

## WOMENS LIVES AROUND THE WORLD A GLOBAL ENCYCLOPEDIA [4 VOLUMES]

????? Accuse me falsely, cruelly entreat me; still ye are My heart's beloved, at whose hands no rigour I resent..?OF THE SPEEDY RELIEF OF GOD..Then El Abbas took leave of the king and went away to his own house. Now it befell that he passed under the palace of Mariyeh the king's daughter, and she was sitting at a window. He chanced to look round and his eyes met those of the princess, whereupon his wit departed and he was like to swoon away, whilst his colour changed and he said, "Verily, we are God's and to Him we return!" But he feared for himself lest estrangement betide him; so he concealed his secret and discovered not his case to any of the creatures of God the Most High. When he reached his house, his servant Aamir said to him, "O my lord, I seek refuge for thee with God from change of colour! Hath there betided thee a pain from God the Most High or hath aught of vexation befallen thee? Verily, sickness hath an end and patience doth away vexation." But the prince returned him no answer. Then he brought out inkhorn [and pen] and paper and wrote the following verses:.When Jaafer saw him, his reason was like to depart for shame and he knew that the chamberlain had been deceived by the likeness of the name; and Abdulmelik also perceived how the case stood and confusion was manifest to him in Jaafer's face. So he put on a cheerful favour and said, "No harm be upon you! (149) Bring us of these dyed clothes." So they brought him a dyed gown (150) and he put it on and sat discoursing cheerily with Jaafer and jesting with him. Then said he, "Give us to drink of your wine." So they poured him out a pint and he said, "Be ye indulgent with us, for we have no wont of this." Then he chatted and jested with them till Jaafer's breast dilated and his constraint ceased from him and his shamefastness, and he rejoiced in this with an exceeding joy and said to Abdulmelik, "What is thine errand?" Quoth the other, "I come (may God amend thee!) on three occasions, whereof I would have thee bespeak the Khalif; to wit, firstly, I have on me a debt to the amount of a thousand thousand dirhems, (151) which I would have discharged; secondly, I desire for my son the office of governor of a province, whereby his rank may be raised; and thirdly, I would fain have thee marry him to a daughter of the Khalif, for that she is his cousin and he is a match for her." And Jaafer said, "God accomplished! unto thee these three occasions. As for the money, it shall presently be carried to thy house; as for the government, I make thy son viceroy of Egypt; and as for the marriage, I give him to wife such an one, the daughter of our Lord the Commander of the Faithful, at a dowry of such and such a sum. So depart in the assurance of God the Most High."El Abbas looked at them and saw the ensigns displayed and the standards loosed and heard the drums beating; so he bade his servant saddle him a charger and look to the girths and bring him his harness of war. Quoth Aamir, "And indeed I saw El Abbas his eyes flash and the hair of his hands stood on end, for that indeed horsemanship (69) abode [rooted in his heart]."So he mounted his charger, whilst Aamir also bestrode a war-horse, and they went forth with the troops and fared on two days. On the third day, after the hour of the mid-afternoon prayer, they came in sight of the enemy and the two armies met and the ranks joined battle. The strife raged amain and sore was the smiting, whilst the dust rose in clouds and hung vaulted [over them], so that all eyes were blinded; and they ceased not from the battle till the night overtook them, when the two hosts drew off from the mellay and passed the night, perplexed concerning themselves [and the issue of their affair]..????? They have shut out thy person from my sight; They cannot shut thy memory from my spright..????? As if the maid the day resplendent and her locks The night that o'er it spreads its shrouding darkness were..Now there accosted him once, on his day of ill-omen, an Arab of the Benou Tai, (170) and En Numan would have put him to death; but the Arab said, "God quicken the king! I have two little girls and have made none guardian over them; so, if the king see fit to grant me leave to go to them, I will give him the covenant of God (171) that I will return to him, whenas I have appointed them a guardian." En Numan had compassion on him and said to him, "If a man will be surety for thee of those who are with us, [I will let thee go], and if thou return not, I will put him to death." Now there was with En Numan his vizier Sherik ben Amrou; so the Tai (172) looked at him and said,.Woman (The Old) and the Draper's Wife, ii. 55..????? Whenas its jar was opened, the singers prostrate fell In worship of its brightness, it shone so wonder-clear..I fear to be seen in the air, ii. 255..????? "What is the taste of love?" quoth one, and I replied, "Sweet water 'tis at first; but torment lurks behind."The End..As for Queen Kemeriyeh, she flew off to the palace of her sister Wekhimeh and told her what Meimoun had done and how [he avouched that], whenas he saw defeat [near at hand], he would slay Tuhfeh; 'and indeed,' added she, 'he is resolved upon this; else had he not dared to commit this outrage. So do thou contrive the affair as thou deemest well, for thou hast no superior in judgment.' Then they sent for Queen Zelzeleh and Queen Sherareh and sat down to take counsel, one with another, of that which they should do in the matter. Then said Wekhimeh, 'We were best fit out a ship in this island [wherein is my palace] and embark therein, in the guise of mortals, and fare on till we come to a little island, that lieth over against Meimoun's palace. There will we [take up our abode and] sit drinking and smiting the lute and singing. Now Tuhfeh will of a surety be sitting looking upon the sea, and needs must she see us and come down to us, whereupon we will take her by force and she will be under our hands, so that none shall avail more to molest her on any wise. Or, if Meimoun be gone forth to do battle with the Jinn, we will storm his stronghold and take Tuhfeh and raze his palace and put to death all who are therein. When he hears of this, his heart will be rent in sunder and we will send to let our father know, whereupon he will return upon him with his troops and he will be destroyed and we shall be quit of him.' And they answered her, saying, 'This is a good counsel.' Then they bade fit out a ship from behind the mountain, (244) and it was fitted out in less than the twinkling of an eye. So they launched it on the sea and embarking therein, together with four thousand Afrits, set out, intending for Meimoun's palace. Moreover, they bade other five thousand Afrits betake themselves to the island under the Crescent Mountain and lie in wait for them there..?STORY OF THE LACKPENNY AND THE COOK..????? ab. Story of the King's Son and the Ogress xv.?THE NINTH

OFFICER'S STORY..The old woman went out, running, whilst the Khalif and Mesrour laughed, and gave not over running till she came into the street. Aboulhusn saw her and knowing her, said to his wife, "O Nuzhet el Fuad, meseemeth the Lady Zubeideh hath sent to us to see who is dead and hath not given credence to Mesrour's report of thy death; so she hath despatched the old woman, her stewardess, to discover the truth; wherefore it behoveth me to be dead in my turn, for the sake of thy credit with the Lady Zubeideh." Accordingly, he lay down and stretched himself out, and she covered him and bound his eyes and feet and sat at his head, weeping..Fourteenth Officer's Story, The, ii. 183..Two Kings and the Vizier's Daughters, The, iii. 145..When the poor man heard the merchant's story, he became desirous of marrying his daughter. So he took her to wife and was vouchsafed of her exceeding love. Nor," added the vizier, "is this story more extraordinary than that of the rich man and his wasteful heir."..? ? ? ? ? e. The Niggard and the Loaves of Bread dccccxxxiv.? ? ? ? ? e. The Fifth Voyage of Sindbad the Sailor dlvi.? ? ? ? ? Yea, for the perfidies of Fate and sev'rance I'm become Even as was Bishr (85) of old time with Hind, (86) a fearful swain;? ? ? ? ? ? ? ? ? ec. Story of the Barber's Third Brother xxxii.?THE FIRST OFFICER'S STORY..AND BOULAC EDITIONS OF THE ARABIC TEXT OF.56. El Mutawekkil and his Favourite Mehboubeh cccli.94. The King and the Virtuous Wife cccxiv.128. The Ferryman of the Nile and the Hermit cccclxxix..When King Shah Bekht heard his vizier's story, he gave him leave to withdraw to his own house and he abode there the rest of the night and the next day till the evening..When he had made an end of his verses, he folded the letter and delivering it to the nurse, charged her keep the secret. So she took it and carrying it to Mariyeh, gave it to her. The princess broke it open and read it and apprehended its purport. Then said she, "By Allah, O nurse, my heart is burdened with an exceeding chagrin, never knew I a dourer, because of this correspondence and of these verses." And the muse made answer to her, saying, "O my lady, thou art in thy dwelling and thy place and thy heart is void of care; so return him an answer and reckon thou not" Accordingly, the princess called for inkhorn and paper and wrote the following verses:.71. Haroun er Reshid and the two Girls cccclxxxvii."When I [returned from my sixth voyage, I] forswore travel and renounced commerce, saying in myself, 'What hath befallen me sufficeth me.' So I abode at home and passed my time in pleasance and delight, till, one day, as I sat at mine ease, plying the wine-cup [with my friends], there came a knocking at the door. The doorkeeper opened and found without one of the Khalif's pages, who came in to me and said, 'The Commander of the Faithful biddeth thee to him.' So I accompanied him to the presence of the Khalif and kissing the earth before him, saluted him. He bade me welcome and entreated me with honour and said to me, 'O Sindbad, I have an occasion with thee, which I would have thee accomplish for me.' So I kissed his hand and said, 'O my lord, what is the lord's occasion with the slave?' Quoth he, 'I would have thee go to the King of Serendib and carry him our letter and our present, even as he sent us a present and a letter.'? ? ? ? ? If thou forsake us, there is none Can stand to us instead of thee..Now in that town was a man of good breeding and large generosity, a merchant of condition, young of years and bright of face, who had come to that town from his own country with great store of merchandise and wealth galore. He took up his abode therein and the place was pleasant to him and he was lavish in expenditure, so that he came to the end of all his good and there remained with him nothing save that which was upon him of raiment. So he left the lodging wherein he had abidden in the days of his affluence, after he had wasted (260) that which was therein of furniture, and fell to harbouring in the houses of the townsfolk from night to night..Then he called for a chest and bringing out thence a necklace of Greek handiwork, worth a thousand dinars, wrapped it in a mantle of green silk, set with pearls and jewels and inwrought with red gold, and joined thereto two caskets of musk and ambergris. Moreover, he put off upon the girl a mantle of Greek silk, striped with gold, wherein were divers figures and semblants depicted, never saw eyes its like. Therewithal the girl's wit fled for joy and she went forth from his presence and returned to her mistress. When she came in to her, she acquainted her with that which she had seen of El Abbas and that which was with him of servants and attendants and [set out to her] the loftiness of his station and gave her that which was with her..Four sharpers once plotted against a money-changer, a man of abounding wealth, and agreed upon a device for the taking of somewhat of his money. So one of them took an ass and laying on it a bag, wherein was money, lighted down at the money-changer's shop and sought of him change for the money. The money- changer brought out to him the change and bartered it with him, whilst the sharper was easy with him in the matter of the exchange, so he might give him confidence in himself. [As they were thus engaged,] up came the [other three] sharpers and surrounded the ass; and one of them said, '[It is] he,' and another said, 'Wait till I look at him.' Then he fell to looking on the ass and stroking him from his mane to his crupper; whilst the third went up to him and handled him and felt him from head to tail, saying, ' Yes, [it is] in him.' Quoth another, '[Nay,] it is not in him.' And they gave not over doing the like of this..When the king had read this letter, he rejoiced with an exceeding joy and bestowed on me great store of presents and entreated me with the utmost honour. Some days after this, I sought of him leave to depart, but he granted it not to me save after much pressing. So I took leave of him and shipped with divers merchants and others, intending for my own country and having no desire for travel or traffic. We sailed on, without ceasing, till we had passed many islands; but, one day, as we fared on over a certain tract of the sea, there came forth upon us a multitude of boats full of men like devils, clad in chain-mail and armed with swords and daggers and bows and arrows, and surrounded us on every side. They entreated us after the cruellest fashion, smiting and wounding and slaying those who made head against them, and taking the ship, with the crew and all that were therein, carried us to an island, where they sold us all for a low price. A rich man bought me and taking me into his house, gave me to eat and drink and clothed me and entreated me kindly, till my heart was comforted and I was somewhat restored..Meanwhile, the Lady Zubeideh, the wife of the Commander of the Faithful, made a banquet in her palace and assembled her slave-girls. As for Sitt el Milah, she came, weeping-eyed and mournful-hearted, and those who were present blamed her for this, whereupon she recited the following verses:.91. The

Schoolmaster who Fell in Love by Report cccci. Woman (The Old), the Merchant and the King, i. 265..Algates ye are our prey become; this many a day and night, iii. 6..? ? ? ? ? Whenas the couriers came with news of thee, how fair Thou wast and sweet and how thy visage shone with light,? ? ? ? ? I am content, for him I love, to all abide; So, who will, let him blame, and who will, let him chide..They have departed, but the steeds yet full of them remain, ii. 239..Meanwhile, Queen Kemeriyeh and her company sailed on, without ceasing, till they came under the palace wherein was Tuhfeh, to wit, that of Meimoun the Sworder; and by the ordinance of destiny, Tuhfeh herself was then sitting on the belvedere of the palace, pondering the affair of Haroun er Reshid and her own and that which had befallen her and weeping for that she was doomed to slaughter. She saw the ship and what was therein of those whom we have named, and they in mortal guise, and said, 'Alas, my sorrow for yonder ship and the mortals that be therein!' As for Kemeriyeh and her company, when they drew near the palace, they strained their eyes and seeing Tuhfeh sitting, said, 'Yonder sits Tuhfeh. May God not bereave [us] of her!' Then they moored their ship and making for the island, that lay over against the palace, spread carpets and sat eating and drinking; whereupon quoth Tuhfeh, 'Welcome and fair welcome to yonder faces! These are my kinswomen and I conjure thee by Allah, O Jemreh, that thou let me down to them, so I may sit with them awhile and make friends with them and return.' Quoth Jemreh, 'I may on no wise do that.' And Tuhfeh wept. Then the folk brought out wine and drank, what while Kemeriyeh took the lute and sang the following verses:..? ? ? ? ? Lovely with longing for its love's embrace, The fear of his estrangement makes it lean..The Eleventh Day..? ? ? ? ? Him with my life I'd ransom whose rigours waste away My frame and cause me languish; yet, if he would but hear,? ? ? ? ? Still do I yearn, whilst passion's fire flames in my liver aye; For parting's shafts have smitten me and done my strength away..So he rose from his sleep and finding himself in his own saloon and his mother by him, misdoubted of his wit and said to her, "By Allah, O my mother, I saw myself in a dream in a palace, with slave-girls and servants about me and in attendance upon me, and I sat upon the throne of the Khalifate and ruled. By Allah, O my mother, this is what I saw, and verily it was not a dream!" Then he bethought himself awhile and said, "Assuredly, I am Aboulhusn el Khelia, and this that I saw was only a dream, and [it was in a dream that] I was made Khalif and commanded and forbade." Then he bethought himself again and said, "Nay, but it was no dream and I am no other than the Khalif, and indeed I gave gifts and bestowed dresses of honour." Quoth his mother to him, "O my son, thou sportest with thy reason: thou wilt go to the hospital and become a gazing-stock. Indeed, that which thou hast seen is only from the Devil and it was a delusion of dreams, for whiles Satan sporteth with men's wits in all manner ways."..Presently, El Abbas, son of King El Aziz, lord of the land of Yemen and Zebidoun (55) and Mecca (which God increase in honour and brightness and beauty!), heard of her; and he was of the great ones of Mecca and the Hejaz (56) and was a youth without hair on his cheeks. So he presented himself one day in his father's sitting-chamber, (57) whereupon the folk made way for him and the king seated him on a chair of red gold, set with pearls and jewels. The prince sat, with his head bowed to the ground, and spoke not to any; whereby his father knew that his breast was straitened and bade the boon-companions and men of wit relate marvellous histories, such as beseem the assemblies of kings; nor was there one of them but spoke forth the goodliest of that which was with him; but El Abbas still abode with his head bowed down. Then the king bade his session-mates withdraw, and when the chamber was void, he looked at his son and said to him, "By Allah, thou rejoicest me with thy coming in to me and chagrinst me for that thou payest no heed to any of the session-mates nor of the boon-companions. What is the cause of this?".**STORY OF SELIM AND SELMA..48. The Thief and the Money-Changer ccxlv.**? ? ? ? ? My secret is disclosed, the which I strove to hide; Of thee and of thy love enough have I abyed..Therewith Wekhimeh was moved to exceeding delight and drinking off the cup, ordered her twenty dresses of Greek brocade and a tray, wherein were thirty thousand dinars. Then she gave the cup to Queen Shuaaeh, Queen of the Fourth Sea, who took it and said, 'O my lady Tuhfeh, sing to me on the gillyflower.' Quoth she 'Harkening and obedience,' and improvised the following verses:..Zubeideh, El Mamoun and, i. 199.? ? ? ? ? Lo, since the day I left you, O my masters, Life is not sweet, no aye my heart is light..When the king heard this, wonderment gat hold of him and his admiration for the vizier redoubled; so he bade him go to his house and return to him [on the morrow], according to his wont. Accordingly, the vizier withdrew to his lodging, where he passed the night and the ensuing day..? ? ? ? ? c. The King who knew the Quintessence of Things dcccxi.? ? ? ? ? m. The Goldsmith and the Cashmere Singing- girl dlxxxvi..When Tuhfeh heard this, she gave a great cry, that the folk heard her and Kemeriyeh said, 'Relief is at hand.' Then she looked out to them and called to them, saying, 'O daughters of mine uncle, I am a lonely maid, an exile from folk and country. So, for the love of God the Most High, repeat that song!' So Kemeriyeh repeated it and Tuhfeh swooned away. When she came to herself, she said to Jemreh, 'By the virtue of the Apostle of God (whom may He bless and preserve!) except thou suffer me go down to them and look on them and sit with them awhile, [I swear] I will cast myself down from this palace, for that I am weary of my life and know that I am slain without recourse; wherefore I will slay myself, ere thou pass sentence upon me.' And she was instant with her in asking..So she sent for him in private and said to him, 'I purpose to do thee a service, so thou canst but keep a secret.' He promised her all that she desired and she discovered to him her secret in the matter of her daughter, saying, 'I will marry thee to her and commit to thee the governance of her affair and make thee king and ruler over this city.' He thanked her and promised to uphold all that she should order him, and she said to him, 'Go forth to such an one of the neighbouring provinces privily.' So he went forth and on the morrow she made ready bales and gear and presents and bestowed on him a great matter, all of which they loaded on the backs of camels..? ? ? ? ? I supplicate Him, who parted us and doomed Our separation, that we may meet again..Then she turned and saw within the chamber an old man, comely of hoariness, venerable of aspect, who was dancing on apt and goodly wise, a dance the like whereof none might avail unto. So she sought refuge with God the Most High from Satan the Stoned (193) and said, 'I will



fidelity from thee, wherefore I chose thee over all my grandees and servants and made thee keeper of my treasuries. Why, then, hast thou outraged my honour and entered my house and played the traitor with me and tookest no thought unto that which I have done thee of benefits?" "O king," answered the youth, "I did this not of my choice and freewill and I had no [evil] intent in being there; but, of the littleness of my luck, I was driven thither, for that fate was contrary and fair fortune lacking. Indeed, I had striven with all endeavour that nought of foul should proceed from me and kept watch over myself, lest default appear in me; but none may avail to make head against ill fortune, nor doth endeavour profit in case of lack of luck, as appeareth by the example of the merchant who was stricken with ill luck and his endeavour profited him not and he succumbed to the badness of his fortune." "What is the story of the merchant," asked the king, "and how was his luck changed upon him by the sorriness of his fortune?" "May God prolong the king's continuance!" answered the youth..18. Ardeshir and Heyat en Nufous ccclxiv.I swear by his life, yea, I swear by the life of my love without peer, iii. 21..?STORY OF THE KING WHO LOST KINGDOM AND WIFE AND WEALTH AND GOD RESTORED THEM TO HIM..? ? ? ? ? The Lord's alternatives are these, wherewith He's wont The needy wretch to ply and those in sore duresse..? ? ? ? ? To God of all the woes I've borne I plain me, for I pine For longing and lament, and Him for solace I entreat.At eventide the king sat [in his privy sitting-chamber] and sending for the vizier, said to him, "Tell me the story of the fuller and his wife." "With all my heart," answered the vizier. So he came forward and said, "Know, O king of the age, that.FIROUZ AND HIS WIFE (175).? ? ? ? ? For if "Her grave above her is levelled" it be said, Of life and its continuance no jot indeed reck I..Then he looked at her and seeing her eyes fixed on the young Damascene, for that in very deed he had ravished her with his beauty and grace, went up to the latter and said to him, "O my lord, art thou a looker-on or a buyer? Tell me." Quoth Nouredin, "I am both looker-on and buyer. Wilt thou sell me yonder slave-girl for sixteen hundred dinars?" And he pulled out the purse of gold. So the dealer returned, dancing and clapping his hands and saying, "So be it, so be it, or not [at all]!" Then he came to the damsel and said to her, "O Sitt el Milah, shall I sell thee to yonder young Damascene for sixteen hundred dinars?" But she answered, "No," of shamefastness before her master and the bystanders; whereupon the people of the bazaar and the slave-merchant departed, and Abou Nuwas and Ali Nouredin arose and went each his own way, whilst the damsel returned to her master's house, full of love for the young Damascene..Officer's Story, The Fifteenth, ii. 190..? ? ? ? ? But the Merciful yet may incline thee to me And unite us again, in despite of our foes!.68. Kisra Anoushirwan and the Village Damsel dcliii.? ? ? ? ? Midmost the watches of the night I see thee, in a dream; A lying dream, for he I love my love doth not repay..25. The City of Brass cccclxxxvii.? ? ? ? ? Him I beseech our loves who hath dissevered, Us of his grace once more to reunite..? ? ? ? ? Were not the darkness (193) still in gender masculine, As ofttimes is the case with she-things passing fine.,Rich Man who gave his Fair Daughter in Marriage to the Poor Old Man, The, i. 247..When El Abbas heard these words from the damsel, his heart irked him for Mariyeh and her case was grievous to him; so he said to Shefikah, "Canst thou avail to bring me in company with her, so haply I may discover her affair and allay that which aileth her?" "Yes," answered the damsel, "I can do that, and thine will be the bounty and the favour." So he arose and followed her, and she forewent him, till they came to the palace. Then she [opened and] locked behind them four-and-twenty doors and made them fast with bolts; and when he came to Mariyeh, he found her as she were the setting sun, cast down upon a rug of Taifi leather, (111) among cushions stuffed with ostrich down, and not a limb of her quivered. When her maid saw her in this plight, she offered to cry out; but El Abbas said to her, "Do it not, but have patience till we discover her affair; and if God the Most High have decreed the ending of her days, wait till thou have opened the doors to me and I have gone forth. Then do what seemeth good to thee."? ? ? ? ? O morn, our loves that sunder'st, a sweet and easeful life Thou dost for me prohibit, with thy regard austere.. "There was once a king named Bihkerd aed he had wealth galore and many troops; but his deeds were evil and he would punish for a slight offence and never forgave. He went forth one day to hunt and one of his servants shot an arrow, which lit on the king's ear and cut it off. Quoth Bihkerd, 'Who shot that arrow?' So the guards brought him in haste the offender, whose name was Yetrou, and he of his fear fell down on the ground in a swoon. Then said the king, 'Put him to death;' but Yetrou said, 'O King, this that hath befallen was not of my choice nor of my knowledge; so do thou pardon me, in the hour of thy power over me, for that clemency is of the goodliest of things and belike it shall be [in this world] a provision and a good work [for which thou shall be requited] one of these days, and a treasure [laid up to thine account] with God in the world to come. Pardon me, therefore, and fend off evil from me, so shall God fend off from thee evil the like thereof.' When the king heard this, it pleased him and he pardoned the servant, albeit he had never before pardoned any..When the king heard these words, he abode in perplexity and said, "Restore him to the prison till the morrow, so we may look into his affair, for the day draweth to an end and I mean to put him to death on exemplary wise, and [to-morrow] we will do with him that which he meriteth."..So the king bade fetch the old man and he came and stood before the Sultan, who showed him the two pearls. Quoth he, 'As for this one, it is worth a thousand dinars.' And the king said, 'So saith its owner.' 'But for this other,' continued the old man, 'it is worth but five hundred.' The folk laughed and marvelled at his saying, and the merchant, [the owner of the second pearl], said to him, 'How can this, which is greater of bulk and purer of water and more perfect of rondure, be less of worth than that?' And the old man answered, 'I have said what is with me.' (208) Then said the king to him, 'Indeed, the outward appearance thereof is like unto that of the other pearl; why then is it worth but the half of its price?' 'Yes,' answered the old man, '[its outward resembleth the other]; but its inward is corrupt.' 'Hath a pearl then an outward and an inward?' asked the merchant, and the old man said, 'Yes. In its inward is a boring worm; but the other pearl is sound and secure against breakage.' Quoth the merchant, 'Give us a token of this and prove to us the truth of thy saying.' And the old man answered, 'We will break the pearl. If I prove a liar, here is my head, and if I speak truth, thou wilt have lost thy pearl.' And the merchant said, 'I

agree to that.' So they broke the pearl and it was even as the old man had said, to wit, in its midst was a boring worm. When it was the fifth day, the fifth Vizier, whose name was Jehrbaur, came in to the king and prostrating himself before him, said, "O king, it behoveth thee, if thou see or hear that one look on thy house, (111) that thou put out his eyes. How then should it be with him whom thou sawest midmost thy house and on thy very bed, and he suspected with thy harem, and not of thy lineage nor of thy kindred? Wherefore do thou away this reproach by putting him to death. Indeed, we do but urge thee unto this for the assurance of thine empire and of our zeal for thy loyal counselling and of our love to thee. How can it be lawful that this youth should live for a single hour?". On this wise he continued to do for the space of a whole year, till, one day, as he sat on the bridge, according to his custom, expecting who should come to him, so he might take him and pass the night with him, behold, [up came] the Khalif and Mesrou, the swordsman of his vengeance, disguised [in merchants' habits] as of their wont. So he looked at them and rising up, for that he knew them not, said to them, "What say ye? Will you go with me to my dwelling-place, so ye may eat what is ready and drink what is at hand, to wit, bread baked in the platter (8) and meat cooked and wine clarified?" The Khalif refused this, but he conjured him and said to him, "God on thee, O my lord, go with me, for thou art my guest this night, and disappoint not my expectation concerning thee!" And he ceased not to press him till he consented to him; whereat Aboulhusn rejoiced and going on before him, gave not over talking with him till they came to his [house and he carried the Khalif into the] saloon. Er Reshid entered and made his servant abide at the door; and as soon as he was seated, Aboulhusn brought him somewhat to eat; so he ate, and Aboulhusn ate with him, so eating might be pleasant to him. Then he removed the tray and they washed their hands and the Khalif sat down again; whereupon Aboulhusn set on the drinking vessels and seating himself by his side, fell to filling and giving him to drink and entertaining him with discourse.

[A Selection of Cases Illustrative of the English Law of Tort](#)

[North Carolina University Magazine Vol 9 August 1859 June 1860](#)

[The Scientific Monthly Vol 9](#)

[The Eclectic Medical Journal Vol 54 January to December 1894](#)

[Bulletin of the International Bureau of the Americans Republics Vol 27 October 1908](#)

[History of Detroit Vol 3 Chronicle of Its Progress Its Industries Its Institutions and the People of the Fair City of the Straits](#)

[MacMillans Magazine Vol 39 November 1878 to April 1879](#)

[The Chicago Medical Journal 1866 Vol 23](#)

[Madagascar Vol 2 An Historical and Descriptive Account of the Island and Its Former Dependencies](#)

[History of the Fifteenth Regiment New Hampshire Volunteers 1862-1863](#)

[Estimates for the Fiscal Year Ending March 31 1954](#)

[Prophecies of Jesus Or the Fulfillment of the Predictions of Our Saviour and His Prophets](#)

[The Chicago Journal of Nervous and Mental Disease 1875 Vol 2](#)

[Annals of the Carnegie Museum Vol 2 1903-1904](#)

[Urquiza y Mitre Contribucion Al Estudio Historico de la Organizacion Nacional](#)

[Inorganic General Medical and Pharmaceutical Chemistry Vol 2 of 2 Theoretical and Practical a Text-Book and Laboratory Manual](#)

[The American Homeopathic Review Vol 3 July 1862](#)

[Edwin Austin Abbey Royal Academician Vol 2 The Record of His Life and Work 1894-1911](#)

[Memoires Du Baron Haussmann Vol 2 Prefecture de la Seine Expose de la Situation En 1853 Transformation de Paris Plan Et Systeme Financier](#)

[Des Grands Travaux Resultats Generaux En 1870](#)

[The White Angel of the World That Foretells the Freedom of the Nations from the Evils of Strong Drink](#)

[Renaissance in Italy Vol 1 The Age of the Despots](#)

[Life and Writings of Juan de Valdes Otherwise Valdesso Spanish Reformer in the Sixteenth Century](#)

[Im a Flippin Rockstar The Journal](#)

[Archiv Fur Geschichte Der Philosophie Vol 6](#)

[Emile Ou de LEducation](#)

[Marie-Antoinette Vol 1 Correspondance Secrete Entre Marie-Therese Et Le Comte de Mercy-Argenteau Avec Les Lettres de Marie-Therese Et de Marie-Antoinette](#)

[Aurora That Is the Day-Spring or Dawning of the Day in the Orient or Morning-Rednesse in the Rising of the Sun That Is the Root or Mother of Philosophie Astrologie and Theologie from the True Ground or a Description of Nature](#)

[Bulletins de la Societe Anatomique de Paris Vol 2 Anatomie Normale Anatomie Pathologique Clinique 52e Annee \(1877\) 4e Serie](#)

[The Military Surgeon 1923 Vol 53 Journal of the Association of Military Surgeons of the United States](#)

[Recueil Des Monographies Pedagogiques Vol 1 Publiees A LOccasion de LExposition Universelle de 1889](#)

[America in Battle With Guide to the American Battlefields in France and Belgium](#)

[LEpopee Celtique En Irlande Vol 1](#)

[The Medical Tribune 1890 Vol 6 A Monthly Magazine](#)

[The Edinburgh Magazine and Literary Miscellany Vol 3 July-December 1818](#)

[The Irish Ecclesiastical Record 1886 Vol 7 A Monthly Journal Under Episcopal Sanction](#)

[The Works of Charles Lever Vol 6](#)

[Annals of the American Academy of Political and Social Science Vol 14 July 1899-December 1899](#)

[The Harleian Miscellany Vol 1 A Collection of Scarce Curious and Entertaining Pamphlets and Tracts as Well in Manuscript as in Print Selected from the Library of Edward Harley Second Earl of Oxford](#)

[The Dental Register Vol 20](#)

[Thomas Hart Benton And Gouverneur Morris](#)

[Select Works Vol 3](#)

[The Psalms of David With the Ten Commandments Creed Lords Prayer C in Metre Also the Catechism Confession of Faith Liturgy C Translated from the Dutch For the Use of the Reformed Protestant Dutch Church of the City of New-York](#)

[Transactions of the Forty-Sixth Session of the Homeopathic Medical Society of the State of Pennsylvania Held at Scranton September 21 22 and 23 1909](#)

[The Eclectic Magazine of Foreign Literature Science and Art January to April 1860](#)

[A True Interpretation of the Eleventh Chapter of the Revelation of St John and Other Texts in That Book As Also Many Other Places of Scripture Whereby Is Unfolded and Plainly Declared the Whole Counsel of God Concerning Himself the Devil and All](#)

[The Monthly Review Vol 3 From September to December Inclusive 1835](#)

[Transactions of the Illinois State Academy of Science Vol 15](#)

[The Works of Orestes A Brownson Vol 14 Collected and Arranged](#)

[The Dialogues of Plato Vol 4 of 5 Translated Into English with Analyses and Introductions](#)

[The Argonaut Vol 58 April 28 1906](#)

[Diccionario de Peruanismos](#)

[The New York Medical Journal 1867 Vol 5](#)

[Mythologie Der Griechen Die](#)

[The Public Records of the Colony of Connecticut From October 1706 to October 1716 with the Council Journal from October 1710 to February 1717](#)

[Die Maje 1862 Vol 5 Ein Volksblatt Fur Alt Und Jung Im Deutschen Vaterlande](#)

[Pediatrics 1909 Vol 21](#)

[The Canadian Record of Science 1894-1895 Vol 6 Including the Proceedings of the Natural History Society of Montreal and Replacing the Canadian Naturalist](#)

[The Dial Vol 64 January 3 to June 6 1918](#)

[Sermons and Other Writings of the REV Andrew Broaddus With a Memoir of His Life](#)

[The Citizen Vol 2 A Monthly Journal of Politics Literature and Art June December 1840](#)

[A Collection of All the Ecclesiastical Laws Canons Answers or Rescripts Vol 2 With Other Memorials Concerning the Government Discipline and Worship of the Church of England from Its First Foundation to the Conquest That Have Hitherto Been Publish](#)

[Friends Review 1849 Vol 3 A Religious Literary and Miscellaneous Journal](#)

[A History of Christ for the Use of the Unlearned With Short Explanatory Notes and Practical Reflections Humbly Recommended to Parents and Teachers of Youth in Schools](#)

[The British American Magazine 1868](#)

[The Law and the Lady A Novel](#)

[Moorish Literature Comprising Romantic Ballads Tales of the Berbers Stories of the Kabylie Folk-Lore and National Traditions](#)

[The Critical Review or Annals of Literature Vol 37 Extended and Improved January-April 1803](#)

[Medico-Chirurgical Review Vol 10](#)

[The Edinburgh Review or Critical Journal Vol 105 For January 1857-April 1857 To Be Continued Quarterly](#)

[Our Own Times Vol 2 A Continuous History of the Twentieth Century](#)

[Bulletin Du Bibliophile Et Du Bibliothecaire 1893 Revue Mensuelle](#)

[The Mission Field A Monthly Record of the Proceedings of the Society for the Propagation of the Gospel at Home and Abroad](#)

[The Monthly Review or Literary Journal Enlarged Vol 15 From September to December Inclusive 1794 With an Appendix](#)  
[Tunes Old and New Adapted to the Hymnal as Set Forth by the General Convention of 1871 and Revised and Enlarged by That of 1874 With the Service Book Containing Music Adapted to All the Offices of the Book of Common Prayer](#)  
[First Lines of the Practice of Physic Vol 1 of 2 With Notes and Observations Practical and Explanatory and a Preliminary Discourse in Defence of Classical Medicine](#)  
[Health at School Considered in Its Mental Moral and Physical Aspects](#)  
[The Popular Science Monthly Vol 59 May to October 1901](#)  
[Morning and Evening Exercises For July August September 1856](#)  
[Patriotic Reader Or Human Liberty Developed In Verse and Prose from Various Ages Lands and Races with Historical Notes](#)  
[The Poems of William Wordsworth Vol 3 of 3](#)  
[The Railway Surgical Journal Vol 14 Official Journal of the American Association of Railway Surgeons September 1907-August 1908](#)  
[The Argonaut Vol 22 January 7 1888](#)  
[The Congregational Review 1869 Vol 9 Devoted to Theology and Literature](#)  
[Transactions of the American Philological Association Vol 25 1894](#)  
[The Works of Charles Lever Vol 3 Charles OMalley And Jack Hilton](#)  
[The Quarterly Review Vol 46 November 1831 and January 1832](#)  
[The Thomsonian Recorder or Impartial Advocate of Botanic Medicine and the Principles Which Govern the Thomsonian Practice 1833 Vol 1](#)  
[The Medical Advance Vol 17 July 1886](#)  
[The Pennsylvania School Journal 1886 Vol 35](#)  
[The Passionist Vol 17 Spring-Summer 1964](#)  
[The Portfolio 1843 Vol 2](#)  
[A History of the People of the United States Vol 1 of 5 From the Revolution to the Civil War](#)  
[The Journal of the Michigan State Medical Society 1905 Vol 3](#)  
[The American Journal of the Medical Sciences 1835 Vol 17](#)  
[Ecclesiastical Law Vol 1 of 4](#)  
[To His Royal Highness Albert Prince of Wales and Duke of Cornwall This Description of the Antiquities Topography of His Forest of Dartmoor Devon Is Humbly Dedicated by the Gracious Permission of His Royal Highness Prince Albert Master Forester and](#)  
[Code de la Presse Ou Commentaire Du Decret Du 20 Juillet 1831 Et Des Lois Completives de Ce Decret Vol 1](#)  
[Speeches of Lord Erskine Vol 2 While at the Bar](#)  
[The American Journal of the Medical Sciences Vol 70 July 1875](#)  
[The American Journal of the Medical Sciences 1846 Vol 12](#)

---