

WHENAS AND HIS PREDECESSORS THE PHILOSOPHERS AND THE CHURCH FATHERS

The two girls let me down from fourscore fathoms' height, i. 49..So he repaired to the draper and buying of him a turban-cloth of lawn, returned with it to the old woman, who took it and burned it in two places. Then she donned devotees' apparel and taking the turban-cloth with her, went to the draper's house and knocked at the door. When the draper's wife saw her, she opened to her and received her kindly and made much of her and welcomed her. So the old woman went in to her and conversed with her awhile. Then said she to her, "[I desire to make] the ablution [preparatory] to prayer." So the wife brought her water and she made the ablution and standing up to pray, prayed and did her occasion. When she had made an end of her prayers, she left the turban-cloth in the place of prayer and went away..? ? ? ? h. The Drop of Honey dlxxxii.? ? ? ? Whenas En Nebhan strove to win my grace, himself to me With camel- loads he did commend of musk and camphor white, There was once a man of the drapers, who had a fair wife, and she was curtained (54) and chaste. A certain young man saw her coming forth of the bath and loved her and his heart was occupied with her. So he cast about [to get access to her] with all manner of devices, but availed not to win to her; and when he was weary of endeavour and his patience was exhausted for weariness and his fortitude failed him and he was at an end of his resources against her, he complained of this to an old woman of ill-omen, (55) who promised him to bring about union between him and her. He thanked her for this and promised her all manner of good; and she said to him, "Get thee to her husband and buy of him a turban-cloth of fine linen, and let it be of the goodliest of stuffs." They tell that Haroun er Reshid was sitting one day to do away grievances, when there came up to him a woman and said to him, "O Commander of the Faithful, may God accomplish thine affair and cause thee rejoice in that which He hath given thee and increase thee in elevation! Indeed, thou hast done justice (85) and wrought equitably." (86) Quoth the Khalif to those who were present with him, "Know ye what this woman meaneth by her saying?" And they answered, "Of a surety, she meaneth not otherwise than well, O Commander of the Faithful." "Nay," rejoined Haroun; "she purposeth only in this an imprecation against me. As for her saying, 'God accomplish thine affair!' she hath taken it from the saying of the poet, 'When an affair is accomplished, its abatement (87) beginneth. Beware of cessation, whenas it is said, "It is accomplished." As for her saying 'God cause thee rejoice in that which He hath given thee,' she took it from the saying of God the Most High, 'Till, whenas they rejoiced in that which they were given, we took them suddenly and lo, they were confounded!' (88) As for her saying, 'God increase thee in elevation!' she took it from the saying of the poet, 'No bird flieth and riseth up on high, but, like as he flieth, he falleth.' And as for her saying, 'Indeed, thou hast done justice and wrought equitably,' it is from the saying of the Most High, '[If ye deviate (89) or lag behind or turn aside, verily, God of that which ye do is aware;' (90) and] 'As for the transgressors,' (91) they are fuel for hell[-fire]." (92).Quoth I (and mine a body is of passion all forslain), iii. 81..51. The Thief and the Money-changer dcv.? ? ? ? Thou that the dupe of yearning art, how many a melting wight In waiting for the unkept tryst doth watch the weary night!.Officer's Story, The Thirteenth, ii. 181..50. Ibrahim ben el Mehdi and the Merchant's Sister Night cxxlvi.So he fell to resorting daily to the physician and committing to memory his sayings and that which he spoke of jargon, till he had gotten a great matter by heart, and all this he studied thoroughly and digested it. Then he returned to his wife and said to her, 'I have committed the physician's sayings to memory and have learned his fashion of muttering and prescribing and applying remedies (19) and have gotten by heart the names of the remedies and of all the diseases, and there abideth nought [unaccomplished] of thy commandment. What wilt thou have me do now?' Quoth she, 'Leave weaving and open thyself a physician's shop.' But he answered, 'The people of my city know me and this affair will not profit me, save in a land of strangerhood; so come, let us go out from this city and get us to a strange land and [there] live.' And she said, 'Do as thou wilt.' Then he thrust his feet into boots and girt him with a sword and a girdle and bound about his middle a quiver and a bow and arrows. Moreover, he put money in his pocket and thrust into his sleeve letters-patent addressed to the governor of Ispahan, bidding him assign to Rustem Khemartekeni a monthly allowance of a hundred dirhems and ten pounds of bread and five pounds of meat and enrol him among the Turks under his commandment. Then he took him up and carrying him forth, left him in one of the mosques..Merchant and the King, The Old Woman, the, i. 265..? ? ? ? The dwellings, indeed, one and all, I adorned, Bewildered and dazed with delight at your view;.When the king heard this, he said in himself "How like is this to my own story in the matter of the vizier and his slaughter! Had I not used precaution, I had put him to death." And he bade Er Rehwan depart to his own house..? ? ? ? c. Abou Sabir ccccxlviii.Voyage of Sindbad the Sailor, The Sixth, iii. 203..Damascus is all gardens decked for the pleasance of the eyes; For the seeker there are black-eyed girls and boys of Paradise.".101. The Mad Lover ccccxii.? ? ? ? f. The Sixth Voyage of Sindbad the Sailor.Then said he to Aboulhusn, "Praised be God who hath done away from thee that which irked thee and that I see thee in weal!" And Aboulhusn said, "Never again will I take thee to boon-companion or sitting-mate; for the byword saith, 'Whoso stumbleth on a stone and returneth thereto, blame and reproach be upon him.' And thou, O my brother, nevermore will I entertain thee nor use companionship with thee, for that I have not found thy commerce propitious to me." (32) But the Khalif blandished him and conjured him, redoubling words upon him with "Verily, I am thy guest; reject not the guest," till Aboulhusn took him and [carrying him home], brought him into the saloon and set food before him and friendly entreated him in speech. Then he told him all that had befallen him, whilst the Khalif was like to die of hidden laughter; after which Aboulhusn removed the tray of food and bringing the wine-tray, filled a cup and emptied it out three times, then gave it to the Khalif, saying, "O boon-companion mine, I am thy slave and let not that which I am about to say irk thee, and be thou not vexed, neither do thou vex me." And he recited these verses:.Damascus is all gardens decked for the pleasance of the eyes, iii. 9..?STORY OF THE

HAWK AND THE LOCUST..? ? ? ? ? Ay, and around Baghdad the horsemen shalt behold, Like clouds that wall the world, full many a doughty knight,.Rich Man and his Wasteful Son, The, i. 252..? ? ? ? ? How long shall I for justice sue to you, whilst, with desire For aid, ye war on me and still on slaying me are bent!..? ? ? ? ? Far though you dwell, I'll ne'er your neighbourhood forget, O friends, whose lovers still for you are stupefied..So Iblis the Accursed drank and said, 'Well done, O desire of hearts! but thou owest me yet another song.' Then he filled the cup and signed to her to sing. Quoth she, 'Hearkening and obedience,' and sang the following verses:.King Shah Bekht and His Vizier Er Rehwan.As we stood, behold, up came the lady, and with her a slave-girl. When she saw the young man, she said to him, "Art thou here?" And he answered, "Yes, O my lady." Quoth she, "To-day I am bidden by this man. Wilt thou go with us?" And he replied, "Yes." Then said she, "Thou hast brought me [hither] against my will and perforce. Wilt thou go with us in any event?" (184) "Yes, yes," answered he and we fared on, [all three,] till we came to Er Rauzeh and entered the pavilion. The lady diverted herself awhile with viewing its ordinance and furniture, after which she put off her [walking-]clothes and sat down [with the young man] in the goodliest and chiefest place. Then I went forth and brought them what they should eat at the first of the day; moreover, I went out also and fetched them what they should eat at the last of the day and brought them wine and dessert and fruits and flowers. On this wise I abode in their service, standing on my feet, and she said not unto me, "Sit," nor "Take, eat" nor "Take, drink," what while she and the young man sat toying and laughing, and he fell to kissing her and pinching her and hopping about upon the ground and laughing..We abode thus till the setting-in of the time of mid-afternoon, when she said, "Needs must I wash before I go." Quoth I, "Get water wherewithal we may wash," and pulled out from my pocket about a score of dirhems, thinking to give them to her; but she said, "I seek refuge with God!" and brought out of her pocket a handful of silver, saying, "But for destiny and that God hath caused the love of thee fall into my heart, there had not happened that which hath happened." Quoth I, "Take this in requital of that which thou hast spent;" and she said, "O my lord, by and by, whenas companionship is prolonged between us, thou wilt see if the like of me looketh unto money and gain or no." Then she took a pitcher of water and going into the lavatory, washed (111) and presently coming forth, prayed and craved pardon of God the Most High for that which she had done..There was once a king of the kings of Hind, who was goodly of polity, praiseworthy in administration, just to his subjects, beneficent to men of learning and piety and asceticism and devoutness and worship and shunning traitors and froward folk and those of lewd life. On this wise of polity he abode in his kingship what God the Most High willed of days and hours and years, and he married the daughter of his father's brother, a beautiful and lovesome woman, endowed with brightness and perfection, who had been reared in the king's house in splendour and delight. She bore him two sons, the comeliest that might be of boys. Then came fore-ordained fate, which there is no warding off, and God the Most High raised up against the king another king, who came forth upon his realm, and all the folk of the city, who had a mind unto evil and lewdness, joined themselves unto him. So he fortified himself against the king and made himself master of his kingdom, putting his troops to the rout and slaying his guards..The old man carried Tuhfeh up [to the dais and seated her] on a chair of gold beside the throne, whilst she was amazed at that which she saw in that place and magnified her Lord (extolled be His perfection and exalted be He!) and hallowed Him. Then the kings of the Jinn came up to the throne and seated themselves thereon; and they were in the semblance of mortals, excepting two of them, who were in the semblance of the Jinn, with eyes slit endlong and jutting horns and projecting tusks. After this there came up a young lady, fair of favour and pleasant of parts; the light of her face outshone that of the flambeaux, and about her were other three women, than whom there were no fairer on the face of the earth. They saluted Tuhfeh and she rose to them and kissed the earth before them; whereupon they embraced her and sat down on the chairs aforesaid..34. The Imam About Yousuf with Haroun er Reshid and his Vizier Jaafer cxcvi..? ? ? ? ? Your image midst mine eye sits nor forsakes me aye; Ye are my moons in gloom of night and shadowtide..? ? ? ? ? The bitterness of false accusing shall thou taste And eke the thing reveal that thou art fain to hide;.The old woman went out, running, whilst the Khalif and Mesroul 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 Mesroul'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..Meanwhile, when the thieves halted, one of them said to the others, 'Let us return and see;' and the captain said, 'This thing is impossible of the dead: never heard we that they came to life on this wise. So let us return and take our good, for that the dead have no occasion for good.' And they were divided in opinion as to returning: but [presently they came to a decision and] said, 'Indeed, our arms are gone and we cannot avail against them and will not draw near the place where they are: only let one of us [go thither and] look at it, and if he hear no sound of them, let him advertise us what we shall do.' So they agreed that they should send a man of them and assigned him [for this service] two parts [of the booty]..? ? ? ? ? b. The Second Calender's Story xl.The Eleventh Night of the Month..96. Adi ben Zeid and the Princess Hind cccv.Then said the Sheikh Iblis, 'We were best acquaint Queen Kemeriyeh and Queen Zelzeleh and Queen Sherareh and Queen Wekhimeh; and when they are assembled, God shall ordain [that which He deemeth] good in the matter of her release.' 'It is well seen of thee,' answered Es Shisban and despatched to Queen Kemeriyeh an Afrit called Selheb, who came to her palace and found her asleep; so he aroused her and she said, 'What is to do, O Selheb?' 'O my lady,' answered he, 'come to the succour of thy sister Tuhfeh, for that Meimoun hath carried her off and outraged thine honour and that of the Sheikh Iblis.' Quoth she, 'What sayest thou?' And she sat up and cried out with a great cry. And indeed she feared for Tuhfeh and said, 'By Allah, indeed she used to say that he looked upon her and prolonged the looking on her; but ill is

that to which his soul hath prompted him.' Then she arose in haste and mounting a she-devil of her devils, said to her, 'Fly.' So she flew off and alighted with her in the palace of her sister Sherareh, whereupon she sent for her sisters Zelzeleh and Wekhimeh and acquainted them with the news, saying, 'Know that Meimoun hath snatched up Tuhfeh and flown off with her swiftlier than the blinding lightning.' Now the king's vizier had two daughters, own sisters, the elder of whom had read books and made herself mistress of [all] sciences and studied the writings of the sages and the histories of the boon-companions, (160) and she was possessed of abundant wit and knowledge galore and surpassing apprehension. She heard that which the folk suffered from the king and his despiteous usage of their children; whereupon compassion gat hold upon her for them and jealousy and she besought God the Most High that He would bring the king to renounce that his heresy, (161) and God answered her prayer. Then she took counsel with her younger sister and said to her, 'I mean to contrive somewhat for the liberation of the people's children; and it is that I will go up to the king [and offer myself to him], and when I come to his presence, I will seek thee. When thou comest in to me and the king hath done his occasion [of me], do thou say to me, 'O my sister, let me hear and let the king hear a story of thy goodly stories, wherewithal we may beguile the waking hours of our night, till we take leave of each other.' 'It is well,' answered the other. 'Surely this contrivance will deter the king from his heresy and thou shalt be requited with exceeding favour and abounding recompense in the world to come, for that indeed thou adventrest thyself and wilt either perish or attain to thy desire.' Upon the parting day our loves from us did fare And left us to endure estrangement and despair. o. The King's Son and the Merchant's Wife dxi. Our loves are joined and cruelty at last is done away; Ay, and the cup of love-delight 'twixt us doth circulate. 93. The Ignorant Man who set up for a Schoolmaster ccciii. 86. The Three Unfortunate Lovers dclxxii. "Forget him," quoth my censurers, "forget him; what is he?" iii. 42. Then he conferred on him a dress of honour and engaged to him for the completion of the dowry and sent to his father, giving him the glad news and comforting his heart with [the tidings of] his son's safety; after which he said to Bihzad, Arise, O my son, and go to thy father.' 'O king,' rejoined the prince, 'complete thy kindness to me by [hastening] my going-in to my wife; for, if I go back to my father, till he send a messenger and he return, promising me, the time will be long.' The king laughed and marvelled at him and said to him, 'I fear for thee from this haste, lest thou come to shame and attain not thy desire.' Then he gave him wealth galore and wrote him letters, commending him to the father of the princess, and despatched him to them. When he drew near their country, the king came forth to meet him with the people of his realm and assigned him a handsome lodging and bade hasten the going-in of his daughter to him, in compliance with the other king's letter. Moreover, he advised the prince's father [of his son's coming] and they busied themselves with the affair of the damsel. I am content, for him I love, to all abide, iii. 25. d. The Tailor's Story cxxxvi. Then he turned to the woman and said to her, 'And thou, what sayst thou?' So she expounded to him her case and recounted to him all that had betided her and her husband, first and last, up to the time when they took up their abode with the old man and woman who dwelt on the sea-shore. Then she set out that which the Magian had practised on her of knavery and how he had carried her off in the ship and all that had betided her of humiliation and torment, what while the cadis and judges and deputies hearkened to her speech. When the king heard the last of his wife's story, he said, 'Verily, there hath betided thee a grievous matter; but hast thou knowledge of what thy husband did and what came of his affair?' 'Nay, by Allah,' answered she; 'I have no knowledge of him, save that I leave him no hour unremembered in fervent prayer, and never, whilst I live, will he cease to be to me the father of my children and my father's brother's son and my flesh and my blood.' Then she wept and the king bowed his head, whilst his eyes brimmed over with tears at her story. When the Khalif heard this, her speech pleased him and he strained her to his bosom. Then he went forth from her and locked the door upon her, as before; whereupon she took the book and sat looking in it awhile. Presently, she laid it down and taking the lute, tightened its strings. Then she smote thereon, after a wondrous fashion, such as would have moved inanimate things [to delight], and fell to singing marvellous melodies and chanting the following verses: Like a sun at the end of a cane in a hill of sand, iii. 190. The first to take the cup was Iblis the Accursed, who said, 'O Tuhfet es Sudour, sing over my cup.' So she took the lute and touching it, sang the following verses: Then he wept again and El Abbas said to him, "Fear not for me, for thou knowest my prowess and my puissance in returning answers in the assemblies of the land and my good breeding (63) and skill in rhetoric; and indeed he whose father thou art and whom thou hast reared and bred and in whom thou hast united praiseworthy qualities, the repute whereof hath traversed the East and the West, thou needest not fear for him, more by token that I purpose but to seek diversion (64) and return to thee, if it be the will of God the Most High." Quoth the king, "Whom wilt thou take with thee of attendants and [what] of good?" "O father mine," replied El Abbas, "I have no need of horses or camels or arms, for I purpose not battle, and I will have none go forth with me save my servant Aamir and no more." Weaver who became a Physician by his Wife's Commandment, The ii. 21. So he took a belt, wherein were a thousand dinars, and binding it about his middle, entered the city and gave not over going round about its streets and markets and gazing upon its houses and sitting with those of its folk whose aspect bespoke them men of worth, till the day was half spent, when he resolved to return to his sister and said in himself, 'Needs must I buy what we may eat of ready-[dressed] food I and my sister.' Accordingly, he accosted a man who sold roast meat and who was clean [of person], though odious in his [means of getting a] living, and said to him, 'Take the price of this dish [of meat] and add thereto of fowls and chickens and what not else is in your market of meats and sweetmeats and bread and arrange it in dishes.' So the cook set apart for him what he desired and calling a porter, laid it in his basket, and Selim paid the cook the price of his wares, after the fullest fashion. d. The Tailor's Story xxix. So fell and fierce my stroke is, if on a mountain high It lit, though all of granite, right through its midst 'twould shear. Then she told him the story of Anca, daughter of Behram Gour, with Anca, daughter of the wind, and described to him her dwelling-place

and her island, whereupon quoth Er Reshid, 'O Tuhfet es Sedr, (252) tell me of El Anca, daughter of Behram Gour; is she of the Jinn or of mankind or of the birds? For this long time have I desired to find one who should tell me of her.' 'It is well, O Commander of the Faithful,' answered Tuhfeh. 'I asked the queen of this and she acquainted me with her case and told me who built her the palace.' Quoth Er Reshid, 'I conjure thee by Allah, tell it me.' And Tuhfeh answered, 'It is well,' and proceeded to tell him. And indeed he was amazed at that which he heard from her and what she told him and at that which she had brought back of jewels and jacinths of various colours and preciot stones of many kinds, such as amazed the beholder and confounded thought and mind. As for this, it was the means of the enrichment of the Barmecides and the Abbasicles, and they abode in their delight..As fate would have it, the chief of the police was passing through the market; so the people told him [what was to do] and he made for the door and burst it open. We entered with a rush and found the thieves, as they had overthrown my friend and cut his throat; for they occupied not themselves with me, but said, 'Whither shall yonder fellow go? Indeed, he is in our grasp.' So the prefect took them with the hand (129) and questioned them, and they confessed against the woman and against their associates in Cairo. Then he took them and went forth, after he had locked up the house and sealed it; and I accompanied him till he came without the [first] house. He found the door locked from within; so he bade break it open and we entered and found another door. This also he caused burst in, enjoining his men to silence till the doors should be opened, and we entered and found the band occupied with a new victim, whom the woman had just brought in and whose throat they were about to cut..After this, the authorities compounded with the highwayman for his submission, and when he came before them, they enriched him and he became in such favour with the Sultan's deputy that he used to eat and drink with him and there befell familiar converse between them. On this wise they abode a great while, till, one day, the Sultan's deputy made a banquet, and therein, for a wonder, was a roasted francolin, which when the robber saw, he laughed aloud. The deputy was angered against him and said to him, "What is the meaning of thy laughter? Seest thou default [in the entertainment] or dost thou mock at us, of thy lack of breeding?" "Not so, by Allah, O my lord," answered the highwayman. "But I saw yonder francolin and bethought myself thereanent of an extraordinary thing; and it was on this wise. In the days of my youth, I used to stop the way, and one day I fell in with a man, who had with him a pair of saddle-bags and money therein. So I said to him, 'Leave these bags, for I mean to kill thee.' Quoth he, 'Take the fourth part of [that which is in] them and leave [me] the rest.' And I said, 'Needs must I take the whole and slay thee, to boot.' Then said he, 'Take the saddle-bags and let me go my way.' But I answered, 'Needs must I slay thee.' As we were in this contention, he and I, behold, he saw a francolin and turning to it, said, 'Bear witness against him, O francolin, that he slayeth me unjustly and letteth me not go to my children, for all he hath gotten my money.' However, I took no pity on him neither hearkened to that which he said, but slew him and concerned not myself with the francolin's testimony."The queen rejoiced in her and putting out her hand to her, drew her to herself and seated her by her side on the couch; whereupon Tuhfeh kissed her hands and the queen said to her, 'Know, O Tuhfeh, that all that thou treadest of these belong not to any of the Jinn, (224) for that I am the queen of them all and the Sheikh Aboultaawif Iblis sought my permission (225) and prayed me to be present at the circumcision of his son. So I sent to him, in my stead, a slave-girl of my slave-girls, to wit, Shuaaeh, Queen of the Fourth Sea, who is vice-queen of my kingdom. When she was present at the wedding and saw thee and heard thy singing, she sent to me, giving me to know of thee and setting forth to me thine elegance and pleasantness and the goodliness of thy breeding and thy singing. So I am come to thee, for that which I have heard of thy charms, and this shall bring thee great worship in the eyes of all the Jinn.' (226).Prince Bihzad, Story of, i. 99..84. Dibil el Khuzai with the Lady and Muslim ben el Welid dclxx.When they had made an end of pious wishes and congratulations, they besought the king to hasten the punishment of the Magian and heal their hearts of him with torment and humiliation. So he appointed them for a day on which they should assemble to witness his punishment and that which should betide him of torment, and shut himself up with his wife and sons and abode thus private with them three days, during which time they were sequestered from the folk. On the fourth day the king entered the bath, and coming forth, sat down on the throne of his kingship, with the crown on his head, whereupon the folk came in to him, according to their wont and after the measure of their several ranks and degrees, and the amirs and viziers entered, ay, and the chamberlains and deputies and captains and men of war and the falconers and armbearers. Then he seated his two sons, one on his right and the other on his left hand, whilst all the folk stood before him and lifted up their voices in thanksgiving to God the Most High and glorification of Him and were strenuous in prayer for the king and in setting forth his virtues and excellences..? ? ? ? ? ? ? ? ? ? My pleasant life for loss of friends is troubled aye..On this wise I abode a while of time, every day shooting an elephant, whereupon my master came and carried it away, till, one day, as I sat hidden in the tree, there came up elephants without number, roaring and trumpeting, so that meseemed the earth trembled for the din. They all made for the tree whereon I was and the girth whereof was fifty cubits, and compassed it about. Then a huge elephant came up to the tree and winding his trunk about it, tugged at it, till he plucked it up by the roots and cast it to the ground. I fell among the elephants, and the great elephant, coming up to me, as I lay aswoon for affright, wound his trunk about me and tossing me on to his back, made off with me, accompanied by the others; nor did he leave faring on with me, and I absent from the world, till he brought me to a certain place and casting me down from off his back, went away, followed by the rest. I lay there awhile, till my trouble subsided and my senses returned to me, when I sat up, deeming myself in a dream, and found myself on a great hill, stretching far and wide and all of elephants' bones. So I knew that this was their burial-place and that they had brought me thither on account of the bones..TABLE OF CONTENTS OF THE BRESLAU (TUNIS)EDITION OF THE ARABIC TEXT OF THE BOOK OF THE THOUSAND NIGHTS AND ONE NIGHT..? ? ? ? ? e. The Barber's Story cxlix.? ? ? ? ? ? ? ? ? ed. Story of the Barber's Fourth Brother xxxii.? ? ? ? ? And deemedst me a waif, a

homeless good-for-nought, A slave-begotten brat, a wanton, witless wight..?STORY OF THE KING WHO KNEW THE QUINTESSENCE (204)
OF THINGS..? ? ? ? ? Whose subtleness might well infect the understanding folk; And secrets didst thou, in thy cheer, to us communicate..When
the night was half spent, I arose [and went forth the tent] to do an occasion of mine, and none knew of my case save this woman. The dogs
misdoubted of me and followed me and gave not over besetting me, till I fell on my back into a deep pit, wherein was water, and one of the dogs
fell in with me. The woman, who was then a girl in the first bloom of youth, full of strength and spirit, was moved to pity on me, for that wherein I
was fallen, and coming to me with a rope, said to me, "Lay hold of this rope." So I laid hold of the rope and clung to it and she pulled me up; but,
when I was halfway up, I pulled her [down] and she fell with me into the pit; and there we abode three days, she and I and the dog..? ? ? ? ? e. The
Story of the Portress xviii.? ? ? ? ? o. The Merchant and the Thieves dcxxix.? ? ? ? ? Indeed, mine eyelids still with tears are ulcered and to you My
bowels yearn to be made whole of all their pain and heat..? ? ? ? ? a. Story of the Ox and the Ass.So saying, he took leave of the woman and her
husband and set out, intending for Akil, his father's brother's son. Now there was between Baghdad and Akil's abiding-place forty days' journey; so
El Abbas settled himself on the back of his courser and his servant Aamir mounted also and they fared forth on their way. Presently, El Abbas
turned right and left and recited the following verses:.Thereupon there sallied forth to him Zuheir ben Hebib, and they wheeled about and fainted
awhile, then came to dose quarters and exchanged strokes. El Harith forewent his adversary in smiting and stretched him weltering in his gore;
whereupon Hudheifeh cried out to him, saying, "Gifted of God art thou, O Harith! Call another of them." So he cried out, saying, "Is there a
comer-forth [to battle?]" But they of Baghdad held back from him; and when it appeared to El Harith that confusion was amongst them, he fell
upon them and overthrew the first of them upon their last and slew of them twelve men. Then the evening overtook him and the Baghdadis
addressed themselves to flight..The First Night of the Month.? ? ? ? ? o. The Merchant and the Thieves dccccx.? ? ? ? ? I swear by his life, yea, I
swear by the life of my love without peer, To please him or save him from hurt, I'd enter the fire without fear!.Thief and the Woman, The, i.
278.Then he sprang up [and going] to the place wherein was the other half of his good, [took it] and lived with it well; and he swore that he would
never again consort with those whom he knew, but would company only with the stranger nor entertain him but one night and that, whenas it
morrowed, he would never know him more. So he fell to sitting every night on the bridge (7) and looking on every one who passed by him; and if
he saw him to be a stranger, he made friends with him and carried him to his house, where he caroused with him till the morning. Then he
dismissed him and would never more salute him nor ever again drew near unto him neither invited him..74. The Devout Woman and the Two
Wicked Elders dclix.Second Officer's Story, The, ii. 134..Meanwhile, King Azadbekht and his wife stayed not in their flight till they came to [the
court of] the King of Fars, (97) whose name was Kutrou. (98) When they presented themselves to him, he entreated them with honour and
entertained them handsomely, and Azadbekht told him his story, first and last. So he gave him a great army and wealth galore and he abode with
him some days, till he was rested, when he made ready with his host and setting out for his own dominions, waged war upon Isfehend and falling in
upon the capital, defeated the rebel vizier and slew him. Then he entered the city and sat down on the throne of his kingship; and whenas he was
rested and the kingdom was grown peaceful for him, he despatched messengers to the mountain aforesaid in quest of the child; but they returned
and informed the king that they had not found him."And indeed," continued Adi, "this ode on the Prophet (may God bless and keep him!) is well
known and to comment it would be tedious." Quoth Omar, "Who is at the door?" "Among them is Omar ibn [Abi] Rebya the Cureishite," (49)
answered Adi, and the Khalif said, "May God show him no favour neither quicken him! Was it not he who said ... ?" And he recited the following
verses:.Officer's Story, The Third, ii. 137..Accordingly, one night, when they were alone with the king and he leant back, as he were asleep, they
said these words and the king heard it all and was like to die of rage and said in himself, 'These are young boys, not come to years of discretion, and
have no intrigue with any; and except they had heard these words from some one, they had not spoken with each other thereof.' When it was
morning, wrath overmastered him, so that he stayed not neither deliberated, but summoned Abou Temam and taking him apart, said to him, 'Whoso
guardeth not his lord's honour, (126) what behoveth unto him?' Quoth Abou Temam, 'It behoveth that his lord guard not his honour.' 'And whoso
entereth the king's house and playeth the traitor with him,' continued the king, 'what behoveth unto him?' And Abou Temam answered, 'He shall not
be left on life.' Whereupon the king spat in his face and said to him, 'Both these things hast thou done.' Then he drew his dagger on him in haste and
smiting him in the belly, slit it and he died forthright; whereupon the king dragged him to a well that was in his palace and cast him therein..? ? ? ? ?
? And when the sun of morning sees her visage and her smile, O'ercome. he hasteneth his face behind the clouds to hide..There was once in the
land of Hind a king of illustrious station, endowed with understanding and good sense, and his name was Shah Bekht. He had a vizier, a man of
worth and intelligence, prudent in counsel, conformable to him in his governance and just in his judgment; wherefore his enviers were many and
many were the hypocrites, who sought in him faults and set snares for him, so that they insinuated into King Shah Bekht's eye hatred and rancour
against him and sowed despite against him in his heart; and plot followed after plot, till [at last] the king was brought to arrest him and lay him in
prison and confiscate his good and avoid his estate. (77).Then he bade fetch the youth; so they brought him before him and the viziers said, "O base
of origin, out on thee! Thy term is at hand and the earth hungereth for thy body, so it may devour it." But he answered them, saying, "Death is not
in your word nor in your envy; nay, it is an ordinance written upon the forehead; wherefore, if aught be written upon my forehead, needs must it
come to pass, and neither endeavour nor thought-taking nor precaution will deliver me therefrom; [but it will surely happen] even as happened to
King Ibrahim and his son." Quoth the king, "Who was King Ibrahim and who was his son?" And the youth said, "O king..? ? ? ? ? For indeed I am

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