

a-playing. El Abbas forbore the merchant, so he might lead him on, and procrastinated with him awhile; and the merchant won and took of him the hundred dinars. Then said the prince, "Wilt thou play another game?" And the other answered, "O youth, I will not play again, except it be for a thousand dinars." Quoth the prince, "Whatsoever thou stakest, I will match thy stake with the like thereof." So the merchant brought out a thousand dinars and the prince covered them with other thousand. Then they fell a-playing, but El Abbas was not long with him ere he beat him in the square of the elephant, (77) nor did he leave to do thus till he had beaten him four times and won of him four thousand dinars. (When Shehriyar heard this, he said in himself, 'By Allah, I have indeed been reckless in the slaying of women and girls, and praised be God who hath occupied me with this damsel from the slaughter of souls, for that the slaughter of souls is a grave [matter!] By Allah, if Shah Bekht spare the vizier, I will assuredly spare Shehrzad!' Then he gave ear to the story and heard her say to her sister:).52. Ibrahim ben el Mehdi and the Merchant's Sister dcvi. THE FIRST OFFICER'S STORY. The Tenth Night of the Month. When the king heard this story, he said, "How like is this to our own case!" Then he bade the vizier retire to his lodging; so he withdrew to his house and on the morrow he abode at home [till the king should summon him to his presence.]. Presently she felt a breath upon her face; whereupon she awoke and found Queen Kemeriyeh kissing her, and with her her three sisters, Queen Jemreh, Queen Wekhimeh and Queen Sherareh. So she arose and kissed their hands and rejoiced in them with the utmost joy and they abode, she and they, in talk and converse, what while she related to them her history, from the time of her purchase by the Mughrebi to that of her coming to the slave-dealers' barrack, where she besought Ishac en Nedim to buy her, and how she won to Er Reshid, till the moment when Iblis came to her and brought her to them. They gave not over talking till the sun declined and turned pale and the season of sundown drew near and the day departed, whereupon Tuhfeh was instant in supplication to God the Most High, on the occasion of the prayer of sundown, that He would reunite her with her lord Er Reshid. [When the appointed day arrived], I arose and changing my clothes and favour, donned sailor's apparel; then I took with me a purse full of gold and buying good [victual for the] morning-meal, accosted a boatman [at Deir et Tin] and sat down and ate with him; after which said I to him, "Wilt thou hire me thy boat?" Quoth he, "The Commander of the Faithful hath commanded me to be here;" and he told me the story of the concubines and how the Khalif purposed to drown them that day. When I heard this from him, I brought out to him half a score dinars and discovered to him my case, whereupon quoth he to me, "O my brother, get thee empty calabashes, and when thy mistress cometh, give me to know of her and I will contrive the trick." Now it was the night-season. So the soldiers carried him without the city, thinking to crucify him, when, behold, there came out upon them thieves and fell in on them with swords and [other] weapons. Thereupon the guards left him whom they purposed to put to death [and took to flight], whilst the man who was going to slaughter fled forth at a venture and plunging into the desert, knew not whither he went before he found himself in a thicket and there came out upon him a lion of frightful aspect, which snatched him up and set him under him. Then he went up to a tree and tearing it up by the roots, covered the man therewith and made off into the thicket, in quest of the lioness. The king read the letter and said to Abou Temam, "We will do what behoveth in the matter; but, O Abou Temam, needs must thou see my daughter and she thee, and needs must thou hear her speech and she thine.' So saying, he sent him to the lodging of the princess, who had had notice of this; so that they had adorned her sitting-chamber with the costliest that might be of utensils of gold and silver and the like, and she seated herself on a throne of gold, clad in the most sumptuous of royal robes and ornaments. When Abou Temam entered, he bethought himself and said, 'The wise say, he who restraineth his sight shall suffer no evil and he who guardeth his tongue shall hear nought of foul, and he who keepeth watch over his hand, it shall be prolonged and not curtailed.' (121) So he entered and seating himself on the ground, [cast down his eyes and] covered his hands and feet with his dress. (122) Quoth the king's daughter to him, 'Lift thy head, O Abou Temam, and look on me and speak with me.' But he spoke not neither raised his head, and she continued, 'They sent thee but that thou mightest look on me and speak with me, and behold, thou speakest not at all. Take of these pearls that be around thee and of these jewels and gold and silver. But he put not forth his hand unto aught, and when she saw that he paid no heed to anything, she was angry and said, 'They have sent me a messenger, blind, dumb and deaf.' When the vizier returned to the king, the latter sought of him the story of the man whose caution slew him and he said, "Know, O august king, that. IBN ES SEMMAK AND ER RESHID. (161).? ? ? ? e. The Niggard and the Loaves of Bread dlxxx. The First Day. When she had made an end of her verses, she folded the letter and delivered it to the nurse, who took it and went with it to El Abbas. When she gave it to him, he took it and breaking it open, read it and apprehended its purport; and when he came to the end of it, he swooned away. After awhile, he came to himself and said, "Praised be God who hath caused her return an answer to my letter! Canst thou carry her another letter, and with God the Most High be thy requital?" Quoth she, "And what shall letters profit thee, seeing she answereth on this wise?" But he said, "Belike, she may yet be softened." Then he took inkhorn and paper and wrote the following verses: Damascus is all gardens decked for the pleasance of the eyes; For the seeker there are black-eyed girls and boys of Paradise." All this while, Selim lay in shackles and strait prison, and melancholy possessed him by reason of that whereinto he had fallen of that tribulation. Then, when troubles waxed on him and affliction was prolonged, he fell sick of a sore sickness. When the cook saw his plight (and indeed he was like to perish for much suffering), he loosed him from the shackles and bringing him forth of the prison, committed him to an old woman, who had a nose the bigness of a jug, and bade her tend him and medicine him and serve him and entreat him kindly, so haply he might be made whole of that his sickness. So the old woman took him and carrying him to her lodging, fell to tending him and giving him to eat and drink; and when he was quit of that torment, he recovered from his malady..? ? ? ? The raven of parting croaks loud at our door; Alas, for our raven cleaves fast to us aye!..? ? ? ? k. The Serpent-Charmer and his Wife dccccvii. Meanwhile, El Abbas betook himself to his

father's camp, which was pitched in the Green Meadow, by the side of the Tigris, and none might make his way between the tents, for the much interlacement of the tent-ropes. When the prince reached the first of the tents, the guards and servants came out to meet him from all sides and escorted him till he drew near the sitting-place of his father, who knew of his coming. So he issued forth of his pavilion and coming to meet his son, kissed him and made much of him. Then they returned together to the royal pavilion and when they had seated themselves and the guards had taken up their station in attendance on them, the king said to El Abbas, "O my son, make ready thine affair, so we may go to our own land, for that the folk in our absence are become as they were sheep without a shepherd." El Abbas looked at his father and wept till he swooned away, and when he recovered from his swoon, he improvised and recited the following verses: Forehead, Of that which is written on the, i. 136..? ? ? ? ? Love no light matter is, O folk, nor are the woe and care And blame a little thing to brook that unto it pertain..Hardly was the night come, when he went in to his wife and found her lying back, [apparently] asleep; so he sat down by her side and laying the hoopoe's heart on her breast, waited awhile, so he might be certified that she slept. Then said he to her, 'Shah Khatoun, Shah Khatoun, is this my recompense from thee?' Quoth she, 'What offence have I committed?' And he, 'What offence can be greater than this? Thou sentest after yonder youth and broughtest him hither, on account of the desire of thy heart, so thou mightest do with him that for which thou lustedst.' 'I know not desire,' answered she. 'Verily, among thy servants are those who are comelier and handsomer than he; yet have I never desired one of them.' 'Why, then,' asked he, 'didst thou lay hold of him and kiss him!' And she said, 'This is my son and a piece of my heart; and of my longing and love for him, I could not contain myself, but sprang upon him and kissed him.' When the king heard this, he was perplexed and amazed and said to her, 'Hast thou a proof that this youth is thy son? Indeed, I have a letter from thine uncle King Suleiman Shah, [wherein he giveth me to know] that his unck Belehwan cut his throat.' 'Yes,' answered she, 'he did indeed cut his throat, but severed not the windpipe; so my uncle sewed up the wound and reared him, [and he lived,] for that his hour was not come.' The learned man bethought him awhile of this, then made for Khelbes's house, which adjoined his own, still holding the latter; and when they entered, they found the young man lying on the bed with Khelbes's wife; whereupon quoth he to him, 'O accursed one, the calamity is with thee and in thine own house!' So Khelbes put away his wife and went forth, fleeing, and returned not to his own land. This, then," continued the vizier, "is the consequence of lewdness, for whoso purposeth in himself craft and perfidy, they get possession of him, and had Khelbes conceived of himself that (266) which he conceived of the folk of dishonour and calamity, there had betided him nothing of this. Nor is this story, rare and extraordinary though it be, more extraordinary or rarer than that of the pious woman whose husband's brother accused her of lewdness." ? ? ? ? ? And when I long to look upon thy face, My life is perished with desire straightway..When King Kisra heard this, he redoubled in loveliking for her and affection and said to her, 'Do what thou wilt.' So he let bring a litter and carrying her therein to his dwelling-place, married her and entreated her with the utmost honour. Then he sent a great army to King Dadbin and fetching him and his vizier and the chamberlain, caused bring them before him, unknowing what he purposed with them. Moreover, he caused set up for Arwa a pavilion in the courtyard of his palace and she entered therein and let down the curtain before herself. When the servants had set their seats and they had seated themselves, Arwa raised a corner of the curtain and said, 'O Kardan, rise to thy feet, for it befitteth not that thou sit in the like of this assembly, before this mighty King Kisra.' When the vizier heard these words, his heart quaked and his joints were loosened and of his fear, he rose to his feet. Then said she to him, 'By the virtue of Him who hath made thee stand in this place of standing [up to judgment], and thou abject and humiliated, I conjure thee speak the truth and say what prompted thee to lie against me and cause me go forth from my house and from the hand of my husband and made thee practise thus against a man, (117) a true believer, and slay him. This is no place wherein leasing availeth nor may prevarication be therein.' King Bihkerd, Story of, i. 121..? ? ? ? ? The pitcher then of goblets filled full and brimming o'er With limpid wine we plunder, that pass from friend to friend..Now he was the king of the land of Serendib, (207) and he welcomed me and entreated me with kindness, bidding me be seated and admitting me to his table and converse. So I talked with him and called down blessings upon him and he took pleasure in my discourse and showed me satisfaction and said to me, 'What is thy name?' 'O my lord,' answered I, 'my name is Sindbad the Sailor;' and he said, 'And what countryman art thou?' Quoth I, 'I am of Baghdad.' 'And how earnest thou hither?' asked he. So I told him my story and he marvelled mightily thereat and said, 'By Allah, O Sindbad, this thy story is marvellous and it behoveth that it be written in characters of gold.' And indeed, O my brother, the night thou camest to me and we caroused together, I and thou, it was as if the Devil came to me and troubled me that night." "And who is he, the Devil?" asked the Khalif. "He is none other than thou," answered Aboulhusn; whereat the Khalif smiled and sitting down by him, coaxed him and spoke him fair, saying, "O my brother, when I went out from thee, I forgot [to shut] the door [and left it] open, and belike Satan came in to thee." Quoth Aboulhusn, "Ask me not of that which hath betided me. What possessed thee to leave the door open, so that the Devil came in to me and there befell me with him this and that?" And he related to him all that had befallen him, from first to last, and there is no advantage in the repetition of it; what while the Khalif laughed and hid his laughter..A certain thief was a [cunning] workman and used not to steal aught, till he had spent all that was with him; moreover, he stole not from his neighbours, neither companied with any of the thieves, lest some one should come to know him and his case get wind. On this wise he abode a great while, in flourishing case, and his secret was concealed, till God the Most High decreed that he broke in upon a poor man, deeming that he was rich. When he entered the house, he found nought, whereat he was wroth, and necessity prompted him to wake the man, who was asleep with his wife. So he aroused him and said to him, 'Show me thy treasure.' 37. Abou Mohammed the Lazy ccc.Presently, her husband entered and saw the girdle and knew it. Now he was ware of the king's love for women; so he said to his wife, 'What is this that I see with

thee?' Quoth she, 'I will tell thee the truth,' and recounted to him the story; but he believed her not and doubt entered into his heart. As for the king, he passed that night in chagrin and concern, and when it morrowed, he summoned the chamberlain and investing him with the governance of one of his provinces, bade him betake himself thither, purposing, after he should have departed and come to his destination, to foregather with his wife. The chamberlain perceived [his intent] and knew his design; so he answered, saying, 'Hearkening and obedience. I will go and set my affairs in order and give such charges as may be necessary for the welfare of my estate; then will I go about the king's occasion.' And the king said, 'Do this and hasten.' It chanced one night that the king sallied forth without the city and drank and the wine got the mastery of him and he became drunken. So, of the youth's fearfulness for him, he said, 'I will keep watch myself over the king this night, seeing that he deserveth this from me, for that which he hath wrought with me of kindnesses.' So he arose forthright and drawing his sword, stationed himself at the door of the king's pavilion. Now one of the royal servants saw him standing there, with the drawn sword in his hand, and he was of those who envied him his favour with the king; so he said to him, 'Why dost thou on this wise at this season and in the like of this place?' Quoth the youth, 'I am keeping watch over the king myself, in requital of his bounties to me.' The Fifth Day. Now this present was a horse worth ten thousand dinars and all its housings and trappings of gold set with jewels, and a book and five different kinds of suits of apparel and an hundred pieces of fine white linen cloths of Egypt and silks of Suez and Cufa and Alexandria and a crimson carpet and another of Tebaristan (217) make and an hundred pieces of cloth of silk and flax mingled and a goblet of glass of the time of the Pharaohs, a finger-breadth thick and a span wide, amiddleward which was the figure of a lion and before him an archer kneeling, with his arrow drawn to the head, and the table of Solomon son of David, (218) on whom be peace; and the contents of the letter were as follows: 'From the Khalif Haroun er Reshid, unto whom and to his forefathers (on whom be peace) God hath vouchsafed the rank of the noble and exceeding glory, to the august, God-aided Sultan, greeting. Thy letter hath reached us and we rejoiced therein and have sent thee the book [called] "The Divan of Hearts and the Garden of Wits," of the translation whereof when thou hast taken cognizance, its excellence will be established in thine eyes; and the superscription of this book we have made unto thee. Moreover, we send thee divers other kingly presents; (219) so do thou favour us by accepting them, and peace be on thee!'.30. Maan ben Zaideh and the Bedouin dxxxii. Governor, Story of the Man of Khorassan, his Son and his, i. 218..? ? ? ? ? Yea, and black slaves he proffered me and slave-girls big with child And steeds of price, with splendid arms and trappings rich bedight..When the appointed day arrived, the chief of the police set apart for his officers a saloon, that had windows ranged in order and giving upon the garden, and El Melik ez Zahir came to him, and he seated himself, he and the Sultan, in the alcove. Then the tables were spread unto them for eating and they ate; and when the cup went round amongst them and their hearts were gladdened with meat and drink, they related that which was with them and discovered their secrets from concealment. The first to relate was a man, a captain of the watch, by name Muineddin, whose heart was engrossed with the love of women; and he said, 'Harkye, all ye people of [various] degree, I will acquaint you with an extraordinary affair which befell me aforetime. Know that. When King Shah Bekht heard this, he said in himself, "How like is this story to my present case with this vizier, who hath not his like!" Then he bade him depart to his own house and come again at eventide..King Shehriyar marvelled at these things and Shehrzad said to him, "Thou marvelledst at that which befell thee on the part of women; yet hath there befallen the kings of the Chosroes before thee what was more grievous than that which befell thee, and indeed I have set forth unto thee that which betided khalifs and kings and others than they with their women, but the exposition is long and hearkening groweth tedious, and in this [that I have already told thee] is sufficiency for the man of understanding and admonishment for the wise." ? ? ? ? ? a. Nimeh ben er Rebya and Num his Slave-girl ccxxvii.45. Ali Shir (230) and Zumurrud dlxix. Merchant and the King, The Old Woman, the, i. 265..? ? ? ? ? Would we may live together and when we come to die, God grant the death-sleep bring me within her tomb to lie!. So she gave him the lute and he forewent her, till he came to the house of easance, and behold, therein was a door and a stairway. When Tuhfeh saw this, her reason fled; but Iblis cheered her with discourse. Then he descended the stair and she followed him to the bottom thereof, where she found a passage and they fared on therein, till they came to a horse standing, Teady saddled and bridled and accoutred. Quoth Iblis, '[Mount], in the name of God, O my lady Tuhfeh;' and he held the stirrup for her. So she mounted and the horse shook under her and putting forth wings, flew up with her, whilst the old man flew by her side; whereat she was affrighted and clung to the pummel of the saddle; nor was it but an hour ere they came to a fair green meadow, fresh-flowered as if the soil thereof were a goodly robe, embroidered with all manner colours..? ? ? ? ? So be thou kind to me, for love my body wasteth sore, The thrall of passion I'm become its fires consume me quite..Singer and the Druggist, The, i. 229..? ? ? ? ? ? ? ? ? ? xa. The Old Woman and the Draper's Wife dccccxvii.44. El Mamoun and Zubeideh dlxviii. Then said she to him, "O chief of the kings, the wise say, 'The kingship is a building, whereof the troops are the foundation,' and whenas the foundation is strong, the building endureth; wherefore it behoveth the king to strengthen the foundation, for that they say, 'Whenas the foundation is weak, the building falleth.' On like wise it behoveth the king to care for his troops and do justice among his subjects, even as the owner of the garden careth for his trees and cutteth away the weeds that have no profit in them; and so it behoveth the king to look into the affairs of his subjects and fend off oppression from them. As for thee, O king," continued Shehrzad, "it behoveth thee that thy vizier be virtuous and versed in the knowledge of the affairs of the folk and the common people; and indeed God the Most High hath named his name (166) in the history of Moses (on whom be peace!) whenas He saith, [Quoth Moses] 'And make me a vizier of my people, Aaron [my brother]. (167) Could a vizier have been dispensed withal, Moses ben Imran had been worthier [than any of this dispensation]. (168).? ? ? ? ? Great in delight, beloved mine, your presence is with me; Yet greater still the miseries of parting and its bane..When King Shah Bekht heard this story, it pleased him and he

bade the vizier go away to his own house..91. The Schoolmaster who Fell in Love by Report cccci. "Away with him from me! Who is at the door?" "Kutheiyir Azzeh," (52) replied Adi, and Omar said, "It is he who says in one of his odes ... " [And he repeated the following verses:]. Then, when it was night, she brought her to me, after she had adorned her and perfumed her, and said to her, "Gainsay not this thy lord in aught that he shall seek of thee." When she came to bed with me, I said in myself, "Verily, this damsel (216) is more generous than I!" Then I sent away the slave-girl and drew not nigh unto her, but arose forthright and betaking myself to my wife, lay with her and did away her maidenhead. She straightway conceived by me and accomplishing the time of her pregnancy, gave birth to this dear little daughter; in whom I rejoiced, for that she was lovely to the uttermost, and she hath inherited her mother's wit and her father's comeliness..? ? ? ? ? By God, forgetfulness of her shall never cross my mind, What while I wear the bonds of life nor when of death they're rent.90. The Apples of Paradise dclxxvi. There was once a king named Suleiman Shah, who was goodly of polity and judgment, and he had a brother who died and left a daughter. So Suleiman Shah reared her on the goodliest wise and the girl grew up, endowed with reason and perfection, nor was there in her time a fairer than she. Now the king had two sons, one of whom he had appointed in himself that he would marry her withal, and the other purposed in himself that he would take her. The elder son's name was Belehwan and that of the younger Melik Shah, and the girl was called Shah Khatoun.. There was once aforetime a certain sharper, who [was so eloquent that he] would turn the ear inside out, and he was a man of understanding and quick wit and skill and perfection. It was his wont to enter a town and [give himself out as a merchant and] make a show of trafficking and insinuate himself into the intimacy of people of worth and consort with the merchants, for he was [apparently] distinguished for virtue and piety. Then he would put a cheat on them and take [of them] what he might spend and go away to another city; and he ceased not to do thus a great while.. Sindbad the Sailor, The Seventh Voyage of, iii. 224.. Sixth Voyage of Sindbad the Sailor, The, iii. 203.. Meanwhile, the nurse awoke, that she might give the child suck, and seeing the bed running with blood, cried out; whereupon the sleepers and the king awoke and making for the place, found the child with his throat cut and the cradle running over with blood and his father slain and dead in his sleeping chamber. So they examined the child and found life in him and his windpipe whole and sewed up the place of the wound. Then the king sought his son Belehwan, but found him not and saw that he had fled; whereby he knew that it was he who had done this deed, and this was grievous to the king and to the people of his realm and to the lady Shah Katoun. So the king laid out his son Melik Shah and buried him and made him a mighty funeral and they mourned passing sore; after which he addressed himself to the rearing of the infant. Abbaside, Jaafer ben Yehya and Abdulmelik ben Salih the, i. 183..? ? ? ? ? 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; Lo, since the day I left you, O my masters, iii. 24..? ? ? ? ? ed. Story of the Barber's Fourth Brother xxxii. Sitt el Milah, Noureddin Ali of Damascus and, iii. 3.. N.B.--The Roman numerals denote the volume, the Arabic the page. Then they brought the raft before him and I said to him, 'O my lord, I am in thy hands, I and all my good.' He looked at the raft and seeing therein jacinths and emeralds and crude ambergris, the like whereof was not in his treasuries, marvelled and was amazed at this. Then said he, 'O Sindbad, God forbid that we should covet that which God the Most High hath vouchsafed unto thee! Nay, it behoveth us rather to further thee on thy return to thine own country.' So I called down blessings on him and thanked him. Then he signed to one of his attendants, who took me and established me in a goodly lodging, and the king assigned me a daily allowance and pages to wait on me. And every day I used to go in to him and he entertained me and entreated me friendly and delighted in my converse; and as often as our assembly broke up, I went out and walked about the town and the island, diverting myself by viewing them.. She laughed and answered, 'O my lord, my story is a strange one and my case extraordinary. Know that I belonged aforetime to a Mughrebi merchant, who bought me, when I was three years old, and there were in his house many slave-girls and eunuchs; but I was the dearest to him of them all. So he kept me with him and used not to call me but "daughterling," and indeed I am presently a clean maid. Now there was with him a damsel, a lutanist, and she reared me and taught me the craft, even as thou seest. Then was my master admitted to the mercy of God the Most High (184) and his sons divided his good. I fell to the lot of one of them; but it was only a little while ere he had squandered all his substance and there was left him no tittle of money. So I left the lute, fearing lest I should fall into the hand of a man who knew not my worth, for that I was assured that needs must my master sell me; and indeed it was but a few days ere he carried me forth to the barrack of the slave-merchant who buyeth slave-girls and showeth them to the Commander of the Faithful. Now I desired to learn the craft; so I refused to be sold to other than thou, till God (extolled be His perfection and exalted be He!) vouchsafed me my desire of thy presence; whereupon I came out to thee, whenas I heard of thy coming, and besought thee to buy me. Thou healedst my heart and boughtedst me; and since I entered thy house, O my lord, I have not taken up the lute till now; but to-day, whenas I was quit of the slave-girls, [I took it]; and my purpose in this was that I might see if my hand were changed (185) or no. As I was singing, I heard a step in the vestibule; so I laid the lute from my hand and going forth to see what was to do, found thee, O my lord, on this wise.' Khalif, El Mamoun El Hakim bi Amrillah, The Merchant of Cairo and the Favourite of the, iii. 171.. Noureddin fell to kissing his hand and calling down blessings on him and said to him, "Know that I am a stranger in this your city and the completion of kindness is better than the beginning thereof; wherefore I beseech thee of thy favour that thou complete to me thy good offices and kindness and bring me to the gate of the city. So will thy beneficence be accomplished unto me and may God the Most High requite thee for me with good!" ["Fear not,"] answered Ahmed; "no harm shall betide thee. Go; I will bear thee company till thou come to thy place of assurance." And he left him not till he brought him to the gate of the city and said to him, "O youth, go in the safeguard of God and return not to the city; for, if they fall in with thee [again], they will make an end of thee." Noureddin kissed his hand and going forth the city, gave not over walking till he came

to a mosque that stood in one of the suburbs of Baghdad and entered therein with the night..? ? ? ? Beard of the old he-goat, the one-eyed, what shall be My saying of a knave, his fashion and degree?.When I had made an end of washing, I cried out, saying, "Harkye, my lady Rihaneh!" But none answered me. So I went out and found her not; and indeed she had taken my clothes and that which was therein of money, to wit, four hundred dirhems. Moreover, she had taken my turban and my handkerchief and I found not wherewithal to cover my nakedness; wherefore I suffered somewhat than which death is less grievous and abode looking about the place, so haply I might espy wherewithal to hide my shame. Then I sat a little and presently going up to the door, smote upon it; whereupon up came the housekeeper and I said to her, "O my sister, what hath God done with the woman who was here?" Quoth she, "She came down but now and said, 'I am going to cover the boys with the clothes and I have left him sleeping. If he awake, tell him not to stir till the clothes come to him.'" Then said I, "O my sister, secrets are [safe] with the worthy and the freeborn. By Allah, this woman is not my wife, nor ever in my life have I seen her before this day!" And I recounted to her the whole affair and begged her to cover me, informing her that I was discovered of the privities..? ? ? ? e. The Fox and the Wild Ass dcxi.It is told of a certain doughty thief, that he used to rob and stop the way by himself upon caravans, and whenever the prefect of police and the magistrates sought him, he would flee from them and fortify himself in the mountains. Now it befell that a certain man journeyed along the road wherein was the robber in question, and this man was alone and knew not the perils that beset his way. So the highwayman came out upon him and said to him, "Bring out that which is with thee, for I mean to slay thee without fail." Quoth the traveller, "Slay me not, but take these saddle-bags and divide [that which is in] them and take the fourth part [thereof]." And the thief answered, "I will not take aught but the whole." "Take half," rejoined the traveller, "and let me go." But the robber replied, "I will take nought but the whole, and I will slay thee [to boot]." And the traveller said, "Take it."The young man marvelled at his story and lay the night with him; and when he arose in the morning, he found his strays. So he took them and returning [to his family.], acquainted them with what he had seen and that which had betided him. Nor," added the vizier, "is this more marvellous or rarer than the story of the king who lost kingdom and wealth and wife and children and God restored them unto him and requited him with a kingdom more magnificent than that which he had lost and goodlier and rarer and greater of wealth and elevation.".? ? ? ? O thou my inclining to love him that blamest, Shall lovers be blamed for the errors of Fate?.132. Sindbad the Sailor and Sindbad the Porter dxxxvi.? ? ? ? And high is my repute, for that I wounded aforetime My lord, (215) whom God made best of all the treaders of the clay..When Tuhfeh heard this, she fell to weeping and wailing and said, 'By Allah, nought irketh me save separation from my lord Er Reshid; but, when I am dead, let the world be ruined after me.' And she doubted not in herself but that she was lost without recourse. Then Meimoun set forth with his army and departed in quest of the hosts [of the Jinn], leaving none in the palace save his daughter Jemreh and Tuhfeh and an Afrit who was dear unto him. They fared on till they met with the army of Es Shisban; and when the two hosts came face to face, they fell upon each other and fought a passing sore battle. After awhile, Es Shisban's troops began to give back, and when Meimoun saw them do thus, he despised them and made sure of victory over them..? ? ? ? d. The Rich Man who gave his Fair Daughter in Marriage to the Poor Old Man dcccxcii.Then they accosted the owner of the ass and chaffered with him and he said, 'I will not sell him but for ten thousand dirhems.' They offered him a thousand dirhems; but he refused and swore that he would not sell the ass but for that which he had said. They ceased not to add to their bidding, till the price reached five thousand dirhems, whilst their fellow still said, 'I will not sell him but for ten thousand dirhems.' The money-changer counselled him to sell, but he would not do this and said to him, 'Harkye, gaffer! Thou hast no knowledge of this ass's case. Concern thyself with silver and gold and what pertaineth thereto of change and exchange; for indeed the virtue of this ass passeth thy comprehension. To every craft its craftsman and to every means of livelihood its folk.'? ? ? ? ? Oft for thy love as I would be consoled, my yearning turns To-thee- ward still and my desires my reason still gainsay..A certain assessor was one day taken with a woman and much people assembled before his house and the lieutenant of police and his men came to him and knocked at the door. The assessor looked out of window and seeing the folk, said, "What aileth you?" Quoth they, "[Come,] speak with the lieutenant of police such an one." So he came down and they said to him, "Bring forth the woman that is with thee." Quoth he, "Are ye not ashamed? How shall I bring forth my wife?" And they said, "Is she thy wife by contract (118) or without contract?" ["By contract,"] answered he, "according to the Book of God and the Institutes of His Apostle." "Where is the contract?" asked they; and he replied, "Her contract is in her mother's house." Quoth they, "Arise and come down and show us the contract." And he said to them, "Go from her way, so she may come forth." Now, as soon as he got wind of the matter, he had written the contract and fashioned it after her fashion, to suit with the case, and written therein the names of certain of his friends as witnesses and forged the signatures of the drawer and the wife's next friend and made it a contract of marriage with his wife and appointed it for an excuse. (119) So, when the woman was about to go out from him, he gave her the contract that he had forged, and the Amir sent with her a servant of his, to bring her to her father. So the servant went with her and when she came to her door, she said to him, "I will not return to the citation of the Amir; but let the witnesses (120) present themselves and take my contract." Sharper, The Idiot and the, i. 298..? ? ? ? All intercessions come and all alike do ill succeed, Save Tuhfeh's, daughter of Merjan, for that, in very deed, Quoth Omar, "O Jerir, keep the fear of God before thine eyes and say nought but the truth." And Jerir recited the following verses:..When the Baghdadis saw this succour that had betided them against their enemies [and the victory that El Abbas had gotten them], they turned back and gathering together the spoils [of the defeated host], arms and treasures and horses, returned to Baghdad, victorious, and all by the valour of El Abbas. As for Saad, he foregathered with the prince, and they fared on in company till they came to the place where El Abbas had taken horse, whereupon the latter dismounted from his charger

and Saad said to him, "O youth, wherefore alightest thou in other than thy place? Indeed, thy due is incumbent upon us and upon our Sultan; so go thou with us to the dwellings, that we may ransom thee with our souls." "O Amir Saad," replied El Abbas, "from this place I took horse with thee and herein is my lodging. So, God on thee, name me not to the king, but make as if thou hadst never seen me, for that I am a stranger in the land." ?STORY OF THE MAN WHOSE CAUTION WAS THE CAUSE OF HIS DEATH..It is said that the most extraordinary of that which happened to Er Reshid was as follows: His brother El Hadi, (153) when he succeeded to the Khalifate, enquired of a seal-ring of great price, that had belonged to his father El Mehdi, (154) and it came to his knowledge that Er Reshid had taken it. So he required it of the latter, who refused to give it up, and El Hadi insisted upon him, but he still denied the seal-ring of the Khalifate. Now this was on the bridge [over the Tigris], and he threw the ring into the river. When El Hadi died and Er Reshid succeeded to the Khalifate, he came in person to that bridge, with a seal-ring of lead, which he threw into the river at the same place, and bade the divers seek it. So they did [his bidding] and brought up the first ring, and this was reckoned [an omen] of Er Reshid's good fortune and [a presage of] the continuance of his reign. (155).Then she discovered to him a part of her bosom, and when he saw her breasts, his reason took flight from his head and he said to her, "Cover it up, so may God have thee in His safeguard!" Quoth she, "Is it fair of any one to missay of my charms?" And he answered, "How shall any missay of thy charms, and thou the sun of loveliness?" Then said she, "Hath any the right to say of me that I am lophanded? "And tucking up her sleeves, showed him forearms, as they were crystal; after which she unveiled to him a face, as it were a full moon breaking forth on its fourteenth night, and said to him, "Is it lawful for any to missay of me [and avouch] that my face is pitted with smallpox or that I am one-eyed or crop-eared?" And he answered her, saying, "O my lady, what is it moveth thee to discover unto me that lovely face and those fair members, [of wont so jealously] veiled and guarded? Tell me the truth of the matter, may I be thy ransom!" And he recited the following verses:..Then they went to the youth and said to him, 'Know that the king thanketh thee for thy dealing yesternight and exceedeth in [praise of] thy good deed;' and they prompted him to do the like again. So, when the next night came, the king abode on wake; watching the youth; and as for the latter, he went to the door of the pavilion and drawing his sword, stood in the doorway. When the king saw him do thus, he was sore disquieted and bade seize him and said to him, 'Is this my requital from thee? I showed thee favour more than any else and thou wouldst do with me this vile deed.' Then arose two of the king's servants and said to him, 'O our lord, if thou command it, we will strike off his head.' But the king said, 'Haste in slaying is a vile thing, for it (107) is a grave matter; the quick we can slay, but the slain we cannot quicken, and needs must we look to the issue of affairs. The slaying of this [youth] will not escape us.' (108) Therewith he bade imprison him, whilst he himself returned [to the city] and despatching his occasions, went forth to the chase..?STORY OF THE OLD WOMAN AND THE DRAPER'S WIFE..[One day], as the ship was sailing along, and we unknowing where we were, behold, the captain came down [from the mast] and casting his turban from his head, fell to buffeting his face and plucking at his beard and weeping and supplicating [God for deliverance]. We asked him what ailed him, and he answered, saying, 'Know, O my masters, that the ship is fallen among shallows and drifteth upon a sand-bank of the sea. Another moment [and we shall be upon it]. If we clear the bank, [well and good]; else, we are all dead men and not one of us will be saved; wherefore pray ye to God the Most High, so haply He may deliver us from these deadly perils, or we shall lose our lives.' So saying, he mounted [the mast] and set the sail, but at that moment a contrary wind smote the ship, and it rose upon the crest of the waves and sank down again into the trough of the sea..When Merjaneh had made an end of her song, the prince said to her, "Well done, O damsel! Indeed, thou sayest a thing that had occurred to my mind and my tongue was like to speak it." Then he signed to the fourth damsel, who was a Cairene, by name Sitt el Husn, and bade her tune her lute and sing to him upon the [same] subject. So she tuned her lute and sang the following verses:

[Invitation To Generalized Empirical Method In Philosophy And Science](#)

[Computer Architecture Fundamentals and Principles of Computer Design](#)

[Graph Polynomials](#)

[Getting Boys Up and Running in the Early Years Creating stimulating places and spaces for learning](#)

[Proconstitutional Interpretation of Criminal Law](#)

[Managing Risk in Reinsurance From City Fires to Global Warming](#)

[Trailblazing African American Public Administrators](#)

[Multi-stakeholder Decision Making For Complex Problems A Systems Thinking Approach With Cases](#)

[Food Security and Child Malnutrition The Impact on Health Growth and Well-Being](#)

[Exploration of the South Seas in the Eighteenth Century Rediscovered Accounts Volume II Voyage Round the World Performed under the](#)

[Direction of Captain Etienne Marchand in the Solide of Marseilles 1790-1792](#)

[Interactive Stories and Video Game Art A Storytelling Framework for Game Design](#)

[Perspectives on German Popular Music](#)

[Copyright User Rights Contracts and the Erosion of Property](#)

[Intermediate Statistical Mechanics](#)

[Econometrics of Panel Data Methods and Applications](#)

[The Ramayana of Valmiki An Epic of Ancient India Volume I Balak](#)
[Therapeutic Applications of Adenoviruses](#)
[Forms of Empire The Poetics of Victorian Sovereignty](#)
[Criminal Law and Procedure for the Paralegal 2nd Edition](#)
[Imperial Identities in the Roman World](#)
[Womens Bands in America Performing Music and Gender](#)
[Nadine Gordimer and the Rhetoric of Otherness in Post-Apartheid South Africa](#)
[Texte Zur Mittelassyrischen Palastwirtschaft in Assur Der Fundkomplex Assur 13058 Teil I Mit Einem Beitrag Zu Den Siegeln Von Barbara Feller](#)
[Exploration of the South Seas in the Eighteenth Century Rediscovered Accounts Volume I Samuel Wallis Voyage Round the World in the Dolphin 1766-1768](#)
[Muslim Cosmopolitanism Southeast Asian Islam in Comparative Perspective](#)
[European Recovery and the Search for Western Security 1946-1948 Documents on British Policy Overseas Series I Volume XI](#)
[Schopenhauers Fourfold Root](#)
[The Englishwomans Review of Social and Industrial Questions 1890](#)
[Psychiatric Hegemony A Marxist Theory of Mental Illness](#)
[Moments of Silence Authenticity in the Cultural Expressions of the Iran-Iraq War 1980-1988](#)
[Revisiting Imaginary Worlds A Subcreation Studies Anthology](#)
[Regenerative Medicine Technology On-a-Chip Applications for Disease Modeling Drug Discovery and Personalized Medicine](#)
[Consumption A Sociological Analysis](#)
[The Animal and the Human in Ancient and Modern Thought The `Man Alone of Animals Concept](#)
[Nasser in the Egyptian Imaginary](#)
[Walter Hilton The Scale of Perfection Book II A Critical Edition based on British Library MSS Harley 6573 and 6579](#)
[An Ancient Theory of Religion Euhemerism from Antiquity to the Present](#)
[Female Olympians A Mediated Socio-Cultural and Political-Economic Timeline](#)
[Governance in Turbulent Times](#)
[STARZ Spartacus Reimagining an Icon on Screen](#)
[Contact and Context New Directions in Gestalt Coaching](#)
[Big Ideas in Primary Mathematics](#)
[Time-Dependency in Rock Mechanics and Rock Engineering](#)
[Compassion and Education Cultivating Compassionate Children Schools and Communities](#)
[Coercion and Responsibility in Islam A Study in Ethics and Law](#)
[Satows Diplomatic Practice](#)
[Britain France West Germany and the Peoples Republic of China 1969-1982 The European Dimension of Chinas Great Transition](#)
[Editing and Special Visual Effects Behind the Silver Screen A Modern History of Filmmaking](#)
[The Works of Elena Ferrante Reconfiguring the Margins](#)
[The Sense of Self Perspectives from Science and Zen Buddhism](#)
[Cosmopolitanism and Empire Universal Rulers Local Elites and Cultural Integration in the Ancient Near East and Mediterranean](#)
[Party Reform The Causes Challenges and Consequences of Organizational Change](#)
[Meth Wars Police Media Power](#)
[Inside the Video Game Industry Game Developers Talk About the Business of Play](#)
[Legal Professional Privilege in Australia - 3rd Edition](#)
[Historical Dictionary of Brunei Darussalam](#)
[Vagueness and Law Philosophical and Legal Perspectives](#)
[Reflexivity and Criminal Justice Intersections of Policy Practice and Research](#)
[Cultivating Achievement Respect and Empowerment \(CARE\) for African American Girls in PreK-12 Settings Implications for Access Equity and Achievement](#)
[Neue Holztragwerke Architektonische Entwürfe und digitale Bemessung](#)
[A Guide to School Services in Speech-Language Pathology](#)
[Advances in Multimedia Information Processing - PCM 2016 17th Pacific-Rim Conference on Multimedia Xi an China September 15-16 2016 Proceedings Part I](#)

[UK Reporting 2017 - IAS](#)

[The Quest for Shakespeare The Peculiar History and Surprising Legacy of the New Shakspere Society](#)

[Flight Theory and Aerodynamics A Practical Guide for Operational Safety](#)

[Translanguaging in Higher Education Beyond Monolingual Ideologies](#)

[iGAAP 2017 - Financial Instruments IFRS](#)

[The Geneva Papers 40 Years at the Cutting Edge of Research in Insurance Economics](#)

[Assets of Community Value Law and Practice](#)

[Cambridge Aerospace Series Series Number 12 Principles of Helicopter Aerodynamics](#)

[Angela Carter and Western Philosophy](#)

[The Egyptian Military in Popular Culture Context and Critique](#)

[Big Data Computing A Guide for Business and Technology Managers](#)

[Formal and Informal Education during the Rise of Greek Nationalism Learning to be Greek](#)

[The Lebanese Media Anatomy of a System in Perpetual Crisis](#)

[Chief Talent Officer The Evolving Role of the Chief Learning Officer](#)

[Teaching 21st Century Genres](#)

[Fundamentals Of Interferometric Gravitational Wave Detectors](#)

[American Cinema in the Shadow of 9 11](#)

[Truth and History in the Ancient World Pluralising the Past](#)

[Understanding Indian Music Through Rhythms](#)

[Revolt and Reform in Architectures Academy Urban Renewal Race and the Rise of Design in the Public Interest](#)

[The Art and Science of Ernst Haeckel](#)

[Managing Chineseness Identity and Ethnic Management in Singapore](#)

[Muslim Cool Race Religion and Hip Hop in the United States](#)

[Palestine and Israel in the 19th and 20th Centuries](#)

[The Ancient Emotion of Disgust](#)

[EFL Classroom Code-Switching](#)

[Ethical Practice in the Human Services From Knowing to Being](#)

[Advances in Pulmonary Drug Delivery](#)

[Leadership and Conflict in African Churches The Anglican Experience](#)

[A Concise Introduction to Mechanics of Rigid Bodies Multidisciplinary Engineering](#)

[Art of Mesopotamia](#)

[Language and Crime Constructing Offenders and Victims in Newspaper Reports](#)

[A Practitioners Guide to Real Estate and Wind Energy Project Development](#)

[Cultures of Educational Leadership Global and Intercultural Perspectives](#)

[Jihad in Premodern Sufi Writings](#)

[History as Theatrical Metaphor History Myth and National Identities in Modern Scottish Drama](#)

[Tay Akupresur Ortopedik Rahats#305zl#305klar Cin Bangkok Wat PHO Okulunda O#287retilen #351ekliyle](#)

[Nachhaltiger Konsum Und Lebensstile in Der Schweiz Eine Soziologische Betrachtung Individueller Selbstwahrnehmung Des lifestyle of Health and Sustainability](#)