

## COLLECTED WRITINGS OF CARMEN BLACKER

Then said the prince to him, 'Make ready to go with me to my country.' So he made ready and went with the prince till he drew near the frontiers of his father's kingdom, where the people received him with the utmost honour and sent to acquaint his father with his son's coming. The king came out to meet him and they entreated the goldsmith with honour. The prince abode awhile with his father, then set out, [he and the goldsmith] to return to the country of the fair one, the daughter of the King of Hind; but there met him robbers by the way and he fought the sorest of battles and was slain. The goldsmith buried him and marked his grave (229) and returned, sorrowing and distraught to his own country, without telling any of the prince's death..55. The Poor Man and his Generous Friend dcxliii. When the king heard the vizier's speech, he deemed it goodly and it pleased him; so he bade him go away to his house, and there he abode his day long.. On the morrow, she said to the old man, "Get thee to the money-changer and fetch me the ordinary." So he repaired to the money-changer and delivered him the message, whereupon he made ready meat and drink, as of his wont, [with which the old man returned to the damsel and they ate till they had enough. When she had eaten,] she sought of him wine and he went to the Jew and fetched it. Then they sat down and drank; and when she grew drunken, she took the lute and smiting it, fell a-singing and chanted the following verses: Presently, the sharper came to the ruin, rejoicing in that which he deemed he should get, and dug in the place, but found nothing and knew that the idiot had tricked him. So he buffeted his face, for chagrin, and fell to following the other whithersoever he went, so he might get what was with him, but availed not unto this, for that the idiot knew what was in his mind and was certified that he spied upon him, [with intent to rob him]; so he kept watch over himself. Now, if the sharper had considered [the consequences of] haste and that which is begotten of loss therefrom, he had not done thus. Nor," continued the vizier, "is this story, O king of the age, rarer or more extraordinary or more diverting than the story of Khelbes and his wife and the learned man and that which befell between them." Then she took leave of the princess and veiling her face, disguised herself; (30) after which she mounted the mule and sallying forth, went round about seeking her lord in the thoroughfares of Baghdad three days' space, but lit on no tidings of him; and on the fourth day, she rode forth without the city. Now it was the noontide hour and great was the heat, and she was weary and thirst waxed upon her. Presently, she came to the mosque, wherein the young Damascene had taken shelter, and lighting down at the door, said to the old man, [the Muezzin], "O elder, hast thou a draught of cold water? Indeed, I am overcome with heat and thirst." Quoth he, "[Come up] with me into my house." So he carried her up into his lodging and spreading her [a carpet and cushions], seated her [thereon]; after which he brought her cold water and she drank and said to the eunuch, "Go thy ways with the mule and on the morrow come back to me here." [So he went away] and she slept and rested herself..? ? ? ? O morn, our loves that sunder'st, a sweet and easeful life Thou dost for me prohibit, with thy regard austere..26. The City of Lebtait cclxxii.53. King Kelyaad (231) of Hind and his Vizier Shimas dcix. As for the princess Mariyeh, when she returned to her palace, she bethought herself concerning the affair of El Abbas, repenting her of that which she had done, and the love of him took root in her heart. So, when the night darkened upon her, she dismissed all her women and bringing out the letters, to wit, those which El Abbas had written, fell to reading them and weeping. She gave not over weeping her night long, and when she arose in the morning, she called a damsel of her slave-girls, Shefikeh by name, and said to her, "O damsel, I purpose to discover to thee mine affair, and I charge thee keep my secret; to wit, I would have thee betake thyself to the house of the nurse, who used to serve me, and fetch her to me, for that I have grave occasion for her." Now, when the draper saw the turban-cloth, he resolved to put away his wife and waited but till he should get together that which was obligatory on him of the dowry and what not else, (56) for fear of her people. When the old woman arose in the morning, she took the young man and carried him to the draper's house. The wife opened the door to her and the ill-omened old woman entered with him and said to the lady, "Go, fetch that which thou wouldst have fine-drawn and give it to my son." So saying, she locked the door on her, whereupon the young man forced her and did his occasion of her and went forth. Then said the old woman to her, "Know that this is my son and that he loved thee with an exceeding love and was like to lose his life for longing after thee. So I practised on thee with this device and came to thee with this turban-cloth, which is not thy husband's, but my son's. Now have I accomplished my desire; so do thou trust in me and I will put a trick on thy husband for the setting thee right with him, and thou wilt be obedient to me and to him and to my son." (57) And the wife answered, saying, "It is well. Do so." When the king heard this, he said in himself, "Since the tither repented, in consequence of the admonitions [of the woodcutter], it behoves that I spare this vizier, so I may hear the story of the thief and the woman." And he bade Er Rehwan withdraw to his lodging..43. The Man of Yemen and his six Slave-girls cccxxxiv. Old Sharper, Story of the, ii. 187..? ? ? ? m. The Goldsmith and the Cashmere Singing-Girl dccccxc.75. The Imam Abou Yousuf with Haroun er Reshld and Zubeideh cclxxviii. The company marvelled at this story with the utmost wonderment, and the eleventh officer rose and said, 'I know a story yet rarer than this: but it happened not to myself..? ? ? ? Midmost the watches of the night I see thee, in a dream; A lying dream, for he I love my love doth not repay.. One night, when the night was half spent, as Selim and Selma sat talking and devising with each other, they heard a noise below the house; so they looked out from a lattice that gave upon the gate of their father's mansion and saw a man of goodly presence, whose clothes were hidden by a wide cloak, which covered him. He came up to the gate and laying hold of the door-ring, gave a light knock; whereupon the door opened and out came their sister, with a lighted flambeau, and after her their mother, who saluted the stranger and embraced him, saying, 'O beloved of my heart and light of mine eyes and fruit of mine entrails, enter.' So he entered and shut the door, whilst Selim and Selma abode amazed.. Poor Old Man, The Rich Man who gave his Fair Daughter in Marriage to the,

i. 247..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..? ? ? ? Ay, and around Baghdad the horsemen shalt behold, Like clouds that wall the world, full many a doughty knight,.When the messenger came to King Azadbekht and he read the letter and the present was laid before him, he rejoiced with an exceeding joy and occupied himself with eating and drinking, hour after hour. But the chief Vizier of his Viziers came to him and said, "O king, know that Isfehnd the Vizier is thine enemy, for that his soul liketh not that which thou hast done with him, and the message that he hath sent thee [is a trick; so] rejoice thou not therein, neither be thou deluded by the sweetness of his words and the softness of his speech." The king hearkened [not] to his Vizier's speech, but made light of the matter and presently, [dismissing it from his thought], busied himself with that which he was about of eating and drinking and merrymaking and delight.? ? ? ?  
? f. The Lady and her Two Lovers dlxxxii.? ? ? ? a. The Christian Broker's Story xxv.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 folk took compassion on him and gave him to eat and drink and he abode with them awhile. Then he questioned them of the way that led to the kingdom of his uncle Belehwan, but told them not that he was his uncle. So they taught him the way and he ceased not to go barefoot, till he drew near his uncle's capital, and he naked and hungry, and indeed his body was wasted and his colour changed. He sat down at the gate of the city, and presently up came a company of King Belehwan's chief officers, who were out a-hunting and wished to water their horses. So they lighted down to rest and the youth accosted them, saying, 'I will ask you of somewhat, wherewith do ye acquaint me.' Quoth they, 'Ask what thou wilt.' And he said, 'Is King Belehwan well?' They laughed at him and answered, 'What a fool art thou, O youth! Thou art a stranger and a beggar, and what concern hast thou with the king's health?' Quoth he, 'Indeed, he is my uncle;' wherewith they marvelled and said, 'It was one question (135) and now it is become two.' Then said they to him, 'O youth, it is as thou wert mad. Whence pretendest thou to kinship with the king? Indeed, we know not that he hath aught of kinsfolk, except a brother's son, who was prisoned with him, and he despatched him to wage war upon the infidels, so that they slew him.' 'I am he,' answered Melik Shah, 'and they slew me not, but there betided me this and that.'Assemble, ye people of passion, I pray, iii. 31..Officer's Story, The Ninth, ii. 167..13. Seif el Mulouk and Bediya el Jemal ccxci.In every rejoicing a boon (240) midst the singers and minstrels am I, ii. 258.54. The Woman whose Hands were cut off for Almsgiving dcxli.Sindbad the Sailor, The Seventh Voyage of, iii. 224..Some months after this, I met him again under arrest, in the midst of the guards and officers of the police, and he said to them, "Seize yonder man." So they laid hands on me and carried me to the chief of the police, who said, "What hast thou to do with this fellow?" The thief turned to me and looking a long while in my face, said, "Who took this man?" Quoth the officers, "Thou badest us take him; so we took him." And he said, "I seek refuge with God! I know not this man, nor knoweth he me; and I said not that to you but of a man other than this." So they released me, and awhile afterward the thief met me in the street and saluted me, saying, "O my lord, fright for fright! Hadst thou taken aught from me, thou hadst had a part in the calamity." (146) And I said to him, "God [judge] between thee and me!" And this is what I have to tell'.? ? ? ? My fruit is a jewel all wroughten of gold, Whose beauty amazeth all those that behold..28. Hatim Tai; his Generosity after Death dxxxii.Indeed, many of the notables of the people have sought her of me in marriage, but I would not marry her to any, for that, one night, I saw, in a dream, the balance aforesaid set up and men and women being weighed, one against the other, therein, and meseemed I saw thee [and her] and it was said to me, "This is such a man, (217) the allotted portion of such a woman." (218) Wherefore I knew that God the Most High had allotted unto her none other than thyself, and I choose rather to marry thee to her in my lifetime than that thou shouldst marry her after my death.'It is as the jasmine, when it I espy, ii. 236..When came the time [of the accomplishment] of the foreordered fate and the fortune graven on the forehead and there abode for the boy but ten days till the seven years should be complete, there came to the mountain hunters hunting wild beasts and seeing a lion, gave chase to him. He fled from them and seeking refuge in the mountain, fell into the pit in its midst. The nurse saw him forthright and fled from him into one of the closets; whereupon the lion made for the boy and seizing upon him, tore his shoulder, after which he sought the closet wherein was the nurse and falling upon her, devoured her, whilst the boy abode cast down in a swoon. Meanwhile, when the hunters saw that the lion had fallen into the pit, they came to the mouth thereof and heard the shrieking of the boy and the woman; and after awhile the cries ceased, whereby they knew that the lion had made an end of them..8. Nouredin Ali and the Damsel Enis el Jelii cxcix.Meanwhile the king said to his vizier, "How shall we do in the matter of yonder youth, the Yemani, on whom we thought to confer largesse, but he hath largessed

us with tenfold [our gift] and more, and we know not if he be a sojourner with us or no?" Then he went into the harem and gave the rubies to his wife Afifeh, who said to him, "What is the worth of these with thee and with [other] the kings?" And he answered, "They are not to be found save with the greatest of kings and none may avail to price them with money." Quoth she, "Whence gottest thou them?" So he recounted to her the story of El Abbas from first to last, and she said, "By Allah, the claims of honour are imperative on us and the king hath fallen short of his due; for that we have not seen him bid him to his assembly, nor hath he seated him on his left hand." . . . . . h. The Old Woman, the Merchant and the King dcccxcvi. I went out one night to the house of one of my friends and when it was the middle of the night, I sallied forth alone [to go home]. When I came into the road, I espied a sort of thieves and they saw me, whereupon my spittle dried up; but I feigned myself drunken and staggered from side to side, crying out and saying, "I am drunken." And I went up to the walls right and left and made as if I saw not the thieves, who followed me till I reached my house and knocked at the door, when they went away. . . . . q. The Shepherd and the Thief dccccxi. The Vicar of the Lord of the Worlds (162) Haroun er Reshid had a boon-companion of the number of his boon-companions, by name Ishac ben Ibrahim en Nedim el Mausili, (163) who was the most accomplished of the folk of his time in the art of smiting upon the lute; and of the Commander of the Faithful's love for him, he assigned him a palace of the choicest of his palaces, wherein he was wont to instruct slave-girls in the arts of lute-playing and singing. If any slave-girl became, by his instruction, accomplished in the craft, he carried her before the Khalif, who bade her play upon the lute; and if she pleased him, he would order her to the harem; else would he restore her to Ishac's palace. . . . . The season of my presence is never at an end, ii. 246. . . . . Camphor itself to me doth testify And in my presence owns me white as snow. When Zuheir heard his words, he bade smite off his head; but his Vizier said to him, "Slay him not, till his friend be present." So he commanded the two slaves to fetch his friend; whereupon they repaired to El Abbas and called to him, saying, "O youth, answer the summons of King Zuheir." "What would the king with me?" asked he, and they answered, "We know not." Quoth he, "Who gave the king news of me?" "We went to draw water," answered they, "and found a man by the water. So we questioned him of his case, but he would not acquaint us therewith; wherefore we carried him perforce to King Zuheir, who questioned him of his case and he told him that he was going to Akil. Now Akil is the king's enemy and he purposeth to betake himself to his camp and make prize of his offspring and cut off his traces." "And what," asked El Abbas, "hath Akil done with King Zuheir?" And they replied, "He engaged for himself that he would bring the king every year a thousand dinars and a thousand she-camels, besides a thousand head of thoroughbred horses and two hundred black slaves and fifty slave-girls; but it hath reached the king that Akil purposeth to give nought of this; wherefore he is minded to go to him. So hasten thou with us, ere the king be wroth with thee and with us." . . . . . Damascus (Noureddin Ali of) and Sitt el Milah, iii. 3. It befell one day that the king's son came to me, after his father had withdrawn, and said to me, "Harkye, Ibn Nafil" "At thy service, O my lord," answered I; and he said, "I would have thee tell me an extraordinary story and a rare matter, that thou hast never related either to me or to my father Jemhour." "O my lord," rejoined I, "what story is this that thou desirest of me and of what kind shall it be of the kinds?" Quoth he, "It matters little what it is, so it be a goodly story, whether it befell of old days or in these times." "O my lord," said I, "I know many stories of various kinds; so whether of the kinds preferrest thou, and wilt thou have a story of mankind or of the Jinn?" "It is well," answered he; "if thou have seen aught with thine eyes and heard it with thine ears, [tell it me." Then he bethought himself] and said to me, "I conjure thee by my life, tell me a story of the stories of the Jinn and that which thou hast heard and seen of them!" "O my son," replied I, "indeed thou conjurest [me] by a mighty conjuration; so [hearken and thou shalt] hear the goodliest of stories, ay, and the most extraordinary of them and the pleasantest and rarest." Quoth the prince, "Say on, for I am attentive to thy speech." And I said, "Know, then, O my son, that. On the fourth day, all the troops and the people of the realm assembled together to the [supposed] king and standing at his gate, craved leave to enter. Selma bade admit them; so they entered and paid her the service of the kingship and gave her joy of her brother's safe return. She bade them do suit and service to Selim, and they consented and paid him homage; after which they kept silence awhile, so they might hear what the king should command. Then said Selma, 'Harkye, all ye soldiers and subjects, ye know that ye enforced me to [accept] the kingship and besought me thereof and I consented unto your wishes concerning my investment [with the royal dignity]; and I did this [against my will]; for know that I am a woman and that I disguised myself and donned man's apparel, so haply my case might be hidden, whenas I lost my brother. But now, behold, God hath reunited me with my brother, and it is no longer lawful to me that I be king and bear rule over the people, and I a woman; for that there is no governance for women, whenas men are present. Wherefore, if it like you, do ye set my brother on the throne of the kingdom, for this is he; and I will busy myself with the worship of God the Most High and thanksgiving [to Him] for my reunion with my brother. Or, if it like you, take your kingship and invest therewith whom ye will.' . . . . . q. The Shepherd and the Thief dcccxi. . . . . All things, indeed, that betide to you are fore-ordered of God; Yet still in your deeds is the source to which their fulfilment is due. . . . . How bright and how goodly my lustre appears! Yea, my wreaths are like girdles of silver so white. . . . . Love's slave, I keep my troth with them; but, when they vowed, Fate made itself Urcoub, (16) whom never oath could bind. . . . . She comes in a robe the colour of ultramarine, Blue as the stainless sky, unflecked with white;. 162. Aboukir the Dyer and Abousir the Barber dccccxx. . . . . An thou'dst vouchsafe to favour me, 'twould lighten my despair, Though but in dreams thine image 'twere that visited my bed. 73. Mohammed el Amin and Jaafer ben el Hadi dclvii. 68. Haroun er Reshid and the three Poets cclxxxvi. . . . . The intercessor who to thee herself presenteth veiled Is not her like who naked comes with thee to intercede. . . . . b. The Story of Janshah ccccxcix. . . . . O blamer of me for the love of him who denieth his grace, Which be the delightsome of things, but those which the people deny?. Therewith Nuzhet el Fuad rejoiced and said,

"Indeed, this is an excellent device." [Then Aboulhusn stretched himself out] forthright and she shut his eyes and tied his feet and covered him with the kerchief and did what [else] her lord had bidden her; after which she rent her dress and uncovering her head, let down her hair and went in to the Lady Zubeideh, crying out and weeping, When the princess saw her in this case, she said to her, "What plight is this [in which I see thee]? What is thy story and what maketh thee weep?" And Nuzhet el Fuad answered, weeping and crying out the while, "O my lady, may thy head live and mayst thou survive Aboulhusn el Khelia! For he is dead." The Lady Zubeideh mourned for him and said, "Alas for Aboulhusn el Khelia!" And she wept for him awhile. Then she bade her treasurers give Nuzhet el Fuad a hundred dinars and a piece of silk and said to her, "O Nuzhet el Fuad, go, lay him out and carry him forth." . . . . c. The Third Calender's Story xiv. . . . . Thou layst on me a load too great to bear, and thus thou dost But that my burdens I may bind and so towards thee fare..When the king heard this story, he renounced his purpose of putting the vizier to death and his soul prompted him to continue him on life. So he bade him go away to his house.. . . . Sure God shall yet, in pity, reknit our severed lives, Even as He did afflict me with loneness after thee.. . . . O friends, the tears flow ever, in mockery of my pain; My heart is sick for sev'rance and love-longing in vain..?OF THE ADVANTAGES OF PATIENCE.. . . . Nor troops have I nor henchmen nor one to lend me aid Save God, to whom, my Maker, my voice in praise I rear.. . . . I am filled full of longing pain and memory and dole, That from the wasted body's wounds distract the anguished soul..When she had made an end of her song, she wept till she made the bystanders weep and the Lady Zubeideh condoled with her and said to her, "God on thee, O Sitt el Milah, sing us somewhat, so we may hearken to thee." "Hearkening and obedience," answered the damsel and sang the following verses:By Allah, come ye forth to me, for lo, I'm come to you I May he who's wronged the victory get and God defend the right! (70).Now he had with him nought wherewithal he might cover himself; so he wrapped himself up in one of the rugs of the mosque [and abode thus till daybreak], when the Muezzins came and finding him sitting in that case, said to him, "O youth, what is this plight?" Quoth he, "I cast myself on your hospitality, imploring your protection from a company of folk who seek to kill me unjustly and oppressively, without cause." And [one of] the Muezzin[s] said, "Be of good heart and cheerful eye." Then he brought him old clothes and covered him withal; moreover, he set before him somewhat of meat and seeing upon him signs of gentle breeding, said to him, "O my son, I grow old and desire thee of help, [in return for which] I will do away thy necessity." "Hearkening and obedience," answered Nouredin and abode with the old man, who rested and took his ease, what while the youth [did his service in the mosque], celebrating the praises of God and calling the faithful to prayer and lighting the lamps and filling the ewers (28) and sweeping and cleaning out the place.. . . . i The Ninth Officer's Story dccccxxviii.The Seventeenth Night of the Month..?STORY OF THE KING OF HIND AND HIS VIZIER.. . . . If the rose be entitled the pride of the morn, Before me nor after she wins it, I ween..14. Khelif the Fisherman (227) cccxxi.Then he braced up his courage and gathering his skirts about him, threw himself into the water, and it bore him along with an exceeding might and carrying him under the earth, stayed not till it brought him out into a deep valley, wherethrough ran a great river, that welled up from under the earth. When he found himself on the surface of the earth, he abode perplexed and dazed all that day; after which he came to himself and rising, fared on along the valley, till he came to an inhabited land and a great village in the dominions of the king his father. So he entered the village and foregathered with its inhabitants, who questioned him of his case; whereupon he related to them his history and they marvelled at him, how God had delivered him from all this. Then he took up his abode with them and they loved him exceedingly.. . . . And dromedaries, too, of price and goodly steeds and swift Of many a noble breed, yet found no favour in my eyne!".Kings and the Vizier's Daughters, The Two, iii. 145..When the vizier came to the King of Samarcand [and acquainted him with his errand], he submitted himself to the commandment [of his brother and made answer] with 'Hearkening and obedience.' Then he equipped himself and made ready for the journey and brought forth his tents and pavilions. A while after midnight, he went in to his wife, that he might take leave of her, and found with her a strange man, sleeping with her in one bed. So he slew them both and dragging them out by the feet, cast them away and set forth incontinent on his journey. When he came to his brother's court, the latter rejoiced in him with an exceeding joy and lodged him in the pavilion of entertainment, [to wit, the guest-house,] beside his own palace. Now this pavilion overlooked a garden belonging to the elder king and there the younger brother abode with him some days. Then he called to mind that which his wife had done with him and remembered him of her slaughter and bethought him how he was a king, yet was not exempt from the vicissitudes of fortune; and this wrought upon him with an exceeding despite, so that it caused him abstain from meat and drink, or, if he ate anything, it profited him not.. . . . Alack, my grief! Thou wast, indeed, grown absent from my yiew, Yet art the apple of mine eye nor couldst from me divide..When Bekhtzeman heard this, he awoke from his heedlessness and said, 'Extolled be the perfection of God the Great! O king, this is my case and my story, nothing added and nought diminished, for I am King Bekhtzeman and all this happened to me; wherefore I will seek the gate of God[*'s* mercy] and repent unto Him.' So he went forth to one of the mountains and there worshipped God awhile, till one night, as he slept, one appeared to him in a dream and said to him, 'O Bekhtzeman, God accepteth thy repentance and openeth on thee [the gate of succour] and will further thee against thine enemy.' When he was certified of this in the dream, he arose and turned back, intending for his own city; and when he drew near thereunto, he saw a company of the king's retainers, who said to him, 'Whence art thou? We see that thou art a stranger and fear for thee from this king, for that every stranger who enters this city, he destroys him, of his fear of King Bekhtzeman.' Quoth Bekhtzeman, 'None shall hurt him nor advantage him save God the Most High.' And they answered, saying, 'Indeed, he hath a vast army and his heart is fortified in the multitude of his troops.! . . . . For those whom we cherish are parted and gone; They have left us in torment to pine for dismay.. . . . "Fair patience practise, for thereon still followeth content." So runs the

rede 'mongst all that dwell in city or in tent..I am content, for him I love, to all abide, iii. 25..????? o. The Merchant and the Thieves dccccx.??  
??? Exalted mayst thou be above th' empyrean heaven of joy And may God's glory greater grow and more exalted aye!????? A damsel made  
for love and decked with subtle grace; Thou'dst deem the very sun had borrowed from her face..?OF TRUST IN GOD..Presently up came the kings  
of the Jinn from every side and kissed the earth before the queen and stood in her service; and she thanked them for this, but stirred not for one of  
them. Then came the Sheikh Aboutawaiif Iblis (God curse him!) and kissed the earth before her, saying, 'O my lady, may I not be bereft of these  
steps!' (229) O Sheikh Aboutawalf,' answered she, 'it behoveth thee to thank the bounty of the Lady Tuhfeh, who was the cause of my coming.'  
'True,' answered he and kissed the earth. Then the queen fared on [towards the palace] and there [arose and] alighted upon the trees an hundred  
thousand birds of various colours. Quoth Tuhfeh, 'How many are these birds!' And Queen Wekhimeh said to her, 'Know, O my sister, that this  
queen is called Queen Es Shuhba and that she is queen over all the Jinn from East to West. These birds that thou seest are of her troops, and except  
they came in this shape, the earth would not contain them. Indeed, they came forth with her and are present with her presence at this circumcision.  
She will give thee after the measure of that which hath betided thee (230) from the first of the festival to the last thereof; and indeed she honoureth  
us all with her presence.'. 'Harkening and obedience,' answered El Ased and flew till he came to the Crescent Mountain, when he sought audience  
of Meimoun, who bade admit him. So he entered and kissing the earth before him, gave him Queen Kemeriyeh's message, which when he heard he  
said to the Afrit, 'Return whence thou comest and say to thy mistress, "Be silent and thou wilt do wisely." Else will I come and seize upon her and  
make her serve Tuhfeh; and if the kings of the Jinn assemble together against me and I be overcome of them, I will not leave her to scent the wind  
of this world and she shall be neither mine nor theirs, for that she is presently my soul (243) from between my ribs; and how shall any part with his  
soul?' When the Afrit heard Meimoun's words, he said to him, 'By Allah, O Meimoun, thou hast lost thy wits, that thou speakest these words of my  
mistress, and thou one of her servants!' Whereupon Meimoun cried out and said to him, 'Out on thee, O dog of the Jinn! Wilt thou bespeak the like  
of me with these words?' Then, he bade those who were about him smite El Ased, but he took flight and soaring into the air, betook himself to his  
mistress and told her that which had passed; and she said, 'Thou hast done well, O cavalier.'.31. The City of Lebtait dxxxii.On like wise, O king,"  
continued the young treasurer, "is it with thee. If God have written aught on my forehead, needs must it befall me and my speech to the king shall  
not profit me, no, nor my adducing to him of [illustrative] instances, against the fore-ordinance of God. So with these viziers, for all their eagerness  
and endeavour for my destruction, this shall not profit them; for, if God [be minded to] save me, He will give me the victory over them.".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..Now the king's son was playing in the exercise-ground with the ball and the mall, and the stone lit on his ear and cut it off, whereupon the  
prince fell down in a swoon. So they enquired who had thrown the stone and [finding that it was Bihkerd,] took him and carried him before the  
prince, who bade put him to death. Accordingly, they cast the turban from his head and were about to bind his eyes, when the prince looked at him  
and seeing him cropped of an ear, said to him, 'Except thou wert a lewd fellow, thine ear had not been cut off.' 'Not so, by Allah!' answered  
Bihkerd. 'Nay, but the story [of the loss] of my ear is thus and thus, and I pardoned him who smote me with an arrow and cut off my ear.' When the  
prince heard this, he looked in his face and knowing him, cried out and said, 'Art thou not Bihkerd the king?' 'Yes,' answered he, and the prince said  
to him 'What bringeth thee here?' So he told him all that had betided him and the folk marvelled and extolled the perfection of God the Most  
High..The Merciful dyed me with that which I wear, ii. 245..54. The Poor Man and his Generous Friend cccli.Quoth Omar, "O Jerir, keep the fear  
of God before thine eyes and say nought but the truth." And Jerir recited the following verses:

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