

THE INFORMAL POST SOCIALIST ECONOMY EMBEDDED PRACTICES AND LIVELIHOODS

When she had made an end of her song, all who were present were moved to delight and El Abbas rejoiced in this. Then he bade the second damsel sing somewhat on the like subject. So she came forward and tuning the strings of her harp, which was of balass ruby, (128) warbled a plaintive air and improvising, sang the following verses: My heart, since the leave-taking day afflicted, will tell of my case, And my body, for love and desire grown wasted and feeble and frail. When it was the eighth day, the viziers all assembled and took counsel together and said, "How shall we do with this youth, who baffled us with his much talk? Indeed, we fear lest he be saved and we fall [into perdition]. Wherefore, let us all go in to the king and unite our efforts to overcome him, ere he appear without guilt and come forth and get the better of us." So they all went in to the king and prostrating themselves before him, said to him, "O king, have a care lest this youth beguile thee with his sorcery and bewitch thee with his craft. If thou heardest what we hear, thou wouldst not suffer him live, no, not one day. So pay thou no heed to his speech, for we are thy viziers, [who endeavour for] thy continuance, and if thou hearken not to our word, to whose word wilt thou hearken? See, we are ten viziers who testify against this youth that he is guilty and entered not the king's sleeping-chamber but with evil intent, so he might put the king to shame and outrage his honour; and if the king slay him not, let him banish him his realm, so the tongue of the folk may desist from him." "An if ye'd of evil be quit, look that no evil ye do, ii. 192. Story of the Jealous Man and the Parrot (226) xiv. Therewithal Nouredin's life was troubled; so he arose and donned his clothes, and his host said, "Whither away this night, O my lord?" Quoth Nouredin, "I mean to go to my lodging, and to-morrow I will betake myself to the palace of the Commander of the Faithful and demand my slave-girl." "Sleep till the morning," said the other, "and go not forth at the like of this hour." But he answered, "Needs must I go;" and the host said to him, "[Go] in the safeguard of God." So Nouredin went forth, and drunkenness had got the mastery of him, wherefore he threw himself down on [a bench before one of] the shops. Now the watch were at that hour making their round and they smelt the sweet scent [of essences] and wine that exhaled from him; so they made for it and found the youth lying on the bench, without sense or motion. They poured water upon him, and he awoke, whereupon they carried him to the house of the Chief of the Police and he questioned him of his affair. "O my lord," answered Nouredin, "I am a stranger in this town and have been with one of my friends. So I came forth from his house and drunkenness overcame me." Then he returned to the youth and said to him, 'Arise and come to the bath.' And he fell to shampooing his hands and feet, whilst the youth called down blessings on him and said, 'O my lord, who art thou? Methinks there is not in the world the like of thee, no, nor a pleasanter than thy composition.' Then each of them acquainted the other with his case and condition and they went to the bath; after which the master of the house conjured the young merchant to return with him and summoned his friends. So they ate and drank and he related to them the story, wherefore they praised the master of the house and glorified him; and their friendship was complete, what while the young merchant abode in the town, till God vouchsafed him a commodity of travel, whereupon they took leave of him and he departed; and this is the end of his story. Nor," added the vizier, "O king of the age, is this more marvellous than the story of the rich man who lost his wealth and his wit." The sable torrent of her locks falls down unto her hips; Beware the serpents of her curls, I counsel thee, beware! b. The Fakir and his Pot of Butter dcx. Affairs, Of Looking to the Issues of, i. 80. 2. The Fisherman and the Genie iii. Then she changed the measure and improvised the following: .83. Adi ben Zeid and the Princess Hind dclxviii. 36. Jaafer the Barmecide and the Bean-Seller ccxcix. 124. The Saint to whom God gave a Cloud to serve him and the Devout King cccclxxiii. Desire hath left me wasted, afflicted, sore afraid, For the spy knows the secret whereof I do complain. Queen Shuaaeh was moved to exceeding delight and emptying her cup, gave Tuhfeh an hundred thousand dinars. Then arose Iblis (may God curse him!) and said, 'Verily, the dawn gleameth.' Whereupon the folk arose and disappeared, all of them, and there abode not one of them save Tuhfeh, who went forth to the garden and entering the bath, made her ablutions and prayed that which had escaped her of prayers. Then she sat down and when the sun rose, behold, there came up to her near an hundred thousand green birds; the branches of the trees were filled with their multitudes and they warbled in various voices, whilst Tuhfeh marvelled at their fashion. Presently, up came eunuchs, bearing a throne of gold, set with pearls and jewels and jacinths white and red and having four steps of gold, together with many carpets of silk and brocade and Egyptian cloth of silk welted with gold. These latter they spread amiddleward the garden and setting up the throne thereon, perfumed the place with virgin musk and aloes and ambergris. 108. Ali ben Tahir and the Girl Mounis ccccxiv. When El Abbas heard her verses, they pleased him and he said to her, "Well done, O Sitt el Husn! Indeed, thou hast done away trouble from my heart and [banished] the things that had occurred to my mind." Then he heaved a sigh and signing to the fifth damsel, who was from the land of the Persians and whose name was Merziyeh (now she was the fairest of them all and the sweetest of speech and she was like unto a splendid star, endowed with beauty and loveliness and brightness and perfection and justness of shape and symmetry and had a face like the new moon and eyes as they were gazelle's eyes) and said to her, "O Merziyeh, come forward and tune thy lute and sing to us on the [same] subject, for indeed we are resolved upon departure to the land of Yemen." Now this damsel had met many kings and had consorted with the great; so she tuned her lute and sang the following verses: My fruit is a jewel all wroughten of gold, ii. 245. Man whose Caution was the Cause of his Death, The, i. 291. OF CLEMENCY. The Khalif laughed at his speech and said, "By Allah, this is none other than a pleasant tale! Tell me thy story and the cause." "With all my heart," answered Aboulhusn. "Know, O my lord, that my name is Aboulhusn el Khelia and that my father died and left me wealth galore, of which I made two parts. One I laid up and with the other I betook myself to [the enjoyment of the pleasures of] friendship [and conviviality] and

consorting with comrades and boon-companions and with the sons of the merchants, nor did I leave one but I caroused with him and he with me, and I spent all my money on companionship and good cheer, till there remained with me nought [of the first half of my good]; whereupon I betook myself to the comrades and cup-companions upon whom I had wasted my wealth, so haply they might provide for my case; but, when I resorted to them and went round about to them all, I found no avail in one of them, nor broke any so much as a crust of bread in my face. So I wept for myself and repairing to my mother, complained to her of my case. Quoth she, 'On this wise are friends; if thou have aught, they make much of thee and devour thee, but, if thou have nought, they cast thee off and chase thee away.' Then I brought out the other half of my money and bound myself by an oath that I would never more entertain any, except one night, after which I would never again salute him nor take note of him; hence my saying to thee, 'Far be it that what is past should recur!' For that I will never again foregather with thee, after this night." The old man laughed at her speech and her verses pleased him. Then said she to him, "I desire of thee a lute." (38) So he arose and brought her a piece of firewood. Quoth she, "What is that?" And he said, "Didst thou not bid me bring thee wood?" "I do not want this," answered she, and he rejoined, "What then is it that is called wood, other than this?" She laughed and said, "The lute is an instrument of music, whereunto I sing." Quoth he, "Where is this thing found and of whom shall I get it for thee?" And she said, "Of him who gave thee the wine." So he arose and betaking himself to his neighbour the Jew, said to him, "Thou favouredst us aforetime with the wine; so now complete thy favours and look me out a thing called a lute, to wit, an instrument for singing; for that she seeketh this of me and I know it not" "Hearkening and obedience," replied the Jew and going into his house, brought him a lute. [The old man took it and carried it to Sitt el Milah,] whilst the Jew took his drink and sat by a window adjoining the other's house, so he might hear the singing..? ? ? ? So make me in your morning a delight And set me in your houses, high and low;? ? ? ? No rest is there for me, no life wherein I may delight, Nor pleasant meat nor drink avails to please me, night or day..Singer and the Druggist, The, i. 229.. "Except," continued the Khalif, "he were the enemy of God, he had wished for her in this world, so he might after [repent and] return to righteous dealing. By Allah, he shall not come in to me! Who is at the door other than he?" Quoth Adi, "Jemil ben Mamer el Udhri (51) is at the door;" and Omar said, "It is he who says in one of his odes" ... [And he recited the following:].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 pommel 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..? ? ? ? a. The Christian Broker's Story cvii.? ? ? ? b. The Cook's Story (238) cxxi.Then said she to me, "To-morrow morning, when Amin el Hukm cometh, have patience with him till he have made an end of his speech, and when he is silent, return him no answer; and if the prefect say to thee, 'What ailest thee that thou answerest him not?' do thou reply, 'O lord, know that the two words are not alike, but there is no [helper] for him who is undermost (101), save God the Most High.' (102) The Cadi will say, 'What is the meaning of thy saying,' The two words are not alike"?' And do thou make answer, saying, 'I deposited with thee a damsel from the palace of the Sultan, and most like some losel of thy household hath transgressed against her or she hath been privily murdered. Indeed, there were on her jewels and raiment worth a thousand dinars, and hadst thou put those who are with thee of slaves and slave-girls to the question, thou hadst assuredly lit on some traces [of the crime].' When he heareth this from thee, his agitation will redouble and he will be confounded and will swear that needs must thou go with him to his house; but do thou say, 'That will I not do, for that I am the party aggrieved, more by token that I am under suspicion with thee.' If he redouble in calling [on God for aid] and conjure thee by the oath of divorce, saying, 'Needs must thou come,' do thou say, 'By Allah, I will not go, except the prefect come also.'? ? ? ? So fell and fierce my stroke is, if on a mountain high It lit, though all of granite, right through its midst 'twould shear..? ? ? ? ? ? ? ? Behold, my loved ones all are ta'en from me away..Reshid (Er), Tuhfet el Culoub and, ii. 203..So he returned to his mother (and indeed his spirit was broken), and related to her that which had happened to him and what had betided him from his friends, how they, had neither shared with him nor requited him with speech. "O Aboulhusn," answered she, "on this wise are the sons (5)of this time: if thou have aught, they make much of thee, (6) and if thou have nought, they put thee away [from them]." And she went on to condole with him, what while he bewailed himself and his tears flowed and he repeated the following verses:~? ? ? ? His sides the tamarisk's slenderness deride, so lithe they are, Whence for conceit in his own charms still drunken doth he fare..? ? ? ? "Be thou not hard of heart," quoth I. Had ye but deigned To visit me in dreams, I had been satisfied..There was once a man, a headman [of a village], by name Abou Sabir, and he had much cattle and a fair wife, who had borne him two sons. They abode in a certain village and there used to come thither a lion and devour Abou Sabir's cattle, so that the most part thereof was wasted and his wife said to him one day, 'This lion hath wasted the most part of our cattle. Arise, mount thy horse and take thy men and do thine endeavour to kill him, so we may be at rest from him.' But Abou Sabir said, 'Have patience, O woman, for the issue of patience is praised. This lion it is that transgresseth against us, and the transgressor, needs must Allah destroy him. Indeed, it is our patience that shall slay him, and he that doth evil, needs must it revert upon him.' A little after, the king went forth one day to hunt and falling in with the lion, he and his troops, gave chase to him and ceased not [to follow] after him till they slew him. This came to Abou Sabir's knowledge and he said to his wife, 'Said I not to thee, O woman, that whoso doth evil, it shall revert upon him? Belike, if I had sought to slay the lion myself, I had not availed against him, and this

is the issue of patience.'? ? ? ? ? Yet thou repaidst me with constraint, rigour and perfidy, To which no lover might himself on any wise resign..? ?
? ? ? ? ? ef. Story of the Barber's Sixth Brother xxxiii. When King Shah Bekht heard his vizier's speech, he was confounded before him and
abashed and marvelled at the gravity of his understanding and his patience. So he sprang up to him and embraced him and the vizier kissed his feet.
Then the king called for a sumptuous dress of honour and cast it over Er Rehwan and entreated him with the utmost honour and showed him
special favour and restored him to his rank and vizierate. Moreover he imprisoned those who had sought his destruction with leasing and
committed unto himself to pass judgment upon the interpreter who had expounded to him the dream. So the vizier abode in the governance of the
realm till there came to them the Destroyer of Delights; and this (added Shehrzad) is all, O king of the age, that hath come down to us of King Shah
Bekht and his vizier..Love to its victim clings without relent, and he Of torments and unease complaineth evermore..Then he called for a chest and
bringing out thence a necklace of Greek handiwork, worth a thousand dinars, wrapped it in a mantle of green silk, set with pearls and jewels and
inwrought with red gold, and joined thereto two caskets of musk and ambergris. Moreover, he put off upon the girl a mantle of Greek silk, striped
with gold, wherein were divers figures and semblants depicted, never saw eyes its like. Therewithal the girl's wit fled for joy and she went forth
from his presence and returned to her mistress. When she came in to her, she acquainted her with that which she had seen of El Abbas and that
which was with him of servants and attendants and [set out to her] the loftiness of his station and gave her that which was with her..? ? ? ? ? Him I
beseech our loves who hath dissevered, Us of his grace once more to reunite..? ? ? ? ? a. The Merchant and the Two Sharpers clii.? ? ? ? ? ? ? ? ?
ec. Story of the Barber's Third Brother xxxii. At this the accursed Iblis was moved to delight and put his finger to his arse, whilst Meimoun danced
and said, 'O Tuhfet es Sudour, soften the mode; (201) for, as delight, entereth into my heart, it bewildereth my vital spirits.' So she took the lute and
changing the mode, played a third air; then she returned to the first and sang the following verses:.52. The Devout Israelite cccxlviii.? ? ? ? ? My
transports I conceal for fear of those thereon that spy; Yet down my cheeks the tears course still and still my case bewray..Meanwhile, his father
and mother had gone round about all the islands of the sea in quest of him and his brother, hoping that the sea might have cast them up, but found
no trace of them; so they despaired of finding them and took up their abode in one of the islands. One day, the merchant, being in the market, saw a
broker, and in his hand a boy he was calling for sale, and said in himself, 'I will buy yonder boy, so I may console myself with him for my sons.' So
he bought him and carried him to his house; and when his wife saw him, she cried out and said, 'By Allah, this is my son!' So his father and mother
rejoiced in him with an exceeding joy and questioned him of his brother; but he answered, 'The sea parted us and I knew not what became of him.'
Therewith his father and mother consoled themselves with him and on this wise a number of years passed..HAROUN ER RESHID AND THE
WOMAN OF THE BARMECIDES. (84).Death, The Man whose Caution was the Cause of his, i. 291..? ? ? ? ? My heart belike shall his infect
with softness, even as me His body with disease infects, of its seductive air..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..? ? ? ? ? Would God thou knewst what I endure for love of thee and how My vitals for thy cruelty are
all forspent and dead!..? ? ? ? ? Life with our loves was grown serene, estrangement was at end: Our dear ones all delight of love vouchsafed to us
elate..? ? ? ? ? The fires in my vitals that rage if I did but discover to view, Their ardour the world to consume, from the East to the West, might
avail..? ? ? ? ? Yea, in the night the thought of you still slays me; Hidden are my traces from the wise men's sight..There was once a man of fortune,
who lost his wealth, and chagrin and melancholy got the mastery of him, so that he became an idiot and lost his wit. There abode with him of his
wealth about a score of dinars and he used to beg alms of the folk, and that which they gave him he would gather together and lay to the dinars that
were left him. Now there was in that town a vagabond, who made his living by sharpening, and he knew that the idiot had somewhat of money; so he
fell to spying upon him and gave not over watching him till he saw him put in an earthen pot that which he had with him of money and enter a
deserted ruin, where he sat down, [as if] to make water, and dug a hole, in which he laid the pot and covering it up, strewed earth upon the place.
Then he went away and the sharper came and taking what was in the pot, covered it up again, as it was..When she had made an end of her verses,
the Lady Zubeideh bade each damsel sing a song, till the turn came round to Sitt el Milah, whereupon she took the lute and tuning it, sang thereto
four-and-twenty songs in four-and-twenty modes; then she returned to the first mode and sang the following verses:.Now they had complained of
them aforesaid to the Sultan, and he said, 'If any of the Turks come to you, pelt them with stones.' So, when they saw the fuller, they fell upon him
with sticks and stones and pelted him; whereupon quoth he [in himself], 'Verily, I am a Turk and knew it not.' Then he took of the money in his
pocket and bought him victual [for the journey] and hired a hackney and set out for Ispahan, leaving his wife to the trooper. Nor," added the vizier,
"is this more extraordinary than the story of the merchant and the old woman and the king." Then the old queen and her daughter and son-in-law
embarked in the ship and setting sail, fared on till they came to the land of Mekran. Their arrival there befell at the last of the day; so they passed
the night in the ship, and when the day was near to break, the young king went down from the ship, that he might go to the bath, and made for the
market. As he drew near the bath, the cook met him by the way and knew him; so he laid hands on him and binding his arms fast behind him,
carried him to his house, where he clapped the old shackles on his feet and straightway cast him back into his whilom place of duress.."Away with

him from me! Who is at the door?" "Kutheyir Azzeh," (52) replied Adi, and Omar said, "It is he who says in one of his odes ... " [And he repeated the following verses:].Now the merchant and his wife had taken up their abode in a city in the land whereof their [other] son was king, and when the boy [whom they had found] grew up, his father assigned unto him merchandise, so he might travel therewith. So he set out and entered the city wherein his brother was king. News reached the latter that there was a merchant come thither with merchandise befitting kings. So he sent for him and the young merchant obeyed the summons and going in to him, sat down before him. Neither of them knew the other; but blood stirred between them and the king said to the young merchant, 'I desire of thee that thou abide with me and I will exalt thy station and give thee all that thou desirest and cravest.' So he abode with him awhile, quitting him not; and when he saw that he would not suffer him to depart from him, he sent to his father and mother and bade them remove thither to him. So they addressed them to remove to that island, and their son increased still in honour with the king, albeit he knew not that he was his brother..? ? ? ? ? Oft as my yearning waxeth, my heart consoleth me With hopes of thine enjoyment in all security..? ? ? ? ? c. The Third Voyage of Sindbad the Sailor.? ? ? ? ? Couched are their limber spears, right long and lithe of point, Keen- ground and polished sheer, amazing wit and brain..120. The Pious Black Slave ccclxvii.? ? ? ? ? b. The Story of Janshah cccxcix.Rehwan (Er), King Shah Bekht and his Vizier, i. 215..? ? ? ? ? ? ? ? ? ? ec. Story of the Barber's Third Brother cli."When I [returned from my sixth voyage, I] forswore travel and renounced commerce, saying in myself, 'What hath befallen me sufficeth me.' So I abode at home and passed my time in pleasance and delight, till, one day, as I sat at mine ease, plying the wine-cup [with my friends], there came a knocking at the door. The doorkeeper opened and found without one of the Khalif's pages, who came in to me and said, 'The Commander of the Faithful biddeth thee to him.' So I accompanied him to the presence of the Khalif and kissing the earth before him, saluted him. He bade me welcome and entreated me with honour and said to me, 'O Sindbad, I have an occasion with thee, which I would have thee accomplish for me.' So I kissed his hand and said, 'O my lord, what is the lord's occasion with the slave?' Quoth he, 'I would have thee go to the King of Serendib and carry him our letter and our present, even as he sent us a present and a letter.' So she took the hundred dinars and the piece of silk and returned to her dwelling, rejoicing, and went in to Aboulhusn and told him what had befallen, whereupon he arose and rejoiced and girt his middle and danced and took the hundred dinars and the piece of silk and laid them up. Then he laid out Nuzhet el Fuad and did with her even as she had done with him; after which he rent his clothes and plucked out his beard and disordered his turban [and went forth] and gave not over running till he came in to the Khalif, who was sitting in the hall of audience, and he in this plight, beating upon his breast. Quoth the Khalif to him, "What aileth thee, O Aboulhusn!" And he wept and said, "Would thy boon-companion had never been and would his hour had never come!" "Tell me [thy case,]" said the Khalif; and Aboulhusn said, "O my lord, may thy head outlive Nuzhet el Fuad!" Quoth the Khalif, "There is no god but God!" And he smote hand upon hand. Then he comforted Aboulhusn and said to him, "Grieve not, for we will give thee a concubine other than she." And he bade the treasurer give him a hundred dinars and a piece of silk. So the treasurer gave him what the Khalif bade him, and the latter said to him, "Go, lay her out and carry her forth and make her a handsome funeral." So Aboulhusn took that which he had given him and returning to his house, rejoicing, went in to Nuzhet el Fuad and said to her, "Arise, for the wish is accomplished unto us." So she arose and he laid before her the hundred dinars and the piece of silk, whereat she rejoiced, and they added the gold to the gold and the silk to the silk and sat talking and laughing at one another..The old woman returned to the man and told him what the damsel said; and he lusted after her, by reason of her beauty and her repentance; so he took her to wife, and when he went in to her, he loved her and she also loved him. On this wise they abode a great while, till one day he questioned her of the cause of a mark (13) he espied on her body, and she said, 'I know nought thereof save that my mother told me a marvellous thing concerning it.' 'What was that?' asked he, and she answered, 'She avouched that she gave birth to me one night of the nights of the winter and despatched a hired man, who was with us, in quest of fire for her. He was absent a little while and presently returning, took me and slit my belly and fled. When my mother saw this, affliction overcame her and compassion possessed her; so she sewed up my belly and tended me till, by the ordinance of God (to whom belong might and majesty), the wound healed up.'.The Breslau Edition, which was printed from a Manuscript of the Book of the Thousand Nights and One Night alleged to have been furnished to the Editor by a learned Arab of Tunis, whom he styles "Herr M. Annaggar" (Qu?re En Nejjar, the Carpenter), the lacunes found in which were supplemented from various other MS. sources indicated by Silvestre de Sacy and other eminent Orientalists, is edited with a perfection of badness to which only German scholars (at once the best and worst editors in the world) can attain. The original Editor, Dr. Maximilian Habicht, was during the period (1825- 1839) of publication of the first eight Volumes, engaged in continual and somewhat acrimonious (223) controversy concerning the details of his editorship with Prof. H. L. Fleischer, who, after his death, undertook the completion of his task and approved himself a worthy successor of his whilom adversary, his laches and shortcomings in the matter of revision and collation of the text being at least equal in extent and gravity to those of his predecessor, whilst he omitted the one valuable feature of the latter's work, namely, the glossary of Arabic words, not occurring in the dictionaries, appended to the earlier volumes..109. The Woman who had a Boy and the other who had a Man to Lover cccxxiv.? ? ? ? ? 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!.Then he turned to a damsel of the damsels and said to her, "Who am I?" Quoth she, "Thou art the Commander of the Faithful;" and he said, "Thou liest, O calamity! (33) If I be indeed the Commander of the Faithful, bite my finger." So she came to him and bit it with her might, and he said to her, "It sufficeth." Then he said to the chief eunuch, "Who am I?" And he answered, "Thou art the Commander of the Faithful." So he left him and turning to a little white slave, said to him, "Bite my ear;" and he bent down to him and put his ear to his mouth. Now

the slave was young and lacked understanding; so he closed his teeth upon Aboulhusn's ear with his might, till he came near to sever it; and he knew not Arabic, so, as often as Aboulhusn said to him, "It sufficeth," he concluded that he said, "Bite harder," and redoubled his bite and clenched his teeth upon the ear, whilst the damsels were diverted from him with hearkening to the singing-girls, and Aboulhusn cried out for succour from the boy and the Khalif [well-nigh] lost his senses for laughter..? ? ? ? x. The Sandal-wood Merchant and the Sharpers dciii.O hills of the sands and the rugged piebald plain, iii. 20..When Belekshsha had made an end of her verses, all present were moved to delight and El Abbas said to her, "Well done, O damsel!" Then he bade the fifth damsel come forward and sing. Now she was from the land of Syria and her name was Rihaneh; she was surpassing of voice and when she appeared in an assembly, all eyes were fixed upon her. So she came forward and taking the rebeck (for that she was used to play upon [all manner] instruments) improvised and sang the following verses:..? ? ? ? An you'd of evil be quit, look that no evil you do; Nay, but do good, for the like God will still render to you..62. Aboulaswed and his Squinting Slave-girl dcli.86. Omar ben el Khettab and the Young Bedouin cccxcv.103. Julnar of the Sea and her Son King Bedr Basim of Persia dccxciv.? ? ? ? What is the pleasance of the world, except it be to see My lady's face, to drink of wine and ditties still to hear?.King Bihkerd, Story of, i. 121..169. Marouf the Cobbler and his Wife Fatimeh dcccclxxxix-Mi.? ? ? ? What if the sabre cut me limb from limb! No torment 'twere for lovers true and leal..? ? ? ? The Merciful dyed me with that which I wear Of hues with whose goodliness none may compare..Viziers, The Ten, i. 61..When the king heard his viziers' words, he was exceeding wroth and bade bring the youth, and when he came in to the king, the viziers all cried out with one voice, saying, "O scant o' grace, thinkest thou to save thyself from slaughter by craft and guile, that thou beguilest the king with thy talk and hopest pardon for the like of this great crime which thou hast committed?" Then the king bade fetch the headsman, so he might smite off his head; whereupon each of the viziers fell a-saying, "I will slay him;" and they sprang upon him. Quote the youth, "O king, consider and ponder these men's eagerness. Is this of envy or no? They would fain make severance between thee and me, so there may fall to them what they shall plunder, as aforetime." And the king said to him, "Consider their testimony against thee." "O king," answered the young man, "how shall they testify of that which they saw not? This is but envy and rancour; and thou, if thou slay me, thou wilt regret me, and I fear lest there betide thee of repentance that which betided Ilan Shah, by reason of the malice of his viziers." "And what is his story?" asked Azadbekht. "O king," replied the youth,.A Damsel made for love and decked with subtle grace, iii. 192..Meanwhile Shah Khatoun went in to the king's son and conceived by him and bore a son, as he were the resplendent moon. When Belehwan saw this that had betided his brother, jealousy and envy overcame him; so he went in one night to his father's house and coming to his brother's lodging, saw the nurse sleeping at the chamber-door, with the cradle before her and therein his brother's child asleep. Belehwan stood by him and fell to looking upon his face, the radiance whereof was as that of the moon, and Satan insinuated himself into his heart, so that he bethought himself and said, 'Why is not this child mine? Indeed, I am worthier of him than my brother, [yea], and of the damsel and the kingship.' Then envy got the better of him and anger spurred him, so that he took out a knife and setting it to the child's gullet, cut his throat and would have severed his windpipe..[When] Hudheifeh [saw him], he cried out to him, saying, "Haste thee not, O youth! Who art thou of the folk?" And he answered, "I am Saad [ibn] el Wakidi, commander of the host of King Ins, and but that thou vauntedst thyself in challenging me, I had not come forth to thee; for that thou art not of my peers neither art counted equal to me in prowess and canst not avail against my onslaught. Wherefore prepare thee for departure, (73) seeing that there abideth but a little of thy life." When Hudheifeh heard this his speech, he threw himself backward, (74) as if in mockery of him, whereat El Abbas was wroth and called out to him, saying, "O Hudheifeh, guard thyself against me." Then he rushed upon him, as he were a swooper of the Jinn, (75) and Hudheifeh met him and they wheeled about a long while..So he rose from his sleep and finding himself in his own saloon and his mother by him, misdoubted of his wit and said to her, "By Allah, O my mother, I saw myself in a dream in a palace, with slave-girls and servants about me and in attendance upon me, and I sat upon the throne of the Khalifate and ruled. By Allah, O my mother, this is what I saw, and verily it was not a dream!" Then he bethought himself awhile and said, "Assuredly, I am Aboulhusn el Khelia, and this that I saw was only a dream, and [it was in a dream that] I was made Khalif and commanded and forbade." Then he bethought himself again and said, "Nay, but it was no dream and I am no other than the Khalif, and indeed I gave gifts and bestowed dresses of honour." Quoth his mother to him, "O my son, thou sportest with thy reason: thou wilt go to the hospital and become a gazing-stock. Indeed, that which thou hast seen is only from the Devil and it was a delusion of dreams, for whiles Satan sporteth with men's wits in all manner ways."ABDALLAH BEN NAFI AND THE KING'S SON OF CASHGHAR. (157).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).?OF DESTINY OR THAT WHICH IS WRITTEN ON THE FOREHEAD..? ? ? ? f. The King's Son who fell in Love with the Picture dccxciv.When the king heard this, he was certified that the youth was his very son; so he cried out at the top of his voice and casting himself upon him, embraced him and wept and said, "Had I put thee to death, as was my intent, I should have died of regret for thee." Then he cut his bonds and taking his crown from his head, set it on that of his son, whereupon the people raised cries of joy, whilst the trumpets sounded and the drums beat and there befell a great rejoicing. They decorated the city and it was a glorious day; the very birds stayed their flight in the air, for the greatness of the clamour and the noise of the crying. The army and the folk carried the prince [to the palace] in magnificent procession, and the news came to his mother Behrjaur, who came forth and threw herself upon him. Moreover, the king bade open the prison and bring forth all who were therein, and they held high festival seven days and seven nights and rejoiced with a mighty rejoicing; whilst terror and silence and confusion and affright fell upon the viziers and they gave themselves up for lost..The Khalif marvelled at my speech and said, 'How great is this

king! Indeed, his letter testified of him; and as for the magnificence of his dominion, thou hast acquainted us with that which thou hast seen; so, by Allah, he hath been given both wisdom and dominion.' Then he bestowed on me largesse and dismissed me, so I returned to my house and paid the poor-rate (216) and gave alms and abode in my former easy and pleasant case, forgetting the grievous stresses I had suffered. Yea, I cast out from my heart the cares of travel and traffic and put away travail from my thought and gave myself up to eating and drinking and pleasure and delight."..Seventh Voyage of Sindbad the Sailor, The, iii. 224..? ? ? ? ? We spent the night in passing the cup, my mates and I, Till in the Eastward heaven the day-star did appear..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."..? ? ? ? ? Behold, I am clad in a robe of leaves green And a garment of honour of ultramarine..Unto its pristine lustre your land returned and more, iii. 132..The crown of the flow'rets am I, in the chamber of wine, And Allah makes mention of me 'mongst the pleasures divine; Yea, ease and sweet basil and peace, the righteous are told, In Eternity's Garden of sweets shall to bless them combine. (223) Where, then, is the worth that in aught with my worth can compare And where is the rank in men's eyes can be likened to mine?..? ? ? ? ? n. The Man who never Laughed again dccccxi.66. The Imam Abou Yousuf with Er Reshid and Zubeideh delii.When the youth saw this, he marvelled at that which his father had done and said, 'This is a sorry treasure.' Then he went forth and fell to eating and drinking with the folk, till nothing was left him and he abode two days without tasting food, at the end of which time he took a handkerchief and selling it for two dirhems, bought bread and milk with the price and left it on the shelf [and went out. Whilst he was gone,] a dog came and took the bread and spoiled the milk, and when the man returned and saw this, he buffeted his face and went forth, distraught, at a venture. Presently, he met a friend of his, to whom he discovered his case, and the other said to him, 'Art thou not ashamed to talk thus? How hast thou wasted all this wealth and now comest telling lies and saying, "The dog hath mounted on the shelf," and talking nonsense?' And he reviled him..? ? ? ? ? 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.132. Sindbad the Sailor and Sindbad the Porter dxxxvi.Then he brought out the casket of jewellery [and showed it to an expert,] who told him that the trinkets were gilt and that their worth was but an hundred dirhems. When he heard this, he was sore concerned thereat and presenting himself before the Sultan's deputy, made his complaint to him; whereupon the latter knew that a trick had been put off upon him and that the folk had cozened him and gotten the better of him and taken his stuffs. Now the magistrate in question was a man of good counsel and judgment, well versed in affairs; so he said to the draper, "Remove somewhat from thy shop, [and amongst the rest the casket,] and on the morrow break the lock and cry out and come to me and complain that they have plundered all thy shop. Moreover, do thou call [upon God for succour] and cry aloud and acquaint the folk, so that all the people may resort to thee and see the breach of the lock and that which is missing from thy shop; and do thou show it to every one who presenteth himself, so the news may be noised abroad, and tell them that thy chief concern is for a casket of great value, deposited with thee by a great man of the town and that thou standest in fear of him. But be thou not afraid and still say in thy converse, 'My casket belonged to such an one, and I fear him and dare not bespeak him; but you, O company and all ye who are present, I call you to witness of this for me.' And if there be with thee more than this talk, [say it;] and the old woman will come to thee."..? ? ? ? ? b. The Second Calender's Story xlii.? ? ? ? ? f. The Sixth Officer's Story dccccxxxiv.? ? ? ? ? Suppose for distraction he seek in the Spring and its blooms one day, The face of his loved one holds the only Spring for his eye..'A great theft had been committed in the city and I was cited, (139) I and my fellows. Now it was a matter of considerable value and they (140) pressed hard upon us; but we obtained of them some days' grace and dispersed in quest of the stolen goods. As for me, I sallied forth with five men and went round about the city that day; and on the morrow we fared forth [into the suburbs]. When we came a parasang or two parasangs' distance from the city, we were athirst; and presently we came to a garden. So I went in and going up to the water-wheel, (141) entered it and drank and made the ablution and prayed. Presently up came the keeper of the garden and said to me, "Out on thee! Who brought thee into this water-wheel?" And he cuffed me and squeezed my ribs till I was like to die. Then he bound me with one of his bulls and made me turn in the water-wheel, flogging me the while with a cattle whip he had with him, till my heart was on fire; after which he loosed me and I went out, knowing not the way..The Twenty-Fourth Night of the Month..Thief and the Woman, The, i. 278.Damascus (Noureddin Ali of) and Sitt el Milah, iii. 3..56. The Ruined Man who became Rich again through a Dream dcxliv

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