

## UNDERSTANDING CONTEMPORARY EDUCATION KEY THEMES AND ISSUES

King Bekhtezman, Story of, i. 115..? ? ? ? ? s. The Stolen Necklace dxcvi.? ? ? ? ? ? ? ? ? ? ec. Story of the Barber's Third Brother clvii.?STORY OF THE SHARPERS WITH THE MONEY-CHANGER AND THE ASS..Now this letter was written with ultramarine upon the skin of the hog-deer, the which is goodlier than parchment or paper and inclineth unto yellow, and was to the following effect: 'From the King of Hind, before whom are a thousand elephants and on the battlements of his palace a thousand jewels, [to the Khalif Haroun er Reshid, greeting]. To proceed: (209) we send thee some small matter of presents, which do thou accept and be to us as a brother and a friend, for that the love of thee aboundeth in our heart and we would have thee to know that we look to thee for an answer. Indeed, we are sharers with thee in love and fear, ceasing (210) never to do thee honour; and for a beginning, we send thee the Book of the Quintessence of Balms and a present after the measure of that which is fallen to our lot. Indeed, this is unworthy of thy rank, but we beseech thee, O brother, to favour us by accepting it, and peace be on thee!'.? ? ? ? ? Up, to our comrade's convent, that we may visit him And drink of wine more subtle than dust; (115) our trusty fere.? ? ? ? ? Would he were not, who sundered us upon the parting-day! How many a body hath he slain, how many a bone laid bare!..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.58. The King's Daughter and the Ape ccllv.? ? ? ? ? If slaves thou fain wouldst have by thousands every day Or, kneeling at thy feet, see kings of mickle might,..? ? ? ? ? b. The Second Voyage of Sindbad the Sailor cclliii.? ? ? ? ? ? ? ? ? ? ee. Story of the Barber's Fifth Brother xxxii.? ? ? ? ? d. The Crow and the Serpent dccciii.? ? ? ? ? By Him whom I worship, indeed, I swear, O thou that mine eye dost fill, By Him in whose honour the pilgrims throng and fare to Arafat's hill,.Then the thieves addressed themselves to sharing their booty and presently fell out concerning a sword that was among the spoil, who should take it. Quoth the captain, 'Methinks we were better prove it; so, if it be good, we shall know its worth, and if it be ill, we shall know that.' And they said, 'Try it on this dead man, for he is fresh.' So the captain took the sword and drawing it, poised it and brandished it; but, when Er Razi saw this, he made sure of death and said in himself, 'I have borne the washing and the boiling water and the pricking with the knife and the grave and its straitness and all this [beating], trusting in God that I might be delivered from death, and [hitherto] I have been delivered; but, as for the sword, I may not brook that, for but one stroke of it, and I am a dead man!'.? ? ? ? ? Taper of hoofs and straight of stature, in the dust They prance, as like a flood they pour across the plain;.Fifth Officer's Story, The, ii. 144..? ? ? ? ? c. The Fishes and the Crab dccciii.? ? ? ? ? Those who our parting plotted our sev'rance still delights; The spies, for fearful prudence, their wish of us attain..Would we may live together, and when we come to die, i. 47..62. Abdallah ben Maamer with the Man of Bassora and his Slave-girl cclxxxiii.?STORY OF THE KING AND HIS CHAMBERLAIN'S WIFE..?THE FIRST OFFICER'S STORY..With this the king bade the vizier go away to his lodging, and when he arose in the morning, he abode his day in his house..When it was the tenth day, (now this day was called El Mihrjan (129) and it was the day of the coming in of the folk, gentle and simple, to the king, so they might give him joy and salute him and go forth), the counsel of the viziers fell of accord that they should speak with a company of the notables of the city [and urge them to demand of the king that he should presently put the youth to death]. So they said to them, "When ye go in to-day to the king and salute him, do ye say to him, 'O king, (to God be the praise!) thou art praiseworthy of policy and governance, just to all thy subjects; but this youth, to whom thou hast been bountiful, yet hath he reverted to his base origin and wrought this foul deed, what is thy purpose in his continuance [on life]? Indeed, thou hast prisoned him in thy house, and every day thou hearest his speech and thou knowest not what the folk say.'" And they answered with "Hearkening and obedience.".When the king saw this, he cried out and his wife wept in the ship and offered to cast herself into the sea; but the Magian bade the sailors lay hands on her. So they seized her and it was but a little while ere the night darkened and the ship disappeared from the king's eyes; whereupon he swooned away for excess of weeping and lamentation and passed his night bewailing his wife and children..When she had made an end of her song, the Commander of the Faithful said to her, "O damsel, thou art in love." "Yes," answered she. And he said, "With whom?" Quoth she, "With my lord and my master, my love for whom is as the love of the earth for rain, or as the love of the female for the male; and indeed the love of him is mingled with my flesh and my blood and hath entered into the channels of my bones. O Commander of the Faithful, whenas I call him to mind, mine entrails are consumed, for that I have not accomplished my desire of him, and but that I fear to die, without seeing him, I would assuredly kill myself." And he said, "Art thou in my presence and bespeakest me with the like of these words? I will assuredly make thee forget thy lord." "O king," answered the youth, "there is no great forgiveness save in case of a great crime, for according as the offence is great, in so much is forgiveness magnified and it is no dishonour to the like of thee if he spare the like of me. Verily, Allah knoweth that there is no fault in me, and indeed He commandeth unto clemency, and no clemency is greater than that which spareth from slaughter, for that thy forgiveness of him whom thou purposest to put to death is as the quickening of a dead man; and whoso doth evil shall find it before him, even as it was with King Bihkerd." "And what is the story of King Bihkerd?" asked the king. "O king," answered the youth,.? ? ? ? ? p. The Page who feigned to know

the Speech of Birds dxcii. Then Ishac went forth of the barrack and overtook Er Reshid [who had foregone him]; and they walked till they came to their [landing-]place, where they embarked in the boat and fared on to Theghr el Khanekah. (177) As for the slave-dealer, he sent the damsel to the house of Ishac en Nedim, whose slave-girls took her and carried her to the bath. Then each damsel gave her somewhat of her apparel and they decked her with earrings and bracelets, so that she redoubled in beauty and became as she were the moon on the night of its full. When Ishac returned home from the Khalifs palace, Tuhfeh rose to him and kissed his hand; and he saw that which the slave-girls had done with her and thanked them therefor and said to them, 'Let her be in the house of instruction and bring her instruments of music, and if she be apt unto singing, teach her; and may God the Most High vouchsafe her health and weal!' So there passed over her three months, what while she abode with him in the house of instruction, and they brought her the instruments of music. Moreover, as time went on, she was vouchsafed health and soundness and her beauty waxed many times greater than before and her pallor was changed to white and red, so that she became a ravishment to all who looked on her..May the place of my session ne'er lack thee! Oh, why, iii. 118.N.B.-The Roman numerals denote the volume, the Arabic the page.Meanwhile, they carried the damsel into the Commander of the Faithful and she pleased him; so he assigned her a lodging of the apartments of choice. She abode in the palace, eating not neither drinking and ceasing not from weeping night nor day, till, one night, the Khalif sent for her to his sitting-chamber and said to her, "O Sitt el Milah, be of good heart and cheerful eye, for I will make thy rank higher than [any of] the concubines and thou shall see that which shall rejoice thee." She kissed the earth and wept; whereupon the Khalif called for her lute and bade her sing. So she improvised and sang the following verses, in accordance with that which was in her heart:62. Aboulaswed and his Squinting Slave-girl dcli.Ishac entered, he and his company, and seating themselves in the place of honour, amused themselves by looking on the slave-girls and mamelukes and watching how they were sold, till the sale came to an end, when some of the folk went away and other some sat. Then said the slave-dealer, 'Let none sit with us except him who buyeth by the thousand [dinars] and upwards.' So those who were present withdrew and there remained none but Er Reshid and his company; whereupon the slave-dealer called the damsel, after he had caused set her a chair of fawwak, (170) furnished with Greek brocade, and it was as she were the sun shining in the clear sky. When she entered, she saluted and sitting down, took the lute and smote upon it, after she had touched its strings and tuned it, so that all present were amazed. Then she sang thereto the following verses:..? ? ? ? ? The huntress of th' eyes (60) by night came to me. "Turn in peace," [Quoth I to her;] "This is no time for visiting, I ween."..? ? ? ? ? Yea, he thou lov'st shall be hard-hearted, recking not Of fortune's turns or fate's caprices, in his pride..151. The Adventures of Quicksilver Ali of Cairo, a Sequel to the Rogueries of Delileh the Crafty dccviii.2. The Fisherman and the Genie viii.? ? ? ? ? g. King Bihkerd cccclxiv.Officer's Story, The Fourteenth, ii. 183..22. Alaeddin Abou esh Shamat ccl.? ? ? ? ? c. The Sparrow and the Eagle clii.My fruit is a jewel all wroughten of gold, ii. 245..Kings and the Vizier's Daughters, The Two, iii. 145..Therewithal the king bade all his officers go round about in the thoroughfares and colleges [of the town] and bring before him all strangers whom they found there. So they went forth and brought him much people, amongst whom was the man who had painted the portrait. When they came into the presence, the Sultan bade the crier make proclamation that whoso wrought the portrait should discover himself and have whatsoever he desired. So the poor man came forward and kissing the earth before the king, said to him, "O king of the age, I am he who painted yonder portrait." Quoth El Aziz, "And knowest thou who she is?" "Yes," answered the other; "this is the portrait of Mariyeh, daughter of the king of Baghdad." The king ordered him a dress of honour and a slave-girl [and he went his way]. Then said El Abbas, "O father mine, give me leave to go to her, so I may look upon her; else shall I depart the world, without fail." The king his father wept and answered, saying, "O my son, I builded thee a bath, that it might divert thee from leaving me, and behold it hath been the cause of thy going forth; but the commandment of God is a foreordained (61) decree." (62).Then he lighted him three candles and three lamps and spreading the drinking-cloth, brought clarified wine, limpid, old and fragrant, the scent whereof was as that of virgin musk. He filled the first cup and saying, "O my boon-companion, by thy leave, be ceremony laid aside between us! I am thy slave; may I not be afflicted with thy loss!" drank it off and filled a second cup, which he handed to the Khalif, with a reverence. His fashion pleased the Khalif and the goodliness of his speech and he said in himself, "By Allah, I will assuredly requite him for this!" Then Aboulhusn filled the cup again and handed it to the Khalif, reciting the following verses:..126. Ibrahim ben el Khawwas and the Christian King's Daughter ccclxxvii.When it was the sixth day, the viziers' wrath redoubled, for that they had not compassed their desire of the youth and they feared for themselves from the king; so three of them went in to him and prostrating themselves before him, said to him, "O king, indeed we are loyal counsellors to thy dignity and tenderly solicitous for thee. Verily, thou persistest long in sparing this youth alive and we know not what is thine advantage therein. Every day findeth him yet on life and the talk redoubleth suspicions on thee; so do thou put him to death, that the talk may be made an end of." When the king heard this speech, he said, "By Allah, indeed, ye say sooth and speak rightly!" Then he let bring the young treasurer and said to him, "How long shall I look into thine affair and find no helper for thee and see them all athirst for thy blood?"..? ? ? ? ? Then get thee gone nor covet that which thou shall ne'er obtain; So shall it be, although the time seem near and the event..? ? ? ? ? i. The Spider and the Wind dccccviii.Meanwhile, Aboulhusn gave not over snoring in his sleep, till the day broke and the rising of the sun drew near, when a waiting-woman came up to him and said to him, "O our lord [it is the hour of] the morning-prayer." When he heard the girl's words, he laughed and opening his eyes, turned them about the place and found himself in an apartment the walls whereof were painted with gold and ultramarine and its ceiling starred with red gold. Around it were sleeping-chambers, with curtains of gold-embroidered silk let down over their doors, and all about vessels of gold and porcelain and crystal and furniture and carpets spread and lamps

burning before the prayer-niche and slave-girls and eunuchs and white slaves and black slaves and boys and pages and attendants. When he saw this, he was confounded in his wit and said, "By Allah, either I am dreaming, or this is Paradise and the Abode of Peace!" (18) And he shut his eyes and went to sleep again. Quoth the waiting-woman, "O my lord, this is not of thy wont, O Commander of the Faithful!".Patience, Of the Advantages of, i. 89..Now, as destiny would have it, a band of thieves, whose use it was, whenas they had stolen aught, to resort to that place and divide [their booty], came thither [that night], as of their wont; and they were ten in number and had with them wealth galore, which they were carrying. When they drew near the sepulchre, they heard a noise of blows within it and the captain said, "This is a Magian whom the angels (43) are tormenting.' So they entered [the burial-ground] and when they came over against El Merouzi, he feared lest they should be the officers of the watch come upon him, wherefore he [arose and] fled and stood among the tombs. (44) The thieves came up to the place and finding Er Razi bound by the feet and by him near seventy sticks, marvelled at this with an exceeding wonderment and said, 'God confound thee! This was sure an infidel, a man of many crimes; for, behold, the earth hath rejected him from her womb, and by my life, he is yet fresh! This is his first night [in the tomb] and the angels were tormenting him but now; so whosoever of you hath a sin upon his conscience, let him beat him, as a propitiatory offering to God the Most High.' And the thieves said, 'We all have sins upon our consciences.'? ? ? ? All, all, for thy sweet sake, I left; ay, I forsook Aziz, my sire, and those akin to me that night.63. The Lovers of the Benou Udhreh cclxxxiii.? ? ? ? I am filled full of longing pain and memory and dole, That from the wasted body's wounds distract the anguished soul..? ? ? ? Yea, to the earth that languished for lack of rain, the clouds Were bounteous; so it flourished and plenteous harvests bore; Then said she, "O king, comest thou to a [watering-]place whereat thy dog hath drunken and wilt thou drink thereof?" The king was abashed at her and at her words and went out from her, but forgot his sandal in the house..? ? ? ? Endowed with amorous grace past any else am I; Graceful of shape and lithe and pleasing to the eye..?STORY OF THE SINGER AND THE DRUGGIST..The Sixteenth Night of the Month..All who were present were delighted and the sitting-chamber shook with mirth, and Iblis said, 'Well done, O Tuhfet es Sudour!' Then they gave not over wine-bibbing and rejoicing and making merry and tambourining and piping till the night waned and the dawn drew near; and indeed exceeding delight entered into them. The most of them in mirth was the Sheikh Iblis, and for the excess of that which betided him of delight, he put off all that was upon him of coloured clothes and cast them over Tuhfeh, and among the rest a robe broidered with jewels and jacinths, worth ten thousand dinars. Then he kissed the earth and danced and put his finger to his arse and taking his beard in his hand, said to her, 'Sing about this beard and endeavour after mirth and pleasance, and no blame shall betide thee for this.' So she improvised and sang the following verses:..? ? ? ? I crave none other than thou for friend, beloved of my heart; So trust in my speech, for the generous are true and trusty still..SINDBAD THE SAILOR AND HINDBAD THE PORTER..? ? ? ? b. The Second Voyage of Sindbad the Sailor.The Twenty-Third Night of the Month..Locust, The Hawk and the, ii. 50..? ? ? ? In wine, as the glittering sunbeams bright, my heart's contentment is, That banishes hence, with various joys, all kinds of care and dole..?STORY OF THE MAN WHOSE CAUTION WAS THE CAUSE OF HIS DEATH..Now this was at the beginning of the month, and when it was the end thereof, Aboulhusn longed to drink wine and returning to his former usance, furnished his saloon and made ready food and let bring wine; then, going forth to the bridge, he sat there, expecting one whom he should carouse withal, as of his wont. As he sat thus, behold, up came the Khalif [and Mesrou] to him; but Aboulhusn saluted them not and said to them, "No welcome and no greeting to the perverters! (31) Ye are no other than devils." However, the Khalif accosted him and said to him, "O my brother, did I not say to thee that I would return to thee?" Quoth Aboulhusn, "I have no need of thee; and as the byword says in verse:..And the king bade him depart to his own house..Unjust King and the Tither, The, i. 272.? ? ? ? q. The Shepherd and the Thief dcxxxii.Lavish of House and Victual to one whom he knew not, The Man who was, i. 293..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..? ? ? ? Oft for thy love as I would be consoled, my yearning turns To-thee- ward still and my desires my reason still gainsay..? ? ? ? Th' Amir (quoth it) am I whose charms are still desired; Absent or present, all in loving me consent..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..? ? ? ? His sides the tamarisk's slenderness deride, so lithe they are, Whence for conceit in his own charms still drunken doth he fare..So, when they had made an end of eating and drinking, the young man asked his host for the story, and he said, 'Know that in my youth I was even as thou seest me in the matter of loathliness and foul favour; and I had brethren of the comeliest of the folk; wherefore my father preferred them over me and used to show them kindness, to my exclusion, and employ me, in their room [in menial service], like as one employeth slaves. One day, a she-camel of his went astray and he said to me, "Go thou forth in quest of her and return not but with her." Quoth I, "Send other than I of thy sons." But he would not consent to this and reviled me and insisted upon me, till the matter came to such a pass with him that he took a whip and fell to beating me. So I arose and taking a riding-camel, mounted her and sallied forth at a venture, purposing to go out into the deserts and return to him no more. I fared on all my night [and the next day] and coming at eventide to [the encampment of] this my wife's

people, alighted down with her father, who was a very old man, and became his guest..? ? ? ? c. The Third Voyage of Sindbad the Sailor  
dxlvi. When the Khalif heard this, he laughed heartily and said, "By Allah, O my brother, thou art indeed excused in this matter, now that I know  
the cause and that the cause hath a tail. Nevertheless if it please God, I will not sever myself from thee." "O my guest," replied Aboulhusn, "did I  
not say to thee, 'Far be it that what is past should recur! For that I will never again foregather with any?'" Then the Khalif rose and Aboulhusn set  
before him a dish of roast goose and a cake of manchet-bread and sitting down, fell to cutting off morsels and feeding the Khalif therewith. They  
gave not over eating thus till they were content, when Aboulhusn brought bowl and ewer and potash (16) and they washed their hands..?STORY  
OF THE JOURNEYMAN AND THE GIRL..Then said El Aziz to the King of Baghdad, "I would fain speak a word to thee; but do thou not  
exclude from us those who are present. If thou consent unto my wish, that which is ours shall be thine and that which is incumbent on thee shall be  
incumbent on us, (121) and we will be to thee a mighty aid against all enemies and opposites." Quoth Ins ben Cais, "Say what thou wilt, O King,  
for indeed thou excellest in speech and attainest [the mark] in that which them sayest" So El Aziz said to him, "I desire that thou give thy daughter  
Mariyeh in marriage to my son El Abbas, for thou knowest that wherewithal he is gifted of beauty and loveliness and brightness and perfection and  
how he beareth himself in the frequentation of the valiant and his constancy in the stead of smiting and thrusting." "By Allah, O king," answered  
Ins ben Cais, "of my love for Mariyeh, I have appointed her disposal to be in her own hand; wherefore, whomsoever she chooseth of the folk, I will  
marry her to him." His love he'd have hid, but his tears denounced him to the spy, iii. 42. King's Son of Cashghar, Abdullah ben Nafi and the, ii.  
195. There was once, of old time, in one of the tribes of the Arabs, a woman great with child by her husband, and they had a hired servant, a man of  
excellent understanding. When the woman came to [the time of her] delivery, she gave birth to a maid-child in the night and they sought fire of the  
neighbours. So the journeyman went in quest of fire..So he took a belt, wherein were a thousand dinars, and binding it about his middle, entered the  
city and gave not over going round about its streets and markets and gazing upon its houses and sitting with those of its folk whose aspect bespoke  
them men of worth, till the day was half spent, when he resolved to return to his sister and said in himself, 'Needs must I buy what we may eat of  
ready-[dressed] food] I and my sister.' Accordingly, he accosted a man who sold roast meat and who was clean [of person], though odious in his  
[means of getting a] living, and said to him, 'Take the price of this dish [of meat] and add thereto of fowls and chickens and what not else is in your  
market of meats and sweetmeats and bread and arrange it in dishes.' So the cook set apart for him what he desired and calling a porter, laid it in his  
basket, and Selim paid the cook the price of his wares, after the fullest fashion..? ? ? ? Were not the darkness (193) still in gender masculine, As  
ofttimes is the case with she-things passing fine..The drums of glad tidings beat and they entered in the utmost of worship and magnificence.  
Moreover, the tribes heard of them and the people of the towns and brought them the richest of presents and the costliest of rarities and the prince's  
mother rejoiced with an exceeding joy. Then they slaughtered beasts and made mighty bride-feasts to the people and kindled fires, that it might be  
visible afar to townsman [and Bedouin] that this was the house of the guest-meal and the wedding, festival, to the intent that, if any passed them by,  
[without partaking of their hospitality], it should be of his own fault (126) So the folk came to them from all parts and quarters and on this wise  
they abode days and months..Jesus, The Three Men and our Lord, i. 282..? ? ? ? Your coming to-me-ward, indeed, with "Welcome! fair  
welcome!" I hail. Your sight to me gladness doth bring and banisheth sorrow and bale; Then they brought trays and tables and amongst the rest a  
platter of red gold, inlaid with pearls and jewels; its margents were of gold and emerald, and thereon were graven the following verses:..? ? ? ? I  
view her with yearning eyes and she seems to me A moon of the summer, set in a winter's night..? ? ? ? a. The First Calender's Story xxxvii. One  
day, as I stood in my shop, there came up to me a woman and stopped before me; and she as she were the full moon rising from among the stars,  
and the place was illumined by her light. When I saw her, I fixed my eyes on her and stared in her face; and she bespoke me with soft speech.  
When I heard her words and the sweetness of her speech, I lusted after her; and when she saw that I lusted after her, she did her occasion and  
promising me [to come again], went away, leaving my mind occupied with her and fire kindled in my heart. Then I abode, perplexed and pondering  
my affair, whilst fire flamed in my heart, till the third day, when she came again and I scarce credited her coming. When I saw her, I talked with her  
and cajoled her and courted her and strove to win her favour with speech and invited her [to my house]; but she answered, saying, 'I will not go up  
into any one's house.' Quoth I, 'I will go with thee;' and she said, 'Arise and come with me.'?A MERRY JEST OF A THIEF..When the king heard  
this story, he was fortified in his resolve to spare the vizier and to leave haste in an affair whereof he was not assured; so he comforted him and  
bade him withdraw to his lodging..When it was the eighth day, the viziers all assembled and took counsel together and said, "How shall we do with  
this youth, who baffleth 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." When they came to themselves,  
they wept awhile and the folk assembled about them, marvelling at that which they saw, and questioned them of their case. So the young men vied  
with each other who should be the first to discover the story to the folk; and when the Magian saw this, he came up, crying out, 'Alas!' and 'Woe

worth the day!' and said to them, 'Why have ye broken open my chest? I had in it jewels and ye have stolen them, and this damsel is my slave-girl and she hath agreed with you upon a device to take the good.' Then he rent his clothes and called aloud for succour, saying, 'I appeal to God and to the just king, so he may quit me of these wrong-doing youths!' Quoth they, 'This is our mother and thou stolest her.' Then words waxed many between them and the folk plunged into talk and prate and discussion concerning their affair and that of the [pretended] slave-girl, and the strife waxed amain between them, so that [at last] they carried them up to the king..The Third Day..85. Jaafer the Barmecide and the Old Bedouin cccxcv.Midst colours, my colour excelleth in light, ii. 258..Presently, El Abbas looked out of the window of the saloon and saw thereby a house of goodly ordinance, lofty of building and abounding in chambers, with two upper stories; but therein was no sign of inhabitants. So he said to the merchant, "Indeed, thou exceedest in doing us honour; but, by Allah, I will not eat of thy victual till thou tell me what is the reason of the emptiness of yonder house." "O my lord," answered the other, "that was El Ghitrif's house and he was admitted to the mercy of God (79) and left none other heir than myself; so it became mine, and by Allah, if thou hast a mind to sojourn in Baghdad, do thou take up thine abode in this house, so thou mayst be in my neighbourhood; for that indeed my heart inclineth unto thee with love and I would have thee never absent from my sight, so I may still have my fill of thee and hearken to thy speech." El Abbas thanked him and said to him, "Indeed, thou art friendly in thy speech and exceedest [in courtesy] in thy discourse, and needs must I sojourn in Baghdad. As for the house, if it like thee, I will abide therein; so take of me its price." ? ? ? Quoth thou, "The goodliest of things is patience and its use: Its practice still mankind doth guide to all that's fair and fine." Aboulhusn abode with his wife in eating and drinking and all delight of life, till all that was with them was spent, when he said to her, "Harkye, O Nuzhet el Fuad!" "At thy service," answered she, and he said, "I have it in mind to play a trick on the Khalif and thou shalt do the like with the Lady Zubeideh, and we will take of them, in a twinkling, two hundred dinars and two pieces of silk." "As thou wilt," answered she; "but what thinkest thou to do?" And he said, "We will feign ourselves dead and this is the trick. I will die before thee and lay myself out, and do thou spread over me a kerchief of silk and loose [the muslin of] my turban over me and tie my toes and lay on my heart a knife, and a little salt. (35) Then let down thy hair and betake thyself to thy mistress Zubeideh, tearing thy dress and buffeting thy face and crying out. She will say to thee, 'What aileth thee?' and do thou answer her, saying, 'May thy head outlive Aboulhusn el Khelia! For he is dead.' She will mourn for me and weep and bid her treasurers give thee a hundred dinars and a piece of silk and will say to thee, 'Go lay him out and carry him forth [to burial].' So do thou take of her the hundred dinars and the piece of silk and come back, and when thou returnest to me, I will rise up and thou shalt lie down in my place, and I will go to the Khalif and say to him, 'May thy head outlive Nuzhet el Fuad!' and tear my dress and pluck at my beard. He will mourn for thee and say to his treasurer, 'Give Aboulhusn a hundred dinars and a piece of silk.' Then he will say to me, 'Go; lay her out and carry her forth;' and I will come back to thee." There was once in a certain city a woman fair of favour, who had to lover a trooper. Her husband was a fuller, and when he went out to his business, the trooper used to come to her and abide with her till the time of the fuller's return, when he would go away. On this wise they abode awhile, till one day the trooper said to his mistress, 'I mean to take me a house near unto thine and dig an underground passage from my house to thy house, and do thou say to thy husband, "My sister hath been absent with her husband and now they have returned from their travels; and I have made her take up her sojourn in my neighbourhood, so I may foregather with her at all times. So go thou to her husband the trooper and offer him thy wares [for sale], and thou wilt see my sister with him and wilt see that she is I and I am she, without doubt. So, Allah, Allah, go to my sister's husband and give ear to that which he shall say to thee." ? ? ? ? ? By Allah, O thou that chid'st my heart concerning my sister's love, Leave chiding and rather bemoan my case and help me to my will..? ? ? ? ? Would God thou knewst what I endure for love of thee and how My vitals for thy cruelty are all forspent and dead! ? ? ? ? ? Sans fault of mine, my blood and tears he shed and beggared me Of him I love, yet for himself gained nought thereby whate'er..? ? ? ? ? The two girls let me down from fourscore fathoms' height, As swoops a hawk, with wings all open in full flight; ? ? ? ? ? My heart bereavement of my friends forebode; may God of them The dwellings not bereave, but send them timely home again! ? ? ? ? ? Wherefore, O stranger, dare thou not approach me with desire, Lest ruin quick and pitiless thy hardihood requite..The Fourth Night of the Month..Then she took the lute and smote thereon, after the fashion she had learnt from the Sheikh Iblis, so that Er Reshid's wit was dazed for excess of delight and his understanding was confounded for joy; after which she improvised and sang the following verses:..When the king heard this, he said in himself "How like is this to my own story in the matter of the vizier and his slaughter! Had I not used precaution, I had put him to death." And he bade Er Rehwan depart to his own house..Quoth the king, "Belike, if I hear this story, I shall gain wisdom from it; so I will not hasten in the slaying of this vizier, nor will I put him to death before the thirty days have expired." Then he gave him leave to withdraw, and he went away to his own house..? ? ? ? ? ? ? ? ? ? ba. The Envier and the Envied xlvi.20. Haroun er Reshid and the three Poets ccccxviii.Bihkerd, Story of King, i. 121..The old woman went out, running, whilst the Khalif and Mesroul laughed, and gave not over running till she came into the street. Aboulhusn saw her and knowing her, said to his wife, "O Nuzhet el Fuad, meseemeth the Lady Zubeideh hath sent to us to see who is dead and hath not given credence to Mesroul's report of thy death; so she hath despatched the old woman, her stewardess, to discover the truth; wherefore it behoveth me to be dead in my turn, for the sake of thy credit with the Lady Zubeideh." Accordingly, he lay down and stretched himself out, and she covered him and bound his eyes and feet and sat at his head, weeping..13. The Wolf and the Fox cxlviii.? ? ? ? ? What is the pleasure of the world, except it be to see My lady's face, to drink of wine and ditties still to hear?.Then he arose and going in to his daughter, found her mother with her; so he set out to them the case and Mariyeh said, "O father mine, my wish is subject unto (122) thy commandment and

my will ensueth thy will; so whatsoever thou choosest, I am still obedient unto thee and under thy dominion." Therewithal the King knew that Mariyeh inclined unto El Abbas; so he returned forthright to King El Aziz and said to him, "May God amend the King! Verily, the occasion is accomplished and there is no opposition unto that which thou commandest" Quoth El Aziz, "By God's leave are occasions accomplished. How deemest thou, O King, of fetching El Abbas and drawing up the contract of marriage between Mariyeh and him?" And Ins ben Cais answered, saying, "Thine be it to decide." The Sixth Day. . . . . Whenas the fire of passion flamed in my breast, with tears, Upon the day of wailing, to quench it I was fain. . . . . She gives me to drink of her cheeks and her honeyed lips And quenches the worst of the fires that my heart devour. When the day departed and the evening came, the king sat in his privy chamber and summoned the vizier, who presented himself to him and he questioned him of the story. So the vizier said, "Know, O august king, that. When it was eventide, the king summoned the vizier and bade him tell the [promised] story, "Hearkening and obedience," answered he. "Know, O king, that. 81. Mohammed el Amin and Jaafer ben el Hadi cccxcii. Now he had a friend, who pretended to quickwittedness and understanding; so he came up to him privily and said to him, 'Let me do, so I may put the change on this trickster, for I know him to be a liar and thou art near upon having to pay the money; but I will turn suspicion from thee and say to him, "The deposit is with me and thou erredst in imagining that it was with other than myself," and so divert him from thee.' 'Do so,' replied the merchant, 'and rid the folk of their [false] debts.' When the evening evened, the king sat in his privy chamber and bade fetch the vizier, who presented himself before him, and the king required of him the promised story. So the vizier answered, "With all my heart. Know, O king, that. So she donned a devotee's habit and betaking herself to the goldsmith, said to him, 'To whom belongeth the bracelet that is in the king's hand?' Quoth he, 'It belongeth to a man, a stranger, who hath bought him a slave-girl from this city and lodgeth with her in such a place.' So the old woman repaired to the young man's house and knocked at the door. The damsel opened to her and seeing her clad in devotee's apparel, (184) saluted her and said to her, 'Belike thou hast an occasion with us?' 'Yes,' answered the old woman; 'I desire privacy and ablution.' (185) Quoth the girl, 'Enter.' So she entered and did her occasion and made the ablution and prayed. Then she brought out a rosary and began to tell her beads thereon, and the damsel said to her, 'Whence comest thou, O pilgrim?' (186) Quoth she '[I come] from [visiting] the Idol (187) of the Absent in such a church. (188) There standeth up no woman [to prayer] before him, who hath an absent friend and discovereth to him her need, but he acquainteth her with her case and giveth her tidings of her absent one.' 'O pilgrim,' said the damsel, 'we have an absent one, and my lord's heart cleaveth to him and I desire to go to the idol and question him of him.' Quoth the old woman, '[Wait] till to-morrow and ask leave of thy husband, and I will come to thee and go with thee in weal.' . . . . . Still, as my transports wax, grows restlessness on me And woes have ta'en the place of love-delight denied. Quoth the king, 'Verily, thou makest me long to see him. Canst thou not bring us together?' 'With all my heart,' answered the husbandman, and the king sat with him till he had made an end of his tillage, when he carried him to his dwelling-place and brought him in company with the other stranger, and behold, it was his vizier. When they saw each other, they wept and embraced, and the husbandman wept for their weeping; but the king concealed their affair and said to him, 'This is a man from my country and he is as my brother.' So they abode with the husbandman and helped him for a wage, wherewith they supported themselves a long while. Meanwhile, they sought news of their country and learned that which its people suffered of straitness and oppression. 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. It is told of Jaafer ben Yehya the Barmecide that he sat down one day to drink and being minded to be private (with his friends), sent for his boon-companions, in whom he delighted, and charged the chamberlain (145) that he should suffer none of the creatures of God the Most High to enter, save a man of his boon-companions, by name Abdulmelik ben Salih, (146) who was behindhand with them. Then they donned coloured clothes, (147) for that it was their wont, whenas they sat in the wine-chamber, to don raiment of red and yellow and green silk, and sat down to drink, and the cups went round and the lutes pulsed. 97. Dibil el Khuzai with the Lady and Muslin ben el Welid ccccvii. "He shall not come in to me. Who is at the door, other than he?" "Heman ben Ghalib el Ferezdec," (55) answered Adi; and Omar said, "It is he who saith, glorying in adultery ..." [And he repeated the following verses:]. 8. Ali ben Bekkar and Shemsennehar clxiii. 30. Maan ben Zaideh and the Bedouin dxxxii. Hakim (El) bi Amrillah, The Merchant and the Favourite of the Khalif El Mamoun, iii. 171..169. Marouf the Cobbler and his Wife Fatimeh dccccxxxix-Mi. As for the merchant, he bought him a sheep and slaughtering it, roasted it and dressed birds and [other] meats of various kinds and

colours and bought dessert and sweetmeats and fresh fruits. Then he repaired to El Abbas and conjured him to accept of his hospitality and enter his house and eat of his victual. The prince consented to his wishes and went with him till they came to his house, when the merchant bade him enter. So El Abbas entered and saw a goodly house, wherein was a handsome saloon, with a vaulted estrade. When he entered the saloon, he found that the merchant had made ready food and dessert and perfumes, such as overpass description; and indeed he had adorned the table with sweet-scented flowers and sprinkled musk and rose-water upon the food. Moreover, he had smeared the walls of the saloon with ambergris and set [the smoke of burning] aloes-wood abroad therein..? ? ? ? My royal couch have I forsworn, sequestering myself From all, and have mine eyes forbid the taste of sleep's delight..? ? ? ? Whilere, the verses that I made it was thy wont to flout, Saying, "No passer by the way (105) hath part in me or mine..Then they betook themselves to two boys affected to the [special] service of the king, who slept not but on their knee, (125) and they lay at his head, for that they were his pages of the chamber, and gave them each a thousand dinars of gold, saying, 'We desire of you that ye do somewhat for us and take this gold as a provision against your occasion.' Quoth the boys, 'What is it ye would have us do?' And the viziers answered, 'This Aboutemam hath marred our affairs for us, and if his case abide on this wise, he will estrange us all from the king's favour; and what we desire of you is that, when ye are alone with the king and he leaneth back, as he were asleep, one of you say to his fellow, "Verily, the king hath taken Aboutemam into his especial favour and hath advanced him to high rank with him, yet is he a transgressor against the king's honour and an accursed one." Then let the other of you ask, "And what is his transgression?" And the first make answer, "He outrageth the king's honour and saith, "The King of Turkestan was used, whenas one went to him to seek his daughter in marriage, to slay him; but me he spared, for that she took a liking to me, and by reason of this he sent her hither, because she loved me." Then let his fellow say, "Knowest thou this for truth?" And the other reply, "By Allah, this is well known unto all the folk, but, of their fear of the king, they dare not bespeak him thereof; and as often as the king is absent a-hunting or on a journey, Aboutemam comes to her and is private with her." And the boys answered, 'We will say this.'

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