

CELIA THE COW

39. Abou Mohammed the Lazy dlvi.165. Ibrahim and Jemileh dcccciii. When it was the eleventh day, the viziers betook them early in the morning to the king's gate and said to him, "O king, the folk are assembled from the king's gate to the gibbet, so they may see [the execution of] the king's commandment on the youth." So the king bade fetch the prisoner and they brought him; whereupon the viziers turned to him and said to him, "O vile of origin, doth any hope of life remain with thee and lookest thou still for deliverance after this day?" "O wicked viziers," answered he, "shall a man of understanding renounce hope in God the Most High? Indeed, howsoever a man be oppressed, there cometh to him deliverance from the midst of stress and life from the midst of death, [as is shown by the case of] the prisoner and how God delivered him." "What is his story?" asked the king; and the youth answered, saying, "O king, they tell that Locust, The Hawk and the, ii. 50. . . . If thou forsake us, there is none Can stand to us instead of thee.. When God caused the morning morrow, the two armies drew out in battle array and the troops stood looking at one another. Then came forth El Harith ibn Saad between the two lines and played with his lance and cried out and recited the following verses: Now the king of the city was dead and had left no son, and the townfolk fell out concerning who should be king over them: and their sayings differed and their counsels, so that turmoil was like to betide between them by reason of this. At last, after long dissension, they came to an accord and agreed to leave the choice to the late king's elephant and that he unto whom he consented should be king and that they would not contest the commandment with him. So they made oath of this and on the morrow, they brought out the elephant and came forth to the utterward of the city; nor was there man or woman left in the place but was present at that time. Then they adorned the elephant and setting up the throne on his back, gave him the crown in his trunk; and he went round about examining the faces of the folk, but stopped not with any of them till he came to the banished king, the forlorn, the exile, him who had lost his children and his wife, when he prostrated himself to him and placing the crown on his head, took him up and set him on his back.. . . a. The Mouse and the Flea cli. When she had made an end of her song, Queen Es Shuhba arose and said, 'Never heard I from any the like of this.' And she drew Tuhfeh to her and fell to kissing her. Then she took leave of her and flew away; and all the birds took flight with her, so that they walled the world; whilst the rest of the kings tarried behind.. When she came in sight of the folk, they kissed the earth before her and she said to them, 'Tell me what hath betided Queen Tuhfeh from yonder dog Meimoun and why did ye not send to me and tell me?' Quoth they, 'And who was this dog that we should send to thee, on his account? Indeed, he was the least and meanest [of the Jinn].' Then they told her what Kemeriyeh and her sisters had done and how they had practised upon Meimoun and delivered Tuhfeh from his hand, fearing lest he should slay her, whenas he found himself discomfited; and she said, 'By Allah, the accursed one was wont to prolong his looking upon her!' And Tuhfeh fell to kissing Queen Es Shuhba's hand, whilst the latter strained her to her bosom and kissed her, saying, 'Trouble is past; so rejoice in assurance of relief.'.51. The Woman whose Hands were cut off for Almsgiving cccxlviii. 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..?STORY OF THE THIEF AND THE WOMAN..? ? ? ? ? Ye chide at one who weepeth for troubles ever new; Needs must th' afflicted warble the woes that make him rue..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'.?Story of King Suleiman Shah and His Sons..Three Young Men, El Hejjaj and the, i. 53..It is related that Ibn es Semmak (162) went in one day to Er Reshid and the Khalif, being athirst, called for drink. So his cup was brought him, and when he took it, Ibn es Semmak said to him, "Softly, O Commander of the Faithful! If thou wert denied this draught, with what wouldst thou buy it?" "With the half of my kingdom," answered the Khalif; and Ibn es Semmak said, "Drink and God prosper it to thee!" Then, when he had drunken, he said to him, "If thou wert denied the going forth of the draught from thy body, with what wouldst thou buy its issue?" "With the whole of my kingdom," answered Er Reshid: and Ibn es Semmak said, "O Commander of the Faithful, verily, a kingdom that weigheth not in the balance against a draught [of water] or a voiding of urine is not worth the striving for." And Haroun wept..169. Marouf the Cobbler and his Wife Fatimeh dccccxxxix-Mi. When the evening evened, the king sent after the vizier and when he presented himself before him, he required of him the hearing of the [promised] story. So he said, "Harkening and obedience. Know, O illustrious lord, that. 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." THE THIRTEENTH OFFICER'S STORY.. "And indeed," continued Adi, "this ode on the Prophet (may God bless and keep him!) is well known and to comment it would be tedious." Quoth Omar, "Who is at the door?" "Among them is Omar ibn [Abi] Rebya the Cureishite," (49) answered Adi, and the Khalif said, "May God show him no favour neither quicken him! Was it not he who said ... ?" And he recited the following verses: When the two young men presented themselves before him and set forth their case to him and to the folk and the king heard their speech, he knew them and his heart was like to fly for joyance in them: the tears poured from his eyes at their sight and that of his wife, and he thanked God the Most High and praised Him for that He had reunited [him with] them. Then he dismissed the folk who were present about him and bade commit the Magian and the woman and the two youths to his armoury (65) [for the night], commanding that they should keep guard over them till God caused the morning morrow, so he might assemble the cadis and the judges and assessors and judge between them, according to the Holy Law, in the presence of the four cadis. So they did his bidding and the king passed the night praying and praising God the Most High for that which He had vouchsafed him of kingship and puissance and victory over (66) him who had wronged him and thanking Him who had reunited him with his family.. My fortitude fails, my endeavour is vain, ii. 95.. The eunuch heard the smiting of the lute within the chamber and said, 'By Allah, that is my lady Tuhfeh's touch!' So he arose and went, as he were a madman, falling down and rising up, till he came to the eunuch on guard at the door at the Commander of the Faithful and found him sitting. When the latter saw him, and he like a madman, falling down and rising up, he said to him, 'What aileth thee and what bringeth thee hither at this hour?' Quoth the other, 'Wilt thou not make haste and awaken the Commander of the Faithful?' And he fell to crying out at him; whereupon the Khalif awoke and heard them bandying words together and Tuhfeh's servant saying to the other, 'Out on thee! Awaken the Commander of the Faithful in haste.' So he said, 'O Sewab, what aileth thee?' And the chief eunuch answered, saying, 'O our lord, the eunuch of Tuhfeh's lodging hath taken leave of his wits and saith, "Awaken the Commander of the Faithful in haste!"' Then said Er Reshid to one of the slave-girls, 'See what is to do.' 154. King Mohammed ben Sebaik and the Merchant Hassan dclvi.????? ab. Story of the King's Son and the Ogress xv. Then they went on a little, and thieves met them and despoiling them of that which remained with them, stripped them of their raiment and took the children from them; whereupon the woman wept and said to her husband, 'O man, put away from thee this folly and arise, let us follow the thieves, so haply they may have compassion on us and restore the children to us.' 'O woman,' answered he, 'have patience, for he who doth evil shall be requited with evil and his wickedness shall revert upon him. Were I to follow them, most like one of them would take his sword and smite off my head and slay me; but have patience, for the issue of patience is praised.' Then they fared on till they drew near a village in the land of Kirman, and by it a river of water. So he said to his wife, 'Abide thou here, whilst I enter the village and look us out a place wherein we may take up our lodging.' And he left her by the water and entered the village.. O friends, the East wind waxeth, the morning draweth near, iii. 123.. STORY OF THE KING OF HIND AND HIS VIZIER.. 95. Abou Suweid and the Handsome Old Woman dclxxxvii.????? A sun of beauty she appears to all who look on her, Glorious in arch and amorous grace, with coyness beautified;????? Fain, fain would I forget thy love. Alack, my heart denies To be consoled, and 'gainst thy wrath nought standeth me in stead.. Then she cast the lute from her hand and wept till she made the Lady Zubeideh weep, and she said to her, "O Sitt el Milah, methinks he whom thou lovest is not in this world, for that the Commander of the Faithful hath sought him in every place, but hath not found him." Whereupon the damsel arose and kissing the Lady Zubeideh's hands, said to her, "O my lady, if thou wouldst have him found, I have a request to make to thee, wherein thou mayst accomplish my occasion with the Commander of the Faithful." Quoth the princess, "And what is it?" "It is," answered Sitt el Milah, "that thou get me leave to go forth by myself and go round about in quest of him three days, for the adage saith, 'She who mourneth for herself is not the like of her who is hired to mourn.' (29) If I find him, I will bring him before the Commander of the Faithful, so he may do with us what he will; and if I find him not, I shall be cut off from hope of him and that which is with me will be assuaged." Quoth the Lady Zubeideh, "I will not get thee leave from him but for a whole month; so be of good heart and cheerful eye." Whereupon Sitt el Milah was glad and rising, kissed the earth before her once more and went away to her own place, rejoicing..????? When in the sitting-chamber we for merry-making sate, With thine eyes' radiance the place thou didst illuminate.????? aa. Selim and Selma dccccxii.????? Tell me, was ever yet a mortal spared of thee?. KING SHAH BEKHT AND HIS VIZIER ER REHWAN. (177). When it was the third day, the third vizier came in to the king and said to him, "O king, delay not the affair of this youth, for that his deed hath caused us fall into the mouths of the folk, and it behoveth that thou slay him presently, so the talk may be estopped from us and it be not said, 'The king saw on his bed a man with his wife and spared him.'"* The king was chagrined by this speech and bade bring the youth. So they brought him in shackles, and indeed the king's anger was roused against him by the speech of the vizier and he was troubled; so he said to him, "O base of origin, thou hast dishonoured us and marred our repute, and needs must I do away thy life from the world." Quoth the youth, "O king, make use of patience in all thine affairs, so wilt thou attain thy desire, for that God the Most High hath appointed the issue of patience [to be] in abounding good, and indeed by patience Abou Sabir ascended from the pit and sat down upon the throne." "Who was Abou Sabir," asked the king, "and what is his story?" And the youth answered, saying, "O

king. Then he bade lodge him near himself and was bountiful to him and took him apart and said to him, 'Expound to me the story of the phial and whence then knewest that the water therein was that of a man, and he a stranger and a Jew, and that his ailment was indigestion?' 'It is well,' answered the weaver. 'Thou must know that we people of Persia are skilled in physiognomy (23) and I saw the woman to be rosy-cheeked, blue-eyed and tall. Now these attributes belong to women who are enamoured of a man and are distraught for love of him; (24) moreover, I saw her consumed [with anxiety]; wherefore I knew that the patient was her husband. As for his strangerhood, I observed that the woman's attire differed from that of the people of the city, wherefore I knew that she was a stranger; and in the mouth of the phial I espied a yellow rag, (25) whereby I knew that the patient was a Jew and she a Jewess. Moreover, she came to me on the first day [of the week]; (26) and it is the Jews' custom to take pottages (27) and meats that have been dressed overnight (28) and eat them on the Sabbath day, (29) hot and cold, and they exceed in eating; wherefore indigestion betideth them. On this wise I was directed and guessed that which thou hast heard.' Er Reshid was like to lose his wits for amazement at this sight and was confounded at this that he beheld and witnessed. Then said he to Tuhfeh, 'Come, tell me thy story from first to last, [and let me know all that hath betided thee,] as if I had been present' She answered with 'Harkening and obedience,' and fell to telling him [all that had betided her] first and last, from the time when she first saw the Sheikh Aboultaawif, how he took her and descended with her through the side of the draught-house; and she told him of the horse she had ridden, till she came to the meadow aforesaid and described it to him, together with the palace and that which was therein of furniture, and related to him how the Jinn rejoiced in her and that which she had seen of the kings of them, men and women, and of Queen Kemeriye and her sisters and Queen Shuaaeh, Queen of the Fourth Sea, and Queen Es Shuhba, Queen of Queens, and King Es Shisban, and that which each one of them had bestowed upon her. Moreover, she told him the story of Meimoun the Sworder and described to him his loathly favour, which he had not consented to change, and related to him that which befell her from the kings of the Jinn, men and women, and the coming of the Queen of Queens, Es Shuhba, and how she had loved her and appointed her her vice-queen and how she was thus become ruler over all the kings of the Jinn; and she showed him the patent of investiture that Queen Es Shuhba had written her and told him that which had betided her with the Ghoulish head, whenas it appeared to her in the garden, and how she had despatched it to her palace, beseeching it to bring her news of the Commander of the Faithful and that which had betided him after her. Then she described to him the gardens, wherein she had taken her pleasure, and the baths inlaid with pearls and jewels and told him that which had befallen Meimoun the Sworder, whenas he carried her off, and how he had slain himself; brief, she told him all that she had seen of wonders and rarities and that which she had beheld of all kinds and colours among the Jinn. As for Mesrou, he gave not over running till he came to the by-street, [wherein was the house] of Aboulhusn el Khelia. Now the latter was sitting reclining at the lattice, and chancing to look round, saw Mesrou running along the street and said to Nuzhet el Fuad, "Meseemeth the Khalif, when I went forth from him, dismissed the Divan and went in to the Lady Zubeideh, to condole with her [for thee;] whereupon she arose and condoled with him [for me,] saying, 'God greaten thy recompence for [the loss of] Aboulhusn el Khelia!' And he said to her, 'None is dead save Nuzhet el Fuad, may thy head outlive her!' Quoth she, 'It is not she who is dead, but Aboulhusn el Khelia, thy boon-companion.' And he to her, 'None is dead but Nuzhet el Fuad.' And they gainsaid one another, till the Khalif waxed wroth and they laid a wager, and he hath sent Mesrou the sword-bearer to see who is dead. Wherefore it were best that thou lie down, so he may see thee and go and acquaint the Khalif and confirm my saying." So Nuzhet el Fuad stretched herself out and Aboulhusn covered her with her veil and sat at her head, weeping. "Be thou not hard of heart," quoth I. Had ye but deigned To visit me in dreams, I had been satisfied. 102. Joudar and his Brothers dclclxxv. Thou taught'st me what I cannot bear; afflicted sore am I; Yea, thou hast wasted me away with rigour and despite. When she had made an end of her song, Sherareh was moved to exceeding delight and drinking off her cup, said to her, 'Well done, O gift of hearts!' Then she ordered her an hundred dresses of brocade and an hundred thousand dinars and passed the cup to Queen Wekhimeh. Now she had in her hand somewhat of blood-red anemone; so she took the cup from her sister and turning to Tuhfeh, said to her, 'O Tuhfeh, sing to me on this.' Quoth she, 'I hear and obey,' and improvised the following verses: q. The Stolen Necklace dccccxiv. For no hand is there but the hand of God is over it And no oppressor but shall be with worse than he opprest. When Abou Temam returned with [news of] the accomplishment of his errand and brought the presents and the letter, King Ilan Shah rejoiced in this and redoubled in showing him honour and made much of him. Some days thereafter, the king of Turkestan sent his daughter and she went in to King Ilan Shah, who rejoiced in her with an exceeding joy and Abou Temam's worth was exalted in his sight. When the viziers saw this, they redoubled in envy and despite and said, 'An we contrive us not a device to rid us of this man, we shall perish of rage.' So they bethought them [and agreed upon] a device they should practise. Tuhfeh arose and kissed the earth and the queen thanked her for this and bade her sit. So she sat down and the queen called for food; whereupon they brought a table of gold, inlaid with pearls and jacinths and jewels and spread with various kinds of birds and meats of divers hues, and the queen said, 'O Tuhfeh, in the name of God, let us eat bread and salt together, thou and I.' So Tuhfeh came forward and ate of those meats and tasted somewhat the like whereof she had never eaten, no, nor aught more delicious than it, what while the slave-girls stood compassing about the table and she sat conversing and laughing with the queen. Then said the latter, 'O my sister, a slave-girl told me of thee that thou saidst, "How loathly is yonder genie Meimoun! There is no eating [in his presence]."' (227) 'By Allah, O my lady,' answered Tuhfeh, 'I cannot brook the sight of him, (228) and indeed I am fearful of him.' When the queen heard this, she laughed, till she fell backward, and said, 'O my sister, by the virtue of the inscription upon the seal-ring of Solomon, prophet of God, I am queen over all the Jinn, and none dare so much as look on thee a glance of the eye.' And Tuhfeh kissed her hand.

Then the tables were removed and they sat talking..? ? ? ? His love on him took pity and wept for his dismay: Of those that him did visit she was, as sick he lay..104. El Amin and his Uncle Ibrahim ben el Mehdi ccccxviii.? ? ? ? a. The First Old Man's Story iv. Officer's Story, The Twelfth, ii. 179..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 aweary 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..? ? ? ? a. The King and his Vizier's Wife dlxxviii.? ? ? ? ? ? ? ? ec. Story of the Barber's Third Brother cli.It befell, after this, that a man was slain in Abou Sabir's village; wherefore the Sultan caused plunder the village, and they plundered the headman's goods with the rest So his wife said to him, 'All the Sultan's officers know thee; so do thou prefer thy plaint to the king, that he may cause thy beasts to be restored to thee.' But he said to her, 'O woman, said I not to thee that he who doth evil shall suffer it? Indeed, the king hath done evil, and he shall suffer [the consequences of] his deed, for whoso taketh the goods of the folk, needs must his goods be taken.' A man of his neighbours heard his speech, and he was an envier of his; so he went to the Sultan and acquainted him therewith, whereupon he sent and plundered all [the rest of] his goods and drove him forth from the village, and his wife [and children] with him. So they went wandering in the desert and his wife said to him, 'All that hath befallen us cometh of thy slothfulness in affairs and thy default.' But he said to her, 'Have patience, for the issue of patience is good.'? ? ? ? But on no wise was I affrayed nor turned from love of her; So let the railer rave of her henceforth his heart's content..Conclusion..Quoth the king, "O Saad, fetch him to me, for indeed thou describest to me a masterful man." (76) And he answered, saying, "By Allah, O my lord, hadst thou but seen our case with Hudheifeh, what while he challenged me to the field of war and the stead of thrusting and smiting and I held back from doing battle with him! Then, whenas I thought to go forth to him, behold, a cavalier gave loose to his bridle-rein and called out to me, saying, 'O Saad, wilt thou suffer me to fill thy room in waging war with him and I will ransom thee with myself?' And I said, 'By Allah, O youth, whence cometh thou?' Quoth he, 'This is no time for thy questions.'" Then he recounted to the king all that had passed between himself and El Abbas from first to last; whereupon quoth Ins ben Cais, "Bring him to me in haste, so we may learn his tidings and question him of his case." "It is well," answered Saad, and going forth of the king's presence, repaired to his own house, where he put off his harness of war and took rest for himself..After a few days, his brother returned and finding him healed of his sickness, said to him, 'Tell me, O my brother, what was the cause of thy sickness and thy pallor, and what is the cause of the return of health to thee and of rosiness to thy face after this?' So he acquainted him with the whole case and this was grievous to him; but they concealed their affair and agreed to leave the kingship and fare forth pilgrim-wise, wandering at a venture, for they deemed that there had befallen none the like of this which had befallen them. [So they went forth and wandered on at hazard] and as they journeyed, they saw by the way a woman imprisoned in seven chests, whereon were five locks, and sunken in the midst of the salt sea, under the guardianship of an Afrit; yet for all this that woman issued forth of the sea and opened those locks and coming forth of those chests, did what she would with the two brothers, after she had circumvented the Afrit..? ? ? ? And dar'dst, O dweller in the tents, to lift thine eyes to me, Hoping by stress to win of me the amorous delight,? ? ? ? ? ? ? ? And whenas the dogs at a fountain have lapped, The lions to drink of the water forbear."..Like a sun at the end of a cane in a hill of sand, iii. 190..WOMEN'S CRAFT..? ? ? ? ? ? ? ? ? ? ba. Story of the Envier and the Envied (225) xiii.Woman of the Barmecides, Haroun er Reshid and the, i. 57..122. El Hejjaj ben Yousuf and the Pious Man ccclxx.When the cook heard this, he said in himself, 'It will do me no hurt if I imprison him and shackle him and bring him what he may work at. If he tell truth, I will let him live, and if he prove a liar, I will slay him.' So he took a pair of stout shackles and clapping them on Selim's legs, imprisoned him within his house and set over him one who should guard him. Then he questioned him of what tools he needed to work withal. Selim set forth to him that which he required, and the cook went out from him and presently returning, brought him all he needed. So Selim sat and wrought at his craft; and he used every day to earn two dinars; and this was his wont and usance with the cook, whilst the latter fed him not but half his fill..? ? ? ? z. The Stolen Purse dcv.Vizier's Daughters, The Two Kings and the, iii. 145,.53. Abou Hassan es Ziyadi and the Man from Khorassan Night ccclix.Then he stripped him of his clothes and clapping on his neck a heavy chain, bound him to a high lattice and fell to drubbing him two bouts a day and two anights; and on this wise he abode the space of ten days. Then his mother came to him and said, "O my son, O Aboulhusn, return to thy reason, for this is the Devil's doing." Quoth he, "Thou sayst sooth, O my mother, and bear thou witness of me that I repent [and forswear] that talk and turn from my madness. So do thou deliver me, for I am nigh upon death." So his mother went out to the superintendant and procured his release and he returned to his own house..Now the king was leaning back upon the cushion, when he heard the man's words, he knew the purport thereof; so he sat up and said, "Return to thy garden in all assurance and ease of heart; for, by Allah, never saw I the like of thy garden nor stouter of ward than its walls over its trees!" So Firouz returned to his wife, and the cadì knew not the truth of the affair, no, nor any of those who were in that assembly, save the king and the husband and the damsel's brother. (176).She laughed and cried out to the women of the house, saying, "Ho, Fatimeh! Ho, Khedijeh! Ho, Herifeh! Ho, Senineh!" Whereupon all those who were in the place of women and neighbours flocked to me and fell a-laughing at me and saying, "O blockhead, what ailed

thee to meddle with gallantry?" Then one of them came and looked in my face and laughed, and another said, "By Allah, thou mightest have known that she lied, from the time she said she loved thee and was enamoured of thee? What is there in thee to love?" And a third said, "This is an old man without understanding." And they vied with each other in making mock of me, what while I suffered sore chagrin..? ? ? ? Under me's a slender camel, a devourer of the waste; Those who pass a cloudlet deem it, as it flitteth o'er the way..? ? ? ? To his beloved one the lover's heart's inclined; His soul's a captive slave, in sickness' hands confined..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..? ? ? ? Would God upon that bitterest day, when my death calls for me, What's 'twixt thine excrement and blood (50) I still may smell of thee!.Thy letter reached me; when the words thou wrot'st therein I read, iii. 84..Then he sent for the old man, the Muezzin, and when the messenger came to him and told him that the Commander of the Faithful sought him, he feared the denunciation of the damsel and accompanied him to the palace, walking and letting wind (44) as he went, whilst all who passed him by laughed at him. When he came into the presence of the Commander of the Faithful, he fell a-trembling and his tongue was embarrassed, [so that he could not speak]. The Khalif laughed at him and said to him, "O elder, thou hast done no offence; so [why] fearest thou?" "O my lord," answered the old man (and indeed he was in the sorest of that which may be of fear,) "by the virtue of thy pure forefathers, indeed I have done nought, and do thou enquire of my conduct." The Khalif laughed at him and ordering him a thousand dinars, bestowed on him a sumptuous dress of honour and made him chief of the Muezzins in his mosque..Seventh Officer's Story, The, ii. 150..El Abbas looked at them and saw the ensigns displayed and the standards loosed and heard the drums beating; so he bade his servant saddle him a charger and look to the girths and bring him his harness of war. Quoth Aamir, "And indeed I saw El Abbas his eyes flash and the hair of his hands stood on end, for that indeed horsemanship (69) abode [rooted in his heart]."So he mounted his charger, whilst Aamir also bestrode a war-horse, and they went forth with the troops and fared on two days. On the third day, after the hour of the mid-afternoon prayer, they came in sight of the enemy and the two armies met and the ranks joined battle. The strife raged amain and sore was the smiting, whilst the dust rose in clouds and hung vaulted [over them], so that all eyes were blinded; and they ceased not from the battle till the night overtook them, when the two hosts drew off from the mellay and passed the night, perplexed concerning themselves [and the issue of their affair]..King Azadbekht and his Son, History of, i. 61..WP="BR1">.In my soul the fire of yearning and affliction rageth aye, iii. 65..? ? ? ? Still do I yearn, whilst passion's fire flames in my liver aye; For parting's shafts have smitten me and done my strength away...I swear by his life, yea, I swear by the life of my love without peer, iii. 21..Reshid (Haroun er) and the Woman of the Barmecides, i. 57..When the king heard this, he said, "I will not isolate myself from the folk and slay my vizier." And he bade him depart to his dwelling..Then he called his servant Aamir and said to him, "Saddle the horses." When the nurse heard his words and indeed [she saw that] Aamir brought him the horses and they were resolved upon departure, the tears ran down upon her cheeks and she said to him, "By Allah, thy separation is grievous to me, O solace of the eye!" Then said she, "Where is the goal of thine intent, so we may know thy news and solace ourselves with thy report?" Quoth he, "I go hence to visit Akil, the son of my father's brother, for that he hath his sojourn in the camp of Kundeh ben Hisham, and these twenty years have I not seen him nor he me; wherefore I purpose to repair to him and discover his news and return hither. Then will I go hence to Yemen, if it be the will of God the Most High."?THE SIXTH OFFICER'S STORY..118. The Jewish Cadi and his Pious Wife ccclxv.62. Aboulaswed and his Squinting Slave-girl dcli.When the Baghdadis saw this succour that had betided them against their enemies [and the victory that El Abbas had gotten them], they turned back and gathering together the spoils [of the defeated host], arms and treasures and horses, returned to Baghdad, victorious, and all by the valour of El Abbas. As for Saad, he foregathered with the prince, and they fared on in company till they came to the place where El Abbas had taken horse, whereupon the latter dismounted from his charger and Saad said to him, "O youth, wherefore alightest thou in other than thy place? Indeed, thy due is incumbent upon us and upon our Sultan; so go thou with us to the dwellings, that we may ransom thee with our souls." "O Amir Saad," replied El Abbas, "from this place I took horse with thee and herein is my lodging. So, God on thee, name me not to the king, but make as if thou hadst never seen me, for that I am a stranger in the land."? ? ? ? I'm the keeper of the promise and the troth, And my gathering is eath, without impede..Hind and his Vizier, The King of, ii. 105..Now the Persian had a mameluke, (201) as he were the full moon, and he arose [and went out], and the singer followed him and wept before him, professing love to him and kissing his hands and feet. The mameluke took compassion on him and said to him, 'When the night cometh and my master entereth [the harem] and the folk go away, I will grant thee thy desire; and I lie in such a place.' Then the singer returned and sat with the boon-companions, and the Persian rose and went out, he and the mameluke beside him. [Then they returned and sat down.] (202) Now the singer knew the place that the mameluke occupied at the first of the night; but it befell that he rose from his place and the candle went out. The Persian, who was drunken, fell over on his face, and the singer, supposing him to be the mameluke, said, 'By Allah, it is good!' and threw himself upon him and clipped him, whereupon the Persian started up, crying out, and laying hands on the singer, pinioned him and beat him grievously, after which he bound him to a tree that was in the house. (203).? ? ? ? b. The Story of Janshah cccxcix.? ? ? ? u. The Debauchee and the Three-year-old Child dccccviii.? ? ? ? Couched are their limber spears, right long and lithe of point, Keen- ground and polished sheer, amazing wit and brain..97. The Woman who had a Boy and the other who had a Man to Lover dclxxxviii.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...? ? ? ? All intercessions come and all alike do ill succeed, Save Tuhfeh's, daughter of Merjan, for that, in very deed,.Presently, one of the eunuchs sat down at his head and said to him, "Sit up, O Commander of the Faithful, and look on thy palace and thy slave-girls." Quoth Aboulhusn, "By the protection of God, am I in truth Commander of the Faithful and dost thou not lie? Yesterday, I went not forth neither ruled, but drank and slept, and this eunuch cometh to rouse me up." Then he sat up and bethought himself of that which had betided him with his mother and how he had beaten her and entered the hospital, and he saw the marks of the beating, wherewithal the superintendant of the hospital had beaten him, and was perplexed concerning his affair and pondered in himself, saying, "By Allah, I know not how my case is nor what is this that betideth me!".148. The Lovers of Medina dxcvii. ? ? ? ? b. The Second Officer's Story dccccxxii. So the youth returned to his house, and indeed the world was grown black in his eyes and he said, 'My father said sooth.' Then he opened the chamber door and piling up the bricks under his feet, put the rope about his neck and kicked away the bricks and swung himself off; whereupon the rope gave way with him [and he fell] to the ground and the ceiling clove in sunder and there poured down on him wealth galore, So he knew that his father meant to discipline (226) him by means of this and invoked God's mercy on him. Then he got him again that which he had sold of lands and houses and what not else and became once more in good case. Moreover, his friends returned to him and he entertained them some days..Then they accosted the owner of the ass and chattered with him and he said, 'I will not sell him but for ten thousand dirhems.' They offered him a thousand dirhems; but he refused and swore that he would not sell the ass but for that which he had said. They ceased not to add to their bidding, till the price reached five thousand dirhems, whilst their fellow still said, 'I will not sell him but for ten thousand dirhems.' The money-changer counselled him to sell, but he would not do this and said to him, 'Harkye, gaffer! Thou hast no knowledge of this ass's case. Concern thyself with silver and gold and what pertaineth thereto of change and exchange; for indeed the virtue of this ass passeth thy comprehension. To every craft its craftsman and to every means of livelihood its folk.'? ? ? ? Look at the moss-rose, on its branches seen, Midmost its leafage, covered all with green..137. Otbeh and Reyya dclxxx.? ? ? ? "How many a cup with bitterness o'erflowing have I quaffed! I make my moan of woes, wherewith it boots not to repine."

[Fele 081 Subtest 2 Organizational Development Fele - Florida Educational Leadership Examination](#)

[Research Methods for Criminal Justice and Criminology](#)

[Essential Physics for Cambridge IGCSE \(R\) Print and Online Student Book Pack](#)

[Woodland in the Neolithic of Northern Europe The Forest as Ancestor](#)

[Gesundheitliche Eigenverantwortung in Der Berichterstattung Deutschsprachiger Printmedien Welches Verstandnis Von Gesundheit Wird Konstruiert?](#)

[Mazes and Amazements Borges and Western Philosophy](#)

[The Afterlives of Greek Sculpture Interaction Transformation and Destruction](#)

[Entrepreneuriat Et Innovation Contextes Et Concept](#)

[Licorne Bleue Tome I La](#)

[Why Representation Matters The Meaning of Ethnic Quotas in Rural India](#)

[Die Rezeption Der Tuerkischen Literatur Im Deutschen Sprachraum Unter Besonderer Beruecksichtigung Aktueller Uebersetzungsvorhaben](#)

[Advances in Child Development and Behavior Volume 52](#)

[Ethnic Politics and State Power in Africa The Logic of the Coup-Civil War Trap](#)

[MATLAB Guide](#)

[Cambridge Studies in Contentious Politics Sandinista Nicaraguas Resistance to US Coercion Revolutionary Deterrence in Asymmetric Conflict](#)

[ITF transport outlook 2017](#)

[A Quantitative Analysis of the Organizational Ambidexterity in Swiss Financial Industry](#)

[Tumour Necrosis Factor Alpha and Atherogenic Index as Predictors of Insulin Resistance and Risks of Cardiovascular Disease Among Obese Subjects in Calabar Nigeria](#)

[Osat Biological Sciences Study Guide Exam Prep and Practice Test Questions for the Ceoe Osat 010 Exam](#)

[Imray Chart Atlas 2150 Den Helder to Norderney](#)

[Textsemantik Des Antezedenten Und Semantische Funktion Des Relativsatzes](#)

[Family Religion in Babylonia Syria and Israel Continuity and Change in the Forms of Religious Life](#)

[MTEL Biology \(13\) Study Guide Exam Prep and Practice Test Questions for the Massachusetts Tests for Educator Licensure](#)

[Interaktionsmanagement Im Seminar Empirische Untersuchungen Zu Studentischen Partizipationspraktiken](#)

[Manual of Histological Techniques](#)
[Festivals in Different Cultures Pack A of 6](#)
[The Earths Inner Core Revealed by Observational Seismology](#)
[Lif LM WB Physical Anthropology](#)
[Global Christianity and the Black Atlantic Tuskegee Colonialism and the Shaping of African Industrial Education](#)
[Narrative Theory A Critical Introduction](#)
[Modern Architecture in Mexico City History Representation and the shaping of a Capital](#)
[Real-World Learning Preparing for your Profession Outside of the Classroom](#)
[Die Ersten Im Kreis Herrschaftsstrukturen Und Generationen in Der sed \(1946-1971\)](#)
[Psychologically Informed Physiotherapy Embedding psychosocial perspectives within clinical management](#)
[Tandarts in de Knel Leidraad Voor Conflictpreventie](#)
[Bundle Gamble Public Speaking Playbook 2e + Speechplanner](#)
[Enhancing Economic Relations Between India and Mongolia Tasks and Opportunities](#)
[The Hunger Book](#)
[Cambridge International AS and A Level Marine Science Teachers Resource CD-ROM](#)
[Die Arzneimittel-Synthese](#)
[Loose-Leaf Version for a History of Western Society Value Edition Volume I Launchpad \(Six-Month Access\)](#)
[Surreale Begegnungen Surreal Encounters Dali Ernst Miro Magritte](#)
[Textbook of Preclinical Conservative Dentistry](#)
[Studyguide for Chemistry by Whitten Kenneth W ISBN 9781133610663](#)
[de Mundi Caelestis Terrestrisque Constitutione Liber - La Creation Du Monde Celeste Et Terres La Creation Du Monde Celeste Et Terrestre](#)
[Shale Gas Exploration and Environmental and Economic Impacts](#)
[Studyguide for Business Law Legal Environment by Cheeseman Henry R ISBN 9780134004006](#)
[Imray Chart Atlas 2160 IJsselmeer](#)
[Holy Night The Christian Christmas Festival and Its Imagery](#)
[Studyguide for Chemistry for Changing Times by Hill John W ISBN 9780321972026](#)
[Reform and Renewal in South Asian Islam The Chishti-Sabris in 18th-19th Century North India](#)
[Gace Biology Preparation Book Study Guide and Practice Test Questions for the Gace Biology Test I and II \(026027526\)](#)
[Studyguide for Organic Chemistry by Bruice Paula Yurkanis ISBN 9780134042282](#)
[Baldassare Galuppi LOeuvre Operatique Instrumental Et Religieux](#)
[Can a Song Save Your Life? Das Singen Im Religionsunterricht Im Spiegel Seiner Perspektiven](#)
[Indirect Action Schizophrenia Epilepsy AIDS and the Course of Health Activism](#)
[Legacys Wake A Skyfall Adventure Path](#)
[The Emperor Jahangir Power and Kingship in Mughal India](#)
[Studyguide for Economics by Parkin Michael ISBN 9780133872279](#)
[Sir Charles Omans the History of the Art of War in the Sixteenth Century](#)
[FTCE Biology 6-12 Teacher Certification Exam Study Guide Test Prep Review Book and Practice Questions for the Florida Teacher Certification Examinations](#)
[Mtc Biology \(017\) Study Guide Exam Prep and Practice Test Questions for the Michigan Test for Teacher Certification](#)
[The Cigar World](#)
[Studyguide for Principles of General Chemistry by Silberberg Martin ISBN 9780073402697](#)
[Amphorae in the Eastern Mediterranean](#)
[Who Was Figures in Film and Television Lucille Ball Walt Disney Jim Henson Alfred Hitchcock Bruce Lee George Lucas](#)
[The Challenge of the Digital Economy Markets Taxation and Appropriate Economic Models](#)
[Living Wages Around the World Manual for Measurement](#)
[Algebra II Textbook for Students of Mathematics](#)
[Community Pharmacy Symptoms Diagnosis and Treatment](#)
[Child Development 3e Interactive eBook An Active Learning Approach](#)
[Cambridge Monographs on Applied and Computational Mathematics Series Number 30 Volterra Integral Equations An Introduction to Theory and Applications](#)

[Wiley Revenue Recognition Understanding and Implementing the New Standard + Website](#)
[Zwischen Pegida Und Charlie Hebdo Der Islam in Den Nachrichten](#)
[Twenty Chapters](#)
[A History of the Ottoman Empire](#)
[Wests Pulmonary Pathophysiology](#)
[Manchester City Battalions of the 90th 91st Infantry Brigades Book of Honour](#)
[Napoleon I](#)
[Risks and returns managing financial trade-offs for inclusive growth in Europe and central Asia](#)
[The Capital Markets Evolution of the Financial Ecosystem](#)
[Candle Making Ceramics Jewelry Pottery](#)
[Fan Chang Tien The Literati Artist](#)
[X-Rays and Extreme Ultraviolet Radiation Principles and Applications](#)
[Benotigen Lehrer Mehr Sozialpadagogische Kompetenzen? Alltagliche Probleme Beim Unterrichten Von Fluchtlingkindern](#)
[Performing Indigenous Culture on Stage and Screen A Harmony of Frenzy](#)
[Contested Knowledge Science Media and Democracy in Kerala](#)
[XXVII Fide-Kongress Vom 18 Mai Bis 21 Mai 2016 in Budapest Die Deutschen Landesberichte](#)
[Quantum Information Theory](#)
[Religion and Modernity in India](#)
[La Mobilita Sociale Nel Medioevo Italiano 2 Stato E Istituzioni \(Secoli XIV-XV\)](#)
[Reflection](#)
[Unternehmensfortfuhrung ALS Sicherungsmittel Vorschlag Eines Praktischen Handlungsmaassstabs Fur Den Vorlaufigen Insolvenzverwalter](#)
[Do We Care? Indias Health System](#)
[Building a Nazi Europe The SSs Germanic Volunteers](#)
[Sony Music Download Access Card for Listen to This](#)
[Salt Tectonics Principles and Practice](#)
[Cambridge International AS and A Level Literature in English Teachers Resource CD-ROM](#)
[Loose-Leaf Version for a History of Western Society Value Edition Volume II Launchpad \(Six-Month Access\)](#)
[Militarizing the Nation The Army Business and Revolution in Egypt](#)
