

## JUNCACEAE MIT 777 EINZELBILDERN IN 121 FIGUREN

Melik (El) Ez Zahir Rukneddin Bibers el Bunducdari and the Sixteen Officers of Police, ii. 117..To return to his wife and her mother. When the former arose in the morning and her husband returned not to her with break of day, she forebode all manner of calamity and straightway despatched her servants and all who were with her in quest of him; but they happened not on any trace of him neither fell in with aught of his news. So she bethought herself concerning her affair and complained and wept and groaned and sighed and blamed perfidious fortune, bewailing that sorry chance and reciting these verses: 9. The History of King Omar ben Ennuman and his Sons Sherkan and Zoulmekan xlv. Then Selim turned to Selma and said to her, 'O sister mine, how deemest thou of this calamity and what counsellest thou thereanent?' 'O my brother,' answered she, 'indeed I know not what I shall say concerning the like of this; but he is not disappointed who seeketh direction [of God], nor doth he repent who taketh counsel. One getteth not the better of the traces of burning by (68) haste, and know that this is an affliction that hath descended on us; and we have need of management to do it away, yea, and contrivance to wash withal our shame from our faces.' And they gave not over watching the gate till break of day, when the young man opened the door and their mother took leave of him; after which he went his way and she entered, she and her handmaid..110. King Shah Bekhi and his Vizier Er Rehwan dcccclxxxv. Presently, he caught sight of an earthen pan turned over upon its mouth; so he raised it from the ground and found under it a horse's tail, freshly cut off, and the blood oozing from it; whereby he knew that the cook adulterated his meat with horses' flesh. When he discovered this default, he rejoiced therein and washing his hands, bowed his head and went out; and when the cook saw that he went and gave him nought, he cried out, saying, 'Stay, O sneak, O slink-thief!' So the lackpenny stopped and said to him, 'Dost thou cry out upon me and becall [me] with these words, O cuckold?' Whereat the cook was angry and coming down from the shop, said, 'What meanest thou by thy speech, O thou that devourest meat and kouskoussou and bread and seasoning and goest forth with "Peace (13)[be on thee!]," as it were the thing had not been, and payest down nought for it?' Quoth the lackpenny, 'Thou liest, O son of a cuckold!' Wherewith the cook cried out and laying hold of the lackpenny's collar, said, 'O Muslims, this fellow is my first customer (14) this day and he hath eaten my food and given me nought.'? ? ? ? ? My virtues 'mongst men are extolled and my glory and station rank high..35. Isaac of Mosul's Story of Khedijeh and the Khalif Mamoun dxi. Therewith Nuzhet el Fuad rejoiced and said, "Indeed, this is an excellent device." [Then Aboulhusn stretched himself out] forthright and she shut his eyes and tied his feet and covered him with the kerchief and did what [else] her lord had bidden her; after which she rent her dress and uncovering her head, let down her hair and went in to the Lady Zubeideh, crying out and weeping, When the princess saw her in this case, she said to her, "What plight is this [in which I see thee]? What is thy story and what maketh thee weep?" And Nuzhet el Fuad answered, weeping and crying out the while, "O my lady, may thy head live and mayst thou survive Aboulhusn el Khelia! For he is dead." The Lady Zubeideh mourned for him and said, "Alas for Aboulhusn el Khelia!" And she wept for him awhile. Then she bade her treasurers give Nuzhet el Fuad a hundred dinars and a piece of silk and said to her, "O Nuzhet el Fuad, go, lay him out and carry him forth." Woman accused of Lewdness, The Pious, ii. 5. Thereupon there sallied forth to him Zuheir ben Hebib, and they wheeled about and fainted awhile, then came to dose quarters and exchanged strokes. El Harith forewent his adversary in smiting and stretched him weltering in his gore; whereupon Hudheifeh cried out to him, saying, "Gifted of God art thou, O Harith! Call another of them." So he cried out, saying, "Is there a comer-forth [to battle?]" But they of Baghdad held back from him; and when it appeared to El Harith that confusion was amongst them, he fell upon them and overthrew the first of them upon their last and slew of them twelve men. Then the evening overtook him and the Baghdadis addressed themselves to flight..26. Nimeh ben er Rebya and Num his Slave-girl di. ? ? ? ? ? The priests from all the convent came flocking onto it: With cries of joy and welcome their voices they did rear..? ? ? ? ? Whenas we saw the cup, forthright we signed to past it round And sun and moon unto our eyes shone sparkling from it straight..Lo, since the day I left you, O my masters, iii. 24..I did as she bade me and when I returned, she said to me, "Sit, so I may relate to thee yonder fellow's case, lest thou be affrighted at that which hath befallen him. Thou must know that I am the Khalif's favourite, nor is there any more in honour with him than I; and I am allowed six nights in each month, wherein I go down [into the city and take up my abode] with my [former] mistress, who reared me; and when I go down thus, I dispose of myself as I will. Now this young man was the son of neighbours of my mistress, when I was a virgin girl. One day, my mistress was [engaged] with the chief [officers] of the palace and I was alone in the house. When the night came on, I went up to the roof, so I might sleep there, and before I was aware, this youth came up from the street and falling upon me, knelt on my breast. He was armed with a poniard and I could not win free of him till he had done away my maidenhead by force; and this sufficed him not, but he must needs disgrace me with all the folk, for, as often as I came down from the palace, he would lie in wait for me by the way and swive me against my will and follow me whithersoever I went. This, then, is my story, and as for thee, thou pleasest me and thy patience pleaseth me and thy good faith and loyal service, and there abideth with me none dearer than thou." Then I lay with her that night and there befell what befell between us till the morning, when she gave me wealth galore and fell to coming to the pavilion six days in every month..? ? ? ? ? b. The Second Old Man's Story ii. ? ? ? ? ? Thou layst on me a load too great to bear, and thus thou dost But that my burdens I may bind and so towards thee fare..So she arose and making the ablution, prayed that which behoved her of prayers (213) and accompanied the four queens to the palace, where she saw the candles lighted and the kings sitting. She saluted them and seated herself upon her couch; and behold, King Es Shisban had changed his favour, for all the pride of his soul. Then came up Iblis (whom God curse!) and Tuhfeh rose to him and kissed his hands. He in turn kissed her hand and called down

blessings on her and said, 'How deemest thou? Is [not] this place pleasant, for all its loneliness and desolation?' Quoth she, 'None may be desolate in this place;' and he said, 'Know that no mortal dare tread [the soil of] this place.' But she answered, 'I have dared and trodden it, and this is of the number of thy favours.' Then they brought tables and meats and viands and fruits and sweetmeats and what not else, to the description whereof mortal man availeth not, and they ate till they had enough; after which the tables were removed and the trays and platters (214) set on, and they ranged the bottles and flagons and vessels and phials, together with all manner fruits and sweet-scented flowers..? ? ? ? a. The Lackpenny and the Cook cclxxiii. Presently, the mother of the two boys, finding that they tarried from her, went searching for them, till she came to the ship and fell to saying, 'Who hath seen two boys of mine? Their fashion is thus and thus and their age thus and thus.' When they heard her words, they said, 'This is the description of the two boys who were drowned in the sea but now.' Their mother heard and fell to calling on them and saying, 'Alas, my anguish for your loss, O my sons! Where was the eye of your father this day, that it might have seen you?' Then one of the crew questioned her, saying, 'Whose wife art thou?' And she answered, 'I am the wife of such an one the merchant. I was on my way to him, and there hath befallen me this calamity.' When the merchant heard her speech, he knew her and rising to his feet, rent his clothes and buffeted his head and said to his wife, 'By Allah, I have destroyed my children with mine own hand! This is the end of whoso looketh not to the issues of affairs.' Then he fell a-wailing and weeping over them, he and his wife, and he said, 'By Allah, I shall have no ease of my life, till I light upon news of them!' And he betook himself to going round about the sea, in quest of them, but found them not..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..86. The Three Unfortunate Lovers dclxxii. Hakim (El) bi Amrillah, The Merchant and the Favourite of the Khalif El Mamoun, iii. 171..? ? ? ? e. The Niggard and the Loaves of Bread dcccclxxxiv. And when she had made an end of her song, she wept sore..As for Abou Sabir, when he returned, he saw not his wife and read what was written on the ground, wherefore he wept and sat [awhile] sorrowing. Then said he to himself, 'O Abou Sabir, it behoveth thee to be patient, for belike there shall betide [thee] an affair yet sorer than this and more grievous;' and he went forth wandering at a venture, like to the love-distraught, the madman, till he came to a sort of labourers working upon the palace of the king, by way of forced labour. When [the overseers] saw him, they laid hold of him and said to him, 'Work thou with these folk at the palace of the king; else will we imprison thee for life.' So he fell to working with them as a labourer and every day they gave him a cake of bread. He wrought with them a month's space, till it chanced that one of the labourers mounted a ladder and falling, broke his leg; whereupon he cried out and wept. Quoth Abou Sabir to him, 'Have patience and weep not; for thou shall find ease in thy patience.' But the man said to him, 'How long shall I have patience?' And he answered, saying, 'Patience bringeth a man forth of the bottom of the pit and seateth him on the throne of the kingdom.'? ? ? ? And on their saddles perched are warriors richly clad, That with their hands do smite on kettle-drums amain..Thief and the Woman, The, i. 278. How long will ye admonished be, without avail or heed? iii. 40..There was once a man of fortune, who lost his wealth, and chagrin and melancholy got the mastery of him, so that he became an idiot and lost his wit. There abode with him of his wealth about a score of dinars and he used to beg alms of the folk, and that which they gave him he would gather together and lay to the dinars that were left him. Now there was in that town a vagabond, who made his living by sharpening, and he knew that the idiot had somewhat of money; so he fell to spying upon him and gave not over watching him till he saw him put in an earthen pot that which he had with him of money and enter a deserted ruin, where he sat down, [as if] to make water, and dug a hole, in which he laid the pot and covering it up, strewed earth upon the place. Then he went away and the sharper came and taking what was in the pot, covered it up again, as it was..?THE FIFTEENTH OFFICER'S STORY..? ? ? ? Accuse me falsely, cruelly entreat me; still ye are My heart's beloved, at whose hands no rigour I resent..I'm the crown of every sweet and fragrant weed, ii. 255..When the evening evened, the king sat in his privy closet and summoning the vizier, required of him the promised story. So Er Rehwān said, "Know, O king, that.? ? ? ? ? ? ? ? ed. Story of the Barber's Fourth Brother clii. When Er Reshid drew near the door of the chamber, he heard the sound of the lute and Tuhfeh's voice singing; whereat he could not restrain his reason and was like to swoon away for excess of joy. Then he pulled out the key, but could not bring his hand to open the door. However, after awhile, he took heart and applying himself, opened the door and entered, saying, 'Methinks this is none other than a dream or an illusion of sleep.' When Tuhfeh saw him, she rose and coming to meet him, strained him to her bosom; and he cried out with a cry, wherein his soul was like to depart, and fell down in a swoon. She strained him to her bosom and sprinkled on him rose-water, mingled with musk, and washed his face, till he came to himself, as he were a drunken man, for the excess of his joy in Tuhfeh's return to him, after he had despaired of her..? ? ? ? Ye're gone and desolated by your absence is the world: Requital, ay, or substitute to seek for you 'twere vain..? ? ? ? To me your rigour love-delight, your distance nearness is; Ay, your injustice equity, and eke your wrath consent..To return to El Abbas, when he alighted from his charger, he put off his harness of war and rested awhile; after which he brought out a shirt of Venetian silk and a gown of green damask and donning them, covered himself with a turban of Damietta stuff and girt his middle with a handkerchief. Then he went out a-walking in the thoroughfares of Baghdad and fared on till he came to the bazaar of the merchants. There he found a merchant, with chess before him; so he stood watching him and presently the other looked up at him and said to him, "O youth, what wilt thou stake upon the game?" And he answered, "Be it thine to decide." "Then be it a hundred dinars," said the merchant, and El Abbas consented to him, whereupon quoth he, "O youth, produce the money, so the game may be fairly stablished." So El Abbas brought out a satin purse, wherein were a thousand dinars, and laid down an hundred dinars therefrom on the edge of the carpet, whilst the merchant did the like, and indeed his reason fled

for joy, whenas he saw the gold in El Abbas his possession..Accordingly, Ishac bade admit her; so she entered, and when her eyes fell upon the Commander of the Faithful, she kissed the earth before him and said, 'Peace be upon thee, O Commander of the Faithful and asylum of the people of the faith and reviver of justice among all creatures! May God make plain the treading of thy feet and vouchsafe thee enjoyment of that which He hath bestowed on thee and make Paradise thy harbourage and the fire that of thine enemies!' Quoth Er Reshid, 'And on thee be peace, O damsel! Sit.' So she sat down and he bade her sing; whereupon she took the lute and tightening its strings, played thereon in many modes, so that the Commander of the Faithful and Jaafer were confounded and like to fly for delight. Then she returned to the first mode and sang the following verses:..?STORY OF THE CREDULOUS HUSBAND.Now the king had a brother, whom he had imprisoned in that pit of old time, and he had died [there]; but the folk of the realm thought that he was alive, and when his [supposed] imprisonment grew long, the king's officers used to talk of this and of the tyranny of the king, and the report spread abroad that the king was a tyrant, wherefore they fell upon him one day and slew him. Then they sought the well and brought out Abou Sabir therefrom, deeming him the king's brother, for that he was the nearest of folk to him [in favour] and the likest, and he had been long in the prison. So they doubted not but that he was the prince in question and said to him, 'Reign thou in thy brother's room, for we have slain him and thou art king in his stead.' But Abou Sabir was silent and spoke not a word; and he knew that this was the issue of his patience. Then he arose and sitting down on the king's throne, donned the royal raiment and discovered justice and equity and the affairs [of the realm] prospered [in his hand]; wherefore the folk obeyed him and the people inclined to him and many were his troops..? ? ? ? i. King Ibrahim and his Son cccclxxi.My watering lips, that cull the rose of thy soft cheek, declare, iii. 134..? ? ? ? Quoth I, "Thou overcurtainest the morning with the night;" And she, "Not so; it is the moon that with the dark I shroud." ? ? ? ? And eye that knoweth not the sweet of sleep; yet she, who caused My dole, may Fortune's perfidies for aye from her abstain!.WOMEN'S CRAFT..? ? ? ? Would God thou knewst what I endure for love of thee and how My vitals for thy cruelty are all forspent and dead!.? ? ? ? f. The Unjust King and the Pilgrim Prince dcxii."When I returned from my fifth voyage, I gave myself up to eating and drinking and passed my time in solace and delight and forgot that which I had suffered of stresses and afflictions, nor was it long before the thought of travel again presented itself to my mind and my soul hankered after the sea. So I brought out the goods and binding up the bales, departed from Baghdad, [intending] for certain of the lands, and came to the sea-coast, where I embarked in a stout ship, in company with a number of other merchants of like mind with myself, and we [set out and] sailed till we came among certain distant islands and found ourselves in difficult and dangerous case..On this wise she abode a great while and indeed yearning for him came nigh to slay her; so she stood and watched for him one day at the door of her chamber and straining him to her bosom, kissed him on the cheek and breast. At this moment, out came the master of the king's household and seeing her embracing the youth, abode amazed. Then he asked to whom that chamber belonged and was answered, 'To Shah Khatoun, wife of the king,' whereupon he turned back, trembling as [one smitten by] a thunderbolt. The king saw him quaking and said to him, 'Out on thee! what is the matter?' 'O king,' answered he, 'what matter is graver than that which I see?' 'What seest thou?' asked the king and the officer said, 'I see that yonder youth, who came with the eunuch, he brought not with him but on account of Shah Khatoun; for that I passed but now by her chamber door, and she was standing, watching; [and when the youth came up,] she rose to him and clipped him and kissed him on his cheek.' ? ? ? ? For death in your absence to us was decreed; But, when ye came back, we were quickened anew..THE TWO KINGS AND THE VIZIER'S DAUGHTERS. (154).? ? ? ? b. The Second Old Man's Story (236) iv.? ? ? ? a. The Cat and the Mouse dcix.Sitt el Milah filled a cup and emptied it; after which she drank a second and a third. Then she filled the cup a fourth time and handed it to the old man, but he would not accept it from her. However, she conjured him, by her own head and that of the Commander of the Faithful, that he should take it from her, till he took the cup from her hand and kissed it and would have set it down; but she conjured him by her life to smell it. So he smelt it and she said to him, "How deemest thou?" "Its smell is sweet," replied he; and she conjured him, by the life of the Commander of the Faithful, to taste it. So he put it to his mouth and she rose to him and made him drink; whereupon, "O princess of the fair," said he, "this is none other than good." Quoth she, "So deem I. Hath not our Lord promised us wine in Paradise?" And he answered, "Yes. Quoth the Most High, 'And rivers of wine, a delight to the drinkers.' (36) And we will drink it in this world and the world to come." She laughed and emptying the cup, gave him to drink, and he said, "O princess of the fair, indeed thou art excusable in thy love for this." Then he took from her another and another, till he became drunken and his talk waxed great and his prate..148. The Lovers of Medina dcxcvi.Then will he say to thee, 'Then thou art an ape-leader of the tribe of the mountebanks?' And do thou reply, 'I may in nowise deny my origin, for the sake of thy daughter and in her honour.' The Cadi will say, 'It may not be that thou shalt be given the daughter of a sheikh who sitteth upon the carpet of the Law and whose descent is traceable by genealogy to the loins of the Apostle of God, (267) nor is it seemly that his daughter be in the power of a man who is an ape-dancer, a minstrel.' And do thou rejoice, 'Nay, O Effendi, she is my lawful wife and every hair of her is worth a thousand lives, and I will not let her go, though I be given the kingship of the world.' Then be thou persuaded to speak the word of divorce and so shall the marriage be dissolved and ye be delivered from each other.".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: King (The Dethroned), whose Kingdom and Good were restored to him, i. 285..? ? ? ? c. The Fuller and his Son. dccccclxxx.? ? ? ? p. The Foxes and the Wolf dcxxx.So he went round about, as the druggist bade him, till the sun grew hot, but found none drinking. Then he entered a by-street, that he might rest himself, and seeing there a handsome and lofty house, stood in its shade and fell to observing the goodliness of its ordinance. As he was thus engaged, behold, a window opened and there appeared thereat a face, as it were the moon. Quoth she, (193) 'What aileth thee to stand there? Dost thou want aught?' And he answered, 'I am a stranger,' and acquainted her with his case; whereupon quoth she, 'What sayst thou to meat and drink and the enjoyment of a fair-face[d one] and getting thee what thou mayst spend?' 'O my lady,' answered he, 'this is my desire and that in quest whereof I am going about.'? ? ? ? o. The Merchant and the Thieves dcxxix.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."? ? ? ? O thou that questionest the lily of its scent, Give ear unto my words and verses thereanent..88. The Thief turned Merchant and the other Thief cccxcviii.? ? ? ? To his beloved one the lover's heart's inclined; His soul's a captive slave, in sickness' hands confined..? ? ? ? Mohammed, then, I do confess, God's chosen prophet is, And every man requited is for that which he doth say..Here they halted and took up their lodging with the old man, who questioned the husband of his case and that of his brother and the reason of their journey, and he said, 'I purpose to go with my brother, this sick man, to the holy woman, her whose prayers are answered, so she may pray for him and God may make him whole by the blessing of her prayers.' Quoth the villager, 'By Allah, my son is in a parlous plight for sickness and we have heard that the holy woman prayeth for the sick and they are made whole. Indeed, the folk counsel me to carry him to her, and behold, I will go in company with you. And they said, 'It is well.' So they passed the night in that intent and on the morrow they set out for the dwelling of the holy woman, this one carrying his son and that his brother..?STORY OF THE MAN WHOSE CAUTION WAS THE CAUSE OF HIS DEATH..It befell one day that the king had occasion to make a journey; so he called his Vizier Kardan and said to him, 'I have a trust to commit to thy care, and it is yonder damsel, my wife, the daughter of the Vizier [Zourkhan], and I desire that thou keep her and guard her thyself, for that there is not in the world aught dearer to me than she.' Quoth Kardan in himself, 'Of a truth, the king honoureth me with an exceeding honour [in entrusting me] with this damsel.' And he answered 'With all my heart.'His love he'd have hid, but his tears denounced him to the spy, iii. 42.? ? ? ? Or if to me "I'm absent" thou sayest, "'Tis a lie," My heart replies, bewildered 'twixt doubt and certainty..Like the full moon she shows upon a night of fortune fair, iii. 191..On like wise, O king," continued the young treasurer, "is it with thee. If God have written aught on my forehead, needs must it befall me and my speech to the king shall not profit me, no, nor my adducing to him of [illustrative] instances, against the fore-ordinance of God. So with these viziers, for all their eagerness and endeavour for my destruction, this shall not profit them; for, if God [be minded to] save me, He will give me the victory over them."? ? ? ? Yea, so but Selma in the dust my bedfellow may prove, Fair fall it thee! In heaven or hell I reckon not if it be..Now, by the ordinance of God the Most High, a company of thieves fell in upon a caravan hard by that mountain and made prize of that which was with them of merchandise. Then they betook themselves to the mountain, so they might share their booty, and looking at the foot thereof, espied the gown of brocade. So they descended, to see what it was, and finding the child wrapped therein and the gold laid at his head, marvelled and said, "Extolled be the perfection of God! By what wickedness cometh this child here?" Then they divided the money between them and the captain of the thieves took the boy and made him his son and fed him with sweet milk and dates, till he came to his house, when he appointed him a nurse, who should rear him..Now she was righteous in all her dealings and swerved not from one word; (3) so, when he saw that she consented not unto him, he misdoubted that she would tell his brother, when he returned from his journey, and said to her, 'An thou consent not to this whereof I require thee, I will cause thee fall into suspicion and thou wilt perish.' Quoth she, 'Be God (extolled be His perfection and exalted be He!) [judge] betwixt me and thee, and know that, shouldst thou tear me limb from limb, I would not consent to that whereto thou biddest me.' His folly (4) persuaded him that she would tell her husband; so, of his exceeding despite, he betook himself to a company of people in the mosque and told them that he had witnessed a man commit adultery with his brother's wife. They believed his saying and took act of his accusation and assembled to stone her. Then they dug her a pit without the city and seating her therein, stoned her, till they deemed her dead, when they left her..Relief of God, Of the Speedy, i. 174..? ? ? ? She came in robes of green, the likeness of the leaf That the pomegranate's flower doth in the bud encase..? ? ? ? For whom is thy departure even as a father's loss! To fly or creep, like nestlings, alone, they strive in vain..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..The Twenty-Second Night of the Month..So they made ready his affair and the king conferred on him a dress of honour, and he took with him a present and a letter under the king's hand and setting out, fared on till he came to the [capital] city of Turkestan. When the king of the Turks knew of his coming, he despatched his officers to receive him and entreated him with honour and lodged him as befitted his rank. Then he entertained him three days, after which he summoned him to his

presence and Abou Temam went in to him and prostrating himself before him, as beseemeth unto kings, laid the present before him and gave him the letter. . . . e. The Niggard and the Loaves of Bread dlxxx.166. Aboulhusn of Khorassan dcccclix."Away with him from me! Who is at the door?" "Kutheiyir Azzeh," (52) replied Adi, and Omar said, "It is he who says in one of his odes ... " [And he repeated the following verses:]. . . . ? Were I cut off, beloved, from hope of thy return, Slumber, indeed, for ever my wakeful lids would flee..All this while Meimoun's eye was upon her and presently he said to her, 'Harkye, Tuhfeh! Sing to me.' But Queen Zelzeleh cried out at him and said, 'Desist, O Meimoun. Thou sufferest not Tuhfeh to pay heed unto us.' Quoth he, 'I will have her sing to me.' And words waxed between them and Queen Zelzeleh cried out at him. Then she shook and became like unto the Jinn and taking in her hand a mace of stone, said to him, 'Out on thee! What art thou that thou shouldst bespeak us thus? By Allah, but for the king's worship and my fear of troubling the session and the festival and the mind of the Sheikh Iblis, I would assuredly beat the folly out of thy head!' When Meimoun heard these her words, he rose, with the fire issuing from his eyes, and said, 'O daughter of Imlac, what art thou that thou shouldst outrage me with the like of this talk?' 'Out on thee, O dog of the Jinn,' replied she, 'knowest thou not thy place?' So saying, she ran at him and offered to strike him with the mace, but the Sheikh Iblis arose and casting his turban on the ground, said, 'Out on thee, O Meimoun! Thou still dost with us on this wise. Wheresoever thou art present, thou troubleth our life! Canst thou not hold thy peace till thou goest forth of the festival and this bride-feast (222) be accomplished? When the circumcision is at an end and ye all return to your dwelling-places, then do as thou wilt. Out on thee, O Meimoun! Knowest thou not that Imlac is of the chiefs of the Jinn? But for my worship, thou shouldst have seen what would have betided thee of humiliation and punishment; but by reason of the festival none may speak. Indeed thou exceedest: knowest thou not that her sister Wekhimeh is doughtier than any of the Jinn? Learn to know thyself: hast thou no regard for thy life?'.15.

The Cat and the Crow cl.When the messenger came to King Azadbekht and he read the letter and the present was laid before him, he rejoiced with an exceeding joy and occupied himself with eating and drinking, hour after hour. But the chief Vizier of his Viziers came to him and said, "O king, know that Isfehnd the Vizier is thine enemy, for that his soul liketh not that which thou hast done with him, and the message that he hath sent thee [is a trick; so] rejoice thou not therein, neither be thou deluded by the sweetness of his words and the softness of his speech." The king hearkened [not] to his Vizier's speech, but made light of the matter and presently, [dismissing it from his thought], busied himself with that which he was about of eating and drinking and merrymaking and delight. . . . For if "Her grave above her is levelled" it be said, Of life and its continuance no jot indeed reck I. . . . 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. . . . Leave rhyming, madman that thou art, lest, bound upon the cross, Thou thy presumption in the stead of abjectness repent..So Iblis drank off his cup, and when he had made an end of his draught, he waved his hand to Tuhfeh, and putting off that which was upon him of clothes, delivered them to her. Amongst them was a suit worth ten thousand dinars and a tray full of jewels worth a great sum of money. Then he filled again and gave the cup to his son Es Shisban, who took it from his hand and kissing it, stood up and sat down again. Now there was before him a tray of roses; so he said to her 'O Tuhfeh sing upon these roses.' Harkening and obedience,' answered she and sang the following verses:.Dadbin (King) and his Viziers, Story of, i. 104..Sons, The Merchant and his, i. 81..123. The Blacksmith who could Handle Fire without Hurt cccclxxi.As for Er Razi and El Merouzi, they made peace with each other and sat down to share the booty. Quoth El Merouzi, 'I will not give thee a dirhem of this money, till thou pay me my due of the money that is in thy house.' And Er Razi said 'I will not do it, nor will I subtract this from aught of my due.' So they fell out upon this and disputed with one another and each went saying to his fellow, 'I will not give thee a dirhem!' And words ran high between them and contention was prolonged..56. The Ruined Man who became Rich again through a Dream dcxliv.Seventh Officer's Story, The, ii. 150..She abode with Ins ben Cais twelve years, during which time he was blessed with no children by her; wherefore his breast was straitened, by reason of the failure of lineage, and he besought his Lord to vouchsafe him a child. Accordingly the queen conceived, by permission of God the Most High; and when the days of her pregnancy were accomplished, she gave birth to a maid-child, than whom never saw eyes a goodlier, for that her face was as it were a pure pearl or a shining lamp or a golden (50) candle or a full moon breaking forth of a cloud, extolled be the perfection of Him who created her from vile water (51) and made her a delight to the beholders! When her father saw her on this wise of loveliness, his reason fled for joy, and when she grew up, he taught her the art of writing and polite letters (52) and philosophy and all manner of tongues. So she excelled the folk of her time and overpassed her peers; (53) and the sons of the kings heard of her and all of them desired to look upon her..So saying, he went up to the princess and laying his hand upon her heart, found it fluttering like a doveling and the life yet clinging to (112) her bosom. So he laid his hand upon her cheek, whereupon she opened her eyes and beckoning to her maid, signed to her, as who should say, "Who is this that treadeth my carpet and transgresseth against me?" (113) "O my lady," answered Shefikeh, "this is Prince El Abbas, for whose sake thou departest the world." When Mariyeh heard speak of El Abbas, she raised her hand from under the coverlet and laying it upon his neck, inhaled his odour awhile. Then she sat up and her colour returned to her and they sat talking till a third part of the night was past. . . . O thou with love of whom I'm smitten, yet content, I prithee come to me and hasten to my side..There was once, of old days, a king of the kings, whose name was Azadbekht; his [capital] city was called Kuneim Mudoud and his kingdom extended to the confines of Seistan and from the frontiers of Hindustan to the sea He had ten viziers, who ordered his state and his dominion, and he was possessed of judgment and exceeding wisdom. One day he went forth with certain of his guards to the chase and fell in with an eunuch on horseback, holding in his hand the halter of a mule, which he led along. On the mule's back was a litter of gold-inwoven brocade, garded about with an embroidered band set with gold and jewels, and over against the

litter was a company of horsemen. When King Azadbekht saw this, he separated himself from his companions and making for the mule and the horsemen, questioned the latter, saying, "To whom belongeth this litter and what is therein?". The eunuch answered, (for he knew not that he was King Azadbekht,) saying, "This litter belongeth to Isfehend, vizier to King Azadbekht, and therein is his daughter, whom he purposeth to marry to Zad Shah the King." . . . . . The Lady and her Two Lovers dlxxx. When the evening evened, the king sat in his sitting-chamber and sending for his vizier, bade him relate the story of the wealthy man who lost his wealth and his wit. So he said, "Know, O king, that Prisoner and how God gave him Relief, Story of the, i. 174..52. The Devout Israelite cccxlviii. . . . . Say, by the lightnings of thy teeth and thy soul's pure desire, Moan'st thou as moan the doves and is thy heart for doubt on fire?.57. Werdan the Butcher's Adventure with the Lady and the Bear cccliii. So El Merouzi went away and the other turned to his wife and said to her, 'We have gotten us great plenty of money, and yonder dog would fain take the half of it; but this shall never be, for that my mind hath been changed against him, since I heard him solicit thee; wherefore I purpose to play him a trick and enjoy all the money; and do not thou cross me.' 'It is well,' answered she, and he said to her, '[To-morrow] at day-peep I will feign myself dead and do thou cry out and tear thy hair, whereupon the folk will flock to me. Then lay me out and bury me, and when the folk are gone away [from the burial-place], do thou dig down to me and take me; and have no fear for me, for I can abide two days in the tomb [without hurt].' And she answered, 'Do what thou wilt.' All those who were present laughed at her mockery of Iblis and marvelled at the goodliness of her observation (209) and her readiness in improvising verses; whilst the Sheikh himself rejoiced and said to her, 'O Tuhfet es Sudour, the night is gone; so arise and rest thyself ere the day; and to-morrow all shall be well.' Then all the kings of the Jinn departed, together with those who were present of guards, and Tuhfeh abode alone, pondering the affair of Er Reshid and bethinking her of how it was with him, after her, and of that which had betided him for her loss, till the dawn gleamed, when she arose and walked in the palace. Presently she saw a handsome door; so she opened it and found herself in a garden goodlier than the first, never saw eyes a fairer than it. When she beheld this garden, delight moved her and she called to mind her lord Er Reshid and wept sore, saying, 'I crave of the bounty of God the Most High that my return to him and to my palace and my home may be near at hand!' I was one day abroad on an occasion with certain of my comrades, and as we went along, we fell in with a company of women, as they were moons, and among them one, the tallest and handsomest of them. When I saw her and she saw me, she tarried behind her companions and waited for me, till I came up to her and bespoke her. Quoth she, "O my lord, (God favour thee!) I saw thee prolong thy looking on me and imagined that thou knewest me. If it be thus, vouchsafe me more knowledge of thee." "By Allah," answered I, "I know thee not, save that God the Most High hath cast the love of thee into my heart and the goodliness of thine attributes hath confounded me and that wherewith God hath gifted thee of those eyes that shoot with arrows; for thou hast captivated me." And she rejoined, "By Allah, I feel the like of that which thou feelest; so that meseemeth I have known thee from childhood." .68. Kisra Anoushirwan and the Village Damsel dcliii

[Priester in Den Mythen Hermod Skirnir Thialfi UA](#)

[Marie Stuart - Ein Trauerspiel in 5 Aufz Wien 1784](#)

[New Brunswick Was His Country](#)

[Ferdinand of Brunswick Minden the Seven Years War by Lees Knowles with an Account of the Battle of Vellinghausen a Short Historical Account of the Battle of Minden by Charles Townshend James Grant](#)

[The NKJV Womans Study Bible Full-Color Ebook Receiving Gods Truth for Balance Hope and Transformation](#)

[1930s Country Mandolin Bluegrass Roots](#)

[2017 Catalogue of Show Quilts - 33rd Paducah Aqs Quiltweek](#)

[False Claims ACT Qui Tam Quarterly Review](#)

[Jamaican Mi Seh Mi Abcs \(carradice Collection\)](#)

[Fishing for Happiness The Ultimate Cheat Sheet to Achieving Happiness and Fulfillment from Top Experts Over the Last 100 Years](#)

[Postils for Preaching](#)

[Cityscapes in Mating Season](#)

[Cambridge Studies in Indian History and Society Series Number 21 The Government of Social Life in Colonial India Liberalism Religious Law and Womens Rights](#)

[Differentiating Instruction with Menus Math Advanced-Level Menus Grades 6-8](#)

[Ex-post assessment of transport investments and policy interventions](#)

[After the Enlightenment Political Realism and International Relations in the Mid-Twentieth Century](#)

[The Astonished Earth A Novel of Flight and Legends](#)

[Cambridge Studies in Indian History and Society Series Number 18 Shia Islam in Colonial India Religion Community and Sectarianism](#)

[!Hola Mundo! !Hola Amigos! Level 4 Students Book plus CD-ROM](#)

[Conversations with Sacred Mountains A Journey Along Yunans Tea Caravan Trail Book II of the Himalayan Trilogy](#)

[1956](#)

[Philo and the Superholies](#)  
[Corporate governance in Latvia](#)  
[Bel Et Moi](#)  
[Sculpted Decoration - 400 Documents Vol 2 - Decoration Sculptee](#)  
[Pete Walker Ecstasy of Terror](#)  
[Forward Sourcing ALS Entwicklungsbegleitende Lieferantenauswahl Das](#)  
[Cambiare Il Passato Come Trasformare Il Dolore Passato in Crescita Personale E Interiore Per Amare Se Stessi E Imparare a Sognare](#)  
[Trends Und Auswirkungen Mobiler Endgeräte Auf Den Elektronischen Handel](#)  
[Anreizsysteme Fur Vertriebsmitarbeiter Gestaltungsmöglichkeiten Und Grenzen](#)  
[Hinführungen](#)  
[La Modista The Dressmaker](#)  
[Polly the Pocket Troll](#)  
[Mein Sensationeller Riesengewinn](#)  
[Corporate Social Responsibility Am Beispiel Fair Trade](#)  
[Die Apostel](#)  
[Das Konzept Der Zielkostenrechnung](#)  
[Unterricht Zum Thema Verschleierungsverbot](#)  
[Geschichten Eines Nicht Ganz Dichten](#)  
[Private Versicherungsprämien Im Insolvenzrecht Sind Zahlungen an Private Krankenversicherer Anfechtbar?](#)  
[Die Lage Der Arbeitenden Klasse in England](#)  
[Balanced Scorecard ALS Steuerungsinstrument Im Vertrieb Die](#)  
[Zayn](#)  
[The Boy Inventor](#)  
[Führen Mindestlöhne Wirklich Zu Arbeitslosigkeit?](#)  
[Analyse Des Eigenkapitalspiegels Der Dax 30-Unternehmen Im Geschäftsjahr 2014 \(Konzern Ifrs\)](#)  
[Lean Leadership Die Rolle Der Führung Im Lean Management](#)  
[Sivagnana Botham of Meykanda Deva](#)  
[Flowers from Sunlight and Shade](#)  
[Reconstruction](#)  
[Principles of English Composition Through Analysis and Synthesis](#)  
[Ivories Ancient and Mediaeval](#)  
[Physico-Chemical Analysis of Pycnanthus \(Pycnanthus Angolensis\) Seed Oil](#)  
[Remembrance of Things Present Making Peace with Dementia](#)  
[Through Texas](#)  
[Chiara Von Den Sternen](#)  
[Notes and Descriptions of a Few Injurious Farm and Fruit Insects of South Africa](#)  
[Deliver Us from Darkness](#)  
[Runs with the Lanarkshire and Renfrewshire Fox-Hounds](#)  
[History of Ireland](#)  
[Reim-Register Zu Den Werken Wolframs Von Eschenbach](#)  
[Becoming His Story Inspiring Women to Leadership](#)  
[In His Right Mind](#)  
[Benners Prophecies of Future Ups and Downs in Prices](#)  
[Newgate of Connecticut](#)  
[My Pretty Scrap-Book](#)  
[Th#1077 #1045#1089#1086n#1086m#1110#1089s #1086f H#1072pp#1110n#1077ss](#)  
[Futterneid](#)  
[Die Geographischen Fragmente Des Hipparch](#)  
[Kurzer Hand-Kommentar Zum Alten Testament](#)  
[A Bridge Goes Over - Be An Engineer! Designing to Solve Problems](#)

[Urba\(h\)N Sketching](#)

[Echoes of Terror](#)

[Am Orinoko](#)

[Das Finstere Bild](#)

[Die Notwendigkeit Der Religion](#)

[Raymond Von Beziere](#)

[Robert Kroetsch Essays on His Works](#)

[Früher War Alles Besser?](#)

[Transportation Rules](#)

[Cristóbal Colón Diario de a Bordo Christopher Columbus Captains Log](#)

[Divorce in Kansas The Legal Process Your Rights and What to Expect](#)

[Die Lehre Von Der Tabes Dorsualis](#)

[Margaritologie Vermischt Mit Conchyliologischen Beiträgen Zur Naturkunde](#)

[Mister Moffats Hill](#)

[Egmont Trauerspiel in Fünf Aufzügen Von Goethe](#)

[Pocket Guide to Australian Coins and Banknotes 2017](#)

[Tales of City Life I the City Clerk II life Is Sweet](#)

[The Confessions of a Poacher](#)

[Israel - Kulinarische Reise Mit Mirko Reeh](#)

[A Wandering Mind Tenebrosity to Luminosity](#)

[Irish Noinins](#)

[Und Wenn Sie Nicht Gestorben Sind](#)

[The Scholar and the Dollar How Educators Can Become Effective Executives and Executives Can Become Effective Educators](#)

[Digitale Medienprodukte](#)

[Police Dogs and Their Training](#)

[The Book of the Feet - A History of Boots and Shoes](#)

[Juhani Yksi Kaksi Kolme Ja Neljä](#)

[The Baby Bird and Its Problems](#)

[Shoe and Leather Encyclopedia - A Book of Practical and Expert Testimony by Successful Merchants Each Article a Chapter Each Chapter a Single and Separate Subject](#)