

ATION ZUR ERLANGUNG DER DOKTORWÜRDE VON DER PHILOSOPHISCHEN FAKULTÄT

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..So I arose and gathering wood and planks from the wrecks, wrought of them the semblance of a boat [to wit, a raft,] and bound it fast with ropes, saying, 'I will embark thereon and fare with this water into the inward of the mountain. If it bring me to the mainland or to a place where I may find relief and safety, [well and good]; else I shall [but] perish, even as my companions have perished.' Then I collected of the riches and gold and precious stuffs, cast up there, whose owners had perished, a great matter, and of jacinths and crude ambergris and emeralds somewhat past count, and laid all this on the raft [together with what was left me of victual]. Then I launched it on the river and seating myself upon it, put my trust in God the Most High and committed myself to the stream..? ? ? ? f. The Sixth Voyage of Sindbad the Sailor cclxvi.39. Abou Mohammed the Lazy dlviii.? ? ? ? ? t. The two Pigeons dxcvii.'A great theft had been committed in the city and I was cited, (139) I and my fellows. Now it was a matter of considerable value and they (140) pressed hard upon us; but we obtained of them some days' grace and dispersed in quest of the stolen goods. As for me, I sallied forth with five men and went round about the city that day; and on the morrow we fared forth [into the suburbs]. When we came a parasang or two parasangs' distance from the city, we were athirst; and presently we came to a garden. So I went in and going up to the water-wheel, (141) entered it and drank and made the ablution and prayed. Presently up came the keeper of the garden and said to me, "Out on thee! Who brought thee into this water-wheel?" And he cuffed me and squeezed my ribs till I was like to die. Then he bound me with one of his bulls and made me turn in the water-wheel, flogging me the while with a cattle whip he had with him, till my heart was on fire; after which he loosed me and I went out, knowing not the way..There was once an old man renowned for roguery, and he went, he and his mates, to one of the markets and stole thence a parcel of stuffs. Then they separated and returned each to his quarter. Awhile after this, the old man assembled a company of his fellows and one of them pulled out a costly piece of stuff and said, "Will any one of you sell this piece of stuff in its own market whence it was stolen, that we may confess his [pre-eminence in] sharpening?" Quoth the old man, "I will;" and they said, "Go, and God the Most High prosper thee!".Then she changed the measure and improvised the following:.Noureddin thanked him and they entered the slave-merchant's house. When the people of the house saw Abou Nuwas, they rose to do him worship, for that which they knew of his station with the Commander of the Faithful. Moreover, the slave-dealer himself came up to them with two chairs, and they seated themselves thereon. Then the slave-merchant went into the house and returning with the slave-girl, as she were a willow-wand or a bamboo-cane, clad in a vest of damask silk and tired with a black and white turban, the ends whereof fell down over her face, seated her on a chair of ebony; after which quoth he to those who were present, "I will discover to you a face as it were a full moon breaking forth from under a cloud." And they said, "Do so." So he unveiled the damsel's face and behold, she was like the shining sun, with comely shape and day-bright face and slender [waist and heavy] hips; brief, she was endowed with elegance, the description whereof existeth not, [and was] even as saith of her the poet:.Bihkerd, Story of King, i. 121..Man who was lavish of House and Victual to One whom he knew not, The, i 293..? ? ? ? ? o. The Merchant and the Thieves dccxxix.? ? ? ? ? p. The Sixteenth Officer's Story dccccxl.As for the youth, he gave his governor a thousand dirhems and despatched him to his father, to fetch money from him, so he might pay the rest of the girl's price, saying to him, 'Be not [long] absent.' But the governor said in himself, 'How shall I go to his father and say to him, "Thy son hath wasted thy money and wantoned it away"?' (180) With what eye shall I look on him, and indeed, I am he in whom he confided and to whom he hath entrusted his son? Indeed, this were ill seen. Nay, I will fare on to the pilgrimage (181) [with the caravan of pilgrims], in despite of this fool of a youth; and when he is weary [of waiting], he will demand back the money [he hath already paid] and return to his father, and I shall be quit of travail and reproach.' So he went on with the caravan to the pilgrimage (182) and took up his abode there..156. Khelifeh the Fisherman of Baghdad cccxxxii.Presently, in came the draper, at the hour of evening prayer, and sitting down in the place where the old woman had prayed, looked about him and espied the turban. He knew it [for that which he had that day sold to the young man] and misdoubted of the case, wherefore anger appeared in his face and he was wroth with his wife and reviled her and abode his day and his night, without speaking to her, what while she knew not the cause of his anger. Then she looked and seeing the turban-cloth before him and noting the traces of burning thereon, understood that his anger was on account of this and concluded that he was wroth because it was burnt..N.B.--The Roman numerals denote the volume, the Arabic the page."Forget him," quoth my censurers, "forget him; what is he?" iii. 42..24. The Ten Viziers; or the History of King Azad- bekht and his Son cccxxxv.As for King El Aziz, he lived after this seven years and was admitted to the mercy of God the Most High; whereupon his son El Abbas carried him forth to burial on such wise as beseemeth unto kings and let make recitations and readings of the Koran, in whole or in part, over his tomb. He kept up the mourning for his father a full-told month, at the end of which time he sat down on the throne of the kingship and judged and did justice and distributed silver and gold. Moreover, he loosed all who were in the prisons and abolished grievances and customs dues and did the

oppressed justice of the oppressor; wherefore the people prayed for him and loved him and invoked on him endurance of glory and kingship and length of continuance [on life] and eternity of prosperity and happiness. Moreover, the troops submitted to him and the hosts from all parts of the kingdom, and there came to him presents from all the lands. The kings obeyed him and many were his troops and his grandees, and his subjects lived with him the most easeful and prosperous of lives. When the morning morrowed, the draper went out, still angered against his wife, and the old woman returned to her and found her changed of colour, pale of face, dejected and heart-broken. [So she questioned her of the cause of her dejection and she told her how her husband was angered against her (as she supposed) on account of the burns in the turban-cloth.] "O my daughter," rejoined the old woman, "be not concerned; for I have a son, a fine-drawer, and he, by thy life, shall fine-draw [the holes] and restore the turban-cloth as it was. "The wife rejoiced in her saying and said to her, "And when shall this be?" "To-morrow, if it please God the Most High," answered the old woman, "I will bring him to thee, at the time of thy husband's going forth from thee, and he shall mend it and depart forth-right." Then she comforted her heart and going forth from her, returned to the young man and told him what had passed. When she awoke, she said to the old man, "O elder, hast thou aught of food?" And he answered, "O my lady, I have bread and olives." Quoth she, "That is food fit but for the like of thee. As for me, I will have nought but roast lamb and broths and fat rissoled fowls and stuffed ducks and all manner meats dressed with [pounded nuts and almond-]kernels and sugar." "O my lady," replied the Muezzin, "I never heard of this chapter in the Koran, nor was it revealed unto our lord Mohammed, whom God bless and keep!" (31) She laughed and said, "O elder, the matter is even as thou sayest; but bring me inkhorn and paper." So he brought her what she sought and she wrote a letter and gave it to him, together with a seal-ring from her finger, saying, "Go into the city and enquire for such an one the money-changer and give him this my letter." Behold, my loved ones all are ta'en from me away. I am content, for him I love, to all abide; So, who will, let him blame, and who will, let him chide. But when ye saw my writ, the standard ye o'erthrew Of faith, your favours grudged and aught of grace denied. Destiny, Of, i. 136. d. The Crow and the Serpent dcccciii. Whilst the Sheikh was thus occupied with taking leave of the kings, Meimoun sought his opportunity, whenas he saw the place empty, and taking up Tuhfeh on his shoulders, soared up with her to the confines of the sky and flew away with her. Presently, Iblis came to look for Tuhfeh and see what she purposed, but found her not and saw the slave-girls buffeting their faces; so he said to them, 'Out on ye! What is to do?' 'O our lord,' answered they, 'Meimoun hath snatched up Tuhfeh and flown away with her.' When Iblis heard this, he gave a cry, to which the earth trembled, and said, 'What is to be done? Out on ye! Shall he carry off Tuhfeh from my very palace and outrage mine honour? Doubtless, this Meimoun hath lost his wits.' Then he cried out a second time, that the earth quaked therefor, and rose up into the air. ed. Story of the Barber's Fourth Brother clviii. Now the king was seated at the lattice, hearkening to their talk, and Abou Sabir's words angered him; so he bade bring him before him and they brought him forthright. Now there was in the king's palace an underground dungeon and therein a vast deep pit, into which the king caused cast Abou Sabir, saying to him, 'O lackwit, now shall we see how thou wilt come forth of the pit to the throne of the kingdom.' Then he used to come and stand at the mouth of the pit and say, 'O lackwit, O Abou Sabir, I see thee not come forth of the pit and sit down on the king's throne!' And he assigned him each day two cakes of bread, whilst Abou Sabir held his peace and spoke not, but bore with patience that which betided him. Whose streams beneath the myrtle's shade and cassia's welled amain And birds made carol jubilant from every blossomed spray. Reshid (Er), Tuhfet el Culoub and, ii. 203. But, when from home it fares, forthright all glory it attains And 'twixt the eyelid and the eye incontinent 'tis dight. Meanwhile, news came to his wife that her husband had taken service with King Such-an-one; so she arose and taking her two sons, (for she had given birth to twin boys in his absence,) set out for those parts. As fate would have it, they happened upon an island and her husband came thither that very night in the ship. [When the woman heard of the coming of the ship], she said to her children, 'This ship cometh from the country where your father is; so go ye to the sea-shore, that ye may enquire of him.' So they repaired to the sea-shore and [going up into the ship], fell to playing about it and occupied themselves with their play till the evening. King Dadbin and his Viziers, Story of, i. 104. When the king heard this, wonderment gat hold of him and his admiration for the vizier redoubled; so he bade him go to his house and return to him [on the morrow], according to his wont. Accordingly, the vizier withdrew to his lodging, where he passed the night and the ensuing day. 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. Shehrzad and Shehriyar, ii. 111, iii. 141, 157. The queen rejoiced in her and putting out her hand to her, drew her to herself and seated her by her side on the couch; whereupon Tuhfeh kissed her hands and the queen said to her, 'Know, O Tuhfeh, that all that thou treadest of these belong not to any of the Jinn, (224) for that I am the queen of them all and the Sheikh Aboutawaif Iblis sought my permission (225) and prayed me to be present at the circumcision of his son. So I sent to him, in my stead, a slave-girl of my slave-girls, to wit, Shuaaeh, Queen of the Fourth Sea, who is vice-queen of my kingdom. When she was present at the wedding and saw thee and heard thy singing, she sent to me, giving me to know of thee and setting forth to me thine elegance and pleasantness and the goodliness of thy breeding and thy singing. So I am come to thee, for that which I have heard of thy charms, and this shall bring thee great worship in the eyes of all the Jinn.' (226). 62. Aboulaswed and his Squinting Slave-girl dcli. Then, when he rode to his house that he had bought, the shopkeeper and his wife came to him and gave him joy of his safety; whereupon he ordered them three swift thoroughbred horses and ten dromedaries and an hundred head of sheep and clad them both in sumptuous dresses of honour. Then he chose out ten slave-girls and ten black slaves and fifty horses and the like number of she- camels and three hundred head of sheep, together with twenty ounces of musk and as many of camphor, and sent all this to the King of Baghdad. When this came to Ins ben Cais, his wit

fled for joy and he was perplexed wherewithal to requite him. Moreover, El Abbas gave gifts and largesse and bestowed dresses of honour upon great and small, each after the measure of his station, save only Mariyeh; for unto her he sent nothing..? ? ? ? O ye who have withered my heart and marred my hearing and my sight, Desire and transport for your sake wax on me night and day..76 En Numan and the Arab of the Benou Tai dclx. THE THIRTEENTH OFFICER'S STORY..Then he sprang up [and going] to the place wherein was the other half of his good, [took it] and lived with it well; and he swore that he would never again consort with those whom he knew, but would company only with the stranger nor entertain him but one night and that, whenas it morrowed, he would never know him more. So he fell to sitting every night on the bridge (7) and looking on every one who passed by him; and if he saw him to be a stranger, he made friends with him and carried him to his house, where he caroused with him till the morning. Then he dismissed him and would never more salute him nor ever again drew near unto him neither invited him..So he left her and slept his night and on the morrow he repaired to the shop of his friend the druggist and saluted him. The other welcomed him and questioned him of his case; whereupon he told him how he had fared, till he came to the mention of the woman's husband, when he said, 'Then came the cuckold her husband and she clapped me into the chest and shut the lid on me, whilst her addelepted pimp of a husband went round about the house, top and bottom; and when he had gone his way, we returned to what we were about.' With this, the druggist was certified that the house was his house and the wife his wife, and he said, 'And what wilt thou do to-day?' Quoth the singer, 'I shall return to her and weave for her and full her yarn, (198) and I came but to thank thee for thy dealing with me.' When the king heard this story, he smiled and it pleased him and he bade the vizier go away to his own house..When the prince came before him, he sought of him his daughter in marriage, and the king said, 'Indeed, thou art her equal, but none dare name a man to her, because of her aversion to men.' So the prince pitched his tents under the windows of the princess's palace, till one day he got hold of one of her favourite slave-girls and gave her wealth galore. Quoth she to him, 'Hast thou a wish?' 'Yes,' answered he and acquainted her with his case; and she said, 'Indeed thou putttest thyself in peril.' Then he abode, flattering himself with false hopes, till all that he had with him was gone and the servants fled from him; whereupon quoth he to one in whom he trusted, 'I am minded to go to my country and fetch what may suffice me and return hither.' And the other answered, 'It is for thee to decide.' So they set out to return, but the way was long to them and all that the prince had with him was spent and his company died and there abode but one with him, on whom he loaded what remained of the victual and they left the rest and fared on. Then there came out a lion and ate the servant, and the prince abode alone. He went on, till his beast stood still, whereupon he left her and fared on afoot till his feet swelled..Quoth Selma to Selim, 'Hasten not to slay him, but ponder the matter and consider the issue to which it may lead; for whoso considereth not the issues [of his actions], fortune is no friend to him.' Then they arose on the morrow and occupied themselves with devising how they should turn away their mother from that man, and she forebode mischief from them, by reason of that which she saw in their eyes of alteration, for that she was keen of wit and crafty. So she took precaution for herself against her children and Selma said to Selim, 'Thou seest that whereinto we have fallen through this woman, and indeed she hath gotten wind of our purpose and knoweth that we have discovered her secret. So, doubtless, she will plot against us the like of that which we plot for her; for indeed up to now she had concealed her affair, and now she will forge lies against us; wherefore, methinks, there is a thing [fore-]written to us, whereof God (extolled be His perfection and exalted be He!) knew in His foreknowledge and wherein He executeth His ordinances.' 'What is that?' asked he, and she said, 'It is that we arise, I and thou, and go forth this night from this land and seek us a land wherein we may live and witness nought of the doings of yonder traitress; for whoso is absent from the eye is absent from the heart, and quoth one of the poets in the following verse:..? ? ? ? j. The Enchanted Springs dccccxxxvi. When King Shah Bekht heard his vizier's story, he gave him leave to withdraw to his own house and he abode there the rest of the night and the next day till the evening..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..? ? ? ? v. The Sharpers with the Money-Changer and the Ass dccccxiv. The Khalif laughed at his speech and said, "By Allah, this is none other than a pleasant tale! Tell me thy story and the cause." "With all my heart," answered Aboulhusn. "Know, O my lord, that my name is Aboulhusn el Khelia and that my father died and left me wealth galore, of which I made two parts. One I laid up and with the other I betook myself to [the enjoyment of the pleasures of] friendship [and conviviality] and consorting with comrades and boon-companions and with the sons of the merchants, nor did I leave one but I caroused with him and he with me, and I spent all my money on companionship and good cheer, till there remained with me nought [of the first half of my good]; whereupon I betook myself to the comrades and cup-companions upon whom I had wasted my wealth, so haply they might provide for my case; but, when I resorted to them and went round about to them all, I found no avail in one of them, nor broke any so much as a crust of bread in my face. So I wept for myself and repairing to my mother, complained to her of my case. Quoth she, 'On this wise are friends; if thou have aught, they make much of thee and devour thee, but, if thou have nought, they cast thee off and chase thee away.' Then I brought out the other half of my money and bound myself by an oath that I would never more entertain any, except one night, after which I would never again salute him nor take note of him; hence my saying to thee, 'Far be it that what is past should recur!' For that I will never again foregather with thee, after this night." When Er Reshid heard this, he was sore chagrined and waxed exceeding wroth and said, "Shall this happen in a city wherein I am?" And the Hashimi vein (42) started out between his eyes. Then he bade fetch Jaafer, and when he came before him, he acquainted him with the matter and said to him, "Shall this come to pass in my city and I have no news of it?" Then he bade Jaafer fetch all whom the young Damascene had named [as having maltreated him], and when they came, he let smite off their heads. Moreover, he summoned him whom they called Ahmed

and who had been the means of the young man's deliverance a first time and a second, and thanked him and showed him favour and bestowed on him a sumptuous dress of honour and invested him with the governance over his city. (43).Merouzi (El) and Er Razi, ii. 28..Presently up came the kings of the Jinn from every side and kissed the earth before the queen and stood in her service; and she thanked them for this, but stirred not for one of them. Then came the Sheikh Aboutawalf Iblis (God curse him!) and kissed the earth before her, saying, 'O my lady, may I not be bereft of these steps!' (229) O Sheikh Aboutawalf,' answered she, 'it behoveth thee to thank the bounty of the Lady Tuhfeh, who was the cause of my coming.' 'True,' answered he and kissed the earth. Then the queen fared on [towards the palace] and there [arose and] alighted upon the trees an hundred thousand birds of various colours. Quoth Tuhfeh, 'How many are these birds!' And Queen Wekhimeh said to her, 'Know, O my sister, that this queen is called Queen Es Shuhba and that she is queen over all the Jinn from East to West. These birds that thou seest are of her troops, and except they came in this shape, the earth would not contain them. Indeed, they came forth with her and are present with her presence at this circumcision. She will give thee after the measure of that which hath betided thee (230) from the first of the festival to the last thereof; and indeed she honoureth us all with her presence.' So he opened to me and I went out and had not gone far from the house when I met a woman, who said to me, "Methinks a long life was fore-ordained to thee; else hadst thou not come forth of yonder house." "How so?" asked I, and she answered, "Ask thy friend [such an one," naming thee.] "and he will acquaint thee with strange things." So, God on thee, O my friend, tell me what befell thee of wonders and rarities, for I have told thee what befell me.' 'O my brother,' answered I, 'I am bound by a solemn oath.' And he said, 'O my friend, break thine oath and tell me.' Quoth I, 'Indeed, I fear the issue of this.' [But he importuned me] till I told him all, whereat he marvelled. Then I went away from him and abode a long while, [without farther news]. When her people arose in the morning and saw her not, they sought her in the camp, but, finding her not and missing me also, doubted not but she had fled with me. Now she had four brothers, as they were falcons, and they mounted and dispersed in quest of us. When the day dawned [on the fourth morning], the dog began to bark and the other dogs answered him and coming to the mouth of the pit, stood howling to him. My wife's father, hearing the howling of the dogs, came up and standing at the brink of the pit, [looked in and] beheld a marvel. Now he was a man of valour and understanding, an elder versed (62) in affairs so he fetched a rope and bringing us both forth, questioned us of our case. I told him all that had betided and he abode pondering the affair..91. The Loves of Abou Isa and Curret el Ain dclxxviii.?? ? ? ? Those who our parting plotted our sev'rance still delights; The spies, for fearful prudence, their wish of us attain..Damascus (Noureddin Ali of) and Sitt el Milah, iii. 3..? ? ? ? ? A sun of beauty she appears to all who look on her, Glorious in arch and amorous grace, with coyness beautified;Presently she felt a breath upon her face; whereupon she awoke and found Queen Kemeriyeh kissing her, and with her her three sisters, Queen Jemreh, Queen Wekhimeh and Queen Sherareh. So she arose and kissed their hands and rejoiced in them with the utmost joy and they abode, she and they, in talk and converse, what while she related to them her history, from the time of her purchase by the Mughrebi to that of her coming to the slave-dealers' barrack, where she besought Ishac en Nedim to buy her, and how she won to Er Reshid, till the moment when Iblis came to her and brought her to them. They gave not over talking till the sun declined and turned pale and the season of sundown drew near and the day departed, whereupon Tuhfeh was instant in supplication to God the Most High, on the occasion of the prayer of sundown, that He would reunite her with her lord Er Reshid..? ? ? ? ? In every halting-place like Joseph (17) she appears And he in every stead with Jacob's grief (18) is pined..Solomon, David and, i. 275..? ? ? ? ? Except I be appointed a day [to end my pain], I'll weep until mine eyelids with blood their tears ensue..? ? ? ? k. The Prisoner and how God gave him Relief . cccclxxxv.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 Rehwani depart to his own house..? ? ? ? Tow'rds El Akil my journey I take; to visit him, The wastes in praise and safety I traverse, without fear,.22. Alaeddin Abou esh Shamat ccl.Midst colours, my colour excelleth in light, ii. 258..? ? ? ? ? A sun [is my love;] but his heat in mine entrails still rageth, concealed; A moon, in the hearts of the folk he riseth, and not in the sky..Sharper and the Merchant, The, ii. 46.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, Thou that wast absent from my stead, yet still with me didst bide, iii. 46..Therewithal Sindbad the Sailor bestowed largesse upon him and made him his boon-companion, and he abode, leaving him not night or day, to the last of their lives. Praise be to God the Glorious, the Omnipotent, the Strong, the Exalted of estate, Creator of heaven and earth and land and sea, to whom belongeth glorification! Amen. Amen. Praise be to God, the Lord of the Worlds! Amen..Forehead, Of that which is written on the, i. 136..? ? ? ? ? Him I beseech our loves who hath dissevered, Us of his grace once more to reunite..Therewith Wekhimeh was moved to exceeding delight and drinking off the cup, ordered her twenty dresses of Greek brocade and a tray, wherein were thirty thousand dinars. Then she gave the cup to Queen Shuaaeh, Queen of the Fourth Sea, who took it and said, 'O my lady Tuhfeh, sing to me on the gillyflower.' Quoth she 'Harkening and obedience,' and improvised the following

verses:44. Haroun er Reshid with the Damsel and Abou Nuwas cccxxxviii. When her mother went out from her, Mariyeh fell to chiding the damsel for that which she had done and said to her, "Verily, death were leifer to me than this; so look thou discover not my affair to any and I charge thee return not to the like of this fashion." Then she swooned away and lay awhile without life, and when she came to herself, she saw Shefikeh weeping over her; whereupon she took the necklace from her neck and the mantle from her body and said to the damsel, "Lay them in a napkin of damask and carry them to El Abbas and acquaint him with that wherein I am for the persistence of estrangement and the effects of forbiddance." So Shefikeh took them and carried them to El Abbas, whom she found in act to depart, for that he was about to take horse for Yemen. She went in to him and gave him the napkin and that which was therein, and when he opened it and saw what it contained, to wit, the mantle and the necklace, his vexation was excessive and his eyes were distorted, [so that the whites thereof appeared] and his rage was manifest in them..? ? ? ? God keep the days of love-delight! How dearly sweet they were! How joyous and how solaceful was life in them whilere!.Eleventh Officer's Story, The, ii. 175..Daughters, The Two Kings and the Vizier's, iii. 145..Accordingly El Merouzi repaired to the market and fetching that which he sought, returned to Er Razi's house, where he found the latter cast down in the vestibule, with his beard tied and his eyes shut; and indeed, his colour was paled and his belly blown out and his limbs relaxed. So he deemed him in truth dead and shook him; but he spoke not; and he took a knife and pricked him in the legs, but he stirred not. Then said Er Razi, 'What is this, O fool?' And El Merouzi answered, 'Methought thou wast dead in very sooth.' Quoth Er Razi, 'Get thee to seriousness and leave jesting.' So he took him up and went with him to the market and collected [alms] for him that day till eventide, when he carried him back to his lodging and waited till the morrow..?STORY OF THE SINGER AND THE DRUGGIST..His story troubled the Sultan's deputy and he was sore enraged against him; so he drew his sword and smiting him, cut off his head; whereupon one recited the following verses:.Mariyeh folded the letter and gave it to Shefikeh, bidding her carry it to El Abbas. So she took it and going with it to his door, would have entered; but the chamberlains and serving-men forbade her, till they had gotten her leave from the prince. When she went in to him, she found him sitting in the midst of the five damsels aforesaid, whom his father had brought him. So she gave him the letter and he took it and read it. Then he bade one of the damsels, whose name was Khefifeh and who came from the land of China, tune her lute and sing upon the subject of separation. So she came forward and tuning the lute, played thereon in four-and-twenty modes; after which she returned to the first mode and sang the following verses:.Thirteenth Officer's Story, The, ii. 181..85. Isaac of Mosul and the Merchant dclxx. When the king heard the vizier's speech, he deemed it goodly and it pleased him; so he bade him go away to his house, and there he abode his day long..? ? ? ? g. The Seventh Voyage of Sindbad the Sailor dlxiii.? ? ? ? The Lord's alternatives are these, wherewith He's wont The needy wretch to ply and those in sore duress..So she arose and returned to her house, whilst El Merouzi abode in his place till the night was half spent, when he said to himself, 'How long [is this to last]? Yet how can I let this knavish dog die and lose the money? Methinks I were better open the tomb on him and bring him forth and take my due of him by dint of grievous beating and torment.' Accordingly, he dug him up and pulled him forth of the tomb; after which he betook himself to an orchard hard by the burial-ground and cut thence staves and palm sticks. Then he tied the dead man's legs and came down on him with the staff and beat him grievously; but he stirred not. When the time grew long on him, his shoulders became weary and he feared lest some one of the watch should pass on his round and surprise him. So he took up Er Razi and carrying him forth of the cemetery, stayed not till he came to the Magians' burying-place and casting him down in a sepulchre (42) there, rained heavy blows upon him till his shoulders failed him, but the other stirred not Then he sat down by his side and rested; after which he rose and renewed the beating upon him, [but to no better effect; and thus he did] till the end of the night.? ? ? ? She comes in a robe the colour of ultramarine, Blue as the stainless sky, unflecked with white;82. Said ben Salim and the Barmecides cccxcii.? ? ? ? I am filled full of longing pain and memory and dole, That from the wasted body's wounds distract the anguished soul..I am the champion-slayer he warrior without peer, iii. 94. 249----.The Khalif laughed and said, "Tell it again and again to thy lady lack-wit." When the Lady Zubeideh heard Mesrour's words [and those of the Khalif,] she was wroth and said, "None lacketh wit but he who believeth a black slave." And she reviled Mesrour, whilst the Khalif laughed. Mesrour was vexed at this and said to the Khalif, "He spoke sooth who said, 'Women lack wit and religion.'" Then said the Lady Zubeideh to the Khalif, "O Commander of the Faithful, thou sportest and jestest with me, and this slave hoodwinketh me, to please thee; but I will send and see which is dead of them." And he answered, saying, "Send one who shall see which is dead of them." So the Lady Zubeideh cried out to an old woman, a stewardess, and said to her, "Go to the house of Nuzhet el Fuad in haste and see who is dead and loiter not." And she railed at her..28. Ibrahim ben el Mehdi and the Barber-surgeon cclxxiii.? ? ? ? A moon is my love, in a robe of loveliness proudly arrayed, And the splendours of new-broken day from his cheeks and his forehead shine clear..Prisoner and how God gave him Relief, Story of the, i. 174..? ? ? ? a. The Adventures of Beloukiya ccclxxxvi.The Fifth Night of the Month

[The Psychiatric Interview for Differential Diagnosis](#)

[Glossary of Biotechnology Agrobiotechnology Terms](#)

[Provisional Bibliography of Atlases Floras and Faunas of European Cities 1600-2014](#)

[Der Zweite Korintherbrief Literarische Gestalt - Historische Situation - Theologische Argumentation Festschrift Zum 70 Geburtstag Von Dietrich-Alex Koch](#)

[Quantifying Aesthetics of Visual Design Applied to Automatic Design](#)
[Complete CompTIA A+ Guide to IT Hardware and Software](#)
[Building Trust and Constructive Conflict Management in Organizations](#)
[ALS Evangelischer Feldgeistlicher Im Ersten Weltkrieg Wilhelm Stahlins Tagebücher 1914-1917](#)
[Exploring Greenland Cold War Science and Technology on Ice](#)
[Immigration Policies and the Global Competition for Talent](#)
[A Red Rose in the Dark Self-Constitution through the Poetic Language of Zelda Amichai Kosman and Adaf](#)
[Handbook of Dynamical Systems Volume 3](#)
[2016 Great Lakes Symposium on VLSI](#)
[Fremdpersonal Im Öffentlichen Dienst](#)
[Interactive Developmental Math- Life of Edition Standalone Access Card](#)
[The Future of 24-Hour News New Directions New Challenges](#)
[Convergence Foundations Of Topology](#)
[Frank Lloyd Wright Complete Works Vol 3 1943-1959](#)
[Gutenberg-Jahrbuch 91 \(2016\) Im Auftrag Der Gutenberg-Gesellschaft](#)
[Everythings an Argument with Readings with 2016 MLA Update](#)
[Interpretation of Micromorphological Features of Soils and Regoliths](#)
[New English Adventure PL 3 Teachers eText](#)
[Plasma Physics and Fusion Plasma Electrodynamics](#)
[The Lights of Revelation and the Secrets of Interpretation Hizb One of the Commentary on the Qur#702an by Al-Baydawi](#)
[Capital Structure in the Modern World](#)
[Playing for Change Music Festivals as Community Learning and Development](#)
[The Financial Crisis Reconsidered The Mercantilist Origin of Secular Stagnation and Boom-Bust Cycles](#)
[Frank Lloyd Wright Complete Works Vol 1 1885-1916](#)
[Enacting Change from Within Disability Studies Meets Teaching and Teacher Education](#)
[Frank Lloyd Wright Complete Works Vol 2 1917-1942](#)
[Written in Her Own Voice Ethno-educational Autobiographies of Women in Education](#)
[Heritage of World Civilizations The Combined Volume Books a la Carte Edition Plus New Myhistorylab for World History -- Access Card Package](#)
[Why Birds Matter Avian Ecological Function and Ecosystem Services](#)
[Adelic Divisors on Arithmetic Varieties](#)
[Developmental Mathematics Prealgebra Elementary Algebra and Intermediate Algebra - 18 Week Access Card](#)
[Church and Belief in the Middle Ages Popes Saints and Crusaders](#)
[Technology Entrepreneurship And Business Incubation Theory Practice Lessons Learned](#)
[Democracy after the Internet - Brazil between Facts Norms and Code](#)
[West The Combined Volume Books a la Carte Edition Plus New Myhistory Lab for Western Civilization](#)
[Mylab Programming with Pearson Etext -- Access Card -- For Introduction to Programming Using Visual Basic](#)
[Developmental Mathematics Prealgebra Beginning Algebra and Intermediate Algebra -18 Week Standalone Access Card](#)
[Going Inward The Role of Cultural Introspection in College Teaching](#)
[Negotiating Normativity](#)
[Social Media in the Classroom](#)
[Advances in Experimental Social Psychology Volume 54](#)
[Mylab Programming with Pearson Etext -- Access Code Card -- For C++ How to Program \(Early Objects Version\)](#)
[Loose-Leaf Version of Invitation to Lifespan 3e Launchpad \(Six Month Online for Virtual Bundle\)](#)
[Simon Bolivar Travels and Transformations of a Cultural Icon](#)
[Scott 2017 Standard Postage Stamp Catalogue Volume 4 J-M Countries of the World J-M](#)
[History Making in Central and Northern Eurasia Contemporary Actors and Practices](#)
[Law and Christianity How Marriage Became One of the Sacraments The Sacramental Theology of Marriage from its Medieval Origins to the Council of Trent](#)
[Texas Legal Malpractice Lawyer Discipline 2016](#)

[Nabokovs Canon From Onegin to Ada](#)
[Risikorechtliche Umgang Mit Fracking Der](#)
[Igeas \$p\$ -Adic Local Zeta Function and the Monodromy Conjecture for Non-Degenerate Surface Singularities](#)
[Loose-Leaf Version of Exploring Psychology 10e Launchpad \(Six Month Access\)](#)
[Österreich Und Die Ddr 1949-1990 Politik Und Wirtschaft Im Schatten Der Deutschen Teilung](#)
[Cambridge Studies in International and Comparative Law Series Number 129 Exclusion from Public Space A Comparative Constitutional Analysis](#)
[Navigating Through Mathematics MyMathLab Access Card with Navigation Guide -- Access Card Package](#)
[Synthetic Methods in Drug Discovery Volume 1](#)
[M4 Water Fluoridation Principles Principles and Practices](#)
[The Medieval Booklists of the Southern Low Countries Volume V Dukes of Burgundy](#)
[Wiener Studien Zeitschrift Fur Klassische Philologie Patristik Und Lateinische Tradition Wiener Studien Band 129 2016 Zeitschrift Fur](#)
[Klassische Philologie Patristik Und Lateinische Tradition](#)
[Antibiotic Resistance Mechanisms and New Antimicrobial Approaches](#)
[Orthopedic Trauma Diagnosis Operative Techniques and Management](#)
[IFLA Library Building Guidelines Developments Reflections](#)
[Monstrosität Abweichungen in Literatur Und Wissenschaften Des 19 Jahrhunderts](#)
[Peak Energy Myth or Reality?](#)
[Antike Zwischen Tradition Und Moderne Gesammelte Schriften Zur Wirtschafts- Technik- Und Wissenschaftsgeschichte](#)
[Writing A Guide for College and Beyond MLA Update Edition](#)
[The Routledge Handbook of Criminal Justice Ethics](#)
[Probing The Meaning Of Quantum Mechanics Superpositions Dynamics Semantics And Identity](#)
[Public Procurement Reform and Governance in Africa](#)
[Read Write Inc Phonics Yellow Set 5 Non-fiction Pack of 50](#)
[Routledge Handbook of Entrepreneurship in Developing Economies](#)
[Handbook of Vacuum Technology](#)
[Read Write Inc Phonics Purple Set 2 Non-fiction Pack of 50](#)
[The Routledge Handbook of the English Writing System](#)
[Routledge Handbook of Public Aviation Law](#)
[The Routledge Companion to the Professions and Professionalism](#)
[The Routledge Handbook of Media Use and Well-Being International Perspectives on Theory and Research on Positive Media Effects](#)
[Read Write Inc Phonics Pink Set 3 Non-fiction Pack of 50](#)
[Read Write Inc Phonics Green Set 1 Non-fiction Pack of 50](#)
[Read Write Inc Phonics Blue Set 6 Non-fiction Pack of 50](#)
[The Routledge Handbook of Food Ethics](#)
[Read Write Inc Phonics Grey Set 7 Non-fiction Pack of 50](#)
[A Course In Analysis - Vol Ii Differentiation And Integration Of Functions Of Several Variables Vector Calculus](#)
[Routledge Handbook of Security Studies](#)
[The Routledge Companion to Contemporary Brand Management](#)
[Read Write Inc Phonics Orange Set 4 Non-fiction Pack of 50](#)
[OECD Economic Outlook Issue 1](#)
[CCH Implementing GAAS 2016-17](#)
[Perspectives Economiques de LOcde Volume 2016 Numero 1](#)
[Indian Women as Entrepreneurs An Exploration of Self-Identity](#)
[Regulation of Urban Water Services An Overview](#)
[Gender and Sexuality in Male-Dominated Occupations Women Working in Construction and Transport](#)
[Evidence Law in QLD 11e Evidence Commentary and Materials](#)
[Diversity in Organizations Loose-Leaf Version](#)
[The Mathematical Brain Across the Lifespan Volume 227](#)
[An Analytical Approach To Evidence Text Problems and Cases 6th Edition](#)