

KARAKORO AT HOME IN JAPAN

Whenas the fire of passion flamed in my breast, with tears, Upon the day of wailing, to quench it I was fain..? ? ? ? g. The Crows and the Hawk dcxiii. Wife, The Old Woman and the Draper's, ii. 55..? ? ? ? ? His eyelids' sorcery from mine eyes hath banished sleep; since he From me departed, nought see I except a drowsy fair. (137). The season of my presence is never at an end, ii. 246.. Your coming to-me-ward, indeed, with "Welcome! Fair welcome!" I hail, iii. 136.. One day, I changed my clothes and putting money in my sleeve, sallied forth to explore the holes and corners of this city, and as I was going about, I saw a handsome house. Its goodness pleased me; so I stood looking on it, and behold, a lovely woman [at the lattice]. When she saw me, she made haste and descended, whilst I abode confounded. Then I betook myself to a tailor there and questioned him of the house and to whom it belonged. Quoth he, "It belongeth to such an one the notary, may God curse him!" "Is he her father?" asked I; [and he replied, "Yes."] So I repaired in haste to a man, with whom I had been used to deposit my goods for sale, and told him that I desired to gain access to such an one the notary. Accordingly he assembled his friends and we betook ourselves to the notary's house. When we came in to him, we saluted him and sat with him, and I said to him, "I come to thee as a suitor, desiring the hand of thy daughter in marriage." Quoth he, "I have no daughter befitting this man." And I rejoined, "God aid thee! My desire is for thee and not for her." (213) But he still refused and his friends said to him, "This is an honourable man and thine equal in estate, and it is not lawful to thee that thou hinder the girl of her fortune." Quoth he to them, "Verily, my daughter whom ye seek is passing foul-favoured and in her are all blameworthy qualities." And I said, "I accept her, though she be as thou sayest." Then said the folk, "Extolled be the perfection of God! A truce to talk! [The thing is settled;] so say the word, how much wilt thou have [to her dowry]?" Quoth he, "I must have four thousand dinars." And I said, "Hearkening and obedience." 73. The Miller and his Wife cclxxxvii. Thy letter reached me; when the words thou wrot'st therein I read, iii. 84..94. The King and the Virtuous Wife ccciv. Then he turned to a damsel of the damsels and said to her, "Who am I?" Quoth she, "Thou art the Commander of the Faithful;" and he said, "Thou liest, O calamity! (33) If I be indeed the Commander of the Faithful, bite my finger." So she came to him and bit it with her might, and he said to her, "It sufficeth." Then he said to the chief eunuch, "Who am I?" And he answered, "Thou art the Commander of the Faithful." So he left him and turning to a little white slave, said to him, "Bite my ear;" and he bent down to him and put his ear to his mouth. Now the slave was young and lacked understanding; so he closed his teeth upon Aboulhusn's ear with his might, till he came near to sever it; and he knew not Arabic, so, as often as Aboulhusn said to him, "It sufficeth," he concluded that he said, "Bite harder," and redoubled his bite and clenched his teeth upon the ear, whilst the damsels were diverted from him with hearkening to the singing-girls, and Aboulhusn cried out for succour from the boy and the Khalif [well-nigh] lost his senses for laughter..Zubeideh, El Mamoun and, i. 199.? ? ? ? ? He, who Mohammed sent, as prophet to mankind, Hath to a just high-priest (61) the Khalifate assigned.. I was aforetime in such a city and hid a thousand dirhems in a monastery there. After awhile, I went thither and taking the money, bound it about my middle. [Then I set out to return] and when I came to the desert, the carrying of the money was burdensome to me. Presently, I espied a horseman pricking after me; so I [waited till he came up and] said to him, "O horseman, carry this money [for me] and earn reward and recompense [from God]." "Nay," answered he; "I will not do it, for I should weary myself and weary my horse." Then he went on, but, before he had gone far, he said in himself, "If I take up the money and spur my horse and forego him, how shall he overtake me?" And I also said in myself, "Verily, I erred [in asking him to carry the money]; for, had he taken it and made off, I could have done nought." Then he turned back to me and said to me, "Hand over the money, that I may carry it for thee." But I answered him, saying, "That which hath occurred to thy mind hath occurred to mine also; so go in peace." Like the full moon she shows upon a night of fortune fair, iii. 191.. When the Khalif heard these his verses, he was moved to exceeding delight and taking the cup, drank it off, and they ceased not to drink and carouse till the wine rose to their heads. Then said Aboulhusn to the Khalif, "O boon-companion mine, of a truth I am perplexed concerning my affair, for meseemed I was Commander of the Faithful and ruled and gave gifts and largesse, and in very deed, O my brother, it was not a dream." "These were the delusions of sleep," answered the Khalif and crumbling a piece of henbane into the cup, said to him, "By my life, do thou drink this cup." And Aboulhusn said, "Surely I will drink it from thy hand." Then he took the cup from the Khalif's hand and drank it off, and no sooner had it settled in his belly than his head forewent his feet [and he fell down senseless]..? ? ? ? ? ? ? ? ? ? aa. The Merchant and the Parrot xiv.83. Adi ben Zeid and the Princess Hind dclxviii. Omar ben Abdulaziz and the Poets, The Khalif, i. 45..? ? ? ? ? z. The King who lost Kingdom and Wife and Wealth and God restored them to him dccccxix. When I came forth, I swooned away: so I sat down till my trouble subsided; then I made for my comrades and said to them, "I have found the booty and the thief, and I affrighted him not neither troubled him, lest he should flee; but now, come, let us go to him, so we may make shift to lay hold upon him." Then I took them and repaired to the keeper of the garden, who had tortured me with beating, meaning to make him taste the like of that which he had done with me and lie against him and cause him eat stick. So we rushed into the water-wheel and seizing the keeper, pinioned him.. 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." Then she mounted the mule and repairing to the palace of the Commander of the Faithful, went in to him and kissed the earth before him. Quoth he to her, as who should make mock of her, "I doubt not but thou hast found thy

lord." "By thy felicity and the length of thy continuance [on life,]" answered she, "I have indeed found him!" Now Er Reshid was leaning back; but, when he heard this, he sat up and said to her, "By my life, [is this thou sayest] true?" "Ay, by thy life!" answered she; and he said, "Bring him into my presence, so I may see him." But she replied, "O my lord, there have betided him many stresses and his charms are changed and his favour faded; and indeed the Commander of the Faithful vouchsafed me a month; wherefore I will tend him the rest of the month and then bring him to do his service to the Commander of the Faithful." Quoth Er Reshid, "True; the condition was for a month; but tell me what hath betided him." "O my lord," answered she, "may God prolong thy continuance and make Paradise thy place of returning and thy harbourage and the fire the abiding-place of thine enemies, when he presenteth himself to pay his respects to thee, he will expound to thee his case and will name unto thee those who have wronged him; and indeed this is an arrear that is due to the Commander of the Faithful, in (41) whom may God fortify the Faith and vouchsafe him the mastery over the rebel and the froward!" Officer's Story, The Ninth, ii. 167..? ? ? ? ? c. Story of the Chief of the Old Cairo Police dcv.? ? ? ? ? h. The Old Woman, the Merchant and the King dcccxcvi.As for Zubeideh, she went in to the Khalif and talked with him awhile; then she fell to kissing him between the eyes and on his hand and asked him that which she had promised Sitt el Milah, saying, "O Commander of the Faithful, I doubt me her lord is not found in this world; but, if she go about in quest of him and find him not, her hopes will be cut off and her mind will be set at rest and she will sport and laugh; for that, what while she abideth in hope, she will never cease from her frowardness." And she gave not over cajoling him till he gave Sitt el Milah leave to go forth and make search for her lord a month's space and ordered her an eunuch to attend her and bade the paymaster [of the household] give her all she needed, were it a thousand dirhems a day or more. So the Lady Zubeideh arose and returning to her palace, sent for Sitt el Milah and acquainted her with that which had passed [between herself and the Khalif]; whereupon she kissed her hand and thanked her and called down blessings on her..So, of the heaviness of his wit, he believed her and turning back, went in to the trooper; but she had foregone him, and when he saw her beside her lover, he fell to looking on her and pondering. Then he saluted her and she returned him the salutation; and when she spoke, he was bewildered. So the trooper said to him, 'What ails thee to be thus?' And he answered, 'This woman is my wife and the voice is her voice.' Then he rose in haste and returning to his own house, saw his wife, who had foregone him by the secret passage. So he went back to the trooper's house and saw her sitting as before; whereupon he was abashed before her and sitting down in the trooper's sitting-chamber, ate and drank with him and became drunken and abode without sense all that day till nightfall, when the trooper arose and shaving off some of the fuller's hair (which was long and flowing) after the fashion of the Turks, clipped the rest short and clapped a tarboush on his head..164. The Merchant of Oman dccccxvi.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..? ? ? ? ? Me, till I stricken was therewith, to love thou didst excite, And with estrangement now, alas! heap'st sorrows on my spright..Patience, Of the Advantages of, i. 89..? ? ? ? ? Yea, wonder-words I read therein, my trouble that increased And caused emaciation wear my body to a shred..The Khalif assigned them pensions and allowances and as for Nouredin, his father brought him those riches and his wealth waxed and his case was goodly, till he became the richest of the folk of his time in Baghdad and left not the presence of the Commander of the Faithful night or day. Moreover, he was vouchsafed children by Sitt el Milah, and he ceased not to live the most delightful of lives, he and she and his father and mother, a while of time, till Aboulhusn sickened of a sore sickness and was admitted to the mercy of God the Most High. After awhile, his mother died also and he carried them forth and shrouded them and buried and made them expiations and nativities. (45) Then his children grew up and became like unto moons, and he reared them in splendour and fondness, what while his wealth waxed and his case flourished. He ceased not to pay frequent visits to the Commander of the Faithful, he and his children and his slave-girl Sitt el Milah, and they abode, he and they, in all solace of life and prosperity till there came to them the Destroyer of Delights and the Sunderer of Companies; and extolled be the perfection of the Abiding One, the Eternal! This is all that hath come down to us of their story..Rehwan (Er), King Shah Bekht and his Vizier, i. 215..When thou comest to the house, begin by searching the roofs; then search the closets and cabinets; and if thou find nought, humble thyself unto the Cadi and make a show of abjection and feign thyself defeated, and after stand at the door and look as if thou soughtest a place wherein to make water, for that there is a dark corner there. Then come forward, with a heart stouter than granite, and lay hold upon a jar of the jars and raise it from its place. Thou wilt find under it the skirt of a veil; bring it out publicly and call the prefect in a loud voice, before those who are present. Then open it and thou wilt find it full of blood, exceeding of redness, (103) and in it [thou wilt find also] a woman's shoes and a pair of trousers and somewhat of linen." When I heard this from her, I rose to go out and she said to me, "Take these hundred dinars, so they may advantage thee; and this is my guest-gift to thee." So I took them and bidding her farewell, returned to my lodging..Trust in God, Of, 114..Meanwhile, news was brought that Khorassan had been conquered; (23) whereupon Er Reshid rejoiced and bade decorate Baghdad and release all who were in the prisons, giving each of them a dinar and a dress. So Jaafer addressed himself to the decoration of the city and bade his brother El Fezl ride to the prison and clothe and release the prisoners. El Fezl did his brother's bidding and released all but the young Damascene, who abode still in the Prison of Blood, saying, "There is no power and no virtue save in God the Most High, the Sublime! Verily, we are God's and to Him we return."

Then said El Fezl to the gaoler, "Is there any prisoner left in the prison?" "No," answered he, and El Fezl was about to depart, when Nouredin called out to him from within the prison, saying, "O my lord, tarry, for there remaineth none in the prison other than I and indeed I am oppressed. This is a day of clemency and there is no disputing concerning it." El Fezl bade release him; so they set him free and he gave him a dress and a dinar. So the young man went out, bewildered and knowing not whither he should go, for that he had abidden in the prison nigh a year and indeed his condition was changed and his favour faded, and he abode walking and turning round, lest El Muradi should come upon him and cast him into another calamity..There was once a man hight Khelbes, who was a lewd fellow, a calamity, notorious for this fashion, and he had a fair wife, renowned for beauty and loveliness. A man of his townfolk fell in love with her and she also loved him. Now Khelbes was a crafty fellow and full of tricks, and there was in his neighbourhood a learned man, to whom the folk used to resort every day and he told them stories and admonished them [with moral instances]; and Khelbes was wont to be present in his assembly, for the sake of making a show before the folk..? ? ? ? "Breaker of hearts," quoth she, "I call it, for therewith I've broken many a heart among the amorous race." 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..They ate and drank and sported and made merry awhile of the day; and as they were thus engaged, up came the master of the house, with his friends, whom he had brought with him, that they might carouse together, as of wont. He saw the door opened and knocked lightly, saying to his friends, 'Have patience with me, for some of my family are come to visit me; wherefore excuse belongeth [first] to God the Most High, and then to you.' (263) So they took leave of him and went their ways, whilst he gave another light knock at the door. When the young man heard this, he changed colour and the woman said to him, 'Methinks thy servant hath returned.' 'Yes,' answered he; and she arose and opening the door to the master of the house, said to him, 'Where hast thou been? Indeed, thy master is wroth with thee.' 'O my lady,' answered he, 'I have but been about his occasions.' Then he bade fetch the youth; so they brought him before him and the viziers said, "O base of origin, out on thee! Thy term is at hand and the earth hungereth for thy body, so it may devour it." But he answered them, saying, "Death is not in your word nor in your envy; nay, it is an ordinance written upon the forehead; wherefore, if aught be written upon my forehead, needs must it come to pass, and neither endeavour nor thought-taking nor precaution will deliver me therefrom; [but it will surely happen] even as happened to King Ibrahim and his son." Quoth the king, "Who was King Ibrahim and who was his son?" And the youth said, "O king..Then said El Abbas to them, "O youths, sit by my arms and my horse till I return." But they answered, saying, "By Allah, thou prolongest discourse with that which beseemeth not of words! Make haste, or we will go with thy head, for indeed the king purposeth to slay thee and to slay thy comrade and take that which is with you." When the prince heard this, his skin quaked and he cried out at them with a cry that made them tremble. Then he sprang upon his horse and settling himself in the saddle, galloped till he came to the king's assembly, when he cried out at the top of his voice, saying ["To horse,] cavaliers!" And levelled his spear at the pavilion wherein was Zuheir. Now there were about him a thousand smiters with the sword; but El Abbas fell in upon them and dispersed them from around him, and there abode none in the tent save Zuheir and his vizier..With this the Khalif waxed wroth, and the Hashimi vein (36) started out from between his eyes and he cried out to Mesrour and said to him, "Go forth and see which of them is dead." So Mesrour went out, running, and the Khalif said to Zubeideh, "Wilt thou lay me a wager?" "Yes," answered she; "I will wager, and I say that Aboulhusn is dead." "And I," rejoined the Khalif, "wager and say that none is dead save Nuzhet el Fuad; and the stake shall be the Garden of Pleasance against thy palace and the Pavilion of Pictures." So they [agreed upon this and] abode awaiting Mesrour, till such time as he should return with news..? ? ? ? The Lord's alternatives are these, wherewith He's wont The needy wretch to ply and those in sore duress..52. Ibrahim ben el Mehdi and the Merchant's Sister dcvi. When she had made an end of her song, she wept sore, till presently sleep overcame her and she slept..When she had made an end of her song, she wept till she made the bystanders weep and the Lady Zubeideh condoled with her and said to her, "God on thee, O Sitt el Milah, sing us somewhat, so we may hearken to thee." "Harkening and obedience," answered the damsel and sang the following verses:.23. Hatim et Tal; his Generosity after Death cclxx. The king approved her speech and bestowed on her a dress of honour and gave her magnificent gifts; after which, for that his choice had fallen upon his younger son, Melik Shah, he married her with him and made him his heir apparent and caused the folk swear fealty to him. When this came to the knowledge of his brother Belehwan and he was ware that his younger brother had been preferred over him, his breast was straitened and the affair was grievous to him and envy entered into him and rancour; but he concealed this in his heart, whilst fire raged therein because of the damsel and the kingship..? ? ? ? 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..? ? ? ? Nay, at daybreak I drink of the wind-freshened wine And prostrate me (59) instead in the dawn-whitened air..Conclusion..? ? ? ? The fire of love-longing I hide; severance consumeth me, A thrall of care, for long desire to wakefulness a prey..? ? ? ? My friends have not accustomed me to rigour; for, of old, When I forsook them, they to seek accord did not disdain..So the notary went up to the lieutenant, who was among the witnesses, and said "It is well. Is she not such an one whose marriage contract we drew up in such a place?" Then he betook himself to the woman's house and cried out upon her; whereupon she brought him the [forged] contract and he took it and returned with it to the lieutenant of police. When the latter had taken cognizance [of the document and professed himself satisfied, the assessor] said [to the notary,] "Go to our lord and master, the Cadi of the Cadis, and acquaint him with that which befalleth his assessors." The notary rose to go, but the lieutenant of police feared [for himself] and was profuse in beseeching the assessor and kissing his hands, till he forgave him; whereupon the lieutenant went away in the utterest of concern and affright. On this wise the assessor ordered the case and carried out the forgery and feigned

marriage with the woman; [and thus was calamity warded off from him] by the excellence of his contrivance." (121).? ? ? ? ? The huntress of th' eyes (60) by night came to me. "Turn in peace," [Quoth I to her;] "This is no time for visiting, I ween." 82. The Ignorant Man who set up for a Schoolmaster dclxvii. When the vizier was ware that she was Arwa and heard her speech, he knew that it behoved him not to lie and that nought would avail him but truth-speaking; so he bowed [his head] to the ground and wept and said, 'Whoso doth evil, needs must he abide it, though his day be prolonged. By Allah, I am he who hath sinned and transgressed, and nought prompted me unto this but fear and overmastering desire and the affliction written upon my forehead; (118) and indeed this woman is pure and chaste and free from all fault.' When King Dadbin heard this, he buffeted his face and said to his vizier, 'God slay thee! It is thou that hast parted me and my wife and wronged me!' But Kisra the king said to him, 'God shall surely slay thee, for that thou hastenedst and lookedst not into thine affair and knewest not the guilty from the guiltless. Hadst thou wrought deliberately, the false had been made manifest to thee from the true; so where was thy judgment and thy sight?' So they dragged him away, what while he wept and spoke the words which whoso saith shall nowise be confounded, to wit, "There is no power and no virtue save in God the Most High, the Sublime!" When they came to the Tigris, one of them drew the sword upon him and El Muradi said to the swordbearer, "Smite off his head." But one of them, Ahmed by name, said, "O folk, deal gently with this poor wretch and slay him not unjustly and wickedly, for I stand in fear of God the Most High, lest He burn me with his fire." Quoth El Muradi, "A truce to this talk!" And Ahmed said, "If ye do with him aught, I will acquaint the Commander of the Faithful." "How, then, shall we do with him?" asked they; and he answered, "Let us deposit him in prison and I will be answerable to you for his provision; so shall we be quit of his blood, for indeed he is wrongfully used." So they took him up and casting him into the Prison of Blood, (13) went away. Things, The King who knew the Quintessence of, i. 239. Kings and the Vizier's Daughters, The Two, iii. 145..? ? ? ? ? Whenas my sisters dear forsake me, grieved that they Must leave their native place and far away must hie., On the morrow, he betook himself to the shop of his friend the druggist, who welcomed him and questioned him of his case and how he had fared that day. Quoth the singer, 'May God requite thee with good, O my brother! For that thou hast directed me unto easance!' And he related to him his adventure with the woman, till he came to the mention of her husband, when he said, 'And at midday came the cuckold her husband and knocked at the door. So she wrapped me in the mat, and when he had gone about his business, I came forth and we returned to what we were about.' This was grievous to the druggist and he repented of having taught him [how he should do] and misdoubted of his wife. So he said to the singer, 'And what said she to thee at thy going away?' And the other answered, 'She bade me come back to her on the morrow. So, behold, I am going to her and I came not hither but that I might acquaint thee with this, lest thy heart be occupied with me.' Then he took leave of him and went his way. As soon as the druggist was assured that he had reached the house, he cast the net over his shop (195) and made for his house, misdoubting of his wife, and knocked at the door. Now the merchant their father lay asleep in the ship, and the crying of the boys troubled him; so he rose to call out to them [and silence them] and let the purse [with the thousand dinars therein] fall among the bales of merchandise. He sought for it and finding it not, buffeted his head and seized upon the boys, saying, 'None took the purse but you. Ye were playing about the bales, so ye might steal somewhat, and there was none here but you.' Then he took a staff and laying hold of the children, fell to beating them and flogging them, whilst they wept, and the sailors came round about them and said, 'The boys of this island are all thieves and robbers.' Then, of the greatness of the merchant's wrath, he swore that, if they brought not out the purse, he would drown them in the sea; so when [by reason of their denial] his oath became binding upon him, he took the two boys and lashing them [each] to a bundle of reeds, cast them into the sea..? ? ? ? ? Thou left'st unto me, after thee, languor and carefulness; I lived a life wherein no jot of sweetness I espied.. Akil rejoiced in the coming of El Abbas and the slaughter of his enemy and all in his camp rejoiced also and cast dresses of honour upon Aamir. Moreover, Akil bade go forth to meet El Abbas, and commanded that none, great or small, freeman or slave, should tarry behind. So they did his bidding and going forth all, met El Abbas at three parasangs' distance from the camp. When they met him, they all dismounted from their horses and Akil and he embraced and clapped hands. (95) Then they returned, rejoicing in the coming of El Abbas and the slaughter of their enemy, to the camp, where tents were pitched for the new-comers and carpets spread and game killed and beasts slaughtered and royal guest-meals spread; and on this wise they abode twenty days, in the enjoyment of all delight and solace of life.. So he fell to resorting daily to the physician and committing to memory his sayings and that which he spoke of jargon, till he had gotten a great matter by heart, and all this he studied thoroughly and digested it. Then he returned to his wife and said to her, 'I have committed the physician's sayings to memory and have learned his fashion of muttering and prescribing and applying remedies (19) and have gotten by heart the names of the remedies and of all the diseases, and there abideth nought [unaccomplished] of thy commandment. What wilt thou have me do now?' Quoth she, 'Leave weaving and open thyself a physician's shop.' But he answered, 'The people of my city know me and this affair will not profit me, save in a land of strangerhood; so come, let us go out from this city and get us to a strange land and [there] live.' And she said, 'Do as thou wilt.'? ? ? ? ? Up, to our comrade's convent, that we may visit him And drink of wine more subtle than dust; (115) our trusty fere.? ? ? ? ? Exalted mayst thou be above th' empyrean heaven of joy And may God's glory greater grow and more exalted aye! ? ? ? ? ? Whenas the folk assemble for birling at the wine, Whether in morning's splendour or when night's shades descend..? ? ? ? ? Our loves are joined and cruelty at last is done away; Ay, and the cup of love-delight 'twixt us doth circulate..? ? ? ? ? Upon that day my loves my presence did depart; ? ? ? ? ? Her eye is sharper than a sword; the soul with ecstasy It takes and longing leaves behind, that nothing may assain..? ? ? ? ? Quoth Sherik, "On me be his warranty, may God assain the king!" So the Tai departed, after a term had been assigned him for his coming.. So the folk gathered together to them

and blamed the lackpenny and said to him, 'Give him the price of that which thou hast eaten.' Quoth he, 'I gave him a dirhem before I entered the shop;' and the cook said, 'Be everything I sell this day forbidden (15) to me, if he gave me so much as the name of a piece of money! By Allah, he gave me nought, but ate my food and went out and [would have] made off, without aught [said I]' 'Nay,' answered the lackpenny, 'I gave thee a dirhem,' and he reviled the cook, who returned his abuse; whereupon he dealt him a cuff and they gripped and grappled and throttled each other. When the folk saw them on this wise, they came up to them and said to them, 'What is this strife between you, and no cause for it?' 'Ay, by Allah,' replied the lackpenny, 'but there is a cause for it, and the cause hath a tail!' Whereupon, 'Yea, by Allah,' cried the cook, 'now thou mindest me of thyself and thy dirhem! Yes, he gave me a dirhem and [but] a quarter of the price is spent. Come back and take the rest of the price of thy dirhem.' For that he understood what was to do, at the mention of the tail; and I, O my brother," added Aboulhusn, "my story hath a cause, which I will tell thee." King Bekhtzeman, Story of, i. 115..Journeyman and the Girl, The, ii. 17..?STORY OF THE JOURNEYMAN AND THE GIRL..? ? ? ? ? If they could hearken to Azzeh's speech, as I, I hearken to it, They straight would humble themselves to her and prone before her fall..Tuhfet el Culoub and Er Reshid, ii. 203..77. King Kisra Anoushirwan and the Village Damsel cccclxxxix.Now it chanced that a camel-driver, belonging to Kisra the king, lost certain camels and the king threatened him, if he found them not, that he would slay him. So he set out and plunged into the deserts till he came to the place where the damsel was and seeing her standing praying, waited till she had made an end of her prayer, when he went up to her and saluted her, saying, 'Who art thou?' Quoth she, 'I am a handmaid of God.' 'What dost thou in this desolate place?' asked he, and she said, 'I serve God the Most High.' When he saw her beauty and grace, he said to her, 'Harkye! Do thou take me to husband and I will be tenderly solicitous over thee and use thee with exceeding compassion and I will further thee in obedience to God the Most High.' But she answered, saying, 'I have no need of marriage and I desire to abide here [alone] with my Lord and His service; but, if thou wouldst deal compassionately with me and further me in the obedience of God the Most High, carry me to a place where there is water and thou wilt have done me a kindness.' Therewithal Queen Es Shuhba was moved to exceeding delight and said, 'Well done, O queen of delight! None can avail to describe thee. Sing to us on the apple,' Quoth Tuhfeh, 'Hearkening and obedience.' Then she improvised and sang the following verses:..? ? ? ? ? Had we thy coming known, we would for sacrifice Have poured thee out heart's blood or blackness of the eyes;.Fourteenth Officer's Story, The, ii. 183..5. Nouredin Ali of Cairo and his Son Bedreddin Hassan xx.Fourth Officer's Story, The, ii. 142..? ? ? ? ? To Baghdad upon a matter of all moment do I fare, For the love of one whose beauties have my reason led astray..Tither, The Unjust King and the, i. 273..Merchant and the King, The Old Woman, the, i. 265..? ? ? ? ? For 'twixt the closing of an eye and th'opening thereof, God hath it in His power to change a case from foul to fair..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 cad 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).?STORY OF KHELLES AND HIS WIFE AND THE LEARNED MAN..?THE SIXTEENTH OFFICER'S STORY..Then he carried him to his house and stripping him of his clothes, clad him in rags; after which he called an old woman, who was his stewardess, and said to her. 'Take this youth and clap on his neck this iron chain and go round about with him in all the thoroughfares of the city; and when thou hast made an end of this, go up with him to the palace of the king.' And he said to the youth, 'In whatsoever place thou seest the damsel, speak not a syllable, but acquaint me with her place and thou shall owe her deliverance to none but me.' The youth thanked him and went with the old woman on such wise as the chamberlain bade him. She fared on with him till they entered the city [and made the round thereof]; after which she went up to the palace of the king and fell to saying, 'O people of affluence, look on a youth whom the devils take twice in the day and pray for preservation from [a like] affliction!' And she ceased not to go round about with him till she came to the eastern wing (189) of the palace, whereupon the slave-girls came out to look upon him and when they saw him they were amazed at his beauty and grace and wept for him..? ? ? ? ? b. Story of the Chief of the Boulac Police cccxliv.? ? ? ? ? My place is the place of the fillet and pearls And the fair are most featly with jasmine bedight..Poets, The Khalif Omar ben Abdulaziz and the, i. 45.."Out on thee!" exclaimed the king. "How great is thy craft and thy talk! Tell me, what was their story." And the youth said, "O king..Presently, her brothers returned, whereupon the old man acquainted them with the whole case and said to them, "O my sons, know that your sister purposed not aught but good, and if ye slay this man, ye will earn abiding reproach and ye will wrong him, ay, and wrong yourselves and your sister, to boot; for indeed there appeareth no cause [of offence] such as calleth for slaughter, and it may not be denied that this incident is a thing the like whereof may well betide and that he may well have been baffled by the like of this chance." Then he turned to me and questioned me of my lineage; so I set forth to him my genealogy and he said, "A man of equal rank, honourable [and] understanding." And he offered me [his daughter in] marriage. I consented to him of this and marrying her, took up my abode with him and God the Most High hath opened on me the gates of weal and fortune, so that I am become the most abounding in substance of the folk of the tribe; and He hath stablished me in that which He hath given me of His bounties.'.Now the late king had left a wife and a daughter, and the people would fain have married the latter to the new king, to the intent that the kingship might not pass out of the old royal family. So they proposed to him that he should take her to wife, and he promised them this, but put them off from him, (64) of his respect for the covenant he had made with his former wife, to wit, that he would take none other to wife than herself. Then he betook himself to fasting by day and standing up by night [to pray], giving alms galore and beseeching God (extolled be His perfection and exalted be He!) to reunite him with his children and his wife, the daughter of his father's brother..Fair fall the

maid whose loosened locks her cheeks do overcloud! iii. 191..I blessed him and thanked him and abode with him in all honour and consideration, till, after a little, the merchants came, even as he had said, and bought and sold and bartered; and when they were about to depart, my master came to me and said, 'The merchants are about to depart; arise, that thou mayst go with them to thy country.' So I betook myself to the folk, and behold, they had bought great store of elephants' bones and bound up their loads and embarked in the ship; and my master took passage for me with them and paid my hire and all that was chargeable upon me. (220) Moreover, he gave me great store of goods and we set sail and passed from island to island, till we traversed the sea and arrived at the port of our destination; whereupon the merchants brought out their goods and sold; and I also brought out that which was with me and sold it at a good profit..96. Adi ben Zeid and the Princess Hind ccccv.Man who was lavish of House and Victual to One whom he knew not, The, i 293..102. The Apples of Paradise ccccxii.??? Wind of the East, if thou pass by the land where my loved ones dwell, I pray, The fullest of greetings bear to them from me, their lover, and say. When the night darkened on her, she called him to mind and her heart clave to him and sleep visited her not; and on this wise she abode days and nights, till she sickened and abstained from food. So her lord went in to her and said to her, "O Sitt el Milah, how findest thou thyself?" "O my lord," answered she, "I am dead without recourse and I beseech thee to bring me my shroud, so I may look on it before my death." Therewithal he went out from her, sore concerned for her, and betook himself to a friend of his, a draper, who had been present on the day when the damsel was cried [for sale]. Quoth his friend to him, "Why do I see thee troubled?" And he answered, "Sitt el Milah is at the point of death and these three days she hath neither eaten nor drunken. I questioned her to-day of her case and she said, 'O my lord, buy me a shroud, so I may look on it before my death.'" Quoth the draper, "Methinks nought ails her but that she is enamoured of the young Damascene and I counsel thee to mention his name to her and avouch to her that he hath foregathered with thee on her account and is desirous of coming to thy house, so he may hear somewhat of her singing. If she say, 'I reckon not of him, for there is that to do with me which distracteth me from the Damascene and from other than he,' know that she saith sooth concerning her sickness; but, if she say to thee other than this, acquaint me therewith."??? I see you like unto mankind in favour and in form; But oxen, (37) verily, ye are in fashion and in deed..At this the accursed Iblis was moved to delight and put his finger to his arse, whilst Meimoun danced and said, 'O Tuhfet es Sudour, soften the mode; (201) for, as delight, entereth into my heart, it bewildereth my vital spirits.' So she took the lute and changing the mode, played a third air; then she returned to the first and sang the following verses:..Meanwhile, the boy [grew up and] abode with the people of the village, and when God willed the accomplishment of His ordinance, the which endeavour availeth not to avert, he went forth with a company of the villagers, to stop the way. The folk complained of them to the king, who sallied out with a company of his men and surrounded the highwaymen and the boy with them, whereupon the latter drew forth an arrow and launched it at them, and it smote the king in his vitals and wounded him. So they carried him to his house, after they had laid hands upon the youth and his companions and brought them before the king, saying, 'What biddest thou that we do with them?' Quoth he, 'I am presently in concern for myself; so bring me the astrologers.' Accordingly, they brought them before him and He said to them, 'Ye told me that my death should be by slaying at the hand of my son: how, then, befalleth it that I have gotten my death-wound on this wise of yonder thieves?' The astrologers marvelled and said to him, 'O king, it is not impossible to the lore of the stars, together with the fore-ordinance of God, that he who hath smitten thee should be thy son.'??? The absent ones' harbinger came us unto With tidings of those who (129) had caused us to rue..Meanwhile, King Azadbekht and his wife stayed not in their flight till they came to [the court of] the King of Fars, (97) whose name was Kutrou. (98) When they presented themselves to him, he entreated them with honour and entertained them handsomely, and Azadbekht told him his story, first and last. So he gave him a great army and wealth galore and he abode with him some days, till he was rested, when he made ready with his host and setting out for his own dominions, waged war upon Isfehnd and falling in upon the capital, defeated the rebel vizier and slew him. Then he entered the city and sat down on the throne of his kingship; and whenas he was rested and the kingdom was grown peaceful for him, he despatched messengers to the mountain aforesaid in quest of the child; but they returned and informed the king that they had not found him..??? Yea, in the night the thought of you still slays me; Hidden are my traces from the wise men's sight,??? For indeed I am mated with longing love in public and privily, Nor ever my heart, alas I will cease from mourning, will I or nill..Had we thy coming known, we would for sacrifice, i. 13..?STORY OF THE LACKPENNY AND THE COOK..As for the governor, he wasted all that was with him and returned to the city, where he saw the youth and excused himself to him. Then he questioned him of what had befallen him and he told him, whereat he marvelled and returned to companionship with him; but the youth ceased to have regard for him and gave him not stipends, as of his [former] wont, neither discovered to him aught of his secrets. When the governor saw that there was no profit for him with the young Khorassani, he returned to the king, the ravisher of the damsel, and told him what the chamberlain had done and counselled him to slay the latter and incited him to recover the damsel, [promising] to give his friend to drink of poison and return. So the king sent for the chamberlain and upbraided him; whereupon he fell upon him and slew him and the king's servants fell upon the chamberlain and slew him..??? I am a man in whom good faith's a natural attribute; The deeds of every upright man should with his speech agree..95. Abou Suweid and the Handsome Old Woman dclxxxvii.King Shehriyar marvelled [at this story (146)] and said "By Allah, verily, injustice slayeth its folk!" (147) And he was edified by that wherewith Shehrzad bespoke him and sought help of God the Most High. Then said he to her, "Tell me another of thy stories, O Shehrzad; let it be a pleasant one and this shall be the completion of the story-telling." "With all my heart," answered Shehrzad. "It hath reached me, O august King, that a man once said to his fellows, 'I will set forth to you a means (148) of security (149) against vexation. (150) A friend of mine once related to

me and said, "We attained [whiles] to security (151) against vexation, (152)and the origin of it was other than this; to wit, it was as follows. (153).? ? ? ? b. The Story of Janshah cccxcix. Then the prince's mother bade fetch the five slave-girls to that assembly; whereupon they came and the ten damsels foregathered. The queen seated five of them on her son's right hand and other five on his left and the folk assembled about them. Then she bade the five who had remained with her speak forth somewhat of verse, so they might entertain therewith the assembly and that El Abbas might rejoice therein. Now she had clad them in the richest of raiment and adorned them with trinkets and ornaments and wroughten work of gold and silver and collars of gold, set with pearls and jewels. So they came forward, with harps and lutes and psalteries and recorders and other instruments of music before them, and one of them, a damsel who came from the land of China and whose name was Baoutheh, advanced and tightened the strings of her lute. Then she cried out from the top of her head (127) and improvising, sang the following verses: Then said he to Arwa, "What wilt thou that I do with them?" And she answered, saying, "Accomplish on them the ordinance of God the Most High; (119) the slayer shall be slain and the transgressor transgressed against, even as he transgressed against us; yea, and the well-doer, good shall be done unto him, even as he did unto us." So she gave [her officers] commandment concerning Dadbin and they smote him on the head with a mace and slew him, and she said, "This is for the slaughter of my father." Then she bade set the vizier on a beast [and carry him] to the desert whither he had caused carry her [and leave him there without victual or water]; and she said to him, "An thou be guilty, thou shalt abide [the punishment of] thy guilt and perish of hunger and thirst in the desert; but, if there be no guilt in thee, thou shalt be delivered, even as I was delivered." .153. Julnar of the Sea and her Son King Bedr Basim of Persia iccxxxviii. ? ? ? ? Favour or flout me, still my soul shall be Thy ransom, in contentment or despite.

[American Made Who Killed Barry Seal? Pablo Escobar or George Hw Bush](#)

[The Child](#)

[The Mill Mystery](#)

[Jack OJudgment](#)

[I Richard Plantagenet an Epic Novel of Richard III Complete Edition](#)

[Authority Selling Opening More Doors to Closing More Business](#)

[Dance of Steel](#)

[The A B C of Strawberry Culture for Farmers Village People and Small Growers A Book for Beginners](#)

[Anglais Francais Art Musique Beaute Culture Version Noir Blanc](#)

[Culture and Language Vol 1 Word-Lists](#)

[A Comic History of the United States](#)

[Our Thompson Family in Maine New Hampshire and the West](#)

[The Life Story of a Black Bear](#)

[The Works of Laurence Sterne Vol 1 of 4](#)

[Mi Acuerdo Con El Arquitecto](#)

[Milady in Brown 1905 The Year Book of Belmont College](#)

[Waiting Hours with the Hungry and Weary and Thirsty in the Wilderness](#)

[Chandler](#)

[A Summer at Brighton Vol 2 of 3 A Modern Novel](#)

[Hymns of Praise with Tunes Selected for Use in Sunday School Prayer Meeting and Home Circle](#)

[Reveille 1929 Vol 28](#)

[Five Pamphlets](#)

[The Young Doctor Vol 1 of 3 A Novel](#)

[Banking Principles and Practice Vol 5 of 5 The Foreign Division](#)

[When Charles the First Was King Vol 2 of 3](#)

[Richard F Nehrings Modern Ideas in Baking A Valuable Collection of Recipes for Baking](#)

[Life of the REV Calvin S Gerhard DD](#)

[Index Testaceorum Viventium Quoe in Collectione](#)

[Foods and Food Adulterants Vol 1 By Direction of the Commissioner of Agriculture Dairy Products](#)

[The Congregational Yearbook 1879 Issued Under the Sanction of the National Council of the Congregational Churches of the United States by Its Publishing Committee and Containing the General Statistics of Those Churches for the Last Year](#)

[Philosophical Transactions Vol 3 Researches on the Foraminifera](#)

[Two Men A Memoir](#)

[Broken Bonds Vol 2 of 3](#)

[Red Guidon Soixante Quinze Being a Complete Illustrated History of B Battery 134th Field Artillery from 1915 to 1919](#)
[The Wastrel Hoard A Drama of the Greater Love](#)
[Ione And Other Poems](#)
[Minutes of Evidence Vol 1 City Hall Dublin 2nd 3rd and 4th December 1919 Milk-Production and Milk Products Fishery](#)
[Gilberts Last Summer at Rainford and What It Taught](#)
[Sacred Allegories The Shadow of the Cross The Distant Hills The Old Mans Home The Kings Messengers](#)
[The Doctrinal System of St John Considered as Evidence for the Date of His Gospel](#)
[Clippings 1906 Vol 7](#)
[Pomologia Britannica or Figures and Descriptions of the Most Important Varieties of Fruit Cultivated in Great Britain Vol 2 of 3](#)
[Papers and Addresses of the Society of Colonial Wars in the State of Connecticut Together with Necrologies and Two Unpublished Diaries of Service in the Old French War](#)
[A Woman of Forty Vol 2 of 2 A Monograph](#)
[The Black Ship With Other Allegories and Parables](#)
[The Black Squire or a Ladys Four Wishes Vol 2 of 3 A Novel](#)
[Great Novelists Scott Thackeray Dickens Lytton](#)
[Voices of Praise Prepared with Especial Reference to the Needs of the Sunday School It Will Also Be Found Suitable for the Prayer Meeting and Other Religious Gatherings](#)
[The Armour Engineer Vol 1 The Semi-Annual Technical Publication of the Student Body of Armour Institute of Technology January 1909](#)
[The Life and Death of Jefferson Davis Ex-President of the Southern Confederacy Together with Comments of the Press Funeral Sermons Etc Etc](#)
[Notes on Colombia Taken in the Years 1822-3 With an Itinerary of the Route from Caracas to Bogota And an Appendix](#)
[Index-Digest to the Monographic Notes in the American State Reports Volumes 1 to 91](#)
[Works Dialogue with Henry George](#)
[The First George in Hanover and England Vol 1 of 2](#)
[The Pocket Anatomist Being a Complete Description of the Anatomy of the Human Body for the Use of Students](#)
[The Royal Exile or Poetical Epistles of Mary Queen of Scots During Her Captivity in England Vol 2 of 2 With Other Original Poem](#)
[Historical Letters Originally Written for and Published in the Virginia Argus Including a Brief But General View of the History of the World Civil Military and Religious from the Earliest Times to the Year of Our Lord 1811](#)
[Servia and the Servians](#)
[One Hundred Years of Masonry in the Oranges 1809 1909](#)
[Needle Craft Artistic and Practical](#)
[The Experienced Botanist or Indian Physician Being a New System of Practice Founded on Botany](#)
[Fulton Street Hymn Book For the Use of Union Prayer Meetings Sabbath Schools and Families](#)
[The Cotton Trade in England and on the Continent A Study in the Field of the Cotton Industry](#)
[The Balance of Scriptural Evidence on Trinitarianism and Unitarianism Vol 3 of 3 With the Explanations and Arguments Usually Advanced in Support of the Two Systems](#)
[Our Sunday School and How We Conduct It](#)
[Real People and Dreams A New Book of Stories and Poems](#)
[Brasenose Ale A Collection of Verses Annually Presented on Shrove Tuseday by the Butler of Brasenose College Oxford](#)
[Geometrical Drawing Vol 1 With Notes and Examples Plane and Elementary Solid](#)
[The Immortal Moment The Story of Kitty Tailleir](#)
[Taken at the Flood Vol 2 of 3 A Novel](#)
[Descriptive Souvenir of Fairmount Park Philadelphia Pennsylvania](#)
[The Later Greek and Graeco-Roman Reliefs Decorative and Architectural Sculpture in the British Museum](#)
[School Government](#)
[The Life of George Washington First President of the United States](#)
[India-Rubber Laboratory Practice](#)
[Picture Analysis of Golf Strokes A Complete Book of Instruction](#)
[The Edge of Empire](#)
[Spindles and Oars](#)
[Bolingbroke and Walpole](#)

[How to Understand the Gospels](#)

[Quips and Cranks 1901 Vol 5](#)

[New Songs of Praise and Power 1-2-3 Combined](#)

[Oxford County Histories Oxfordshire](#)

[Psychism Analysis of Things Existing Essays](#)

[Collectivism And Industrial Evolution](#)

[White Lies Vol 2 of 3 A Story](#)

[A Modern Telemachus Vol 2 of 2](#)

[Proceedings of the Joint Special Committees Appointed in 1892 by the Legislatures of Maryland and Virginia To Confer in Relation to Proper Legislation Concerning the Common Right of Fishery in the Waters of the Pocomoke and Potomac](#)

[Report on the Old Records of the India Office With Supplementary Note and Appendices](#)

[Prevocational and Industrial Arts](#)

[Appeal for the Hindu Addressed to British and Other Christian Foreigners Residing in India](#)

[New Elementary Algebra Embracing the First Principles of the Science](#)

[Judith Wynne Vol 1 of 3 A Novel](#)

[Alfred the Great Containing Chapters on His Life and Times](#)

[Two Thousand Gospel Quotations from the Bible Book of Mormon Doctrine and Covenants and Pearl of Great Price](#)

[Chicago Satans Sanctum](#)

[The Mountain Bard Consisting of Ballads and Songs Founded on Facts and Legendary Tales](#)

[A History of the Town of Dunstable Massachusetts From Its Earliest Settlement to the Year of Our Lord 1873](#)

[Three Years of Naval Warfare](#)

[Inland Massachusetts Illustrated A Concise Resume of the Natural Features and Past History of Worcester Bristol and Norfolk and Adjacent Counties Their Towns Villages and Cities Together with a Condensed Summary of Their Industrial Advantages and](#)
