

ILLINOIS YEARLY MEETING OF THE SOCIETY OF FRIENDS HELD AT CLEAR CREEK

Yea, by Allah, my longing for you ne'er waneth nor passeth away; For your like among creatures is rare and sought for in mountain and vale..58. The Lovers of the Benou Udhreh (232) dcxlvii.53. Abou Hassan es Ziyadi and the Man from Khorassan Night ccxlix. STORY OF THE THIEF AND THE WOMAN..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..35. Isaac of Mosul's Story of Khedijeh and the Khalif Mamoun dxl. As if the maid the day resplendent and her locks The night that o'er it spreads its shrouding darkness were.. nb. Story of the Old Sharper dccccxl. n. The Fourteenth Officer's Story dccccxxxix.113. Noureddin Ali and Sitt el Milah dccccclviii. The news came to the rest of the kings; so they [flew after him and] overtaking him, found him full of trouble and fear, with fire issuing from his nostrils, and said to him, 'O Sheikh Aboutawaif, what is to do?' Quoth he, 'Know that Meimoun hath carried off Tuhfeh from my palace and outraged mine honour.' When they heard this, they said, 'There is no power and no virtue but in God the Most High, the Supreme! By Allah, he hath ventured upon a grave matter and indeed he destroyeth himself and his people!' Then the Sheikh Iblis gave not over flying till he fell in with the tribes of the Jinn, and there gathered themselves together unto him much people, none may tell the tale of them save God the Most High. So they came to the Fortress of Copper and the Citadel of Lead, (238) and the people of the strongholds saw the tribes of the Jinn issuing from every steep mountain-pass and said, 'What is to do?' Then Iblis went in to King Es Shisban and acquainted him with that which had befallen, whereupon quoth he, 'May God destroy Meimoun and his folk! He thinketh to possess Tuhfeh, and she is become queen of the Jinn! But have patience till we contrive that which befitteth in the matter of Tuhfeh.' Quoth Iblis, 'And what befitteth it to do?' And Es Shisban said, *We will fall upon him and slay him and his people with the sword.! O son of Simeon, give no ear to other than my say. How bitter from the convent 'twas to part and fare away!. EL HEJJAJ AND THE THREE YOUNG MEN. (69). The Eighteenth Night of the Month.. a. Story of the Chief of the New Cairo Police dciv. a. The King and his Vizier's Wife dccccclxxx. g. The Crows and the Hawk dcxiii. When the king saw this, he cried out and his wife wept in the ship and offered to cast herself into the sea; but the Magian bade the sailors lay hands on her. So they seized her and it was but a little while ere the night darkened and the ship disappeared from the king's eyes; whereupon he swooned away for excess of weeping and lamentation and passed his night bewailing his wife and children..Midst colours, my colour excelleth in light, ii. 258. b. The Second Old Man's Story (236) iv.44. Haroun er Reshid with the Damsel and Abou Nuwas cccxxxviii. When the news reached El Aziz, he rejoiced with an exceeding joy in the coming of his son and straightway took horse, he and all his army, what while the trumpets sounded and the musicians played, that the earth quaked and Baghdad also trembled, and it was a notable day. When Mariyeh beheld all this, she repented with the uttermost of repentance of that which she had wroughten against El Abbas his due and the fires still raged in her vitals. Meanwhile, the troops (104) sallied forth of Baghdad and went out to meet those of El Abbas, who had halted in a meadow called the Green Island. When he espied the approaching host, he knew not what they were; so he strained his sight and seeing horsemen coming and troops and footmen, said to those about him, "Among yonder troops are ensigns and banners of various kinds; but, as for the great green standard that ye see, it is the standard of my father, the which is reserved [unto him and never displayed save] over his head, and [by this] I know that he himself is come out in quest of me." And he was certified of this, he and his troops..When she had made an end of her song, the Commander of the Faithful said to her, "O damsel, thou art in love." "Yes," answered she. And he said, "With whom?" Quoth she, "With my lord and my master, my love for whom is as the love of the earth for rain, or as the love of the female for the male; and indeed the love of him is mingled with my flesh and my blood and hath entered into the channels of my bones. O Commander of the Faithful, whenas I call him to mind, mine entrails are consumed, for that I have not accomplished my desire of him, and but that I fear to die, without seeing him, I would assuredly kill myself." And he said, "Art thou in my presence and bespeakest me with the like of these words? I will assuredly make thee forget thy lord." Bunducdari (El) and the Sixteen Officers of Police, El Melik ez Zahir Rukneddin Bibers, ii. 117.. When love-longing for her sweet sake I took upon myself, The railers flocked to me anon, on blame and chiding bent;. Story of King Dadbin and His Viziers..21. Omar ben Abdulaziz and the Poets cccxxxii. d. The Rich Man who gave his Fair Daughter in Marriage to the Poor Old Man dcccxcii. Most like a wand of emerald my shape it is, throw I; Amongst the fragrant flow'rets there's none with me can vie.. So arise, by your lives I conjure you, arise And come let us fare to our loved ones away..Then she turned to her father and said to him, 'Give ear unto that which I shall say to thee.' Quoth he, 'Say on;' and she said, 'Take thy troops and go to him, for that, when he heareth this, he in his turn will levy his troops and come forth to thee; whereupon do thou give him battle and prolong the fighting with him and make a show to him of weakness and giving way. Meantime, I will practise a device for winning to Tuhfeh and delivering her, what while he is occupied with you in battle; and when my messenger cometh to thee and giveth thee to know that I have gotten possession of Tuhfeh and that she is with me, do thou return upon Meimoun forthright and destroy him, him and his hosts, and take him prisoner. But, if my device succeed not with him and we avail not to deliver Tuhfeh, he will assuredly go about to slay her, without recourse, and regret for her will abide in our hearts.' Quoth

Iblis, 'This is the right counsel,' and let call among the troops to departure, whereupon an hundred thousand cavaliers, doughty men of war, joined themselves to him and set out for Meimoun's country..90. The Devout Prince cccci. Some days after this, as I stood at the door of my house, there came up to me a young man, with a chain about his neck and with him a trooper, and he said to me, "O my lord, charity for the love of God!" Quoth I, "God open!" (147) and he looked at me a long while and said, "That which thou shouldst give me would not come to the value of thy turban or thy waistcloth or what not else of thy raiment, to say nothing of the gold and the silver that was about thee." "How so?" asked I, and he said, "On such a night, when thou fellest into peril and the thieves would have stripped thee, I was with them and said to them, 'Yonder man is my lord and my master who reared me.' So was I the cause of thy deliverance and thus I saved thee from them." When I heard this, I said to him, "Stop;" and entering my house, brought him that which God the Most High made easy [to me]. (148) So he went his way. And this is my story..32. The Khalif Hisham and the Arab Youth dxxxiv. When the two young men presented themselves before him and set forth their case to him and to the folk and the king heard their speech, he knew them and his heart was like to fly for joyance in them: the tears poured from his eyes at their sight and that of his wife, and he thanked God the Most High and praised Him for that He had reunited [him with] them. Then he dismissed the folk who were present about him and bade commit the Magian and the woman and the two youths to his armoury (65) [for the night], commanding that they should keep guard over them till God caused the morning morrow, so he might assemble the cadis and the judges and assessors and judge between them, according to the Holy Law, in the presence of the four cadis. So they did his bidding and the king passed the night praying and praising God the Most High for that which He had vouchsafed him of kingship and puissance and victory over (66) him who had wronged him and thanking Him who had reunited him with his family..It chanced one night that the king sallied forth without the city and drank and the wine got the mastery of him and he became drunken. So, of the youth's fearfulness for him, he said, 'I will keep watch myself over the king this night, seeing that he deserveth this from me, for that which he hath wrought with me of kindnesses.' So he arose forthright and drawing his sword, stationed himself at the door of the king's pavilion. Now one of the royal servants saw him standing there, with the drawn sword in his hand, and he was of those who envied him his favour with the king; so he said to him, 'Why dost thou on this wise at this season and in the like of this place?' Quoth the youth, 'I am keeping watch over the king myself, in requital of his bounties to me.' Meanwhile, the youth abode expecting his governor's return, but he returned not; wherefore concern and chagrin waxed upon him, because of his mistress, and his longing for her redoubled and he was like to slay himself. She became aware of this and sent him a messenger, bidding him to her. So he went to her and she questioned him of the case; whereupon he told her what was to do of the matter of his governor, and she said to him, 'With me is longing the like of that which is with thee, and I misdoubt me thy messenger hath perished or thy father hath slain him; but I will give thee all my trinkets and my clothes, and do thou sell them and pay the rest of my price, and we will go, I and thou, to thy father.'? ? ? ? e. The Fifth Voyage of Sindbad the Sailor cclxiii. Then they all four arose, laying wagers with one another, and went forth, walking, from the palace-gate [and fared on] till they came in at the gate of the street in which Aboulhusn el Khelia dwelt. He saw them and said to his wife Nuzhet el Fuad, "Verily, all that is sticky is not a pancake and not every time cometh the jar off safe. (38) Meseemeth the old woman hath gone and told her lady and acquainted her with our case and she hath disputed with Mesrour the eunuch and they have laid wagers with one another about our death and are come to us, all four, the Khalif and the eunuch and the Lady Zubeideh and the old woman." When Nuzhet el Fuad heard this, she started up from her lying posture and said, "How shall we do?" And he said, "We will both feign ourselves dead and stretch ourselves out and hold our breath." So she hearkened unto him and they both lay down on the siesta[-carpet] and bound their feet and shut their eyes and covered themselves with the veil and held their breath..? ? ? ? If near and far thy toiling feet have trod the ways and thou Devils and Marids hast ensued nor wouldst be led aright..There was once, in the parts of Khorassan, a man of the affluent of the country, who was a merchant of the chiefest of the merchants and was blessed with two children, a son and a daughter. He was assiduous in rearing them and making fair their education, and they grew up and throve after the goodliest fashion. He used to teach the boy, who taught his sister all that he learnt, so that the girl became perfect in the knowledge of the Traditions of the Prophet and in polite letters, by means of her brother. Now the boy's name was Selim and that of the girl Selma. When they grew up and waxed, their father built them a mansion beside his own and lodged them apart therein and appointed them slave-girls and servants to tend them and assigned unto each of them pensions and allowances and all that they needed of high and low, meat and bread and wine and raiment and vessels and what not else. So Selim and Selma abode in that mansion, as they were one soul in two bodies, and they used to sleep on one couch; and rooted in each one's heart was love and affection and familiar friendship [for the other of them]..? ? ? ? t. The two Pigeons dxcvii.5. Nouredin Ali of Cairo and his Son Bedreddin Hassan xx.? ? ? ? For if "Her grave above her is levelled" it be said, Of life and its continuance no jot indeed reck I..? ? ? ? My favours I deny not all the year; Though cessation be desired, I nothing heed..? ? ? ? And if a creature in his tears could swim, as in a sea, I to do this of all that breathe were surely first and sole..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 Aboultawaif 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 Aboultaawalf,' 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. When the day departed and the evening came, the king sat in his privy chamber and summoned the vizier, who presented himself to him and he questioned him of the story. So the vizier said, "Know, O august king, that When Tuhfeh heard this, she gave a great cry, that the folk heard her and Kemeriye said, 'Relief is at hand.' Then she looked out to them and called to them, saying, 'O daughters of mine uncle, I am a lonely maid, an exile from folk and country. So, for the love of God the Most High, repeat that song!' So Kemeriye repeated it and Tuhfeh swooned away. When she came to herself, she said to Jemreh, 'By the virtue of the Apostle of God (whom may He bless and preserve!) except thou suffer me go down to them and look on them and sit with them awhile, [I swear] I will cast myself down from this palace, for that I am weary of my life and know that I am slain without recourse; wherefore I will slay myself, ere thou pass sentence upon me.' And she was instant with her in asking. Therewithal the young man was moved to delight and exclaimed, "By Allah, thou sayest well, O Sitt el Milan! Let me hear more." Then he handselled her with fifty dinars and they drank and the cups went round among them; and her seller said to her, "O Sitt el Milah, this is the season of leave-taking; so let us hear somewhat on the subject." Accordingly she struck the lute and avouching that which was in her heart, sang the following verses: My fruit is a jewel all wroughten of gold, Whose beauty amazeth all those that behold. . . . King Kisra Anoushirwan and the Village Damsel cclxxxix. And hope thou not for aught from me, who reck not with a folk To mix, who may with abjectness infect my royal line. The Apples of Paradise dclxxvi. b. The Second Voyage of Sindbad the Sailor ccliii. The Third Day. Then said the Khalif to her, 'Repeat thy playing, O Tuhfeh.' So she repeated it and he said to her, 'Well done!' Moreover, he said to Ishac, 'Thou hast indeed brought me that which is extraordinary and worth in mine eyes the empire of the earth.' Then he turned to Mesrou the eunuch and said to him, 'Carry Tuhfeh to the lodging of honour.' (189) Accordingly, she went away with Mesrou and the Khalif looked at her clothes and seeing her clad in raiment of choice, said to Ishac, 'O Ishac, whence hath she these clothes?' 'O my lord, answered he, 'these are somewhat of thy bounties and thy largesse, and they are a gift to her from me. By Allah, O Commander of the Faithful, the world, all of it, were little in comparison with her!' Then the Khalif turned to the Vizier Jaafer and said to him, 'Give Ishac fifty thousand dirhems and a dress of honour of the apparel of choice.' 'Harkening and obedience,' replied Jaafer and gave him that which the Khalif ordered him. e. King Dadbin and his Viziers cccclv. Whenas its jar was opened, the singers prostrate fell In worship of its brightness, it shone so wonder-clear. One day, there came a ship and in it a merchant from their own country, who knew them and rejoiced in them with an exceeding joy and clad them in goodly apparel. Moreover, he acquainted them with the manner of the treachery that had been practised upon them and counselled them to return to their own land, they and he with whom they had made friends, (254) assuring them that God the Most High would restore them to their former estate. So the king returned and the folk joined themselves to him and he fell upon his brother and his vizier and took them and clapped them in prison. If thou forsake us, there is none Can stand to us instead of thee. Sandhill (132) and down (133) betwixt there blooms a yellow willow-flower, (134) Pomegranate-blossoms (135) and for fruits pomegranates (136) that doth bear. To his beloved one the lover's heart's inclined; His soul's a captive slave, in sickness' hands confined. Between mine eyes and wake ye have your dwelling-place, and thus My tears flow on unceasingly, my sighs know no relent. Then they drew up the contract of marriage and the merchant said, "I desire to go in to her this night." So they carried her to him in procession that very night, and he prayed the prayer of eventide and entered the privy chamber prepared for him; but, when he lifted the veil from the face of the bride and looked, he saw a foul face and a blameworthy aspect; yea, he beheld somewhat the like whereof may God not show thee! loathly, dispensing from description, inasmuch as there were reckoned in her all legal defects. (259) So he repented, whenas repentance availed him not, and knew that the girl had cheated him. However, he lay with the bride, against his will, and abode that night sore troubled in mind, as he were in the prison of Ed Dilem. (260) Hardly had the day dawned when he arose from her and betaking himself to one of the baths, dozed there awhile, after which he made the ablution of defilement (261) and washed his clothes. Then he went out to the coffee-house and drank a cup of coffee; after which he returned to his shop and opening the door, sat down, with discomfiture and chagrin written on his face. 72. Haroun er Reshid and the three Girls cclxxxvii. God keep the days of love-delight! How dearly sweet they were! How joyous and how solaceful was life in them whilere! Behold, my loved ones all are ta'en from me away. King, The Old Woman, the Merchant and the, i. 265..130. Abulhusn ed Durraj and Abou Jaafer the Leper ccclxxxix. 64. The Vizier of Yemen and his young Brother cclxxxiv. As for the Khalif, he swooned away for laughing and said, "O Abulhusn, thou wilt never cease to be a wag and do rarities and oddities!" Quoth he, "O Commander of the Faithful, I played off this trick, for that the money was exhausted, which thou gavest me, and I was ashamed to ask of thee again. When I was single, I could never keep money; but since thou marriedst me to this damsel here, if I possessed thy wealth, I should make an end of it. So, when all that was in my hand was spent, I wrought this trick, so I might get of thee the hundred dinars and the piece of silk; and all this is an alms from our lord. But now make haste to give me the thousand dinars and quit thee of thine oath." As for Er Razi and El Merouzi, they made peace with each other and sat down to share the booty. Quoth El Merouzi, 'I will not give thee a dirhem of this money, till thou pay me my due of the money that is in thy house.' And Er Razi said 'I will not do it, nor will I subtract this from aught of my due.' So they fell out upon this and disputed with one another and each went saying to his fellow, 'I will not give thee a dirhem!' And words ran high between them and contention was prolonged. To God of all the woes I've borne I plain me, for I pine For longing and lament, and Him for

solace I entreat. ? ? ? ? By thy ransom, (109) who dwellest alone in my heart, In despair for the loss of the loved one am I. Officer's Story, The Seventh, ii. 150..Awaken, O ye sleepers all, and profit, whilst it's here, ii. 234..So they all arose and repaired to El Anca, who abode in the Mountain Caf. (248) When she saw them, she rose to them and saluted them, saying, 'O my ladies, may I not be bereaved of you!' Quoth Wekhimeh to her, 'Who is like unto thee, O Anca? Behold, Queen Es Shuhba is come to thee.' So El Anca kissed the queen's feet and lodged them in her palace; whereupon Tuhfeh came up to her and fell to kissing her and saying, 'Never saw I a goodlier than this favour.' Then she set before them somewhat of food and they ate and washed their hands; after which Tuhfeh took the lute and played excellent well; and El Anca also played, and they fell to improvising verses in turns, whilst Tuhfeh embraced El Anca every moment. Quoth Es Shuhba, 'O my sister, each kiss is worth a thousand dinars;' and Tuhfeh answered, 'Indeed, a thousand dinars were little for it.' Whereat El Anca laughed and on the morrow they took leave of her and went away to Meimoun's palace. (249). ? ? ? ? Who art thou, wretch, that thou shouldst hope to win me? With thy rhymes What wouldst of me? Thy reason, sure, with passion is forspent..A certain wealthy merchant had a fair daughter, who was as the full moon, and when she attained the age of fifteen, her father betook himself to an old man and spreading him a carpet in his sitting-chamber, gave him to eat and caroused with him. Then said he to him, 'I desire to marry thee to my daughter.' The other excused himself, because of his poverty, and said to him, 'I am not worthy of her nor am I a match for thee.' The merchant was instant with him, but he repeated his answer to him, saying, 'I will not consent to this till thou acquaint me with the reason of thy desire for me. If I find it reasonable, I will fall in with thy wish; and if not, I will not do this ever.' 11. The Hermits cxlviii. Meanwhile, he ceased not, he and his beloved, Queen Mariyeh, in the most delightful of life and the pleasantest thereof, and he was vouchsafed by her children; and indeed there befell friendship and love between them and the longer their companionship was prolonged, the more their love waxed, so that they became unable to endure from each other a single hour, save the time of his going forth to the Divan, when he would return to her in the utterest that might be of longing. And on this wise they abode in all solace and delight of life, till there came to them the Destroyer of Delights and the Sunderer of Companies. So extolled be the perfection of Him whose kingdom endureth for ever, who is never heedless neither dieth nor sleepeth! This is all that hath come down to us of their story, and so peace [be on you!]. ? ? ? ? I fear to be seen in the air, Without my consent, unaware;. Melik (El) Ez Zahir Rukneddin Bibers el Bunducdari and the Sixteen Officers of Police, ii. 117.. ? OF TRUST IN GOD. .97. Dibil el Khuzai with the Lady and Muslin ben el Welid ccccvii. ? STORY OF THE SINGER AND THE DRUGGIST. ? ? ? ? Persist not on my weakness with thy disdain nor be Treason and breach of love its troth to thee attributed;. And indeed, O my brother, the night thou camest to me and we caroused together, I and thou, it was as if the Devil came to me and troubled me that night. " And who is he, the Devil?" asked the Khalif. "He is none other than thou," answered Aboulhusn; whereat the Khalif smiled and sitting down by him, coaxed him and spoke him fair, saying, "O my brother, when I went out from thee, I forgot [to shut] the door [and left it] open, and belike Satan came in to thee." Quoth Aboulhusn, "Ask me not of that which hath betided me. What possessed thee to leave the door open, so that the Devil came in to me and there befell me with him this and that?" And he related to him all that had befallen him, from first to last, and there is no advantage in the repetition of it; what while the Khalif laughed and hid his laughter.. When the evening evened, the king summoned the vizier and required of him the [promised] story; so he said, "It is well. Know, O king, that. 82. Said ben Salim and the Barmecides cccxcii. ? ? ? ? Peace on you, people of my troth! With peace I do you greet. Said ye not truly, aforetime, that we should live and meet?. When it was eventide, the king summoned the vizier and bade him tell the [promised] story, "Harkening and obedience," answered he. "Know, O king, that. ? ? ? ? 1. The Twelfth Officer's Story dccccxxxix. ? ? ? ? ? Thus unto thee have I set forth my case; consider well My words, so thou mayst guided be aright by their intent.. ? ? ? ? ? ? ? ? ? ? aa. Story of King Sindbad and his Falcon v. When the king heard this, his mind was occupied [with the story he had heard and that which the vizier promised him], and he bade the latter depart to his own house.. So saying, she rose [and going] to a chest, took out therefrom six bags full of gold and said to me, "This is what I took from Amin el Hukm's house. So, if thou wilt, restore it; else the whole is lawfully thine; and if thou desire other than this, [thou shalt have it;] for I have wealth in plenty and I had no design in this but to marry thee." Then she arose and opening [other] chests, brought out therefrom wealth galore and I said to her, "O my sister, I have no desire for all this, nor do I covet aught but to be quit of that wherein I am." Quoth she, "I came not forth of the [Cadi's] house without [making provision for] thine acquittance." Therewithal El Abbas smiled and her verses pleased him. Then he bade the fourth damsel come forward and sing. Now she was from the land of Morocco and her name was Belekhsa. So she came forward and taking the lute and the psaltery, tightened the strings thereof and smote thereon in many modes; then returned to the first mode and improvising, sang the following verses:. 81. Mohammed el Amin and Jaafer ben el Hadi cccxcii. One day, as the prefect sat [in his house], the watchman came in to him and said, "O my lord, the Jew goeth to the house of such an one." Whereupon El Atwesh arose and went forth alone, taking with him none but myself. As he went along, he said to me, "Indeed, this [woman] is a fat piece of meat." (109) And we gave not over going till we came to the door of the house and stood there till a slave-girl came out, as if to buy them somewhat. We waited till she opened the door, whereupon, without further parley, we forced our way into the house and rushed in upon the girl, whom we found seated with the Jew in a saloon with four estrades, and cooking-pots and candles therein. When her eyes fell on the prefect, she knew him and rising to her feet, said, "Welcome and fair welcome! Great honour hath betided me by my lord's visit and indeed thou honourest my dwelling." ? ? ? ? ? Sans fault of mine, my blood and tears he shed and beggared me Of him I love, yet for himself gained nought thereby whate'er.. When King Shah Bekht heard this, he said in himself, "How like is this story to my present case with this vizier, who hath not his like!" Then he bade him depart to his own house and come

again at eventide..? ? ? ? a. Nimeh ben er Rebya and Num his Slave-girl ccxxxvii.148. The Lovers of Medina dcxcvi.? ? ? ? ? Parting hath
sundered us, below'd; indeed, I stood in dread Of this, whilst yet our happiness in union was complete..Then she drank three cups and filling the old
man other three, sang the following verses:End of Volume I.The Twenty-Second Night of the Month..101. The Adventures of Quicksilver Ali of
Cairo dclxvi.The Tenth Night of the Month..Khalif, El Mamoun El Hakim bi Amrillah, The Merchant of Cairo and the Favourite of the, iii.
171..One night, when the night was half spent, as Selim and Selma sat talking and devising with each other, they heard a noise below the house; so
they looked out from a lattice that gave upon the gate of their father's mansion and saw a man of goodly presence, whose clothes were hidden by a
wide cloak, which covered him. He came up to the gate and laying hold of the door-ring, gave a light knock; whereupon the door opened and out
came their sister, with a lighted flambeau, and after her their mother, who saluted the stranger and embraced him, saying, 'O beloved of my heart
and light of mine eyes and fruit of mine entrails, enter.' So he entered and shut the door, whilst Selim and Selma abode amazed..When her master
heard this, his reason fled for joy and he went to his friend the draper and said to him, "Thou wast right in the matter of the damsel, for that she is
enamoured of the young Damascene; so how shall I do?" Quoth the other, "Go to the bazaar and when thou seest him, salute him and say to him,
'Indeed, thy departure the other day, without accomplishing thine occasion, was grievous to me; so, if thou be still minded to buy the girl, I will
abate thee an hundred dinars of that which thou badest for her, by way of hospitable entreatment of thee and making myself agreeable to thee; for
that thou art a stranger in our land.' If he say to thee, 'I have no desire for her' and hold off from thee, know that he will not buy; in which case, let
me know, so I may contrive thee another device; and if he say to thee other than this, conceal not from me aught..? ? ? ? ? Yea, wonder-words I
read therein, my trouble that increased And caused emaciation wear my body to a shred..After that, there appeared a queen, never saw eyes a
goodlier than she nor than her attributes; she was clad in rich raiment, embroidered with pearls and jewels, and on her head was a crown set with
various kinds of pearls and jewels. About her were five hundred slave-girls, high-bosomed maids, as they were moons, screening her, right and left,
and she among them as she were the moon on the night of its full, for that she was the most of them in majesty and dignity. She gave not over
walking, till she came to Tuhfeh, whom she found gazing on her in amazement; and when the latter saw her turn to her, she rose to her, standing on
her feet, and saluted her and kissed the earth before her..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.'When God caused the morning morrow, the two armies drew out in battle array and the
troops stood looking at one another. Then came forth El Harith ibn Saad between the two lines and played with his lance and cried out and recited
the following verses:On the third day I said to myself, "Thou art mad or witless!" For I was going about in quest of a woman who knew me and I
knew her not, seeing that indeed she was veiled, [whenas I saw her]. Then I went round about the third day till the hour of afternoon prayer, and
sore was my concern and my chagrin, for I knew that there abode to me of my life but [till] the morrow, when the chief of the police would seek
me. When it was the time of sundown, I passed through one of the streets, and beheld a woman at a window. Her door was ajar and she was
clapping her hands and casting furtive glances at me, as who should say, "Come up by the door." So I went up, without suspicion, and when I
entered, she rose and clasped me to her breast I marvelled at her affair and she said to me, "I am she whom thou depositedst with Amin el Hukm."
Quoth I to her, "O my sister, I have been going round and round in quest of thee, for indeed thou hast done a deed that will be chronicled in history
and hast cast me into slaughter (100) on thine account." "Sayst thou this to me," asked she, "and thou captain of men?" And I answered, "How
should I not be troubled, seeing that I am in concern [for an affair] that I turn over and over [in my mind], more by token that I abide my day long
going about [searching for thee] and in the night I watch its stars [for wakefulness]?" Quoth she, "Nought shall betide but good, and thou shalt get
the better of him."119. The Shipwrecked Woman and her Child ccclxvi.? ? ? ? ? How many a king to me hath come, of troops and guards ensued,
And Bactrian camels brought with him, in many a laden line..One day, a day of excessive heat, as I stood at the door of my house, I saw a fair
woman approaching, and with her a slave-girl carrying a parcel. They gave not over going till they came up to me, when the woman stopped and
said to me, 'Hast thou a draught of water?' 'Yes,' answered I. 'Enter the vestibule, O my lady, so thou mayst drink.' Accordingly, she entered and I
went up into the house and fetched two mugs of earthenware, perfumed with musk (175) and full of cold water. She took one of them and
discovered her face, [that she might drink]; whereupon I saw that she was as the shining sun or the rising moon and said to her, 'O my lady, wilt
thou not come up into the house, so thou mayst rest thyself till the air grow cool and after go away to thine own place?' Quoth she, 'Is there none
with thee?' 'Indeed,' answered I, 'I am a [stranger] and a bachelor and have none belonging to me, nor is there a living soul in the house.' And she
said, 'An thou be a stranger, thou art he in quest of whom I was going about.'Nor," added the vizier, "is this, O king of the age, more extraordinary
or stranger than the story of the king and his chamberlain's wife; nay, the latter is rarer than this and more delightful."144. The Lovers of the
Benou Udhreh dclxxxviii.? ? ? ? ? Yea, so but Selma in the dust my bedfellow may prove, Fair fall it thee! In heaven or hell I reckon not if it be..? ? ?
? ? Crude amber (158) in its native land unheeded goes, but, when It comes abroad, upon the necks to raise it men delight..? ? ? ? ? s. The House

with the Belvedere dccccxcv. Now the dancing of Iblis pleased Queen Es Shuhba and she said to him, 'By Allah, this is a goodly dancing!' He thanked her for this and said to Tuhfeh, 'O Tuhfeh, there is not on the face of the earth a skilfuller than Ishac en Nedim; but thou art more skilful than he. Indeed, I have been present with him many a time and have shown him passages (234) on the lute, and there have betided me such and such things with him. (235) Indeed, the story of my dealings with him is a long one and this is no time to repeat it; but now I would fain show thee a passage on the lute, whereby thou shall be exalted over all the folk.' Quoth she to him, 'Do what seemeth good to thee.' So he took the lute and played thereon on wondrous wise, with rare divisions and extraordinary modulations, and showed her a passage she knew not; and this was liefer to her than all that she had gotten. Then she took the lute from him and playing thereon, [sang and] presently returned to the passage that he had shown her; and he said, 'By Allah, thou singest better than I!' As for Tuhfeh, it was made manifest to her that her former usance (236) was all of it wrong and that what she had learnt from the Sheikh Aboutawaif Iblis was the origin and foundation [of all perfection] in the art. So she rejoiced in that which she had gotten of [new skill in] touching the lute far more than in all that had fallen to her lot of wealth and raiment and kissed the Sheikh's hand..? ? ? ? b. The Cook's Story (238) cxxi. Credulous Husband, The, i. 270..? ? ? ? ? ? ? ? ? ? ea. Story of the Barber's First Brother xxxi. Presently, the princess turned to her maid and bade her fetch them somewhat of food and sweetmeats and dessert and fruits. So Shefikeh brought what she desired and they ate and drank [and abode on this wise] without lewdness, till the night departed and the day came. Then said El Abbas, "Indeed, the day is come. Shall I go to my father and bid him go to thy father and seek thee of him in marriage for me, in accordance with the Book of God the Most High and the Institutes of His Apostle (whom may He bless and keep!) so we may not enter into transgression?" And Mariyeh answered, saying, "By Allah, it is well counselled of thee!" So he went away to his lodging and nought befell between them; and when the day lightened, she improvised and recited the following verses:

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