

ND IN CONTAINERS INTERRELATIONS BETWEEN TRANSIT TEMPERATURES BIPH

Then they went on a little, and thieves met them and despoiling them of that which remained with them, stripped them of their raiment and took the children from them; whereupon the woman wept and said to her husband, 'O man, put away from thee this folly and arise, let us follow the thieves, so haply they may have compassion on us and restore the children to us.' 'O woman,' answered he, 'have patience, for he who doth evil shall be requited with evil and his wickedness shall revert upon him. Were I to follow them, most like one of them would take his sword and smite off my head and slay me; but have patience, for the issue of patience is praised.' Then they fared on till they drew near a village in the land of Kirman, and by it a river of water. So he said to his wife, 'Abide thou here, whilst I enter the village and look us out a place wherein we may take up our lodging.' And he left her by the water and entered the village..? ? ? ? Woe's me for one who burns for love and longing pain! Alas for the regrets my heart that rend and tear!.⁷⁷ King Kisra Anoushirwan and the Village Damsel cclxxxix. Presently, Jesus, son of Mary (on whom be peace!) passed by and seeing this, besought God the Most High for tidings of their case; so He told him what had betided them, whereat great was his wonderment and he related to his disciples what he had seen. Quoth one of them, 'O Spirit of God, (251) nought resembleth this but my own story.' 'How so?' asked Jesus, and the other said, 'When the king heard this, he said, 'This proof sufficeth me,' and rising forthright in the night, let bring the youth and the eunuch. Then he examined the former's throat with a candle and saw [the scar where] it [had been] cut from ear to ear, and indeed the place had healed up and it was like unto a stretched-out thread. Therewithal the king fell down prostrate to God, [in thanksgiving to Him] for that He had delivered the prince from all these perils and from the stresses that he had undergone, and rejoiced with an exceeding joy for that he had wrought deliberately and had not made haste to slay him, in which case sore repentance had betided him. As for the youth," continued the young treasurer, "he was not saved but because his term was deferred, and on like wise, O king, is it with me; I too have a deferred term, which I shall attain, and a period which I shall accomplish, and I trust in God the Most High that He will give me the victory over these wicked viziers." So the man returned to his lodging and going in to his slave-girl, said to her, "O Sitt el Milah, I went out on thine occasion and there met me the young man of Damascus, and he saluted me and saluteth thee. Indeed, he seeketh to win thy favour and would fain be a guest in our dwelling, so thou mayst let him hear somewhat of thy singing." When she heard speak of the young Damascene, she gave a sob, that her soul was like to depart her body, and answered, saying, "He knoweth my plight and is ware that these three days past I have eaten not nor drunken, and I beseech thee, O my lord, by the Great God, to accomplish the stranger his due and bring him to my lodging and make excuse to him for me." .103. The Loves of Abou Isa and Curret el Ain cccxiv. Sindbad the Sailor, The Sixth Voyage of, iii. 203. 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. Officer's Story, The Seventh, ii. 150. Man who was lavish of House and Victual to One whom he knew not, The, i 293. When Jaafer saw him, his reason was like to depart for shame and he knew that the chamberlain had been deceived by the likeness of the name; and Abdulmelik also perceived how the case stood and confusion was manifest to him in Jaafer's face. So he put on a cheerful favour and said, "No harm be upon you! (149) Bring us of these dyed clothes." So they brought him a dyed gown (150) and he put it on and sat discoursing cheerily with Jaafer and jesting with him. Then said he, "Give us to drink of your wine." So they poured him out a pint and he said, "Be ye indulgent with us, for we have no wont of this." Then he chatted and jested with them till Jaafer's breast dilated and his constraint ceased from him and his shamefastness, and he rejoiced in this with an exceeding joy and said to Abdulmelik, "What is thine errand?" Quoth the other, "I come (may God amend thee!) on three occasions, whereof I would have thee bespeak the Khalif; to wit, firstly, I have on me a debt to the amount of a thousand thousand dirhems, (151) which I would have discharged; secondly, I desire for my son the office of governor of a province, whereby his rank may be raised; and thirdly, I would fain have thee marry him to a daughter of the Khalif, for that she is his cousin and he is a match for her." And Jaafer said, "God accomplished! unto thee these three occasions. As for the money, it shall presently be carried to thy house; as for the government, I make thy son viceroy of Egypt; and as for the marriage, I give him to wife such an one, the daughter of our Lord the Commander of the Faithful, at a dowry of such and such a sum. So depart in the assurance of God the Most High." Benou Tai, En Numan and the Arab of the, i. 203..? ? ? ? f. King Bekhtzeman cccclxi. So he carried her to a place wherein was running water and setting her down on the ground, left her and went away, marvelling at her. After he left her, he found his camels, by her blessing, and when he returned, King Kisra asked him, 'Hast thou found the camels?' ['Yes,' answered he] and acquainted him with the affair of the damsel and set out to him her beauty and grace; whereupon the king's heart clave to her and he mounted with a few men and betook himself to that place, where he found the damsel and was amazed at her, for that he saw her overpassing the description wherewith the camel-driver had described her to him. So he accosted her and said to her, 'I am King Kisra, greatest of the kings. Wilt thou not have me to husband?' Quoth she, 'What wilt thou do with me, O king, and I a woman abandoned in the desert?'

And he answered, saying, 'Needs must this be, and if thou wilt not consent to me, I will take up my sojourn here and devote myself to God's service and thine and worship Him with thee.' Thief and the Woman, The, i. 278. 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..15. Ghanim ben Eyoub the Slave of Love cccxxxii.158. Ali Nouredin and the Frank King's Daughter dcccclxiii.?? ? ? ? But deemed yourself secure from every changing chance Nor recked the ebb and flow of Fortune's treacherous tide..Officer's Story, The Sixteenth, ii. 193..? ? ? ? ? All charms, indeed, thou dost comprise; so who shall vie with thee And who shall blame me if for love of such a fair I'm sped?.8. Ghanim ben Eyoub the Slave of Love xxxix.16. Uns el Wujoud and the Vizier's Daughter Rose- in-bud cccxli.?? ? ? ? b. The Merchant and his Sons ccccxliv.53. King Kelyaad (231) of Hind and his Vizier Shimas dcix.Now he feared [to return to the pot then and there], lest the idiot should follow him to the place and find nothing and so his plan be marred. So he said to him, 'O Ajlan, (265) I would have thee come to my lodging and eat bread with me." So the idiot went with him to his lodging and he seated him there and going to the market, sold somewhat of his clothes and pawned somewhat from his house and bought dainty food. Then he betook himself to the ruin and replacing the money in the pot, buried it again; after which he returned to his lodging and gave the idiot to eat and drink, and they went out together. The sharper went away and hid himself, lest the idiot should see him, whilst the latter repaired to his hiding- place and took the pot.?? ? ? ? Wherefore, O stranger, dare thou not approach me with desire, Lest ruin quick and pitiless thy hardihood requite..Thirteenth Officer's Story, The, ii. 181..? ? ? ? ? Quoth he, what while from out his hair the morning glimmered white, "This, this is life indeed, except, alas! it doth not stay."How long will ye admonished be, without avail or heed? iii. 40..? ? ? ? ? f. The Unjust King and the Pilgrim Prince dcxii.Now the treasures aforetime had been in the viziers' hand, so they might do with them what they would, and when they came under the youth's hand, that of the viziers was straitened from them, and the youth became dearer to the king than a son and he could not brook to be separated from him. When the viziers saw this, they were jealous of him and envied him and cast about for a device against him whereby they might oust him from the king's favour, but found no opportunity. At last, when came the destined hour, (101) it chanced that the youth one day drank wine and became drunken and wandered from his wits; so he fell to going round about within the palace of the king and fate led him to the lodging of the women, in which there was a little sleeping-chamber, where the king lay with his wife. Thither came the youth and entering the chamber, found there a couch spread, to wit, a sleeping place, and a candle burning. So he cast himself on the couch, marvelling at the paintings that were in the chamber, and slept and slumbered heavily till eventide, when there came a slave-girl, bringing with her all the dessert, eatables and drinkables, that she was wont to make ready for the king and his wife, and seeing the youth lying on his back, (and none knowing of his case and he in his drunkenness unknowing where he was,) thought that he was the king asleep on his bed; so she set the censuring-vessel and laid the essences by the couch, then shut the door and went away..? ? ? ? ? And unto Irak fared, my way to thee to make, And crossed the stony wastes 'i' the darkness of the night..She abode awaiting him thus till the end of the month, but discovered no tidings of him neither happened upon aught of his trace; wherefore she was troubled with an exceeding perturbation and despatching her servants hither and thither in quest of him, abode in the sorest that might be of grief and concern. When it was the beginning of the new month, she arose in the morning and bidding cry him throughout the city, sat to receive visits of condolence, nor was there any in the city but betook himself to her, to condole with her; and they were all concerned for her, nothing doubting but she was a man..Then Iblis took the cup and signed to Tuhfeh to sing; and she said, 'Hearkening and obedience.' So she took the lute and tuning it, sang the following verses:..? ? ? ? ? "How call'st thou this thy dress?" quoth we, and she replied A word wherein the wise a lesson well might trace;.The drums of glad tidings beat and they entered in the utmost of worship and magnificence. Moreover, the tribes heard of them and the people of the towns and brought them the richest of presents and the costliest of rarities and the prince's mother rejoiced with an exceeding joy. Then they slaughtered beasts and made mighty bride-feasts to the people and kindled fires, that it might be visible afar to townsman [and Bedouin] that this was the house of the guest-meal and the wedding, festival, to the intent that, if any passed them by, [without partaking of their hospitality], it should be of his own fault (126) So the folk came to them from all parts and quarters and on this wise they abode days and months..On this wise she abode a great while and indeed yearning for him came nigh to slay her; so she stood and watched for him one day at the door of her chamber and straining him to her bosom, kissed him on the cheek and breast. At this moment, out came the master of the king's household and seeing her embracing the youth, abode amazed. Then he asked to whom that chamber belonged and was answered, 'To Shah Khatoun, wife of the king,' whereupon he turned back, trembling as [one smitten by] a thunderbolt. The king saw him quaking and said to him, 'Out on thee! what is the matter?' 'O king,' answered he, 'what matter is graver than that which I see?' 'What seest thou?' asked the king and the officer said, 'I see that yonder youth, who came with the eunuch, he brought not with him but on account of Shah Khatoun; for that I passed but now by her chamber door, and she was standing, watching; [and when the youth came up,] she rose to him and clipped him and kissed him on his cheek.'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..Bunducdari (El) and the Sixteen Officers of Police, El Melik ez Zahir Rukneddin Bibers, ii. 117..? ? ? ? Then get thee gone nor covet that which thou shall ne'er obtain; So shall it be, although the time seem near and the event..Khelbes and his Wife and the Learned Man, i. 301..?OF CLEMENCY..The absent ones' harbinger came us unto, iii. 153..When the king heard this, his wrath subsided and he said, "Carry him back to the prison till the morrow, so we may look into his affair.".22. El Hejjaj and the three Young Mem cccxxxiv.? ? ? ? Of patience, thy whilom endearments again, That I never to any divulged, nor deny.? ? ? ? Make drink your usance in my company And flout the time that languishing doth go..? ? ? ? Our loves are joined and cruelty at last is done away; Ay, and the cup of love-delight 'twixt us doth circulate..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:..? ? ? ? d. The Fourth Voyage of Sindbad the Sailor.? ? ? ? ? They have departed; but the steeds yet full of them remain: Yea, they have left me, but my heart of them doth not complain..21. Kemerezzeman and Budour clxx.So Es Shisban drank off the cup in his turn and said, 'Well done, O desire of hearts!' And he bestowed on her that which was upon him, to wit, a dress of cloth-of-pearl, fringed with great pearls and rubies and broidered with precious stones, and a tray wherein were fifty thousand dinars. Then Meimoun the Sworder took the cup and fell to gazing intently upon Tuhfeh. Now there was in his hand a pomegranate-flower and he said to her, 'Sing upon this pomegranate-flower, O queen of men and Jinn; for indeed thou hast dominion over all hearts.' Quoth she, 'Harkening and obedience;' and she improvised and sang the following verses:..? ? ? ? ? And all the desert spaces devour, whilst to my rede, Or if in sport or earnest, (93) still Aamir giveth ear..Sherik ben Amrou, what device avails the hand of death to stay? i. 204..Foul-favoured Man and his Fair Wife, The, ii. 61..? ? ? ? So I stretch out my root neath the flood And my branches turn back to it there..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..The Twenty-Third Night of the Month..'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."..Vizier, The King of Hind and his, ii. 105..? ? ? ? u. The Two Sharpers who cheated each his Fellow dccccxi."There was once a king named Bihkerd aed he had wealth galore and many troops; but his deeds were evil and he would punish for a slight offence and never forgave. He went forth one day to hunt and one of his servants shot an arrow, which lit on the king's ear and cut it off. Quoth Bihkerd, 'Who shot that arrow?' So the guards brought him in haste the offender, whose name was Yetrou, and he of his fear fell down on the ground in a swoon. Then said the king, 'Put him to death;' but Yetrou said, 'O King, this that hath befallen was not of my choice nor of my knowledge; so do thou pardon me, in the hour of thy power over me, for that clemency is of the goodliest of things and belike it shall be [in this world] a provision and a good work [for which thou shall be requited] one of these days, and a treasure [laid up to thine account] with God in the world to come. Pardon me, therefore, and fend off evil from me, so shall God fend off from thee evil the like thereof.' When the king heard this, it pleased him and he pardoned the servant, albeit he had never before pardoned any..When the poor man heard the merchant's story, he became desirous of marrying his daughter. So he took her to wife and was vouchsafed of her exceeding love. Nor," added the vizier, "is this story more extraordinary than that of the rich man and his wasteful heir."..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?'. When Tuhfeh heard this, it was grievous to her and she wept sore; whereupon quoth the head to her, 'The relief of God the Most High is near at hand; but now let me hear somewhat of thy speech.' So she took the lute and sang three songs, weeping the while. 'By Allah,' said the head, 'thou hast been bountiful to me, may God be with thee!' Then it disappeared and the season of sundown came. So she arose [and betook herself] to her place [in the hall]; whereupon the candles rose up from under the earth and kindled themselves. Then the kings of the Jinn appeared and saluted her and kissed her hands and she saluted them. Presently, up came Kemeriyeh and her three sisters and saluted Tuhfeh and sat down; whereupon the tables were brought and they ate. Then the tables were removed and there came the wine-tray and the drinking-service. So Tuhfeh took the lute and one of the three queens filled the cup and signed to Tuhfeh [to sing]. Now she had in her hand a violet; so Tuhfeh sang the following verses: To return to El Abbas, when he alighted from his charger, he put off his harness of war and rested awhile; after which he brought out a shirt of Venetian silk and a gown of green damask and donning them, covered himself with a turban of Damietta stuff and girt his middle with a handkerchief. Then he went out a-walking in the thoroughfares of Baghdad and fared on till he came to the bazaar of the merchants. There he found a merchant, with chess before him; so he stood watching him and presently the other looked up at him and said to him, "O youth, what wilt thou stake upon the game?" And he answered, "Be it thine to decide." "Then be it a hundred dinars," said the merchant, and El Abbas consented to him, whereupon quoth he, "O youth, produce the money, so the game may be fairly stablished." So El Abbas brought out a satin purse, wherein were a thousand dinars, and laid down an hundred dinars therefrom on the edge of the carpet, whilst the merchant did the like, and indeed his reason fled for joy, whenas he saw the gold in El Abbas his possession..76. The Khalif El Hakim and the Merchant cclxxxix. One day, Ishac let bring all who were with him of slave-girls from the house of instruction and carried them up to Er Reshid's palace, leaving none in his house save Tuhfeh and a cookmaid; for that he bethought him not of Tuhfeh, nor did she occur to his mind, and none of the damsels remembered him of her. When she saw that the house was empty of the slave-girls, she took the lute (now she was unique in her time in smiting upon the lute, nor had she her like in the world, no, not Ishac himself, nor any other) and sang thereto the following verses: SINDBAD THE SAILOR AND HINDBAD THE PORTER..TABLE OF CONTENTS OF THE CALCUTTA (1839-42). Then said he to them one day, 'There was with us bread and the locusts ate it; so we put in its place a stone, a cubit long and the like broad, and the locusts came and gnawed away the stone, because of the smell of the bread.' Quoth one of his friends (and it was he who had given him the lie concerning the dog and the bread and milk), 'Marvel not at this, for mice do more than that.' And he said, 'Go to your houses. In the days of my poverty, I was a liar [when I told you] of the dog's climbing upon the shelf and eating the bread and spoiling the milk; and to-day, for that I am rich again, I say sooth [when I tell you] that locusts devoured a stone a cubit long and a cubit broad.' They were confounded at his speech and departed from him; and the youth's good flourished and his case was amended. (227) Nor," added the vizier, "is this stranger or more extraordinary than the story of the king's son who fell in love with the picture." So she did this and fair fortune aided her and the Divine favour was vouchsafed unto her and she discovered her intent to her father, who forbade her therefrom, fearing her slaughter. However, she repeated her speech to him a second and a third time, but he consented not. Then he cited unto her a parable, that should deter her, and she cited him a parable in answer to his, and the talk was prolonged between them and the adducing of instances, till her father saw that he availed not to turn her from her purpose and she said to him, 'Needs must I marry the king, so haply I may be a sacrifice for the children of the Muslims; either I shall turn him from this his heresy or I shall die.' When the vizier despaired of dissuading her, he went up to the king and acquainted him with the case, saying, 'I have a daughter and she desireth to give herself to the king.' Quoth the king, 'How can thy soul consent unto this, seeing that thou knowest I lie but one night with a girl and when I arise on the morrow, I put her to death, and it is thou who slayest her, and thou hast done this again and again?' 'Know, O king,' answered the vizier, 'that I have set forth all this to her, yet consented she not unto aught, but needs must she have thy company and still chooseth to come to thee and present herself before thee, notwithstanding that I have cited to her the sayings of the sages; but she hath answered me to the contrary thereof with more than that which I said to her.' And the king said, 'Bring her to me this night and to-morrow morning come thou and take her and put her to death; and by Allah, an thou slay her not, I will slay thee and her also!'.? ? ? ? How many a victim of the pangs of love-liking hath died! Tired is my patience, but of blame my censors never tire..? ? ? ? Hence on the morrow forth I fare and leave your land behind; So take your leave of us nor fear mishap or ill event..? ? ? ? Beauty her appanage is grown in its entirety, And for this cause all hearts must bow to her arbitrament..Fair fall the maid whose loosened locks her cheeks do overcloud! iii. 191..69. Musab ben ez Zubeir and Aaisheh his Wife cclxxxvi.' Twere fitter and better my loves that I leave, For, if the eye see not, the heart will not grieve..? ? ? ? My watering lips, that cull the rose of thy soft cheek, declare My basil, (131) lily mine, to be the myrtles of thy hair..It is related that Ibn es Semmak (162) went in one day to Er Reshid and the Khalif, being athirst, called for drink. So his cup was brought him, and when he took it, Ibn es Semmak said to him, "Softly, O Commander of the Faithful! If thou wert denied this draught, with what wouldst thou buy it?" "With the half of my kingdom," answered the Khalif; and Ibn es Semmak said, "Drink and God prosper it to thee!" Then, when he had drunken, he said to him, "If thou wert denied the going forth of the draught from thy body, with what wouldst thou buy its issue?" "With the whole of my kingdom," answered Er Reshid: and Ibn es Semmak said, "O Commander of the Faithful, verily, a kingdom that

weigheth not in the balance against a draught [of water] or a voiding of urine is not worth the striving for." And Haroun wept..? ? ? ? Awaken, O ye sleepers all, and profit, whilst it's here By what's vouchsafed of fortune fair and life untroubled, clear..?STORY OF THE IDIOT AND THE SHARPER..? ? ? ? Ay, ne'er will I leave to drink of wine, what while the night on me Darkens, till drowsiness bow down my head upon my bowl..Then he sent for his daughter, whose name was Jemreh, and when she came, he said to her, 'Harkye, Jemreh! Know that I am going to [meet] the clans of Es Shisban and Queen Kemeriyeh and the kings of the Jinn. If I am vouchsafed the victory over them, to Allah be the praise and thou shall have of me largesse; but, if thou see or hear that I am worsted and any come to thee with news of me [to this effect], hasten to slay Tuhfeh, so she may fall neither to me nor to them.' Then he took leave of her and mounted, saying, 'When this cometh about, pass over to the Crescent Mountain and take up thine abode there, and await what shall befall me and what I shall say to thee.' And Jemreh answered with 'Hearkening and obedience.'! ? ? ? ? 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.This story pleased King Shah Bekht and he marvelled thereat; but the vizier said to him, "This story is not more extraordinary than that of the rich man who married his fair daughter to the poor old man." The king's mind was occupied with the [promised] story and he bade the vizier withdraw to his lodging. So he [returned to his house and] abode there the rest of the night and the whole of the following day..? ? ? ? s. The Stolen Necklace dxcvi.? ? ? ? ? I wander seeking East and West for you, and every time Unto a camp I come, I'm told, "They've fared away again.".106. The Man's Dispute with the Learned Woman of the relative Excellence of the Sexes cccxcix.When twenty days had passed by, each [egg] was hatched, and the vizier bade them pair the chickens, male and female, and rear them well. So they did this and it was found a charge unto no one. Then they waited for them awhile and after this the vizier enquired of the chickens and was told that they were become fowls. Moreover, they brought him all their eggs and he bade set them; and after twenty days there were hatched from each [pair] of them thirty or five-and-twenty or fifteen [chickens] at the least. The vizier let note against each man the number of chickens that pertained to him, and after two months, he took the old hens and the cockerels, and there came to him from each man nigh half a score, and he left the [young] hens with them. On like wise he sent to the country folk and let the cocks abide with them. So he got him young ones [galore] and appropriated to himself the sale of the fowls, and on this wise he got him, in the course of a year, that which the regal estate required of the king and his affairs were set right for him by the vizier's contrivance. And he peopled (258) the country and dealt justly by his subjects and returned to them all that he took from them and lived a happy and prosperous life. Thus good judgment and prudence are better than wealth, for that understanding profiteth at all times and seasons. Nor," added the vizier, "is this more extraordinary than the story of the man whose caution slew him.".51. The Thief and the Money-changer dcv.? ? ? ? ? Far though you dwell, I'll ne'er your neighbourhood forget, O friends, whose lovers still for you are stupefied..? ? ? ? ? l. The Wife's Device to Cheat her Husband dlxxxiv.? ? ? ? ? All hearkening to my word, obeying my command, In whatsoever thing is pleasing to my sight.Then said she to him, 'When the king saw him and questioned thee of him, what saidst thou to him?' And he answered, 'I said to him, "This is the son of a nurse who belonged to us. We left him little and he grew up; so I brought him, that he might be servant to the king,"' Quoth she, 'Thou didst well.' And she charged him to be instant in the service of the prince. As for the king, he redoubled in kindness to the eunuch and appointed the youth a liberal allowance and he abode going in to the king's house and coming out therefrom and standing in his service, and every day he grew in favour with him; whilst, as for Shah Khatoun, she used to stand a-watch for him at the windows and balconies and gaze upon him, and she on coals of fire on his account, yet could she not speak..Women's Craft, ii. 287..145. The Bedouin and his Wife dxcii.? ? ? ? ? An if my substance fail, no one there is will succour me..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 Aboutawaf 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.'! ?Story of King Ibrahim and His Son..61. Abou Nuwas with the three Boys and the Khalif Haroun er Reshid cclxxxi.'Thou liest, O accursed one,' cried the king and bade lay hands on him and clap him in irons. Then he turned to the two youths, his sons, and strained them to his breast, weeping sore and saying, 'O all ye who are present of cadis and assessors and officers of state, know that these twain are my sons and that this is my wife and the daughter of my father's brother; for that I was king aforetime in such a region.' And he recounted to them his history from beginning to end, nor is there aught of profit in repetition; whereupon the folk cried out with weeping and lamentation for the stress of that which they heard of marvellous chances and that rare story. As for the king's wife, he caused carry her into his palace and lavished upon her and upon her sons all that behoved and beseemed them of bounties, whilst the folk flocked to offer up prayers for him and give him joy of [his reunion with] his wife and children..At daybreak, my friend returned and opening the door, came in, bringing with him meat-pottage (177) and fritters and bees' honey, (178) and said to me, 'By Allah, thou must needs excuse me, for that I was with a company and they locked the door on me and have but now let me go.' But I returned him no answer. Then he set before me that which was with him and I ate a single mouthful and went

out, running, so haply I might overtake that which had escaped me. (179) When I came to the palace, I saw over against it eight-and-thirty gibbets set up, whereon were eight-and-thirty men crucified, and under them eight-and-thirty concubines as they were moons. So I enquired of the reason of the crucifixion of the men and concerning the women in question, and it was said unto me, 'The men [whom thou seest] crucified the Khalif found with yonder damsels, who are his favourites.' When I heard this, I prostrated myself in thanksgiving to God and said, 'God requite thee with good, O my friend!' For that, had he not invited me [and kept me perforce in his house] that night, I had been crucified with these men, wherefore praise be to God!. 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.. Then said Er Razi to El Merouzi, 'Come with me to my city, for that it is nearer [than thine].' So he went with him, and when he came to his lodging, he said to his wife and household and neighbours, 'This is my brother, who hath been absent in the land of Khorassan and is come back.' And he abode with him in all honour and worship three days' space. On the fourth day, Er Razi said to him, 'Know, O my brother, that I purpose to do somewhat' 'What is it?' asked El Merouzi. Quoth the other, 'I mean to feign myself dead and do thou go to the market and hire two porters and a bier. [Then come back and take me up and go round about the streets and markets with me and collect alms on my account.] (34). Presently, up came a horseman in quest of water, so he might water his horse. He saw the woman and she was pleasing in his sight; so he said to her, 'Arise, mount with me and I will take thee to wife and entreat thee kindly.' Quoth she, 'Spare me, so may God spare thee! Indeed, I have a husband.' But he drew his sword and said to her, 'An thou obey me not, I will smite thee and kill thee.' When she saw his malice, she wrote on the ground in the sand with her finger, saying, 'O Abou Sabir, thou hast not ceased to be patient, till thy wealth is gone from thee and thy children and [now] thy wife, who was more precious in thy sight than everything and than all thy wealth, and indeed thou abidest in thy sorrow all thy life long, so thou mayst see what thy patience will profit thee.' Then the horseman took her, and setting her behind him, went his way.. Idiot and the Sharper, The, i. 298.. Old Woman, the Merchant and the King, The, i. 265.. The company marvelled at this story and at the doings of women. Then came forward a fourth officer and said, 'Verily, that which hath betided me of strange adventures is yet more extraordinary than this; and it was on this wise.. So he abode in this employ, till he had sowed and reaped and threshed and winnowed, and all was sheer in his hand and the owner appointed neither inspector nor overseer, but relied altogether upon him. Then he bethought himself and said, '_I_* misdoubt me the owner of this grain will not give me my due; so I were better take of it, after the measure of my hire; and if he give me my due, I will restore him that which I have taken.' So he took of the grain, after the measure of that which fell to him, and hid it in a privy place. Then he carried the rest to the old man and meted it out to him, and he said to him, 'Come, take [of the grain, after the measure of] thy hire, for which I agreed with thee, and sell it and buy with the price clothes and what not else; and though thou abide with me half a score years, yet shall thou still have this wage and I will acquit it to thee thus.' Quoth the merchant in himself, 'Indeed, I have done a foul thing in that I look it without his leave.'.84. The Devout Woman and the two Wicked Elders cccxciv. THE SEVENTH OFFICER'S STORY.. When they came to the palace, King Shehriyar commanded to spread the tables with beasts roasted [whole] and sweetmeats and all manner viands and bade the crier make proclamation to the folk that they should come up to the Divan and eat and drink and that this should be a means of reconciliation between him and them. So great and small came up unto him and they abode on that wise, eating and drinking, seven days with their nights. Then the king shut himself up with his brother and acquainted him with that which had betided him with the vizier's daughter [Shehrzad] in those three years [which were past] and told him what he had heard from her of saws and parables and chronicles and pleasant traits and jests and stories and anecdotes and dialogues and histories and odes and verses; whereat King Shahzeman marvelled with the uttermost of marvel and said, "Fain would I take her younger sister to wife, so we may be two own brothers to two own sisters, and they on likewise be sisters unto us; for that the calamity which befell me was the means of the discovering of that which befell thee and all this time of three years past I have taken no delight in woman, save that I lie each night with a damsel of my kingdom, and when I arise in the morning, I put her to death; but now I desire to marry thy wife's sister Dinarzad."

[The Mountain State A Description of the Natural Resources of West Virginia](#)

[Translations and Reprints from the Original Sources of \[European\] History Volume 1](#)

[The Tannins A Monograph on the History Preparation Properties Methods of Estimation and Uses of the Vegetable Astringents with an Index to the Literature of the Subject Volume 2](#)

[An Account of the Life and Death of Mr Philip Henry Minister of the Gospel Near Whitchurch in Shropshire Who Dyed June 24 1696 in the Sixty Fifth Year of His Age With Dr Batess Dedication](#)

[Old Pittsburgh Days](#)

[The Constitution](#)

[Handbook of the Origin of Place-Names in Wales and Monmouthshire](#)

[History of Battery C 148th Field Artillery](#)

[Select Essays of Arthur Schopenhauer](#)

[To Nippon the Land of the Rising Sun by the NYK Guide Book to Japan for the Use of Passengers by the Nippon Yusen Kaisha \(Japanese Mail Steamship Company\)](#)

[Memoir of the Operations of the Army of the Danube Under the Command of General Jourdan 1799 Taken from the Manuscripts of That Officer Tr from the French](#)

[The Principles of Punishment As Applied in the Administration of the Criminal Law by Judges and Magistrates](#)

[Paper - Air Pollution Control Association](#)

[Chronic Bronchitis and Its Treatment](#)

[Marine Algae of the Faeres](#)

[A Natural History of Cage Birds](#)

[Wild Life Under the Equator Narrated for Young People](#)

[The Companies Ordinance of Hongkong Being No 1 of 1865](#)

[We Girls A Home Story](#)

[The Mormons Or Latter-Day Saints in the Valley of the Great Salt Lake A History of Their Rise and Progress Peculiar Doctrines Present Condition and Prospects Derived from Personal Observation During a Residence Among Them](#)

[Washington and the West Being George Washingtons Diary of September 1784 Kept During His Journey Into the Ohio Basin in the Interest of a Commercial Union Between the Great Lakes and the Potomac River](#)

[Watershed Restoration Acts Hearing Before the Subcommittee on Environment and Natural Resources of the Committee on Merchant Marine and Fisheries House of Representatives One Hundred Third Congress Second Session on HR 4481 HR 4289 HR](#)

[Nature Study A Pupils Text-Book](#)

[Thomas Dekker A Study](#)

[My Mark Twain Reminiscences and Criticisms](#)

[Bibliotheca Monensis A Bibliographical Account of Works Relating to the Isle of Man](#)

[Wiltshire Archaeological and Natural History Magazine 1 - 24 \(Index\)](#)

[Montana Criminal Justice Information Systems Plan 1977](#)

[An Essay on Providence Written by Mr Lewis de Marolles And Translated from the French by John Martin to Which Is Prefixed an Abridgment of Mr Jaquelots History of the Sufferings and Martyrdom of Mr de Marolles](#)

[English and Chinese Lessons](#)

[The Journal of the Cincinnati Society of Natural History V22 1916-1945](#)

[Muhlenbergia V9 1913-1915](#)

[Ibsen and His Creation A Psycho-Critical Study](#)

[Womens Health Issues Hearings Before a Subcommittee of the Committee on Appropriations United States Senate One Hundred Fourth Congress Second Session Special Hearings May 6 1996--Philadelphia Pa May 29 1996--Beverly Hills Ca November 15 19](#)

[The School and Society](#)

[The Wilson Bulletin 30 1918](#)

[South Coastal Basin Investigation Water Losses Under Natural Conditions from Wet Areas in Southern California 1933 No44](#)

[Education Disciplinary Civic and Moral](#)

[Illinois at Shiloh Report of the Shiloh Battlefield Commission and Ceremonies at the Dedication of the Monuments Erected to Mark the Positions of the Illinois Commands Engaged in the Battle The Story of the Battle](#)

[The Eldership of the Church of Scotland Divine Authority of the Office - Duties Rights and Qualifications - Popular Mode of Appointment - Historical and Practical Views - Rare Tract by Guthrie the Martyr Etc](#)

[Universal Recipe Book Containing Recipes Valuable to Every Tradesman Artist Merchant and Lady Also Many New and Highly Valuable Recipes Never Before Published Some of Which Have Been Sold as High as One Thousand Dollars and Upwards](#)

[Correspondencia Diplomatica Cambiada Entre El Gobierno de la Republica y El de Su Majestad Britanica Con Relacin Al Territorio Llamado Belice 1872-1878](#)

[Original Recipes of Good Things to Eat](#)

[Local Government](#)

[Quarter Century Edition of the Paradise of Childhood a Practical Guide to Kindergartners](#)

[The Supervision of Instruction](#)

[Zadig and Other Stories](#)

[The Diary of a Forty-Niner](#)

[Memoir of Lewis D B Gordon](#)

[A Catalogue of the Fishes Known to Inhabit the Waters of North America North of Th Tropic of Cancer with Notes on the Species Discovered in 1883 and 1884](#)

[Prodromus Or an Inquiry Into the First Principles of Reasoning Including an Analysis of the Human Mind](#)

[A New Latin Composition Part 2](#)

[Genealogy of the Woosters in America Descended from Edward Wooster of Connecticut Also an Appendix Containing a Sketch Relating to the Author and a Memoir of REV Hezekia Calvin Wooster and Public Letters of General David Wooster](#)

[Auto-Biographical Narrations of the Convincement and Other Religious Experience of Samuel Crisp Elizabeth Webb Evan Bevan Margaret Lucas and Frederick Smith](#)

[The Ten Tribes Discovered and Identified The Four Historic Phases of the House of Jacob Considered](#)

[Documents Relative to a Proposed Settlement of Jews in South Carolina in 1748](#)

[The Missouri River and Its Utmost Source Curtailed Narration of Geologic Primitive and Geographic Distinctions Descriptive of the Evolution and Discovery of the River and Its Head-Waters Containing an Archaeological \[!\] Addendum with an Appendix](#)

[A History of the Society of Friends in America Volume Copy#1](#)

[The Canadian Handbook and Tourists Guide Giving a Description of Canadian Lake and River Scenery and Places of Historical Interest with the Best Spots for Fishing and Shooting](#)

[Second Music Reader A Course of Exercises in the Elements of Vocal Music and Sight-Singing with Choice Rote Songs for the Use of Schools and Families](#)

[A Trip on the Great Lakes Description of a Trip Summer 1912](#)

[Rebuilding a Lost Faith](#)

[An Account of the Fishes of the States of Central America Based on Collections Made by Capt J M Dow F Godman and O Salvin](#)

[Christian Social Reform Program Outlined by Its Pioneer William Emmanuel Baron Von Ketteler Bishop of Mainz](#)

[The Broken Trail Pages from a Pastors Experience in Western Canada --](#)

[The Comparative Anatomy of the Male Genital Tube in Coleoptera](#)

[Annual Report - Panama Canal Company Canal Zone Government 1965](#)

[Annales Hiberniae](#)

[Saint Augustin Melanchthon Neander Three Biographies](#)

[Tables and Formuli for the Computation of Life Contingencies](#)

[The Camerouns](#)

[Vital Records of Hubbardston Massachusetts to the End of the Year 1849](#)

[A History of American Art American Sculpture the Graphic Arts American Art in Europe Latest Phases](#)

[You and Yours Gods Purpose in Things](#)

[Ancestors of the Bingham Family of Utah Consisting of Pedigrees and Genealogies of the Allied Families](#)

[Some Irish Yesterdays](#)

[The Theory of the Relativity of Motion](#)

[The Way to Victory Volume 2](#)

[Letters from the Raven](#)

[Catalogue of the Library of Henry W Poor Masterpieces of Printing Illuminated and Other Manuscripts English Literature of the Elizabethan and Later Periods a Rare Collection of the English Authors of the Eighteenth and Nineteenth Centuries Illustra](#)

[Achievement Scales in Physical Education Activities for Boys and Girls in Elementary and Junior High Schools](#)

[Tests on Kerr Steam Turbine and Direct-Connected Worthington Centrifugal Pump](#)

[Om Robert Molesworths Skrift an Account of Denmark as It Was in the Year 1692 AF Chr H Brash](#)

[The Prevention and Treatment of Abortion](#)

[Structure and Organization of the Communist Party of the United States Hearings Before the Committee on Un-American Activities House of Representatives Eighty-Seventh Congress First Session November 20 21 and 22 1961 Pt 1](#)

[The Prince de Ligne a Gay Marshal of the Old Regime](#)

[A Practical Hand-Book of Drawing for Modern Methods of Reproduction](#)

[The Orthoipist A Pronouncing Manual Containing about Three Thousand Five Hundred Words Including a Considerable Number of the Names of Foreign Authors Artists Etc That Are Often Mispronounced](#)

[Primitive Christianity Versus Popular Theology Showing the Relation of the Humanity to the Divinity by Virtue of Its Inbeing Membership of the Body of Christ Who Is the Head of Every Man and the Head of Christ Is God](#)

[First Lessons in French Grammar with Exercises](#)

[Napoleon Bonaparte](#)

[The Price of Africa](#)

[The Poetry of Shakespeare S Plays](#)

[Pricing of Drugs Codeveloped by Federal Laboratories and Private Companies Hearing Before the Subcommittee on Regulation Business](#)

[Opportunities and Technology of the Committee on Small Business House of Representatives One Hundred Third Congress Fi](#)

[P Ovidii Nasonis Fastorum Liber Primus With English Notes and a Vocabulary](#)

[The Presidents Foreign Assistance Budget Request for Fiscal Year 1997 Hearing Before the Committee on International Relations House of Representatives One Hundred Fourth Congress Second Session April 25 1996](#)

[The Presbyterian Church New School 1837-1869 An Historical Review](#)

[Catalogue of the Collection of Paliarctic Butterflies Formed by the Late John Henry Leech and Presented to the Trustees of the British Museum by His Mother Mrs Eliza Leech](#)

[Principles of Zoology Touching the Structure Development Distribution and Natural Arrangement of the Races of Animals Living and Extinct with Numerous Illustrations Part I Comparative Physiology for the Use of Schools and Colleges](#)

[The Orthoipist A Pronouncing Manual Containing about Three Thousand Five Hundred Words](#)
