

## FOR FRAME HOUSES RANGING IN COST FROM TWO THOUSAND TO TWENTY THO

????? Kohl (159) in its native country, too, is but a kind of stone; Cast out and thrown upon the ways, it lies unvalued quite;.So he was concerned with an exceeding concern for his lack of travel and discovered this to his father, who said to him, "O my son, why do I see thee chagrined?" And he answered, "I would fain travel." Quoth Aboulhusn, "O my son, none travelleth save those whose occasion is urgent and those who are compelled thereunto [by need]. As for thee, O my son, thou enjoyest ample fortune; so do thou content thyself with that which God hath given thee and be bounteous [unto others], even as He hath been bounteous unto thee; and afflict not thyself with the toil and hardship of travel, for indeed it is said that travel is a piece of torment." (5) But the youth said, "Needs must I travel to Baghdad, the abode of peace." Er Reshid considered her beauty and the goodliness of her singing and her eloquence and what not else she comprised of qualities and rejoiced with an exceeding joyance; and for the stress of that which overcame him of delight, he descended from the couch and sitting down with her upon the ground, said to her, "Thou hast done well, O Tuhfeh. By Allah, thou art indeed a gift" (187) Then he turned to Ishac and said to him, "Thou dealtest not equitably, O Ishac, in the description of this damsel, (188) neither settest out all that she compriseth of goodliness and skill; for that, by Allah, she is incomparably more skilful than thou; and I know of this craft that which none knoweth other than I!" 'By Allah,' exclaimed Jaafer, 'thou sayst sooth, O my lord, O Commander of the Faithful. Indeed, this damsel hath done away my wit' Quoth Ishac, 'By Allah, O Commander of the Faithful, I had said that there was not on the face of the earth one who knew the craft of the lute like myself; but, when I heard her, my skill became nothing worth in mine eyes.' :STORY OF THE THIEF AND THE WOMAN..????? e. The Barber's Story cxlix.????? Drink of the first-run wine, that shows as very flame it were, When from the pitcher 'tis outpoured, or ere the day appear..????? A talking-stock among the folk for ever I abide; Life and the days pass by, yet ne'er my wishes I attain),.One day, as the [chief] painter wrought at his work, there came in to him a poor man, who looked long upon him and observed his handicraft; whereupon quoth the painter to him, "Knowest thou aught of painting?" "Yes," answered the stranger; so he gave him tools and paints and said to him, "Make us a rare piece of work." So the stranger entered one of the chambers of the bath and drew [on the walls thereof] a double border, which he adorned on both sides, after a fashion than which never saw eyes a fairer. Moreover, [amiddeward the chamber] he drew a picture to which there lacked but the breath, and it was the portraiture of Mariyeh, the king's daughter of Baghdad. Then, when he had made an end of the portrait, he went his way [and told none of what he had done], nor knew any the chambers and doors of the bath and the adornment and ordinance thereof..????? By Him whom I worship, indeed, I swear, O thou that mine eye dost fill, By Him in whose honour the pilgrims throng and fare to Arafat's hill,.Meanwhile, she prayed to God the Most High that He would establish her innocence in the eyes of her husband and the folk. So He sent down upon her husband's brother a sore disease and none knew a remedy for him; wherefore he said to his brother, ' In such a city is a pious woman, a recluse, and her prayers are answered; so do thou carry me to her, that she may pray for me and God (to whom belong might and majesty) may make me whole of this sickness.' Accordingly, he took him up and fared on with him, till they came to the village where dwelt the old man, who had rescued the woman from the pit and carried her to his dwelling and tended her there, [till she recovered]..????? Beard of the old he-goat, the one-eyed, what shall be My saying of a knave, his fashion and degree?.39. Yehya ben Khalid and the Man who forged a Letter in his Name ccvi.Then he sent for the old man, the Muezzin, and when the messenger came to him and told him that the Commander of the Faithful sought him, he feared the denunciation of the damsel and accompanied him to the palace, walking and letting wind (44) as he went, whilst all who passed him by laughed at him. When he came into the presence of the Commander of the Faithful, he fell a-trembling and his tongue was embarrassed, [so that he could not speak]. The Khalif laughed at him and said to him, "O elder, thou hast done no offence; so [why] fearest thou?" "O my lord," answered the old man (and indeed he was in the sorest of that which may be of fear,) "by the virtue of thy pure forefathers, indeed I have done nought, and do thou enquire of my conduct." The Khalif laughed at him and ordering him a thousand dinars, bestowed on him a sumptuous dress of honour and made him chief of the Muezzins in his mosque..Abbaside, Jaafer ben Yehya and Abdulmelik ben Salih the, i. 183..15. Ghanim ben Eyoub the Slave of Love cccxxii.117. The Favourite and her Lover M.His love he'd have hid, but his tears denounced him to the spy, iii. 42.????? By God, forgetfulness of her shall never cross my mind, What while I wear the bonds of life nor when of death they're rent.????? Love no light matter is, O folk, nor are the woe and care And blame a little thing to brook that unto it pertain..Then he dealt the boy a cuff and he let go his ear, whereupon Aboulhusn put off his clothes and abode naked, with his yard and his arse exposed, and danced among the slave-girls. They bound his hands and he wantoned among them, what while they [well-nigh] died of laughing at him and the Khalif swooned away for excess of laughter. Then he came to himself and going forth to Aboulhusn, said to him, "Out on thee, O Aboulhusn! Thou slayest me with laughter." So he turned to him and knowing him, said to him, "By Allah, it is thou slayest me and slayest my mother and slewest the sheikhs and the Imam of the Mosque!"????? 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..????? Our loves are joined and cruelty at last is done away; Ay, and the cup of love-delight 'twixt us doth circulate..????? Nay, though ye read therein discourse that sure should speak To heart and soul, no word thereunto ye replied,.60. Haroun Er Reshid and Zubeideh in the Bath dcxlviii.26. The City of Lebtait cclxxii.The company marvelled at the generosity of this man and his clemency (152) and courtesy, and the Sultan said, "Tell us another of thy stories." (153) 'It is well,' answered the officer, "They avouch that.All those who were present laughed at her mockery of Iblis and marvelled at the goodliness of her observation (209) and her readiness in improvising verses; whilst the

Sheikh himself rejoiced and said to her, 'O Tuhfet es Sudour, the night is gone; so arise and rest thyself ere the day; and to-morrow all shall be well.' Then all the kings of the Jinn departed, together with those who were present of guards, and Tuhfeh abode alone, pondering the affair of Er Reshid and bethinking her of how it was with him, after her, and of that which had betided him for her loss, till the dawn gleamed, when she arose and walked in the palace. Presently she saw a handsome door; so she opened it and found herself in a garden goodlier than the first, never saw eyes a fairer than it. When she beheld this garden, delight moved her and she called to mind her lord Er Reshid and wept sore, saying, 'I crave of the bounty of God the Most High that my return to him and to my palace and my home may be near at hand!'.? ? ? ? ? No slaves with me have I nor camels swift of foot, Nor slave-girls have I brought in curtained litters dight..? ? ? ? ? Be gracious, so our gladness may be fulfilled with wine And we of our beloved have easance, without fear..So saying, he fell upon her and beat her with a staff of almond-wood, till she cried out, "[Help], O Muslims!" and he redoubled the beating upon her, till the folk heard her cries and coming to her, [found] Aboulhusn beating her and saying to her, "O old woman of ill-omen, am I not the Commander of the Faithful? Thou hast enchanted me!" When the folk heard his words, they said, "This man raveth," and doubted not of his madness. So they came in upon him and seizing him, pinioned him and carried him to the hospital. Quoth the superintendent, "What aileth this youth?" And they said, "This is a madman." "By Allah," cried Aboulhusn, "they lie against me! I am no madman, but the Commander of the Faithful." And the superintendent answered him, saying, "None lieth but thou, O unluckiest of madmen!".Meanwhile, the news spread abroad that Bihzad, son of the king, was lost, whereupon his father sent letters in quest of him [to all the kings and amongst others to him with whom he was imprisoned]. When the letter reached the latter, he praised God the Most High for that he had not anydele hastened in Bihzad's affair and letting bring him before himself, said to him, 'Art thou minded to destroy thyself?' Quoth Bihzad, '[I did this] for fear of reproach;' and the king said, 'An thou fear reproach, thou shouldst not practise haste [in that thou dost]; knowest thou not that the fruit of haste is repentance? If we had hastened, we also, like unto thee, we had repented.'.A certain singing-woman was fair of favour and high in repute, and it befell one day that she went out apleasuring. As she sat, (133) behold, a man lopped of the hand stopped to beg of her, and he entered in at the door. Then he touched her with his stump, saying, "Charity, for the love of God!" but she answered, "God open [on thee the gate of subsistence]!" and reviled him. Some days after this, there came to her a messenger and gave her the hire of her going forth. (134) So she took with her a handmaid and an accompanist; (135) and when she came to the appointed place, the messenger brought her into a long passage, at the end whereof was a saloon. So (quoth she) we entered and found none therein, but saw the [place made ready for an] entertainment with candles and wine and dessert, and in another place we saw food and in a third beds..87. El Mamoun and the Pyramids of Egypt cccxcviii.The Twelfth Night of the Month..There was once, of old time, a hawk who made himself a nest hard by that of a locust, and the latter gloried in his neighbourhood and betaking herself to him, saluted him and said, "O my lord and chief of the birds, indeed the nearness unto thee delighteth me and thou honourest me with thy neighbourhood and my soul is fortified with thee." The hawk thanked her for this and there ensued friendship between them. One day, the locust said to the hawk, "O chief of the birds, how cometh it that I see thee alone, solitary, having with thee no friend of thy kind of the birds, to whom thou mayst incline in time of easance and of whom thou mayst seek succour in time of stress? Indeed, it is said, 'Man goeth about seeking the ease of his body and the preservation of his strength, and in this there is nought more necessary to him than a friend who shall be the completion of his gladness and the mainstay of his life and on whom shall be his dependence in his stress and in his ease.' Now I, albeit I ardently desire thy weal in that which beseemeth thy condition, yet am I weak [and unable] unto that which the soul craveth; but, if thou wilt give me leave, I will seek out for thee one of the birds who shall be conformable unto thee in thy body and thy strength." And the hawk said, "I commit this to thee and rely upon thee therein.".Wife, The King and his Chamberlain's, ii. 53..Then said the Sheikh Iblis, 'We were best acquaint Queen Kemeriyeh and Queen Zelzeleh and Queen Sherareh and Queen Wekhimeh; and when they are assembled, God shall ordain [that which He deemeth] good in the matter of her release.' 'It is well seen of thee,' answered Es Shisban and despatched to Queen Kemeriyeh an Afrit called Selheb, who came to her palace and found her asleep; so he aroused her and she said, 'What is to do, O Selheb?' 'O my lady,' answered he, 'come to the succour of thy sister Tuhfeh, for that Meimoun hath carried her off and outraged thine honour and that of the Sheikh Iblis.' Quoth she, 'What sayest thou?' And she sat up and cried out with a great cry. And indeed she feared for Tuhfeh and said, 'By Allah, indeed she used to say that he looked upon her and prolonged the looking on her; but ill is that to which his soul hath prompted him.' Then she arose in haste and mounting a she-devil of her devils, said to her, 'Fly.' So she flew off and alighted with her in the palace of her sister Sherareh, whereupon she sent for her sisters Zelzeleh and Wekhimeh and acquainted them with the news, saying, 'Know that Meimoun hath snatched up Tuhfeh and flown off with her swiftness than the blinding lightning.'.153. Julnar of the Sea and her Son King Bedr Basim of Persia iccxxxviii.Unjust King and the Tither, The, i. 272.41. Jaafer ben Yehya (229) and the Man who forged a Letter in his Name dlxvi.Man and his Fair Wife, The Foul-favoured, ii. 61..149. El Melik en Nasir and his Vizier dxcvii.?? ? ? ? ? A sun of beauty she appears to all who look on her, Glorious in arch and amorous grace, with coyness beautified;?? ? ? ? ? I fear to be seen in the air, Without my consent, unaware;When King Shah Bekht heard his vizier's speech, he was confounded before him and abashed and marvelled at the gravity of his understanding and his patience. So he sprang up to him and embraced him and the vizier kissed his feet. Then the king called for a sumptuous dress of honour and cast it over Er Rehwan and entreated him with the utmost honour and showed him special favour and restored him to his rank and vizierate. Moreover he imprisoned those who had sought his destruction with leasing and committed unto himself to pass judgment upon the interpreter who had expounded to him the dream. So the vizier abode in the governance of the realm till there came to

them the Destroyer of Delights; and this (added Shehrzad) is all, O king of the age, that hath come down to us of King Shah Bekht and his vizier..117. The Righteousness of King Anoushirwan cccclxiv.[When the appointed day arrived], I arose and changing my clothes and favour, donned sailor's apparel; then I took with me a purse full of gold and buying good [victual for the] morning-meal, accosted a boatman [at Deir et Tin] and sat down and ate with him; after which said I to him, "Wilt thou hire me thy boat?" Quoth he, "The Commander of the Faithful hath commanded me to be here;" and he told me the story of the concubines and how the Khalif purposed to drown them that day. When I heard this from him, I brought out to him half a score dinars and discovered to him my case, whereupon quoth he to me, "O my brother, get thee empty calabashes, and when thy mistress cometh, give me to know of her and I will contrive the trick." . . . . . k. The Vizier's Son and the Bathkeeper's Wife dcccclxxxviii.How many, in Yemameh, dishevelled widows plain! i. 50..Then she changed the measure and the mode [and played] so that she amazed the wits of those who were present, and Queen Es Shuhba was moved to mirth and said, 'Well done, O queen of delight!' Then she returned to the first mode and improvised the following verses on the water-lily:. . . . . How many a mirth-exciting joy amid The raiment of ill chances lies in wait!.Then he brought out the casket of jewellery [and showed it to an expert,] who told him that the trinkets were gilt and that their worth was but an hundred dirhems. When he heard this, he was sore concerned thereat and presenting himself before the Sultan's deputy, made his complaint to him; whereupon the latter knew that a trick had been put off upon him and that the folk had cozened him and gotten the better of him and taken his stuffs. Now the magistrate in question was a man of good counsel and judgment, well versed in affairs; so he said to the draper, "Remove somewhat from thy shop, [and amongst the rest the casket,] and on the morrow break the lock and cry out and come to me and complain that they have plundered all thy shop. Moreover, do thou call [upon God for succour] and cry aloud and acquaint the folk, so that all the people may resort to thee and see the breach of the lock and that which is missing from thy shop; and do thou show it to every one who presenteth himself, so the news may be noised abroad, and tell them that thy chief concern is for a casket of great value, deposited with thee by a great man of the town and that thou standest in fear of him. But be thou not afraid and still say in thy converse, 'My casket belonged to such an one, and I fear him and dare not bespeak him; but you, O company and all ye who are present, I call you to witness of this for me.' And if there be with thee more than this talk, [say it;] and the old woman will come to thee." . . . . . 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..After he had slain him, he fell into repentance and mourning and chagrin waxed upon him, and none, who questioned him, would he acquaint with the cause thereof, nor, of his love for his wife, did he tell her of this, and whenas she asked him of [the cause of] his grief, he answered her not. When the viziers knew of Abou Temam's death, they rejoiced with an exceeding joy and knew that the king's grief arose from regret for him. As for Ilan Shah, he used, after this, to betake himself by night to the sleeping-chamber of the two boys and spy upon them, so he might hear what they said concerning his wife. As he stood one night privily at the door of their chamber, he saw them spread out the gold before them and play with it and heard one of them say, 'Out on us! What doth this gold profit us? For that we cannot buy aught therewith neither spend it upon ourselves. Nay, but we have sinned against Abou Temam and done him to death unjustly.' And the other answered, 'Had we known that the king would presently kill him, we had not done what we did.' So he sat down upon the throne of the Khalifate and laid the dagger in his lap, whereupon all [present] came up to kiss the earth before him and called down on him length of life and continuance [of glory and prosperity]. Then came forward Jaafer the Barmecide and kissing the earth, said, "May the wide world of God be the treading of thy feet and may Paradise be thy dwelling-place and the fire the habitation of thine enemies! May no neighbour transgress against thee nor the lights of fire die out for thee, (29) O Khalif of [all] cities and ruler of [all] countries!" . . . . . i. The Woman who made her Husband sift Dust dlxxxii.Some with religion themselves concern and make it their business all, i. 48.. . . . . El Abbas from Akil his stead is come again; Prize hath he made of steeds and many a baggage-train;.By Allah, come ye forth to me, for lo, I'm come to you I May he who's wronged the victory get and God defend the right! (70).The dealer stood at her head and one of the merchants said, "I bid a thousand dinars for her." Quoth another, "I bid eleven hundred dinars;" [and a third, "I bid twelve hundred"]. Then said a fourth merchant, "Be she mine for fourteen hundred dinars." And the biddings stood still at that sum. Quoth her owner, "I will not sell her save with her consent. If she desire to be sold, I will sell her to whom she willeth." And the slave-dealer said to him, "What is her name?" "Her name is Sitt el Milah," (11) answered the other; whereupon the dealer said to her, "By thy leave, I will sell thee to yonder merchant for this price of fourteen hundred dinars." Quoth she, "Come hither to me." So he came up to her and when he drew near, she gave him a kick with her foot and cast him to the ground, saying, "I will not have that old man." The slave-dealer arose, shaking the dust from his clothes and head, and said, "Who biddeth more? Who is desirous [of buying?]" Quoth one of the merchants, "I," and the dealer said to her, "O Sitt el Milah, shall I sell thee to this merchant?" "Come hither to me," answered she; but he said "Nay; speak and I will hearken to thee from my place, for I will not trust myself to thee," And she said, "I will not have him."..Sixth Officer's Story, The, ii. 146..Upon the parting day our loves from us did fare, iii. 114..Ishac entered, he and his company, and seating themselves in the place of honour, amused themselves by looking on the slave-girls and mamelukes and watching how they were sold, till the sale came to an end, when some of the folk went away and other some sat. Then said the slave-dealer, 'Let none sit with us except him who buyeth by the thousand [dinars] and upwards.' So those who were present withdrew and there remained none but Er Reshid and his company; whereupon the slave-dealer called the damsel, after he had caused set her a chair of fawwak, (170) furnished with Greek brocade, and it was as she were the sun shining in the clear sky. When she entered, she saluted and sitting down, took the lute and smote upon it, after she had touched its strings and tuned it, so that all present were amazed. Then she sang thereto

the following verses: 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.' Now the magistrate knew of the theft of the pearls; so he bade clap the merchant in prison. Accordingly they imprisoned him and flogged him, and he abode in the prison a whole year, till, by the ordinance of God the Most High, the Master of Police arrested one of the divers aforesaid and imprisoned him in the prison where the merchant lay. He saw the latter and knowing him, questioned him of his case; whereupon he told them his story and that which had befallen him, and the diver marvelled at the sorriness of his luck. So, when he came forth of the prison, he acquainted the Sultan with the merchant's case and told him that it was he who had given him the pearls. The Sultan bade bring him forth of the prison and questioned him of his story, whereupon he told him all that had befallen him and the Sultan pitied him and assigned him a lodging in his own palace, together with an allowance for his living. Speedy Relief of God, Of the, i. 174. I was once an officer in the household of the Amir Jemaledin El Atwesh El Mujhidi, who was invested with the governance of the Eastern and Western districts, (107) and I was dear to his heart and he concealed from me nought of that which he purposed to do; and withal he was master of his reason. (108) It chanced one day that it was reported to him that the daughter of such an one had wealth galore and raiment and jewels and she loved a Jew, whom every day she invited to be private with her, and they passed the day eating and drinking in company and he lay the night with her. The prefect feigned to give no credence to this story, but one night he summoned the watchmen of the quarter and questioned them of this. Quoth one of them, "O my lord, I saw a Jew enter the street in question one night; but know not for certain to whom he went in." And the prefect said, "Keep thine eye on him henceforth and note what place he entereth." So the watchman went out and kept his eye on the Jew. . . . eb. Story of the Barber's Second Brother xxxi. . . . a. The Unlucky Merchant ccccl. . . . I am filled full of longing pain and memory and dole, That from the wasted body's wounds distract the anguished soul. KING SHAH BEKHT AND HIS VIZIER ER REHWAN. (177). . . . And I to you swore that a lover I was; God forbid that with treason mine oath I ensue! 34. The Imam Abou Yousuff with Haroun er Reshid and his Vizier Jaafer ccxcvi. The Fifth Day. 61. Abou Nuwas with the three Boys and the Khalif Haroun er Reshid ccclxxx. Rich Man and his Wasteful Son, The, i. 252. . . . Your water I'll leave without drinking, for there Too many already have drunken whilere. . . . Her eye is sharper than a sword; the soul with ecstasy It takes and longing leaves behind, that nothing may assain. Poets, The Khalif Omar ben Abdulaziz and the, i. 45. 76. The Khalif El Hakim and the Merchant ccclxxxix. Then he folded the letter and committed it to the nurse and gave her five hundred dinars, saying, "Accept this from me, for that indeed thou hast wearied thyself between us." "By Allah, O my lord," answered she, "my desire is to bring about union between you, though I lose that which my right hand possesseth." And he said, "May God the Most High requite thee with good!" Then she carried the letter to Mariyeh and said to her, "Take this letter; belike it may be the end of the correspondence." So she took it and breaking it open, read it, and when she had made an end of it, she turned to the nurse and said to her, "This fellow putteth off lies upon me and avoucheth unto me that he hath cities and horsemen and footmen at his command and submitting to his allegiance; and he seeketh of me that which he shall not obtain; for thou knowest, O nurse, that kings' sons have sought me in marriage, with presents and rarities; but I have paid no heed unto aught of this; so how shall I accept of this fellow, who is the fool (90) of his time and possesseth nought but two caskets of rubies, which he gave to my father, and indeed he hath taken up his abode in the house of El Ghitrif and abideth without silver or gold? Wherefore, I conjure thee by Allah, O nurse, return to him and cut off his hope of me." Then they brought the raft before him and I said to him, 'O my lord, I am in thy hands, I and all my good.' He looked at the raft and seeing therein jacinths and emeralds and crude ambergris, the like whereof was not in his treasuries, marvelled and was amazed at this. Then said he, 'O Sindbad, God forbid that we should covet that which God the Most High hath vouchsafed unto thee! Nay, it behoveth us rather to further thee on thy return to thine own country.' So I called down blessings on him and thanked him. Then he signed to one of his attendants, who took me and established me in a goodly lodging, and the king assigned me a daily allowance and pages to wait on me. And every day I used to go in to him and he entertained me and entreated me friendly and delighted in my converse; and as often as our assembly broke up, I went out and walked about the town and the island, diverting myself by viewing them. When the evening came and the king sat in his privy chamber, he summoned the vizier and required of him the story of the thief and the woman. Quoth the vizier, "Know, O king, that. When he saw those many bones, he rejoiced therein with an exceeding joy and carried away what he had a mind to thereof. Then we returned to his house and he entreated me with increased favour and said to me, 'Verily, O my son, thou hast directed us to a passing great gain, may God requite thee with all good! Thou art free for the sake of God the Most High. Every year these elephants used to kill of us much people on account of these bones; but God delivered thee from them and thou hast done us good service in the matter of these bones, of which thou hast given us to know; wherefore thou meritest a great recompense, and thou art free.' 'O my lord,' answered I, 'may God free thy neck from the fire! I desire of thee that thou give me leave to return to my own country.' 'So be it,' replied he; 'but we have a fair, on occasion whereof the merchants come hither to us and take of us these elephants' bones. The time of the fair is now at hand, and when they come to us, I will send thee with them and give thee somewhat to bring thee to thine own country.' . . . a. The First Old Man's Story iv. . . . ec. Story of the Barber's Third Brother xxxii. . . . By Allah, what sorrows and woes to my soul

for thy sake were decreed! My heart is grown hoar, ere eld's snows have left on my tresses their trail..So, when he arose in the morning, he repaired to the vizier and repeated to him that which the old woman had taught him; whereat the vizier marvelled and said to him, 'What sayst thou of a man, who seeth in his house four holes, and in each a viper offering to come out and kill him, and in his house are four staves and each hole may not be stopped but with the ends of two staves? How shall he stop all the holes and deliver himself from the vipers?' When the merchant heard this, there betided him [of concern] what made him forget the first and he said to the vizier, 'Grant me time, so I may consider the answer.' 'Go out,' replied the vizier, 'and bring me the answer, or I will seize thy good.'? ? ? ? ? "Knoweth my loved one when I see her at the lattice high Shine as the sun that flameth forth in heaven's blue demesne?". "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,.10. Women's Craft cxcv-cc.Presently, her husband entered and saw the girdle and knew it. Now he was ware of the king's love for women; so he said to his wife, ' What is this that I see with thee?' Quoth she, 'I will tell thee the truth,' and recounted to him the story; but he believed her not and doubt entered into his heart. As for the king, he passed that night in chagrin and concern, and when it morrowed, he summoned the chamberlain and investing him with the governance of one of his provinces, bade him betake himself thither, purposing, after he should have departed and come to his destination, to foregather with his wife. The chamberlain perceived [his intent] and knew his design; so he answered, saying, 'Hearkening and obedience. I will go and set my affairs in order and give such charges as may be necessary for the welfare of my estate; then will I go about the king's occasion.' And the king said, 'Do this and hasten.'? ? ? ? ? Reproach me not for what I did, but be thou kind to one Who's sick of body and whose heart is wasted all away..40. Jaafer ben Yehya and Abdulmelik ben Salih dlxv.Prisoner and how God gave him Relief, Story of the, i. 174..? ? ? ? ? a. Story of Tuhfet el Culoub and Haroun er Reshid dccccxlii.Therewith King Shah Bekht rejoiced with an exceeding great joy and said, 'Praise be to God who hath delivered me from yonder man and hath preserved me from the loss of the kingship and the cessation of prosperity from me!' So the affair of the vizier returned to order and well-being and the king restored him to his place and advanced him in rank. Moreover, he assembled the folk who had missaid of him and destroyed them all, to the last man. And how like," continued the vizier, "is this story unto that of myself and King Shah Bekht, with regard to that whereinto I am fallen of the changing of the king's heart and his giving credence to others against me; but now is the righteousness of my dealing established in thine eyes, for that God the Most High hath inspired me with wisdom and endowed thee with longanimity and patience [to hearken] from me unto that which He allotted unto those who had foregone us, till He hath shown forth my innocence and made manifest unto thee the truth. For now the days are past, wherein it was avouched to the king that I should endeavour for the destruction of my soul, (81) [to wit,] the month; and behold, the probation time is over and gone, and past is the season of evil and ceased, by the king's good fortune." Then he bowed his head and was silent. (82).Now the woman was in a chest and two youths of the pages of the late king, who were now in the new king's service, were those who had been charged with the guardianship of the vessel and the goods. When the evening evened on them, the two youths fell a-talking and recounted that which had befallen them in their days of childhood and the manner of the going forth of their father and mother from their country and royal estate, whenas the wicked overcame their land, and [called to mind] how they had gone astray in the forest and how fate had made severance between them and their parents; brief, they recounted their story, from beginning to end. When the woman heard their talk, she knew that they were her very sons and cried out to them from the chest, saying, 'I am your mother such an one, and the token between you and me is thus and thus.' The young men knew the token and falling upon the chest, broke the lock and brought out their mother, who strained them to her breast, and they fell upon her and swooned away, all three..? ? ? ? ? The ignorant man may speak with impunity A word that is death to the wise and the ripe of wit..? ? ? ? ? u. Prince Behram of Persia and the Princess Ed Detma dxcvii.So we went with him till he came to the place where my slave had buried the money and dug there and brought it out; whereat I marvelled with the utmost wonder and we carried it to the prefect's house. When the latter saw the money, he rejoiced with an exceeding joy and bestowed on me a dress of honour. Then he restored the money straightway to the Sultan and we left the youth in prison; whilst I said to my slave who had taken the money, "Did yonder young man see thee, what time thou buriedst the money?" "No, by the Great God!" answered he. So I went in to the young man, the prisoner, and plied him with wine till he recovered, when I said to him, "Tell me how thou stolest the money." "By Allah," answered he, "I stole it not, nor did I ever set eyes on it till I brought it forth of the earth!" Quoth I, "How so?" And he said, "Know that the cause of my falling into your hands was my mother's imprecation against me; for that I evil entreated her yesternight and beat her and she said to me, 'By Allah, O my son, God shall assuredly deliver thee into the hand of the oppressor!' Now she is a pious woman. So I went out forthright and thou sawest me in the way and didst that which thou didst; and when beating was prolonged on me, my senses failed me and I heard one saying to me, 'Fetch it.' So I said to you what I said and he (145) guided me till I came to the place and there befell what befell of the bringing out of the money."When the evening evened, the king sat in his privy chamber and bade fetch the vizier, who presented himself before him, and the king required of him the promised story. So the vizier answered, "With all my heart. Know, O king, that.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."Prince Bihzad, Story of, i. 99..Accordingly El Merouzi repaired to the market and fetching that which he sought, returned to Er Razi's house, where he found the latter cast down in the vestibule, with his beard tied and his eyes shut; and indeed, his colour was paled and his belly blown out and his limbs relaxed. So he

deemed him in truth dead and shook him; but he spoke not; and he took a knife and pricked him in the legs, but he stirred not. Then said Er Razi, 'What is this, O fool?' And El Merouzi answered, 'Methought thou wast dead in very sooth.' Quoth Er Razi, 'Get thee to seriousness and leave jesting.' So he took him up and went with him to the market and collected [alms] for him that day till eventide, when he carried him back to his lodging and waited till the morrow..100. The Lovers of the Benou Tai ccccx. Officer's Story, The Tenth, ii. 172..As for Mesrou, he gave not over running till he came to the by-street, [wherein was the house] of Aboulhusn el Khelia. Now the latter was sitting reclining at the lattice, and chancing to look round, saw Mesrou running along the street and said to Nuzhet el Fuad, "Meseemeth the Khalif, when I went forth from him, dismissed the Divan and went in to the Lady Zubeideh, to condole with her [for thee;] whereupon she arose and condoled with him [for me,] saying, 'God greden thy recompence for [the loss of] Aboulhusn el Khelia!' And he said to her, 'None is dead save Nuzhet el Fuad, may thy head outlive her!' Quoth she, 'It is not she who is dead, but Aboulhusn el Khelia, thy boon-companion.' And he to her, 'None is dead but Nuzhet el Fuad.' And they gainsaid one another, till the Khalif waxed wroth and they laid a wager, and he hath sent Mesrou the sword- bearer to see who is dead. Wherefore it were best that thou lie down, so he may see thee and go and acquaint the Khalif and confirm my saying." So Nuzhet el Fuad stretched herself out and Aboulhusn covered her with her veil and sat at her head, weeping..One day, as I stood in my shop, there came up to me a woman and stopped before me; and she as she were the full moon rising from among the stars, and the place was illumined by her light. When I saw her, I fixed my eyes on her and stared in her face; and she bespoke me with soft speech. When I heard her words and the sweetness of her speech, I lusted after her; and when she saw that I lusted after her, she did her occasion and promising me [to come again], went away, leaving my mind occupied with her and fire kindled in my heart. Then I abode, perplexed and pondering my affair, whilst fire flamed in my heart, till the third day, when she came again and I scarce credited her coming. When I saw her, I talked with her and cajoled her and courted her and strove to win her favour with speech and invited her [to my house]; but she answered, saying, 'I will not go up into any one's house.' Quoth I, 'I will go with thee;' and she said, 'Arise and come with me.'.2. The Fisherman and the Genie viii.131. The Queen of the Serpents cccclxxxii.Meanwhile, the eunuch betook himself, he and the horsemen, to her father and said to him, "O my lord, the king is beholden to thee for many years' service and thou hast not failed him a day of the days; and now, behold, he hath taken thy daughter against thy wish and without thy permission." And he related to him what had passed and how the king had taken her by force. When Isfehnd heard the eunuch's story, he was exceeding wroth and assembling many troops, said to them, "Whenas the king was occupied with his women [and concerned not himself with the affairs of his kingdom], we took no reck of him; but now he putteth out his hand to our harem; wherefore methinketh we should do well to look us out a place, wherein we may have sanctuary."..? ? ? ? ? My secret is disclosed, the which I strove to hide; Of thee and of thy love enough have I abyed..? ? ? ? ? m. The Goldsmith and the Cashmere Singing- girl dlxxxvi..? ? ? ? ? By God, how pleasant was the night we passed, with him for third! Muslim and Jew and Nazarene, we sported till the day..?A MERRY JEST OF A THIEF..125. The Muslim Champion and the Christian Lady cccclxxiv.31. The Scavenger and the Noble Lady of Baghdad cclxxxii.The head wept exceeding sore and said, 'O my lady, indeed thou hast solaced my heart, and I have nought but my life; so take it.' Quoth she, 'An I but knew that thou wouldst bring me news of my lord Er Reshid, it were liefer to me than the empery of the world.' And the head answered her, saying, 'It shall be done as thou desirest.' Then it disappeared and returning to her at the last of the night, said, 'Know, O my lady, that I have been to thy palace and have questioned one of the haunters thereof of the case of the Commander of the Faithful and that which befell him after thee; and he said, "When the Commander of the Faithful came to Tuhfeh's lodging and found her not and saw no sign of her, he buffeted his face and head and rent his clothes. Now there was in thy lodging the eunuch, the chief of thy household, and he cried out at him, saying, 'Bring me Jaafer the Barmecide and his father and brother forthright.' The eunuch went out, confounded in his wit for fear of the Commander of the Faithful, and whenas he came to Jaafer, he said to him, 'Come to the Commander of the Faithful, thou and thy father and brother.' So they arose in haste and betaking themselves to the Khalif's presence, said to him, 'O Commander of the Faithful, what is to do?' Quoth he, 'There is that to do which overpasseth description. Know that I locked the door and taking the key with me, betook myself to the daughter of mine uncle, with whom I lay the night; but, when I arose in the morning and came and opened the door, I found no sign of Tuhfeh.' 'O Commander of the Faithful,' rejoined Jaafer, 'have patience, for that the damsel hath been snatched away, and needs must she return, seeing she took the lute with her, and it is her [own] lute. The Jinn have assuredly carried her off and we trust in God the Most High that she will return.' Quoth the Khalif, ' This (221) is a thing that may nowise be' And he abode in her lodging, eating not neither drinking, what while the Barmecides besought him to go forth to the folk; and he weepeth and abideth on this wise till she shall return." This, then, is that which hath betided him after thee.'..? ? ? ? ? They have departed; but the steads yet full of them remain: Yea, they have left me, but my heart of them doth not complain..Presently she felt a breath upon her face; whereupon she awoke and found Queen Kemeriyeh kissing her, and with her her three sisters, Queen Jemreh, Queen Wekhimeh and Queen Sherareh. So she arose and kissed their hands and rejoiced in them with the utmost joy and they abode, she and they, in talk and converse, what while she related to them her history, from the time of her purchase by the Mughrebi to that of her coming to the slave-dealers' barrack, where she besought Ishac en Nedim to buy her, and how she won to Er Reshid, till the moment when Iblis came to her and brought her to them. They gave not over talking till the sun declined and turned pale and the season of sundown drew near and the day departed, whereupon Tuhfeh was instant in supplication to God the Most High, on the occasion of the prayer of sundown, that He would reunite her with her lord Er Reshid..A certain king sat one day on the roof of his palace, diverting himself with looking about him, and presently, chancing to look aside, he espied, on [the roof of] a



[Zarathushtra the Achaemenids and Israel A Discussion of the Relation Existing Between the Avesta the Achaemenian Inscriptions and the Exilic Semitic Scriptures Being Part II of Zarathushtra \(Zoroaster\) Philo the Achaemenids and Israel](#)

[Where the Blue Begins \[new York-1923\]](#)

[Don John of Austria](#)

[You No Longer Count \(Tu nEs Plus Rien!\)](#)

[V ronique Comic Opera in Three Acts](#)

[With Harp and Crown A Novel in Three Volumes Vol II](#)

[Zeph A Posthumous Story Pp 5- 251](#)

[Wigwam Stories Told by North American Indians](#)

[The Mutable Many](#)

[Wet-Fly Fishing Treated Methodically Treated Methodically](#)

[Kundenberatung Und Verkauf \(Unterweisung Konditor -Orin\)](#)

[Analyse Der Schulungsmoglichkeiten Der Mitarbeiter Bei Umstellung Von Geschäftsprozessen](#)

[Politische Rehabilitation Dmitri Schostakowitschs Die Funfte Symphonie Op 47 Innerhalb Der Anschauung Des Sozialistischen Realismus Die Durchfuhrung Und Analyse Einer Gesundheitsbefragung Im Rahmen Eines Betrieblichen Gesundheitsmanagements](#)

[Freitod ALS Privileg Des Humanen Jean Amerys Hand an Sich Legen Diskurs Uber Den Freitod Der Gesundheitsforderung Im Ambulanten Pflegedienst](#)

[Metro Case Business Project Management](#)

[Sport Und Wohlbefinden Wann Kann Sport Gluecklich Machen?](#)

[Numinosity A Fractured Memoir](#)

[Mehrsprachigkeitsdidaktik Umsetzen Vorstellung Einer Unterrichtseinheit in Anlehnung an Die Broschure Brucken Zwischen Young World Und Envol](#)

[Aufstieg Der East-India-Company Zur Territorialmacht Und Dieburde Der Diwani Von Bengalen Der Mensch Arzt Und Psychiater in Zeiten Gesellschaftlichen Wandels](#)

[Digital Branding Entwicklung Einer Online-Kommunikations-Strategie Fur Die Marke Spotify](#)

[Gegen Storungen Aller Art](#)

[Dialektik Der Natur](#)

[The Non-Techie Guide to Enterprise Software Buying Implementing and Understanding the Enterprise Software Process](#)

[The English and Scottish Popular Ballads Part VIII Pp 255-525](#)

[Ham Se Mal n Himmel Fur Mich](#)

[Kommunikation Und Fuhrung Ausgewahlte Mitarbeitergesprache Fuhren](#)

[Teamentwicklung Eine Methode Der Personalentwicklung?](#)

[Whats Your Spirit Animal? \(Revised and Updated\) A Guide to Uncovering Your Gifts Overcoming Obstacles and Claiming Your Personal Power](#)

[A Dads Fun Guide to Raising Happy Daughters Imagination Activities Against #8232body-Snatching Zombie Naysayers#8232 And Other Foes of Happiness](#)

[Makrookonomische Effekte Einer Alternden Bevolkerung](#)

[Scheitern Der Grunen Gentechnik in Deutschland Und Das Prinzip Der Koexistenz Das](#)

[Evaluierung Des Paris Agreement on Climate Change Auf Der Basis Von Elinor Ostroms Governing the Commons \(1990\)](#)

[Bitburger 00% Alkoholfrei Entwicklung Einer Neupositionierung](#)

[Die Bilanzierung Hybrider Finanzinstrumente Nationalem Recht \(Ugb\) Und Nach Internationalem Recht \(Ifrs\)](#)

[Spieltheoretische Untersuchungen Des Deutsch-Russischen Verhaltnisses Im Vorfeld Des Zweiten Weltkrieges](#)

[Erfassung Personalitatsrelevanter Konstrukte Im Arbeits- Und Sozialleben Beziehungs- Und Bindungspersonlichkeit Narzissmus Und Burnout-Anfalligkeit](#)

[Der Fotoautomat Ein in Hohem Mae Heterotoper Ort](#)

[Dokumentationsanforderungen Fur Verrechnungspreise](#)

[Anforderungen an Internationale Unternehmensnetzwerke Die Star Alliance](#)

[Einsatzmoglichkeiten Von MS-Project-Server Ein Zentrales Projektportfoliotool Fur Infrastrukturprojekte](#)

[Der Sulgenbach Eine Okologische Untersuchung](#)

[Psychodrama in Der Supervision](#)

[Soziale Interaktion Von Madchen Der Steilshooper Madchengruppe Ein Forschungsdesign](#)

[Die Auswirkungen Von Koffein Auf Den Stroop-Test](#)  
[Stellung Der Frau In Der Indischen Gesellschaft Im 21 Jahrhundert Die](#)  
[Kundenbindung Durch Telefonmarketing Treue Kunden Durch Telefonische Betreuung Und Gezielter Einflussnahme Auf Die Zufriedenheit](#)  
[Zurück Zu Mehr Politischer Partizipation? Deliberative Demokratie Im Spiegel Reflexiver Modernisierung](#)  
[Trainingsplanung Zur Rehabilitation Eines Kreuzbandrisses Ueber Drei Monate](#)  
[Sportmotorischer Schusskrafttest Für Den Frauenfußball Durchführung Und Auswertung](#)  
[Kommunikationskonzept Zur Übernahme Der Fiktiven Otto Wenz AG Durch Renault](#)  
[Zwei- Und Mehrsprachigkeitsforschung Betrachtung Von Sechs Deutschen Und Französischen Artikeln Zur Bilingualität](#)  
[Work-Life-Balance Im Lichte Der Fürsorgepflicht Des Arbeitgebers](#)  
[Das Konzept Und Ziel Einer Juniorfirma](#)  
[Further Reliques of Constance Naden Being Essays and Tracts for Our Times](#)  
[Heaths Modern Language Series German Lyrics and Ballads With a Few Epigrammatic Poems](#)  
[Harrington and His Oceana a Study of a 17th Century Utopia and Its Influence in America Cambridge 1914](#)  
[History in the Elementary Schools Methods Courses of Study Bibliographies](#)  
[Full Proof of the Ministry A Sequel to the Boy Who Was Trained Up to Be a Clergyman](#)  
[From Summer Land to Summer A Journey from Thomasville Georgia to New York During April and May 1800](#)  
[Ginxs Baby His Birth and Other Misfortunes](#)  
[Gift for Young Students](#)  
[Hesperides The Poems and Other Remains of Robert Herrick Now First Collected Volume the First](#)  
[The Hidden Life Thoughts on Communion with God](#)  
[German Household Tales Told Again in English](#)  
[Aelfrics Grammatik Und Glossar](#)  
[From Wisdom Court](#)  
[The Greatest English Classic A Study of the King James Version of the Bible and Its Influence on Life and Literature](#)  
[Great Books Bunyan Shakespeare Dante Milton the Imitation Etc](#)  
[The History of Brighton and Environs from the Earliest Known Period to the Present Time Together with a Short Historical Description of Towns and Villages of Interest Within Twelve Miles of Brighton](#)  
[Grass of Parnassus First and Last Rhymes](#)  
[German in Fifty Lessons Being a New Method for Acquiring in a Very Short Time So Much of the German Language as Is Necessary for Common Use](#)  
[Humbugs of New-York Being a Remonstrance Against Popular Delusion Whether in Science Philosophy or Religion](#)  
[German Socialism and Ferdinand Lassalle A Biographical History of German Socialistic Movements During This Century](#)  
[English Philosophers Hartley and James Mill](#)  
[Harvest Gleanings A Holiday Book](#)  
[Fruits and Vegetables Under Glass](#)  
[United States Bureau of Education Circular of Information No 3 1903 Contributions to American Educational History No 36 History of Higher Education in Maine](#)  
[Living Multiple Lifestyles in One Lifetime An Autobiography](#)  
[Die Informationsökonomie Des Wahlers Unter Unsicherheit in Downs Ökonomischer Theorie Der Demokratie](#)  
[Der Einfluss Von Public Relations Auf Die Journalistische Berichterstattung](#)  
[Old Mr Tredgold](#)  
[Nationalsozialistische Ideologie Im Schulunterricht Von 1933-1945 Die](#)  
[Rhetorische Potential Von Flashmobs Das](#)  
[Doppik Versus Kameralistik Ein Vergleich Anhand Der Bundesanstalt Für Finanzdienstleistungsaufsicht](#)  
[Intrakulturelle Differenzen Fremderfahrungen Von Franz Biberkopf in Alfred Doblins Berlin Alexanderplatz Die Geschichte Vom Franz Biberkopf](#)  
[Übergang Vom Kindergarten Zur Grundschule Der](#)  
[Der Politische Martin Luther](#)  
[Analyse Der Abbildung Simulierter Persönlichkeitsentwicklung Des Protagonisten Im Videospiel Vampire The Masquerade - Bloodlines](#)  
[Veränderte Personalführung Im Versicherungsvertrieb Bei Einführung Des Ganzheitlichen Beratungsansatzes](#)  
[Stoische Auffassung Der Rolle Des Individuums In Der Gesellschaft Die](#)

[Fremdevaluation in Baden-Wurttemberg Eine Chance Zur Verbesserung Der Unterrichtsqualitat?](#)

[The Wisdom of the Just Understanding Iniquity and Carnality](#)

[Das Qualitative Interview Methoden Der Sozialforschung](#)

[Lindy Lee Songs on Mill Hill](#)

[Ritualisierung Im Realitatsfernsehen Eine Medienlinguistische Analyse Uberproduzierter Momente](#)

[Israel Defense Force Eine Frage Der Geschlechtlichen Gleichberechtigung?](#)

---