

QUERIDA CUNHADA EU TE ODEIO

115. The Malice of Women dcccclxxix. "By Allah, he treadeth no carpet of mine! Who is at the door other than he?" "Jerir ibn el Khetefa," answered Adi; and Omar said, "It is he who saith ... " [And he recited as follows:]. Conclusion. ? ? ? ? ? Make drink your usance in my company And flout the time that languishing doth go..Awaken, O ye sleepers all, and profit, whilst it's here, ii. 234..His love he'd have hid, but his tears denounced him to the spy, iii. 42. ? ? ? ? ? And if into the briny sea one day she chanced to spit, Assuredly the salt sea's floods straight fresh and sweet would grow..Presently he came to the land of the Turks, (228) and he naked and hungry and having with him nought but somewhat of jewels, bound about his fore-arm. So he went to the bazaar of the goldsmiths and calling one of the brokers, gave him the jewels. The broker looked and seeing two great rubies, said to him, 'Follow me.' So he followed him, till he brought him to a goldsmith, to whom he gave the jewels, saying, 'Buy these.' Quoth he, 'Whence hadst thou these?' And the broker replied, 'This youth is the owner of them.' Then said the goldsmith to the prince, 'Whence hadst thou these rubies?' And he told him all that had befallen him and that he was a king's son. The goldsmith marvelled at his story and bought of him the rubies for a thousand dinars..? ? ? ? ? The camel-leader singing came with the belov'd; our wish Accomplished was and we were quit of all the railers' prate..The Seventeenth Night of the Month..It befell, one day of the days, that King Bihkerd embarked in a ship and put out to sea, so he might fish; but the wind blew on them and the ship foundered. The king won ashore on a plank, unknown of any, and came forth, naked, on one of the coasts; and it chanced that he landed in the country whereof the father of the youth aforesaid, [his sometime servant], was king. So he came in the night to the gate of the latter's city and [finding it shut], took up his lodging [for the night] in a burying-place there..79. Khusrau and Shirin and the Fisherman cccxci. ? ? ? ? ? And troubles, too, forsook us, who tears like dragons' blood, O lordings, for your absence had wept at every pore..When the morning morrowed, the draper went out, still angered against his wife, and the old woman returned to her and found her changed of colour, pale of face, dejected and heart-broken. [So she questioned her of the cause of her dejection and she told her how her husband was angered against her (as she supposed) on account of the burns in the turban-cloth.] "O my daughter," rejoined the old woman, "be not concerned; for I have a son, a fine-drawer, and he, by thy life, shall fine-draw [the holes] and restore the turban-cloth as it was. "The wife rejoiced in her saying and said to her, "And when shall this be?" "To-morrow, if it please God the Most High," answered the old woman, "I will bring him to thee, at the time of thy husband's going forth from thee, and he shall mend it and depart forth-right." Then she comforted her heart and going forth from her, returned to the young man and told him what had passed..When King Shehriyar heard his brother's words he rejoiced with an exceeding joy and arising forthright, went in to his wife Shehrzad and gave her to know of that which his brother purposed, to wit, that he sought her sister Dinarzad in marriage; whereupon, "O king of the age," answered she, "we seek of him one condition, to wit, that he take up his abode with us, for that I cannot brook to be parted from my sister an hour, because we were brought up together and may not brook severance from each other. If he accept this condition, she is his handmaid." King Shehriyar returned to his brother and acquainted him with that which Shehrzad had said; and he answered, saying, "Indeed, this is what was in my mind, for that I desire nevermore to be parted from thee. As for the kingdom, God the Most High shall send unto it whom He chooseth, for that there abideth to me no desire for the kingship." ? ? ? ? ? ab. Story of the King's Son and the Ogress xv. ? ? ? ? ? With ruin I o'erwhelm him and abjectness and woe And cause him quaff the goblet of death and distance drear..The folk marvelled at this story and as for the prefect and El Melik ez Zahir, they said, 'Wrought ever any the like of this device?' And they marvelled with the utterest of wonderment Then arose a third officer and said, 'Hear what betided me, for it is yet stranger and more extraordinary..O friends, the tears flow ever, in mockery of my pain, iii. 116..? ? ? ? ? How oft I've waked, whilst over me my comrades kept the watch! How many a stony waste I've crossed, how many a desert dread!.My watering lips, that cull the rose of thy soft cheek, declare, iii. 134..? ? ? ? ? Nay, though ye read therein discourse that sure should speak To heart and soul, no word thereunto ye replied, .? ? ? ? ? Thou that the dupe of yearning art, how many a melting wight In waiting for the unkept tryst doth watch the weary night!.Presently, the vizier entered and the king signed to him to cause avoid the place. So he signed to those who were present to withdraw, and they departed; whereupon quoth the king to him, "How deemest thou, O excellent vizier, O loyal counsellor in all manner of governance, of a vision I have seen in my sleep?" "What is it, O king?" asked the vizier, and Shah Bekht related to him his dream, adding, "And indeed the sage interpreted it to me and said to me, 'An thou put not the vizier to death within a month, he will slay thee.' Now I am exceeding both to put the like of thee to death, yet do I fear to leave thee on life. What then dost thou counsel me that I should do in this matter?" The vizier bowed his head awhile, then raised it and said, "God prosper the king! Verily, it skills not to continue him on life of whom the king is afraid, and my counsel is that thou make haste to put me to death." .79. The Devout Prince dclxiv. ? ? ? ? ? w. The Fox and the Folk (235) M.37. The Imam Abou Yousuf with Er Reshid and Jaafer dlv.On this wise they abode a long while till one day the wife went out in quest of water, whereof she had need, and espied a physician who had spread a carpet in the Thereon he had set out great store of drugs and implements of medicine and he was speaking and muttering [charms], whilst the folk flocked to him and compassed him about on every side. The weaver's wife marvelled at the largeness of the physician's fortune (16) and said in herself, 'Were my husband thus, he would have an easy life of it and that wherein we are of straitness and misery would be enlarged unto him.'.The king approved her speech and bestowed on her a dress of honour and gave her magnificent gifts; after which, for that his choice had fallen upon his younger son, Melik Shah, he married her with him and made him his heir apparent and caused the folk swear fealty to him. When this came to the knowledge of his brother Belehwan

and he was ware that his younger brother had been preferred over him, his breast was straitened and the affair was grievous to him and envy entered into him and rancour; but he concealed this in his heart, whilst fire raged therein because of the damsel and the kingship..So he took a belt, wherein were a thousand dinars, and binding it about his middle, entered the city and gave not over going round about its streets and markets and gazing upon its houses and sitting with those of its folk whose aspect bespoke them men of worth, till the day was half spent, when he resolved to return to his sister and said in himself, 'Needs must I buy what we may eat of ready-[dressed] food] I and my sister.' Accordingly, he accosted a man who sold roast meat and who was clean [of person], though odious in his [means of getting a] living, and said to him, 'Take the price of this dish [of meat] and add thereto of fowls and chickens and what not else is in your market of meats and sweetmeats and bread and arrange it in dishes.' So the cook set apart for him what he desired and calling a porter, laid it in his basket, and Selim paid the cook the price of his wares, after the fullest fashion..As they were thus engaged, behold, up came the dancers and mountebanks, with their pipes and drums, whilst one of their number forewent them, with a great banner in his hand, and played all manner antics with his voice and limbs. When they came to the Courthouse, the Cadi exclaimed, "I seek refuge with God from yonder Satans!" And the merchant laughed, but said nothing. Then they entered and saluting his highness the Cadi, kissed Alaeddin's hands and said, "God's blessing on thee, O son of our uncle! Indeed, thou solacest our eyes in that which thou dost, and we beseech God to cause the glory of our lord the Cadi to endure, who hath honoured us by admitting thee to his alliance and allotted us a part in his high rank and dignity." When the Cadi heard this talk, it bewildered his wit and he was confounded and his face flushed with anger and he said to his son-in-law, "What words are these?" Quoth the merchant, "Knowest thou not, O my lord, that I am of this tribe? Indeed this man is the son of my mother's brother and that other the son of my father's brother, and I am only reckoned of the merchants [by courtesy]!".When the king heard this, he could not contain himself, but rushed in upon them and said to them, 'Out on you! What did ye? Tell me.' And they said, 'Pardon, O king.' Quoth he, 'An ye would have pardon from God and me, it behoveth you to tell me the truth, for nothing shall save you from me but truth-speaking.' So they prostrated themselves before him and said, 'By Allah, O king, the viziers gave us this gold and taught us to lie against Abou Teman, so thou mightest put him to death, and what we said was their words.' When the king heard this, he plucked at his beard, till he was like to tear it up by the roots and bit upon his fingers, till he well-nigh sundered them in twain, for repentance and sorrow that he had wrought hastily and had not delayed with Abou Temam, so he might look into his affair..When the king saw this, he cried out and his wife wept in the ship and offered to cast herself into the sea; but the Magian bade the sailors lay hands on her. So they seized her and it was but a little while ere the night darkened and the ship disappeared from the king's eyes; whereupon he swooned away for excess of weeping and lamentation and passed his night bewailing his wife and children..Officer's Story, The Fourteenth, ii. 183..When the townsfolk saw this, they repented of that which they had done and the affair was grievous to them; so they sought pardon [of God] and said to her, ' By the virtue of Him whom thou servest, do thou seek pardon for us [of God!]' Quoth she, 'As for me, I may no longer abide with you and I am about to depart from you.' Then they humbled themselves in supplication to her and wept and said to her, 'We conjure thee, by the virtue of God the Most High, that thou take upon thyself the governance of the kingdom and of the subjects.' But she refused; whereupon they came up to her and wept and gave not over supplicating her, till she consented and abode in the kingship. Her first commandment was that they should bury the princess and build over her a dome (6) and she abode in that palace, worshipping God the Most High and ruling the people with justice, and God (extolled be His perfection and exalted be He!) vouchsafed her, by reason of the excellence of her piety and her patience and continence, the acceptance of her prayers, so that she sought not aught of Him to whom belong might and majesty, but He granted her prayer; and her report was noised abroad in all countries..? ? ? ? a. The King and his Vizier's Wife dlxxviii.Sindbad the Sailor and Hindbad the Porter, iii. 199..? ? ? ? p. The Foxes and the Wolf dcxxx.When King El Aziz heard the damsel's song, her speech and her verses pleased him and he said to El Abbas, "O my son, verily, these damsels are weary with long versifying, and indeed they make us yearn after the dwellings and the homesteads with the goodliness of their songs. Indeed, these five have adorned our assembly with the excellence of their melodies and have done well in that which they have said before those who are present; wherefore we counsel thee to enfranchise them for the love of God the Most High." Quoth El Abbas, "There is no commandment but thy commandment;" and he enfranchised the ten damsels in the assembly; whereupon they kissed the hands of the king and his son and prostrated themselves in thanksgiving to God the Most High. Then they put off that which was upon them of ornaments and laying aside the lutes [and other] instruments of music, clave to their houses, veiled, and went not forth. (144)."Except," continued the Khalif, "he were the enemy of God, he had wished for her in this world, so he might after [repent and] return to righteous dealing. By Allah, he shall not come in to me! Who is at the door other than he?" Quoth Adi, "Jemil ben Mamer el Udhri (51) is at the door;" and Omar said, "It is he who says in one of his odes" ... [And he recited the following:]? ? ? ? Thou only art the whole of our desire; indeed Thy love is hid within our hearts' most secret core..WP="BR1">.15. The Cat and the Crow cl.Meanwhile, El Abbas betook himself to his father's camp, which was pitched in the Green Meadow, by the side of the Tigris, and none might make his way between the tents, for the much interlacement of the tent-ropes. When the prince reached the first of the tents, the guards and servants came out to meet him from all sides and escorted him till he drew near the sitting-place of his father, who knew of his coming. So he issued forth of his pavilion and coming to meet his son, kissed him and made much of him. Then they returned together to the royal pavilion and when they had seated themselves and the guards had taken up their station in attendance on them, the king said to El Abbas, "O my son, make ready thine affair, so we may go to our own land, for that the folk in our absence are become as they were sheep without a shepherd." El Abbas looked at his father and wept till he

swooned away, and when he recovered from his swoon, he improvised and recited the following verses: Then he looked at her and seeing her eyes fixed on the young Damascene, for that in very deed he had ravished her with his beauty and grace, went up to the latter and said to him, "O my lord, art thou a looker-on or a buyer? Tell me." Quoth Noureddin, "I am both looker-on and buyer. Wilt thou sell me yonder slave-girl for sixteen hundred dinars?" And he pulled out the purse of gold. So the dealer returned, dancing and clapping his hands and saying, "So be it, so be it, or not [at all]!" Then he came to the damsel and said to her, "O Sitt el Milah, shall I sell thee to yonder young Damascene for sixteen hundred dinars?" But she answered, "No," of shamefastness before her master and the bystanders; whereupon the people of the bazaar and the slave-merchant departed, and Abou Nuwas and Ali Noureddin arose and went each his own way, whilst the damsel returned to her master's house, full of love for the young Damascene. . . . A damsel made for love and decked with subtle grace; Thou'dst deem the very sun had borrowed from her face. . . . w. The Sharper and the Merchants dccccxv. STORY OF THE SHARPER AND THE MERCHANTS. 19. Hassan of Bassora and the King's Daughter of the Jinn cclxxxvi. Then he raised his head to the Magian and said to him, 'Say thy say, thou also.' So the Magian said, 'This is my slave-girl, whom I bought with my money from such a land and for so many dinars, and I made her my favourite (67) and loved her with an exceeding love and gave her charge over my good; but she betrayed me in my substance and plotted with one of my servants to slay me, tempting him by promising him that she would be his wife. When I knew this of her and was certified that she purposed treason against me, I awoke [from my heedlessness] and did with her that which I did, of fear for myself from her craft and perfidy; for indeed she is a beguiler with her tongue and she hath taught these two youths this pretence, by way of trickery and of her perfidy and malice: so be thou not deluded by her and by her talk.' Appointed Term, Of the, i. 147. Fair patience use, for ease still followeth after stress, iii. 117. Porter, Sindbad the Sailor and Hindbad the, iii. 199. . . . A fair one, to idolaters if she herself should show, They'd leave their idols and her face for only Lord would know; The news came to the rest of the kings; so they [flew after him and] overtaking him, found him full of trouble and fear, with fire issuing from his nostrils, and said to him, 'O Sheikh Aboultaouaif, what is to do?' Quoth he, 'Know that Meimoun hath carried off Tuhfeh from my palace and outraged mine honour.' When they heard this, they said, 'There is no power and no virtue but in God the Most High, the Supreme! By Allah, he hath ventured upon a grave matter and indeed he destroyeth himself and his people!' Then the Sheikh Iblis gave not over flying till he fell in with the tribes of the Jinn, and there gathered themselves together unto him much people, none may tell the tale of them save God the Most High. So they came to the Fortress of Copper and the Citadel of Lead, (238) and the people of the strongholds saw the tribes of the Jinn issuing from every steep mountain-pass and said, 'What is to do?' Then Iblis went in to King Es Shisban and acquainted him with that which had befallen, whereupon quoth he, 'May God destroy Meimoun and his folk! He thinketh to possess Tuhfeh, and she is become queen of the Jinn! But have patience till we contrive that which befitteth in the matter of Tuhfeh.' Quoth Iblis, 'And what befitteth it to do?' And Es Shisban said, '*We will fall upon him and slay him and his people with the sword.' When I had made an end of washing, I cried out, saying, "Harkye, my lady Rihaneh!" But none answered me. So I went out and found her not; and indeed she had taken my clothes and that which was therein of money, to wit, four hundred dirhems. Moreover, she had taken my turban and my handkerchief and I found not wherewithal to cover my nakedness; wherefore I suffered somewhat than which death is less grievous and abode looking about the place, so haply I might espy wherewithal to hide my shame. Then I sat a little and presently going up to the door, smote upon it; whereupon up came the housekeeper and I said to her, "O my sister, what hath God done with the woman who was here?" Quoth she, "She came down but now and said, 'I am going to cover the boys with the clothes and I have left him sleeping. If he awake, tell him not to stir till the clothes come to him.'" Then said I, "O my sister, secrets are [safe] with the worthy and the freeborn. By Allah, this woman is not my wife, nor ever in my life have I seen her before this day!" And I recounted to her the whole affair and begged her to cover me, informing her that I was discovered of the privities. . . . How many a lover, who aspires to union with his love, For all his hopes seem near, is baulked of that whereon he's bent! 110. The Haunted House in Baghdad cccccxiv. . . . Since thou hast looked on her, mine eye, be easy, for by God Nor mote nor ailment needst thou fear nor evil accident. . . . His justice and his truth all creatures do embrace; The erring he corrects and those of wandering mind. Then she sent to acquaint her father with this; whereupon the king called Abou Temam to him and said to him, 'Thou camest not but to see my daughter. Why, then, hast thou not looked upon her?' Quoth Abou Temam, 'I saw everything.' And the king said, 'Why didst thou not take somewhat of that which thou sawest of jewels and the like? For they were set for thee.' But he answered, 'It behoveth me not to put out my hand to aught that is not mine.' When the king heard his speech, he gave him a sumptuous dress of honour and loved him exceedingly and said to him, 'Come, look at this pit.' So Abou Temam went up [to the mouth of the pit] and looked, and behold, it was full of heads of men; and the king said to him, 'These are the heads of ambassadors, whom I slew, for that I saw them without loyalty to their masters, and I was used, whenas I saw an ambassador without breeding, (123) to say, "He who sent him is less of breeding than he, for that the messenger is the tongue of him who sendeth him and his breeding is of his master's breeding; and whoso is on this wise, it befitteth not that he be akin to me." (124) So, because of this, I used to put the messengers to death; but, as for thee, thou hast overcome us and won my daughter, of the excellence of thy breeding; so be of good heart, for she is thy master's.' Then he sent him back to king Ilan Shah with presents and rarities and a letter, saying, 'This that I have done is in honour of thee and of thine ambassador.' When the evening evened, the king let call his vizier and he presented himself before him, whereupon he required of him the hearing of the [promised] story. So he said, "Hearkening and obedience. Know, O king, that The Third Day. . . . But, when from home it fares, forthright all glory it attains And 'twixt the eyelid and the eye incontinent 'tis dight. . . . ee. Story of the Barber's Fifth Brother

clx. Viziers, The Ten, i. 61..? ? ? ? ? All for a wild deer's love, whose looks have snared me And on whose brows the morning glitters bright.? ? ? ? ?
? The starry arrows of her looks she darts above her veil; They hit and never miss the mark, though from afar they fare..? ? ? ? ? And when my feet
trod earth, "Art slain, that we should fear," Quoth they, "or live, that we may hope again thy sight?". Would we may live together, and when we
come to die, i. 47..25. The City of Brass cccclxxxvii.155. Hassan of Bassora and the King's Daughter of the Jinn dclclxxviii.28. Ibrahim ben el
Mehdi and the Barber-surgeon cclxxiii.? ? ? ? ? ef. Story of the Barber's Sixth Brother clviii. When the king heard the vizier's speech, he
deemed it goodly and it pleased him; so he bade him go away to his house, and there he abode his day long..35. Isaac of Mosul's Story of Khedijeh
and the Khalif Mamoun dxl.? ? ? ? ? d. The Fourth Voyage of Sindbad the Sailor. God, Of the Speedy Relief of, i. 174..62. Abdallah ben Maamer
with the Man of Bassora and his Slave-girl cclclxxxiii. The vizier's story pleased King Shah Bekht and his heart clave to the story of the merchant
and the old woman; so he bade Er Rehwan withdraw to his lodging, and he went away to his house and abode there the next day..So she took the
hundred dinars and the piece of silk and returned to her dwelling, rejoicing, and went in to Aboulhusn and told him what had befallen, whereupon
he arose and rejoiced and girt his middle and danced and took the hundred dinars and the piece of silk and laid them up. Then he laid out Nuzhet el
Fuad and did with her even as she had done with him; after which he rent his clothes and plucked out his beard and disordered his turban [and went
forth] and gave not over running till he came in to the Khalif, who was sitting in the hall of audience, and he in this plight, beating upon his breast.
Quoth the Khalif to him, "What aileth thee, O Aboulhusn!" And he wept and said, "Would thy boon-companion had never been and would his hour
had never come!" "Tell me [thy case,]" said the Khalif; and Aboulhusn said, "O my lord, may thy head outlive Nuzhet el Fuad!" Quoth the Khalif,
"There is no god but God!" And he smote hand upon hand. Then he comforted Aboulhusn and said to him, "Grieve not, for we will give thee a
concubine other than she." And he bade the treasurer give him a hundred dinars and a piece of silk. So the treasurer gave him what the Khalif bade
him, and the latter said to him, "Go, lay her out and carry her forth and make her a handsome funeral." So Aboulhusn took that which he had given
him and returning to his house, rejoicing, went in to Nuzhet el Fuad and said to her, "Arise, for the wish is accomplished unto us." So she arose and
he laid before her the hundred dinars and the piece of silk, whereat she rejoiced, and they added the gold to the gold and the silk to the silk and sat
talking and laughing at one another..The wife of the shopkeeper, to wit, the nurse, came out, with the rest of those who came out, to divert herself
with gazing upon the show, and when she saw El Abbas and beheld his beauty and the goodliness of his army and that which he had brought back
with him of herds and slaves and slave-girls and mamelukes, she improvised and recited the following verses:..? ? ? ? ? How many a victim of the
pangs of love-liking hath died! Tired is my patience, but of blame my censors never tire..114. El Abbas and the King's Daughter of Baghdad
dcccclxvi.? ? ? ? ? Crude amber (158) in its native land unheeded goes, but, when It comes abroad, upon the necks to raise it men delight..? ? ? ? ?
To whom save thee shall I complain, of whom relief implore, Whose image came to visit me, what while in dreams I lay?. Now there accosted him
once, on his day of ill-omen, an Arab of the Benou Tai, (170) and En Numan would have put him to death; but the Arab said, "God quicken the
king! I have two little girls and have made none guardian over them; so, if the king see fit to grant me leave to go to them, I will give him the
covenant of God (171) that I will return to him, whenas I have appointed them a guardian." En Numan had compassion on him and said to him, "If
a man will be surety for thee of those who are with us, [I will let thee go], and if thou return not, I will put him to death." Now there was with En
Numan his vizier Sherik ben Amrou; so the Tai (172) looked at him and said,.108. Aboukir the Dyer and Abousir the Barber dcccclxvii. The king
gave ear to her counsel and despatching the eunuch for the mamelukes, assigned them a lodging and said to them, "Have patience, till the king give
you tidings of your lord El Abbas." When they heard his words, their eyes ran over with plenteous tears, of their much longing for the sight of their
lord. Then the king bade the queen enter the privy chamber (97) and let down the curtain (98) [before the door thereof]. So she did this and he
summoned them to his presence. When they stood before him, they kissed the earth, to do him worship, and showed forth their breeding (99) and
magnified his dignity. He bade them sit, but they refused, till he conjured them by their lord El Abbas. So they sat down and he caused set before
them food of various kinds and fruits and sweetmeats. Now within the Lady Afifeh's palace was an underground way communicating with the
palace of the princess Mariyeh. So the queen sent after her and she came to her, whereupon she made her stand behind the curtain and gave her to
know that El Abbas was the king's son of Yemen and that these were his mamelukes. Moreover, she told her that the prince's father had levied his
troops and was come with his army in quest of him and that he had pitched his camp in the Green Meadow and despatched these mamelukes to
make enquiry of their lord. So Mariyeh abode looking upon them and upon their beauty and grace and the goodliness of their apparel, till they had
eaten their fill of food and the tables were removed; whereupon the king recounted to them the story of El Abbas and they took leave of him and
went away..Ye know I'm passion-maddened, racked with love and languishment, ii. 230. Then said she to the villager's son, 'Know that I am the
woman whom thy father delivered from harm and stress and whom there betided from thee of false accusation and frowardness that which thou
hast named.' And she craved pardon for him and he was made whole of his sickness. [Then said she to the thief, 'I am she against whom thou liedst,
avouching that I was thy mistress, who had been stoned on thine account, and that I was of accord with thee concerning the robbing of the villager's
house and had opened the doors to thee.' And she prayed for him and he was made whole of his sickness.] Then said she to [the townsman], him of
the tribute, 'I am she who gave thee the [thousand] dirhems and thou didst with me what thou didst.' And she craved pardon for him and prayed for
him and he was made whole; whereupon the folk marvelled at her oppressors, who had been afflicted alike, so God (extolled be His perfection and
exalted be He!) might show forth her innocence before witnesses..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 Eighteenth Night of the Month..? ? ? ? ? Then was my heart by that which caused my agitation seared, And from mine eyelids still the tears poured down without relent..King (The Dethroned), whose Kingdom and Good were restored to him, i. 285..The servant said no more to him, but, when it was morning, he acquainted a number of the king's servants with this and they said, 'This is an opportunity for us. Come let us assemble together and acquaint the king with this, so the young merchant may lose favour with him and he rid us of him and we be at rest from him.' So they assembled together and going in to the king, said to him, 'We have a warning we would give thee.' Quoth he, 'And what is your warning?' And they said, 'Yonder youth, the merchant, whom thou hast taken into favour and whose rank thou hast exalted above the chiefs of the people of thy household, we saw yesterday draw his sword and offer to fall upon thee, so he might slay thee.' When the king heard this, his colour changed and he said to them, 'Have ye proof of this?' Quoth they, 'What proof wouldst thou have? If thou desire this, feign thyself drunken again this night and lie down, as if asleep, and watch him, and thou wilt see with thine eyes all that we have named to thee.' There was once, of old days, a king of the kings, whose name was Azadbekht; his [capital] city was called Kuneim Mudoud and his kingdom extended to the confines of Seistan and from the frontiers of Hindustan to the sea He had ten viziers, who ordered his state and his dominion, and he was possessed of judgment and exceeding wisdom. One day he went forth with certain of his guards to the chase and fell in with an eunuch on horseback, holding in his hand the halter of a mule, which he led along. On the mule's back was a litter of gold-inwoven brocade, garded about with an embroidered band set with gold and jewels, and over against the litter was a company of horsemen. When King Azadbekht saw this, he separated himself from his companions and making for the mule and the horsemen, questioned the latter, saying, "To whom belongeth this litter and what is therein?". The eunuch answered, (for he knew not that he was King Azadbekht,) saying, "This litter belongeth to Isfehend, vizier to King Azadbekht, and therein is his daughter, whom he purposeth to marry to Zad Shah the King." ? ? ? ? ? O ye who have withered my heart and marred my hearing and my sight, Desire and transport for your sake wax on me night and day..104. Mesrour and Zein el Mewasif dcccxxi.The prefect bade carry him to his lodging; but one of those in attendance upon him, by name El Muradi, said to him, "What wilt thou do? This man is clad in rich clothes and on his finger is a ring of gold, the bezel whereof is a ruby of great price; so we will carry him away and slay him and take that which is upon him of raiment [and what not else] and bring it to thee; for that thou wilt not [often] see profit the like thereof, more by token that this fellow is a stranger and there is none to enquire concerning him." Quoth the prefect, "This fellow is a thief and that which he saith is leasing." And Noureddin said, "God forbid that I should be a thief!" But the prefect answered, "Thou liest." So they stripped him of his clothes and taking the ring from his finger, beat him grievously, what while he cried out for succour, but none succoured him, and besought protection, but none protected him. Then said he to them, "O folk, ye are quit of (12) that which ye have taken from me; but now restore me to my lodging." But they answered, saying, "Leave this knavery, O cheat! Thine intent is to sue us for thy clothes on the morrow." "By Allah, the One, the Eternal," exclaimed he, "I will not sue any for them!" But they said, "We can nowise do this." And the prefect bade them carry him to the Tigris and there slay him and cast him into the river..There was once, in a city of Hind, a just and beneficent king, and he had a vizier, a man of understanding, just in his judgment, praiseworthy in his policy, in whose hand was the governance of all the affairs of the realm; for he was firmly stablished in the king's favour and high in esteem with the folk of his time, and the king set great store by him and committed himself to him in all his affairs, by reason of his contrivance for his subjects, and he had helpers (253) who were content with him..Quoth the king, 'Verily, thou makest me long to see him. Canst thou not bring us together?' 'With all my heart,' answered the husbandman, and the king sat with him till he had made an end of his tillage, when he carried him to his dwelling-place and brought him in company with the other stranger, aud behold, it was his vizier. When they saw each other, they wept and embraced, and the husbandman wept for their weeping; but the king concealed their affair and said to him, 'This is a man from my country and he is as my brother.' So they abode with the husbandman and helped him for a wage, wherewith they supported themselves a long while. Meanwhile, they sought news of their country and learned that which its people suffered of straitness and oppression..When the evening evened, the king sat in his sitting- chamber and sending for his vizier, bade him relate the story of the wealthy man who lost his wealth and his wit. So he said, "Know, O king, that." "Forget him," quoth my censurers, "forget him; what is he?" iii. 42..The old man took the casting-bottle from the Jew and going up to Noureddin and the damsel, sprinkled their faces, whereupon they came to themselves and fell to relating to each other that which they had suffered, since their separation, for the anguish of severance. Moreover, Noureddin acquainted Sitt el Milah with that which he had endured from the folk who would have slain him and made away with him; and she said to him, "O my lord, let us presently give over this talk and praise God for reunion of loves, and all this shall cease from us." Then she gave him the cup and he said, "By Allah, I will nowise drink it, whilst I am in this plight!" So she drank it off before him and taking the lute, swept the strings and sang the following verses:..Then he sat down again upon the throne of his kingship, whilst the vizier stood before him, and they returned to their former estate, but they

had nought of the [goods of the world]. So the king said to his vizier, 'How shall we avail to abide in this city, and we in this state of poverty?' And he answered, 'Be at thine ease and have no concern.' Then he singled out one of the soldiers (255) and said to him, 'Send us thy service (256) for the year.' Now there were in the city fifty thousand subjects (257) and in the hamlets and villages a like number; and the vizier sent to each of these, saying, 'Let each of you get an egg and lay it under a hen.' So they did this and it was neither burden nor grievance to them..?STORY OF THE THREE MEN AND OUR LORD JESUS..Then they agreed upon a device between them, to wit, that they should feign an occasion in their own country, under pretext that she had there wealth buried from the time of her husband Melik Shah and that none knew of it but this eunuch who was with her, wherefore it behoved that he should go and fetch it. So she acquainted the king her husband with this and sought of him leave for the eunuch to go: and the king granted him permission for the journey and charged him cast about for a device, lest any get wind of him. Accordingly, the eunuch disguised himself as a merchant and repairing to Belehwan's city, began to enquire concerning the youth's case; whereupon they told him that he had been prisoned in an underground dungeon and that his uncle had released him and dispatched him to such a place, where they had slain him. When the eunuch heard this, it was grievous to him and his breast was straitened and he knew not what he should do..When he felt the water, he struck out, and gave not over swimming till he landed upon an island, where he abode five days, finding nothing which he might eat or drink; but, on the sixth day, when he despaired of himself, he caught sight of a passing ship; so he made signals to the crew and they came and took him up and fared on with him to an inhabited country, where they set him ashore, naked as he was. There he saw a man tilling; so he sought guidance of him and the husbandman said, 'Art thou a stranger?' 'Yes,' answered the king and sat with him and they talked. The husbandman found him quickwitted and intelligent and said to him, 'If thou sawest a comrade of mine, thou wouldst see him the like of what I see thee, for his case is even as thy case, and he is presently my friend.'

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