

TO KNOW THAT THE IMPRESSION OF A WOMAN MAY BE MORE VALUABLE THAN

?? ?? Ay, and we would have spread our bosoms in thy way, That so thy feet might fare on eyelids, carpet-wise..Merchant and the King, The Old Woman, the, i. 265..Now this was at the beginning of the month, and when it was the end thereof, Aboulhusn longed to drink wine and returning to his former usance, furnished his saloon and made ready food and let bring wine; then, going forth to the bridge, he sat there, expecting one whom he should carouse withal, as of his wont. As he sat thus, behold, up came the Khalif [and Mesrour] to him; but Aboulhusn saluted them not and said to them, "No welcome and no greeting to the perverters! (31) Ye are no other than devils." However, the Khalif accosted him and said to him, "O my brother, did I not say to thee that I would return to thee?" Quoth Aboulhusn, "I have no need of thee; and as the byword says in verse:?? ?? But for the spying of the eyes [ill-omened,] we had seen Wild cattle's eyes and antelopes' tresses of sable sheen..?? ?? 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..Officers of Police, El Melik ez Zahir Rukneddin Bibers el Bunducdar and the Sixteen, ii. 117..?? ?? Quoth thou, "The goodliest of things is patience and its use: Its practice still mankind doth guide to all that's fair and fine." Then said the sharper, 'O folk, this is my friend and I deposited with him a deposit, but he denieth it; so in whom shall the folk put trust after this?' And they said, 'This (49) is a man of worth and we have found in him nought but trustiness and loyalty and good breeding, and he is endowed with understanding and generosity. Indeed, he avoucheth no falsehood, for that we have consorted with him and mixed with him and he with us and we know the sincerity of his religion.' Then quoth one of them to the merchant, 'Harkye, such an one! Bethink thee and consult thy memory. It may not be but that thou hast forgotten.' But he said, 'O folk, I know nothing of that which he saith, for indeed he deposited nought with me.' And the affair was prolonged between them. Then said the sharper to the merchant, 'I am about to make a journey and have, praised be God the Most High, wealth galore, and this money shall not escape me; but do thou swear to me.' And the folk said, 'Indeed, this man doth justice upon himself.' (50) Whereupon the merchant fell into that which he disliked (51) and came near upon [suffering] loss and ill repute..?? ?? Light of mine eyes, my hope, my wish, my thirsting eyes With looking on thy face can never sate their drought..Now he had a nurse, a foster-mother, on whose knees he had been reared, and she was a woman of understanding and misdoubted of him, but dared not accost him [with questions]. So she went in to Shah Khatoun and finding her in yet sorer plight than he, asked her what was to do; but she refused to answer. However, the nurse gave not over coaxing and questioning her, till she exacted of her an oath of secrecy. So the old woman swore to her that she would keep secret all that she should say to her, whereupon the queen related to her her history from first to last and told her that the youth was her son. With this the old woman prostrated herself before her and said to her, 'This is an easy matter.' But the queen answered, saying, 'By Allah, O my mother, I choose my destruction and that of my son rather than defend myself by avouching a thing whereof they will not credit me; for they will say, "She avoucheth this, but that she may fend off reproach from herself" And nought will avail me but patience.' The old woman was moved by her speech and her intelligence and said to her, 'Indeed, O my daughter, it is as thou sayst, and I hope in God that He will show forth the truth. Have patience and I will presently go in to the king and hear what he saith and contrive somewhat in this matter, if it be the will of God the Most High.' Meanwhile, news was brought that Khorassan had been conquered; (23) whereupon Er Reshid rejoiced and bade decorate Baghdad and release all who were in the prisons, giving each of them a dinar and a dress. So Jaafer addressed himself to the decoration of the city and bade his brother El Fezl ride to the prison and clothe and release the prisoners. El Fezl did his brother's bidding and released all but the young Damascene, who abode still in the Prison of Blood, saying, "There is no power and no virtue save in God the Most High, the Sublime! Verily, we are God's and to Him we return." Then said El Fezl to the gaoler, "Is there any prisoner left in the prison?" "No," answered he, and El Fezl was about to depart, when Nouredin called out to him from within the prison, saying, "O my lord, tarry, for there remaineth none in the prison other than I and indeed I am oppressed. This is a day of clemency and there is no disputing concerning it." El Fezl bade release him; so they set him free and he gave him a dress and a dinar. So the young man went out, bewildered and knowing not whither he should go, for that he had abidden in the prison nigh a year and indeed his condition was changed and his favour faded, and he abode walking and turning round, lest El Muradi should come upon him and cast him into another calamity..99. The History of Gherib and his brother Agib dxcviii.?? ?? "Console thou thyself for his love," quoth they, "with another than he;" But, "Nay, by his life," answered I, "I'll never forget him my dear!".Hejjaj (El) and the Three Young Men, i. 53..108. Aboukir the Dyer and Abousir the Barber dclxxvii.140. Younus the Scribe and the Khalif Welid ben Sehl dclxxxiv.Lewdness, The Pious Woman accused of, ii. 5..It befell one day that the king had occasion to make a journey; so he called his Vizier Kardan and said to him, 'I have a trust to commit to thy care, and it is yonder damsel, my wife, the daughter of the Vizier [Zourkhan], and I desire that thou keep her and guard her thyself, for that there is not in the world aught dearer to me than she.' Quoth Kardan in himself, 'Of a truth, the king honoureth me with an exceeding honour [in entrusting me] with this damsel.' And he answered 'With all my heart.'?STORY OF THE RICH MAN AND HIS WASTEFUL SON..?? ?? a. The Hawk and the Partridge cxlix.40. Jaafer ben Yehya and Abdulmelik ben Salih dlxv.?? ?? He, who Mohammed sent, as prophet to mankind, Hath to a just high-priest (61) the Khalifate assigned..As stated In the Prefatory Note to my "Book of the Thousand Nights and One Night," four printed Editions (of which three are more or less complete) exist of the Arabic text of the original work, namely those of Calcutta (1839-42), Boulac (Cairo), Breslau (Tunis) and Calcutta (1814-18). The first two are, for purposes of tabulation, practically identical, one whole story only, (222) of those that occur in the Calcutta (1839-42) Edition, (which is the most complete of

all,) being omitted from that of Boulac; and I have, therefore, given but one Table of Contents for these two Editions. The Breslau Edition, though differing widely from those of Calcutta (1839-42) and Boulac in contents, resembles them in containing the full number (a thousand and one) of Nights, whilst that of Calcutta (1814-18) is but a fragment, comprising only the first two hundred Nights and the Voyages of Sindbad, as a separate Tale. c. The Third Voyage of Sindbad the Sailor cclv. When she heard their words, in the presence of the folk, she said, 'Praise be to God, the King who availeth unto all things, and blessing upon His prophets and apostles!' Then quoth she [to the assembly], 'Bear witness, O ye who are present, to these men's speech, and know that I am that woman whom they confess that they wronged.' And she turned to her husband's brother and said to him, 'I am thy brother's wife and God (extolled be His perfection and exalted be He I) delivered me from that whereinto thou castedst me of false accusation and suspect and from the frowardness whereof thou hast spoken, and [now] hath He shown forth my innocence, of His bounty and generosity. Go, for thou art absolved of the wrong thou didst me.' Then she prayed for him and he was made whole of his sickness. Bravo for her whose loosened locks her cheeks do overcloud! She slays me with her cruelty, so fair she is and proud. When El Abbas heard these words from the damsel, his heart irked him for Mariyeh and her case was grievous to him; so he said to Shefikeh, "Canst thou avail to bring me in company with her, so haply I may discover her affair and allay that which aileth her?" "Yes," answered the damsel, "I can do that, and thine will be the bounty and the favour." So he arose and followed her, and she forewent him, till they came to the palace. Then she [opened and] locked behind them four-and-twenty doors and made them fast with bolts; and when he came to Mariyeh, he found her as she were the setting sun, cast down upon a rug of Taifi leather, (111) among cushions stuffed with ostrich down, and not a limb of her quivered. When her maid saw her in this plight, she offered to cry out; but El Abbas said to her, "Do it not, but have patience till we discover her affair; and if God the Most High have decreed the ending of her days, wait till thou have opened the doors to me and I have gone forth. Then do what seemeth good to thee." z. The King who lost Kingdom and Wife and Wealth and God restored them to him dccccix. Tenth Officer's Story, The, ii. 172.85. Jaafer the Barmecide and the Old Bedouin cccxcv. Then he turned to a damsel of the damsels and said to her, "Who am I?" Quoth she, "Thou art the Commander of the Faithful;" and he said, "Thou liest, O calamity! (33) If I be indeed the Commander of the Faithful, bite my finger." So she came to him and bit it with her might, and he said to her, "It sufficeth." Then he said to the chief eunuch, "Who am I?" And he answered, "Thou art the Commander of the Faithful." So he left him and turning to a little white slave, said to him, "Bite my ear;" and he bent down to him and put his ear to his mouth. Now the slave was young and lacked understanding; so he closed his teeth upon Aboulhusn's ear with his might, till he came near to sever it; and he knew not Arabic, so, as often as Aboulhusn said to him, "It sufficeth," he concluded that he said, "Bite harder," and redoubled his bite and clenched his teeth upon the ear, whilst the damsels were diverted from him with hearkening to the singing-girls, and Aboulhusn cried out for succour from the boy and the Khalif [well-nigh] lost his senses for laughter. Awaken, O ye sleepers all, and profit, whilst it's here By what's vouchsafed of fortune fair and life untroubled, clear. When the king heard his vizier's story, he was assured that he would not slay him and said, "I will have patience with him, so I may get of him the story of the rich man and his wasteful heir." And he bade him depart to his own house. EL HEJJAJ AND THE THREE YOUNG MEN. (69). n. The Fourteenth Officer's Story dccccxxxix. Now he had a friend, who pretended to quickwittedness and understanding; so he came up to him privily and said to him, 'Let me do, so I may put the change on this trickster, for I know him to be a liar and thou art near upon having to pay the money; but I will turn suspicion from thee and say to him, "The deposit is with me and thou erredst in imagining that it was with other than myself," and so divert him from thee.' 'Do so,' replied the merchant, 'and rid the folk of their [false] debts.' 120. The Pious Black Slave cccclxvii. Mamoun (El) El Hakim bi Amrillah, The Merchant and the Favourite of the Khalif, iii. 171. c. The Third Officer's Story dccccxxii. One day, there came a ship and in it a merchant from their own country, who knew them and rejoiced in them with an exceeding joy and clad them in goodly apparel. Moreover, he acquainted them with the manner of the treachery that had been practised upon them and counselled them to return to their own land, they and he with whom they had made friends, (254) assuring them that God the Most High would restore them to their former estate. So the king returned and the folk joined themselves to him and he fell upon his brother and his vizier and took them and clapped them in prison. When the company heard the seventh officer's story, they were moved to exceeding mirth, and El Melik ez Zahir Bibers rejoiced in that which he heard and said, 'By Allah, there betide things in this world, from which kings are shut out, by reason of their exalted station!' Then came forward another man from amongst the company and said, 'There hath reached me from one of my friends another story bearing on the malice of women and their craft, and it is rarer and more extraordinary and more diverting than all that hath been told to you.' Man who was lavish of House and Victual to One whom he knew not, The, i 293. All for a wild deer's love, whose looks have snared me And on whose brows the morning glitters bright. How long shall I thus question my heart that's drowned in woe? iii. 42. 113. The Angel of Death with the Proud King and the Devout Man cccclxii. Then they spread the ensigns and the standards, whilst the drums beat and the trumpets sounded, and set out upon the homeward journey. The King of Baghdad rode forth with them and brought them three days' journey on their way, after which he took leave of them and returned with his troops to Baghdad. As for King El Aziz and his son, they fared on night and day and gave not over going till there abode but three days' journey between them and Yemen, when they despatched three men of the couriers to the prince's mother [to acquaint her with their return], safe and laden with spoil, bringing with them Mariyeh, the king's daughter of Baghdad. When the queen-mother heard this, her wit fled for joy and she adorned El Abbas his slave-girls after the goodliest fashion. Now he had ten slave-girls, as they were moons, whereof his father had carried five with him to Baghdad, as hath aforetime been set out, and other five abode with his mother.

When the dromedary-posts (125) came, they were certified of the approach of El Abbas, and when the sun rose and their standards appeared, the prince's mother came out to meet her son; nor was there great or small, old man or infant, but went forth that day to meet the king..91. The Schoolmaster who Fell in Love by Report cccci.???'Tis He who pardoneth errors alike to slave and free; On Him is my reliance in good and evil cheer..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).When she had made an end of her verses, the Lady Zubeideh bade each damsel sing a song, till the turn came round to Sitt el Milah, whereupon she took the lute and tuning it, sang thereto four-and-twenty songs in four-and-twenty modes; then she returned to the first mode and sang the following verses: 'Know, then,' said the merchant, 'that I am a man from the land of China and was in my youth well-favoured and well-to-do. Now I made no account of womankind, one and all, but followed after boys, and one night I saw, in a dream, as it were a balance set up, and it was said by it, "This is the portion of such an one." Presently, I heard my own name; so I looked and beheld a woman of the utmost loathliness; whereupon I awoke in affright and said, "I will never marry, lest haply this loathly woman fall to my lot." Then I set out for this city with merchandise and the voyage was pleasant to me and the sojourn here, so that I took up my abode here awhile and got me friends and factors, till I had sold all my merchandise and taken its price and there was left me nothing to occupy me till the folk (212) should depart and depart with them..? ? ? ? m. The Goldsmith and the Cashmere Singing- girl dlxxxvi.???' Sore, sore doth rigour me beset, its onslaughts bring me near Unto the straitness of the grave, ere in the shroud I'm dight.

[Labour Law in Poland](#)

[Dendrology Cones Flowers Fruits and Seeds](#)

[Etymology and Wordplay in Medieval Literature](#)

[The Eradication of Dracunculiasis \(Guinea Worm Disease\) in Nigeria An Eyewitness Account](#)

[Transformator](#)

[A Companion to Nineteenth-Century Art](#)

[Soft Tissue Sarcomas Hardback with Online Resource A Pattern-Based Approach to Diagnosis](#)

[The Birth of Nomos](#)

[The Poverty of Territorialism A Neo-Medieval View of Europe and European Planning](#)

[Loose-Leaf Version for 21st Century Chemistry](#)

[The Revolution in Energy Technology Innovation and the Economics of the Solar Photovoltaic Industry](#)

[Logenleben G ttinger Freimaurerei Im 18 Jahrhundert](#)

[Performance Modelling and Reliability of Photovoltaic Systems](#)

[Factories of the Future The Italian Flagship Initiative](#)

[Emery and Rimoin's Principles and Practice of Medical Genetics and Genomics Foundations](#)

[HCPCS Level II Expert 2019 \(Spiral\)](#)

[Calculus Single Variable](#)

[War Stories from the Drug Survey How Culture Politics and Statistics Shaped the National Survey on Drug Use and Health](#)

[Professional Calculus Multivariable](#)

[The Routledge Companion to the History of Retailing](#)

[The Routledge Companion to Risk Crisis and Emergency Management](#)

[Routledge Companion to Real Estate Investment](#)

[Betriebliche Einigungsstelle Anträge U Verfahren U Musterbetriebsvereinbarungen](#)

[Routledge Handbook of the Philosophy of Public Health](#)

[The Routledge Handbook of the Philosophy of Economics](#)

[From Weimar to Hitler Studies in the Dissolution of the Weimar Republic and the Establishment of the Third Reich 1932-1934](#)

[The Declaration of Independence Americas First Founding Document in US History and Culture](#)

[The Routledge International Handbook of Violence Studies](#)

[Gun Studies Interdisciplinary Approaches to Politics Policy and Practice](#)

[Marine Macro- and Microalgae An Overview](#)

[Emotion and Medieval Textual Media](#)

[Routledge Handbook of Urban South Asia](#)
[Routledge Handbook on Jerusalem](#)
[International Handbook of Planning Education](#)
[The Routledge Companion to Reward Management](#)
[The Palgrave Handbook of Asian Cinema](#)
[Tumor Angiogenesis Assays Methods and Protocols](#)
[Mycotoxigenic Fungi Methods and Protocols](#)
[Mathematical Paradigms of Climate Science](#)
[Science Education and Curriculum in South Africa](#)
[Ageing in Australia Challenges and Opportunities](#)
[Fermi Surface and Quantum Critical Phenomena of High-Temperature Superconductors](#)
[JIMD Reports Volume 41 Focus Issue Adults and Metabolism](#)
[Automated Invention for Smart Industries 18th International TRIZ Future Conference TFC 2018 Strasbourg France October 29-31 2018 Proceedings](#)
[Law Politics and Violence in Israel Palestine](#)
[Engaged Anthropology Views from Scandinavia](#)
[Dynamics of Mathematical Models in Biology Bringing Mathematics to Life](#)
[Montreal Museum of Fine Arts Collection of Mediterranean Antiquities Vol 3 The Metal Objects and the Gems Musee des beaux-arts de Montreal](#)
[La collection des antiquites Vol 3 Les objets en metal et les gemmes](#)
[Bernard Shaws Bridges to Chinese Culture](#)
[Zainichi Cinema Korean-in-Japan Film Culture](#)
[The Limits of Settler Colonial Reconciliation Non-Indigenous People and the Responsibility to Engage](#)
[Star Wars Forces of Destiny Set](#)
[Development and Planning in Seven Major Coastal Cities in Southern and Eastern China](#)
[Metagenomics Methods and Protocols](#)
[Charlie Chaplins Little Tramp in America 1947-77](#)
[Sign Multilingualism](#)
[Sociology and Social Justice](#)
[Rising China in a Changing World Power Transitions and Global Leadership](#)
[The Space Race Set](#)
[World of Reading Pre-1 Set](#)
[Impact of Food Processing on Anthocyanins](#)
[Rethinking Us Election Law Unskewing the System](#)
[21st Century Astronomy](#)
[Religion Across Television Genres Community Orange Is the New Black The Walking Dead and Supernatural](#)
[The Eldest Brother and New Testament Christology](#)
[Gimmel - Zajin](#)
[Sociolinguistics and the Narrative Turn Researching language and society in contexts of change and transition](#)
[Zwischen Chiasmus Und Staatsr son Religi ser Wandel Unter Den #7778afaviden](#)
[Westerweel Group Non-Conformist Resistance Against Nazi-Germany A Joint Rescue Effort of Dutch Idealists and Dutch-German Zionists](#)
[The Pragmatics of Indirect Reports Socio-philosophical Considerations](#)
[Information Structure in Sign Languages Evidence from Russian Sign Language and Sign Language of the Netherlands](#)
[Csound A Sound and Music Computing System](#)
[Elise Boulding Autobiographical Writings and Selections from Unpublished Journals and Letters](#)
[Konzepte Der Exotischen Tierwelt Im Mittelalter](#)
[Abel Gance and the End of Silent Cinema Sounding out Utopia](#)
[Managing Religious Tourism](#)
[Chinas New Foreign Policy Military Modernisation Multilateralism and the `China Threat](#)
[The Pythagorean World Why Mathematics Is Unreasonably Effective In Physics](#)
[Islamic Tourism Management of Travel Destinations](#)

[Stem Cells - From Hype to Real Hope](#)

[Heroes and Heroism in British Fiction Since 1800 Case Studies](#)

[Variation in Indonesian Sign Language A Typological and Sociolinguistic Analysis](#)

[Mitteleuropa Denken Intellektuelle Identit ten Und Ideen Der Kulturraum Mitteleuropa Im 20 Und 21 Jahrhundert](#)

[Die mittelalterlichen Glasmalereien in Havelberg mit Beetzendorf und Jerichow](#)

[Escourolle and Poiriers Manual of Basic Neuropathology](#)

[The Queer Greek Weird Wave Ethics Politics and the Crisis of Meaning](#)

[New Political Ideas in the Aftermath of the Great War](#)

[The SAGES Manual of Foregut Surgery](#)

[Epstein Barr Virus Methods and Protocols](#)

[Here All Is Poland A Pantheonic History of Wawel 1787-2010](#)

[Shifting Corporealities in Contemporary Performance Danger Im mobility and Politics](#)

[Thomas Robert Malthus](#)

[A Look at Schools in Rural China](#)

[Pioneers of Vanderveer Park](#)

[LGBT Athletes in the Sports Media](#)

[The Participation of the EU in International Dispute Settlement Lessons from EU Investment Agreements](#)

[INFORMS Analytics Body of Knowledge](#)

[The Role of Language Teacher Associations in Professional Development](#)

[Gut Feeling and Digestive Health in Nineteenth-Century Literature History and Culture](#)

[Critical Infrastructure Protection XII 12th IFIP WG 1110 International Conference ICCIP 2018 Arlington VA USA March 12-14 2018 Revised](#)

[Selected Papers](#)
