

## MASTERS OF SPACE MORSE THOMPSON BELL MARCONI CARTY

When the king heard this, his admiration redoubled and he said, "Of a truth, destiny is forewritten to all creatures, and I will not accept (14) aught that is said against my vizier the loyal counsellor." And he bade him go to his house..? ? ? ? o. The King's Son and the Merchant's Wife dccccxciii. Then her case changed and her colour paled; and when Shefikeh saw her mistress in this plight, she repaired to her mother and told her that the lady Mariyeh refused meat and drink. "Since when hath this befallen her?" asked the queen, and Shefikeh answered, "Since yesterday;" whereat the queen was confounded and betaking herself to her daughter, that she might enquire into her case, found her as one dead. So she sat down at her head and Mariyeh opened her eyes and seeing her mother sitting by her, sat up for shamefastness before her. The queen questioned her of her case and she said, "I entered the bath and it stupefied me and weakened me and left an exceeding pain in my head; but I trust in God the Most High that it will cease." ? ? ? ? And troubles, too, forsook us, who tears like dragons' blood, O lordings, for your absence had wept at every pore..At this the accursed Iblis was moved to delight and put his finger to his arse, whilst Meimoun danced and said, 'O Tuhfet es Sudour, soften the mode; (201) for, as delight, entereth into my heart, it bewildereth my vital spirits.' So she took the lute and changing the mode, played a third air; then she returned to the first and sang the following verses:.The first to take the cup was Iblis the Accursed, who said, 'O Tuhfet es Sudour, sing over my cup.' So she took the lute and touching it, sang the following verses:..? ? ? ? Nay, though ye read therein discourse that sure should speak To heart and soul, no word thereunto ye replied..Upon the parting day our loves from us did fare, iii. 114..Now there was in the house a ram, with which the Persian used to butt, and when he saw what the woman did, he thought she would butt with him; so he broke his halter and running at her, butted her and broke her head. She fell on her back and cried out; whereupon the Persian started up from sleep in haste and seeing the singing-girl [cast down on her back] and the singer with his yard on end, said to the latter, 'O accursed one, doth not what thou hast already done suffice thee?' Then he beat him soundly and opening the door, put him out in the middle of the night..Unjust King and the Tither, The, i. 272.128. The Ferryman of the Nile and the Hermit cccclxxix.? ? ? ? And dromedaries, too, of price and goodly steeds and swift Of many a noble breed, yet found no favour in my eyne!".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 Jafer 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..? ? ? ? h. The Old Woman, the Merchant and the King dccccxvi.SINDBAD THE SAILOR AND HINDBAD THE PORTER..? ? ? ? And who can tell if ever house shall us together bring In union of life serene and undisturbed content?.? ? ? ? Still by your ruined camp a dweller I abide; Ne'er will I change nor e'er shall distance us divide..13. Seif el Mulouk and Bediya el Jemal ccxci.One of the host am I of lovers sad and sere, ii. 252..62. Abdallah ben Maamer with the Man of Bassora and his Slave-girl cccclxxxiii.? ? ? ? c. Abou Sabir cccclxviii.111 El Melik es Zahir Rukneddin Bibers el Bunducdari and the Sixteen Officers of Police dccccxxx.? ? ? ? Desire hath left me wasted, afflicted, sore afraid, For the spy knows the secret whereof I do complain..? ? ? ? And high is my repute, for that I wounded aforetime My lord, (215) whom God made best of all the treaders of the clay..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!".The money-changer thought they did but finesse with him, that they might get the ass at their own price; but, when they went away from him and he had long in vain awaited their return, he cried out, saying, 'Woe!' and 'Ruin!' and 'Alack, my sorry chance!' and shrieked aloud and tore his clothes. So the people of the market assembled to him and questioned him of his case; whereupon he acquainted them with his plight and told them what the sharpers had said and how they had beguiled him and how it was they who had cajoled him into buying an ass worth half a hundred dirhems (47) for five thousand and five hundred. (48) His friends blamed him and a company of the folk laughed at him and marvelled at his folly and his credulity in accepting the sharpers' talk, without suspicion, and meddling with that which he understood not and thrusting himself into that whereof he was not assured..? ? ? ? d. The Tailor's Story cxxxvi.Meanwhile, the boy [grew up and] abode with the people of the village, and when God willed the accomplishment of His ordinance, the which endeavour availeth not to avert, he went forth with a company of the villagers, to stop the way. The folk complained of them to the king, who sallied out with a company of his men and surrounded the highwaymen and the boy with them, whereupon the latter drew forth an arrow and launched it at them, and it smote the king in his vitals and wounded him. So they carried

him to his house, after they had laid hands upon the youth and his companions and brought them before the king, saying, 'What biddest thou that we do with them?' Quoth he, 'I am presently in concern for myself; so bring me the astrologers.' Accordingly, they brought them before him and He said to them, 'Ye told me that my death should be by slaying at the hand of my son: how, then, befalleth it that I have gotten my death-wound on this wise of yonder thieves?' The astrologers marvelled and said to him, 'O king, it is not impossible to the lore of the stars, together with the fore-ordinance of God, that he who hath smitten thee should be thy son.' When it was the third day, the third vizier came in to the king and said to him, "O king, delay not the affair of this youth, for that his deed hath caused us fall into the mouths of the folk, and it behoveth that thou slay him presently, so the talk may be estopped from us and it be not said, 'The king saw on his bed a man with his wife and spared him.'"\* The king was chagrined by this speech and bade bring the youth. So they brought him in shackles, and indeed the king's anger was roused against him by the speech of the vizier and he was troubled; so he said to him, "O base of origin, thou hast dishonoured us and marred our repute, and needs must I do away thy life from the world." Quoth the youth, "O king, make use of patience in all thine affairs, so wilt thou attain thy desire, for that God the Most High hath appointed the issue of patience [to be] in abounding good, and indeed by patience Abou Sabir ascended from the pit and sat down upon the throne." "Who was Abou Sabir," asked the king, "and what is his story?" And the youth answered, saying, "O king, King Bihkerd, Story of, i. 121..Then she went up into the house and put off her [walking] clothes and I found her as she were the full moon. I brought her what I had by me of meat and drink and said to her, 'O my lady, excuse me: this is that which is ready.' Quoth she, 'This is abundant kindness and indeed it is what I sought' And she ate and gave the slave-girl that which was left; after which I brought her a casting-bottle of rose-water, mingled with musk, and she washed her hands and abode with me till the season of afternoon-prayer, when she brought out of the parcel that she had with her a shirt and trousers and an upper garment (176) and a kerchief wroughten with gold and gave them to me; saying, 'Know that I am one of the favourites of the Khalif, and we are forty favourites, each one of whom hath a lover who cometh to her as often as she would have him; and none is without a lover save myself, wherefore I came forth to-day to find me a gallant and behold, I have found thee. Thou must know that the Khalif lieth each night with one of us, whilst the other nine-and-thirty favourites take their ease with the nine-and-thirty men, and I would have thee be with me on such a day, when do thou come up to the palace of the Khalif and wait for me in such a place, till a little eunuch come out to thee and say to thee a [certain] word, to wit, "Art thou Sendel?" And do thou answer, "Yes," and go with him.'? ? ? ? e. The Rich Man and his Wasteful Son dcccxciii.Quoth the company, 'Tell us thy story and expound it unto us, so we may see that which it hath of extraordinary.' And he said 'Know, then, that.? ? ? ? w. The Sharper and the Merchants dcccxcv.? ? ? ? The absent ones' harbinger came us unto With tidings of those who (129) had caused us to rue..? ? ? ? c. Story of the Chief of the Old Cairo Police cccxlv.? ? ? ? r. The Man who saw the Night of Power dxcvi.Drink ever, O lovers, I rede you, of wine, ii. 230..When King Shah Bekht heard this, he said in himself, "How like is this story to my present case with this vizier, who hath not his like!" Then he bade him depart to his own house and come again at eventide..Druggist, The Singer and the, i. 229..Bunducdari (El) and the Sixteen Officers of Police, El Melik ez Zahir Rukneddin Bibers, ii. 117..Sharppers, The Money-Changer and the Ass, The, ii. 41..Now the folk used to go in to her and salute her and crave her prayers; and it was her wont to pray for none till he had confessed to her his sins, when she would seek pardon for him and pray for him that he might be healed, and he was straightway made whole of sickness, by permission of God the Most High. [So, when the four sick men were brought in to her,] she knew them forthright, though they knew her not, and said to them, ' Let each of you confess his sins, so I may crave pardon for him and pray for him.' And the brother said, 'As for me, I required my brother's wife of herself and she refused; whereupon despite and folly (7) prompted me and I lied against her and accused her to the townfolk of adultery; so they stoned her and slew her unjustly and unrighteously; and this is the issue of unright and falsehood and of the slaying of the [innocent] soul, whose slaughter God hath forbidden.! ? ? ? ? ? ? ? ? ? ea. Story of the Barber's First Brother cxlv.But for the spying of the eyes [ill-omened,] we had seen, i. 50..? ? ? ? ? Beauty on his cheek hath written, "Blest be Allah, He who created this enchanting wight!".So the king bade fetch the old man and he came and stood before the Sultan, who showed him the two pearls. Quoth he, 'As for this one, it is worth a thousand dinars.' And the king said, 'So saith its owner.' 'But for this other,' continued the old man, 'it is worth but five hundred.' The folk laughed and marvelled at his saying, and the merchant, [the owner of the second pearl], said to him, 'How can this, which is greater of bulk and purer of water and more perfect of rondure, be less of worth than that?' And the old man answered, 'I have said what is with me.' (208) Then said the king to him, 'Indeed, the outward appearance thereof is like unto that of the other pearl; why then is it worth but the half of its price?' 'Yes,' answered the old man, '[its outward resembleth the other]; but its inward is corrupt.' 'Hath a pearl then an outward and an inward?' asked the merchant, and the old man said, 'Yes. In its inward is a boring worm; but the other pearl is sound and secure against breakage.' Quoth the merchant, 'Give us a token of this and prove to us the truth of thy saying.' And the old man answered, 'We will break the pearl. If I prove a liar, here is my head, and if I speak truth, thou wilt have lost thy pearl.' And the merchant said, 'I agree to that.' So they broke the pearl and it was even as the old man had said, to wit, in its midst was a boring worm..So the notary went up to the lieutenant, who was among the witnesses, and said "It is well. Is she not such an one whose marriage contract we drew up in such a place?" Then he betook himself to the woman's house and cried out upon her; whereupon she brought him the [forged] contract and he took it and returned with it to the lieutenant of police. When the latter had taken cognizance [of the document and professed himself satisfied, the assessor] said [to the notary,] "Go to our lord and master, the Cadi of the Cadis, and acquaint him with that which befalleth his assessors." The notary rose to go, but the lieutenant of police feared [for himself] and was profuse in beseeching the

assessor and kissing his hands, till he forgave him; whereupon the lieutenant went away in the utterest of concern and affright. On this wise the assessor ordered the case and carried out the forgery and feigned marriage with the woman; [and thus was calamity warded off from him] by the excellence of his contrivance." (121).As for the king their father, he abode with his wife, their mother, what while God (to whom belong might and majesty) willed, and they rejoiced in reunion with each other. The kingship endured unto them and glory and victory, and the king continued to rule with justice and equity, so that the people loved him and still invoked on him and on his sons length of days and durance; and they lived the most delightsome of lives till there came to them the Destroyer of Delights and Sunderer of Companies, He who layeth waste the palaces and peopleth the tombs; and this is all that hath come down to us of the story of the king and his wife and children. Nor," added the vizier, "if this story be a solace and a diversion, is it pleasanter or more diverting than that of the young man of Khorassan and his mother and sister."63. Haroun er Reshid and the Two Girls dcli.???? I am content, for him I love, to all abide; So, who will, let him blame, and who will, let him chide.???? Since thou hast looked on her, mine eye, be easy, for by God Nor mote nor ailment needst thou fear nor evil accident..When it was the ninth day, the viziers [foregathered and] said, one to another, "Verily, this youth baffleth us, for as often as the king is minded to put him to death, he beguileth him and ensorcelleth him with a story; so what deem ye we should do, that we may slay him and be at rest from him?" Then they took counsel together and were of accord that they should go to the king's wife [and prompt her to urge the king to slaughter the youth. So they betook themselves to her] and said to her, "Thou art heedless of this affair wherein thou art and this heedlessness will not profit thee; whilst the king is occupied with eating and drinking and diversion and forgetteth that the folk beat upon tabrets and sing of thee and say, 'The king's wife loveth the youth;' and what while he abideth on life, the talk will increase and not diminish." Quoth she, "By Allah, it was ye set me on against him, and what shall I do [now]?" And they answered, "Do thou go in to the king and weep and say to him, 'Verily, the women come to me and tell me that I am become a byword in the city, and what is thine advantage in the sparing of this youth? If thou wilt not slay him, slay me, so this talk may be estopped from us.'"Then said the Khalif to her, "I lie and my eunuch lieth, and thou liest and thy waiting-woman lieth; so methinks we were best go, all four of us together, that we may see which of us telleth the truth." Quoth Mesrour, "Come, let us go, that I may put this ill-omened old woman to shame (37) and deal her a sound drubbing for her lying." And she answered him, saying, "O dotard, is thy wit like unto my wit? Indeed, thy wit is as the hen's wit." Mesrour was incensed at her words and would have laid violent hands on her, but the Lady Zubeideh warded him off from her and said to him, "Her sooth-fastness will presently be distinguished from thy sooth-fastness and her leasing from thy leasing."????? If thou forsake us, there is none Can stand to us instead of thee.????? Behold, I am clad in a robe of leaves green And a garment of honour of ultramarine..Then said Selim to his sister, 'Know that I am resolved to slay yonder man, if he return this next night, and I will say to the folk, "He was a thief," and none shall know that which hath befallen. Moreover, I will address myself to the slaughter of whosoever knoweth that which is between yonder fellow and my mother.' But Selma said, 'I fear lest, if thou slay him in our dwelling-place and he savour not of robberhood, (69) suspicion will revert upon ourselves, and we cannot be assured but that he belongeth unto folk whose mischief is to be feared and their hostility dreaded, (70) and thus wilt thou have fled from privy shame to open shame and abiding public dishonour.' 'How then deemest thou we should do?' asked Selim and she said, 'Is there nothing for it but to slay him? Let us not hasten unto slaughter, for that the slaughter of a soul without just cause is a grave [matter].'(continued)..????? Whenas in body ye from us are far removed, would God I knew who shall to us himself with news of you present!.The First Night of the Month.????? From mine own land, to visit thee, I came at love's command, For all the distance did forbid,twixt me and thee that spread.????? I am filled full of longing pain and memory and dole, That from the wasted body's wounds distract the anguished soul.????? e. The Niggard and the Loaves of Bread dccccxxxiv. There was once a man of Nishapour, (1) who had a wife of the utmost loveliness and piety, and he was minded to set out on the pilgrimage. So he commended his wife to the care of his brother and besought him to aid her in her affairs and further her to her desires till he should return, so they both abode alive and well. Then he took ship and departed and his absence was prolonged. Meanwhile, the brother went in to his brother's wife, at all times and seasons, and questioned her of her circumstances and went about her occasions; and when his visits to her were prolonged and he heard her speech and looked upon her face, the love of her gat hold upon his heart and he became distraught with passion for her and his soul prompted him [to evil]. So he besought her to lie with him, but she refused and chid him for his foul deed, and he found him no way unto presumption; (2) wherefore he importuned her with soft speech and gentleness.????? Ye've drowned me in the sea of love for you; my heart Denies to be consoled for those whom I adore..Thy letter reached me; when the words thou wrot'st therein I read, iii. 84..Then he carried him to his house and stripping him of his clothes, clad him in rags; after which he called an old woman, who was his stewardess, and said to her. 'Take this youth and clap on his neck this iron chain and go round about with him in all the thoroughfares of the city; and when thou hast made an end of this, go up with him to the palace of the king.' And he said to the youth, 'In whatsoever place thou seest the damsel, speak not a syllable, but acquaint me with her place and thou shall owe her deliverance to none but me.' The youth thanked him and went with the old woman on such wise as the chamberlain bade him. She fared on with him till they entered the city [and made the round thereof]; after which she went up to the palace of the king and fell to saying, 'O people of affluence, look on a youth whom the devils take twice in the day and pray for preservation from [a like] affliction!' And she ceased not to go round about with him till she came to the eastern wing (189) of the palace, whereupon the slave-girls came out to look upon him and when they saw him they were amazed at his beauty and grace and wept for him..King Shehriyar marvelled at these things and Shehrzad said to him, "Thou marvelledst at that which befell thee on the part

of women; yet hath there befallen the kings of the Chosroes before thee what was more grievous than that which befell thee, and indeed I have set forth unto thee that which betided khalifs and kings and others than they with their women, but the exposition is long and hearkening groweth tedious, and in this [that I have already told thee] is sufficiency for the man of understanding and admonishment for the wise." When came the night, the vizier presented himself before the king, who bade him relate the [promised] story. So he said, "Hearkening and obedience. Know, Out.Merchant of Cairo and the Favourite of the Khalif El Maraoun El Hakim bi Amrillah, The, iii. 171..? ? ? ? ? i. The Woman who made her Husband Sift Dust dccccxxxvi.? ? ? ? ? But the Merciful yet may incline thee to me And unite us again, in despite of our foes!.As for the princess Mariyeh, when she returned to her palace, she bethought herself concerning the affair of El Abbas, repenting her of that which she had done, and the love of him took root in her heart. So, when the night darkened upon her, she dismissed all her women and bringing out the letters, to wit, those which El Abbas had written, fell to reading them and weeping. She gave not over weeping her night long, and when she arose in the morning, she called a damsel of her slave-girls, Shefikeh by name, and said to her, "O damsel, I purpose to discover to thee mine affair, and I charge thee keep my secret; to wit, I would have thee betake thyself to the house of the nurse, who used to serve me, and fetch her to me, for that I have grave occasion for her." Rehwan (Er), King Shah Bekht and his Vizier, i. 215..? ? ? ? ? i. King Ibrahim and his Son cccclxxi.? ? ? ? ? r. The Heathcock and the Tortoises dcxxxiv.After a few days, his brother returned and finding him healed of his sickness, said to him, 'Tell me, O my brother, what was the cause of thy sickness and thy pallor, and what is the cause of the return of health to thee and of rosiness to thy face after this?' So he acquainted him with the whole case and this was grievous to him; but they concealed their affair and agreed to leave the kingship and fare forth pilgrim-wise, wandering at a venture, for they deemed that there had befallen none the like of this which had befallen them. [So they went forth and wandered on at hazard] and as they journeyed, they saw by the way a woman imprisoned in seven chests, whereon were five locks, and sunken in the midst of the salt sea, under the guardianship of an Afrit; yet for all this that woman issued forth of the sea and opened those locks and coming forth of those chests, did what she would with the two brothers, after she had circumvented the Afrit..115. The Angel of Death and the King of the Children of Israel cccclxiii.? ? ? ? ? Read then my writ and pity thou the blackness of my fate, Sick, love- distraught, without a friend to whom I may complain..? ? ? ? ? Yea, all my passion and desire and love-longing in verse, As pearls in goodly order strung it were, I did enshrine..?OF CLEMENCY..? ? ? ? ? So fell and fierce my stroke is, if on a mountain high It lit, though all of granite, right through its midst 'twould shear..? ? ? ? ? z. The King who lost Kingdom and Wife and Wealth and God restored them to him dccccxix.? ? ? ? ? ? ? ? ? ? ? My severance to bewail in torment and dismay..? ? ? ? ? Thou that wast absent from my stead, yet still with me didst bide, Thou wast removed from mine eye, yet still wast by my side..God [judge] betwixt me and her lord! Away With her he flees me and I follow aye..? ? ? ? ? b. The Merchant's Wife and the Parrot dlxxix.Thereupon the folk all cried out, saying, 'We accept him to king over us!' And they did him suit and service and gave him joy of the kingship. So the preachers preached in his name (76) and the poets praised him; and he lavished gifts upon the troops and the officers of his household and overwhelmed them with favours and bounties and was prodigal to the people of justice and equitable dealings and goodly usance and polity. When he had accomplished this much of his desire, he caused bring forth the cook and his household to the divan, but spared the old woman who had tended him, for that she had been the cause of his deliverance. Then they assembled them all without the town and he tormented the cook and those who were with him with all manner of torments, after which he put him to death on the sorriest wise and burning him with fire, scattered his ashes abroad in the air..110. King Shah Bekhi and his Vizier Er Rehwan dccccxxv.He gained him wealth and returning to his native land, after twenty years' absence, alighted in the neighbourhood of an old woman, whom he bespoke fair and entreated with liberality, requiring of her a wench whom he might lie withal. Quoth she, 'I know none but a certain fair woman, who is renowned for this fashion.' (12) Then she described her charms to him and made him lust after her, and he said, 'Hasten to her forthright and lavish unto her that which she asketh, [in exchange for her favours].' So the old woman betook herself to the damsel and discovered to her the man's wishes and bade her to him; but she answered, saying, 'It is true that I was on this [fashion of] whoredom [aforetime]; but now I have repented to God the Most High and hanker no more after this; nay, I desire lawful marriage; so, if he be content with that which is lawful, I am at his service.' WOMEN'S CRAFT..? ? ? ? ? If slaves thou fain wouldst have by thousands every day Or, kneeling at thy feet, see kings of mickle might, The Twenty-Eighth and Last Night of the Month.So they made ready his affair and the king conferred on him a dress of honour, and he took with him a present and a letter under the king's hand and setting out, fared on till he came to the [capital] city of Turkestan. When the king of the Turks knew of his coming, he despatched his officers to receive him and entreated him with honour and lodged him as befitted his rank. Then he entertained him three days, after which he summoned him to his presence and Abou Temam went in to him and prostrating himself before him, as beseemeth unto kings, laid the present before him and gave him the letter..? ? ? ? ? Camphor itself to me doth testify And in my presence owns me white as snow..Then she drank three cups and filling the old man other three, sang the following verses:.When it was eventide, the king caused avoid his sitting chamber and summoned the vizier, who presented himself and making his obeisance to the king, kissed the earth before him and bespoke him as follows:.? ? ? ? ? Had we thy coming known, we would for sacrifice Have poured thee out heart's blood or blackness of the eyes; There was once, of old days and in bygone ages and times, in the city of Baghdad, the Abode of Peace, a king mighty of estate, lord of understanding and beneficence and liberality and generosity, and he was strong of sultanate and endowed with might and majesty and magnificence. His name was Ins ben Cais ben Rebiya es Sheibani, (47) and when he took horse, there rode unto him [warriors] from the farthest parts of the two Iraks. (48) God the Most High decreed that

he should take to wife a woman hight Afifeh, daughter of Ased es Sundusi, who was endowed with beauty and grace and brightness and perfection and justness of shape and symmetry; her face was like unto the new moon and she had eyes as they were gazelle's eyes and an aquiline nose like the crescent moon. She had learned horsemanship and the use of arms and had thoroughly studied the sciences of the Arabs; moreover, she had gotten by heart all the dragomanish (49) tongues and indeed she was a ravishment to mankind..Prince who fell in Love with the Picture, The, i. 256..?STORY OF KHELBEES AND HIS WIFE AND THE LEARNED MAN..? ? ? ? ? Get thee to patience fair, if thou remember thee of that Whose issues (quoth the Merciful) are ever benedict. (89)."There was once a merchant named Abou Temam, and he was a man of understanding and good breeding, quick-witted and truthful in all his affairs, and he had wealth galore. Now there was in his land an unjust king and a jealous, and Abou Temam feared for his wealth from this king and said, 'I will remove hence to another place where I shall not be in fear.' So he made for the city of Ilan Shah and built himself a palace therein and transporting his wealth thither, took up his abode there. Presently, the news of him reached King Ilan Shah; so he sent to bid him to his presence and said to him, 'We know of thy coming to us and thine entry under our allegiance, and indeed we have heard of thine excellence and wit and generosity; so welcome to thee and fair welcome! The land is thy land and at thy commandment, and whatsoever occasion thou hast unto us, it is [already] accomplished unto thee; and it behoveth that thou be near our person and of our assembly.' Abou Temam prostrated himself to the king and said to him, 'O king, I will serve thee with my wealth and my life, but do thou excuse me from nearness unto thee, for that, [if I took service about thy person], I should not be safe from enemies and enviers.' Then he addressed himself to serve the king with presents and largesses, and the king saw him to be intelligent, well-bred and of good counsel; so he committed to him the ordinance of his affairs and in his hand was the power to bind and loose..The prefect released the man and gave him back all that the thieves had taken from him; and he laid hands on the woman and the rest and took forth of the house treasures galore. Amongst the rest, they found the money-bag of the Turcoman sheep-merchant. The thieves they nailed up incontinent against the wall of the house, whilst, as for the woman, they wrapped her in one of her veils and nailing her [to a board, set her] upon a camel and went round about the town with her. Thus God razed their dwelling-places and did away from me that which I feared. All this befell, whilst I looked on, and I saw not my friend who had saved me from them the first time, whereat I marvelled to the utterest of marvel. However, some days afterward, he came up to me, and indeed he had renounced (130) [the world] and donned a fakir's habit; and he saluted me and went away..Officer's Story, The Fifteenth, ii. 190..Sindbad the Sailor, The Seventh Voyage of, iii. 224..Meanwhile, Isfehend the Vizier wrote a letter and despatched it to all the Amirs, acquainting them with that which had betided him with King Azadbekht and how he had taken his daughter by force and adding, "And indeed he will do with you more than he hath done with me." When the letter reached the chiefs [of the people and troops], they all assembled together to Isfehend and said to him, "What is to do with him?" (96) So he discovered to them the affair of his daughter and they all agreed, of one accord, that they should endeavour for the slaughter of the king and taking horse with their troops, set out, intending for him. Azadbekht knew not [of their design] till the noise [of the invasion] beset his capital city, when he said to his wife Behrjaur, "How shall we do?" And she answered, saying, "Thou knowest best and I am at thy commandment." So he let bring two swift horses and bestrode one himself, whilst his wife mounted the other. Then they took what they might of gold and went forth, fleeing, in the night, to the desert of Kerman; what while Isfehend entered the city and made himself king..It is said that En Numan (169) had two boon-companions, one of whom was called Ibn Saad and the other Amrou ben el Melik, and he became one night drunken and bade bury them alive; so they buried them. When he arose on the morrow, he enquired for them and was acquainted with their case, whereupon he built over them a monument and appointed to himself a day of ill-luck and a day of good-luck. If any met him on his day of ill-omen, he slew him and with his blood he washed the monument aforesaid, the which is a place well known in Cufa; and if any met him on his day of grace, he enriched him.

[Maladies Et Facultes Diverses Des Mystiques](#)

[Voyage Dans Les Cinq Parties Du Monde Vol 1 Ou L'On Decrit Les Principales Contrees de la Terre Les Curiosites Naturelles Industrielles](#)

[Scientifiques Ou Litteraires Les Moeurs Et Coutumes Des Nations Europe Premiere Partie](#)

[Aus Italien Vol 1 Der Nachgelassenen Kleineren Schriften](#)

[Zeitschrift Fur Ohrenheilkunde in Der Deutscher Und Englischer Sprache 1897 Vol 30](#)

[Grillparzers Briefe Und Tagebucher Vol 2 Eine Ergaenzung Zu Seinen Werken Tagebucher](#)

[Les Vies Closes ETudes D'Ames La Boetie Hegesippe Moreau D'ovalle Escousse Lebras Maurice de Guerin Alfred Tonnellet Henri Regnault Le](#)

[Prince Imperial Charles Read Marie Bashkirtseff](#)

[Les Glises de L'Arrondissement Du Havre Vol 2](#)

[Victoires Conquetes Desastres Revers Et Guerres Civiles Des Francais de 1792 a 1815 Vol 1](#)

[Proyecto de Correcciones Al Codigo Civil de la Republica Argentina Publicacion Oficial](#)

[Conjectures Academiques Ou Dissertation Sur L'Illiade Ouvrage Posthume Trouve Dans Les Recherches D'Un Savant](#)

[de la Constitution Et Des Magistratures Romaines Sous La Republique](#)

[Catalogue Des Livres Rares Et Precieux de la Bibliotheque de Feu M Le Comte de Mac-Carthy Reagh Vol 1](#)

[Spanische Grammatik Mit Berucksichtigung Des Gesellschaftlichen Und Geschaftlichen Verkehrs](#)

[Legionnaire Histoire Veridique Et Vecue DUn Quebecois Simple Soldat a La Legion ETrangere](#)  
[Berichte Ueber Die Verhandlungen Der Koeniglich Sachsischen Gesellschaft Der Wissenschaften Zu Leipzig Vol 56 Mathematisch-Physische Klasse](#)  
[Campana de Cuba \(1869 A 1875\) Recuerdos de Un Soldado](#)  
[Obras Postumas de D Leandro Fernandez de Moratin Vol 3 Publicadas de Orden y a Expensas](#)  
[Etudes de Litterature Meridionale](#)  
[Fin Du Repertoire Du Theatre Francais Vol 9 Avec Un Nouveau Choix Des Pieces Des Autres Theatres Vaudevilles](#)  
[La Democratie Devant La Science ETudes Critiques Sur LHeredite La Concurrence Et La Differentiation](#)  
[Compendio de la Defensa de la Autoridad de Los Gobiernos Contra Las Pretensiones de la Curia Romana](#)  
[Johann Jacob Christoph Von Grimmelshausen Und Seine Zeit](#)  
[M Ter Varronis de Lingua Latina Libri Qui Supersunt Cum Fragmentis Ejusdem Vol 2 Notae in Varronem](#)  
[Contemporaries of Marco Polo Consisting of the Travel Records to the Eastern Parts of the World of William of Rubruck \(1253-1255\) The Journey of John of Pian de Carpini \(1245-1247\) The Journal of Friar Odoric \(1318-1330\) and the Oriental Travels of Rab](#)  
[Transactions of the Royal Society of Literature of the United Kingdom Vol 24](#)  
[The Religious Experience of Saint Paul](#)  
[Annual Report of the Trustees Constitution By-Laws and List of Members For the Year 1884-5](#)  
[Gas Gasoline and Oil Engines Including Complete Gas Engine Glossary](#)  
[Grammatik Der Altbulgarischen \(Altkirchenslavischen\) Sprache](#)  
[Gesammelte Werke](#)  
[A Brief History of Poland](#)  
[Vocabulario Rioplatense Razonado](#)  
[The Early Races of Scotland and Their Monuments Vol 2](#)  
[The Works of Mrs Elizabeth Rowe Vol 4 of 4 Containing Dialogues Familiar Letters Life of the Author c c c](#)  
[The Monticola Vol 13](#)  
[Galloway in Ancient and Modern Times](#)  
[Francesco Valori Damma Storico Corredato Di Annotazioni E Preceduto Da Un Discorso Sulla Poesia Drammatica Italiana](#)  
[Seeking Life and Other Sermons](#)  
[The Massachusetts Register for the Year 1855](#)  
[The Change of Life in Health and Disease A Practical Treatise on the Nervous and Other Affections Incidental to Women at the Decline of Life](#)  
[So Sprach Der Kinig Reden Trinkspriche Proclamationen Botschaften Kabinetts-Ordres Erlisse U S W Friedrich Wilhelms IV Kinigs Von Preussen Denkwirdigkeiten Aus Und Zu Allerhochstdessen Lebens-Und Regierungsgeschichte Vom Jahre 1840 Bis 18](#)  
[Ni Rey Ni Roque Vol 3 Episodio Historico del Reinado de Felipe II Ano de 1595 Novela Original](#)  
[Rivista Italiana Per Le Scienze Giuridiche 1917 Vol 59](#)  
[Archivio Storico Per La Sicilia Orientale 1904 Vol 13 Periodico Quadrimestrale Fascicolo I-II](#)  
[Gast Und Der Jude Von Konstanz Der](#)  
[The South Atlantic Quarterly Vol 4 January to October 1905](#)  
[Der Deutsche Krieg Im Jahr 1866 Nach Den Bis Jetzt Vorhandenen Quellen](#)  
[Wonders of the Deep A Companion to Stray Leaves from the Book of Nature](#)  
[Nikolaus I Die Polnische Revolution](#)  
[Vercingetorix Drame Musical En Quatre Actes Et Sept Tableaux](#)  
[Entomologische Zeitung 1898 Vol 59](#)  
[Astronomische Abende Allgemein Verstandliche Unterhaltungen iber Geschichte Und Ergebnisse Der Himmels-Erforschung](#)  
[Klassen Und Die Gesellschaft Die Eine Geschichtlich-Soziologische Studie iber Entstehung Entwicklung Und Bedeutung Des Klassenwesens](#)  
[Handbuch Des Deutschen Volksliedes](#)  
[Hausbuch Deutscher Lyrik](#)  
[Der Fahrende Schuler Eine Dichtung](#)  
[Staroslovan 1913 Vol 1 Vierteljahrsschrift Zur Pflege Der Altslavischen Sprache Geschichte Und Kultur](#)  
[Schillers Geistesgang](#)  
[The Devils Paw A Novel](#)  
[The Vocabulary of East Anglia Vol 1 of 2 An Attempt to Record the Vulgar Tongue](#)

[History of the Reformation in Scotland Vol 1 With an Introductory Book and an Appendix](#)  
[An Essay on Medals or an Introduction to the Knowledge of Ancient and Modern Coins and Medals Vol 1 of 2 Especially Those of Greece Rome and Britain](#)  
[Voci Sepolte Romanzo](#)  
[First Annual Report of the Railroad Commission of the State of Texas for the Year 1892](#)  
[The Finer Grain](#)  
[Mosaïque Litteraire](#)  
[Archives Des Sciences Physiques Et Naturelles 1864 Vol 20](#)  
[Transactions of the Seventh International Congress of Hygiene and Demography Vol 7 London August 10th-17th 1891 Section VII Engineering in Relation to Hygiene](#)  
[Literatura de Bonafoux](#)  
[Recherches Sur La Theorie Du Prix](#)  
[Mittheilungen Des Naturwissenschaftlichen Vereines Fur Steiermark Vol 26 Jahrgang 1889](#)  
[La Robe de Noce Vol 1](#)  
[Biographia Presbyteriana Vol 1](#)  
[The Practical Expositor or an Exposition of the New Testament in the Form of a Paraphrase Vol 6 With Occasional Notes in Their Proper Places for Further Explication and Serious Recollections at the Close of Every Chapter Containing the General Epis](#)  
[Nouveau Recueil de Chansons Choiesies Vol 3](#)  
[The Agromeck 1922](#)  
[The American Hymn and Tune Book Containing about 1000 Hymns Adapted to Nearly 300 of the Most Popular and Useful Tunes Ancient and Modern For Use in Public Worship Prayer Conference and Camp Meetings Sunday Schools Seminaries and the Family or So](#)  
[The Golden Lyre A New Collection of Church Music Adapted to the Various Metres Now in Use Together with a New and Extensive Variety of Anthems Sentences and Chants for Choirs Singing Classes Musical Associations and Social Sacred Music Circles](#)  
[A Treatise on Proceedings in Equity by Way of Supplement and Revivor With an Appendix of Precedents](#)  
[Sam Slicks Wise Saws and Modern Instances Or What He Said Did or Invented](#)  
[Chapters in the History of English Literature From 1509 to the Close of the Elizabethan Period](#)  
[The St Marys Muse Vol 10 June 1905](#)  
[State Trials Political and Social Vol 2 of 2](#)  
[American Forestry Vol 27 January to December 1921 Inclusive](#)  
[Harmonia Ruralis or an Essay Towards a Natural History of British Song Birds Vol 1 Illustrated with Figures the Size of Life of the Birds Male and Female in Their Most Natural Attitudes Their Nests and Eggs Food Favourite Plants Shrubs Trees](#)  
[Luther Im Lichte Der Neueren Forschung Ein Kritischen Bericht](#)  
[Elsie on the Hudson and Elsewhere](#)  
[Infant Baptism](#)  
[Suresnes Notes Historiques Dessins de LAuteur](#)  
[Hebrew Religion to the Establishment of Judaism Under Ezra](#)  
[Adam and the Adamite Or the Harmony of Scripture and Ethnology](#)  
[Picturesque Rhode Island Pen and Pencil Sketches of the Scenery and History of Its Cities Towns and Hamlets and of Men Who Have Made Them Famous](#)  
[A Dictionary of Quotations in Most Frequent Use Taken Chiefly from the Latin and French But Comprising Many from the Greek Spanish and Italian Languages Translated Into English with Illustrations Historical and Idiomatic](#)  
[The Essence Spirituality and Glorious Issue of the Religion of Christ Jesus to All Gods Chosen Exhibited in Remarks on the Expression Verily Verily as Used by Our Blessed Saviour in Many Parts of Scripture](#)  
[The Rural Economy of Norfolk Vol 1 of 2 Comprising the Management of Landed Estates and the Present Practice of Husbandry in That County](#)  
[Romance of Ashby-de-La-Zouch Castle](#)  
[Bagg on Magnetism or the Doctrine of Equilibrium Being an Attempt to Prove That Not Only the Health of Vegetables and Animals But All Systems and Principles in Nature Depend Upon an Equilibrium of Action Between Two Extremes](#)  
[North American Shore Birds A History of the Snipes Sandpipers Plovers and Their Allies Inhabiting the Beaches and Marshes of the Atlantic and Pacific Coasts the Prairies and the Shores of the Inland Lakes and Rivers of the North American Continent](#)  
[Lectures Vol 8 of 10 Illustrated and Embellished with Views of the Worlds Famous Places and People Being the Identical Discourses Delivered](#)

[During the Past Eighteen Years Under the Title of the Stoddard Lectures](#)

[Durch Irren Zum Glick Tagebuchblitter](#)

---