

desire, for haste is still unblest; Be merciful to men, as thou on mercy reckonest; There was once a king of the kings, who had a high palace, overlooking a prison of his, and he used to hear in the night one saying, 'O Ever-present Deliverer, O Thou whose relief is nigh, relieve Thou me!' One day the king waxed wroth and said, "Yonder fool looketh for relief from [the consequences of] his crime. 'Then said he to his officers, 'Who is in yonder prison?' And they answered, 'Folk upon whom blood hath been found.' (139) So the king bade bring the man in question before him and said to him, 'O fool, little of wit, how shall thou be delivered from this prison, seeing that thine offence is great?' Then he committed him to a company of his guards and said to them, 'Take this fellow and crucify him without the city.' .109. The Woman who had a Boy and the other who had a Man to Lover ccccxiv.100. The Rogueries of Delileh the Crafty and her Daughter Zeyneb the Trickstress dclvi.34. The Imam Abou Yousuf with Haroun er Reshid and his Vizier Jaafer ccxcvi.73. The Woman's Trick against her Husband dclviii.27. Alaeddin Abou es Shamat dxx.????? Would God thou knewest that for love of thee which I endure! It hath indeed brought down on me estrangement and dismay..As an instance of the extreme looseness with which the book was edited, I may observe that the first four Vols. were published without tables of contents, which were afterwards appended en bloc to the fifth Volume. The state of corruption and incoherence in which the printed Text was placed before the public by the two learned Editors, who were responsible for its production, is such as might well drive a translator to despair: the uncorrected errors of the press would alone fill a volume and the verse especially is so corrupt that one of the most laborious of English Arabic scholars pronounced its translation a hopeless task. I have not, however, in any single instance, allowed myself to be discouraged by the difficulties presented by the condition of the text, but have, to the best of my ability, rendered into English, without abridgment or retrenchment, the whole of the tales, prose and verse, contained in the Breslau Edition, which are not found in those of Calcutta (1839-42) and Boulac. In this somewhat ungrateful task, I have again had the cordial assistance of Captain Burton, who has (as in the case of my "Book of the Thousand Nights and One Night") been kind enough to look over the proofs of my translation and to whom I beg once more to tender my warmest thanks..The raft fared on with me, running along the surface of the river, and entered into the inward of the mountain, where the light of day forsook me and I abode dazed and stupefied, unknowing whither I went. Whenas I hungered, I ate a little of the victual I had with me, till it was all spent and I abode expecting the mercy of the Lord of all creatures. (206) Presently I found myself in a strait [channel] in the darkness and my head rubbed against the roof of the cave; and in this case I abode awhile, knowing not night from day, whilst anon the channel grew straiter and anon widened out; and whenas my breast was straitened and I was confounded at my case, sleep took me and I knew neither little nor much..98. Isaac of Mosul and the Merchant ccccvii.Meanwhile, his father and mother had gone round about all the islands of the sea in quest of him and his brother, hoping that the sea might have cast them up, but found no trace of them; so they despaired of finding them and took up their abode in one of the islands. One day, the merchant, being in the market, saw a broker, and in his hand a boy he was calling for sale, and said in himself, 'I will buy yonder boy, so I may console myself with him for my sons.' So he bought him and carried him to his house; and when his wife saw him, she cried out and said, 'By Allah, this is my son!' So his father and mother rejoiced in him with an exceeding joy and questioned him of his brother; but he answered, 'The sea parted us and I knew not what became of him.' Therewith his father and mother consoled themselves with him and on this wise a number of years passed..King Bihkerd, Story of, i. 121..Indeed, thou'st told the tale of kings and men of might, iii. 87..When Shefikeh saw that which betided him, she came forward and said to him, "O bountiful lord, indeed my mistress returneth not the mantle and the necklace despitefully; but she is about to depart the world and thou hast the best right to them." "And what is the cause of this?" asked he. Quoth Shefikeh, "Thou knowest. By Allah, never among the Arabs nor the barbarians nor among the sons of the kings saw I a harder of heart than thou! Is it a light matter to thee that thou troublest Mariyeh's life and causest her mourn for herself and depart the world on account of (110) thy youth? Indeed, thou wast the cause of her acquaintance with thee and now she departeth the world on thine account, she whose like God the Most High hath not created among the daughters of the kings."..Presently she felt a breath upon her face; whereupon she awoke and found Queen Kemeriye kissing her, and with her her three sisters, Queen Jemreh, Queen Wekhimeh and Queen Sherareh. So she arose and kissed their hands and rejoiced in them with the utmost joy and they abode, she and they, in talk and converse, what while she related to them her history, from the time of her purchase by the Mughrebi to that of her coming to the slave-dealers' barrack, where she besought Ishac en Nedim to buy her, and how she won to Er Reshid, till the moment when Iblis came to her and brought her to them. They gave not over talking till the sun declined and turned pale and the season of sundown drew near and the day departed, whereupon Tuhfeh was instant in supplication to God the Most High, on the occasion of the prayer of sundown, that He would reunite her with her lord Er Reshid..????? And to the birds' descant in the foredawns, From out the boughs it flowered forth and grew..????? c. The Sparrow and the Eagle clii.The Twelfth Night of the Month..There was once aforesaid a chief officer [of police] and there passed by him one day a Jew, with a basket in his hand, wherein were five thousand dinars; whereupon quoth the officer to one of his slaves, "Canst thou make shift to take that money from yonder Jew's basket?" "Yes," answered he, nor did he tarry beyond the next day before he came to his master, with the basket in his hand. So (quoth the officer) I said to him, "Go, bury it in such a place." So he went and buried it and returned and told me. Hardly had he done this when there arose a clamour and up came the Jew, with one of the king's officers, avouching that the money belonged to the Sultan and that he looked to none but us for it. We demanded of him three days' delay, as of wont, and I said to him who had taken the money, "Go and lay somewhat in the Jew's house, that shall occupy him with himself." So he went and played a fine trick, to wit, he laid in a basket a dead woman's hand, painted [with henna] and having a gold seal- ring on one of the fingers, and buried the basket under a flagstone in the Jew's house. Then came

we and searched and found the basket, whereupon we straightway clapped the Jew in irons for the murder of a woman..? ? ? ? ? ? ? ? Behold, my loved ones all are ta'en from me away..? ? ? ? ? b. Story of the Enchanted Youth vii 3. The Porter and the Three Ladies of Baghdad ix.63. The Lovers of the Benou Udhreh ccclxxxiii.? ? ? ? ? Ne'er shall I them forget, nay, nor the day they went.As for the singer, when his [stay in the oven] grew long upon him, he came forth therefrom, thinking that her husband had gone away. Then he went up to the roof and looking down, beheld his friend the druggist; whereat he was sore concerned and said in himself, 'Alas, the disgrace of it! This is my friend the druggist, who dealt kindly with me and wrought me fair and I have requited him with foul' And he feared to return to the druggist; so he went down and opened the first door and would have gone out; but, when he came to the outer door, he found it locked and saw not the key. So he stole up again to the roof and cast himself down into the [next] house. The people of the house heard him and hastened to him, deeming him a thief. Now the house in question belonged to a Persian; so they laid hands on him and the master of the house began to beat him, saying to him, 'Thou art a thief.' 'Nay,' answered he, 'I am no thief, but a singing-man, a stranger. I heard your voices and came to sing to you.'9. The History of King Omar ben Ennuman and his Sons Sherkan and Zoulmekan xlv.27. The Khalif Hisham and the Arab Youth cclxxi.? ? ? ? ? O Amir of justice, be kind to thy subjects; For justice, indeed, of thy nature's a trait..? ? ? ? ? q. The Shepherd and the Thief dccccxi.? ? ? ? ? ? ? ? ? ? My severance to bewail in torment and dismay..When the affair was prolonged upon the three sharpers, they went away and sat down a little apart; then they came up to the money-changer privily and said to him, 'If thou canst buy him for us, do so, and we will give thee a score of dirhems.' Quoth he, 'Go away and sit down afar from him.' So they did his bidding and the money-changer went up to the owner of the ass and gave not over tempting him with money and cajoling him and saying, 'Leave yonder fellows and sell me the ass, and I will reckon him a gift from thee,' till he consented to sell him the ass for five thousand and five hundred dirhems. Accordingly the money-changer counted down to him five thousand and five hundred dirhems of his own money, and the owner of the ass took the price and delivered the ass to him, saying, 'Whatsoever betideth, though he abide a deposit about thy neck, (46) sell him not to yonder rogues for less than ten thousand dirhems, for that they would fain buy him because of a hidden treasure whereof they know, and nought can guide them thereto but this ass. So close thy hand on him and gainsay me not, or thou wilt repent.' Then they drank till they were drunken, and when they had taken leave [of their wits], the host turned to me and said, "Thou dealtest not friendly with him who sought an alms of thee and thou saidst to him, 'How loathly thou art!'" I considered him and behold, he was the lophand who had accosted me in my pleasance. So I said, "O my lord, what is this thou sayest?" And he answered, saying, "Wait; thou shall remember it." So saying, he shook his head and stroked his beard, whilst I sat down for fear. Then he put out his hand to my veil and shoes and laying them by his side, said to me, "Sing, O accursed one!" So I sang till I was weary, whilst they occupied themselves with their case and intoxicated themselves and their heat redoubled. (136) Presently, the doorkeeper came to me and said, "Fear not, O my lady; but, when thou hast a mind to go, let me know." Quoth I, "Thinkest thou to delude me?" And he said, "Nay, by Allah! But I have compassion on thee for that our captain and our chief purposeth thee no good and methinketh he will slay thee this night." Quoth I to him, "An thou be minded to do good, now is the time." And he answered, saying, "When our chief riseth to do his occasion and goeth to the draught-house, I will enter before him with the light and leave the door open; and do thou go whithersoever thou wilt."The Seventeenth Night of the Month..Ass, the Sharpers, the Money-Changer and the, ii. 41..? ? ? ? ? Thou layst on me a load too great to bear, and thus thou dost But that my burdens I may bind and so towards thee fare..? ? ? ? ? b. Bakoun's Story of the Hashish-Eater cxliii.When King Shehriyar heard this story, he came to himself and awaking from his drunkenness, (164) said, "By Allah, this story is my story and this case is my case, for that indeed I was in wrath (165) and [danger of] punishment till thou turnedst me back from this into the right way, extolled be the perfection of the Causer of causes and the Liberator of necks! Indeed, O Shehrzad," continued he, "thou hast awakened me unto many things and hast aroused me from mine ignorance." "Know, O my lord," answered she, "that I am a maiden oppressed of my father, for that he misspeaketh of me and saith to me, 'Thou art foul of favour and it befiteth not that thou wear rich clothes; for thou and the slave-girls, ye are equal in rank, there is no distinguishing thee from them.' Now he is a rich man, having wealth galore, [and saith not on this wise but] because he is a niggard and grudgeth the spending of a farthing; [wherefore he is loath to marry me,] lest he be put to somewhat of charge in my marriage, albeit God the Most High hath been bountiful to him and he is a man puissant in his time and lacking nothing of the goods of the world." "Who is thy father," asked the young merchant, "and what is his condition?" And she replied, "He is the Chief Cadi of the Supreme Court, under whose hand are all the Cadis who administer justice in this city."? ? ? ? ? Accuse me falsely, cruelly entreat me; still ye are My heart's beloved, at whose hands no rigour I resent..So she opened the door to him and brought him in. Then she seated him at the upper end of the room and set food before him. So he ate and drank and lay with her and swived her. Then she sat down in his lap and they toyed and laughed and kissed till the day was half spent, when her husband came home and she could find nothing for it but to hide the singer in a rug, in which she rolled him up. The husband entered and seeing the place disordered (194) and smelling the odour of wine, questioned her of this. Quoth she, 'I had with me a friend of mine and I conjured her [to drink with me]; so we drank a jar [of wine], she and I, and she went away but now, before thy coming in.' Her husband, (who was none other than the singer's friend the druggist, that had invited him and fed him), deemed her words true and went away to his shop, whereupon the singer came forth and he and the lady returned to their sport and abode on this wise till eventide, when she gave him money and said to him, 'Come hither to-morrow in the forenoon.' 'It is well,' answered he and departed; and at nightfall he went to the bath..21. Kemerezzeman and Budour clxx.80. The Schoolmaster who fell in Love by Report dclxv.So the prefect carried him up to the Sultan and he said, "I have an advertisement for

thee, O my lord." "What is thine advertisement?" asked the Sultan; and the thief said, "I repent and will deliver into thy hand all who are evildoers; and whomsoever I bring not, I will stand in his stead." Quoth the Sultan, "Give him a dress of honour and accept his profession of repentance." So he went down from the presence and returning to his comrades, related to them that which had passed and they confessed his subtlety and gave him that which they had promised him. Then he took the rest of the stolen goods and went up with them to the Sultan. When the latter saw him, he was magnified in his eyes and he commanded that nought should be taken from him. Then, when he went down, [the Sultan's] attention was diverted from him, little by little, till the case was forgotten, and so he saved the booty [for himself]. The folk marvelled at this and the fifteenth officer came forward and said, 'Know that among those who make a trade of knavery are those whom God the Most High taketh on their own evidence against themselves.' 'How so?' asked they; and he said..? ? ? ? Sans fault of mine, my blood and tears he shed and beggared me Of him I love, yet for himself gained nought thereby whate'er..When the evening evened, the king bade fetch the vizier and required of him the story of the journeyman and the girl. So he said, "Harkening and obedience. Know, O august king, that.? ? ? ? Since thou hast looked on her, mine eye, be easy, for by God Nor mote nor ailment needst thou fear nor evil accident..She abode awaiting him thus till the end of the month, but discovered no tidings of him neither happened upon aught of his trace; wherefore she was troubled with an exceeding perturbation and despatching her servants hither and thither in quest of him, abode in the sorest that might be of grief and concern. When it was the beginning of the new month, she arose in the morning and bidding cry him throughout the city, sat to receive visits of condolence, nor was there any in the city but betook himself to her, to condole with her; and they were all concerned for her, nothing doubting but she was a man..Moreover, he assembled the sages and the theologians and the sons of the kings and devised with them and asked them questions and problems and examined with them into many things of all fashions that might direct him to well-doing in the kingly office; and he questioned them also of subtleties and religious obligations and of the laws of the kingdom and the fashions of administration and of that which it behoveth the king to do of looking into the affairs of the people and repelling the enemy [from the realm] and fending off his malice with war; wherefore the people's contentment redoubled and their joy in that which God the Most High had vouchsafed them of his elevation to the kingship over them. So he upheld the ordinance of the realm and the affairs thereof abode established upon the accepted customs..?STORY OF THE KING OF HIND AND HIS VIZIER..? ? ? ? How long shall I thus question my heart that's drowned in woe? I'm mute for my complaining; but tears speak, as they flow..? ? ? ? ? ? ? ? ec. Story of the Barber's Third Brother cli.52. Ibrahim ben el Mehdi and the Merchant's Sister dcvi.? ? ? ? ? In glory's raiment clad, by thee the stars of heaven are shamed And in amaze the full moon stares to see thy goodlihead..So each of them went up to the [supposed] dead man and dealt him nigh upon a hundred blows, exclaiming the while, one, 'This is for (45) my father!' and another, 'This is for my grandfather!' whilst a third said, 'This is for my brother!' and a fourth, 'This is for my mother!' And they gave not over taking turns at him and beating him, till they were weary, what while El Merouzi stood laughing and saying in himself, 'It is not I alone who have entered into sin against him. There is no power and no virtue save in God the Most High, the Supreme!'.Then he wept again and El Abbas said to him, "Fear not for me, for thou knowest my prowess and my puissance in returning answers in the assemblies of the land and my good breeding (63) and skill in rhetoric; and indeed he whose father thou art and whom thou hast reared and bred and in whom thou hast united praiseworthy qualities, the repute whereof hath traversed the East and the West, thou needest not fear for him, more by token that I purpose but to seek diversion (64) and return to thee, if it be the will of God the Most High." Quoth the king, "Whom wilt thou take with thee of attendants and [what] of good?" "O father mine," replied El Abbas, "I have no need of horses or camels or arms, for I purpose not battle, and I will have none go forth with me save my servant Aamir and no more."? ? ? ? ? His sides the tamarisk's slenderness deride, so lithe they are, Whence for conceit in his own charms still drunken doth he fare..Here Queen Es Shuhba bade them farewell and taking her troops, returned to her palace, whilst the kings also went away to their abodes and the Sheikh Aboutawaif addressed himself to divert Tuhfeh till nightfall, when he mounted her on the back of one of the Afrits and bade other thirty gather together all that she had gotten of treasure and raiment and jewels and dresses of honour. [Then they flew off,] whilst Iblis went with her, and in less than the twinkling of an eye he set her down in her sleeping-chamber. Then he and those who were with him took leave of her and went away. When Tuhfeh found herself in her own chamber and on her couch, her reason fled for joy and it seemed to her as if she had never stirred thence. Then she took the lute and tuned it and touched it on wondrous wise and improvised verses and sang..Meanwhile, the Lady Zubeideh, the wife of the Commander of the Faithful, made a banquet in her palace and assembled her slave-girls. As for Sitt el Milah, she came, weeping-eyed and mournful-hearted, and those who were present blamed her for this, whereupon she recited the following verses:.? ? ? ? ? c. The Jewish Physician's Story xxviii.Then said she to him, "O my son, was there any one with thee yesternight?" And he bethought himself and said, "Yes; one lay the night with me and I acquainted him with my case and told him my story. Doubtless, he was from the Devil, and I, O my mother, even as thou sayst truly, am Aboulhusn el Khelia." "O my son," rejoined she, "rejoice in tidings of all good, for yesterday's record is that there came the Vivier Jaafer the Barmecide [and his company] and beat the sheikhs of the mosque and the Imam, each four hundred lashes; after which they paraded them about the city, making proclamation before them and saying, 'This is the reward and the least of the reward of whoso lacketh of goodwill to his neighbours and troubleth on them their lives!' and banished them from Baghdad. Moreover, the Khalif sent me a hundred dinars and sent to salute me." Whereupon Aboulhusn cried out and said to her, "O old woman of ill-omen, wilt thou contradict me and tell me that I am not the Commander of the Faithful? It was I who commanded Jaafer the Barmecide to beat the sheikhs and parade them about the city and make proclamation before them and who sent thee the hundred dinars and sent to

salute thee, and I, O beldam of ill-luck, am in very deed the Commander of the Faithful, and thou art a liar, who would make me out a dotard." When the king heard this, he was certified that the youth was his very son; so he cried out at the top of his voice and casting himself upon him, embraced him and wept and said, "Had I put thee to death, as was my intent, I should have died of regret for thee." Then he cut his bonds and taking his crown from his head, set it on that of his son, whereupon the people raised cries of joy, whilst the trumpets sounded and the drums beat and there befell a great rejoicing. They decorated the city and it was a glorious day; the very birds stayed their flight in the air, for the greatness of the clamour and the noise of the crying. The army and the folk carried the prince [to the palace] in magnificent procession, and the news came to his mother Behrjaur, who came forth and threw herself upon him. Moreover, the king bade open the prison and bring forth all who were therein, and they held high festival seven days and seven nights and rejoiced with a mighty rejoicing; whilst terror and silence and confusion and affright fell upon the viziers and they gave themselves up for lost..?THE FOURTEENTH OFFICER'S STORY..90. The Apples of Paradise dclxxvi.??? ? I'm the keeper of the promise and the troth, And my gathering is eath, without impede..So they all arose and repaired to El Anca, who abode in the Mountain Caf. (248) When she saw them, she rose to them and saluted them, saying, 'O my ladies, may I not be bereaved of you!' Quoth Wekhimeh to her, 'Who is like unto thee, O Anca? Behold, Queen Es Shuhba is come to thee.' So El Anca kissed the queen's feet and lodged them in her palace; whereupon Tuhfeh came up to her and fell to kissing her and saying, 'Never saw I a goodlier than this favour.' Then she set before them somewhat of food and they ate and washed their hands; after which Tuhfeh took the lute and played excellent well; and El Anca also played, and they fell to improvising verses in turns, whilst Tuhfeh embraced El Anca every moment. Quoth Es Shuhba, 'O my sister, each kiss is worth a thousand dinars;' and Tuhfeh answered, 'Indeed, a thousand dinars were little for it.' Whereat El Anca laughed and on the morrow they took leave of her and went away to Meimoun's palace. (249).After that, there appeared a queen, never saw eyes a goodlier than she nor than her attributes; she was clad in rich raiment, embroidered with pearls and jewels, and on her head was a crown set with various kinds of pearls and jewels. About her were five hundred slave-girls, high-bosomed maids, as they were moons, screening her, right and left, and she among them as she were the moon on the night of its full, for that she was the most of them in majesty and dignity. She gave not over walking, till she came to Tuhfeh, whom she found gazing on her in amazement; and when the latter saw her turn to her, she rose to her, standing on her feet, and saluted her and kissed the earth before her..????? ee. Story of the Barber's Fifth Brother cliv.???? Thou madest known to us therein the road of righteousnes, When we had wandered from the Truth, what while in gloom it lay..Therewithal the damsel rose briskly and putting off her clothes, washed and donned sumptuous apparel and perfumed herself and went out to him, as she were a willow-wand or a bamboo-cane, followed by a black slave girl, bearing the lute. When she came to the young man, she saluted him and sat down by his side. Then she took the lute from the slave-girl and tuning it, smote thereon in four-and-twenty modes, after which she returned to the first mode and sang the following verses:.Baghdad, El Abbas and the King's Daughter of, iii. 53..161. King Jelyaad of Hind and his Vizier Shimas: whereafter ensueth the History of King Wird Khan son of King Jelyaad and his Women and Viziers dcccxciz.Money-Changer and the Ass, The Sharpers, the, ii. 41..A certain assessor was one day taken with a woman and much people assembled before his house and the lieutenant of police and his men came to him and knocked at the door. The assessor looked out of window and seeing the folk, said, "What aileth you?" Quoth they, "[Come,] speak with the lieutenant of police such an one." So he came down and they said to him, "Bring forth the woman that is with thee." Quoth he, "Are ye not ashamed? How shall I bring forth my wife?" And they said, "Is she thy wife by contract (118) or without contract?" ["By contract,"] answered he, "according to the Book of God and the Institutes of His Apostle." "Where is the contract?" asked they; and he replied, "Her contract is in her mother's house." Quoth they, "Arise and come down and show us the contract." And he said to them, "Go from her way, so she may come forth." Now, as soon as he got wind of the matter, he had written the contract and fashioned it after her fashion, to suit with the case, and written therein the names of certain of his friends as witnesses and forged the signatures of the drawer and the wife's next friend and made it a contract of marriage with his wife and appointed it for an excuse. (119) So, when the woman was about to go out from him, he gave her the contract that he had forged, and the Amir sent with her a servant of his, to bring her to her father. So the servant went with her and when she came to her door, she said to him, "I will not return to the citation of the Amir; but let the witnesses (120) present themselves and take my contract.".They tell that El Hejjaj (70) once commanded the Master of Police [of Bassora] to go round about [the city] by night, and whomsoever he found [abroad] after nightfall, that he should strike off his head. So he went round one night of the nights and came upon three youths staggering from side to side, and on them signs of [intoxication with] wine. So the officers laid hold of them and the captain of the watch said to them, "Who are ye that ye transgress the commandment of the [lieutenant of the] Commander of the Faithful and come abroad at this hour?" Quoth one of the youths, "I am the son of him to whom [all] necks (71) abase themselves, alike the nose-pierced (72) of them and the [bone-]breaker; (73) they come to him in their own despite, abject and submissive, and he taketh of their wealth (74) and of their blood.".Then there reigned after them an understanding king, who was just, keen-witted and accomplished and loved stories, especially those which chronicle the doings of kings and sultans, and he found [in the treasuries of the kings who had foregone him] these marvellous and rare and delightful stories, [written] in the thirty volumes aforesaid. So he read in them a first book and a second and a third and [so on] to the last of them, and each book pleased him more than that which forewent it, till he came to the end of them. Then he marvelled at that which he had read [therein] of stories and discourse and witty traits and anecdotes and moral instances and reminiscences and bade the folk copy them and publish them in all lands and climes; wherefore their report was bruited abroad and the people named them "The marvels and rarities of the Thousand Nights and One

Night." This is all that hath come down to us of [the history of] this book, and God is All-Knowing. (196).? ? ? ? ? "What is the taste of love?" quoth one, and I replied, "Sweet water 'tis at first; but torment lurks behind."? ? ? ? ? An you'd of evil be quit, look that no evil yon do; Nay, but do good, for the like God will still render to you..? ? ? ? ? Midmost the watches of the night I see thee, in a dream; A lying dream, for he I love my love doth not repay..They tell that Haroun er Reshid was sitting one day to do away grievances, when there came up to him a woman and said to him, "O Commander of the Faithful, may God accomplish thine affair and cause thee rejoice in that which He hath given thee and increase thee in elevation! Indeed, thou hast done justice (85) and wrought equitably." (86) Quoth the Khalif to those who were present with him, "Know ye what this woman meaneth by her saying?" And they answered, "Of a surety, she meaneth not otherwise than well, O Commander of the Faithful." "Nay," rejoined Haroun; "she purposeth only in this an imprecation against me. As for her saying, 'God accomplish thine affair!' she hath taken it from the saying of the poet, 'When an affair is accomplished, its abatement (87) beginneth. Beware of cessation, whenas it is said, "It is accomplished.'" As for her saying 'God cause thee rejoice in that which He hath given thee,' she took it from the saying of God the Most High, 'Till, whenas they rejoiced in that which they were given, we took them suddenly and lo, they were confounded!'" (88) As for her saying, 'God increase thee in elevation!' she took it from the saying of the poet, 'No bird flieth and riseth up on high, but, like as he flieth, he falleth.' And as for her saying, 'Indeed, thou hast done justice and wrought equitably,' it is from the saying of the Most High, '[If ye deviate (89) or lag behind or turn aside, verily, God of that which ye do is aware;]' (90) and] 'As for the transgressors,' (91) they are fuel for hell[-fire]." (92).? ? ? ? ? Taper of hoofs and straight of stature, in the dust They prance, as like a flood they pour across the plain;? ? ? ? ? The nobles' hands, for that my place I must forsake, Do solace me with beds, whereon at ease I lie..Presently, his friends and acquaintances among the merchants and people of the market began to come up to him, by ones and twos, to give him joy, and said to him, laughing, "God's blessing on thee! Where an the sweetmeats? Where is the coffee? (262) It would seem thou hast forgotten us; surely, the charms of the bride have disordered thy reason and taken thy wit, God help thee! Well, well; we give thee joy, we give thee joy." And they made mock of him, whilst he gave them no answer and was like to tear his clothes and weep for vexation. Then they went away from him, and when it was the hour of noon, up came his mistress, trailing her skirts and swaying in her gait, as she were a cassia-branch in a garden. She was yet more richly dressed and adorned and more bewitching (263) in her symmetry and grace than on the previous day, so that she made the passers stop and stand in ranks to look on her..At eventide the king sat [in his privy sitting-chamber] and sending for the vizier, said to him, "Tell me the story of the fuller and his wife." "With all my heart," answered the vizier. So he came forward and said, "Know, O king of the age, that.On this wise they abode a whole year, at the end of which time Selim said to the queen-mother, 'Know that my life is not pleasing to me nor can I abide with you in contentment till I get me tidings of my sister and learn in what issue her affair hath resulted and how she hath fared after me. Wherefore I will go and be absent from you a year's space; then will I return to you, so it please God the Most High and I accomplish of this that which I hope.' Quoth she, 'I will not trust to thy word, but will go with thee and help thee to that which thou desirest of this and further thee myself therein.' So she took a ship and loaded it with all manner things of price, goods and treasures and what not else. Moreover, she appointed one of the viziers, a man in whom she trusted and in his fashion and ordinance, to rule the realm in their absence, saying to him, 'Abide [in the kingship] a full-told year and ordain all that whereof thou hast need..? ? ? ? ? So shall we quaff the cups in ease and cheer, In endless joyance, quit of care and woe..? ? ? ? ? Bravo for a fawn with a houri's eye of black, Like the sun or the shining moon midst the starry train!.67. The Khalif El Hakim and the Merchant dcliii.Semmak (Ibn es) and Er Reshid, i. 195..When she had made an end of her verses, Er Reshid said to her, 'O Tuhfeh, thine absence was extraordinary, but thy presence (251) is yet more extraordinary.' 'By Allah, O my lord,' answered she, 'thou sayst sooth.' And she took his hand and said to him, 'See what I have brought with me.' So he looked and saw riches such as neither words could describe nor registers avail to set out, pearls and jewels and jacinths and precious stones and great pearls and magnificent dresses of honour, adorned with pearls and jewels and embroidered with red gold. Moreover, she showed him that which Queen Es Shuhba had bestowed on her of those carpets, which she had brought with her, and that her throne, the like whereof neither Chosroes nor Cassar possessed, and those tables inlaid with pearls and jewels and those vessels, that amazed all who looked on them, and the crown, that was on the head of the circumcised boy, and those dresses of honour, which Queen Es Shuhba and the Sheikh Aboutawaif had put off upon her, and the trays wherein were those riches; brief, she showed him treasures the like whereof he had never in his life set eyes on and which the tongue availeth not to describe and whereat all who looked thereon were amazed..? ? ? ? ? c. The Fuller and his Son. dccccxxx.? ? ? ? ? How long, O Fate, wilt thou oppress and baffle me?.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..? ? ? ? ? ab. Story of the King's Son and the Ogress xv

[The Real Estate Book](#)

[The Cemetery](#)

[Con La Luce Di Roma - In Rome`s Light](#)
[Locke Key Head Games Special Edition](#)
[Managing Behaviour in Schools](#)
[Water Science and Technology Fourth Edition An Introduction](#)
[Two Centuries of Manchu Women Poets An Anthology](#)
[Experiments and Video Analysis in Classical Mechanics](#)
[Law of Contract](#)
[Wildlife Politics](#)
[Alterssport Motivierend Gestalten Grundlagen Und Beispiele Einer Bed rfnisorientierten Praxis](#)
[Introduction to Quantitative Data Analysis in the Behavioral and Social Sciences](#)
[Transitorische Stadtlandschaften Welche Landwirtschaft Braucht Die Stadt?](#)
[Nuclear Exits Countries foregoing the nuclear option](#)
[The Philosophy of Cosmology](#)
[Ambitious Politicians The Implications of Career Ambition in Representative Democracy](#)
[Dental Instruments A Pocket Guide](#)
[The End of Economics](#)
[Religion and the Morality of the Market](#)
[Internetnutzung Von Jugendlichen Und Jungen Erwachsenen Mit Down-Syndrom](#)
[Gospel Shaped Mercy - DVD Leaders Kit](#)
[The Path of Christianity The First Thousand Years](#)
[Research and Debate in Primary Geography](#)
[Leben Nach Luther Das Protestantische Pfarrhaus Im Popul ren Film Und TV](#)
[Religion at the European Parliament and in European multi-level governance](#)
[Great Power Leader Xi Jinping \(Chinese Edition\)](#)
[Praxishandbuch Zur Verstd nigung Im Strafverfahren](#)
[Die Hochschule ALS Interkultureller Aushandlungsraum Eine Bildungs-Exploration Am Beispiel Eines Internationalen Studiengangs](#)
[Spielerische Rituale Oder Rituelle Spiele berlegungen Zum Wandel Zweier Zentraler Begriffe Der Sozialforschung](#)
[Salafismus Radikalisierung Und Terroristische Gewalt Erkl rungsans tze - Befunde - Kritik](#)
[PHP Microservices](#)
[Suspect Families DNA Analysis Family Reunification and Immigration Policies](#)
[Conflict and Consensus in Early Greek Hexameter Poetry](#)
[Auf Welche Weise Sind Transkulturelle Kompetenzen Der Mitarbeiter Im Krankenhaus Nutzbar?](#)
[React Native By Example](#)
[Gerold Miller](#)
[Dschihad Und Kreuzzugsbewegung](#)
[Erfolgsfaktoren Von Kryptowahrungen Wie Unternehmen Die Elektronische Zahlungsmethode Effizienzsteigernd Nutzen Konnen](#)
[Inklusion Im Reitsport](#)
[The Other Olympians Philosophers and Poets at the Ancient Greek Games](#)
[Cambridge Studies in Medieval Literature The Evolution of Verse Structure in Old and Middle English Poetry From the Earliest Alliterative Poems to Iambic Pentameter](#)
[Zwischen Traum\(a\) Und Realitat Moglichkeiten Und Herausforderungen Der Sozialen Arbeit Mit Traumatisierten Fluchtlingen](#)
[Der Jakobsweg in Geschichte Und Gegenwart](#)
[Designer Babies ? Biotechnologische Moglichkeiten Und Moralische Bewertung Von Genmanipulation an Embryos](#)
[Traumata in Kindheit Und Jugend Traumapadagogische Betreuung Von Unbegleiteten Minderjahrigen Fluchtlingen in Der Jugendhilfe](#)
[PHP Reactive Programming](#)
[Nation Branding Osterreichs Eine Untersuchung Der Marke Osterreich in Polen](#)
[Programacion Eficiente de Intel Xeon Phi Caso de Estudio Con Patrones Stencil](#)
[Open Education Kostenlose Angebote Fur Die Arbeitnehmerfortbildung Im Internet](#)
[Focus on Climate Zones Pack A of 4](#)
[Clinical Reasoning Und Empathie in Der Physiotherapieausbildung Darstellung Und Evaluation Eines Unterrichtskonzeptes Zur Forderung Der](#)

[Emotionalen Kompetenz in Der Fruhen Ausbildungsphase Der Physiotherapie](#)

[Not Am Mann? Herausforderungen an Krisenbedrohte Identitäten Und Die Moderne Mannlichkeit](#)

[Proceedings of the International Conference on Modeling Simulation and Visualization Methods \(MSV 16\)](#)

[Waschmittel Chemie Umwelt Nachhaltigkeit](#)

[Japan Belgium An Itinerary of Mutual Inspiration](#)

[Thinking in Public](#)

[Bird Migration Across the Himalayas Wetland Functioning amidst Mountains and Glaciers](#)

[Cambridge Classical Studies Votive Body Parts in Greek and Roman Religion](#)

[Proceedings of the International Conference on Information and Knowledge Engineering \(IKE 16\)](#)

[Giovanni Gastel](#)

[Interaktionen in Kindertageseinrichtungen Theorie Und Praxis Im Interdisziplinären Dialog](#)

[The Uncanny Home Interiors by Edvard Munch to Max Beckmann](#)

[Plato on the Value of Philosophy The Art of Argument in the Gorgias and Phaedrus](#)

[The Noah Flood Account A True Narrative Representation](#)

[Fundamentalism Trans-Nationalism and Religious Minorities](#)

[The Politics of Citizenship in Immigrant Democracies The Experience of the United States Canada and Australia](#)

[Hip Hop at Europes Edge Music Agency and Social Change](#)

[Code of Federal Regulations Title 21 Food and Drugs Parts 100-169 2017](#)

[Proceedings of The International Conference on Biomedical Engineering and Sciences \(BIOENG 16\)](#)

[Schwarze Tod Der Demographische Wirtschaftliche Und Kulturelle Wandel Während Und Nach Der Groen Pestwelle Der A Story of Conquest and Adventure The Large Faramarzne](#)

[bersch ssiges Gewebe Intimchirurgie Zwischen sthetisierung Und Medikalisierung](#)

[Elvis in Hawaii 1957](#)

[Strategies for Teaching Learners with Special Needs Enhanced Pearson eText -- Access Card](#)

[The Industrialist and the Mountaineer The Eastham-Thompson Fued and the Struggle for West Virginias Timber Frontier](#)

[Philadelphia Libraries A Survey of Facilities Needs and Opportunities](#)

[Casenote Legal Briefs for Contracts Keyed to Barnett and Oman](#)

[Troubleshooting Docker](#)

[Resilienz Und Emotionale Stabilität Von Managern ibernschneidung Zweier Konstrukte](#)

[Aquatic Pollution An Introductory Text](#)

[Enzyme Regulation in Metabolic Pathways](#)

[The Infants Lawyer Or the Law \(Ancient and Modern\) Relating to Infants Setting Forth Their Priviledges with Many Additions of Late Adjudged Cases in Common Law and Chancery And the Explication of All the Late Statutes Relating to Infants \(1712\)](#)

[Migration Und Jugenddelinquenz](#)

[Soziale Bildungsarbeit - Europ ische Debatten Und Projekte Social Education Work - European Debates and Projects](#)

[Strategies for Autonomous Connected and Smart Mobility in the Automotive Industry a Comparative Analysis of BMW Group and Tesla Motors Inc](#)

[A Case for the Enlightenment Ten Essays](#)

[Johns Hopkins Nursing Professional Practice Model Strategies to Advance Nursing Excellence](#)

[The Art of Asylum-Keeping Thomas Story Kirkbride and the Origins of American Psychiatry](#)

[Military Trains and Railways An Illustrated History](#)

[Hans Kelsen Und Die Offene Gesellschaft](#)

[Glocal Public Philosophy Toward Peaceful and Just Societies in the Age of Globalization](#)

[Sunglasses at Night Rituelles Handeln Und Soziale Integration in Der Technoszene](#)

[Meisterzeichnungen Aus Dem Braunschweiger Kupferstichkabinett](#)

[The Politics of Listening Possibilities and Challenges for Democratic Life](#)

[Finding the Fountain of Youth The Science and Controversy behind Extending Life and Cheating Death](#)

[Qualitative Inquiry and Research Design \(International Student Edition\) Choosing Among Five Approaches](#)

[Crisis and Hope The Educational Hopscotch of Latin America](#)

[Johnny V in Color The New Orleans Musician John Vidacovich on the Drums and on the Cymbals](#)

[Feminisms in Social Work Research Promise and possibilities for justice-based knowledge](#)

[The Economics of Consumption Theory and Evidence](#)
