

STUDY GUIDE FOR JULIE ORRINGERS THE SMOOTHEST WAY IS FULL OF STONES

????????? Until they left my heart on fire without allay..Now this letter was written with ultramarine upon the skin of the hog-deer, the which is goodlier than parchment or paper and inclineth unto yellow, and was to the following effect: 'From the King of Hind, before whom are a thousand elephants and on the battlements of his palace a thousand jewels, [to the Khalif Haroun er Reshid, greeting]. To proceed: (209) we send thee some small matter of presents, which do thou accept and be to us as a brother and a friend, for that the love of thee aboundeth in our heart and we would have thee to know that we look to thee for an answer. Indeed, we are sharers with thee in love and fear, ceasing (210) never to do thee honour; and for a beginning, we send thee the Book of the Quintessence of Balms and a present after the measure of that which is fallen to our lot. Indeed, this is unworthy of thy rank, but we beseech thee, O brother, to favour us by accepting it, and peace be on thee!'.AND BOULAC EDITIONS OF THE ARABIC TEXT OF.N.B.-The Roman numerals denote the volume, the Arabic the page.Then he turned back, pondering upon that sleeping youth, and coming to him, as he slept, lighted down from his horse and sat down by him. He fixed his eyes upon his face and considered him awhile and said in himself, 'For aught I know, this youth may be Melik Shah.' And he fell a-hemming and saying, 'Harkye, O youth!' Whereupon the sleeper awoke and sat up; and the eunuch said to him, 'Who is thy father in this village and where is thy dwelling?' The youth sighed and answered, 'I am a stranger;' and the eunuch said, 'From what land art thou and who is thy father?' Quoth the other, 'I am from such a land,' and the eunuch ceased not to question him and he to answer him, till he was certified of him and knew him. So he rose and embraced him and kissed him and wept over his case. Moreover, he told him that he was going about in quest of him and informed him that he was come privily from the king his mother's husband and that his mother would be content [to know] that he was alive and well, though she saw him not..As for the eunuch, the chamberlain, who had counselled King Dadbin [not to slay her, but] to [cause] carry her to the desert [and there abandon her], she bestowed on him a sumptuous dress of honour and said to him, "The like of thee it behoveth kings to hold in favour and set in high place, for that thou spokest loyally and well, and a man is still requited according to his deed." And Kisra the king invested him with the governance of one of the provinces of his empire. Know, therefore, O king," continued the youth, "that whoso doth good is requited therewith and he who is guiltless of sin and reproach feareth not the issue of his affair. And I, O king, am free from guilt, wherefore I trust in God that He will show forth the truth and vouchsafe me the victory over enemies and enviers."..Now the king was leaning back; so he sat up and said, "Tell me of this.' 'It is well,' answered the tither. 'I go to the man whom I purpose to tithe and circumvent him and feign to be occupied with certain business, so that I seclude myself therewith from the folk; and meanwhile the man is squeezed after the foulest fashion, till nothing is left him. Then I appear and they come in to me and questions befall concerning him and I say, "Indeed, I was ordered worse than this, for some one (may God curse him!) hath slandered him to the king." Then I take half of his good and return him the rest publicly before the folk and send him away to his house, in all honour and worship, and he causeth the money returned to be carried before him, whilst he and all who are with him call down blessings on me. So is it published in the city that I have returned him his money and he himself saith the like, so he may have a claim on me for the favour due to whoso praiseth me. Then I feign to forget him till some time (242) hath passed over him, when I send for him and recall to him somewhat of that which hath befallen aforetime and demand [of him] somewhat privily. So he doth this and hasteneth to his dwelling and sendeth what I bid him, with a glad heart. Then I send to another man, between whom and the other is enmity, and lay hands upon him and feign to the first man that it is he who hath traduced him to the king and taken the half of his good; and the people praise me.' (243).? ? ? ? c. The Fuller and his Son. dcccclxxx.? ? ? ? How long will ye admonished be, without avail or heed? The shepherd still his flocks forbids, and they obey his rede..Fair patience use, for ease still followeth after stress, iii. 117..Looking to the Issues of Affairs, Of, i. 80..When the king heard this, he said in himself, "Since the tither repented, in consequence of the admonitions [of the woodcutter], it behoves that I spare this vizier, so I may hear the story of the thief and the woman." And he bade Er Rehwan withdraw to his lodging..As for his mother, Shah Khatoun, great was her longing for her son and she [still] thought of him and news of him was cut off from her, wherefore her life was troubled and she forswore sleep and could not make mention of him before King Caesar her husband. Now she had an eunuch who had come with her from the court of her uncle King Suleiman Shah, and he was intelligent, quickwitted, a man of good counsel. So she took him apart one day and said to him, 'Thou hast been my servant from my childhood to this day; canst thou not therefore avail to get me news of my son, for that I cannot speak of his matter?' 'O my lady,' answered he, 'this is an affair that thou hast concealed from the first, and were thy son here, it would not be possible for thee to harbour him, lest thine honour fall into suspicion with the king; for they would never credit thee, since the news hath been spread abroad that thy son was slain by his uncle.' Quoth she, 'The case is even as thou sayst and thou speakest truly; but, provided I know that my son is alive, let him be in these parts pasturing sheep and let me not see him nor he me.' And he said to her, 'How shall we contrive in this affair?' 'Here are my treasures and my wealth,' answered she. 'Take all thou wilt and bring me my son or else news of him.'The queen drank off her cup and bestowed on Tuhfeh a dress of cloth-of-pearl, fringed with red rubies, worth twenty thousand dinars, and a tray wherein were ten thousand dinars..? ? ? ? m. The Goldsmith and the Cashmere Singing- girl dlxxxvi.32. The Mock Khalif cclxxxvi.Reshid (Er) and the Barmecides, i. 189..So Es Shisban drank off the cup in his turn and said, 'Well done, O desire of hearts!' And he bestowed on her that which was upon him, to wit, a dress of cloth-of-pearl, fringed with great pearls and rubies and broidered with precious stones, and a tray wherein were fifty thousand dinars. Then Meimoun the Sworder took the cup and fell to gazing intently upon Tuhfeh. Now there was in his hand a

pomegranate-flower and he said to her, 'Sing upon this pomegranate-flower, O queen of men and Jinn; for indeed thou hast dominion over all hearts.' Quoth she, 'Harkening and obedience;' and she improvised and sang the following verses: O'er all the fragrant flowers that be I have the preference eye, For that I come but once a year, and but a little stay. How often, too, hath gladness come to light Whence nought but dole thou didst anticipate! O thou my inclining to love him that blamest, Shall lovers be blamed for the errors of Fate? Cook, The Lackpenny and the, i. 9. k. The Blind Man and the Cripple dccccx. Now in that town was a man of good breeding and large generosity, a merchant of condition, young of years and bright of face, who had come to that town from his own country with great store of merchandise and wealth galore. He took up his abode therein and the place was pleasant to him and he was lavish in expenditure, so that he came to the end of all his good and there remained with him nothing save that which was upon him of raiment. So he left the lodging wherein he had abidden in the days of his affluence, after he had wasted (260) that which was therein of furniture, and fell to harbouring in the houses of the townsfolk from night to night. Therewithal the young man was moved to delight and exclaimed, "By Allah, thou sayest well, O Sitt el Milan! Let me hear more." Then he handselled her with fifty dinars and they drank and the cups went round among them; and her seller said to her, "O Sitt el Milah, this is the season of leave-taking; so let us hear somewhat on the subject." Accordingly she struck the lute and avouching that which was in her heart, sang the following verses: Officer's Story, The Fourteenth, ii. 183. The hands of noble folk do tend me publicly; With waters clear and sweet my thirsting tongue they ply. Then he bade fetch the youth; so they brought him before him and the viziers said, "O base of origin, out on thee! Thy term is at hand and the earth hungereth for thy body, so it may devour it." But he answered them, saying, "Death is not in your word nor in your envy; nay, it is an ordinance written upon the forehead; wherefore, if aught be written upon my forehead, needs must it come to pass, and neither endeavour nor thought-taking nor precaution will deliver me therefrom; [but it will surely happen] even as happened to King Ibrahim and his son." Quoth the king, "Who was King Ibrahim and who was his son?" And the youth said, "O king, I blessed him and thanked him and abode with him in all honour and consideration, till, after a little, the merchants came, even as he had said, and bought and sold and bartered; and when they were about to depart, my master came to me and said, 'The merchants are about to depart; arise, that thou mayst go with them to thy country.' So I betook myself to the folk, and behold, they had bought great store of elephants' bones and bound up their loads and embarked in the ship; and my master took passage for me with them and paid my hire and all that was chargeable upon me. (220) Moreover, he gave me great store of goods and we set sail and passed from island to island, till we traversed the sea and arrived at the port of our destination; whereupon the merchants brought out their goods and sold; and I also brought out that which was with me and sold it at a good profit. x. The King and his Chamberlain's Wife dccccxvii. I am content, for him I love, to all abide, iii. 25. t. The two Pigeons dxcvii. When Selim found himself in that sorry plight and considered that wherewith he was afflicted of tribulation and the contrariness of his fortune, in that he had been a king and was now returned to shackles and prison and hunger, he wept and groaned and lamented and recited the following verses: 125. The Muslim Champion and the Christian Lady cccclxxiv. h. The Thief and the Woman dcccxcix. And deemedst me a waif, a homeless good-for-nought, A slave-begotten brat, a wanton, witless wight. With this the king's wrath subsided and he said, "Restore him to the prison till the morrow, so we may look into his affair." An thou'dst vouchsafe to favour me, 'twould lighten my despair, Though but in dreams thine image 'twere that visited my bed. ? ? ? t. The Sandalwood Merchant and the Sharpers dccccxcviii. aa. Story of Aziz and Azizeh cxliii. On this wise they abode till the morning, tasting not the savour of sleep; and when the day lightened, behold, the eunuch came with the mule and said to Sitt el Milah, "The Commander of the Faithful calleth for thee." So she arose and taking her lord by the hand, committed him to the old man, saying, "I commend him to thy care, under God, (40) till this eunuch cometh to thee; and indeed, O elder, I owe thee favour and largesse such as filleth the interspace betwixt heaven and earth." Yet with perfidiousness (sure Fortune's self as thou Ne'er so perfidious was) my love thou didst requite. Then the prince's mother bade fetch the five slave-girls to that assembly; whereupon they came and the ten damsels foregathered. The queen seated five of them on her son's right hand and other five on his left and the folk assembled about them. Then she bade the five who had remained with her speak forth somewhat of verse, so they might entertain therewith the assembly and that El Abbas might rejoice therein. Now she had clad them in the richest of raiment and adorned them with trinkets and ornaments and wroughten work of gold and silver and collars of gold, set with pearls and jewels. So they came forward, with harps and lutes and psalteries and recorders and other instruments of music before them, and one of them, a damsel who came from the land of China and whose name was Baoutheh, advanced and tightened the strings of her lute. Then she cried out from the top of her head (127) and improvising, sang the following verses: Queen Es Shubha rejoiced in this with an exceeding delight and said, "Well done! By Allah, there is none surpasseth thee." Tuhfeh kissed the earth, then returned to her place and improvised on the tuberose, saying: 97. Dibil el Khuzai with the Lady and Muslin ben el Welid ccccvii. O hills of the sands and the rugged piebald plain, Shall the bondman of love win ever free from pain! They have departed, but the steeds yet full of them remain, ii. 239. Far though you dwell, I'll ne'er your neighbourhood forget, O friends, whose lovers still for you are stupefied. Presently, one of the eunuchs sat down at his head and said to him, "Sit up, O Commander of the Faithful, and look on thy palace and thy slave-girls." Quoth Aboulhusn, "By the protection of God, am I in truth Commander of the Faithful and dost thou not lie? Yesterday, I went not forth neither ruled, but drank and slept, and this eunuch cometh to rouse me up." Then he sat up and bethought himself of that which had betided him with his mother and how he had beaten her and entered the hospital, and he saw the marks of the beating, wherewithal the superintendent of the hospital had beaten him, and was perplexed concerning his affair and

pondered in himself, saying, "By Allah, I know not how my case is nor what is this that betideth me!". Behold, I am clad in a robe of leaves green, ii. 242.. When they came to the palace, King Shehriyar commanded to spread the tables with beasts roasted [whole] and sweetmeats and all manner viands and bade the crier make proclamation to the folk that they should come up to the Divan and eat and drink and that this should be a means of reconciliation between him and them. So great and small came up unto him and they abode on that wise, eating and drinking, seven days with their nights. Then the king shut himself up with his brother and acquainted him with that which had betided him with the vizier's daughter [Shehrzad] in those three years [which were past] and told him what he had heard from her of saws and parables and chronicles and pleasant traits and jests and stories and anecdotes and dialogues and histories and odes and verses; whereat King Shahzeman marvelled with the utterest of marvel and said, "Fain would I take her younger sister to wife, so we may be two own brothers to two own sisters, and they on likewise be sisters unto us; for that the calamity which befell me was the means of the discovering of that which befell thee and all this time of three years past I have taken no delight in woman, save that I lie each night with a damsel of my kingdom, and when I arise in the morning, I put her to death; but now I desire to marry thy wife's sister Dinarzad." So he said to her, 'Do thou excuse me, for my servant hath locked the door, and who shall open to us?' Quoth she, 'O my lord, the padlock is worth [but] half a score dirhems.' So saying, she tucked up [her sleeves] from fore-arms as they were crystal and taking a stone, smote upon the padlock and broke it. Then she opened the door and said to him, 'Enter, O my lord.' So he entered, committing his affair to God, (to whom belong might and majesty,) and she entered after him and locked the door from within. They found themselves in a pleasant house, comprising all (262) weal and gladness; and the young man went on, till he came to the sitting-chamber, and behold, it was furnished with the finest of furniture [and arrayed on the goodliest wise for the reception of guests,] as hath before been set out, [for that it was the house of the man aforesaid]..? ? ? ? c. The Fuller and his Son dlxxix. King Bekhtzeman, Story of, i. 115.. When the Khalif heard these his verses, he was moved to exceeding delight and taking the cup, drank it off, and they ceased not to drink and carouse till the wine rose to their heads. Then said Aboulhusn to the Khalif, "O boon-companion mine, of a truth I am perplexed concerning my affair, for meseemed I was Commander of the Faithful and ruled and gave gifts and largesse, and in very deed, O my brother, it was not a dream." "These were the delusions of sleep," answered the Khalif and crumbling a piece of henbane into the cup, said to him, "By my life, do thou drink this cup." And Aboulhusn said, "Surely I will drink it from thy hand." Then he took the cup from the Khalif's hand and drank it off, and no sooner had it settled in his belly than his head forewent his feet [and he fell down senseless]..?THE SIXTEENTH OFFICER'S STORY.. Thy letter reached me; when the words thou wrot'st therein I read, iii. 84.. She passed the night in his lodging and when she arose in the morning, she said to him, "O elder, may I not lack thy kind offices for the morning-meal! Go to the money-changer and fetch me from him the like of yesterday's food." So he arose and betaking himself to the money-changer, acquainted him with that which she had bidden him. The money-changer brought him all that she required and set it on the heads of porters; and the old man took them and returned with them to Sitt el Milah. So she sat down with him and they ate their sufficiency, after which he removed the rest of the food. Then she took the fruits and the flowers and setting them over against herself, wrought them into rings and knots and letters, whilst the old man looked on at a thing whose like he had never in his life seen and rejoiced therein. The old man laughed at her speech and her verses pleased him. Then said she to him, "I desire of thee a lute." (38) So he arose and brought her a piece of firewood. Quoth she, "What is that?" And he said, "Didst thou not bid me bring thee wood?" "I do not want this," answered she, and he rejoined, "What then is it that is called wood, other than this?" She laughed and said, "The lute is an instrument of music, whereunto I sing." Quoth he, "Where is this thing found and of whom shall I get it for thee?" And she said, "Of him who gave thee the wine." So he arose and betaking himself to his neighbour the Jew, said to him, "Thou favouredst us aforetime with the wine; so now complete thy favours and look me out a thing called a lute, to wit, an instrument for singing; for that she seeketh this of me and I know it not" "Harkening and obedience," replied the Jew and going into his house, brought him a lute. [The old man took it and carried it to Sitt el Milah,] whilst the Jew took his drink and sat by a window adjoining the other's house, so he might hear the singing..?STORY OF THE KING WHO KNEW THE QUINTESENCE (204) OF THINGS..15. The Cat and the Crow cl. Now the king's son was playing in the exercise-ground with the ball and the mall, and the stone lit on his ear and cut it off, whereupon the prince fell down in a swoon. So they enquired who had thrown the stone and [finding that it was Bihkerd,] took him and carried him before the prince, who bade put him to death. Accordingly, they cast the turban from his head and were about to bind his eyes, when the prince looked at him and seeing him cropped of an ear, said to him, 'Except thou wert a lewd fellow, thine ear had not been cut off.' 'Not so, by Allah!' answered Bihkerd. 'Nay, but the story [of the loss] of my ear is thus and thus, and I pardoned him who smote me with an arrow and cut off my ear.' When the prince heard this, he looked in his face and knowing him, cried out and said, 'Art thou not Bihkerd the king?' 'Yes,' answered he, and the prince said to him 'What bringeth thee here?' So he told him all that had betided him and the folk marvelled and extolled the perfection of God the Most High.. When it was eventide, the king summoned the vizier and bade him tell the [promised] story, "Harkening and obedience," answered he. "Know, O king, that. ? ? ? ? ? The starry arrows of her looks she darts above her veil; They hit and never miss the mark, though from afar they fare.. Vizier's Daughters, The Two Kings and the, iii. 145.. Now there was in the camp a wise woman, (11) and she questioned him of the new-born child, if it was male or female. Quoth he, 'It is a girl;' and she said, 'She shall do whoredom with a hundred men and a journeyman shall marry her and a spider shall slay her.' When the journeyman heard this, he returned upon his steps and going in to the woman, took the child from her by wile and slit its paunch. Then he fled forth into the desert at a venture and abode in strangerhood what [while] God willed.. Thou that wast absent from my stead, yet still with me didst bide, iii. 46.. All this while

Meimoun's eye was upon her and presently he said to her, 'Harkye, Tuhfeh! Sing to me.' But Queen Zelzeleh cried out at him and said, 'Desist, O Meimoun. Thou sufferest not Tuhfeh to pay heed unto us.' Quoth he, 'I will have her sing to me.' And words waxed between them and Queen Zelzeleh cried out at him. Then she shook and became like unto the Jinn and taking in her hand a mace of stone, said to him, 'Out on thee! What art thou that thou shouldst bespeak us thus? By Allah, but for the king's worship and my fear of troubling the session and the festival and the mind of the Sheikh Iblis, I would assuredly beat the folly out of thy head!' When Meimoun heard these her words, he rose, with the fire issuing from his eyes, and said, 'O daughter of Imlac, what art thou that thou shouldst outrage me with the like of this talk?' 'Out on thee, O dog of the Jinn,' replied she, 'knowest thou not thy place?' So saying, she ran at him and offered to strike him with the mace, but the Sheikh Iblis arose and casting his turban on the ground, said, 'Out on thee, O Meimoun! Thou still dost with us on this wise. Wheresoever thou art present, thou troubleth our life! Canst thou not hold thy peace till thou goest forth of the festival and this bride-feast (222) be accomplished? When the circumcision is at an end and ye all return to your dwelling-places, then do as thou wilt. Out on thee, O Meimoun! Knowest thou not that Imlac is of the chiefs of the Jinn? But for my worship, thou shouldst have seen what would have betided thee of humiliation and punishment; but by reason of the festival none may speak. Indeed thou exceedest: knowest thou not that her sister Wekhimeh is doughtier than any of the Jinn? Learn to know thyself: hast thou no regard for thy life? How many a king to me hath come, of troops and guards ensued, And Bactrian camels brought with him, in many a laden line. When the king heard this story, he renounced his purpose of putting the vizier to death and his soul prompted him to continue him on life. So he bade him go away to his house. He shot me with the shafts of looks launched from an eyebrow's (138) bow; A chamberlain (139) betwixt his eyes hath driven me to despair. Beauty on his cheek hath written, "Blest be Allah, He who created this enchanting wight! My secret is disclosed, the which I strove to hide; Of thee and of thy love enough have I abeyed. .73. The Miller and his Wife cclxxxvii. "Forget him," quoth my censurers, "forget him; what is he?" iii. 42. Druggist, The Singer and the, i. 229. Hardly had we settled ourselves in the place when we heard a noise of kicking [at the door] and people running right and left and questioning the cook and saying, "Hath any one passed by thee?" "Nay," answered he; "none hath passed by me." But they ceased not to go round about the shop till the day broke, when they turned back, disappointed. Then the cook removed the grass and said to us, "Arise, for ye are delivered from death." So we arose, and we were uncovered, without mantle or veil; but the cook carried us up into his house and we sent to our lodgings and fetched us veils; and we repented unto God the Most High and renounced singing, (138) for indeed this was a great deliverance after stress. Your image midst mine eye sits nor forsakes me aye; Ye are my moons in gloom of night and shadowtide. God knows I ne'er recalled thy memory to my thought, But still with brimming tears straightway mine eyes were fraught; Viziers, Story of King Dadbin and his. i. 104. It befell, after this, that a man was slain in Abou Sabir's village; wherefore the Sultan caused plunder the village, and they plundered the headman's goods with the rest So his wife said to him, 'All the Sultan's officers know thee; so do thou prefer thy plaint to the king, that he may cause thy beasts to be restored to thee.' But he said to her, 'O woman, said I not to thee that he who doth evil shall suffer it? Indeed, the king hath done evil, and he shall suffer [the consequences of] his deed, for whoso taketh the goods of the folk, needs must his goods be taken.' A man of his neighbours heard his speech, and he was an envier of his; so he went to the Sultan and acquainted him therewith, whereupon he sent and plundered all [the rest of] his goods and drove him forth from the village, and his wife [and children] with him. So they went wandering in the desert and his wife said to him, 'All that hath befallen us cometh of thy slothfulness in affairs and thy default.' But he said to her, 'Have patience, for the issue of patience is good.' As time went on, the boy, the son of the king, grew up and fell to stopping the way (99) with the thieves, and they used to carry him with them, whenas they went a-thieving. They sallied forth one day upon a caravan in the land of Seistan, and there were in that caravan strong and valiant men and with them merchandise galore. Now they had heard that in that land were thieves; so they gathered themselves together and made ready their arms and sent out spies, who returned and gave them news of the thieves. Accordingly, they prepared for battle, and when the robbers drew near the caravan, they fell in upon them and they fought a sore battle. At last the folk of the caravan overmastered the thieves, by dint of numbers, and slew some of them, whilst the others fled. Moreover they took the boy, the son of King Azadbekht, and seeing him as he were the moon, possessed of beauty and grace, brightfaced and comely of fashion, questioned him, saying, "Who is thy father, and how camest thou with these thieves?" And he answered, saying, "I am the son of the captain of the thieves." So they took him and carried him to the capital of his father King Azadbekht. Then said he to Arwa, "What wilt thou that I do with them?" And she answered, saying, "Accomplish on them the ordinance of God the Most High; (119) the slayer shall be slain and the transgressor transgressed against, even as he transgressed against us; yea, and the well-doer, good shall be done unto him, even as he did unto us." So she gave [her officers] commandment concerning Dadbin and they smote him on the head with a mace and slew him, and she said, "This is for the slaughter of my father." Then she bade set the vizier on a beast [and carry him] to the desert whither he had caused carry her [and leave him there without victual or water]; and she said to him, "An thou be guilty, thou shalt abide [the punishment of] thy guilt and perish of hunger and thirst in the desert; but, if there be no guilt in thee, thou shalt be delivered, even as I was delivered." .50. El Melik en Nasir and the Three Masters of Police dciii. Then he girt his middle with a handkerchief and entering, saluted the young merchant, who said to him, 'Where hast thou been?' Quoth he, 'I have done thine errands;' and the youth said, 'Go and eat and come hither and drink.' So he went away, as he bade him, and ate. Then he washed and returning to the saloon, sat down on the carpet and fell to talking with them; whereupon the young merchant's heart was comforted and his breast dilated and he addressed himself to joyance. They abode in the most delightful life and the most abounding pleasance till a third part of

the night was past, when the master of the house arose and spreading them a bed, invited them to lie down. So they lay down and the youth abode on wake, pondering their affair, till daybreak, when the woman awoke and said to her companion, 'I wish to go.' So he bade her farewell and she departed; whereupon the master of the house followed her with a purse of money and gave it to her, saying, 'Blame not my master,' and made his excuse to her for the young merchant. . . . a. The Foolish Weaver clii. When the Khalif heard his verses, he took the cup from his hand and kissed it and drank it off and returned it to Aboulhusn, who made him an obeisance and filled and drank. Then he filled again and kissing the cup thrice, recited the following verses: But, when from home it fares, forthright all glory it attains And 'twixt the eyelid and the eye incontinent 'tis dight. 80. Yehya ben Khalid and the Poor Man cccxci. Then he called Sitt el Milah and said to her, "The house [wherein thou lodgest] and that which is therein Is a guerdon [from me] to thy lord. So do thou take him and depart with him in the safeguard of God the Most High; but absent not yourselves from our presence." [So she went forth with Nouredin and] when she came to the house, she found that the Commander of the Faithful had sent them gifts galore and abundance of good things. As for Nouredin, he sent for his father and mother and appointed him agents and factors in the city of Damascus, to take the rent of the houses and gardens and khans and baths; and they occupied themselves with collecting that which accrued to him and sending it to him every year. Meanwhile, his father and mother came to him, with that which they had of monies and treasures and merchandise, and foregathering with their son, saw that he was become of the chief officers of the Commander of the Faithful and of the number of his session-mates and entertainers, wherefore they rejoiced in reunion with him and he also rejoiced in them. Then she took leave of me and I of her, after I had strained her to my bosom and embraced her and we had kissed awhile. So she went away and I abode expecting the appointed day, till it came, when I arose and went forth, intending for the trysting-place; but a friend of mine met me by the way [and would have me go home with him. So I accompanied him to his house] and when I came up [into his sitting-chamber] he locked the door on me and went forth to fetch what we might eat and drink. He was absent till mid-day, then till the hour of afternoon-prayer, whereat I was sore disquieted. Then he was absent till sundown, and I was like to die of chagrin and impatience; [and indeed he returned not] and I passed my night on wake, nigh upon death, for that the door was locked on me, and my soul was like to depart my body on account of the tryst. But now unto me of my loves accomplished are joyance and cheer And those whom I cherish my soul with the wine of contentment regale. Meanwhile, King Azadbekht and his wife stayed not in their flight till they came to [the court of] the King of Fars, (97) whose name was Kutrou. (98) When they presented themselves to him, he entreated them with honour and entertained them handsomely, and Azadbekht told him his story, first and last. So he gave him a great army and wealth galore and he abode with him some days, till he was rested, when he made ready with his host and setting out for his own dominions, waged war upon Isfehend and falling in upon the capital, defeated the rebel vizier and slew him. Then he entered the city and sat down on the throne of his kingship; and whenas he was rested and the kingdom was grown peaceful for him, he despatched messengers to the mountain aforesaid in quest of the child; but they returned and informed the king that they had not found him. . . . 62. Abdallah ben Maamer with the Man of Bassora and his Slave-girl cccclxxxiii. Woman, The Thief and the, i. 278. My flower a marvel on your heads doth show, Yet homeless (237) am I in your land, I trow. Him with my life I'd ransom whose rigours waste away My frame and cause me languish; yet, if he would but hear. . . . Officer's Story, The Fourth, ii. 142. Th' Amir (quoth it) am I whose charms are still desired; Absent or present, all in loving me consent. Algates ye are our prey become; this many a day and night Right instantly of God we've craved to be vouchsafed your sight. . . . So Aamir took the water-skin and made for the water; but, when he came to the well, behold, two young men with gazelles, and when they saw him, they said to him, "Whither wilt thou, O youth, and of which of the Arabs art thou?" "Harkye, lads," answered he, "fill me my water-skin, for that I am a stranger man and a wayfarer and I have a comrade who awaiteth me." Quoth they, "Thou art no wayfarer, but a spy from El Akil's camp." Then they took him and carried him to [their king] Zuheir ben Shebib; and when he came before him, he said to him, "Of which of the Arabs art thou?" Quoth Aamir, "I am a wayfarer." And Zuheir said, "Whence comest thou and whither wilt thou?" "I am on my way to Akil," answered Aamir. When he named Akil, those who were present were agitated; but Zuheir signed to them with his eyes and said to him, "What is thine errand with Akil?" Quoth he, "We would fain see him, my friend and I." O'erbold art thou in that to me, a stranger, thou hast sent These verses; 'twill but add to thee unease and discontent. a. Story of the Chief of the New Cairo Police dciv. 105. Ali Nouredin and the Frank King's Daughter dcccxxxi. "Take comfort, for the loved are come again," STORY OF DAVID AND SOLOMON. a. The First Calender's Story xi. It is said that, when the Khalifate devolved on Omar ben Abdulaziz (42) (of whom God accept), the poets [of the time] resorted to him, as they had been used to resort to the Khalifs before him, and abode at his door days and days, but he gave them not leave to enter, till there came to Omar Adi ben Artah, (43) who stood high in esteem with him. Jerir (44) accosted him and begged him to crave admission for them [to the Khalif]. "It is well," answered Adi and going in to Omar, said to him, "The poets are at thy door and have been there days and days; yet hast thou not given them leave to enter, albeit their sayings are abiding (45) and their arrows go straight to the mark." Quoth Omar, "What have I to do with the poets?" And Adi answered, saying, "O Commander of the Faithful, the Prophet (whom God bless and preserve) was praised [by a poet] and gave [him largesse,] and therein (46) is an exemplar to every Muslim." Quoth Omar, "And who praised him?" "Abbas ben Mirdas (47) praised him," replied Adi, "and he clad him with a suit and said, 'O Bilal, (48) cut off from me his tongue!'" "Dost thou remember what he said?" asked the Khalif; and Adi said, "Yes." "Then repeat it," rejoined Omar. So Adi recited the following verses: . . . OF THE ISSUES OF GOOD AND EVIL ACTIONS. . . . Here the treasure-seeker brought out a book and reading therein, dug in the crest of

the mountain five cubits deep, whereupon there appeared to him a stone. He pulled it up and behold, it was a trap-door covering the mouth of a pit. So he waited till the [foul] air was come forth from the midst of the pit, when he bound a rope about the boy's middle and let him down to the bottom, and with him a lighted flambeau. The boy looked and beheld, at the upper end of the pit, wealth galore; so the treasure-seeker let down a rope and a basket and the boy fell to filling and the man to drawing up, till the latter had gotten his sufficiency, when he loaded his beasts and did his occasion, whilst the boy looked for him to let down to him the rope and draw him up; but he rolled a great stone to the mouth of the pit and went away..And indeed, O my brother, the night thou camest to me and we caroused together, I and thou, it was as if the Devil came to me and troubled me that night." "And who is he, the Devil?" asked the Khalif. "He is none other than thou," answered Aboulhusn; whereat the Khalif smiled and sitting down by him, coaxed him and spoke him fair, saying, "O my brother, when I went out from thee, I forgot [to shut] the door [and left it] open, and belike Satan came in to thee." Quoth Aboulhusn, "Ask me not of that which hath betided me. What possessed thee to leave the door open, so that the Devil came in to me and there befell me with him this and that?" And he related to him all that had befallen him, from first to last, and there is no advantage in the repetition of it; what while the Khalif laughed and hid his laughter..? ? ? ? Taper of hoofs and straight of stature, in the dust They prance, as like a flood they pour across the plain; Son and his Governor, Story of the Man of Khorassan, his, i. 218.? ? ? ? ? Thy loss is the fairest of all my heart's woes; My case it hath altered and banished repose..The king read the letter and said to Abou Temam, "We will do what behoveth in the matter; but, O Abou Temam, needs must thou see my daughter and she thee, and needs must thou hear her speech and she thine.' So saying, he sent him to the lodging of the princess, who had had notice of this; so that they had adorned her sitting-chamber with the costliest that might be of utensils of gold and silver and the like, and she seated herself on a throne of gold, clad in the most sumptuous of royal robes and ornaments. When Abou Temam entered, he bethought himself and said, 'The wise say, he who restraineth his sight shall suffer no evil and he who guardeth his tongue shall hear nought of foul, and he who keepeth watch over his hand, it shall be prolonged and not curtailed.' (121) So he entered and seating himself on the ground, [cast down his eyes and] covered his hands and feet with his dress. (122) Quoth the king's daughter to him, 'Lift thy head, O Abou Temam, and look on me and speak with me.' But he spoke not neither raised his head, and she continued, 'They sent thee but that thou mightest look on me and speak with me, and behold, thou speakest not at all. Take of these pearls that be around thee and of these jewels and gold and silver. But he put not forth his hand unto aught, and when she saw that he paid no heed to anything, she was angry and said, 'They have sent me a messenger, blind, dumb and deaf.' When King Shehriyar heard his brother's words, he rejoiced with an exceeding joy and said, "Verily, this is what I had wished, O my brother. So praised be God who hath brought about union between us!" Then he sent after the Cadis and learned men and captains and notables, and they married the two brothers to the two sisters. The contracts were drawn up and the two kings bestowed dresses of honour of silk and satin on those who were present, whilst the city was decorated and the festivities were renewed. The king commanded each amir and vizier and chamberlain and deputy to decorate his palace and the folk of the city rejoiced in the presage of happiness and content. Moreover, King Shehriyar bade slaughter sheep and get up kitchens and made bride-feasts and fed all comers, high and low..Meanwhile, Aboulhusn gave not over snoring in his sleep, till the day broke and the rising of the sun drew near, when a waiting-woman came up to him and said to him, "O our lord [it is the hour of] the morning- prayer." When he heard the girl's words, he laughed and opening his eyes, turned them about the place and found himself in an apartment the walls whereof were painted with gold and ultramarine and its ceiling starred with red gold. Around it were sleeping-chambers, with curtains of gold-embroidered silk let down over their doors, and all about vessels of gold and porcelain and crystal and furniture and carpets spread and lamps burning before the prayer-niche and slave-girls and eunuchs and white slaves and black slaves and boys and pages and attendants. When he saw this, he was confounded in his wit and said, "By Allah, either I am dreaming, or this is Paradise and the Abode of Peace!" (18) And he shut his eyes and went to sleep again. Quoth the waiting-woman, "O my lord, this is not of thy wont, O Commander of the Faithful!".? ? ? ? ? In every rejoicing a boon (232) midst the singers and minstrels am I;.? ? ? ? ? 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..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 when the townsfolk saw this, they repented of that which they had done and the affair was grievous to them; so they sought pardon [of God] and said to her, ' By the virtue of Him whom thou servest, do thou seek pardon for us [of God!]' Quoth she, 'As for me, I may no longer abide with you and I am about to depart from you.' Then they humbled themselves in supplication to her and wept and said to her, 'We conjure thee, by the virtue of God the Most High, that thou take upon thyself the governance of the kingdom and of the subjects.' But she refused; whereupon they came up to her and wept and gave not over supplicating her, till she consented and abode in the kingship. Her first commandment was that they should bury the princess and build over her a dome (6) and she abode in that palace, worshipping God the Most High and ruling the people with justice, and God (extolled be His perfection and exalted be He!) vouchsafed her, by reason of the excellence of her piety and her patience and continence, the acceptance of her prayers, so that she sought not aught of Him to whom belong might and majesty, but He granted her prayer; and her report was noised abroad in all countries..? ? ? ? ? Wherefore fair patience look thou use, for sure 'tis praiseworthy; Yea, and its issues evermore are blessed and benign;.31. The Scavenger and the Noble Lady of Baghdad cclxxxii. When the king heard this, his wrath subsided and he said, "Carry him back to the prison till the morrow, so we may look into his affair".? ? ? ? ? The flames of long desire wax on me day by day And far away are pitched the tent-poles of my fair..Tuhfet el Culoub and Er Reshid, ii. 203..Then she changed the measure and the mode and sang the following verses:.? ? ? ? ? f. The Sixth Officer's Story

dccccxxiv.87. El Mamoun and the Pyramids of Egypt cccxcviii. The folk of the quarter heard him and assembled under the window; and when he was ware of them, he opened the window and said to them, "Are ye not ashamed, O pimps? Every one in his own house doth what he will and none hindereth him; but we drink one poor day and ye assemble and come, cuckoldy varlets that ye are! To-day, wine, and to-morrow [another] matter; and from hour to hour [cometh] relief." So they laughed and dispersed. Then the girl drank till she was intoxicated, when she called to mind her lord and wept, and the old man said to her, "What maketh thee weep, O my lady?" "O elder," replied she, "I am a lover and separated [from him I love]." Quoth he, "O my lady, what is this love?" "And thou," asked she, "hast thou never been in love?" "By Allah, O my lady," answered he, "never in all my life heard I of this thing, nor have I ever known it! Is it of the sons of Adam or of the Jinn?" She laughed and said, "Verily, thou art even as those of whom the poet speaketh, when as he saith ..." And she repeated the following verses: . . . I wept, but those who spied to part us had no ruth On me nor on the fires that in my vitals flare. . . . To God of all the woes I've borne I plain me, for I pine For longing and lament, and Him for solace I entreat. King Bihkerd, *Story of*, i. 121. Thief, A Merry Jest of a, ii. 186. . . . To his beloved one the lover's heart's inclined; His soul's a captive slave, in sickness' hands confined. . . . And on their saddles perched are warriors richly clad, That with their hands do smite on kettle-drums amain. . . . Ne'er shall I them forget, nay, nor the day they went. . . . I make a vow to God, if ever day or night. . . . Lo under my command the land of Yemen is And trenchant is my sword against the foe in fight. Now his parts and fashions pleased the Khalif and the excellence of his composition and his frankness, and he said in himself, "I will assuredly make him my cup-companion and sitting-mate." So he rose forthright and saying to Mesroul, "Take him up," [returned to the palace]. Accordingly, Mesroul took up Aboulhusn and carrying him to the palace of the Khalifate, set him down before Er Reshid, who bade the slaves and slave-girls encompass him about, whilst he himself hid in a place where Aboulhusn could not see him. . . . 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. Sixteenth Officer's *Story, The*, ii. 193. 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].'. . . . For love with your presence grows sweet, untroubled and life is serene And the star of our fortune burns bright, that clouds in your absence did veil. . . . My friends have not accustomed me to rigour; for, of old, When I forsook them, they to seek accord did not disdain.

[Maisy and the Money Marauder \(the Maisy Files Book 2\)](#)

[Quete La](#)

[Health and Other Unassailable Values Reconfigurations of Health Evidence and Ethics](#)

[African Political Systems](#)

[Nervous Breakdown Its Cause and Cure](#)

[The Saviour of the World Volume V The Great Controversy](#)

[Tales of Men and Women Edition 7 Paperback](#)

[Collaborative and Indigenous Mental Health Therapy Tataihono - Stories of Maori Healing and Psychiatry](#)

[Year 2017 Planner](#)

[Book of Lemmas](#)

[Trial of Orphans](#)

[The Politics of Inclusive Development Interrogating the Evidence](#)

[Cuban Music in Revolution 70 Years of Cuban Record Cover Art 70 Years of Cuban Record Cover Art](#)

[Agenda Ano 2017](#)

[The Uses of Social Research Social Investigation in Public Policy-Making](#)

[Droit Public de l'Empire Allemand Affaires trang res Voies de Communication Le](#)

[Studies in Hausa Language and Linguistics](#)

[Energy Security and the Indian Ocean Region](#)

[The Management of Children with Emotional and Behavioural Difficulties](#)

[Memories of My Life](#)

[Last Stands from the Alamo to Benghazi How Hollywood Turns Military Defeats into Moral Victories](#)

[Utilitarianism A Contemporary Statement](#)

[The Tenth Muse Essays in Criticism](#)

[African Systems of Kinship and Marriage](#)
[Practical Phonetics for Students of African Languages](#)
[General Education and the Development of Global Citizenship in Hong Kong Taiwan and Mainland China Not Merely Icing on the Cake](#)
[The Rise of the London Money Market 1640-1826](#)
[The Seventh Plague \[Unabridged CD\]](#)
[Waterbound](#)
[Maritime Heritage in Crisis Indigenous Landscapes and Global Ecological Breakdown](#)
[The Politics of HBOs The Wire Everything is Connected](#)
[Japan To-day](#)
[Introduction to Proust His Life His Circle and His Work](#)
[Women in Charge The Experiences of Female Entrepreneurs](#)
[Studying Cities and City Life An Introduction to Methods of Research](#)
[Demetriou Demands His Child](#)
[By Women Possessed A Life of Eugene O'Neill](#)
[Modeling Energy-Economy Interactions Five Approaches](#)
[Letters to a Friend](#)
[The Laws and Usages of the Church and the Clergy The Unbeneficed Clerk \(Nos I-V\)](#)
[The Tatler Or Lucubrations of Isaac Bickerstaff Esq](#)
[Transactions of the Medical Association of Georgia Fiftieth Annual Session 1899](#)
[Nature Vol 29 A Weekly Illustrated Journal of Science November 1883 to April 1884](#)
[Memoirs of a Physician Vol 3 of 3](#)
[Documents and Records Relating to the Province of New-Hampshire Vol 1 From the Earliest Period of Its Settlement 1623-1686](#)
[The Industrial Education Survey Of the City of New York 1918](#)
[The Thirteen Ferragus The Duchesse de Langeais The Rise and Fall of Cesar Birotteau](#)
[Jahresberichte Fur Neuere Deutsche Literaturgeschichte 1896 Vol 7](#)
[The Journal of Mental Science Vol 19 Published by Authority of the Medico-Psychological Association April 1873-Jan 1874](#)
[The Dublin Review Vol 4 January and April 1838](#)
[Glasgow Past and Present Vol 3 of 3](#)
[Posthumous Works of Frederic II King of Prussia Vol 6](#)
[Digest of Comments on the Pharmacopoeia of the United States of America \(Eighth Decennial Revision\) and on the National Formulary \(Third Edition\) for the Calendar Year Ending December 31 1911](#)
[The New York Review Vol 10 January-April 1842](#)
[The Eclectic Magazine of Foreign Literature Science and Art September to December 1853](#)
[The British Essayists Vol 1 of 45 With Prefaces Biographical Historical and Critical Tatler No 1-37](#)
[The Supervisors Manual A Practical Treatise on the Law Applicable to the Duties of Supervisors from the Date of Their Election to the End of Their Official Term with the Decisions of the Courts and the Necessary Forms](#)
[The Gentlemans Magazine Vol 274 January to June 1893](#)
[Education Reform or the Necessity of a National System of Education Vol 1](#)
[Lives and Letters of the Devereux Earls of Essex Vol 2 of 2 In the Reigns of Elizabeth James I and Charles I 1540-1646](#)
[A Complete Collection of State Trials and Proceedings for High Treason and Other Crimes and Misdemeanors from the Earliest Period to the Present Time Vol 20 With Notes and Other Illustrations A D 1771-1777](#)
[The National Review Vol 8 January and April 1859](#)
[Ethics and Politics after Poststructuralism Levinas Derrida and Nancy](#)
[Achieving Your Best in Math Class](#)
[The History of Philosophical and Formal Logic From Aristotle to Tarski](#)
[Ballad for Emma](#)
[Nouveau Formulaire Giniral Ou Guide Du Proprietaire Et Du Commeriant Ou Le Droit Civil Rural Le](#)
[Spell Better in Just 5 Minutes a Day](#)
[Bills of Lading Incorporating Charterparties](#)
[GAM Chronicles](#)

[China and the Peoples Democratic Republic of Yemen A Report](#)

[Edmund Campion Memory and Transcription](#)

[Meurtre de la Boulangere](#)

[Land Degradation and Society](#)

[Creating the Character Costume Tools Tips and Talks with Top Costumers and Cosplayers](#)

[Creation - Handmade](#)

[Radical Reformers and Respectable Rebels How the Two Lives of Grace Oakeshott Defined an Era](#)

[Lean and Agile Project Management How to Make Any Project Better Faster and More Cost Effective](#)

[Argument as Dialogue Across Difference Engaging Youth in Public Literacies](#)

[Society and the Policemans Role](#)

[Allgemeine Entwicklungsgeschichte Der Organismen Kritische Grundzuge Der Mechanischen Wissenschaft Von Den Entstehenden Formen Der Organismen Begrundet Durch Die Descendenz-Theorie](#)

[Top10 World Best Elite Luxury Cars](#)

[Portraits Nudes Flowers](#)

[Jacaranda History Alive 8 Victorian Curriculum LearnON \(Book Code\)](#)

[Cincinnati Medical Observer 1856 Vol 1](#)

[Gods and Humans What is the Difference? A Code of Ethics for a Medieval World](#)

[The New England Medical Gazette Vol 39 January 1904](#)

[Publications of the Southern History Association Vol 8](#)

[Reports and Papers Read at the Meetings of the Architectural Societies of the County of York Diocese of Lincoln Archdeaconry of Northampton County of Bedford Diocese of Worcester and County of Leicester Vol 7 During the Year 1863 PT I](#)

[Light and Shadow Memoirs of a Spys Son](#)

[The Dublin Quarterly Journal of Medical Science Vol 40 August and November 1865](#)

[Collections of the State Historical Society of Wisconsin Vol 13](#)

[A History of England During the Reign of George the Third Vol 4 1793-1802](#)

[The New York Medical Journal 1877 Vol 26](#)

[Reports and Papers Read at the Meetings of the Architectural Societies of the County of York Diocese of Lincoln Archdeaconry of Northampton County of Bedford Diocese of Worcester and County of Leicester Vol 8 During the Year 1865 Part I](#)

[Entretiens a Okinawa Avec Ses Maitres de Karate Et de Kobudo I Les Experts Du Shurite Moderne Et Des Kobudo](#)

[The Surgical Diseases of Children](#)

[The Dublin Quarterly Journal of Medical Science Vol 34 August and November 1862](#)

[The Centennial Northwest An Illustrated History of the Northwest Being a Full and Complete Civil Political and Military History of This Great Section of the United States from Its Earliest Settlement to the Present Time](#)

[Discours Parlementaires de M Thiers 1830-1836 Vol 1](#)
