

THE MAGGOTS UNDERNEATH THE PORCH

Envy and Malice, Of, i. 125..? ? ? ? ? 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..? ? ? ? ? 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..Then they agreed upon a device between them, to wit, that they should feign an occasion in their own country, under pretext that she had there wealth buried from the time of her husband Melik Shah and that none knew of it but this eunuch who was with her, wherefore it behoved that he should go and fetch it. So she acquainted the king her husband with this and sought of him leave for the eunuch to go: and the king granted him permission for the journey and charged him cast about for a device, lest any get wind of him. Accordingly, the eunuch disguised himself as a merchant and repairing to Belehwan's city, began to enquire concerning the youth's case; whereupon they told him that he had been prisoned in an underground dungeon and that his uncle had released him and dispatched him to such a place, where they had slain him. When the eunuch heard this, it was grievous to him and his breast was straitened and he knew not what he should do..? ? ? ? ? Come, then, companions mine, rejoice with me and say, "All hail to thee, O friend, and welcome fair and fain!".When Hafizeh had made an end of her song, El Abbas said to her, "Well done! Indeed, thou quickenest hearts from sorrows." Then he called another damsel of the daughters of the Medes, by name Merjaneh, and said to her, "O Merjaneh, sing to me upon the days of separation." "Harkening and obedience," answered she and improvising, sang the following verses:..? ? ? ? ? For whoso doth rejoice in meeting him shall have Largesse and gifts galore at his dismounting gain..So Iblis drank off his cup, and when he had made an end of his draught, he waved his hand to Tuhfeh, and putting off that which was upon him of clothes, delivered them to her. Amongst them was a suit worth ten thousand dinars and a tray full of jewels worth a great sum of money. Then he filled again and gave the cup to his son Es Shisban, who took it from his hand and kissing it, stood up and sat down again. Now there was before him a tray of roses; so he said to her 'O Tuhfeh sing upon these roses.' Harkening and obedience,' answered she and sang the following verses:..Midmost that meadow was a palace soaring high into the air, with battlements of red gold, set with pearls and jewels, and a two-leaved gate; and in the gateway thereof were much people of the chiefs of the Jinn, clad in sumptuous apparel. When they saw the old man, they all cried out, saying, "The Lady Tuhfeh is come!" And as soon as she reached the palace-gate, they came all and dismounting her from the horse's back, carried her into the palace and fell to kissing her hands. When she entered, she beheld a palace whereof never saw eyes the like; for therein were four estrades, one facing other, and its walls were of gold and its ceilings of silver. It was lofty of building, wide of continence, and those who beheld it would be puzzled to describe it. At the upper end of the hall stood a throne of red gold, set with pearls and jewels, unto which led up five steps of silver, and on the right thereof and on its left were many chairs of gold and silver; and over the dais was a curtain let down, gold and silver wrought and brodered with pearls and jewels..70. Aboulaswed and his squinting Slave-girl cclclxxxvii.It is said that El Mamoun (164) came one day upon Zubeideh, mother of El Amin, (165) and saw her moving her lips and muttering somewhat he understood not; so he said to her, "O mother mine, dost thou imprecate [curses] upon me, for that I slew thy son and despoiled him of his kingdom?" "Not so, by Allah, O Commander of the Faithful!" answered she, and he said, "What then saidst thou?" Quoth she, "Let the Commander of the Faithful excuse me." But he was instant with her, saying, "Needs must thou tell it." And she replied, "I said, 'God confound importunity!'" "How so?" asked the Khalif, and she said, "I played one day at chess with the Commander of the Faithful [Haroun er Reshid] and he imposed on me the condition of commandment and acceptance. (166) He beat me and bade me put off my clothes and go round about the palace, naked; so I did this, and I incensed against him. Then we fell again to playing and I beat him; so I bade him go to the kitchen and swive the foulest and sorriest wench of the wenches thereof. [I went to the kitchen] and found not a slave-girl fouler and filthier than thy mother; (167) so I bade him swive her. He did as I bade him and she became with child by him of thee, and thus was I [by my unlucky insistence] the cause of the slaying of my son and the despoiling him of his kingdom." When El Mamoun heard this, he turned away, saying, "God curse the importunate!" to wit, himself, who had importuned her till she acquainted him with that matter..? ? ? ? ? f. The Sixth Voyage of Sindbad the Sailor cclxvi.? ? ? ? ? I had not left you, had I known that severance would prove My death; but what is past is past, Fate stoops to no control..Ye know I'm passion-maddened, racked with love and languishment, ii. 230..154. King Mohammed ben Sebaik and the Merchant Hassan dclclvi.? ? ? ? ? Yea, so but Selma in the dust my bedfellow may prove, Fair fall it thee! In heaven or hell I reckon not if it be..As the version of the sixth and seventh voyages of Sindbad the Sailor contained in (197) the Calcutta Edition (1814-18) of the first two hundred Nights and in the text of the Voyages published by M. Langles (Paris, 1814) differs very materially from that of the complete Calcutta (1839-42) Edition (198) (which is, in this case, practically identical with those of Boulaç and Breslau), adopted by me as my standard text in the translation of "The Book of the Thousand Nights and One Night," the story of the seventh voyage in particular turning upon an altogether different set of incidents, related nearly as in the old version of M. Galland, I now give a translation of the text of the two voyages in question afforded by the Calcutta (1814-18) Edition, corrected and completed by collation with that of M. Langles, from which it differs only in being slightly less full. It will be observed that in this version of the story the name Sindbad is reserved for the Sailor, the porter being called Hindbad..It is as the jasmine, when it I espy, ii. 236..? ? ? ? ? To whom shall I complain of what is in my soul, Now thou art gone and I my pillow must forswear?.Son, The Rich Man and his Wasteful, i. 252..? ? ? ? ? Fain, fain would I forget thy love. Alack, my heart denies To be consoled, and 'gainst thy wrath nought standeth me in stead..? ? ? ? ? So, O Aamir, haste thy going, e'en as I do, so may I Heal my sickness and the draining of the

cup of love essay; 80. Yehya ben Khalid and the Poor Man cccxci. Beard of the old he-goat, the one-eyed, what shall be, ii. 231..Then the old queen and her daughter and son-in-law embarked in the ship and setting sail, fared on till they came to the land of Mekran. Their arrival there befell at the last of the day; so they passed the night in the ship, and when the day was near to break, the young king went down from the ship, that he might go to the bath, and made for the market. As he drew near the bath, the cook met him by the way and knew him; so he laid hands on him and binding his arms fast behind him, carried him to his house, where he clapped the old shackles on his feet and straightway cast him back into his whilom place of duresse..? ? ? ? o. The King's Son and the Merchant's Wife dxcii.? ? ? ? They left me and content forthright forsook my heart.,Firouz and his Wife, i. 209..110. The Haunted House in Baghdad ccccxiv.Craft, Women's, ii. 287..115. The Angel of Death and the King of the Children of Israel cccclxiii.165. Ibrahim and Jemileh dccciii.Twelfth Officer's Story, The, ii. 179..After this came the horseman, who had taken Abou Sabir's wife, and complained of her to the king that she would not give him possession of herself, avouching that she was his wife. The king bade bring her before him, that he might hear her speech and pronounce judgment upon her. So the horseman came with her before him, and when the king saw her, he knew her and taking her from her ravisher, bade put the latter to death. Then he became aware of the troops, that they murmured against him and spoke of him as a tyrant; so he turned to his officers and viziers and said to them, 'As for me, by God the Great, I am not the king's brother! Nay, I am but one whom the king imprisoned upon a word he heard from me and used every day to taunt me therewith. Ye think that I am the king's brother; but I am Abou Sabir and God hath given me the kingship in virtue of my patience. As for the king who sought protection of me and I despoiled him, it was he who first wronged me, for that he despoiled me aforetime and drove me forth of my native land and banished me, without due [cause]; wherefore I requited him with that which he had done to me, in the way of lawful vengeance. As for the thieves who proffered repentance, there was no repentance for them with me, for that they began upon me with foul [dealing] and waylaid me by the road and despoiled me and took my good and my sons. Now these two boys, that I took of them and whom ye deemed slaves, are my very sons; so I avenged myself on the thieves of that which they did with me aforetime and requited them with equity. As for the horseman whom I slew, the woman I took from him was my wife and he took her by force, but God the Most High hath restored her [to me]; so this was my right, and my deed that I have done was just, albeit ye, [judging] by the outward of the matter, deemed that I had done this by way of tyranny.' When the folk heard this, they marvelled and fell prostrate before him; and they redoubled in esteem for him and exceeding affection and excused themselves to him, marvelling at that which God had done with him and how He had given him the kingship by reason of his longsuffering and his patience and how he had raised himself by his patience from the bottom of the pit to the throne of the kingdom, what while God cast down the [late] king from the throne into the pit. (109) Then Abou Sabir foregathered with his wife and said to her, 'How deemest thou of the fruit of patience and its sweetness and the fruit of haste and its bitterness? Verily, all that a man doth of good and evil, he shall assuredly abide.' On like wise, O king," continued the young treasurer, "it behoveth thee to practise patience, whenas it is possible to thee, for that patience is of the fashion of the noble, and it is the chiefest of their reliance, especially for kings."..? ? ? ? Tirewomen to the bride, who whiskers, ay, and beard Upon her face produce, they never would assign. (194).The wife of the shopkeeper, to wit, the nurse, came out, with the rest of those who came out, to divert herself with gazing upon the show, and when she saw El Abbas and beheld his beauty and the goodliness of his army and that which he had brought back with him of herds and slaves and slave-girls and mamelukes, she improvised and recited the following verses:..? ? ? ? Why to estrangement and despite inclin'st thou with the spy? Yet that a bough (14) from side to side incline (15) small wonder 'twere..?STORY OF THE KING OF HIND AND HIS VIZIER..? ? ? ? All through the day its light and when the night grows dark, My grief forsakes me not, no, nor my heavy cheer..? ? ? ? O thou that questionest the lily of its scent, Give ear unto my words and verses thereanent..Learned Man, Khelbes and his Wife and the, i. 301..?A MERRY JEST OF A THIEF..? ? ? ? What strength have I solicitude and long desire to bear? Why art thou purposed to depart and leave me to despair?.There was once, of old days and in bygone ages and times, in the city of Baghdad, the Abode of Peace, a king mighty of estate, lord of understanding and beneficence and liberality and generosity, and he was strong of sultanate and endowed with might and majesty and magnificence. His name was Ins ben Cais ben Rebiya es Sheibani, (47) and when he took horse, there rode unto him [warriors] from the farthest parts of the two Iraks. (48) God the Most High decreed that he should take to wife a woman hight Afifeh, daughter of Ased es Sundusi, who was endowed with beauty and grace and brightness and perfection and justness of shape and symmetry; her face was like unto the new moon and she had eyes as they were gazelle's eyes and an aquiline nose like the crescent moon. She had learned horsemanship and the use of arms and had thoroughly studied the sciences of the Arabs; moreover, she had gotten by heart all the dragomanish (49) tongues and indeed she was a ravishment to mankind..? ? ? ? Our loves are joined and cruelty at last is done away; Ay, and the cup of love-delight 'twixt us doth circulate..Four sharpers once plotted against a money-changer, a man of abounding wealth, and agreed upon a device for the taking of somewhat of his money. So one of them took an ass and laying on it a bag, wherein was money, lighted down at the money-changer's shop and sought of him change for the money. The money- changer brought out to him the change and bartered it with him, whilst the sharper was easy with him in the matter of the exchange, so he might give him confidence in himself. [As they were thus engaged,] up came the [other three] sharpers and surrounded the ass; and one of them said, '[It is] he,' and another said, 'Wait till I look at him.' Then he fell to looking on the ass and stroking him from his mane to his crupper; whilst the third went up to him and handled him and felt him from head to tail, saying, ' Yes, [it is] in him.' Quoth another, ['Nay,] it is not in him.' And they gave not over doing the like of this..100. The Rogueries of Delileh the Crafty and her Daughter Zeyneb the Trickstress dclvi.? ? ? ? a. The First Voyage of Sindbad the Sailor

dxxxviii.???? b. Story of the Eunuch Kafour „, "O sister mine," answered Dinarzad, "bring forth that which is with thee and that which is present to thy mind of the story concerning the craft of women and their wiles, and have no fear lest this endamage thee with the king; for that women are like unto jewels, which are of all kinds and colours. When a [true] jewel falleth into the hand of him who is knowing therein, he keepeth it for himself and leaveth that which is other than it. Moreover, he preferreth some of them over others, and in this he is like unto the potter, who filleth his oven with all the vessels [he hath moulded] and kindleth fire thereunder. When the baking is at an end and he goeth about to take forth that which is in the oven, he findeth no help for it but that he must break some thereof, whilst other some are what the folk need and whereof they make use, and yet other some there be that return to their whilom case. Wherefore fear thou not to adduce that which thou knowest of the craft of women, for that in this is profit for all folk." 105. Ali Nouredin and the Frank King's Daughter dcccxxxi. The Seventh Night of the Month.. "And indeed," continued Adi, "this ode on the Prophet (may God bless and keep him!) is well known and to comment it would be tedious." Quoth Omar, "Who is at the door?" "Among them is Omar ibn [Abi] Rebya the Cureishite," (49) answered Adi, and the Khalif said, "May God show him no favour neither quicken him! Was it not he who said ... ?" And he recited the following verses: Then the two kings appointed their father-in-law the vizier to be viceroy in Samarcand and assigned him five of the chief amirs to accompany him, charging them attend him and do him service. The vizier kissed the earth and prayed that they might be vouchsafed length of life. Then he went in to his daughters, whilst the eunuchs and ushers walked before him, and saluted them and bade them farewell. They kissed his hands and gave him joy of the kingship and bestowed on him treasures galore. Then he took leave of them and setting out, journeyed days and nights till he came within three days' journey of Samarcand, where the townspeople met him and rejoiced in him with an exceeding joy. So he entered Samarcand and they decorated the city, and it was a notable day. He sat down on the throne of his kingship and the viziers did him homage and the grandees and amirs of Samarcand and prayed that he might be vouchsafed justice and victory and length of continuance [on life]. So he bestowed on them dresses of honour and entreated them with worship and they made him Sultan over them.. When she had made an end of her song and laid down the lute, Ishac looked fixedly on her, then took her hand and offered to kiss it; but she snatched it from him and said to him, 'Allah, O my lord, do not that!' Quoth he, 'Be silent. By Allah, I had said that there was not in the world the like of me; but now I have found my dinar (180) in the craft but a danic, (181) "for thou art, beyond comparison or approximation or reckoning, more excellent of skill than I! This very day will I carry thee up to the Commander of the Faithful Haroun er Reshid, and whenas his glance lighteth on thee, thou wilt become a princess of womankind. So, Allah, Allah upon thee, O my lady, whenas thou becomest of the household of the Commander of the Faithful, do not thou forget me!' And she replied, saying, 'Allah, O my lord, thou art the source of my fortunes and in thee is my heart fortified.' So he took her hand and made a covenant with her of this and she swore to him that she would not forget him.. Quoth Alaeddin, "Thou counsellest well," and locking up his shop, betook himself to the place before the citadel, where he foregathered with the drummers and pipers and instructed them how they should do, [even as his mistress had counselled him,] promising them a handsome reward. So they answered him with "Harkening and obedience" and on the morrow, after the morning-prayer, he betook himself to the presence of the Cadi, who received him with obsequious courtesy and seated him beside himself. Then he turned to him and fell to conversing with him and questioning him of matters of selling and buying and of the price current of the various commodities that were exported to Baghdad from all parts, whilst Alaeddin replied to him of all whereof he asked him.. Your coming to-me-ward, indeed, with "Welcome! Fair welcome!" I hail, iii. 136..142. El Asmai and the three Girls of Bassora dclxxxvi.????? bb. The King of Hind and his Visier dcccxxviii.????? h. The Thief and the Woman dcccxcix. Then we sat down on the edge of the estrade and presently I espied a closet beside me; so I looked into it and my friend said to me, 'What seest thou?' Quoth I, 'I see therein good galore and bodies of murdered folk. Look.' So he looked and said, 'By Allah, we are lost men!' And we fell a-weeping, I and he. As we were thus, behold, there came in upon us, by the door at which we had entered, four naked men, with girdles of leather about their middles, and made for my friend. He ran at them and dealing one of them a buffet, overthrew him, whereupon the other three fell all upon him. I seized the opportunity to escape, what while they were occupied with him, and espying a door by my side, slipped into it and found myself in an underground chamber, without window or other issue. So I gave myself up for lost and said, 'There is no power and no virtue save in God the Most High, the Supreme!' Then I looked to the top of the vault and saw in it a range of glazed lunettes; so I clambered up for dear life, till I reached the lunettes, and I distracted [for fear]. I made shift to break the glass and scrambling out through the frames, found a wall behind them. So I bestrode the wall and saw folk walking in the road; whereupon I cast myself down to the ground and God the Most High preserved me, so that I reached the earth, unhurt. The folk flocked round me and I acquainted them with my story.. Presently, she came to me again and I said to her, "Here is thy money and I have gained [with it] other thousand dinars." Quoth she, "Keep it by thee and take these other thousand dinars. As soon as I have departed from thee, go thou to Er Rauzeh (183) and build there a goodly pavilion, and when the building thereof is accomplished, give me to know thereof." So saying, she left me and went away. As soon as she was gone, I betook myself to Er Rauzeh and addressed myself to the building of the pavilion, and when it was finished, I furnished it with the goodliest of furniture and sent to the lady to tell her that I had made an end of its building; whereupon she sent back to me, saying, "Let him meet me to-morrow at daybreak at the Zuweyleh gate and bring with him a good ass." So I got me an ass and betaking myself to the Zuweyleh gate, at the appointed time, found there a young man on horse- back, awaiting her, even as I awaited her..????? a. Story of the Ox and the Ass. 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:..Son, Story of King Ibrahim and his, i. 138..? ? ? ? ? To me your rigour love-delight, your distance nearness is; Ay, your injustice equity, and eke your wrath consent..? ? ? ? ? i. King Ibrahim and his Son cccclxxi.? ? ? ? ? Ye know I'm passion-maddened, racked with love and languishment, Yet ye torment me, for to you 'tis pleasing to torment..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..When the evening evened, the king sent for the vizier to his privy sitting chamber and bade him [tell] the [promised] story. So he said, "Harkening and obedience. They avouch, O king, that.? ? ? ? ? Thine approof which shall clothe me in noblest attire And my rank in the eyes of the people raise high..Er Reshid considered her beauty and the goodliness of her singing and her eloquence and what not else she comprised of qualities and rejoiced with an exceeding joyance; and for the stress of that which overcame him of delight, he descended from the couch and sitting down with her upon the ground, said to her, 'Thou hast done well, O Tuhfeh. By Allah, thou art indeed a gift' (187) Then he turned to Ishac and said to him, 'Thou dealtest not equitably, O Ishac, in the description of this damsel, (188) neither settest out all that she compriseth of goodliness and skill; for that, by Allah, she is incomparably more skilful than thou; and I know of this craft that which none knoweth other than I!' 'By Allah,' exclaimed Jaafer, 'thou sayst sooth, O my lord, O Commander of the Faithful. Indeed, this damsel hath done away my wit' Quoth Ishac, 'By Allah, O Commander of the Faithful, I had said that there was not on the face of the earth one who knew the craft of the lute like myself; but, when I heard her, my skill became nothing worth in mine eyes.'? ? ? ? ? Thou left'st unto me, after thee, languor and carefulness; I lived a life wherein no jot of sweetness I espied..When the boy grew up, his father feared for him from poverty and change of case, so he said to him, 'Dear my son, know that in my youth I wronged my brothers in the matter of our father's good, and I see thee in weal; but, if thou [come to] need, ask not of one of them nor of any other, for I have laid up for thee in yonder chamber a treasure; but do not thou open it until thou come to lack thy day's food.' Then he died, and his wealth, which was a great matter, fell to his son. The young man had not patience to wait till he had made an end of that which was with him, but rose and opened the chamber, and behold, it was [empty and its walls were] whitened, and in its midst was a rope hanging down and half a score bricks, one upon another, and a scroll, wherein was written, 'Needs must death betide; so hang thyself and beg not of any, but kick away the bricks, so there may be no escape (225) for thee, and thou shall be at rest from the exultation of enemies and enviers and the bitterness of poverty.' 'If it must be and no help, admit Jerir." So Adi went forth and admitted Jerir, who entered, saying:..THE DISCIPLE'S STORY..So he abode in this employ, till he had sowed and reaped and threshed and winnowed, and all was sheer in his hand and the owner appointed neither inspector nor overseer, but relied altogether upon him. Then he bethought himself and said, '_I_* misdoubt me the owner of this grain will not give me my due; so I were better take of it, after the measure of my hire; and if he give me my due, I will restore him that which I have taken.' So he took of the grain, after the measure of that which fell to him, and hid it in a privy place. Then he carried the rest to the old man and meted it out to him, and he said to him, 'Come, take [of the grain, after the measure of] thy hire, for which I agreed with thee, and sell it and buy with the price clothes and what not else; and though thou abide with me half a score years, yet shall thou still have this wage and I will acquit it to thee thus.' Quoth the merchant in himself, 'Indeed, I have done a foul thing in that I look it without his leave.' When she heard their words, in the presence of the folk, she said, 'Praise be to God, the King who availeth unto all things, and blessing upon His prophets and apostles!' Then quoth she [to the assembly], 'Bear witness, O ye who are present, to these men's speech, and know that I am that woman whom they confess that they wronged.' And she turned to her husband's brother and said to him, 'I am thy brother's wife and God (extolled be His perfection and exalted be He I) delivered me from that whereinto thou castedst me of false accusation and suspect and from the frowardness whereof thou hast spoken, and [now] hath He shown forth my innocence, of His bounty and generosity. Go, for thou art absolved of the wrong thou didst me.' Then she prayed for him and he was made whole of his sickness..? ? ? ? ? By Allah, I knew not their worth nor yet how dear.Now the treasuries aforetime had been in the viziers' hand, so they might do with them what they would, and when they came under the youth's hand, that of the viziers was straitened from them, and the youth became dearer to the king than a son and he could not brook to be separated from him. When the viziers saw this, they were jealous of him and envied him and cast about for a device against him whereby they might oust him from the king's favour, but found no opportunity. At last, when came the destined hour, (101) it chanced that the youth one day drank wine and became drunken and wandered from his wits; so he fell to going round about within the palace of the king and fate led him to the lodging of the women, in which there was a little sleeping-chamber, where the king lay with his wife. Thither came the youth and entering the chamber, found there a couch spread, to wit, a sleeping place, and a candle burning. So he cast himself on the couch, marvelling at the paintings that were in the chamber, and slept and slumbered heavily till eventide, when there came a slave-girl, bringing with her all the dessert, eatables and drinkables, that she was wont to make ready for the king and his wife, and seeing the youth lying on his back, (and none knowing of his case and he in his drunkenness unknowing where he was,) thought that he was the king asleep on his

bed; so she set the censuring-vessel and laid the essences by the couch, then shut the door and went away..Bunducdari (El) and the Sixteen Officers of Police, El Melik ez Zahir Rukneddin Bibers, ii. 117..? ? ? ? ? My body is dissolved with sufferance in vain; Relenting, ay, and grace I hoped should yet betide;.Awhile after this, there came two merchants to the king with two pearls of price and each of them avouched that his pearl was worth a thousand dinars, but there was none who availed to value them. Then said the cook, 'God prosper the king! Verily, the old man whom I bought avouched that he knew the quintessence of jewels and that he was skilled in cookery. We have made proof of him in cookery and have found him the skilfullest of men; and now, if we send after him and prove him on jewels, [the truth or falsehood of] his pretension will be made manifest to us.'? ? ? ? ? My heart will never credit that I am far from thee; In it thou art, nor ever the soul can absent be..?Story of King Suleiman Shah and His Sons..The king gave ear to her counsel and despatching the eunuch for the mamelukes, assigned them a lodging and said to them, "Have patience, till the king give you tidings of your lord El Abbas." When they heard his words, their eyes ran over with plenteous tears, of their much longing for the sight of their lord. Then the king bade the queen enter the privy chamber (97) and let down the curtain (98) [before the door thereof]. So she did this and he summoned them to his presence. When they stood before him, they kissed the earth, to do him worship, and showed forth their breeding (99) and magnified his dignity. He bade them sit, but they refused, till he conjured them by their lord El Abbas. So they sat down and he caused set before them food of various kinds and fruits and sweetmeats. Now within the Lady Afifeh's palace was an underground way communicating with the palace of the princess Mariyeh. So the queen sent after her and she came to her, whereupon she made her stand behind the curtain and gave her to know that El Abbas was the king's son of Yemen and that these were his mamelukes. Moreover, she told her that the prince's father had levied his troops and was come with his army in quest of him and that he had pitched his camp in the Green Meadow and despatched these mamelukes to make enquiry of their lord. So Mariyeh abode looking upon them and upon their beauty and grace and the goodliness of their apparel, till they had eaten their fill of food and the tables were removed; whereupon the king recounted to them the story of El Abbas and they took leave of him and went away..133. The City of Brass dlxvi.? ? ? ? ? Of spies, "How long, O scoffer, wilt mock at my despair, As 'twere God had created nought else whereat to jeer?" .113. The Angel of Death with the Proud King and the Devout Man ccclxii. There was once, of old time, in one of the tribes of the Arabs, a woman great with child by her husband, and they had a hired servant, a man of excellent understanding. When the woman came to [the time of her] delivery, she gave birth to a maid-child in the night and they sought fire of the neighbours. So the journeyman went in quest of fire..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..88. The Thief turned Merchant and the other Thief cccxcviii.? ? ? ? ? Fortune its arrows all, through him I love, let fly At me and parted me from him for whom I sigh..? ? ? ? ? How oft I've waked, how many a cup of sorrow have I drained, Watching the stars of night go by, for sleepless languishment!.The Ninth Day.The woman who used to act as decoy for them once caught them a woman from a bride-feast, under pretence that she had a wedding toward in her own house, and appointed her for a day, whereon she should come to her. When the appointed day arrived, the woman presented herself and the other carried her into the house by a door, avouching that it was a privy door. When she entered [the saloon], she saw men and champions (131) [and knew that she had fallen into a trap]; so she looked at them and said, "Harkye, lads! (132) I am a woman and there is no glory in my slaughter, nor have ye any feud of blood-revenge against me, wherefore ye should pursue me; and that which is upon me of [trinkets and apparel] ye are free to take." Quoth they, "We fear thy denunciation." But she answered, saying, "I will abide with you, neither coming in nor going out." And they said, "We grant thee thy life."? ? ? ? ? b. The Controller's Story xxvii. When the Khalif heard this, he laughed heartily and said, "By Allah, O my brother, thou art indeed excused in this matter, now that I know the cause and that the cause hath a tail. Nevertheless if it please God, I will not sever myself from thee." "O my guest," replied Aboulhusn, "did I not say to thee, 'Far be it that what is past should recur! For that I will never again foregather with any?'" Then the Khalif rose and Aboulhusn set before him a dish of roast goose and a cake of manchet-bread and sitting down, fell to cutting off morsels and feeding the Khalif therewith. They gave not over eating thus till they were content, when Aboulhusn brought bowl and ewer and potash (16) and they washed their hands..? ? ? ? ? "Knoweth my loved one when I see her at the lattice high Shine as the sun that flameth forth in heaven's blue demesne?". There was once aforetime a certain sharper, who [was so eloquent that he] would turn the ear inside out, and he was a man of understanding and quick wit and skill and perfection. It was his wont to enter a town and [give himself out as a merchant and] make a show of trafficking and insinuate himself into the intimacy of people of worth and consort with the merchants, for he was [apparently] distinguished for virtue and piety. Then he would put a cheat on them and take [of them] what he might spend and go away to another city; and he ceased not to do thus a great while..? ? ? ? ? O Amir of justice, be kind to thy subjects; For justice, indeed, of thy nature's a trait..Meanwhile, they carried the damsel into the Commander of the Faithful and she pleased him; so he assigned her a lodging of the apartments of choice. She abode in the palace, eating not neither drinking and ceasing not from weeping night nor day, till, one night, the Khalif sent for her to his sitting-chamber and said to her, "O Sitt el Milah, be of good heart and cheerful eye, for I will make thy rank higher than [any of] the concubines and thou shall see that which shall rejoice thee." She kissed the earth and wept; whereupon the Khalif called for

her lute and bade her sing. So she improvised and sang the following verses, in accordance with that which was in her heart: . . . Except I be appointed a day [to end my pain], I'll weep until mine eyelids with blood their tears ensue. . . . Hath spent thereon his substance, withouten stint; indeed, In his own cloak he wrapped it, he tendered it so dear. (116).100. The Lovers of the Benou Tai ccccx. Then she cast the lute from her hand and wept till she made the Lady Zubeideh weep, and she said to her, "O Sitt el Milah, methinks he whom thou lovest is not in this world, for that the Commander of the Faithful hath sought him in every place, but hath not found him." Whereupon the damsel arose and kissing the Lady Zubeideh's hands, said to her, "O my lady, if thou wouldst have him found, I have a request to make to thee, wherein thou mayst accomplish my occasion with the Commander of the Faithful." Quoth the princess, "And what is it?" "It is," answered Sitt el Milah, "that thou get me leave to go forth by myself and go round about in quest of him three days, for the adage saith, 'She who mourneth for herself is not the like of her who is hired to mourn.' (29) If I find him, I will bring him before the Commander of the Faithful, so he may do with us what he will; and if I find him not, I shall be cut off from hope of him and that which is with me will be assuaged." Quoth the Lady Zubeideh, "I will not get thee leave from him but for a whole month; so be of good heart and cheerful eye." Whereupon Sitt el Milah was glad and rising, kissed the earth before her once more and went away to her own place, rejoicing. .26. The City of Lebtait cclxxii. Endowed with amorous grace past any else am I, ii 253. . . . The camel-leader singing came with the beloved; our wish Accomplished was and we were quit of all the railers' prate. There was once, in a province of Persia, a king of the kings, who was mighty of estate, endowed with majesty and veneration and having troops and guards at his command; but he was childless. Towards the end of his life, his Lord vouchsafed him a male child, and the boy grew up and was comely and learned all manner of knowledge. He made him a private place, to wit, a lofty palace, builded with coloured marbles and [adorned with] jewels and paintings. When the prince entered the palace, he saw in its ceiling the picture [of a woman], than whom he had never beheld a fairer of aspect, and she was compassed about with slave-girls; whereupon he fell down in a swoon and became distraught for love of her. Then he sat under the picture, till, one day, his father came in to him and finding him wasted of body and changed of colour, by reason of his [continual] looking on that picture, thought that he was ill and sent for the sages and physicians, that they might medicine him. Moreover, he said to one of his boon-companions, 'If thou canst learn what aileth my son, thou shalt have of me largesse.' So the courtier went in to the prince and spoke him fair and cajoled him, till he confessed to him that his malady was caused by the picture. Then he returned to the king and told him what ailed his son, whereupon he transported the prince to another palace and made his former lodging the guest-house; and whosoever of the Arabs was entertained therein, he questioned of the picture, but none could give him tidings thereof. The first to take the cup was Iblis the Accursed, who said, 'O Tuhfet es Sudour, sing over my cup.' So she took the lute and touching it, sang the following verses: .58. The King's Daughter and the Ape cclv. The old man took the casting-bottle from the Jew and going up to Nouredin and the damsel, sprinkled their faces, whereupon they came to themselves and fell to relating to each other that which they had suffered, since their separation, for the anguish of severance. Moreover, Nouredin acquainted Sitt el Milah with that which he had endured from the folk who would have slain him and made away with him; and she said to him, "O my lord, let us presently give over this talk and praise God for reunion of loves, and all this shall cease from us." Then she gave him the cup and he said, "By Allah, I will nowise drink it, whilst I am in this plight!" So she drank it off before him and taking the lute, swept the strings and sang the following verses: .40. Jaafer ben Yehya and Abdulmelik ben Salih dlxv. Your water I'll leave without drinking, for there, i. 210. .37. The Imam Abou Yousuf with Er Reshid and Jaafer dlv. . . . "Forget him," quoth my censurers, "forget him; what is he?" "If I forget him, ne'er may God," quoth I, "remember me!". When it was night, the king summoned the vizier and sought of him the hearing of the [promised] story. "Harkening and obedience," replied Er Rehwan, "Know, O august king, that. Now this (155) was the francolin that bore witness against him.' When his father saw the strength of his determination to travel, he fell in with his wishes and equipped him with five thousand dinars in cash and the like in merchandise and sent with him two serving-men. So the youth set out, trusting in the blessing of God the Most High, and his father went out with him, to take leave of him, and returned [to Damascus]. As for Nouredin Ali, he gave not over travelling days and nights till he entered the city of Baghdad and laying up his loads in the caravanserai, made for the bath, where he did away that which was upon him of the dirt of the road and putting off his travelling clothes, donned a costly suit of Yemen stuff, worth an hundred dinars. Then he put in his sleeve (6) a thousand mithcals (7) of gold and sallied forth a-walking and swaying gracefully as he went. His gait confounded all those who beheld him, as he shamed the branches with his shape and belittled the rose with the redness of his cheeks and his black eyes of Babylonian witchcraft; indeed, thou wouldst deem that whoso looked on him would surely be preserved from calamity; [for he was] even as saith of him one of his describers in the following verses: . Now this island is under the Equinoctial line; its night is still twelve hours and its day the like. Its length is fourscore parasangs and its breadth thirty, and it is a great island, stretching between a lofty mountain and a deep valley. This mountain is visible at a distance of three days' journey and therein are various kinds of jacinths and other precious stones and metals of all kinds and all manner spice-trees, and its soil is of emery, wherewith jewels are wrought. In its streams are diamonds, and pearls are in its rivers. (208) I ascended to its summit and diverted myself by viewing all the marvels therein, which are such as beggar description; after which I returned to the king and sought of him permission to return to my own country. He gave me leave, after great pressure, and bestowed on me abundant largesse from his treasuries. Moreover, he gave me a present and a sealed letter and said to me, 'Carry this to the Khalif Haroun er Reshid and salute him for us with abundant salutation.' And I said, 'I hear and obey.' . . . Thy haters say and those who malice to thee bear A true word, profiting its hearers everywhere; TABLE OF CONTENTS OF THE CALCUTTA (1839-42). So the vizier returned to the king and said

to him, "Verily, this youth hath merited grievous punishment, after abundance of bounty [bestowed on him], and it may not be that a bitter kernel should ever become sweet; but, as for the woman, I am certified that there is no fault in her." Then he repeated to the king the story which he had taught the queen, which when Azadbekht heard, he rent his clothes and bade fetch the youth. So they brought him and stationed him before the king, who let bring the headsman, and the folk all fixed their eyes upon the youth, so they might see what the king should do with him..? ? ? ? ? With ruin I o'erwhelm him and abjectness and woe And cause him quaff the goblet of death and distance drear..I'm the crown of every sweet and fragrant weed, ii. 255..Still do I yearn, whilst passion's fire flames in my liver are, iii. 111.Abou Sabir, Story of, i. 90..When it was the day of the going-in, (110) Bihzad, of his haste and lack of patience, betook himself to the wall, which was between himself and the princess's lodging and in which there was a hole pierced, and looked, so he might see his bride, of his haste. But the bride's mother saw him and this was grievous to her; so she took from one of the servants two red-hot iron spits and thrust them into the hole through which the prince was looking. The spits ran into his eyes and put them out and he fell down aswoon and joyance was changed and became mourning and sore concern. See, then, O king," continued the youth, "the issue of the prince's haste and lack of deliberation, for indeed his haste bequeathed him long repentance and his joy was changed to mourning; and on like wise was it with the woman who hastened to put out his eyes and deliberated not. All this was the doing of haste; wherefore it behoveth the king not to be hasty in putting me to death, for that I am under the grasp of his hand, and what time soever thou desirest my slaughter, it shall not escape [these].".124. The Saint to whom God gave a Cloud to serve him and the Devout King cccclxxiii.? ? ? ? ? How oft I've waked, whilst over me my comrades kept the watch! How many a stony waste I've crossed, how many a desert dread!.Presently, the king arose from the wine-chamber and taking his wife by the hand, repaired with her to the chamber in which he slept. He opened the door and entering, saw the youth lying on the bed, whereupon he turned to his wife and said to her, "What doth this youth here? This fellow cometh not hither but on thine account." Quoth she, "I have no knowledge of him." With this, the youth awoke and seeing the king, sprang up and prostrated himself before him, and Azadbekht said to him, "O vile of origin, (102) O lack-loyalty, what hath prompted thee to outrage my dwelling?" And he bade imprison him in one place and the woman in another..83. The Woman's Trick against her Husband cccxciii.Meanwhile, when Aboulhusn went out from the presence of the Khalif and went to lay out Nuzhet el Fuad, the prince mourned for her and dismissing the divan, arose and betook himself, leaning upon Mesroul, the swordsman of his vengeance, [to the pavilion of the harem, where he went in] to the Lady Zubeideh, that he might condole with her for her slave-girl. He found the princess sitting weeping and awaiting his coming, so she might condole with him for [his boon-companion] Aboulhusn el Khelia. So he said to her, "May thy head outlive thy slave-girl Nuzhet el Fuad!" And she answered, saying, "O my lord, God preserve my slave-girl! Mayst thou live and long survive thy boon-companion Aboulhusn el Khelia! For he is dead."..? ? ? ? ? But on no wise was I affrayed nor turned from love of her; So let the railer rave of her henceforth his heart's content..? ? ? ? ? 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..The Sixth Day.? ? ? ? ? How long shall I, in weariness, for this estrangement pine, What while the spies of severance (106) do watch me all the night?.104. El Amin and his Uncle Ibrahim ben el Mehdi ccccxviii.? ? ? ? ? She came in robes of green, the likeness of the leaf That the pomegranate's flower doth in the bud encase..El Abbas from Akil his stead is come again, iii. 108..11. Sindbad the Sailor and Hindbad the Porter (239)

[Can Pigs Fly?](#)

[1296 Staves for Musicians Teachers and Students for All Your Musical Ideas](#)

[Apostate Forbidden Things Book Three](#)

[Feng Shui for Small Spaces An Introduction to Geomancy](#)

[From World City to the World in One City Liverpool through Malay Lives](#)

[The Unlit Path Behind the House](#)

[A Witches Garden](#)

[1296 Blank Keyboard Chord Boxes for Your Musical Ideas](#)

[Evolutionize Light and Voice Selected Poetry Prose 2000-2015](#)

[Tokin Women a 4000-Year Herstory](#)

[Chicago Jazz A Tony Alfano Thriller](#)

[Gods Story for 7-11s 36 Bible-Based Sessions for Midweek and Sunday Groups](#)

[Footprints in the Snow](#)

[This Isnt It Reviving the Woman Within](#)

[Journey Man](#)

[Impractical Magic](#)

[Sixties Spotting Days Around the London Midland Region](#)

[Brewing in Dorset](#)

[Love Your Puppy](#)

[Blood Guts Hexes A Crystal Kingdom Short Story Collection](#)

[#tweeting the TI](#)

[Save the Bones](#)

[Where We Live](#)

[Ladron de Cadaveres](#)

[Die Leistungsfähigkeit Von Sozialleistungssystemen in Europa Deutschland Und Großbritannien Im Vergleich](#)

[Das Deutsche Volkslied in Vergangenheit Und Gegenwart](#)

[Theologisch-Politische Abhandlung](#)

[Oberliga Hamburg](#)

[Verschwörung Der Odalischen Oder Die Lowenjagd Die](#)

[Wie Kann Man Die Lebenssituation Von Traumatisierten Sinti- Und Roma-Flüchtlings Aus Psychosozialer Sicht Verbessern?](#)

[Die Aufgabe Des Staates Gegenüber Dem Verbrechen Nach Den Grundsätzen Des Materialismus](#)

[Stopfkuchen](#)

[Plumpsklohn Der](#)

[Technische Verfahren Und Die Ökologische Zusammenhänge Beim Biomasseheizkraftwerk in Wittgenstein](#)

[Jetzt Kommt Pat!](#)

[Les Misérables T5 Jean Valjean](#)

[Ratio Legis \(Numero 2 Anno 2016\)](#)

[Les Misérables T3 Marius](#)

[Transnationale Karrieren Deutsche Finanzmanager in London Und Franzosen in Berlin Im Vergleich](#)

[Les Misérables T2 Cosette](#)

[Leben Ein Traum Das](#)

[Lessings Auseinandersetzung Mit Der Judenfeindschaft in Seinem Lustspiel Die Juden Von 1749](#)

[The Challenge of Drones for Military Ethics Are Drones a Defamation of Humanitarian Values or the Next Level of Humanitarian Warfare?](#)

[La Lealtad Olvidada Agustín Agualongo y La Ciudad de Pasto](#)

[Grundlagen Im Bodenturnen Und Sprung Unterschiedliche Möglichkeiten Des Aufspringens Und Überquerens Eines Kasten Mittels Eines Stationsbetriebes Entdecken](#)

[Enumeration of the Diptera of the Malayan Archipelago](#)

[Einfluss Der Kubanischen Revolution Auf Die Us-Amerikanischen Studentenbewegungen Der](#)

[Der Roman Transit Von Anna Seghers Aspekte Der Erzählstruktur \(Teil II\)](#)

[Change Your Blueprint Through Journaling](#)

[Getränk Oder Lifestyleprodukt? Die Marken DNA Von Bionade](#)

[A Table of Proportional Logarithms](#)

[Ths Zwhs Ta Paraksena Paixnidia](#)

[Das Märchen in Den Göttersagen Der Edda](#)

[Kleine Beiträge Zur Deutschen Literaturgeschichte](#)

[The Maze Dark Shadows](#)

[Recht Des Untersuchungsausschusses Zeugen Zu Vereidigen Das](#)

[Zwei Geheimnisvollen Häuser in Regensburg Eine Bild-Wörter-Geschichte Zur Festigung Des R-Lautes Die](#)

[Kabelsalat Bei Dem Airbus A380 Das Versagen Von Informationsmanagement Bei Computer Aided Design](#)

[A Persian Garden](#)

[Bedeutungsveränderung Von Neger Und Political Correctness Eine Analyse Des Lexems Anhand Ausgewählter Wörterbucheinträge](#)

[Professor Bernhardt](#)

[Helotenproblematik Hatten Die Spartaner Furcht Vor Den Heloten? Die](#)

[Heavenly](#)

[The Danwei System in China Can Corporate Social Responsibility Make Up for Its Exodus?](#)

[Did the UN Fail to Implement the Concept of R2P? Syria and the Responsibility to Protect](#)

[Doctor Frigo](#)

[Revision of the Nitidulidae of the United States](#)

[Altorientalische Forschungen](#)

[Krimi Co](#)

[Ritter Willibald Oder Das Goldene Gefa](#)

[Strawsons Unterscheidung Von Deskriptiver Und Revisionarer Metaphysik Und Whiteheads Konzept Einer Revidierbaren Spekulativen Philosophie](#)

[Annales Du Musie Et de l'ecole Moderne Des Beaux-Arts Recueil de Gravures Au Trait Tome 1](#)

[Chronique Strasbourgeoise Du Peintre Pour Les Annies 1672-1676 La](#)

[Souvenirs Heureux Voyage En Angleterre En France Et En Suisse 2e Serie](#)

[La Perspective Curieuse Ou Magie Artificielle Des Effets Merveilleux de l'Optique Vision Directe](#)

[Description Des Faunes Tertiaires de la V n tie Monographie de la Faune oc nique de Ronc](#)

[Voyage Pittoresque Des Isles de Sicile de Malte Et de Lipari Oi l'On Traite Des Antiquitis Tome 3](#)

[Les Fellatores Moeurs de la Dicadence](#)

[Saverne Et Ses Environs](#)

[Histoire Du Royaume de Ou 1122-473 Av J-C](#)

[Traiti Pratique Du Contrat d'Assurance Sur La Vie Droit Civil Droit Fiscal Avec Formules](#)

[Les Aventures de Mathurin Bonice Partie 3](#)

[Sur Le Lac Moero Encore Le Katanga](#)

[Nouveau Musie Universel Ou Histoire Universelle Abridgie](#)

[Les Tristesses Et Les Gloires Poimes Populaires de la Grande Guerre](#)

[Le Carnaval de l'Honneteti](#)

[Code de la Presse Ou Recueil Complet Des Lois Dicrets Ordonnances Et Riglements](#)

[Le Mal de Pott](#)

[Voyage Sur Le Haut Nil Du Caire Au Congo Belge](#)

[Le Beau Voyage Poisies](#)

[Sithos Histoire Ou Vie Tirie Des Monumens Anecdotes de l'Ancienne Egypte Tome 2](#)

[Le Dahomi Souvenirs de Voyage Et de Mission 4e id](#)

[Les Congolais Moeurs Et Usages Histoire Giographie Ethnographie de litat Indipendant Du Congo](#)

[Le Verbe Basque En Tableaux Accompagni de Notes Grammaticales Selon Les Huit Dialectes](#)

[Titanic Culture and Calamity](#)

[Histoire Universelle 9e idition](#)

[Practice Drawing - XL Workbook 23 Couple Dancing](#)

[Insatiable Hate A Zach Miller Adventure \(Book 2\)](#)

[The Fog Lifted a Clinicians Victorious Journey with ADHD](#)

[A Seed of Hope For a Journey Through Grief](#)