

WHITE ROSES

Fortune its arrows all, through him I love, let fly At me and parted me from him for whom I sigh. Whenas the folk assemble for birling at the wine, Whether in morning's splendour or when night's shades descend. Then he brought out the casket of jewellery [and showed it to an expert,] who told him that the trinkets were gilt and that their worth was but an hundred dirhems. When he heard this, he was sore concerned thereat and presenting himself before the Sultan's deputy, made his complaint to him; whereupon the latter knew that a trick had been put off upon him and that the folk had cozened him and gotten the better of him and taken his stuffs. Now the magistrate in question was a man of good counsel and judgment, well versed in affairs; so he said to the draper, "Remove somewhat from thy shop, [and amongst the rest the casket,] and on the morrow break the lock and cry out and come to me and complain that they have plundered all thy shop. Moreover, do thou call [upon God for succour] and cry aloud and acquaint the folk, so that all the people may resort to thee and see the breach of the lock and that which is missing from thy shop; and do thou show it to every one who presenteth himself, so the news may be noised abroad, and tell them that thy chief concern is for a casket of great value, deposited with thee by a great man of the town and that thou standest in fear of him. But be thou not afraid and still say in thy converse, 'My casket belonged to such an one, and I fear him and dare not bespeak him; but you, O company and all ye who are present, I call you to witness of this for me.' And if there be with thee more than this talk, [say it;] and the old woman will come to thee." 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. Singer and the Druggist, The, i. 229. Certain husbandmen once made complaint to David (on whom be peace!) against certain owners of sheep, whose flocks had fallen upon their crops by night and devoured them, and he bade value the crops [and that the shepherds should make good the amount]. But Solomon (on whom be peace!) rose and said, "Nay, but let the sheep be delivered to the husbandmen, so they may take their milk and wool, till they have repaid themselves the value of their crops; then let the sheep return to their owners." So David withdrew his own ordinance and caused execute that of Solomon; yet was David no oppressor; but Solomon's judgment was more pertinent and he showed himself therein better versed in jurisprudence.' (245). Beard of the old he-goat, the one-eyed, what shall be, ii. 231. The Fifteenth Officer's Story dccccxl. The fire of love-longing I hide; severance consumeth me, A thrall of care, for long desire to wakefulness a prey. Now, as destiny would have it, a certain jeweller of the town had been robbed of ten pearls, like unto those which were with the merchant; so, when he saw the two pearls in the broker's hand, he said to him, 'To whom do these pearls belong?' and the broker answered, 'To yonder man.' [The jeweller looked at the merchant and] seeing him in sorry case and clad in tattered clothes, misdoubted of him and said to him (purposing to surprise him into confession), 'Where are the other eight pearls?' The merchant thought he asked him of those which were in the gown and answered, 'The thieves stole them from me.' When the jeweller heard his reply, he doubted not but that it was he who had taken his good; so he laid hold of him and haling him before the chief of the police, said to him, 'This is the man who stole my pearls: I have found two of them upon him and he confesseth to the other eight.' Then he thrust his feet into boots and girt him with a sword and a girdle and bound about his middle a quiver and a bow and arrows. Moreover, he put money in his pocket and thrust into his sleeve letters-patent addressed to the governor of Ispahan, bidding him assign to Rustem Khemartekeni a monthly allowance of a hundred dirhems and ten pounds of bread and five pounds of meat and enrol him among the Turks under his commandment. Then he took him up and carrying him forth, left him in one of the mosques. Then he sat down again upon the throne of his kingship, whilst the vizier stood before him, and they returned to their former estate, but they had nought of the [goods of the world]. So the king said to his vizier, 'How shall we avail to abide in this city, and we in this state of poverty?' And he answered, 'Be at thine ease and have no concern.' Then he singled out one of the soldiers (255) and said to him, 'Send us thy service (256) for the year.' Now there were in the city fifty thousand subjects (257) and in the hamlets and villages a like number; and the vizier sent to each of these, saying, 'Let each of you get an egg and lay it under a hen.' So they did this and it was neither burden nor grievance to them. Al gates ye are our prey become; this many a day and night, iii. 6. Clemency, Of, i. 120. Journeyman and the Girl, The, ii. 17. 35. Isaac of Mosul's Story of Khedijeh and the Khalif Mamoun dxi. Now the woman was in a chest and two youths of the pages of the late king, who were now in the new king's service, were those who had been charged with the guardianship of the vessel and the goods. When the evening evened on them, the two youths fell a-talking and recounted that which had befallen them in their days of childhood and the manner of the going forth of their father and mother from their country and royal estate, whenas the wicked overcame their land, and [called to mind] how they had gone astray in the forest and how fate had made severance between them and their parents; brief, they recounted their story, from beginning to end. When the woman heard their talk, she knew that they were her very sons and cried out to them from the chest, saying, 'I am your mother such an one, and the token between you and me is thus and thus.' The young

men knew the token and falling upon the chest, broke the lock and brought out their mother, who strained them to her breast, and they fell upon her and swooned away, all three..Bibers el Bunducdari and the Sixteen Officers of Police, El Melik ez Zahir Rukneddin, ii. 117..Then she arose and returned to her chamber..When the prefect saw this, he said, "By Allah, the captain is excused!" Then my comrades came round about me and sprinkled water on my face, [till I came to myself,] when I arose and accosting the Cadi, who was covered with confusion, said to him, "Thou seest that suspicion is fallen on thee, and indeed this affair is no light matter, for that this woman's family will assuredly not sit down under her loss." Therewith the Cadi's heart quaked and he knew that the suspicion had reverted upon him, wherefore his colour paled and his limbs smote together; and he paid of his own money, after the measure of that which he had lost, so we would hush up the matter for him. (106) Then we departed from him in peace, whilst I said in myself, "Indeed, the woman deceived me not." [On this wise he abode a pretty while] and the days ceased not and the nights to transport him from country to country, till he came to the land of the Greeks and lighted down in a city of the cities thereof, wherein was Galen the Sage; but the weaver knew him not, nor was he ware who he was. So he went forth, according to his wont, in quest of a place where the folk might assemble together, and hired Galen's courtyard. (20) There he spread his carpet and setting out thereon his drugs and instruments of medicine, praised himself and his skill and vaunted himself of understanding such as none but he might claim..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..Then they attired Dinarzad in a dress of blue brocade and she became as she were the full moon, whenas it shineth forth. So they displayed her in this, for the first dress, before King Shahzeman, who rejoiced in her and well-nigh took leave of his wits for longing and amorous desire; yea, he was distraught with love for her, whenas he saw her, for, indeed, she was as saith of her one of her describers in the following verses:.73. The Woman's Trick against her Husband dclviii.Now the folk used to go in to her and salute her and crave her prayers; and it was her wont to pray for none till he had confessed to her his sins, when she would seek pardon for him and pray for him that he might be healed, and he was straightway made whole of sickness, by permission of God the Most High. [So, when the four sick men were brought in to her,] she knew them forthright, though they knew her not, and said to them, ' Let each of you confess his sins, so I may crave pardon for him and pray for him.' And the brother said, 'As for me, I required my brother's wife of herself and she refused; whereupon despite and folly (7) prompted me and I lied against her and accused her to the townsfolk of adultery; so they stoned her and slew her unjustly and unrighteously; and this is the issue of unright and falsehood and of the slaying of the [innocent] soul, whose slaughter God hath forbidden.' EL MAMOUN AND ZUBEIDEH (163).Now it was the enemy's wont, at every year's end, to bring forth their prisoners and cast them down from the top of the citadel to the bottom. So they brought them forth, at the end of the year, and cast them down, and Melik Shah with them. However, he fell upon the [other] men and the earth touched him not, for his term was [God-]guarded. Now those that were cast down there were slain and their bodies ceased not to lie there till the wild beasts ate them and the winds dispersed them. Melik Shah abode cast down in his place, aswoon, all that day and night, and when he recovered and found himself whole, he thanked God the Most High for his safety [and rising, fared on at a venture]. He gave not over walking, unknowing whither he went and feeding upon the leaves of the trees; and by day he hid himself whereas he might and fared on all his night at hazard; and thus he did some days, till he came to an inhabited land and seeing folk there, accosted them and acquainted them with his case, giving them to know that he had been imprisoned in the fortress and that they had cast him down, but God the Most High had delivered him and brought him off alive..[When the king heard his wife's words], it was as if he had been asleep and awoke; so he went forth of the harem and bade slaughter fowls and dress meats of all kinds and colours. Moreover, he assembled all his retainers and let bring sweetmeats and dessert and all that beseemeth unto kings' tables. Then he adorned his palace and despatched after El Abbas a man of the chief officers of his household, who found him coming forth of the bath, clad in a doublet of fine goats' hair and over it a Baghdadi scarf; his waist was girt with a Rustec (81) kerchief and on his head he wore a light turban of Damietta make..Bihzad, Story of Prince, i. 99..? ? ? ? ? c. Story of the Chief of the Old Cairo Police cccxlv.? ? ? ? ? STORY OF THE RICH MAN WHO GAVE HIS FAIR DAUGHTER IN MARRIAGE TO THE POOR OLD MAN..? ? ? ? ? His love he'd have hid, but his tears denounced him to the spy, For the heat of a red-hot coal that 'twixt his ribs did lie..? ? ? ? ? To me your rigour love-delight, your distance nearness is; Ay, your injustice equity, and eke your wrath consent..? ? ? ? ? A white one, from her sheath of tresses now laid bare And now again concealed in black, luxuriant hair; (256)..? ? ? ? ? A fair one, to idolaters if she herself should show, They'd leave their idols and her face for only Lord would know;? ? ? ? ? An if my substance fail, no one there is will succour me., Thy haters say and those who malice to thee bear, iii. 8..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

the king be wroth with thee and with us." Now, as destiny would have it, a band of thieves, whose use it was, whenas they had stolen aught, to resort to that place and divide [their booty], came thither [that night], as of their wont; and they were ten in number and had with them wealth galore, which they were carrying. When they drew near the sepulchre, they heard a noise of blows within it and the captain said, 'This is a Magian whom the angels (43) are tormenting.' So they entered [the burial-ground] and when they came over against El Merouzi, he feared lest they should be the officers of the watch come upon him, wherefore he [arose and] fled and stood among the tombs. (44) The thieves came up to the place and finding Er Razi bound by the feet and by him near seventy sticks, marvelled at this with an exceeding wonderment and said, 'God confound thee! This was sure an infidel, a man of many crimes; for, behold, the earth hath rejected him from her womb, and by my life, he is yet fresh! This is his first night [in the tomb] and the angels were tormenting him but now; so whosoever of you hath a sin upon his conscience, let him beat him, as a propitiatory offering to God the Most High.' And the thieves said, 'We all have sins upon our consciences.' ? ? ? ? ? c. The Third Old Man's Story viii. Meanwhile the king said to his vizier, "How shall we do in the matter of yonder youth, the Yemani, on whom we thought to confer largesse, but he hath largessed us with tenfold [our gift] and more, and we know not if he be a sojourner with us or no?" Then he went into the harem and gave the rubies to his wife Afifeh, who said to him, "What is the worth of these with thee and with [other] the kings?" And he answered, "They are not to be found save with the greatest of kings and none may avail to price them with money." Quoth she, "Whence gottest thou them?" So he recounted to her the story of El Abbas from first to last, and she said, "By Allah, the claims of honour are imperative on us and the king hath fallen short of his due; for that we have not seen him bid him to his assembly, nor hath he seated him on his left hand." 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.. ? ? ? ? ? b. The Cook's Story (238) cxxi. So the vizier went in to his daughter and said to her, 'O my daughter, the king seeketh thee of me and desireth to marry thee.' 'O my father,' answered she 'I desire not a husband and if thou wilt marry me, marry me not but with one who shall be below me in rank and I nobler than he, so he may not turn to other than myself nor lift his eyes upon me, and marry me not to one who is nobler than I, lest I be with him as a slave-girl and a serving-woman.' So the vizier returned to the king and acquainted him with that which his daughter had said, whereat he redoubled in desire and love-liking for her and said to her father, 'An thou marry me not to her of good grace, I will take her by force in thy despite.' The vizier again betook himself to his daughter and repeated to her the king's words, but she replied, 'I desire not a husband.' So he returned to the king and told him what she said, and he was wroth and threatened the vizier, whereupon the latter took his daughter and fled with her.. ? ? ? ? ? Sure God shall yet, in pity, reknit our severed lives, Even as He did afflict me with loneness after thee.. Death, The Man whose Caution was the Cause of his, i. 291.. An if ye'd of evil be quit, look that no evil ye do, ii. 192.. The Merciful dyed me with that which I wear, ii. 245.. 45. The Man who stole the Dog's Dish of Gold cccxl. 108. Aboukir the Dyer and Abousir the Barber dcccixvii. ? ? ? ? ? How many a victim of the pangs of love-liking hath died! Tired is my patience, but of blame my censors never tire.. Then he sent for the old man, the Muezzin, and when the messenger came to him and told him that the Commander of the Faithful sought him, he feared the denunciation of the damsel and accompanied him to the palace, walking and letting wind (44) as he went, whilst all who passed him by laughed at him. When he came into the presence of the Commander of the Faithful, he fell a-trembling and his tongue was embarrassed, [so that he could not speak]. The Khalif laughed at him and said to him, "O elder, thou hast done no offence; so [why] fearest thou?" "O my lord," answered the old man (and indeed he was in the sorest of that which may be of fear), "by the virtue of thy pure forefathers, indeed I have done nought, and do thou enquire of my conduct." The Khalif laughed at him and ordering him a thousand dinars, bestowed on him a sumptuous dress of honour and made him chief of the Muezzins in his mosque.. Jesus, The Three Men and our Lord, i. 282.. Midst colours, my colour excelleth in light, ii. 258.. When it was eventide, the king summoned the vizier and sought of him the story of the King and the Tither, and he said, "Know, O king, that. At this the accursed Iblis was moved to delight and put his finger to his arse, whilst Meimoun danced and said, 'O Tuhfet es Sudour, soften the mode; (201) for, as delight, entereth into my heart, it bewildereth my vital spirits.' So she took the lute and changing the mode, played a third air; then she returned to the first and sang the following verses:.. Then Khelbes used to attend the learned man's assembly, whilst the other would go in to his wife and abide with her, on such wise as he thought good, till the learned man arose from his session; and when Khelbes saw that he purposed rising, he would speak a word for the lover to hear, whereupon he went forth from Khelbes's wife, and the latter knew not that calamity was in his own house. At last the learned man, seeing Khelbes do on this wise every day, began to misdoubt of him, more by token of that which he knew of his character, and suspicion grew upon him; so, one day, he advanced the time of his rising before the wonted hour and hastening up to Khelbes, laid hold of him and said to him, 'By Allah, an thou speak a single syllable, I will do thee a mischief!' Then he went in to his wife, with Khelbes in his grasp, and behold, she was sitting, as of her wont, nor was there about her aught of suspicious or unseemly.. ? ? ? ? ? Still do I yearn, whilst passion's fire flames in my liver aye; For parting's shafts have smitten me and done my strength away.. OF DESTINY OR THAT WHICH IS WRITTEN ON THE FOREHEAD.. ? ? ? ? ? The pitcher then of goblets filled full and brimming o'er With limpid wine we plunder, that pass from friend to friend.. Issues of Good and Evil Actions, Of the, i. 103.. ? ? ? ? ? Thou madest known to us therein the road of righteousness, When we had wandered from the Truth, what while in

gloom it lay..? ? ? ? ? O blamer of me for the love of him who denieth his grace, Which be the delightsome of things, but those which the people deny?.When the king heard his vizier's words, he marvelled with the utmost wonderment and bade him retire to his lodging. [So Er Rehwan withdrew to his house and abode there till eventide of the next day, when he again presented himself before the king.]? ? ? ? ? Our Lord, after sev'rance, with them hath conjoined us, for he who doth good Shall ne'er disappointed abide and kindnesses kindness entail..? ? ? ? ? r. The Man who saw the Night of Power dxcvi.Vizier, The King of Hind and his, ii. 105..Then came forward the thirteenth officer and said, 'I will tell you a story that a man of my friends told me. (Quoth he).Officer's Story, The Sixteenth, ii. 193..? ? ? ? ? O thou with love of whom I'm smitten, yet content, I prithee come to me and hasten to my side..EL HEJJAJ AND THE THREE YOUNG MEN. (69).I marvel for that to my love I see thee now incline, iii. 112..Meanwhile, the woman went out at hazard and donning devotee's apparel, fared on without ceasing, till she came to a city and found the king's deputies dunning the towns-folk for the tribute, out of season. Presently, she saw a man, whom they were pressing for the tribute; so she enquired of his case and being acquainted therewith, paid down the thousand dirhems for him and delivered him from beating; whereupon he thanked her and those who were present. When he was set free, he accosted her and besought her to go with him to his dwelling. So she accompanied him thither and supped with him and passed the night. When the night darkened on him, his soul prompted him to evil, for that which he saw of her beauty and loveliness, and he lusted after her and required her [of love]; but she repelled him and bade him fear God the Most High and reminded him of that which she had done with him of kindness and how she had delivered him from beating and humiliation..So the old woman returned to the lover and said to him, "I have skilfully contrived the affair for thee with her; [and now it behoveth us to amend that we have marred]. So go now and sit with the draper and bespeak him of the turban-cloth, [saying, 'The turban-cloth I bought of thee I chanced to burn in two places; so I gave it to a certain old woman, to get mended, and she took it and went away, and I know not her dwelling-place.'] When thou seest me pass by, rise and lay hold of me [and demand of me the turban-cloth], to the intent that I may amend her case with her husband and that thou mayst be even with her." So he repaired to the draper's shop and sat down by him and said to him, "Thou knowest the turban-cloth I bought of thee?" "Yes," answered the draper, and the other said, "Knowest thou what is come of it?" "No," replied the husband, and the youth said, "After I bought it of thee, I fumigated myself (58) and it befell that the turban-cloth was burnt in two places. So I gave it to a woman, whose son, they said, was a fine-drawer, and she took it and went away with it; and I know not her abiding-place." When the draper heard this, he misdoubted him [of having wrongly suspected his wife] and marvelled at the story of the turban-cloth, and his mind was set at ease concerning her..? ? ? ? ? The hands of noble folk do tend me publicly; With waters clear and sweet my thirsting tongue they ply..75 El Fezl ben Rebiya (233) and the Old Bedouin dclx.51. The Woman whose Hands were cut off for Almsgiving cccxlviiii..So the thief entered, he and the husband; and when they were both in the chamber, she locked on them the door, which was a stout one, and said to the thief, 'Out on thee, O fool! Thou hast fallen [into the trap] and now I have but to cry out and the officers of the police will come and take thee and thou wilt lose thy life, O Satan!' Quoth he, 'Let me go forth;' and she said, 'Thou art a man and I am a woman; and in thy hand is a knife and I am afraid of thee.' Quoth he, 'Take the knife from me.' So she took the knife from him and said to her husband, 'Art thou a woman and he a man? Mar his nape with beating, even as he did with thee; and if he put out his hand to thee, I will cry out and the police will come and take him and cut him in sunder.' So the husband said to him, 'O thousand-horned, (248) O dog, O traitor, I owe thee a deposit, (249) for which thou dunnest me.' And he fell to beating him grievously with a stick of live-oak, whilst he called out to the woman for help and besought her of deliverance; but she said, 'Abide in thy place till the morning, and thou shalt see wonders.' And her husband beat him within the chamber, till he [well- nigh] made an end of him and he swooned away..? ? ? ? ? What had it irked them, had they'd ta'en farewell of him they've left Lone, whilst estrangement's fires within his entrails rage amain?.There was once a man of Nishapour, (1) who had a wife of the utmost loveliness and piety, and he was minded to set out on the pilgrimage. So he commended his wife to the care of his brother and besought him to aid her in her affairs and further her to her desires till he should return, so they both abode alive and well. Then he took ship and departed and his absence was prolonged. Meanwhile, the brother went in to his brother's wife, at all times and seasons, and questioned her of her circumstances and went about her occasions; and when his visits to her were prolonged and he heard her speech and looked upon her face, the love of her gat hold upon his heart and he became distraught with passion for her and his soul prompted him [to evil]. So he besought her to lie with him, but she refused and chid him for his foul deed, and he found him no way unto presumption; (2) wherefore he importuned her with soft speech and gentleness..Sitt el Milah, Noureddin Ali of Damascus and, iii. 3..? ? ? ? ? r. The Heathcock and the Tortoises dcxxxiv.?Story of Ilan Shah and Abou Teman..? ? ? ? ? e. The Story of the Portress xviii.? ? ? ? ? To Baghdad upon a matter of all moment do I fare, For the love of one whose beauties have my reason led astray..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:.? ? ? ? ? ? ? ? ? wa. The Hawk and the Locust dccccxvi.They tell that El Hejjaj (70) once commanded the Master of Police [of Bassora] to go round about [the city] by night, and whomsoever he found [abroad] after nightfall, that he should strike off his head. So he went round one night of the nights and came upon three youths staggering from side to side, and on them signs of [intoxication with] wine. So the officers laid hold of them and the captain of the watch said to them, "Who are ye that ye transgress the commandment of the [lieutenant of the] Commander of the Faithful and come abroad at this hour?" Quoth one of the youths, "I am the son of him to whom [all] necks (71) abase themselves, alike the nose-pierced (72) of them and the [bone-]breaker; (73) they come to him in their own despite, abject and submissive, and he taketh of their wealth

(74) and of their blood." The Fourteenth Night of the Month...? ? ? ? ? ? ? ? ? ? ja. Story of David and Solomon dcccxcix.102. Jouder and his Brothers dcclxxv.19. Hassan of Bassora and the King's Daughter of the Jinn cclxxxvi.? ? ? ? ? Beauty on his cheek hath written, "Blest be Allah, He who created this enchanting wight!" ? ? ? ? ? j. The Tenth Officer's Story dccccxxxviii.? ? ? ? ? c. The King who knew the Quintessence of Things dcccxc. All this time, the young Damascene was hearkening, and whiles he likened her voice to that of his slave-girl and whiles he put away from him this thought, and the damsel had no whit of knowledge of him. Then she broke out again into song and chanted the following verses: Then he called for a chest and bringing out thence a necklace of Greek handiwork, worth a thousand dinars, wrapped it in a mantle of green silk, set with pearls and jewels and inwrought with red gold, and joined thereto two caskets of musk and ambergris. Moreover, he put off upon the girl a mantle of Greek silk, striped with gold, wherein were divers figures and semblants depicted, never saw eyes its like. Therewithal the girl's wit fled for joy and she went forth from his presence and returned to her mistress. When she came in to her, she acquainted her with that which she had seen of El Abbas and that which was with him of servants and attendants and [set out to her] the loftiness of his station and gave her that which was with her..? ? ? ? ? b. The Second Old Man's Story ii. Accordingly, the hangman took him and bringing out the knife, offered to cut off his hand, what while El Muradi said to him, "Cut and sever the bone and sear (24) it not for him, so he may lose his blood and we be rid of him." But Ahmed, he who had aforetime been the means of his deliverance, sprang up to him and said, "O folk, fear God in [your dealings with] this youth, for that I know his affair from first to last and he is void of offence and guiltless. Moreover, he is of the folk of condition, (25) and except ye desist from him, I will go up to the Commander of the Faithful and acquaint him with the case from first to last and that the youth is guiltless of crime or offence." Quoth El Muradi, "Indeed, we are not assured from his mischief." And Ahmed answered, "Release him and commit him to me and I will warrant you against his affair, for ye shall never see him again after this." So they delivered Nouredin to him and he took him from their hands and said to him, "O youth, have compassion on thyself, for indeed thou hast fallen into the hands of these folk twice and if they lay hold of thee a third time, they will make an end of thee; and [in dealing thus with thee], I aim at reward and recompense for thee (26) and answered prayer." (27). Thus," continued Shehrzad, "none is safe from the calamities of fortune and the vicissitudes of time, and [in proof of this], I will relate unto thee yet another story still rarer and more extraordinary than this. Know, O King, that one said to me, 'A friend of mine, a merchant, told me the following story. Quoth he, 'God, Of the Speedy Relief of, i. 174..? ? ? ? ? With ruin I o'erwhelm him and abjectness and woe And cause him quaff the goblet of death and distance drear. 'Jaafer ben Yehya and Abdulmelik ben Salih the Abbaside, i. 183..?STORY OF THE HAWK AND THE LOCUST..? ? ? ? ? b. The Merchant and his Sons cccclxiv.? ? ? ? ? How many a bidder unto love, a secret-craving wight, How many a swain, complaining, saith of destiny malign, Next morning, the old woman said to him, 'When the lady cometh to thee, do thou arise and kiss her hand and say to her, "I am a strange man and indeed cold and hunger slay me;" so haply she may give thee somewhat that thou mayst expend upon thy case.' And he answered, 'Hearkening and obedience.' Then she took him by the hand and carrying him without her house, seated him at the door. As he sat, behold, the lady came up to him, whereupon the old woman rose to her and Selim kissed her hand and offered up prayers for her. Then he looked on her and when he saw her, he knew her for his wife; so he cried out and wept and groaned and lamented; whereupon she came up to him and cast herself upon him; for indeed she knew him with all knowledge, even as he knew her. So she laid hold of him and embraced him and called to her serving-men and attendants and those who were about her; and they took him up and carried him forth of that place. 47. El Melik en Nasir and the three Masters of Police ccccliii. She abode with Ins ben Cais twelve years, during which time he was blessed with no children by her; wherefore his breast was straitened, by reason of the failure of lineage, and he besought his Lord to vouchsafe him a child. Accordingly the queen conceived, by permission of God the Most High; and when the days of her pregnancy were accomplished, she gave birth to a maid-child, than whom never saw eyes a goodlier, for that her face was as it were a pure pearl or a shining lamp or a golden (50) candle or a full moon breaking forth of a cloud, extolled be the perfection of Him who created her from vile water (51) and made her a delight to the beholders! When her father saw her on this wise of loveliness, his reason fled for joy, and when she grew up, he taught her the art of writing and polite letters (52) and philosophy and all manner of tongues. So she excelled the folk of her time and overpassed her peers; (53) and the sons of the kings heard of her and all of them desired to look upon her. Then Iblis took the cup and signed to Tuhfeh to sing; and she said, 'Hearkening and obedience.' So she took the lute and tuning it, sang the following verses: ? ? ? ? ? ? ? ? ? ? eb. Story of the Barber's Second Brother xxxi. So she took the hundred dinars and the piece of silk and returned to her dwelling, rejoicing, and went in to Aboulhusn and told him what had befallen, whereupon he arose and rejoiced and girt his middle and danced and took the hundred dinars and the piece of silk and laid them up. Then he laid out Nuzhet el Fuad and did with her even as she had done with him; after which he rent his clothes and plucked out his beard and disordered his turban [and went forth] and gave not over running till he came in to the Khalif, who was sitting in the hall of audience, and he in this plight, beating upon his breast. Quoth the Khalif to him, "What aileth thee, O Aboulhusn!" And he wept and said, "Would thy boon-companion had never been and would his hour had never come!" "Tell me [thy case,]" said the Khalif; and Aboulhusn said, "O my lord, may thy head outlive Nuzhet el Fuad!" Quoth the Khalif, "There is no god but God!" And he smote hand upon hand. Then he comforted Aboulhusn and said to him, "Grieve not, for we will give thee a concubine other than she." And he bade the treasurer give him a hundred dinars and a piece of silk. So the treasurer gave him what the Khalif bade him, and the latter said to him, "Go, lay her out and carry her forth and make her a handsome funeral." So Aboulhusn took that which he had given him and returning to his house, rejoicing, went in to Nuzhet el Fuad and said to her, "Arise, for the wish is accomplished unto us." So she arose and he laid before her

the hundred dinars and the piece of silk, whereat she rejoiced, and they added the gold to the gold and the silk to the silk and sat talking and laughing at one another. So, when he arose in the morning, he repaired to the vizier and repeated to him that which the old woman had taught him; whereat the vizier marvelled and said to him, 'What sayst thou of a man, who seeth in his house four holes, and in each a viper offering to come out and kill him, and in his house are four staves and each hole may not be stopped but with the ends of two staves? How shall he stop all the holes and deliver himself from the vipers?' When the merchant heard this, there betided him [of concern] what made him forget the first and he said to the vizier, 'Grant me time, so I may consider the answer.' 'Go out,' replied the vizier, 'and bring me the answer, or I will seize thy good.' My fortitude fails, my endeavour is vain, ii. 95. 'Harkening and obedience,' answered El Ased and flew till he came to the Crescent Mountain, when he sought audience of Meimoun, who bade admit him. So he entered and kissing the earth before him, gave him Queen Kemeriyeh's message, which when he heard he said to the Afrit, 'Return whence thou comest and say to thy mistress, "Be silent and thou wilt do wisely." Else will I come and seize upon her and make her serve Tuhfeh; and if the kings of the Jinn assemble together against me and I be overcome of them, I will not leave her to scent the wind of this world and she shall be neither mine nor theirs, for that she is presently my soul (243) from between my ribs; and how shall any part with his soul?' When the Afrit heard Meimoun's words, he said to him, 'By Allah, O Meimoun, thou hast lost thy wits, that thou speakest these words of my mistress, and thou one of her servants!' Whereupon Meimoun cried out and said to him, 'Out on thee, O dog of the Jinn! Wilt thou bespeak the like of me with these words?' Then, he bade those who were about him smite El Ased, but he took flight and soaring into the air, betook himself to his mistress and told her that which had passed; and she said, 'Thou hast done well, O cavalier.' When it was eventide, the king caused avoid his sitting chamber and summoned the vizier, who presented himself and making his obeisance to the king, kissed the earth before him and bespoke him as follows: King Suleiman Shah and his Sons, Story of, i. 150. "There was once a man, a merchant, who had a wife and abundant wealth. He set out one day on a journey with merchandise, leaving his wife big with child, and said to her, 'If it be the will of God the Most High, I will return before the birth of the child.' Then he took leave of her and setting out, journeyed from country to country till he came to the court of one of the kings and foregathered with him. Now this king was in need of one who should order his affairs and those of his kingdom and seeing the merchant well-bred and intelligent, he charged him abide with him and entreated him with honour and munificence. After awhile, he sought of the king leave to go to his own house, but the latter would not consent to this; whereupon he said to him, 'O king, suffer me go and see my children and come again.' So he gave him leave for this and took surety of him for his return. Moreover, he gave him a purse, wherein were a thousand gold dinars, and the merchant embarked in a ship and set sail, intending for his own country. 57. *Werdan the Butcher's Adventure with the Lady and the Bear* ccliii. ? ? ? ? ? And pliedst us with cups of wine, whilst from the necklace pearls (142) A strange intoxicating bliss withal did circulate. Would God upon that bitterest day, when my death calls for me, i. 47. *Melik (El) Ez Zahir Rukneddin Bibers el Bunducdari and the Sixteen Officers of Police*, ii. 117. *The First Night of the Month.* ? **STORY OF THE MAN OF KHORASSAN, HIS SON AND HIS GOVERNOR.** Then they displayed Shehrzad in the third dress and the fourth and the fifth, and she became as she were a willow-wand or a thirsting gazelle, goodly of grace and perfect of attributes, even as saith of her one in the following verses: Then he turned to the woman and said to her, 'And thou, what sayst thou?' So she expounded to him her case and recounted to him all that had betided her and her husband, first and last, up to the time when they took up their abode with the old man and woman who dwelt on the sea-shore. Then she set out that which the Magian had practised on her of knavery and how he had carried her off in the ship and all that had betided her of humiliation and torment, what while the cadis and judges and deputies hearkened to her speech. When the king heard the last of his wife's story, he said, 'Verily, there hath betided thee a grievous matter; but hast thou knowledge of what thy husband did and what came of his affair?' 'Nay, by Allah,' answered she; 'I have no knowledge of him, save that I leave him no hour unremembered in fervent prayer, and never, whilst I live, will he cease to be to me the father of my children and my father's brother's son and my flesh and my blood.' Then she wept and the king bowed his head, whilst his eyes brimmed over with tears at her story. As they were thus engaged, behold, up came the dancers and mountebanks, with their pipes and drums, whilst one of their number forewent them, with a great banner in his hand, and played all manner antics with his voice and limbs. When they came to the Courthouse, the Cadi exclaimed, "I seek refuge with God from yonder Satans!" And the merchant laughed, but said nothing. Then they entered and saluting his highness the Cadi, kissed Alaeddin's hands and said, "God's blessing on thee, O son of our uncle! Indeed, thou solacest our eyes in that which thou dost, and we beseech God to cause the glory of our lord the Cadi to endure, who hath honoured us by admitting thee to his alliance and allotted us a part in his high rank and dignity." When the Cadi heard this talk, it bewildered his wit and he was confounded and his face flushed with anger and he said to his son-in-law, "What words are these?" Quoth the merchant, "Knowest thou not, O my lord, that I am of this tribe? Indeed this man is the son of my mother's brother and that other the son of my father's brother, and I am only reckoned of the merchants [by courtesy]!"

[Intelligent Sensing Technologies for Nondestructive Evaluation](#)

[The Quadroon](#)

[Elevate Science 2019 Leveled Reader 6-Pack Grade 4 On-Level Plants and Animals](#)

[Shores of Vespucci A historical research of Amerigo Vespucci's life and contexts in collaboration with Francisco Contento Domingues](#)

[Elevate Science 2019 Stem Engineering Reader 6-Pack Grade 4 Human Uses of Energy](#)

[Elevate Science 2019 Leveled Reader 6-Pack Grade 1 Advanced Allabo UT Matter and Movement](#)
[Every Mans Bible NLT Large Print Tutone](#)
[New York New York A City Life in Photos](#)
[Papua New Guinea](#)
[Elevate Science 2019 Leveled Reader 6-Pack Grade K On-Level Living Things](#)
[Dea Senuna Treasure Cult and Ritual at Ashwell Hertfordshire](#)
[Elevate Science 2019 Leveled Reader 6-Pack Grade 1 Advanced Allabo UT Earths Surface](#)
[Elevate Science 2019 Leveled Reader 6-Pack Grade 2 Advanced Allabo UT Habitats](#)
[Tanzania](#)
[Inclusive Development in Africa Transformation of Global Relations](#)
[Elevate Science 2019 Leveled Reader 6-Pack Grade 2 On-Level Habitats](#)
[Surgical Critical Care and Emergency Surgery Clinical Questions and Answers](#)
[Hybrid Child A Novel](#)
[Principles of Financial Modelling Model Design and Best Practices Using Excel and VBA](#)
[Elevate Science 2019 Leveled Reader 6-Pack Grade 2 Below-Level Learn about Habitats](#)
[Exercises and Problems in Mathematical Methods of Physics](#)
[Elevate Science 2019 Leveled Reader 6-Pack Grade 1 On-Level Earths Surface](#)
[Beginning PostgreSQL on the Cloud Simplifying Database as a Service on Cloud Platforms](#)
[Hispanicism and Early US Literature Spain Mexico Cuba and the Origins of US National Identity](#)
[Elevate Science 2019 Leveled Reader 6-Pack Grade 3 Below-Level Energy Around Us](#)
[Elevate Science 2019 Leveled Reader 6-Pack Grade 2 Below-Level Learn about Earths Surface and Weather](#)
[Elevate Science 2019 Leveled Reader 6-Pack Grade 2 On-Level Earths Water Surface and Weather](#)
[Elevate Science 2019 Leveled Reader 6-Pack Grade 4 Below-Level Matter Around Us](#)
[Elevate Science 2019 Stem Engineering Reader 6-Pack Grade 4 Earths Patterns and Space](#)
[Elevate Science 2019 Leveled Reader 6-Pack Grade 4 Below-Level Learn about Earths Patterns and Space](#)
[Elevate Science 2019 Stem Engineering Reader 6-Pack Grade K Living Things](#)
[Elevate Science 2019 Stem Engineering Reader 6-Pack Grade 5 Forces and Changes in Motion](#)
[Elevate Science 2019 Stem Engineering Reader 6-Pack Grade 5 Weather and Climate](#)
[Elevate Science 2019 Stem Engineering Reader 6-Pack Grade 1 Earths Surface](#)
[Elevate Science 2019 Stem Engineering Reader 6-Pack Grade 3 Matter and Its Properties](#)
[Elevate Science 2019 Leveled Reader 6-Pack Grade 3 Advanced Allaboutmatter and Its Properties](#)
[Elevate Science 2019 Leveled Reader 6-Pack Grade 3 Below-Level Learn about the Universe](#)
[Elevate Science 2019 Leveled Reader 6-Pack Grade 4 On-Level Matter](#)
[Elevate Science 2019 Leveled Reader 6-Pack Grade 2 Below-Level Energy Force and Motion Around Us](#)
[Elevate Science 2019 Stem Engineering Reader 6-Pack Grade 4 Plants and Animals](#)
[Elevate Science 2019 Stem Engineering Reader 6-Pack Grade 2 Energy Force and Motion](#)
[Elevate Science 2019 Stem Engineering Reader 6-Pack Grade 3 Plants](#)
[Elevate Science 2019 Leveled Reader 6-Pack Grade 5 Advanced Allaboutforces and Changes in Motion](#)
[Elevate Science 2019 Leveled Reader 6-Pack Grade 3 Advanced Allaboutthe Universe](#)
[Elevate Science 2019 Leveled Reader 6-Pack Grade 4 Advanced Allaboutearths Patterns and Space](#)
[Elevate Science 2019 Stem Engineering Reader 6-Pack Grade 2 Earths Surface and Weather](#)
[Elevate Science 2019 Leveled Reader 6-Pack Grade 4 Advanced Thewor LD of Energy](#)
[Elevate Science 2019 Leveled Reader 6-Pack Grade 3 On-Level Theuni Verse](#)
[The Shadow Batman Hc Steve Orlando Signed Ed](#)
[Elevate Science 2019 Stem Engineering Reader 6-Pack Grade 3 Energy](#)
[The Good Paper International Edition](#)
[The 6 Principles for Exemplary Teaching of English Learners](#)
[Bridgit Riley](#)
[Mukono](#)
[Mittelbare Beteiligung an Einer Publikumspersonengesellschaft Ueber Einen Treuhaender](#)

[Elemente Einer Poetik Der Neofantastik Die Erzaehlungen Von Julio Cort zar Aus Dem Spanischen Uebersetzt Und Herausgegeben Von Max Wimmer](#)

[Melungeon Portraits Exploring Kinship and Identity](#)

[CSB Rainbow Study Bible Black Tan Leathertouch Indexed](#)

[Der Allgemeine Teil Des Privatrechts Historische Wurzeln - Leistungsfahigkeit Im 21 Jahrhundert](#)

[Asian Cuisines Food Culture and History from Japan and China to Turkey and Afghanistan](#)

[Glaciers of the Himalayas Assessing the Impact of Climate Change and Black Carbon](#)

[Can Different Cultures Think the Same Thoughts? A Comparative Study in Metaphysics and Ethics](#)

[Decrypting the Encryption Debate A Framework for Decision Makers](#)

[Raconter La Douleur La Souffrance En Europe \(Xviiie-Xviiiie Siecles\)](#)

[Das Problem Des Doppelspiels Beim Gutgläubigen Erwerb Eine Rechtsvergleichende Untersuchung Zwischen Dem Deutschen Und Chinesischen Recht](#)

[Terror in the Desert Dark Cinema of the American Southwest](#)

[The Rise of China-US International Cooperation in Higher Education Views from the Field](#)

[Noel Jeffrey Decades of Design](#)

[Summa Theologica Complete in a Single Volume](#)

[After Insurgency Revolution and Electoral Politics in El Salvador](#)

[The Complete Lyrics of Alan Jay Lerner](#)

[The Master and the Disciple An Early Islamic Spiritual Dialogue on Conversion Kitab al-Alim wal-Ghulam](#)

[The Minds Behind the Games Interviews with Cult and Classic Video Game Developers](#)

[A Textbook of Java Programming](#)

[Girls on Fire Transformative Heroines in Young Adult Dystopian Literature](#)

[Izmir Smyrna 1826-1864 Greek-Turkish Relations in a Late Ottoman City](#)

[Denise Levertov in Company Essays by Her Students Colleagues and Fellow Writers](#)

[A Gentle Introduction to Stata](#)

[La ciencia de las normas alimentarias El camino del 39 al 40 periodo de sesiones de la Comision del Codex Alimentarius](#)

[Issues for Debate in American Public Policy Selections from CQ Researcher](#)

[A Practical Guide to Geriatric Neuropsychology](#)

[Hands-On Machine Learning with C# Build smart speedy and reliable data-intensive applications using machine learning](#)

[The Incomparable Hildegard The Sexuality Style and Image of an Entertainment Icon](#)

[Bestimmung Eines Digitalen Reifegrades Fur Retailbanken](#)

[The Impact of Leadership on Employees Productivity in Jaguar Land Rover Saudi Arabia Service Center](#)

[Fusion Starter Teacher Resource Center](#)

[Liebe - Glaube - Russland Russlandkonzeptionen Im Schaffen Aleksej N Tolstojs](#)

[Investigate the Seasons Pack A of 4](#)

[Elevate Middle Grade Science 2019 Spanish Student Edition Grade 8](#)

[Kliniksozialdienst in Der Geriatischen Rehabilitation Praktische Aufgaben Unterst tzende Modelle Und Methoden Der](#)

[Arms and the Woman Classical Tradition and Women Writers in the Venetian Renaissance](#)

[Potenzial Von E-Carsharing Zur Verringerung Von Stra enverkehrsproblemen Am Beispiel Der Gro stadt Berlin Das](#)

[Comptabilisez Vos Succ s Le Guide La R daction de Cas](#)

[Elevate Middle Grade Science 2019 Spanish Earth Student Edition Grade 6](#)

[Contesting Nationalisms Hinduism Secularism and Untouchability in Colonial Punjab \(1880 - 1930\)](#)

[Exploiting the Potential of Virtual Reality Innovative Practices in Museums](#)

[Another South Asia](#)

[Transformation Des Sichtbaren](#)

[sthetik Des Humanen Und Die Funktion Der Frauen in Ausgew hlten Romanen Heinrich B IIs Die](#)

[Concepts of Masculine Camaraderie in Films and Screenplays by David Ayer](#)
