

## SSION 2009 VOL 2 PART 2 REPORT OF THE COMMISSION TO THE GENERAL ASSE

'This is idle talk,' answered the cook. 'Thou canst not deliver thyself with this, O youth, for that in thy deliverance is my destruction.' Quoth Selim, 'I swear to thee and give thee the covenant of God (to whom belong might and majesty) and His bond, that He took of His prophets, that I will not discover thy secret ever.' But the cook answered, saying, 'Away! Away! This may no wise be.' However, Selim ceased not to conjure him and make supplication to him and weep, while the cook persisted in his intent to slaughter him. Then he wept and recited the following verses: To return to his sister Selma. She awaited him till the last of the day, but he came not; and she awaited him a second day and a third and a fourth, yet there came no news of him, wherefore she wept and beat with her hands on her breast and bethought her of her affair and her strangerhood and her brother's absence; and she recited the following verses: When Belekhsa had made an end of her verses, all present were moved to delight and El Abbas said to her, "Well done, O damsel!" Then he bade the fifth damsel come forward and sing. Now she was from the land of Syria and her name was Rihaneh; she was surpassing of voice and when she appeared in an assembly, all eyes were fixed upon her. So she came forward and taking the rebeck (for that she was used to play upon [all manner] instruments) improvised and sang the following verses: .? ? ? ? ? Ask mine eyes whether slumber hath lit on their lids since the hour of your loss Or if aye on a lover they've looked. Nay, an ye believe not their tale, When the king heard this story, he renounced his purpose of putting the vizier to death and his soul prompted him to continue him on life. So he bade him go away to his house. Lavish of House and Victual to one whom he knew not, The Man who was, i. 293. .? ? ? ? ? Assemble, ye people of passion, I pray; For the hour of our torment hath sounded to-day. .71. Yehya ben Khalid and the Poor Man dclvi. .? ? ? ? ? Woe's me for one who burns for love and longing pain! Alas for the regrets my heart that rend and tear! So each of them went up to the [supposed] dead man and dealt him nigh upon a hundred blows, exclaiming the while, one, 'This is for (45) my father!' and another, 'This is for my grandfather!' whilst a third said, 'This is for my brother!' and a fourth, 'This is for my mother!' And they gave not over taking turns at him and beating him, till they were weary, what while El Merouzi stood laughing and saying in himself, 'It is not I alone who have entered into sin against him. There is no power and no virtue save in God the Most High, the Supreme! .? ? ? ? ? 'Tis He who pardoneth errors alike to slave and free; On Him is my reliance in good and evil cheer. .? ? ? ? ? Bravo for a fawn with a houri's eye of black, Like the sun or the shining moon midst the starry train! .? ? ? ? ? e. The Barber's Story cxliii. .? ? ? ? ? Beauty her appanage is grown in its entirety, And for this cause all hearts must bow to her arbitrament. .? ? ? ? ? Him I beseech our loves who hath dissevered, Us of his grace once more to reunite. Presently, the princess turned to her maid and bade her fetch them somewhat of food and sweetmeats and dessert and fruits. So Shefikeh brought what she desired and they ate and drank [and abode on this wise] without lewdness, till the night departed and the day came. Then said El Abbas, "Indeed, the day is come. Shall I go to my father and bid him go to thy father and seek thee of him in marriage for me, in accordance with the Book of God the Most High and the Institutes of His Apostle (whom may He bless and keep!) so we may not enter into transgression?" And Mariyeh answered, saying, "By Allah, it is well counselled of thee!" So he went away to his lodging and nought befell between them; and when the day lightened, she improvised and recited the following verses: Presently, the vizier entered and the king signed to him to cause avoid the place. So he signed to those who were present to withdraw, and they departed; whereupon quoth the king to him, "How deemest thou, O excellent vizier, O loyal counsellor in all manner of governance, of a vision I have seen in my sleep?" "What is it, O king?" asked the vizier, and Shah Bekht related to him his dream, adding, "And indeed the sage interpreted it to me and said to me, 'An thou put not the vizier to death within a month, he will slay thee.' Now I am exceeding both to put the like of thee to death, yet do I fear to leave thee on life. What then dost thou counsel me that I should do in this matter?" The vizier bowed his head awhile, then raised it and said, "God prosper the king! Verily, it skills not to continue him on life of whom the king is afraid, and my counsel is that thou make haste to put me to death." Rehwan (Er), King Shah Bekht and his Vizier, i. 215. Accordingly, Shefikeh went out and repairing to the nurse's house, found her clad in apparel other (100) than that which she had been wont to wear aforesaid. So she saluted her and said to her, "Whence hadst thou this dress, than which there is no goodlier?" "O Shefikeh," answered the nurse, "thou deemest that I have gotten (101) no good save of thy mistress; but, by Allah, had I endeavoured for her destruction, I had done [that which was my right], for that she did with me what thou knowest (102) and bade the eunuch beat me, without offence of me committed; wherefore do thou tell her that he, on whose behalf I bestirred myself with her, hath made me quit of her and her humours, for that he hath clad me in this habit and given me two hundred and fifty dinars and promised me the like thereof every year and charged me serve none of the folk." .? ? ? ? ? How many a friend, for money's sake, hath companied with me! .? ? ? ? ? My heart bereavement of my friends forebode; may God of them The dwellings not bereave, but send them timely home again! 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. .? ? ? ? ? q. Khelbes and his

Wife and the Learned Man dccccvi. Pious Woman accused of Lewdness, The, ii. 5..79. Khusrau and Shirin and the Fisherman cccxci. ? ? ? ? ? An you'd of evil be quit, look that no evil yon do; Nay, but do good, for the like God will still render to you..135. Joudar and his Brothers dcvi. ? ? ? ? ? ? ? ? ? ? Announcing the return o' th' absent ones. When the king heard his speech, he turned to him and said, "It is grievous to me, O vizier of good counsel." And he told him that the [other] sages testified [to the correctness of their fellow's interpretation of the dream]; whereupon Er Rehwan sighed and knew that the king went in fear of him; but he showed him fortitude and said to him, "God assain the king! My counsel is that the king accomplish his commandment and execute his ordinance, for that needs must death be and it is liefer to me that I die, oppressed, than that I die, an oppressor. But, if the king see fit to defer the putting of me to death till the morrow and will pass this night with me and take leave of me, when the morrow cometh, the king shall do what he will."..112. Abdallah ben Nafi and the King's Son of Cashghar dccccxi. 10. The Birds and Beasts and the Son of Adam cxlvi. To return to King El Aziz. When his son El Abbas left him, he was desolated for him with an exceeding desolation, he and his mother; and when tidings of him tarried long and the appointed time passed [and the prince returned not], the king caused public proclamation to be made, commanding all his troops to make ready to mount and go forth in quest of his son El Abbas at the end of three days, after which time no cause of hindrance nor excuse should be admitted unto any. So on the fourth day, the king bade number the troops, and behold, they were four-and-twenty thousand horse, besides servants and followers. Accordingly, they reared the standards and the drums beat to departure and the king set out [with his army], intending for Baghdad; nor did he cease to fare on with all diligence, till he came within half a day's journey of the city and bade his troops encamp in [a place there called] the Green Meadow. So they pitched the tents there, till the country was straitened with them, and set up for the king a pavilion of green brocade, broidered with pearls and jewels..60. Uns el Wujoud and the Vizier's Daughter Rose-in-bud ccclxxi. On this wise he abode a space of days, after which he made himself at home in the land and took to himself comrades and got him friends galore, with whom he addressed himself to diversion and good cheer. Moreover, he went a-pleasuring with his friends and their hearts were solaced [by his company] and he entertained them with stories and civilities (161) and diverted them with pleasant verses and told them abundance of histories and anecdotes. Presently, the report of him reached King Jemhour, lord of Cashghar of Hind, and great was his desire [for his company]. So he went in quest of him and Abdallah repaired to his court and going in to him, kissed the earth before him. Jemhour welcomed him and entreated him with kindness and bade commit him to the guest-house, where he abode three days, at the end of which time the king sent [to him] a chamberlain of his chamberlains and let bring him to his presence. When he came before him, he greeted him [with the usual compliment], and the interpreter accosted him, saying, "King Jemhour hath heard of thy report, that thou art a goodly boon-companion and an eloquent story-teller, and he would have thee company with him by night and entertain him with that which thou knowest of anecdotes and pleasant stories and verses." And he made answer with "Hearkening and obedience."..THE FOURTH OFFICER'S STORY..? ? ? ? ? For the longing that abideth in my heart is hard to bear. Fare with me, then, to my loved one. Answer nothing, but obey..THE SEVENTH VOYAGE OF SINDBAD THE SAILOR..The folk flocked about them, to divert themselves with watching the play, and they called the bystanders to witness of the wager and fell a-playing. El Abbas forbore the merchant, so he might lead him on, and procrastinated with him awhile; and the merchant won and took of him the hundred dinars. Then said the prince, "Wilt thou play another game?" And the other answered, "O youth, I will not play again, except it be for a thousand dinars." Quoth the prince, "Whatsoever thou stakest, I will match thy stake with the like thereof." So the merchant brought out a thousand dinars and the prince covered them with other thousand. Then they fell a-playing, but El Abbas was not long with him ere he beat him in the square of the elephant, (77) nor did he leave to do thus till he had beaten him four times and won of him four thousand dinars..Damascus is all gardens decked for the pleasance of the eyes, iii. 9..Presently, one of the eunuchs sat down at his head and said to him, "Sit up, O Commander of the Faithful, and look on thy palace and thy slave-girls." Quoth Aboulhusn, "By the protection of God, am I in truth Commander of the Faithful and dost thou not lie? Yesterday, I went not forth neither ruled, but drank and slept, and this eunuch cometh to rouse me up." Then he sat up and bethought himself of that which had betided him with his mother and how he had beaten her and entered the hospital, and he saw the marks of the beating, wherewithal the superintendant of the hospital had beaten him, and was perplexed concerning his affair and pondered in himself, saying, "By Allah, I know not how my case is nor what is this that betideth me!"..Officer's Story, The Fourth, ii. 142..Then she turned to the old man who had delivered her from the pit and prayed for him and gave him presents galore and among them a myriad of money; (9) and they all departed from her, except her husband. When she was alone with him, she made him draw near unto her and rejoiced in his coming and gave him the choice of abiding with her. Moreover, she assembled the people of the city and set out to them his virtue and worth and counselled them to invest him with the charge of their governance and besought them to make him king over them. They fell in with her of this and he became king and took up his abode amongst them, whilst she gave herself up to her religious exercises and abode with her husband on such wise as she was with him aforesaid. (10) Nor," added the vizier, "is this story, O king of the time, more extraordinary or more delightful than that of the journeyman and the girl whose belly he slit and fled."..? ? ? ? ? O breeze of heaven, from me a charge I prithee take And do not thou betray the troth of my despair; [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..Mariyeh, El Abbas and, iii. 53..Thief and the Woman, The, i. 278.97. Dibil el Khuzai with the Lady and Muslin ben el Welid ccccvii.????  
? My transports I conceal for fear of those thereon that spy; Yet down my cheeks the tears course still and still my case bewray..Now the king was  
seated at the lattice, hearkening to their talk, and Abou Sabir's words angered him; so he bade bring him before him and they brought him  
forthright. Now there was in the king's palace an underground dungeon and therein a vast deep pit, into which the king caused cast Abou Sabir,  
saying to him, 'O lackwit, now shall we see how thou wilt come forth of the pit to the throne of the kingdom.' Then he used to come and stand at  
the mouth of the pit and say, 'O lackwit, O Abou Sabir, I see thee not come forth of the pit and sit down on the king's throne!' And he assigned him  
each day two cakes of bread, whilst Abou Sabir held his peace and spoke not, but bore with patience that which betided him..????? c. The Third  
Old Man's Story ii.????? God keep the days of love-delight! How dearly sweet they were! How joyous and how solaceful was life in them  
whilere!????? c. The Fuller and his Son dlxxix.94. The Man's Dispute with the Learned Woman of the relative Excellence of the Sexes  
dclxxxiii.Khalif, El Mamoun El Hakim bi Amrillah, The Merchant of Cairo and the Favourite of the, iii. 171..????? The fires in my vitals that  
rage if I did but discover to view, Their ardour the world to consume, from the East to the West, might avail..So saying, he went away, whilst  
Mesrou entered and taking up Aboulhusn, shut the door after him, and followed his master, till he reached the palace, what while the night drew to  
an end and the cocks cried out, and set him down before the Commander of the Faithful, who laughed at him. Then he sent for Jaafer the  
Barmecide and when he came before him, he said to him, "Note this young man and when thou seest him to-morrow seated in my place of estate  
and on the throne of my Khalifate and clad in my habit, stand thou in attendance upon him and enjoin the Amirs and grandees and the people of my  
household and the officers of my realm to do the like and obey him in that which he shall command them; and thou, if he bespeak thee of anything,  
do it and hearken unto him and gainsay him not in aught in this coming day." Jaafer answered with, "Hearkening and obedience," (17) and  
withdrew, whilst the Khalif went in to the women of the palace, who came to him, and he said to them, "Whenas yonder sleeper awaketh  
to-morrow from his sleep, kiss ye the earth before him and make obeisance to him and come round about him and clothe him in the [royal] habit  
and do him the service of the Khalifate and deny not aught of his estate, but say to him, "Thou art the Khalif." Then he taught them what they  
should say to him and how they should do with him and withdrawing to a privy place, let down a curtain before himself and slept..Then the Khalif  
summoned her to his presence a fourth time and said to her, "O Sitt el Milah, sing." So she improvised and sang the following verses:.Sindbad the  
Sailor and Hindbad the Porter.N.B.-The Roman numerals denote the volume, the Arabic the page.Beard of the old he-goat, the one-eyed, what shall  
be, ii. 231..Now this learned man had a wife renowned for beauty and loveliness and quickness of wit and understanding and the lover cast about  
for a device whereby he might win to Khelbes's wife; so he came to him and told him, as a secret, what he had seen of the learned man's wife and  
confided to him that he was enamoured of her and besought him of help in this. Khelbes told him that she was distinguished to the utterest for  
chastity and continence and that she exposed herself not to suspicion; but the other said, 'I cannot renounce her, [firstly,] because the woman  
inclineth to me and coveteth my wealth, and secondly, because of the greatness of my love for her; and nothing is wanting but thy help.' Quoth  
Khelbes, 'I will do thy will;' and the other said, 'Thou shalt have of me two dirhems a day, on condition that thou sit with the learned man and that,  
when he riseth from the assembly, thou speak a word notifying the breaking up of the session.' So they agreed upon this and Khelbes entered and  
sat in the assembly, whilst the lover was assured in his heart that the secret was safe with him, wherefore he rejoiced and was content to pay the two  
dirhems..The Seventeenth Night of the Month..????????? ef. Story of the Barber's Sixth Brother xxxiii.130. Abulhusn ed Durraj and Abou  
Jaafer the Leper ccclxxxi.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 goodness 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:.Wife, The Fuller and his, i. 261..?????  
i. The Spider and the Wind dccccviii.????? Thus unto thee have I set forth my case; consider well My words, so thou mayst guided be aright by  
their intent..When his sister Selma heard what he said, she could no longer contain herself, but cast herself upon him and discovered to him her  
case. When he knew her, he threw himself upon her [and lay without life] awhile; after which he came to himself and said, 'Praised be God, the  
Bountiful, the Beneficent!' Then they complained to each other of that which they had suffered for the anguish of separation, whilst Selim's wife  
abode wondered at this and Selma's patience and constancy pleased her. So she saluted her and thanked her for her fashion, saying, 'By Allah, O  
my lady, all that we are in of gladness is of thy blessing alone; so praised be God who hath vouchsafed us thy sight!' Then they abode all three in  
joy and happiness and delight three days, sequestered from the folk; and it was bruited abroad in the city that the king had found his brother, who  
was lost years ago..Officer's Story, The Second, ii. 134..Hejjaj (El) and the Three Young Men, i. 53..Then she was silent, and when the king  
heard her speech and profited by that which she said, he summoned up his reasoning faculties and cleansed his heart and caused his understanding  
revert [to the right way] and turned [with repentance] to God the Most High and said in himself, "Since there befell the kings of the Chosroes more  
than that which hath befallen me, never, whilst I abide [on life], shall I cease to blame myself [for that which I did in the slaughter of the daughters  
of the folk]. As for this Shehrzad, her like is not found in the lands; so extolled be the perfection of Him who appointed her a means for the  
deliverance of His creatures from slaughter and oppression!" Then he arose from his session and kissed her head, whereat she rejoiced with an  
exceeding joy, she and her sister Dinarzad.."O king," answered the youth, "if there have betided thee talk because of me, by Allah, by Allah the  
Great, those who have brought on thee this talk from the folk are these wicked viziers, who devise with the folk and tell them foul things and evil

concerning the king's house; but I trust in God that He will cause their malice to revert upon their heads. As for the king's menace of me with slaughter, I am in the grasp of his hand; so let not the king occupy his mind with my slaughter, for that I am like unto the sparrow in the hand of the fowler; if he will, he slaughtereth him, and if he will, he looseth him. As for the delaying of my slaughter, it [proceedeth] not [from] the king, but from Him in whose hand is my life; for, by Allah, O king, if God willed my slaughter, thou couldst not avail to postpone it, no, not for a single hour. Indeed, man availeth not to fend off evil from himself, even as it was with the son of King Suleiman Shah, whose anxiety and carefulness for the accomplishment of his desire of the new-born child [availed him nothing], for his last hour was deferred how many a time! and God saved him until he had accomplished his [foreordained] period and had fulfilled [the destined term of] his life." . . . . . If slaves thou fain wouldst have by thousands every day Or, kneeling at thy feet, see kings of mickle might,. Meanwhile, Isfehend the Vizier wrote a letter and despatched it to all the Amirs, acquainting them with that which had betided him with King Azadbekht and how he had taken his daughter by force and adding, "And indeed he will do with you more than he hath done with me." When the letter reached the chiefs [of the people and troops], they all assembled together to Isfehend and said to him, "What is to do with him?" (96) So he discovered to them the affair of his daughter and they all agreed, of one accord, that they should endeavour for the slaughter of the king and taking horse with their troops, set out, intending for him. Azadbekht knew not [of their design] till the noise [of the invasion] beset his capital city, when he said to his wife Behrjaur, "How shall we do?" And she answered, saying, "Thou knowest best and I am at thy commandment." So he let bring two swift horses and bestrode one himself, whilst his wife mounted the other. Then they took what they might of gold and went forth, fleeing, in the night, to the desert of Kerman; what while Isfehend entered the city and made himself king..So the prince's father and his uncle and his mother and the grandees of the realm repaired to his tomb and the princess made lamentation over him, crying aloud. She abode by the tomb a whole month; then she let fetch painters and caused them limn her portraiture and that of the king's son. Moreover, she set down in writing their story and that which had befallen them of perils and afflictions and set it [together with the pictures], at the head of the tomb; and after a little, they departed from the place. Nor," added the vizier, "is this more extraordinary, O king of the age, than the story of the fuller and his wife and the trooper and what passed between them." .51. The Woman whose Hands were cut off for Almsgiving cccxlviii. . . . . Yet, if with him forgotten be the troth-plight of our loves, I have a king who of his grace will not forget me e'er..Now this was at the beginning of the month, and when it was the end thereof, Aboulhusn longed to drink wine and returning to his former usance, furnished his saloon and made ready food and let bring wine; then, going forth to the bridge, he sat there, expecting one whom he should carouse withal, as of his wont. As he sat thus, behold, up came the Khalif [and Mesroul] to him; but Aboulhusn saluted them not and said to them, "No welcome and no greeting to the perverters! (31) Ye are no other than devils." However, the Khalif accosted him and said to him, "O my brother, did I not say to thee that I would return to thee?" Quoth Aboulhusn, "I have no need of thee; and as the byword says in verse: .115. The Angel of Death and the King of the Children of Israel cccclxiii. One day, a day of excessive heat, as I stood at the door of my house, I saw a fair woman approaching, and with her a slave-girl carrying a parcel. They gave not over going till they came up to me, when the woman stopped and said to me, 'Hast thou a draught of water?' 'Yes,' answered I. 'Enter the vestibule, O my lady, so thou mayst drink.' Accordingly, she entered and I went up into the house and fetched two mugs of earthenware, perfumed with musk (175) and full of cold water. She took one of them and discovered her face, [that she might drink]; whereupon I saw that she was as the shining sun or the rising moon and said to her, 'O my lady, wilt thou not come up into the house, so thou mayst rest thyself till the air grow cool and after go away to thine own place?' Quoth she, 'Is there none with thee?' 'Indeed,' answered I, 'I am a [stranger] and a bachelor and have none belonging to me, nor is there a living soul in the house.' And she said, 'An thou be a stranger, thou art he in quest of whom I was going about.' There was once a king of the kings of the earth, who dwelt in a populous (236) city, abounding in good; but he oppressed its people and used them foully, so that he ruined (237) the city; and he was named none other than tyrant and misdoer. Now he was wont, whenas he heard of a masterful man (238) in another land, to send after him and tempt him with money to take service with him; and there was a certain tither, who exceeded all his brethren in oppression of the people and foulness of dealing. So the king sent after him and when he stood before him, he found him a mighty man (239) and said to him, 'Thou hast been praised to me, but meseemeth thou overpassest the description. Set out to me somewhat of thy sayings and doings, so I may be dispensed therewith from [enquiring into] all thy circumstance.' 'With all my heart,' answered the other. 'Know, O king, that I oppress the folk and people (240) the land, whilst other than I wasteth (241) it and peopleth it not.' .?STORY OF THE MAN WHO WAS LAVISH OF HIS HOUSE AND HIS VICTUAL TO ONE WHOM HE KNEW NOT..? . . . . . I see yon like unto mankind in favour and in form; But oxen, (37) verily, ye are in fashion and in deed..66. El Mutelemmis and his Wife Umeimeh cclxxxv. Malice, Of Envy and, i. 125..? . . . . . r. The Man who saw the Night of Power dxcvi. . . . . a. Story of the Physician Douban xi. . . . . f. The Sixth Voyage of Sindbad the Sailor dlix. As for me, I stood, with my head bowed to the earth, forgetting both Institutes and Canons, (99) abode sunk in thought, saying, "How came I to be the dupe of yonder worthless baggage?" Then said the Amir to me, "What aileth thee that thou answerest not?" And I answered, saying, "O my lord, it is a custom among the folk that he who hath a payment to make at a certain date is allowed three days' grace; [so do thou have patience with me so long,] and if, [by the end of that time,] the culprit be not found, I will be answerable for that which is lost." When the folk heard my speech, they all deemed it reasonable and the Master of Police turned to the Cadi and swore to him that he would do his utmost endeavour to recover the stolen money and that it should be restored to him. So he went away, whilst I mounted forthright and fell to going round about the world without purpose, and indeed I was become under the

dominion of a woman without worth or honour; and I went round about on this wise all that my day and night, but happened not upon tidings of her; and thus I did on the morrow..?OF THE USELESSNESS OF ENDEAVOUR AGAINST PERSISTENT ILL FORTUNE..Then the rest of the women of the palace came all to him and lifted him into a sitting posture, when he found himself upon a couch, stuffed all with floss-silk and raised a cubit's height from the ground. (19) So they seated him upon it and propped him up with a pillow, and he looked at the apartment and its greatness and saw those eunuchs and slave-girls in attendance upon him and at his head, whereat he laughed at himself and said, "By Allah, it is not as I were on wake, and [yet] I am not asleep!" Then he arose and sat up, whilst the damsels laughed at him and hid [their laughter] from him; and he was confounded in his wit and bit upon his finger. The bite hurt him and he cried "Oh!" and was vexed; and the Khalif watched him, whence he saw him not, and laughed..? ? ? ? Since thou hast looked on her, mine eye, be easy, for by God Nor mote nor ailment needst thou fear nor evil accident..? ? ? ? An if my substance fail, no one there is will succour me..75 El Fezl ben Rebiya (233) and the Old Bedouin dclx.? ? ? ? a. The First Old Man's Story iv.? ? ? ? And all the desert spaces devour, whilst to my rede, Or if in sport or earnest, (93) still Aamir giveth ear..115. The Malice of Women dcccclxxix.? ? ? ? b. The Second Calender's Story xii.Merry Jest of a Thief, A, ii. 186..? ? ? ? It chances whiles that the blind man escapes a pit, Whilst he who is clear of sight falls into it..When the vizier returned to the king, the latter sought of him the story of the man whose caution slew him and he said, "Know, O august king, that.They lighted down without the place and when they arose in the morning, they saw a populous and goodly city, fair of seeming and great, abounding in trees and streams and fruits and wide of suburbs. So the young man said to his sister Selma, 'Abide thou here in thy place, till I enter the city and examine it and make assay of its people and seek out a place which we may buy and whither we may remove. If it befit us, we will take up our abode therein, else will we take counsel of departing elsewhere.' Quoth she, 'Do this, trusting in the bounty of God (to whom belong might and majesty) and in His blessing.'.Now a party of the troops had banded themselves together for Belehwan; so they sent to him and bringing him privily, went in to the little Melik Shah and seized him and seated his uncle Belehwan on the throne of the kingship. Then they proclaimed him king and did homage to him all, saying, 'Verily, we desire thee and deliver to thee the throne of the kingship; but we wish of thee that thou slay not thy brother's son, for that on our consciences are the oaths we swore to his father and grandfather and the covenants we made with them.' So Belehwan granted them this and imprisoned the boy in an underground dungeon and straitened him. Presently, the heavy news reached his mother and this was grievous to her; but she could not speak and committed her affair to God the Most High, daring not name this to King Caesar her husband, lest she should make her uncle King Suleiman Shah a liar..? ? ? ? h. The Drop of Honey dlxxxii.As for the merchant, he bought him a sheep and slaughtering it, roasted it and dressed birds and [other] meats of various kinds and colours and bought dessert and sweetmeats and fresh fruits. Then he repaired to El Abbas and conjured him to accept of his hospitality and enter his house and eat of his victual. The prince consented to his wishes and went with him till they came to his house, when the merchant bade him enter. So El Abbas entered and saw a goodly house, wherein was a handsome saloon, with a vaulted estrade. When he entered the saloon, he found that the merchant had made ready food and dessert and perfumes, such as overpass description; and indeed he had adorned the table with sweet-scented flowers and sprinkled musk and rose-water upon the food. Moreover, he had smeared the walls of the saloon with ambergris and set [the smoke of burning] aloes-wood abroad therein..As for the vizier, the sultan discovereth unto him his affairs, private and public; and know, O king, that the similitude of thee with the people is that of the physician with the sick man; and the condition (169) of the vizier is that he be truthful in his sayings, trustworthy in all his relations, abounding in compassion for the folk and in tender solicitude over them. Indeed, it is said, O king, that good troops (170) are like the druggist; if his perfumes reach thee not, thou still smellst the sweet scent of them; and ill troops are like the black-smith; if his sparks burn thee not, thou smellst his nauseous smell. So it behoveth thee take unto thyself a virtuous vizier, a man of good counsel, even as thou takest unto thee a wife displayed before thy face, for that thou hast need of the man's righteousness for thine own amendment, (171) seeing that, if thou do righteously, the commons will do likewise, and if thou do evil, they also will do evil.".The old woman received the alms from her and carrying it to Selim, took part thereof herself and with the rest bought him an old shirt, in which she clad him, after she had stripped him of that he had on. Then she threw away the gown she had taken from off him and arising forthright, washed his body of that which was thereon of filth and scented him with somewhat of perfume. Moreover, she bought him chickens and made him broth; so he ate and his life returned to him and he abode with her on the most solaceful of life till the morrow..Still do I yearn, whilst passion's fire flames in my liver are, iii. 111.? ? ? ? To lovers, "What see ye?" he saith, and to hearts of stone, "What love ye," quoth he, "[if to love me ye disdain?"].One day, another of my friends came to me and said 'A neighbour of mine hath invited me to hear [music]. [And he would have me go with him;] but I said, 'I will not foregather with any one.' However, he prevailed upon me [to accompany him]; so we repaired to the place and found there a man, who came to meet us and said, '[Enter,] in the name of God!' Then he pulled out a key and opened the door, whereupon we entered and he locked the door after us. Quoth I, 'We are the first of the folk; but where are their voices?' (128) '[They are] within the house,' answered he. 'This is but a privy door; so be not amazed at the absence of the folk.' And my friend said to me, 'Behold, we are two, and what can they avail to do with us?' [Then he brought us into the house,] and when we entered the saloon, we found it exceeding desolate and repulsive of aspect Quoth my friend, 'We are fallen [into a trap]; but there is no power and no virtue save in God the Most High, the Supreme!' And I said, 'May God not requite thee for me with good!'? ? ? ? ? n. The Man who never Laughed again dccccxi.Now there remained one after her; so we took her and drowned her and the eunuchs went away, whilst we dropped down the river with the boat till we came to the mouth of the canal, where I saw my mistress awaiting me. So we took her up

into the boat and returned to our pavilion on Er Rauzeh. Then I rewarded the boatman and he took his boat and went away; whereupon quoth she to me, "Thou art indeed a friend in need." (189) And I abode with her some days; but the shock wrought upon her so that she sickened and fell to wasting away and redoubled in languishment and weakness till she died. I mourned for her with an exceeding mourning and buried her; after which I removed all that was in the pavilion to my own house [and abandoned the former]. The Fourteenth Night of the Month..So the chamberlain went about that which he needed and assembling his wife's kinsfolk, said to them, 'I am resolved to put away my wife.' They took this ill of him and complained of him and summoning him before the king, sat pleading with him. Now the king had no knowledge of that which had passed; so he said to the chamberlain, 'Why wilt thou put her away and how can thy soul consent unto this and why takest thou unto thyself a goodly piece of land and after forsake it?' 'May God amend the king!' answered the husband. 'By Allah, O king, I saw therein the track of the lion and fear to enter the land, lest the lion devour me; and indeed the like of my affair with her is that which befell between the old woman and the draper's wife.' 'What is their story?' asked the king; and the chamberlain said, 'Know, O king, that. . . . No exhorter am I to abstain from the fair, Nor to love Mecca's vale for my profit I care;. Then he gave the cup to the Khalif, saying, "Drink [and may] health and soundness [attend it]! It doth away disease and bringeth healing and setteth the runnels of health abroad." Now he feared [to return to the pot then and there], lest the idiot should follow him to the place and find nothing and so his plan be marred. So he said to him, 'O Ajlan, (265) I would have thee come to my lodging and eat bread with me." So the idiot went with him to his lodging and he seated him there and going to the market, sold somewhat of his clothes and pawned somewhat from his house and bought dainty food. Then he betook himself to the ruin and replacing the money in the pot, buried it again; after which he returned to his lodging and gave the idiot to eat and drink, and they went out together. The sharper went away and hid himself, lest the idiot should see him, whilst the latter repaired to his hiding- place and took the pot. . . . . Nay, at daybreak I drink of the wind-freshened wine And prostrate me (59) instead in the dawn-whitened air. . . . . My watering lips, that cull the rose of thy soft cheek, declare My basil, (131) lily mine, to be the myrtles of thy hair..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..Vizier's Daughters, The Two Kings and the, iii. 145,. . . . . c. The Fishes and the Crab dxi.Tuhfet el Culoub and Er Reshid, ii. 203..Abou Temam, Story of Ilan Shah and, i. 126..Eighth Officer's Story, The, ii. 155..The master of police held his hand from him, saying, "Belike he is of the kinsmen of the Commander of the Faithful," and said to the second, "Who art thou?" Quoth he, "I am the son of him whose rank (75) time abaseth not, and if it descend (76) one day, it will assuredly return [to its former height]; thou seest the folk [crowd] in troops to the light of his fire, some standing around it and some sitting." So the master of the police refrained from slaying him and said to the third, "Who art thou?" Quoth he, "I am the son of him who plungeth through the ranks (77) with his might and correcteth (78) them with the sword, (79) so that they stand straight; (80) his feet are not loosed from the stirrup, (81) whenas the horsemen on the day of battle are weary." So the master of police held his hand from him also, saying, "Belike, he is the son of a champion of the Arabs." WP="BR1">

[Guide Pratique d lectroth rapie R dig dApr s Les Travaux Et Les Le ons Du Dr Onimus 2e dition](#)

[Mus e Litt raire Choix de Litt rature Contemporaine Fran aise Et trang re S rie 25](#)

[R forme P nitentiaire Lettre Sur Les Prisons de Paris Volume 1](#)

[Clinique M dicale de IH pital Necker Ou Recherches Et Observations Sur La Nature](#)

[Mus e Litt raire Choix de Litt rature Contemporaine Fran aise Et trang re S rie 22](#)

[Confession dUn Malheureux Vie de Jean-Claude Romand For at Lib r](#)

[Mus e Litt raire Choix de Litt rature Contemporaine Fran aise Et trang re S rie 19](#)

[A Woodcarvers Tale](#)

[One Arm in Each Sleeve](#)

[Trait de Mat riaux Manuscrits de Divers Genres dHistoire Tome 2](#)

[Mus e Litt raire Choix de Litt rature Contemporaine Fran aise Et trang re S rie 7](#)

[Mus e Litt raire Choix de Litt rature Contemporaine Fran aise Et trang re S rie 4](#)

[Lionello Faisant Suite Au Juif de V rone Et Se Rattachant La R publique Romaine](#)

[Mus e Litt raire Choix de Litt rature Contemporaine Fran aise Et trang re S rie 11](#)

[Journey with Jesus](#)

[Consultations Chirurgicales IUsage Des Praticiens](#)

[Mus e Litt raire Choix de Litt rature Contemporaine Fran aise Et trang re S rie 29](#)  
[These Etude Sur Eustache Des Champs Faculte Des Lettres de Paris](#)  
[Ethnic and Political History of Azerbaijan From Ancient Times to the Present Day](#)  
[Sessualit^ E Medioevo Russo - Prima Parte](#)  
[Formulaire Aide-M moire de la Facult de M decine Et Des M decins Des H pitaux de Paris](#)  
[Matthews Presentation of the Son of David](#)  
[Mus e Litt raire Choix de Litt rature Contemporaine Fran aise Et trang re S rie 10](#)  
[Mus e Litt raire Choix de Litt rature Contemporaine Fran aise Et trang re S rie 27](#)  
[Opening the Gates The Lip Affair 1968-1981](#)  
[Possible Selves and Higher Education New Interdisciplinary Insights](#)  
[Mus e Litt raire Choix de Litt rature Contemporaine Fran aise Et trang re S rie 8](#)  
[Oeuvres Tome 6](#)  
[We Mark Your Memory writings from the descendants of indenture](#)  
[Rousseau Et La Querelle Du Th tre Au Xviii Si cle](#)  
[Radiumth rapie Instrumentation Technique Traitement Des Cancers Ch lo des Naevi Lupus](#)  
[Journal Des Op rations Militaires Et Administratives Des Si ge Et Blocus de G nes Tome 2](#)  
[de la Gastrite Et Du R gime Alimentaire Dans Les Maladies Aigu s Et Chroniques Des Organes](#)  
[Dissertation Sur Les Affections Locales Des Nerfs](#)  
[Po sies Lyriques dition Compl te Avec Introduction Et Glossaire](#)  
[Les Oeuvres Completes de Jules Renard 1864-1910 Vol 6](#)  
[Lois de la Presse En 1834 Ou L gislation Actuelle Sur lImprimerie Et La Librairie Et Sur Les D lits](#)  
[Id alisme Et R alit](#)  
[Comment Finit La Guerre](#)  
[LHonneste Femme Tome 2](#)  
[Foyer Solitaire Po sies](#)  
[Vers Les Sommets Lettres S rie 2 Avec Une Lettre Autographe Deux Gravures Et Une Introduction](#)  
[Un Cur Picard Au Xixe Si cle M lAbb Haclin 1818-1903](#)  
[lisabeth Verdier](#)  
[M moires Sur La Nature Et Le Traitement de Plusieurs Maladies Tome 4](#)  
[de lExplication Dans Les Sciences Tome 1](#)  
[Les Trois Rohan Tome 2](#)  
[Recherches Sur lHistoire Politique Du Royaume Asturien \(718-910\)](#)  
[Nouvelles Et Souvenirs](#)  
[Les Explorations Sous-Marines](#)  
[Les R gions Mo Du Sud Indo-Chinois Le Plateau Du Darlac](#)  
[Fran ois Marie](#)  
[Barrons Military Flight Aptitude Tests](#)  
[Uncertain Citizenship Everyday Practices of Bolivian Migrants in Chile](#)  
[Barrons AP US Government and Politics 11th Edition With Bonus Online Tests](#)  
[Voices of the Scandinavian Waffen-SS The Final Testament of Hitlers Vikings](#)  
[Rome and America The Great Republics What the Fall of the Roman Republic Portends for the United States](#)  
[Colors of the City](#)  
[Mullarkey Plays 1 Single Sex Tourism Cannibals The Wolf From the Door Each Slow Dusk](#)  
[Behaviour for Learning Promoting Positive Relationships in the Classroom](#)  
[Jill Freedman Resurrection City 1968](#)  
[Tobys Troubles](#)  
[The Beginnings of Philosophy in Greece](#)  
[Atlas of the European Campaign 1944-45](#)  
[Batman Teenage Mutant Ninja Turtles Deluxe Edition](#)  
[How Not to Get Shot And Other Advice From White People](#)

[Guillaume - Un Adolescent Du Xxi me Si cle](#)  
[1066 in Perspective](#)  
[The Roger Kahn Reader Six Decades of Sportswriting](#)  
[Psalms 1-80 A Commentary](#)  
[Blissful Kisses](#)  
[Naval Safety Supervisor - Navedtra 14167f](#)  
[Rocketprep Cissp\(r\) Concepts 350 Practice Questions Dominate Your Certification Exam](#)  
[Histoire Naturelle Des Annel s Marins Et dEau Douce Tome 3 Partie 1](#)  
[Histoire Naturelle Des Annel s Marins Et dEau Douce Tome 3 Partie 2](#)  
[Calm in the Storm](#)  
[Choix de Lettres Morales lUsage Des Maisons d ducation Tome 1](#)  
[Sc nes de la Vie Des tats-Unis Acacia Les Butterfly Une Fantaisie Am ricaine](#)  
[Soul Stories Voices from the Margins](#)  
[My Story in Space](#)  
[DW Griffiths Birth of a Nation the Clansman by Thomas Dixon](#)  
[Notice Sur Le Caract re Et Les crits de Mme de Sta l](#)  
[Craving the Power of His Love](#)  
[Reflections II Nature of the Moment](#)  
[What God Has Joined Together](#)  
[Wander This Barren Catacomb Between the Void and Womb](#)  
[The History of the Peloponnesian War The Battles and Sieges of Ancient Greece and Sparta - Complete in Eight Books](#)  
[Falcons Bend Case Files Volume III](#)  
[Navy Electricity and Electronics Training Series Module 5 - Generators and Motors - Navedtra 14177a](#)  
[Petit Ruri](#)  
[American History Revised 200 Startling Facts That Never Made It Into the Textbooks](#)  
[The Aviator](#)  
[The Essential Rumi New Expanded Edition](#)  
[The Highlanders Promise Higland Brides](#)  
[A Dying Note A Silver Rush Mystery](#)  
[Dictionnaire de Demonologie Occidentale](#)  
[LAlchime de Lamour Et de Lasexualite](#)  
[The Penal Regiment March Through Hell](#)  
[The Secret to Real Athlete Success How to Create the Winning Mindset So That You Can Win as an Athlete and Win in Life!](#)  
[Pikku-Sankari](#)

---