

WEB OF DECEIT

???????? aa. Story of King Sindbad and his Falcon v. Son and his Governor, Story of the Man of Khorassan, his, i. 218. So she arose and making the ablution, prayed that which behoved her of prayers (213) and accompanied the four queens to the palace, where she saw the candles lighted and the kings sitting. She saluted them and seated herself upon her couch; and behold, King Es Shisban had changed his favour, for all the pride of his soul. Then came up Iblis (whom God curse!) and Tuhfeh rose to him and kissed his hands. He in turn kissed her hand and called down blessings on her and said, 'How deemest thou? Is [not] this place pleasant, for all its loneliness and desolation?' Quoth she, 'None may be desolate in this place;' and he said, 'Know that no mortal dare tread [the soil of] this place.' But she answered, 'I have dared and trodden it, and this is of the number of thy favours.' Then they brought tables and meats and viands and fruits and sweetmeats and what not else, to the description whereof mortal man availeth not, and they ate till they had enough; after which the tables were removed and the trays and platters (214) set on, and they ranged the bottles and flagons and vessels and phials, together with all manner fruits and sweet-scented flowers..God, Of the Speedy Relief of, i. 174..42. The Loves of Jubeir ben Umeir and the Lady Budour cccxxvii. Second Officer's Story, The, ii. 134.. Then the Khalif went forth and bade decorate the city: [so they decorated it] and the drums of glad tidings were beaten. Moreover they made banquets to the people and the tables were spread seven days. And Tuhfeh and the Commander of the Faithful ceased not to be in the most delightsome of life and the most prosperous thereof till there came to them the Destroyer of Delights and the Sunderer of Companies; and thus is all that hath come down to us of their story." Think not that I forget our trothplight after you. Nay; God to me decreed remembrance heretofore. (202). When they had made an end of pious wishes and congratulations, they besought the king to hasten the punishment of the Magian and heal their hearts of him with torment and humiliation. So he appointed them for a day on which they should assemble to witness his punishment and that which should betide him of torment, and shut himself up with his wife and sons and abode thus private with them three days, during which time they were sequestered from the folk. On the fourth day the king entered the bath, and coming forth, sat down on the throne of his kingship, with the crown on his head, whereupon the folk came in to him, according to their wont and after the measure of their several ranks and degrees, and the amirs and viziers entered, ay, and the chamberlains and deputies and captains and men of war and the falconers and armbearers. Then he seated his two sons, one on his right and the other on his left hand, whilst all the folk stood before him and lifted up their voices in thanksgiving to God the Most High and glorification of Him and were strenuous in prayer for the king and in setting forth his virtues and excellences.. One day, he went forth in quest of certain stray camels of his and fared on all his day and night till eventide, when he [came to an Arab encampment and] was fain to seek hospitality of one of the inhabitants. So he alighted at one of the tents of the camp and there came forth to him a man of short stature and loathly aspect, who saluted him and lodging him in a corner of the tent, sat entertaining him with talk, the goodliest that might be. When his food was dressed, the Arab's wife brought it to the guest, and he looked at the mistress of the tent and saw a favour than which no goodlier might be. Indeed, her beauty and grace and symmetry amazed him and he abode confounded, looking now at her and now at her husband. When his looking grew long, the man said to him, 'Harkye, O son of the worthy! Occupy thyself with thine own concerns, for by me and this woman hangeth a rare story, that is yet goodlier than that which thou seest of her beauty; and when we have made an end of our food, I will tell it thee.' ? ? ? ? h. The Serpent-Charmer and his Wife dcxiv. ? ? ? ? Thou, thou enjoy'st repose and comfortable sleep, Nor of the mis'ries reckst by which my heart is wried.. Ten Viziers, The, i. 61. When the king heard the vizier's speech, he deemed it goodly and it pleased him; so he bade him go away to his house, and there he abode his day long.. I marvelled at her words and said to her, "What wouldst thou have me do?" And she answered, "O Captain Muin, I would have thee give me a helping hand." Quoth I, "What have I to do with the daughter of the Cadi Amin el Hukm?" And she said, "Know that I would not have thee intrude upon the Cadi's daughter, but I would fain contrive for the attainment of my wishes.' This is my intent and my desire, and my design will not be accomplished but by thine aid." Then said she, "I mean this night to go with a stout heart and hire me trinkets of price; then will I go and sit in the street wherein is the house of Amin el Hukm; and when it is the season of the round and the folk are asleep, do thou pass, thou and those who are with thee of the police, and thou wilt see me sitting and on me fine raiment and ornaments and wilt smell on me the odour of perfumes; whereupon do thou question me of my case and I will say, 'I come from the Citadel and am of the daughters of the deputies (91) and I came down [into the town.] to do an occasion; but the night overtook me at unawares and the Zuweyleh gate was shut against me and all the gates and I knew not whither I should go this night Presently I saw this street and noting the goodliness of its ordinance and its cleanness, took shelter therein against break of day.' When I say this to thee with all assurance (92) the chief of the watch will have no suspicion of me, but will say, 'Needs must we leave her with one who will take care of her till morning.' And do thou rejoin, 'It were most fitting that she pass the night with Amin el Hukm and lie with his family and children till the morning.' Then do thou straightway knock at the Cadi's door, and thus shall I have gained admission into his house, without inconvenience, and gotten my desire; and peace be on thee!" And I said to her, "By Allah, this is an easy matter." 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..73. The Miller and his Wife ccclxxxvii. When King Shah Bekht heard this, he said, "Most like all they

say of the vizier is leasing and his innocence will appear, even as that of the pious woman appeared." Then he comforted the vizier's heart and bade him go to his house..Meanwhile, King Azadbekht and his wife stayed not in their flight till they came to [the court of] the King of Fars, (97) whose name was Kutrou. (98) When they presented themselves to him, he entreated them with honour and entertained them handsomely, and Azadbekht told him his story, first and last. So he gave him a great army and wealth galore and he abode with him some days, till he was rested, when he made ready with his host and setting out for his own dominions, waged war upon Isfehend and falling in upon the capital, defeated the rebel vizier and slew him. Then he entered the city and sat down on the throne of his kingship; and whenas he was rested and the kingdom was grown peaceful for him, he despatched messengers to the mountain aforesaid in quest of the child; but they returned and informed the king that they had not found him..104. El Amin and his Uncle Ibrahim ben el Mehdi ccccxviii.After this came the horseman, who had taken Abou Sabir's wife, and complained of her to the king that she would not give him possession of herself, avouching that she was his wife. The king bade bring her before him, that he might hear her speech and pronounce judgment upon her. So the horseman came with her before him, and when the king saw her, he knew her and taking her from her ravisher, bade put the latter to death. Then he became aware of the troops, that they murmured against him and spoke of him as a tyrant; so he turned to his officers and viziers and said to them, 'As for me, by God the Great, I am not the king's brother! Nay, I am but one whom the king imprisoned upon a word he heard from me and used every day to taunt me therewith. Ye think that I am the king's brother; but I am Abou Sabir and God hath given me the kingship in virtue of my patience. As for the king who sought protection of me and I despoiled him, it was he who first wronged me, for that he despoiled me aforetime and drove me forth of my native land and banished me, without due [cause]; wherefore I requited him with that which he had done to me, in the way of lawful vengeance. As for the thieves who proffered repentance, there was no repentance for them with me, for that they began upon me with foul [dealing] and waylaid me by the road and despoiled me and took my good and my sons. Now these two boys, that I took of them and whom ye deemed slaves, are my very sons; so I avenged myself on the thieves of that which they did with me aforetime and requited them with equity. As for the horseman whom I slew, the woman I took from him was my wife and he took her by force, but God the Most High hath restored her [to me]; so this was my right, and my deed that I have done was just, albeit ye, [judging] by the outward of the matter, deemed that I had done this by way of tyranny.' When the folk heard this, they marvelled and fell prostrate before him; and they redoubled in esteem for him and exceeding affection and excused themselves to him, marvelling at that which God had done with him and how He had given him the kingship by reason of his longsuffering and his patience and how he had raised himself by his patience from the bottom of the pit to the throne of the kingdom, what while God cast down the [late] king from the throne into the pit. (109) Then Abou Sabir foregathered with his wife and said to her, 'How deemest thou of the fruit of patience and its sweetness and the fruit of haste and its bitterness? Verily, all that a man doth of good and evil, he shall assuredly abide.' On like wise, O king," continued the young treasurer, "it behoveth thee to practise patience, whenas it is possible to thee, for that patience is of the fashion of the noble, and it is the chiefest of their reliance, especially for kings." ? ? ? ? They have forbid their image to visit me in sleep; So even my nightly phantom forsaketh me, heigho!.Abdallah ben Nafi and the King's Son of Cashghar, ii. 195..Sharper and the Merchant, The, ii. 46.Upon the parting day our loves from us did fare, iii. 114..75 El Fezl ben Rebiya (233) and the Old Bedouin dclx.? ? ? ? In wine, as the glittering sunbeams bright, my heart's contentment is, That banishes hence, with various joys, all kinds of care and dole..?STORY OF THE SINGER AND THE DRUGGIST..? ? ? ? He shot me with the shafts of looks launched from an eyebrow's (138) bow; A chamberlain (139) betwixt his eyes hath driven me to despair..? ? ? ? A fair one, to idolaters if she herself should show, They'd leave their idols and her face for only Lord would know;.106. The Man's Dispute with the Learned Woman of the relative Excellence of the Sexes ccccxix.107. The Ruined Man of Baghdad and his Slave-girl dcccxliv.?Story of King Dadbin and His Viziers..?STORY OF THE THIEF AND THE WOMAN..God, Of Trust in, i. 114..? ? ? ? So be thou kind to me, for love my body wasteth sore, The thrall of passion I'm become its fires consume me quite..? ? ? ? f. The King's Son who fell in Love with the Picture dcccxciv.After this, the authorities compounded with the highwayman for his submission, and when he came before them, they enriched him and he became in such favour with the Sultan's deputy that he used to eat and drink with him and there befell familiar converse between them. On this wise they abode a great while, till, one day, the Sultan's deputy made a banquet, and therein, for a wonder, was a roasted francolin, which when the robber saw, he laughed aloud. The deputy was angered against him and said to him, "What is the meaning of thy laughter? Seest thou default [in the entertainment] or dost thou mock at us, of thy lack of breeding?" "Not so, by Allah, O my lord," answered the highwayman. "But I saw yonder francolin and bethought myself thereanent of an extraordinary thing; and it was on this wise. In the days of my youth, I used to stop the way, and one day I fell in with a man, who had with him a pair of saddle-bags and money therein. So I said to him, 'Leave these bags, for I mean to kill thee.' Quoth he, 'Take the fourth part of [that which is in] them and leave [me] the rest.' And I said, 'Needs must I take the whole and slay thee, to boot.' Then said he, 'Take the saddle-bags and let me go my way.' But I answered, 'Needs must I slay thee.' As we were in this contention, he and I, behold, he saw a francolin and turning to it, said, 'Bear witness against him, O francolin, that he slayeth me unjustly and letteth me not go to my children, for all he hath gotten my money.' However, I took no pity on him neither hearkened to that which he said, but slew him and concerned not myself with the francolin's testimony." I am the champion-slayer he warrior without peer, iii. 94. 249----.135. Jouder and his Brothers dcvi.Presently, the king arose from the wine-chamber and taking his wife by the hand, repaired with her to the chamber in which he slept. He opened the door and entering, saw the youth lying on the bed, whereupon he turned to his wife and said to her, "What doth this youth here? This fellow cometh not hither but on thine account."

Quoth she, "I have no knowledge of him." With this, the youth awoke and seeing the king, sprang up and prostrated himself before him, and Azadbekht said to him, "O vile of origin, (102) O lack-loyalty, what hath prompted thee to outrage my dwelling?" And he bade imprison him in one place and the woman in another..? ? ? ? To whom save thee shall I complain, of whom relief implore, Whose image came to visit me, what while in dreams I lay.? ? ? ? ? "Fair patience practise, for thereon still followeth content." So runs the rede 'mongst all that dwell in city or in tent..To his beloved one the lover's heart's inclined, iii. 22..Now this (155) was the francolin that bore witness against him.' 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.' '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.' 'Oft as my yearning waxeth, my heart consoleth me, ii. 228..Now he was the king of the land of Serendib, (207) and he welcomed me and entreated me with kindness, bidding me be seated and admitting me to his table and converse. So I talked with him and called down blessings upon him and he took pleasure in my discourse and showed me satisfaction and said to me, 'What is thy name?' 'O my lord,' answered I, 'my name is Sindbad the Sailor;' and he said, 'And what countryman art thou?' Quoth I, 'I am of Baghdad.' 'And how earnest thou hither?' asked he. So I told him my story and he marvelled mightily thereat and said, 'By Allah, O Sindbad, this thy story is marvellous and it behoveth that it be written in characters of gold.' When the king heard the vizier's story, it pleased him and he bade him go to his house..Hakim (El) bi Amrillah, The Merchant and the Favourite of the Khalif El Mamoun, iii. 171..Quoth Alaeddin, "Thou counsellest well," and locking up his shop, betook himself to the place before the citadel, where he foregathered with the drummers and pipers and instructed them how they should do, [even as his mistress had counselled him,] promising them a handsome reward. So they answered him with "Harkening and obedience" and on the morrow, after the morning-prayer, he betook himself to the presence of the Cadi, who received him with obsequious courtesy and seated him beside himself. Then he turned to him and fell to conversing with him and questioning him of matters of selling and buying and of the price current of the various commodities that were exported to Baghdad from all parts, whilst Alaeddin replied to him of all whereof he asked him..5. Noureddin Ali of Cairo and his Son Bedreddin Hassan lxxii.59. El Mutelemmis and his Wife Umeimeh dcxlviii.How long, O Fate, wilt thou oppress and baffle me? ii. 69..Quoth the king, 'Verily, thou makest me long to see him. Canst thou not bring us together?' 'With all my heart,' answered the husbandman, and the king sat with him till he had made an end of his tillage, when he carried him to his dwelling-place and brought him in company with the other stranger, and behold, it was his vizier. When they saw each other, they wept and embraced, and the husbandman wept for their weeping; but the king concealed their affair and said to him, 'This is a man from my country and he is as my brother.' So they abode with the husbandman and helped him for a wage, wherewith they supported themselves a long while. Meanwhile, they sought news of their country and learned that which its people suffered of straitness and oppression..When this came to the king's knowledge, he despatched troops in pursuit of Zourkhan, to stop the road upon him, whilst he himself went out and overtaking the vizier, smote him on the head with his mace and slew him. Then he took his daughter by force and returning to his dwelling-place, went in to her and married her. Arwa resigned herself with patience to that which betided her and committed her affair to God the Most High; and indeed she was used to serve Him day and night with a goodly service in the house of King Dabdin her husband..? ? ? ? My clothes of sendal are, my veil of the sun's light, The very handiwork of God the Lord Most High..? ? ? ? A dark affair thou littest up with Islam and with proof Quenchedst the flaming red-coals of error and dismay..In my soul the fire of yearning and affliction rageth aye, iii. 65..Numan (En) and the Arab of the Benou Tai, i. 203..To return to his wife and her mother. When the former arose in the morning and her husband returned not to her with break of day, she forebode all manner of calamity and straightway despatched her servants and all who were with her in quest of him; but they happened not on any trace of him neither fell in with aught of his news. So she bethought herself concerning her affair and complained and wept and groaned and sighed and blamed perfidious fortune, bewailing that sorry chance and reciting these verses: ? ? ? ? d. The Eldest Lady's Story lxiii. ? ? ? ? e. The Fifth Officer's Story dccccxxiv. ? ? ? ? Repression's draught, by cups, from the beloved's hand I've quaffed; with colocynth for wine she hath me plied..Sharps who cheated each his Fellow, The Two, ii. 28..She passed the night in his lodging and when she arose in the morning, she said to him, "O elder, may I not lack thy kind offices for the morning-meal! Go to the money-changer and fetch me from him the like of yesterday's food." So he arose and betaking himself to the money-changer, acquainted him with that which she had bidden him. The money-changer brought him all

that she required and set it on the heads of porters; and the old man took them and returned with them to Sitt el Milah. So she sat down with him and they ate their sufficiency, after which he removed the rest of the food. Then she took the fruits and the flowers and setting them over against herself, wrought them into rings and knots and letters, whilst the old man looked on at a thing whose like he had never in his life seen and rejoiced therein..62. Aboulaswed and his Squinting Slave-girl dcli. Then we sat down on the edge of the estrade and presently I espied a closet beside me; so I looked into it and my friend said to me, 'What seest thou?' Quoth I, 'I see therein good galore and bodies of murdered folk. Look.' So he looked and said, 'By Allah, we are lost men!' And we fell a-weeping, I and he. As we were thus, behold, there came in upon us, by the door at which we had entered, four naked men, with girdles of leather about their middles, and made for my friend. He ran at them and dealing one of them a buffet, overthrew him, whereupon the other three fell all upon him. I seized the opportunity to escape, what while they were occupied with him, and espying a door by my side, slipped into it and found myself in an underground chamber, without window or other issue. So I gave myself up for lost and said, 'There is no power and no virtue save in God the Most High, the Supreme!' Then I looked to the top of the vault and saw in it a range of glazed lunettes; so I clambered up for dear life, till I reached the lunettes, and I distracted [for fear]. I made shift to break the glass and scrambling out through the frames, found a wall behind them. So I bestrode the wall and saw folk walking in the road; whereupon I cast myself down to the ground and God the Most High preserved me, so that I reached the earth, unhurt. The folk flocked round me and I acquainted them with my story..? ? ? ? g. The Seventh Voyage of Sindbad the Sailor dlxiii.? ? ? ? Fortune its arrows all, through him I love, let fly At me and parted me from him for whom I sigh..Tuhfeh entered the bath, after she had put off her clothes, and behold, the basin thereof was overlaid with gold set with pearls and red rubies and green emeralds and other jewels; so she extolled the perfection of God the Most High and hallowed Him for the magnificence of that which she saw of the attributes of that bath. Then she made her ablutions in that basin and pronouncing the Magnification of Prohibition, (207) prayed the morning prayer and what else had escaped her of prayers; (208) after which she went out and walked in that garden among jessamine and lavender and roses and camomile and gillyflowers and thyme and violets and sweet basil, till she came to the door of the pavilion aforesaid and sat down therein, pondering that which should betide Er Reshid after her, whenas he should come to her pavilion and find her not. She abode sunken in the sea of her solicitude, till presently sleep took her and she slept. ?THE SIXTEENTH OFFICER'S STORY..The folk marvelled at this story with the utmost wonderment and the seventh officer said, 'There befell me in Alexandria the [God-]guarded a marvellous thing, [and it was that one told me the following story]..? ? ? ? c. The Third Old Man's Story ii.? ? ? ? And eye that knoweth not the sweet of sleep; yet she, who caused My dole, may Fortune's perfidies for aye from her abstain!.The Merciful dyed me with that which I wear, ii. 245..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..? ? ? ? ? "Breaker of hearts," quoth she, "I call it, for therewith I've broken many a heart among the amorous race.".When King Shehriyar heard his brother's words, he rejoiced with an exceeding joy and said, "Verily, this is what I had wished, O my brother. So praised be God who hath brought about union between us!" Then he sent after the Cadis and learned men and captains and notables, and they married the two brothers to the two sisters. The contracts were drawn up and the two kings bestowed dresses of honour of silk and satin on those who were present, whilst the city was decorated and the festivities were renewed. The king commanded each amir and vizier and chamberlain and deputy to decorate his palace and the folk of the city rejoiced in the presage of happiness and content. Moreover, King Shehriyar bade slaughter sheep and get up kitchens and made bride-feasts and fed all comers, high and low..Her verses pleased the kings of the Jinn and they said, 'By Allah, thou sayst sooth!' Then she rose to her feet, with the lute in her hand, and played and sang, whilst the Jinn and the Sheikh Aboutawaif danced. Then the latter came up to her and gave her a carbuncle he had taken from the hidden treasure of Japhet, son of Noah (on whom be peace), and which was worth the kingdom of the world; its light was as the light of the sun and he said to her, 'Take this and glorify thyself withal over (233) the people of the world.' She kissed his hand and rejoiced in the jewel and said, 'By Allah, this beseecheth none but the Commander of the Faithful.'.It is related that Ibn es Semmak (162) went in one day to Er Reshid and the Khalif, being athirst, called for drink. So his cup was brought him, and when he took it, Ibn es Semmak said to him, "Softly, O Commander of the Faithful! If thou wert denied this draught, with what wouldst thou buy it?" "With the half of my kingdom," answered the Khalif; and Ibn es Semmak said, "Drink and God prosper it to thee!" Then, when he had drunken, he said to him, "If thou wert denied the going forth of the draught from thy body, with what wouldst thou buy its issue?" "With the whole of my kingdom," answered Er Reshid: and Ibn es Semmak said, "O Commander of the Faithful, verily, a kingdom that weigheth not in the balance against a draught [of water] or a voiding of urine

is not worth the striving for." And Haroun wept..Then the king took counsel with himself to build his son a bath and adorn it with various paintings, so he might show it to him and divert him with the sight thereof, to the intent that his body might be solaced thereby and that the obsession of travel might cease from him and he be turned from [his purpose of] removal from his parents. So he addressed himself to the building of the bath and assembling architects and builders and artisans from all the towns and citadels and islands [of his dominions], assigned them a site and marked out its boundaries. Then the workmen occupied themselves with the making of the bath and the setting out and adornment of its cabinets and roofs. They used paints and precious stones of all kinds, according to the variousness of their hues, red and green and blue and yellow and what not else of all manner colours; and each artisan wrought at his handicraft and each painter at his art, whilst the rest of the folk busied themselves with transporting thither varicoloured stones..? ? ? ? Look at the moss-rose, on its branches seen, Midmost its leafage, covered all with green..When El Abbas heard Hudheifeh's challenge and saw Saad in this case, he came up to the latter and said to him, "Wilt thou give me leave to reply to him and I will stand thee in stead in the answering of him and the going forth to battle with him and will make myself thy sacrifice?" Saad looked at him and seeing valour shining from between his eyes, said to him, "O youth, by the virtue of the Chosen [Prophet,] (whom God bless and keep,) tell me [who thou art and] whence thou comest to our succour." "This is no place for questioning," answered the prince; and Saad said to him, "O champion, up and at Hudheifeh! Yet, if his devil prove too strong for thee, afflict not thyself in thy youth." (71) Quoth El Abbas, "It is of Allah that help is to be sought," (72) and taking his arms, fortified his resolution and went down [into the field], as he were a castle of the castles or a piece of a mountain..? ? ? ? For indeed I am mated with longing love in public and privily, Nor ever my heart, alas I will cease from mourning, will I or nill..Meanwhile, the wind carried the two children [out to sea and thence driving them] towards the land, cast them up on the sea-shore. As for one of them, a company of the guards of the king of those parts found him and carried him to their master, who marvelled at him with an exceeding wonderment and adopted him to his son, giving out to the folk that he was his [very] son, whom he had hidden, (106) of his love for him. So the folk rejoiced in him with an exceeding joy, for the king's sake, and the latter appointed him his heir-apparent and the inheritor of his kingdom. On this wise, a number of years passed, till the king died and they crowned the youth king in his room. So he sat down on the throne of his kingship and his estate flourished and his affairs prospered..When King Shah Bekht heard this story, it pleased him and he bade the vizier go away to his own house..However, after awhile, one of the women took pity on me and brought me a rag of thin stuff and cast it on me. With this I covered my privities, and no more, and abode awhile thus. Then said I in myself, "The husbands of these women will presently gather together on me and I shall be disgraced." So I went out by another door of the house, and young and old crowded about me, running after me and saying, "A madman! A madman!" till I came to my house and knocked at the door; whereupon out came my wife and seeing me naked, tall, bareheaded, cried out and ran in again, saying, "This is a madman, a Satan!" But, when she and my family knew me, they rejoiced and said to me, "What aileth thee?" I told them that thieves had taken my clothes and stripped me and had been like to kill me; and when I told them that they would have killed me, they praised God the Most High and gave me joy of my safety. So consider the craft of this woman and this device that she practised upon me, for all my pretensions to sleight and quickwittedness.'146. The Lovers of Bassora dxciii.El Abbas looked at them and saw the ensigns displayed and the standards loosed and heard the drums beating; so he bade his servant saddle him a charger and look to the girths and bring him his harness of war. Quoth Aamir, "And indeed I saw El Abbas his eyes flash and the hair of his hands stood on end, for that indeed horsemanship (69) abode [rooted in his heart]."So he mounted his charger, whilst Aamir also bestrode a war-horse, and they went forth with the troops and fared on two days. On the third day, after the hour of the mid-afternoon prayer, they came in sight of the enemy and the two armies met and the ranks joined battle. The strife raged amain and sore was the smiting, whilst the dust rose in clouds and hung vaulted [over them], so that all eyes were blinded; and they ceased not from the battle till the night overtook them, when the two hosts drew off from the mellay and passed the night, perplexed concerning themselves [and the issue of their affair]..Then she discovered to him a part of her bosom, and when he saw her breasts, his reason took flight from his head and he said to her, "Cover it up, so may God have thee in His safeguard!" Quoth she, "Is it fair of any one to missay of my charms?" And he answered, "How shall any missay of thy charms, and thou the sun of loveliness?" Then said she, "Hath any the right to say of me that I am lophanded? "And tucking up her sleeves, showed him forearms, as they were crystal; after which she unveiled to him a face, as it were a full moon breaking forth on its fourteenth night, and said to him, "Is it lawful for any to missay of me [and avouch] that my face is pitted with smallpox or that I am one-eyed or crop-eared?" And he answered her, saying, "O my lady, what is it moveth thee to discover unto me that lovely face and those fair members, [of wont so jealously] veiled and guarded? Tell me the truth of the matter, may I be thy ransom!" And he recited the following verses:..?THE FIFTH OFFICER'S STORY..Wife, The Fuller and his, i. 261..? ? ? ? ? f. King Bekhtzman ccclxi.?? ? ? ? ? ? ? ? ef. Story of the Barber's Sixth Brother clxiv.?? ? ? ? i. The Spider and the Wind dcxv.148. The Lovers of Medina dxcxvi.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:..So she gave him the lute and he forewent her, till he came to the house of easance, and behold, therein was a door and a stairway. When Tuhfeh saw this, her reason fled; but Iblis cheered her with discourse. Then he descended the stair and she followed him to the bottom thereof, where she found a passage and they fared on therein, till they came to a horse standing, Teady saddled and bridled and accoutred. Quoth Iblis, '[Mount], in the name of God, O my lady Tuhfeh;' [and he held the stirrup for her. So she mounted and the horse shook under her and putting

forth wings, flew up with her, whilst the old man flew by her side; whereat she was affrighted and clung to the pommel of the saddle; nor was it but an hour ere they came to a fair green meadow, fresh-flowered as if the soil thereof were a goodly robe, embroidered with all manner colours..71. Yehya ben Khalid and the Poor Man dclvi.????? Whose subtleness might well infect the understanding folk; And secrets didst thou, in thy cheer, to us communicate..????? Then was my heart by that which caused my agitation seared, And from mine eyelids still the tears poured down without relent..Draper's Wife, The Old Woman and the, ii. 55..????? y. The Debauchee and the Three-year-old Child dcv.????? Then, after them came I to thee and union did entreat And unto thee set forth at length my case and my design; So she arose and tearing her clothes, went in to the king, in the presence of the viziers, and cast herself upon him, saying, "O king, falleth my shame not upon thee and fearest thou not reproach? Indeed, this is not of the behoof of kings that their jealousy over their women should be thus [laggard]. Thou art heedless and all the folk of the realm prate of thee, men and women. So either slay him, that the talk may be cut off, or slay me, if thy soul will not consent to his slaughter." Thereupon the king's wrath waxed hot and he said to her, "I have no pleasure in his continuance [on life] and needs must I slay him this day. So return to thy house and comfort thy heart."????? Him I beseech our loves who hath dissevered, Us of his grace once more to reunite..So she gave him all that she possessed and he sold it and paid the rest of her price; after which there remained to him a hundred dirhems. These he spent and lay that night with the damsel in all delight of life, and his soul was like to fly for joy; but when he arose in the morning, he sat weeping and the damsel said to him, 'What aileth thee to weep?' And he said, 'I know not if my father be dead, and he hath none other heir but myself; and how shall I win to him, seeing I have not a dirhem?' Quoth she, 'I have a bracelet; do thou sell it and buy small pearls with the price. Then bray them and fashion them into great pearls, and thereon thou shalt gain much money, wherewith we may make our way to thy country.' So he took the bracelet and repairing to a goldsmith, said to him, 'Break up this bracelet and sell it.' But he said, 'The king seeketh a good (183) bracelet; I will go to him and bring thee the price thereof.' So he carried the bracelet to the Sultan and it pleased him greatly, by reason of the goodliness of its workmanship. Then he called an old woman, who was in his palace, and said to her, 'Needs must I have the mistress of this bracelet, though but for a single night, or I shall die.' And the old woman answered, 'I will bring her to thee.'

[Tiempo de Hagiograf as y Perjurio Antipoes a Vol 19](#)

[Die Auswirkung Von Schichtarbeit Auf Die Work-Life-Balance Bei Pflegefachkr ften](#)

[The Companion Tales Volume II The Realm](#)

[Funktion Der Tränen in Goethes Roman Die Leiden Des Jungen Werther Die](#)

[The Sprague Classic Readers Book Two](#)

[Die Wirkungsweise Des Fantastischen Nach Todorov in isabelle](#)

[Painting Blue Water](#)

[The Constitution By-Laws and House Rules of the Union Club of Boston](#)

[Die Taufe Chlodwig I Bedeutung Und Folgen](#)

[Ist Ein Gutes Leben Trotz Stigma in Kontext Von Psychischen Erkrankungen Moeglich?](#)

[The Pirate and the Gunfighter](#)

[Einflussmoeglichkeiten Von Erziehern Bei Ausgewählten Psychischen Verhaltensstoerungen Von Kindern](#)

[Himmel Hoelle Und Fegefeuer in Der Kunstepoche Des Barock Peter Paul Rubens himmelfahrt Mariens](#)

[Vom Segen Der Sterblichkeit Simone de Beauvoirs Roman Alle Menschen Sind Sterblich](#)

[Bilingual Education in Welsh Primary Schools Advantageous or Unfavourable?](#)

[The Role of Media in Shaping Political and Socio-Economic Narratives](#)

[Buber Und Ben Gurion Ein Streit UEber Den Zionismus](#)

[The Federal Rules of Evidence with Intellindex](#)

[Harmony Series Workbook The Visionary Mindset](#)

[Conodonten Mikropalaontologische Thematik in Der Philatelie](#)

[Managing Quality Improvement Through Concepts Under the Functions of Management](#)

[Die Pratorianergarde Struktur - Bedeutung - Entwicklung](#)

[The Revenge of the Stoned Rats The Novel Previously Known as the Prince](#)

[Verletzungsprophylaxe Im Nachwuchs-Eishockey Auf Analytischer Basis Des Verletzungsmechanismus](#)

[Provincia Norica Vom Werden Einer Provinz](#)

[Auferstehung Bei Paulus 1 Kor 15 in Bibeldidaktischer Perspektive Nach Ingo Baldermann](#)

[Micro-Novels](#)

[AEsthetische Erziehung Menschen Mit Geistiger Behinderung](#)

[Sachsenkrieg Der Lange Krieg Karls Des Grossen Der](#)

[Einfluss Jean-Baptiste Simeon Chardins Auf Die Stilleben Edouard Manets Und Claude Monets Der Frank Ryan](#)

[Selige Und Heilige Der Jesuitenheilige Ignatius Von Loyola](#)

[Sexuality in Modernist Literature DH Lawrences Lady Chatterleys Lover as an Approach to Emancipation and Gender Equality](#)

[The Causes and Curative Treatment of Sterility with a Preliminary Statement of the Physiology of Generation](#)

[My Special Family](#)

[Trois Discours Sur La Condition Des Grands Suivi de Pri re Pour Demander Dieu Le Bon Usage Des Maladies](#)

[Six Rode Home A Novella](#)

[How We Christians Can Change Ourselves and the World](#)

[Interrelacionar El Evangelismo y El Discipulado](#)

[The Ocean Telegraph Cable Its Construction the Regulation of Its Specific Gravity and Submersion Explained](#)

[Thi#7871u Th#7845t L#7909c M n Y#7871u Ch#7881 Thi#7873n #272#7841t Ma](#)

[Open](#)

[The Jamesons](#)

[Separate Caves for Sleep](#)

[Im There for You](#)

[The Diary of a Show-Girl](#)

[A Theory of the Universe](#)

[Created for His Glory Who and Why](#)

[An Autumn Sowing](#)

[White Noise Stories - Volume Two](#)

[What If? The Art of Crushing Anxiety](#)

[Beau Brocade](#)

[Welche Rolle Spielen Die Eltern Bei Anorexia Nervosa?](#)

[Verfahren Zur Gezielten Klangsynthese Basierend Auf Der Ircam Max Msp Sound Box \(Chromax Chant Pags\)](#)

[Garbage in the Nest A Story from the Riverbend Eagle Tree](#)

[The Soul Scar](#)

[Three Floating Coffins](#)

[B rgerliche Selbstverst ndnis in Schillers Kabale Und Liebe Das](#)

[The Toki-Girl and the Sparrow-Boy Book 5 Norikos Journey](#)

[The Colorado Werewolf](#)

[Making a Mystery with Annie Tillery The Madonna Ghost](#)

[The Weight of Air](#)

[Der Kriegsausbruch Im September 1939 Im Spiegel Des economist](#)

[The Critique of Pure Reason \(translated by J M D Meiklejohn\)](#)

[Little Grey Box](#)

[The Vicar of Morwenstow \(Illustrated Edition\)](#)

[The Upper Worlds](#)

[Das Einstellungsinterview in Der Berufseignungsdiagnostik](#)

[Junior Ranger Underwater Explorer An Explorers Activity Guide to the Underwater World](#)

[Incredible Cardinals](#)

[Time and Place A Years Worth of Musings from Gray Horse Ranch](#)

[Feminists Are Passing from Our Lives](#)

[Moonstone Runes](#)

[Triune](#)

[Under the Shell An Agent Pilakin Mystery](#)

[The 365 Go Get His Guide What You Want When You Want It How to Get It Make It Happen](#)

[Preaching Through Pain What Every Preacher and Person Should Know about Performing Under Pressure](#)

[200 Ways to Sex](#)

[The Global Anglican Communion Contending for Anglicanism 1993-2018](#)

[The Battle for Paradise Puerto Rico Takes on the Disaster Capitalists](#)

[The Sage of the Oak](#)

[Ruche de Layens Modernisee La](#)

[Apostle of the East The Life and Journeys of Daniel Little](#)

[The Season for Strawberries](#)

[The Assertive Parent Hacks Traps Strategies for Raising Authentic Teens](#)

[The Rise of the Brics in Africa Developmental or Self-Interest?](#)

[Servicios Bibliotecarios y Competencias Profesionales En Bibliotecas Cubanas del Sistema Nacional de Salud En Correspondencia Con Los Escenarios Actuales](#)

[Divergierende Realitäten Eine Analyse Des Phantastischen in Jose Maria Merinos Microrrelato ecosistema](#)

[Abspaltungstendenzen in Der Eu Warum Nationales Denken Ein Ruckschritt Ist Am Fallbeispiel Katalonien](#)

[Inwiefern Ist Der Nachrichtensender Deutsche Welle Ein Instrument Deutscher Aussenpolitik?](#)

[Prufen Und Tauschen Eines Abgasturboladers \(Unterweisung Kfz-Mechatroniker In\)](#)

[Abgang Trier Die Akustische Inszenierung Der Apokalypse Anhand Lars Von Triers Autorenfilm melancholia](#)

[Moderne Elternarbeit in Der Schule](#)

[Lehre Vom Irrenden Gewissen Aus Sicht Von Peter Abaelard Und Thomas Von Aquin Die](#)

[Lehrerkooperation Eine Methode Der Bewältigung Der Ansprüche an Den Oberstufenlehrer](#)

[Darstellung Der Musikrichtungen Hard Rock Und Heavy Metal in Fiktionalen Audiovisuellen Medien](#)

[State Fragility and Organized Crime in West Africa](#)

[Perfekte Einheit Von Gegensätzen? Heraklits Philosophie Und Die Deutsche Frühromantik Die](#)

[Gemeinsamkeiten Und Unterschiede Der Gesellschaftstheorien Von Nancy Fraser Und Axel Honneth](#)

[Pricing Interest Rate Risk Derivatives Using Binomial Trees with MATLAB](#)
