

AESTHETIC MARX

One day, the Commander of the Faithful's breast was straitened; so he sent after his Vizier Jaafer the Barmecide and Ishac the boon-companion and Mesroul the eunuch, the swordsman of his vengeance; and when they came, he changed his raiment and disguised himself, whilst Jaafer [and Ishac] and Mesroul and El Fezll (164) and Younus (165) (who were also present) did the like. Then he went out, he and they, by the privy gate, to the Tigris and taking boat, fared on till they came to near Et Taf, (166) when they landed and walked till they came to the gate of the thoroughfare street. (167) Here there met them an old man, comely of hoariness and of a venerable and dignified bearing, pleasing (168) of aspect and apparel. He kissed the earth before Ishac el Mausili (for that he knew but him of the company, the Khalif being disguised, and deemed the others certain of his friends) and said to him, 'O my lord, there is presently with me a slave-girl, a lutanist, never saw eyes the like of her nor the like of her grace, and indeed I was on my way to pay my respects to thee and give thee to know of her; but Allah, of His favour, hath spared me the trouble. So now I desire to show her to thee, and if she be to thy liking, well and good: else I will sell her.' Quoth Ishac, 'Go before me to thy barrack, till I come to thee and see her.' ? ? ? ? ? Oft as I strove to make her keep the troth of love, Unto concealment's ways still would she turn aside..So she donned a devotee's habit and betaking herself to the goldsmith, said to him, 'To whom belongeth the bracelet that is in the king's hand?' Quoth he, 'It belongeth to a man, a stranger, who hath bought him a slave-girl from this city and lodgeth with her in such a place.' So the old woman repaired to the young man's house and knocked at the door. The damsel opened to her and seeing her clad in devotee's apparel, (184) saluted her and said to her, 'Belike thou hast an occasion with us?' 'Yes,' answered the old woman; 'I desire privacy and ablution.' (185) Quoth the girl, 'Enter.' So she entered and did her occasion and made the ablution and prayed. Then she brought out a rosary and began to tell her beads thereon, and the damsel said to her, 'Whence comest thou, O pilgrim?' (186) Quoth she '[I come] from [visiting] the Idol (187) of the Absent in such a church. (188) There standeth up no woman [to prayer] before him, who hath an absent friend and discovereth to him her need, but he acquainteth her with her case and giveth her tidings of her absent one.' 'O pilgrim,' said the damsel, 'we have an absent one, and my lord's heart cleaveth to him and I desire to go to the idol and question him of him.' Quoth the old woman, '[Wait] till to-morrow and ask leave of thy husband, and I will come to thee and go with thee in weal.' Then he dealt the boy a cuff and he let go his ear, whereupon Aboulhusn put off his clothes and abode naked, with his yard and his arse exposed, and danced among the slave-girls. They bound his hands and he wantoned among them, what while they [well-nigh] died of laughing at him and the Khalif swooned away for excess of laughter. Then he came to himself and going forth to Aboulhusn, said to him, "Out on thee, O Aboulhusn! Thou slayest me with laughter." So he turned to him and knowing him, said to him, "By Allah, it is thou slayest me and slayest my mother and slewest the sheikhs and the Imam of the Mosque!" .?STORY OF DAVID AND SOLOMON..Presently, her brothers returned, whereupon the old man acquainted them with the whole case and said to them, "O my sons, know that your sister purposed not aught but good, and if ye slay this man, ye will earn abiding reproach and ye will wrong him, ay, and wrong yourselves and your sister, to boot; for indeed there appeareth no cause [of offence] such as calleth for slaughter, and it may not be denied that this incident is a thing the like whereof may well betide and that he may well have been baffled by the like of this chance." Then he turned to me and questioned me of my lineage; so I set forth to him my genealogy and he said, "A man of equal rank, honourable [and] understanding." And he offered me [his daughter in] marriage. I consented to him of this and marrying her, took up my abode with him and God the Most High hath opened on me the gates of weal and fortune, so that I am become the most abounding in substance of the folk of the tribe; and He hath stablished me in that which He hath given me of His bounties.'.Presently, the chief workman came to the palace and sought an audience of the king, who bade admit him. So he entered and kissing the earth, saluted him with a salutation beseeming kings and said, "O king of the time and lord of the age and the day, may felicity endure unto thee and acceptance and be thy rank exalted over all the kings both morning and evening! (58) The work of the bath is accomplished, by the king's fair fortune and the eminence of his magnanimity, (59) and indeed we have done all that behoved us and there remaineth but that which behoveth the king." El Aziz ordered him a sumptuous dress of honour and expended monies galore, giving unto each who had wroughten, after the measure of his work. Then he assembled in the bath all the grandees of his state, amirs and viziers and chamberlains and lieutenants, and the chief officers of his realm and household, and sending for his son El Abbas, said to him, "O my son, I have builded thee a bath, wherein thou mayst take thy pleasure; so enter thou therein, that thou mayst see it and divert thyself by gazing upon it and viewing the goodliness of its ordinance and decoration." "With all my heart," replied the prince and entered the bath, he and the king and the folk about them, so they might divert themselves with viewing that which the workmen's hands had wroughten..As I sat one day at the door of the prefecture, a woman entered and said to me privily, "O my lord, I am the wife of such an one the physician, and with him is a company of the notables (114) of the city, drinking wine in such a place." When I heard this, I misliked to make a scandal; so I rebuffed her and sent her away. Then I arose and went alone to the place in question and sat without till the door opened, when I rushed in and entering, found the company engaged as the woman had set out, and she herself with them. I saluted them and they returned my greeting and rising, entreated me with honour and seated me and brought me to eat. Then I informed them how one had denounced them to me, but I had driven him (115) away and come to them by myself; wherefore they thanked me and praised me for my goodness. Then they brought out to me from among them two thousand dirhems (116) and I took them and went away..? ? ? ? ? b. Story of the Chief of the Boulac Police dcv.When she had made an end of her verses, Er Reshid said to her, 'O Tuhfeh, thine absence was extraordinary, but thy presence (251) is yet more

extraordinary.' 'By Allah, O my lord,' answered she, 'thou sayst sooth.' And she took his hand and said to him, 'See what I have brought with me.' So he looked and saw riches such as neither words could describe nor registers avail to set out, pearls and jewels and jacinths and precious stones and great pearls and magnificent dresses of honour, adorned with pearls and jewels and embroidered with red gold. Moreover, she showed him that which Queen Es Shuhba had bestowed on her of those carpets, which she had brought with her, and that her throne, the like whereof neither Chosroes nor Cassar possessed, and those tables inlaid with pearls and jewels and those vessels, that amazed all who looked on them, and the crown, that was on the head of the circumcised boy, and those dresses of honour, which Queen Es Shuhba and the Sheikh Aboutawaif had put off upon her, and the trays wherein were those riches; brief, she showed him treasures the like whereof he had never in his life set eyes on and which the tongue availeth not to describe and whereat all who looked thereon were amazed..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..35. Isaac of Mosul's Story of Khedijeh and the Khalif Mamoun dxl.Thirteenth Officer's Story, The, ii. 181..Then the king summoned the cadí and the witnesses and bade them many the old king's daughter and sister to his own sons; so they married them, after the king had made a bride-feast three days and displayed their brides to them from eventide to peep of day. Then the two princes went in to their brides and did away their maidenhead and loved them and were vouchsafed children by them..Then they agreed upon a device between them, to wit, that they should feign an occasion in their own country, under pretext that she had there wealth buried from the time of her husband Melik Shah and that none knew of it but this eunuch who was with her, wherefore it behoved that he should go and fetch it. So she acquainted the king her husband with this and sought of him leave for the eunuch to go: and the king granted him permission for the journey and charged him cast about for a device, lest any get wind of him. Accordingly, the eunuch disguised himself as a merchant and repairing to Belehwan's city, began to enquire concerning the youth's case; whereupon they told him that he had been prisoned in an underground dungeon and that his uncle had released him and dispatched him to such a place, where they had slain him. When the eunuch heard this, it was grievous to him and his breast was straitened and he knew not what he should do..Sindbad the Sailor and Hindbad the Porter.?? ?? His sides the tamarisk's slenderness deride, so lithe they are, Whence for conceit in his own charms still drunken doth he fare..When the damsel (215) saw me in this plight, she said to me, "O man, tell me thy story, for, by Allah, an I may avail to thy deliverance, I will assuredly further thee thereto." I gave ear to her speech and put faith in her loyalty and told her the story of the damsel whom I had seen [at the lattice] and how I had fallen in love with her; whereupon quoth she, "If the girl belong to me, that which I possess is thine, and if she belong to my father, I will demand her of him and deliver her to thee." Then she fell to calling slave-girl after slave-girl and showing them to me, till I saw the damsel whom I loved and said, "This is she." Quoth my wife, "Let not thy heart be troubled, for this is my slave-girl. My father gave her to me and I give her to thee. So comfort thyself and be of good heart and cheerful eye.".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..When the old woman saw this, she cried out to the cook from within the house, and he said to her, 'Go before me.' So she forewent him and he ran after her till he [overtook the party and] catching hold of Selim, said [to the latter's wife,] 'What aileth thee to take my servant?' Whereupon she cried out at him, saying, 'Know that this is my husband, whom I had lost.' And Selim also cried out, saying, 'Mercy! Mercy! I appeal to God and to the Sultan against this Satan!' Therewith the folk gathered together to them forthright and loud rose the clamours and the cries between them; but the most part of them said, 'Refer their affair to the Sultan.' So they referred the case to the Sultan, who was none other than Selim's sister Selma..The vizier's story pleased King Shah Bekht and his heart clave to the story of the merchant and the old woman; so he bade Er Rehwan withdraw to his lodging, and he went away to his house and abode there the next day..When she had made an end of her verses, she folded the letter and delivered it to the nurse, who took it and carried it to El Abbas. He broke it open and read it and apprehended its purport; then took inkhorn and paper and wrote the following verses:..Then they told the damsel, who came forth and looked upon him and knew him not. But he knew her; so he bowed his head and wept. She was moved to compassion for him and gave him somewhat and returned to her place, whilst the youth returned with the stewardess to the chamberlain and told him that she was in the king's house, whereat he was chagrined and said, 'By Allah, I will assuredly contrive a device for her and deliver her!' Whereupon the youth kissed his hands and feet. Then he turned to the old woman and bade her change her apparel and her favour. Now this old woman was goodly of speech and nimble of wit; so he gave her costly and delicious

perfumes and said to her, 'Get thee to the king's slave girls and sell them these [perfumes] and make thy way to the damsel and question her if she desire her master or not.' So the old woman went out and making her way to the palace, went in to the damsel and drew near her and recited the following verses:..?THE FIFTEENTH OFFICER'S STORY..Bunducdari (El) and the Sixteen Officers of Police, El Melik ez Zahir Rukneddin Bibers, ii. 117..? ? ? ? ? Whenas the burdens all were bounden on and shrill The camel-leader's call rang out across the air,.Your water I'll leave without drinking, for there, i. 210..When the king had made an end of his story, he bade the bystanders spit in the Magian's face and curse him; and they did this. Then he bade cut out his tongue and on the morrow he bade cut off his ears and nose and pluck out his eyes. On the third day he bade cut off his hands and on the fourth his feet; and they ceased not to lop him limb from limb, and each member they cast into the fire, after its cutting-off, before his face, till his soul departed, after he had endured torments of all kinds and fashions. The king bade crucify his trunk on the city-wall three days' space; after which he let burn it and reduce its ashes to powder and scatter them abroad in the air..? ? ? ? ? The pains of long desire have wasted me away; Estrangement and disdain my body sore have tried..? ? ? ? ? c. The King who knew the Quintessence of Things dcccxi.Accordingly, one night, when they were alone with the king and he leant back, as he were asleep, they said these words and the king heard it all and was like to die of rage and said in himself, 'These are young boys, not come to years of discretion, and have no intrigue with any; and except they had heard these words from some one, they had not spoken with each other thereof.' When it was morning, wrath overmastered him, so that he stayed not neither deliberated, but summoned Abou Temam and taking him apart, said to him, 'Whoso guardeth not his lord's honour, (126) what behoveth unto him?' Quoth Abou Temam, 'It behoveth that his lord guard not his honour.' 'And whoso entereth the king's house and playeth the traitor with him,' continued the king, 'what behoveth unto him?' And Abou Temam answered, 'He shall not be left on life.' Whereupon the king spat in his face and said to him, 'Both these things hast thou done.' Then he drew his dagger on him in haste and smiting him in the belly, slit it and he died forthright; whereupon the king dragged him to a well that was in his palace and cast him therein..? ? ? ? ? My fortitude fails, my endeavour is vain; My bosom is straitened. To Thee, I complain,.Old Woman, the Merchant and the King, The, i. 265..Cairo (The Merchant of) and the Favourite of the Khalif El Mamoun El Hakim bi Amrillah, iii. 171..? ? ? ? ? Would God thou knewest that for love of thee which I endure! It hath indeed brought down on me estrangement and dismay..Meanwhile, the youth her master abode expecting her; but she returned not and his heart forbode him of the draught [of separation]; so he went forth at hazard, distraught and knowing not what he should do, and fell to strewing dust upon his head and crying out, 'The old woman hath taken her and gone away!' The boys followed him with stones and pelted him, saying, 'A madman! A madman!' Presently, the king's chamberlain, who was a man of age and worth, met him, and when he saw his youth, he forbade the boys and drove there away from him, after which he accosted him and questioned him of his case. So he told him how it was with him and the chamberlain said to him, 'Fear not: all shall yet be well with thee. I will deliver thy slave-girl for thee: so calm thy trouble.' And he went on to speak him fair and comfort him, till he put faith in his speech...Then he folded the letter and committed it to the nurse and gave her five hundred dinars, saying, "Accept this from me, for that indeed thou hast wearied thyself between us." "By Allah, O my lord," answered she, "my desire is to bring about union between you, though I lose that which my right hand possesseth." And he said, "May God the Most High requite thee with good!" Then she carried the letter to Mariyeh and said to her, "Take this letter; belike it may be the end of the correspondence." So she took it and breaking it open, read it, and when she had made an end of it, she turned to the nurse and said to her, "This fellow putteth off lies upon me and avoucheth unto me that he hath cities and horsemen and footmen at his command and submitting to his allegiance; and he seeketh of me that which he shall not obtain; for thou knowest, O nurse, that kings' sons have sought me in marriage, with presents and rarities; but I have paid no heed unto aught of this; so how shall I accept of this fellow, who is the fool (90) of his time and possesseth nought but two caskets of rubies, which he gave to my father, and indeed he hath taken up his abode in the house of El Ghitrif and abideth without silver or gold? Wherefore, I conjure thee by Allah, O nurse, return to him and cut off his hope of me."89. Mesrour and Ibn el Caribi cccxcix.Then she changed the measure and the mode and sang the following verses:..Man of Khorassan, his Son and his Governor, Story of the, i. 218..37. The Imam Abou Yousuf with Er Reshid and Jaafer dlv.THE TEN VIZIERS; OR THE HISTORY OF KING AZADBEKHT AND HIS SON. (94).Then she charged her husband keep watch over the thief, till she should return, and repairing to his wife, acquainted her with his case and told her that her husband the thief had been taken and had compounded for his release, at the price of seven hundred dirhems, and named to her the token. So she gave her the money and she took it and returned to her house. By this time, the dawn had broken; so she let the thief go his way, and when he went out, she said to him, 'O my dear one, when shall I see thee come and take the treasure?' 'O indebted one,' answered he, 'when thou needest other seven hundred dirhems, wherewithal to amend thy case and that of thy children and to discharge thy debts.' And he went out, hardly believing in his deliverance from her. Nor," added the vizier, "is this more extraordinary than the story of the three men and our Lord Jesus."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.' So he went walking in the thoroughfares of the city and viewing its ordinance and its markets and thoroughfares and gazing on its folk. Presently, Abou Nuwas met him. (Now he was of those of whom it is said, "They love the fair," (8) and indeed there is said what is said concerning him. (9) When he saw Nouredin Ali, he stared at him in amazement and exclaimed, "Say, I take refuge with the Lord of the Daybreak!" (10) Then he accosted the young Damascene and saluting him, said to him, "Why do I see my lord alone and forlorn? Meseemeth thou art a stranger and knowest not this country; so, with my lord's permission, I will put myself at his service and acquaint him with the streets, for that I know this city." Quoth Nouredin, "This will be of thy favour, O uncle." Whereat Abou Nuwas rejoiced and fared on with him, showing him the markets and thoroughfares, till they came to the house of a slave-dealer, where he stopped and said to the youth, "From what city art thou?" "From Damascus," answered Nouredin; and Abou Nuwas said, "By Allah, thou art from a blessed city, even as saith of it the poet in the following verses: . . . Thy loss is the fairest of all my heart's woes; My case it hath altered and banished repose. . . . 4. The Three Apples lxxviii. There was once, of old time, a hawk who made himself a nest hard by that of a locust, and the latter gloried in his neighbourhood and betaking herself to him, saluted him and said, "O my lord and chief of the birds, indeed the nearness unto thee delighteth me and thou honourest me with thy neighbourhood and my soul is fortified with thee." The hawk thanked her for this and there ensued friendship between them. One day, the locust said to the hawk, "O chief of the birds, how cometh it that I see thee alone, solitary, having with thee no friend of thy kind of the birds, to whom thou mayst incline in time of easance and of whom thou mayst seek succour in time of stress? Indeed, it is said, 'Man goeth about seeking the ease of his body and the preservation of his strength, and in this there is nought more necessary to him than a friend who shall be the completion of his gladness and the mainstay of his life and on whom shall be his dependence in his stress and in his ease.' Now I, albeit I ardently desire thy weal in that which beseemeth thy condition, yet am I weak [and unable] unto that which the soul craveth; but, if thou wilt give me leave, I will seek out for thee one of the birds who shall be conformable unto thee in thy body and thy strength." And the hawk said, "I commit this to thee and rely upon thee therein." On the morrow, he betook himself to the shop of his friend the druggist, who welcomed him and questioned him of his case and how he had fared that day. Quoth the singer, 'May God requite thee with good, O my brother! For that thou hast directed me unto easance!' And he related to him his adventure with the woman, till he came to the mention of her husband, when he said, 'And at midday came the cuckold her husband and knocked at the door. So she wrapped me in the mat, and when he had gone about his business, I came forth and we returned to what we were about.' This was grievous to the druggist and he repented of having taught him [how he should do] and misdoubted of his wife. So he said to the singer, 'And what said she to thee at thy going away?' And the other answered, 'She bade me come back to her on the morrow. So, behold, I am going to her and I came not hither but that I might acquaint thee with this, lest thy heart be occupied with me.' Then he took leave of him and went his way. As soon as the druggist was assured that he had reached the house, he cast the net over his shop (195) and made for his house, misdoubting of his wife, and knocked at the door. . . . 81. Mohammed el Amin and Jaafer ben el Hadi cccxcii. When the king heard the vizier's story, it pleased him and he bade him go to his house. . . . d. The Tailor's Story cxxxvii. They cut their bonds and poured wine into their gullets, till they came to themselves, when the king looked at the eunuch and recognizing him, said, 'Harkye, such an one!' 'Yes, O my lord the king,' replied the man and prostrated himself to him; whereat the king marvelled with an exceeding wonder and said to him, 'How earnest thou to this place and what hath befallen thee?' Quoth the eunuch, 'I went and took out the treasure and brought it hither; but the [evil] eye was behind me and I unknowing. So the thieves took us alone here and seized the money and cast us into this pit, so we might die of hunger, even as they had done with other than we; but God the Most High sent thee, in pity to us.' WOMEN'S CRAFT. . . . 107. The Ruined Man of Baghdad and his Slave-girl dcccxliv. . . . All through the day its light and when the night grows dark, My grief forsakes me not, no, nor my heavy cheer. . . . 80. The Schoolmaster who fell in Love by Report dclxv. . . . Story of King Suleiman Shah and His Sons. . . . My heart, since the leave-taking day afflicted, will tell of my case, And my body, for love and desire grown wasted and feeble and frail. . . . There abode once, of old days and in bygone ages and times, in the city of Baghdad, the Abode of Peace, the Khalif Haroun er Reshid, and he had boon-companions and story-tellers, to entertain him by night Among his boon-companions was a man called Abdallah ben Nan, who was high in favour with him and dear unto him, so that he was not forgetful of him a single hour. Now it befell, by the ordinance of destiny, that it became manifest to Abdallah that he was grown of little account with the Khalif and that he paid no heed unto him; nor, if he absented himself, did he enquire concerning him, as had been his wont. This was grievous to Abdallah and he said in himself, "Verily, the heart of the Commander of the Faithful and his fashions are changed towards me and nevermore shall I get of him that cordiality wherewith he was wont to entreat me." And this was distressful to him and concern waxed upon him, so that he recited the following verses: . . . 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.'? ? ? ?
? d. Prince Bihzad ccccliii. Reshid (Er), Ibn es Semmak and, i. 195.. So the prefect carried him up to the Sultan and he said, "I have an advertisement
for thee, O my lord." "What is thine advertisement?" asked the Sultan; and the thief said, "I repent and will deliver into thy hand all who are
evildoers; and whomsoever I bring not, I will stand in his stead." Quoth the Sultan, "Give him a dress of honour and accept his profession of
repentance." So he went down from the presence and returning to his comrades, related to them that which had passed and they confessed his
subtlety and gave him that which they had promised him. Then he took the rest of the stolen goods and went up with them to the Sultan. When the
latter saw him, he was magnified in his eyes and he commanded that nought should be taken from him. Then, when he went down, [the Sultan's]
attention was diverted from him, little by little, till the case was forgotten, and so he saved the booty [for himself]. The folk marvelled at this and
the fifteenth officer came forward and said, 'Know that among those who make a trade of knavery are those whom God the Most High taketh on
their own evidence against themselves.' 'How so?' asked they; and he said.. 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 duress..? ? ? ? j. The Unjust King
and the Tither dcccxcix. Therewith the king was filled with wrath and said, "Bring him forthright," So they brought the youth before him, shackled,
and the king said to him, "Out on thee! Thou hast sinned a great sin and the time of thy life hath been long; (112) but needs must we put thee to
death, for that there is for us no ease in thy life after this," "O king," answered he, "know that I, by Allah, am guiltless, and by reason of this I hope
for life, for that he who is guiltless of offence goeth not in fear of punishment neither maketh great his mourning and his concern; but whoso hath
sinned, needs must his sin be expiated upon him, though his life be prolonged, and it shall overtake him, even as it overtook Dadbin the king and
his vizier." "How was that?" asked Azadbekht, and the youth said..⁹⁶. Adi ben Zeid and the Princess Hind ccccv. Sabir (Abou), Story of, i.
90.. SINDBAD THE SAILOR AND HINDBAD THE PORTER.. When the king had departed on his journey, the vizier said in himself, 'Needs must
I look upon this damsel whom the king loveth with all this love.' So he hid himself in a place, that he might look upon her, and saw her overpassing
description; wherefore he was confounded at her and his wit was dazed and love got the mastery of him, so that he said to her, saying, 'Have pity on
me, for indeed I perish for the love of thee.' She sent back to him, saying, 'O vizier, thou art in the place of trust and confidence, so do not thou
betray thy trust, but make thine inward like unto thine outward (113) and occupy thyself with thy wife and that which is lawful to thee. As for this,
it is lust and [women are all of] one taste. (114) And if thou wilt not be forbidden from this talk, I will make thee a byword and a reproach among
the folk.' When the vizier heard her answer, he knew that she was chaste of soul and body; wherefore he repented with the utmost of repentance
and feared for himself from the king and said, 'Needs must I contrive a device wherewithal I may destroy her; else shall I be disgraced with the
king.'? ? ? ? ? Yea, in the night the thought of you still slays me; Hidden are my traces from the wise men's sight..? ? ? ? ? a. The First Voyage of
Sindbad the Sailor. 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." The queen drank off her cup and bestowed on Tuhfeh a dress of cloth-of-pearl, fringed with red rubies,
worth twenty thousand dinars, and a tray wherein were ten thousand dinars..? ? ? ? ? Yea, passion raged in me and love-longing was like To slay
me; yet my heart to solace still it wrought.. Nouredin Ali of Damascus and Sitt el Milan, iii, 3.. "There was once a king named Bihkerd aed he had
wealth galore and many troops; but his deeds were evil and he would punish for a slight offence and never forgave. He went forth one day to hunt
and one of his servants shot an arrow, which lit on the king's ear and cut it off. Quoth Bihkerd, 'Who shot that arrow?' So the guards brought him in
haste the offender, whose name was Yetrou, and he of his fear fell down on the ground in a swoon. Then said the king, 'Put him to death;' but
Yetrou said, 'O King, this that hath befallen was not of my choice nor of my knowledge; so do thou pardon me, in the hour of thy power over me,
for that clemency is of the goodliest of things and belike it shall be [in this world] a provision and a good work [for which thou shall be required]
one of these days, and a treasure [laid up to thine account] with God in the world to come. Pardon me, therefore, and fend off evil from me, so shall
God fend off from thee evil the like thereof.' When the king heard this, it pleased him and he pardoned the servant, albeit he had never before

pardoned any..The Khalif assigned them pensions and allowances and as for Nouredin, his father brought him those riches and his wealth waxed and his case was goodly, till he became the richest of the folk of his time in Baghdad and left not the presence of the Commander of the Faithful night or day. Moreover, he was vouchsafed children by Sitt el Milah, and he ceased not to live the most delightsome of lives, he and she and his father and mother, a while of time, till Aboulhusn sickened of a sore sickness and was admitted to the mercy of God the Most High. After awhile, his mother died also and he carried them forth and shrouded them and buried and made them expiations and nativities. (45) Then his children grew up and became like unto moons, and he reared them in splendour and fondness, what while his wealth waxed and his case flourished. He ceased not to pay frequent visits to the Commander of the Faithful, he and his children and his slave-girl Sitt el Milah, and they abode, he and they, in all solace of life and prosperity till there came to them the Destroyer of Delights and the Sunderer of Companies; and extolled be the perfection of the Abiding One, the Eternal! This is all that hath come down to us of their story..Then they betook themselves to two boys affected to the [special] service of the king, who slept not but on their knee, (125) and they lay at his head, for that they were his pages of the chamber, and gave them each a thousand dinars of gold, saying, 'We desire of you that ye do somewhat for us and take this gold as a provision against your occasion.' Quoth the boys, 'What is it ye would have us do?' And the viziers answered, 'This Abou Temam hath marred our affairs for us, and if his case abide on this wise, he will estrange us all from the king's favour; and what we desire of you is that, when ye are alone with the king and he leaneth back, as he were asleep, one of you say to his fellow, "Verily, the king hath taken Abou Temam into his especial favour and hath advanced him to high rank with him, yet is he a transgressor against the king's honour and an accursed one." Then let the other of you ask, "And what is his transgression?" And the first make answer, "He outrageth the king's honour and saith, 'The King of Turkestan was used, whenas one went to him to seek his daughter in marriage, to slay him; but me he spared, for that she took a liking to me, and by reason of this he sent her hither, because she loved me.'" Then let his fellow say, "Knowest thou this for truth?" And the other reply, "By Allah, this is well known unto all the folk, but, of their fear of the king, they dare not bespeak him thereof; and as often as the king is absent a-hunting or on a journey, Abou Temam comes to her and is private with her.'" And the boys answered, 'We will say this.' Now the lodging in question adjoined the king's house, and whilst the merchant was rejoicing in this and saying, 'Verily, my luck hath returned and I shall live in this king's shadow the rest of my life,' he espied an opening walled up with stones and clay. So he pulled out the stones and clearing away the earth from the opening, found that it was a window giving upon the lodging of the king's women. When he saw this, he was affrighted and rising in haste, fetched clay and stopped it up again. But one of the eunuchs saw him and misdoubting of him, repaired to the Sultan and told him of this. So he came and seeing the stones pulled out, was wroth with the merchant and said to him, 'Is this my recompense from thee, that thou seekest to violate my harem?' And he bade pluck out his eyes. So they did as he commanded and the merchant took his eyes in his hand and said, 'How long [wilt thou afflict me], O star of ill-omen? First my wealth and now my life!' And he bewailed himself, saying, 'Endeavour profiteth me nought against evil fortune. The Compassionate aided me not and endeavour was useless.'? ? ? ? Mohammed, then, I do confess, God's chosen prophet is, And every man requited is for that which he doth say..Tuhfeh arose and kissed the earth and the queen thanked her for this and bade her sit. So she sat down and the queen called for food; whereupon they brought a table of gold, inlaid with pearls and jacinths and jewels and spread with various kinds of birds and meats of divers hues, and the queen said, 'O Tuhfeh, in the name of God, let us eat bread and salt together, thou and I.' So Tuhfeh came forward and ate of those meats and tasted somewhat the like whereof she had never eaten, no, nor aught more delicious than it, what while the slave-girls stood compassing about the table and she sat conversing and laughing with the queen. Then said the latter, 'O my sister, a slave-girl told me of thee that thou saidst, "How loathly is yonder genie Meimoun! There is no eating [in his presence]."' (227) 'By Allah, O my lady,' answered Tuhfeh, 'I cannot brook the sight of him, (228) and indeed I am fearful of him.' When the queen heard this, she laughed, till she fell backward, and said, 'O my sister, by the virtue of the inscription upon the seal-ring of Solomon, prophet of God, I am queen over all the Jinn, and none dare so much as look on thee a glance of the eye.' And Tuhfeh kissed her hand. Then the tables were removed and they sat talking..?Story of the Prisoner and How God Gave Him Relief..Ramazan in my life ne'er I fasted, nor e'er, i. 49..? ? ? ? ? An thou'dst vouchsafe to favour me,'twould lighten my despair, Though but in dreams thine image 'twere that visited my bed..? ? ? ? ? ab. The King's Son and the Ogress xv.When the morning morrowed, they found themselves reduced to a fourth part of their number and there was not one of them had dismounted from his horse. So they made sure of destruction and Hudheifeh came out between the ranks (now he was reckoned for a thousand cavaliers) and cried out, saying, "Harkye, my masters of Baghdad! Let none come forth to me but your Amir, so I may talk with him and he with me; and he shall meet me in single combat and I will meet him, and may he who is void of offence come off safe!" Then he repeated his speech and said, "Why do I not hear your Amir return me an answer?" But Saad, the amir of the army of Baghdad, [replied not to him], and indeed his teeth chattered in his head, whenas he heard him summon him to single combat..147. Isaac of Mosul and his Mistress and the Devil dcxcr.153. Julnar of the Sea and her Son King Bedr Basim of Persia iccxxxviii.?STORY OF THE MAN WHO WAS LAVISH OF HIS HOUSE AND HIS VICTUAL TO ONE WHOM HE KNEW NOT..Damascus is all gardens decked for the pleasance of the eyes; For the seeker there are black-eyed girls and boys of Paradise.".Here the treasure-seeker brought out a book and reading therein, dug in the crest of the mountain five cubits deep, whereupon there appeared to him a stone. He pulled it up and behold, it was a trap-door covering the mouth of a pit. So he waited till the [foul] air was come forth from the midst of the pit, when he bound a rope about the boy's middle and let him down to the bottom, and with him a lighted flambeau. The boy looked and beheld, at the upper end of the pit, wealth galore; so the

treasure-seeker let down a rope and a basket and the boy fell to filling and the man to drawing up, till the latter had gotten his sufficiency, when he loaded his beasts and did his occasion, whilst the boy looked for him to let down to him the rope and draw him up; but he rolled a great stone to the mouth of the pit and went away..The Fourth Day..133. The City of Brass dlxvi.???? If thou forsake us, there is none Can stand to us instead of thee..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..???? d. The Eldest Lady's Story (237) lxiv.Reshid (Er), Tuhfet el Culoub and, ii. 203..???? Your coming to-me-ward, indeed, with "Welcome! fair welcome!" I hail. Your sight to me gladness doth bring and banisheth sorrow and bale;???? Th' Amir (quoth it) am I whose charms are still desired; Absent or present, all in loving me consent..When the king heard this story, he deemed it pleasant and said, "This story is near unto that which I know and meseemeth I should do well to have patience and hasten not to slay my vizier, so I may get of him the story of the king and his son." Then he gave the vizier leave to go away to his own house; so he thanked him and abode in his house all that day..Then said Selim to his sister, 'Know that I am resolved to slay yonder man, if he return this next night, and I will say to the folk, "He was a thief," and none shall know that which hath befallen. Moreover, I will address myself to the slaughter of whosoever knoweth that which is between yonder fellow and my mother.' But Selma said, 'I fear lest, if thou slay him in our dwelling-place and he savour not of robberhood, (69) suspicion will revert upon ourselves, and we cannot be assured but that he belongeth unto folk whose mischief is to be feared and their hostility dreaded, (70) and thus wilt thou have fled from privy shame to open shame and abiding public dishonour.' 'How then deemest thou we should do?' asked Selim and she said, 'Is there nothing for it but to slay him? Let us not hasten unto slaughter, for that the slaughter of a soul without just cause is a grave [matter]'.When the merchants saw him, they accosted him and said, "O youth, wilt thou not open thy shop?" As they were bespeaking him, up came a woman, having with her a boy, bareheaded, and [stood] looking at El Abbas, till he turned to her, when she said to him, "O youth, I conjure thee by Allah, look at this boy and have pity on him, for that his father hath forgotten his cap in the shop [he lost to thee]; so if thou wilt well to give it to him, thy reward be with God! For indeed the child maketh our hearts ache with his much weeping, and God be witness for us that, were there left us aught wherewithal to buy him a cap in its stead, we had not sought it of thee." "O adornment of womankind," replied El Abbas, "indeed, thou bespeakest me with thy fair speech and supplicatest me with thy goodly words ...But bring me thy husband." So she went and fetched the merchant, whilst the folk assembled to see what El Abbas would do. When the man came, he returned him the gold he had won of him, all and part, and delivered him the keys of the shop, saying, "Requite us with thy pious prayers."Therewithal the woman came up to him and kissed his feet, and on like wise did the merchant her husband; and all who were present blessed him, and there was no talk but of El Abbas..Then the eunuchs went forth, that they might perfume the bath [for the use of the brides]; so they essenced it with rose-water and willow-flower-water and bladders of musk and fumigated it with Cakili (191) aloes-wood and ambergris. Then Shehrzad entered, she and her sister Dinarzad, and they cleansed their heads and clipped their hair. When they came forth of the bath, they donned raiment and ornaments, [such as were] prepared for the kings of the Chosroes; and among Shehrzad's apparel was a dress charactered with red gold and wroughten with semblants of birds and beasts. Moreover, they both encircled their necks with necklaces of jewels of price, in the like whereof Iskender (192) rejoiced not, for therein were great jewels such as amazed the wit and the eye, and the thought was bewildered at their charms, for indeed, each of them was brighter than the sun and the moon. Before them they kindled lighted flambeaux in torch-holders of gold, but their faces outshone the flambeaux, for that they had eyes sharper than drawn swords and the lashes of their eyelids ensorcelled all hearts. Their cheeks were rosy and their necks and shapes swayed gracefully and their eyes wantoned. And the slave-girls came to meet them with instruments of music..???? f. The Unjust King and the Pilgrim Prince dcccc

[App-Entwicklung - Effizient Und Erfolgreich Eine Kompakte Darstellung Von Konzepten Methoden Und Werkzeugen](#)

[Doodling for Bookworms](#)

[Walking in the Spirit When the Comforter Came Tabernacle Sermons IX](#)

[Build a Solar Cooker](#)

[The Meaning and Purpose for Life on Earth Uniting the Church of Christ with the Word of God](#)

[Chaldean Magic](#)

[Liberal Opinions My Life in the Stream of History](#)

[Light as a Feather](#)

[LEmballage Ce Bel Inconnu](#)

[Out of Sequence The Sonnets Remixed](#)

[Laws Under Which Monies Are Raised by Grand Jury Presentments](#)

[Transmission Des Competences Un Enjeu Fondamental Pour Les Organisations La Mode D'emploi Avec La Demarche Tfc de Generative Conseil](#)

[Mush to Nome](#)

[Dont Play in the Sandpit](#)
[Son of Superman Season One](#)
[Nextscienceman2100 The Crystals of Tranquility](#)
[Saga of Carus Under the Northern Sky](#)
[Timeless Techniques for Better Oil Paintings](#)
[Multimedia Artist and Animator](#)
[Choose Your Own Career Adventure at NASA](#)
[Choose Your Own Career Adventure on Broadway](#)
[Find Your Future in Mathematics](#)
[The Steam and Diesel Era in Wheeling West Virginia](#)
[Choose Your Own Career Adventure at the Olympics](#)
[Choose Your Own Career Advenutere in Hollywood](#)
[A Letter Not Sent](#)
[Fierce on The Page Become the Writer You Were Meant to Be and Succeed on Your Own Terms](#)
[Weir Abrahams Imaging Atlas of Human Anatomy](#)
[Food Stylist](#)
[Electrician](#)
[Why Do Animals Smell Like That?](#)
[Air Traffic Controller](#)
[Local Action](#)
[Chef](#)
[Choose Your Own Career Adventure at the White House](#)
[beowulf-i>-a-reassessment.pdf">The Dating of I>Beowulf I> A Reassessment](#)
[Professor in the Zoo Designing the Future for Wildlife in Human Care](#)
[Trap Jam](#)
[Whats Love Got to Do with It?](#)
[High-Tech Highways and Super Skyways The Next 100 Years of Transportation](#)
[Out of this World First Family in Space](#)
[Chicagos Block Clubs How Neighbors Shape the City](#)
[The Perfect Dictatorship - China in the 21st Century](#)
[Sailing the Solar System The Next 100 Years of Space Exploration](#)
[Hebridean Folk Songs Waulking Songs from Watersay Barra Eriskay South Uist and Benbecula](#)
[The Lazarus Plan](#)
[Out of this World Trouble on Venus](#)
[Power Plays The Next 100 Years of Energy](#)
[Nurses After War The Reintegration Experience of Nurses Returning from Iraq and Afghanistan](#)
[Medical Marvels The Next 100 Years of Medicine](#)
[A Chronology of North American Exploration](#)
[The Commuter Pig Keeper A Comprehensive Guide to Keeping Pigs When Time is Your Most Precious Commodity](#)
[Survey Scales A Guide to Development Analysis and Reporting](#)
[Surprise the Enemy Make Your Own Traps and Triggers](#)
[Demolition Means Progress Flint Michigan and the Fate of the American Metropolis](#)
[Out of this World Journey to the Moon](#)
[Marketing bungsbuch Aufgaben Und L sungen](#)
[Stories from Those Who Fought in Americas Special Ops](#)
[Ready Aim Launch! Make Your Own Small Launchers](#)
[Clayface Returns](#)
[The Politics of Penance](#)
[Self-Realization Through Self-Knowing A New Hindu Enquiry Into Dharma and Moksha](#)
[Hindenburg in Flames How a Photograph Marked the End of the Airship](#)

[Employment Law Handbook 2016](#)

[Trilogia](#)

[Difesa Alekhine LA](#)

[Noelia - Monologo De UNA Vida Gay](#)

[Changing Representations of Nazism in Post-War Popular Culture](#)

[Death-At-Sunset-Hc6x9](#)

[Punkter AV Ljus](#)

[Profilo Dautore](#)

[Internet ALS Neues Arbeitsmedium Implikationen Fur Das Marketing Eines Steuerberaters](#)

[The Great Locomotive Chase](#)

[Full-Stack JavaScript Development Develop Test and Deploy with MongoDB Express Angular and Node on Aws](#)

[A History of Greece from the Earliest Period to the Close of the Generation Contemporary with Alexander the Great](#)

[Love is 10 Rules of the Love](#)

[A History of the Character and Achievements](#)

[The Divine Wisdom of the Word of God](#)

[Blutsbruder](#)

[The Story of Goethes Life](#)

[Nature and Transcendence in Ralph Waldo Emersons Essays and Mary Olivers Poetry a Comparison](#)

[Duccio Di Buoninsegnas Leben Und Kunstlerisches Schaffen Die Stileinflusse Und Quellen Der maesta](#)

[History and Description of New England](#)

[Mechanical Drawing Problems](#)

[Drawing from Memory - The Cave Method for Learning to Draw](#)

[Geschichte Der Renaissance in Frankreich](#)

[The Cartoon History of Humanism Volume One Antiquity to Enlightenment](#)

[Notes on Practical Mechanical Drawing - Written for the Use of Students in Engineering Courses](#)

[Mechanical Drawing](#)

[A Manual of Elementary Geometrical Drawing Involving Three Dimensions In Five Divisions DIV I Elementary Projections DIV II Details of](#)

[Constructions in Masonry Wood and Metal DIV III Rudimentary Exercises in Shades and Shadows DIV IV Isometrica](#)

[The Life of Arthur Tappan](#)

[Structural Drafting - A Practical Presentation of Drafting and Detailed Methods Used in Drawing Up Specifications for Structural Steel Work](#)

[Les Mis rables Volume I of V Fantine](#)

[Stop Exercising! the Way You Are Doing It Now 7 Dangerous Facts That Will Backfire and Cause You to Stay Fat or Hurt Yourself](#)

[Les Mis rables Volume IV of V Saint-Denis](#)

[Elementary Mechanical Drawing](#)

[Zehn Jahre in Aquatoria Und Die Ruckkehr Mit Emin Pascha](#)

[Der Roman Richard Wagners Herzengeschichten Des Kompositeurs](#)

[Drawing for Art Students and Illustrators](#)

[Verbreitung Und Wirtschaftliche Bedeutung Der Wichtigeren Waldbaumarten Innerhalb Deutschlands Die](#)
