

CRIMINAL JUSTICE SYSTEM INC ROGUE PROSECUTIONS IN AN ERA OF MASS INCARCERATION

Now the king was seated at the lattice, hearkening to their talk, and Abou Sabir's words angered him; so he bade bring him before him and they brought him forthright. Now there was in the king's palace an underground dungeon and therein a vast deep pit, into which the king caused cast Abou Sabir, saying to him, 'O lackwit, now shall we see how thou wilt come forth of the pit to the throne of the kingdom.' Then he used to come and stand at the mouth of the pit and say, 'O lackwit, O Abou Sabir, I see thee not come forth of the pit and sit down on the king's throne!' And he assigned him each day two cakes of bread, whilst Abou Sabir held his peace and spoke not, but bore with patience that which betided him. My watering lips, that cull the rose of thy soft cheek, declare My basil, (131) lily mine, to be the myrtles of thy hair. The Man who stole the Dog's Dish of Gold dcii. So they carried him into the city and hid him with them. Moreover, they agreed with a company of the king's chief officers, who had aforesaid been those of Bekhtzeman, and acquainted them with this; whereat they rejoiced with an exceeding joy. Then they assembled together to Bekhtzeman and made a covenant and handfast [of fealty] with him and fell upon the enemy at unawares and slew him and seated King Bekhtzeman again on the throne of his kingship. And his affairs prospered and God amended his estate and restored His bounty to him, and he ruled his subjects justly and abode in the obedience of the Most High. On this wise, O king," continued the young treasurer, "he with whom God is and whose intent is pure, meeteth nought but good. As for me, I have no helper other than God, and I am content to submit myself to His ordinance, for that He knoweth the purity of my intent." 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: The herald of good news my hearing shall delight. Presently, he caught sight of an earthen pan turned over upon its mouth; so he raised it from the ground and found under it a horse's tail, freshly cut off, and the blood oozing from it; whereby he knew that the cook adulterated his meat with horses' flesh. When he discovered this default, he rejoiced therein and washing his hands, bowed his head and went out; and when the cook saw that he went and gave him nought, he cried out, saying, 'Stay, O sneak, O slink-thief!' So the lackpenny stopped and said to him, 'Dost thou cry out upon me and becall [me] with these words, O cuckold?' Whereat the cook was angry and coming down from the shop, said, 'What meanest thou by thy speech, O thou that devourest meat and kouskoussou and bread and seasoning and goest forth with "Peace (13)[be on thee!]," as it were the thing had not been, and payest down nought for it?' Quoth the lackpenny, 'Thou liest, O son of a cuckold!' Wherewith the cook cried out and laying hold of the lackpenny's collar, said, 'O Muslims, this fellow is my first customer (14) this day and he hath eaten my food and given me nought.' When he had made an end of his verses, he folded the letter and delivering it to the nurse, charged her keep the secret. So she took it and carrying it to Mariyeh, gave it to her. The princess broke it open and read it and apprehended its purport. Then said she, "By Allah, O nurse, my heart is burdened with an exceeding chagrin, never knew I a dourer, because of this correspondence and of these verses." And the muse made answer to her, saying, "O my lady, thou art in thy dwelling and thy place and thy heart is void of care; so return him an answer and reckon thou not" Accordingly, the princess called for inkhorn and paper and wrote the following verses: The first to take the cup was Iblis the Accursed, who said, 'O Tuhfet es Sudour, sing over my cup.' So she took the lute and touching it, sang the following verses: After a few days, his brother returned and finding him healed of his sickness, said to him, 'Tell me, O my brother, what was the cause of thy sickness and thy pallor, and what is the cause of the return of health to thee and of rosinness to thy face after this?' So he acquainted him with the whole case and this was grievous to him; but they concealed their affair and agreed to leave the kingship and fare forth pilgrim-wise, wandering at a venture, for they deemed that there had befallen none the like of this which had befallen them. [So they went forth and wandered on at hazard] and as they journeyed, they saw by the way a woman imprisoned in seven chests, whereon were five locks, and sunken in the midst of the salt sea, under the guardianship of an Afrit; yet for all this that woman issued forth of the sea and opened those locks and coming forth of those chests, did what she would with the two brothers, after she had circumvented the Afrit. Love to its victim clings without relent, and he Of torments and unease complaineth evermore. Then said Shehrzad, "They avouch, O king, (but God [alone] knowest the secret things,) that. Whenas the burdens all were bounden on and shrill The camel-leader's call rang out across the air, How many a bidder unto love, a secret-craving wight, How many a swain, complaining, saith of destiny malign, How many, in Yemameh, (64) dishevelled widows plain! How many a weakling orphan unsuccoured doth remain, Tow'rds El Akil my journey I take; to visit him, The wastes in praise and safety I traverse, without fear, And if into the briny sea one day she chanced to spit, Assuredly the salt sea's floods straight fresh and sweet would grow. 58. The King's Daughter and the Ape cccv. Khalif Omar ben Abdulaziz and the Poets, The, i. 45. There was once a man of Nishapour, (1) who had a wife of the utmost loveliness and piety, and he was minded to set out on the pilgrimage. So he commended his wife to the care of his brother and besought him to aid her in her affairs and further her to her desires till he should return, so they both abode alive and well. Then he took ship and departed and his absence was prolonged. Meanwhile, the brother went in to his brother's wife, at all times and seasons, and questioned her of her circumstances and went about her occasions; and when his visits to her were prolonged and he heard her speech and looked upon her face, the love of her gat hold upon his heart and he became distraught with passion for her and his soul prompted him [to evil]. So he besought her to lie with him, but she refused and chid him for his foul deed, and he

found him no way unto presumption; (2) wherefore he importuned her with soft speech and gentleness..? ? ? ? ? Would God thou knewest that for love of thee which I endure! It hath indeed brought down on me estrangement and dismay..? ? ? ? ? All hearkening to my word, obeying my command, In whatsoever thing is pleasing to my sight..? ? ? ? ? q. The Stolen Necklace dccccxciv. Then said Queen Es Shuhba, 'By Allah, O Sheikh, my sister Tuhfeh is indeed unique among the folk of her time, and I hear that she singeth upon all sweet-scented flowers.' 'Yes, O my lady,' answered Iblis, 'and I am in the uttermost of wonderment thereat. But there remaineth somewhat of sweet-scented flowers, that she hath not besung, such as the myrtle and the tuberosa and the jessamine and the moss-rose and the like.' Then he signed to her to sing upon the rest of the flowers, that Queen Es Shuhba might hear, and she said, 'Hearkening and obedience.' So she took the lute and played thereon in many modes, then returned to the first mode and sang the following verses:..So he carried her to a place wherein was running water and setting her down on the ground, left her and went away, marvelling at her. After he left her, he found his camels, by her blessing, and when he returned, King Kisra asked him, 'Hast thou found the camels?' ['Yes,' answered he] and acquainted him with the affair of the damsel and set out to him her beauty and grace; whereupon the king's heart clave to her and he mounted with a few men and betook himself to that place, where he found the damsel and was amazed at her, for that he saw her overpassing the description wherewith the camel-driver had described her to him. So he accosted her and said to her, 'I am King Kisra, greatest of the kings. Wilt thou not have me to husband?' Quoth she, 'What wilt thou do with me, O king, and I a woman abandoned in the desert?' And he answered, saying, 'Needs must this be, and if thou wilt not consent to me, I will take up my sojourn here and devote myself to God's service and thine and worship Him with thee.' Death, The Man whose Caution was the Cause of his, i. 291..Prince Bihzad, Story of, i. 99..? ? ? ? ? Beauty on his cheek hath written, "Blest be Allah, He who created this enchanting wight!" I blessed him and thanked him and abode with him in all honour and consideration, till, after a little, the merchants came, even as he had said, and bought and sold and bartered; and when they were about to depart, my master came to me and said, 'The merchants are about to depart; arise, that thou mayst go with them to thy country.' So I betook myself to the folk, and behold, they had bought great store of elephants' bones and bound up their loads and embarked in the ship; and my master took passage for me with them and paid my hire and all that was chargeable upon me. (220) Moreover, he gave me great store of goods and we set sail and passed from island to island, till we traversed the sea and arrived at the port of our destination; whereupon the merchants brought out their goods and sold; and I also brought out that which was with me and sold it at a good profit..? ? ? ? ? Thy presence honoureth us and we Confess thy magnanimity;..? ? ? ? ? ee. Story of the Barber's Fifth Brother cliv.?STORY OF THE THREE MEN AND OUR LORD JESUS..? ? ? ? ? All for a wild deer's love, whose looks have snared me And on whose brows the morning glitters bright. King Shehriyar marvelled [at this story (146)] and said "By Allah, verily, injustice slayeth its folk!" (147) And he was edified by that wherewith Shehrzad bespoke him and sought help of God the Most High. Then said he to her, "Tell me another of thy stories, O Shehrzad; let it be a pleasant one and this shall be the completion of the story-telling." "With all my heart," answered Shehrzad. "It hath reached me, O august King, that a man once said to his fellows, 'I will set forth to you a means (148) of security (149) against vexation. (150) A friend of mine once related to me and said, "We attained [whiles] to security (151) against vexation, (152) and the origin of it was other than this; to wit, it was as follows. (153). Tai, En Numan and the Arab of the Benou. i. 203..Meanwhile Shah Khatoun went in to the king's son and conceived by him and bore a son, as he were the resplendent moon. When Belehwan saw this that had betided his brother, jealousy and envy overcame him; so he went in one night to his father's house and coming to his brother's lodging, saw the nurse sleeping at the chamber-door, with the cradle before her and therein his brother's child asleep. Belehwan stood by him and fell to looking upon his face, the radiance whereof was as that of the moon, and Satan insinuated himself into his heart, so that he bethought himself and said, 'Why is not this child mine? Indeed, I am worthier of him than my brother, [yea], and of the damsel and the kingship.' Then envy got the better of him and anger spurred him, so that he took out a knife and setting it to the child's gullet, cut his throat and would have severed his windpipe..(continued)..? ? ? ? ? m. The Goldsmith and the Cashmere Singing-girl dlxxxvi.? ? ? ? ? Now God forbid thou shouldst attain thy wishes! What care I If thou have looked on me a look that caused thee languishment?..? ? ? ? ? My virtues 'mongst men are extolled and my glory and station rank high..By Allah, but that I trusted that I should meet you again, ii. 266..Then he again began to pay me frequent visits and I entered into converse with him and questioned him of the band and how he came to escape, he alone of them all. Quoth he, 'I left them from the day on which God the Most High delivered thee from them, for that they would not obey my speech; wherefore I swore that I would no longer consort with them.' And I said, 'By Allah, I marvel at thee, for that thou wast the cause of my preservation!' Quoth he, 'The world is full of this sort [of folk]; and we beseech God the Most High for safety, for that these [wretches] practise upon men with every kind of device.' Then said I to him, 'Tell me the most extraordinary adventure of all that befell thee in this villainy thou wast wont to practise.' And he answered, saying, 'O my brother, I was not present when they did on this wise, for that my part with them was to concern myself with selling and buying and [providing them with] food; but I have heard that the most extraordinary thing that befell them was on this wise..When the king heard this, he said in himself, "Since the tither repented, in consequence of the admonitions [of the woodcutter], it behoves that I spare this vizier, so I may hear the story of the thief and the woman." And he bade Er Rehwan withdraw to his lodging..O'erbold art thou in that to me, a stranger, thou hast sent, iii. 83..? ? ? ? ? Assemble, ye people of passion, I pray; For the hour of our torment hath sounded to-day..?STORY OF THE KING OF HIND AND HIS VIZIER..How long, O Fate, wilt thou oppress and baffle me? ii. 69..? ? ? ? ? s. The House with the Belvedere dccccxcv.? ? ? ? ? Then sent I speech to thee in verses such as burn The heart; reproach therein was none nor yet unright; The king marvelled, he and his company, and praised God the Most High for that he

had come thither; after which he turned to the eunuch and said to him, 'What is this youth thou hast with thee?' 'O king,' answered he, 'this is the son of a nurse who belonged to us and we left him little. I saw him to-day and his mother said to me, 'Take him with thee.' So I brought him with me, that he might be a servant to the king, for that he is an adroit and quickwitted youth.' Then the king fared on, he and his company, and the eunuch and the youth with them, what while he questioned the former of Belehwan and his dealing with his subjects, and he answered, saying, 'As thy head liveth, O king, the folk with him are in sore straits and not one of them desireth to look on him, gentle or simple.' Fair patience use, for ease still followeth after stress And all things have their time and ordinance no less..? ? ? ? She hath an eye, whose glances pierce the hearts of all mankind, Nor can cornelian with her cheeks for ruddiness compare..? ? ? ? Still do I yearn, whilst passion's fire flames in my liver aye; For parting's shafts have smitten me and done my strength away..49. The Chief of the Cous Police and the Sharper cccxlvi. Officer's Story, The Sixteenth, ii. 193..? ? ? ? Were my affliction thine, love's anguish hadst thou dreed And in the flaming hell of long estrangement sighed..3. The Porter and the Three Ladies of Baghdad xxviii.? ? ? ? The earth is my birth-place, indeed; but my place Of abidance is still in the cheeks of the fair..Quoth the Khalif, "God grant thee that thou seekest! Let us drink one last cup and rise before the dawn draw near, and to-morrow night I will be with thee again." "Far be it!" said Aboulhusn. Then the Khalif filled a cup and putting therein a piece of Cretan henbane, gave it to his host and said to him, "My life on thee, O my brother, drink this cup from my hand!" "Ay, by thy life," answered Aboulhusn, "I will drink it from thy hand." So he took it and drank it off; but hardly had he done so, when his head forewent his feet and he fell to the ground like a slain man; whereupon the Khalif went out and said to his servant Mesroul, "Go in to yonder young man, the master of the house, and take him up and bring him to me at the palace; and when thou goest out, shut the door."The old man carried Tuhfeh up [to the dais and seated her] on a chair of gold beside the throne, whilst she was amazed at that which she saw in that place and magnified her Lord (extolled be His perfection and exalted be He!) and hallowed Him. Then the kings of the Jinn came up to the throne and seated themselves thereon; and they were in the semblance of mortals, excepting two of them, who were in the semblance of the Jinn, with eyes slit endlong and jutting horns and projecting tusks. After this there came up a young lady, fair of favour and pleasant of parts; the light of her face outshone that of the flambeaux, and about her were other three women, than whom there were no fairer on the face of the earth. They saluted Tuhfeh and she rose to them and kissed the earth before them; whereupon they embraced her and sat down on the chairs aforesaid..When they knew that there was left him no estate that the king might covet, they feared lest he be brought to release him, by the incidence of the vizier's [good] counsel upon the king's heart, and he return to his former case, so should their plots be marred and their ranks degraded, for that they knew that the king would have need of that which he had known from that man nor would forget that wherewith he was familiar in him. Now it befell that a certain man of corrupt purpose (78) found a way to the perversion of the truth and a means of glozing over falsehood and adorning it with a semblance of fair-seeming and there proceeded from him that wherewith the hearts of the folk were occupied, and their minds were corrupted by his lying tales; for that he made use of Indian subtleties and forged them into a proof for the denial of the Maker, the Creator, extolled be His might and exalted be He! Indeed, God is exalted and magnified above the speech of the deniers. He avouched that it is the planets (79) that order the affairs of all creatures and he set down twelve mansions to twelve signs [of the Zodiac] and made each sign thirty degrees, after the number of the days of the month, so that in twelve mansions there are three hundred and threescore [degrees], after the number of the days of the year; and he wrought a scheme, wherein he lied and was an infidel and denied [God]. Then he got possession of the king's mind and the enviers and haters aided him against the vizier and insinuated themselves into his favour and corrupted his counsel against the vizier, so that he suffered of him that which he suffered and he banished him and put him away..? ? ? ? Couched are their limber spears, right long and lithe of point, Keen- ground and polished sheer, amazing wit and brain..All intercessions come and all alike do ill succeed, ii. 218..Presently she felt a breath upon her face; whereupon she awoke and found Queen Kemeriyeh kissing her, and with her her three sisters, Queen Jemreh, Queen Wekhimeh and Queen Sherareh. So she arose and kissed their hands and rejoiced in them with the utmost joy and they abode, she and they, in talk and converse, what while she related to them her history, from the time of her purchase by the Mughrebi to that of her coming to the slave-dealers' barrack, where she besought Ishac en Nedim to buy her, and how she won to Er Reshid, till the moment when Iblis came to her and brought her to them. They gave not over talking till the sun declined and turned pale and the season of sundown drew near and the day departed, whereupon Tuhfeh was instant in supplication to God the Most High, on the occasion of the prayer of sundown, that He would reunite her with her lord Er Reshid..? ? ? ? e. Story of the Portress lxvii.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."115. The Malice of Women dcccclxxix.Melik (El) Ez Zahir Rukneddin Bibers el Bunducdari and the Sixteen Officers of Police, ii. 117..? ? ? ? Though Fortune whiles to thee belike may be unjust, Her seasons change and man's excused if he transgress..Idiot and the Sharper, The, i. 298..I went forth one day, purposing to make a journey, and fell in with a man whose wont it was to stop the way. When he came up with me, he offered to slay me and I said to him, "I have nothing with me whereby thou mayst profit."

Quoth he, "My profit shall be the taking of thy life." "What is the cause of this?" asked I. "Hath there been feud between us aforetime?" And he answered, "No; but needs must I slay thee." Therewithal I fled from him to the river-side; but he overtook me and casting me to the ground, sat down on my breast. So I sought help of the Sheikh El Hejjaj (156) and said to him, "Protect me from this oppressor!" And indeed he had drawn a knife, wherewith to cut my throat, when, behold, there came a great crocodile forth of the river and snatching him up from off my breast, plunged with him into the water, with the knife still in his hand; whilst I abode extolling the perfection of God the Most High and rendering thanks for my preservation to Him who had delivered me from the hand of that oppressor.⁷⁹ Khusrau and Shirin and the Fisherman cccxi. Then he left beating him and when the thief came to himself, the woman said to her husband, 'O man, this house is on hire and we owe its owners much money, and we have nought; so how wilt thou do?' And she went on to bespeak him thus. Quoth the thief, 'And what is the amount of the rent?' 'It will be fourscore dirhems,' answered the husband; and the thief said, 'I will pay this for thee and do thou let me go my way.' Then said the wife, 'O man, how much do we owe the baker and the greengrocer?' Quoth the thief, 'What is the sum of this?' And the husband said, 'Sixscore dirhems.' 'That makes two hundred dirhems,' rejoined the other; 'let me go my way and I will pay them.' But the wife said, 'O my dear one, and the girl groweth up and needs must we marry her and equip her and [do] what else is needful' So the thief said to the husband, 'How much dost thou want?' And he answered, 'A hundred dirhems, in the way of moderation.' (250) Quoth the thief, 'That makes three hundred dirhems.' And the woman said, 'O my dear one, when the girl is married, thou wilt need money for winter expenses, charcoal and firewood and other necessaries.' 'What wouldst thou have?' asked the thief; and she said, 'A hundred dirhems.' 'Be it four hundred dirhems,' rejoined he; and she said, 'O my dear one and solace of mine eyes, needs must my husband have capital in hand, wherewith he may buy merchandise and open him a shop.' 'How much will that be?' asked he, and she said, 'A hundred dirhems.' Quoth the thief, '[That makes five hundred dirhems; I will pay it;] but may I be divorced from my wife if all my possessions amount to more than this, and that the savings of twenty years! Let me go my way, so I may deliver them to thee.' 'O fool,' answered she, 'how shall I let thee go thy way? Give me a right token.' [So he gave her a token for his wife] and she cried out to her young daughter and said to her, 'Keep this door.' So Aamir took the water-skin and made for the water; but, when he came to the well, behold, two young men with gazelles, and when they saw him, they said to him, "Whither wilt thou, O youth, and of which of the Arabs art thou?" "Harkye, lads," answered he, "fill me my water-skin, for that I am a stranger man and a wayfarer and I have a comrade who awaiteth me." Quoth they, "Thou art no wayfarer, but a spy from El Akil's camp." Then they took him and carried him to [their king] Zuheir ben Shebib; and when he came before him, he said to him, "Of which of the Arabs art thou?" Quoth Aamir, "I am a wayfarer." And Zuheir said, "Whence comest thou and whither wilt thou?" "I am on my way to Akil," answered Aamir. When he named Akil, those who were present were agitated; but Zuheir signed to them with his eyes and said to him, "What is thine errand with Akil?" Quoth he, "We would fain see him, my friend and I." Then he could brook this no longer; so he went forth from the dominions of the Commander of the Faithful, under pretence of visiting certain of his kinsmen, and took with him servant nor companion, neither acquainted any with his intent, but betook himself to the road and fared on into the desert and the sandwastes, knowing not whither he went. After awhile, he fell in with travellers intending for the land of Hind [and journeyed with them]. When he came thither, he lighted down [in a city of the cities of the land and took up his abode] in one of the lodging-places; and there he abode a while of days, tasting not food neither solacing himself with the delight of sleep; nor was this for lack of dirhems or dinars, but for that his mind was occupied with musing upon [the reverses of] destiny and bemoaning himself for that the revolving sphere had turned against him and the days had decreed unto him the disfavour of our lord the Imam. (160). Presently, her husband entered and saw the girdle and knew it. Now he was ware of the king's love for women; so he said to his wife, 'What is this that I see with thee?' Quoth she, 'I will tell thee the truth,' and recounted to him the story; but he believed her not and doubt entered into his heart. As for the king, he passed that night in chagrin and concern, and when it morrowed, he summoned the chamberlain and investing him with the governance of one of his provinces, bade him betake himself thither, purposing, after he should have departed and come to his destination, to foregather with his wife. The chamberlain perceived [his intent] and knew his design; so he answered, saying, 'Hearkening and obedience. I will go and set my affairs in order and give such charges as may be necessary for the welfare of my estate; then will I go about the king's occasion.' And the king said, 'Do this and hasten.' Then Ishac seized upon her hand and carrying her into the house, said to her, 'Take the lute and sing; for never saw I nor heard thy like in smiting upon the lute; no, not even myself!' 'O my lord,' answered she, 'thou makest mock of me. Who am I that thou shouldst say all this to me? Indeed, this is but of thy kindness.' 'Nay, by Allah,' exclaimed he, 'I said but the truth to thee and I am none of those on whom pretence imposeth. These three months hath nature not moved thee to take the lute and sing thereto, and this is nought but an extraordinary thing. But all this cometh of strength in the craft and self-restraint.' Then he bade her sing; and she said, 'Hearkening and obedience.' So she took the lute and tightening its strings, smote thereon a number of airs, so that she confounded Ishac's wit and he was like to fly for delight. Then she returned to the first mode and sang thereto the following verses:..Merchant, The Unlucky, i. 73..Journeyman and the Girl, The, ii. 17..37. The Imam About Yousuf with Er Reshid and Jaafer dlv. OF THE USELESSNESS OF ENDEAVOUR AGAINST PERSISTENT ILL FORTUNE..So Abdumelik went away to his house, whither he found that the money had foregone him, and on the morrow Jaafer presented himself before the Khalif and acquainted him with what had passed and that he had appointed Abdumelik's son governor of Egypt and had promised him his daughter in marriage. Er Reshid approved of this and confirmed the appointment and the marriage. [Then he sent for the young man] and he went not forth of the palace of the Khalif till he wrote him the patent [of investiture with the government] of Egypt; and he let bring the Cadis and the witnesses

and drew up the contract of marriage..Daughters, The Two Kings and the Vizier's, iii. 145..Then said El Abbas to them, "O youths, sit by my arms and my horse till I return." But they answered, saying, "By Allah, thou prolongest discourse with that which beseemeth not of words! Make haste, or we will go with thy head, for indeed the king purposeth to slay thee and to slay thy comrade and take that which is with you." When the prince heard this, his skin quaked and he cried out at them with a cry that made them tremble. Then he sprang upon his horse and settling himself in the saddle, galloped till he came to the king's assembly, when he cried out at the top of his voice, saying ["To horse,] cavaliers!" And levelled his spear at the pavilion wherein was Zuheir. Now there were about him a thousand smiters with the sword; but El Abbas fell in upon them and dispersed them from around him, and there abode none in the tent save Zuheir and his vizier..There was once, of old days and in bygone ages and times, a merchant of the merchants of Damascus, by name Aboulhusn, who had money and riches and slaves and slave-girls and lands and houses and baths; but he was not blessed with a child and indeed his years waxed great; wherefore he addressed himself to supplicate God the Most High in private and in public and in his inclining and his prostration and at the season of the call to prayer, beseeching Him to vouchsafe him, before his admittance [to His mercy], a son who should inherit his wealth and possessions; and God answered his prayer. So his wife conceived and the days of her pregnancy were accomplished and her months and her nights and the pangs of her travail came upon her and she gave birth to a male child, as he were a piece of the moon. He had not his match for beauty and he put to shame the sun and the resplendent moon; for he had a shining face and black eyes of Babylonian witchery (2) and aquiline nose and ruby lips; brief, he was perfect of attributes, the loveliest of the folk of his time, without doubt or gainsaying..When King Shah Bekht heard this, he said in himself, "How like is this story to my present case with this vizier, who hath not his like!" Then he bade him depart to his own house and come again at eventide..Now she had brought to the pavilion aforetime a little brass coffer and laid it in a place whereof I knew not; so, when the inspector of inheritances (190) came, he searched the pavilion and found the coffer, with the key in the lock. So he opened it and finding it full of jewels and jacinths and earrings and seal-rings and precious stones, such as are not found save with kings and sultans, took it, and me with it, and ceased not to put me to the question with beating and torment till I confessed to them the whole affair from beginning to end, whereupon they carried me to the Khalif and I told him all that had passed between me and her; and he said to me, "O man, depart from this city, for I acquit thee for thy valiance sake and because of thy [constancy in] keeping thy secret and thy daring in exposing thyself to death." So I arose forthright and departed his city; and this is what befell me..? ? ? ? c. The Third Calender's Story liii.Then he gave me the present and letter and money for my expenses. So I kissed his hand and going out from before him, repaired to the sea-coast, where I took ship with many other merchants and we sailed days and nights, till, after a prosperous voyage, God vouchsafed us a safe arrival at the island of Serendib. We landed and went up to the city, where I carried the letter and present to the king and kissing the earth fell [prostrate before him], invoking blessings on him. When he saw me, 'Welcome to thee, O Sindbad!' quoth he. 'By the Most Great God, we have longed for thy sight and the day is blessed on which we behold thee once more.' Then he took my hand and seating me by his side, welcomed me and entreated me friendly and rejoiced in me with an exceeding joy; after which he fell to conversing with me and caressing me and said, "What brings thee to us, O Sindbad?" I kissed his hand and thanking him, said, 'O my lord, I bring thee a present and a letter from my lord the Khalif Haroun er Reshid.' Then I brought out to him the present and the letter and he read the latter and accepted the former, rejoicing therein with an exceeding joy..? ? ? ? "Console thou thyself for his love," quoth they, "with another than he;" But, "Nay, by his life," answered I, "I'll never forget him my dear!". 'Well done, O damsel!' cried Ishac. 'By Allah, this is a fair hour!' Whereupon she rose and kissed his hand, saying, 'O my lord, the hands stand still in thy presence and the tongues at thy sight, and the eloquent before thee are dumb; but thou art the looser of the veil.' (171) Then she clung to him and said, 'Stand.' So he stood and said to her, 'Who art thou and what is thy need?' She raised a corner of the veil, and he beheld a damsel as she were the rising full moon or the glancing lightning, with two side locks of hair that fell down to her anklets. She kissed his hand and said to him, 'O my lord, know that I have been in this barrack these five months, during which time I have been withheld (172) from sale till thou shouldst be present [and see me]; and yonder slave-dealer still made thy coming a pretext to me (173) and forbade me, for all I sought of him night and day that he should cause thee come hither and vouchsafe me thy presence and bring me and thee together.' Quoth Ishac, 'Say what thou wouldst have.' And she answered, 'I beseech thee, by God the Most High, that thou buy me, so I may be with thee, by way of service.' 'Is that thy desire?' asked he, and she replied, ' Yes.'93. El Feth ben Khacan and El Mutawekkil dclxxxiii.? ? ? ? a. The First Voyage of Sindbad the Sailor dxxxviii.Awhile after this, two merchants presented themselves to the king with two horses, and one said, 'I ask a thousand dinars for my horse,' and the other, 'I seek five thousand for mine.' Quoth the cook, 'We have experienced the old man's just judgment; what deemeth the king of fetching him?' So the king bade fetch him, and when he saw the two horses, he said, 'This one is worth a thousand and the other two thousand dinars.' Quoth the folk, 'This [horse that thou judgeth the lesser worth] is an evident thoroughbred and he is younger and swifter and more compact of limb than the other, ay, and finer of head and clearer of skin and colour. What token, then, hast thou of the truth of thy saying?' And the old man said, 'This ye say is all true, but his sire is old and this other is the son of a young horse. Now, when the son of an old horse standeth still [to rest,] his breath returneth not to him and his rider falleth into the hand of him who followeth after him; but the son of a young horse, if thou put him to speed and make him run, [then check him] and alight from off him, thou wilt find him untired, by reason of his robustness.'.Meanwhile, the nurse awoke, that she might give the child suck, and seeing the bed running with blood, cried out; whereupon the sleepers and the king awoke and making for the place, found the child with his throat cut and the cradle running over with blood and his father slain and dead in his sleeping chamber. So they

examined the child and found life in him and his windpipe whole and sewed up the place of the wound. Then the king sought his son Belehwan, but found him not and saw that he had fled; whereby he knew that it was he who had done this deed, and this was grievous to the king and to the people of his realm and to the lady Shah Katoun. So the king laid out his son Melik Shah and buried him and made him a mighty funeral and they mourned passing sore; after which he addressed himself to the rearing of the infant. I abode in my house, ill, a whole month; after which I went to the bath and coming out, opened my shop [and sat selling and buying as usual], but saw no more of the man or the woman, till, one day, there stopped before my shop a young man, [a Turcoman], as he were the full moon; and he was a sheep-merchant and had with him a bag, wherein was money, the price of sheep that he had sold. He was followed by the woman, and when he stopped at my shop, she stood by his side and cajoled him, and indeed he inclined to her with a great inclination. As for me, I was consumed with solicitude for him and fell to casting furtive glances at him and winked at him, till he chanced to look round and saw me winking at him; whereupon the woman looked at me and made a sign with her hand and went away. The Turcoman followed her and I counted him dead, without recourse; wherefore I feared with an exceeding fear and shut my shop. Then I journeyed for a year's space and returning, opened my shop; whereupon, behold, the woman came up to me and said, 'This is none other than a great absence.' Quoth I, 'I have been on a journey;' and she said, 'Why didst thou wink at the Turcoman?' 'God forbid!' answered I. 'I did not wink at him.' Quoth she, 'Beware lest thou cross me;' and went away..? ? ? ? ? Lo, since the day I left you, O my masters, Life is not sweet, no aye my heart is light..89. Firous and his Wife dclxxv. As for Firouz, when he went forth from his house, he sought the letter, but found it not; so he returned home. Now his return fell in with the king's going forth and he found the latter's sandal in his house, whereat his wit was dazed and he knew that the king had not sent him away but for a purpose of his own. However, he held his peace and spoke not a word, but, taking the letter, went on his errand and accomplished it and returned to the king, who gave him a hundred dinars. So Firouz betook himself to the market and bought what beseemeth women of goodly gifts and returning to his wife, saluted her and gave her all that he had brought and said to her, "Arise [go] to thy father's house." "Wherefore?" asked she, and he said, "Verily, the king hath been bountiful to me and I would have thee show forth this, so thy father may rejoice in that which he seeth upon thee." "With all my heart," answered she and arising forthright, betook herself to the house of her father, who rejoiced in her coming and in that which he saw upon her; and she abode with him a month's space, and her husband made no mention of her.. Therewithal the cook equipped his brother and freighting him a ship, embarked therein merchandise. Then he committed Selim unto him and they set out and departed with the ship. God decreed them safety, so that they arrived [in due course] at the first city [of the land of Hind], the which is known as El Mensoureh, and cast anchor there. Now the king of that city had died, leaving a daughter and a widow, who was the quickest-witted of women and gave out that the girl was a boy, so that the kingship might be stablished unto them. The troops and the amirs doubted not but that the case was as she avouched and that the princess was a male child; so they obeyed her and the queen mother took order for the matter and used to dress the girl in man's apparel and seat her on the throne of the kingship, so that the folk might see her. Accordingly, the grandees of the kingdom and the chief officers of the realm used to go in to her and salute her and do her service and go away, nothing doubting but she was a boy..? ? ? ? ? In every halting-place like Joseph (17) she appears And he in every stead with Jacob's grief (18) is pined.. Dadbin (King) and his Viziers, Story of, i. 104.. As for the king their father, he abode with his wife, their mother, what while God (to whom belong might and majesty) willed, and they rejoiced in reunion with each other. The kingship endured unto them and glory and victory, and the king continued to rule with justice and equity, so that the people loved him and still invoked on him and on his sons length of days and durance; and they lived the most delightful of lives till there came to them the Destroyer of Delights and Sunderer of Companies, He who layeth waste the palaces and peopleth the tombs; and this is all that hath come down to us of the story of the king and his wife and children. Nor," added the vizier, "if this story be a solace and a diversion, is it pleasanter or more diverting than that of the young man of Khorassan and his mother and sister." Then they spread the ensigns and the standards, whilst the drums beat and the trumpets sounded, and set out upon the homeward journey. The King of Baghdad rode forth with them and brought them three days' journey on their way, after which he took leave of them and returned with his troops to Baghdad. As for King El Aziz and his son, they fared on night and day and gave not over going till there abode but three days' journey between them and Yemen, when they despatched three men of the couriers to the prince's mother [to acquaint her with their return], safe and laden with spoil, bringing with them Mariyeh, the king's daughter of Baghdad. When the queen-mother heard this, her wit fled for joy and she adorned El Abbas his slave-girls after the goodliest fashion. Now he had ten slave-girls, as they were moons, whereof his father had carried five with him to Baghdad, as hath aforetime been set out, and other five abode with his mother. When the dromedary-posts (125) came, they were certified of the approach of El Abbas, and when the sun rose and their standards appeared, the prince's mother came out to meet her son; nor was there great or small, old man or infant, but went forth that day to meet the king..20. Haroun er Reshid and the three Poets cccxxxii. How long will ye admonished be, without avail or heed? iii. 40..? ? ? ? ? O thou my inclining to love him that blamest, Shall lovers be blamed for the errors of Fate?

[Historische Zeitschrift 1911 Vol 107](#)

[Proceedings of the Institute of Radio Engineers 1919 Vol 7 Incorporated](#)

[Universal-Lexikon Oder Vollstindiges Encyclopidisches Wirterbuch Vol 6 Credo Bis Eliwager](#)

[Geschichte Der Stadt ROM Im Mittelalter Vom V Bis Zum XVI Jahrhundert Vol 8](#)

[Journal Der Practischen Heilkunde 1834 Vol 79](#)
[English Authors A Hand-Book of English Literature from Chaucer to Living Writers](#)
[Preussen Und Die Katholische Kirche Seit 1640 Vol 2 Nach Den Acten Des Geheimen Staatsarchives Von 1740 Bis 1747](#)
[Recueil Des Historiens Des Croisades Vol 3 Historiens Orientaux](#)
[Supplement to the Encyclopedia or Dictionary of Arts Sciences and Miscellaneous Literature Vol 2 of 3 Ele-Phi](#)
[The Christian Sun Vol 109 January 1 1957](#)
[Proceedings of the Indiana Academy of Science 1900](#)
[Decisions of the Department of the Interior in Cases Relating to the Public Lands Vol 50 August 1 1923-December 31 1924](#)
[Sulle Famiglie Nobili Della Monarchia Di Savoia Vol 2 Narrazioni Fregiate De Rispettivi Stemmi](#)
[Washington Reports Vol 41 Cases Determined in the Supreme Court of Washington December 13 1905-February 26 1906](#)
[Raccolta Degli Storici Italiani Dal Cinquecento Al Millecinquecento Vol 30 Access Noviss Cron Toscane P I \(Marchionne Stefani\)](#)
[American Christian Rulers or Religion of Men and Government Comprising Sketches in American History of Men of Christian Faith and Experience Who Have Had Connection with the National and State Governments and the Judicial Department Embracing Colonial](#)
[San Diego City and County Directory 1906 Containing an Alphabetical List of Business Firms and Private Citizens of San Diego City and County](#)
[Coronado Escondido National City and Oceanside](#)
[Scribners Magazine Vol 71 Published Monthly with Illustrations January-June](#)
[The Protestant Vol 2 Essays on the Principal Points of Controversy Between the Church of Rome and the Reformed](#)
[Hills Raleigh \(North Carolina\) City Directory 1929 Vol 19 Containing an Alphabetical Directory of Business Concerns and Private Citizens a](#)
[Directory of Householders Office Buildings and Business Places Including a Complete Street and Avenue Guide](#)
[Deutsche Revue Vol 33 Eine Monatschrift Dritter Band Juli Bis September 1908](#)
[Decisions of the Department of the Interior in Cases Relating to Public Land Vol 51 January 1 1925-December 31 1926](#)
[8th-12th Biennial Reports of the Commissioner of Agriculture and Labor to the Governor of North Dakota for the Term Ending 1906-1912](#)
[Motion Picture Herald Vol 138 January 6 1940](#)
[The American Magazine Vol 7 November 1887 to April 1888](#)
[Io Francisci Buddei P P Elementa Philosophiae Practicae Editio Sexta Priori Correctior](#)
[The Journal of Philosophy 1906 Vol 3 Psychology and Scientific Methods](#)
[Annalen Der Physik Und Chemie 1859 Vol 184](#)
[Analysis Operum S S Patrum Et Scriptorum Ecclesiasticorum Vol 11 Continens Opera Sancti Zenonis Episcopi Veronensis Sancti Phoebadii](#)
[Aginnensis Episcopi Titi Episcopi Bostrensis Sancti Optati Episcopi Milevitani Luciferi Episcopi Caralitani Sanc](#)
[Histoire Parlementaire de la Belgique de 1831 a 1880 Vol 1](#)
[Das Neue Testament Vol 1 Textkritische Untersuchungen Und Textherstellung Apostelgeschichte Katholische Briefe Apokalypse](#)
[A Calendar of Invention and Discovery](#)
[Archivio Storico Italiano 1846 Vol 3 Ossia Raccolta Di Opere E Documenti Finora Inediti O Divenuti Rarissimi Riguardanti La Storia DIItalia](#)
[Appendice](#)
[Dizionario Geografico-Storico-Statistico-Commerciale Degli Stati Di S M Il Re Di Sardegna Vol 18](#)
[American Progress or the Great Events of the Greatest Century Including Also Life Delineations of Our Most Noted Men](#)
[History of Seneca County from the Close of the Revolutionary War to July 1880 Embracing Many Personal Sketches of Pioneers Anecdotes and](#)
[Faithful Descriptions of Events Pertaining to the Organization of the County and Its Progress](#)
[Cornelii Taciti Opera Vol 1 Ad Codices Antiquos Exacta Et Emendata Commentario Critico Et Exegetico Illustrata](#)
[The Hahnemannian Monthly Vol 34 January to December 1899](#)
[Hills Greensboro \(Guilford County N C\) City Directory 1942 Vol 29 Including Bessemer Guilford College Hamilton Lakes Pomona and Starmount](#)
[Forest Containing an Alphabetical Directory of Business Concerns and Private Citizens a Directory of Hou](#)
[Industrie Des Steinkohlentheers Und Ammoniaks Die](#)
[Twentieth Annual Report of the Department of Agriculture Vol 3 For the Year Ending September 30 1912](#)
[The Land of Sunshine The Magazine of California and the West](#)
[The Pictorial History of England During the Reign of George the Third Vol 2 Being a History of the People as Well as a History of the Kingdom](#)
[Commentaria in Hermanni Boerhaave Aphorismos de Cognoscendis Et Curandis Morbis Vol 3](#)
[Proceedings of the American Association for the Advancement of Science 1851](#)
[Decisions on the Law of Patents for Inventions Rendered by the United States Supreme Court from the Beginning This Volume from 120 U S 1886](#)
[125 U S 1888](#)

[Minutes of Proceedings 1937](#)

[Sacred Poetry Selected from the Works of the Rev Charles Wesley M An of Christ Church Oxford and Presbyter of the Church of England](#)

[The History of the Kirk of Scotland Vol 4](#)

[Nature Vol 92 A Weekly Illustrated Journal of Science September 1913 to February 1914](#)

[Dissertationen](#)

[Landesfirstlichen Urbare Nieder-Und Obersterreichs Aus Dem 13 Und 14 Jahrhundert Die](#)

[Popular Scientific Recreations in Natural Philosophy Astronomy Geology Chemistry](#)

[Libri Quinque Silvarum P Papinii Statii Vol 1 Cum Varietate Lectionum Et Selectis Marklandi Aliorumque Notis Quibus Suas Addiderunt](#)

[Precis de Philosophie](#)

[E T A Hoffmanns Gesammelte Schriften Vol 7](#)

[Epidimiologie Clinique de la Borriliose de Lyme En Belgique](#)

[LAnnee Liturgique 1911 Le Careme](#)

[Microfinance Et Lutte Contre La Pauvreti](#)

[Indogermanische Forschungen 1894 Vol 3 Zeitschrift Fur Indogermanische Sprach-Und Altertumskunde](#)

[Millers Asheville \(Buncombe County N C\) City Directory 1940 Including Biltmore Biltmore Forest Lake View Park and South Biltmore Vol 37](#)

[Containing an Alphabetical Directory of Business Concerns and Private Citizens a Directory of Householders](#)

[Nouveau Traite de Pharmacie Theorique Et Pratique Vol 1](#)

[Portage Et Exicution D Android Sur Un Set-Top-Box](#)

[Mocovi Ms del P Francisco Tavolini\(biblioteca del General Mitre\) y Otros](#)

[The San Francisco Directory for the Year Commencing December 1865 Embracing a General Directory of Residents and Business Directory Also a Directory of Streets Public Offices Etc and a Map of the City](#)

[Traite Des Donations Entre-Vifs Et Des Testaments Vol 6](#)

[Kunst Im Zusammenhang Der Culturentwicklung Und Die Ideale Der Menschheit Vol 5 Die Das Weltalter Des Geistes Im Aufgange Literatur](#)

[Und Kunst Im Achtzehnten Und Neunzehnten Jahrhundert](#)

[Informe Sobre El Reconocimiento de Las Rutas Apropriadas Para Proyectar La Via Ferrea Entre La Costa Oyon y La Montana](#)

[La Dicentralisation Fiscale Au Cameroun](#)

[Origenes de la Novela Vol 4](#)

[Encyclopedie dHistoire Naturelle Ou Traite Complet de Cette Science DApres Les Travaux Des Naturalistes Les Plus Eminents de Tous Les Pays](#)

[Et de Toutes Les Epoques Buffon Daubenton Lacepede G Cuvier F Cuvier Geoffroy Saint-Hilaire Latr](#)

[Die Neue Rundschau Vol 2 Xvter Jahrgang Der Freien Buhne 1904](#)

[D Dionysii Cartusiani Enarrationes Plae AC Eruditae in Quatuor Evangelistas Hoc Est Matthaeum Marcum Lucam Et Joannem](#)

[Lide Et La Radioprotection](#)

[Sessional Papers Vol 23 Sixth Session of the Twelfth Parliament of the Dominion of Canada Session 1916](#)

[Ditection Des Contours Dans Les Images i Niveaux de Gris](#)

[The Red Book of the Exchequer Vol 3](#)

[The Transportation Corps Operations Overseas](#)

[Criation dUn Complexe Nologique](#)

[The Palaeontographical Society 1856 Instituted 1847](#)

[Zeitschrift Fur Die Alttestamentliche Wissenschaft 1904](#)

[Astronomical and Meteorological Observation Made During the Year 1877 at the United States Naval Observatory](#)

[Lidentiti Visuelle dUn Site Web Sur lArt Et Les Artistes Iraniens](#)

[Jahrbuch Der Hamburgischen Wissenschaftlichen Anstalten Vol 16 Jahrgang 1898](#)

[A New System of Geography Vol 3 of 6 In Which Is Given a General Account of the Situation and Limits the Manners History and Constitution of the Several Kingdoms and States in the Known World Containing Italy Sardinia Naples Sicily England](#)

[Il Carroccio \(the Italian Review\) 1920 Vol 6 Rivista Di Coltura Propaganda E Difesa Italiana in America](#)

[Goethes Nachgelassene Werke Vol 11](#)

[Reallexikon Der Germanischen Altertumskunde Vol 2 Unter Mitwirkung Zahlreicher Fachgelehrten F-J](#)

[Journal of the Chemical Society 1898 Vol 74 Abstracts of Papers on Organic Chemistry Part I](#)

[Bulletin de lInstitut Archeologique Liegeois Vol 31 Table Des Matieres Des Volumes I A XXX \(1852-1901\) Et Des Rapports Annuels \(1865-1900\)](#)

[India Or Facts Vol 1 Submitted to Illustrate the Character and Condition of the Native Inhabitants with Suggestions for Reforming the Present System of Government](#)

[Evaluer Les Compitences Transversales Dans Le Processus de Recrutement](#)

[Lettres Instructions Et Mimoires de Colbert Vol 5 Fortifications Sciences Lettres Beaux-Arts Bitiments](#)

[Bibel-Lexikon Vol 5 Realwirterbuch Zum Handgebrauch Fir Geistliche Und Gemeindeglieder Psalmen-Zwillinge](#)

[Tagebuch Des Generals Patrick Gordon Wihrend Seiner Kriegsdienste Unter Den Schweden Und Polen Vom Jahre 1655 Bis 1661 Und Seines](#)

[Aufenthaltes in Russland Vom Jahre 1661 Bis 1699 Vol 2 Zum Ersten Male Vollstindig Veriffentlicht](#)

[Real-Encyklopidie Fir Protestantische Theologie Und Kirche Vol 17 Unter Mitwirkung Vieler Protestantischer Theologen Und Gelehrten in](#)

[Zweiter Durchgingig Verbesserter Und Vermehrter Auflage Westphal Bis Zwingli Nachtrige Abbot Bis Hamberger](#)

[Deutsche Roman Des Achtzehnten Jahrhunderts in Seinem Verhiltnei Zum Christenthum Der](#)

[Journal Der Practischen Arzneykunde Und Wundarzneykunst 1799 Vol 8 Erstes Stick](#)

[Oeuvres de M Boileau Desprieux Vol 5 Nouvelle idition Avec Des Eclaircissemens Historiques Donniss Par Lui-Mime](#)

[The New-Orleans Medical and Surgical Journal Vol 8 For 1851-52](#)
