

ANALECTA CRITICA AD LUCIANUM

When the Khalif heard this, he laughed heartily and said, "By Allah, O my brother, thou art indeed excused in this matter, now that I know the cause and that the cause hath a tail. Nevertheless if it please God, I will not sever myself from thee." "O my guest," replied Aboulhusn, "did I not say to thee, 'Far be it that what is past should recur! For that I will never again foregather with any'?" Then the Khalif rose and Aboulhusn set before him a dish of roast goose and a cake of manchet-bread and sitting down, fell to cutting off morsels and feeding the Khalif therewith. They gave not over eating thus till they were content, when Aboulhusn brought bowl and ewer and potash (16) and they washed their hands..????? Between mine eyes and wake ye have your dwelling-place, and thus My tears flow on unceasingly, my sighs know no relent..When the king heard this story, he smiled and it pleased him and he bade the vizier go away to his own house..????? A sun of beauty she appears to all who look on her, Glorious in arch and amorous grace, with coyness beautified;.When the morning morrowed, the draper went out, still angered against his wife, and the old woman returned to her and found her changed of colour, pale of face, dejected and heart-broken. [So she questioned her of the cause of her dejection and she told her how her husband was angered against her (as she supposed) on account of the burns in the turban-cloth.] "O my daughter," rejoined the old woman, "be not concerned; for I have a son, a fine-drawer, and he, by thy life, shall fine-draw [the holes] and restore the turban-cloth as it was. "The wife rejoiced in her saying and said to her, "And when shall this be?" "To-morrow, if it please God the Most High," answered the old woman, "I will bring him to thee, at the time of thy husband's going forth from thee, and he shall mend it and depart forth-right." Then she comforted her heart and going forth from her, returned to the young man and told him what had passed..When Jemreh heard her words, she knew that, if she let her not down, she would assuredly destroy herself. So she said to her, 'O Tuhfeh, between thee and them are a thousand fathoms; but I will bring them up to thee.' 'Nay,' answered Tuhfeh, 'needs must I go down to them and take my pleasance in the island and look upon the sea anear; then will we return, thou and I; for that, if thou bring them up to us, they will be affrighted and there will betide them neither easance nor gladness. As for me, I do but wish to be with them, that they may cheer me with their company neither give over their merrymaking, so haply I may make merry with them, and indeed I swear that needs must I go down to them; else will I cast myself upon them.' And she cajoled Jemreh and kissed her hands, till she said, 'Arise and I will set thee down beside them.' Now the four women who thus accosted Tuhfeh were the princess Kemeriyeh, daughter of King Es Shisban, and her sisters; and Kemeriyeh loved Tuhfeh with an exceeding love. So, when she came up to her, she fell to kissing and embracing her, and Iblis said, 'Fair befall you! Take me between you.' At this Tuhfeh laughed and Kemeriyeh said, 'O my sister, I love thee and doubtless hearts have their evidences, (197) for, since I saw thee, I have loved thee.' 'By Allah,' replied Tuhfeh, 'hearts have deeps, (198) and thou, by Allah, art dear to me and I am thy handmaid.' Kemeriyeh thanked her for this and said to her, 'These are the wives of the kings of the Jinn: salute them. This is Queen Jemreh, (199) that is Queen Wekhimeh and this other is Queen Sherareh, and they come not but for thee.' So Tuhfeh rose to her feet and kissed their hands, and the three queens kissed her and welcomed her and entreated her with the utmost honour..King Ibrahim and his Son, Story of, i. 138..????????? ja. Story of David and Solomon dcccxcix. Then he called his servant Aamir and said to him, "Saddle the horses." When the nurse heard his words and indeed [she saw that] Aamir brought him the horses and they were resolved upon departure, the tears ran down upon her cheeks and she said to him, "By Allah, thy separation is grievous to me, O solace of the eye!" Then said she, "Where is the goal of thine intent, so we may know thy news and solace ourselves with thy report?" Quoth he, "I go hence to visit Akil, the son of my father's brother, for that he hath his sojourn in the camp of Kundeh ben Hisham, and these twenty years have I not seen him nor he me; wherefore I purpose to repair to him and discover his news and return hither. Then will I go hence to Yemen, if it be the will of God the Most High."????? Yea, he thou lov'st shall be hard-hearted, recking not Of fortune's turns or fate's caprices, in his pride..Forehead, Of that which is written on the, i. 136..The vizier's story pleased the king and he bade depart to his dwelling..I was one day abroad on an occasion with certain of my comrades, and as we went along, we fell in with a company of women, as they were moons, and among them one, the tallest and handsomest of them. When I saw her and she saw me, she tarried behind her companions and waited for me, till I came up to her and bespoke her. Quoth she, "O my lord, (God favour thee!) I saw thee prolong thy looking on me and imagined that thou knewest me. If it be thus, vouchsafe me more knowledge of thee." "By Allah," answered I, "I know thee not, save that God the Most High hath cast the love of thee into my heart and the goodliness of thine attributes hath confounded me and that wherewith God hath gifted thee of those eyes that shoot with arrows; for thou hast captivated me." And she rejoined, "By Allah, I feel the like of that which thou feelest; so that meseemeth I have known thee from childhood."..168. Abdallah ben Fasil and his Brothers dcccclxviii. The crown of the flow'rets am I, in the chamber of wine, ii. 224..????? This is my saying; apprehend its purport, then, and know I may in no wise yield consent to that thou dost opine..????? Kohl (159) in its native country, too, is but a kind of stone; Cast out and thrown upon the ways, it lies unvalued quite;.Galen heard that which he avouched of his understanding and it was certified unto him and established in his mind that the man was a skilled physician of the physicians of the Persians and [he said in himself], 'Except he had confidence in his knowledge and were minded to confront me and contend with me, he had not sought the door of my house neither spoken that which he hath spoken.' And concern gat hold upon Galen and doubt. Then he looked out upon (21) the weaver and addressed himself to see what he should do, whilst the folk began to flock to him and set out to him their ailments, and he would answer them thereof [and prescribe for them], hitting the mark one while and missing it another, so that there appeared unto Galen of his fashion nothing whereby his mind might be

assured that he had formed a just opinion of his skill. 62. Abdallah ben Maamer with the Man of Bassora and his Slave-girl cclxxxiii. The Khalif and the Lady Zubeideh laughed and returned to the palace; and he gave Aboulhusn the thousand dinars, saying, "Take them as a thank-offering for thy preservation from death," whilst the princess did the like with Nuzhet el Fuad. Moreover, the Khalif increased Aboulhusn in his stipends and allowances, and he [and his wife] ceased not [to live] in joy and contentment, till there came to them the Destroyer of Delights and Sunderer of Companies, he who layeth waste the palaces and peopleth the tombs. Things, The King who knew the Quintessence of, i. 239. Baghdad, El Abbas and the King's Daughter of, iii. 53. So Kemeriyeh cried out to an Afrit of the Afrits and a calamity of the calamities, (240) by name El Ased et Teyyar, (241) and said to him, 'Go with my message to the Crescent Mountain, the abiding-place of Meimoun the Sworder, and enter in to him and salute him in my name and say to him, "How canst thou be assured for thyself, O Meimoun? (242) Couldst thou find none on whom to vent thy drunken humour and whom to maltreat save Tuhfeh, more by token that she is a queen? But thou art excused, for that thou didst this not but of thine intoxication, and the Shekh Aboutawaif pardoneth thee, for that thou wast drunken. Indeed, thou hast outraged his honour; but now restore her to her palace, for that she hath done well and favoured us and done us service, and thou knowest that she is presently our queen. Belike she may bespeak Queen Es Shuhba, whereupon the matter will be aggravated and that wherein there is no good will betide. Indeed, thou wilt get no tittle of profit [from this thine enterprise]; verily, I give thee good counsel, and so peace be on thee!" 30. Isaac of Mosul's Story of Khedijeh and the Khalif Mamoun cclxxix. Then she took leave of the princess and veiling her face, disguised herself; (30) after which she mounted the mule and sallying forth, went round about seeking her lord in the thoroughfares of Baghdad three days' space, but lit on no tidings of him; and on the fourth day, she rode forth without the city. Now it was the noontide hour and great was the heat, and she was aweary and thirst waxed upon her. Presently, she came to the mosque, wherein the young Damascene had taken shelter, and lighting down at the door, said to the old man, [the Muezzin], "O elder, hast thou a draught of cold water? Indeed, I am overcome with heat and thirst." Quoth he, "[Come up] with me into my house." So he carried her up into his lodging and spreading her [a carpet and cushions], seated her [thereon]; after which he brought her cold water and she drank and said to the eunuch, "Go thy ways with the mule and on the morrow come back to me here." [So he went away] and she slept and rested herself. Mariyeh opened the mantle, and when she saw that necklace, and indeed the place was illumined with the lustre thereof, she looked at her slave-girl and said to her, "By Allah, O Shefikeh, one look at him were liefer to me than all that my hand possesseth! Would I knew what I shall do, whenas Baghdad is empty of him and I hear no tidings of him!" Then she wept and calling for inkhorn* and paper and pen of brass, wrote the following verses: Then he sent for the old man, the Muezzin, and when the messenger came to him and told him that the Commander of the Faithful sought him, he feared the denunciation of the damsel and accompanied him to the palace, walking and letting wind (44) as he went, whilst all who passed him by laughed at him. When he came into the presence of the Commander of the Faithful, he fell a-trembling and his tongue was embarrassed, [so that he could not speak]. The Khalif laughed at him and said to him, "O elder, thou hast done no offence; so [why] fearest thou?" "O my lord," answered the old man (and indeed he was in the sorest of that which may be of fear,) "by the virtue of thy pure forefathers, indeed I have done nought, and do thou enquire of my conduct." The Khalif laughed at him and ordering him a thousand dinars, bestowed on him a sumptuous dress of honour and made him chief of the Muezzins in his mosque. Now the merchant their father lay asleep in the ship, and the crying of the boys troubled him; so he rose to call out to them [and silence them] and let the purse [with the thousand dinars therein] fall among the bales of merchandise. He sought for it and finding it not, buffeted his head and seized upon the boys, saying, 'None took the purse but you. Ye were playing about the bales, so ye might steal somewhat, and there was none here but you.' Then he took a staff and laying hold of the children, fell to beating them and flogging them, whilst they wept, and the sailors came round about them and said, 'The boys of this island are all thieves and robbers.' Then, of the greatness of the merchant's wrath, he swore that, if they brought not out the purse, he would drown them in the sea; so when [by reason of their denial] his oath became binding upon him, he took the two boys and lashing them [each] to a bundle of reeds, cast them into the sea. A white one, from her sheath of tresses now laid bare And now again concealed in black, luxuriant hair; (256). r. Prince Behram of Persia and the Princess Ed Detma dccccxiv. STORY OF THE SINGER AND THE DRUGGIST. Therewith King Shah Bekht rejoiced with an exceeding great joy and said, 'Praise be to God who hath delivered me from yonder man and hath preserved me from the loss of the kingship and the cessation of prosperity from me!' So the affair of the vizier returned to order and well-being and the king restored him to his place and advanced him in rank. Moreover, he assembled the folk who had missaid of him and destroyed them all, to the last man. And how like," continued the vizier, "is this story unto that of myself and King Shah Bekht, with regard to that whereinto I am fallen of the changing of the king's heart and his giving credence to others against me; but now is the righteousness of my dealing established in thine eyes, for that God the Most High hath inspired me with wisdom and endowed thee with longanimity and patience [to hearken] from me unto that which He allotted unto those who had foregone us, till He hath shown forth my innocence and made manifest unto thee the truth. For now the days are past, wherein it was avouched to the king that I should endeavour for the destruction of my soul, (81) [to wit,] the month; and behold, the probation time is over and gone, and past is the season of evil and ceased, by the king's good fortune." Then he bowed his head and was silent. (82). 148. The Lovers of Medina dcxcvi. 67. The Khalif El Hakim and the Merchant dcliii. His story troubled the Sultan's deputy and he was sore enraged against him; so he drew his sword and smiting him, cut off his head; whereupon one recited the following verses: The Ninth Night of the Month. 40. The Khalif El Mamoun and the Strange Doctor ccvvi. 99. The Three Unfortunate Lovers cccix. What strength have I solicitude and long desire to bear, iii. 20. God keep the days of love-delight! How passing sweet

they were! ii. 96.???? To whom save thee shall I complain, of whom relief implore, Whose image came to visit me, what while in dreams I lay? Officer's Story, The Thirteenth, ii. 181.???? Ye are the pleasaunce of my soul; or present though you be Or absent from me, still my heart and thought with you remain..THE NINTH OFFICER'S STORY..Damascus is all gardens decked for the pleasaunce of the eyes; For the seeker there are black-eyed girls and boys of Paradise.".74. The Simpleton and the Sharper cccclxxxviii. There was once a king of the kings of the earth, who dwelt in a populous (236) city, abounding in good; but he oppressed its people and used them foully, so that he ruined (237) the city; and he was named none other than tyrant and misdoer. Now he was wont, whenas he heard of a masterful man (238) in another land, to send after him and tempt him with money to take service with him; and there was a certain tither, who exceeded all his brethren in oppression of the people and foulness of dealing. So the king sent after him and when he stood before him, he found him a mighty man (239) and said to him, 'Thou hast been praised to me, but meseemeth thou overpassest the description. Set out to me somewhat of thy sayings and doings, so I may be dispensed therewith from [enquiring into] all thy circumstance.' 'With all my heart,' answered the other. 'Know, O king, that I oppress the folk and people (240) the land, whilst other than I wasteth (241) it and peopleth it not.' The Twenty-Second Night of the Month..???? Yea, they'd join me in pouring forth tears and help me my woes to lament, And like unto me they'd become all wasted and tortured and pale..Then will he say to thee, 'Then thou art an ape-leader of the tribe of the mountebanks?' And do thou reply, 'I may in nowise deny my origin, for the sake of thy daughter and in her honour.' The Cadi will say, 'It may not be that thou shalt be given the daughter of a sheikh who sitteth upon the carpet of the Law and whose descent is traceable by genealogy to the loins of the Apostle of God, (267) nor is it seemly that his daughter be in the power of a man who is an ape-dancer, a minstrel.' And do thou rejoin, 'Nay, O Effendi, she is my lawful wife and every hair of her is worth a thousand lives, and I will not let her go, though I be given the kingship of the world.' Then be thou persuaded to speak the word of divorce and so shall the marriage be dissolved and ye be delivered from each other."???? It had sufficed me, had thy grace with verses come to me; My expectation still on thee in the foredawns was bent..THE DISCIPLE'S STORY..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:.17. The Hedgehog and the Pigeons clii. Now his parts and fashions pleased the Khalif and the excellence of his composition and his frankness, and he said in himself, "I will assuredly make him my cup-companion and sitting-mate." So he rose forthright and saying to Mesrour, "Take him up," [returned to the palace]. Accordingly, Mesrour took up Aboulhusn and carrying him to the palace of the Khalifate, set him down before Er Reshid, who bade the slaves and slave-girls encompass him about, whilst he himself hid in a place where Aboulhusn could not see him..Meanwhile, news was brought that Khorassan had been conquered; (23) whereupon Er Reshid rejoiced and bade decorate Baghdad and release all who were in the prisons, giving each of them a dinar and a dress. So Jaafer addressed himself to the decoration of the city and bade his brother El Fezl ride to the prison and clothe and release the prisoners. El Fezl did his brother's bidding and released all but the young Damascene, who abode still in the Prison of Blood, saying, "There is no power and no virtue save in God the Most High, the Sublime! Verily, we are God's and to Him we return." Then said El Fezl to the gaoler, "Is there any prisoner left in the prison?" "No," answered he, and El Fezl was about to depart, when Nouredin called out to him from within the prison, saying, "O my lord, tarry, for there remaineth none in the prison other than I and indeed I am oppressed. This is a day of clemency and there is no disputing concerning it." El Fezl bade release him; so they set him free and he gave him a dress and a dinar. So the young man went out, bewildered and knowing not whither he should go, for that he had abidden in the prison nigh a year and indeed his condition was changed and his favour faded, and he abode walking and turning round, lest El Muradi should come upon him and cast him into another calamity..110. King Shah Bekhi and his Vizier Er Rehwan dcccclxxxv. Marriage to the Poor Old Man, The Rich Man who gave his Fair Daughter in, i. 247.???? j. King Suleiman Shah and his Sons cccclxxv.???? a. The First Voyage of Sindbad the Sailor. Full many a man incited me to infidelity, i. 205..O amir of justice, be kind to thy subjects, iii. 24..Queen Es Shubha rejoiced in this with an exceeding delight and said, 'Well done! By Allah, there is none surpasseth thee.' Tuhfeh kissed the earth, then returned to her place and improvised on the tuberoses, saying:.49. The Chief of the Cous Police and the Sharper cccclv.???? My virtues 'mongst men are extolled and my glory and station rank high..???? She hath an eye, whose glances pierce the hearts of all mankind, Nor can cornelian with her cheeks for ruddiness compare..???? Her eye is sharper than a sword; the soul with ecstasy It takes and longing leaves behind, that nothing may assain..???? So hath the Merciful towards Hudheifeh driven you, A champion ruling over all, a lion of great might..Then she told him the story of Anca, daughter of Behram Gour, with Anca, daughter of the wind, and described to him her dwelling-place and her island, whereupon quoth Er Reshid, 'O Tuhfet es Sedr, (252) tell me of El Anca, daughter of Behram Gour; is she of the Jinn or of mankind or of the birds? For this long time have I desired to find one who should tell me of her.' 'It is well, O Commander of the Faithful,' answered Tuhfeh. 'I asked the queen of this and she acquainted me with her case and told me who built her the palace.' Quoth Er Reshid, 'I conjure thee by Allah, tell it me.' And Tuhfeh answered, 'It is well,' and proceeded to tell him. And indeed he was amazed at that which he heard from her and what she told him and at that which she had brought back of jewels and jacinths of various colours and preciot stones of many kinds, such as amazed the beholder and confounded thought and mind. As for this, it was the means of the enrichment of the Barmecides and the Abbasicles, and they abode in their delight..???? d. The Fourth Voyage of Sindbad the Sailor dl. How many, in Yemameh, dishevelled widows plain! i. 50..As we stood, behold, up came the lady, and with her a slave-girl. When she saw the young man, she said to him, "Art thou here?" And he answered, "Yes, O my lady." Quoth she, "To-day I am bidden by this man. Wilt thou go with us?"

And he replied, "Yes." Then said she, "Thou hast brought me [hither] against my will and perforce. Wilt thou go with us in any event?" (184) "Yes, yes," answered he and we fared on, [all three,] till we came to Er Rauzeh and entered the pavilion. The lady diverted herself awhile with viewing its ordinance and furniture, after which she put off her [walking-]clothes and sat down [with the young man] in the goodliest and chiefest place. Then I went forth and brought them what they should eat at the first of the day; moreover, I went out also and fetched them what they should eat at the last of the day and brought them wine and dessert and fruits and flowers. On this wise I abode in their service, standing on my feet, and she said not unto me, "Sit," nor "Take, eat" nor "Take, drink," what while she and the young man sat toying and laughing, and he fell to kissing her and pinching her and hopping about upon the ground and laughing..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..? ? ? ? n. The Man whose Caution was the Cause of his Death dccciii.? ? ? ? The wine was sweet to us to drink in pleasure and repose, And in a garden of the garths of Paradise we lay,..? ? ? ? Exalted mayst thou be above th' empyrean heaven of joy And may God's glory greater grow and more exalted aye!..? ? ? ? And unto Irak fared, my way to thee to make, And crossed the stony wastes i' the darkness of the night..The Ninth Day.When the morning morrowed, he recited the following verses:..? ? ? ? a. The Christian Broker's Story cvii.? ? ? ? Drink of the first-run wine, that shows as very flame it were, When from the pitcher 'tis outpoured, or ere the day appear..? ? ? ? How long, O Fate, wilt thou oppress and baffle me?..? ? ? ? Why to estrangement and despite inclin'st thou with the spy? Yet that a bough (14) from side to side incline (15) small wonder 'twere..Woman, The Thief and the, i. 278..One night, when the night was half spent, as Selim and Selma sat talking and devising with each other, they heard a noise below the house; so they looked out from a lattice that gave upon the gate of their father's mansion and saw a man of goodly presence, whose clothes were hidden by a wide cloak, which covered him. He came up to the gate and laying hold of the door-ring, gave a light knock; whereupon the door opened and out came their sister, with a lighted flambeau, and after her their mother, who saluted the stranger and embraced him, saying, 'O beloved of my heart and light of mine eyes and fruit of mine entrails, enter.' So he entered and shut the door, whilst Selim and Selma abode amazed..Officer's Story, The Second, ii. 134..? ? ? ? ? ? ? ? ec. Story of the Barber's Third Brother clvii.When it was the third day, the third vizier came in to the king and said to him, "O king, delay not the affair of this youth, for that his deed hath caused us fall into the mouths of the folk, and it behoveth that thou slay him presently, so the talk may be estopped from us and it be not said, 'The king saw on his bed a man with his wife and spared him.'"* The king was chagrined by this speech and bade bring the youth. So they brought him in shackles, and indeed the king's anger was roused against him by the speech of the vizier and he was troubled; so he said to him, "O base of origin, thou hast dishonoured us and marred our repute, and needs must I do away thy life from the world." Quoth the youth, "O king, make use of patience in all thine affairs, so wilt thou attain thy desire, for that God the Most High hath appointed the issue of patience [to be] in abounding good, and indeed by patience Abou Sabir ascended from the pit and sat down upon the throne." "Who was Abou Sabir," asked the king, "and what is his story?" And the youth answered, saying, "O king,.37. The Imam Abou Yousuf with Er Reshid and Jafer dlvi.I clipped her in mine arms and straight grew drunken with the scent, iii. 125..When the Khalif returned from the chase, he betook himself to Tuhfeh's pavilion and bringing out the key, opened the door and went in to her. She rose to receive him and kissed his hand, and he took her to his breast and seated her on his knee. Then food was brought to them and they ate and washed their hands; after which she took the lute and sang, till Er Reshid was moved to sleep. When she was ware of this, she left singing and told him her adventure with the Lady Zubeideh, saying, 'O Commander of the Faithful, I would have thee do me a favour and heal my heart and accept my intercession and reject not my word, but go forthright to the Lady Zubeideh's lodging.' Now this talk befell after he had stripped himself naked and she also had put off her clothes; and he said, 'Thou shouldst have named this before we stripped ourselves naked.' But she answered, saying, 'O Commander of the Faithful, I did this not but in accordance with the saying of the poet in the following verses:..136. The History of Gherib and his Brother Agib dcxxiv.Governor, Story of the Man of Khorassan, his Son and his, i. 218..Now, by the ordinance of God the Most High, a company of thieves fell in upon a caravan hard by that mountain and made prize of that which was with them of merchandise. Then they betook themselves to the mountain, so they might share their booty, and looking at the foot thereof, espied the gown of brocade. So they descended, to see what it was, and finding the child wrapped therein and the gold laid at his head, marvelled and said, "Extolled be the perfection of God! By what wickedness cometh this child here?" Then they divided the money between them and the captain of the thieves took the boy and made him his son and fed him with sweet milk and dates, till he came to his house, when he appointed him a nurse, who should rear him..? ? ? ? How many a friend, for money's sake, hath companied with me!..5. Nouredin Ali of Cairo and his Son Bedreddin Hassan xx.? ? ? ? Read thou my writ and apprehend its purport, for my case This is and fate hath

stricken me with sorrows past allay..38. Yehya ben Khalid and Mensour ccv.Draper's Wife, The Old Woman and the, ii. 55..? ? ? ? a. The Cat and the Mouse dcix.When twenty days had passed by, each [egg] was hatched, and the vizier bade them pair the chickens, male and female, and rear them well. So they did this and it was found a charge unto no one. Then they waited for them awhile and after this the vizier enquired of the chickens and was told that they were become fowls. Moreover, they brought him all their eggs and he bade set them; and after twenty days there were hatched from each [pair] of them thirty or five-and-twenty or fifteen [chickens] at the least. The vizier let note against each man the number of chickens that pertained to him, and after two months, he took the old hens and the cockerels, and there came to him from each man nigh half a score, and he left the [young] hens with them. On like wise he sent to the country folk and let the cocks abide with them. So he got him young ones [galore] and appropriated to himself the sale of the fowls, and on this wise he got him, in the course of a year, that which the regal estate required of the king and his affairs were set right for him by the vizier's contrivance. And he peopled (258) the country and dealt justly by his subjects and returned to them all that he took from them and lived a happy and prosperous life. Thus good judgment and prudence are better than wealth, for that understanding profiteth at all times and seasons. Nor," added the vizier, "is this more extraordinary than the story of the man whose caution slew him." .16. The Fox and the Crow cl.80. The Schoolmaster who fell in Love by Report dclxv.O hills of the sands and the rugged piebald plain, iii. 20..Accordingly, Shefikeh went out and repairing to the nurse's house, found her clad in apparel other (100) than that which she had been wont to wear aforetime. So she saluted her and said to her, "Whence hadst thou this dress, than which there is no goodlier?" "O Shefikeh," answered the nurse, "thou deemest that I have gotten (101) no good save of thy mistress; but, by Allah, had I endeavoured for her destruction, I had done [that which was my right], for that she did with me what thou knowest (102) and bade the eunuch beat me, without offence of me committed; wherefore do thou tell her that he, on whose behalf I bestirred myself with her, hath made me quit of her and her humours, for that he hath clad me in this habit and given me two hundred and fifty dinars and promised me the like thereof every year and charged me serve none of the folk." .Malice, Of Envy and, i. 125.

[Geschichte Des Romischen Konigs Adolf I Von Nassau](#)

[Therapeutische Ansatz Des Community Reinforcement Approach Bei Der Behandlung Von Alkoholabhangigkeit Der](#)

[Lehrbuch Der Gerichtlichen Psychopathologie](#)

[Arbans Complete Celebrated Method for the Cornet](#)

[The Role of Alternative Dispute Resolution \(Adr\) Scheme in the Settlement of Disputes Within Commercial Transactions](#)

[Schillers Sammtliche Schriften](#)

[Rejouez 808 Parties Dechecs Gagnees Contre Les Logiciels Dechecs De Tres Haut Niveau Plus Toutes Les Regles Du Jeu Dechecs](#)

[The Trouble With Scotland](#)

[Excellence in Higher Education Workbook and Scoring Instructions](#)

[Student Workbook for Anatomy Physiology and Disease](#)

[Secrecy at Work The Hidden Architecture of Organizational Life](#)

[Cloud Computing](#)

[Database Systems with Case Studies](#)

[The Doctrine of the Holy Spirit](#)

[Pensionnats du Canada La reconciliation Rapport final de la Commission de verite et reconciliation du Canada Volume 6](#)

[Spieler Und Seine Frau Der](#)

[The Craft of Art Originality and Industry in the Italian Renaissance and Baroque Workshop](#)

[Unbeaten Tracks In Japan](#)

[Student Workbook for Food and Nutrition for You](#)

[Students Activity Guide for Investigating Careers Student Edition -- Texas](#)

[Student Activity Guide for College and Career Readiness Student Edition -- Texas](#)

[Tianjin Grand Theater in China](#)

[The Pond](#)

[The Declaration of Independence Or Notes on Lord Mahons History of the American Declaration of Independence](#)

[The Adventures of Mick Callighin MP a Story of Home Rule And the de Burghos a Romance](#)

[A Review of the Fisheries in the Contiguous Waters of the State of Washington and British Columbia](#)

[The Descent of Bolshevism](#)

[A Discourse of English Poetrie 1586](#)

[A Defence of Free-Thinking in Mathematics in Answer to a Pamphlet of Philalethes Cantabrigiensis Intituled Geometry No Friend to Infidelity or a](#)

[Defence of Sir Isaac Newton and the British Mathematicisn](#)

[The Domestic Slave Trade of the Southern States](#)
[An Investigation Into the Microscopic Anatomy of Interstitial Nephritis](#)
[The Doctrine of the Catholic Church in England on the Holy Eucharist](#)
[A Transformation of Hansens Lunar Theory Compared With the Theory of Delaunay](#)
[A Determination of the Economic Status of the Western Meadow-Lark \(*Sturnella Neglecta*\) in California](#)
[The Egypt That Was Within Fifteen Lessons We Placed the Twelve Ages for George Gartling by His Invisible Teacher Marcu](#)
[The Parasitic Amebae of the Intestinal Tract of Man and Other Animals](#)
[The Behring Sea Dispute](#)
[The Elegy of Faith A Study of Alfred Teennysons in Memoriam](#)
[The Decomposition of the Fixed Alkalies and Alkaline Earths](#)
[A Serenade](#)
[The Poets Pack](#)
[The Jersey Herd in the Dairy Cow Demonstration](#)
[A Wicked Girl](#)
[A Day with Samuel Taylor Coleridge](#)
[The Chicago Medical Times Volume 35 Issue 2](#)
[The Drift Volume 1909](#)
[Grimtooths Ultimate Traps Collection - Softcover](#)
[Standard Catalog of Winchester Firearms](#)
[Veils Halos Shackles](#)
[South of France Cookbook](#)
[The Universe Loves a Happy Ending Becoming Energy Guardians and Eco-Healers for the Planet Organizations and Ourselves](#)
[Just a Minute Series 73 All eight episodes of the 73rd radio series](#)
[Lonely Planet Western USA \(Travel Guide\)](#)
[On the Fast Track Understanding the Opportunities and Challenges of Dual Credit ASHE Higher Education Report Volume 42 Number 3](#)
[Never Better! The Modern Jewish Picaresque](#)
[Progressive Covenantalism Charting a Course between Dispensational and Covenantal Theologies](#)
[Market Harborough to Newark Including Belgrave Road Branch](#)
[The Old Patagonian Express](#)
[Dirty Girl Collection](#)
[A Girls Got To Breathe The Life of Teresa Wright](#)
[Devouring Cultures Perspectives on Food Power and Identity from the Zombie Apocalypse to Downton Abbey](#)
[Young Casting Girls](#)
[No Thank You Evil](#)
[Lost Code of Tarot Kit](#)
[The Beauty of Time The Watches of A Lange SAhne](#)
[Practical Electrical Systems](#)
[A Right Royal Run with the Waikato Hounds The Next 25 Years](#)
[Wild About Putney The Town on the Thames](#)
[A Primer of Organ Registration](#)
[The Laws of Jamaica Passed in the Year](#)
[Parochial and Family History of the Parishes of St Mabyn and Michaelstow in the County of Cornwall](#)
[The Poets Tributes to Garfield The Collection of Poems Written for the Boston Daily Globe and Many Selections with Portrait and Biography](#)
[The Public and Its School A Statement of the Means of Finding What the Intelligent Public Expects of Children and How a School System May Be Managed to Deliver the Goods](#)
[Poetical Works](#)
[Paris France](#)
[The Silver-Burdett Readers](#)
[The Day of His Youth](#)
[The Drainage of Habitable Buildings](#)

[The Bird Poems of Miles A Davis](#)

[The Earth in Past Ages](#)

[Poetry for the Dominion of Canada](#)

[Addresses Delivered at the Quarter-Century Anniversary of the Reunion of the Old and New School Presbyterian Churches Held in the Third Presbyterian Church Pittsburgh Pa May 23 1895](#)

[A Text-Book of Free-Hand Lettering](#)

[A Short History of the American Labor Movement](#)

[The History of the Worshipful Company of the Drapers of London Preceded by an Introduction on London and Her Gilds Up to the Close of the Xvth Century](#)

[The Elements of English Composition A Preparation for Rhetoric](#)

[Elements of Western Water Law](#)

[The Prophecy and Other Poems](#)

[On the Wings of Faith](#)

[New England Family Histories State of Connecticut](#)

[Repainting the Walls of Lunda Information Colonialism and Angolan Art](#)

[Fighting for Uncle Sam Buffalo Soldiers in the Frontier Army](#)

[Survival Polish Crash Course Podrecznik Studenta](#)

[Memories of Eden A Journey Through Jewish Baghdad](#)

[John Akomfrah](#)

[Indian Given Racial Geographies across Mexico and the United States](#)

[GAM 12 Structural Affairs Potenziale und Perspektiven der Zusammenarbeit in Planung Entwurf und Konstruktion Opportunities and Perspectives for Cooperation in Planning Design and Construction](#)

[Taking a participatory approach to development and better health examples from the regions for health network](#)

[From Inquiry to Action Civic Engagement with Project-Based Learning in All Content Areas](#)

[Circle of Initiates Past Present](#)
