

## TRICK TO IMPROVING REMOVING AMAZON FEEDBACK THE AMAZON ANNIHILATI

???? The pitcher then of goblets filled full and brimming o'er With limpid wine we plunder, that pass from friend to friend..The old man betook himself to the city, as she bade him, and enquired for the money-changer, to whom they directed him. So he gave him the ring and the letter, which when he saw, he kissed the letter and breaking it open, read it and apprehended its purport. Then he repaired to the market and buying all that she bade him, laid it in a porter's basket and bade him go with the old man. So the latter took him and went with him to the mosque, where he relieved him of his burden and carried the meats in to Sitt el Milah. She seated him by her side and they ate, he and she, of those rich meats, till they were satisfied, when the old man rose and removed the food from before her..Unto me the whole world's gladness is thy nearness and thy sight, iii.

15..When Merjaneh had made an end of her song, the prince said to her, "Well done, O damsel! Indeed, thou sayest a thing that had occurred to my mind and my tongue was like to speak it." Then he signed to the fourth damsel, who was a Cairene, by name Sitt el Husn, and bade her tune her lute and sing to him upon the [same] subject. So she tuned her lute and sang the following verses:???? Ay, and we would have spread our bosoms in thy way, That so thy feet might fare on eyelids, carpet-wise.???? e. The Fifth Voyage of Sindbad the Sailor dlvi.On like wise, O king," continued the youth, "whilst fortune was favourable to me, all that I did came to good; but now that it is grown contrary to me, everything turneth against me."A certain wealthy merchant had a fair daughter, who was as the full moon, and when she attained the age of fifteen, her father betook himself to an old man and spreading him a carpet in his sitting-chamber, gave him to eat and caroused with him. Then said he to him, 'I desire to marry thee to my daughter.' The other excused himself, because of his poverty, and said to him, 'I am not worthy of her nor am I a match for thee.' The merchant was instant with him, but he repeated his answer to him, saying, 'I will not consent to this till thou acquaint me with the reason of thy desire for me. If I find it reasonable, I will fall in with thy wish; and if not, I will not do this ever.'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..Poor Old Man, The Rich Man who gave his Fair Daughter in Marriage to the, i. 247..???? f. The Sixth Voyage of Sindbad the Sailor dlxi.Now the man who had stolen the clothes and forged a lie against the pious woman, pretending that he was her lover, sickened of a sore sickness, and his people took him up and set out with him to visit the holy woman, and Destiny brought them all together by the way. So they fared on, till they came to the city wherein the man dwelt for whom she had paid a thousand dirhems, to deliver him from torment, and found him about to travel to her, by reason of a sickness that had betided him. So they all fared on together, unknowing that the holy woman was she whom they had so foully wronged, and ceased not going till they came to her city and foregathered at the gates of her palace, to wit, that wherein was the tomb of the king's daughter.???? A sun of beauty she appears to all who look on her, Glorious in arch and amorous grace, with coyness beautified;47. The Man of Yemen and his six Slave-girls dxcv.Then said he to them one day, 'There was with us bread and the locusts ate it; so we put in its place a stone, a cubit long and the like broad, and the locusts came and gnawed away the stone, because of the smell of the bread.' Quoth one of his friends (and it was he who had given him the lie concerning the dog and the bread and milk), 'Marvel not at this, for mice do more than that.' And he said, 'Go to your houses. In the days of my poverty, I was a liar [when I told you] of the dog's climbing upon the shelf and eating the bread and spoiling the milk; and to-day, for that I am rich again, I say sooth [when I tell you] that locusts devoured a stone a cubit long and a cubit broad.' They were confounded at his speech and departed from him; and the youth's good flourished and his case was amended. (227) Nor," added the vizier,"is this stranger or more extraordinary than the story of the king's son who fell in love with the picture."?STORY OF THE RICH MAN AND HIS WASTEFUL SON..?STORY OF THE UNJUST KING AND THE TITHER..???? e. The Fifth Voyage of Sindbad the Sailor cclxiii.Credulous Husband, The, i. 270..Here they halted and took up their lodging with the old man, who questioned the husband of his case and that of his brother and the reason of their journey, and he said, 'I purpose to go with my brother, this sick man, to the holy woman, her whose prayers are answered, so she may pray for him and God may make him whole by the blessing of her prayers.' Quoth the villager, 'By Allah, my son is in a parlous plight for sickness and we have heard that the holy woman prayeth for the sick and they are made whole. Indeed, the folk counsel me to carry him to her, and behold, I will go in company with you. And they said, 'It is well.' So they passed the night in that intent and on the morrow they set out for the dwelling of the holy woman, this one carrying his son and that his brother..???? My juice among kings is still drunken for wine And a present am I betwixt friends, young and old..15. Ghanim ben Eyoub the Slave of Love cccxxxii.???? e. The Barber's Story xxxi.I marvelled at this with the utmost wonderment and knew that he was of the sons of the pious. So I bestirred myself for his release and tended him [till he recovered] and besought him of quittance and absolution of responsibility.'???? ? O'er all the fragrant flowers that be I have the pference aye, For that I come but once a year, and but a little stay..???? b. The Merchant and his Sons ccccxliv.???? A good it is to have one's loved ones ever near,???? a. The Christian Broker's Story cvii.Thief and the Woman, The, i. 278.37. The Imam Abou Yousuf with Er Reshid and Jaafer dlv.The Khalif laughed and said, "Tell it again and again to thy lady lack-wit." When the Lady Zubeideh heard Mesrouf's words [and those of the Khalif,] she was wroth and said, "None lacketh wit but he who believeth a black slave."

And she reviled Mesrou, whilst the Khalif laughed. Mesrou was vexed at this and said to the Khalif, "He spoke sooth who said, 'Women lack wit and religion.'" Then said the Lady Zubeideh to the Khalif, "O Commander of the Faithful, thou sportest and jestest with me, and this slave hoodwinketh me, to please thee; but I will send and see which is dead of them." And he answered, saying, "Send one who shall see which is dead of them." So the Lady Zubeideh cried out to an old woman, a stewardess, and said to her, "Go to the house of Nuzhet el Fuad in haste and see who is dead and loiter not." And she railed at her..When the evening came, the king bade fetch the vizier; so he presented himself before him and the king bade him tell the [promised] story. So he said, "Hearkening and obedience. Know, O king (but God alone knoweth His secret purpose and is versed in all that is past and was foredone among bygone peoples), that. . . . a. Story of the Eunuch Sewab (228) cccxxxiv. 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.. . . . p. The Foxes and the Wolf dccccxi. Fuller and his Wife, The, i. 261..He found it every way complete and saw therein ten great trays, full of all fruits and cakes and all manner sweetmeats. So he sat down and ate thereof after the measure of his sufficiency, and finding there three troops of singing-girls, was amazed and made the girls eat. Then he sat and the singers also seated themselves, whilst the black slaves and the white slaves and the eunuchs and pages and boys stood, and the slave-girls, some of them, sat and some stood. The damsels sang and warbled all manner melodies and the place answered them for the sweetness of the songs, whilst the pipes cried out and the lutes made accord with them, till it seemed to Aboulhusn that he was in Paradise and his heart was cheered and his breast dilated. So he sported and joyance waxed on him and he bestowed dresses of honour on the damsels and gave and bestowed, challenging this one and kissing that and toying with a third, plying one with wine and another with meat, till the night fell down..137. Otbeh and Reyya dclxxx. The first who sought her in marriage was King Nebhan of Mosul, who came to her with a great company, bringing with him an hundred she-camels laden with musk and aloes-wood and ambergris and as many laden with camphor and jewels and other hundred laden with silver money and yet other hundred laden with raiment of silken and other stuffs and brocade, besides an hundred slave-girls and an hundred magnificent horses of swift and generous breeds, completely housed and accoutred, as they were brides; and all this he laid before her father, demanding her of him in marriage. Now King Ins ben Cais had bound himself by an oath that he would not marry his daughter but to him whom she should choose; so, when King Nebhan sought her in marriage, her father went in to her and consulted her concerning his affair. She consented not and he repeated to Nebhan that which she said, whereupon he departed from him. After this came King Behram, lord of the White Island, with riches more than the first; but she accepted not of him and he returned, disappointed; nor did the kings give over coming to her father, on her account, one after other, from the farthest of the lands and the climes, each glorying in more (54) than those who forewent him; but she paid no heed unto any of one them..96. Ali ben Tahir and the Girl Mounis dclxxxviii. Upon the parting day our loves from us did fare, iii. 114..136. The History of Gherib and his Brother Agib dcxxiv. Therewithal Queen Es Shuhba rejoiced and all who were present rejoiced also and admired her speech and fell to kissing her; and when she had made an end of her song, Queen Kemeriyeh said to her, 'O my sister, ere thou go to thy palace, I would fain bring thee to look upon El Anca, daughter of Behram Gour, whom El Anca, daughter of the wind, carried off, and her beauty; for that there is not her match on the face of the earth.' And Queen Es Shuhba said, 'O Kemeriyeh, I [also] have a mind to see her.' Quoth Kemeriyeh, 'I saw her three years ago; but my sister Wekhimeh seeth her at all times, for that she is near unto her, and she saith that there is not in the world a fairer than she. Indeed, this Queen El Anca is become a byword for loveliness and proverbs are made upon her beauty and grace' And Wekhimeh said, 'By the mighty inscription [on the seal-ring of Solomon], there is not her like in the world!' Then said Queen Es Shuhba, 'If it needs must be and the affair is as ye say, I will take Tuhfeh and go with her [to El Anca], so she may see her.'98. Isaac of Mosul and the Merchant ccccvii.73. The Woman's Trick against her Husband dclviii. He gave not over going and the journey was pleasant to him, till they came to a goodly land, abounding in birds and wild beasts, whereupon El Abbas started a gazelle and shot it with an arrow. Then he dismounted and cutting its throat, said to his servant, "Alight thou and skin it and carry it to the water." Aamir answered him [with "Hearkening and obedience"] and going down to the water, kindled a fire and roasted the gazelle's flesh. Then they ate their fill and drank of the water, after which they mounted again and fared on diligently, and Aamir still unknowing whither El Abbas was minded to go. So he said to him, "O my lord, I conjure thee by God the Great, wilt thou not tell me whither thou intendest?" El Abbas looked at him and made answer with the following verses:.When the news reached El Aziz, he rejoiced with an exceeding joy in the coming of his son and straightway took horse, he and all his army, what while the trumpets sounded and the musicians played, that the earth quaked and Baghdad also trembled, and it was a notable day. When Mariyeh beheld all this, she repented with the uttermost of repentance of that which she had wroughten against El Abbas his due and the fires still raged in her vitals. Meanwhile, the troops (104) sallied forth of Baghdad and went out to meet those of El Abbas, who had halted in a meadow called the Green Island. When he espied the approaching host, he knew not what they were; so he strained his sight and seeing horsemen coming and troops and footmen, said to those about him, "Among yonder troops are ensigns and banners of various kinds; but, as for the great green

standard that ye see, it is the standard of my father, the which is reserved [unto him and never displayed save] over his head, and [by this] I know that he himself is come out in quest of me." And he was certified of this, he and his troops..O'er all the fragrant flowers that be I have the preference aye, ii. 235..? ? ? ? In every rejoicing a boon (232) midst the singers and minstrels am I..Now the folk used to go in to her and salute her and crave her prayers; and it was her wont to pray for none till he had confessed to her his sins, when she would seek pardon for him and pray for him that he might be healed, and he was straightway made whole of sickness, by permission of God the Most High. [So, when the four sick men were brought in to her,] she knew them forthright, though they knew her not, and said to them, ' Let each of you confess his sins, so I may crave pardon for him and pray for him.' And the brother said, 'As for me, I required my brother's wife of herself and she refused; whereupon despite and folly (7) prompted me and I lied against her and accused her to the townsfolk of adultery; so they stoned her and slew her unjustly and unrighteously; and this is the issue of unright and falsehood and of the slaying of the [innocent] soul, whose slaughter God hath forbidden.'Then Khelbes used to attend the learned man's assembly, whilst the other would go in to his wife and abide with her, on such wise as he thought good, till the learned man arose from his session; and when Khelbes saw that he purposed rising, he would speak a word for the lover to hear, whereupon he went forth from Khelbes's wife, and the latter knew not that calamity was in his own house. At last the learned man, seeing Khelbes do on this wise every day, began to misdoubt of him, more by token of that which he knew of his character, and suspicion grew upon him; so, one day, he advanced the time of his rising before the wonted hour and hastening up to Khelbes, laid hold of him and said to him, 'By Allah, an thou speak a single syllable, I will do thee a mischief!' Then he went in to his wife, with Khelbes in his grasp, and behold, she was sitting, as of her wont, nor was there about her aught of suspicious or unseemly..?OF LOOKING TO THE ISSUES OF AFFAIRS..Thy haters say and those who malice to thee bear, iii. 8..When the tither heard the old man's speech, he relented towards him and said to him, 'O old man, I make thee a present of that which is due from thee, and do thou cleave to me and leave me not, so haply I may get of thee profit that shall do away from me my errors and guide me into the way of righteousness.' So the old man followed him, and there met him another with a load of wood. Quoth the tither to him, 'Pay what is due from thee.' And he answered, 'Have patience with me till to-morrow, for I owe the hire of a house, and I will sell another load of wood and pay thee two days' tithe.' But he refused him this and the old man said to him, 'If thou constrain him unto this, thou wilt enforce him quit thy country, for that he is a stranger here and hath no domicile; and if he remove on account of one dirhem, thou wilt lose [of him] three hundred and threescore dirhems a year. Thus wilt thou lose the much in keeping the little.' Quoth the tither, 'I give him a dirhem every month to the hire of his lodging.'When the king heard his vizier's story, he was assured that he would not slay him and said, "I will have patience with him, so I may get of him the story of the rich man and his wasteful heir." And he bade him depart to his own house..[Aforetime] I journeyed in [many] lands and climes and towns and visited the great cities and traversed the ways and [exposed myself to] dangers and hardships. Towards the last of my life, I entered a city [of the cities of China], (155) wherein was a king of the Chosroes and the Tubbas (156) and the Caesars. (157) Now that city had been peopled with its inhabitants by means of justice and equitable dealing; but its [then] king was a tyrant, who despoiled souls and [did away] lives; there was no wanning oneself at his fire, (158) for that indeed he oppressed the true believers and wasted the lands. Now he had a younger brother, who was [king] in Samarcand of the Persians, and the two kings abode a while of time, each in his own city and place, till they yearned unto each other and the elder king despatched his vizier in quest of his younger brother..? ? ? ? f. The Unjust King and the Pilgrim Prince dcxii.? ? ? ? And scatter musk on him and ambergris, so long As time endures; for this is all my wish and care..King Shah Bekht and His Vizier Er Rehwan.When the affair was prolonged upon the three sharpers, they went away and sat down a little apart; then they came up to the money-changer privily and said to him, 'If thou canst buy him for us, do so, and we will give thee a score of dirhems.' Quoth he, 'Go away and sit down afar from him.' So they did his bidding and the money-changer went up to the owner of the ass and gave not over tempting him with money and cajoling him and saying, 'Leave yonder fellows and sell me the ass, and I will reckon him a gift from thee,' till he consented to sell him the ass for five thousand and five hundred dirhems. Accordingly the money-changer counted down to him five thousand and five hundred dirhems of his own money, and the owner of the ass took the price and delivered the ass to him, saying, 'Whatsoever betideth, though he abide a deposit about thy neck, (46) sell him not to yonder rogues for less than ten thousand dirhems, for that they would fain buy him because of a hidden treasure whereof they know, and nought can guide them thereto but this ass. So close thy hand on him and gainsay me not, or thou wilt repent.'The damsel rejoiced, when the old man returned to her with the lute, and taking it from him, tuned its strings and sang the following verses:.Then said Shehrzad, "They avouch, O king, (but God [alone] knowest the secret things,) that..So, of the heaviness of his wit, he believed her and turning back, went in to the trooper; but she had foregone him, and when he saw her beside her lover, he fell to looking on her and pondering. Then he saluted her and she returned him the salutation; and when she spoke, he was bewildered. So the trooper said to him, 'What ails thee to be thus?' And he answered, 'This woman is my wife and the voice is her voice.' Then he rose in haste and returning to his own house, saw his wife, who had foregone him by the secret passage. So he went back to the trooper's house and saw her sitting as before; whereupon he was abashed before her and sitting down in the trooper's sitting-chamber, ate and drank with him and became drunken and abode without sense all that day till nightfall, when the trooper arose and shaving off some of the fuller's hair (which was long and flowing) after the fashion of the Turks, clipped the rest short and clapped a tarboush on his head..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: King's Daughter of Baghdad, El Abbas and the, iii. 53. Meanwhile, the Lady Zubeideh, the wife of the Commander of the Faithful, made a banquet in her palace and assembled her slave-girls. As for Sitt el Milah, she came, weeping-eyed and mournful-hearted, and those who were present blamed her for this, whereupon she recited the following verses: Therewithal the damsel rose briskly and putting off her clothes, washed and donned sumptuous apparel and perfumed herself and went out to him, as she were a willow-wand or a bamboo-cane, followed by a black slave girl, bearing the lute. When she came to the young man, she saluted him and sat down by his side. Then she took the lute from the slave-girl and tuning it, smote thereon in four-and-twenty modes, after which she returned to the first mode and sang the following verses: Sindbad the Sailor, The Sixth Voyage of, iii. 203..? ? ? ? His justice and his truth all creatures do embrace; The erring he corrects and those of wandering mind. On this wise, O King Shah Bekht," continued the vizier, "is the issue of eagerness for [the goods of] the world and covetise of that which our knowledge embraceth not; indeed, [whoso doth thus] shall perish and repent Nor, O king of the age, (added he) is this story more extraordinary than that of the sharper and the merchants." On the morrow, he repaired to the druggist, who saluted him and came to meet him and rejoiced in him and smiled in his face, deeming his wife innocent. Then he questioned him of his yesterday's case and he told him how he had fared, saying, 'O my brother, when the cuckold knocked at the door, I would have entered the chest; but his wife forbade me and rolled me up in the rug. The man entered and thought of nothing but the chest; so he broke it open and abode as he were a madman, going up and coming down. Then he went his way and I came out and we abode on our wonted case till eventide, when she gave me this shirt of her husband's; and behold, I am going to her.'? ? ? ? ? In my tears I have a witness; when I call thee to my mind, Down my cheeks they run like torrents, and I cannot stay their flight. Next morning, the old woman said to him, "When the lady cometh to thee, do thou arise and kiss her hand and say to her, "I am a strange man and indeed cold and hunger slay me;" so haply she may give thee somewhat that thou mayst expend upon thy case.' And he answered, 'Harkening and obedience.' Then she took him by the hand and carrying him without her house, seated him at the door. As he sat, behold, the lady came up to him, whereupon the old woman rose to her and Selim kissed her hand and offered up prayers for her. Then he looked on her and when he saw her, he knew her for his wife; so he cried out and wept and groaned and lamented; whereupon she came up to him and cast herself upon him; for indeed she knew him with all knowledge, even as he knew her. So she laid hold of him and embraced him and called to her serving-men and attendants and those who were about her; and they took him up and carried him forth of that place. Now over against the place in question was a host of enemies, hard of heart, and in this he purposed the youth's slaughter. So he bade bring him forth of the underground dungeon and caused him draw near to him and saw his case. Then he bestowed on him a dress of honour and the folk rejoiced in this. Moreover, he tied him an ensign (134) and giving him a numerous army, despatched him to the region aforesaid, whither all who went were still slain or made prisoners. So Melik Shah betook himself thither with his army and when it was one of the days, behold, the enemy fell in upon them in the night; whereupon some of his men fled and the rest the enemy took; and they took Melik Shah also and cast him into an underground dungeon, with a company of his men. There he abode a whole year in evil plight, whilst his fellows mourned over his beauty and grace. Accordingly, the servant carried this message to the lieutenant of police, who was standing at the assessor's door, and he said, "This is reasonable." Then said [the assessor] to the servant, "Harkye, O eunuch! Go and fetch us such an one the notary;" for that he was his friend [and it was he whose name he had forged as the drawer-up of the contract]. So the lieutenant of police sent after him and fetched him to the assessor, who, when he saw him, said to him, "Get thee to such an one, her with whom thou marriedst me, and cry out upon her, and when she cometh to thee, demand of her the contract and take it from her and bring it to us." And he signed to him, as who should say, "Bear me out in the lie and screen me, for that she is a strange woman and I am in fear of the lieutenant of police who standeth at the door; and we beseech God the Most High to screen us and you from the trouble of this world. Amen." When I awoke and opened my eyes, I found myself [in the open air] and the raft moored to the bank of the stream, whilst about me were folk of the blacks of Hind. When they saw that I was awake, they came up to me, to question me; so I rose to them and saluted them. They bespoke me in a tongue I knew not, whilst I deemed myself in a dream, and for the excess of my joy, I was like to fly and my reason refused to obey me. Then there came to my mind the verses of the poet and I recited, saying: Then she turned and saw within the chamber an old man, comely of hoariness, venerable of aspect, who was dancing on apt and goodly wise, a dance the like whereof none might avail unto. So she sought refuge with God the Most High from Satan the Stoned (193) and said, 'I will not give over what I am about, for that which God decreeth, He carrieth into execution.' Accordingly, she went on singing till the old man came up to her and kissed the earth before her, saying, 'Well done, O Queen of the East and the West! May the world be not bereaved of thee! By Allah, indeed thou art perfect of qualities and ingredients, O Tuhfet es Sudour! (194) Dost thou know me?' 'Nay, by Allah,' answered she; 'but methinks thou art of the Jinn.' Quoth he, 'Thou sayst sooth; I am the Sheikh Abouttawaif (195) Iblis, and I come to thee every night, and with me thy sister Kemeriyyeh, for that she loveth thee and sweareth not but by thy life; and her life is not pleasant to her, except she come to thee and see thee, what while thou seest her not. As for me, I come to thee upon an affair, wherein thou shall find thine advantage and whereby thou shalt rise to high rank with the kings of the Jinn and rule them, even as thou rulest mankind; [and to that end I would have thee come with me and be present at the festival of my son's circumcision; (196)] for that the Jinn are agreed upon the manifestation of thine affair.' And she answered, 'In the name of God.' Officer's Story, The Fifth, ii. 144..? ? ? ? ? No slaves with me have I nor camels swift of foot, Nor slave-girls have I brought in curtained litters dight. I'm the crown of every sweet and fragrant weed, ii. 255.. So they

wrapped him in the shroud and set him on the bier. Then they took up his bier and bearing him to the burial-place, laid him in the grave (41) and threw the earth over him; after which the folk dispersed, but El Merouzi and the widow abode by the tomb, weeping, and gave not over sitting till sundown, when the woman said to him, 'Come, let us go to the house, for this weeping will not profit us, nor will it restore the dead.' 'By Allah,' answered the sharper, 'I will not budge hence till I have slept and waked by this tomb ten days, with their nights!' When she heard this his speech, she feared lest he should keep his word and his oath, and so her husband perish; but she said in herself, 'This fellow dissembleth: if I go away and return to my house, he will abide by him a little while and go away.' And El Merouzi said to her, 'Arise, thou, and go away.' 'God to a trisful lover be light! A man of wit, Yet perishing for yearning and body-worn is he..So Iblis the Accursed drank and said, 'Well done, O desire of hearts! but thou owest me yet another song.' Then he filled the cup and signed to her to sing. Quoth she, 'Hearkening and obedience,' and sang the following verses:..? ? ? ? e. King Dadbin and his Viziers ccclv.? ? ? ? Thine approof which shall clothe me in noblest attire And my rank in the eyes of the people raise high..Rehwan (Er), King Shah Bekht and his Vizier, i. 215..The kings and all those who were present rejoiced in this with an exceeding delight and the accursed Iblis came up to Tuhfeh and kissing her hand, said to her, 'There abideth but little of the night; so do thou tarry with us till the morrow, when we will apply ourselves to the wedding (203) and the circumcision.' Then all the Jinn went away, whereupon Tuhfeh rose to her feet and Iblis said, 'Go ye up with Tuhfeh to the garden for the rest of the night.' So Kemeriyeh took her and carried her into the garden. Now this garden contained all manner birds, nightingale and mocking-bird and ringdove and curlew (204) and other than these of all the kinds, and therein were all kinds of fruits. Its channels (205) were of gold and silver and the water thereof, as it broke forth of its conduits, was like unto fleeing serpents' bellies, and indeed it was as it were the Garden of Eden. (206).When the king heard this from his son, he rose to his feet and calling for his charger of state, took horse with four-and-twenty amirs of the chief officers of his empire. Then he betook himself to the palace of the King of Baghdad, who, when he saw him coming, bade his chamberlains open the doors to him and going down himself to meet him, received him with all worship and hospitality and entreated him with the utmost honour. Moreover, he carried him [and his suite] into the palace and causing make ready for them carpets and cushions, sat down upon a chair of gold, with traverses of juniper- wood, set with pearls and jewels. Then he bade bring sweetmeats and confections and odoriferous flowers and commanded to slaughter four-and-twenty head of sheep and the like of oxen and make ready geese and fowls, stuffed and roasted, and pigeons and spread the tables; nor was it long before the meats were set on in dishes of gold and silver. So they ate till they had enough and when they had eaten their fill, the tables were removed and the wine-service set on and the cups and flagons ranged in order, whilst the mamelukes and the fair slave- girls sat down, with girdles of gold about their middles, inlaid with all manner pearls and diamonds and emeralds and rubies and other jewels. Moreover, the king bade fetch the musicians; so there presented themselves before him a score of damsels, with lutes and psalteries and rebecks, and smote upon instruments of music, on such wise that they moved the assembly to delight..So saying, he turned away from him and Saad fared on to the palace, where he found all the suite in attendance on the king and recounting to him that which had betided them with El Abbas. Quoth the king, "Where is he?" And they answered, "He is with the Amir Saad." [So, when the latter entered], the king [looked, but] found none with him; and Saad, seeing that he hankered after the youth, cried out to him, saying, "God prolong the king's days! Indeed, he refuseth to present himself before thee, without leave or commandment." "O Saad," asked the king, "whence cometh this man?" And the Amir answered, "O my lord, I know not; but he is a youth fair of favour, lovesome of aspect, accomplished in discourse, goodly of repartee, and valour shineth from between his eyes." When the king heard his speech, he turned to him and said, "It is grievous to me, O vizier of good counsel." And he told him that the [other] sages testified [to the correctness of their fellow's interpretation of the dream]; whereupon Er Rehwan sighed and knew that the king went in fear of him; but he showed him fortitude and said to him, "God assain the king! My counsel is that the king accomplish his commandment and execute his ordinance, for that needs must death be and it is liefer to me that I die, oppressed, than that I die, an oppressor. But, if the king see fit to defer the putting of me to death till the morrow and will pass this night with me and take leave of me, when the morrow cometh, the king shall do what he will."?STORY OF THE MAN OF KHORASSAN, HIS SON AND HIS GOVERNOR..Meanwhile, they carried the damsel into the Commander of the Faithful and she pleased him; so he assigned her a lodging of the apartments of choice. She abode in the palace, eating not neither drinking and ceasing not from weeping night nor day, till, one night, the Khalif sent for her to his sitting-chamber and said to her, "O Sitt el Milah, be of good heart and cheerful eye, for I will make thy rank higher than [any of] the concubines and thou shall see that which shall rejoice thee." She kissed the earth and wept; whereupon the Khalif called for her lute and bade her sing. So she improvised and sang the following verses, in accordance with that which was in her heart:..? ? ? ? The bitterness of false accusing shall thou taste And eke the thing reveal that thou art fain to hide;? ? ? ? I'll say. If for my loved ones' loss I rent my heart for dole.,'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.'? ? ? ? ? The fires in my vitals that rage if I did but discover to view, Their ardour the world to consume, from the East to the West, might avail..? ? ? ? ? All wasted is my body and bowels tortured sore; Love's fire on me still waxeth, mine eyes with tears still rain..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:..? ? ? ? ? a. The First Voyage of Sindbad the Sailor cclii.? ? ? ? ? Still, as my transports wax, grows restlessness on me And woes have ta'en the place of love-delight denied..The Third Day..? ? ? ? ? O friends, the tears flow ever, in mockery of my pain; My heart is sick for sev'rance and love-longing in vain..? ? ? ? ? e. The Barber's Story cxliii.To return to the king's daughter of whom the prince went in quest and on whose account he was slain. She had been used to look out from the top of her palace and gaze on the youth and on his beauty and grace; so she said to her slave-girl one day, 'Harkye! What is come of the troops that were encamped beside my palace?' Quoth the maid, 'They were the troops of the youth, the king's son of the Persians, who came to demand thee in marriage, and wearied himself on thine account, but thou hadst no compassion on him.' 'Out on thee!' cried the princess. 'Why didst thou not tell me?' And the damsel answered, 'I feared thy wrath.' Then she sought an audience of the king her father and said to him, 'By Allah, I will go in quest of him, even as he came in quest of me; else should I not do him justice.'The Fourth Day..9. Kemerezzeman and Budour ccxviii.20. Haroun er Reshid and the three Poets ccccxviii.? ? ? ? ? k. The Blind Man and the Cripple dcxvi.How long, O Fate, wilt thou oppress and baffle me? ii. 69..? ? ? ? ? O'erbold art thou in that to me, a stranger, thou hast sent These verses; 'twill but add to thee unease and discontent..Thou liest, O accursed one,' cried the king and bade lay hands on him and clap him in irons. Then he turned to the two youths, his sons, and strained them to his breast, weeping sore and saying, 'O all ye who are present of cadis and assessors and officers of state, know that these twain are my sons and that this is my wife and the daughter of my father's brother; for that I was king aforetime in such a region.' And he recounted to them his history from beginning to end, nor is there aught of profit in repetition; whereupon the folk cried out with weeping and lamentation for the stress of that which they heard of marvellous chances and that rare story. As for the king's wife, he caused carry her into his palace and lavished upon her and upon her sons all that behoved and beseemed them of bounties, whilst the folk flocked to offer up prayers for him and give him joy of [his reunion with] his wife and children..113. Nouredin Ali and Sitt el Milah dcccclviii.?OF THE USELESSNESS OF ENDEAVOUR AGAINST PERSISTENT ILL FORTUNE..As I was passing one day in the market, I found that a thief had broken into the shop of a money-changer and taken thence a casket, with which he had made off to the burial-grounds. So I followed him thither [and came up to him, as] he opened the casket and fell a-looking into it; whereupon I accosted him, saying, "Peace be on thee!" And he was startled at me. Then I left him and went away from him..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..The folk took compassion on him and gave him to eat and drink and he abode with them awhile. Then he questioned them of the way that led to the kingdom of his uncle Belehwan, but told them not that he was his uncle. So they taught him the way and he ceased not to go barefoot, till he drew near his uncle's capital, and he naked and hungry, and indeed his body was wasted and his colour changed. He sat down at the gate of the city, and presently up came a company of King Belehwan's chief officers, who were out a-hunting and wished to water their horses. So they lighted down to rest and the youth accosted them, saying, 'I will ask you of somewhat, wherewith do ye acquaint me.' Quoth they, 'Ask what thou wilt.' And he said, 'Is King Belehwan well?' They laughed at him and answered, 'What a fool art thou, O youth! Thou art a stranger and a beggar, and what concern hast thou with the king's health?' Quoth he, 'Indeed, he is my uncle;' whereat they marvelled and said, 'It was one question (135) and now it is become two.' Then said they to him, 'O youth, it is as thou wert mad. Whence pretendest thou to kinship with the king? Indeed, we know not that he hath aught of kinsfolk, except a brother's son, who was prisoned with him, and he despatched him to wage war upon the infidels, so that they slew him.' 'I am he,' answered Melik Shah, 'and they slew me not, but there betided me this and that.'.Dethroned King whose Kingdom and Good were restored to him, The, i. 285..Presently up came the kings of the Jinn from every side and kissed the earth before the queen and stood in her service; and she thanked them for this, but stirred not for one of them. Then came the Sheikh Aboultawaif Iblis (God curse him!) and kissed the earth before her, saying, 'O my lady, may I not be bereft of these steps!' (229) O Sheikh Aboultawaif,' answered she, 'it behoveth thee to thank the bounty of the Lady Tuhfeh, who was the cause of my coming.' 'True,' answered he and kissed the earth. Then the queen fared on [towards the palace] and there [arose and] alighted upon the trees an hundred thousand birds of various colours. Quoth Tuhfeh, 'How many are these birds!' And

Queen Wekhimeh said to her, 'Know, O my sister, that this queen is called Queen Es Shuhba and that she is queen over all the Jinn from East to West. These birds that thou seest are of her troops, and except they came in this shape, the earth would not contain them. Indeed, they came forth with her and are present with her presence at this circumcision. She will give thee after the measure of that which hath betided thee (230) from the first of the festival to the last thereof; and indeed she honoureth us all with her presence.'

[Sacred Writings Vol 2 Christian \(Part II\) Buddhist Hindu Mohammedan With Introductions Notes and Illustrations](#)

[Contemporaries](#)

[The Works of Francis Bacon Vol 2](#)

[Arundel Hymns](#)

[Tales and Novels Vol 9 of 10 Harrington Thoughts on Bores And Ormond](#)

[Transactions of the Society of Biblical Archaeology Vol 7](#)

[University of Virginia Vol 2 Its History Influence Equipment and Characteristics with Biographical Sketches and Portraits of Founders Benefactors](#)

[Officers and Alumni](#)

[The Writings of Henry David Thoreau Vol 4 May 1 1852 February 27 1853](#)

[The Canada Educational Monthly and School Chronicle January 1881](#)

[Publications of the United States Naval Observatory Vol 9 Parts III IV and Appendix](#)

[Army Dentistry Forsyth Lectures for the Army Dental Reserve Corps](#)

[The Biblical Illustrator or Anecdotes Similes Emblems Illustrations Expository Scientific Geographical Historical and Homiletic Gathered from a](#)

[Wide Range of Home and Foreign Literature on the Verses of the Bible Vol 1 I Corinthians](#)

[Reports of Cases Argued and Determined in the Supreme Court of Judicature of the State of Indiana Vol 39 With Tables of the Cases Reported and](#)

[Cases Cited and an Index](#)

[A Catalogue Raisonne of the Works of the Most Eminent Dutch Flemish and French Painters Vol 3 In Which Is Included a Short Biographical](#)

[Notice of the Artists with a Copious Description of Their Principal Pictures A Statement of the Prices at Which](#)

[Transactions of the American Society of Civil Engineers \(Instituted 1852\) Vol 54 June 1905](#)

[Canada Economic Position and Plans for Development](#)

[The History of the Grecian War Vol 1](#)

[Paradise Lost Vol 2 A Poem in Twelve Books](#)

[Paci#64257c Coast Blue Book Containing Specimens of Type Printing Machinery Printing Material](#)

[A Literary and Biographical History Vol 2 Or Bibliographical Dictionary of the English Catholics From the Breach with Rome in 1534 to the](#)

[Present Time](#)

[Traiti Des Arbres Arbrisseaux Forestiers Industriels Et dOrnement Cultivis Ou Exploitis En Europe Et Plus Particuliirement En France Vol 1](#)

[Donnant La Description Et lUtilisation de Plus de 2400 Espices Et 2000 Varietis Renonculacies a Li](#)

[The American Ephemeris and Nautical Almanac for the Year 1893](#)

[The Social Life of Scotland In the Eighteenth Century](#)

[Peeveril of the Peak](#)

[Foods](#)

[The Metallurgists and Chemists Handbook A Reference Book of Tables and Data for the Student and Metallurgist](#)

[Metageometrische Raumtheorien Eine Philosophische Untersuchung](#)

[Journal of Electricity Power and Gas Vol 24 January to June 1910](#)

[The American Ephemeris and Nautical Almanac for the Year 1904](#)

[The Law Magazine or Quarterly Review of Jurisprudence Vol 7 For January 1832 And April 1832](#)

[Estudios Sobre El Cultivo de La Cana de Azucar Pluviometria del Estado de Norelso Drenaje](#)

[Old France in the New World Quebec in the Seventeenth Century](#)

[Notes and Queries](#)

[The Reformists Register and Weekly Commentary Complete](#)

[The Life of King Henry the Fifth](#)

[Sermons on the Public Means of Grace the Facts and Festivals of the Church Scripture Characters and Various Practical Subjects Vol 1 of 2](#)

[The Poetical Works of Percy Bysshe Shelley Vol 1 of 2](#)

[Deutsche Verfassungsgeschichte](#)

[A System of Vegetables According to Their Classes Orders Genera Species Vol 1 of 2 With Their Characters and Differences](#)

[The American Artists Manual or Dictionary of Practical Knowledge in the Application of Philosophy to the Arts and Manufactures Vol 1 of 2 Selected from the Most Complete European Systems with Original Improvements and Appropriate Engravings](#)

[Operative Gynecology Vol 1](#)

[Der Untergang Des Abendlandes Umriss Einer Morphologie Der Weltgeschichte Vol 2 Welthistorische Perspektiven](#)

[Histoire de LAdministration Civile Dans La Province DAuvergne Et Le Departement Du Puy-de-Dome Depuis Les Temps Les Plus Recules Jusqua Nos Jours](#)

[Manual of Anatomy Vol 1 Systematic and Practical Including Embryology](#)

[Obras Poeticas Completas](#)

[Complete Works Edited from the Manuscripts with Introductions Notes and Glossaries by G C Macaulay](#)

[Select Plays of Calderon Edited with Introductions and Notes](#)

[Le Soldat Imperial Vol 1 1800-1814](#)

[Geschichte Der Koniglich Preussischen Akademie Der Wissenschaften Zu Berlin Im Auftrage Der Akademie Bearb](#)

[Phytologia Vol 31 May September 1975](#)

[Ancient and Modern History Vol 15 Part 1](#)

[Griechische Literaturgeschichte Zweiter Band Aus Dem Nachlass Herausgegeben](#)

[Folk-Lore 1904 Vol 15 A Quarterly Review of Myth Tradition Institution and Custom](#)

[The Romances of Chivalry in Italian Verse Selections](#)

[A Report of the Record Commissioners of the City of Boston Containing the Statistics of the United States Direct Tax of 1798 as Assessed on Boston And the Names of the Inhabitants of Boston in 1790 as Collected for the First National Census](#)

[Collections of the New-York Historical Society for the Year 1883](#)

[Romische Geschichte](#)

[A Critical Greek and English Concordance of the New Testament](#)

[Sermons Preached Upon Several Occasions Vol 2](#)

[The Miscellaneous Works of Thomas Arnold DD Late Head Master of Rugby School and Regius Professor of Modern History in the University of Oxford Collected and Republished](#)

[The Gardener 1870 A Magazine of Horticulture and Floriculture](#)

[Supplementary Despatches and Memoranda of Field Marshal Arthur Duke of Wellington K G Vol 4 India 1797 1805 Feb 15 1803 March 1805 And a Few Letters of a Subsequent Date](#)

[Sartor Resartus And on Heroes Hero-Worship and the Heroic in History](#)

[Register and Manual of the State of Connecticut 1904](#)

[A Treatise on the Diseases of the Breast and Mammary Region](#)

[Life and Society in America](#)

[The Sermons and Other Practical Works Vol 10 of 10](#)

[Papers Relating to the Treaty of Washington Vol 4 Geneva Arbitration Containing the Report of the Agent of the United States Protocols of the Conferences Decision and Award of the Tribunal Opinions of the Arbitrators](#)

[Nature Vol 13 A Weekly Illustrated Journal of Science November 1875 to April 1876](#)

[Proceedings of the Entomological Society of Washington Volumes 65-66 March 1963 December 1964](#)

[The Lady from the Sea And Other Plays](#)

[My Country Tis of Thee! or the United States of America Past Present and Future A Philosophic View of American History and of Our Present Status to Be Seen in the Columbian Exhibition](#)

[Hand-Book of Chemistry Vol 15 Organic Chemistry Vol IX Organic Compounds Containing Twenty-Four Atoms of Carbon](#)

[Linguistic and Oriental Essays Written from the Year 1847 to 1890](#)

[Cyclopedia of Law Vol 7 Wills or the Law of Succession After Death](#)

[Lives of Men of Letters and Science Who Flourished in the Time of George III Vol 2](#)

[Transactions of the International Engineering Congress 1915 Municipal Engineering Sessions Held Under the Auspices of American Society of Civil Engineers American Institute of Mining Engineers the American Society of Mechanical Engineers American Ins](#)

[Holy Thoughts on a God Made Man or the Mysterious Trinity Provd Also Reasons Given That the Wise Creator Framd Not the Universal All Only for the Benefit of This Earthly Globe But Likewise for Many Other Worlds](#)

[The Works of Ivan Turgenieff Spring Freshets And Smoke](#)

[The Letter Books of the Monastery of Christ Church Canterbury Vol 2](#)

[Dissertations on the Prophecies Vol 1 of 3 Which Have Remarkably Been Fulfilled and at This Time Are Fulfilling in the World](#)

[Smithsonian Miscellaneous Collections Vol 101](#)

[The Annual Register A Review of Public Events at Home and Abroad for the Year 1895](#)

[The General Biographical Dictionary Vol 11 Containing an Historical and Critical Account of the Lives and Writings of the Most Eminent Persons in Every Nation](#)

[The Christians Defence Against the Fears of Death With Seasonable Directions How to Prepare Ourselves to Die Well](#)

[The Knickerbocker Vol 24 Or New-York Monthly Magazine](#)

[Proceedings of the Nineteenth Annual Meeting of the Lake Mohonk Conference of Friends of the Indian 1901](#)

[Catalogue of Books Contained in the Lockhart Library and in the General Library of the London Missionary Society Part I Books Relating Chiefly to China and the Far East Part II Chinese Printed Books with a Few Japanese Works and Reprints Part III E](#)

[Collected Writings of James Henley Thornwell DD LL D Late Professor of Theology in the Theological Seminary at Columbia South Carolina Vol 1 Theological](#)

[Plants and Their Uses an Introduction to Botany](#)

[Railway Engineering Mechanical and Electrical](#)

[Stray Feathers Vol 7 A Journal of Ornithology for India and Its Dependencies](#)

[Astronomical and Meteorological Observations Made During the Year 1874 at the United States Naval Observatory](#)

[Italy Vol 1 Handbook for Travellers Northern Italy](#)

[Journals of Ralph Waldo Emerson With Annotations](#)

[Hansards Parliamentary Debates Vol 59 Comprising the Period from the Nineteenth Day of August to the Seventh Day of October 1841](#)

[Briquetting Tests of Lignite at Pittsburg Pa 1908-9 With a Chapter on Sulphite-Pitch Binder](#)

[The American Journal of Physiology Vol 22](#)

[To Provide Revenue for War Purposes Hearings Before the Committee on Finance United States Senate Sixty-Fifth Congress](#)

[The Cambridge University Calendar for the Year 1857](#)

---