

1) HISTORY WEIMAR AND NAZI GERMANY REVISION GUIDE AND WORKBOOK (W

The vizier's story pleased King Shah Bekht and his heart clave to the story of the merchant and the old woman; so he bade Er Rehwan withdraw to his lodging, and he went away to his house and abode there the next day..? ? ? ? After your loss, nor trace of me nor vestige would remain, Did not the hope of union some whit my strength sustain..? ? ? ? ? ee. Story of the Barber's Fifth Brother clx.? ? ? ? Yea, he thou lov'st shall be hard-hearted, recking not Of fortune's turns or fate's caprices, in his pride..Ishac stared at her and seizing her hand, said to her, 'Know that I am bound by an oath that, when the singing of a damsel pleaseth me, she shall not make an end of her song but before the Commander of the Faithful. But now tell me, how came it that thou abodest with the slave-dealer five months and wast not sold to any, and thou of this skill, more by token that the price set on thee was no great matter'? ? ? ? ? Quoth Sherik, "On me be his warranty, may God assain the king!" So the Tai departed, after a term had been assigned him for his coming..When it was the fifth day, the fifth Vizier, whose name was Jehrbaur, came in to the king and prostrating himself before him, said, "O king, it behoveth thee, if thou see or hear that one look on thy house, (111) that thou put out his eyes. How then should it be with him whom thou sawest midmost thy house and on thy very bed, and he suspected with thy harem, and not of thy lineage nor of thy kindred? Wherefore do thou away this reproach by putting him to death. Indeed, we do but urge thee unto this for the assurance of thine empire and of our zeal for thy loyal counselling and of our love to thee. How can it be lawful that this youth should live for a single hour?".Then he raised his head to the Magian and said to him, 'Say thy say, thou also.' So the Magian said, 'This is my slave-girl, whom I bought with my money from such a land and for so many dinars, and I made her my favourite (67) and loved her with an exceeding love and gave her charge over my good; but she betrayed me in my substance and plotted with one of my servants to slay me, tempting him by promising him that she would be his wife. When I knew this of her and was certified that she purposed treason against me, I awoke [from my heedlessness] and did with her that which I did, of fear for myself from her craft and perfidy; for indeed she is a beguiler with her tongue and she hath taught these two youths this pretence, by way of trickery and of her perfidy and malice: so be thou not deluded by her and by her talk.'.Merouzi (EI) and Er Razi, ii. 28..As they were thus in the enjoyment of all that in most delicious of easance and delight, and indeed the wine was sweet to them and the talk pleasant, behold, there came a knocking at the door. So the master of the house went out, that he might see what was to do, and found ten men of the Khalif's eunuchs at the door. When he saw this, he was amazed and said to them, "What is to do?" Quoth they, "The Commander of the Faithful saluteth thee and requireth of thee the slave-girl whom thou hast for sale and whose name is Sitt el Milah." By Allah," answered the other, "I have sold her." And they said, "Swear by the head of the Commander of the Faithful that she is not in thy dwelling." He made oath that he had sold her and that she was no longer at his disposal; but they paid no *need to his word and forcing their way into the house, found the damsel and the young Damascene in the sitting-chamber. So they laid hands upon her, and the youth said, "This is my slave-girl, whom I have bought with my money." But they hearkened not to his speech and taking her, carried her off to the Commander of the Faithful..53. Abou Hassan es Ziyadi and the Man from Khorassan Night ccxlix.Let destiny with loosened rein its course appointed fare, iii. 211.? ? ? ? ? b. The Merchant and his Sons ccccxliv.When the king heard this, he said in himself "How like is this to my own story in the matter of the vizier and his slaughter! Had I not used precaution, I had put him to death." And he bade Er Rehwan depart to his own house..?THE SEVENTH OFFICER'S STORY..Then she went away, and when the girl's master came, she sought his leave to go with the old woman and he granted her leave. So the beldam took her and carried her to the king's door. The damsel entered with her, unknowing whither she went, and beheld a goodly house and chambers adorned [with gold and colours] that were no idol's chambers. Then came the king and seeing her beauty and grace, went up to her, to kiss her; whereupon she fell down in a fit and strove with her hands and feet. When he saw this, he was solicitous for her and held aloof from her and left her; but the thing was grievous to her and she refused meat and drink, and as often as the king drew near her, she fled from him in affright, wherefore he swore by Allah that he would not approach her, save with her consent, and fell to guerdoning her with trinkets and raiment, but she only redoubled in aversion to him..? ? ? ? ? Love's slave, I keep my troth with them; but, when they vowed, Fate made itself Urcoub, (16) whom never oath could bind..115. The Malice of Women dcccclxxix.Then she took the lute and smote thereon, after the fashion she had learnt from the Sheikh Iblis, so that Er Reshid's wit was dazed for excess of delight and his understanding was confounded for joy; after which she improvised and sang the following verses:.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..As for King El Aziz, he lived after this seven years and was admitted to the mercy of God the Most High; whereupon his son El Abbas carried him forth to burial on such wise as beseemeth unto kings and let make recitations and readings of the Koran, in whole or in part, over his tomb. He kept up the mourning for his father a full-told month, at the end of which time he sat down on the throne of the kingship and judged and did justice and distributed silver and gold. Moreover, he loosed all who were in the prisons and abolished grievances and customs dues and did the oppressed justice of the oppressor; wherefore the people prayed for him and loved him and invoked on him endurance of glory and kingship and length of continuance [on life] and eternity of prosperity and happiness. Moreover, the troops submitted to him and the hosts from all parts of the kingdom, and there came to him presents from all the lands. The kings obeyed him and many were his troops and his grandees, and his subjects lived with him the most easeful and prosperous of lives..The Twenty-Sixth Night of the Month..So saying, he put his hand to his poke and bringing out therefrom three hundred dinars, gave them to the merchant, who said in

himself, "Except I take the money, he will not abide in the house." So he pouched the money and sold him the house, taking the folk to witness against himself of the sale. Then he arose and set food before El Abbas and they ate of the good things which he had provided; after which he brought him dessert and sweetmeats. They ate thereof till they had enough, when the tables were removed and they washed their hands with rose-water and willow-flower-water. Then the merchant brought El Abbas a napkin perfumed with the fragrant smoke of aloes-wood, on which he wiped his hand, (80) and said to him, "O my lord, the house is become thy house; so bid thy servant transport thither the horses and arms and stuffs." El Abbas did this and the merchant rejoiced in his neighbourhood and left him not night nor day, so that the prince said to him, "By Allah, I distract thee from thy livelihood." "God on thee, O my lord," replied the merchant, "name not to me aught of this, or thou wilt break my heart, for the best of traffic is thy company and thou art the best of livelihood." So there befell strait friendship between them and ceremony was laid aside from between them. t. The two Pigeons dxcvii. If, in his own land, midst his folk, abjection and despite, ii. 196. 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: And to the birds' descant in the foredawns, From out the boughs it flowered forth and grew, 111 El Melik es Zahir Rukneddin Bibers el Bunducdari and the Sixteen Officers of Police dccccxxx. Meanwhile, El Abbas betook himself to his father's camp, which was pitched in the Green Meadow, by the side of the Tigris, and none might make his way between the tents, for the much interlacement of the tent-ropes. When the prince reached the first of the tents, the guards and servants came out to meet him from all sides and escorted him till he drew near the sitting-place of his father, who knew of his coming. So he issued forth of his pavilion and coming to meet his son, kissed him and made much of him. Then they returned together to the royal pavilion and when they had seated themselves and the guards had taken up their station in attendance on them, the king said to El Abbas, "O my son, make ready thine affair, so we may go to our own land, for that the folk in our absence are become as they were sheep without a shepherd." El Abbas looked at his father and wept till he swooned away, and when he recovered from his swoon, he improvised and recited the following verses: Hardly was the night come, when he went in to his wife and found her lying back, [apparently] asleep; so he sat down by her side and laying the hoopoe's heart on her breast, waited awhile, so he might be certified that she slept. Then said he to her, 'Shah Khatoun, Shah Khatoun, is this my recompense from thee?' Quoth she, 'What offence have I committed?' And he, 'What offence can be greater than this? Thou sentest after yonder youth and broughtest him hither, on account of the desire of thy heart, so thou mightest do with him that for which thou lustedst.' 'I know not desire,' answered she. 'Verily, among thy servants are those who are comelier and handsomer than he; yet have I never desired one of them.' 'Why, then,' asked he, 'didst thou lay hold of him and kiss him!' And she said, 'This is my son and a piece of my heart; and of my longing and love for him, I could not contain myself, but sprang upon him and kissed him.' When the king heard this, he was perplexed and amazed and said to her, 'Hast thou a proof that this youth is thy son? Indeed, I have a letter from thine uncle King Suleiman Shah, [wherein he giveth me to know] that his unck Belehwan cut his throat.' 'Yes,' answered she, 'he did indeed cut his throat, but severed not the windpipe; so my uncle sewed up the wound and reared him, [and he lived,] for that his hour was not come.' As for the merchant, he bought him a sheep and slaughtering it, roasted it and dressed birds and [other] meats of various kinds and colours and bought dessert and sweetmeats and fresh fruits. Then he repaired to El Abbas and conjured him to accept of his hospitality and enter his house and eat of his victual. The prince consented to his wishes and went with him till they came to his house, when the merchant bade him enter. So El Abbas entered and saw a goodly house, wherein was a handsome saloon, with a vaulted estrade. When he entered the saloon, he found that the merchant had made ready food and dessert and perfumes, such as overpass description; and indeed he had adorned the table with sweet-scented flowers and sprinkled musk and rose-water upon the food. Moreover, he had smeared the walls of the saloon with ambergris and set [the smoke of burning] aloes-wood abroad therein. Reshid (Er), Ibn es Semmak and, i. 195. Beauty her appanage is grown in its entirety, And for this cause all hearts must bow to her arbitrament. My tears flow still, nor aye of bitterness I'm quit, Bewildered as I am betwixten hope and fear. Sailor and Hindbad the Porter, Sindbad the, iii. 199. 62. Aboulaswed and his Squinting Slave-girl dcli. The old woman returned to the man and told him what the damsel said; and he lusted after her, by reason of her beauty and her repentance; so he took her to wife, and when he went in to her, he loved her and she also loved him. On this wise they abode a great while, till one day he questioned her of the cause of a mark (13) he espied on her body, and she said, 'I know nought thereof save that my mother told me a marvellous thing concerning it.' 'What was that?' asked he, and she answered, 'She avouched that she gave birth to me one night of the nights of the winter and despatched a hired man, who was with us, in quest of fire for her. He was absent a little while and presently returning, took me and slit my belly and fled. When my mother saw this, affliction overcame her and compassion possessed her; so she sewed up my belly and tended me till, by the ordinance of God (to whom belong might and majesty), the wound healed up.' c. The Jewish Physician's Story xxviii. Accordingly El Merouzi repaired to the market and fetching that which he sought, returned to Er Razi's house, where he found the latter cast down in the vestibule, with his beard tied and his eyes shut; and indeed, his colour was paled and his belly blown out and his limbs relaxed. So he deemed him in truth dead and shook him; but he spoke not; and he took a knife and pricked him in the legs, but he stirred not. Then said Er Razi, 'What is this, O fool?' And El Merouzi answered, 'Methought thou wast dead in very sooth.' Quoth Er Razi, 'Get thee to seriousness and leave jesting.' So he took him up and went with him to the market and collected [alms] for him that day till eventide, when he

carried him back to his lodging and waited till the morrow..Accordingly, they all went in to the king one day (and Abou Temam was present among them,) and mentioned the affair of the damsel, the king's daughter of the Turks, and enlarged upon her charms, till the king's heart was taken with her and he said to them, 'We will send one to demand her in marriage for us; but who shall be our messenger?' Quoth the viziers, 'There is none for this business but Abou Temam, by reason of his wit and good breeding;' and the king said, 'Indeed, even as ye say, none is fitting for this affair but he.' Then he turned to Abou Temam and said to him, 'Wilt thou not go with my message and seek me [in marriage] the king's daughter of the Turks?' and he answered, 'Hearkening and obedience, O king.' So he repaired to the draper and buying of him a turban-cloth of lawn, returned with it to the old woman, who took it and burned it in two places. Then she donned devotees' apparel and taking the turban-cloth with her, went to the draper's house and knocked at the door. When the draper's wife saw her, she opened to her and received her kindly and made much of her and welcomed her. So the old woman went in to her and conversed with her awhile. Then said she to her, "[I desire to make] the ablution [preparatory] to prayer." So the wife brought her water and she made the ablution and standing up to pray, prayed and did her occasion. When she had made an end of her prayers, she left the turban-cloth in the place of prayer and went away..This was all the merchant's good; so he said, "O youth, I will play thee another game for the shop." Now the value of the shop was four thousand dinars; so they played and El Abbas beat him and won his shop, with that which was therein; whereupon the other arose, shaking his clothes, and said to him, "Up, O youth, and take thy shop." So El Abbas arose and repairing to the shop, took possession thereof, after which he returned to [the place where he had left] his servant [Aamir] and found there the Amir Saad, who was come to bid him to the presence of the king. El Abbas consented to this and accompanied him till they came before King Ins ben Cais, whereupon he kissed the earth and saluted him and exceeded (78) in the salutation. Quoth the king to him, "Whence comest thou, O youth?" and he answered, "I come from Yemen." Sons, Story of King Suleiman Shah and his, i. 150..Then he brought out the casket of jewellery [and showed it to an expert,] who told him that the trinkets were gilt and that their worth was but an hundred dirhems. When he heard this, he was sore concerned thereat and presenting himself before the Sultan's deputy, made his complaint to him; whereupon the latter knew that a trick had been put off upon him and that the folk had cozened him and gotten the better of him and taken his stuffs. Now the magistrate in question was a man of good counsel and judgment, well versed in affairs; so he said to the draper, "Remove somewhat from thy shop, [and amongst the rest the casket,] and on the morrow break the lock and cry out and come to me and complain that they have plundered all thy shop. Moreover, do thou call [upon God for succour] and cry aloud and acquaint the folk, so that all the people may resort to thee and see the breach of the lock and that which is missing from thy shop; and do thou show it to every one who presenteth himself, so the news may be noised abroad, and tell them that thy chief concern is for a casket of great value, deposited with thee by a great man of the town and that thou standest in fear of him. But be thou not afraid and still say in thy converse, 'My casket belonged to such an one, and I fear him and dare not bespeak him; but you, O company and all ye who are present, I call you to witness of this for me.' And if there be with thee more than this talk, [say it;] and the old woman will come to thee." Abou Sabir, Story of, i. 90..? ? ? ? ? For whoso doth rejoice in meeting him shall have Largesse and gifts galore at his dismounting gain..? ? ? ? ? Fain, fain would I forget thy love. Alack, my heart denies To be consoled, and 'gainst thy wrath nought standeth me in stead..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.92. The Foolish Schoolmaster ccciii.? ? ? ? ? c. Story of the Chief of the Old Cairo Police cccxliv.? ? ? ? ? My virtues 'mongst men are extolled and my glory and station rank high..Pease on thee! Would our gaze might light on thee once more! ii. 89..? ? ? ? ? The sweet of slumber after thee I have forsworn; indeed The loss of thee hath smitten me with trouble and affright..? ? ? ? ? Nay, though ye read therein discourse that sure should speak To heart and soul, no word thereunto ye replied,.? ? ? ? ? My kinsmen and my friends for thee I did forsake And left them weeping tears that poured as 'twere a tide..Daughter of the Poor Old Man, The Rich Man who married his Fair, i. 247..Poor Old Man, The Rich Man who gave his Fair Daughter in Marriage to the, i. 247..? ? ? ? ? For whom is thy departure even as a father's loss! To fly or creep, like nestlings, alone, they strive in vain..As an instance of the extreme looseness with which the book was edited, I may observe that the first four Vols. were published without tables of contents, which were afterwards appended en bloc to the fifth Volume. The state of corruption and incoherence in which the printed Text was placed before the public by the two learned Editors, who were responsible for its production, is such as might well drive a translator to despair: the uncorrected errors of the press would alone fill a volume and the verse especially is so corrupt that one of the most laborious of English Arabic scholars pronounced its translation a hopeless task. I have not, however, in any single instance, allowed myself to be discouraged by the difficulties presented by the condition of the text, but have, to the best of my ability, rendered into English, without abridgment or retrenchment, the whole of the tales, prose and verse, contained in the Breslau Edition, which are not found in those of Calcutta (1839-42) and Boulac. In this somewhat ungrateful task, I have again had the cordial assistance of Captain Burton, who has (as in the case of my "Book of the Thousand Nights and One Night") been kind enough to look over the proofs of my translation and to whom I beg once more to tender my warmest thanks..76. The Khalif El Hakim and the Merchant cclxxxix.? ? ? ? ? g. The Crows and the Hawk dccccvi.The Twenty-Fourth Night of the Month..? ? ? ? ? ? ? ? ? ? ? aa. Story of Aziz and Azizeh cxliii.113. Nouredin Ali and Sitt el Milah dcccclviii.III Effects of Precipitation, Of the, i. 98..? ? ? ? ? c. The Third Voyage of Sindbad the Sailor dxlvi.SHEHRZAD AND SHEHRIYAR..? ? ? ? ? Till in a robe of sandal green 'twas clad And veil that blended rose and flame (216) in hue..Presently, up came a woman with a phial of urine, and when the [mock] physician saw the phial

afar off, he said to her, 'This is the urine of a man, a stranger.' 'Yes,' answered she; and he continued, 'Is he not a Jew and is not his ailment indigestion?' 'Yes,' replied the woman, and the folk marvelled at this; wherefore the man was magnified in Galen's eyes, for that he heard speech such as was not of the usage of physicians, seeing that they know not urine but by shaking it and looking into it anear neither know they a man's water from a woman's water, nor a stranger's [from a countryman's], nor a Jew's from a Sherifs. (22) Then said the woman, 'What is the remedy?' Quoth the weaver, 'Pay down the fee.' So she paid him a dirhem and he gave her medicines contrary to that ailment and such as would aggravate the patient's malady..Then El Abbas took leave of the king and went away to his own house. Now it befell that he passed under the palace of Mariyeh the king's daughter, and she was sitting at a window. He chanced to look round and his eyes met those of the princess, whereupon his wit departed and he was like to swoon away, whilst his colour changed and he said, "Verily, we are God's and to Him we return!" But he feared for himself lest estrangement betide him; so he concealed his secret and discovered not his case to any of the creatures of God the Most High. When he reached his house, his servant Aamir said to him, "O my lord, I seek refuge for thee with God from change of colour! Hath there betided thee a pain from God the Most High or hath aught of vexation befallen thee? Verily, sickness hath an end and patience doth away vexation." But the prince returned him no answer. Then he brought out inkhorn [and pen] and paper and wrote the following verses:..Disciple's Story, The, i. 283..? ? ? ? ? h. Ilan Shah and Abou Temam cccclxvi.? ? ? ? ? Our Lord, after sev'rance, with them hath conjoined us, for he who doth good Shall ne'er disappointed abide and kindnesses kindness entail..A thief of the thieves of the Arabs went [one night] to a certain man's house, to steal from a heap of wheat there, and the people of the house surprised him. Now on the heap was a great copper measure, and the thief buried himself in the corn and covered his head with the measure, so that the folk found him not and went away; but, as they were going, behold, there came a great crack of wind forth of the corn. So they went up to the measure and [raising it], discovered the thief and laid hands on him. Quoth he, "I have eased you of the trouble of seeking me: for I purposed, [in letting wind], to direct you to my [hiding-]place; wherefore do ye ease me and have compassion on me, so may God have compassion on you!" So they let him go and harmed him not..Barmecides, Er Reshid and the, i. 189..Now it befell, by the ordinance of God the Most High and His providence, that Caesar, king of the Greeks, the husband of Melik Shah's mother Shah Khatoun, [went forth to the chase that day]. He started a head of game, he and his company, and chased it, till they came up with it by that pit, whereupon one of them lighted down from his horse, to slaughter it, hard by the mouth of the pit. He heard a sound of low moaning from the bottom of the pit] so he arose and mounting his horse, waited till the troops were assembled. Then he acquainted the king with this and he bade one of his servants [descend into the pit]. So the man descended and brought out the youth [and the eunuch], aswoon..Then the king summoned the cadis and the witnesses and bade them many the old king's daughter and sister to his own sons; so they married them, after the king had made a bride-feast three days and displayed their brides to them from eventide to peep of day. Then the two princes went in to their brides and did away their maidenhead and loved them and were vouchsafed children by them..When the king heard this, he said, "I will not isolate myself from the folk and slay my vizier." And he bade him depart to his dwelling..? ? ? ? ? 1. The Three Men and our Lord Jesus dcccci.I went out one night to the house of one of my friends and when it was the middle of the night, I sallied forth alone [to go home]. When I came into the road, I espied a sort of thieves and they saw me, whereupon my spittle dried up; but I feigned myself drunken and staggered from side to side, crying out and saying, "I am drunken." And I went up to the walls right and left and made as if I saw not the thieves, who followed me till I reached my house and knocked at the door, when they went away..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..Then he turned back, pondering upon that sleeping youth, and coming to him, as he slept, lighted down from his horse and sat down by him. He fixed his eyes upon his face and considered him awhile and said in himself, 'For aught I know, this youth may be Melik Shah.' And he fell a-hemming and saying, 'Harkye, O youth!' Whereupon the sleeper awoke and sat up; and the eunuch said to him, 'Who is thy father in this village and where is thy dwelling?' The youth sighed and answered, 'I am a stranger;' and the eunuch said, 'From what land art thou and who is thy father?' Quoth the other, 'I am from such a land,' and the eunuch ceased not to question him and he to answer him, till he was certified of him and knew him. So he rose and embraced him and kissed him and wept over his case. Moreover, he told him that he was going about in quest of him and informed him that he was come privily from the king his mother's husband and that his mother would be content [to know] that he was alive and well, though she saw him not..So Abdulmelik 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 Abdulmelik'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..The season of my presence is never at an end, ii. 246..127. The Justice of Providence cccclxxviii.?
???? When clear'd my sky was by the sweet of our foregathering And not a helper there remained to disuniting Fate.,???? I'm the keeper of the
promise and the troth, And my gathering is eath, without impede..Now the lodging in question adjoined the king's house, and whilst the merchant
was rejoicing in this and saying, 'Verily, my luck hath returned and I shall live in this king's shadow the rest of my life,' he espied an opening
walled up with stones and clay. So he pulled out the stones and clearing away the earth from the opening, found that it was a window giving upon
the lodging of the king's women. When he saw this, he was affrighted and rising in haste, fetched clay and stopped it up again. But one of the
eunuchs saw him and misdoubting of him, repaired to the Sultan and told him of this. So he came and seeing the stones pulled out, was wroth with
the merchant and said to him, 'Is this my recompense from thee, that thou seekest to violate my harem?' And he bade pluck out his eyes. So they
did as he commanded and the merchant took his eyes in his hand and said, 'How long [wilt thou afflict me], O star of ill-omen? First my wealth and
now my life!' And he bewailed himself, saying, 'Endeavour profiteth me nought against evil fortune. The Compassionate aided me not and
endeavour was useless.' An if my substance fail, no one there is will succour me, i. 6..The ship tarried with him some days, till he should be
certified what he would do, (104) and he said, 'I will enquire of the merchants what this merchandise profiteth and in what country it lacketh and
how much is the gain thereon.' [So he questioned them and] they directed him to a far country, where his dirhem should profit a hundredfold.
Accordingly, he set sail and steered for the land in question; but, as he went, there blew on him a tempestuous wind and the ship foundered. The
merchant saved himself on a plank and the wind cast him up, naked as he was, on the sea-shore, hard by a town there. So he praised God and gave
Him thanks for his preservation; then, seeing a great village hard by, he betook himself thither and saw, seated therein, a very old man, whom he
acquainted with his case and that which had betided him. The old man grieved sore for him, when he heard his story, and set food before him. So
he ate and the old man said to him, 'Abide here with me, so I may make thee my steward and factor over a farm I have here, and thou shall have of
me five dirhems (105) a day.' 'God make fair thy reward,' answered the merchant, 'and requite thee with benefits!'.???? k. The Eleventh Officer's
Story dccccxxviii.Then he went away, whilst the fire was loosed in the heart of the druggist and he shut his shop and betaking himself to his
house, knocked at the door. Quoth the singer, 'Let me get into the chest, for he saw me not yesterday.' 'Nay,' answered she, 'wrap thyself up in the
rug.' So he wrapped himself up in the rug and stood in a corner of the room, whilst the druggist entered and went straight to the chest, but found it
empty. Then he went round about the house and searched it from top to bottom, but found nothing and no one and abode between belief and
disbelief, and said in himself, 'Belike, I suspect my wife of that which is not in her.' So he was certified of her innocence and returned to his shop,
whereupon out came the singer and they abode on their former case, as of wont, till eventide, when she gave him one of her husband's shirts and he
took it and going away, passed the night in his lodging..Meanwhile, Aboulhusn gave not over snoring in his sleep, till the day broke and the rising
of the sun drew near, when a waiting-woman came up to him and said to him, "O our lord [it is the hour of] the morning- prayer." When he heard
the girl's words, he laughed and opening his eyes, turned them about the place and found himself in an apartment the walls whereof were painted
with gold and ultramarine and its ceiling starred with red gold. Around it were sleeping-chambers, with curtains of gold-embroidered silk let down
over their doors, and all about vessels of gold and porcelain and crystal and furniture and carpets spread and lamps burning before the prayer-niche
and slave-girls and eunuchs and white slaves and black slaves and boys and pages and attendants. When he saw this, he was confounded in his wit
and said, "By Allah, either I am dreaming, or this is Paradise and the Abode of Peace!" (18) And he shut his eyes and went to sleep again. Quoth
the waiting-woman, "O my lord, this is not of thy wont, O Commander of the Faithful!".???? How many a king for my sweet sake with other
kings hath vied, Still craving union with me and suing for my sight!.The Vicar of the Lord of the Worlds (162) Haroun er Reshid had a
boon-companion of the number of his boon-companions, by name Ishac ben Ibrahim en Nedim el Mausili, (163) who was the most accomplished
of the folk of his time in the art of smiting upon the lute; and of the Commander of the Faithful's love for him, he assigned him a palace of the
choicest of his palaces, wherein he was wont to instruct slave-girls in the arts of lute-playing and singing. If any slave-girl became, by his
instruction, accomplished in the craft, he carried her before the Khalif, who bade her play upon the lute; and if she pleased him, he would order her
to the harem; else would he restore her to Ishac's palace..???? How many an one, with loss of wealth, hath turned mine enemy!..????
t. The Weaver who became a Physician by his Wife's Commandment dccccix.When the druggist heard the singer's words, he was certified of the
case and knew that the calamity, all of it, was in his own house and that the wife was his wife; and he saw the shirt, whereupon he redoubled in
certainty and said to the singer, 'Art thou now going to her?' 'Yes, O my brother,' answered he and taking leave of him, went away; whereupon the
druggist started up, as he were a madman, and ungarnished his shop. (199) Whilst he was thus engaged, the singer won to the house, and presently
up came the druggist and knocked at the door. The singer would have wrapped himself up in the rug, but she forbade him and said to him, 'Get thee
down to the bottom of the house and enter the oven (200) and shut the lid upon thyself.' So he did as she bade him and she went down to her
husband and opened the door to him, whereupon he entered and went round about the house, but found no one and overlooked the oven. So he
stood meditating and swore that he would not go forth of the house till the morrow..???? I rede thee vaunt thee not of praise from us, for lo!
Even as a docktailed cur thou art esteemed of me..The Thirteenth Night of the Month..When the two young men presented themselves before him
and set forth their case to him and to the folk and the king heard their speech, he knew them and his heart was like to fly for joyance in them: the
tears poured from his eyes at their sight and that of his wife, and he thanked God the Most High and praised Him for that He had reunited [him

with] them. Then he dismissed the folk who were present about him and bade commit the Magian and the woman and the two youths to his armoury (65) [for the night], commanding that they should keep guard over them till God caused the morning morrow, so he might assemble the cadis and the judges and assessors and judge between them, according to the Holy Law, in the presence of the four cadis. So they did his bidding and the king passed the night praying and praising God the Most High for that which He had vouchsafed him of kingship and puissance and victory over (66) him who had wronged him and thanking Him who had reunited him with his family..Accordingly, he made a banquet, and stationing himself in the man's way, invited him and carried him to his house, where they sat down and ate and drank and abode in discourse. Presently, the young man said to the other, 'I hear that thou hast with thee a slave-girl, whom thou desirest to sell.' And he answered, saying, 'By Allah, O my lord, I have no mind to sell her!' Quoth the youth, 'I hear that she cost thee a thousand dinars, and I will give thee six hundred, to boot.' And the other said, 'I sell her to thee [at that price].' So they fetched notaries, who drew up the contract of sale, and the young man counted out to the girl's master half the purchase money, saying, 'Let her be with thee till I complete to thee the rest of the price and take my slave-girl.' The other consented to this and took of him a bond for the rest of the money, and the girl abode with her master, on deposit..Now King Azadbekht's wife was big with child and the pains of labour took her in the mountain; so they alighted at the mountain-foot, by a spring of water, and she gave birth to a boy as he were the moon. Behrjaur his mother pulled off a gown of gold-inwoven brocade and wrapped the child therein, and they passed the night [in that place], what while she gave him suck till the morning. Then said the king to her, "We are hampered by this child and cannot abide here nor can we carry him with us; so methinks we were better leave him here and go, for Allah is able to send him one who shall take him and rear him." So they wept over him exceeding sore and left him beside the spring, wrapped in the gown of brocade: then they laid at his head a thousand dinars in a bag and mounting their horses, departed, fleeing..?STORY OF KHELBEES AND HIS WIFE AND THE LEARNED MAN..? ? ? ? d. The Fourth Voyage of Sindbad the Sailor cclix.[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..? ? ? ? O my God! Who is stronger than Thou in resource? The Subtle, Thou knowest my plight and my pain..It befell one day that he entered a certain city and sold somewhat that was with him of merchandise and got him friends of the merchants of the place and fell to sitting with them and entertaining them and inviting them to his lodging and his assembly, whilst they also invited him to their houses. On this wise he abode a long while, till he was minded to leave the city; and this was bruited abroad among his friends, who were concerned for parting from him. Then he betook himself to him of them, who was the richest of them in substance and the most apparent of them in generosity, and sat with him and borrowed his goods; and when he was about to take leave, he desired him to give him the deposit that he had left with him. 'And what is the deposit?' asked the merchant. Quoth the sharper, 'It is such a purse, with the thousand dinars therein.' And the merchant said, 'When didst thou give it me?' 'Extolled be the perfection of God!' replied the sharper. 'Was it not on such a day, by such a token, and thus and thus?' 'I know not of this,' rejoined the merchant, and words were bandied about between them, whilst the folk [who were present also] disputed together concerning their affair and their speech, till their voices rose high and the neighbours had knowledge of that which passed between them..As for that which hath befallen thee, verily, it hath befallen [many] kings before thee and their women have played them false, for all they were greater of puissance than thou, yea, and mightier of kingship and more abounding in troops. If I would, I could relate unto thee, O king, concerning the wiles of women, that whereof I could not make an end all my life long; and indeed, aforetime, in all these my nights that I have passed before thee, I have told thee [many stories and anecdotes] of the artifices of women and of their craft and perfidy; but indeed the things abound on me; (173) wherefore, if it like thee, O king, I will relate unto thee [somewhat] of that which befell kings of old time of the perfidy of their women and of the calamities which overtook them by reason of these latter." "How so?" asked the king. "Tell on." "Harkening and obedience," answered Shehrzad."It hath been told me, O king, that a man once related to a company and spoke as follows:.Then the Khalif went forth and bade decorate the city: [so they decorated it] and the drums of glad tidings were beaten. Moreover they made banquets to the people and the tables were spread seven days. And Tuhfeh and the Commander of the Faithful ceased not to be in the most delightsome of life and the most prosperous thereof till there came to them the Destroyer of Delights and the Sunderer of Companies; and thu is all that hath come down to as of their story." When the king had read this letter, he rejoiced with an exceeding joy and bestowed on me great store of presents and entreated me with the utmost honour. Some days after this, I sought of him leave to depart, but he granted it not to me save after much pressing. So I took leave of him and shipped with divers merchants and others, intending for my own country and having no desire for travel or traffic. We sailed on, without ceasing, till we had passed many islands; but, one day, as we fared on over a certain tract of the sea, there came forth upon us a multitude of boats full of men like devils, clad in chain-mail and armed with swords and daggers and bows and arrows, and surrounded us on every side. They entreated us after the cruellest fashion, smiting and wounding and slaying those who made head against them, and taking the ship, with the crew and all that were therein, carried us to an island, where they sold us all for a low price. A rich man bought me and taking me into his house, gave me to eat and drink and clothed me and entreated me

kindly, till my heart was comforted and I was somewhat restored..15. Ghanim ben Eyoub the Slave of Love cccxxxii.?STORY OF THE WEAVER WHO BECAME A PHYSICIAN BY HIS WIFE'S COMMANDMENT..?THE SIXTEENTH OFFICER'S STORY..? ? ? ? ? O breeze of heaven, from me a charge I prithee take And do not thou betray the troth of my despair;? ? ? ? ? She hath an eye, whose glances pierce the hearts of all mankind, Nor can cornelian with her cheeks for ruddiness compare..Now it was the night-season. So the soldiers carried him without the city, thinking to crucify him, when, behold, there came out upon them thieves and fell in on them with swords and [other] weapons. Thereupon the guards left him whom they purposed to put to death [and took to flight], whilst the man who was going to slaughter fled forth at a venture and plunging into the desert, knew not whither he went before he found himself in a thicket and there came out upon him a lion of frightful aspect, which snatched him up and set him under him. Then he went up to a tree and tearing it up by the roots, covered the man therewith and made off into the thicket, in quest of the lioness..? ? ? ? ? d. Prince Bihzad cccliii.?Story of the Prisoner and How God Gave Him Relief..Before I entered this corporation, (149) I had a draper's shop and there used to come to me a man whom I knew not, save by his face, and I would give him what he sought and have patience with him, till he could pay me. One day, I foregathered with certain of my friends and we sat down to drink. So we drank and made merry and played at Tab; (150) and we made one of us Vizier and another Sultan and a third headsman..When I came forth, I swooned away: so I sat down till my trouble subsided; then I made for my comrades and said to them, "I have found the booty and the thief, and I affrighted him not neither troubled him, lest he should flee; but now, come, let us go to him, so we may make shift to lay hold upon him." Then I took them and repaired to the keeper of the garden, who had tortured me with beating, meaning to make him taste the like of that which he had done with me and lie against him and cause him eat stick. So we rushed into the water-wheel and seizing the keeper, pinioned him..? ? ? ? ? The ignorant man may speak with impunity A word that is death to the wise and the ripe of wit..? ? ? ? ? An thou'dst vouchsafe to favour me,'twould lighten my despair, Though but in dreams thine image 'twere that visited my bed..Now the uncle's son of the king of the city had aforesaid disputed [the kingship] with him, and the people disliked the king; but God the Most High decreed that he should get the better of his cousin. However, jealousy of him abode in his heart and he acquainted the vizier, who hid it not and sent [him] money. Moreover, he fell to summoning [all strangers who came to the town], man after man, and questioning them of their faith and their worldly estate, and whoso answered him not [to his liking], he took his good. (231) Now a certain wealthy man of the Muslims was on a journey and it befell that he arrived at that city by night, unknowing what was to do, and coming to the ruin aforesaid, gave the old woman money and said to her, 'No harm upon thee.' Whereupon she lifted up her voice and prayed [for him], He set down his merchandise by her [and abode with her] the rest of the night and the next day..? ? ? ? ? a. Story of Taj el Mulouk and the Princess Dunya cvii.? ? ? ? ? k. The Serpent-Charmer and his Wife decccvii.? ? ? ? ? f. The Sixth Voyage of Sindbad the Sailor cclxvi

[Raised by Demons From Warlock to Apostle](#)

[Unsung Heroes](#)

[3 Floyd's Alpha King](#)

[Non Avere Paura Di Amare](#)

[Financial Terms Dictionary - 100 Most Popular Financial Terms Explained](#)

[Financial Terms Dictionary - Retirement Planning and Investing Guide](#)

[Southern Gals](#)

[Believe](#)

[Last Wrong Turn](#)

[Diskrepanz](#)

[Kidnapped from Berryhill Mountain](#)

[Leadfoot](#)

[The Inquisition A History from Beginning to End](#)

[Rhyme Me A Collection of Humorous Rhymes](#)

[Envision Aga Assessment Readiness Workbook Geometry Grade 9 10 Copyright2018](#)

[The ABCs to Ranching](#)

[In the Days of the Cotton Wind and the Sparrow](#)

[Zombie Park](#)

[Tense Narratives English Verbs in Context](#)

[Driven A Newcity Novel](#)

[Tubie Meal Time Blended Feeding Tube Meal Ideas for Newbies](#)

[Repercussions](#)

[The Long Season The Classic Inside Account of a Baseball Year 1959](#)

[Justice on the Mountain White River Series](#)

[Gramatica y Vocabario Mexicanos Arte Mexicana](#)

[Deep in the Shadow of the Fallen The Legacy of Zyanthia - Book Three](#)

[The Gift of a Peaceful Death](#)

[George Elis and a mandarin](#)

[Beyond the Bermuda Triangle True Encounters with Electronic Fog Missing Aircraft and Time Warps](#)

[The Boy with No Manners](#)

[Courage to Actively Care Cultivating a Culture of Interpersonal Compassion](#)

[The Note on the Bench - English Italian Edition](#)

[Out of Granada](#)

[Silas Dillon of Cary County](#)

[When the Bough Breaks](#)

[Open Wide and Laugh Fun at the Dentist? Why Not?](#)

[Cake for Breakfast Every Day - English Italian Edition](#)

[Im Herzen Eins Treat Braden](#)

[If You Want More Get More](#)

[White Tooth](#)

[Sweetheart Valentines - Vintage Valentines Day Greeting Cards](#)

[My Hero](#)

[Romberger-Workman Family History From Germany to Pennsylvania](#)

[Now Listen to This](#)

[Russell-Thompson Family History From Scotland to Pennsylvania](#)

[Eden Summer](#)

[Das Wichtigste Kochbuch Der Welt Fur Ihre Gesundheit](#)

[Reiss-Updegrove Family History From Germany England to Pennsylvania](#)

[Stoner-Batdorf Family History From Germany Switzerland Netherlands France to Pennsylvania](#)

[Nunca Duermas Con Extranos](#)

[Understanding Marxs Capital A Readers Guide](#)

[Dime Que Si](#)

[Silencing the Skeptics Gospel Contradictions Resolved The Ultimate Open Challenge to Bart Ehrman](#)

[Rudy-Row Family History From Germany to Pennsylvania](#)

[Praying with Power 52 Weeks to a Deeper Relationship with God](#)

[Schneck-Culp Family History From Germany to Pennsylvania](#)

[Rise What to Do When Hell Wont Back Off](#)

[Seis D as Conmigo](#)

[Thornton-Swartz Family History From Germany Switzerland UK to Pennsylvania](#)

[Guise-Hensel Family History From Germany to Pennsylvania](#)

[Book of Creation](#)

[Wertz-Shoop Family History From Germany Switzerland to Pennsylvania](#)

[Serve 2 Win Eight Steps to Making a Living a Life](#)

[Prophets of Yesterday and Their Message for To-Day](#)

[Catiline His Conspiracy](#)

[Theosophy and Christianity](#)

[Swami Vivekananda and His Guru With Letters from Prominent Americans on the Alleged Progress of Vedantism in the United States](#)

[Notes on a Tour of the Principal Hospitals and Medical Schools of the United States and Canada](#)

[Proceedings of the Columbus Horticultural Society for 1886 Vol 1](#)

[The Sword of the Lord and How to Use It](#)

[Ethics of the Body](#)

[The Conservative Party and the Future A Programme for Tory Democracy](#)

[One Hundred Eleventh Semi-Annual Conference of the Church of Jesus Christ of Latter-Day Saints Held in the Tabernacle Salt Lake City Utah](#)

[October 4 5 6 1940 with Report of Discourses](#)

[The Bible Versus the Evolution Theory](#)

[Modern Persian Phrases](#)

[An English Version of the Eclogues of Virgil](#)

[The Princeton Review Vol 36 October 1864](#)

[A Sermon Preached by Henry Lord Bishop of Exeter At a General Ordination Holden in the Cathedral Church of Exeter on Sunday September 24 1843](#)

[The Bible as a Book as It Is at the Present Day Its Inspiration Logic Etc](#)

[The Practical Carver and Gilders Guide and Picture Frame Makers Companion Containing Information on the Various Departments of the Trade in Gilding and Re-Gilding Picture and Looking-Glass Frames Console Tables What-Nots c Interior and Exterior G](#)

[The Oaks Vol 1 May 1928](#)

[How to Improve the Memory](#)

[The Prophet A Story of the Two Kingdoms of Ancient Palestine](#)

[The Presbyterian Quarterly and Princeton Review Vol 2 April 1873](#)

[A Brief Account of the Life Last Sickness and Death of Robert Mott Also of His Daughter J B Mott](#)

[Lives and Exploits of English Highwaymen Pirates and Robbers Vol 1 of 2 Drawn from the Earliest and Most Authentic Sources and Brought Down to the Present Time](#)

[Stories of Great Artists](#)

[The Dream App](#)

[The Boyfriend](#)

[Professor Vaayumandal](#)

[The White Alley](#)

[Werden Sogar Und Auch Im Deutschen Konventionell Oder Frei Im Fokus Assoziiert?](#)

[Konzept Der Identitatsbildung Nach Erikson Im Vergleich Zu Modernen Ansätzen Der Identitatsforschung](#)

[Jazzy and the Bullies](#)

[We Go Wandering at Night and Are Consumed by Fire](#)

[The Transmigrant](#)

[Ballardvale Blues](#)

[My Head My Heart My Hooaha](#)

[The Great National Divides \(in Full Color\) Why the United States Is So Divided and How It Can Be Put Back Together Again](#)

[Jonathans Number Party Hand Illustrated for Pre-K - Mathematical Concepts - Addition Subtraction](#)
