

## S AND APPLICATIONS FIRST INTERNATIONAL CONFERENCE SCITA 2017 JEDDAH

Presently, Jesus, son of Mary (on whom be peace!) passed by and seeing this, besought God the Most High for tidings of their case; so He told him what had betided them, whereat great was his wonderment and he related to his disciples what he had seen. Quoth one of them, 'O Spirit of God, (251) nought resembleth this but my own story.' 'How so?' asked Jesus, and the other said,.32. The Khalif Hisham and the Arab Youth dxxxiv. Officer's Story, The Third, ii. 137..Mamoun (El) and Zubeideh, i. 199..? ? ? ? ? Light of mine eyes, my hope, my wish, my thirsting eyes With looking on thy face can never sate their drought..Meanwhile, King Azadbekht and his wife stayed not in their flight till they came to [the court of] the King of Fars, (97) whose name was Kutrou. (98) When they presented themselves to him, he entreated them with honour and entertained them handsomely, and Azadbekht told him his story, first and last. So he gave him a great army and wealth galore and he abode with him some days, till he was rested, when he made ready with his host and setting out for his own dominions, waged war upon Isfehend and falling in upon the capital, defeated the rebel vizier and slew him. Then he entered the city and sat down on the throne of his kingship; and whenas he was rested and the kingdom was grown peaceful for him, he despatched messengers to the mountain aforesaid in quest of the child; but they returned and informed the king that they had not found him..The following story occupies the last five Nights (cxcv-cc) of the unfinished Calcutta Edition of 1814-18. The only other text of it known to me is that published by Monsieur Langles (Paris, 1814), as an appendix to his Edition of the Voyages of Sindbad, and of this I have freely availed myself in making the present translation, comparing and collating with it the Calcutta (1814-18) Text and filling up and correcting omissions and errors that occur in the latter. In the Calcutta (1814-18) Text this story (Vol. II. pp. 367-378) is immediately succeeded by the Seven Voyages of Sindbad (Vol. II. pp. 378-458), which conclude the work..? ? ? ? ? ? ? ? ? Before I rent my clothes, reproach me not, I pray..The crown of the flow'rets am I, in the chamber of wine, And Allah makes mention of me 'mongst the pleasures divine; Yea, ease and sweet basil and peace, the righteous are told, In Eternity's Garden of sweets shall to bless them combine. (223) Where, then, is the worth that in aught with my worth can compare And where is the rank in men's eyes can be likened to mine?.Endowed with amorous grace past any else am I, ii 253..Quoth I (and mine a body is of passion all forslain), iii. 81..Then he sat down again upon the throne of his kingship, whilst the vizier stood before him, and they returned to their former estate, but they had nought of the [goods of the world]. So the king said to his vizier, 'How shall we avail to abide in this city, and we in this state of poverty?' And he answered, 'Be at thine ease and have no concern.' Then he singled out one of the soldiers (255) and said to him, 'Send us thy service (256) for the year.' Now there were in the city fifty thousand subjects (257) and in the hamlets and villages a like number; and the vizier sent to each of these, saying, 'Let each of you get an egg and lay it under a hen.' So they did this and it was neither burden nor grievance to them..When the king heard this, his wrath subsided and he said, "Carry him back to the prison till the morrow, so we may look into his affair."? ? ? ? ? When the flies light on food, from the platter my hand I raise, though my spirit should long for the fare;? ? ? ? ? Under me's a slender camel, a devourer of the waste; Those who pass a cloudlet deem it, as it flitteth o'er the way..Meanwhile, he ceased not, he and his beloved, Queen Mariyeh, in the most delightful of life and the pleasantest thereof, and he was vouchsafed by her children; and indeed there befell friendship and love between them and the longer their companionship was prolonged, the more their love waxed, so that they became unable to endure from each other a single hour, save the time of his going forth to the Divan, when he would return to her in the utterest that might be of longing. And on this wise they abode in all solace and delight of life, till there came to them the Destroyer of Delights and the Sunderer of Companies. So extolled be the perfection of Him whose kingdom endureth for ever, who is never heedless neither dieth nor sleepeth! This is all that hath come down to us of their story, and so peace [be on you!].When she had made an end of her song, she wept and Nouredin wept also. Then she took the lute and improvised and sang the following verses:.With this the Cadi's wrath redoubled and he swore by the most solemn of oaths that I should go with him and search his house. "By Allah," replied I, "I will not go, except the prefect be with us; for, if he be present, he and the officers, thou wilt not dare to presume upon me." And the Cadi rose and swore an oath, saying, "By Him who created mankind, we will not go but with the Amir!" So we repaired to the Cadi's house, accompanied by the prefect, and going up, searched high and low, but found nothing; whereupon fear gat hold upon me and the prefect turned to me and said, "Out on thee, O ill-omened fellow! Thou puttest us to shame before the men." And I wept and went round about right and left, with the tears running down my face, till we were about to go forth and drew near the door of the house. I looked at the place [behind the door] and said, "What is yonder dark place that I see?" And I said to the sergeants, "Lift up this jar with me." They did as I bade them and I saw somewhat appearing under the jar and said, "Rummage and see what is under it." So they searched and found a woman's veil and trousers full of blood, which when I beheld, I fell down in a swoon..? ? ? ? ? ? ? ? ? When clear'd my sky was by the sweet of our foregathering And not a helper there remained to disuniting Fate.,Then he lighted him three candles and three lamps and spreading the drinking-cloth, brought clarified wine, limpid, old and fragrant, the scent whereof was as that of virgin musk. He filled the first cup and saying, "O my boon-companion, by thy leave, be ceremony laid aside between us! I am thy slave; may I not be afflicted with thy loss!" drank it off and filled a second cup, which he handed to the Khalif, with a reverence. His fashion pleased the Khalif and the goodliness of his speech and he said in himself, "By Allah, I will assuredly requite him for this!" Then Aboulhusn filled the cup again and handed it to the Khalif, reciting the following verses:.I fear to be seen in the air, ii. 255..Fuller and his Wife, The, i. 261..It befell, one day of the days, that King Bihkerd embarked in a ship and put out to sea, so he might fish; but the wind blew on them and the ship foundered. The king won ashore on a

plank, unknown of any, and came forth, naked, on one of the coasts; and it chanced that he landed in the country whereof the father of the youth aforesaid, [his sometime servant], was king. So he came in the night to the gate of the latter's city and [finding it shut], took up his lodging [for the night] in a burying-place there..95. Abou Suweid and the Handsome Old Woman dclxxxvii.?Story of the Merchant and His Sons..When came the time [of the accomplishment] of the foreordered fate and the fortune graven on the forehead and there abode for the boy but ten days till the seven years should be complete, there came to the mountain hunters hunting wild beasts and seeing a lion, gave chase to him. He fled from them and seeking refuge in the mountain, fell into the pit in its midst. The nurse saw him forthright and fled from him into one of the closets; whereupon the lion made for the boy and seizing upon him, tore his shoulder, after which he sought the closet wherein was the nurse and falling upon her, devoured her, whilst the boy abode cast down in a swoon. Meanwhile, when the hunters saw that the lion had fallen into the pit, they came to the mouth thereof and heard the shrieking of the boy and the woman; and after awhile the cries ceased, whereby they knew that the lion had made an end of them..Some with religion themselves concern and make it their business all, i. 48..Man of Khorassan, his Son and his Governor, Story of the, i. 218..? ? ? ? ? Up, to our comrade's convent, that we may visit him And drink of wine more subtle than dust; (115) our trusty fere.? ? ? ? ? ? ? ? ? ? ? How many an one, with loss of wealth, hath turned mine enemy!.It is told that there was once, in the city of Baghdad, a comely and well-bred youth, fair of face, tall of stature and slender of shape. His name was Alaeddin and he was of the chiefs of the sons of the merchants and had a shop wherein he sold and bought One day, as he sat in his shop, there passed by him a girl of the women of pleasure, (253) who raised her eyes and casting a glance at the young merchant, saw written in a flowing hand on the forepart (254) of the door of his shop, these words, "VERILY, THERE IS NO CRAFT BUT MEN'S CRAFT, FORASMUCH AS IT OVERCOMETH WOMEN'S CRAFT." When she beheld this, she was wroth and took counsel with herself, saying, "As my head liveth, I will assuredly show him a trick of the tricks of women and prove the untruth of (255) this his inscription!".? ? ? ? ? An if my substance fail, no one there is will succour me..Munir drank off his cup and ordered her eight hundred thousand dinars, whereat Kemeriyeh rejoiced and rising to her feet, kissed Tuhfeh on her face and said to her, 'May the world not be bereaved of thee, O thou who lordest it over the hearts of Jinn and mortals!' Then she returned to her place and the Sheikh Iblis arose and danced, till all present were confounded; after which he said to Tuhfeh, 'Indeed, thou embellishest my festival, O thou who hast commandment over men and Jinn and rejoicest their hearts with thy loveliness and the excellence of thy faithfulness to thy lord. All that thy hands possess shall be borne to thee [in thy palace and placed] at thy service; but now the dawn is near at hand; so do thou rise and rest thee, as of thy wont' Tuhfeh turned and found with her none of the Jinn; so she laid her head on the ground and slept till she had gotten her rest; after which she arose and betaking herself to the pool, made the ablution and prayed. Then she sat beside the pool awhile and pondered the affair of her lord Er Reshid and that which had betided him after her and wept sore..Then they ate and the tables were removed and they washed their hands; after which Iblis the Accursed came up to Tuhfeh and said to her, 'O my lady Tuhfeh, thou gladdenest the place and with thy presence enlightenest and embellishest it; but now fain would these kings hear somewhat of thy singing, for the night hath spread its wings for departure and there abideth thereof but a little.' Quoth she, 'Harkening and obedience.' So she took the lute and touching its strings on rare wise, played thereon after a wondrous fashion, so that it seemed to those who were present as if the palace stirred with them for the music. Then she fell a-singing and chanted the following verses:.Officer's Story, the Eighth, ii. 155..So, when the night darkened, we sallied forth to make our round, attended by men with sharp swords, and went round about the streets and compassed the city, till we came to the by-street where was the woman, and it was the middle of the night Here we smelt rich scents and heard the clink of earrings; so I said to my comrades, "Methinks I spy an apparition," And the captain of the watch said, "See what it is." So I came forward and entering the lane, came presently out again and said, "I have found a fair woman and she tells me that she is from the Citadel and that the night surprised her and she espied this street and seeing its cleanness and the goodliness of its ordinance, knew that it appertained to a man of rank and that needs must there be in it a guardian to keep watch over it, wherefore she took shelter therein." Quoth the captain of the watch to me, "Take her and carry her to thy house." But I answered, "I seek refuge with Allah! (93) My house is no place of deposit (94) and on this woman are trinkets and apparel [of price]. By Allah, we will not deposit her save with Amin el Hukrn, in whose street she hath been since the first of the darkness; wherefore do thou leave her with him till the break of day." And he said, "As thou wilt." Accordingly, I knocked at the Cadi's door and out came a black slave of his slaves, to whom said I, "O my lord, take this woman and let her be with you till break of day, for that the lieutenant of the Amir Ilmeddin hath found her standing at the door of your house, with trinkets and apparel [of price] on her, and we feared lest her responsibility be upon you; (95) wherefore it is most fit that she pass the night with you." So the slave opened and took her in with him..Fair patience practise, for thereon still followeth content, iii. 116..? ? ? ? ? Algates ye are our prey become; this many a day and night Right instantly of God we've craved to be vouchsafed your sight..? ? ? ? ? So get thee gone, then, from a house wherein thou art abased And let not severance from friends lie heavy on thy spright..? ? ? ? ? If thou forsake us, there is none Can stand to us instead of thee..? ? ? ? ? On the dear nights of union, in you was our joy, But afflicted were we since ye bade us adieu..? ? ? ? ? Bravo for a fawn with a houri's eye of black, Like the sun or the shining moon midst the starry train!..? ? ? ? ? Were not the darkness (193) still in gender masculine, As ofttimes is the case with she-things passing fine.,THE TWO KINGS AND THE VIZIER'S DAUGHTERS. (154).Sixteen Officers of Police, El Melik ez Zahir Rukneddin Bibers el Bunducdari and the, ii. 117..? ? ? ? ? o. The King's Son and the Merchant's Wife dxc1.29. The City of Irem cclxxvi.? ? ? ? ? For 'twixt the closing of an eye and th'opening thereof, God hath it in His power to change a case from foul to fair..? ? ? ? ? Bravo for her whose loosened locks her cheeks do overcloud! She slays me with her



presence, gave them leave to talk and dispute and forbade the wicked man from that his lewd opinion. (80) Then arose that wise and skilful vizier and praised God the Most High and lauded Him and glorified Him and hallowed Him and attested His unity and disputed with the wicked man and overcame him and put him to silence; nor did he cease from him till he enforced him to make confession of repentance [and turning away] from that which he had believed.. "O elder," added she, "if Muslims and Jews and Nazarenes drink wine, who are we [that we should abstain from it]?" "By Allah, O my lady," answered he, "spare thine endeavour, for this is a thing to which I will not hearken." When she knew that he would not consent to her desire, she said to him, "O elder, I am of the slave-girls of the Commander of the Faithful and the food waxeth on me (34) and if I drink not, I shall perish, (35) nor wilt thou be assured against the issue of my affair. As for me, I am quit of blame towards thee, for that I have made myself known to thee and have bidden thee beware of the wrath of the Commander of the Faithful." . . . . . f. The Sixth Officer's Story dccccxxxiv. Now there was with him a youth and he said, "By Allah, I was not with him and indeed it is six months since I entered the city, nor did I set eyes on the stuffs until they were brought hither." Quoth we, "Show us the stuffs." So he carried us to a place wherein was a pit, beside the water-wheel, and digging there, brought out the stolen goods, with not a stitch of them missing. So we took them and carried the keeper to the prefecture, where we stripped him and beat him with palm-rods till he confessed to thefts galore. Now I did this by way of mockery against my comrades, and it succeeded.' (142). Whilst the Sheikh was thus occupied with taking leave of the kings, Meimoun sought his opportunity, whenas he saw the place empty, and taking up Tuhfeh on his shoulders, soared up with her to the confines of the sky and flew away with her. Presently, Iblis came to look for Tuhfeh and see what she purposed, but found her not and saw the slave-girls buffeting their faces; so he said to them, 'Out on ye! What is to do?' 'O our lord,' answered they, 'Meimoun hath snatched up Tuhfeh and flown away with her.' When Iblis heard this, he gave a cry, to which the earth trembled, and said, 'What is to be done? Out on ye! Shall he carry off Tuhfeh from my very palace and outrage mine honour? Doubtless, this Meimoun hath lost his wits.' Then he cried out a second time, that the earth quaked therefor, and rose up into the air. When the evening evened, the king summoned his vizier and bade him tell the [promised] story. So he said, "It is well. Know, O king, that. As fate would have it, the chief of the police was passing through the market; so the people told him [what was to do] and he made for the door and burst it open. We entered with a rush and found the thieves, as they had overthrown my friend and cut his throat; for they occupied not themselves with me, but said, 'Whither shall yonder fellow go? Indeed, he is in our grasp.' So the prefect took them with the hand (129) and questioned them, and they confessed against the woman and against their associates in Cairo. Then he took them and went forth, after he had locked up the house and sealed it; and I accompanied him till he came without the [first] house. He found the door locked from within; so he bade break it open and we entered and found another door. This also he caused burst in, enjoining his men to silence till the doors should be opened, and we entered and found the band occupied with a new victim, whom the woman had just brought in and whose throat they were about to cut. . . . . I am a man in whom good faith's a natural attribute; The deeds of every upright man should with his speech agree. . . . . Is there a man of you will come, that I may heal his pain With blows right profitable for him who's sick for lust of fight? Then she drank three cups and filling the old man other three, sang the following verses: . . . . . b. The Enchanted Youth xxi. 53. King Kelyaad (231) of Hind and his Vizier Shimas dcix. . . . . "The glory's not in those whom raiment rich makes fair, But those who still adorn the raiment that they wear." . 78. The Water-Carrier and the Goldsmith's Wife cccxc. . . . . An if I live, in love of her I'll live, and if I die Of love and longing for her sight, O rare! O excellent! . . . . . d. The Lover's Trick against the Chaste Wife dlxxx. . . . . "My soul be thy ransom," quoth I, "for thy grace! Indeed, to the oath that thou swor'st thou wast true." . King Suleiman Shah and his Sons, Story of, i. 150. . . . . b. The Cook's Story (238) cxxi. It is said that El Mamoun (164) came one day upon Zubeideh, mother of El Amin, (165) and saw her moving her lips and muttering somewhat he understood not; so he said to her, "O mother mine, dost thou imprecate [curses] upon me, for that I slew thy son and despoiled him of his kingdom?" "Not so, by Allah, O Commander of the Faithful!" answered she, and he said, "What then saidst thou?" Quoth she, "Let the Commander of the Faithful excuse me." But he was instant with her, saying, "Needs must thou tell it." And she replied, "I said, 'God confound importunity!'" "How so?" asked the Khalif, and she said, "I played one day at chess with the Commander of the Faithful [Haroun er Reshid] and he imposed on me the condition of commandment and acceptance. (166) He beat me and bade me put off my clothes and go round about the palace, naked; so I did this, and I incensed against him. Then we fell again to playing and I beat him; so I bade him go to the kitchen and swive the foulest and sorriest wench of the wenches thereof. [I went to the kitchen] and found not a slave-girl fouler and filthier than thy mother; (167) so I bade him swive her. He did as I bade him and she became with child by him of thee, and thus was I [by my unlucky insistance] the cause of the slaying of my son and the despoiling him of his kingdom." When El Mamoun heard this, he turned away, saying, "God curse the importunate!" to wit, himself, who had importuned her till she acquainted him with that matter..? . . . . . f. The Sixth Voyage of Sindbad the Sailor cclxvi. When the morning morrowed, he recited the following verses: When he heard her words, the dregs of the drunkenness wrought in him and he imagined that he was indeed a Turk. So he went out from her and putting his hand to his sleeve, found therein a scroll and gave it to one who read it to him. When he heard that which was written in the scroll, his mind was confirmed in the false supposition; but he said in himself, 'Maybe my wife seeketh to put a cheat on me; so I will go to my fellows the fullers; and if they know me not, then am I for sure Khemartekeni the Turk.' So he betook himself to the fullers and when they espied him afar off, they thought that he was one of the Turks, who used to wash their clothes with them without payment and give them nothing.. So they made ready his affair and the king conferred on him a dress of honour, and he took with him a present and a letter under the king's hand and setting out, fared on till he came to the

[capital] city of Turkestan. When the king of the Turks knew of his coming, he despatched his officers to receive him and entreated him with honour and lodged him as befitted his rank. Then he entertained him three days, after which he summoned him to his presence and Abou Temam went in to him and prostrating himself before him, as beseemeth unto kings, laid the present before him and gave him the letter..Daughter of the Poor Old Man, The Rich Man who married his Fair, i. 247..Rehwan (Er), King Shah Bekht and his Vizier, i. 215..? ? ? ? ? His love he'd have hid, but his tears denounced him to the spy, For the heat of a red-hot coal that 'twixt his ribs did lie..So the young man went to his lodging and fetching a purse, returned to the girl's owner and counted out to him the price aforesaid, whilst the draper was between them. Then said he, "Bring her forth;" but the other answered, "She cannot come forth at this present; but be thou my guest the rest of this day and night, and on the morrow thou shall take thy slave-girl and go in the protection of God." The youth fell in with him of this and he carried him to his house, where, after a little, he let bring meat and wine, and they [ate and] drank. Then said Noureddin to the girl's owner, "I beseech thee bring me the damsel, for that I bought her not but for the like of this time." So he arose and [going in to the girl], said to her, "O Sitt el Milan, the young man hath paid down thy price and we have bidden him hither; so he hath come to our dwelling and we have entertained him, and he would fain have thee be present with him." .111. The Pilgrim and the Old Woman who dwelt in the Desert cccxxxiv.? ? ? ? ? From mine own land, to visit thee, I came at love's command, For all the distance did forbid,'twixt me and thee that spread..Tai, En Numan and the Arab of the Benou. i. 203..When Zuheir heard his words, he bade smite off his head; but his Vizier said to him, "Slay him not, till his friend be present." So he commanded the two slaves to fetch his friend; whereupon they repaired to El Abbas and called to him, saying, "O youth, answer the summons of King Zuheir." "What would the king with me?" asked he, and they answered, "We know not." Quoth he, "Who gave the king news of me?" "We went to draw water," answered they, "and found a man by the water. So we questioned him of his case, but he would not acquaint us therewith; wherefore we carried him perforce to King Zuheir, who questioned him of his case and he told him that he was going to Akil. Now Akil is the king's enemy and he purposeth to betake himself to his camp and make prize of his offspring and cut off his traces." "And what," asked El Abbas, "hath Akil done with King Zuheir?" And they replied, "He engaged for himself that he would bring the king every year a thousand dinars and a thousand she-camels, besides a thousand head of thoroughbred horses and two hundred black slaves and fifty slave-girls; but it hath reached the king that Akil purposeth to give nought of this; wherefore he is minded to go to him. So hasten thou with us, ere the king be wroth with thee and with us." ?STORY OF THE THIEF AND THE WOMAN..? ? ? ? ? To Baghdad upon a matter of all moment do I fare, For the love of one whose beauties have my reason led astray..Pious Woman accused of Lewdness, The, ii. 5..So saying, he left him and went away, whereupon up came the three other sharpers, the comrades of him of the ass, and said to the money-changer, 'God requite thee for us with good, for that thou hast bought him! How can we requite thee!' Quoth he, 'I will not sell him but for ten thousand dirhems.' When they heard this, they returned to the ass and fell again to examining him and handling him. Then said they to the money-changer, 'We were mistaken in him. This is not the ass we sought and he is not worth more than half a score paras to us.' Then they left him and offered to go away, whereat the money-changer was sore chagrined and cried out at their speech, saying, 'O folk, ye besought me to buy him for you and now I have bought him, ye say, "We were deceived [in him], and he is not worth more than ten paras to us.'" Quoth they, 'We supposed that in him was that which we desired; but, behold, in him is the contrary of that which we want; and indeed he hath a default, for that he is short of back.' And they scoffed at him and went away from him and dispersed..So the notary went up to the lieutenant, who was among the witnesses, and said "It is well. Is she not such an one whose marriage contract we drew up in such a place?" Then he betook himself to the woman's house and cried out upon her; whereupon she brought him the [forged] contract and he took it and returned with it to the lieutenant of police. When the latter had taken cognizance [of the document and professed himself satisfied, the assessor] said [to the notary,] "Go to our lord and master, the Cadi of the Cadis, and acquaint him with that which befalleth his assessors." The notary rose to go, but the lieutenant of police feared [for himself] and was profuse in beseeching the assessor and kissing his hands, till he forgave him; whereupon the lieutenant went away in the uttermost of concern and affright. On this wise the assessor ordered the case and carried out the forgery and feigned marriage with the woman; [and thus was calamity warded off from him] by the excellence of his contrivance." (121).? ? ? ? ? Whenas the fire of passion flamed in my breast, with tears, Upon the day of wailing, to quench it I was fain..Solomon, David and, i. 275..Twere fitter and better my loves that I leave, i. 26..When the damsel (215) saw me in this plight, she said to me, "O man, tell me thy story, for, by Allah, an I may avail to thy deliverance, I will assuredly further thee thereto." I gave ear to her speech and put faith in her loyalty and told her the story of the damsel whom I had seen [at the lattice] and how I had fallen in love with her; whereupon quoth she, "If the girl belong to me, that which I possess is thine, and if she belong to my father, I will demand her of him and deliver her to thee." Then she fell to calling slave-girl after slave-girl and showing them to me, till I saw the damsel whom I loved and said, "This is she." Quoth my wife, "Let not thy heart be troubled, for this is my slave-girl. My father gave her to me and I give her to thee. So comfort thyself and be of good heart and cheerful eye." .As he was thus, behold, Aamir called out to him and said, "O my lord, come to my help, or I am a dead man!" So El Abbas went up to him and found him cast down on his back and chained with four chains to four pickets of iron. He loosed his bonds and said to him, "Go before me, O Aamir." So he fared on before him a little, and presently they looked, and behold, horsemen making to Zuheir's succour, to wit, twelve thousand cavaliers, with Sehl ben Kaab in their van, mounted upon a jet-black steed. He charged upon Aamir, who fled from him, then upon El Abbas, who said, "O Aamir, cleave fast to my horse and guard my back." Aamir did as he bade him, whereupon El Abbas cried out at the folk and falling upon them, overthrew their braves and slew of them nigh two thousand cavaliers, whilst not

one of them knew what was to do nor with whom he fought. Then said one of them to other, "Verily, the king is slain; so with whom do we wage war? Indeed ye flee from him; so do ye enter under his banners, or not one of you will be saved." My heart will never credit that I am far from thee, ii. 275..Sabir (Abou), Story of, i. 90..When the Khalif heard this, he said, "By Allah, O Jerir, Omar possesseth but a hundred dirhems." (66) [And he cried out to his servant, saying,] "Ho, boy! give them to him." Moreover, he gave him the ornaments of his sword; and Jerir went forth to the [other] poets, who said to him, "What is behind thee?" (67) And he answered, "A man who giveth to the poor and denieth the poets, and I am well-pleased with him." (68).Then the Khalif took him into his especial favour and married him and bestowed largesse on him and lodged him with himself in the palace and made him of the chief of his boon-companions, and indeed he was preferred with him above them and the Khalif advanced him over them all. Now they were ten in number, to wit, El Ijli and Er Recashi and Ibdan and Hassan el Feresdec and El Lauz and Es Seker and Omar et Tertis and Abou Nuwas (34) and Abou Ishac en Nedim and Aboulhusn el Khelia, and by each of them hangeth a story that is told in other than this book. And indeed Aboulhusn became high in honour with the Khalif and favoured above all, so that he sat with him and the Lady Zubeideh bint el Casim and married the latter's treasurers, whose name was Nuzhet el Fuad..When he had made an end of his speech, his wife came forward forthright and told her story, from first to last, how her mother bought him from the cook's partner and the people of the kingdom came under his rule; nor did she leave telling till she came, in her story, to that city [and acquainted the queen with the manner of her falling in with her lost husband]. When she had made an end of her story, the cook exclaimed, 'Alack, what impudent liars there be! By Allah, O king, this woman lieth against me, for this youth is my rearling (75) and he was born of one of my slave-girls. He fled from me and I found him again..? ? ? ? The wine was sweet to us to drink in pleasance and repose, And in a garden of the garths of Paradise we lay..? ? ? ? When in the sitting-chamber we for merry-making sate, With thine eyes' radiance the place thou didst illuminate.Then he turned to a damsel of the damsels and said to her, "Who am I?" Quoth she, "Thou art the Commander of the Faithful;" and he said, "Thou liest, O calamity! (33) If I be indeed the Commander of the Faithful, bite my finger." So she came to him and bit it with her might, and he said to her, "It sufficeth." Then he said to the chief eunuch, "Who am I?" And he answered, "Thou art the Commander of the Faithful." So he left him and turning to a little white slave, said to him, "Bite my ear;" and he bent down to him and put his ear to his mouth. Now the slave was young and lacked understanding; so he closed his teeth upon Aboulhusn's ear with his might, till he came near to sever it; and he knew not Arabic, so, as often as Aboulhusn said to him, "It sufficeth," he concluded that he said, "Bite harder," and redoubled his bite and clenched his teeth upon the ear, whilst the damsels were diverted from him with hearkening to the singing-girls, and Aboulhusn cried out for succour from the boy and the Khalif [well-nigh] lost his senses for laughter..? ? ? ? Though little, with beauty myself I've adorned; So the flowers are my subjects and I am their queen..Then he dealt the boy a cuff and he let go his ear, whereupon Aboulhusn put off his clothes and abode naked, with his yard and his arse exposed, and danced among the slave-girls. They bound his hands and he wantoned among them, what while they [well-nigh] died of laughing at him and the Khalif swooned away for excess of laughter. Then he came to himself and going forth to Aboulhusn, said to him, "Out on thee, O Aboulhusn! Thou slayest me with laughter." So he turned to him and knowing him, said to him, "By Allah, it is thou slayest me and slayest my mother and slewest the sheikhs and the Imam of the Mosque!"..? ? ? ? e. The Fox and the Wild Ass dccciv.On this wise they abode a whole year, at the end of which time Selim said to the queen-mother, 'Know that my life is not pleasing to me nor can I abide with you in contentment till I get me tidings of my sister and learn in what issue her affair hath resulted and how she hath fared after me. Wherefore I will go and be absent from you a year's space; then will I return to you, so it please God the Most High and I accomplish of this that which I hope.' Quoth she, 'I will not trust to thy word, but will go with thee and help thee to that which thou desirest of this and further thee myself therein.' So she took a ship and loaded it with all manner things of price, goods and treasures and what not else. Moreover, she appointed one of the viziers, a man in whom she trusted and in his fashion and ordinance, to rule the realm in their absence, saying to him, 'Abide [in the kingship] a full-told year and ordain all that whereof thou hast need..? ? ? ? ? ? ? ? aa. Story of King Sindbad and his Falcon v..? ? ? ? His justice and his truth all creatures do embrace; The erring he corrects and those of wandering mind..?THE SECOND OFFICER'S STORY..? ? ? ? c. The Fishes and the Crab dccciii.Queen Es Shubha rejoiced in this with an exceeding delight and said, 'Well done! By Allah, there is none surpasseth thee.' Tuhfeh kissed the earth, then returned to her place and improvised on the tuberose, saying:

[The May River Adventures of the Spider and the Crab Volume 1](#)

[Warm Modernity Indian Architecture Building Democracy](#)

[Hiking to History A Guide to Off-Road New Mexico Historic Sites](#)

[The Code of the Extraordinary Mind 10 Unconventional Laws to Redefine Your Life and Succeed on Your Own Terms](#)

[UEbungsbuch Buchfuhrung fur Dummies](#)

[Modelling Engine Sheds and Motive Power Depots of the Steam Era](#)

[All Souls Night \(Valancourt 20th Century Classics\)](#)

[Flashpoint China Chinese Air Power and the Regional Balance](#)

[The Thinking Games for More Effective Communication About Climate Change 22 Systems Thinking Games That Teach Us How to Seek Solutions and Create Change](#)

[Gardening with Native Plants in the Upper Midwest Bringing the Tallgrass Prairie Home](#)  
[Texas Ranger The Epic Life of Frank Hamer the Man Who Killed Bonnie and Clyde](#)  
[The Battleship SMS Baden](#)  
[Lost Devon](#)  
[Cambridge Companions to Culture The Cambridge Companion to Medievalism](#)  
[Instant Anatomy](#)  
[The Shelters of Stone](#)  
[Biking through History On the Great Allegheny Passage Trail](#)  
[How to Enhance the Mental Health and Emotional Wellbeing of Secondary Students with Sen](#)  
[The Morning They Came For Us Dispatches from Syria](#)  
[Pinpoint How GPS is Changing Technology Culture and Our Minds](#)  
[Terry Boyles Discover Ontario 5-Book Bundle Discover Ontario Hidden Ontario Haunted Ontario Haunted Ontario 3 Haunted Ontario 4](#)  
[Erinnerungen Aus Den Feldzugen 1859 Und 1866](#)  
[System Ausschluss](#)  
[Lehrbuch Der Ebenen](#)  
[Deutsche Erzähler Des Achtzehnten Jahrhunderts](#)  
[Blutrache Und Todtschlagsuhne Im Deutschen Mittelalter](#)  
[Green to Red](#)  
[Geschichte Von Ost- Und Westpreuen](#)  
[Geschichte Und Literatur Der Geschwindtschreibkunst](#)  
[A Dog Named Butterfly Sappho Stop the Bullying Book Journal](#)  
[Graf Konigsmark](#)  
[Do You Have Problems with English as Your Second Language?](#)  
[Studien Zur Geschichte Der Gotik in Bohmen](#)  
[The Most Influential Contemporary African Diaspora Leaders](#)  
[Controllable Destiny](#)  
[Ancla de Mi Barca El](#)  
[The United Methodist Music Worship Planner](#)  
[Unterricht Fur Krankenwarter Zum Gebrauche Offentlicher Vorlesungen Von Franz May](#)  
[The Poet](#)  
[The Union of the State](#)  
[Cambridge Medieval Textbooks Medieval Chivalry](#)  
[The Canals of Harley Crossley An Artists View of Boats and Waterways](#)  
[LK Wood As Everyone Should](#)  
[Apocalyptic Anxiety Religion Science and Americas Obsession with the End of the World](#)  
[Caricaturing Culture in India Cartoons and History in the Modern World](#)  
[Ukulele Chords for Kids Big Kids Too!](#)  
[Yellowstone A Land of Wild and Wonder](#)  
[Cambridge Global English Stage 9 Coursebook with Audio CD for Cambridge Secondary 1 English as a Second Language](#)  
[Mosbys Dictionary of Medicine Nursing Health Professions](#)  
[Herbert Hoover in the White House The Ordeal of the Presidency](#)  
[Detours Do-Overs and Dares -- A Morgan Matson Collection Amy Rogers Epic Detour Second Chance Summer Since Youve Been Gone](#)  
[Pushing the Boundaries Recollections of a Mckinsey Consultant](#)  
[White Rose Elegy](#)  
[Azores walking guide 77 walks 2016](#)  
[Lying and Truthfulness](#)  
[Eating Well Made Easy Deliciously Healthy Recipes for Everyone Every Day](#)  
[Key to Dubai](#)  
[Common Stocks and Common Sense The Strategies Analyses Decisions and Emotions of a Particularly Successful Value Investor](#)  
[Lecture Notes Gastroenterology and Hepatology](#)

[Judge Dredd Casefiles 27](#)  
[On Montauk A Literary Celebration](#)  
[Marshal Book 2](#)  
[The Physiology of Diapause in Arthropods Volume 4](#)  
[100 Dutch-Language Poems From the Medieval Period to the Present Day](#)  
[The Market Whisperer A New Approach to Stock Trading - Russian Version](#)  
[Mind Swipe Series Terraizen Chronicles Return of the Forgotten Ages](#)  
[Manethos Die Origines Unserer Geschichte Und Chronologie](#)  
[Cambridge English Empower Advanced Combo B with Online Assessment](#)  
[Tokio Whip](#)  
[Komplott Im Suden](#)  
[Scottish-American Gravestones 1700-1900 Volume II](#)  
[The Link Colettes Return](#)  
[Natural Light Photography \(Cancelled\)](#)  
[Helpful Dietary Recipes for Most Intolerances](#)  
[ESV Family Devotional Bible](#)  
[Nine Lives in the Air The Adventures and Misadventures of an Air Force Pilot](#)  
[Playing Hurt](#)  
[Dave Hill Doesnt Live Here Anymore](#)  
[The Sworn Book of Honorius Liber Iuratus Honorii](#)  
[Letitia Baldrigis New Manners for New Times A Complete Guide to Etiquette](#)  
[Who Rules the World?](#)  
[A Cabinet of Philosophical Curiosities A Collection of Puzzles Oddities Riddles and Dilemmas](#)  
[200 More Puzzling Physics Problems With Hints and Solutions](#)  
[Stone Tablets](#)  
[Beer Money A Memoir of Privilege and Loss](#)  
[The Law of Self Defense 3rd Edition](#)  
[The Widowers Son A Novel](#)  
[Khoi Cuoi Nguon Huong](#)  
[Batch Over 200 Recipes Tips and Techniques for a Well Preserved Kitchen](#)  
[Deskbound Standing Up to a Sitting World](#)  
[The Miracle on Monhegan Island A Novel](#)  
[The Shotokan Karate Bible 2nd edition Beginner to Black Belt](#)  
[Soil Not Oil Climate Change Peak Oil and Food Insecurity](#)  
[Everything Is Teeth](#)  
[Travels in Nihilon A Novel](#)  
[Reading and Writing Cancer How Words Heal](#)  
[Heyday](#)  
[Hunting Girls Sexual Violence from The Hunger Games to Campus Rape](#)  
[32 Yolks From My Mothers Table to Working the Line](#)  
[A Life of Dialogue](#)

---