

## IC OF COMMUNICATION STYLES UNDERSTANDING YOURSELF AND THOSE AROU

?Story of the Merchant and His Sons..A white one, from her sheath of tresses now laid bare, ii. 291..38. Yehya ben Khalid and Mensour ccv.?? ? ?  
? ? ? ? ? ef. Story of the Barber's Sixth Brother clviii.King who lost Kingdom and Wife and Wealth, The, ii. 66..?STORY OF SELIM AND  
SELMA..Then the prince's mother bade fetch the five slave-girls to that assembly; whereupon they came and the ten damsels foregathered. The  
queen seated five of them on her son's right hand and other five on his left and the folk assembled about them. Then she bade the five who had  
remained with her speak forth somewhat of verse, so they might entertain therewith the assembly and that El Abbas might rejoice therein. Now she  
had clad them in the richest of raiment and adorned them with trinkets and ornaments and wroughten work of gold and silver and collars of gold,  
set with pearls and jewels. So they came forward, with harps and lutes and psalteries and recorders and other instruments of music before them, and  
one of them, a damsel who came from the land of China and whose name was Baoutheh, advanced and tightened the strings of her lute. Then she  
cried out from the top of her head (127) and improvising, sang the following verses:..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 Nouredin 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." As for me, I  
stood, with my head bowed to the earth, forgetting both Institutes and Canons, (99) abode sunk in thought, saying, "How came I to be the dupe of  
yonder worthless baggage?" Then said the Amir to me, "What aileth thee that thou answerest not?" And I answered, saying, "O my lord, it is a  
custom among the folk that he who hath a payment to make at a certain date is allowed three days' grace; [so do thou have patience with me so  
long,] and if, [by the end of that time,] the culprit be not found, I will be answerable for that which is lost." When the folk heard my speech, they all  
deemed it reasonable and the Master of Police turned to the Cadi and swore to him that he would do his utmost endeavour to recover the stolen  
money and that it should be restored to him. So he went away, whilst I mounted forthright and fell to going round about the world without purpose,  
and indeed I was become under the dominion of a woman without worth or honour; and I went round about on this wise all that my day and night,  
but happened not upon tidings of her; and thus I did on the morrow..? ? ? ? p. The Idiot and the Sharper dccccv.Meanwhile, the king and queen  
abode in the island, over against the old man and woman, and ate of the fruits that were in the island and drank of its waters, till, one day, as they  
sat, there came a ship and moored to the side of the island, to fill up with water, whereupon they (63) looked at each other and spoke. The master of  
the ship was a Magian and all that was therein, both men and goods, belonged to him, for that he was a merchant and went round about the world.  
Now covetise deluded the old man, the owner of the island, and he went up [into the ship] and gave the Magian news of the king's wife, setting out  
to him her charms, till he made him yearn unto her and his soul prompted him to use treachery and practise upon her and take her from her  
hnsband. So he sent to her, saying, 'With us in the ship is a woman with child, and we fear lest she be delivered this night. Hast thou skill in the  
delivering of women?' And she answered, 'Yes.' Now it was the last of the day; so he sent to her to come up into the ship and deliver the woman,  
for that the pangs of labour were come upon her; and he promised her clothes and spending-money. Accordingly, she embarked in all assurance,  
with a heart at ease for herself, and transported her gear to the ship; but no sooner was she come thither than the anchors were weighed and the  
canvas spread and the ship set sail..? ? ? ? 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!.Then she was silent, and when the king heard her speech and profited by that which she said, he summoned up his reasoning faculties  
and cleansed his heart and caused his understanding revert [to the right way] and turned [with repentance] to God the Most High and said in  
himself, "Since there befell the kings of the Chosroes more than that which hath befallen me, never, whilst I abide [on life], shall I cease to blame  
myself [for that which I did in the slaughter of the daughters of the folk]. As for this Shehrzad, her like is not found in the lands; so extolled be the  
perfection of Him who appointed her a means for the deliverance of His creatures from slaughter and oppression!" Then he arose from his session  
and kissed her head, whereat she rejoiced with an exceeding joy, she and her sister Dinarzad..When the damsel had made an end of her song, El  
Abbas swooned away and they sprinkled on him rose-water, mingled with musk, till he came to himself, when he called another damsel (now there  
was on her of linen and clothes and ornaments that which beggareth description, and she was endowed with brightness and loveliness and  
symmetry and perfection, such as shamed the crescent moon, and she was a Turkish girl from the land of the Greeks and her name was Hafizeh)  
and said to her, "O Hafizeh, close thine eyes and tune thy lute and sing to us upon the days of separation." She answered him with "Hearkening and  
obedience" and taking the lute, tuned its strings and cried out from her head, (107) in a plaintive voice, and sang the following verses:.'Know, then,'  
said the merchant, 'that I am a man from the land of China and was in my youth well-favoured and well-to-do. Now I made no account of  
womankind, one and all, but followed after boys, and one night I saw, in a dream, as it were a balance set up, and it was said by it, "This is the  
portion of such an one." Presently, I heard my own name; so I looked and beheld a woman of the utmost loathliness; whereupon I awoke in affright  
and said, "I will never marry, lest haply this loathly woman fall to my lot." Then I set out for this city with merchandise and the voyage was

pleasant to me and the sojourn here, so that I took up my abode here awhile and got me friends and factors, till I had sold all my merchandise and taken its price and there was left me nothing to occupy me till the folk (212) should depart and depart with them..Then they arose and went up to the palace, whereupon the trays of food were brought and they ate and drank; after which quoth Queen Es Shuhba, 'O Tuhfeh, sing to us, by way of thankoffering for thy deliverance, and favour us with that which shall solace our minds, for that indeed my mind hath been occupied with thee.' Quoth Tuhfeh 'Harkening and obedience, O my lady.' So she improvised and sang the following verses:..There was once, of old days and in bygone ages and times, in the city of Baghdad, the Abode of Peace, a king mighty of estate, lord of understanding and beneficence and liberality and generosity, and he was strong of sultanate and endowed with might and majesty and magnificence. His name was Ins ben Cais ben Rebiya es Shebani, (47) and when he took horse, there rode unto him [warriors] from the farthest parts of the two Iraks. (48) God the Most High decreed that he should take to wife a woman hight Afifeh, daughter of Ased es Sundusi, who was endowed with beauty and grace and brightness and perfection and justness of shape and symmetry; her face was like unto the new moon and she had eyes as they were gazelle's eyes and an aquiline nose like the crescent moon. She had learned horsemanship and the use of arms and had thoroughly studied the sciences of the Arabs; moreover, she had gotten by heart all the dragomanish (49) tongues and indeed she was a ravishment to mankind..Bibers el Bunducdari and the Sixteen Officers of Police, El Melik ez Zahir Rukneddin, ii. 117..On the third day I said to myself, "Thou art mad or witless!" For I was going about in quest of a woman who knew me and I knew her not, seeing that indeed she was veiled, [whenas I saw her]. Then I went round about the third day till the hour of afternoon prayer, and sore was my concern and my chagrin, for I knew that there abode to me of my life but [till] the morrow, when the chief of the police would seek me. When it was the time of sundown, I passed through one of the streets, and beheld a woman at a window. Her door was ajar and she was clapping her hands and casting furtive glances at me, as who should say, "Come up by the door." So I went up, without suspicion, and when I entered, she rose and clasped me to her breast I marvelled at her affair and she said to me, "I am she whom thou depositedst with Amin el Hukm." Quoth I to her, "O my sister, I have been going round and round in quest of thee, for indeed thou hast done a deed that will be chronicled in history and hast cast me into slaughter (100) on thine account." "Sayst thou this to me," asked she, "and thou captain of men?" And I answered, "How should I not be troubled, seeing that I am in concern [for an affair] that I turn over and over [in my mind], more by token that I abide my day long going about [searching for thee] and in the night I watch its stars [for wakefulness]?" Quoth she, "Nought shall betide but good, and thou shalt get the better of him."..? ? ? ? By Allah, what sorrows and woes to my soul for thy sake were decreed! My heart is grown hoar, ere eld's snows have left on my tresses their trail..Sons, The Merchant and his, i. 81..God keep the days of love-delight! How dearly sweet they were! i. 225..? ? ? ? ? And I to you swore that a lover I was; God forbid that with treason mine oath I ensue!..? ? ? ? ? I am content, for him I love, to all abide; So, who will, let him blame, and who will, let him chide..Er Reshid was like to lose his wits for amazement at this sight and was confounded at this that he beheld and witnessed. Then said he to Tuhfeh, 'Come, tell me thy story from first to last, [and let me know all that hath betided thee.] as if I had been present' She answered with 'Harkening and obedience,' and fell to telling him [all that had betided her] first and last, from the time when she first saw the Sheikh Aboutawaif, how he took her and descended with her through the side of the draught-house; and she told him of the horse she had ridden, till she came to the meadow aforesaid and described it to him, together with the palace and that which was therein of furniture, and related to him how the Jinn rejoiced in her and that which she had seen of the kings of them, men and women, and of Queen Kemeriyeh and her sisters and Queen Shuaaeh, Queen of the Fourth Sea, and Queen Es Shuhba, Queen of Queens, and King Es Shisban, and that which each one of them had bestowed upon her. Moreover, she told him the story of Meimoun the Sworder and described to him his loathly favour, which he had not consented to change, and related to him that which befell her from the kings of the Jinn, men and women, and the coming of the Queen of Queens, Es Shuhba, and how she had loved her and appointed her her vice-queen and how she was thus become ruler over all the kings of the Jinn; and she showed him the patent of investiture that Queen Es Shuhba had written her and told him that which had betided her with the Ghoul-head, whenas it appeared to her in the garden, and how she had despatched it to her palace, beseeching it to bring her news of the Commander of the Faithful and that which had betided him after her. Then she described to him the gardens, wherein she had taken her pleasure, and the baths inlaid with pearls and jewels and told him that which had befallen Meimoun the Sworder, whenas he carried her off, and how he had slain himself; brief, she told him all that she had seen of wonders and rarities and that which she had beheld of all kinds and colours among the Jinn..? ? ? ? ? When clear'd my sky was by the sweet of our foregathering And not a helper there remained to disuniting Fate..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 insistence] 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..Then he wrote a letter to King Azadbekht, saying to him, "I am a servant of thy servants and a slave of thy slaves and my daughter is a handmaid at thy service, and may God the Most High prolong thy days and appoint thy times [to be] in delight and contentment! Indeed, I still went girded of the waist in thy service and in caring for the preservation of thy dominion and warding off thine enemies from thee; but now I abound yet more than before in zeal and watchfulness, for that I have taken this to charge upon myself, since my daughter is become thy wife." And he despatched a messenger to the king with the letter and a present..? ? ? ? e. Story of the Portress Ixvii. Officer's Story, The Fourth, ii. 142..All those who were present laughed at her mockery of Iblis and marvelled at the goodliness of her observation (209) and her readiness in improvising verses; whilst the Sheikh himself rejoiced and said to her, 'O Tuhfet es Sudour, the night is gone; so arise and rest thyself ere the day; and to-morrow all shall be well.' Then all the kings of the Jinn departed, together with those who were present of guards, and Tuhfeh abode alone, pondering the affair of Er Reshid and bethinking her of how it was with him, after her, and of that which had betided him for her loss, till the dawn gleamed, when she arose and walked in the palace. Presently she saw a handsome door; so she opened it and found herself in a garden goodlier than the first, never saw eyes a fairer than it. When she beheld this garden, delight moved her and she called to mind her lord Er Reshid and wept sore, saying, 'I crave of the bounty of God the Most High that my return to him and to my palace and my home may be near at hand!'. Quoth Jesus (on whom be peace!), 'Had these dealt prudently, they had taken thought for themselves; but they neglected the issues of events; for that whoso acteth prudently is safe and conquereth, (252) and whoso neglecteth precaution perisheth and repenteth.' Nor," added the vizier," is this more extraordinary nor goodlier than the story of the king, whose kingdom was restored to him and his wealth, after he had become poor, possessing not a single dirhem." 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:..? ? ? ? Th' Amir (quoth it) am I whose charms are still desired; Absent or present, all in loving me consent..Picture, The Prince who fell in love with the, i. 256..Sitt el Milah, Nouredin Ali of Damascus and, iii. 3..The folk of the quarter heard him and assembled under the window; and when he was ware of them, he opened the window and said to them, "Are ye not ashamed, O pimps? Every one in his own house doth what he will and none hindereth him; but we drink one poor day and ye assemble and come, cuckoldy varlets that ye are! To-day, wine, and to-morrow [another] matter; and from hour to hour [cometh] relief." So they laughed and dispersed. Then the girl drank till she was intoxicated, when she called to mind her lord and wept, and the old man said to her, "What maketh thee weep, O my lady?" "O elder," replied she, "I am a lover and separated [from him I love]." Quoth he, "O my lady, what is this love?" "And thou," asked she, "hast thou never been in love?" "By Allah, O my lady," answered he, "never in all my life heard I of this thing, nor have I ever known it! Is it of the sons of Adam or of the Jinn?" She laughed and said, "Verily, thou art even as those of whom the poet speaketh, when as he saith ..." And she repeated the following verses:..? ? ? ? Fair patience use, for ease still followeth after stress And all things have their time and ordinance no less..68. Kisra Anoushirwan and the Village Damsel dcliii.The Ninth Night of the Month..Therewithal Queen Es Shuhba was moved to delight and said, 'Well done, O Tuhfeh! Let me have more of thy singing.' So she smote the lute and changing the mode, improvised the following verses on the moss-rose:..When the morning morrowed, the king went forth and sitting down on the throne of the kingship, summoned the grandees of his empire; whereupon the chamberlains and deputies and captains of the host went in to him and kissed the earth before him. He distinguished the vizier with his especial favour and bestowed on him a dress of honour and entreated him with the utmost kindness, after which he set forth briefly to his chief officers that which had betided him with Shehrzad and how he had turned from that his former usance and repented him of what he had done aforetime and purposed to take the vizier's daughter Shehrzad to wife and let draw up the contract of marriage with her..? ? ? ? d. The Eldest Lady's Story (237) Ixiv.May the place of my session ne'er lack thee! Oh, why, iii. 118..When the morning morrowed and the king sat on the throne of his kingship, he summoned the chief of his viziers and said to him, "What deemest thou of this that yonder robber-youth hath done? Behold, he hath entered my house and lain down on my bed and I fear lest there be an intrigue between him and the woman. How deemest thou of the affair?" "God prolong the king's continuance!" replied the vizier. "What sawest thou in this youth [to make thee trust in him]? Is he not vile of origin, the son of thieves? Needs must a thief revert to his vile origin, and whoso reareth the young of the serpent shall get of them nought but biting. As for the woman, she is not at fault; for, since [the] time [of her marriage with thee] till now, there hath appeared from her nought but good breeding and modesty; and now, if the king give me leave, I will go to her and question her, so I may discover to thee the affair." Then she cast the lute from her hand and wept till she made the Lady Zubeideh weep, and she said to her, "O Sitt el Milah, methinks he whom thou lovest is not in this world, for that the Commander of the Faithful hath sought him in every place, but hath not found him." Whereupon the damsel arose and kissing the Lady Zubeideh's hands, said to her, "O my lady, if thou wouldst have him found, I have a request to make to thee, wherein thou mayst accomplish my occasion with the Commander of the Faithful." Quoth the princess, "And what is it?" "It is," answered Sitt el Milah, "that thou get me leave to go forth by myself and go round about in quest of him three days, for the adage saith, 'She who mourneth for herself is not the like of her who is hired to mourn.' (29) If I find him, I will bring him before the Commander of the Faithful, so he

may do with us what he will; and if I find him not, I shall be cut off from hope of him and that which is with me will be assuaged." Quoth the Lady Zubeideh, "I will not get thee leave from him but for a whole month; so be of good heart and cheerful eye." Whereupon Sitt el Milah was glad and rising, kissed the earth before her once more and went away to her own place, rejoicing..? ? ? ? b. The Enchanted Youth xxi. Then the king assembled his nobles and commons and the astrologers and said to them, 'Know that what God hath graven upon the forehead, be it fair fortune or calamity, none may avail to efface, and all that is decreed unto a man he must needs abide. Indeed, this my caretaking and my endeavour profited me nought, for that which God decreed unto my son, he hath abidden and that which He decreed unto me hath betided me. Nevertheless, I praise God and thank Him for that this was at my son's hand and not at the hand of another, and praised be He for that the kingship is come to my son!' And he strained the youth to his breast and embraced him and kissed him, saying, 'O my son, this matter was on such a wise, and of my care and watchfulness over thee from destiny, I lodged thee in that pit; but caretaking availed not.' Then he took the crown of the kingship and set it on his son's head and caused the folk and the people swear fealty to him and commended the subjects to his care and enjoined him to justice and equity. And he took leave of him that night and died and his son reigned in his stead..? ? ? ? By God, how pleasant was the night we passed, with him for third! Muslim and Jew and Nazarene, we sported till the day..? ? ? ? How long shall I anights distracted be for love Of thee? How long th' assaults of grief and woes abide?. Sons, Story of King Suleiman Shah and his, i. 150..Fair patience practise, for thereon still followeth content, iii. 116..When the night darkened on her, she called him to mind and her heart clave to him and sleep visited her not; and on this wise she abode days and nights, till she sickened and abstained from food. So her lord went in to her and said to her, "O Sitt el Milah, how findest thou thyself?" "O my lord," answered she, "I am dead without recourse and I beseech thee to bring me my shroud, so I may look on it before my death." Therewithal he went out from her, sore concerned for her, and betook himself to a friend of his, a draper, who had been present on the day when the damsel was cried [for sale]. Quoth his friend to him, "Why do I see thee troubled?" And he answered, "Sitt el Milah is at the point of death and these three days she hath neither eaten nor drunken. I questioned her to-day of her case and she said, 'O my lord, buy me a shroud, so I may look on it before my death.'" Quoth the draper, "Methinks nought ails her but that she is enamoured of the young Damascene and I counsel thee to mention his name to her and avouch to her that he hath foregathered with thee on her account and is desirous of coming to thy house, so he may hear somewhat of her singing. If she say, 'I reckon not of him, for there is that to do with me which distracteth me from the Damascene and from other than he,' know that she saith sooth concerning her sickness; but, if she say to thee other than this, acquaint me therewith."..? ? ? ? How bright and how goodly my lustre appears! Yea, my wreaths are like girdles of silver so white..[Then they all flew off in haste and] lighting down in the place where were their father Es Shisban and their grandfather the Sheikh Aboultaawif, found the folk on the sorriest of plights. When their grandfather Iblis saw them, he rose to them and wept, and they all wept for Tuhfeh. Then said Iblis to them, 'Yonder dog hath outraged mine honour and taken Tuhfeh, and I doubt not but that she is like to perish [of concern] for herself and her lord Er Reshid and saying "All that they said and did (239) was false.'" Quoth Kemeriyeh, 'O grandfather mine, there is nothing left for it but [to use] stratagem and contrivance for her deliverance, for that she is dearer to me than everything; and know that yonder accursed one, whenas he is ware of your coming upon him, will know that he hath no power to cope with you, he who is the least and meanest [of the Jinn]; but we fear that, when he is assured of defeat, he will kill Tuhfeh; wherefore nothing will serve but that we contrive for her deliverance; else will she perish.' 'And what hast thou in mind of device?' asked he; and she answered, 'Let us take him with fair means, and if he obey, [all will be well]; else will we practise stratagem against him; and look thou not to other than myself for her deliverance.' Quoth Iblis, 'The affair is thine; contrive what thou wilt, for that Tuhfeh is thy sister and thy solicitude for her is more effectual than [that of] any.' So the thief entered, he and the husband; and when they were both in the chamber, she locked on them the door, which was a stout one, and said to the thief, 'Out on thee, O fool! Thou hast fallen [into the trap] and now I have but to cry out and the officers of the police will come and take thee and thou wilt lose thy life, O Satan!' Quoth he, 'Let me go forth;' and she said, 'Thou art a man and I am a woman; and in thy hand is a knife and I am afraid of thee.' Quoth he, 'Take the knife from me.' So she took the knife from him and said to her husband, 'Art thou a woman and he a man? Mar his nape with beating, even as he did with thee; and if he put out his hand to thee, I will cry out and the police will come and take him and cut him in sunder.' So the husband said to him, 'O thousand-horned, (248) O dog, O traitor, I owe thee a deposit, (249) for which thou dunnest me.' And he fell to beating him grievously with a stick of live-oak, whilst he called out to the woman for help and besought her of deliverance; but she said, 'Abide in thy place till the morning, and thou shalt see wonders.' And her husband beat him within the chamber, till he [well- nigh] made an end of him and he swooned away..When a year had elapsed, there came to the city a ship, wherein were merchants and goods galore. Now it was of their usance, from time immemorial, that, when there came a ship to the city, the king sent unto it such of his servants as he trusted in, who took charge of the goods, so they might be [first of all] shown to the king, who bought such of them as befitted him and gave the merchants leave to sell the rest. So he sent, as of wont, one who should go up to the ship and seal up the goods and set over them who should keep watch over them..Four sharpers once plotted against a money-changer, a man of abounding wealth, and agreed upon a device for the taking of somewhat of his money. So one of them took an ass and laying on it a bag, wherein was money, lighted down at the money-changer's shop and sought of him change for the money. The money- changer brought out to him the change and bartered it with him, whilst the sharper was easy with him in the matter of the exchange, so he might give him confidence in himself. [As they were thus engaged,] up came the [other three] sharpers and surrounded the ass; and one of them said, '[It is] he,' and another said, 'Wait till I look at him.' Then he fell to looking on the ass and stroking him

from his mane to his crupper; whilst the third went up to him and handled him and felt him from head to tail, saying, ' Yes, [it is] in him.' Quoth another, ['Nay,] it is not in him.' And they gave not over doing the like of this..Therewithal the young man was moved to delight and exclaimed, "By Allah, thou sayest well, O Sitt el Milan! Let me hear more." Then he handselled her with fifty dinars and they drank and the cups went round among them; and her seller said to her, "O Sitt el Milah, this is the season of leave-taking; so let us hear somewhat on the subject." Accordingly she struck the lute and avouching that which was in her heart, sang the following verses:..?THE FIFTEENTH OFFICER'S STORY..? ? ? ? Sans fault of mine, my blood and tears he shed and beggared me Of him I love, yet for himself gained nought thereby whate'er..When the troops entered Baghdad, each of them alighted in his pavilion, whilst El Abbas encamped apart in a place near the Tigris and commanded to slaughter for the troops, each day, that which should suffice them of oxen and sheep and bake them bread and spread the tables. So the folk ceased not to come to him and eat of his banquet. Moreover, all the people of the country came to him with presents and rarities and he requited them many times the like of their gifts, so that the lands were filled with his tidings and the report of him was bruited abroad among the folk of the deserts and the cities..10. The Birds and Beasts and the Son of Adam cxlvi.Then he could brook this no longer; so he went forth from the dominions of the Commander of the Faithful, under pretence of visiting certain of his kinsmen, and took with him servant nor companion, neither acquainted any with his intent, but betook himself to the road and fared on into the desert and the sandwastes, knowing not whither he went. After awhile, he fell in with travellers intending for the land of Hind [and journeyed with them]. When he came thither, he lighted down [in a city of the cities of the land and took up his abode] in one of the lodging-places; and there he abode a while of days, tasting not food neither solacing himself with the delight of sleep; nor was this for lack of dirhems or dinars, but for that his mind was occupied with musing upon [the reverses of] destiny and bemoaning himself for that the revolving sphere had turned against him and the days had decreed unto him the disfavour of our lord the Imam. (160).? ? ? ? ? All for a wild deer's love, whose looks have snared me And on whose brows the morning glitters bright.?OF THE ILL EFFECTS OF PRECIPITATION..? ? ? ? ? Be gracious, so our gladness may be fulfilled with wine And we of our beloved have easance, without fear..When King Shah Bekht heard this, he said in himself, "How like is this story to my present case with this vizier, who hath not his like!" Then he bade him depart to his own house and come again at eventide..When Belekhsa had made an end of her verses, all present were moved to delight and El Abbas said to her, "Well done, O damsel!" Then he bade the fifth damsel come forward and sing. Now she was from the land of Syria and her name was Rihaneh; she was surpassing of voice and when she appeared in an assembly, all eyes were fixed upon her. So she came forward and taking the rebeck (for that she was used to play upon [all manner] instruments) improvised and sang the following verses:..When the king heard this from the vizier, he bade him go away [and he withdrew to his house]..Learned Man, Khelbes and his Wife and the, i. 301..Abdumelik ben Salih the Abbaside, Jaafer ben Yehya, and, i. 183..They cut their bonds and poured wine into their gullets, till they came to themselves, when the king looked at the eunuch and recognizing him, said, 'Harkye, such an one!' 'Yes, O my lord the king,' replied the man and prostrated himself to him; whereat the king marvelled with an exceeding wonder and said to him, 'How earnest thou to this place and what hath befallen thee?' Quoth the eunuch, 'I went and took out the treasure and brought it hither; but the [evil] eye was behind me and I unknowing. So the thieves took us alone here and seized the money and cast us into this pit, so we might die of hunger, even as they had done with other than we; but God the Most High sent thee, in pity to us.'When Jaafer saw him, his reason was like to depart for shame and he knew that the chamberlain had been deceived by the likeness of the name; and Abdumelik also perceived how the case stood and confusion was manifest to him in Jaafer's face. So he put on a cheerful favour and said, "No harm be upon you! (149) Bring us of these dyed clothes." So they brought him a dyed gown (150) and he put it on and sat discoursing cheerily with Jaafer and jesting with him. Then said he, "Give us to drink of your wine." So they poured him out a pint and he said, "Be ye indulgent with us, for we have no wont of this." Then he chatted and jested with them till Jaafer's breast dilated and his constraint ceased from him and his shamefastness, and he rejoiced in this with an exceeding joy and said to Abdumelik, "What is thine errand?" Quoth the other, "I come (may God amend thee!) on three occasions, whereof I would have thee bespeak the Khalif; to wit, firstly, I have on me a debt to the amount of a thousand thousand dirhems, (151) which I would have discharged; secondly, I desire for my son the office of governor of a province, whereby his rank may be raised; and thirdly, I would fain have thee marry him to a daughter of the Khalif, for that she is his cousin and he is a match for her." And Jaafer said, "God accomplished! unto thee these three occasions. As for the money, it shall presently be carried to thy house; as for the government, I make thy son viceroy of Egypt; and as for the marriage, I give him to wife such an one, the daughter of our Lord the Commander of the Faithful, at a dowry of such and such a sum. So depart in the assurance of God the Most High."..Meanwhile, the woman went out at hazard and donning devotee's apparel, fared on without ceasing, till she came to a city and found the king's deputies dunning the towns-folk for the tribute, out of season. Presently, she saw a man, whom they were pressing for the tribute; so she enquired of his case and being acquainted therewith, paid down the thousand dirhems for him and delivered him from beating; whereupon he thanked her and those who were present. When he was set free, he accosted her and besought her to go with him to his dwelling. So she accompanied him thither and supped with him and passed the night. When the night darkened on him, his soul prompted him to evil, for that which he saw of her beauty and loveliness, and he lusted after her and required her [of love]; but she repelled him and bade him fear God the Most High and reminded him of that which she had done with him of kindness and how she had delivered him from beating and humiliation..When the Khalif returned from the chase, he betook himself to Tuhfeh's pavilion and bringing out the key, opened the door and went in to her. She rose to receive him and kissed his hand, and he took her to his breast and seated her on his knee. Then food

was brought to them and they ate and washed their hands; after which she took the lute and sang, till Er Reshid was moved to sleep. When she was ware of this, she left singing and told him her adventure with the Lady Zubeideh, saying, 'O Commander of the Faithful, I would have thee do me a favour and heal my heart and accept my intercession and reject not my word, but go forthright to the Lady Zubeideh's lodging.' Now this talk befell after he had stripped himself naked and she also had put off her clothes; and he said, 'Thou shouldst have named this before we stripped ourselves naked.' But she answered, saying, 'O Commander of the Faithful, I did this not but in accordance with the saying of the poet in the following verses:..Now his parts and fashions pleased the Khalif and the excellence of his composition and his frankness, and he said in himself, "I will assuredly make him my cup- companion and sitting-mate." So he rose forthright and saying to Mesroul, "Take him up," [returned to the palace]. Accordingly, Mesroul took up Aboulhusn and carrying him to the palace of the Khalifate, set him down before Er Reshid, who bade the slaves and slave- girls encompass him about, whilst he himself hid in a place where Aboulhusn could not see him..120. The Pious Black Slave cccclxvii. When it was the fourth night, there came the boy whom they were minded to circumcise, adorned with jewels such as never saw eye nor heard ear of, and amongst the rest a crown of gold, set with pearls and jewels, the worth whereof was an hundred thousand dinars. He sat down upon the throne and Tuhfeh sang to him, till the surgeon came and they circumcised him, in the presence of all the kings, who showered on him great store of jewels and jacinths and gold. Queen Kemeriyeh bade the servants gather up all this and lay it in Tuhfeh's closet, and it was [as much in value as] all that had fallen to her, from the first of the festival to the last thereof. Moreover, the Sheikh Iblis (whom God curse!) bestowed upon Tuhfeh the crown worn by the boy and gave the latter another, whereat her reason fled. Then the Jinn departed, in order of rank, whilst Iblis took leave of them, band by band..Officer's Story, The Sixth, ii. 146..2. The Fisherman and the Genie viii. "Except," continued the Khalif, "he were the enemy of God, he had wished for her in this world, so he might after [repent and] return to righteous dealing. By Allah, he shall not come in to me! Who is at the door other than he?" Quoth Adi, "Jemil ben Mamer el Udhrî (51) is at the door;" and Omar said, "It is he who says in one of his odes" ... [And he recited the following:].? ? ? ? I wept, but those who spied to part us had no ruth On me nor on the fires that in my vitals flare..So she arose and returned to her house, whilst El Merouzi abode in his place till the night was half spent, when he said to himself, 'How long [is this to last]? Yet how can I let this knavish dog die and lose the money? Methinks I were better open the tomb on him and bring him forth and take my due of him by dint of grievous beating and torment.' Accordingly, he dug him up and pulled him forth of the tomb; after which he betook himself to an orchard hard by the burial-ground and cut thence staves and palm sticks. Then he tied the dead man's legs and came down on him with the staff and beat him grievously; but he stirred not. When the time grew long on him, his shoulders became weary and he feared lest some one of the watch should pass on his round and surprise him. So he took up Er Razi and carrying him forth of the cemetery, stayed not till he came to the Magians' burying-place and casting him down in a sepulchre (42) there, rained heavy blows upon him till his shoulders failed him, but the other stirred not Then he sat down by his side and rested; after which he rose and renewed the beating upon him, [but to no better effect; and thus he did] till the end of the night. Shah Bekht and his Vizier Er Rehwan, King, i. 215..When the banquet was ended and the folk had dispersed, the king said to El Abbas, "I would fain have thee [abide] with me and I will buy thee a house, so haply we may requite thee the high services for which we are beholden to thee; for indeed thy due is imperative [upon us] and thy worth is magnified in our eyes; and indeed we have fallen short of thy due in the matter of distance." (83) When the prince heard the king's speech, he rose and sat down (84) and kissing the earth, returned thanks for his bounty and said, "I am the king's servant, wheresoever I may be, and under his eye." Then he recounted to him the story of the merchant and the manner of the buying of the house, and the king said, "Indeed, I would fain have had thee with me and in my neighbourhood."? ? ? ? p. The Foxes and the Wolf dccccxi. When she had made an end of her verses, El Abbas bade the third damsel, who came from Samarcand of the Persians and whose name was Rummaneh, sing, and she answered with "Harkening and obedience." Then she took the psaltery and crying out from the midst of her bead (130) improvised and sang the following verses:..Woman of the Barmecides, Haroun er Reshid and the, i. 57..26. Nimeh ben er Rebya and Num his Slave-girl di.116. Iskender Dhoulkernein and a certain Tribe of Poor Folk cccclxiv.? ? ? ? Where is a man's resource and what can he do? It is the Almighty's will; we most submit..So he went round about, as the druggist bade him, till the sun grew hot, but found none drinking. Then he entered a by-street, that he might rest himself, and seeing there a handsome and lofty house, stood in its shade and fell to observing the goodness of its ordinance. As he was thus engaged, behold, a window opened and there appeared thereat a face, as it were the moon. Quoth she, (193) 'What aileth thee to stand there? Dost thou want aught?' And he answered, 'I am a stranger,' and acquainted her with his case; whereupon quoth she, 'What sayst thou to meat and drink and the enjoyment of a fair-face[d one] and getting thee what thou mayst spend?' 'O my lady,' answered he, 'this is my desire and that in quest whereof I am going about.' When she had made an end of her song, she wept sore, till presently sleep overcame her and she slept..? ? ? ? Nay, at daybreak I drink of the wind-freshened wine And prostrate me (59) instead in the dawn-whitened air..? ? ? ? a. The First Calender's Story xxxix. Merchant, The Unlucky, i. 73..? ? ? ? Fain, fain would I forget thy love. Alack, my heart denies To be consoled, and 'gainst thy wrath nought standeth me in stead..? ? ? ? A fair one, to idolaters if she herself should show, They'd leave their idols and her face for only Lord would know; Sixth Voyage of Sindbad the Sailor, The, iii. 203..How long, O Fate, wilt thou oppress and baffle me? ii. 69..? ? ? ? Like a sun at the end of a cane in a hill of sand, She shines in a dress of the hue of pomegranate flower..Presently, the chief workman came to the palace and sought an audience of the king, who bade admit him. So he entered and kissing the earth, saluted him with a salutation beseeming kings and said, "O king of the time and lord of the age and the day, may felicity endure unto thee and acceptance and be thy rank exalted over all the kings

both morning and evening! (58) The work of the bath is accomplished, by the king's fair fortune and the eminence of his magnanimity, (59) and indeed we have done all that behoved us and there remaineth but that which behoveth the king." El Aziz ordered him a sumptuous dress of honour and expended monies galore, giving unto each who had wroughten, after the measure of his work. Then he assembled in the bath all the grantees of his state, amirs and viziers and chamberlains and lieutenants, and the chief officers of his realm and household, and sending for his son El Abbas, said to him, "O my son, I have builded thee a bath, wherein thou mayst take thy pleasure; so enter thou therein, that thou mayst see it and divert thyself by gazing upon it and viewing the goodness of its ordinance and decoration." "With all my heart," replied the prince and entered the bath, he and the king and the folk about them, so they might divert themselves with viewing that which the workmen's hands had wroughten..SHEHRZAD AND SHEHRIYAR..? ? ? ? We spent the night in passing the cup, my mates and I, Till in the Eastward heaven the day-star did appear..So he carried her to a place wherein was running water and setting her down on the ground, left her and went away, marvelling at her. After he left her, he found his camels, by her blessing, and when he returned, King Kisra asked him, 'Hast thou found the camels?' ['Yes,' answered he] and acquainted him with the affair of the damsel and set out to him her beauty and grace; whereupon the king's heart clave to her and he mounted with a few men and betook himself to that place, where he found the damsel and was amazed at her, for that he saw her overpassing the description wherewith the camel-driver had described her to him. So he accosted her and said to her, 'I am King Kisra, greatest of the kings. Wilt thou not have me to husband?' Quoth she, 'What wilt thou do with me, O King, and I a woman abandoned in the desert?' And he answered, saying, 'Needs must this be, and if thou wilt not consent to me, I will take up my sojourn here and devote myself to God's service and thine and worship Him with thee.'? ? ? ? ? ? ? ? ab. Story of the King's Son and the Ogress xv.As I sat one day at the door of the prefecture, a woman entered and said to me privily, "O my lord, I am the wife of such an one the physician, and with him is a company of the notables (114) of the city, drinking wine in such a place." When I heard this, I misliked to make a scandal; so I rebuffed her and sent her away. Then I arose and went alone to the place in question and sat without till the door opened, when I rushed in and entering, found the company engaged as the woman had set out, and she herself with them. I saluted them and they returned my greeting and rising, entreated me with honour and seated me and brought me to eat. Then I informed them how one had denounced them to me, but I had driven him (115) away and come to them by myself; wherefore they thanked me and praised me for my goodness. Then they brought out to me from among them two thousand dirhems (116) and I took them and went away..Now he feared [to return to the pot then and there], lest the idiot should follow him to the place and find nothing and so his plan be marred. So he said to him, 'O Ajlan, (265) I would have thee come to my lodging and eat bread with me." So the idiot went with him to his lodging and he seated him there and going to the market, sold somewhat of his clothes and pawned somewhat from his house and bought dainty food. Then he betook himself to the ruin and replacing the money in the pot, buried it again; after which he returned to his lodging and gave the idiot to eat and drink, and they went out together. The sharper went away and hid himself, lest the idiot should see him, whilst the latter repaired to his hiding-place and took the pot.Then they went to the youth and said to him, 'Know that the king thanketh thee for thy dealing yesternight and exceedeth in [praise of] thy good deed;' and they prompted him to do the like again. So, when the next night came, the king abode on wake; watching the youth; and as for the latter, he went to the door of the pavilion and drawing his sword, stood in the doorway. When the king saw him do thus, he was sore disquieted and bade seize him and said to him, 'Is this my requital from thee? I showed thee favour more than any else and thou wouldst do with me this vile deed.' Then arose two of the king's servants and said to him, 'O our lord, if thou command it, we will strike off his head.' But the king said, 'Haste in slaying is a vile thing, for it (107) is a grave matter; the quick we can slay, but the slain we cannot quicken, and needs must we look to the issue of affairs. The slaying of this [youth] will not escape us.' (108) Therewith he bade imprison him, whilst he himself returned [to the city] and despatching his occasions, went forth to the chase..So the prince's father and his uncle and his mother and the grantees of the realm repaired to his tomb and the princess made lamentation over him, crying aloud. She abode by the tomb a whole month; then she let fetch painters and caused them limn her portraiture and that of the king's son. Moreover, she set down in writing their story and that which had befallen them of perils and afflictions and set it [together with the pictures], at the head of the tomb; and after a little, they departed from the place. Nor," added the vizier, "is this more extraordinary, O king of the age, than the story of the fuller and his wife and the trooper and what passed between them." Akil rejoiced in the coming of El Abbas and the slaughter of his enemy and all in his camp rejoiced also and cast dresses of honour upon Aamir. Moreover, Akil bade go forth to meet El Abbas, and commanded that none, great or small, freeman or slave, should tarry behind. So they did his bidding and going forth all, met El Abbas at three parasangs' distance from the camp. When they met him, they all dismounted from their horses and Akil and he embraced and clapped hands. (95) Then they returned, rejoicing in the coming of El Abbas and the slaughter of their enemy, to the camp, where tents were pitched for the new-comers and carpets spread and game killed and beasts slaughtered and royal guest-meals spread; and on this wise they abode twenty days, in the enjoyment of all delight and solace of life..? ? ? ? ? h. The Old Woman, the Merchant and the King dcccxcvi.? ? ? ? ? My outward of my inward testifies And this bears witness that that tells aright. (39).? ? ? ? ? How oft of dole have I made moan for love and longing pain, What while my body for desire in mortal peril went! 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..Shehrzad and Shehriyar, ii. 111, iii. 141, 157..? ? ? ? ?  
"What is the taste of love?" quoth one, and I replied, "Sweet water 'tis at first; but torment lurks behind."? ? ? ? ? Sure God shall yet, in pity, reknit our severed lives, Even as He did afflict me with loneliness after thee..Kings and the Vizier's Daughters, The Two, iii. 145..Then we sat down on the edge of the estrade and presently I espied a closet beside me; so I looked into it and my friend said to me, 'What seest thou?' Quoth I, 'I see therein good galore and bodies of murdered folk. Look.' So he looked and said, 'By Allah, we are lost men!' And we fell a-weeping, I and he. As we were thus, behold, there came in upon us, by the door at which we had entered, four naked men, with girdles of leather about their middles, and made for my friend. He ran at them and dealing one of them a buffet, overthrew him, whereupon the other three fell all upon him. I seized the opportunity to escape, what while they were occupied with him, and espying a door by my side, slipped into it and found myself in an underground chamber, without window or other issue. So I gave myself up for lost and said, 'There is no power and no virtue save in God the Most High, the Supreme!' Then I looked to the top of the vault and saw in it a range of glazed lunettes; so I clambered up for dear life, till I reached the lunettes, and I distracted [for fear]. I made shift to break the glass and scrambling out through the frames, found a wall behind them. So I bestrode the wall and saw folk walking in the road; whereupon I cast myself down to the ground and God the Most High preserved me, so that I reached the earth, unhurt. The folk flocked round me and I acquainted them with my story..Things, The King who knew the Quintessence of, i. 239..When the dead man found himself alone, he sprang up, as he were a Satan, and donning the washer's clothes, (39) took the bowls and water-can and wrapped them up in the napkins. Then he took his shroud under his arm and went out. The doorkeepers thought that he was the washer and said to him, 'Hast thou made an end of the washing, so we may tell the Amir?' 'Yes,' answered the sharper and made off to his lodging, where he found El Merouzi soliciting his wife and saying to her, 'Nay, by thy life, thou wilt never again look upon his face; for that by this time he is buried. I myself escaped not from them but after travail and trouble, and if he speak, they will put him to death.' Quoth she, 'And what wilt thou have of me?' 'Accomplish my desire of thee,' answered he, 'and heal my disorder, for I am better than thy husband.' And he fell a-toying with her..? ? ? ? ? ja. Story of David and Solomon dcccxcix.? ? ? ? ? Except I be appointed a day [to end my pain], I'll weep until mine eyelids with blood their tears ensue..94. The King and the Virtuous Wife ccciv.9. Kemerezzeman and Budour ccxviii..On this wise they did with her sister Dinarzad, and when they had made an end of displaying the two brides, the king bestowed dresses of honour on all who were present and dismissed them to their own places. Then Shehrzad went in to King Shehriyar and Dinarzad to King Shahzeman and each of them solaced himself with the company of his beloved and the hearts of the folk were comforted. When the morning morrowed, the vizier came in to the two kings and kissed the ground before them; wherefore they thanked him and were bountiful to him. Then they went forth and sat down upon couches of estate, whilst all the viziers and amirs and grandees and the chief officers of the realm and the household presented themselves before them and kissed the earth. King Shehriyar ordered them dresses of honour and largesse and they offered up prayers for the abiding continuance [on life] of the king and his brother..The king read the letter and said to Abou Temam, "We will do what behoveth in the matter; but, O Abou Temam, needs must thou see my daughter and she thee, and needs must thou hear her speech and she thine.' So saying, he sent him to the lodging of the princess, who had had notice of this; so that they had adorned her sitting-chamber with the costliest that might be of utensils of gold and silver and the like, and she seated herself on a throne of gold, clad in the most sumptuous of royal robes and ornaments. When Abou Temam entered, he bethought himself and said, 'The wise say, he who restraineth his sight shall suffer no evil and he who guardeth his tongue shall hear nought of foul, and he who keepeth watch over his hand, it shall be prolonged and not curtailed.' (121) So he entered and seating himself on the ground, [cast down his eyes and] covered his hands and feet with his dress. (122) Quoth the king's daughter to him, 'Lift thy head, O Abou Temam, and look on me and speak with me.' But he spoke not neither raised his head, and she continued, 'They sent thee but that thou mightest look on me and speak with me, and behold, thou speakest not at all. Take of these pearls that be around thee and of these jewels and gold and silver. But he put not forth his hand unto aught, and when she saw that he paid no heed to anything, she was angry and said, 'They have sent me a messenger, blind, dumb and deaf.!? ? ? ? I crave none other than thou for friend, beloved of my heart; So trust in my speech, for the generous are true and trusty still..? ? ? ? ? All through the day its light and when the night grows dark, My grief forsakes me not, no, nor my heavy cheer..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..So Selim came forward and kissing the earth before the [supposed] king, praised him and related to him his story from beginning to end, till the time of their coming to that city, he and his sister, telling him how he had entered the place and fallen into the hands of the cook and that which had betided him [with him] and what he had suffered from him of beating and bonds and shackles and pinioning. Moreover, he told him how the cook had made him his brother's slave and how the latter had sold him in Hind and he had married the princess and become king and how life was not pleasant to him till he should foregather with his sister and how the cook had fallen in with him a second time and acquainted her with that which had betided him of sickness and disease for the space of a full-told year..Quoth Alaeddin, "Thou counselest well," and locking up his shop, betook himself to the place before the citadel, where he foregathered with the drummers and pipers and instructed them how they should do, [even as his mistress had counselled him,] promising them a handsome reward. So they answered him with "Harkening and obedience" and on the morrow, after the morning-prayer, he betook himself to the presence of the Cadi, who received him with obsequious courtesy and seated him beside himself. Then he turned to him and fell to conversing with him and questioning him of matters of selling and buying and of the price current of the various commodities that were exported to Baghdad from all parts, whilst Alaeddin replied to him of all whereof he asked him..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..? ? ? ? Full many a man incited me to infidelity, But I refused, for all the talk wherewith they set on me..So saying, he took leave of the woman and her husband and set out, intending for Akil, his father's brother's son. Now there was between Baghdad and Akil's abiding-place forty days' journey; so El Abbas settled himself on the back of his courser and his servant Aamir mounted also and they fared forth on their way. Presently, El Abbas turned right and left and recited the following verses:..? ? ? ? A fire in mine entrails burns, than which the fire of the hells denounced For sinners' torment less scathing is: it seeketh me to slay..? ? ? ? Were not the darkness (193) still in gender masculine, As oftentimes is the case with she-things passing fine., Thy letter reached me; when the words thou wrot'st therein I read, iii. 84.

[Frere Michel Joseph Bogey](#)

[Observations Du Tribunal de Cassation](#)

[Notice Sur Les Bains de Lamalou-Le-Haut Bains Audibert](#)

[Procis-Verbal de la Fite de lAgriculture Temple de la Piiti Filiale Le 10 Messidor an VII](#)

[Andromaque Trag die En 5 Actes Et En Vers](#)

[Notice Sur lEau Gazeuse Naturelle de Saint-Galmier Source Rimy](#)

[Prcis de la Conjuraton Du Duc dOrlians Dit igaliti Ridigi dApris Montjoie](#)

[Notice Sur Les Retraites Ouvrires Et Paysannes Et La Caisse Lorraine de Retraites 2e idition](#)

[Peering Into the Tunnel](#)

[Difense de Ch Schmith](#)

[Outer Limits Z-3 Dazzling Faces](#)

[Letters to Myself Journal - White Lace on Teal Metal](#)

[Nouvel Alphabet En Franiais Divisi Par Syllabes](#)

[Nouveau Moyen Curatif Contre La Teigne Et Les Dartres](#)

[Les Conf rences de Haguenau 1815](#)

[Emplitre Rivulsif de Thapsia Du Dr Reboulleau](#)

[Nature Coloring Book Watercolor](#)

[Riflexions Sur La Crise Actuelle 2e idition](#)

[Vues Sur lOrganisation Et lExploitation Pour Le Compte de litat dUne Banque Immobiliere 15 Aout](#)

[Pitition Des Maitres dHotels Et de Maisons Meublises Au Gouvernement de la Difense Nationale](#)

[Observations de la Caisse dipargne de Paris Sur Le Projet de Loi Relatif Aux Caisses dipargne](#)

[La Ba onnette La Fran aise Technique l mentaire](#)

[Sur Les Transactions Et Sur La Loi Quil Convient de Faire Pour En Rigler Le Payement](#)

[Caticisme Des Droits Et Des Devoirs dilection Pour Les Assemblies Primaires Et ilectorales](#)

[La Ripublique i Pair Ou Non Ou Loterie Nationale de France Tirie Le 15 Ventise an 5e](#)

[Association Du Progris Souscription Pour lInstruction Du Peuple Riglement Giniral](#)

[Nouvelles Contributions Directes Impits Sur Les Revenus Textes Complets Et MIS i Jour](#)

[Observations Critiques Sur Les Bains de Mer](#)

[Obligations Imposées Par La Loi Aux Réservistes Et Territoriaux](#)  
[Moyens Proposés Par Malevolens Joueur à La Baisse](#)  
[Lettre Au Futur Président de la République](#)  
[More Letters from a Self-Made Merchant to His Son](#)  
[Dialogue En Vers Pour Célébrer Nos Victoires Et La Paix 2e édition](#)  
[Médecine Et Pharmacie Questions Sociales Et Professionnelles](#)  
[Mémoire Sur Le Vomissement Contradictoire à Celui de M Magendie](#)  
[Société Des Amis de la Constitution Strasbourg Séance Du 20 Juin 1791](#)  
[Cautère-Paquetin Présenté à l'Académie Des Sciences Dans La Séance Du 1er Mai 1876](#)  
[Notice Sur l'Eau Gazeuse Alcaline Et Ferrugineuse de Soultzbach Pris Colmar Haut-Rhin](#)  
[Ma Soirée d'Hier Ou Reflexions Sur l'Opinion de Condorcet](#)  
[Catalogue d'Une Précieuse Collection de Tableaux Anciens Pris Dicis de Mme Ve Martin](#)  
[Sur l'Application de la Loi Sur Le Timbre En Ce Qui Concerne La Comptabilité Des Fabriques](#)  
[Calcul de la Mortalité Des Enfants Du Premier âge](#)  
[Observations d'Un Ancien Député Au Corps Législatif Sur La Nécessité d'Une Charte Constitutionnelle](#)  
[Précèptes Hygiéniques Et Régime à Suivre Pendant Le Traitement Homéopathique Des Maladies Aigües](#)  
[La Loi Monégasque de 1907 Sur Le Divorce](#)  
[Philippique Dans La Cause de Louis XVI Devant Les Citoyens Français](#)  
[Procès-Verbaux Qui Constatent La Réunion Des Patriotes Réfugiés Des CI-Devant Pays de Liège](#)  
[Dom Pedro à Inis de Castro Hiroide](#)  
[Acte Par Lequel Les Signataires Et Adhérents à La Dénonciation Du 6 Avril Dernier](#)  
[Opinion d'Un Français Déposé Au Sénat Et Au Corps Législatif](#)  
[Curvi-Graphique de Marche](#)  
[Du Traitement Des Maladies Scrofuleuses Par Les Eaux Salino-Iodurées de Salis](#)  
[Les Amans Sans Amour Ou La Persuasion Intéressée Comédie En 2 Actes Et En Prose](#)  
[Notice Sur Les Effets de l'Eau de Pullna Et La Manière de l'Employer](#)  
[Administration Municipale Du 7e Arrondissement Du Canton de Paris](#)  
[Précèptes Sur La Médecine Par Les Vapeurs Püisés En Grande Partie Dans Les Ouvrages Du Dr Rapou](#)  
[Notice Sur La Législation Relative Aux Dessins de Fabrique](#)  
[Loi Espagnole Du 16 Mai 1902 Sur La Chasse](#)  
[Manufacture Nationale de Sèvres Nouvelle Organisation 1905](#)  
[Notice Sur Les Eaux Minérales Sulfureuses Et Ferrugineuses Du Masca](#)  
[Notice Sur l'Eau Minérale Saline Purgative de Pull Bohème](#)  
[Ce Que l'On a Fait Et Ce Qu'il Faudrait Faire Lettre à M 7 Janvier](#)  
[Tableaux d'Arithmétique Ou Introduction à l'Étude Pratique Et Théorique Du Calcul](#)  
[Procès d'Extraction de Cataracte Extraction Linéaire En Deux Temps Combinée Avec l'Iridotomie](#)  
[Notice Sur Les Eaux Minérales En Général Et Sur Celles de Midague Et de Saint-Alyre En Particulier](#)  
[L'Arnica Montana Dans Le Vertige de Minière Par Le Dr Charles Ravel](#)  
[Note Et Renseignements Sur Le Fac-Simile de la Lettre de Charlotte de Corday à Barbaroux](#)  
[Défense Et Allocutions Du Citoyen Raspail Président de la Société Des Amis Du Peuple](#)  
[Régime à Suivre Pendant Le Traitement Homéopathique Des Maladies Aigües Et Chroniques](#)  
[Sur Les Eaux Minérales Naturelles Les Plus En Usage Qui Se Trouvent à l'Entrepôt Général](#)  
[Réponse Une Lettre d'Un Médecin de Campagne](#)  
[D'Une Combinaison Financière Pour Réduire l'Intérêt de la Dette](#)  
[L'Immunisation Contre La Tuberculose Association Française Pour l'Avancement Des Sciences](#)  
[de l'Emploi de l'Acide Lactique Dans Le Traitement de Certaines Ulcérations Tuberculeuses](#)  
[Note Bureau Central Du Canton de Paris Le 12 Pluviôse an V](#)  
[Cours de Matière Médicale Chimique Et Pharmacologique Prospectus](#)  
[Acte de Vertu Et La Peine Du Talion](#)  
[Le Plaisir biscite Ce Qu'il a et Ce Qu'il Doit être](#)

[de la Lumiere a la Lumiere](#)

[Gymnastique Midicale Petite Histoire i lUsage Des Malades Entraîner i Faire de la Gymnastique La](#)

[Management Public Prive Le Choc Des Cultures](#)

[The Good Daughter A Gripping Suspenseful Page-Turning Thriller](#)

[Loi Contre Les Récidivistes Votée Par La Chambre Des Députés Le 29 Juin 1883 La](#)

[At First Light](#)

[A Speck in the Sea A Story of Survival and Rescue](#)

[Return to Shepherd Avenue](#)

[Gageure Ou Lettre Du Rédacteur de l'Article Spectacles La](#)

[We Were Kings](#)

[Outside the Asylum A Memoir of War Disaster and Humanitarian Psychiatry](#)

[Commune Club de la Porte-Saint-Martin 24 Octobre 1870 La](#)

[Le Malmanagement](#)

[Poems from God Vol I](#)

[The New Girl A Trans Girl Tells It Like It Is](#)

[The Hitman Who Loved Me](#)

[Délivrance de Paris Dans Huit Jours Et de la France Dans Un Mois Plan de Bataille La](#)

[Scratching My Balls Strictly Adult Coloring Book](#)

[Antarctic Mysteries](#)

[Renommée Notice Sur La Vie Et Sur Les Travaux de M Le Vicomte de Richemont Député La](#)

[Vidas Fracturadas](#)

[Airs of Deception](#)

---