

## H OPTIONS TO ACCOMMODATE YOUR DIETARY PREFERENCES USE THEM AS IS O

?? ?? a. Story of the Ox and the Ass. When the youth had made an end of his story, the king's anger subsided a little and he said, "Restore him to the prison, for the day draweth to an end, and tomorrow we will took into his affair." "There was once a man of Khorassan and he had a son, whose improvement he ardently desired; but the young man sought to be alone and to remove himself from his father's eye, so he might give himself up to pleasure and delight. So he sought of his father [leave to make] the pilgrimage to the Holy House of God and to visit the tomb of the Prophet (whom God bless and keep!). Now between them and Mecca was a journey of five hundred parasangs; but his father could not gainsay him, for that the law of God made this (178) incumbent on him and because of that which he hoped for him of improvement [therefrom]. So he joined unto him a governor, in whom he trusted, and gave him much money and took leave of him. The son set out on the holy pilgrimage (179) with the governor and abode on that wise, spending freely and using not thrift..? ? ? ? Thou layst on me a load too great to bear, and thus thou dost But that my burdens I may bind and so towards thee fare..? ? ? ? How many, in Yemameh, (64) dishevelled widows plain! How many a weakling orphan unsuccoured doth remain, When Er Razi heard this, he said, 'Yonder wittol lusteth after my wife; but I will do him a mischief.' Then he rushed in upon them, and when El Merouzi saw him, he marvelled at him and said to him, 'How didst thou make thine escape?' So he told him the trick he had played and they abode talking of that which they had collected from the folk [by way of alms], and indeed they had gotten great store of money. Then said El Merouzi, 'Verily, mine absence hath been prolonged and fain would I return to my own country.' Quoth Er Rasi, 'As thou wilt;' and the other said, 'Let us divide the money we have gotten and do thou go with me to my country, so I may show thee my tricks and my fashions.' 'Come to-morrow,' replied Er Razi, 'and we will divide the money.'? ? ? ? Ramazan in my life ne'er I fasted, nor e'er Have I eaten of flesh, save in public (57) it were..When the king heard this, he was certified that the youth was his very son; so he cried out at the top of his voice and casting himself upon him, embraced him and wept and said, "Had I put thee to death, as was my intent, I should have died of regret for thee." Then he cut his bonds and taking his crown from his head, set it on that of his son, whereupon the people raised cries of joy, whilst the trumpets sounded and the drums beat and there befell a great rejoicing. They decorated the city and it was a glorious day; the very birds stayed their flight in the air, for the greatness of the clamour and the noise of the crying. The army and the folk carried the prince [to the palace] in magnificent procession, and the news came to his mother Behrjaur, who came forth and threw herself upon him. Moreover, the king bade open the prison and bring forth all who were therein, and they held high festival seven days and seven nights and rejoiced with a mighty rejoicing; whilst terror and silence and confusion and affright fell upon the viziers and they gave themselves up for lost..Fifteenth Officer's Story, The, ii. 190..88. The Mad Lover dclxxiv.? ? ? ? O skinker of the wine of woe, turn from a love-sick maid, Who drinks her tears still, night and morn, thy bitter-flavoured bowl..Merchant and the King, The Old Woman, the, i. 265..When the company heard this story, they marvelled thereat with the utmost wonderment. Then the fifth officer, who was the lieutenant of the bench, (113) came forward and said, '[This is] no wonder and there befell me that which is rarer and more extraordinary than this..King (The Unjust) and the Tither, i. 273..? ? ? ? Yea, they'd join me in pouring forth tears and help me my woes to lament, And like unto me they'd become all wasted and tortured and pale..Presently, El Abbas looked out of the window of the saloon and saw thereby a house of goodly ordinance, lofty of building and abounding in chambers, with two upper stories; but therein was no sign of inhabitants. So he said to the merchant, "Indeed, thou exceedest in doing us honour; but, by Allah, I will not eat of thy victual till thou tell me what is the reason of the emptiness of yonder house." "O my lord," answered the other, "that was El Ghitrif's house and he was admitted to the mercy of God (79) and left none other heir than myself; so it became mine, and by Allah, if thou hast a mind to sojourn in Baghdad, do thou take up thine abode in this house, so thou mayst be in my neighbourhood; for that indeed my heart inclineth unto thee with love and I would have thee never absent from my sight, so I may still have my fill of thee and hearken to thy speech." El Abbas thanked him and said to him, "Indeed, thou art friendly in thy speech and exceedest [in courtesy] in thy discourse, and needs must I sojourn in Baghdad. As for the house, if it like thee, I will abide therein; so take of me its price." When she had made an end of her song, Sherareh was moved to exceeding delight and drinking off her cup, said to her, 'Well done, O gift of hearts!' Then she ordered her an hundred dresses of brocade and an hundred thousand dinars and passed the cup to Queen Wekhimeh. Now she had in her hand somewhat of blood-red anemone; so she took the cup from her sister and turning to Tuhfeh, said to her, 'O Tuhfeh, sing to me on this.' Quoth she, 'I hear and obey,' and improvised the following verses:..? ? ? ? a. The Lackpenny and the Cook cclxxiii.So saying, he went away, whilst Mesrour entered and taking up Aboulhusn, shut the door after him, and followed his master, till he reached the palace, what while the night drew to an end and the cocks cried out, and set him down before the Commander of the Faithful, who laughed at him. Then he sent for Jaafer the Barmecide and when he came before him, he said to him, "Note this young man and when thou seest him to-morrow seated in my place of estate and on the throne of my Khalifate and clad in my habit, stand thou in attendance upon him and enjoin the Amirs and grandees and the people of my household and the officers of my realm to do the like and obey him in that which he shall command them; and thou, if he bespeak thee of anything, do it and hearken unto him and gainsay him not in aught in this coming day." Jaafer answered with, "Harkening and obedience," (17) and withdrew, whilst the Khalif went in to the women of the palace, who came to him, and he said to them, "Whenas yonder sleeper awaketh to-morrow from his sleep, kiss ye the earth before him and make obeisance to him and come round about him and clothe him in the [royal] habit and do him the service of the Khalifate and deny not aught of his estate, but say to him, 'Thou art the Khalif.'" Then

he taught them what they should say to him and how they should do with him and withdrawing to a privy place, let down a curtain before himself and slept. . . . m. The Dethroned King whose Kingdom and Good were Restored to Him dcccci. Then said Selim to his sister, 'Know that I am resolved to slay yonder man, if he return this next night, and I will say to the folk, "He was a thief," and none shall know that which hath befallen. Moreover, I will address myself to the slaughter of whosoever knoweth that which is between yonder fellow and my mother.' But Selma said, 'I fear lest, if thou slay him in our dwelling-place and he savour not of robberhood, (69) suspicion will revert upon ourselves, and we cannot be assured but that he belongeth unto folk whose mischief is to be feared and their hostility dreaded, (70) and thus wilt thou have fled from privy shame to open shame and abiding public dishonour.' 'How then deemest thou we should do?' asked Selim and she said, 'Is there nothing for it but to slay him? Let us not hasten unto slaughter, for that the slaughter of a soul without just cause is a grave [matter]'. The Breslau Edition, which was printed from a Manuscript of the Book of the Thousand Nights and One Night alleged to have been furnished to the Editor by a learned Arab of Tunis, whom he styles "Herr M. Annaggar" (Qu're En Nejjar, the Carpenter), the lacunes found in which were supplemented from various other MS. sources indicated by Silvestre de Sacy and other eminent Orientalists, is edited with a perfection of badness to which only German scholars (at once the best and worst editors in the world) can attain. The original Editor, Dr. Maximilian Habicht, was during the period (1825- 1839) of publication of the first eight Volumes, engaged in continual and somewhat acrimonious (223) controversy concerning the details of his editorship with Prof. H. L. Fleischer, who, after his death, undertook the completion of his task and approved himself a worthy successor of his whilom adversary, his laches and shortcomings in the matter of revision and collation of the text being at least equal in extent and gravity to those of his predecessor, whilst he omitted the one valuable feature of the latter's work, namely, the glossary of Arabic words, not occurring in the dictionaries, appended to the earlier volumes.. Son, The History of King Azadbekht and his, i. 61.. Then they went on a little, and thieves met them and despoiling them of that which remained with them, stripped them of their raiment and took the children from them; whereupon the woman wept and said to her husband, 'O man, put away from thee this folly and arise, let us follow the thieves, so haply they may have compassion on us and restore the children to us.' 'O woman,' answered he, 'have patience, for he who doth evil shall be requited with evil and his wickedness shall revert upon him. Were I to follow them, most like one of them would take his sword and smite off my head and slay me; but have patience, for the issue of patience is praised.' Then they fared on till they drew near a village in the land of Kirman, and by it a river of water. So he said to his wife, 'Abide thou here, whilst I enter the village and look us out a place wherein we may take up our lodging.' And he left her by the water and entered the village.. . . . Whilere, the verses that I made it was thy wont to flout, Saying, "No passer by the way (105) hath part in me or mine.. So she opened the door to him and brought him in. Then she seated him at the upper end of the room and set food before him. So he ate and drank and lay with her and swived her. Then she sat down in his lap and they toyed and laughed and kissed till the day was half spent, when her husband came home and she could find nothing for it but to hide the singer in a rug, in which she rolled him up. The husband entered and seeing the place disordered (194) and smelling the odour of wine, questioned her of this. Quoth she, 'I had with me a friend of mine and I conjured her [to drink with me]; so we drank a jar [of wine], she and I, and she went away but now, before thy coming in.' Her husband, (who was none other than the singer's friend the druggist, that had invited him and fed him), deemed her words true and went away to his shop, whereupon the singer came forth and he and the lady returned to their sport and abode on this wise till eventide, when she gave him money and said to him, 'Come hither to-morrow in the forenoon.' 'It is well,' answered he and departed; and at nightfall he went to the bath.. In every rejoicing a boon (240) midst the singers and minstrels am I, ii. 258. Meanwhile, the Lady Zubeideh, the wife of the Commander of the Faithful, made a banquet in her palace and assembled her slave-girls. As for Sitt el Milah, she came, weeping-eyed and mournful-hearted, and those who were present blamed her for this, whereupon she recited the following verses:. Ye chide at one who weepeth for troubles ever new, iii. 30.. . . . Yea, for the perfidies of Fate and sev'rance I'm become Even as was Bishr (85) of old time with Hind, (86) a fearful swain;. The news came to the rest of the kings; so they [flew after him and] overtaking him, found him full of trouble and fear, with fire issuing from his nostrils, and said to him, 'O Sheikh Aboutawaif, what is to do?' Quoth he, 'Know that Meimoun hath carried off Tuhfeh from my palace and outraged mine honour.' When they heard this, they said, 'There is no power and no virtue but in God the Most High, the Supreme! By Allah, he hath ventured upon a grave matter and indeed he destroyeth himself and his people!' Then the Sheikh Iblis gave not over flying till he fell in with the tribes of the Jinn, and there gathered themselves together unto him much people, none may tell the tale of them save God the Most High. So they came to the Fortress of Copper and the Citadel of Lead, (238) and the people of the strongholds saw the tribes of the Jinn issuing from every steep mountain-pass and said, 'What is to do?' Then Iblis went in to King Es Shisban and acquainted him with that which had befallen, whereupon quoth he, 'May God destroy Meimoun and his folk! He thinketh to possess Tuhfeh, and she is become queen of the Jinn! But have patience till we contrive that which befitteth in the matter of Tuhfeh.' Quoth Iblis, 'And what befitteth it to do?' And Es Shisban said, \*We will fall upon him and slay him and his people with the sword'.84. Dibil el Khuzai with the Lady and Muslim ben el Welid dclxx. . . . . But the Merciful yet may incline thee to me And unite us again, in despite of our foes!. When the king heard his vizier's words, he marvelled with the utmost wonderment and bade him retire to his lodging. [So Er Rehwan withdrew to his house and abode there till eventide of the next day, when he again presented himself before the king.]. My secret is disclosed, the which I strove to hide, iii. 89.. When the king heard this story, he smiled and it pleased him and he bade the vizier go away to his own house.. May the place of my session ne'er lack thee! Oh, why, iii. 118. A friend of mine once invited me to an entertainment; so I went with him, and when we came into his house and

sat down on his couch, he said to me, "This is a blessed day and a day of gladness, and [blessed is] he who liveth to [see] the like of this day. I desire that thou practise with us and deny (124) us not, for that thou hast been used to hearken unto those who occupy themselves with this." (125) I fell in with this and their talk happened upon the like of this subject. (126) Presently, my friend, who had invited me, arose from among them and said to them, "Hearken to me and I will tell you of an adventure that happened to me. There was a certain man who used to visit me in my shop, and I knew him not nor he me, nor ever in his life had he seen me; but he was wont, whenever he had need of a dirhem or two, by way of loan, to come to me and ask me, without acquaintance or intermediary between me and him, [and I would give him what he sought]. I told none of him, and matters abode thus between us a long while, till he fell to borrowing ten at twenty dirhems [at a time], more or less..?STORY OF THE TWO SHARPERS WHO CHEATED EACH HIS FELLOW..As for the merchant, he bought him a sheep and slaughtering it, roasted it and dressed birds and [other] meats of various kinds and colours and bought dessert and sweetmeats and fresh fruits. Then he repaired to El Abbas and conjured him to accept of his hospitality and enter his house and eat of his victual. The prince consented to his wishes and went with him till they came to his house, when the merchant bade him enter. So El Abbas entered and saw a goodly house, wherein was a handsome saloon, with a vaulted estrade. When he entered the saloon, he found that the merchant had made ready food and dessert and perfumes, such as overpass description; and indeed he had adorned the table with sweet-scented flowers and sprinkled musk and rose-water upon the food. Moreover, he had smeared the walls of the saloon with ambergris and set [the smoke of burning] aloes-wood abroad therein..? ? ? ? Nay, at daybreak I drink of the wind-freshened wine And prostrate me (59) instead in the dawn-whitened air..? ? ? ? Since thou hast looked on her, mine eye, be easy, for by God Nor mote nor ailment needst thou fear nor evil accident..162. Aboukir the Dyer and Abousir the Barber dccccxxx.? ? ? ? O thou with love of whom I'm smitten, yet content, I prithee come to me and hasten to my side..? ? ? ? Except I be appointed a day [to end my pain], I'll weep until mine eyelids with blood their tears ensue..21. Kemerezzeman and Budour clxx.? ? ? ? h. The Eighth Officer's Story dccccxxv.Officer's Story, The Tenth, ii. 172..When it was the ninth day, the viziers [foregathered and] said, one to another, "Verily, this youth baffleth us, for as often as the king is minded to put him to death, he beguileth him and ensorcelleth him with a story; so what deem ye we should do, that we may slay him and be at rest from him?" Then they took counsel together and were of accord that they should go to the king's wife [and prompt her to urge the king to slaughter the youth. So they betook themselves to her] and said to her, "Thou art heedless of this affair wherein thou art and this heedlessness will not profit thee; whilst the king is occupied with eating and drinking and diversion and forgetteth that the folk beat upon tabrets and sing of thee and say, 'The king's wife loveth the youth;' and what while he abideth on life, the talk will increase and not diminish." Quoth she, "By Allah, it was ye set me on against him, and what shall I do [now]?" And they answered, "Do thou go in to the king and weep and say to him, 'Verily, the women come to me and tell me that I am become a byword in the city, and what is thine advantage in the sparing of this youth? If thou wilt not slay him, slay me, so this talk may be estopped from us.'"? ? ? ? Wherewith farewell, quoth I, and peace be on thee aye, What while the branches bend, what while the stars abide..EN NUMAN AND THE ARAB OF THE BENOUL TAL. (168).? ? ? ? c. The Fishes and the Crab dxxi.Pious Woman accused of Lewdness, The, ii. 5..? ? ? ? Saying, "Thy fill of union take; no spy is there on us, Whom we should fear, nor yet reproach our gladness may abate."When the evening evened, the king sat in his privy sitting-chamber and his mind was occupied with the story of the singer and the druggist. So he called the vizier and bade him tell the story. "It is well," answered he, "They tell, O my lord, that.Presently, he caught sight of an earthen pan turned over upon its mouth; so he raised it from the ground and found under it a horse's tail, freshly cut off, and the blood oozing from it; whereby he knew that the cook adulterated his meat with horses' flesh. When he discovered this default, he rejoiced therein and washing his hands, bowed his head and went out; and when the cook saw that he went and gave him nought, he cried out, saying, 'Stay, O sneak, O slink-thief!' So the lackpenny stopped and said to him, 'Dost thou cry out upon me and becall [me] with these words, O cuckold?' Whereat the cook was angry and coming down from the shop, said, 'What meanest thou by thy speech, O thou that devourest meat and kouskoussou and bread and seasoning and goest forth with "Peace (13)[be on thee!]," as it were the thing had not been, and payest down nought for it?' Quoth the lackpenny, 'Thou liest, O son of a cuckold!' Wherewith the cook cried out and laying hold of the lackpenny's collar, said, 'O Muslims, this fellow is my first customer (14) this day and he hath eaten my food and given me nought.'.Now it chanced that a camel-driver, belonging to Kisra the king, lost certain camels and the king threatened him, if he found them not, that he would slay him. So he set out and plunged into the deserts till he came to the place where the damsel was and seeing her standing praying, waited till she had made an end of her prayer, when he went up to her and saluted her, saying, 'Who art thou?' Quoth she, 'I am a handmaid of God.' 'What dost thou in this desolate place?' asked he, and she said, 'I serve God the Most High.' When he saw her beauty and grace, he said to her, 'Harkye! Do thou take me to husband and I will be tenderly solicitous over thee and use thee with exceeding compassion and I will further thee in obedience to God the Most High.' But she answered, saying, 'I have no need of marriage and I desire to abide here [alone] with my Lord and His service; but, if thou wouldst deal compassionately with me and further me in the obedience of God the Most High, carry me to a place where there is water and thou wilt have done me a kindness.'.Then said he to Arwa, "What wilt thou that I do with them?" And she answered, saying, "Accomplish on them the ordinance of God the Most High; (119) the slayer shall be slain and the transgressor transgressed against, even as he transgressed against us; yea, and the well-doer, good shall be done unto him, even as he did unto us." So she gave [her officers] commandment concerning Dabbin and they smote him on the head with a mace and slew him, and she said, "This is for the slaughter of my father." Then she bade set the vizier on a beast [and carry him] to the desert whither he had caused carry her [and leave him there without victual or water];

and she said to him, "An thou be guilty, thou shalt abide [the punishment of] thy guilt and perish of hunger and thirst in the desert; but, if there be no guilt in thee, thou shalt be delivered, even as I was delivered." It is as the jasmine, when it I espy, ii. 236..The absent ones' harbinger came us unto, iii. 153..? ? ? ? Him with my life I'd ransom whose rigours waste away My frame and cause me languish; yet, if he would but hear,? ? ? ? ? It had sufficed me, had thy grace with verses come to me; My expectation still on thee in the foredawns was bent..When the evening evened, the king bade fetch the vizier and required of him the story of the journeyman and the girl. So he said, "Hearkening and obedience. Know, O august king, that..When she had made an end of her verses, Er Reshid said to her, 'O Tuhfeh, thine absence was extraordinary, but thy presence (251) is yet more extraordinary.' 'By Allah, O my lord,' answered she, 'thou sayst sooth.' And she took his hand and said to him, 'See what I have brought with me.' So he looked and saw riches such as neither words could describe nor registers avail to set out, pearls and jewels and jacinths and precious stones and great pearls and magnificent dresses of honour, adorned with pearls and jewels and embroidered with red gold. Moreover, she showed him that which Queen Es Shuhba had bestowed on her of those carpets, which she had brought with her, and that her throne, the like whereof neither Chosroes nor Cassar possessed, and those tables inlaid with pearls and jewels and those vessels, that amazed all who looked on them, and the crown, that was on the head of the circumcised boy, and those dresses of honour, which Queen Es Shuhba and the Sheikh Aboutawaif had put off upon her, and the trays wherein were those riches; brief, she showed him treasures the like whereof he had never in his life set eyes on and which the tongue availeth not to describe and whereat all who looked thereon were amazed..? ? ? ? ? So shall we quaff the cups in ease and cheer, In endless joyance, quit of care and woe..Then she took leave of me and I of her, after I had strained her to my bosom and embraced her and we had kissed awhile. So she went away and I abode expecting the appointed day, till it came, when I arose and went forth, intending for the trysting-place; but a friend of mine met me by the way [and would have me go home with him. So I accompanied him to his house] and when I came up [into his sitting-chamber] he locked the door on me and went forth to fetch what we might eat and drink. He was absent till mid-day, then till the hour of afternoon-prayer, whereat I was sore disquieted. Then he was absent till sundown, and I was like to die of chagrin and impatience; [and indeed he returned not] and I passed my night on wake, nigh upon death, for that the door was locked on me, and my soul was like to depart my body on account of the tryst..? ? ? ? ? Now God forbid a slave forget his liege lord's love! And how Of all things in the world should I forget the love of thee?.The Eleventh Day..Then he returned to the city and forgot the youth; so the servants went in to him and said to him, 'O king, if thou keep silence concerning yonder youth, who would have slain thee, all thy servants will presume upon thee, and indeed the folk talk of this matter.' With this the king waxed wroth and saying, 'Fetch him hither,' commanded the headsman to strike off his head. So they [brought the youth and] bound his eyes; and the headsman stood at his head and said to the king, 'By thy leave, O my lord, I will strike off his head.' But the king said, 'Stay, till I look into his affair. Needs must I put him to death and the slaying of him will not escape [me].' So he restored him to the prison and there he abode till it should be the king's will to put him to death..? ? ? ? ? If the rose be entitled the pride of the morn, Before me nor after she wins it, I ween..''O Shehrzad," quoth Shehriyar, "finish unto us the story that thy friend told thee, for that it resembleth the story of a king whom I knew; but fain would I hear that which betided the people of this city and what they said of the affair of the king, so I may return from that wherein I was." "With all my heart," answered Shehrzad. "Know, O august king and lord of just judgment and praiseworthy excellence and exceeding prowess, that, when the folk heard that the king had put away from him his custom and returned from that which had been his wont, they rejoiced in this with an exceeding joy and offered up prayers for him. Then they talked with one another of the cause of the slaughter of the girls, and the wise said, 'They (162) are not all alike, nor are the fingers of the hand alike.'".When Bekhtzeman heard this, he awoke from his heedlessness and said, 'Extolled be the perfection of God the Great! O king, this is my case and my story, nothing added and nought diminished, for I am King Bekhtzeman and all this happened to me; wherefore I will seek the gate of God[*s* mercy] and repent unto Him.' So he went forth to one of the mountains and there worshipped God awhile, till one night, as he slept, one appeared to him in a dream and said to him, 'O Bekhtzeman, God accepteth thy repentance and openeth on thee [the gate of succour] and will further thee against thine enemy.' When he was certified of this in the dream, he arose and turned back, intending for his own city; and when he drew near thereunto, he saw a company of the king's retainers, who said to him, 'Whence art thou? We see that thou art a stranger and fear for thee from this king, for that every stranger who enters this city, he destroys him, of his fear of King Bekhtzeman.' Quoth Bekhtzeman, 'None shall hurt him nor advantage him save God the Most High.' And they answered, saying, 'Indeed, he hath a vast army and his heart is fortified in the multitude of his troops.'? ? ? ? ? El Abbas from Akil his stead is come again; Prize hath he made of steeds and many a baggage-train;? ? ? ? ? "Knoweth my loved one when I see her at the lattice high Shine as the sun that flameth forth in heaven's blue demesne?".47. The Man of Yemen and his six Slave-girls dxcv.17. The Hedgehog and the Pigeons clii..When in the sitting-chamber we for merry-making sate, iii. 135..? ? ? ? ? Yet, an thou wilt vouchsafe thy favours unto me, My sabre thou shalt see the foemen put to flight;? ? ? ? ? My heart belike shall his infect with softness, even as me His body with disease infects, of its seductive air..I marvel for that to my love I see thee now incline, iii. 112..Then he brought out the casket of jewellery [and showed it to an expert,] who told him that the trinkets were gilt and that their worth was but an hundred dirhems. When he heard this, he was sore concerned thereat and presenting himself before the Sultan's deputy, made his complaint to him; whereupon the latter knew that a trick had been put off upon him and that the folk had cozened him and gotten the better of him and taken his stuffs. Now the magistrate in question was a man of good counsel and judgment, well versed in affairs; so he said to the draper, "Remove somewhat from thy shop, [and amongst the rest the casket,] and on the morrow break the lock and cry out and come to me and complain

that they have plundered all thy shop. Moreover, do thou call [upon God for succour] and cry aloud and acquaint the folk, so that all the people may resort to thee and see the breach of the lock and that which is missing from thy shop; and do thou show it to every one who presenteth himself, so the news may be noised abroad, and tell them that thy chief concern is for a casket of great value, deposited with thee by a great man of the town and that thou standest in fear of him. But be thou not afraid and still say in thy converse, 'My casket belonged to such an one, and I fear him and dare not bespeak him; but you, O company and all ye who are present, I call you to witness of this for me.' And if there be with thee more than this talk, [say it;] and the old woman will come to thee."Death, The Man whose Caution was the Cause of his, i. 291..? ? ? ? ? Ye've drowned me in the sea of love for you; my heart Denies to be consoled for those whom I adore..? ? ? ? ? Drink ever, O lovers, I rede you, of wine And praise his desert who for yearning doth pine..? ? ? ? ? Great in delight, beloved mine, your presence is with me; Yet greater still the miseries of parting and its bane..When the vizier came to the King of Samarcand [and acquainted him with his errand], he submitted himself to the commandment [of his brother and made answer] with 'Hearkening and obedience.' Then he equipped himself and made ready for the journey and brought forth his tents and pavilions. A while after midnight, he went in to his wife, that he might take leave of her, and found with her a strange man, sleeping with her in one bed. So he slew them both and dragging them out by the feet, cast them away and set forth incontinent on his journey. When he came to his brother's court, the latter rejoiced in him with an exceeding joy and lodged him in the pavilion of entertainment, [to wit, the guest-house,] beside his own palace. Now this pavilion overlooked a garden belonging to the elder king and there the younger brother abode with him some days. Then he called to mind that which his wife had done with him and remembered him of her slaughter and bethought him how he was a king, yet was not exempt from the vicissitudes of fortune; and this wrought upon him with an exceeding despite, so that it caused him abstain from meat and drink, or, if he ate anything, it profited him not..? ? ? ? ? q. The Stolen Necklace dccccxciv.Endowed with amorous grace past any else am I, ii 253..So the vizier returned to the king and said to him, "Verily, this youth hath merited grievous punishment, after abundance of bounty [bestowed on him], and it may not be that a bitter kernel should ever become sweet; but, as for the woman, I am certified that there is no fault in her." Then he repeated to the king the story which he had taught the queen, which when Azadbekht heard, he rent his clothes and bade fetch the youth. So they brought him and stationed him before the king, who let bring the headsman, and the folk all fixed their eyes upon the youth, so they might see what the king should do with him..Lo, since the day I left you, O my masters, iii. 24..When the evening evened, the king sat in his privy closet and summoning the vizier, required of him the promised story. So Er Rehwan said, "Know, O king, that.86. The Three Unfortunate Lovers dclxxii.When the Cadi heard this, his colour changed and he was troubled and waxed exceeding wroth and was rike to burst for excess of rage. Then said he to the merchant, "God forbid that this should be! How shall it be permitted that the daughter of the Cadi of the Muslims abide with a man of the dancers and vile of origin? By Allah, except thou divorce her forthright, I will bid beat thee and cast thee into prison till thou die! Had I foreknown that thou wast of them, I had not suffered thee to approach me, but had spat in thy face, for that thou art filthier (268) than a dog or a hog." Then he gave him a push and casting him down from his stead, commanded him to divorce; but he said, "Be clement to me, O Effendi, for that God is clement, and hasten not. I will not divorce my wife, though thou give me the kingdom of Irak."I went out one night to the house of one of my friends and when it was the middle of the night, I sallied forth alone [to go home]. When I came into the road, I espied a sort of thieves and they saw me, whereupon my spittle dried up; but I feigned myself drunken and staggered from side to side, crying out and saying, "I am drunken." And I went up to the walls right and left and made as if I saw not the thieves, who followed me till I reached my house and knocked at the door, when they went away..THE KING'S SON WHO FELL IN LOVE WITH THE PICTURE..? ? ? ? ? Fortune its arrows all, through him I love, let fly At me and parted me from him for whom I sigh..? ? ? ? ? It is as the jasmine, when it I espy, As it glitters and gleams midst its boughs, were a sky.?THE SIXTEENTH OFFICER'S STORY.. "There was once a man, a merchant, who had a wife and abundant wealth. He set out one day on a journey with merchandise, leaving his wife big with child, and said to her, 'If it be the will of God the Most High, I will return before the birth of the child.' Then he took leave of her and setting out, journeyed from country to country till he came to the court of one of the kings and foregathered with him. Now this king was in need of one who should order his affairs and those of his kingdom and seeing the merchant well-bred and intelligent, he charged him abide with him and entreated him with honour and munificence. After awhile, he sought of the king leave to go to his own house, but the latter would not consent to this; whereupon he said to him, 'O king, suffer me go and see my children and come again.' So he gave him leave for this and took surety of him for his return. Moreover, he gave him a purse, wherein were a thousand gold dinars, and the merchant embarked in a ship and set sail, intending for his own country..? ? ? ? ? bb. The King of Hind and his Visier dccccxxviii.As for the woman, whenas the man went out from her, she resolved to depart; so she went forth, saying in herself, 'There is no journeying for me in woman's attire.' Then she donned men's apparel, such as is worn of the pious, and set out and wandered over the earth; nor did she leave going till she entered a certain city. Now the king of that city had an only daughter in whom he gloried and whom he loved, and she saw the devotee and deeming her a pilgrim youth, said to her father, 'I would fain have this youth take up his abode with me, so I may learn of him wisdom and renunciation and religion.' Her father rejoiced in this and commanded the [supposed] pilgrim to take up his sojourn with his daughter in his palace. Now they were in one place and the king's daughter was strenuous to the utterest in continence and chastity and nobility of mind and magnanimity and devotion to the worship of God; but the ignorant slandered her (5) and the folk of the realm said, 'The king's daughter loveth the pilgrim youth and he loveth her.'.122. El Hejjaj ben Yousuf and the Pious Man ccclxx.Upon the parting day our loves from us did fare, iii. 114..90. The Devout

Prince cccci.Craft, Women's, ii. 287..As time went on, the boy, the son of the king, grew up and fell to stopping the way (99) with the thieves, and they used to carry him with them, whenas they went a-thieving. They sallied forth one day upon a caravan in the land of Seistan, and there were in that caravan strong and valiant men and with them merchandise galore. Now they had heard that in that land were thieves; so they gathered themselves together and made ready their arms and sent out spies, who returned and gave them news of the thieves. Accordingly, they prepared for battle, and when the robbers drew near the caravan, they fell in upon them and they fought a sore battle. At last the folk of the caravan overmastered the thieves, by dint of numbers, and slew some of them, whilst the others fled. Moreover they took the boy, the son of King Azadbekht, and seeing him as he were the moon, possessed of beauty and grace, brightfaced and comely of fashion, questioned him, saying, "Who is thy father, and how camest thou with these thieves?" And he answered, saying, "I am the son of the captain of the thieves." So they took him and carried him to the capital of his father King Azadbekht. So the old woman returned to the lover and said to him, "I have skilfully contrived the affair for thee with her; [and now it behoveth us to amend that we have marred]. So go now and sit with the draper and bespeak him of the turban-cloth, [saying, 'The turban-cloth I bought of thee I chanced to burn in two places; so I gave it to a certain old woman, to get mended, and she took it and went away, and I know not her dwelling-place.'] When thou seest me pass by, rise and lay hold of me [and demand of me the turban-cloth], to the intent that I may amend her case with her husband and that thou mayst be even with her." So he repaired to the draper's shop and sat down by him and said to him, "Thou knowest the turban-cloth I bought of thee?" "Yes," answered the draper, and the other said, "Knowest thou what is come of it?" "No," replied the husband, and the youth said, "After I bought it of thee, I fumigated myself (58) and it befell that the turban-cloth was burnt in two places. So I gave it to a woman, whose son, they said, was a fine-drawer, and she took it and went away with it; and I know not her abiding-place." When the draper heard this, he misdoubted him [of having wrongly suspected his wife] and marvelled at the story of the turban-cloth, and his mind was set at ease concerning her..? ? ? ? Assemble, ye people of passion, I pray; For the hour of our torment hath sounded to-day..108. Aboukir the Dyer and Abousir the Barber dccclxvii. She passed the night in his lodging and when she arose in the morning, she said to him, "O elder, may I not lack thy kind offices for the morning-meal! Go to the money-changer and fetch me from him the like of yesterday's food." So he arose and betaking himself to the money-changer, acquainted him with that which she had bidden him. The money-changer brought him all that she required and set it on the heads of porters; and the old man took them and returned with them to Sitt el Milah. So she sat down with him and they ate their sufficiency, after which he removed the rest of the food. Then she took the fruits and the flowers and setting them over against herself, wrought them into rings and knots and letters, whilst the old man looked on at a thing whose like he had never in his life seen and rejoiced therein..?Story of King Suleiman Shah and His Sons..The eunuch returned and told the king, who said, "Indeed, we have been neglectful with regard to El Abbas. What shall be our excuse with the king? By Allah, my soul misdoubted me that the youth was of the sons of the kings!" The Lady Afifeh, his wife, saw him lamenting for [his usage of] El Abbas and said to him, "O king, what is it thou regrettest with this exceeding regret?" Quoth he, "Thou knowest the stranger youth, who gave us the rubies?" "Assuredly," answered she; and he said, "Yonder youths, who have halted in the palace court, are his mamelukes, and his father King El Aziz, lord of Yemen, hath pitched his camp in the Green Meadow; for he is come with his army to seek him, and the number of his troops is [four-and-] twenty thousand men." [Then he went out from her], and when she heard his words, she wept sore for him and had compassion on his case and sent after him, counselling him to send for the mamelukes and lodge them [in the palace] and entertain them..? ? ? ? I wander seeking East and West for you, and every time Unto a camp I come, I'm told, "They've fared away again." One of the good-for-noughts found himself one day without aught and the world was straitened upon him and his patience failed; so he lay down to sleep and gave not over sleeping till the sun burnt him and the foam came out upon his mouth, whereupon he arose, and he was penniless and had not so much as one dirhem. Presently, he came to the shop of a cook, who had set up therein his pans (9) [over the fire] and wiped his scales and washed his saucers and swept his shop and sprinkled it; and indeed his oils (10) were clear (11) and his spices fragrant and he himself stood behind his cooking-pots [waiting for custom]. So the lackpenny went up to him and saluting him, said to him, 'Weigh me half a dirhem's worth of meat and a quarter of a dirhem's worth of kouskoussou (12) and the like of bread.' So the cook weighed out to him [that which he sought] and the lackpenny entered the shop, whereupon the cook set the food before him and he ate till he had gobbled up the whole and licked the saucers and abode perplexed, knowing not how he should do with the cook concerning the price of that which he had eaten and turning his eyes about upon everything in the shop..? ? ? ? The best of all religions your love is, for in you Are love and life made easeful, untroubled and sincere..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..When she heard their words, in the presence of the folk, she said, 'Praise be to God, the King who availeth unto all things, and blessing upon His prophets and apostles!' Then quoth she [to the assembly], 'Bear witness, O ye who are present, to these men's speech, and know that I am that woman whom they confess that they wronged.' And she turned to her husband's brother and said to him, 'I am thy brother's wife and God (extolled be His perfection and exalted be He I) delivered me from that whereinto thou castedst me of false accusation and suspect and from the frowardness whereof thou hast spoken, and [now] hath He shown forth my

innocence, of His bounty and generosity. Go, for thou art absolved of the wrong thou didst me.' Then she prayed for him and he was made whole of his sickness..? ? ? ? ? h. The Drop of Honey dccccxxxvi.? ? ? ? ? His justice and his truth all creatures do embrace; The erring he corrects and those of wandering mind..34. The City of Irem dxxxviii.27. Aladdin Abou es Shamat dxx.? ? ? ? ? Whenas we saw the cup, forthright we signed to past it round And sun and moon unto our eyes shone sparkling from it straight..Meanwhile, the news spread abroad that Bihzad, son of the king, was lost, whereupon his father sent letters in quest of him [to all the kings and amongst others to him with whom he was imprisoned]. When the letter reached the latter, he praised God the Most High for that he had not anydele hastened in Bihzad's affair and letting bring him before himself, said to him, 'Art thou minded to destroy thyself?' Quoth Bihzad, '[I did this] for fear of reproach;' and the king said, 'An thou fear reproach, thou shouldst not practise haste [in that thou dost]; knowest thou not that the fruit of haste is repentance? If we had hastened, we also, like unto thee, we had repented.'

[Studyguide for Social Psychology by Baron Robert A ISBN 9780205893744](#)

[Stadte Im Krieg - Erlebnis- Inszenierung Und Erinnerung Des Ersten Weltkriegs](#)

[Studyguide for Statistics for the Behavioral and Social Sciences by PHD Arthur Aron ISBN 9780133936544](#)

[Karate - Do Und Physik Schnelligkeit Durch Entspannung](#)

[Graffiti ALS Medien Politischer Bildung Chancen Und Grenzen](#)

[Les Directeurs Au Travail Une Enqu te Au Coeur Des tablissements Scolaires Et Socio-Sanitaires](#)

[Implementing Cdisc Using SAS An End-To-End Guide Second Edition](#)

[Studyguide for Social Development by Clarke-Stewart Alison ISBN 9781118804421](#)

[Optik Mit Geogebra](#)

[Business in a Changing Climate Explaining Industry Support for Carbon Pricing](#)

[Internationalizing a School of Education Integration and Infusion in Practice](#)

[Erfolg Von Horizontalen Unternehmensakquisitionen Im Verlauf Des Branchenlebenszyklus in Der Pharmaindustrie in Den Vereinigten Staaten](#)

[Seit Ende Des 19 Jahrhunderts](#)

[Automobil-Marketing Analyse Der Klassischen B2c-Kaufprozesse in Der Automobilindustrie](#)

[Swift 3 Protocol-Oriented Programming -](#)

[Curriculum Implementation and Program Management](#)

[Vermietung Mieterhung Mit Anwaltsgepr ftem Mustermietvertrag Mustertexten](#)

[Official MotoGP Season Review 2016](#)

[Studyguide for Social Psychology by Baron Robert A ISBN 9780205206261](#)

[Studyguide for Social Psychology by Baron Robert A ISBN 9780205872589](#)

[Studyguide for Social Psychology by Baron Robert A ISBN 9780205206285](#)

[Communal Violence Forced Migration and the State Gujarat since 2002](#)

[Faktoren Salafistischer Radikalisierung Bedeutung Und Wirkung Auf Junge Muslime in Deutschland Aus Expertensicht](#)

[Jesus according to Scripture Restoring the Portrait from the Gospels](#)

[Archaeologies of Waste Encounters with the Unwanted](#)

[Nixons Back Channel to Moscow Confidential Diplomacy and Detente](#)

[Ivors Poetry](#)

[Joss Whedon and Race Critical Essays](#)

[Playing at the Next Level A History of American Sega Games](#)

[Caravaggio in Detail](#)

[Koorosh Shishegaran The Art of Altruism 2017](#)

[Solutions Pre-Intermediate Students Book Leading the way to success](#)

[From Critical Thinking to Argument A Portable Guide](#)

[A History of Israel From the Bronze Age Through the Jewish Wars](#)

[IOS 10 by Tutorials Learning the New IOS APIs with Swift 3](#)

[Moving Things Around](#)

[An Artisan Intellectual James Carter and the Rise of Modern Britain 1792-1853](#)

[Russian Politics and Presidential Power Transformational Leadership from Gorbachev to Putin](#)

[Unofficial Roxelana And Other Plays](#)

[Machine Art in the Twentieth Century](#)

[Blueprint Reading for Electricians](#)

[Pan Am History Design Identity](#)

[Methods of Solving Sequence and Series Problems](#)

[Some Applications of Geometric Thinking](#)

[Taking Flight! A Whole Life Wellness Handbook](#)

[Deduktion Und Invention Gesetzesauslegung Im Widerstreit Von Gehorsamskunst Rechtsgefühl Und Wahrheitssuche](#)

[Studyguide for Research in Psychology Methods and Design by Goodwin C James ISBN 9781118547229](#)

[Studyguide for Calculus Ideas and Applications by Howard Himonas ISBN 9780471655008](#)

[Studyguide for Business Statistics For Contemporary Decision Making by Black Ken ISBN 9781118800485](#)

[Studyguide for Calculus Single Variable by Hughes-Hallett Deborah ISBN 9781118748558](#)

[Studyguide for Working with Families by Kilpatrick Allie C ISBN 9780205747863](#)

[Studyguide for Calculus Ideas and Applications by Howard Himonas ISBN 9780471654834](#)

[Lost History Explorations in Nuclear Research Vol 3](#)

[Bewertung Analyse Und Optimierung Von Entwürfen Im Rahmen Von Architektenwettbewerben](#)

[Studyguide for Managerial Accounting by Balakrishnan Ramji ISBN 9781118572719](#)

[The Maritime Traditions of the Fishermen of Socotra Yemen](#)

[Studyguide for Microeconomics by Arnold Roger A ISBN 9781285424279](#)

[Studyguide for Finite Mathematics An Applied Approach by Sullivan Michael ISBN 9781118117675](#)

[Studyguide for Understanding Abnormal Child Psychology by Phares Vicky ISBN 9781118804551](#)

[Studyguide for Invitation to the Life Span with Updates on Dsm-5 by Berger Kathleen Stassen ISBN 9781464187599](#)

[Studyguide for Introducing Child Psychology by Schaffer H Rudolph ISBN 9780631216278](#)

[Studyguide for Invitation to the Life Span with Updates on Dsm-5 by Berger Kathleen Stassen ISBN 9781464180330](#)

[Studyguide for Cfin 4 by Besley Scott ISBN 9781305129573](#)

[Studyguide for Essential Statistics for Economics Business and Management by Bradley Teresa ISBN 9780470985267](#)

[Studyguide for Statistics Principles and Methods by Johnson Richard A ISBN 9781118616314](#)

[Studyguide for Using and Interpreting Statistics by Corty Eric W ISBN 9781464164422](#)

[Studyguide for Guide to Nursing Management and Leadership by Tomey Ann Marriner ISBN 9780323063401](#)

[Studyguide for Social Work and Social Welfare An Introduction by Marx Jerry D ISBN 9780205842568](#)

[Studyguide for Social Work Macro Practice by Netting F Ellen ISBN 9780205895779](#)

[Studyguide for Research Methods for Social Work Being Producers and Consumers of Research by Dudley James R ISBN 9780205024049](#)

[Studyguide for Precalculus by Young Cynthia Y ISBN 9780470532027](#)

[Studyguide for Microeconomics by Arnold Roger A ISBN 9781285754154](#)

[Studyguide for Cell and Molecular Biology Concepts and Experiments by Karp Gerald ISBN 9781118754030](#)

[Studyguide for Essentials of Business Analytics by Camm Jeffrey D ISBN 9781337194327](#)

[Studyguide for Managerial Accounting by Davis Charles E ISBN 9781118800515](#)

[Anspruch Und Wirklichkeit Im Sportunterricht Eine Differenzanalyse Zum Thema Rituale Im Sportunterricht an Grundschulen](#)

[Studyguide for War on Drugs IV by Inciardi ISBN 9780133149524](#)

[Studyguide for Essentials of Business Analytics by Camm Jeffrey D ISBN 9781305861787](#)

[Identifikation Und Evaluierung Von Materialien ALS Druckbettoberflächen in 3D-Druckern](#)

[Studyguide for Introductory Statistics by Mann Prem S ISBN 9781118554562](#)

[Studyguide for Accounting Information Systems The Processes and Controls by Turner Leslie ISBN 9781118546970](#)

[Studyguide for Child Development Principles and Perspectives by Cook Joan Littlefield ISBN 9780205012305](#)

[Studyguide for Discovering Statistics Brief Version By Larose Daniel ISBN 9781429245074](#)

[Studyguide for Direct Practice in Social Work by Boyle Scott W ISBN 9780205984299](#)

[Studyguide for Child Development Principles and Perspectives by Cook Joan Littlefield ISBN 9780205738083](#)

[Studyguide for Essentials of Business Analytics by Camm Jeffrey D ISBN 9781337194419](#)

[Studyguide for an Introduction to Brain and Behavior by Kolb Bryan ISBN 9781464186141](#)

[Studyguide for Essentials of Business Analytics by Camm Jeffrey D ISBN 9781305524323](#)

[Studyguide for Microeconomics by Arnold Roger A ISBN 9781285164410](#)

[Becoming-Teacher A Rhizomatic Look at First-Year Teaching](#)

[Studyguide for Discovering Statistics Brief Version By Larose Daniel ISBN 9781429245050](#)

[Penn Traffic Forever Deluxe Hardcover Edition](#)

[Palais Batthyany-Strattmann Palais Trauttmansdorff Zwei Wiener Palais - Geschichte und Gegenwart Two Viennese Palaces - Past and Present](#)

[Gaelic Scotland in the Colonial Imagination Anglophone Writing from 1600 to 1900](#)

[Drawing for Science Education An International Perspective](#)

[Controller as Business Manager](#)

[Modern Finland Portrait of a Flourishing Society](#)

[The 18th New York Infantry in the Civil War A History and Roster](#)

[Cee Cee Berlin No 2](#)

[Data Science Using Oracle Data Miner and Oracle R Enterprise Transform Your Business Systems into an Analytical Powerhouse](#)

[Faith in Black Power Religion Race and Resistance in Cairo Illinois](#)

---