

ORIE FUR DIE SOZIALE ARBEIT JUGENDLICHE MUTTER UND IHRE KINDER IN DER

When the Khalif heard this, he laughed heartily and said, "By Allah, O my brother, thou art indeed excused in this matter, now that I know the cause and that the cause hath a tail. Nevertheless if it please God, I will not sever myself from thee." "O my guest," replied Aboulhusn, "did I not say to thee, 'Far be it that what is past should recur! For that I will never again foregather with any?'" Then the Khalif rose and Aboulhusn set before him a dish of roast goose and a cake of manchet-bread and sitting down, fell to cutting off morsels and feeding the Khalif therewith. They gave not over eating thus till they were content, when Aboulhusn brought bowl and ewer and potash (16) and they washed their hands..So on the morrow, early, he took the stuff and carrying it to the market whence it had been stolen, sat down at the shop whence it had been stolen and gave it to the broker, who took it and cried it for sale. Its owner knew it and bidding for it, [bought it] and sent after the chief of the police, who seized the sharper and seeing him an old man of venerable appearance, handsomely clad, said to him, "Whence hadst thou this piece of stuff?" "I had it from this market," answered he, "and from yonder shop where I was sitting." Quoth the prefect, "Did its owner sell it to thee?" "Nay," replied the thief; "I stole it and other than it." Then said the magistrate, "How camest thou to bring it [for sale] to the place whence thou stolest it?" And he answered, "I will not tell my story save to the Sultan, for that I have an advertisement (154) wherewith I would fain bespeak him." Quoth the prefect, "Name it." And the thief said, "Art thou the Sultan?" "No," replied the other; and the old man said, "I will not tell it but to himself." Quoth the company, 'Tell us thy story and expound it unto us, so we may see that which it hath of extraordinary.' And he said 'Know, then, that.Look at the moss-rose, on its branches seen, ii. 256..? ? ? ? ? But rigour still hath waxed on me and changed my case And love hath left me bound, afflicted, weeping-eyed..? ? ? ? ? Read thou my writ and apprehend its purport, for my case This is and fate hath stricken me with sorrows past allay..? ? ? ? ? In every rejoicing a boon (232) midst the singers and minstrels am I;When the two kings saw that woman's fashion and how she circumvented the Afrit, who had lodged her at the bottom of the sea, they turned back to their kingdoms and the younger betook himself to Samarcand, whilst the elder returned to China and established unto himself a custom in the slaughter of women, to wit, his vizier used to bring him a girl every night, with whom he lay that night, and when he arose in the morning, he gave her to the vizier and bade him put her to death. On this wise he abode a great while, whilst the people murmured and the creatures [of God] were destroyed and the commons cried out by reason of that grievous affair whereinto they were fallen and feared the wrath of God the Most High, dreading lest He should destroy them by means of this. Still the king persisted in that fashion and in that his blameworthy intent of the killing of women and the despoilment of the curtained ones, (159) wherefore the girls sought succour of God the Most High and complained to Him of the tyranny of the king and of his oppressive dealing with them..Now this was at the beginning of the month, and when it was the end thereof, Aboulhusn longed to drink wine and returning to his former usance, furnished his saloon and made ready food and let bring wine; then, going forth to the bridge, he sat there, expecting one whom he should carouse withal, as of his wont. As he sat thus, behold, up came the Khalif [and Mesroul] to him; but Aboulhusn saluted them not and said to them, "No welcome and no greeting to the perverters! (31) Ye are no other than devils." However, the Khalif accosted him and said to him, "O my brother, did I not say to thee that I would return to thee?" Quoth Aboulhusn, "I have no need of thee; and as the byword says in verse:.So she donned a devotee's habit and betaking herself to the goldsmith, said to him, 'To whom belongeth the bracelet that is in the king's hand?' Quoth he, 'It belongeth to a man, a stranger, who hath bought him a slave-girl from this city and lodgeth with her in such a place.' So the old woman repaired to the young man's house and knocked at the door. The damsel opened to her and seeing her clad in devotee's apparel, (184) saluted her and said to her, 'Belike thou hast an occasion with us?' 'Yes,' answered the old woman; 'I desire privacy and ablution.' (185) Quoth the girl, 'Enter.' So she entered and did her occasion and made the ablution and prayed. Then she brought out a rosary and began to tell her beads thereon, and the damsel said to her, 'Whence comest thou, O pilgrim?' (186) Quoth she '[I come] from [visiting] the Idol (187) of the Absent in such a church. (188) There standeth up no woman [to prayer] before him, who hath an absent friend and discovereth to him her need, but he acquainteth her with her case and giveth her tidings of her absent one.' 'O pilgrim,' said the damsel, 'we have an absent one, and my lord's heart cleaveth to him and I desire to go to the idol and question him of him.' Quoth the old woman, '[Wait] till to-morrow and ask leave of thy husband, and I will come to thee and go with thee in weal.'.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.'" Now Ilmeddin Senjer was at that time Master of Police and he was a man of experience, well versed in affairs: so the king sent for him and when he came before him, he discovered to

him that which was in his mind. Quoth Ilmeddin Senjer, 'I will do my endeavour for that which our lord the Sultan seeketh.' Then he arose and returning to his house, summoned the captains of the watch and the lieutenants of police and said to them, 'Know that I purpose to marry my son and make him a bride-feast, and it is my wish that ye assemble, all of you, in one place. I also will be present, I and my company, and do ye relate that which ye have heard of extraordinary occurrences and that which hath betided you of experiences.' And the captains and sergeants and agents of police made answer to him, saying, 'It is well: in the name of God! We will cause thee see all this with thine eyes and hear it with thine ears.' Then the master of police arose and going up to El Melik ez Zahir, informed him that the assembly would take place on such a day at his house; and the Sultan said, 'It is well,' and gave him somewhat of money for his expenses. . . . Then sent I speech to thee in verses such as burn The heart; reproach therein was none nor yet unright; And the king bade him depart to his own house. 19. The Sparrow and the Peacock clii. . . . n. The Man who never Laughed again dccccxi. When the poor man heard the merchant's story, he became desirous of marrying his daughter. So he took her to wife and was vouchsafed of her exceeding love. Nor," added the vizier, "is this story more extraordinary than that of the rich man and his wasteful heir." b, The Merchant's Wife and the Parrot dccccxxx. I was aforetime in such a city and hid a thousand dirhems in a monastery there. After awhile, I went thither and taking the money, bound it about my middle. [Then I set out to return] and when I came to the desert, the carrying of the money was burdensome to me. Presently, I espied a horseman pricking after me; so I [waited till he came up and] said to him, "O horseman, carry this money [for me] and earn reward and recompense [from God]." "Nay," answered he; "I will not do it, for I should weary myself and weary my horse." Then he went on, but, before he had gone far, he said in himself, "If I take up the money and spur my horse and forego him, how shall he overtake me?" And I also said in myself, "Verily, I erred [in asking him to carry the money]; for, had he taken it and made off, I could have done nought." Then he turned back to me and said to me, "Hand over the money, that I may carry it for thee." But I answered him, saying, "That which hath occurred to thy mind hath occurred to mine also; so go in peace." . . . OF CLEMENCY. The Seventh Night of the Month. 43. Ibn es Semmak and Er Reshid dlxviii. "Away with him from me! Who is at the door?" "Kutheyir Azzeh," (52) replied Adi, and Omar said, "It is he who says in one of his odes ... " [And he repeated the following verses:]. . . . I am content, for him I love, to all abide; So, who will, let him blame, and who will, let him chide. b. The Second Voyage of Sindbad the Sailor. For those whom we cherish are parted and gone; They have left us in torment to pine for dismay. At this Queen Kemeriyeh was moved to exceeding delight and drank off her cup, saying, 'Well done, O queen of hearts! Moreover, she took off a surcoat of blue brocade, fringed with red rubies, and a necklace of white jewels, worth an hundred thousand dinars, and gave them to Tuhfeh. Then she passed the cup to her sister Zelzeleh, who had in her hand sweet basil, and she said to Tuhfeh, 'Sing to me on this sweet basil.' 'Harkening and obedience,' answered she and improvised and sang the following verses: The ship tarried with him some days, till he should be certified what he would do, (104) and he said, 'I will enquire of the merchants what this merchandise profiteth and in what country it lacketh and how much is the gain thereon.' [So he questioned them and] they directed him to a far country, where his dirhem should profit a hundredfold. Accordingly, he set sail and steered for the land in question; but, as he went, there blew on him a tempestuous wind and the ship foundered. The merchant saved himself on a plank and the wind cast him up, naked as he was, on the sea-shore, hard by a town there. So he praised God and gave Him thanks for his preservation; then, seeing a great village hard by, he betook himself thither and saw, seated therein, a very old man, whom he acquainted with his case and that which had betided him. The old man grieved sore for him, when he heard his story, and set food before him. So he ate and the old man said to him, 'Abide here with me, so I may make thee my steward and factor over a farm I have here, and thou shall have of me five dirhems (105) a day.' 'God make fair thy reward,' answered the merchant, 'and requite thee with benefits!'. So they wrapped him in the shroud and set him on the bier. Then they took up his bier and bearing him to the burial-place, laid him in the grave (41) and threw the earth over him; after which the folk dispersed, but El Merouzi and the widow abode by the tomb, weeping, and gave not over sitting till sundown, when the woman said to him, 'Come, let us go to the house, for this weeping will not profit us, nor will it restore the dead.' 'By Allah,' answered the sharper, 'I will not budge hence till I have slept and waked by this tomb ten days, with their nights! When she heard this his speech, she feared lest he should keep his word and his oath, and so her husband perish; but she said in herself, 'This fellow dissembleth: if I go away and return to my house, he will abide by him a little while and go away.' And El Merouzi said to her, 'Arise, thou, and go away.' t. The two Pigeons dxcvii. They abode thus awhile and presently she said, "Up to now we have not become drunken; let me pour out." So she took the cup and gave him to drink and plied him with liquor, till he became drunken, when she took him and carried him into a closet. Then she came out, with his head in her hand, what while I stood silent, fixing not mine eyes on hers neither questioning her of this; and she said to me, "What is this?" "I know not," answered I; and she said, "Take it and cast it into the river." I obeyed her commandment and she arose and stripping herself of her clothes, took a knife and cut the dead man's body in pieces, which she laid in three baskets, and said to me, "Throw them into the river." Kohl (159) in its native country, too, is but a kind of stone; Cast out and thrown upon the ways, it lies unvalued quite;. If they could hearken to Azzeh's speech, as I, I hearken to it, They straight would humble themselves to her and prone before her fall. Then came I after them, desiring thee, with me No second save my sword, my falchion keen and bright. 83. Adi ben Zeid and the Princess Hind dclxviii. Sharper, The Idiot and the, i. 298. I am filled full of longing pain and memory and dole, iii. 15. When they knew that there was left him no estate that the king might covet, they feared lest he be brought to release him, by the incidence of the vizier's [good] counsel upon the king's heart, and he return to his former case, so should their plots be marred and their ranks degraded, for that they knew that the king would

have need of that which he had known from that man nor would forget that wherewith he was familiar in him. Now it befell that a certain man of corrupt purpose (78) found a way to the perversion of the truth and a means of glozing over falsehood and adorning it with a semblance of fair-seeming and there proceeded from him that wherewith the hearts of the folk were occupied, and their minds were corrupted by his lying tales; for that he made use of Indian subtleties and forged them into a proof for the denial of the Maker, the Creator, extolled be His might and exalted be He! Indeed, God is exalted and magnified above the speech of the deniers. He avouched that it is the planets (79) that order the affairs of all creatures and he set down twelve mansions to twelve signs [of the Zodiac] and made each sign thirty degrees, after the number of the days of the month, so that in twelve mansions there are three hundred and threescore [degrees], after the number of the days of the year; and he wrought a scheme, wherein he lied and was an infidel and denied [God]. Then he got possession of the king's mind and the enviers and haters aided him against the vizier and insinuated themselves into his favour and corrupted his counsel against the vizier, so that he suffered of him that which he suffered and he banished him and put him away..153. Julnar of the Sea and her Son King Bedr Basim of Persia iccxxxviii. When came the night, the king summoned his vizier and bade him tell the story of the king who lost kingdom and wife and wealth. "Hearkening and obedience," replied Er Rehwan. "Know, O king, that Thy haters say and those who malice to thee bear, iii. 8..154. King Mohammed ben Sebaik and the Merchant Hassan dclvi.???? I shut myself up with my love; no spy betwixt us was; We feared no enemies' despite, no envious neighbour's hate..Porter, Sindbad the Sailor and Hindbad the, iii. 199. Thiefs Story, The, ii. 165..When she had made an end of her song and laid down the lute, Ishac looked fixedly on her, then took her hand and offered to kiss it; but she snatched it from him and said to him, 'Allah, O my lord, do not that!' Quoth he, 'Be silent. By Allah, I had said that there was not in the world the like of me; but now I have found my dinar (180) in the craft but a danic, (181) "for thou art, beyond comparison or approximation or reckoning, more excellent of skill than I! This very day will I carry thee up to the Commander of the Faithful Haroun er Reshid, and whenas his glance lighteth on thee, thou wilt become a princess of womankind. So, Allah, Allah upon thee, O my lady, whenas thou becomest of the household of the Commander of the Faithful, do not thou forget me!' And she replied, saying, 'Allah, O my lord, thou art the source of my fortunes and in thee is my heart fortified.' So he took her hand and made a covenant with her of this and she swore to him that she would not forget him..141. Haroun er Reshid and the Arab Girl dclxxxv. Cairo (The Merchant of) and the Favourite of the Khalif El Mamoun El Hakim bi Amrillah, iii. 171..Therewithal Noureddin's life was troubled; so he arose and donned his clothes, and his host said, "Whither away this night, O my lord?" Quoth Noureddin, "I mean to go to my lodging, and to-morrow I will betake myself to the palace of the Commander of the Faithful and demand my slave-girl." "Sleep till the morning," said the other, "and go not forth at the like of this hour." But he answered, "Needs must I go;" and the host said to him, "[Go] in the safeguard of God." So Noureddin went forth, and drunkenness had got the mastery of him, wherefore he threw himself down on [a bench before one of] the shops. Now the watch were at that hour making their round and they smelt the sweet scent [of essences] and wine that exhaled from him; so they made for it and found the youth lying on the bench, without sense or motion. They poured water upon him, and he awoke, whereupon they carried him to the house of the Chief of the Police and he questioned him of his affair. "O my lord," answered Noureddin, "I am a stranger in this town and have been with one of my friends. So I came forth from his house and drunkenness overcame me."..Meanwhile, King Azadbekht and his wife stayed not in their flight till they came to [the court of] the King of Fars, (97) whose name was Kutrou. (98) When they presented themselves to him, he entreated them with honour and entertained them handsomely, and Azadbekht told him his story, first and last. So he gave him a great army and wealth galore and he abode with him some days, till he was rested, when he made ready with his host and setting out for his own dominions, waged war upon Isfehnd and falling in upon the capital, defeated the rebel vizier and slew him. Then he entered the city and sat down on the throne of his kingship; and whenas he was rested and the kingdom was grown peaceful for him, he despatched messengers to the mountain aforesaid in quest of the child; but they returned and informed the king that they had not found him..???? Yea, all my passion and desire and love-longing in verse, As pearls in goodly order strung it were, I did enshrine..King Suleiman Shah and his Sons, Story of, i. 150. The Twenty-Seventh Night of the Month. When it was the time of the evening meal, the king repaired to the sitting-chamber and summoning the vizier, sought of him the story he had promised him; and the vizier said, "They avouch, O king, that. The company marvelled at this story and the tenth officer came forward and said, 'As for me, there befell me that which was yet more extraordinary than all this.' Quoth El Melik ez Zahir, 'What was that?' And he said, 'When her husband heard this, he said to her, 'What is thy name and what are the names of thy father and mother?' She told him their names and her own, whereby he knew that it was she whose belly he had slit and said to her, 'And where are thy father and mother?' 'They are both dead,' answered she, and he said, 'I am that journeyman who slit thy belly.' Quoth she, 'Why didst thou that?' And he replied, 'Because of a saying I heard from the wise woman.' 'What was it?' asked his wife, and he said, 'She avouched that thou wouldst play the harlot with a hundied men and that I should after take thee to wife.' Quoth she, 'Ay, I have whored it with a hundred men, no more and no less, and behold, thou hast married me.' 'Moreover,' continued her husband, 'the wise woman foresaid, also, that thou shouldst die, at the last of thy life, of the bite of a spider. Indeed, her saying hath been verified of the harlotry and the marriage, and I fear lest her word come true no less in the matter of thy death.' I was one day abroad on an occasion with certain of my comrades, and as we went along, we fell in with a company of women, as they were moons, and among them one, the tallest and handsomest of them. When I saw her and she saw me, she tarried behind her companions and waited for me, till I came up to her and bespoke her. Quoth she, "O my lord, (God favour thee!) I saw thee prolong thy looking on me and imagined that thou knewest me. If it be thus, vouchsafe me more knowledge of thee." "By Allah," answered I, "I

know thee not, save that God the Most High hath cast the love of thee into my heart and the goodliness of thine attributes hath confounded me and that wherewith God hath gifted thee of those eyes that shoot with arrows; for thou hast captivated me." And she rejoined, "By Allah, I feel the like of that which thou feelest; so that meseemeth I have known thee from childhood." . . . eb. Story of the Barber's Second Brother cxlviii. The Khalif and the Lady Zubeideh laughed and returned to the palace; and he gave Aboulhusn the thousand dinars, saying, "Take them as a thank-offering for thy preservation from death," whilst the princess did the like with Nuzhet el Fuad. Moreover, the Khalif increased Aboulhusn in his stipends and allowances, and he [and his wife] ceased not [to live] in joy and contentment, till there came to them the Destroyer of Delights and Sunderer of Companies, he who layeth waste the palaces and peopleth the tombs.. Then he bade set up for her a tent and another for himself, facing hers, so he might worship God with her, and fell to sending her food; and she said in herself, "This is a king and it is not lawful for me that I suffer him forsake his subjects and his kingdom for my sake. So she said to the serving-woman, who used to bring her the food, 'Speak to the king, so he may return to his women, for he hath no need of me and I desire to abide in this place, so I may worship God the Most High therein.' The slave-girl returned to the king and told him this, whereupon he sent back to her, saying, 'I have no need of the kingship and I also desire to abide here and worship God with thee in this desert.' When she found this earnestness in him, she consented to his wishes and said, 'O king, I will consent unto thee in that which thou desirest and will be to thee a wife, but on condition that thou bring me Dadbin the king and his Vizier Kardan and his chamberlain (116) and that they be present in thine assembly, so I may speak a word with them in thy presence, to the intent that thou mayest redouble in affection for me.' Quoth Kisra, 'And what is thine occasion unto this?' So she related to him her story from first to last, how she was the wife of Dadbin the king and how the latter's vizier had miscalled her honour.. The Ninth Night of the Month.. . . Whenas the soul desireth one other than its peer, It winneth not of fortune the wish it holdeth dear.. . . One of the host am I of lovers sad and sere For waiting long drawn out and expectation drear.. [Then they went up to the palace and] the interpreter went in to Selma and said to her, 'O king of the age, here is an Indian woman, who cometh from the land of Hind, and she hath laid hands on a young man, a servant, avouching that he is her husband, who hath been missing these two years, and she came not hither but on his account, and indeed these many days she hath done almsdeeds [in the city]. And here is a man, a cook, who avoucheth that the young man is his slave.' When the queen heard these words, her entrails quivered and she groaned from an aching heart and called to mind her brother and that which had betided him. Then she bade those who were about her bring them before her, and when she saw them, she knew her brother and was like to cry aloud; but her reason restrained her; yet could she not contain herself, but she must needs rise up and sit down. However, she enforced herself unto patience and said to them, 'Let each of you acquaint me with his case.' . . . As at the casement high she sat, her charms I might espy, For from her cheeks the envious veil that hid them she had ta'en.. When the king heard these words, he abode in perplexity and said, "Restore him to the prison till the morrow, so we may look into his affair, for the day draweth to an end and I mean to put him to death on exemplary wise, and [to-morrow] we will do with him that which he meriteth." Then he turned to the woman and said to her, 'And thou, what sayst thou?' So she expounded to him her case and recounted to him all that had betided her and her husband, first and last, up to the time when they took up their abode with the old man and woman who dwelt on the sea-shore. Then she set out that which the Magian had practised on her of knavery and how he had carried her off in the ship and all that had betided her of humiliation and torment, what while the cadis and judges and deputies hearkened to her speech. When the king heard the last of his wife's story, he said, 'Verily, there hath betided thee a grievous matter; but hast thou knowledge of what thy husband did and what came of his affair?' 'Nay, by Allah,' answered she; 'I have no knowledge of him, save that I leave him no hour unremembered in fervent prayer, and never, whilst I live, will he cease to be to me the father of my children and my father's brother's son and my flesh and my blood.' Then she wept and the king bowed his head, whilst his eyes brimmed over with tears at her story.. . . Had we thy coming known, we would for sacrifice Have poured thee out heart's blood or blackness of the eyes;. . . It is as the jasmine, when it I espy, As it glitters and gleams midst its boughs, were a sky.84. The Devout Woman and the two Wicked Elders cccxciv. Prince who fell in Love with the Picture, The, i. 256.. Damascus is all gardens decked for the pleasance of the eyes, iii. 9.. The Tenth Day.. Issues of Good and Evil Actions, Of the, i. 103.. When it was eventide, the king summoned the vizier and bade him tell the [promised] story, "Hearkening and obedience," answered he. "Know, O king, that. Presently, his friends and acquaintances among the merchants and people of the market began to come up to him, by ones and twos, to give him joy, and said to him, laughing, "God's blessing on thee! Where an the sweetmeats? Where is the coffee? (262) It would seem thou hast forgotten us; surely, the charms of the bride have disordered thy reason and taken thy wit, God help thee! Well, well; we give thee joy, we give thee joy." And they made mock of him, whilst he gave them no answer and was like to tear his clothes and weep for vexation. Then they went away from him, and when it was the hour of noon, up came his mistress, trailing her skirts and swaying in her gait, as she were a cassia-branch in a garden. She was yet more richly dressed and adorned and more bewitching (263) in her symmetry and grace than on the previous day, so that she made the passers stop and stand in ranks to look on her.. . . STORY OF THE THIEF AND THE WOMAN.. The Fourth Day.. . . Ye, of your strength, have burdened me, upon my weakness, With burdens not to be endured of mountain nor of plain.. . . Fain, fain would I forget thy love. Alack, my heart denies To be consoled, and 'gainst thy wrath nought standeth me in stead.. . . c. The Third Voyage of Sindbad the Sailor dxlvi. On the morrow, she said to the old man, "Get thee to the money-changer and fetch me the ordinary." So he repaired to the money-changer and delivered him the message, whereupon he made ready meat and drink, as of his wont, [with which the old man returned to the damsel and they ate till they had enough. When she had eaten,] she sought of him wine and he went

to the Jew and fetched it. Then they sat down and drank; and when she grew drunken, she took the lute and smiting it, fell a-singing and chanted the following verses: 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. 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. So he repaired to the vizier and repeated to him the answer; and he marvelled at its justness and said to him, 'Go; by Allah, I will ask thee no more questions, for thou with thy skill marrest my foundation.' (233) Then he entreated him friendly and the merchant acquainted him with the affair of the old woman; whereupon quoth the vizier, 'Needs must the man of understanding company with those of understanding.' Thus did this weak woman restore to that man his life and good on the easiest wise. Nor," added the vizier, "is this more extraordinary than the story of the credulous husband." .25. Maan ben Zaideh and the Bedouin cclxxi. OF THE ISSUES OF GOOD AND EVIL ACTIONS. Awaken, O ye sleepers all, and profit, whilst it's here, ii. 234. When the townsfolk saw this, they repented of that which they had done and the affair was grievous to them; so they sought pardon [of God] and said to her, 'By the virtue of Him whom thou servest, do thou seek pardon for us [of God!]' Quoth she, 'As for me, I may no longer abide with you and I am about to depart from you.' Then they humbled themselves in supplication to her and wept and said to her, 'We conjure thee, by the virtue of God the Most High, that thou take upon thyself the governance of the kingdom and of the subjects.' But she refused; whereupon they came up to her and wept and gave not over supplicating her, till she consented and abode in the kingship. Her first commandment was that they should bury the princess and build over her a dome (6) and she abode in that palace, worshipping God the Most High and ruling the people with justice, and God (extolled be His perfection and exalted be He!) vouchsafed her, by reason of the excellence of her piety and her patience and continence, the acceptance of her prayers, so that she sought not aught of Him to whom belong might and majesty, but He granted her prayer; and her report was noised abroad in all countries. If with her cheek and lustre thou thyself adorn, (120) thou'lt find But chrysolites and gold, with nought of baser metal blent. .11. The Hermits cxlviii. Aboulhusn abode with his wife in eating and drinking and all delight of life, till all that was with them was spent, when he said to her, "Harkye, O Nuzhet el Fuad!" "At thy service," answered she, and he said, "I have it in mind to play a trick on the Khalif and thou shalt do the like with the Lady Zubeideh, and we will take of them, in a twinkling, two hundred dinars and two pieces of silk." "As thou wilt," answered she; "but what thinkest thou to do?" And he said, "We will feign ourselves dead and this is the trick. I will die before thee and lay myself out, and do thou spread over me a kerchief of silk and loose [the muslin of] my turban over me and tie my toes and lay on my heart a knife, and a little salt. (35) Then let down thy hair and betake thyself to thy mistress Zubeideh, tearing thy dress and buffeting thy face and crying out. She will say to thee, 'What aileth thee?' and do thou answer her, saying, 'May thy head outlive Aboulhusn el Khelia! For he is dead.' She will mourn for me and weep and bid her treasurers give thee a hundred dinars and a piece of silk and will say to thee, 'Go lay him out and carry him forth [to burial].' So do thou take of her the hundred dinars and the piece of silk and come back, and when thou returnest to me, I will rise up and thou shalt lie down in my place, and I will go to the Khalif and say to him, 'May thy head outlive Nuzhet el Fuad!' and tear my dress and pluck at my beard. He will mourn for thee and say to his treasurer, 'Give Aboulhusn a hundred dinars and a piece of silk.' Then he will say to me, 'Go; lay her out and carry her forth;' and I will come back to thee." There was once, in the parts of Khorassan, a man of the affluent of the country, who was a merchant of the chiefest of the merchants and was blessed with two children, a son and a daughter. He was assiduous in rearing them and making fair their education, and they grew up and thrived after the goodliest fashion. He used to teach the boy, who taught his sister all that he learnt, so that the girl became perfect in the knowledge of the Traditions of the Prophet and in polite letters, by means of her brother. Now the boy's name was Selim and that of the girl Selma. When they grew up and waxed, their father built them a mansion beside his own and lodged them apart therein and appointed them slave-girls and servants to tend them and assigned unto each of them pensions and allowances and all that they needed of high and low, meat and bread and wine and raiment and vessels and what not else. So Selim and Selma abode in that mansion, as they were one soul in two bodies, and they used to sleep on one couch; and rooted in each one's heart was love and affection and familiar friendship [for the other of them]. eb. Story of the Barber's Second Brother xxxi. The king gave him money and men and troops galore and Bekhtzeman said in himself, 'Now am I fortified with this army and needs must I conquer my enemy therewith and overcome him;' but he said not, 'With the aid of God the Most High.' So his enemy met him and overcame him again and he was defeated and put to the rout and fled at a venture. His troops were dispersed from him and his money lost and the enemy followed after him. So he sought the sea and passing over to the other side, saw a great city and therein a mighty citadel. He asked the name of the city and to whom it belonged and they said to him, 'It belongeth to Khedidan the king.' So he fared on till he came to the king's palace and concealing his condition, passed himself off for a horseman (120) and sought service with King

Khedidan, who attached him to his household and entreated him with honour; but his heart still clave to his country and his home. . . . The fire of love-longing I hide; severance consumeth me, A thrall of care, for long desire to wakefulness a prey. . . . 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: . . . The company marvelled at the generosity of this man and his clemency (152) and courtesy, and the Sultan said, 'Tell us another of thy stories.' (153) 'It is well,' answered the officer, 'They avouch that. . . . Ye chide at one who weepeth for troubles ever new; Needs must th' afflicted warble the woes that make him rue. . . . O'er all the fragrant flowers that be I have the preference aye, ii. 235. . . . Now Ilan Shah had three viziers, in whose hands the affairs [of the kingdom] were [aforetime] and they had been used to leave not the king night nor day; but they became shut out from him by reason of Abou Temam and the king was occupied with him to their exclusion. So they took counsel together upon the matter and said, 'What counsel ye we should do, seeing that the king is occupied from us with yonder man, and indeed he honoureth him more than us? But now come, let us cast about for a device, whereby we may remove him from the king.' So each of them spoke forth that which was in his mind, and one of them said, 'The king of the Turks hath a daughter, whose like there is not in the world, and whatsoever messenger goeth to demand her in marriage, her father slayeth him. Now our king hath no knowledge of this; so, come, let us foregather with him and bring up the talk of her. When his heart is taken with her, we will counsel him to despatch Abou Temam to seek her hand in marriage; whereupon her father will slay him and we shall be quit of him, for we have had enough of his affair.' ? x. The Sandal-wood Merchant and the Sharpers dciii. Then said El Abbas to them, "O youths, sit by my arms and my horse till I return." But they answered, saying, "By Allah, thou prolongest discourse with that which beseemeth not of words! Make haste, or we will go with thy head, for indeed the king purposeth to slay thee and to slay thy comrade and take that which is with you." When the prince heard this, his skin quaked and he cried out at them with a cry that made them tremble. Then he sprang upon his horse and settling himself in the saddle, galloped till he came to the king's assembly, when he cried out at the top of his voice, saying ["To horse,] cavaliers!" And levelled his spear at the pavilion wherein was Zuheir. Now there were about him a thousand smiters with the sword; but El Abbas fell in upon them and dispersed them from around him, and there abode none in the tent save Zuheir and his vizier. . . . 140. Younus the Scribe and the Khalif Welid ben Sehl dclxxxiv. When King Bekhtezman heard this, his heart was comforted and he said in himself, 'I put my trust in God. If He will, I shall overcome mine enemy by the might of God the Most High.' So he said to the folk, 'Know ye not who I am?' and they answered, 'No, by Allah.' Quoth he, 'I am King Bekhtezman.' When they heard this and knew that it was indeed he, they dismounted from their horses and kissed his stirrup, to do him honour, and said to him, 'O king, why hast thou thus adventured thyself?' Quoth he, 'Indeed, my life is a light matter to me and I put my trust in God the Most High, looking to Him for protection.' And they answered him, saying, 'May this suffice thee! We will do with thee that which is in our power and whereof thou art worthy: comfort thy heart, for we will succour thee with our goods and our lives, and we are his chief officers and the most in favour with him of all folk. So we will take thee with us and cause the folk follow after thee, for that the inclination of the people, all of them, is to thee.' Quoth he, 'Do that unto which God the Most High enableth you.' . . . 59. The Enchanted Horse Night cclvii. . . . ? w. The Fox and the Folk (235) M. All things, indeed, that betide to you are fore-ordered of God; Yet still in your deeds is the source to which their fulfilment is due. . . . Police, El Melik ez Zahir Rukneddin Bibers el Bunducdari and the Sixteen Officers of, ii. 117. . . . The two girls let me down from fourscore fathoms' height, i. 49. . . . The master of police held his hand from him, saying, "Belike he is of the kinsmen of the Commander of the Faithful," and said to the second, "Who art thou?" Quoth he, "I am the son of him whose rank (75) time abaseth not, and if it descend (76) one day, it will assuredly return [to its former height]; thou seest the folk [crowd] in troops to the light of his fire, some standing around it and some sitting." So the master of the police refrained from slaying him and said to the third, "Who art thou?" Quoth he, "I am the son of him who plungeth through the ranks (77) with his might and correcteth (78) them with the sword, (79) so that they stand straight; (80) his feet are not loosed from the stirrup, (81) whenas the horsemen on the day of battle are weary." So the master of police held his hand from him also, saying, "Belike, he is the son of a champion of the Arabs." . . . The Twenty-Fourth Night of the Month. . . . Queen Shuaaeh was moved to exceeding delight and emptying her cup, gave Tuhfeh an hundred thousand dinars. Then arose Iblis (may God curse him!) and said, 'Verily, the dawn gleameth.' Whereupon the folk arose and disappeared, all of them, and there abode not one of them save Tuhfeh, who went forth to the garden and entering the bath, made her ablutions and prayed that which had escaped her of prayers. Then she sat down and when the sun rose, behold, there came up to her near an hundred thousand green birds; the branches of the trees were filled with their multitudes and they warbled in various voices, whilst Tuhfeh marvelled at their fashion. Presently, up came eunuchs, bearing a throne of gold, set with pearls and jewels and jacinths white and red and having four steps of gold, together with many carpets of silk and brocade and Egyptian cloth of silk welted with gold. These latter they spread amidward the garden and setting up the throne thereon, perfumed the place with virgin musk and aloes and ambergris. . . . When she had made an end of her verses, she folded the letter and delivered it to the nurse, who took it and went

with it to El Abbas. When she gave it to him, he took it and breaking it open, read it and apprehended its purport; and when he came to the end of it, he swooned away. After awhile, he came to himself and said, "Praised be God who hath caused her return an answer to my letter! Canst thou carry her another letter, and with God the Most High be thy requital?" Quoth she, "And what shall letters profit thee, seeing she answereth on this wise?" But he said, "Belike, she may yet be softened." Then he took inkhorn and paper and wrote the following verses:..? ? ? ? Rail not at the vicissitudes of Fate, For Fortune still spites those who her berate..80. Yehya ben Khalid and the Poor Man cccxci.? ? ? ? y. The Debauchee and the Three-year-old Child dcv.When the king heard this, his admiration redoubled and he said, "Of a truth, destiny is forewritten to all creatures, and I will not accept (14) aught that is said against my vizier the loyal counsellor." And he bade him go to his house..When the king heard this, he bowed [his head] in amazement and perplexity and sinking into a seat, clutched at his beard and shook it, till he came nigh to pluck it out. Then he arose forthright and laid hands on the youth and clapped him in prison. Moreover, he took the eunuch also and cast them both into an underground dungeon in his house, after which he went in to Shah Khatoun and said to her, "Thou hast done well, by Allah, O daughter of nobles, O thou whom kings sought in marriage, for the excellence of thy repute and the goodness of the reports of thee! How fair is thy semblance! May God curse her whose inward is the contrary of her outward, after the likeness of thy base favour, whose outward is comely and its inward foul, fair face and foul deeds! Verily, I mean to make of thee and of yonder good-for-nought an example among the folk, for that thou sentest not thine eunuch but of intent on his account, so that he took him and brought him into my house and thou hast trampled my head with him; and this is none other than exceeding hardihood; but thou shall see what I will do with you.! ? ? ? ? bb. The King of Hind and his Visier dccccxxviii.? ? ? ? For if "Her grave above her is levelled" it be said, Of life and its continuance no jot indeed reck I..? ? ? ? Though they their journey's goal, alas I have hidden, in their track Still will I follow on until the very planets wane..60. Haroun Er Reshid and Zubeideh in the Bath dcxlviii

[Government 20](#)

[Killer Sudoku - 200 Master Puzzles 9x9 \(Volume 5\)](#)

[I Can Do This Diet Tracking Journal - 90 Days of Change - Before After Tracking](#)

[What Does Cockadoodle Do? A - Sort of - True Story](#)

[The Course of Miracles The Zen Teachings of Jesus](#)

[Blank Drawing Book Kids 85 X 11 108 Lined Pages \(Diary Notebook Journal Workbook\)](#)

[Gratitude Journal for Men 6 X 9 108 Lined Pages \(Diary Notebook Journal\)](#)

[Gratitude Journal for Children 6 X 9 108 Lined Pages \(Diary Notebook Journal\)](#)

[Gratitude Journal for Boys 6 X 9 108 Lined Pages \(Diary Notebook Journal\)](#)

[Blessed with Purpose and Vision Journal](#)

[Journal Diary Blank 6 X 9 108 Lined Pages \(Diary Notebook Journal\)](#)

[Passages to Ruth What If God Was a Micromanipulator?](#)

[Lord Teach Us to Pray](#)

[Gratitude Journal for Kids 6 X 9 108 Lined Pages \(Diary Notebook Journal\)](#)

[Gratitude Journal for Women 6 X 9 108 Lined Pages \(Diary Notebook Journal\)](#)

[Gratitude Journal for Teachers 6 X 9 108 Lined Pages \(Diary Notebook Journal\)](#)

[Whitefoot the Wood Mouse A Vintage Collection Edition](#)

[Ketogenic Diet Cookbook Quick Easy and Delicious Low Carb Recipes for Fast Weight Loss](#)

[Enoch Soames](#)

[Das Schwache Herz](#)

[Papoilas Submersas Poesia](#)

[Gratitude Journals for Women 6 X 9 108 Lined Pages \(Diary Notebook Journal\)](#)

[Gratitude Journal for Girls 6 X 9 108 Lined Pages \(Diary Notebook Journal\)](#)

[Eeey Beey - The Easter Bunny A Fun Story Activity and Colouring Book for Girls and Boys Aged 3 - 8](#)

[Gratitude Journal for My Husband 6 X 9 108 Lined Pages \(Diary Notebook Journal\)](#)

[Chill Out Inspirational Tiger Chilling on a Limb Design Notebook Journal with 110 Lined Pages \(85 X 11\)](#)

[Fantimes](#)

[Sisterhood Journal](#)

[Coloring Books for Grown-Ups Cute Christmas for Relaxation Meditation Christmas Wreath with Decorative Christmas Designs Teen Boys Girls and Adult](#)

[Rural Fire Service Journal](#)

[The Red Tower](#)

[Extraio Caso del Dr Jekyll y Mr Hyde El](#)
[See Me Hear Me Know Me Journal The Heart of a Caregiver](#)
[Blank Sketchbook for Kids Rainbow Cover Drawing Pad 108 Blank Pages Extra Large \(85 X 11\) White Paper Sketch Draw Doodle Paint and Write](#)
[My Wildlife Carer Journal](#)
[Ancient Secrets Myths or Mysteries](#)
[God Is Everywhere Even at Your Wits End! Hanging on While Breaking Free a Booklet of Hope Faith and Love](#)
[My Favourite Foods](#)
[Poil de Carotte](#)
[The Tale of Fatty Coon A Vintage Collection Edition](#)
[Murder She Wrote Design For Murder](#)
[The Autistic Alice](#)
[The Spiral Path Book 3 in The Ayla Trilogy](#)
[The Goodness of Raw Chocolate](#)
[So Much Drama](#)
[Office Christmas Party](#)
[Heres What I Love About You](#)
[Vicka for President!](#)
[The RHS Allotment Handbook The Expert Guide for Every Fruit and Veg Grower](#)
[Alarum](#)
[ABC Play Learn](#)
[Red Dirt](#)
[Insight Guides Pocket Abu Dhabi](#)
[Every Little Thing](#)
[Oxford Literature Companions Lord of the Flies Workbook](#)
[Spot the Difference Things That Go Can you find the odd one out?](#)
[The One Thing](#)
[A Kinetic Persons Power Voice Command Ability](#)
[The Civil War in America](#)
[Glorious Liberty of the Sons of God](#)
[Clinical Dietitian Log \(Log Book Journal - 125 Pgs 85 X 11 Inches\) Clinical Dietitian Logbook \(Black Cover X-Large\)](#)
[How to Mix Paints A Simple Treatise Prepared for the Wants of the Practical Painter](#)
[Office Swear Word Colouring Book Get Assertive and Abuse the Sh*t Out of Them!](#)
[Child Care Centre Administrator Log \(Log Book Journal - 125 Pgs 85 X 11 Inche Child Care Centre Administrator Logbook \(Black Cover X-Large\)](#)
[1000 Sentences to Start Speaking English Level 2](#)
[Kids Mandala Coloring Book Mandala Coloring Book for Kids and Teens Stress Relieving Mandala Designs \(Color Fun!\)](#)
[Mua Facecharts Megan](#)
[An Engineers Attempt to Explain Personal Finance](#)
[Chief Software Engineer Log \(Log Book Journal - 125 Pgs 85 X 11 Inches\) Chief Software Engineer Logbook \(Black Cover X-Large\)](#)
[Not Our Goodbye](#)
[Hymnen Fur Die Erde](#)
[Notes from the Womb Setting Our Family Up for Success](#)
[Mums Swear Word Colouring Book Swear Like a Mum](#)
[Courier Log \(Log Book Journal - 125 Pgs 85 X 11 Inches\) Courier Logbook \(Black Cover X-Large\)](#)
[Coatroom Attendant Log \(Log Book Journal - 125 Pgs 85 X 11 Inches\) Coatroom Attendant Logbook \(Black Cover X-Large\)](#)
[La Ninera](#)
[Mua Facecharts Kristen](#)
[Innovativ Inगतlankereses Olete Inगतlanugynokseg Konnyveden Inगतlankereses A Hatekony Egyszer#369 Es Professzionalis Inगतlanugynokseg Egy Innovativ Inगतlanportalon Keresztul](#)

[Fliegende Hollander Der](#)

[The Apothecary Green Cheesecake at Midnight](#)

[Konceptet Innovativ Matchningstjanst for Fast Egendom Fastighetsformedling Pa Ett Enkelt Satt Matchningstjanst for Fast Egendom Effektiv](#)

[Enkel Och Professionell Fastighetsformedling Genom En Innovativ Matchningsportal](#)

[IDDI Vum Innovativen Immobiliematching Immobiliemvermittlung Einfach Gemaach Immobiliematching Dei Effizient Einfach a Professionell](#)

[Immobiliemvermittlung Duerch En Innovatiivt Immobiliematchingportal](#)

[My Thoughts For My Father](#)

[#2864#2879#2821#2866#2893\] #2823#2871#2893#2847#2887#2847#2893\] #2864#2879#2821#2866#2893\]](#)

[#2823#2871#2893#2847#2887#2847#2893\] #2862#2893#2911#2878#2842#2879#2841#2893#28 #2839#2891#2847#2879#2831](#)

[#2821#2861#2879#285](#)

[#919 #953#948#941#945 #964#959#965 #954#945#953#957#959#964#972#956#959#965 Matching #945#954#953#957#942#964#969#957](#)

[#919 #956#949#963#953#964#949#943#945 #945#954#953#957#942#964#969#957 #956#949 #945#960](#)

[Ideia de Correspondencia Imobiliaria Inovadora A Mediacao Imobiliaria Simplificada Correspondencia Imobiliaria A Mediacao Imobiliaria](#)

[Eficiente Simplificada E Profissional Atraves de Um Portal Inovador de Correspondencia](#)

[Idea Innowacyjnego Wyszukiwania Nieruchomo#347ci Bardzo Proste Po#347rednictwo W Wynajmie Nieruchomo#347ci Wyszukiwanie](#)

[Nieruchomo#347ci Skuteczne Proste I Profesjonalne Po#347rednictwo W Wynajmie Nieruchomo#347ci Za Po#347rednictwem Innowacyjnego](#)

[Portalu Dobierania Odpow](#)

[My Thoughts - For My Husband](#)

[Batu Dangane Da Dacewa Kan Kadarorin Da Suka Shafi Filaye Da Gine-Gine Dillancin Filaye Da Gine-Gine Cikin Sau#409i Dacewa Kan](#)

[Kadarorin Da Suka Shafi Filaye Da Gine-Gine Tsari Sau#409i Da Dillanci Cikin #409warewa Tare Da Ingantacciyar Hanyar Dillancin Gine-](#)

[Ide Til En Innovativ Eiendomsmatching Eiendomsformidling Gjort Enkelt Eiendomsmatching Effektiv Enkel Og Profesjonell Eiendomsformidling](#)

[Gjennom En Innovativ Eiendomsmatchingportal](#)

[I #1089#1087#1088#1086#1097#1077#1085#1085#11 #1087#1088#1086#1094#1077#1089#1091](#)

[#1087#1086#1089#1077#1088#1077#1076#1085#10 #1087#1088#1080 #1086#1087#1077#1088#1072#1094#1110#1103#10](#)

[D a En La Playa Para Colorear](#)

[Ideia Para Uma Busca de Imoveis Inovadora Simplificando as Transacoes Imobiliarias Busca de Imoveis Inovadora Transacoes Imobiliarias](#)

[Eficientes Simples E Profissionais Por Meio de Um Portal Inovador Na Internet](#)

[The Most Awesome Pet in the World](#)

[Ideia Inovativului Matching Imobiliar Intermediere Imobiliar#259 Simplificat#259 Matching Imobiliar Intermediere Imobiliar#259 Eficient#259](#)

[Simpl#259 #537i Profesional#259 Printr-Un Inovativ Portal de Matching Imobiliar](#)

[#3649#3609#3623#3588#3623#3634#3617#3588#36](#)

[Die Konsep Van Innoverende Passing Van Eiendom Die Vereenvoudiging Van Eiendommakelaarsdienste Passing Van Eiendom Effektiewe](#)

[Eenvoudige En Professionele Eiendommakelaarsdienste Met n Innoverende Eiendomspassingsportaal](#)

[Sherri Baldy My Besties Journals Thinking](#)

[Concept de LAdequation Immobiliere Innovante Simplifier Le Courtage Immobilier Adequation Immobiliere Le Courtage Immobilier Simple](#)

[Efficace Et Professionnel Grace a Un Portail DAdequation Immobiliere Innovant](#)

[Innovatiivisen Kiinteistojen Yhteensovituksen Idea Yksinkertaistettu Kiinteistovalitys Kiinteistojen Yhteensovitus Tehokas Yksinkertainen Ja](#)

[Ammattimainen Kiinteistovalitys Innovatiivisen Kiinteistojen Sovitusportaalin Avulla](#)