

## FROM DUNGEONS TO DAYLIGHT

ea. Story of the Barber's First Brother cxlv. STORY OF THE KING WHO KNEW THE QUINTESSENCE (204) OF THINGS..? I'm the keeper of the promise and the troth, And my gathering is eath, without impede..? Light of mine eyes, my hope, my wish, my thirsting eyes With looking on thy face can never sate their drought..109. Abdallah the Fisherman and Abdallah the Merman dccclxxvii. And when I long to look upon thy face, My life is perished with desire straightway..The prince thanked them and said to them, 'God requite you with all good, for indeed ye give me loyal counsel; but whither would ye have me go?' Quoth they, 'Get thee to the land of the Greeks, the abiding-place of thy mother.' And he said, 'My grandfather Suleiman Shah, when the King of the Greeks wrote to him, demanding my mother in marriage, concealed my affair and hid my secret; [and she hath done the like,] and I cannot make her a liar.' 'Thou sayst sooth,' rejoined they; 'but we desire thine advantage, and even if thou tookest service with the folk, it were a means of thy continuance [on life].' Then each of them brought out to him money and gave to him and clad him and fed him and fared on with him a parasang's distance till they brought him far from the city, and giving him to know that he was safe, departed from him, whilst he fared on till he came forth of the dominions of his uncle and entered those [of the king] of the Greeks. Then he entered a village and taking up his abode therein, betook himself to serving one there in ploughing and sowing and the like.. a. The Christian Broker's Story cvii. 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.. f. The Sixth Voyage of Sindbad the Sailor cclxvi. Then said she, "O king, comest thou to a [watering-]place whereat thy dog hath drunken and wilt thou drink thereof?" The king was abashed at her and at her words and went out from her, but forgot his sandal in the house..After this, she abode with the four queens, till they arose and entered the palace, where she found the candles lit and ranged in candlesticks of gold and silver and censuring-vessels of gold and silver, filled with aloes-wood and ambergris, and there were the kings of the Jinn sitting. So she saluted them, kissing the earth before them and doing them worship; and they rejoiced in her and in her sight. Then she ascended [the estrade] and sat down upon her chair, whilst King Es Shisban and King El Muzfir and Queen Louloueh and [other] the kings of the Jinn sat on chairs, and they brought tables of choice, spread with all manner meats befitting kings. They ate their fill; after which the tables were removed and they washed their hands and wiped them with napkins. Then they brought the wine-service and set on bowls and cups and flagons and hanaps of gold and silver and beakers of crystal and gold; and they poured out the wines and filled the flagons..Then she arose and returned to her chamber..Then she took the lute and smote thereon, after the fashion she had learnt from the Sheikh Iblis, so that Er Reshid's wit was dazed for excess of delight and his understanding was confounded for joy; after which she improvised and sang the following verses:.28. Ibrahim ben el Mehdi and the Barber-surgeon cclxxiii. I shut myself up with my love; no spy betwixt us was; We feared no enemies' despite, no envious neighbour's hate..So he went out to them and questioned them of their case, whereupon, "Return to thy lord," answered they, "and question him of Prince El Abbas, if he have come unto him, for that he left his father King El Aziz a full-told year ago, and indeed longing for him troubleth the king and he hath levied a part of his army and his guards and is come forth in quest of his son, so haply he may light upon tidings of him." Quoth the eunuch, "Is there amongst you a brother of his or a son?" "Nay, by Allah!" answered they. "But we are all his mamelukes and the boughten of his money, and his father El Aziz hath despatched us to make enquiry of him. So go thou to thy lord and question him of the prince and return to us with that which he shall answer you." "And where is King El Aziz?" asked the eunuch; and they replied, "He is encamped in the Green Meadow." (96). "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 pleasance 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..All this while, Selim lay in shackles and strait prison, and melancholy possessed him by reason of that whereinto he had fallen of that tribulation. Then, when troubles waxed on him and affliction was prolonged, he fell sick of a sore sickness. When the cook saw his plight (and indeed he was like to perish for much suffering), he loosed him from the shackles and bringing him forth of the prison, committed him to an old woman, who had a nose the bigness of a jug, and bade her tend him and medicine him and serve him and entreat him kindly, so haply he might be made whole of that his

sickness. So the old woman took him and carrying him to her lodging, fell to tending him and giving him to eat and drink; and when he was quit of that torment, he recovered from his malady..? ? ? ? Her eye is sharper than a sword; the soul with ecstasy It takes and longing leaves behind, that nothing may assain..When it was the third day, the third vizier came in to the king and said to him, "O king, delay not the affair of this youth, for that his deed hath caused us fall into the mouths of the folk, and it behoveth that thou slay him presently, so the talk may be estopped from us and it be not said, "The king saw on his bed a man with his wife and spared him.""\* The king was chagrined by this speech and bade bring the youth. So they brought him in shackles, and indeed the king's anger was roused against him by the speech of the vizier and he was troubled; so he said to him, "O base of origin, thou hast dishonoured us and marred our repute, and needs must I do away thy life from the world." Quoth the youth, "O king, make use of patience in all thine affairs, so wilt thou attain thy desire, for that God the Most High hath appointed the issue of patience [to be] in abounding good, and indeed by patience Abou Sabir ascended from the pit and sat down upon the throne." "Who was Abou Sabir," asked the king, "and what is his story?" And the youth answered, saying, "O king..? ? ? ? bb. The King of Hind and his Visier dccccxxviii. When the evening evened, the king let fetch the vizier and required of him the [promised] story. So he said, "Know, O king, that.As for Belehwan, when he fled and fortified himself, his power waxed amain and there remained for him but to make war upon his father, who had cast his affection upon the child and used to rear him on his knees and supplicate God the Most High that he might live, so he might commit the commandment to him. When he came to five years of age, the king mounted him on horseback and the people of the city rejoiced in him and invoked on him length of life, so he might take his father's leavings (130) and [heal] the heart of his grandfather..? ? ? ? The wine was sweet to us to drink in pleasance and repose, And in a garden of the garths of Paradise we lay..? ? ? ? My transports I conceal for fear of those thereon that spy; Yet down my cheeks the tears course still and still my case bewray..? ? ? ? Oft as I strove to make her keep the troth of love, Unto concealment's ways still would she turn aside..Then he carried him to his house and stripping him of his clothes, clad him in rags; after which he called an old woman, who was his stewardess, and said to her. 'Take this youth and clap on his neck this iron chain and go round about with him in all the thoroughfares of the city; and when thou hast made an end of this, go up with him to the palace of the king.' And he said to the youth, 'In whatsoever place thou seest the damsel, speak not a syllable, but acquaint me with her place and thou shall owe her deliverance to none but me.' The youth thanked him and went with the old woman on such wise as the chamberlain bade him. She fared on with him till they entered the city [and made the round thereof]; after which she went up to the palace of the king and fell to saying, 'O people of affluence, look on a youth whom the devils take twice in the day and pray for preservation from [a like] affliction!' And she ceased not to go round about with him till she came to the eastern wing (189) of the palace, whereupon the slave-girls came out to look upon him and when they saw him they were amazed at his beauty and grace and wept for him..?OF THE ISSUES OF GOOD AND EVIL ACTIONS..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.'"He who Mohammed sent, as prophet to mankind, i. 50..When the prefect saw this, he said, "By Allah, the captain is excused!" Then my comrades came round about me and sprinkled water on my face, [till I came to myself,] when I arose and accosting the Cadi, who was covered with confusion, said to him, "Thou seest that suspicion is fallen on thee, and indeed this affair is no light matter, for that this woman's family will assuredly not sit down under her loss." Therewith the Cadi's heart quaked and he knew that the suspicion had reverted upon him, wherefore his colour paled and his limbs smote together; and he paid of his own money, after the measure of that which he had lost, so we would hush up the matter for him. (106) Then we departed from him in peace, whilst I said in myself, "Indeed, the woman deceived me not."Pease on thee! Would our gaze might light on thee once more! ii. 89..All this while the Khalif was diverting himself with watching him and laughing, and at nightfall he bade one of the slave-girls drop a piece of henbane in the cup and give it to Aboulhusn to drink. So she did as he bade her and gave Aboulhusn the cup, whereof no sooner had he drunken than his head forewent his feet [and he fell down, senseless]. Therewith the Khalif came forth from behind the curtain, laughing, and calling to the servant who had brought Aboulhusn to the palace, said to him, "Carry this fellow to his own place." So Mesroul took him up [and carrying him to his own house], set him down in the saloon. Then he went forth from him and shutting the saloon-door upon him, returned to the Khalif, who slept till the morrow..? ? ? ? To whom shall I complain of what is in my soul, Now thou art gone and I my pillow must forswear? ? ? ? ? Thou that wast absent from my stead, yet still with me didst bide, Thou wast removed from mine eye, yet still wast by my side..15. The Cat and the Crow cl.Now the king's son was playing in the exercise-ground with the ball and the mall, and the stone lit on his ear and cut it off, whereupon the prince fell down in a swoon. So they enquired who had thrown the stone and [finding that it was Bihkerd,] took him and carried him before the prince, who bade put him to death. Accordingly, they cast the turban from his head and were about to bind his eyes, when the prince looked at him and seeing him cropped of an ear, said to him,

'Except thou wert a lewd fellow, thine ear had not been cut off.' 'Not so, by Allah!' answered Bihkerd. 'Nay, but the story [of the loss] of my ear is thus and thus, and I pardoned him who smote me with an arrow and cut off my ear.' When the prince heard this, he looked in his face and knowing him, cried out and said, 'Art thou not Bihkerd the king?' 'Yes,' answered he, and the prince said to him 'What bringeth thee here?' So he told him all that had betided him and the folk marvelled and extolled the perfection of God the Most High..16. The Fox and the Crow cl.????? You swore you'd be faithful to us and our love, And true to your oath and your troth-pledge were you;????? Pardon of God for everything I crave, except thy love, For on the day of meeting Him, that will my good deed be..The Ninth Day.One day, as I stood in my shop, there came up to me a woman and stopped before me; and she as she were the full moon rising from among the stars, and the place was illumined by her light. When I saw her, I fixed my eyes on her and stared in her face; and she bespoke me with soft speech. When I heard her words and the sweetness of her speech, I lusted after her; and when she saw that I lusted after her, she did her occasion and promising me [to come again], went away, leaving my mind occupied with her and fire kindled in my heart. Then I abode, perplexed and pondering my affair, whilst fire flamed in my heart, till the third day, when she came again and I scarce credited her coming. When I saw her, I talked with her and cajoled her and courted her and strove to win her favour with speech and invited her [to my house]; but she answered, saying, 'I will not go up into any one's house.' Quoth I, 'I will go with thee;' and she said, 'Arise and come with me'.32. The Mock Khalif cclxxxvi.96. Adi ben Zeid and the Princess Hind ccccv.????? I had not left you, had I known that severance would prove My death; but what is past is past, Fate stoops to no control..????? q. The Shepherd and the Thief dccccxxi."Away with him from me! Who is at the door?" "Kutheiyir Azzeh," (52) replied Adi, and Omar said, "It is he who says in one of his odes ... " [And he repeated the following verses:].11. Sindbad the Sailor and Hindbad the Porter (239).Hakim (El) bi Amrillah, The Merchant and the Favourite of the Khalif El Mamoun, iii. 171..11. The Hermits cxlviii.When it was eventide, the chamberlain let bring two horses and great store of water and victual and a saddle-camel and a man to show them the way. These he hid without the town, whilst he and the young man took with them a long rope, made fast to a staple, and repaired to the palace. When they came thither, they looked and beheld the damsel standing on the roof. So they threw her the rope and the staple; whereupon she [made the latter fast to the parapet and] wrapping her sleeves about her hands, slid down [the rope] and landed with them. They carried her without the town, where they mounted, she and her lord, and fared on, whilst the guide forewent them, directing them in the way, and they gave not over going night and day till they entered his father's house. The young man saluted his father, who rejoiced in him, and he related to him all that had befallen him, whereupon he rejoiced in his safety..????? Lo, since the day I left you, O my masters, Life is not sweet, no aye my heart is light..They tell that El Hejjaj (70) once commanded the Master of Police [of Bassora] to go round about [the city] by night, and whomsoever he found [abroad] after nightfall, that he should strike off his head. So he went round one night of the nights and came upon three youths staggering from side to side, and on them signs of [intoxication with] wine. So the officers laid hold of them and the captain of the watch said to them, "Who are ye that ye transgress the commandment of the [lieutenant of the] Commander of the Faithful and come abroad at this hour?" Quoth one of the youths, "I am the son of him to whom [all] necks (71) abase themselves, alike the nose-pierced (72) of them and the [bone-]breaker; (73) they come to him in their own despite, abject and submissive, and he taketh of their wealth (74) and of their blood."????? w. The Sharper and the Merchants dccccxv.????? Mohammed, then, I do confess, God's chosen prophet is, And every man requited is for that which he doth say..Numan (En) and the Arab of the Benou Tai, i. 203..Then she carried him up [to the estrade] and seating him on the couch, brought him meat and wine and gave him to drink; after which she put off all that was upon her of raiment and jewels and tying them up in a handkerchief, said to him, "O my lord, this is thy portion, all of it." Moreover she turned to the Jew and said to him, "Arise, thou also, and do even as I." So he arose in haste and went out, scarce crediting his deliverance. When the girl was assured of his escape, she put out her hand to her clothes [and jewels] and taking them, said to the prefect, "Is the requital of kindness other than kindness? Thou hast deigned [to visit me and eat of my victual]; so now arise and depart from us without ill-[doing]; or I will give one cry and all who are in the street will come forth." So the Amir went out from her, without having gotten a single dirhem; and on this wise she delivered the Jew by the excellence of her contrivance'.Now his parts and fashions pleased the Khalif and the excellence of his composition and his frankness, and he said in himself, "I will assuredly make him my cup- companion and sitting-mate." So he rose forthright and saying to Mesrou, "Take him up," [returned to the palace]. Accordingly, Mesrou took up Aboulhusn and carrying him to the palace of the Khalifate, set him down before Er Reshid, who bade the slaves and slave- girls encompass him about, whilst he himself hid in a place where Aboulhusn could not see him..Then the king summoned the cadi and the witnesses and bade them marry the old king's daughter and sister to his own sons; so they married them, after the king had made a bride-feast three days and displayed their brides to them from eventide to peep of day. Then the two princes went in to their brides and did away their maidenhead and loved them and were vouchsafed children by them..Merouzi (El) and Er Razi, ii. 28.????? d. The Fourth Voyage of Sindbad the Sailor.52. The Devout Israelite cccxlviii.Son, The Rich Man and his Wasteful, i. 252..Thy haters say and those who malice to thee bear, iii. 8.????? f. The Sixth Officer's Story dccccxxiv.????? The world is upon me all desolate grown. Alack, my long grief and forlornness! Who knows.Then she cast the lute from her hand and swooned away; so she was carried to her chamber and indeed passion waxed upon her. After a long while, the Commander of the Faithful sent for her a third time and bade her sing. So she took the lute and sang the following verses:????? aa. The Merchant and the Parrot xiv.STORY OF THE PIOUS WOMAN ACCUSED OF LEWDNESS..Hind and his Vizier, The King of, ii. 105..As for Zubeideh, she went in to the Khalif and talked with him awhile; then she fell to kissing him between the eyes and on his hand and asked him that which she had promised

Sitt el Milah, saying, "O Commander of the Faithful, I doubt me her lord is not found in this world; but, if she go about in quest of him and find him not, her hopes will be cut off and her mind will be set at rest and she will sport and laugh; for that, what while she abideth in hope, she will never cease from her frowardness." And she gave not over cajoling him till he gave Sitt el Milah leave to go forth and make search for her lord a month's space and ordered her an eunuch to attend her and bade the paymaster [of the household] give her all she needed, were it a thousand dirhems a day or more. So the Lady Zubeideh arose and returning to her palace, sent for Sitt el Milah and acquainted her with that which had passed [between herself and the Khalif]; whereupon she kissed her hand and thanked her and called down blessings on her..Now he had with him nought wherewithal he might cover himself; so he wrapped himself up in one of the rugs of the mosque [and abode thus till daybreak], when the Muezzins came and finding him sitting in that case, said to him, "O youth, what is this plight?" Quoth he, "I cast myself on your hospitality, imploring your protection from a company of folk who seek to kill me unjustly and oppressively, without cause." And [one of] the Muezzin[s] said, "Be of good heart and cheerful eye." Then he brought him old clothes and covered him withal; moreover, he set before him somewhat of meat and seeing upon him signs of gentle breeding, said to him, "O my son, I grow old and desire thee of help, [in return for which] I will do away thy necessity." "Harkening and obedience," answered Nouredin and abode with the old man, who rested and took his ease, what while the youth [did his service in the mosque], celebrating the praises of God and calling the faithful to prayer and lighting the lamps and filling the ewers (28) and sweeping and cleaning out the place..24. Maan ben Zaideh and the three Girls cclxxi."He shall not come in to me. Who is at the door, other than he?" "El Akhtel et Teghlibi," (56) answered Adi; and Omar said, "He is the unbeliever who says in his verse ..." [And he repeated the following:].Sabir (Abou), Story of, i. 90..????? Thou that the dupe of yearning art, how many a melting wight In waiting for the unkept tryst doth watch the weary night!????? If to my favours thou aspire and covet me, good lack! What leach such madness can assain or what medicament??.???? Abasement, misery and heart-break after those I suffer who endured before me many a year..????? Exalted mayst thou be above th' empyrean heaven of joy And may God's glory greater grow and more exalted aye!.66. The Imam Abou Yousuf with Er Reshid and Zubeideh dclii.Then said the king, "Hast thou a need we may accomplish unto thee? For indeed we are exceeding beholden to thee for that which thou didst in the matter of Hudheifeh and his folk." And he let cast over him a mantle of Egyptian satin, worth an hundred dinars. Moreover, he bade his treasurer give him a thousand dinars and said to him, "O youth, take this in part of that which thou deserves! of us; and if thou prolong thy sojourn with us, we will give thee slaves and servants." El Abbas kissed the earth and said, "O king, may grant thee abiding prosperity, I deserve not all this." Then he put his hand to his poke and pulling out two caskets of gold, in each of which were rubies, whose value none could tell, gave them to the king, saying, "O king, God cause thy prosperity to endure, I conjure thee by that which God hath vouchsafed thee, heal my heart by accepting these two caskets, even as I have accepted thy present." So the king accepted the two caskets and El Abbas took his leave and went away to the bazaar..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 amiddleward the garden and setting up the throne thereon, perfumed the place with virgin musk and aloes and ambergris..So he went round about, as the druggist bade him, till the sun grew hot, but found none drinking. Then he entered a by-street, that he might rest himself, and seeing there a handsome and lofty house, stood in its shade and fell to observing the goodliness of its ordinance. As he was thus engaged, behold, a window opened and there appeared thereat a face, as it were the moon. Quoth she, (193) 'What aileth thee to stand there? Dost thou want aught?' And he answered, 'I am a stranger,' and acquainted her with his case; whereupon quoth she, 'What sayst thou to meat and drink and the enjoyment of a fair-face[d one] and getting thee what thou mayst spend?' 'O my lady,' answered he, 'this is my desire and that in quest whereof I am going about.' So they all arose and repaired to El Anca, who abode in the Mountain Caf. (248) When she saw them, she rose to them and saluted them, saying, 'O my ladies, may I not be bereaved of you!' Quoth Wekhimeh to her, 'Who is like unto thee, O Anca? Behold, Queen Es Shuhba is come to thee.' So El Anca kissed the queen's feet and lodged them in her palace; whereupon Tuhfeh came up to her and fell to kissing her and saying, 'Never saw I a goodlier than this favour.' Then she set before them somewhat of food and they ate and washed their hands; after which Tuhfeh took the lute and played excellent well; and El Anca also played, and they fell to improvising verses in turns, whilst Tuhfeh embraced El Anca every moment. Quoth Es Shuhba, 'O my sister, each kiss is worth a thousand dinars;' and Tuhfeh answered, 'Indeed, a thousand dinars were little for it.' Whereat El Anca laughed and on the morrow they took leave of her and went away to Meimoun's palace. (249).????? r. The Man who saw the Night of Power dxcvi.????? g. The King's Son and the Ogress dcccclxxxv.????????? ab. The King's Son and the Ogress xv.Now the king had a brother, who envied him and would fain have been in his place; and when he was weary of looking for his death and the term of his life seemed distant unto him, he took counsel with certain of his partisans and they said, 'The vizier is the king's counsellor and but for him, there would be left the king no kingdom.' So the king's brother cast about for the ruin of the vizier, but could find no means of accomplishing his design; and when the affair grew long upon him, he said to his wife, 'What deemest thou will advantage us in this?'

Quoth she, 'What is it?' And he replied, 'I mean in the matter of yonder vizier, who inciteth my brother to devoutness with all his might and biddeth him thereto, and indeed the king is infatuated with his counsel and committeth to him the governance of all things and matters.' Quoth she, 'Thou sayst truly; but how shall we do with him?' And he answered, 'I have a device, so thou wilt help me in that which I shall say to thee.' Quoth she, 'Thou shall have my help in whatsoever thou desirest.' And he said, 'I mean to dig him a pit in the vestibule and dissemble it artfully.' 'Nor troops have I nor henchmen nor one to lend me aid Save God, to whom, my Maker, my voice in praise I rear.' 'Ay, and around Baghdad the horsemen shalt behold, Like clouds that wall the world, full many a doughty knight, Drink of the first-run wine, that shows as very flame it were, When from the pitcher 'tis outpoured, or ere the day appear.' The news reached his father, who said to him, 'O my son, this damsel to whom thy heart cleaveth is at thy commandment and we have power over her; so wait till I demand her [in marriage] for thee.' But the prince said, 'I will not wait.' So his father hastened in the matter and sent to demand her of her father, who required of him a hundred thousand dinars to his daughter's dowry. Quoth Bihzad's father, 'So be it,' and paid down what was in his treasuries, and there remained to his charge but a little of the dower. So he said to his son, 'Have patience, O my son, till we gather together the rest of the money and send to fetch her to thee, for that she is become thine.' Therewith the prince waxed exceeding wroth and said, 'I will not have patience;' so he took his sword and his spear and mounting his horse, went forth and fell to stopping the way, [so haply that he might win what lacked of the dowry]. 'Harkening and obedience,' answered El Ased and flew till he came to the Crescent Mountain, when he sought audience of Meimoun, who bade admit him. So he entered and kissing the earth before him, gave him Queen Kemeriyeh's message, which when he heard he said to the Afrit, 'Return whence thou comest and say to thy mistress, "Be silent and thou wilt do wisely." Else will I come and seize upon her and make her serve Tuhfeh; and if the kings of the Jinn assemble together against me and I be overcome of them, I will not leave her to scent the wind of this world and she shall be neither mine nor theirs, for that she is presently my soul (243) from between my ribs; and how shall any part with his soul?' When the Afrit heard Meimoun's words, he said to him, 'By Allah, O Meimoun, thou hast lost thy wits, that thou speakest these words of my mistress, and thou one of her servants!' Whereupon Meimoun cried out and said to him, 'Out on thee, O dog of the Jinn! Wilt thou bespeak the like of me with these words?' Then, he bade those who were about him smite El Ased, but he took flight and soaring into the air, betook himself to his mistress and told her that which had passed; and she said, 'Thou hast done well, O cavalier.' THE SIXTH VOYAGE OF SINDBAD THE SAILOR. The vizier obeyed the king's commandment and going out from before him, [returned to his own house. When it was night, he took his elder daughter and carried her up to the king; and when she came into his presence,] she wept; whereupon quoth he to her, 'What causeth thee weep? Indeed, it was thou who willedst this.' And she answered, saying, 'I weep not but for longing after my little sister; for that, since we grew up, I and she, I have never been parted from her till this day; so, if it please the king to send for her, that I may look on her and take my fill of her till the morning, this were bounty and kindness of the king.' Therewithal Queen Es Shuhba was moved to exceeding delight and said, 'Well done, O queen of delight! None can avail to describe thee. Sing to us on the apple,' Quoth Tuhfeh, 'Harkening and obedience.' Then she improvised and sang the following verses: Then he took my clothes and washed them and dried them, and put them on me; after which he said to me, "Get thee gone to thy house." So I returned to my house and he accompanied me, till I came thither, when he said to me, "May God not forsake thee! I am thy friend [such an one, who used to take of thee goods on credit,] and I am beholden to thee for kindness; but henceforward thou wilt never see me more." 37. The Imam Abou Yousuf with Er Reshid and Jaafer dlv. How many, in Yemameh, dishevelled widows plain! i. 50. Officer's Story, The Fifteenth, ii. 190. Two months after this occurrence, there came to me one of the Cadi's officers, with a scroll, wherein was the magistrate's writ, summoning me to him. So I accompanied the officer and went in to the Cadi, whereupon the plaintiff, to wit, he who had taken out the summons, sued me for two thousand dirhems, avouching that I had borrowed them of him as the woman's agent. (117) I denied the debt, but he produced against me a bond for the amount, attested by four of those who were in company [on the occasion]; and they were present and bore witness to the loan. So I reminded them of my kindness and paid the amount, swearing that I would never again follow a woman's counsel. Is not this marvellous? Now he had no treasure; but the thief believed him not and insisted upon him with threats and blows. When he saw that he got no profit of him, he said to him, 'Swear by the oath of divorce from thy wife (247) [that thou hast nothing].' So he swore and his wife said to him, 'Out on thee! Wilt thou divorce me? Is not the treasure buried in yonder chamber?' Then she turned to the thief and conjured him to multiply blows upon her husband, till he should deliver to him the treasure, concerning which he had sworn falsely. So he drubbed him grievously, till he carried him to a certain chamber, wherein she signed to him that the treasure was and that he should take it up. When the king had read this letter, he rejoiced with an exceeding joy and bestowed on me great store of presents and entreated me with the utmost honour. Some days after this, I sought of him leave to depart, but he granted it not to me save after much pressing. So I took leave of him and shipped with divers merchants and others, intending for my own country and having no desire for travel or traffic. We sailed on, without ceasing, till we had passed many islands; but, one day, as we fared on over a certain tract of the sea, there came forth upon us a multitude of boats full of men like devils, clad in chain-mail and armed with swords and daggers and bows and arrows, and surrounded us on every side. They entreated us after the cruellest fashion, smiting and wounding and slaying those who made head against them, and taking the ship, with the crew and all that were therein, carried us to an island, where they sold us all for a low price. A rich man bought me and taking me into his house, gave me to eat and drink and clothed me and entreated me kindly, till my heart was comforted and I was somewhat restored. Women's Craft, ii. 287. There was once, of old time, in one of the tribes of the Arabs, a woman great with child by her husband, and they had a hired servant, a man of

excellent understanding. When the woman came to [the time of her] delivery, she gave birth to a maid-child in the night and they sought fire of the neighbours. So the journeyman went in quest of fire..18. The Thief and his Monkey clii.?? ? ? ? a. The First Voyage of Sindbad the Sailor cclii.Then he gave the cup to the Khalif, saying, "Drink [and may] health and soundness [attend it]! It doth away disease and bringeth healing and setteth the runnels of health abroach."?? ? ? ? ? ? ed. Story of the Barber's Fourth Brother clii.?? ? ? ? Fawn of the palace, knowst thou not that I, to look on thee, The world have traversed, far and wide, o'er many a hill and plain?? ? ? ? O hills of the sands and the rugged piebald plain, Shall the bondman of love win ever free from pain!.What strength have I solicitude and long desire to bear, iii. 20..Unlucky Merchant, The, i 73..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:

[Solution Focused Brief Therapy in Alternative Schools Ensuring Student Success and Preventing Dropout](#)

[Comparative Tort Law Cases Materials and Exercises](#)

[Japanese The Written Language Volume 2 Textbook](#)

[Agricultural Beginnings in the American Southwest](#)

[Flak 88 Manual The 88cm Flugzeugabwehrkanone 18 36 37 41](#)

[Saving the Pyramids Twenty First Century Engineering and Egypts Ancient Monuments](#)

[Valmiki's Ramayana](#)

[The Mind is Flat The Illusion of Mental Depth and The Improvised Mind](#)

[Evidence](#)

[The Sea Is My Country The Maritime World of the Makahs](#)

[The Secret History of Mac Gaming](#)

[Never Enough Time A Practical and Spiritual Guide](#)

[Daredevil Epic Collection Mike Murdock Must Die](#)

[Why Architects Matter Evidencing and Communicating the Value of Architects](#)

[Playback - A Genealogy of 1980s British Videogames](#)

[The New Oxford Annotated Bible with Apocrypha New Revised Standard Version](#)

[Trop Et Trop Peu](#)

[A Lime and a Shaker Discovering Mexican-Inspired Cocktails](#)

[Andalousia La Perle Des Andalouses Tome 1](#)

[Larcheregium Ou Dictionnaires Sp ciaux de Mon lixiv Ains Que de Toute Ma Doctrine](#)

[Les Causes C l bres de lAngleterre 3e dition](#)

[M moires dUne Somnambule Ou Les Mille Et Une Nuits Parisiennes Tome 3](#)

[Aux Ninivites Satires Vers Et Prose](#)

[Andalousia La Perle Des Andalouses Tome 2](#)

[La Femme Selon Mon Coeur](#)

[Amante Et M re Tome 1](#)

[Conchyliologie Fran aise](#)

[R pertoire Alfab tique Du Droit de Chasse Et de Sa Jurisprudence](#)

[Pour Un Peu dOr](#)

[Les Parasites Roman de Moeurs Tome 2](#)

[de Pr s Et de Loin Roman Conjugal Tome 2](#)

[Les Galantries Du Mar chal de Bassompierre Tome 4](#)

[Les Galantries Du Mar chal de Bassompierre Tome 2](#)

[La Vraie M decine Aux Prises Avec Le Charlatanisme Ou Examen Critique de Doctrines M dicales](#)

[Une Ma tresse de Kl ber Tome 1](#)

[Code Des Parquets Tome 1](#)

[Th rapeutique de la Fi vre Typho de](#)

[Parables of Joye on a Georgia Farm](#)

[Myst res de New-York](#)

[M moires dUne Somnambule Ou Les Mille Et Une Nuits Parisiennes Volume 2](#)

[Robespierre and the Festival of the Supreme Being The Search for a Republican Morality](#)  
[Exploring Nightlife Space Society and Governance](#)  
[Get Through MRCOG Part 2 SBAs](#)  
[Lawsuits in a Market Economy The Evolution of Civil Litigation](#)  
[The Intellectual Culture of the English Country House 1500-1700](#)  
[Liberalism The Life of an Idea Second Edition](#)  
[Black Slavery in the Maritimes](#)  
[Perfect Me Beauty as an Ethical Ideal](#)  
[Doing Your Early Years Research Project A Step by Step Guide](#)  
[Africa War and Conflict in the Twentieth Century](#)  
[Accounting and Finance A Resource for Year 11 ATAR and Year 12 General](#)  
[The Cultural Construction of the British World](#)  
[Constitutional Administrative Law](#)  
[Existential Medicine Essays on Health and Illness](#)  
[Creating Thinking Classrooms Leading Educational Change for This Century](#)  
[Using and Interpreting Statistics in the Social Behavioral and Health Sciences](#)  
[Archaeology Hotspot France Unearthing the Past for Armchair Archaeologists](#)  
[Up and Running Starting and Growing a Leadership Program at a Community College](#)  
[NKJV Deluxe Readers Bible Leathersoft Black Comfort Print](#)  
[Pricing Lives Guideposts for a Safer Society](#)  
[The Psychopolitics of Food Culinary rites of passage in the neoliberal age](#)  
[Citizenship Inequality and Difference Historical Perspectives](#)  
[The Oxford Handbook of the Abrahamic Religions](#)  
[The Big Book of Literacy Tasks Grades K-8 75 Balanced Literacy Activities Students Do \(Not You!\)](#)  
[We Spoke Out Comic Books And The Holocaust](#)  
[Islamic Revivalism in a Changing Peasant Economy Central Sumatra 1784-1847](#)  
[The Ashtray \(Or the Man Who Denied Reality\)](#)  
[The Properties Directors Toolkit Managing a Prop Shop for Theatre](#)  
[The Man Who Saw Tomorrow The Life and Inventions of Stanford R Ovshinsky](#)  
[Skin Kin and Clan The dynamics of social categories in Indigenous Australia](#)  
[The Vietnam War](#)  
[Outremer Faith and Blood Skirmish Wargames in the Crusades](#)  
[Porcupine Mountains Wilderness State Park Pocket Guide 2018](#)  
[Animal-Assisted Interventions for Emotional and Mental Health Conversations with Pioneers of the Field](#)  
[Bundle Pathways Reading Writing and Critical Thinking 4 2nd Student Edition + Online Workbook \(1-year access\)](#)  
[Duckman Series Collection Season 1-4](#)  
[The most beautiful pastel ever seen The Chocolate Girl by Jean-Etienne Liotard](#)  
[Digital Media Projection Design and Technology for Theatre](#)  
[The Creative Critic Writing as about Practice](#)  
[Oxford International Primary Maths Stage 6 Teachers Guide 6](#)  
[Manual of First and Second Fixing Carpentry](#)  
[Criminological Skills and Research for Beginners A Students Guide](#)  
[Samuel Wilderspin and the Infant School Movement](#)  
[Blockchain and the Law The Rule of Code](#)  
[Athena A Greek-American Womans Resistance to the Nazis and the Greek Junta](#)  
[Europe and Northern Irelands Future](#)  
[Police Rescue Bomb Disposal An Extraordinary History](#)  
[1364 Days](#)  
[Cormac McCarthys Borders and Landscapes](#)  
[The Mindbrain and Dreams An Exploration of Dreaming Thinking and Artistic Creation](#)

[Ford SRS 5000 5600 5610 6600+](#)

[Multi-Dimensional Therapy with Families Children and Adults The Diamond Model](#)

[The Virtual Project Management Office Best Practices Proven Methods](#)

[Project Decisions The Art and Science](#)

[Successful Drug-Free Psychotherapy for Schizophrenia](#)

[A Human Resources Framework for Public Sector](#)

[A Global History of Co-operative Business](#)

[A Greater Sum of Sorrow The Battles of Bullecourt](#)

[Unconscious Incarnations Psychoanalytic and Philosophical Perspectives on the Body](#)

[The Category Management Handbook](#)

---