

MY ENEMYS DAUGHTER VOL 3 OF 3 A NOVEL

2. The Fisherman and the Genie viii. e. The Barber's Story xxxi. Of beryl, all glowing with beauty, wherein Thick stars of pure silver shine forth to the eye..Thereupon the king went in to his mother and questioned her of his father, and she told him that me king her husband was weak; (211) 'wherefore,' quoth she, 'I feared for the kingdom, lest it pass away, after his death; so I took to my bed a young man, a baker, and conceived by him [and bore a son]; and the kingship came into the hand of my son, to wit, thyself.' So the king returned to the old man and said to him, 'I am indeed the son of a baker; so do thou expound to me the means whereby thou knewest me for this.' Quoth the other, 'I knew that, hadst thou been a king's son, thou wouldst have given largesse of things of price, such as rubies [and the like]; and wert thou the son of a Cadi, thou hadst given largesse of a dirhem or two dirhems, and wert thou the son of a merchant, thou hadst given wealth galore. But I saw that thou guerdonest me not but with cakes of bread [and other victual], wherefore I knew that thou wast the son of a baker.' Quoth the king, 'Thou hast hit the mark.' And he gave him wealth galore and advanced him to high estate." aa. Story of Aziz and Azizeh cxliiii. David and Solomon, i. 275..The Fourth Day.. c. The Fuller and his Son. dcccclxxx. ef. Story of the Barber's Sixth Brother cxliv. j. The Two Kings dcxvi. As for the princess Mariyeh, when she returned to her palace, she bethought herself concerning the affair of El Abbas, repenting her of that which she had done, and the love of him took root in her heart. So, when the night darkened upon her, she dismissed all her women and bringing out the letters, to wit, those which El Abbas had written, fell to reading them and weeping. She gave not over weeping her night long, and when she arose in the morning, she called a damsel of her slave-girls, Shefikeh by name, and said to her, "O damsel, I purpose to discover to thee mine affair, and I charge thee keep my secret; to wit, I would have thee betake thyself to the house of the nurse, who used to serve me, and fetch her to me, for that I have grave occasion for her." The starry arrows of her looks she darts above her veil; They hit and never miss the mark, though from afar they fare..94. The Man's Dispute with the Learned Woman of the relative Excellence of the Sexes dclxxxiii. 13. Seif el Mulouk and Bediya el Jemal ccxci. Presently, up came the Khalif and the Lady Zubeideh and Mesrour and the old woman and entering, found Aboulhusn and his wife both stretched out [apparently] dead; which when the Lady Zubeideh saw, she wept and said, "They ceased not to bring [ill] news of my slave- girl, till she died; methinketh Aboulhusn's death was grievous to her and that she died after him." (39). Quoth the Khalif, "Thou shalt not forestall me with talk and prate. She certainly died before Aboulhusn, for he came to me with his clothes torn and his beard plucked out, beating his breast with two bricks, and I gave him a hundred dinars and a piece of silk and said to him, 'Go, carry her forth [and bury her] and I will give thee a concubine other than she and handsomer, and she shall be in stead of her.' But it would appear that her death was no light matter to him and he died after her; (40) so it is I who have beaten thee and gotten thy stake." Yet, I conjure thee, blame me not for passion and desire, Me whom estrangement long hath brought to sick and sorry plight..This was all the merchant's good; so he said, "O youth, I will play thee another game for the shop." Now the value of the shop was four thousand dinars; so they played and El Abbas beat him and won his shop, with that which was therein; whereupon the other arose, shaking his clothes, and said to him, "Up, O youth, and take thy shop." So El Abbas arose and repairing to the shop, took possession thereof, after which he returned to [the place where he had left] his servant [Aamir] and found there the Amir Saad, who was come to bid him to the presence of the king. El Abbas consented to this and accompanied him till they came before King Ins ben Cais, whereupon he kissed the earth and saluted him and exceeded (78) in the salutation. Quoth the king to him, "Whence comest thou, O youth?" and he answered, "I come from Yemen." When it was night, the king summoned the vizier and sought of him the hearing of the [promised] story. "Hearkening and obedience," replied Er Rehwan, "Know, O august king, that. When love-longing for her sweet sake I took upon myself, The railers flocked to me anon, on blame and chiding bent; To return to the king's daughter of whom the prince went in quest and on whose account he was slain. She had been used to look out from the top of her palace and gaze on the youth and on his beauty and grace; so she said to her slave-girl one day, 'Harkye! What is come of the troops that were encamped beside my palace?' Quoth the maid, 'They were the troops of the youth, the king's son of the Persians, who came to demand thee in marriage, and wearied himself on thine account, but thou hadst no compassion on him.' 'Out on thee!' cried the princess. 'Why didst thou not tell me?' And the damsel answered, 'I feared thy wrath.' Then she sought an audience of the king her father and said to him, 'By Allah, I will go in quest of him, even as he came in quest of me; else should I not do him justice.' I saw thee, O thou best of all the human race, display A book that came to teach the Truth to those in error's way..His love on him took pity and wept for his dismay, ii. 210..When it was the sixth day, the viziers' wrath redoubled, for that they had not compassed their desire of the youth and they feared for themselves from the king; so three of them went in to him and prostrating themselves before him, said to him, "O king, indeed we are loyal counsellors to thy dignity and tenderly solicitous for thee. Verily, thou persistest long in sparing this youth alive and we know not what is thine advantage therein. Every day findeth him yet on life and the talk redoubleth suspicions on thee; so do thou put him to death, that the talk may be made an end of." When the king heard this speech, he said, "By Allah, indeed, ye say sooth and speak rightly!" Then he let bring the young treasurer and said to him, "How long shall I look into thine affair and find no helper for thee and see them all athirst for thy blood?" Wind of the East, if thou pass by the land where my loved ones dwell, I pray, ii. 204, 271.. The dwellings, indeed, one and all, I adorned, Bewildered and dazed with delight at your view;. Though Fortune whiles to thee belike may be unjust, Her seasons change and man's excused if he transgress..The king marvelled at this and at his dealing and contrivance and invested him with [the control of] all his affairs and of his kingdom

and the land abode [under his governance] and he said to him, 'Take and people.' (244) One day, the tither went out and saw an old man, a woodcutter, and with him wood; so he said to him, 'Pay a dirhem tithe for thy load.' Quoth the old man, 'Behold, thou killest me and killest my family.' 'What [meanest thou]?' said the tither. 'Who killeth the folk?' And the other answered, 'If thou suffer me enter the city, I shall sell the wood there for three dirhems, whereof I will give thee one and buy with the other two what will support my family; but, if thou press me for the tithe without the city, the load will sell but for one dirhem and thou wilt take it and I shall abide without food, I and my family. Indeed, thou and I in this circumstance are like unto David and Solomon, on whom be peace!' ['How so?' asked the tither, and the woodcutter said], 'Know that.46. The Sharper of Alexandria and the Master of Police cccxli. 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.' Then he turned back, pondering upon that sleeping youth, and coming to him, as he slept, lighted down from his horse and sat down by him. He fixed his eyes upon his face and considered him awhile and said in himself, 'For aught I know, this youth may be Melik Shah.' And he fell a-hemming and saying, 'Harkye, O youth!' Whereupon the sleeper awoke and sat up; and the eunuch said to him, 'Who is thy father in this village and where is thy dwelling?' The youth sighed and answered, 'I am a stranger;' and the eunuch said, 'From what land art thou and who is thy father?' Quoth the other, 'I am from such a land,' and the eunuch ceased not to question him and he to answer him, till he was certified of him and knew him. So he rose and embraced him and kissed him and wept over his case. Moreover, he told him that he was going about in quest of him and informed him that he was come privily from the king his mother's husband and that his mother would be content [to know] that he was alive and well, though she saw him not. Next morning, he again took up the bier and went round with it as before, in quest of alms. Presently, the master of police, who was of those who had given alms on account of the supposed dead man on the previous day, met him; so he was angered and fell on the porters and beat them and took the [supposed] dead body, saying, 'I will bury him and earn the reward [of God].' (35) So his men took him up and carrying him to the prefecture, fetched grave-diggers, who dug him a grave. Then they bought him a shroud and perfumes (36) and fetched an old man of the quarter, to wash him. So he recited over him [the appointed prayers and portions of the Koran] and laying him on the bench, washed him and shrouded him. After he had shrouded him, he voided; (37) so he renewed the washing and went away to make his ablutions, (38) whilst all the folk departed, likewise, to make the [obligatory] ablution, previously to the funeral. . . . a. The King and his Vizier's Wife dcccclxxx. Sixteen Officers of Police, El Melik ez Zahir Rukneddin Bibers el Bunducdari and the, ii. 117. They tell that Haroun er Reshid was sitting one day to do away grievances, when there came up to him a woman and said to him, "O Commander of the Faithful, may God accomplish thine affair and cause thee rejoice in that which He hath given thee and increase thee in elevation! Indeed, thou hast done justice (85) and wrought equitably." (86) Quoth the Khalif to those who were present with him, "Know ye what this woman meaneth by her saying?" And they answered, "Of a surety, she meaneth not otherwise than well, O Commander of the Faithful." "Nay," rejoined Haroun; "she purposeth only in this an imprecation against me. As for her saying, 'God accomplish thine affair!' she hath taken it from the saying of the poet, 'When an affair is accomplished, its abatement (87) beginneth. Beware of cessation, whenas it is said, "It is accomplished."' As for her saying 'God cause thee rejoice in that which He hath given thee,' she took it from the saying of God the Most High, 'Till, whenas they rejoiced in that which they were given, we took them suddenly and lo, they were confounded!' (88) As for her saying, 'God increase thee in elevation!' she took it from the saying of the poet, 'No bird flieth and riseth up on high, but, like as he flieth, he falleth.' And as for her saying, 'Indeed, thou hast done justice and wrought equitably,' it is from the saying of the Most High, '[If ye deviate (89) or lag behind or turn aside, verily, God of that which ye do is aware;' (90) and] 'As for the transgressors,' (91) they are fuel for hell[-fire]." (92). There was once a king named Suleiman Shah, who was goodly of polity and judgment, and he had a brother who died and left a daughter. So Suleiman Shah reared her on the goodliest wise and the girl grew up, endowed with reason and perfection, nor was there in her time a fairer than she. Now the king had two sons, one of whom he had appointed in himself that he would marry her withal, and the other purposed in himself that he would take her. The elder son's name was Belehwan and that of the younger Melik Shah, and the girl was called Shah Khatoun. In my soul the fire of yearning and affliction rageth aye, iii. 65. I did as she bade me and when I returned, she said to me, "Sit, so I may relate to thee yonder fellow's case, lest thou be affrighted at that which hath befallen him. Thou must know that I am the Khalif's favourite, nor is there any more in honour with him than I; and I am allowed six nights in each month, wherein I go down [into the city and take up my abode] with my [former] mistress, who reared me; and when I go down thus, I dispose of myself as I will. Now this young man was the son of neighbours of my mistress, when I was a virgin girl. One day, my mistress was [engaged] with the chief [officers] of the palace and I was alone in the house. When the night came on, I went up to the roof, so I might sleep there, and before I was aware, this youth came up from the street and falling upon me, knelt on my breast. He was armed with a poniard and I could not win free of him till he had done away my maidenhead by force; and this sufficed him not, but he must needs disgrace me with all the folk, for, as often as I came down from the palace, he would lie in wait for me by the way and swive me against my will and follow me whithersoever I went. This, then, is my story, and as for thee, thou pleasest me and thy patience pleaseth me and thy good faith and loyal service, and there abideth with me none dearer than thou." Then I lay with her that night and there befell what befell between us till the

morning, when she gave me wealth galore and fell to coming to the pavilion six days in every month..The Fifth Day.160. The Ruined Man of Baghdad and his Slave-girl dcccxcvi.Poor Old Man, The Rich Man who gave his Fair Daughter in Marriage to the, i. 247..? ? ? ? ? When from your land the breeze I scent that cometh, as I were A reveller bemused with wine, to lose my wits I'm fain..? ? ? ? ? d. The Crow and the Serpent dcxi.? ? ? ? ? If with her cheek and lustre thou thyself adorn, (120) thou'lt find But chrysolites and gold, with nought of baser metal blent..31. The City of Lebtaid dxxxii.? ? ? ? ? But rigour still hath waxed on me and changed my case And love hath left me bound, afflicted, weeping-eyed..Four sharpers once plotted against a money-changer, a man of abounding wealth, and agreed upon a device for the taking of somewhat of his money. So one of them took an ass and laying on it a bag, wherein was money, lighted down at the money-changer's shop and sought of him change for the money. The money- changer brought out to him the change and bartered it with him, whilst the sharper was easy with him in the matter of the exchange, so he might give him confidence in himself. [As they were thus engaged,] up came the [other three] sharpers and surrounded the ass; and one of them said, '[It is] he,' and another said, 'Wait till I look at him.' Then he fell to looking on the ass and stroking him from his mane to his crupper; whilst the third went up to him and handled him and felt him from head to tail, saying, ' Yes, [it is] in him.' Quoth another, ['Nay,] it is not in him.' And they gave not over doing the like of this..Er Reshid was like to lose his wits for amazement at this sight and was confounded at this that he beheld and witnessed. Then said he to Tuhfeh, 'Come, tell me thy story from first to last, [and let me know all that hath betided thee,] as if I had been present' She answered with 'Hearkening and obedience,' and fell to telling him [all that had betided her] first and last, from the time when she first saw the Sheikh Aboutawaif, how he took her and descended with her through the side of the draught-house; and she told him of the horse she had ridden, till she came to the meadow aforesaid and described it to him, together with the palace and that which was therein of furniture, and related to him how the Jinn rejoiced in her and that which she had seen of the kings of them, men and women, and of Queen Kemeriyeh and her sisters and Queen Shuaaeh, Queen of the Fourth Sea, and Queen Es Shuhba, Queen of Queens, and King Es Shisban, and that which each one of them had bestowed upon her. Moreover, she told him the story of Meimoun the Sworder and described to him his loathly favour, which he had not consented to change, and related to him that which befell her from the kings of the Jinn, men and women, and the coming of the Queen of Queens, Es Shuhba, and how she had loved her and appointed her her vice-queen and how she was thus become ruler over all the kings of the Jinn; and she showed him the patent of investiture that Queen Es Shuhba had written her and told him that which had betided her with the Ghoul-head, whenas it appeared to her in the garden, and how she had despatched it to her palace, beseeching it to bring her news of the Commander of the Faithful and that which had betided him after her. Then she described to him the gardens, wherein she had taken her pleasure, and the baths inlaid with pearls and jewels and told him that which had befallen Meimoun the Sworder, whenas he carried her off, and how he had slain himself; brief, she told him all that she had seen of wonders and rarities and that which she had beheld of all kinds and colours among the Jinn..The Twenty-Third Night of the Month..After your loss, nor trace of me nor vestige would remain, iii. 41..? ? ? ? ? O hills of the sands and the rugged piebald plain, Shall the bondman of love win ever free from pain!..An if my substance fail, no one there is will succour me, i. 6..He who Mohammed sent, as prophet to mankind, i. 50.. 'Twere fitter and better my loves that I leave, i. 26..There was once a king of the kings, by name Ibrahim, to whom the kings abased themselves and did obedience; but he had no son and was straitened of breast because of this, fearing lest the kingship go forth of his hand. He ceased not vehemently to desire a son and to buy slave-girls and lie with them, till one of them conceived, whereat he rejoiced with an exceeding joy and gave gifts and largesse galore. When the girl's months were accomplished and the season of her delivery drew near, the king summoned the astrologers and they watched for the hour of her child-bearing and raised astrolabes [towards the sun] and took strait note of the time. The damsel gave birth to a male child, whereat the king rejoiced with an exceeding joy, and the people heartened each other with the glad news of this..Now the merchant and his wife had taken up their abode in a city in the land whereof their [other] son was king, and when the boy [whom they had found] grew up, his father assigned unto him merchandise, so he might travel therewith. So he set out and entered the city wherein his brother was king. News reached the latter that there was a merchant come thither with merchandise befitting kings. So he sent for him and the young merchant obeyed the summons and going in to him, sat down before him. Neither of them knew the other; but blood stirred between them and the king said to the young merchant, 'I desire of thee that thou abide with me and I will exalt thy station and give thee all that thou desirest and cravest.' So he abode with him awhile, quitting him not; and when he saw that he would not suffer him to depart from him, he sent to his father and mother and bade them remove thither to him. So they addressed them to remove to that island, and their son increased still in honour with the king, albeit he knew not that he was his brother..Me, till I stricken was therewith, to love thou didst excite, iii. 113.? ? ? ? ? But on no wise was I affrayed nor turned from love of her; So let the railer rave of her henceforth his heart's content..When she had made an end of her song, she wept sore, till presently sleep overcame her and she slept..The eunuch returned and told the king, who said, "Indeed, we have been neglectful with regard to El Abbas. What shall be our excuse with the king? By Allah, my soul misdoubted me that the youth was of the sons of the kings!" The Lady Afifeh, his wife, saw him lamenting for [his usage of] El Abbas and said to him, "O king, what is it thou regrettest with this exceeding regret?" Quoth he, "Thou knowest the stranger youth, who gave us the rubies?" "Assuredly," answered she; and he said, "Yonder youths, who have halted in the palace court, are his mamelukes, and his father King El Aziz, lord of Yemen, hath pitched his camp in the Green Meadow; for he is come with his army to seek him, and the number of his troops is [four-and-] twenty thousand men." [Then he went out from her], and when she heard his words, she wept sore for him and had compassion on his case and sent after him, counselling him to send for the mamelukes and lodge them [in the

palace] and entertain them..When came the time [of the accomplishment] of the foreordered fate and the fortune graven on the forehead and there abode for the boy but ten days till the seven years should be complete, there came to the mountain hunters hunting wild beasts and seeing a lion, gave chase to him. He fled from them and seeking refuge in the mountain, fell into the pit in its midst. The nurse saw him forthright and fled from him into one of the closets; whereupon the lion made for the boy and seizing upon him, tore his shoulder, after which he sought the closet wherein was the nurse and falling upon her, devoured her, whilst the boy abode cast down in a swoon. Meanwhile, when the hunters saw that the lion had fallen into the pit, they came to the mouth thereof and heard the shrieking of the boy and the woman; and after awhile the cries ceased, whereby they knew that the lion had made an end of them..152. Ardeshir and Heyat en Nufous dccxu.???? I rede thee vaunt thee not of praise from us, for lo! Even as a docktailed cur thou art esteemed of me..The Twenty-First Night of the Month..When he saw those many bones, he rejoiced therein with an exceeding joy and carried away what he had a mind to thereof. Then we returned to his house and he entreated me with increased favour and said to me, 'Verily, O my son, thou hast directed us to a passing great gain, may God requite thee with all good! Thou art free for the sake of God the Most High. Every year these elephants used to kill of us much people on account of these bones; but God delivered thee from them and thou hast done us good service in the matter of these bones, of which thou hast given us to know; wherefore thou meritest a great recompense, and thou art free.' 'O my lord,' answered I, 'may God free thy neck from the fire! I desire of thee that thou give me leave to return to my own country.' 'So be it,' replied he; 'but we have a fair, on occasion whereof the merchants come hither to us and take of us these elephants' bones. The time of the fair is now at hand, and when they come to us, I will send thee with them and give thee somewhat to bring thee to thine own country.'???? Fast flowed my tears; despair gat hold upon my soul And needs mine eyelids must the sweet of sleep forbear..94. The King and the Virtuous Wife ccciv.TABLE OF CONTENTS OF THE CALCUTTA (1839-42).???? g. The Seventh Voyage of Sindbad the Sailor cclxix.???? d. The Tailor's Story xxix.When the druggist heard the singer's words, he was certified of the case and knew that the calamity, all of it, was in his own house and that the wife was his wife; and he saw the shirt, whereupon he redoubled in certainty and said to the singer, 'Art thou now going to her?' 'Yes, O my brother,' answered he and taking leave of him, went away; whereupon the druggist started up, as he were a madman, and ungarnished his shop. (199) Whilst he was thus engaged, the singer won to the house, and presently up came the druggist and knocked at the door. The singer would have wrapped himself up in the rug, but she forbade him and said to him, 'Get thee down to the bottom of the house and enter the oven (200) and shut the lid upon thyself.' So he did as she bade him and she went down to her husband and opened the door to him, whereupon he entered and went round about the house, but found no one and overlooked the oven. So he stood meditating and swore that he would not go forth of the house till the morrow..King Bekhtzeman, Story of, i. 115..???? And if into the briny sea one day she chanced to spit, Assuredly the salt sea's floods straight fresh and sweet would grow..Then he wept again and El Abbas said to him, "Fear not for me, for thou knowest my prowess and my puissance in returning answers in the assemblies of the land and my good breeding (63) and skill in rhetoric; and indeed he whose father thou art and whom thou hast reared and bred and in whom thou hast united praiseworthy qualities, the repute whereof hath traversed the East and the West, thou needest not fear for him, more by token that I purpose but to seek diversion (64) and return to thee, if it be the will of God the Most High." Quoth the king, "Whom wilt thou take with thee of attendants and [what] of good?" "O father mine," replied El Abbas, "I have no need of horses or camels or arms, for I purpose not battle, and I will have none go forth with me save my servant Aamir and no more."THE MERCHANT OF CAIRO AND THE FAVOURITE OF THE KHALIF EL MAMOUN EL HAKIM BI AMRILLAH. (180).39. Yehya ben Khalid and the Man who forged a Letter in his Name ccvi.The money-changer thought they did but finesse with him, that they might get the ass at their own price; but, when they went away from him and he had long in vain awaited their return, he cried out, saying, 'Woe!' and 'Ruin!' and 'Alack, my sorry chance!' and shrieked aloud and tore his clothes. So the people of the market assembled to him and questioned him of his case; whereupon he acquainted them with his plight and told them what the sharpers had said and how they had beguiled him and how it was they who had cajoled him into buying an ass worth half a hundred dirhems (47) for five thousand and five hundred. (48) His friends blamed him and a company of the folk laughed at him and marvelled at his folly and his credulity in accepting the sharpers' talk, without suspicion, and meddling with that which he understood not and thrusting himself into that whereof he was not assured..???? Would he were not, who sundered us upon the parting-day! How many a body hath he slain, how many a bone laid bare!.There was once in the land [of Egypt and] the city of Cairo, [under the dynasty] of the Turks, (84) a king of the valiant kings and the exceeding mighty Sultans, by name El Melik ez Zahir Rukneddin Bibers el Bunducdari. (85) He was used to storm the Islamite strongholds and the fortresses of the Coast (86) and the Nazarene citadels, and the governor of his [capital] city was just to the folk, all of them. Now El Melik ez Zahir was passionately fond of stories of the common folk and of that which men purposed and loved to see this with his eyes and hear their sayings with his ears, and it befell that he heard one night from one of his story-tellers (87) that among women are those who are doughtier than men of valour and greater of excellence and that among them are those who will do battle with the sword and others who cozen the quickest-witted of magistrates and baffle them and bring down on them all manner of calamity; whereupon quoth the Sultan, 'I would fain hear this of their craft from one of those who have had to do theiewith, so I may hearken unto him and cause him tell.' And one of the story-tellers said, 'O king, send for the chief of the police of the town.'At this the accursed Iblis was moved to delight and put his finger to his arse, whilst Meimoun danced and said, 'O Tuhfet es Sudour, soften the mode; (201) for, as delight, entereth into my heart, it bewildereth my vital spirits.' So she took the lute and changing the mode, played a third air; then she returned to the first and sang the following verses:???? Ye know I'm

passion-maddened, racked with love and languishment, Yet ye torment me, for to you 'tis pleasing to torment..When the youth saw this, he marvelled at that which his father had done and said, 'This is a sorry treasure.' Then he went forth and fell to eating and drinking with the folk, till nothing was left him and he abode two days without tasting food, at the end of which time he took a handkerchief and selling it for two dirhems, bought bread and milk with the price and left it on the shelf [and went out. Whilst he was gone,] a dog came and took the bread and spoiled the milk, and when the man returned and saw this, he buffeted his face and went forth, distraught, at a venture. Presently, he met a friend of his, to whom he discovered his case, and the other said to him, 'Art thou not ashamed to talk thus? How hast thou wasted all this wealth and now comest telling lies and saying, "The dog hath mounted on the shelf," and talking nonsense?' And he reviled him..Lavish of House and Victual to one whom he knew not, The Man who was, i. 293..? ? ? ? w. The Sharper and the Merchants dccccv.Then he went away, whilst the fire was loosed in the heart of the druggist and he shut his shop and betaking himself to his house, knocked at the door. Quoth the singer, 'Let me get into the chest, for he saw me not yesterday.' 'Nay,' answered she, 'wrap thyself up in the rug.' So he wrapped himself up in the rug and stood in a corner of the room, whilst the druggist entered and went straight to the chest, but found it empty. Then he went round about the house and searched it from top to bottom, but found nothing and no one and abode between belief and disbelief, and said in himself, 'Belike, I suspect my wife of that which is not in her.' So he was certified of her innocence and returned to his shop, whereupon out came the singer and they abode on their former case, as of wont, till eventide, when she gave him one of her husband's shirts and he took it and going away, passed the night in his lodging..When the evening evened, the king summoned his vizier and bade him tell the [promised] story. So he said, "It is well. Know, O king, that.Ishac stared at her and seizing her hand, said to her, 'Know that I am bound by an oath that, when the singing of a damsel pleaseth me, she shall not make an end of her song but before the Commander of the Faithful. But now tell me, how came it that thou abodest with the slave-dealer five months and wast not sold to any, and thou of this skill, more by token that the price set on thee was no great matter?'.Khalif, El Mamoun El Hakim bi Amrillah, The Merchant of Cairo and the Favourite of the, iii. 171..My secret is disclosed, the which I strove to hide, iii. 89..Tenth Officer's Story, The, ii. 172..So he fell to resorting daily to the physician and committing to memory his sayings and that which he spoke of jargon, till he had gotten a great matter by heart, and all this he studied thoroughly and digested it. Then he returned to his wife and said to her, 'I have committed the physician's sayings to memory and have learned his fashion of muttering and prescribing and applying remedies (19) and have gotten by heart the names of the remedies and of all the diseases, and there abideth nought [unaccomplished] of thy commandment. What wilt thou have me do now?' Quoth she, 'Leave weaving and open thyself a physician's shop.' But he answered, 'The people of my city know me and this affair will not profit me, save in a land of strangerhood; so come, let us go out from this city and get us to a strange land and [there] live.' And she said, 'Do as thou wilt.'Selim abode in the governance, invested with the sultanate, and ruled the people a whole year, after which he returned to El Mensoureh and sojourned there another year. And he [and his wife] ceased not to go from city to city and abide in this a year and that a year, till he was vouchsafed children and they grew up, whereupon he appointed him of his sons, who was found fitting, to be his deputy in [one] kingdom [and abode himself in the other]; and he lived, he and his wife and children, what while God the Most High willed. Nor," added the vizier, "O king of the age, is this story rarer or more extraordinary than that of the king of Hind and his wronged and envied vizier."..?STORY OF THE RICH MAN WHO GAVE HIS FAIR DAUGHTER IN MARRIAGE TO THE POOR OLD MAN..? ? ? ? Fain, fain would I forget thy love. Alack, my heart denies To be consoled, and 'gainst thy wrath nought standeth me in stead..Now this present was a cup of ruby, a span high and a finger's length broad, full of fine pearls, each a mithcal (211) in weight and a bed covered with the skin of the serpent that swalloweth the elephant, marked with spots, each the bigness of a dinar, whereon whoso sitteth shall never sicken; also an hundred thousand mithcals of Indian aloes-wood and thirty grains of camphor, each the bigness of a pistachio-nut, and a slave-girl with her paraphernalia, a charming creature, as she were the resplendent moon. Then the king took leave of me, commending me to the merchants and the captain of the ship, and I set out, with that which was entrusted to my charge and my own good, and we ceased not to pass from island to island and from country to country, till we came to Baghdad, when I entered my house and foregathered with my family and brethren..?STORY OF THE TWO SHARPERS WHO CHEATED EACH HIS FELLOW..?OF THE APPOINTED TERM, (128) WHICH, IF IT BE ADVANCED, MAY NOT BE DEFERRED AND IF IT BE DEFERRED, MAY NOT BE ADVANCED..? ? ? ? Whenas thou passest by the dwellings of my love, Greet him for me with peace, a greeting debonair,..Jest of a Thief, A Merry, ii. 186..Then said she to the villager's son, 'Know that I am the woman whom thy father delivered from harm and stress and whom there betided from thee of false accusation and frowardness that which thou hast named.' And she craved pardon for him and he was made whole of his sickness. [Then said she to the thief, 'I am she against whom thou liedst, avouching that I was thy mistress, who had been stoned on thine account, and that I was of accord with thee concerning the robbing of the villager's house and had opened the doors to thee.' And she prayed for him and he was made whole of his sickness.] Then said she to [the townsman], him of the tribute, 'I am she who gave thee the [thousand] dirhems and thou didst with me what thou didst.' And she craved pardon for him and prayed for him and he was made whole; whereupon the folk marvelled at her oppressors, who had been afflicted alike, so God (extolled be His perfection and exalted be He!) might show forth her innocence before witnesses..? ? ? ? r. The Pious Woman accused of Lewdness dccccvii.? ? ? ? And hope thou not for aught from me, who reck not with a folk To mix, who may with abjectness infect my royal line..? ? ? ? Let destiny with loosened rein its course appointed fare And lie thou down to sleep by night, with heart devoid of care;? ? ? ? Would God thou knewest that for love of thee which I endure! It hath indeed brought down on me estrangement and dismay.

[Doomsday U-Made-Me](#)
[Geschlechterrollen in Den Romanen das Kunstseidene Mädchen Von Irmgard Keun Und kleiner Mann - Was Nun? Von Hans Fallada](#)
[Zukunft Des Autonomen Fahrens](#)
[Br Berchmans Br ckner Svd Und Die Ars Sacra Pekinensis](#)
[How to Cut the Worlds Co2 Footprint in Half in 10 Years](#)
[Destination](#)
[Immigration Et Le Multiculturalisme Qui En R sulte Une Menace Pour l'Identit Nationale Fran aise?](#)
[Ich Lebte Ohne Das Gesetz](#)
[The Short March Into Radical Right-Wing Populism Structural Conditions as Reason for the Political Shift of the AfD](#)
[Squat](#)
[Weihnachtsspiele Im Mittelalter Die Einbindung Des Publikums Im Hessischen Weihnachtsspiel](#)
[Geschichten Von Wesen Aus Verschiedenen Welten](#)
[#1055#1086#1076#1088#1091#1075#1080 \(Girlfriends\)](#)
[Grundlinien Alt- Und Neutestamentlicher Gnadentheologie](#)
[Beyond Survival A Journey to Self-Rediscovery](#)
[Wenn Rache Zur Rachsucht Wird Die Darstellung Der Rachsucht in Hofmannsthals Drama Elektra](#)
[Skuggorna Kommer](#)
[Mud and Stars](#)
[Adverbsuffixe Und Deren Vermittlung Im Deutsch ALS Fremdsprache-Unterricht](#)
[Lebenslanges Lernen Die Grundlagen Der Erwachsenenbildung](#)
[Habitus Und Habitustransformation in Der Bildungsforschung Ein Gesellschaftskritischer Bildungsbegriff](#)
[Free Scotland](#)
[Ernst Jungers das Haus Der Briefe ALS Reflexion Seiner Eigenen Praxis](#)
[Soziales Engagement Warum Hatte Angelina Jolie Einen Preis Fur Ihr Engagement Verdient?](#)
[Das Fantastik-Konzept Nach Tzvetan Todorov Dargestellt an E T A Hoffmanns Erz hlung der Sandmann](#)
[Krankenhausaufenthalt Im Hohen Alter](#)
[Internetrecherche Und Qualitätsmanagementsysteme](#)
[The Pianists First Music Making - For Use in Conjunction with Tobias Matthays the Childs First Steps in Piano Forte Playing - Book II](#)
[Das Emanzipatorische Potenzial in Carmen Condes Gedicht roce de Limites Eine Gedichtsanalyse Nach Kriterien Der Gender-Orientierten](#)
[Literaturwissenschaft](#)
[Audiovisuelle Alpträume Wie Der Horrorfilm Aus Kognitiv-Filmtheoretischer Perspektive Angst Evoziert](#)
[Repetition Diminishes the Curve of Forgetting](#)
[Zusammenh nge Des Strukturalismus Und Der Hermeneutik in Der Erz hlttheorie Die](#)
[Inwiefern H ngen Versagens nge Mit Schulabsentismus Zusammen?](#)
[Vampire Trinity A Vampire Queen Series Novel](#)
[Geschichte Gefahren Und Aufgaben Des Sportjournalismus](#)
[Frauendienst Ulrichs Von Liechtenstein Im Medizinischen Diskurs Der](#)
[Antike Rhetorik in Moderner Werbung](#)
[Der Freie Warenverkehr in Der Europäischen Union](#)
[The Fore-Arm Rotation Principle in Piano Forte Playing - Its Application and Mastery](#)
[Interkulturelle Bildung in Fruhpädagogischen Einrichtungen](#)
[Gemeinwesenarbeit in Heidelbergs Stadtteil Emmertsgrund](#)
[Vocabolario Italiano-Albanese Per Studio Autodidattico - 9000 Parole](#)
[Great Bible Truths Revisited](#)
[Born to Win](#)
[The Interesting Narrative of the Life of Olaudah Equiano or Gustavus Vassa the African](#)
[Wall of Conquest The Princess Maura Tales - Book Four A Fantasy Series](#)
[Theme-Based Dictionary British English-Albanian - 7000 Words](#)
[Solidifying the Relationship Between the Pastor and Associate Ministers](#)
[Vocabulario Espa ol-Kirgu s - 9000 Palabras M s Usadas](#)

[Theme-Based Dictionary British English-Albanian - 9000 Words](#)

[H Forbidden Love](#)

[Albanian Vocabulary for English Speakers - 7000 Words](#)

[Mortal Foe](#)

[Vocabolario Italiano-Chirghiso Per Studio Autodidattico - 9000 Parole](#)

[The Call of Eternity](#)

[Hidden Treasures Revealing What Lifes Been Concealing](#)

[She Whom I Love](#)

[The Quiet Space Ten Principles for Changing Patterns and Creating Possibilites in Your Life](#)

[That Potent Alchemy](#)

[Vocabulario Espa ol-Alban s - 7000 Palabras M s Usadas](#)

[Vocabolario Italiano-Chirghiso Per Studio Autodidattico - 7000 Parole](#)

[Firewall](#)

[The Discovery of the Source of the Nile](#)

[Vocabulaire Fran ais-Kirghize Pour l'Autoformation - 9000 Mots](#)

[Brass in Color Trumpet Book 2](#)

[Courage Faith Spiritual Guidance for Overcoming Adversity and Living a Purpose-Filled Life of Success and Meaning](#)

[Mythic Worlds Modern Words On the Art of James Joyce](#)

[The Albert nYanza Great Basin of the Nile](#)

[All about Raising Children Vintage Edition](#)

[Znamenitve Evrei Ameriki Amerika - Evreyskiy Faktor](#)

[Accidental Fugitives Fbis Most Wanted Seniors](#)

[The Simple Sampler](#)

[Backstory Preaching Integrating Life Spirituality and Craft](#)

[We the Widows A Guide to Your New Life](#)

[Reeds Homophones A Comprehensive Book of Sound-Alike Words](#)

[Fate of Indra A Thought-Provoking Journey of a Kenyan Indian](#)

[Satyas Truths](#)

[A Practical Guide to Culture Helping the Next Generation Navigate Todays World](#)

[How to Build a House](#)

[The Weavers](#)

[The Adventures of Marvin the Mouse](#)

[Black blocs](#)

[Fighting Crime and City Hall The First Women to Walk a Beat in Indianapolis](#)

[Canis and Lupus In the Land of Banba](#)

[LEST WE FORGET THE MOST OUTSTANDING FIRST WORLD WAR MEMORIALS](#)

[A Confused and Confusing Affair Arkansas and Reconstruction](#)

[The Practice of Autosuggestion by the Method of Emile Cou](#)

[The Fight for Family Battling for Your Bloodline](#)

[The Registration of Land Titles and the Land Court of Massachusetts with Some Introductory Notes by the Recorder a Copy of an Index to the Law and a Manual of Instructions for the Survey of Land](#)

[The Book of the Prophet Hosea Literally Translated with Introduction and Notes Critical and Explanatory by the Rev FTilney Bassett](#)

[The Concentration of Wealth a Study as to Its Causes Results and Remedies Pp1-103](#)

[The Ensilage Congress Report of Proceedings of the Third and Fourth Congresses](#)

[The Unconstitutional Character and the Illegal Administration of the Income Tax Law](#)

[The Childs First Latin Book](#)

[A Brief Survey of the Great Extent and Evil Tendencies of the Lottery System as Existing in the United States Pp 1-102](#)

[The Creed of the Gospel of St John](#)

[A Memoir of Archbishop Markham 1719-1807](#)

[The A B C of Fitting Glasses a Manual for the Optician](#)

[The Register of the Marriages Christenings and Burials in the Parish Church of All Saints Orpington in the Country of Kent from 1560 to 1754](#)
[A Plea for Our Use of the Means of Grace](#)
