

# AFFIRMATIONS WORKBOOK POSITIVE AFFIRMATIONS WORKBOOK INCLUDES ME

Presently, the chief workman came to the palace and sought an audience of the king, who bade admit him. So he entered and kissing the earth, saluted him with a salutation beseeming kings and said, "O king of the time and lord of the age and the day, may felicity endure unto thee and acceptance and be thy rank exalted over all the kings both morning and evening! (58) The work of the bath is accomplished, by the king's fair fortune and the eminence of his magnanimity, (59) and indeed we have done all that behoved us and there remaineth but that which behoveth the king." El Aziz ordered him a sumptuous dress of honour and expended monies galore, giving unto each who had wroughten, after the measure of his work. Then he assembled in the bath all the grandees of his state, amirs and viziers and chamberlains and lieutenants, and the chief officers of his realm and household, and sending for his son El Abbas, said to him, "O my son, I have builded thee a bath, wherein thou mayst take thy pleasance; so enter thou therein, that thou mayst see it and divert thyself by gazing upon it and viewing the goodliness of its ordinance and decoration." "With all my heart," replied the prince and entered the bath, he and the king and the folk about them, so they might divert themselves with viewing that which the workmen's hands had wroughten..? ? ? ? b, The Merchant's Wife and the Parrot dccccclxxx.? ? ? ? Quoth he, what while from out his hair the morning glimmered white, "This, this is life indeed, except, alas! it doth not stay." 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." So the folk gathered together to them and blamed the lackpenny and said to him, 'Give him the price of that which thou hast eaten.' Quoth he, 'I gave him a dirhem before I entered the shop;' and the cook said, 'Be everything I sell this day forbidden (15) to me, if he gave me so much as the name of a piece of money! By Allah, he gave me nought, but ate my food and went out and [would have] made off, without aught [said I] 'Nay,' answered the lackpenny, 'I gave thee a dirhem,' and he reviled the cook, who returned his abuse; whereupon he dealt him a cuff and they gripped and grappled and throttled each other. When the folk saw them on this wise, they came up to them and said to them, 'What is this strife between you, and no cause for it?' 'Ay, by Allah,' replied the lackpenny, 'but there is a cause for it, and the cause hath a tail!' Whereupon, 'Yea, by Allah,' cried the cook, 'now thou mindest me of thyself and thy dirhem! Yes, he gave me a dirhem and [but] a quarter of the price is spent. Come back and take the rest of the price of thy dirhem.' For that he understood what was to do, at the mention of the tail; and I, O my brother," added Aboulhusn, "my story hath a cause, which I will tell thee." When he heard her words, the dregs of the drunkenness wrought in him and he imagined that he was indeed a Turk. So he went out from her and putting his hand to his sleeve, found therein a scroll and gave it to one who read it to him. When he heard that which was written in the scroll, his mind was confirmed in the false supposition; but he said in himself, 'Maybe my wife seeketh to put a cheat on me; so I will go to my fellows the fullers; and if they know me not, then am I for sure Khemartekeni the Turk.' So he betook himself to the fullers and when they espied him afar off, they thought that he was one of the Turks, who used to wash their clothes with them without payment and give them nothing..Let destiny with loosened rein its course appointed fare, iii. 211. Then she took leave of me and I of her, after I had strained her to my bosom and embraced her and we had kissed awhile. So she went away and I abode expecting the appointed day, till it came, when I arose and went forth, intending for the trysting-place; but a friend of mine met me by the way [and would have me go home with him. So I accompanied him to his house] and when I came up [into his sitting-chamber] he locked the door on me and went forth to fetch what we might eat and drink. He was absent till mid-day, then till the hour of afternoon-prayer, whereat I was sore disquieted. Then he was absent till sundown, and I was like to die of chagrin and impatience; [and indeed he returned not] and I passed my night on wake, nigh upon death, for that the door was locked on me, and my soul was like to depart my body on account of the tryst..? ? ? ? k. The Vizier's Son and the Bathkeeper's Wife dccccclxxxviii.? ? ? ? Yea, wonder-words I read therein, my trouble that increased And caused emaciation wear my body to a shred..Now the merchant's wife aforesaid, who was the nurse of the king's daughter, was watching him from a window, unknown of him, and [when she heard his verses], she knew that there hung some rare story by him; so she went in to him and said, "Peace be on thee, O afflicted one, who acquaintest not physician with thy case! Verily, thou exposest thyself unto grievous peril! I conjure thee by the virtue of Him who hath afflicted thee and stricken thee with the constraint of love-liking, that thou acquaint me with thine affair and discover to me the truth of thy secret; for that indeed I have heard from thee verses that trouble the wit and dissolve the body." So he acquainted her with his case and enjoined her to secrecy, whereof she consented unto him, saying, "What shall be the

recompense of whoso goeth with thy letter and bringeth thee an answer thereto?" He bowed his head for shamefastness before her [and was silent]; and she said to him, "Raise thy head and give me thy letter." So he gave her the letter and she took it and carrying it to the princess, said to her, "Read this letter and give me the answer thereto." .69. Musab ben ez Zubeir and Aaisheh his Wife cclxxvi. ? ? ? ? Nay, though ye read therein discourse that sure should speak To heart and soul, no word thereunto ye replied. 'Know, then,' said the merchant, 'that I am a man from the land of China and was in my youth well-favoured and well-to-do. Now I made no account of womankind, one and all, but followed after boys, and one night I saw, in a dream, as it were a balance set up, and it was said by it, "This is the portion of such an one." Presently, I heard my own name; so I looked and beheld a woman of the utmost loathliness; whereupon I awoke in affright and said, "I will never marry, lest haply this loathly woman fall to my lot." Then I set out for this city with merchandise and the voyage was pleasant to me and the sojourn here, so that I took up my abode here awhile and got me friends and factors, till I had sold all my merchandise and taken its price and there was left me nothing to occupy me till the folk (212) should depart and depart with them..? ? ? ? The huntress of th' eyes (60) by night came to me. "Turn in peace," [Quoth I to her:] "This is no time for visiting, I ween." ? ? ? ? Fast flowed my tears; despair gat hold upon my soul And needs mine eyelids must the sweet of sleep forbear..So we abode there, daily expecting death, and whoso of us had with him a day's victual ate it in five days, and after this he died; and whoso had with him a month's victual ate it in five months and died also. As for me, I had with me great plenty of victual; so I buried it in a certain place and brought it out, [little by little,] and fed on it; and we ceased not to be thus, burying one the other, till all died but myself and I abode alone, having buried the last of my companions, and but little victual remained to me. So I said in myself, 'Who will bury me in this place?' And I dug me a grave and abode in expectation of death, for that I was in a state of exhaustion. Then, of the excess of my repentance, I blamed and reproached myself for my much [love of] travel and said, 'How long wilt thou thus imperil thyself?' And I abode as I were a madman, unable to rest; but, as I was thus melancholy and distracted, God the Most High inspired me with an idea, and it was that I looked at the river aforesaid, as it entered in at the mouth of the cavern in the skirt of the mountain, and said in myself, 'Needs must this water have issue in some place.' To return to his wife and her mother. When the former arose in the morning and her husband returned not to her with break of day, she forebode all manner of calamity and straightway despatched her servants and all who were with her in quest of him; but they happened not on any trace of him neither fell in with aught of his news. So she bethought herself concerning her affair and complained and wept and groaned and sighed and blamed perfidious fortune, bewailing that sorry chance and reciting these verses: .King's Daughter of Baghdad, El Abbas and the, iii. 53..? ? ? ? Most like a wand of emerald my shape it is, trow I; Amongst the fragrant flow'rets there's none with me can vie..'Thou liest, O accursed one,' cried the king and bade lay hands on him and clap him in irons. Then he turned to the two youths, his sons, and strained them to his breast, weeping sore and saying, 'O all ye who are present of cadis and assessors and officers of state, know that these twain are my sons and that this is my wife and the daughter of my father's brother; for that I was king aforetime in such a region.' And he recounted to them his history from beginning to end, nor is there aught of profit in repetition; whereupon the folk cried out with weeping and lamentation for the stress of that which they heard of marvellous chances and that rare story. As for the king's wife, he caused carry her into his palace and lavished upon her and upon her sons all that behoved and beseemed them of bounties, whilst the folk flocked to offer up prayers for him and give him joy of [his reunion with] his wife and children..? ? ? ? By thy ransom, (109) who dwellest alone in my heart, In despair for the loss of the loved one am I." "O elder," added she, "if Muslims and Jews and Nazarenes drink wine, who are we [that we should abstain from it]?" "By Allah, O my lady," answered he, "spare thine endeavour, for this is a thing to which I will not hearken." When she knew that he would not consent to her desire, she said to him, "O elder, I am of the slave-girls of the Commander of the Faithful and the food waxeth on me (34) and if I drink not, I shall perish, (35) nor wilt thou be assured against the issue of my affair. As for me, I am quit of blame towards thee, for that I have made myself known to thee and have bidden thee beware of the wrath of the Commander of the Faithful." There was once, in a city of Hind, a just and beneficent king, and he had a vizier, a man of understanding, just in his judgment, praiseworthy in his policy, in whose hand was the governance of all the affairs of the realm; for he was firmly established in the king's favour and high in esteem with the folk of his time, and the king set great store by him and committed himself to him in all his affairs, by reason of his contrivance for his subjects, and he had helpers (253) who were content with him..? ? ? ? r. The Pious Woman accused of Lewdness dccccvii. When the king heard this, drowsiness overcame him and he slept and presently awaking, called for the candles. So they were lighted and he sat down on his couch and seating Shehrzad by him, smiled in her face. She kissed the earth before him and said, "O king of the age and lord of the time and the day, extolled be the perfection of [God] the Forgiving One, the Bountiful Giver, who hath sent me unto thee, of His favour and beneficence, so I have informed thee with longing after Paradise; for that this which thou wast used to do was never done of any of the kings before thee. As for women, God the Most High [in His Holy Book] maketh mention of them, [whenas He saith, 'Verily, men who submit [themselves unto God] and women who submit] and true-believing men and true-believing women and obedient men and obedient women and soothfast men and soothfast women [and long-suffering men and long-suffering women and men who order themselves humbly and women who order themselves humbly and charitable men and charitable women and men who fast and women who fast] and men who guard their privities and women who guard their privities [and men who are constantly mindful of God and women who are constantly mindful, God hath prepared unto them forgiveness and a mighty recompense]. (172).7. Story of the Hunchback ci.? ? ? ? ? ? ? ? ? ? ec. Story of the Barber's Third Brother clvii. Now the woman was in a chest and two youths of the pages of the late king, who were now in the new king's service, were those who had been charged with

the guardianship of the vessel and the goods. When the evening evened on them, the two youths fell a-talking and recounted that which had befallen them in their days of childhood and the manner of the going forth of their father and mother from their country and royal estate, whenas the wicked overcame their land, and [called to mind] how they had gone astray in the forest and how fate had made severance between them and their parents; brief, they recounted their story, from beginning to end. When the woman heard their talk, she knew that they were her very sons and cried out to them from the chest, saying, 'I am your mother such an one, and the token between you and me is thus and thus.' The young men knew the token and falling upon the chest, broke the lock and brought out their mother, who strained them to her breast, and they fell upon her and swooned away, all three..THE KHALIF OMAR BEN ABDULAZIZ AND THE POETS. (41).When the Khalif heard these his verses, he was moved to exceeding delight and taking the cup, drank it off, and they ceased not to drink and carouse till the wine rose to their heads. Then said Aboulhusn to the Khalif, "O boon-companion mine, of a truth I am perplexed concerning my affair, for meseemed I was Commander of the Faithful and ruled and gave gifts and largesse, and in very deed, O my brother, it was not a dream." "These were the delusions of sleep," answered the Khalif and crumbling a piece of henbane into the cup, said to him, "By my life, do thou drink this cup." And Aboulhusn said, "Surely I will drink it from thy hand." Then he took the cup from the Khalifs hand and drank it off, and no sooner had it settled in his belly than his head forewent his feet [and he fell down senseless]..145. The Bedouin and his Wife dxcxi.???????? Announcing the return o' th' absent ones,.159. The Man of Upper Egypt and his Frank Wife dcccxciv.????? a. The Hawk and the Partridge cxlix.As I was passing one day in the market, I found that a thief had broken into the shop of a money-changer and taken thence a casket, with which he had made off to the burial-grounds. So I followed him thither [and came up to him, as] he opened the casket and fell a-looking into it; whereupon I accosted him, saying, "Peace be on thee!" And he was startled at me. Then I left him and went away from him..????? O hills of the sands and the rugged piebald plain, Shall the bondman of love win ever free from pain!????? I hope for present (62) good [and bounty at thy hand,] For souls of men are still to present (63) good inclined..Then Khelbes used to attend the learned man's assembly, whilst the other would go in to his wife and abide with her, on such wise as he thought good, till the learned man arose from his session; and when Khelbes saw that he purposed rising, he would speak a word for the lover to hear, whereupon he went forth from Khelbes's wife, and the latter knew not that calamity was in his own house. At last the learned man, seeing Khelbes do on this wise every day, began to misdoubt of him, more by token of that which he knew of his character, and suspicion grew upon him; so, one day, he advanced the time of his rising before the wonted hour and hastening up to Khelbes, laid hold of him and said to him, 'By Allah, an thou speak a single syllable, I will do thee a mischief!' Then he went in to his wife, with Khelbes in his grasp, and behold, she was sitting, as of her wont, nor was there about her aught of suspicious or unseemly..108. Ali ben Tahir and the Girl Mounis ccccxxiv.Ninth Officer's Story, The, ii. 167..KING SHAH BEKHT AND HIS VIZIER ER REHWAN. (177).Damascus (Noureddin Ali of) and Sitt el Milah, iii. 3.'There was once an old man renowned for roguery, and he went, he and his mates, to one of the markets and stole thence a parcel of stuffs. Then they separated and returned each to his quarter. Awhile after this, the old man assembled a company of his fellows and one of them pulled out a costly piece of stuff and said, "Will any one of you sell this piece of stuff in its own market whence it was stolen, that we may confess his [pre-eminence in] sharpening?" Quoth the old man, "I will;" and they said, "Go, and God the Most High prosper thee!."????? c. Story of the Chief of the Old Cairo Police cccxliv.If I must die, then welcome death to heal, iii. 23..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."Meanwhile, the boy [grew up and] abode with the people of the village, and when God willed the accomplishment of His ordinance, the which endeavour availeth not to avert, he went forth with a company of the villagers, to stop the way. The folk complained of them to the king, who sallied out with a company of his men and surrounded the highwaymen and the boy with them, whereupon the latter drew forth an arrow and launched it at them, and it smote the king in his vitals and wounded him. So they carried him to his house, after they had laid hands upon the youth and his companions and brought them before the king, saying, 'What biddest thou that we do with them?' Quoth he, 'I am presently in concern for myself; so bring me the astrologers.' Accordingly, they brought them before him and He said to them, 'Ye told me that my death should be by slaying at the hand of my son: how, then, befalleth it that I have gotten my death-wound on this wise of yonder thieves?' The astrologers marvelled and said to him, 'O king, it is not impossible to the lore of the stars, together with the fore-ordinance of God, that he who hath smitten thee should be thy son.'????? The two girls let me down from fourscore fathoms' height, As swoops a hawk, with wings all open in full flight;????? And deemedst me a waif, a homeless good-for-nought, A slave-begotten brat, a wanton, witless wight..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..????? e. The Fox and the Wild Ass dxcxi.Temam (Abou), Story of Ilan Shah and, i. 126..Then he bade fetch the youth and when he was present before him, he prostrated himself to him and prayed for him; whereupon quoth the king to him, "Out on thee! How long shall the folk upbraid me

on thine account and blame me for delaying thy slaughter? Even the people of my city blame me because of thee, so that I am grown a talking-stock among them, and indeed they come in to me and upbraid me [and urge me] to put thee to death. How long shall I delay this? Indeed, this very day I mean to shed thy blood and rid the folk of thy prate." 'Twere fitter and better my loves that I leave, For, if the eye see not, the heart will not grieve..Affairs, Of Looking to the Issues of, i. 80..? ? ? ? Beard of the old he-goat, the one-eyed, what shall be My saying of a knave, his fashion and degree?.Meanwhile, Selim abode with the cook a whole year's space, earning him two dinars every day; and when his affair was prolonged, the cook inclined unto him and took compassion on him, on condition that, if he let him go, he should not discover his fashion to the Sultan, for that it was his wont every little while to entrap a man and carry him to his house and slay him and take his money and cook his flesh and give it to the folk to eat. So he said to him, 'O youth, wilt thou that I release thee from this thy plight, on condition that thou be reasonable and discover not aught of thine affair ever?' And Selim answered, 'I will swear to thee by whatsoever oath thou chooseth that I will keep thy secret and will not speak one syllable against thy due, what while I abide on life.' Quoth the cook, 'I purpose to send thee forth with my brother and cause thee travel with him on the sea, on condition that thou be unto him a boughten slave; and when he cometh to the land of Hind, he shall sell thee and thus wilt thou be delivered from prison and slaughter.' And Selim said, 'It is well: be it as thou sayst, may God the Most High requite thee with good!'.Then he girt his middle with a handkerchief and entering, saluted the young merchant, who said to him, 'Where hast thou been?' Quoth he, 'I have done thine errands;' and the youth said, 'Go and eat and come hither and drink.' So he went away, as he bade him, and ate. Then he washed and returning to the saloon, sat down on the carpet and fell to talking with them; whereupon the young merchant's heart was comforted and his breast dilated and he addressed himself to joyance. They abode in the most delightsome life and the most abounding pleasance till a third part of the night was past, when the master of the house arose and spreading them a bed, invited them to lie down. So they lay down and the youth abode on wake, pondering their affair, till daybreak, when the woman awoke and said to her companion, 'I wish to go.' So he bade her farewell and she departed; whereupon the master of the house followed her with a purse of money and gave it to her, saying, 'Blame not my master,' and made his excuse to her for the young merchant..The head wept exceeding sore and said, 'O my lady, indeed thou hast solaced my heart, and I have nought but my life; so take it.' Quoth she, 'An I but knew that thou wouldst bring me news of my lord Er Reshid, it were liefer to me than the empery of the world.' And the head answered her, saying, 'It shall be done as thou desirest.' Then it disappeared and returning to her at the last of the night, said, 'Know, O my lady, that I have been to thy palace and have questioned one of the haunters thereof of the case of the Commander of the Faithful and that which befell him after thee; and he said, "When the Commander of the Faithful came to Tuhfeh's lodging and found her not and saw no sign of her, he buffeted his face and head and rent his clothes. Now there was in thy lodging the eunuch, the chief of thy household, and he cried out at him, saying, 'Bring me Jaafer the Barmecide and his father and brother forthright.' The eunuch went out, confounded in his wit for fear of the Commander of the Faithful, and whenas he came to Jaafer, he said to him, 'Come to the Commander of the Faithful, thou and thy father and brother.' So they arose in haste and betaking themselves to the Khalif's presence, said to him, 'O Commander of the Faithful, what is to do?' Quoth he, 'There is that to do which overpasseth description. Know that I locked the door and taking the key with me, betook myself to the daughter of mine uncle, with whom I lay the night; but, when I arose in the morning and came and opened the door, I found no sign of Tuhfeh.' 'O Commander of the Faithful,' rejoined Jaafer, 'have patience, for that the damsel hath been snatched away, and needs must she return, seeing she took the lute with her, and it is her [own] lute. The Jinn have assuredly carried her off and we trust in God the Most High that she will return.' Quoth the Khalif, 'This (221) is a thing that may nowise be' And he abode in her lodging, eating not neither drinking, what while the Barmecides besought him to go forth to the folk; and he weepeth and abideth on this wise till she shall return." This, then, is that which hath betided him after thee.' Then the captain looked on her [and she pleased him]; so he took her for himself and she abode with him a whole year, doing her endeavour in their service. till they became accustomed to her [and felt assured of her]. One night she plied them with drink and they drank [till they became intoxicated]; whereupon she arose and took her clothes and five hundred dinars from the captain; after which she fetched a razor and shaved all their chins. Then she took soot from the cooking-pots and blackening their faces withal, opened the doors and went out; and when the thieves awoke, they abode confounded and knew that the woman had practised upon them."'.When the king heard this, he was certified that the youth was his very son; so he cried out at the top of his voice and casting himself upon him, embraced him and wept and said, "Had I put thee to death, as was my intent, I should have died of regret for thee." Then he cut his bonds and taking his crown from his head, set it on that of his son, whereupon the people raised cries of joy, whilst the trumpets sounded and the drums beat and there befell a great rejoicing. They decorated the city and it was a glorious day; the very birds stayed their flight in the air, for the greatness of the clamour and the noise of the crying. The army and the folk carried the prince [to the palace] in magnificent procession, and the news came to his mother Behrjaur, who came forth and threw herself upon him. Moreover, the king bade open the prison and bring forth all who were therein, and they held high festival seven days and seven nights and rejoiced with a mighty rejoicing; whilst terror and silence and confusion and affright fell upon the viziers and they gave themselves up for lost..Presently she felt a breath upon her face; whereupon she awoke and found Queen Kemeriyeh kissing her, and with her her three sisters, Queen Jemreh, Queen Wekhimeh and Queen Sherareh. So she arose and kissed their hands and rejoiced in them with the utmost joy and they abode, she and they, in talk and converse, what while she related to them her history, from the time of her purchase by the Mughrebi to that of her coming to the slave-dealers' barrack, where she besought Ishac en Nedim to buy her, and how she won to Er Reshid, till the moment when Iblis came to her and brought her to them. They gave

not over talking till the sun declined and turned pale and the season of sundown drew near and the day departed, whereupon Tuhfeh was instant in supplication to God the Most High, on the occasion of the prayer of sundown, that He would reunite her with her lord Er Reshid..110. King Shah Bekhi and his Vizier Er Rehwan dccccxxxv.[When] Hudheifeh [saw him], he cried out to him, saying, "Haste thee not, O youth! Who art thou of the folk?" And he answered, "I am Saad [ibn] el Wakidi, commander of the host of King Ins, and but that thou vauntedst thyself in challenging me, I had not come forth to thee; for that thou art not of my peers neither art counted equal to me in prowess and canst not avail against my onslaught. Wherefore prepare thee for departure, (73) seeing that there abideth but a little of thy life." When Hudheifeh heard this his speech, he threw himself backward, (74) as if in mockery of him, whereat El Abbas was wroth and called out to him, saying, "O Hudheifeh, guard thyself against me." Then he rushed upon him, as he were a swooper of the Jinn, (75) and Hudheifeh met him and they wheeled about a long while..? ? ? ? g. The Seventh Voyage of Sindbad the Sailor cclxix.? ? ? ? Bravo for a fawn with a houri's eye of black, Like the sun or the shining moon midst the starry train!?.? ? ? ? a. The Cat and the Mouse dcix.? ? ? ? But the Merciful yet may incline thee to me And unite us again, in despite of our foes!.103. The Loves of Abou Isa and Curret el Ain ccccciv.? ? ? ? I am a man in whom good faith's a natural attribute; The deeds of every upright man should with his speech agree..? ? ? ? For love with your presence grows sweet, untroubled and life is serene And the star of our fortune burns bright, that clouds in your absence did veil..When King Bekhtzeman 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 Bekhtzeman.' 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.'.The Twenty-Third Night of the Month..When her master heard this, his reason fled for joy and he went to his friend the draper and said to him, "Thou wast right in the matter of the damsel, for that she is enamoured of the young Damascene; so how shall I do?" Quoth the other, "Go to the bazaar and when thou seest him, salute him and say to him, 'Indeed, thy departure the other day, without accomplishing thine occasion, was grievous to me; so, if thou be still minded to buy the girl, I will abate thee an hundred dinars of that which thou badest for her, by way of hospitable entreatment of thee and making myself agreeable to thee; for that thou art a stranger in our land.' If he say to thee, 'I have no desire for her' and hold off from thee, know that he will not buy; in which case, let me know, so I may contrive thee another device; and if he say to thee other than this, conceal not from me aught..As for the youth, he gave his governor a thousand dirhems and despatched him to his father, to fetch money from him, so he might pay the rest of the girl's price, saying to him, 'Be not [long] absent.' But the governor said in himself, 'How shall I go to his father and say to him, "Thy son hath wasted thy money and wantoned it away"?' (180) With what eye shall I look on him, and indeed, I am he in whom he confided and to whom he hath entrusted his son? Indeed, this were ill seen. Nay, I will fare on to the pilgrimage (181) [with the caravan of pilgrims], in despite of this fool of a youth; and when he is weary [of waiting], he will demand back the money [he hath already paid] and return to his father, and I shall be quit of travail and reproach.' So he went on with the caravan to the pilgrimage (182) and took up his abode there..? ? ? ? b. The Second Old Man's Story ii.The Second Night of the Month.? ? ? ? Algates ye are our prey become; this many a day and night Right instantly of God we've craved to be vouchsafed your sight..Malice, Of Envy and, i. 125..? ? ? ? Yet, an thou wilt vouchsafe thy favours unto me, My sabre thou shalt see the foemen put to flight;.? ? ? ? ? ? ? ? ? ? aa. Story of the Jealous Man and the Parrot (226) xiv.? ? ? ? v. The House with the Belvedere dxcviii.? ? ? ? t. The two Pigeons dxcvii.Son, Story of King Ibrahim and his, i. 138..So she arose and returned to her house, whilst El Merouzi abode in his place till the night was half spent, when he said to himself, 'How long [is this to last]? Yet how can I let this knavish dog die and lose the money? Methinks I were better open the tomb on him and bring him forth and take my due of him by dint of grievous beating and torment.' Accordingly, he dug him up and pulled him forth of the tomb; after which he betook himself to an orchard hard by the burial-ground and cut thence staves and palm sticks. Then he tied the dead man's legs and came down on him with the staff and beat him grievously; but he stirred not. When the time grew long on him, his shoulders became weary and he feared lest some one of the watch should pass on his round and surprise him. So he took up Er Razi and carrying him forth of the cemetery, stayed not till he came to the Magians' burying-place and casting him down in a sepulchre (42) there, rained heavy blows upon him till his shoulders failed him, but the other stirred not Then he sat down by his side and rested; after which he rose and renewed the beating upon him, [but to no better effect; and thus he did] till the end of the night.2. The Fisherman and the Genie viii.?THE KING'S SON WHO FELL IN LOVE WITH THE PICTURE..? ? ? ? 1. The Wife's Device to Cheat her Husband dlxxxiv.11. The Voyages of Sindbad the Sailor ccxlv.Merchant and his Sons, The, i. 81..At eventide the king sat [in his privy sitting-chamber] and sending for the vizier, said to him, "Tell me the story of the fuller and his wife." "With all my heart," answered the vizier. So he came forward and said, "Know, O king of the age, that.? ? ? ? ? ? 1. The Wife's Device to Cheat her Husband dccccxxxix.? ? ? ? d. The Rich Man who gave his Fair Daughter in Marriage to the Poor Old Man dcccxcii.? ? ? ? The nobles' hands, for that my place I must forsake, Do solace me with beds, whereon at ease I lie..114. El Abbas and the King's Daughter of Baghdad dccccxvi.131. The Queen of the Serpents cccclxxxii.The king approved her speech and bestowed on her a dress of honour

and gave her magnificent gifts; after which, for that his choice had fallen upon his younger son, Melik Shah, he married her with him and made him his heir apparent and caused the folk swear fealty to him. When this came to the knowledge of his brother Belehwan and he was ware that his younger brother had been preferred over him, his breast was straitened and the affair was grievous to him and envy entered into him and rancour; but he concealed this in his heart, whilst fire raged therein because of the damsel and the kingship. . . . d. The Fourth Officer's Story dccccxxiv. Dethroned King whose Kingdom and Good were restored to him, The, i. 285. . . So the girl's owner betook himself to the bazaar, where he found the youth seated at the upper end of the merchants' place of session, selling and buying and taking and giving, as he were the moon on the night of its full, and saluted him. The young man returned his salutation and he said to him, "O my lord, be not thou vexed at the girl's speech the other day, for her price shall be less than that [which thou badest], to the intent that I may propitiate thy favour. If thou desire her for nought, I will send her to thee, or if thou wouldst have me abate thee of her price, I will well, for I desire nought but what shall content thee; for that thou art a stranger in our land and it behoveth us to entreat thee hospitably and have consideration for thee." "By Allah," answered the youth, "I will not take her from thee but at an advance on that which I bade thee for her aforesaid; so wilt thou now sell her to me for seventeen hundred dinars?" And the other answered, "O my lord, I sell her to thee, may God bless thee in her." A certain assessor was one day taken with a woman and much people assembled before his house and the lieutenant of police and his men came to him and knocked at the door. The assessor looked out of window and seeing the folk, said, "What aileth you?" Quoth they, "[Come,] speak with the lieutenant of police such an one." So he came down and they said to him, "Bring forth the woman that is with thee." Quoth he, "Are ye not ashamed? How shall I bring forth my wife?" And they said, "Is she thy wife by contract (118) or without contract?" ["By contract,"] answered he, "according to the Book of God and the Institutes of His Apostle." "Where is the contract?" asked they; and he replied, "Her contract is in her mother's house." Quoth they, "Arise and come down and show us the contract." And he said to them, "Go from her way, so she may come forth." Now, as soon as he got wind of the matter, he had written the contract and fashioned it after her fashion, to suit with the case, and written therein the names of certain of his friends as witnesses and forged the signatures of the drawer and the wife's next friend and made it a contract of marriage with his wife and appointed it for an excuse. (119) So, when the woman was about to go out from him, he gave her the contract that he had forged, and the Amir sent with her a servant of his, to bring her to her father. So the servant went with her and when she came to her door, she said to him, "I will not return to the citation of the Amir; but let the witnesses (120) present themselves and take my contract." When the vizier came to the King of Samarcand [and acquainted him with his errand], he submitted himself to the commandment [of his brother and made answer] with 'Hearkening and obedience.' Then he equipped himself and made ready for the journey and brought forth his tents and pavilions. A while after midnight, he went in to his wife, that he might take leave of her, and found with her a strange man, sleeping with her in one bed. So he slew them both and dragging them out by the feet, cast them away and set forth incontinent on his journey. When he came to his brother's court, the latter rejoiced in him with an exceeding joy and lodged him in the pavilion of entertainment, [to wit, the guest-house,] beside his own palace. Now this pavilion overlooked a garden belonging to the elder king and there the younger brother abode with him some days. Then he called to mind that which his wife had done with him and remembered him of her slaughter and bethought him how he was a king, yet was not exempt from the vicissitudes of fortune; and this wrought upon him with an exceeding despite, so that it caused him abstain from meat and drink, or, if he ate anything, it profited him not. When I came forth, I swooned away: so I sat down till my trouble subsided; then I made for my comrades and said to them, "I have found the booty and the thief, and I affrighted him not neither troubled him, lest he should flee; but now, come, let us go to him, so we may make shift to lay hold upon him." Then I took them and repaired to the keeper of the garden, who had tortured me with beating, meaning to make him taste the like of that which he had done with me and lie against him and cause him eat stick. So we rushed into the water-wheel and seizing the keeper, pinioned him. Therewithal Queen Es Shuhba was moved to delight and said, 'Well done, O Tuhfeh! Let me have more of thy singing.' So she smote the lute and changing the mode, improvised the following verses on the moss-rose: When the 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." .107. Abou Suweid and the Handsome Old Woman cccccxiii. . . . r. The Heathcock and the Tortoises dccccxxiv. . . . ab. Story of the King's Son and the Ogress v. Like the full moon she shows upon a night of fortune fair, iii. 191. . . 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. ?STORY OF THE SHARPER AND THE MERCHANTS. 41. Jaafer ben Yehya (229) and the Man who forged a Letter in his Name dlxvi. So, when they had made an end of

eating and drinking, the young man asked his host for the story, and he said, 'Know that in my youth I was even as thou seest me in the matter of loathliness and foul favour; and I had brethren of the comeliest of the folk; wherefore my father preferred them over me and used to show them kindness, to my exclusion, and employ me, in their room [in menial service], like as one employeth slaves. One day, a she-camel of his went astray and he said to me, "Go thou forth in quest of her and return not but with her." Quoth I, "Send other than I of thy sons." But he would not consent to this and reviled me and insisted upon me, till the matter came to such a pass with him that he took a whip and fell to beating me. So I arose and taking a riding-camel, mounted her and sallied forth at a venture, purposing to go out into the deserts and return to him no more. I fared on all my night [and the next day] and coming at eventide to [the encampment of] this my wife's people, alighted down with her father, who was a very old man, and became his guest. . . . The Fourth Voyage of Sindbad the Sailor. . . . The fire of love-longing I hide; severance consumeth me, A thrall of care, for long desire to wakefulness a prey. When Tuhfeh heard this, it was grievous to her and she wept sore; whereupon quoth the head to her, 'The relief of God the Most High is near at hand; but now let me hear somewhat of thy speech.' So she took the lute and sang three songs, weeping the while. 'By Allah,' said the head, 'thou hast been bountiful to me, may God be with thee!' Then it disappeared and the season of sundown came. So she arose [and betook herself] to her place [in the hall]; whereupon the candles rose up from under the earth and kindled themselves. Then the kings of the Jinn appeared and saluted her and kissed her hands and she saluted them. Presently, up came Kemeriyeh and her three sisters and saluted Tuhfeh and sat down; whereupon the tables were brought and they ate. Then the tables were removed and there came the wine-tray and the drinking-service. So Tuhfeh took the lute and one of the three queens filled the cup and signed to Tuhfeh [to sing]. Now she had in her hand a violet; so Tuhfeh sang the following verses:

[Syndicalisme Contre Le Socialisme Origine Et D veloppement de la Conf d ration G n rale Du Travail](#)

[Essai Sur La M thode Des tudes Eccl siastiques En France Partie 1](#)

[Guide de l cole Nationale Des Beaux-Arts](#)

[M morial Des l ves de l cole Gratuite de la Congr gation de Notre-Dame](#)

[La France H raldique](#)

[Histoire de la Compagnie Des Indes](#)

[Cours Complet dHarmonie Th orique Et Pratique Tome 1](#)

[Th tre Complet Textes Remani s Par lAuteur Avec lHistorique de Chaque Pi ce Tome III](#)

[Arr ts In dits Du Parlement de Toulouse Tome 1](#)

[Les Animaux Et Les V g taux Lumineux](#)

[Les Probl mes de la G ologie Et de la Pal ontologie](#)

[Vie de Porphyre Le Philosophe N o-Platonicien](#)

[Num ration Par Huit Anciennement En Usage Par Toute La Terre](#)

[Le ons dArithm tique l mentaire](#)

[Grand Trait dInstrumentation Et dOrchestration Modernes Nouvelle dition](#)

[tudes Historiques Arch ologiques Et Anecdotiques Sur La Ville de lIsle-Adam](#)

[Lettres N-D Baulmont](#)

[Lettres In dites dUn Amnisti](#)

[Corses dApr s lHistoire La L gende Et La Po sie](#)

[Th se de Doctorat La Protection L gale Des Travailleurs de lIndustrie Du V tement](#)

[Coeurs de Femmes](#)

[Les Apprentis de lArmurier](#)

[Histoire de Notre-Dame de Font-Romeu Dioc se de Perpignan](#)

[Voix de la Solitude](#)

[Th se de Doctorat de Fundo Dotali de lInali nabilit Et de lInprescriptibilit de la Dot](#)

[La Sainte Ligue Ou La Mouche Tome 3](#)

[Th se de Doctorat Des Droits Du Vendeur de Marchandises Non Pay En Cas de Faillite](#)

[La Sainte Ligue Ou La Mouche Tome 4](#)

[Po sies Militaires](#)

[Les Fiefs Du M connais](#)

[Chantilly Son Ch teau Son Hippodrome Ses Environs 2e dition](#)

[Un Village Bourguignon Sous lAncien R gime Gemeaux](#)

[La Com die Du Monde](#)

[Souvenirs de l'Algérie Ou Relation d'Un Voyage En Afrique Septembre-Octobre 1838](#)  
[Documents Relatifs Au Règne de Louis XII Et Sa Politique En Italie](#)  
[Gomtrie Usuelle Dessin Gomtrique Et Dessin Linéaire Sans Instrumens En Cent Vingt Tableaux](#)  
[Cantiques Nouveaux l'Usage de la Solitude de Nazareth](#)  
[Armorial Général de France Recueil Officiel Dressé En Vertu de l'édit de 1696](#)  
[L'Agent Provocateur Tome 1](#)  
[Bibliothèque Universelle Des Romains Vol 1 Ouvrage Périodique Dans Lequel on Donne l'Analyse Raisonnée Des Romains Anciens Et Modernes François Ou Traduits Dans Notre Langue Avril 1777](#)  
[Allgemeine Encyclopädie Der Wissenschaften Und Künste in Alphabetischer Folge Von Genannten Schriftstellern Vol 2 Zweite Section H-N Hamcken-Harrespur](#)  
[Maucroix Oeuvres Diverses Vol 1](#)  
[Traité Des Bois Et Des Différentes Manières de Les Semer Planter Cultiver Exploiter Transporter Et Conserver Vol 1](#)  
[Gold Gab Ich Für Eisen Deutschlands Schmach Und Erhebung in Zeitgenössischen Dokumenten Briefen Tagebüchern Aus Den Jahren 1806-1815](#)  
[La Revue Felibréenne Vol 12 Janvier-Juin 1896](#)  
[Künstler-Inventare Vol 3 Urkunden Zur Geschichte Der Hollandischen Kunst Des XViten XVIiten Und XVIIiten Jahrhunderts](#)  
[M Tullii Ciceronis Epistolae Vol 2 Ex Editionibus Oliveti Et Ernesti Sedula Recensione Accuratae](#)  
[Europäisches Voelkerrecht](#)  
[Voyage Dans La Vendée Et Dans Le MIDI de la France Suivi d'Un Voyage Pittoresque Dans Quelques Cantons de la Suisse](#)  
[Analyse Infinitésimale Des Courbes Planes Contenant La Résolution d'Un Grand Nombre de Problèmes Choisis à l'Usage Des Candidats à la Licence Es Sciences](#)  
[Origènes Vol 2 Eine Darstellung Seines Lebens Und Seiner Lehre](#)  
[Oeuvres de Parny Elegies Et Poesies Diverses](#)  
[Die Grundzüge Der Satzverknüpfung Im Beowulf Vol 1](#)  
[Comptes Rendus Des Séances Et Mémoires lus à la Société de Biologie 1880 Vol 2](#)  
[Les Quatre Grands Historiens Latins Suivie de Vingt-Deux Mois de la Vie de Mirabeau](#)  
[Éléments de l'Histoire de France Depuis Clovis Jusqua Louis XV Vol 3](#)  
[Le Romancelero Du Cid Vol 1 Traduction Nouvelle Avec Le Texte En Regard](#)  
[Vaterländisches Archiv Des Historischen Vereins Für Niedersachsen Jahrgang 1838](#)  
[Les Symboles de la Croix](#)  
[Oeuvres Choisies de M Le Marquis de la Rochefoucauld-Liancourt Vol 5](#)  
[Bibliothèque de l'École Des Chartes 1919 Vol 80 Revue D'Érudition Consacrée Spécialement à l'Étude Du Moyen Âge](#)  
[Saturnino Racconto Storico del Secolo VII Dellera Romana](#)  
[Manuel de la Garde Nationale Sédentaire Lois Du 10 Août 1870 15 Mars 20 Mai Et 12 Juin 1851](#)  
[Chinois Et Missionnaires Une Pénétration Dans La Province de Ning-Kofou](#)  
[Choix de Fables de la Fontaine](#)  
[La Cité Maudite Poème Biblique](#)  
[L'Administration Militaire Italienne Son Organisation Et Son Fonctionnement](#)  
[Une Troupe de Comédiens](#)  
[Océola Le Grand Chef Des Séminoles Traduction Nouvelle](#)  
[La Comtesse de Monrion Julie Partie 2](#)  
[Le Comte d'Elcairet Suivi de la Confession d'Une Jeune Novice](#)  
[Milio Ou Les Veillées de Mon Père Tome 2](#)  
[Henri IV En Gascogne 1553-1589 Essai Historique](#)  
[Améria Ou Le Sceptre de Fer](#)  
[Au Pays Des Kangourous Souvenirs d'Un Colon](#)  
[Belle-Mère Et Belle-Fille Suivi d'Un Mari Impromptu](#)  
[Recherches Historiques Sur Tanlay](#)  
[La Critique Scientifique](#)  
[Notes d'Un Voyage En Corse](#)  
[Les Jeunes Artistes](#)

[Ruth Et Casper Ou Sois Sage Et Tu Seras Heureux Histoire dUn Enfant](#)  
[La Guerre Hispano-Am ricaine de 1898](#)  
[Histoire de Maillezais Depuis Les Temps Les Plus Recul s Jusqu Nos Jours](#)  
[Collection Henri Leblanc Vol 1 La Grande Guerre Iconographie Bibliographie Documents Divers Catalogue Raisonne Des Estampes Originaux Affiches Illustrees Imageries Vignettes Cartes Postales Medailles Bons de Monnaies Timbres Etc Du 1er](#)  
[Zeitschrift Fur Heilkunde 1905 Vol 26 Abteilung Fur Chirurgie Und Verwandte Disziplinen](#)  
[Enfant Garcon Fille Dans Les Langues Romanes Etudies Particulierement Dans Les Dialectes Gallo-Romans Et Italiens Essai de Lexicologie Comparee](#)  
[Code-Manuel Des Huissiers Et Des Sherifs Comme Officiers Des Cours Civiles de la Province de Quebec Avec Formules Tarifs Et Index Alphabetique Et Analytique](#)  
[Memoirs of the Museum of Comparative Zoology at Harvard College Vol 19](#)  
[Veillees Des Adorateurs Du Tres Saint Sacrement](#)  
[Die Griechischen Lyriker Oder Elegiker Jambographen Und Meliker Ausgewahlte Proben Im Versmasz Der Urschrift UEbersetzt Und Durch Einleitungen Und Anmerkungen Erlautert](#)  
[Testaments de lOfficialite de Besancon 1265-1500 Vol 2 1402-1498](#)  
[Essais Sur Les Moeurs Et lEsprit Des Nations Et Sur Les Principaux Faits de lHistoire Depuis Charlemagne Jusqua Louis XIII Vol 6](#)  
[Ancien Theatre Francois Ou Collection Des Ouvrages Dramatiques Les Plus Remarquables Depuis Les Mysteres Jusqua Corneille Vol 3 Publie Avec Des Notes Et Eclaircissements](#)  
[Histoire Des Naufrages Ou Recueil Des Relations Les Plus Interessantes Des Naufrages Hivernemens Delaissemens Incendies Et Autres Evenemens Funestes Arrives Sur Mer Vol 1](#)  
[Ausfuhrliche Erlauterung Der Pandecten Nach Hellfeld Vol 10 Ein Commentar Erste Abtheilung](#)  
[Journal de Medecine Et de Chirurgie Pratiques 1831 Vol 2 A lUsage Des Medecins Praticiens](#)  
[Revue Complementaire Des Sciences Appliquees a La Medecine Et Pharmacie a LAgriculture Aux Arts Et a LIndustrie 1854-1855 Vol 1](#)  
[Zeitschrift Fur Vergleichende Rechtswissenschaft 1920 Vol 36](#)  
[Briefe Vol 1 1829-1839 Wesselburen Hamburg Heidelberg Munchen](#)  
[Histoire de la Republique Francaise Vol 1 Depuis La Separation de la Convention Nationale Jusqua La Conclusion de la Paix Entre La France Et lEmpereur](#)

---