

NARRATIVE OF THE LIFE OF FREDERICK DOUGLASS AN AMERICAN SLAVE

My heart bereavement of my friends forebode; may God of them The dwellings not bereave, but send them timely home again!.Then she turned to her father and said to him, 'Give ear unto that which I shall say to thee.' Quoth he, 'Say on;' and she said, 'Take thy troops and go to him, for that, when he heareth this, he in his turn will levy his troops and come forth to thee; whereupon do thou give him battle and prolong the fighting with him and make a show to him of weakness and giving way. Meantime, I will practise a device for winning to Tuhfeh and delivering her, what while he is occupied with you in battle; and when my messenger cometh to thee and giveth thee to know that I have gotten possession of Tuhfeh and that she is with me, do thou return upon Meimoun forthright and destroy him, him and his hosts, and take him prisoner. But, if my device succeed not with him and we avail not to deliver Tuhfeh, he will assuredly go about to slay her, without recourse, and regret for her will abide in our hearts.' Quoth Iblis, 'This is the right counsel,' and let call among the troops to departure, whereupon an hundred thousand cavaliers, doughty men of war, joined themselves to him and set out for Meimoun's country..Bibers el Bunducdari and the Sixteen Officers of Police, El Melik ez Zahir Rukneddin, ii. 117..Shehrzad and Shehriyar, ii. 111, iii. 141, 157..Presently, up came the old woman, whereupon the young man sprang to his feet and laying hold of her, demanded of her the turban-cloth. Quoth she, "Know that I entered one of the houses and made the ablution and prayed in the place of prayer; and I forgot the turban-cloth there and went out. Now I know not the house in which I prayed, nor have I been directed (59) thereto, and I go round about every day till the night, so haply I may light on it, for I know not its owner." When the draper heard this, he said to the old woman, "Verily, Allah restoreth unto thee what which thou hast lost. Rejoice, for the turban-cloth is with me and in my house." And he arose forthright and gave her the turban-cloth, as it was. She gave it to the young man, and the draper made his peace with his wife and gave her raiment and jewellery, [by way of peace-offering], till she was content and her heart was appeased. (60).102. The Apples of Paradise ccccxii.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 choosest 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 she carried him up [to the estrade] and seating him on the couch, brought him meat and wine and gave him to drink; after which she put off all that was upon her of raiment and jewels and tying them up in a handkerchief, said to him, "O my lord, this is thy portion, all of it." Moreover she turned to the Jew and said to him, "Arise, thou also, and do even as I." So he arose in haste and went out, scarce crediting his deliverance. When the girl was assured of his escape, she put out her hand to her clothes [and jewels] and taking them, said to the prefect, "Is the requital of kindness other than kindness? Thou hast deigned [to visit me and eat of my victual]; so now arise and depart from us without ill-[doing]; or I will give one cry and all who are in the street will come forth." So the Amir went out from her, without having gotten a single dirhem; and on this wise she delivered the Jew by the excellence of her contrivance.'Then the astrologers made their calculations and looked into his nativity and his ascendant, whereupon their colour changed and they were confounded. Quoth the king to them, 'Acquaint me with his horoscope and ye shall have assurance and fear ye not of aught' 'O king,' answered they, 'this child's nativity denotes that, in the seventh year of his age, there is to be feared for him from a lion, which will attack him; and if he be saved from the lion, there will betide an affair yet sorer and more grievous.' 'What is that?' asked the king; and they said, 'We will not speak, except the king command us thereto and give us assurance from [that which we] fear.' Quoth the king, 'God assure you!' And they said, 'If he be saved from the lion, the king's destruction will be at his hand.' When the king heard this, his colour changed and his breast was straitened; but he said in himself, 'I will be watchful and do my endeavour and suffer not the lion to eat him. It cannot be that he will kill me, and indeed the astrologers lied.'.Son and his Governor, Story of the Man of Khorassan, his, i. 218.88. The Mad Lover dclxxiv.Prince who fell in Love with the Picture, The, i. 256..?Story of King Ibrahim and His Son..King Dadbin and his Viziers, Story of, i. 104..? ? ? ? ? Oft as my yearning waxeth, my heart consoleth me With hopes of thine enjoyment in all security..So saying, he left him and went away, whereupon up came the three other sharpers, the comrades of him of the ass, and said to the money-changer, 'God requite thee for us with good, for that thou hast bought him! How can we requite thee!' Quoth he, 'I will not sell him but for ten thousand dirhems.' When they heard this, they returned to the ass and fell again to examining him and handling him. Then said they to the money-changer, 'We were mistaken in him. This is not the ass we sought and he is not worth more than half a score paras to us.' Then they left him and offered to go away, whereat the money-changer was sore chagrined and cried out at their speech, saying, 'O folk, ye besought me to buy him for you and now I have bought him, ye say, "We were deceived [in him], and he is not worth more than ten paras to us."' Quoth they, 'We supposed that in him was that which we desired; but, behold, in him is the contrary of that which we want; and indeed he hath a default, for that he is short of back.' And they scoffed at him and went away from him and dispersed..As fate would have it, the chief of the police was passing through the market; so the people told him [what was to do] and he made for the door and burst it open.

We entered with a rush and found the thieves, as they had overthrown my friend and cut his throat; for they occupied not themselves with me, but said, 'Whither shall yonder fellow go? Indeed, he is in our grasp.' So the prefect took them with the hand (129) and questioned them, and they confessed against the woman and against their associates in Cairo. Then he took them and went forth, after he had locked up the house and sealed it; and I accompanied him till he came without the [first] house. He found the door locked from within; so he bade break it open and we entered and found another door. This also he caused burst in, enjoining his men to silence till the doors should be opened, and we entered and found the band occupied with a new victim, whom the woman had just brought in and whose throat they were about to cut. . . . So I stretch out my root neath the flood And my branches turn back to it there. "O king," answered the youth, "I hope for succour only from God, not from created beings: if He aid me, none can avail to harm me, and if He be with me and on my side, because of the truth, who is it I shall fear, because of falsehood? Indeed, I have made my intent with God a pure and sincere intent and have severed my expectation from the help of the creature; and whoso seeketh help [of God] findeth of his desire that which Bekhtzeman found." Quoth the king, "Who was Bekhtzeman and what is his story?" "O king," replied the youth, . . . n. The Man whose Caution was the Cause of his Death dcccciii. . . . Read then my writ and pity thou the blackness of my fate, Sick, love- distraught, without a friend to whom I may complain..Daughter of the Poor Old Man, The Rich Man who married his Fair, i. 247..King who knew the Quintessence of Things, The, i. 230..After your loss, nor trace of me nor vestige would remain, iii. 41.. . . . May the place of my session ne'er lack thee I Oh, why, My heart's love, hast thou saddened my mind and mine eye? (108).Men and our Lord Jesus, The Three, i. 282..Accordingly, they all went in to the king one day (and Abou Temam was present among them,) and mentioned the affair of the damsel, the king's daughter of the Turks, and enlarged upon her charms, till the king's heart was taken with her and he said to them, 'We will send one to demand her in marriage for us; but who shall be our messenger?' Quoth the viziers, 'There is none for this business but Abou Temam, by reason of his wit and good breeding;' and the king said, 'Indeed, even as ye say, none is fitting for this affair but he.' Then he turned to Abou Temam and said to him, 'Wilt thou not go with my message and seek me [in marriage] the king's daughter of the Turks?' and he answered, 'Hearkening and obedience, O king.' When her husband came home, she said to him, 'I desire to go a-pleasuring.' And he said, ' With all my heart.' So he went, till he came to a goodly place, abounding in vines and water, whither he carried her and pitched her a tent beside a great tree; and she betook herself to a place beside the tent and made her there an underground hiding-place, [in which she hid her lover]. Then said she to her husband, 'I desire to mount this tree.' And he said, 'Do so.' So she climbed up and when she came to the top of the tree, she cried out and buffeted her face, saying, 'Lewd fellow that thou art, are these thy usages? Thou swore [fidelity to me] and liedst.' And she repeated her speech twice and thrice..28. Hatim Tai; his Generosity after Death dxxxi. . . . But rigour still hath waxed on me and changed my case And love hath left me bound, afflicted, weeping-eyed. . . . Midst colours, my colour excelleth in light And I would every eye of my charms might have sight. . . . Wind of the East, if thou pass by the land where my loved ones dwell, I pray, The fullest of greetings bear to them from me, their lover, and say. Then said the Khalif to her, "I lie and my eunuch lieth, and thou liest and thy waiting-woman lieth; so methinks we were best go, all four of us together, that we may see which of us telleth the truth." Quoth Mesroul, "Come, let us go, that I may put this ill-omened old woman to shame (37) and deal her a sound drubbing for her lying." And she answered him, saying, "O dotard, is thy wit like unto my wit? Indeed, thy wit is as the hen's wit." Mesroul was incensed at her words and would have laid violent hands on her, but the Lady Zubeideh warded him off from her and said to him, "Her sooth-fastness will presently be distinguished from thy sooth-fastness and her leasing from thy leasing." Girl, The Journeyman and the, ii. 17..Selma, Selim and, ii. 81..Then they returned to Shehrzad and displayed her in the second dress. They clad her in a dress of surpassing goodliness, and veiled her face to the eyes with her hair. Moreover, they let down her side locks and she was even as saith of her one of her describers in the following verses: Then said El Abbas to them, "O youths, sit by my arms and my horse till I return." But they answered, saying, "By Allah, thou prolongest discourse with that which besemeth not of words! Make haste, or we will go with thy head, for indeed the king purposeth to slay thee and to slay thy comrade and take that which is with you." When the prince heard this, his skin quaked and he cried out at them with a cry that made them tremble. Then he sprang upon his horse and settling himself in the saddle, galloped till he came to the king's assembly, when he cried out at the top of his voice, saying ["To horse,] cavaliers!" And levelled his spear at the pavilion wherein was Zuheir. Now there were about him a thousand smiters with the sword; but El Abbas fell in upon them and dispersed them from around him, and there abode none in the tent save Zuheir and his vizier..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..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 Aboultawaif, 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 Shuaeah, 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..Ill Effects of Precipitation, Of the, i. 98..? ? ? ? ? i. The Spider and the Wind dccccviii.133. The City of Brass dlxvi.Then he thrust his feet into boots and girt him with a sword and a girdle and bound about his middle a quiver and a bow and arrows. Moreover, he put money in his pocket and thrust into his sleeve letters-patent addressed to the governor of Ispahan, bidding him assign to Rustem Khemartekeni a monthly allowance of a hundred dirhems and ten pounds of bread and five pounds of meat and enrol him among the Turks under his commandment. Then he took him up and carrying him forth, left him in one of the mosques..Prince Bihzad, Story of, i. 99..? ? ? ? ? g. The Seventh Officer's Story dccccxxiv.When it was eventide, the king caused avoid his sitting chamber and summoned the vizier, who presented himself and making his obeisance to the king, kissed the earth before him and bespoke him as follows:Presently, El Abbas looked out of the window of the saloon and saw thereby a house of goodly ordinance, lofty of building and abounding in chambers, with two upper stories; but therein was no sign of inhabitants. So he said to the merchant, "Indeed, thou exceedest in doing us honour; but, by Allah, I will not eat of thy victual till thou tell me what is the reason of the emptiness of yonder house." "O my lord," answered the other, "that was El Ghitrif's house and he was admitted to the mercy of God (79) and left none other heir than myself; so it became mine, and by Allah, if thou hast a mind to sojourn in Baghdad, do thou take up thine abode in this house, so thou mayst be in my neighbourhood; for that indeed my heart inclineth unto thee with love and I would have thee never absent from my sight, so I may still have my fill of thee and hearken to thy speech." El Abbas thanked him and said to him, "Indeed, thou art friendly in thy speech and exceedest [in courtesy] in thy discourse, and needs must I sojourn in Baghdad. As for the house, if it like thee, I will abide therein; so take of me its price."? ? ? ? ? Thou whose desire possesseth my soul, the love of whom Hold on my reins hath gotten and will not let me free,? ? ? ? ? And eye that knoweth not the sweet of sleep; yet she, who caused My dole, may Fortune's perfidies for aye from her abstain!.Rich Man and his Wasteful Son, The, i. 252..? ? ? ? ? l. The Wife's Device to Cheat her Husband dccccclxxxix.? ? ? ? ? Though little, with beauty myself I've adorned; So the flowers are my subjects and I am their queen..?STORY OF THE CREDULOUS HUSBAND.Meanwhile the king said to his vizier, "How shall we do in the matter of yonder youth, the Yemani, on whom we thought to confer largesse, but he hath largessed us with tenfold [our gift] and more, and we know not if he be a sojourner with us or no?" Then he went into the harem and gave the rubies to his wife Afifeh, who said to him, "What is the worth of these with thee and with [other] the kings?" And he answered, "They are not to be found save with the greatest of kings and none may avail to price them with money." Quoth she, "Whence gottest thou them?" So he recounted to her the story of El Abbas from first to last, and she said, "By Allah, the claims of honour are imperative on us and the king hath fallen short of his due; for that we have not seen him bid him to his assembly, nor hath he seated him on his left hand."? ? ? ? ? ? ? ? ? xa. The Old Woman and the Draper's Wife dccccxvii.? ? ? ? ? Except I be appointed a day [to end my pain], I'll weep until mine eyelids with blood their tears ensue..? ? ? ? ? Quoth he, what while from out his hair the morning glimmered white, "This, this is life indeed, except, alas! it doth not stay."The ship tarried with him some days, till he should be certified what he would do, (104) and he said, 'I will enquire of the merchants what this merchandise profiteth and in what country it lacketh and how much is the gain thereon.' [So he questioned them and] they directed him to a far country, where his dirhem should profit a hundredfold. Accordingly, he set sail and steered for the land in question; but, as he went, there blew on him a tempestuous wind and the ship foundered. The merchant saved himself on a plank and the wind cast him up, naked as he was, on the sea-shore, hard by a town there. So he praised God and gave Him thanks for his preservation; then, seeing a great village hard by, he betook himself thither and saw, seated therein, a very old man, whom he acquainted with his case and that which had betided him. The old man grieved sore for him, when he heard his story, and set food before him. So he ate and the old man said to him, 'Abide here with me, so I may make thee my steward and factor over a farm I have here, and thou shall have of me five dirhems (105) a day.' 'God make fair thy reward,' answered the merchant, 'and requite thee with benefits!'.Now the dancing of Iblis pleased Queen Es Shuhba and she said to him, 'By Allah, this is a goodly dancing!' He thanked her for this and said to Tuhfeh, 'O Tuhfeh, there is not on the face of the earth a skilfuller than Ishac en Nedim; but thou art more skilful than he. Indeed, I have been present with him many a time and have shown him passages (234) on the lute, and there have betided me such and such things with him. (235) Indeed, the story of my dealings with him is a long one and this is no time to repeat it; but now I would fain show thee a passage on the lute, whereby thou shall be exalted over all the folk.' Quoth she to him, 'Do what seemeth good to thee.' So he took the lute and played thereon on wondrous wise, with rare divisions and extraordinary modulations, and showed her a passage she knew not; and this was liefer to her than all that she had gotten. Then she took the lute from him and playing thereon, [sang and] presently returned to the passage that he had shown her; and he said, 'By Allah, thou singest better than I!' As for Tuhfeh, it was made

manifest to her that her former usance (236) was all of it wrong and that what she had learnt from the Sheikh Aboutawaif Iblis was the origin and foundation [of all perfection] in the art. So she rejoiced in that which she had gotten of [new skill in] touching the lute far more than in all that had fallen to her lot of wealth and raiment and kissed the Sheikh's hand..When it was the Nine hundred and thirtieth Night, Shehrzad said, "O king, there is present in my thought a story which treateth of women's craft and wherein is a warning to whoso will be warned and an admonishment to whoso will be admonished and whoso hath discernment; but I fear lest the hearing of this lessen me with the king and lower my rank in his esteem; yet I hope that this will not be, for that it is a rare story. Women are indeed corruptresses; their craft and their cunning may not be set out nor their wiles known. Men enjoy their company and are not careful to uphold them [in the right way], neither do they watch over them with all vigilance, but enjoy their company and take that which is agreeable and pay no heed to that which is other than this. Indeed, they are like unto the crooked rib, which if thou go about to straighten, thou distortest it, and which if thou persist in seeking to redress, thou breakest it; wherefore it behoveth the man of understanding to be silent concerning them." Thus," continued Shehrzad, "none is safe from the calamities of fortune and the vicissitudes of time, and [in proof of this], I will relate unto thee yet another story still rarer and more extraordinary than this. Know, O King, that one said to me, 'A friend of mine, a merchant, told me the following story. Quoth he,.Then they agreed upon a device between them, to wit, that they should feign an occasion in their own country, under pretext that she had there wealth buried from the time of her husband Melik Shah and that none knew of it but this eunuch who was with her, wherefore it behoved that he should go and fetch it. So she acquainted the king her husband with this and sought of him leave for the eunuch to go: and the king granted him permission for the journey and charged him cast about for a device, lest any get wind of him. Accordingly, the eunuch disguised himself as a merchant and repairing to Belehwan's city, began to enquire concerning the youth's case; whereupon they told him that he had been prisoned in an underground dungeon and that his uncle had released him and dispatched him to such a place, where they had slain him. When the eunuch heard this, it was grievous to him and his breast was straitened and he knew not what he should do..? ? ? ? Wherefore, by Him who letteth waste my frame, have ruth on me And quench my yearning and the fires by passion in me fed..? ? ? ? Then, after them came I to thee and union did entreat And unto thee set forth at length my case and my design;? ? ? ? The Lord's alternatives are these, wherewith He's wont The needy wretch to ply and those in sore duresse..? ? ? ? After your loss, nor trace of me nor vestige would remain, Did not the hope of union some whit my strength sustain..King Ibrahim and his Son, Story of, i. 138..When the prince came before him, he sought of him his daughter in marriage, and the king said, 'Indeed, thou art her equal, but none dare name a man to her, because of her aversion to men.' So the prince pitched his tents under the windows of the princess's palace, till one day he got hold of one of her favourite slave-girls and gave her wealth galore. Quoth she to him, 'Hast thou a wish?' 'Yes,' answered he and acquainted her with his case; and she said, 'Indeed thou putttest thyself in peril.' Then he abode, flattering himself with false hopes, till all that he had with him was gone and the servants fled from him; whereupon quoth he to one in whom he trusted, 'I am minded to go to my country and fetch what may suffice me and return hither.' And the other answered, 'It is for thee to decide.' So they set out to return, but the way was long to them and all that the prince had with him was spent and his company died and there abode but one with him, on whom he loaded what remained of the victual and they left the rest and fared on. Then there came out a lion and ate the servant, and the prince abode alone. He went on, till his beast stood still, whereupon he left her and fared on afoot till his feet swelled..Quintessence of Things, The King who knew the, i. 230..? ? ? ? b. The Merchant's Wife and the Parrot dlxxix.34. The Imam Abou Yousuf with Haroun er Reshid and his Vizier Jaafer ccxcvi.When King Shah Bekht heard this, he said, "Most like all they say of the vizier is leasing and his innocence will appear, even as that of the pious woman appeared." Then he comforted the vizier's heart and bade him go to his house..Thief, A Merry Jest of a, ii. 186..As for the governor, he wasted all that was with him and returned to the city, where he saw the youth and excused himself to him. Then he questioned him of what had befallen him and he told him, whereat he marvelled and returned to companionship with him; but the youth ceased to have regard for him and gave him not stipends, as of his [former] wont, neither discovered to him aught of his secrets. When the governor saw that there was no profit for him with the young Khorassani, he returned to the king, the ravisher of the damsel, and told him what the chamberlain had done and counselled him to slay the latter and incited him to recover the damsel, [promising] to give his friend to drink of poison and return. So the king sent for the chamberlain and upbraided him; whereupon he fell upon him and slew him and the king's servants fell upon the chamberlain and slew him..Now it chanced that a camel-driver, belonging to Kisra the king, lost certain camels and the king threatened him, if he found them not, that he would slay him. So he set out and plunged into the deserts till he came to the place where the damsel was and seeing her standing praying, waited till she had made an end of her prayer, when he went up to her and saluted her, saying, 'Who art thou?' Quoth she, 'I am a handmaid of God.' 'What dost thou in this desolate place?' asked he, and she said, 'I serve God the Most High.' When he saw her beauty and grace, he said to her, 'Harkye! Do thou take me to husband and I will be tenderly solicitous over thee and use thee with exceeding compassion and I will further thee in obedience to God the Most High.' But she answered, saying, 'I have no need of marriage and I desire to abide here [alone] with my Lord and His service; but, if thou wouldst deal compassionately with me and further me in the obedience of God the Most High, carry me to a place where there is water and thou wilt have done me a kindness.'? ? ? ? h. Ilan Shah and Abou Temam ccclxvi.163. Abdallah the Fisherman and Abdallah the Merman dccccxl.Sharper and the Merchant, The, ii. 46.? ? ? ? Would we may live together and when we come to die, God grant the death-sleep bring me within her tomb to lie!..? ? ? ? A moon is my love, in a robe of loveliness proudly arrayed, And the splendours of new-broken day from his cheeks and his forehead shine clear..? ? ? ? To his beloved one the lover's heart's inclined; His

soul's a captive slave, in sickness' hands confined..129. The King of the Island cccclxxix.???? d. The Eldest Lady's Story xvii.86. The Three Unfortunate Lovers dclxxii.36. Jaafer the Barmecide and the Bean-Seller ccxcix.???? Ay, ne'er will I leave to drink of wine, what while the night on me Darkens, till drowsiness bow down my head upon my bowl..The fuller gave not over sleeping till sunrise, when he awoke and finding himself in this plight, misdoubted of his affair and imagined that he was a Turk and abode putting one foot forward and drawing the other back. Then said he in himself, 'I will go to my dwelling, and if my wife know me, then am I Ahmed the fuller; but, if she know me not, I am a Turk.' So he betook himself to his house; but when the artful baggage his wife saw him, she cried out in his face, saying, 'Whither away, O trooper? Wilt thou break into the house of Ahmed the fuller, and he a man of repute, having a brother-in-law a Turk, a man of high standing with the Sultan? An thou depart not, I will acquaint my husband and he will requite thee thy deed.'???? Thou that the dupe of yearning art, how many a melting wight In waiting for the unkept tryst doth watch the weary night!.The Tenth Day..???? Thus unto thee have I set forth my case; consider well My words, so thou mayst guided be aright by their intent..Now they had complained of them aforesaid to the Sultan, and he said, 'If any of the Turks come to you, pelt them with stones.' So, when they saw the fuller, they fell upon him with sticks and stones and pelted him; whereupon quoth he [in himself], 'Verily, I am a Turk and knew it not.' Then he took of the money in his pocket and bought him victual [for the journey] and hired a hackney and set out for Ispahan, leaving his wife to the trooper. Nor," added the vizier, "is this more extraordinary than the story of the merchant and the old woman and the king."???? In my soul the fire of yearning and affliction rageth aye; Lo, I burn with love and longing; nought in answer can I say..84. The Devout Woman and the two Wicked Elders ccxciv.It is said that El Mamoun (164) came one day upon Zubeideh, mother of El Amin, (165) and saw her moving her lips and muttering somewhat he understood not; so he said to her, "O mother mine, dost thou imprecate [curses] upon me, for that I slew thy son and despoiled him of his kingdom?" "Not so, by Allah, O Commander of the Faithful!" answered she, and he said, "What then saidst thou?" Quoth she, "Let the Commander of the Faithful excuse me." But he was instant with her, saying, "Needs must thou tell it." And she replied, "I said, 'God confound importunity!'" "How so?" asked the Khalif, and she said, "I played one day at chess with the Commander of the Faithful [Haroun er Reshid] and he imposed on me the condition of commandment and acceptance. (166) He beat me and bade me put off my clothes and go round about the palace, naked; so I did this, and I incensed against him. Then we fell again to playing and I beat him; so I bade him go to the kitchen and swive the foulest and sorriest wench of the wenchs thereof. [I went to the kitchen] and found not a slave-girl fouler and filthier than thy mother; (167) so I bade him swive her. He did as I bade him and she became with child by him of thee, and thus was I [by my unlucky insistance] the cause of the slaying of my son and the despoiling him of his kingdom." When El Mamoun heard this, he turned away, saying, "God curse the importunate!" to wit, himself, who had importuned her till she acquainted him with that matter..As I sat one day at the door of the prefecture, a woman entered and said to me privily, "O my lord, I am the wife of such an one the physician, and with him is a company of the notables (114) of the city, drinking wine in such a place." When I heard this, I misliked to make a scandal; so I rebuffed her and sent her away. Then I arose and went alone to the place in question and sat without till the door opened, when I rushed in and entering, found the company engaged as the woman had set out, and she herself with them. I saluted them and they returned my greeting and rising, entreated me with honour and seated me and brought me to eat. Then I informed them how one had denounced them to me, but I had driven him (115) away and come to them by myself; wherefore they thanked me and praised me for my goodness. Then they brought out to me from among them two thousand dirhems (116) and I took them and went away..On this wise they did with her sister Dinarzad, and when they had made an end of displaying the two brides, the king bestowed dresses of honour on all who were present and dismissed them to their own places. Then Shehrzad went in to King Shehriyar and Dinarzad to King Shahzeman and each of them solaced himself with the company of his beloved and the hearts of the folk were comforted. When the morning morrowed, the vizier came in to the two kings and kissed the ground before them; wherefore they thanked him and were bountiful to him. Then they went forth and sat down upon couches of estate, whilst all the viziers and amirs and grandees and the chief officers of the realm and the household presented themselves before them and kissed the earth. King Shehriyar ordered them dresses of honour and largesse and they offered up prayers for the abiding continuance [on life] of the king and his brother..Now the folk used to go in to her and salute her and crave her prayers; and it was her wont to pray for none till he had confessed to her his sins, when she would seek pardon for him and pray for him that he might be healed, and he was straightway made whole of sickness, by permission of God the Most High. [So, when the four sick men were brought in to her,] she knew them forthright, though they knew her not, and said to them, 'Let each of you confess his sins, so I may crave pardon for him and pray for him.' And the brother said, 'As for me, I required my brother's wife of herself and she refused; whereupon despite and folly (7) prompted me and I lied against her and accused her to the townsfolk of adultery; so they stoned her and slew her unjustly and unrighteously; and this is the issue of unright and falsehood and of the slaying of the [innocent] soul, whose slaughter God hath forbidden.'???? Whenas we saw the cup, forthright we signed to past it round And sun and moon unto our eyes shone sparkling from it straight..The crown of the flow'rets am I, in the chamber of wine, And Allah makes mention of me 'mongst the pleasures divine; Yea, ease and sweet basil and peace, the righteous are told, In Eternity's Garden of sweets shall to bless them combine. (223) Where, then, is the worth that in aught with my worth can compare And where is the rank in men's eyes can be likened to mine.???? Compared with thine enjoyment, the hardest things are light To win and all things distant draw near and easy be..The Fourteenth Night of the Month..One day, the Commander of the Faithful's breast was straitened; so he sent after his Vizier Jaafer the Barmecide and Ishac the boon-companion and Mesroul the eunuch, the

swordsman of his vengeance; and when they came, he changed his raiment and disguised himself, whilst Jaafer [and Ishac] and Mesrou and El Fezll (164) and Younus (165) (who were also present) did the like. Then he went out, he and they, by the privy gate, to the Tigris and taking boat, fared on till they came to near Et Taf, (166) when they landed and walked till they came to the gate of the thoroughfare street. (167) Here there met them an old man, comely of hoariness and of a venerable and dignified bearing, pleasing (168) of aspect and apparel. He kissed the earth before Ishac el Mausili (for that he knew but him of the company, the Khalif being disguised, and deemed the others certain of his friends) and said to him, 'O my lord, there is presently with me a slave-girl, a lutanist, never saw eyes the like of her nor the like of her grace, and indeed I was on my way to pay my respects to thee and give thee to know of her; but Allah, of His favour, hath spared me the trouble. So now I desire to show her to thee, and if she be to thy liking, well and good: else I will sell her.' Quoth Ishac, 'Go before me to thy barrack, till I come to thee and see her.'? ? ? ? One of the host am I of lovers sad and sere For waiting long drawn out and expectation drear..? ? ? ? f. King Bekhtzeman cccclxi

[Descriptio Uberior Graminum Et Plantarum Calamariarum Americae Septentrionalis Indigenarum Et Cicurum](#)

[Pathologie Und Therapie Der Seitlichen Ruckgrat-Verkrummungen \(Scoliosis\)](#)

[Grabmler Der Rmischen Ppste Die Historische Studie](#)

[LEuclide Emendato del P Gerolamo Saccheri](#)

[Report of the Ontario Royal Commission on Forestry 1947](#)

[Monometallisme-Or En Russie Le Histoire de la Reforme Monetaire Et de la Circulation Fiduciaire Russe Depuis 1897 Etude Historique Et Economique](#)

[Gesndewesen Und Gesinderecht in Deutschland](#)

[Annales Du Jardin Botanique de Buitenzorg 1887 Vol 7 1e Partie](#)

[Die Cephalopodenfauna Der Reiflinger Kalke](#)

[Xenophontis Opera Omnia Vol 3 Recognouit Brevique Adnotatione Critica Instruxit Expeditio Cyri](#)

[Essai DUne Philosophie de la Solidarite Conferences Et Discussions](#)

[Fuero General de Navarra Ao 1869](#)

[Polens Palaontologie Oder Abbildung Und Beschreibung Der Vorzuglichsten Und Der Noch Unbeschriebenen Petrefakten Aus Den](#)

[Gebirgsformationen in Polen Volhynien Und Den Karpathen Nebst Einigen Allgemeinen Beitragen Zur Petrefaktenkunde Und Einem Versu Sammtliche Werke Vol 1](#)

[Droit Romain de la Locatio Operis Droit Francais Des Droits Des Auteurs Et Des Artistes Au Point de Vue Du Droit International These Pour Le Doctorat](#)

[ELemens de Geometrie A LUsage de LECole Centrale Des Quatre-Nations](#)

[Die Hochbau-Constructions Des Handbuches Der Architektur Dritter Theil Vol 1 Constructions-Elemente in Stein Constructions-Elemente in](#)

[Holz Constructions-Elemente in Eisen Fundamente](#)

[Die Actinien Anatomisch Und Histologisch Mit Besonderer Berucksichtigung Des Nervenmuskelsystems](#)

[Pollucis Onomasticon E Codicibus AB Ipso Collatis Denuo Edidit Et Adnotavit Fasciculus Posterior Lib VI-X Continens](#)

[Bericht Ber Die Neuere Litteratur Zur Deutschen Landeskunde 1896-1899 Vol 1](#)

[Bulletin de LInstitut Egyptien Annee 1904](#)

[Palaeontographical Society Vol 65 Issued for 1911](#)

[Chronik Der Stadt Mhlhausen in Thringen Vol 1 1525 Mit Abbildungen Und Plnen](#)

[Cocktail Book The Ultimate Cocktail Recipe Book with 200 Cocktails](#)

[The Blind Mans Creed and Other Sermons](#)

[Meditations Dans La Tranchee](#)

[The First Assembly A Study of the Proceedings of the First Assembly of the League of Nations by a Committee of the League of Nations Union Including Lord Robert Cecil and Lord Phillimore](#)

[The Crown Lost and Restored](#)

[The Visions of Dom Francisco de Quevedo Villegas Knight of the Order of St James](#)

[The Kings Stewards](#)

[The Anglican Pulpit Library Vol 6 Third Sunday in Lent Fourth Sunday in Lent Fifth Sunday in Lent The Sunday Next Before Easter Good Friday Sermons and Outlines for Passiontide and Holy Week The Seven Words from the Cross](#)

[Battle Royal A Western Drama in an Eastern Land](#)

[P-J Proudhon 1809-1865](#)

[Outworld Invaders](#)

[The Door Opened Giving a Comprehensive View of the End from the Beginning of Spirit Life or a Revelation of the Way and Destiny of Man](#)
[Intercession](#)
[The Debris of 1892](#)
[Zur Schleswig-Holsteinischen Handelsgeschichte Des 16 Und 17 Jahrhunderts](#)
[Vieux CLibataire Un](#)
[Meditations and Contemplations In Two Volumes](#)
[Pavement](#)
[Essays for Summer Hours](#)
[The Canadian Readers Vol 3 Authorized for Use in the Public Schools of Manitoba Saskatchewan Alberta and British Columbia](#)
[Seventy-Fourth Annual Report on Births Marriages and Deaths Returns of Libels for Divorce and Returns of Deaths Investigated by the Medical Examiners For the Year 1915](#)
[The Watchers of the Plains A Love Story of the Bad Lands](#)
[Lucernae Fictiles Musei Passerii Vol 2](#)
[Histoire de la Legitimation Des Enfants Naturels En Droit Canonique](#)
[Thank You Thank You](#)
[Tell Me a True Story Tales of Bible Heroes for the Children of To-Day](#)
[Why Study the I Ching? A Brief Course in the Direct Seeing of Reality](#)
[Cains Wife and Other Addresses](#)
[The Path to Nibbana How Mindfulness of Loving-Kindness Progresses Through the Tranquil Aware Jhanas to Awakening](#)
[The Life and Career of Henry Lord Brougham With Extracts from His Speeches and Notices of His Contemporaries](#)
[Emil Du Bois-Reymonds Vorlesungen Uber Die Physik Des Organischen Stoffwechsels](#)
[The Carpenter and His Kingdom](#)
[Festschrift Des Vereins Fur Naturkunde Zu Cassel Zur Feier Seines Funfzigjahrigen Bestehens 1886](#)
[Leaves from the Unpublished Journals Letters and Poems of Charlotte Elliott](#)
[Literaturblatt Fur Germanische Und Romanische Philologie 1893 Vol 14](#)
[Grammatik Der Arabischen Schriftsprache Fr Den Ersten Unterricht Mit Einigen Auszgen Aus Dem Koran](#)
[You Live the Life You Want to Live The Art of Being Happy Create the Life You Want How to Be Happy Feeling Good Self Esteem Positive Thinking](#)
[From a Friars Cell](#)
[Reise in Den Orient Vol 2](#)
[Benton of the Royal Mounted A Tale of the Royal Northwest Mounted Police](#)
[The Church and Home Metrical Psalter and Hymnal Containing Nearly Six Hundred Psalms and Hymns with Appropriate Tunes Together with a Collection of Chants and Responses Adapted for Congregational and Family Use](#)
[A Lady of England](#)
[Stopover Tokyo](#)
[The Women on the Wall](#)
[Reflections Upon the Conduct of Human Life With Reference to the Study of Learning and Knowledge In a Letter to the Excellent Lady the Lady Masham](#)
[Thunder Below](#)
[The Life of Father Charles of the Congregation of the Most Holy Cross and Passion of Our Lord Jesus Christ](#)
[The Spiritualism of Nature](#)
[Gregorianische Choral Der](#)
[30 Day Ketogenic Cleanse The Ultimate Guide to Living the Keto Lifestyle](#)
[The Romance of the New Bethesda](#)
[Mr Gresham and Olympus](#)
[Des Effets de Commerce Etude de Legislation Comparee](#)
[Briefe Zu Beforderung Der Humanitat Vol 6](#)
[Pamela Or Virtue Rewarded](#)
[Voyage Autour de Mon Jardin](#)
[Sermons on the Passion of Christ](#)

[Uncertain Destinies Will the Circle Be Broken?](#)

[Crashing Into Me](#)

[Chess Checkmate Craps Poker Texas Holdem](#)

[The Thirty Eight Years of Republic of China in the Mainland \(Chinese Edition\) Topic 7 of the Selected Topics from the Revival of China Army Techniques Publication Atp 3-3710 McRp 3-40d13 Base Camps Jan 2017](#)

[Las Cronicas de Elerei 4 Lemuria](#)

[Monogram X Journal](#)

[Islam Explained 2 in 1 Bundle Islam for Beginners Rituals Practice and Islam for Beginners 22 More Questions Answered](#)

[Redburn](#)

[The Dramatic Works of David Garrick Esq to Which Is Prefixed a Life of the Author Vol 1 of 3 Containing Lethe The Lying Valet Miss in Her Teens Romeo and Juliet Every Man in His Humour The Fairies Florizel and Perdita Catharine and Petruch](#)

[Ceramics Jewelry Pottery Scrapbooking](#)

[Charis Ein Beitrag Zur Geschichte Des AEltesten Christentums Akademische Abhandlung Mit Genehmigung Der Theologischen Fakultat Zu Upsala Zur Offentlichen Beurteilung Vorgelegt](#)

[Les Tchiques Et La Bohime Contemporaine Essai dHistoire Et de Politique](#)

[Monogram 6 Journal](#)

[La Obsesion de Max](#)

[Army Techniques Publication Atp 3-92 Corps Operations April 2016](#)

[Arrians Anabasis Vol 2](#)

[The Legacy of Cain](#)

[The Story of Mankind \(1921\) by Hendrik Willem Van Loon \(Illustrated\) World History \(Childrens Literature\)](#)

[Les Mots Prennent Le Pouvoir Partie 3](#)
