

CANE REAPERS 3RD EDITION CHINESE INDENTURED IMMIGRANTS IN GUYANA

?? ?? ? ? ? ? Tirewomen to the bride, who whiskers, ay, and beard Upon her face produce, they never would assign. (194).? ? ? ? ? a. Story of the Eunuch Bekhit xxxix.? ? ? ? ? Were I cut off, beloved, from hope of thy return, Slumber, indeed, for ever my wakeful lids would flee..The Twenty-First Night of the Month..It befell one day that he entered a certain city and sold somewhat that was with him of merchandise and got him friends of the merchants of the place and fell to sitting with them and entertaining them and inviting them to his lodging and his assembly, whilst they also invited him to their houses. On this wise he abode a long while, till he was minded to leave the city; and this was bruited abroad among his friends, who were concerned for parting from him. Then he betook himself to him of them, who was the richest of them in substance and the most apparent of them in generosity, and sat with him and borrowed his goods; and when he was about to take leave, he desired him to give him the deposit that he had left with him. 'And what is the deposit?' asked the merchant. Quoth the sharper, 'It is such a purse, with the thousand dinars therein.' And the merchant said, 'When didst thou give it me?' 'Extolled be the perfection of God!' replied the sharper. 'Was it not on such a day, by such a token, and thus and thus?' 'I know not of this,' rejoined the merchant, and words were bandied about between them, whilst the folk [who were present also] disputed together concerning their affair and their speech, till their voices rose high and the neighbours had knowledge of that which passed between them..165. Ibrahim and Jemileh dcccciii.Quoth the king, 'Verily, thou makest me long to see him. Canst thou not bring us together?' 'With all my heart,' answered the husbandman, and the king sat with him till he had made an end of his tillage, when he carried him to his dwelling-place and brought him in company with the other stranger, and behold, it was his vizier. When they saw each other, they wept and embraced, and the husbandman wept for their weeping; but the king concealed their affair and said to him, 'This is a man from my country and he is as my brother.' So they abode with the husbandman and helped him for a wage, wherewith they supported themselves a long while. Meanwhile, they sought news of their country and learned that which its people suffered of straitness and oppression..Twere better and meeter thy presence to leave, For, if the eye see not, the heart doth not grieve.! ? ? ? ? By Allah, I knew not their worth nor yet how dear.? ? ? ? ? To me your rigour love-delight, your distance nearness is; Ay, your injustice equity, and eke your wrath consent..Next morning, the old woman said to him, 'When the lady cometh to thee, do thou arise and kiss her hand and say to her, "I am a strange man and indeed cold and hunger slay me;" so haply she may give thee somewhat that thou mayst expend upon thy case.' And he answered, 'Harkening and obedience.' Then she took him by the hand and carrying him without her house, seated him at the door. As he sat, behold, the lady came up to him, whereupon the old woman rose to her and Selim kissed her hand and offered up prayers for her. Then he looked on her and when he saw her, he knew her for his wife; so he cried out and wept and groaned and lamented; whereupon she came up to him and cast herself upon him; for indeed she knew him with all knowledge, even as he knew her. So she laid hold of him and embraced him and called to her serving-men and attendants and those who were about her; and they took him up and carried him forth of that place..?STORY OF THE HAWK AND THE LOCUST..Picture, The Prince who fell in love with the, i. 256..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..Jest of a Thief, A Merry, ii. 186..? ? ? ? ? Yea, he thou lov'st shall be hard-hearted, recking not Of fortune's turns or fate's caprices, in his pride..Then said Selim to his sister, 'Know that I am resolved to slay yonder man, if he return this next night, and I will say to the folk, "He was a thief," and none shall know that which hath befallen. Moreover, I will address myself to the slaughter of whosoever knoweth that which is between yonder fellow and my mother.' But Selma said, 'I fear lest, if thou slay him in our dwelling-place and he savour not of robberhood, (69) suspicion will revert upon ourselves, and we cannot be assured but that he belongeth unto folk whose mischief is to be feared and their hostility dreaded, (70) and thus wilt thou have fled from privy shame to open shame and abiding public dishonour.' 'How then deemest thou we should do?' asked Selim and she said, 'Is there nothing for it but to slay him? Let us not hasten unto slaughter, for that the slaughter of a soul without just cause is a grave [matter]..Like a sun at the end of a cane in a hill of sand, iii. 190..? ? ? ? ? Be gracious, so our gladness may be fulfilled with wine And we of our beloved have easance, without fear..127. The Justice of Providence cccclxxviii.Then I sang and the captain said, "It is good," Quoth I, "Nay, but thou art loathly." He looked at me and said, "By Allah, thou shalt never more scent the odour of the world!" But his comrades said to him, "Do it not," and appeased him, till he said, "If it must be so, she shall abide here a whole year, not going forth." And I said, "I am content to submit to whatsoever pleaseth thee. If I have erred, thou art of those to whom pertaineth clemency." He shook his head and drank, then arose and went out to do his occasion, what while his comrades were occupied with what they were about of merry-making and drunkenness and sport. So I winked to my fellows and we slipped out into the corridor. We found the door open and fled forth, unveiled and knowing not whither we went; nor did we halt till we had left the house far behind and happened on a cook cooking, to whom said I, "Hast thou a mind to quicken dead folk?" And he said, "Come up." So we went up into the shop, and he said, 'Lie down.'" Accordingly, we lay down and he covered us with the grass, (137) wherewith he was used to kindle [the fire] under the food..As for the king their father, he abode with his wife, their mother, what while God (to whom belong might and majesty) willed, and they rejoiced in reunion with each other. The kingship endured unto them and

glory and victory, and the king continued to rule with justice and equity, so that the people loved him and still invoked on him and on his sons length of days and durance; and they lived the most delightful of lives till there came to them the Destroyer of Delights and Sunderer of Companies, He who layeth waste the palaces and peopleth the tombs; and this is all that hath come down to us of the story of the king and his wife and children. Nor," added the vizier, "if this story be a solace and a diversion, is it pleasanter or more diverting than that of the young man of Khorassan and his mother and sister." Then she turned to the old man who had delivered her from the pit and prayed for him and gave him presents galore and among them a myriad of money; (9) and they all departed from her, except her husband. When she was alone with him, she made him draw near unto her and rejoiced in his coming and gave him the choice of abiding with her. Moreover, she assembled the people of the city and set out to them his virtue and worth and counselled them to invest him with the charge of their governance and besought them to make him king over them. They fell in with her of this and he became king and took up his abode amongst them, whilst she gave herself up to her religious exercises and abode with her husband on such wise as she was with him aforetime. (10) Nor," added the vizier, "is this story, O king of the time, more extraordinary or more delightful than that of the journeyman and the girl whose belly he slit and fled."73. The Miller and his Wife ccclxxxvii.?? ? ? ? ? And on their saddles perched are warriors richly clad, That with their hands do smite on kettle-drums amain..Quoth Selim to her, 'It is for thee to decide and excellent is that which thou counsellest; so let us do this, in the name of God the Most High, trusting in Him for grace and guidance.' So they arose and took the richest of their clothes and the lightest of that which was in their treasuries of jewels and things of price and gathered together a great matter. Then they equipped them ten mules and hired them servants of other than the people of the country; and Selim bade his sister Selma don man's apparel. Now she was the likest of all creatures to him, so that, [when she was clad in man's attire,] the folk knew no difference between them, extolled be the perfection of Him who hath no like, there is no God but He! Then he bade her mount a horse, whilst he himself bestrode another, and they set out, under cover of the night. None of their family nor of the people of their house knew of them; so they fared on into the wide world of God and gave not over going night and day two months' space, at the end of which time they came to a city on the sea-shore of the land of Mekran, by name Es Sherr, and it is the first city in Sind..End of vol. II..When the king heard their speech, he bade the crier make proclamation in the thoroughfares of the city that the troops should prepare [for the march] and that the horsemen should mount and the footmen come forth; nor was it but the twinkling of the eye ere the drums beat and the trumpets sounded; and scarce was the forenoon of the day passed when the city was blocked with horse and foot. So the king passed them in review and behold, they were four-and-twenty thousand in number, horsemen and footmen. He bade them go forth to the enemy and gave the commandment over them to Said ibn el Wakidi, a doughty cavalier and a valiant man of war. So the horsemen set out and fared on along the bank of the Tigris..55. The Poor Man and his Generous Friend dcxliiii.?? ? ? ? ? b. The Cook's Story (238) cxxi.?? ? ? ? ? ? ? ? ? ? ? aa. Story of the Jealous Man and the Parrot (226) xiv.?THE SIXTH OFFICER'S STORY..After a few days, his brother returned and finding him healed of his sickness, said to him, 'Tell me, O my brother, what was the cause of thy sickness and thy pallor, and what is the cause of the return of health to thee and of rosiness to thy face after this?' So he acquainted him with the whole case and this was grievous to him; but they concealed their affair and agreed to leave the kingship and fare forth pilgrim-wise, wandering at a venture, for they deemed that there had befallen none the like of this which had befallen them. [So they went forth and wandered on at hazard] and as they journeyed, they saw by the way a woman imprisoned in seven chests, whereon were five locks, and sunken in the midst of the salt sea, under the guardianship of an Afrit; yet for all this that woman issued forth of the sea and opened those locks and coming forth of those chests, did what she would with the two brothers, after she had circumvented the Afrit..60. Uns el Wujoud and the Vizier's Daughter Rose-in-bud ccclxxi.Behold, I am clad in a robe of leaves green, ii. 242..49. The Man who stole the Dog's Dish of Gold dcii.Your coming to-me-ward, indeed, with "Welcome! Fair welcome!" I hail, iii. 136..77. King Kisra Anoushirwan and the Village Damsel ccclxxxix.Thereupon they all dismounted and putting off that which was upon them of harness of war, came before El Abbas and tendered him allegiance and sued for his protection. So he held his hand from them and bade them gather together the spoils. Then he took the riches and the slaves and the camels, and they all became his liege-men and his retainers, to the number (according to that which is said) of fifty thousand horse. Moreover, the folk heard of him and flocked to him from all sides; whereupon he divided [the spoil amongst them] and gave gifts and abode thus three days, and there came presents to him. Then he bade set out for Akil's abiding-place; so they fared on six days and on the seventh day they came in sight of the camp. El Abbas bade his man Aamir forego him and give Akil the glad news of his cousin's coming. So he rode on to the camp and going in to Akil, gave him the glad news of Zuheir's slaughter and the conquest of his tribe..? ? ? ? ? Crude amber (158) in its native land unheeded goes, but, when It comes abroad, upon the necks to raise it men delight..When it was the tenth day, (now this day was called El Mihrjan (129) and it was the day of the coming in of the folk, gentle and simple, to the king, so they might give him joy and salute him and go forth), the counsel of the viziers fell of accord that they should speak with a company of the notables of the city [and urge them to demand of the king that he should presently put the youth to death]. So they said to them, "When ye go in to-day to the king and salute him, do ye say to him, 'O king, (to God be the praise!) thou art praiseworthy of policy and governance, just to all thy subjects; but this youth, to whom thou hast been bountiful, yet hath he reverted to his base origin and wrought this foul deed, what is thy purpose in his continuance [on life]? Indeed, thou hast prisoned him in thy house, and every day thou hearest his speech and thou knowest not what the folk say.'" And they answered with "Harkening and obedience."?? ? ? ? ? Hath spent thereon his substance, withouten stint; indeed, In his own cloak he wrapped it, he tendered it so dear. (116).?? ? ? ? ? c. The Third Voyage of Sindbad the Sailor dxlvi.Merchant and the

King, The Old Woman, the, i. 265. . . . a. The Christian Broker's Story cix. By Allah, O thou that chid'st my heart concerning my sister's love, Leave chiding and rather bemoan my case and help me to my will. 41. Ali Shar and Zumurrud cccvii. The king gave him leave for this and the vizier betook himself to the queen and said to her, "I am come to thee, on account of a grave reproach, and I would have thee be truthful with me in speech and tell me how came the youth into the sleeping-chamber." Quoth she, "I have no knowledge whatsoever [of it]" and swore to him a solemn oath thereof, whereby he knew that she had no knowledge of the matter and that she was not at fault and said to her, "I will teach thee a device, where- with thou mayst acquit thyself and thy face be whitened before the king." "What is it?" asked she; and he answered, saying, "When the king calleth for thee and questioneth thee of this, say thou to him, 'Yonder youth saw me in the privy-chamber and sent me a message, saying, "I will give thee a hundred jewels, to whose price money may not avail, so thou wilt suffer me to foregather with thee." I laughed at him who bespoke me with these words and rebuffed him; but he sent again to me, saying, "An thou fall not in with my wishes, I will come one of the nights, drunken, and enter and lie down in the sleeping-chamber, and the king will see me and kill me; so wilt thou be put to shame and thy face will be blackened with him and thine honour abased.'" Be this thy saying to the king, and I will presently go to him and repeat this to him." Quoth the queen, "And I also will say thus." Then said Queen Es Shuhba, 'By Allah, O Sheikh, my sister Tuhfeh is indeed unique among the folk of her time, and I hear that she singeth upon all sweet- scented flowers.' 'Yes, O my lady,' answered Iblis, 'and I am in the uttermost of wonderment thereat. But there remaineth somewhat of sweet-scented flowers, that she hath not besung, such as the myrtle and the tuberose and the jessamine and the moss-rose and the like.' Then he signed to her to sing upon the rest of the flowers, that Queen Es Shuhba might hear, and she said, 'Harkening and obedience.' So she took the lute and played thereon in many modes, then returned to the first mode and sang the following verses: When she had made an end of her song, all who were present were moved to delight and El Abbas rejoiced in this. Then he bade the second damsel sing somewhat on the like subject. So she came forward and tuning the strings of her harp, which was of balass ruby, (128) warbled a plaintive air and improvising, sang the following verses: Now the king had a brother, whom he had imprisoned in that pit of old time, and he had died [there]; but the folk of the realm thought that he was alive, and when his [supposed] imprisonment grew long, the king's officers used to talk of this and of the tyranny of the king, and the report spread abroad that the king was a tyrant, wherefore they fell upon him one day and slew him. Then they sought the well and brought out Abou Sabir therefrom, deeming him the king's brother, for that he was the nearest of folk to him [in favour] and the likeliest, and he had been long in the prison. So they doubted not but that he was the prince in question and said to him, 'Reign thou in thy brother's room, for we have slain him and thou art king in his stead.' But Abou Sabir was silent and spoke not a word; and he knew that this was the issue of his patience. Then he arose and sitting down on the king's throne, donned the royal raiment and discovered justice and equity and the affairs [of the realm] prospered [in his hand]; wherefore the folk obeyed him and the people inclined to him and many were his troops. THE THIRD OFFICER'S STORY. KING SHAH BEKHT AND HIS VIZIER ER REHWAN. (177). The damsel rejoiced, when the old man returned to her with the lute, and taking it from him, tuned its strings and sang the following verses: When the morning morrowed, the king went forth and sitting down on the throne of the kingship, summoned the grandees of his empire; whereupon the chamberlains and deputies and captains of the host went in to him and kissed the earth before him. He distinguished the vizier with his especial favour and bestowed on him a dress of honour and entreated him with the utmost kindness, after which he set forth briefly to his chief officers that which had betided him with Shehrzad and how he had turned from that his former usance and repented him of what he had done aforetime and purposed to take the vizier's daughter Shehrzad to wife and let draw up the contract of marriage with her. O'er all the fragrant flowers that be I have the preference aye, For that I come but once a year, and but a little stay. Meanwhile, news was brought that Khorassan had been conquered; (23) whereupon Er Reshid rejoiced and bade decorate Baghdad and release all who were in the prisons, giving each of them a dinar and a dress. So Jaafer addressed himself to the decoration of the city and bade his brother El Fezl ride to the prison and clothe and release the prisoners. El Fezl did his brother's bidding and released all but the young Damascene, who abode still in the Prison of Blood, saying, "There is no power and no virtue save in God the Most High, the Sublime! Verily, we are God's and to Him we return." Then said El Fezl to the gaoler, "Is there any prisoner left in the prison?" "No," answered he, and El Fezl was about to depart, when Nouredin called out to him from within the prison, saying, "O my lord, tarry, for there remaineth none in the prison other than I and indeed I am oppressed. This is a day of clemency and there is no disputing concerning it." El Fezl bade release him; so they set him free and he gave him a dress and a dinar. So the young man went out, bewildered and knowing not whither he should go, for that he had abidden in the prison nigh a year and indeed his condition was changed and his favour faded, and he abode walking and turning round, lest El Muradi should come upon him and cast him into another calamity. a. The First Calender's Story xi. ec. Story of the Barber's Third Brother xxxii. Precipitation, Of the Ill Effects of, i. 98. There was once aforetime a chief officer [of police] and there passed by him one day a Jew, with a basket in his hand, wherein were five thousand dinars; whereupon quoth the officer to one of his slaves, "Canst thou make shift to take that money from yonder Jew's basket?" "Yes," answered he, nor did he tarry beyond the next day before he came to his master, with the basket in his hand. So (quoth the officer) I said to him, "Go, bury it in such a place." So he went and buried it and returned and told me. Hardly had he done this when there arose a clamour and up came the Jew, with one of the king's officers, avouching that the money belonged to the Sultan and that he looked to none but us for it. We demanded of him three days' delay, as of wont, and I said to him who had taken the money, "Go and lay somewhat in the Jew's house, that shall occupy him with himself." So he went and played a fine trick, to wit, he laid in a basket a dead woman's hand, painted [with henna] and having a

gold seal- ring on one of the fingers, and buried the basket under a flagstone in the Jew's house. Then came we and searched and found the basket, whereupon we straightway clapped the Jew in irons for the murder of a woman..55. The Ruined Man who became Rich again through a Dream
cccli.???? Love no light matter is, O folk, nor are the woe and care And blame a little thing to brook that unto it pertain..???? My flower a
marvel on your heads doth show, Yet homeless (237) am I in your land, I trow..???? My heart, since the leave-taking day afflicted, will tell of
my case, And my body, for love and desire grown wasted and feeble and frail..Sharpers, The Money-Changer and the Ass, The, ii. 41..The vizier
obeyed the king's commandment and going out from before him, [returned to his own house. When it was night, he took his elder daughter and
carried her up to the king; and when she came into his presence,] she wept; whereupon quoth he to her, 'What causeth thee weep? Indeed, it was
thou who willedst this.' And she answered, saying, 'I weep not but for longing after my little sister; for that, since we grew up, I and she, I have
never been parted from her till this day; so, if it please the king to send for her, that I may look on her and take my fill of her till the morning, this
were bounty and kindness of the king.' When the king had made an end of his story, he bade the bystanders spit in the Magian's face and curse him;
and they did this. Then he bade cut out his tongue and on the morrow he bade cut off his ears and nose and pluck out his eyes. On the third day he
bade cut off his hands and on the fourth his feet; and they ceased not to lop him limb from limb, and each member they cast into the fire, after its
cutting-off, before his face, till his soul departed, after he had endured torments of all kinds and fashions. The king bade crucify his trunk on the
city-wall three days' space; after which he let burn it and reduce its ashes to powder and scatter them abroad in the air..Then said the sharper, 'O
folk, this is my friend and I deposited with him a deposit, but he denieth it; so in whom shall the folk put trust after this?' And they said, 'This (49)
is a man of worth and we have found in him nought but trustiness and loyalty and good breeding, and he is endowed with understanding and
generosity. Indeed, he avoucheth no falsehood, for that we have consorted with him and mixed with him and he with us and we know the sincerity
of his religion.' Then quoth one of them to the merchant, 'Harkye, such an one! Bethink thee and consult thy memory. It may not be but that thou
hast forgotten.' But he said, 'O folk, I know nothing of that which he saith, for indeed he deposited nought with me.' And the affair was prolonged
between them. Then said the sharper to the merchant, 'I am about to make a journey and have, praised be God the Most High, wealth galore, and
this money shall not escape me; but do thou swear to me.' And the folk said, 'Indeed, this man doth justice upon himself.' (50) Whereupon the
merchant fell into that which he disliked (51) and came near upon [suffering] loss and ill repute..The Third Night of the Month. When King
Shehriyar heard his brother's words, he rejoiced with an exceeding joy and said, "Verily, this is what I had wished, O my brother. So praised be
God who hath brought about union between us!" Then he sent after the Cadis and learned men and captains and notables, and they married the two
brothers to the two sisters. The contracts were drawn up and the two kings bestowed dresses of honour of silk and satin on those who were present,
whilst the city was decorated and the festivities were renewed. The king commanded each amir and vizier and chamberlain and deputy to decorate
his palace and the folk of the city rejoiced in the presage of happiness and content. Moreover, King Shehriyar bade slaughter sheep and get up
kitchens and made bride-feasts and fed all comers, high and low..???? How long shall I, in weariness, for this estrangement pine, What while
the spies of severance (106) do watch me all the night?.I went forth one day, purposing to make a journey, and fell in with a man whose wont it was
to stop the way. When he came up with me, he offered to slay me and I said to him, "I have nothing with me whereby thou mayst profit." Quoth he,
"My profit shall be the taking of thy life." "What is the cause of this?" asked I. "Hath there been feud between us aforetime?" And he answered,
"No; but needs must I slay thee." Therewithal I fled from him to the river-side; but he overtook me and casting me to the ground, sat down on my
breast. So I sought help of the Sheikh El Hejjaj (156) and said to him, "Protect me from this oppressor!" And indeed he had drawn a knife,
wherewith to cut my throat, when, behold, there came a great crocodile forth of the river and snatching him up from off my breast, plunged with
him into the water, with the knife still in his hand; whilst I abode extolling the perfection of God the Most High and rendering thanks for my
preservation to Him who had delivered me from the hand of that oppressor..The young man marvelled at his story and lay the night with him; and
when he arose in the morning, he found his strays. So he took them and returning [to his family.], acquainted them with what he had seen and that
which had betided him. Nor," added the vizier, "is this more marvellous or rarer than the story of the king who lost kingdom and wealth and wife
and children and God restored them unto him and requited him with a kingdom more magnificent than that which he had lost and goodlier and rarer
and greater of wealth and elevation." Meanwhile, the people of the city rejoiced and were glad and blessed the vizier's daughter, marvelling for that
three days had passed and that the king had not put her to death and exulting in that, [as they deemed,] he had turned [from his purpose] and would
never again burden himself with blood-guiltiness against any of the maidens of the city. Then, on the fourth night, she related to him a still more
extraordinary story, and on the fifth night she told him anecdotes of kings and viziers and notables. On this wise she ceased not [to do] with him
[many] days and nights, what while the king still said in himself, 'When I have heard the end of the story, I will put her to death,' and the people
waxed ever in wonder and admiration. Moreover, the folk of the provinces and cities heard of this thing, to wit, that the king had turned from his
custom and from that which he had imposed upon himself and had renounced his heresy, wherefore they rejoiced and the folk returned to the
capital and took up their abode therein, after they had departed thence; yea, they were constant in prayer to God the Most High that He would
stablish the king in that his present case; and this," said Shehrzad, "is the end of that which my friend related to me."???? t. The two Pigeons
dxcvii.???? Nor troops have I nor henchmen nor one to lend me aid Save God, to whom, my Maker, my voice in praise I rear..???? I'll say.
If for my loved ones' loss I rent my heart for dole,???? w. The Fox and the Folk (235) M. When King Shah Bekht heard this story, it pleased

him and he bade the vizier go away to his own house..? ? ? ? ? In her revolving scheme, to bitter sweetness still Succeeds and things become straight, after crookedness..? ? ? ? ? It is as the jasmine, when it I espy, As it glitters and gleams midst its boughs, were a sky. Here the treasure-seeker brought out a book and reading therein, dug in the crest of the mountain five cubits deep, whereupon there appeared to him a stone. He pulled it up and behold, it was a trap-door covering the mouth of a pit. So he waited till the [foul] air was come forth from the midst of the pit, when he bound a rope about the boy's middle and let him down to the bottom, and with him a lighted flambeau. The boy looked and beheld, at the upper end of the pit, wealth galore; so the treasure-seeker let down a rope and a basket and the boy fell to filling and the man to drawing up, till the latter had gotten his sufficiency, when he loaded his beasts and did his occasion, whilst the boy looked for him to let down to him the rope and draw him up; but he rolled a great stone to the mouth of the pit and went away..He [seated himself on the divan and] leant upon a cushion, whilst she put out her hand to her veil and did it off. Then she put off her heavy outer clothes and discovered her charms, whereupon he embraced her and kissed her and swived her; after which they washed and returned to their place and he said to her, 'Know that I have little knowledge [of what goes on] in my house, for that I trust to my servant; so arise thou and see what the boy hath made ready in the kitchen.' Accordingly, she arose and going down into the kitchen, saw cooking pots over the fire, wherein were all manner of dainty meats, and manchet-bread and fresh almond-and-honey cakes. So she set bread on a dish and ladled out [what she would] from the pots and brought it to him..? ? ? ? ? b. The Fakir and his Pot of Butter dcx. On the morrow, the Commander of the Faithful sat [in his hall of audience] and his Vizier Jaafer ben Yehya the Barmecide came in to him; whereupon he called to him, saying, "I would have thee bring me a youth who is lately come to Baghdad, hight [Sidi Nouredin Ali] the Damascene." Quoth Jaafer, "Hearkening and obedience," and going forth in quest of the youth, sent to the markets and khans and caravanserais three days' space, but found no trace of him, neither lit upon tidings of him. So on the fourth day he presented himself before the Khalif and said to him, "O our lord, I have sought him these three days, but have not found him." Quoth Er Reshid, "Make ready letters to Damascus. Belike he hath returned to his own land." So Jaafer wrote a letter and despatched it by a dromedary-courier to the city of Damascus; and they sought him there and found him not..Now the uncle's son of the king of the city had aforesaid disputed [the kingship] with him, and the people misliked the king; but God the Most High decreed that he should get the better of his cousin. However, jealousy of him abode in his heart and he acquainted the vizier, who hid it not and sent [him] money. Moreover, he fell to summoning [all strangers who came to the town], man after man, and questioning them of their faith and their worldly estate, and whoso answered him not [to his liking], he took his good. (231) Now a certain wealthy man of the Muslims was on a journey and it befell that he arrived at that city by night, unknowing what was to do, and coming to the ruin aforesaid, gave the old woman money and said to her, 'No harm upon thee.' Whereupon she lifted up her voice and prayed [for him], He set down his merchandise by her [and abode with her] the rest of the night and the next day..As for the singer, when his [stay in the oven] grew long upon him, he came forth therefrom, thinking that her husband had gone away. Then he went up to the roof and looking down, beheld his friend the druggist; whereat he was sore concerned and said in himself, 'Alas, the disgrace of it! This is my friend the druggist, who dealt kindly with me and wrought me fair and I have requited him with foul' And he feared to return to the druggist; so he went down and opened the first door and would have gone out; but, when he came to the outer door, he found it locked and saw not the key. So he stole up again to the roof and cast himself down into the [next] house. The people of the house heard him and hastened to him, deeming him a thief. Now the house in question belonged to a Persian; so they laid hands on him and the master of the house began to beat him, saying to him, 'Thou art a thief.' 'Nay,' answered he, 'I am no thief, but a singing-man, a stranger. I heard your voices and came to sing to you.' The Fourth Day..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 pleasure; 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..After this, the authorities compounded with the highwayman for his submission, and when he came before them, they enriched him and he became in such favour with the Sultan's deputy that he used to eat and drink with him and there befell familiar converse between them. On this wise they abode a great while, till, one day, the Sultan's deputy made a banquet, and therein, for a wonder, was a roasted francolin, which when the robber saw, he laughed aloud. The deputy was angered against him and said to him, "What is the meaning of thy laughter? Seest thou default [in the entertainment] or dost thou mock at us, of thy lack of breeding?" "Not so, by Allah, O my lord," answered the highwayman. "But I saw yonder francolin and bethought myself thereanent of an extraordinary thing; and it was on this wise. In the days of my youth, I used to stop the way, and one day I fell in with a man, who had with him a pair of saddle-bags and money therein. So I said to him, 'Leave these bags, for I mean to kill thee.' Quoth he, 'Take the fourth part of [that which is in] them and leave [me] the rest.' And I said, 'Needs must I take the whole and slay thee, to boot.' Then said he, 'Take the saddle-bags

and let me go my way.' But I answered, 'Needs must I slay thee.' As we were in this contention, he and I, behold, he saw a francolin and turning to it, said, 'Bear witness against him, O francolin, that he slayeth me unjustly and letteth me not go to my children, for all he hath gotten my money.' However, I took no pity on him neither hearkened to that which he said, but slew him and concerned not myself with the francolin's testimony." When it was night, the king summoned the vizier and sought of him the hearing of the [promised] story. "Harkening and obedience," replied Er Rehwan, "Know, O august king, that." "Leave the mention of him. Who is at the door?" Quoth Adi, "El Akhwes el Ansari." (54) "God the Most High put him away and estrange him from His mercy!" cried Omar. "Is it not he who said, berhyming on a man of Medina his slave-girl, so she might outlive her master ... ?" [And he repeated the following line:].? ? ? ? ? By thy ransom, (109) who dwellest alone in my heart, In despair for the loss of the loved one am I. Presently Aboulhusn turned to a damsel and called to her; whereupon she came to him and he said to her, "By the protection of God, O damsel, am I Commander of the Faithful?" "Yes, indeed," answered she; "by the protection of God thou in this time art Commander of the Faithful." Quoth he, "By Allah, thou liest, O thousandfold strumpet!" Then he turned to the chief eunuch and called to him, whereupon he came to him and kissing the earth before him, said, "Yes, O Commander of the Faithful." "Who is Commander of the Faithful?" asked Aboulhusn. "Thou," replied the eunuch and Aboulhusn said, "Thou liest, thousandfold catamite that thou art!" Then he turned to another eunuch and said to him, "O my chief, (20) by the protection of God, am I Commander of the Faithful?" "Ay, by Allah, O my lord!" answered he. "Thou in this time art Commander of the Faithful and Vicar of the Lord of the Worlds." Aboulhusn laughed at himself and misdoubted of his reason and was perplexed at what he saw and said, "In one night I am become Khalif! Yesterday I was Aboulhusn the Wag, and to-day I am Commander of the Faithful." Then the chief eunuch came up to him and said, "O Commander of the Faithful, (the name of God encompass thee!) thou art indeed Commander of the Faithful and Vicar of the Lord of the Worlds!" And the slave-girls and eunuchs came round about him, till he arose and abode wondering at his case. When it was the fourth night, there came the boy whom they were minded to circumcise, adorned with jewels such as never saw eye nor heard ear of, and amongst the rest a crown of gold, set with pearls and jewels, the worth whereof was an hundred thousand dinars. He sat down upon the throne and Tuhfeh sang to him, till the surgeon came and they circumcised him, in the presence of all the kings, who showered on him great store of jewels and jacinths and gold. Queen Kemeriyeh bade the servants gather up all this and lay it in Tuhfeh's closet, and it was [as much in value as] all that had fallen to her, from the first of the festival to the last thereof. Moreover, the Sheikh Iblis (whom God curse!) bestowed upon Tuhfeh the crown worn by the boy and gave the latter another, whereat her reason fled. Then the Jinn departed, in order of rank, whilst Iblis took leave of them, band by band. But she said, 'There is a thing wherewith we will make her confess, and all that is in her heart shall be discovered to thee.' 'What is that?' asked the king, and she answered, 'I will bring thee a hoopoe's heart, (138) which, when she sleepeth, do thou lay upon her heart and question her of all thou wilt, and she will discover this unto thee and show forth the truth to thee.' The king rejoiced in this and said to his nurse, 'Hasten and let none know of thee.' So she arose and going in to the queen, said to her, 'I have done thine occasion and it is on this wise. This night the king will come in to thee and do thou feign thyself asleep; and if he ask thee of aught, do thou answer him, as if in thy sleep.' The queen thanked her and the old woman went away and fetching the hoopoe's heart, gave it to the king. Some months after this, I met him again under arrest, in the midst of the guards and officers of the police, and he said to them, "Seize yonder man." So they laid hands on me and carried me to the chief of the police, who said, "What hast thou to do with this fellow?" The thief turned to me and looking a long while in my face, said, "Who took this man?" Quoth the officers, "Thou badest us take him; so we took him." And he said, "I seek refuge with God! I know not this man, nor knoweth he me; and I said not that to you but of a man other than this." So they released me, and awhile afterward the thief met me in the street and saluted me, saying, "O my lord, fright for fright! Hadst thou taken aught from me, thou hadst had a part in the calamity." (146) And I said to him, "God [judge] between thee and me!" And this is what I have to tell'.? ? ? ? ? O ye who have withered my heart and marred my hearing and my sight, Desire and transport for your sake wax on me night and day. Indeed, thou'st told the tale of kings and men of might, iii. 87..6. Story of the Hunchback xxv.? ? ? ? ? A white one, from her sheath of tresses now laid bare And now again concealed in black, luxuriant hair; (256).98. The Haunted House in Baghdad dclxxxviii. When the night was half spent, I arose [and went forth the tent] to do an occasion of mine, and none knew of my case save this woman. The dogs misdoubted of me and followed me and gave not over besetting me, till I fell on my back into a deep pit, wherein was water, and one of the dogs fell in with me. The woman, who was then a girl in the first bloom of youth, full of strength and spirit, was moved to pity on me, for that wherein I was fallen, and coming to me with a rope, said to me, "Lay hold of this rope." So I laid hold of the rope and clung to it and she pulled me up; but, when I was halfway up, I pulled her [down] and she fell with me into the pit; and there we abode three days, she and I and the dog. Relief of God, Of the Speedy, i. 174. When the Baghdadis saw this succour that had betided them against their enemies [and the victory that El Abbas had gotten them], they turned back and gathering together the spoils [of the defeated host], arms and treasures and horses, returned to Baghdad, victorious, and all by the valour of El Abbas. As for Saad, he foregathered with the prince, and they fared on in company till they came to the place where El Abbas had taken horse, whereupon the latter dismounted from his charger and Saad said to him, "O youth, wherefore alightest thou in other than thy place? Indeed, thy due is incumbent upon us and upon our Sultan; so go thou with us to the dwellings, that we may ransom thee with our souls." "O Amir Saad," replied El Abbas, "from this place I took horse with thee and herein is my lodging. So, God on thee, name me not to the king, but make as if thou hadst never seen me, for that I am a stranger in the land." Pious Woman accused of Lewdness, The, ii. 5. It chances whiles that the blind man escapes a pit, ii. 51..? ? ? ? ? ? ? ? ? ? ab.

The King's Son and the Ogress xv. Thou that wast absent from my stead, yet still with me didst bide, iii. 46. . . . e. The Fifth Officer's Story dccccxxiv. When the vizier returned to the king, the latter sought of him the story of the man whose caution slew him and he said, "Know, O august king, that. . . . a. The Man of Khorassan, his Son and his Governor dcccclxxxvi. . . . I'm the keeper of the promise and the troth, And my gathering is eath, without impede. At this Queen Kemeriyeh was moved to exceeding delight and drank off her cup, saying, 'Well done, O queen of hearts!' Moreover, she took off a surcoat of blue brocade, fringed with red rubies, and a necklace of white jewels, worth an hundred thousand dinars, and gave them to Tuhfeh. Then she passed the cup to her sister Zelzeleh, who had in her hand sweet basil, and she said to Tuhfeh, 'Sing to me on this sweet basil.' 'Hearkening and obedience,' answered she and improvised and sang the following verses: Malice, Of Envy and, i. 125. . . . Yea, to the earth that languished for lack of rain, the clouds Were bounteous; so it flourished and plenteous harvests bore; Quoth the cook, 'Nothing will serve but I must slay thee, O fellow; for, if I spare thee, I shall myself be slain.' But Selim said, 'O my brother, I will counsel thee somewhat (74) other than this.' 'What is it?' asked the cook. 'Say and be brief, ere I cut thy throat' And Selim said, '[Do thou suffer me to live and] keep me, that I may be a servant unto thee, and I will work at a craft, of the crafts of the skilled workmen, wherefrom there shall return to thee every day two dinars.' Quoth the cook, 'What is the craft?' and Selim said, 'The cutting [and polishing] of jewels.' . . . Yea, by Allah, my longing for you ne'er waneth nor passeth away; For your like among creatures is rare and sought for in mountain and vale. '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..70. Khusrau and Shirin and the Fisherman delvi. When she had made an end of her song, she wept sore, till presently sleep overcame her and she slept. When the king heard this story, he renounced his purpose of putting the vizier to death and his soul prompted him to continue him on life. So he bade him go away to his house.. . . . i. The Spider and the Wind dccccviii

[Adult Coloring Journal Anxiety \(Sea Life Illustrations Watercolor Herringbone\)](#)

[Adult Coloring Journal Depression \(Animal Illustrations Pastel Stripes\)](#)

[Adult Coloring Journal Depression \(Floral Illustrations Pastel Floral\)](#)

[Adult Coloring Journal Depression \(Sea Life Illustrations Purple Mist\)](#)

[Adult Coloring Journal Family \(Animal Illustrations Blue Orchid\)](#)

[Adult Coloring Journal Mindfulness \(Animal Illustrations Simple Flowers\)](#)

[Adult Coloring Journal Depression \(Animal Illustrations Polka Dots\)](#)

[Adult Coloring Journal Family \(Floral Illustrations Tribal\)](#)

[Adult Coloring Journal Depression \(Animal Illustrations Blue Orchid\)](#)

[Adult Coloring Journal Anxiety \(Animal Illustrations Tribal\)](#)

[Adult Coloring Journal Family \(Animal Illustrations Rainbow Canvas\)](#)

[Adult Coloring Journal Depression \(Mandala Illustrations Eiffel Tower\)](#)

[Adult Coloring Journal Family \(Floral Illustrations Nautical Floral\)](#)

[Adult Coloring Journal Anxiety \(Animal Illustrations Pastel Floral\)](#)

[Grumpy Pants](#)

[Adult Coloring Journal Depression \(Floral Illustrations Nautical Floral\)](#)

[Adult Coloring Journal Depression \(Animal Illustrations Abstract Trees\)](#)

[Adult Coloring Journal Family \(Mandala Illustrations Springtime Floral\)](#)

[Adult Coloring Journal Mindfulness \(Animal Illustrations Purple Bubbles\)](#)

[Adult Coloring Journal Depression \(Animal Illustrations Pastel Elegance\)](#)

[Adult Coloring Journal Depression \(Sea Life Illustrations Clear Skies\)](#)

[How Not to Run for Class President](#)

[Books in Arabic Your Hands Are You Children Discover the Wonders of the Human Hand](#)

[Amman 108 Ajatusta Rakkaudesta](#)

[Fullpower Safety Comics People Safety Skills for Teens and Adults](#)

[101 Perlas Budistas Y Cristianas Para Alcanzar La Felicidad](#)

[Davy Harwood in Transition Davy Harwood Series Book 2](#)

[Smiths Monthly #29](#)

[Emily Carr As I Knew Her](#)

[Lies and Prophecy Illustrated Edition](#)

[Schloss Bothmer in Klutz](#)

[The International Eggplant Cookbook](#)

[Jeff Gordon NASCARs Driven Superstar](#)

[Healing the Wounds of a Fatherless Generation Devotional](#)

[ChickenDala Coloring Book](#)

[King The Graphic Novel](#)

[My Journey to Meet Jane Goodall](#)

[Adult Coloring Journal Family \(Mandala Illustrations Rainbow Canvas\)](#)

[Adult Coloring Journal Depression \(Animal Illustrations Le Fleur\)](#)

[Sustain](#)

[Ikuinen Totuus](#)

[The Price of Freedom](#)

[Hugo and the Rainbow - Hugo y El Arco Iris \(Bilingual Book English-Spanish\)](#)

[Adult Coloring Journal Positive Thinking \(Sea Life Illustrations Blue Orchid\)](#)

[Adult Coloring Journal Spirituality \(Animal Illustrations Nautical Floral\)](#)

[Adult Coloring Journal Spirituality \(Pet Illustrations Pastel Elegance\)](#)

[Adult Coloring Journal Spirituality \(Pet Illustrations Springtime Floral\)](#)

[Adult Coloring Journal Spirituality \(Pet Illustrations Nautical Floral\)](#)

[Adult Coloring Journal Spirituality \(Pet Illustrations Pastel Floral\)](#)

[Adult Coloring Journal Spirituality \(Sea Life Illustrations Cats\)](#)

[Adult Coloring Journal Spirituality \(Mandala Illustrations Polka Dots\)](#)

[Adult Coloring Journal Positive Thinking \(Sea Life Illustrations Eiffel Tower\)](#)

[Adult Coloring Journal Spirituality \(Pet Illustrations Le Fleur\)](#)

[Adult Coloring Journal Positive Thinking \(Sea Life Illustrations Simple Flowers\)](#)

[Up Up and Away Advice and Adventures from the Future Authors and Astronauts of Farnsworth Aerospace](#)

[Adult Coloring Journal Spirituality \(Floral Illustrations Color Burst\)](#)

[Secrets in the Well How Deep Is Your Well? - Honesty and Grace the Deep Well Cleanser](#)

[Adult Coloring Journal Spirituality \(Mandala Illustrations Abstract Trees\)](#)

[Adult Coloring Journal Spirituality \(Mandala Illustrations Purple Bubbles\)](#)

[Adult Coloring Journal Spirituality \(Pet Illustrations Cats\)](#)

[Adult Coloring Journal Spirituality \(Animal Illustrations Rainbow Canvas\)](#)

[Voor Mijn Kinderen](#)

[Adult Coloring Journal Positive Thinking \(Sea Life Illustrations Le Fleur\)](#)

[Adult Coloring Journal Spirituality \(Mandala Illustrations Cats\)](#)

[Adult Coloring Journal Spirituality \(Floral Illustrations Turquoise Stripes\)](#)

[Adult Coloring Journal Spirituality \(Pet Illustrations Tribal Floral\)](#)

[Adult Coloring Journal Spirituality \(Floral Illustrations Purple Mist\)](#)

[Adult Coloring Journal Family \(Floral Illustrations Pastel Floral\)](#)

[Adult Coloring Journal Positive Thinking \(Mandala Illustrations Tribal\)](#)

[Adult Coloring Journal Mindfulness \(Mandala Illustrations Pastel Elegance\)](#)

[Adult Coloring Journal Mindfulness \(Floral Illustrations Purple Mist\)](#)

[Adult Coloring Journal Depression \(Sea Life Illustrations Peach Poppies\)](#)

[Adult Coloring Journal Family \(Mandala Illustrations Tribal Floral\)](#)

[Adult Coloring Journal Positive Thinking \(Floral Illustrations Springtime Floral\)](#)

[Adult Coloring Journal Mindfulness \(Floral Illustrations Color Burst\)](#)

[Adult Coloring Journal Depression \(Sea Life Illustrations Pastel Elegance\)](#)

[Adult Coloring Journal Positive Thinking \(Mandala Illustrations Peach Poppies\)](#)

[Adult Coloring Journal Family \(Floral Illustrations Tribal Floral\)](#)

[Adult Coloring Journal Mindfulness \(Mandala Illustrations Bubblegum\)](#)

[Adult Coloring Journal Mindfulness \(Mandala Illustrations Eiffel Tower\)](#)

[Adult Coloring Journal Positive Thinking \(Floral Illustrations Rainbow Canvas\)](#)

[Adult Coloring Journal Depression \(Pet Illustrations Color Burst\)](#)

[Adult Coloring Journal Parenting \(Animal Illustrations Blue Orchid\)](#)

[Adult Coloring Journal Mindfulness \(Floral Illustrations Clear Skies\)](#)

[Adult Coloring Journal Mindfulness \(Floral Illustrations Turquoise Stripes\)](#)

[Adult Coloring Journal Depression \(Sea Life Illustrations Bubblegum\)](#)

[Adult Coloring Journal Mindfulness \(Pet Illustrations Simple Flowers\)](#)

[Adult Coloring Journal Parenting \(Floral Illustrations Tribal\)](#)

[Adult Coloring Journal Mindfulness \(Mandala Illustrations Watercolor Herringbone\)](#)

[Adult Coloring Journal Family \(Mandala Illustrations Pastel Floral\)](#)

[Freundebuch Fur Erwachsene - Das Besondere Erinnerungsalbum Fur Freunde Ein Auergewohnliches Freundschaftsbuch Fur Die Freundschaft](#)

[A Legend of Montrose](#)

[Grown Ups Colouring Book Ready for Colouring Vol 3 Mandalas](#)

[Neats Collection of Empowering Quotes Inspirational Readings for the Heart Mind Soul!](#)

[Anne of Geierstein Volume II](#)

[Adult Coloring Journal Parenting \(Animal Illustrations Pastel Elegance\)](#)

[Bourses de Voyage](#)

[The Journey to Glory](#)

[I Hope You Dance Forever](#)

[Anne of Geierstein Volume I](#)
