

## HOW TO TELL THE STORY OF LIFE

Behold, I am clad in a robe of leaves green And a garment of honour of ultramarine.. Would he were not who sundered us upon the parting day! How many a body hath he slain, how many a bone laid bare?..Awaken, O ye sleepers all, and profit, whilst it's here, ii. 234..89. Mesrour and Ibn el Caribi cccxcix..Now his parts and fashions pleased the Khalif and the excellence of his composition and his frankness, and he said in himself, "I will assuredly make him my cup-companion and sitting-mate." So he rose forthright and saying to Mesrour, "Take him up," [returned to the palace]. Accordingly, Mesrour took up Aboulhusn and carrying him to the palace of the Khalifate, set him down before Er Reshid, who bade the slaves and slave-girls encompass him about, whilst he himself hid in a place where Aboulhusn could not see him..When she had made an end of her song, all who were in the assembly wept for the daintiness of her speech and the sweetness of her voice and El Abbas said to her, "Well done, O Merziyeh I Indeed, thou confoundest the wits with the goodness of thy verses and the elegance of thy speech." All this while Shefikeh abode gazing upon her, and when she beheld El Abbas his slave-girls and considered the goodness of their apparel and the nimbleness of their wits and the elegance of their speech, her reason was confounded. Then she sought leave of El Abbas and returning to her mistress Mariyeh, without letter or answer, acquainted her with his case and that wherein he was of puissance and delight and majesty and veneration and loftiness of rank. Moreover, she told her what she had seen of the slave-girls and their circumstance and that which they had said and how they had made El Abbas desirous of returning to his own country by the recitation of verses to the sound of the strings..Presently, she came to me again and I said to her, "Here is thy money and I have gained [with it] other thousand dinars." Quoth she, "Keep it by thee and take these other thousand dinars. As soon as I have departed from thee, go thou to Er Rauzeh (183) and build there a goodly pavilion, and when the building thereof is accomplished, give me to know thereof." So saying, she left me and went away. As soon as she was gone, I betook myself to Er Rauzeh and addressed myself to the building of the pavilion, and when it was finished, I furnished it with the goodliest of furniture and sent to the lady to tell her that I had made an end of its building; whereupon she sent back to me, saying, "Let him meet me to-morrow at daybreak at the Zuweyleh gate and bring with him a good ass." So I got me an ass and betaking myself to the Zuweyleh gate, at the appointed time, found there a young man on horse-back, awaiting her, even as I awaited her..When the king heard this story, he said in himself, "Verily, had I given ear to the sayings of my courtiers and inclined to the idle prate [of those who counselled me] in the matter of [the slaying of] my vizier, I had repented to the uttermost of repentance, but praised be God, who hath disposed me to mansuetude and long-suffering and hath endowed me with patience!" Then he turned to the vizier and bade him return to his dwelling and [dismissed] those who were present, as of wont..Then she took the lute and smote thereon, after the fashion she had learnt from the Sheikh Iblis, so that Er Reshid's wit was dazed for excess of delight and his understanding was confounded for joy; after which she improvised and sang the following verses:..As for Belehwan, when he fled and fortified himself, his power waxed again and there remained for him but to make war upon his father, who had cast his affection upon the child and used to rear him on his knees and supplicate God the Most High that he might live, so he might commit the commandment to him. When he came to five years of age, the king mounted him on horseback and the people of the city rejoiced in him and invoked on him length of life, so he might take his father's leavings (130) and [heal] the heart of his grandfather.. And horses eke wouldst have led to thee day by day And girls, high-breasted maids, and damsels black and white..She laughed and answered, 'O my lord, my story is a strange one and my case extraordinary. Know that I belonged aforetime to a Mughrebi merchant, who bought me, when I was three years old, and there were in his house many slave-girls and eunuchs; but I was the dearest to him of them all. So he kept me with him and used not to call me but "daughterling," and indeed I am presently a clean maid. Now there was with him a damsel, a lutanist, and she reared me and taught me the craft, even as thou seest. Then was my master admitted to the mercy of God the Most High (184) and his sons divided his good. I fell to the lot of one of them; but it was only a little while ere he had squandered all his substance and there was left him no tittle of money. So I left the lute, fearing lest I should fall into the hand of a man who knew not my worth, for that I was assured that needs must my master sell me; and indeed it was but a few days ere he carried me forth to the barrack of the slave-merchant who buyeth slave-girls and showeth them to the Commander of the Faithful. Now I desired to learn the craft; so I refused to be sold to other than thou, till God (extolled be His perfection and exalted be He!) vouchsafed me my desire of thy presence; whereupon I came out to thee, whenas I heard of thy coming, and besought thee to buy me. Thou healedst my heart and boughtedst me; and since I entered thy house, O my lord, I have not taken up the lute till now; but to-day, whenas I was quit of the slave-girls, [I took it]; and my purpose in this was that I might see if my hand were changed (185) or no. As I was singing, I heard a step in the vestibule; so I laid the lute from my hand and going forth to see what was to do, found thee, O my lord, on this wise.'..On the morrow, he betook himself to the shop of his friend the druggist, who welcomed him and questioned him of his case and how he had fared that day. Quoth the singer, 'May God requite thee with good, O my brother! For that thou hast directed me unto easance!' And he related to him his adventure with the woman, till he came to the mention of her husband, when he said, 'And at midday came the cuckold her husband and knocked at the door. So she wrapped me in the mat, and when he had gone about his business, I came forth and we returned to what we were about.' This was grievous to the druggist and he repented of having taught him [how he should do] and misdoubted of his wife. So he said to the singer, 'And what said she to thee at thy going away?' And the other answered, 'She bade me come back to her on the morrow. So, behold, I am going to her and I came not hither but that I might acquaint thee with this, lest thy heart be occupied with me.' Then he took leave of him and went

his way. As soon as the druggist was assured that he had reached the house, he cast the net over his shop (195) and made for his house, misdoubting of his wife, and knocked at the door..When King Shehriyar heard this story, he came to himself and awaking from his drunkenness, (164) said, "By Allah, this story is my story and this case is my case, for that indeed I was in wrath (165) and [danger of] punishment till thou turnedst me back from this into the right way, extolled be the perfection of the Causer of causes and the Liberator of necks! Indeed, O Shehrzad," continued he, "thou hast awakened me unto many things and hast aroused me from mine ignorance."Cashghar, Abdallah ben Nafi and the King's Son of, ii. 195..? ? ? ? ? They have forbid their image to visit me in sleep; So even my nightly phantom forsaketh me, heigho!.163. Abdallah the Fisherman and Abdallah the Merman dccccxl.So the youth returned to his house, and indeed the world was grown black in his eyes and he said, 'My father said sooth.' Then he opened the chamber door and piling up the bricks under his feet, put the rope about his neck and kicked away the bricks and swung himself off; whereupon the rope gave way with him [and he fell] to the ground and the ceiling clove in sunder and there poured down on him wealth galore, So he knew that his father meant to discipline (226) him by means of this and invoked God's mercy on him. Then he got him again that which he had sold of lands and houses and what not else and became once more in good case. Moreover, his friends returned to him and he entertained them some days..? ? ? ? ? e. The Niggard and the Loaves of Bread dlxxx.53. Abou Hassan es Ziyadi and the Man from Khorassan Night ccclix.18. Ardeshir and Heyat en Nufous ccclxiv.End of vol. II..67. Haroun er Reshid and Zubeideh in the Bath ccclxxxv.? ? ? ? ? So make me in your morning a delight And set me in your houses, high and low;Midmost that meadow was a palace soaring high into the air, with battlements of red gold, set with pearls and jewels, and a two-leaved gate; and in the gateway thereof were much people of the chiefs of the Jinn, clad in sumptuous apparel. When they saw the old man, they all cried out, saying, 'The Lady Tuhfeh is come!' And as soon as she reached the palace-gate, they came all and dismounting her from the horse's back, carried her into the palace and fell to kissing her hands. When she entered, she beheld a palace whereof never saw eyes the like; for therein were four estrades, one facing other, and its walls were of gold and its ceilings of silver. It was lofty of building, wide of continence, and those who beheld it would be puzzled to describe it. At the upper end of the hall stood a throne of red gold, set with pearls and jewels, unto which led up five steps of silver, and on the right thereof and on its left were many chairs of gold and silver; and over the dais was a curtain let down, gold and silver wrought and broidered with pearls and jewels..? ? ? ? ? Upon the table of her cheek beauty hath writ, "Alack, Her charms! 'Twere well thou refuge sought'st with God incontinent." (119).? ? ? ? ? The billows of thy love o'erwhelm me passing sore; I sink and all in vain for succour I implore..'Twere fitter and better my loves that I leave, For, if the eye see not, the heart will not grieve..?THE ELEVENTH OFFICER'S STORY..Idiot and the Sharper, The, i. 298..? ? ? ? ? The season of my presence is never at an end 'Mongst all their time in gladness and solacement who spend,.?STORY OF THE DETHRONED KING WHOSE KINGDOM AND GOOD WERE RESTORED TO HIM..Then the two kings entered the bath, and when they came forth, they sat down on a couch, inlaid with pearls and jewels, whereupon the two sisters came up to them and stood before them, as they were moons, swaying gracefully from side to side in their beauty and grace. Presently they brought forward Shehrzad and displayed her, for the first dress, in a red suit; whereupon King Shehriyar rose to look upon her and the wits of all present, men and women, were confounded, for that she was even as saith of her one of her describers:..? ? ? ? ? It chances whiles that the blind man escapes a pit, Whilst he who is clear of sight falls into it..? ? ? ? ? Whenas the burdens all were bounden on and shrill The camel-leader's call rang out across the air,.Therewithal Queen Es Shuhba rejoiced and all who were present rejoiced also and admired her speech and fell to kissing her; and when she had made an end of her song, Queen Kemeriyeh said to her, 'O my sister, ere thou go to thy palace, I would fain bring thee to look upon El Anca, daughter of Behram Gour, whom El Anca, daughter of the wind, carried off, and her beauty; for that there is not her match on the face of the earth.' And Queen Es Shuhba said, 'O Kemeriyeh, I [also] have a mind to see her.' Quoth Kemeriyeh, 'I saw her three years ago; but my sister Wekhimeh seeth her at all times, for that she is near unto her, and she saith that there is not in the world a fairer than she. Indeed, this Queen El Anca is become a byword for loveliness and proverbs are made upon her beauty and grace' And Wekhimeh said, 'By the mighty inscription [on the seal-ring of Solomon], there is not her like in the world!' Then said Queen Es Shuhba, 'If it needs must be and the affair is as ye say, I will take Tuhfeh and go with her [to El Anca], so she may see her.'Zubeideh, El Mamoun and, i. 199.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..? ? ? ? ? The Merciful dyed me with that which I wear Of hues with whose goodness none may compare..?STORY OF THE KING AND HIS CHAMBERLAIN'S WIFE..? ? ? ? ? Thy presence honoureth us and we Confess thy magnanimity:..? ? ? ? ? She comes in a robe the colour of ultramarine, Blue as the stainless sky, unflecked with white:..? ? ? ? ? When love-longing for her sweet sake I took upon myself, The railers flocked to me anon, on blame and chiding bent:..? ? ? ? ? But the Merciful yet may incline thee to me And unite us again, in despite of our foes!.Meanwhile, she prayed to God the Most High that He would establish her innocence in the eyes of her husband and

the folk. So He sent down upon her husband's brother a sore disease and none knew a remedy for him; wherefore he said to his brother, 'In such a city is a pious woman, a recluse, and her prayers are answered; so do thou carry me to her, that she may pray for me and God (to whom belong might and majesty) may make me whole of this sickness.' Accordingly, he took him up and fared on with him, till they came to the village where dwelt the old man, who had rescued the woman from the pit and carried her to his dwelling and tended her there, [till she recovered]..123. The Blacksmith who could Handle Fire without Hurt cccclxxi."O elder," added she, "if Muslims and Jews and Nazarenes drink wine, who are we [that we should abstain from it]?" "By Allah, O my lady," answered he, "spare thine endeavour, for this is a thing to which I will not hearken." When she knew that he would not consent to her desire, she said to him, "O elder, I am of the slave-girls of the Commander of the Faithful and the food waxeth on me (34) and if I drink not, I shall perish, (35) nor wilt thou be assured against the issue of my affair. As for me, I am quit of blame towards thee, for that I have made myself known to thee and have bidden thee beware of the wrath of the Commander of the Faithful."?STORY OF THE WEAVER WHO BECAME A PHYSICIAN BY HIS WIFE'S COMMANDMENT..? ? ? ? Peace on thee! Would our gaze might light on thee once more! So should our hearts be eased and eyes no longer sore..Abou Temam, Story of Ilan Shah and, i. 126..59. El Mutelemmis and his Wife Umeimeh dcxlviii.? ? ? ? By God, forgetfulness of her shall never cross my mind, What while I wear the bonds of life nor when of death they're rent.? ? ? ? Parting hath sundered us, belov'd; indeed, I stood in dread Of this, whilst yet our happiness in union was complete..Now the man who had stolen the clothes and forged a lie against the pious woman, pretending that he was her lover, sickened of a sore sickness, and his people took him up and set out with him to visit the holy woman, and Destiny brought them all together by the way. So they fared on, till they came to the city wherein the man dwelt for whom she had paid a thousand dirhems, to deliver him from torment, and found him about to travel to her, by reason of a sickness that had betided him. So they all fared on together, unknowing that the holy woman was she whom they had so foully wronged, and ceased not going till they came to her city and foregathered at the gates of her palace, to wit, that wherein was the tomb of the king's daughter..? ? ? ? How long shall I anights distracted be for love Of thee? How long th' assaults of grief and woes abide?.Officer's Story, The Second, ii. 134..? ? ? ? How many a victim of the pangs of love-liking hath died! Tired is my patience, but of blame my censurers never tire..? ? ? ? "Forget him," quoth my censurers, "forget him; what is he?" "If I forget him, ne'er may God," quoth I, "remember me!".When she had made an end of her song and laid down the lute, Ishac looked fixedly on her, then took her hand and offered to kiss it; but she snatched it from him and said to him, 'Allah, O my lord, do not that!' Quoth he, 'Be silent. By Allah, I had said that there was not in the world the like of me; but now I have found my dinar (180) in the craft but a danic, (181) "for thou art, beyond comparison or approximation or reckoning, more excellent of skill than I! This very day will I carry thee up to the Commander of the Faithful Haroun er Reshid, and whenas his glance lighteth on thee, thou wilt become a princess of womankind. So, Allah, Allah upon thee, O my lady, whenas thou becomest of the household of the Commander of the Faithful, do not thou forget me!' And she replied, saying, 'Allah, O my lord, thou art the source of my fortunes and in thee is my heart fortified.' So he took her hand and made a covenant with her of this and she swore to him that she would not forget him..His father rejoiced in him with the utmost joy and his heart was solaced and he was glad; and he made banquets to the folk and clad the poor and the widows. He named the boy Sidi (3) Nouredin Ali and reared him in fondness and delight among the slaves and servants. When he came to seven years of age, his father put him to school, where he learned the sublime Koran and the arts of writing and reckoning: and when he reached his tenth year, he learned horsemanship and archery and to occupy himself with arts and sciences of all kinds, part and parts. (4) He grew up pleasant and subtle and goodly and lovesome, ravishing all who beheld him, and inclined to companying with brethren and comrades and mixing with merchants and travellers. From these latter he heard tell of that which they had seen of the marvels of the cities in their travels and heard them say, "He who leaveth not his native land diverteth not himself [with the sight of the marvels of the world,] and especially of the city of Baghdad."Then she returned home, troubled and careful; and when her husband saw her on this wise, he questioned her of her case and she said to him, 'Verily, my breast is straitened by reason of thee and of the simpleness of thine intent. Straitness liketh me not and thou in thy [present] craft gaiuest nought; so either do thou seek out a craft other than this or pay me my due (17) and let me go my way.' Her husband chid her for this and admonished her; (18) but she would not be turned from her intent and said to him, 'Go forth and watch yonder physician how he doth and learn from him what he saith.' Quoth he, 'Let not thy heart be troubled: I will go every day to the physician's assembly.'? ? ? ? But now unto me of my loves accomplished are joyance and cheer And those whom I cherish my soul with the wine of contentment regale..Abou Sabir, Story of, i. 90..Then she mounted the mule and repairing to the palace of the Commander of the Faithful, went in to him and kissed the earth before him. Quoth he to her, as who should make mock of her, "I doubt not but thou hast found thy lord." "By thy felicity and the length of thy continuance [on life,]" answered she, "I have indeed found him!" Now Er Reshid was leaning back; but, when he heard this, he sat up and said to her, "By my life, [is this thou sayest] true?" "Ay, by thy life!" answered she; and he said, "Bring him into my presence, so I may see him." But she replied, "O my lord, there have betided him many stresses and his charms are changed and his favour faded; and indeed the Commander of the Faithful vouchsafed me a month; wherefore I will tend him the rest of the month and then bring him to do his service to the Commander of the Faithful." Quoth Er Reshid, "True; the condition was for a month; but tell me what hath betided him." "O my lord," answered she, "may God prolong thy continuance and make Paradise thy place of returning and thy harbourage and the fire the abiding-place of thine enemies, when he presenteth himself to pay his respects to thee, he will expound to thee his case and will name unto thee those who have wronged him; and indeed this is an arrear that is due to the Commander of the Faithful, in (41) whom may God

fortify the Faith and vouchsafe him the mastery over the rebel and the froward!" 118. The Jewish Cadi and his Pious Wife cccclxv. It befell one day that the king's son came to me, after his father had withdrawn, and said to me, "Harkye, Ibn Nafil" "At thy service, O my lord," answered I; and he said, "I would have thee tell me an extraordinary story and a rare matter, that thou hast never related either to me or to my father Jemhour." "O my lord," rejoined I, "what story is this that thou desirest of me and of what kind shall it be of the kinds?" Quoth he, "It matters little what it is, so it be a goodly story, whether it befell of old days or in these times." "O my lord," said I, "I know many stories of various kinds; so whether of the kinds preferrest thou, and wilt thou have a story of mankind or of the Jinn?" "It is well," answered he; "if thou have seen aught with thine eyes and heard it with thine ears, [tell it me." Then he bethought himself] and said to me, "I conjure thee by my life, tell me a story of the stories of the Jinn and that which thou hast heard and seen of them!" "O my son," replied I, "indeed thou conjurest [me] by a mighty conjuration; so [hearken and thou shalt] hear the goodliest of stories, ay, and the most extraordinary of them and the pleasantest and rarest." Quoth the prince, "Say on, for I am attentive to thy speech." And I said, "Know, then, O my son, that. 132. Sindbad the Sailor and Sindbad the Porter dxxxvi. Would we may live together, and when we come to die, i. 47. Now the magistrate knew of the theft of the pearls; so he bade clap the merchant in prison. Accordingly they imprisoned him and flogged him, and he abode in the prison a whole year, till, by the ordinance of God the Most High, the Master of Police arrested one of the divers aforesaid and imprisoned him in the prison where the merchant lay. He saw the latter and knowing him, questioned him of his case; whereupon he told them his story and that which had befallen him, and the diver marvelled at the sorriness of his luck. So, when he came forth of the prison, he acquainted the Sultan with the merchant's case and told him that it was he who had given him the pearls. The Sultan bade bring him forth of the prison and questioned him of his story, whereupon he told him all that had befallen him and the Sultan pitied him and assigned him a lodging in his own palace, together with an allowance for his living.. This was all the merchant's good; so he said, "O youth, I will play thee another game for the shop." Now the value of the shop was four thousand dinars; so they played and El Abbas beat him and won his shop, with that which was therein; whereupon the other arose, shaking his clothes, and said to him, "Up, O youth, and take thy shop." So El Abbas arose and repairing to the shop, took possession thereof, after which he returned to [the place where he had left] his servant [Aamir] and found there the Amir Saad, who was come to bid him to the presence of the king. El Abbas consented to this and accompanied him till they came before King Ins ben Cais, whereupon he kissed the earth and saluted him and exceeded (78) in the salutation. Quoth the king to him, "Whence comest thou, O youth?" and he answered, "I come from Yemen." ? ? ? ? ? Now God forbid a slave forget his liege lord's love! And how Of all things in the world should I forget the love of thee? ? ? ? ? How many a king for my sweet sake with other kings hath vied, Still craving union with me and suing for my sight! ? ? ? ? a. Story of the Eunuch Sewab (228) cccxxxiv. The first who sought her in marriage was King Nebhan of Mosul, who came to her with a great company, bringing with him an hundred she-camels laden with musk and aloes-wood and ambergris and as many laden with camphor and jewels and other hundred laden with silver money and yet other hundred laden with raiment of silken and other stuffs and brocade, besides an hundred slave-girls and an hundred magnificent horses of swift and generous breeds, completely housed and accoutred, as they were brides; and all this he laid before her father, demanding her of him in marriage. Now King Ins ben Cais had bound himself by an oath that he would not marry his daughter but to him whom she should choose; so, when King Nebhan sought her in marriage, her father went in to her and consulted her concerning his affair. She consented not and he repeated to Nebhan that which she said, whereupon he departed from him. After this came King Behram, lord of the White Island, with riches more than the first; but she accepted not of him and he returned, disappointed; nor did the kings give over coming to her father, on her account, one after other, from the farthest of the lands and the climes, each glorying in more (54) than those who forewent him; but she paid no heed unto any of one them. 41. Ali Shar and Zumurru dcccvi. 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.. ? ? ? ? b, The Merchant's Wife and the Parrot dcccclxxx. Presently, up came a woman with a phial of urine, and when the [mock] physician saw the phial afar off, he said to her, 'This is the urine of a man, a stranger.' 'Yes,' answered she; and he continued, 'Is he not a Jew and is not his ailment indigestion?' 'Yes,' replied the woman, and the folk marvelled at this; wherefore the man was magnified in Galen's eyes, for that he heard speech such as was not of the usage of physicians, seeing that they know not urine but by shaking it and looking into it anear neither know they a man's water from a woman's water, nor a stranger's [from a countryman's], nor a Jew's from a Sherif's. (22) Then said the woman, 'What is the remedy?' Quoth the weaver, 'Pay down the fee.' So she paid him a dirhem and he gave her medicines contrary to that ailment and such as would aggravate the patient's malady.. Presently, the sharper came to the ruin, rejoicing in that which he deemed he should get, and dug in the place, but found nothing and knew that the idiot had tricked him. So he buffeted his face, for chagrin, and fell to following the other whithersoever he went, so he might get what was with him, but availed not unto this, for that the idiot knew what was in his mind and was certified that he spied upon him, [with intent to rob him]; so he kept watch over himself. Now, if the sharper had considered [the consequences of] haste and that which is begotten of loss therefrom, he had not done

thus. Nor," continued the vizier, "is this story, O king of the age, rarer or more extraordinary or more diverting than the story of Khelbes and his wife and the learned man and that which befell between them." Sindbad the Sailor and Hindbad the Porter. It is said that the most extraordinary of that which happened to Er Reshid was as follows: His brother El Hadi, (153) when he succeeded to the Khalifate, enquired of a seal-ring of great price, that had belonged to his father El Mehdi, (154) and it came to his knowledge that Er Reshid had taken it. So he required it of the latter, who refused to give it up, and El Hadi insisted upon him, but he still denied the seal-ring of the Khalifate. Now this was on the bridge [over the Tigris], and he threw the ring into the river. When El Hadi died and Er Reshid succeeded to the Khalifate, he came in person to that bridge, with a seal-ring of lead, which he threw into the river at the same place, and bade the divers seek it. So they did [his bidding] and brought up the first ring, and this was reckoned [an omen] of Er Reshid's good fortune and [a presage of] the continuance of his reign. (155).?STORY OF THE KING WHO KNEW THE QUINTESENCE (204) OF THINGS..155. Hassan of Bassora and the King's Daughter of the Jinn dclxxviii. Meanwhile, Queen Kemeriyeh and her company sailed on, without ceasing, till they came under the palace wherein was Tuhfeh, to wit, that of Meimoun the Sword; and by the ordinance of destiny, Tuhfeh herself was then sitting on the belvedere of the palace, pondering the affair of Haroun er Reshid and her own and that which had befallen her and weeping for that she was doomed to slaughter. She saw the ship and what was therein of those whom we have named, and they in mortal guise, and said, 'Alas, my sorrow for yonder ship and the mortals that be therein!' As for Kemeriyeh and her company, when they drew near the palace, they strained their eyes and seeing Tuhfeh sitting, said, 'Yonder sits Tuhfeh. May God not bereave [us] of her!' Then they moored their ship and making for the island, that lay over against the palace, spread carpets and sat eating and drinking; whereupon quoth Tuhfeh, 'Welcome and fair welcome to yonder faces! These are my kinswomen and I conjure thee by Allah, O Jemreh, that thou let me down to them, so I may sit with them awhile and make friends with them and return.' Quoth Jemreh, 'I may on no wise do that.' And Tuhfeh wept. Then the folk brought out wine and drank, what while Kemeriyeh took the lute and sang the following verses: 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: 62. Aboulaswed and his Squinting Slave-girl dcli. ? ? ? ? ? v. The Sharpers with the Money-Changer and the Ass dccccxiv. It is told that there was once, in the city of Baghdad, a comely and well-bred youth, fair of face, tall of stature and slender of shape. His name was Alaeddin and he was of the chiefs of the sons of the merchants and had a shop wherein he sold and bought One day, as he sat in his shop, there passed by him a girl of the women of pleasure, (253) who raised her eyes and casting a glance at the young merchant, saw written in a flowing hand on the forepart (254) of the door of his shop, these words, "VERILY, THERE IS NO CRAFT BUT MEN'S CRAFT, FORASMUCH AS IT OVERCOMETH WOMEN'S CRAFT." When she beheld this, she was wroth and took counsel with herself, saying, "As my head liveth, I will assuredly show him a trick of the tricks of women and prove the untruth of (255) this his inscription!".86. Omar ben el Khettab and the Young Bedouin cccxcv. ? ? ? ? ? Our Lord, after sev'rance, with them hath conjoined us, for he who doth good Shall ne'er disappointed abide and kindnesses kindness entail..Shehrzad and Shehriyar, ii. 111, iii. 141, 157..? ? ? ? ? Ay, and around Baghdad the horsemen shalt behold, Like clouds that wall the world, full many a doughty knight,.Me, till I stricken was therewith, to love thou didst excite, iii. 113. Old Sharper, Story of the, ii. 187..Then she wept and the old woman with her and the latter went up to Aboulhusn and uncovering his face, saw his eyes bound and swollen for the binding. So she covered him again and said, "Indeed, O Nuzhet el Fuad, thou art afflicted in Aboulhusn!" Then she consoled with her and going out from her, ran without ceasing till she came in to the Lady Zubeideh and related to her the story; and the princess said to her, laughing, "Tell it over again to the Khalif, who maketh me out scant of wit and lacking of religion, and to this ill-omened slave, who presumeth to contradict me." Quoth Mesroul, "This old woman lieth; for I saw Aboulhusn well and Nuzhet el Fuad it was who lay dead." "It is thou that liest," rejoined the stewardess, "and wouldst fain sow discord between the Khalif and the Lady Zubeideh." And he said, "None lieth but thou, O old woman of ill-omen, and thy lady believeth thee, and she doth." Whereupon the Lady Zubeideh cried out at him, and indeed she was enraged at him and at his speech and wept..Her verses pleased the kings of the Jinn and they said, 'By Allah, thou sayst sooth!' Then she rose to her feet, with the lute in her hand, and played and sang, whilst the Jinn and the Sheikh Aboultaouaf danced. Then the latter came up to her and gave her a carbuncle he had taken from the hidden treasure of Japhet, son of Noah (on whom be peace), and which was worth the kingdom of the world; its light was as the light of the sun and he said to her, 'Take this and glorify thyself withal over (233) the people of the world.' She kissed his hand and rejoiced in the jewel and said, 'By Allah, this beseemeth none but the Commander of the Faithful.'.133. The City of Brass dlxvi. Now a party of the troops had banded themselves together for Belehwan; so they sent to him and bringing him privily, went in to the little Melik Shah and seized him and seated his uncle Belehwan on the throne of the kingship. Then they proclaimed him king and did homage to him all, saying, 'Verily, we desire thee and deliver to thee the throne of the kingship; but we wish of thee that thou slay not thy brother's son, for that on our consciences are the oaths we swore to his father and grandfather and the covenants we made with them.' So Belehwan granted them this and imprisoned the boy in an underground dungeon and straitened him. Presently, the heavy news reached his mother and this was grievous to her; but she could not speak and committed her affair to God the Most High, daring not name this to King Caesar her husband, lest she should make her uncle King Suleiman Shah a liar..? ? ? ? ? ? ? ? ? ? ec. Story of the Barber's Third Brother clvii. Fair patience use, for ease still followeth after stress, iii. 117..Woman, The Thief and the, i. 278..? ? ? ? ? Then, after them came I to thee and union did entreat And unto thee set forth at length my case and my design;.Presently he came to the land of the Turks, (228) and he naked and hungry and having with him nought but somewhat of jewels, bound

about his fore-arm. So he went to the bazaar of the goldsmiths and calling one of the brokers, gave him the jewels. The broker looked and seeing two great rubies, said to him, 'Follow me.' So he followed him, till he brought him to a goldsmith, to whom he gave the jewels, saying, 'Buy these.' Quoth he, 'Whence hadst thou these?' And the broker replied, 'This youth is the owner of them.' Then said the goldsmith to the prince, 'Whence hadst thou these rubies?' And he told him all that had befallen him and that he was a king's son. The goldsmith marvelled at his story and bought of him the rubies for a thousand dinars.

[Hydrogen and Fuel Cells Emerging Technologies and Applications](#)

[Surrealismus in Gaspar Nois enter the Void](#)

[Sessional Papers Vol 9 Third Session of the Eleventh Parliament of the Dominion of Canada Session 1911](#)

[Tvx 17 ACM International Conference on Interactive Experiences for TV and Online Video](#)

[Battles Revisal of the Public Statutes of North Carolina Adopted by the General Assembly at the Session of 1872-3 Including the Acts of a Public and General Nature Passed at the Same Session Together with the Constitution of the United States the Co](#)

[Kurfirstinnen Und Kiniginnen Auf Dem Throne Der Hohenzollern Die](#)

[Self-Identity Crisis and Animalism in the Hairy Ape by Eugene ONeil](#)

[Catalogue Raisonne of Oriental Manuscripts in the Government Library Vol 2](#)

[Freihandelsabkommen Und Ihre Risiken Wer Kann Schon Etwas Gegen Freien Handel Haben?](#)

[The American State Reports Vol 27 Containing the Cases of General Value and Authority Subsequent to Those Contained in the American Decisions and the American Reports Decided in the Courts of Last Resort of the Several States Selected Reported](#)

[A Dangerous Game Library Edition](#)

[Forms Carving the Abstraction of Colors and Marks](#)

[Clinical Examination and Applied Medicine Volume II Gastroenterology Series](#)

[Clinical Examination and Applied Medicine Volume I Gastroenterology Series](#)

[Annual Report of Program Activities National Cancer Institute Vol 3 Fiscal Year 1980 A Division of Cancer Cause and Prevention](#)

[Vuejs 2 Design Patterns and Best Practices Build enterprise-ready modular Vuejs applications with Vuex and Nuxt](#)

[Caracterizaciin de Las Actitudes Hacia Las Tic de Los Estudiantes de Primer Aio de la Escuela de Educaciin de la Universidad de Viia del Mar En Su Modalidad Diurna Chile](#)

[Adhs in Der Schule Therapeutische Ma nahmen Und Strategien F r Lehrkr fte](#)

[Mosbys Nursing Drug Cards](#)

[Augustine and the Dialogue](#)

[The Ultimate Guide to Adobe Acrobat DC](#)

[Old Carver Ranch](#)

[Early Bicycles and the Quest for Speed A History 1868-1903](#)

[SAP HANA 20 Certification Guide Application Associate Exam](#)

[FRCS General Surgery Section 1 500 SBAs and EMIs Second Edition](#)

[Mapping with ArcGIS Pro Design accurate and user-friendly maps to share the story of your data](#)

[Law in a Flash for Evidence](#)

[PCAT Study Guide 2018-2019 PCAT Prep Book Practice Test Questions for the Pharmacy College Admission Test](#)

[Business and Public Policy Incentives to Pander How Politicians Use Corporate Welfare for Political Gain](#)

[A Beginners Guide to College Success](#)

[Women Violence and Social Stigma A Sociology of Burn Attacks](#)

[Twice Exceptional Supporting and Educating Bright and Creative Students with Learning Difficulties](#)

[Mosaics The Life and Works of Graham Collier](#)

[Sites of Prehistoric Life in Northern Ireland](#)

[The Sovietization of Azerbaijan The South Caucasus in the Triangle of Russia Turkey and Iran 1920-1922](#)

[School Library Makerspaces in Action](#)

[Clinical Skills Skills for Nurse Assisting \(Access Card\)](#)

[OpenCV 3 Computer Vision with Python Cookbook Leverage the power of OpenCV 3 and Python to build computer vision applications](#)

[Patentblatt 1908 Vol 32 Bekanntmachungen Auf Grund Des Patentgesetzes Und Des Gesetzes Betreffend Den Schutz Von Gebrauchsmustern Erster Halbband](#)

[Pierers Universal-Lexikon Der Vergangenheit Und Gegenwart Oder Neuestes Encyclopidisches Wirterbuch Der Wissenschaften Kinste Und](#)

[Gewerbe Vol 10 Lackfarbe-Matelen](#)  
[Linnaea Vol 15 Ein Journal Fir Die Botanik in Ihrem Ganzen Umfange Jahrgang 1841](#)  
[Jahresbericht Ueber Die Verwaltung Des Medicinalwesens Die Kranken-Anstalten Und Die Oeffentlichen Gesundheitsverhaeltnisse Der Stadtfrankfurt A M 1889 Vol 33](#)  
[Grinzen Zwischen Staat Und Kirche Und Die Garantien Gegen Deren Verletzung Die Historich-Dogmatische Studie Mit Bericksichtigung Der Deutschen Und Ausserdeutschen Gesetzgebungen Und Einem Anhinge Teils Ungedruckt Aktensticke](#)  
[Zeitschrift Des Historischen Vereins Fir Niedersachsen 1895 Zugleich Organ Des Vereins Fur Geschichte Und Alterthimer Der Herzogthimer Bremen Und Verden Und Des Landes Hadeln](#)  
[Handbuch Der Allgemeinen Mikroskopie](#)  
[Ward 14 21 Precincts City of Boston List of Residents 20 Years of Age and Over \(Non-Citizens Indicated by Asterisk\) \(Females Indicated by Dagger\) as of January 1 1938](#)  
[The Transactions of the Entomological Society of London for the Year 1908](#)  
[Traiti de Botanique](#)  
[Bulletin de LInstitut National Genevois 1889 Vol 29 Travaux Des Cinq Sections 1 Des Sciences Physiques Et Naturelles 2 Des Sciences Morales Et Politiques DArchologie Et DHistoire 3 de Littirature 4 Des Beaux-Arts 5 DIndustrie Et DA](#)  
[Recueil Des Historiens Des Gaules Et de la France Vol 15 Contenant La Suite Des Monumens Des Trois Rignes de Philippe 1er de Louis VI Dit Le Gros Et de Louis VII Surnomme Le Jeune Depuis LAn 1060 Jusquen 1180](#)  
[Volkswirtschaftliche Abhandlungen Der Badischen Hochschulen Vol 10](#)  
[Annual of the North Carolina Baptist State Convention One Hundred Ninth Annual Session First Baptist Church Winston-Salem November 21-23 1939](#)  
[Bulletin de la Sociiti Franiaise de Photographie Vol 23 Annie 1907](#)  
[Allgemeines Evangelisches Gesang Und Gebetbuch Zum Kirchen Und Hausgebrauch](#)  
[Geschichte Der Neuern Litteratur Vol 4 Klassizismus Und Aufklirung](#)  
[Verhandlungen Der Naturforschenden Gesellschaft in Basel 1893 Vol 9](#)  
[Geschichte Des Ordens Der Tempelherren Vol 1 Nebst Bericht iber Seine Beziehungen Zu Den Freimaurern Und Den Neuern Pariser Templern](#)  
[Hills Charlotte \(Mecklenburg County N C\) City Directory 1936 Vol 5 Containing an Alphabetical Directory of Business Concerns and Private Citizens a Telephone Directory Arranged Numerically a Directory of Householders Occupants of Office Buildin](#)  
[Urkundenbuch Des Herzogthums Steiermark Vol 2 1192-1246](#)  
[Geschichte Der Pipste Im Zeitalter Der Renaissance Von Der Wahl Innocenz VIII Bis Zum Tode Julius II](#)  
[Mimoires de Chirurgie Vol 1 Chirurgie Riparatrice](#)  
[Encyclopidie Ou Dictionnaire Raisonné Des Sciences Des Arts Et Des Mitiers Vol 15 Par Une Sociiti de Gens de Lettres](#)  
[Historiae Seu Vitae Sanctorum Vol 12 Juxta Optimam Coloniensem Editionem December](#)  
[Cartulaire Historique Et Ginialogique Des Artevelde](#)  
[Friedrich Christoph Jonathan Fischers Geschichte Des Teutschen Handels Vol 1 Der Schiffarth Fischerey Erfindungen Kinste Gewerbe Manufakturen Der Landwirthschaft Polizey Leibeigenschaft Des Zoll-Minz-Und Bergwesens Der Scheidekinste Des S](#)  
[Deutsche Rundschau Vol 81 October November December 1894](#)  
[Erdkunde Im Verhiltmii Zur Natur Und Zur Geschichte Des Menschen Oder Allgemeine Vergleichende Geographie ALS Sichere Grundlage Des Studiums Und Unterrichts in Physicalischen Und Historischen Wissenschaften Vol 11 Die Drittes Buch West-Asien](#)  
[Annali Della R Scuola Normale Superiore Di Pisa 1907 Vol 20 Filosofia E Filologia](#)  
[Abhandlungen Der Philologisch-Historischen Classe Der Kiniglich Sachsischen Gesellschaft Der Wissenschaften Vol 21](#)  
[Geschichte Der Physik Seit Der Wiederherstellung Der Kinste Und Wissenschaften Bis Auf Die Neuesten Zeiten Vol 5](#)  
[G Phillips Und G Girres Historisch-Politische Blitter Fir Das Katholische Deutschland Vol 40](#)  
[Jahrbicher Fir Nationalikonomie Und Statistik 1899 Vol 17](#)  
[Pidagogische Blitter Vereinigung Des Schweiz Erziehungsfreundes Und Der Pid Monatsschrift 1908 Vol 15 Organ Des Vereins Kath Lehrer Und Schulminner Der Schweiz Und Des Schweizerischen Katholischen Erziehungs-Vereins](#)  
[Les Oeuvres Morales Et Meslies de Plutarque Vol 1 Traduites de Grec En Franiois](#)  
[Hinterlassene Werke iber Krieg Und Kriegfihung Des Generals Carl Von Clausewitz Vol 1 Vom Kriege Erster Theil](#)  
[Weltgeschichte In Neun Bichern Neuntes Buch Erste Abtheilung Vom Jahre 1789 Bis 1815](#)  
[Traiti de Pathologie Interne Vol 2](#)  
[A Allgemeine Encyklopidie Der Wissenschaften Und Kinste in Alphabetischer Folge Von Genannten Schriftstellern Bearbeitet Vol 64 Erste](#)

[Section-G Gesenius-Getrink](#)

[La Sainte Bible Qui Contient Le Vieux Et Le Nouveau Testament](#)

[American Practice of Surgery Vol 6 of 8 A Complete System of the Science and Art of Surgery by Representative Surgeons of the United States and Canada](#)

[Allgemeine Deutsche Real-Encyklopidie Fir Die Gebildeten Stinde Vol 2 of 15 Conversations-Lexikon Arago Bis Belgrad](#)

[Cornelii Van Bynkershoek Jurisconsulti Senatus Supremi Hollandii Zelandii Et Frisii Prisdidis Opera Omnia Vol 1 Continens Observationum Juris](#)

[Romani Libros VIII Opuscula Varii Argumenti](#)

[Annales Maritimes Et Coloniales 1838 Vol 1 Recueil de Lois Et Ordonnances Royales Riglements Et Dicisions Ministirielles Mimoires](#)

[Observations Et Notices Particuliires 23e Annie 2e Sirie Partie Non Officielle](#)

[Physikalisches Wirterbuch Oder Erklirung Der Vornehmsten Zur Physik Gehirigen Begriffe Und Kunstwirter So Wohl Nach Atomistischer ALS](#)

[Auch Nach Dynamischer Lehrart Betrachtet Vol 2 Mit Kurzen Beygefigten Nachrichten Von Der Geschichte Der Erfindu](#)

[Power Vol 34 Devoted to the Generation and Transmission of Power July 1 to December 31 1911](#)

[Jahrbicher Fir Nationalikonomie Und Statistik 1919 Vol 113](#)

[G Phillips Und G Girres Historisch-Politische Blitter Fir Das Katholische Deutschland 1858 Vol 41](#)

[Handwirterbuch Der Schweizerischen Volkswirtschaft Socialpolitik Und Verwaltung Vol 1 Ablisung Der Reallasten-Fleischpreise](#)

[Finanz-Archiv 1886 Vol 3 Zeitschrift Fir Das Gesamte Finanzwesen](#)

[Weldt Und Indianischen Nidergingischen Kinigreichs Neue Und Wahrhafte History Von Allen Geschichten Handlungen Thaten Strengem Und](#)

[Strifflichem Regiment Der Spanier Gegen Den Indianern Ungliublichem Grosse Gut](#)

[Linnaea Vol 6 Ein Journal Fir Die Botanik in Ihrem Ganzen Umfange Jahrgang 1831](#)

[Documents Parlementaires Vol 4 Troisiime Session Du Quatorziime Parlement de la Puissance Du Canada Session 1924](#)

[Contesting the Myths of Samurai Baseball Cultural Representations of Japans National Pastime](#)

[Boletin de la Academia Nacional de Ciencias En Cordoba \(Republica Argentina\) 1894 Vol 14](#)

[Le Guide Musical Vol 45 Thitres-Concerts Actualiti Histoire Esthitique Annie 1899](#)

[Chronica Da Santa Provincia de N Senhora Da Soledade Da Mais Estreita E Regular Observancia Do Serafico Padre S Francisco Do Instituto DOS](#)

[Descalios No Reino de Portugal Vol 1](#)

[Historii Augusti Scriptorum VI ilius Spartianus Vulc Gallicanus Julius Capitolinus Trebell Pollio ilius Lampridius Flavius Vopiscus](#)

[Bulletin de la Sociiti Neuchateloise de Giographie 1904 Vol 15](#)

[Allgemeine Encyklopidie Der Wissenschaften Und Kinste Vol 30 In Alphabetischer Folge Von Genannten Schriftstellern Bearbeitet Zweite](#)

[Section H-N Jus-Izzo Nachtrige Jabaltsa-Integralfunctionen](#)

[Kritische Blitter Fir Forst-Und Jagdwissenschaft in Verbindung Mit Mehreren Forstminnern Und Gelehrten Vol 27 Erstes Heft](#)

---