

# OF COPYRIGHT ENTRIES VOL 3 PUBLISHED MUSIC PART 5A NUMBER 1 JANUARY

There was once, of old days and in bygone ages and times, in the city of Baghdad, the Abode of Peace, a king mighty of estate, lord of understanding and beneficence and liberality and generosity, and he was strong of sultanate and endowed with might and majesty and magnificence. His name was Ins ben Cais ben Rebiya es Sheibani, (47) and when he took horse, there rode unto him [warriors] from the farthest parts of the two Iraks. (48) God the Most High decreed that he should take to wife a woman hight Afifeh, daughter of Ased es Sundusi, who was endowed with beauty and grace and brightness and perfection and justness of shape and symmetry; her face was like unto the new moon and she had eyes as they were gazelle's eyes and an aquiline nose like the crescent moon. She had learned horsemanship and the use of arms and had thoroughly studied the sciences of the Arabs; moreover, she had gotten by heart all the dragomanish (49) tongues and indeed she was a ravishment to mankind..Thy presence honoureth us and we, i. 13..Cook, The Lackpenny and the, i. 9..112. Abdallah ben Nafi and the King's Son of Cashghar dccccxi.???? Would God thou knewest that for love of thee which I endure! It hath indeed brought down on me estrangement and dismay..Then she told him the story of Anca, daughter of Behram Gour, with Anca, daughter of the wind, and described to him her dwelling-place and her island, whereupon quoth Er Reshid, 'O Tuhfet es Sedr, (252) tell me of El Anca, daughter of Behram Gour; is she of the Jinn or of mankind or of the birds? For this long time have I desired to find one who should tell me of her.' 'It is well, O Commander of the Faithful,' answered Tuhfeh. 'I asked the queen of this and she acquainted me with her case and told me who built her the palace.' Quoth Er Reshid, 'I conjure thee by Allah, tell it me.' And Tuhfeh answered, 'It is well,' and proceeded to tell him. And indeed he was amazed at that which he heard from her and what she told him and at that which she had brought back of jewels and jacinths of various colours and preciot stones of many kinds, such as amazed the beholder and confounded thought and mind. As for this, it was the means of the enrichment of the Barmecides and the Abbasicles, and they abode in their delight..So he fell to resorting daily to the physician and committing to memory his sayings and that which he spoke of jargon, till he had gotten a great matter by heart, and all this he studied throughly and digested it. Then he returned to his wife and said to her, 'I have committed the physician's sayings to memory and have learned his fashion of muttering and prescribing and applying remedies (19) and have gotten by heart the names of the remedies and of all the diseases, and there abideth nought [unaccomplished] of thy commandment. What wilt thou have me do now?' Quoth she, 'Leave weaving and open thyself a physician's shop.' But he answered, 'The people of my city know me and this affair will not profit me, save in a land of strangerhood; so come, let us go out from this city and get us to a strange land and [there] live.' And she said, 'Do as thou wilt.'???? o. The Merchant and the Thieves dccccxx.Would God upon that bitterest day, when my death calls for me, i. 47.???? The huntress of th' eyes (60) by night came to me. "Turn in peace," [Quoth I to her;] "This is no time for visiting, I ween."???? I am a man in whom good faith's a natural attribute; The deeds of every upright man should with his speech agree..???? aa. Story of King Sindbad and his Falcon v.???? p. The Sixteenth Officer's Story dccccxl.???? a. The Hawk and the Partridge cxlix.???? And when my feet trod earth, "Art slain, that we should fear," Quoth they, "or live, that we may hope again thy sight?".Then said El Abbas to them, "O youths, sit by my arms and my horse till I return." But they answered, saying, "By Allah, thou prolongest discourse with that which beseemeth not of words! Make haste, or we will go with thy head, for indeed the king purposeth to slay thee and to slay thy comrade and take that which is with you." When the prince heard this, his skin quaked and he cried out at them with a cry that made them tremble. Then he sprang upon his horse and settling himself in the saddle, galloped till he came to the king's assembly, when he cried out at the top of his voice, saying ["To horse,] cavaliers!" And levelled his spear at the pavilion wherein was Zuheir. Now there were about him a thousand smiters with the sword; but El Abbas fell in upon them and dispersed them from around him, and there abode none in the tent save Zuheir and his vizier..???? Pardon of God for everything I crave, except thy love, For on the day of meeting Him, that will my good deed be..???? In the wide world no house thou hast, a homeless wanderer thou: To thine own place thou shall be borne, an object for lament. (88).142. El Asmai and the three Girls of Bassora dclxxxvi.???? q. The Shepherd and the Thief dccccxi.Sindbad the Sailor and Hindbad the Porter, iii. 199..???? b. The Second Old Man's Story ii.???? q. The Shepherd and the Thief dxxxxii.?THE SIXTEENTH OFFICER'S STORY..Accordingly, Ishac bade admit her; so she entered, and when her eyes fell upon the Commander of the Faithful, she kissed the earth before him and said, 'Peace be upon thee, O Commander of the Faithful and asylum of the people of the faith and reviver of justice among all creatures! May God make plain the treading of thy feet and vouchsafe thee enjoyment of that which He hath bestowed on thee and make Paradise thy harbourage and the fire that of thine enemies!' Quoth Er Reshid, 'And on thee be peace, O damsel! Sit.' So she sat down and he bade her sing; whereupon she took the lute and tightening its strings, played thereon in many modes, so that the Commander of the Faithful and Jaafer were confounded and like to fly for delight. Then she returned to the first mode and sang the following verses:.Now this (155) was the francolin that bore witness against him.'.Meanwhile, Aboulhusn gave not over snoring in his sleep, till the day broke and the rising of the sun drew near, when a waiting-woman came up to him and said to him, "O our lord [it is the hour of] the morning- prayer." When he heard the girl's words, he laughed and opening his eyes, turned them about the place and found himself in an apartment the walls whereof were painted with gold and ultramarine and its ceiling starred with red gold. Around it were sleeping-chambers, with curtains of gold-embroidered silk let down over their doors, and all about vessels of gold and porcelain and crystal and furniture and carpets spread and lamps burning before the prayer-niche and slave-girls and eunuchs and white slaves and black slaves and boys and pages and attendants. When he saw this, he was confounded in his wit and

said, "By Allah, either I am dreaming, or this is Paradise and the Abode of Peace!" (18) And he shut his eyes and went to sleep again. Quoth the waiting-woman, "O my lord, this is not of thy wont, O Commander of the Faithful!". And indeed, O my brother, the night thou camest to me and we caroused together, I and thou, it was as if the Devil came to me and troubled me that night. "And who is he, the Devil?" asked the Khalif. "He is none other than thou," answered Aboulhusn; whereat the Khalif smiled and sitting down by him, coaxed him and spoke him fair, saying, "O my brother, when I went out from thee, I forgot [to shut] the door [and left it] open, and belike Satan came in to thee." Quoth Aboulhusn, "Ask me not of that which hath betided me. What possessed thee to leave the door open, so that the Devil came in to me and there befell me with him this and that?" And he related to him all that had befallen him, from first to last, and there is no advantage in the repetition of it; what while the Khalif laughed and hid his laughter.. So I arose and putting in my sleeve a handkerchief, wherein was a good sum of money, followed the woman, who went on before me and gave not over walking till she brought me to a by-street and to a door, which she bade me open. I refused and she opened it and brought me into the vestibule. As soon as I had entered, she locked the door of entrance from within and said to me, 'Sit [here] till I go in to the slave-girls and cause them enter a place where they shall not see me.' 'It is well,' answered I and sat down; whereupon she entered and was absent from me a moment, after which she returned to me, without a veil, and said, 'Arise, [enter,] in the name of God.' (127) So I arose and went in after her and we gave not over going till we entered a saloon. When I examined the place, I found it neither handsome nor agreeable, but unseemly and desolate, without symmetry or cleanliness; nay, it was loathly to look upon and there was a foul smell in it.. When his father saw the strength of his determination to travel, he fell in with his wishes and equipped him with five thousand dinars in cash and the like in merchandise and sent with him two serving-men. So the youth set out, trusting in the blessing of God the Most High, and his father went out with him, to take leave of him, and returned [to Damascus]. As for Nouredin Ali, he gave not over travelling days and nights till he entered the city of Baghdad and laying up his loads in the caravanserai, made for the bath, where he did away that which was upon him of the dirt of the road and putting off his travelling clothes, donned a costly suit of Yemen stuff, worth an hundred dinars. Then he put in his sleeve (6) a thousand mithcals (7) of gold and sallied forth a-walking and swaying gracefully as he went. His gait confounded all those who beheld him, as he shamed the branches with his shape and belittled the rose with the redness of his cheeks and his black eyes of Babylonian witchcraft; indeed, thou wouldst deem that whoso looked on him would surely be preserved from calamity; [for he was] even as saith of him one of his describers in the following verses: Then she arose and going in to the king, found him with his head between his knees, and he lamenting. So she sat down by him awhile and bespoke him with soft words and said to him, 'Indeed, O my son, thou consumest mine entrails, for that these [many] days thou hast not mounted to horse, and thou lamentest and I know not what aileth thee.' 'O my mother,' answered he, '[this my chagrin] is due to yonder accursed woman, of whom I still deemed well and who hath done thus and thus.' Then he related to her the whole story from first to last, and she said to him, 'This thy concern is on account of a worthless woman.' Quoth he, 'I was but considering by what death I should slay them, so the folk may [be admonished by their fate and] repent.' And she said, 'O my son, beware of haste, for it engendereth repentance and the slaying of them will not escape [thee]. When thou art assured of this affair, do what thou wilt.' 'O my mother,' rejoined he; 'there needeth no assurance concerning him for whom she despatched her eunuch and he fetched him.' ? ? ? ? g. The Seventh Voyage of Sindbad the Sailor dlxiii. ? ? ? ? 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.. When the king heard this, drowsiness overcame him and he slept and presently awaking, called for the candles. So they were lighted and he sat down on his couch and seating Shehrzad by him, smiled in her face. She kissed the earth before him and said, "O king of the age and lord of the time and the day, extolled be the perfection of [God] the Forgiving One, the Bountiful Giver, who hath sent me unto thee, of His favour and beneficence, so I have informed thee with longing after Paradise; for that this which thou wast used to do was never done of any of the kings before thee. As for women, God the Most High [in His Holy Book] maketh mention of them, [whenas He saith, 'Verily, men who submit [themselves unto God] and women who submit] and true-believing men and true-believing women and obedient men and obedient women and soothfast men and soothfast women [and long-suffering men and long-suffering women and men who order themselves humbly and women who order themselves humbly and charitable men and charitable women and men who fast and women who fast] and men who guard their privities and women who guard their privities [and men who are constantly mindful of God and women who are constantly mindful, God hath prepared unto them forgiveness and a mighty recompense]. (172). Then the old queen and her daughter and son-in-law embarked in the ship and setting sail, fared on till they came to the land of Mekran. Their arrival there befell at the last of the day; so they passed the night in the ship, and when the day was near to break, the young king went down from the ship, that he might go to the bath, and made for the market. As he drew near the bath, the cook met him by the way and knew him; so he laid hands on him and binding his arms fast behind him, carried him to his house, where he clapped the old shackles on his feet and straightway cast him back into his whilom place of duresse.. ? ? ? ? She came in robes of green, the likeness of the leaf That the pomegranate's flower doth in the bud encase.. ? ? ? ? Indeed, your long estrangement hath caused my bowels yearn. Would God I were a servant in waiting at your door! ? ? ? ? b. The Second Voyage of Sindbad the Sailor dxlxiii. 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." 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..? ? ? ? They have departed; but the steads yet full of them remain: Yea, they have left me, but my heart of them doth not complain..? ? ? ? She comes in a robe the colour of ultramarine, Blue as the stainless sky, unflecked with white;.? ? ? ? e. The Fifth Officer's Story dccccxxiv.Governor, Story of the Man of Khorassan, his Son and his, i. 218..? ? ? ? b. The Merchant's Wife and the Parrot dlxxix.Quoth Omar, "O Jerir, keep the fear of God before thine eyes and say nought but the truth." And Jerir recited the following verses:..Now there accosted him once, on his day of ill-omen, an Arab of the Benou Tai, (170) and En Numan would have put him to death; but the Arab said, "God quicken the king! I have two little girls and have made none guardian over them; so, if the king see fit to grant me leave to go to them, I will give him the covenant of God (171) that I will return to him, whenas I have appointed them a guardian." En Numan had compassion on him and said to him, "If a man will be surety for thee of those who are with us, [I will let thee go], and if thou return not, I will put him to death." Now there was with En Numan his vizier Sherik ben Amrou; so the Tai (172) looked at him and said,..57. Abou Nuwas with the Three Boys and the Khalif Haroun er Reshid dcxlv.When the damsel heard these verses, she wept till her clothes were drenched and drew near the old woman, who said to her, 'Knowest thou such an one?' And wept and said, 'He is my lord. Whence knowest thou him?' 'O my lady,' answered the old woman, 'sawst thou not the madman who came hither yesterday with the old woman? He was thy lord. But this is no time for talk. When it is night, get thee to the top of the palace [and wait] on the roof till thy lord come to thee and contrive for thy deliverance.' Then she gave her what she would of perfumes and returning to the chamberlain, acquainted him with that which had passed, and he told the youth..El Abbas went in and passed from place to place and chamber to chamber, till he came to the chamber aforesaid and espied the portrait of Mariyeh, whereupon he fell down in a swoon and the workmen went to his father and said to him, "Thy son El Abbas hath swooned away." So the king came and finding the prince cast down, seated himself at his head and bathed his face with rose-water. After awhile he revived and the king said to him, "God keep thee, (60) O my son! What hath befallen thee?" "O my father," answered the prince, "I did but look on yonder picture and it bequeathed me a thousand regrets and there befell me that which thou seest." Therewithal the king bade fetch the [chief] painter, and when he stood before him, he said to him, "Tell me of yonder portrait and what girl is this of the daughters of the kings; else will I take thy head." "By Allah, O king," answered the painter, "I limned it not, neither know I who she is; but there came to me a poor man and looked at me. So I said to him, 'Knowest thou the art of painting?' And he replied, 'Yes.' Whereupon I gave him the gear and said to him, 'Make us a rare piece of work.' So he wrought yonder portrait and went away and I know him not neither have I ever set eyes on him save that day."..? ? ? ? f. The Lady and her Two Lovers dccccxxxiv.I'm the crown of every sweet and fragrant weed, ii. 255..72. Haroun er Reshid and the three Girls ccclxxxvii.As for the vizier, the sultan discovereth unto him his affairs, private and public; and know, O king, that the similitude of thee with the people is that of the physician with the sick man; and the condition (169) of the vizier is that he be truthful in his sayings, trustworthy in all his relations, abounding in compassion for the folk and in tender solicitude over them. Indeed, it is said, O king, that good troops (170) are like the druggist; if his perfumes reach thee not, thou still smellst the sweet scent of them; and ill troops are like the black-smith; if his sparks burn thee not, thou smellst his nauseous smell. So it behoveth thee take unto thyself a virtuous vizier, a man of good counsel, even as thou takest unto thee a wife displayed before thy face, for that thou hast need of the man's righteousness for thine own amendment, (171) seeing that, if thou do righteously, the commons will do likewise, and if thou do evil, they also will do evil."..? ? ? ? v. The Sharpers with the Money-Changer and the Ass dccccxiv..? ? ? ? n. The Man whose Caution was the Cause of his Death dcccciii.Meanwhile Shah Khatoun went in to the king's son and conceived by him and bore a son, as he were the resplendent moon. When Belehwan saw this that had betided his brother, jealousy and envy overcame him; so he went in one night to his father's house and coming to his brother's lodging, saw the nurse sleeping at the chamber-door, with the cradle before her and therein his brother's child asleep. Belehwan stood by him and fell to looking upon his face, the radiance whereof was as that of the moon, and Satan insinuated himself into his heart, so that he bethought himself and said, 'Why is not this child mine? Indeed, I am worthier of him than my brother, [yea], and of the damsel and the kingship.' Then envy got the better of him and anger spurred him, so that he took out a knife and setting it to the child's gullet, cut his throat and would have severed his windpipe..When El Abbas heard her verses, they pleased him and he said to her, "Well done, O Sitt el Husn! Indeed, thou hast done away trouble from my heart and [banished] the things that had occurred to my mind." Then he heaved a sigh and signing to the fifth damsel, who was from the land of the Persians and whose name was Merziyeh (now she was the fairest of them all and the sweetest of speech and she was like unto a splendid star, endowed with beauty and loveliness and brightness and perfection and justness of shape and symmetry and had a face like the new moon and eyes as they were gazelle's eyes) and said to her, "O Merziyeh, come forward and tune thy lute and sing to us on the [same] subject, for indeed we are resolved upon departure to the land of Yemen." Now this damsel had met many kings and had consorted with the great; so she tuned her lute and sang the following verses:..? ? ? ? And when I

long to look upon thy face, My life is perished with desire straightway..So each of them fared on with that which was with him and gave not over going till they met in one of the inns (33) and each complained to the other of that which he had abidden of travel [in quest of custom] and of the lack of demand for his wares. Now each of them had it in mind to cheat his fellow; so El Merouzi said to Er Razi, 'Wilt thou sell me that?' 'Yes,' answered he, and the other continued, 'And wilt thou buy that which is with me?' Er Razi assented; so they agreed upon this and each of them sold his fellow that which was with him [in exchange for the other's ware]; after which they bade each other farewell and parted. As soon as they were out of each other's sight, they examined their loads, to see what was therein, and one of them found that he had a load of sheep's dung and the other that he had a load of goat's dung; whereupon each of them turned back in quest of his fellow. They met in the inn aforesaid and laughed at each other and cancelling their bargain, agreed to enter into partnership and that all that they had of money and other good should be in common between them, share and share alike..So Kemeriyeh cried out to an Afrit of the Afrits and a calamity of the calamities, (240) by name El Ased et Teyyar, (241) and said to him, 'Go with my message to the Crescent Mountain, the abiding-place of Meimoun the Sworder, and enter in to him and salute him in my name and say to him, "How canst thou be assured for thyself, O Meimoun? (242) Couldst thou find none on whom to vent thy drunken humour and whom to maltreat save Tuhfeh, more by token that she is a queen? But thou art excused, for that thou didst this not but of thine intoxication, and the Shekh Aboutawaif pardoneth thee, for that thou wast drunken. Indeed, thou hast outraged his honour; but now restore her to her palace, for that she hath done well and favoured us and done us service, and thou knowest that she is presently our queen. Belike she may bespeak Queen Es Shuhba, whereupon the matter will be aggravated and that wherein there is no good will betide. Indeed, thou wilt get no tittle of profit [from this thine enterprise]; verily, I give thee good counsel, and so peace be on thee!'" The learned man bethought him awhile of this, then made for Khelbes's house, which adjoined his own, still holding the latter; and when they entered, they found the young man lying on the bed with Khelbes's wife; whereupon quoth he to him, 'O accursed one, the calamity is with thee and in thine own house!' So Khelbes put away his wife and went forth, fleeing, and returned not to his own land. This, then," continued the vizier, "is the consequence of lewdness, for whoso purposeth in himself craft and perfidy, they get possession of him, and had Khelbes conceived of himself that (266) which he conceived of the folk of dishonour and calamity, there had betided him nothing of this. Nor is this story, rare and extraordinary though it be, more extraordinary or rarer than that of the pious woman whose husband's brother accused her of lewdness." Therewithal the young man was moved to delight and exclaimed, "By Allah, thou sayest well, O Sitt el Milan! Let me hear more." Then he handselled her with fifty dinars and they drank and the cups went round among them; and her seller said to her, "O Sitt el Milah, this is the season of leave-taking; so let us hear somewhat on the subject." Accordingly she struck the lute and avouching that which was in her heart, sang the following verses: .? ? ? ? They have forbid their image to visit me in sleep; So even my nightly phantom forsaketh me, heigho! Eighth Officer's Story, The, ii. 155..Queen Es Shubha rejoiced in this with an exceeding delight and said, 'Well done! By Allah, there is none surpasseth thee.' Tuhfeh kissed the earth, then returned to her place and improvised on the tuberose, saying: .? THE TENTH OFFICER'S STORY..He gained him wealth and returning to his native land, after twenty years' absence, alighted in the neighbourhood of an old woman, whom he bespoke fair and entreated with liberality, requiring of her a wench whom he might lie withal. Quoth she, 'I know none but a certain fair woman, who is renowned for this fashion.' (12) Then she described her charms to him and made him lust after her, and he said, 'Hasten to her forthright and lavish unto her that which she asketh, [in exchange for her favours].' So the old woman betook herself to the damsel and discovered to her the man's wishes and bade her to him; but she answered, saying, 'It is true that I was on this [fashion of] whoredom [aforetime]; but now I have repented to God the Most High and hanker no more after this; nay, I desire lawful marriage; so, if he be content with that which is lawful, I am at his service.' 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 utterest 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: .? ? ? ? One of the host am I of lovers sad and sere For waiting long drawn out and expectation drear..Looking to the Issues of Affairs, Of, i. 80..166. Aboulhusn of Khorassan dcccclix.Now the woman was in a chest and two youths of the pages of the late king, who were now in the new king's service, were those who had been charged with the guardianship of the vessel and the goods. When the evening evened on them, the two youths fell a-talking and recounted that which had befallen them in their days of childhood and the manner of the going forth of their father and mother from their country and royal estate, whenas the wicked overcame their land, and [called to mind] how they had gone astray in the forest and how fate had made severance between them and their parents; brief, they recounted their story, from beginning to end. When the woman heard their talk, she knew that they were her very sons and cried out to them from the chest, saying, 'I am your mother such an one, and the token between you and me is thus and thus.' The young men knew the token and falling upon the chest, broke the lock and brought out their mother, who strained them to her breast, and they fell upon her and swooned away, all three..Therewith Wekhimeh was moved to exceeding delight and drinking off the cup, ordered her twenty dresses of Greek brocade and a tray, wherein were thirty thousand dinars. Then she gave the cup to Queen Shuaaeh, Queen of the Fourth Sea, who took it and said, 'O my lady Tuhfeh, sing to me on the gillyflower.' Quoth she 'Harkening and obedience,' and improvised the following verses: .? ? ? ? Between mine eyes and wake ye have your dwelling-place, and thus My tears flow on unceasingly, my sighs know no

relent..? ? ? ? ? My heart with yearning is ever torn and tortured without cease, Nor can my lids lay hold on sleep, that Sees from them away..? ? ? ? ?  
 ? h. The Eighth Officer's Story dccccxxv.Fair patience practise, for thereon still followeth content, iii. 116..? ? ? ? ? Our loves are joined and  
 cruelty at last is done away; Ay, and the cup of love-delight 'twixt us doth circulate..I seated myself amiddleward the saloon, misdoubting, and as I  
 sat, there came down on me from the estrade seven naked men, without other clothing than leather girdles about their waists. One of them came up  
 to me and took my turban, whilst another took my handkerchief, that was in my sleeve, with my money, and a third stripped me of my clothes; after  
 which a fourth came and bound my hands behind me with his girdle. Then they all took me up, pinioned as I was, and casting me down, fell  
 a-dragging me towards a sink-hole that was there and were about to cut my throat, when, behold, there came a violent knocking at the door. When  
 they heard this, they were afraid and their minds were diverted from me by fear; so the woman went out and presently returning, said to them, 'Fear  
 not; no harm shall betide you this day. It is only your comrade who hath brought you your noon-meal.' With this the new-comer entered, bringing  
 with him a roasted lamb; and when he came in to them, he said to them, 'What is to do with you, that ye have tucked up [your sleeves and  
 trousers?]' Quoth they, '[This is] a piece of game we have caught.' 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]..When the townfolk saw this, they repented of that which they had done and the affair was grievous to them; so they  
 sought pardon [of God] and said to her, ' By the virtue of Him whom thou servest, do thou seek pardon for us [of God!]' Quoth she, 'As for me, I  
 may no longer abide with you and I am about to depart from you.' Then they humbled themselves in supplication to her and wept and said to her,  
 'We conjure thee, by the virtue of God the Most High, that thou take upon thyself the governance of the kingdom and of the subjects.' But she  
 refused; whereupon they came up to her and wept and gave not over supplicating her, till she consented and abode in the kingship. Her first  
 commandment was that they should bury the princess and build over her a dome (6) and she abode in that palace, worshipping God the Most High  
 and ruling the people with justice, and God (extolled be His perfection and exalted be He!) vouchsafed her, by reason of the excellence of her piety  
 and her patience and continence, the acceptance of her prayers, so that she sought not aught of Him to whom belong might and majesty, but He  
 granted her prayer; and her report was noised abroad in all countries..I am the champion-slayer he warrior without peer, iii. 94. 249----.? ? ? ? ? f.  
 The King's Son who fell in Love with the Picture dcccxciv.? ? ? ? ? I clipped her (118) in mine arms and straight grew drunken with the scent Of a  
 fresh branch that had been reared in affluence and content..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  
 utterest 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 said the Khalif to her, "I lie and  
 my eunuch lieth, and thou liest and thy waiting-woman lieth; so methinks we were best go, all four of us together, that we may see which of us  
 telleth the truth." Quoth Mesrour, "Come, let us go, that I may put this ill-omened old woman to shame (37) and deal her a sound drubbing for her  
 lying." And she answered him, saying, "O dotard, is thy wit like unto my wit? Indeed, thy wit is as the hen's wit." Mesrour was incensed at her  
 words and would have laid violent hands on her, but the Lady Zubeideh warded him off from her and said to him, "Her sooth-fastness will  
 presently be distinguished from thy sooth-fastness and her leasing from thy leasing." .119. The Shipwrecked Woman and her Child ccclxvi.? ? ? ? ?  
 ? j. The Two Kings dcxvi.? ? ? ? ? Then spare me, by Him who vouchsafed thee the kingship; For a gift in this world is the regal estate..? ? ? ? ?  
 Nay, though ye read therein discourse that sure should speak To heart and soul, no word thereunto ye replied.,Then said he to Aboulhusn, "Praised  
 be God who hath done away from thee that which irked thee and that I see thee in weal!" And Aboulhusn said, "Never again will I take thee to  
 boon-companion or sitting-mate; for the byword saith, 'Whoso stumbleth on a stone and returneth thereto, blame and reproach be upon him.' And  
 thou, O my brother, nevermore will I entertain thee nor use companionship with thee, for that I have not found thy commerce propitious to me."  
 (32) But the Khalif blandished him and conjured him, redoubling words upon him with "Verily, I am thy guest; reject not the guest," till Aboulhusn  
 took him and [carrying him home], brought him into the saloon and set food before him and friendly entreated him in speech. Then he told him all  
 that had befallen him, whilst the Khalif was like to die of hidden laughter; after which Aboulhusn removed the tray of food and bringing the  
 wine-tray, filled a cup and emptied it out three times, then gave it to the Khalif, saying, "O boon-companion mine, I am thy slave and let not that  
 which I am about to say irk thee, and be thou not vexed, neither do thou vex me." And he recited these verses:..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..? ? ? ? Exalted mayst thou be above th' empyrean heaven of joy And may God's glory greater grow and more exalted aye!.Jaafer ben Yehya and Abdulmelik ben Salih the Abbaside, i. 183..?STORY OF THE UNJUST KING AND THE TITHER..?STORY OF THE MAN WHO WAS LAVISH OF HIS HOUSE AND HIS VICTUAL TO ONE WHOM HE KNEW NOT..? ? ? ? ? By Him whom I worship, indeed, I swear, O thou that mine eye dost fill, By Him in whose honour the pilgrims throng and fare to Arafat's hill,..? ? ? ? ? If thou forsake us, there is none Can stand to us instead of thee..Then came forward the thirteenth officer and said, 'I will tell you a story that a man of my friends told me. (Quoth he).111. The Pilgrim and the Old Woman who dwelt in the Desert cccxxxiv.Affairs, Of Looking to the Issues of, i. 80..? ? ? ? ? So shall we quaff the cups in ease and cheer, In endless joyance, quit of care and woe..154. King Mohammed ben Sebaik and the Merchant Hassan dcclvi.When the prince saw her in this plight, he was as a sleeper awakened and said to her, "What hath befallen thee? Set out to me thy case." "God on thee," answered she, "nevermore send me to Mariyeh, and do thou protect me, so may God protect thee from the fires of hell!" Then she related to him that which had bedded her with Mariyeh; which when he heard, there took him the shamefastness of the generous and this was grievous unto him. The love of Mariyeh fled forth of his heart and he said to the nurse, "How much hadst thou of Mariyeh every month?" "Ten dinars," answered she, and he said, "Be not concerned." Then he put his hand to his poke and bringing out two hundred dinars, gave them to her and said, "Take this for a whole year's wage and turn not again to serve any one. When the year is out, I will give thee two years' wage, for that thou hast wearied thyself with us and on account of the cutting off of thy dependence upon Mariyeh." "There was once a merchant named Abou Temam, and he was a man of understanding and good breeding, quick-witted and truthful in all his affairs, and he had wealth galore. Now there was in his land an unjust king and a jealous, and Abou Temam feared for his wealth from this king and said, 'I will remove hence to another place where I shall not be in fear.' So he made for the city of Ilan Shah and built himself a palace therein and transporting his wealth thither, took up his abode there. Presently, the news of him reached King Ilan Shah; so he sent to bid him to his presence and said to him, 'We know of thy coming to us and thine entry under our allegiance, and indeed we have heard of thine excellence and wit and generosity; so welcome to thee and fair welcome! The land is thy land and at thy commandment, and whatsoever occasion thou hast unto us, it is [already] accomplished unto thee; and it behoveth that thou be near our person and of our assembly.' Abou Temam prostrated himself to the king and said to him, 'O king, I will serve thee with my wealth and my life, but do thou excuse me from nearness unto thee, for that, [if I took service about thy person], I should not be safe from enemies and enviers.' Then he addressed himself to serve the king with presents and largesses, and the king saw him to be intelligent, well-bred and of good counsel; so he committed to him the ordinance of his affairs and in his hand was the power to bind and loose..THE TWO KINGS AND THE VIZIER'S DAUGHTERS. (154).Then he brought out the casket of jewellery [and showed it to an expert,] who told him that the trinkets were gilt and that their worth was but an hundred dirhems. When he heard this, he was sore concerned thereat and presenting himself before the Sultan's deputy, made his complaint to him; whereupon the latter knew that a trick had been put off upon him and that the folk had cozened him and gotten the better of him and taken his stuffs. Now the magistrate in question was a man of good counsel and judgment, well versed in affairs; so he said to the draper, "Remove somewhat from thy shop, [and amongst the rest the casket,] and on the morrow break the lock and cry out and come to me and complain that they have plundered all thy shop. Moreover, do thou call [upon God for succour] and cry aloud and acquaint the folk, so that all the people may resort to thee and see the breach of the lock and that which is missing from thy shop; and do thou show it to every one who presenteth himself, so the news may be noised abroad, and tell them that thy chief concern is for a casket of great value, deposited with thee by a great man of the town and that thou standest in fear of him. But be thou not afraid and still say in thy converse, 'My casket belonged to such an one, and I fear him and dare not bespeak him; but you, O company and all ye who are present, I call you to witness of this for me.' And if there be with thee more than this talk, [say it;] and the old woman will come to thee."Meanwhile, the king and queen abode in the island, over against the old man and woman, and ate of the fruits that were in the island and drank of its waters, till, one day, as they sat, there came a ship and moored to the side of the island, to fill up with water, whereupon they (63) looked at each other and spoke. The master of the ship was a Magian and all that was therein, both men and goods, belonged to him, for that he was a merchant and went round about the world. Now covetise deluded the old man, the owner of the island, and he went up [into the ship] and gave the Magian news of the king's wife, setting out to him her charms, till he made him yearn unto her and his soul prompted him to use treachery and practise upon her and take her from her husband. So he sent to her, saying, 'With us in the ship is a woman with child, and we fear lest she be delivered this night. Hast thou skill in the delivering of women?' And she answered, 'Yes.' Now it was the last of the day; so he sent to her to come up into the ship and deliver the woman, for that the pangs of labour were come upon her; and he promised her clothes and spending-money. Accordingly, she embarked in all assurance, with a heart at ease for herself, and transported her gear to the ship; but no sooner was she come thither than the anchors were weighed and the canvas spread and the ship set sail..On this wise they abode till the morning, tasting not the savour of sleep; and when the day lightened, behold, the eunuch came with the mule and said to Sitt el Milah, "The Commander of the Faithful calleth for thee." So she arose and taking her lord by the hand, committed him to the old man, saying, "I commend him to thy care, under God, (40) till this eunuch cometh to thee; and indeed, O elder, I owe thee favour and largesse such as filleth the interspace betwixt heaven and earth."Viziers, The

Ten, i. 61..There was once aforetime a certain sharper, who [was so eloquent that he] would turn the ear inside out, and he was a man of understanding and quick wit and skill and perfection. It was his wont to enter a town and [give himself out as a merchant and] make a show of trafficking and insinuate himself into the intimacy of people of worth and consort with the merchants, for he was [apparently] distinguished for virtue and piety. Then he would put a cheat on them and take [of them] what he might spend and go away to another city; and he ceased not to do thus a great while..Seventh Voyage of Sindbad the Sailor, The, iii. 224..Now thieves had followed him, so they might rob him of his good, but availed not unto aught; wherefore he went up to the old woman and kissed her head and exceeded in munificence to her. Then she [warned him of that which awaited strangers entering the town and] said to him, 'I like not this for thee and I fear mischief for thee from these questions that the vizier hath appointed for the confrontation of the ignorant.' And she expounded to him the case according to its fashion. Then said she to him, 'But have no concern: only carry me with thee to thy lodging, and if he question thee of aught, whilst I am with thee, I will expound the answers to thee.' So he carried her with him to the city and established her in his lodging and entreated her kindly..So saying, he fell upon her and beat her with a staff of almond-wood, till she cried out, "[Help], O Muslims!" and he redoubled the beating upon her, till the folk heard her cries and coming to her, [found] Aboulhusn beating her and saying to her, "O old woman of ill-omen, am I not the Commander of the Faithful? Thou hast enchanted me!" When the folk heard his words, they said, "This man raveth," and doubted not of his madness. So they came in upon him and seizing him, pinioned him and carried him to the hospital. Quoth the superintendent, "What aileth this youth?" And they said, "This is a madman." "By Allah," cried Aboulhusn, "they lie against me! I am no madman, but the Commander of the Faithful." And the superintendent answered him, saying, "None lieth but thou, O unluckiest of madmen!".The Seventeenth Night of the Month..Presently, there came in upon us a spunger, without leave, and we went on playing, whilst he played with us. Then quoth the Sultan to the Vizier, "Bring the spunger who cometh in to the folk, without leave or bidding, that we may enquire into his case. Then will I cut off his head." So the headsman arose and dragged the spunger before the Sultan, who bade cut off his head. Now there was with them a sword, that would not cut curd; (151) so the headsman smote him therewith and his head flew from his body. When we saw this, the wine fled from our heads and we became in the sorriest of plights. Then my friends took up the body and went out with it, that they might hide it, whilst I took the head and made for the river..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..My fruit is a jewel all wroughten of gold, ii. 245..43. The Man of Yemen and his six Slave-girls cccxxiv.????.Till in a robe of sandal green 'twas clad And veil that blended rose and flame (216) in hue..????? My heart belike shall his infect with softness, even as me His body with disease infects, of its seductive air..NOTE..Lewdness, The Pious Woman accused of, ii. 5..????? e. The Fifth Voyage of Sindbad the Sailor.Hawk and the Locust, The, ii. 50..????? For know that hither have I fared and come to this thy land, By hopes of union with thee and near fruition led..So the friend turned to the sharper and said to him, 'O my lord, O such an one, thou goest under a delusion. The purse is with me, for it was with me that thou depositedst it, and this elder is innocent of it.' But the sharper answered him with impatience and impetuosity, saying, 'Extolled be the perfection of God! As for the purse that is with thee, O noble and trusty man, I know that it is in the warrant of God and my heart is at ease concerning it, for that it is with thee as it were with me; but I began by demanding that which I deposited with this man, of my knowledge that he coveteth the folk's good.' At this the friend was confounded and put to silence and returned not an answer; [and the] only [result of his interference was that] each of them (52) paid a thousand dinars..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..There was once a man who was exceeding cautious over himself, and he set out one day on a journey to a land abounding in wild beasts. The caravan wherein he was came by night to the gate of a city; but the warders refused to open to them; so they passed the night without the city, and there were lions there. The man aforesaid, of the excess of his caution, could not fix upon a place wherein he should pass the night, for fear of the wild beasts and reptiles; so he went about seeking an empty place wherein he might lie..He lay the rest of the night in one of the ruins, and when he arose in the morning, he said, 'None is to blame. I sought my own good, and he is no fool who seeketh good for himself; and the druggist's wife also sought good for herself; but destiny overcometh precaution and there remaineth no abiding for me in this town.' So he went forth from the city. Nor (added the vizier) is this story, extraordinary though it be, more extraordinary than that of the king and his son and that which bedded them of wonders and rarities."

[Events Und Tourismus Stand Und Perspektiven Der Eventforschung](#)  
[CMSA Core Curriculum for Case Management](#)  
[Instrumentarium Zur Qualit tsevaluation Von Mobilit tsinformation](#)  
[The Balkans on Trial Justice vs Realpolitik](#)  
[Mathematik Fachfremd Unterrichten Zur Professionalit t Fachbezogener Lehrer-Identit t](#)  
[Marine Macrophytes as Foundation Species](#)  
[Translation and Gender Translating in the Era of Feminism](#)  
[Sex Time and Space in Contemporary Fiction Exceptional Intercourse](#)  
[Convergence Innovation in Asian Industries](#)  
[Sudan State Capital and Transformation](#)  
[Adapted Physical Education and Sport](#)  
[Contemporary Radio Programming Strategies](#)  
[Urban Open Spaces](#)  
[A Handbook of Biblical Hebrew](#)  
[The Politics of Economic Activity](#)  
[Moving Places Relations Return and Belonging](#)  
[The Winning of the Sudan](#)  
[Metaheuristics for String Problems in Bio-informatics](#)  
[Kingdoms of the Sudan](#)  
[Walking and the Aesthetics of Modernity Pedestrian Mobility in Literature and the Arts](#)  
[Imagining the Jewish God](#)  
[University Success Writing Transition Level with MyLab English](#)  
[Aust Trusts Tax Handbook16-17 NutshellTrusts](#)  
[Spatial Violence](#)  
[The Unseen Voice A Cultural Study of Early Australian Radio](#)  
[Post-Colonial Kenya The Rise of an Authoritarian and Predatory State](#)  
[Postmodernity](#)  
[Myths of Oz Reading Australian Popular Culture](#)  
[Electrical Machines Fundamentals of Electromechanical Energy Conversion](#)  
[Aspects of Psychopharmacology](#)  
[Introduction to Problem-Based Learning](#)  
[The Morning Chronicle Survey of Labour and the Poor The Metropolitan Districts Volume 1](#)  
[The Morning Chronicle Survey of Labour and the Poor The Metropolitan Districts Volume 5](#)  
[Modern Literature in the Near and Middle East 1850-1970](#)  
[Farmer Innovation in Africa A Source of Inspiration for Agricultural Development](#)  
[Yeats Folklore and Occultism Contexts of the Early Work and Thought](#)  
[Warranties in Marine Insurance](#)  
[The Teaching and Learning of Social Research Methods Developments in Pedagogical Knowledge](#)  
[Scene Thinking Cultural Studies from the Scenes Perspective](#)  
[The Financialization of GDP Implications for economic theory and policy](#)  
[W B Yeats A Critical Introduction](#)  
[Labour and the Poor in England and Wales - The letters to The Morning Chronicle from the Correspondants in the Manufacturing and Mining Districts the Towns of Liverpool and Birmingham and the Rural Districts Volume III The Mining and Manufacturing Districts of South Wales North Wales](#)  
[Global Insurrectional Politics](#)  
[Human Rights Sexual Orientation and Gender Identity](#)  
[Characters on the Couch Exploring Psychology through Literature and Film](#)  
[Daughters of Allah Among Moslem Women in Kurdistan](#)  
[Iranian Folk Narrative A Survey of Scholarship](#)  
[Thinking in School and Society](#)

[Communication Under the Microscope The Theory and Practice of Microanalysis](#)  
[European Distribution and Supply Chain Logistics](#)  
[Managing the Risks of IT Outsourcing](#)  
[Doctor Faustus](#)  
[The Open Universe An Argument for Indeterminism From the Postscript to The Logic of Scientific Discovery](#)  
[War In The Early Modern World 1450-1815](#)  
[Countryside Conservation Land Ecology Planning and Management](#)  
[Critical And Effective Histories Foucaults Methods and Historical Sociology](#)  
[Companion Encyclopedia of Science in the Twentieth Century](#)  
[Stairs](#)  
[Social Trust and the Management of Risk](#)  
[Adapting Buildings for Changing Uses Guidelines for Change of Use Refurbishment](#)  
[Manage IT as a Business](#)  
[Health and Development](#)  
[The Consumption of Culture 1600-1800 Image Object Text](#)  
[The Unification of Italy](#)  
[Translational Action and Intercultural Communication](#)  
[Architects Without Frontiers](#)  
[Economics and the Business Environment](#)  
[Calvin](#)  
[Introduction to Environmental Remote Sensing](#)  
[National Accounts of OECD Countries Financial Balance Sheets 2015](#)  
[Neurosurgery Self-Assessment Questions and Answers](#)  
[Langues DAnima Ecriture Et Histoire Contemporaine Dans LOeuvre de Wajdi Mouawad](#)  
[Beautiful Skin A Dermatologists Guide to a Younger Looking You](#)  
[koeffizienzanalyse Zum Vergleich Heterogener Unternehmen Darstellung Am Beispiel Der W scherebranche](#)  
[Sizilianer Flamen Eidgenossen Regionale Kommunen Und Das Soziale Wissen Um Kommunale Conjuratio Im Sp tmittelalter](#)  
[K rperschaft- Und Gewerbesteuerliche Wirkungen Von Dividenden Und Ihnen Gleichgestellten Bez gen Bei in Deutschland Ans ssigen](#)  
[Kapitalgesellschaften](#)  
[Ocular Periphery and Disorders](#)  
[Core Curriculum for Transplant Nurses](#)  
[Research Handbook on Human Rights and Intellectual Property](#)  
[A Theory of Imperialism](#)  
[Kundenbindung Durch Kundenintegration Auf Industrieg term rkten](#)  
[Medizin F r konomen](#)  
[Theatre for Children in Hospital The Gift of Compassion](#)  
[Mathematiklernen Von Risikokindern in Der Jahrgangsmischung Auswirkung Von Handlungs- Und Lageorientierung Auf Die](#)  
[Leistungsentwicklung](#)  
[Krisenbew ltigung Und Ressourcenentwicklung Kritische Lebenserfahrungen Und Ihr Beitrag Zur Entwicklung Von Pers nlichkeit](#)  
[Fundamentals of Body MRI](#)  
[Paroles Degelees Propos de LAtelier Xvie Siecle](#)  
[Managing Medical Devices within a Regulatory Framework](#)  
[Drug Delivery Fundamentals and Applications Second Edition](#)  
[ICT for Promoting Human Development and Protecting the Environment 6th IFIP World Information Technology Forum WITFOR 2016 San Jose](#)  
[Costa Rica September 12-14 2016 Proceedings](#)  
[Processing Contaminants in Edible Oils MCPD and Glycidyl Esters](#)  
[Mark and Livy The Love Story of Mark Twain and the Woman Who Almost Tamed Him](#)  
[Advertising Management](#)  
[Restorative Community Justice Repairing Harm and Transforming Communities](#)  
[Beyond Individualism Toward a New Understanding of Self Relationship and Experience](#)

[Investigative Reporting A study in technique](#)

[Psych ER Psychiatric Patients Come to the Emergency Room](#)

[Psychoanalysis and Cinema](#)

[Conceptual and Procedural Knowledge The Case of Mathematics](#)

[Elevating Student Voice How to Enhance Student Participation Citizenship and Leadership](#)

---