

HOW TO FLIRT AND PICK UP ANY GIRL IN THE STREET AT YOUR LOCAL STORE AT YOUR LOCAL BAR ON TINDER DANCING IN THE CLUB ON FACEBOOK

????? Whose subtleness might well infect the understanding folk; And secrets didst thou, in thy cheer, to us communicate..?Story of King Bekhtzeman..(continued)..So, when they entered with the folk and had prostrated themselves before the king and given him joy and he had raised their rank, [they sat down]. Now it was the custom of the folk to salute and go forth, so, when they sat down, the king knew that they had a word that they would fain say. So he turned to them and said, "Ask your need." And the viziers also were present. Accordingly, they bespoke him with all that these latter had taught them and the viziers also spoke with them; and Azadbekht said to them, "O folk, I know that this your speech, there is no doubt of it, proceedeth from love and loyal counsel to me, and ye know that, were I minded to slay half these folk, I could avail to put them to death and this would not be difficult to me; so how shall I not slay this youth and he in my power and under the grip of my hand? Indeed, his crime is manifest and he hath incurred pain of death and I have only deferred his slaughter by reason of the greatness of the offence; for, if I do this with him and my proof against him be strengthened, my heart is healed and the heart of the folk; and if I slay him not to-day, his slaughter shall not escape me to-morrow." When the banquet was ended and the folk had dispersed, the king said to El Abbas, "I would fain have thee [abide] with me and I will buy thee a house, so haply we may requite thee the high services for which we are beholden to thee; for indeed thy due is imperative [upon us] and thy worth is magnified in our eyes; and indeed we have fallen short of thy due in the matter of distance." (83) When the prince heard the king's speech, he rose and sat down (84) and kissing the earth, returned thanks for his bounty and said, "I am the king's servant, wheresoever I may be, and under his eye." Then he recounted to him the story of the merchant and the manner of the buying of the house, and the king said, "Indeed, I would fain have had thee with me and in my neighbourhood." Quoth the merchant, 'Indeed, it is as the old man avoucheth and he is an excellent judge.' And the king said, 'Increase his allowance.' But the old man stood still and did not go away. So the king said to him, 'Why dost thou not go about thy business?' And he answered, 'My business is with the king.' 'Name what thou wouldst have,' said the king, and the other replied, 'I would have thee question me of the quintessences of men, even as thou hast questioned me of the quintessences of horses.' Quoth the king, 'We have no occasion to question thee of [this].' But the old man replied, 'I have occasion to acquaint thee.' 'Say what thou pleasest,' rejoined the king, and the old man said, 'Verily, the king is the son of a baker.' Quoth the king 'How knowest thou that?' And the other replied, 'Know, O king, that I have examined into degrees and dignities (210) and have learnt this.'.Officer's Story, The Seventh, ii. 150..Then said he to her, 'By Allah, thou art the desire of the Commander of the Faithful! (182) So take the lute and sing a song that thou shalt sing to the Khalif, whenas thou goest in to him.' So she took the lute and tuning it, sang the following verses:..? ? ? ? ? A good it is to have one's loved ones ever near..God [judge] betwixt me and her lord! Away With her he flees me and I follow aye..40. The Khalif El Mamoun and the Strange Doctor cccvi..So they dragged him away, what while he wept and spoke the words which whoso saith shall nowise be confounded, to wit, "There is no power and no virtue save in God the Most High, the Sublime!" When they came to the Tigris, one of them drew the sword upon him and El Muradi said to the swordbearer, "Smite off his head." But one of them, Ahmed by name, said, "O folk, deal gently with this poor wretch and slay him not unjustly and wickedly, for I stand in fear of God the Most High, lest He burn me with his fire." Quoth El Muradi, "A truce to this talk!" And Ahmed said, "If ye do with him aught, I will acquaint the Commander of the Faithful." "How, then, shall we do with him?" asked they; and he answered, "Let us deposit him in prison and I will be answerable to you for his provision; so shall we be quit of his blood, for indeed he is wrongfully used." So they took him up and casting him into the Prison of Blood, (13)went away..Thereupon the folk all cried out, saying, 'We accept him to king over us!' And they did him suit and service and gave him joy of the kingship. So the preachers preached in his name (76) and the poets praised him; and he lavished gifts upon the troops and the officers of his household and overwhelmed them with favours and bounties and was prodigal to the people of justice and equitable dealings and goodly usance and polity. When he had accomplished this much of his desire, he caused bring forth the cook and his household to the divan, but spared the old woman who had tended him, for that she had been the cause of his deliverance. Then they assembled them all without the town and he tormented the cook and those who were with him with all manner of torments, after which he put him to death on the sorriest wise and burning him with fire, scattered his ashes abroad in the air..When the morning morrowed, the first who presented himself before the Amir was the Cadi Amin el Hukm, leaning on two of his black slaves; and he was crying out and calling [on God] for aid and saying, "O crafty and perfidious Amir, thou depositedst with me a woman [yesternight] and broughtest her into my house and my dwelling-place, and she arose [in the night] and took from me the good of the little orphans, (96) six great bags, [containing each a thousand dinars, (97) and made off;] but as for me, I will say no more to thee except in the Sultan's presence." (98) When the Master of the Police heard these words, he was troubled and rose and sat down; then he took the Cadi and seating him by his side, soothed him and exhorted him to patience, till he had made an end of talk, when he turned to the officers and questioned them. They fixed the affair on me and said, "We know nothing of this affair but from Captain Muineddin." So the Cadi turned to me and said, "Thou wast of accord with this woman, for she said she came from the Citadel." Meanwhile, news came to his wife that her husband had taken service with King Such-an-one; so she arose and taking her two sons, (for she had given birth to twin boys in his absence,) set out for those parts. As fate would have it, they happened upon an island and her husband came thither that very night in the ship. [When the woman heard of the coming of the ship], she said to her children, "This ship cometh from the country where your father is; so go ye to the sea-shore, that ye may enquire of him.' So they repaired to the sea-shore and [going up into the ship], fell to playing about it and

occupied themselves with their play till the evening..God keep the days of love-delight! How dearly sweet they were! i. 225..Daughter of the Poor Old Man, The Rich Man who married his Fair, i. 247..? ? ? ? ? b. The Fakir and his Pot of Butter dcx.66. The Imam Abou Yousuf with Er Reshid and Zubeideh dclii.Bihzad, Story of Prince, i. 99..The queen drank off her cup and bestowed on Tuhfeh a dress of cloth-of-pearl, fringed with red rubies, worth twenty thousand dinars, and a tray wherein were ten thousand dinars..THE TEN VIZIERS; OR THE HISTORY OF KING AZADBEKHT AND HIS SON. (94).?THE SECOND OFFICER'S STORY..The wife of the shopkeeper, to wit, the nurse, came out, with the rest of those who came out, to divert herself with gazing upon the show, and when she saw El Abbas and beheld his beauty and the goodness of his army and that which he had brought back with him of herds and slaves and slave-girls and mamelukes, she improvised and recited the following verses:..Ali of Damascus and Sitt el Milah, Nouredin, iii. 3..?OF THE USELESSNESS OF ENDEAVOUR AGAINST PERSISTENT ILL FORTUNE..So he returned to his mother (and indeed his spirit was broken), and related to her that which had happened to him and what had betided him from his friends, how they, had neither shared with him nor requited him with speech. "O Aboulhusn," answered she, "on this wise are the sons (5)of this time: if thou have aught, they make much of thee, (6) and if thou have nought, they put thee away [from them]." And she went on to condole with him, what while he bewailed himself and his tears flowed and he repeated the following verses:..Upon the parting day our loves from us did fare, iii. 114..Moreover, King Shehriyar summoned chroniclers and copyists and bade them write all that had betided him with his wife, first and last; so they wrote this and named it "The Stories of the Thousand Nights and One Night." The book came to (195) thirty volumes and these the king laid up in his treasury. Then the two kings abode with their wives in all delight and solace of life, for that indeed God the Most High had changed their mourning into joyance; and on this wise they continued till there took them the Destroyer of Delights and Sunderer of Companies, he who maketh void the dwelling-places and peopleth the tombs, and they were translated to the mercy of God the Most High; their houses were laid waste and their palaces ruined and the kings inherited their riches..[So he fared on towards them] and when he drew near unto them, he knew them and they knew him; whereupon they lighted down from their horses and saluting him, gave him joy of his safety and the folk flocked to him. When he came to his father, they embraced and greeted each other a long time, whilst neither of them availed unto speech, for the greatness of that which betided them of joy in reunion. Then El Abbas bade the folk mount; so they mounted and his mamelukes surrounded him and they entered Baghdad on the most magnificent wise and in the highest worship and glory..? ? ? ? ? w. The King's Son and the Afrit's Mistress dclii.Sharpers who cheated each his Fellow, The Two, ii. 28..? ? ? ? ? m. The Goldsmith and the Cashmere Singing-Girl dccccx.98. Isaac of Mosul and the Merchant ccccvii.Quoth the king, 'Verily, thou makest me long to see him. Canst thou not bring us together?' 'With all my heart,' answered the husbandman, and the king sat with him till he had made an end of his tillage, when he carried him to his dwelling-place and brought him in company with the other stranger, and behold, it was his vizier. When they saw each other, they wept and embraced, and the husbandman wept for their weeping; but the king concealed their affair and said to him, 'This is a man from my country and he is as my brother.' So they abode with the husbandman and helped him for a wage, wherewith they supported themselves a long while. Meanwhile, they sought news of their country and learned that which its people suffered of straitness and oppression..? ? ? ? ? o. The Man who was lavish of his House and his Victual to one whom he knew not dccciv.?OF THE ISSUES OF GOOD AND EVIL ACTIONS..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..74. The Simpleton and the Sharper cclxxxviii.It is said that, when the Khalifate devolved on Omar ben Abdulaziz (42) (of whom God accept), the poets [of the time] resorted to him, as they had been used to resort to the Khalifs before him, and abode at his door days and days, but he gave them not leave to enter, till there came to Omar Adi ben Artah, (43) who stood high in esteem with him. Jerir (44) accosted him and begged him to crave admission for them [to the Khalif]. "It is well," answered Adi and going in to Omar, said to him, "The poets are at thy door and have been there days and days; yet hast thou not given them leave to enter, albeit their sayings are abiding (45) and their arrows go straight to the mark." Quoth Omar, "What have I to do with the poets?" And Adi answered, saying, "O Commander of the Faithful, the Prophet (whom God bless and preserve) was praised [by a poet] and gave [him largesse,] and therein (46) is an exemplar to every Muslim." Quoth Omar, "And who praised him?" "Abbas ben Mirdas (47) praised him," replied Adi, "and he clad him with a suit and said, 'O Bilal, (48) cut off from me his tongue!'" "Dost thou remember what he said?" asked the Khalif; and Adi said, "Yes." "Then repeat it," rejoined Omar. So Adi recited the following verses:..Then she changed the measure and the mode [and played] so that she amazed the wits of those who were present, and Queen Es Shuhba was moved to mirth and said, 'Well done, O queen of delight!' Then she returned to the first mode and improvised the following verses on the water-lily:..?Story of the Merchant and His Sons..Thirteenth Officer's Story, The, ii. 181..Officer's Story, The Eleventh, ii. 175..So he was concerned with an exceeding concern for his lack of travel and discovered this to his father, who said to him, "O my son, why do I see thee chagrined?" And he answered, "I would fain travel." Quoth

Aboulhusn, "O my son, none travelleth save those whose occasion is urgent and those who are compelled thereunto [by need]. As for thee, O my son, thou enjoyest ample fortune; so do thou content thyself with that which God hath given thee and be bounteous [unto others], even as He hath been bounteous unto thee; and afflict not thyself with the toil and hardship of travel, for indeed it is said that travel is a piece of torment." (5) But the youth said, "Needs must I travel to Baghdad, the abode of peace." When the king had departed on his journey, the vizier said in himself, 'Needs must I look upon this damsel whom the king loveth with all this love.' So he hid himself in a place, that he might look upon her, and saw her overpassing description; wherefore he was confounded at her and his wit was dazed and love got the mastery of him, so that he said to her, saying, 'Have pity on me, for indeed I perish for the love of thee.' She sent back to him, saying, 'O vizier, thou art in the place of trust and confidence, so do not thou betray thy trust, but make thine inward like unto thine outward (113) and occupy thyself with thy wife and that which is lawful to thee. As for this, it is lust and [women are all of] one taste. (114) And if thou wilt not be forbidden from this talk, I will make thee a byword and a reproach among the folk.' When the vizier heard her answer, he knew that she was chaste of soul and body; wherefore he repented with the utmost of repentance and feared for himself from the king and said, 'Needs must I contrive a device wherewithal I may destroy her; else shall I be disgraced with the king.' When three nights had passed over her with their days of the second month, she despaired of him and her tears dried not up. Then she resolved to take up her abode in the city and making choice of a dwelling, removed thither. The folk resorted to her from all parts, to sit with her and hearken to her speech and witness her good breeding; nor was it but a little while ere the king of the city died and the folk fell out concerning whom they should invest with the kingship after him, so that strife was like to betide between them. However, the men of judgment and understanding and the folk of experience counselled them to make the youth king who had lost his brother, for that they doubted not but Selma was a man. They all consented unto this and betaking themselves to Selma, proffered her the kingship. She refused, but they were instant with her, till she consented, saying in herself, 'My sole desire in [accepting] the kingship is [to find] my brother.' Then they seated her on the throne of the kingdom and set the crown on her head, whereupon she addressed herself to the business of administration and to the ordinance of the affairs of the people; and they rejoiced in her with the utmost joy..Then her case changed and her colour paled; and when Shefikeh saw her mistress in this plight, she repaired to her mother and told her that the lady Mariyeh refused meat and drink. "Since when hath this befallen her?" asked the queen, and Shefikeh answered, "Since yesterday;" whereat the queen was confounded and betaking herself to her daughter, that she might enquire into her case, found her as one dead. So she sat down at her head and Mariyeh opened her eyes and seeing her mother sitting by her, sat up for shamefastness before her. The queen questioned her of her case and she said, "I entered the bath and it stupefied me and weakened me and left an exceeding pain in my head; but I trust in God the Most High that it will cease." Presently, one of the slave-girls brought him a pair of sandals wrought with raw silk and green silk and embroidered with red gold, and he took them and put them in his sleeve, whereat the slave cried out and said, "Allah! Allah! O my lord, these are sandals for the treading of thy feet, so thou mayst enter the draught-house." Aboulhusn was confounded and shaking the sandals from his sleeve, put them on his feet, whilst the Khalif [well-nigh] died of laughter at him. The slave forewent him to the house of easance, where he entered and doing his occasion, came out into the chamber, whereupon the slave-girls brought him a basin of gold and an ewer of silver and poured water on his hands and he made the ablution..?STORY OF THE THREE MEN AND OUR LORD JESUS..The Twelfth Night of the Month..O friends, the tears flow ever, in mockery of my pain, iii. 116..153. Julnar of the Sea and her Son King Bedr Basim of Persia iccxxxviii.?? ? ? ? To me your rigour love-delight, your distance nearness is; Ay, your injustice equity, and eke your wrath consent.?? ? ? ? It chances whiles that the blind man escapes a pit, Whilst he who is clear of sight falls into it..? ? ? ? The sweet of slumber after thee I have forsworn; indeed The loss of thee hath smitten me with trouble and affright..? ? ? ? h. Ilan Shah and Abou Temam cccclxvi.At this I trembled and replied, 'By the Most Great God, O my lord, I have taken a loathing to travel, and whenas any maketh mention to me of travel by sea or otherwise, I am like to swoon for affright, by reason of that which hath befallen me and what I have suffered of hardships and perils. Indeed, I have no jot of inclination left for this, and I have sworn never again to leave Baghdad.' And I related to him all that had befallen me, first and last; whereat he marvelled exceedingly and said, 'By the Most Great God, O Sindbad, never was heard from time immemorial of one whom there betided that which hath betided thee and well may it behove thee never again to mention travel! But for my sake go thou this once and carry my letter to the King of Serendib and return in haste, if it be the will of God the Most High, so we may not remain indebted to the king for favour and courtesy.' And I answered him with 'Hearkening and obedience,' for that I dared not gainsay his commandment. Then he sat down again upon the throne of his kingship, whilst the vizier stood before him, and they returned to their former estate, but they had nought of the [goods of the world]. So the king said to his vizier, 'How shall we avail to abide in this city, and we in this state of poverty?' And he answered, 'Be at thine ease and have no concern.' Then he singled out one of the soldiers (255) and said to him, 'Send us thy service (256) for the year.' Now there were in the city fifty thousand subjects (257) and in the hamlets and villages a like number; and the vizier sent to each of these, saying, 'Let each of you get an egg and lay it under a hen.' So they did this and it was neither burden nor grievance to them..? ? ? ? Fortune its arrows all, through him I love, let fly At me and parted me from him for whom I sigh..Awhile after this, two merchants presented themselves to the king with two horses, and one said, 'I ask a thousand dinars for my horse,' and the other, 'I seek five thousand for mine.' Quoth the cook, 'We have experienced the old man's just judgment; what deemeth the king of fetching him?' So the king bade fetch him, and when he saw the two horses, he said, 'This one is worth a thousand and the other two thousand dinars.' Quoth the folk, 'This [horse that thou judgeth the lesser worth] is an evident thoroughbred and he is younger and swifter

and more compact of limb than the other, ay, and finer of head and clearer of skin and colour. What token, then, hast thou of the truth of thy saying?' And the old man said, 'This ye say is all true, but his sire is old and this other is the son of a young horse. Now, when the son of an old horse standeth still [to rest,] his breath returneth not to him and his rider falleth into the hand of him who followeth after him; but the son of a young horse, if thou put him to speed and make him run, [then check him] and alight from off him, thou wilt find him untired, by reason of his robustness.' It chanced one night that the king sallied forth without the city and drank and the wine got the mastery of him and he became drunken. So, of the youth's fearfulness for him, he said, 'I will keep watch myself over the king this night, seeing that he deserveth this from me, for that which he hath wrought with me of kindnesses.' So he arose forthright and drawing his sword, stationed himself at the door of the king's pavilion. Now one of the royal servants saw him standing there, with the drawn sword in his hand, and he was of those who envied him his favour with the king; so he said to him, 'Why dost thou on this wise at this season and in the like of this place?' Quoth the youth, 'I am keeping watch over the king myself, in requital of his bounties to me.'⁸⁴. The Devout Woman and the two Wicked Elders cccxciv.⁸⁰. Yehya ben Khalid and the Poor Man cccxci. I was once an officer in the household of the Amir Jemaleddin El Atwesh El Mujhidi, who was invested with the governance of the Eastern and Western districts, (107) and I was dear to his heart and he concealed from me nought of that which he purposed to do; and withal he was master of his reason. (108) It chanced one day that it was reported to him that the daughter of such an one had wealth galore and raiment and jewels and she loved a Jew, whom every day she invited to be private with her, and they passed the day eating and drinking in company and he lay the night with her. The prefect feigned to give no credence to this story, but one night he summoned the watchmen of the quarter and questioned them of this. Quoth one of them, "O my lord, I saw a Jew enter the street in question one night; but know not for certain to whom he went in." And the prefect said, "Keep thine eye on him henceforth and note what place he entereth." So the watchman went out and kept his eye on the Jew..¹⁰³. The Loves of Abou Isa and Curret el Ain cccxciv. So El Aziz sent after his son and acquainted him with that which had passed; whereupon El Abbas called for four-and-twenty males and half a score horses [and as many camels] and loaded the mules with pieces of silk and rags of leather and boxes of camphor and musk and the camels [and horses] with chests of gold and silver. Moreover, he took the richest of the stuffs and wrapping them in pieces of gold-striped silk, laid them on the heads of porters, and they fared on with the treasures till they reached the King of Baghdad's palace, whereupon all who were present dismounted in honour of El Abbas and escorting him to the presence of King Ins ben Cais, displayed unto the latter all that they had with them of things of price. The king bade carry all this into the harem and sent for the Cadis and the witnesses, who drew up the contract and married Mariyeh to Prince El Abbas, whereupon the latter commanded to [slaughter] a thousand head of sheep and five hundred buffaloes. So they made the bride-feast and bade thereto all the tribes of the Arabs, Bedouins and townfolk, and the tables abode spread for the space of ten days..? ? ? ? It had sufficed me, had thy grace with verses come to me; My expectation still on thee in the foredawns was bent..As for his mother, Shah Khatoun, great was her longing for her son and she [still] thought of him and news of him was cut off from her, wherefore her life was troubled and she forsook sleep and could not make mention of him before King Caesar her husband. Now she had an eunuch who had come with her from the court of her uncle King Suleiman Shah, and he was intelligent, quickwitted, a man of good counsel. So she took him apart one day and said to him, 'Thou hast been my servant from my childhood to this day; canst thou not therefore avail to get me news of my son, for that I cannot speak of his matter?' 'O my lady,' answered he, 'this is an affair that thou hast concealed from the first, and were thy son here, it would not be possible for thee to harbour him, lest thine honour fall into suspicion with the king; for they would never credit thee, since the news hath been spread abroad that thy son was slain by his uncle.' Quoth she, 'The case is even as thou sayst and thou speakest truly; but, provided I know that my son is alive, let him be in these parts pasturing sheep and let me not see him nor he me.' And he said to her, 'How shall we contrive in this affair?' 'Here are my treasures and my wealth,' answered she. 'Take all thou wilt and bring me my son or else news of him.' The money-changer thought they did but finesse with him, that they might get the ass at their own price; but, when they went away from him and he had long in vain awaited their return, he cried out, saying, 'Woe!' and 'Ruin!' and 'Alack, my sorry chance!' and shrieked aloud and tore his clothes. So the people of the market assembled to him and questioned him of his case; whereupon he acquainted them with his plight and told them what the sharpers had said and how they had beguiled him and how it was they who had cajoled him into buying an ass worth half a hundred dirhems (47) for five thousand and five hundred. (48) His friends blamed him and a company of the folk laughed at him and marvelled at his folly and his credulity in accepting the sharpers' talk, without suspicion, and meddling with that which he understood not and thrusting himself into that whereof he was not assured..⁶⁸. Kisra Anoushirwan and the Village Damsel dcliii.? ? ? ? "How many a cup with bitterness o'erflowing have I quaffed! I make my moan of woes, whereat it boots not to repine." ? ? ? ? And when I long to look upon thy face, My life is perished with desire straightway..?STORY OF THE DETHRONED KING WHOSE KINGDOM AND GOOD WERE RESTORED TO HIM..? ? ? ? The season of my presence is never at an end 'Mongst all their time in gladness and solacement who spend,. Therewithal Queen Es Shuhba was moved to exceeding delight and said, 'Well done, O queen of delight! None can avail to describe thee. Sing to us on the apple,' Quoth Tuhfeh, 'Hearkening and obedience.' Then she improvised and sang the following verses: ? ? ? ? w. The Fox and the Folk (235) M. Whenas mine eyes behold thee not, that day, iii. 47..At eventide the king sat [in his privy sitting-chamber] and sending for the vizier, said to him, "Tell me the story of the fuller and his wife." "With all my heart," answered the vizier. So he came forward and said, "Know, O king of the age, that

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