

# BOOK COMPOSITION NOTEBOOK LOG BOOK DIARY FOR ATHLETES 85 X 11 INC

141. Haroun er Reshid and the Arab Girl dclxxxv. Meanwhile, when Aboulhusn went out from the presence of the Khalif and went to lay out Nuzhet el Fuad, the prince mourned for her and dismissing the divan, arose and betook himself, leaning upon Mesrou, the swordsman of his vengeance, [to the pavilion of the harem, where he went in] to the Lady Zubeideh, that he might condole with her for her slave-girl. He found the princess sitting weeping and awaiting his coming, so she might condole with him for [his boon-companion] Aboulhusn el Khelia. So he said to her, "May thy head outlive thy slave-girl Nuzhet el Fuad!" And she answered, saying, "O my lord, God preserve my slave-girl! Mayst thou live and long survive thy boon-companion Aboulhusn el Khelia! For he is dead." ? ? ? ? "Tis He who pardoneth errors alike to slave and free; On Him is my reliance in good and evil cheer..Then he girt his middle with a handkerchief and entering, saluted the young merchant, who said to him, 'Where hast thou been?' Quoth he, 'I have done thine errands;' and the youth said, 'Go and eat and come hither and drink.' So he went away, as he bade him, and ate. Then he washed and returning to the saloon, sat down on the carpet and fell to talking with them; whereupon the young merchant's heart was comforted and his breast dilated and he addressed himself to joyance. They abode in the most delightful life and the most abounding pleasance till a third part of the night was past, when the master of the house arose and spreading them a bed, invited them to lie down. So they lay down and the youth abode on wake, pondering their affair, till daybreak, when the woman awoke and said to her companion, 'I wish to go.' So he bade her farewell and she departed; whereupon the master of the house followed her with a purse of money and gave it to her, saying, 'Blame not my master,' and made his excuse to her for the young merchant..When the king heard this from the vizier, he bade him go away [and he withdrew to his house]..? ? ? ? So I stretch out my root neath the flood And my branches turn back to it there..So I arose and gathering wood and planks from the wrecks, wrought of them the semblance of a boat [to wit, a raft,] and bound it fast with ropes, saying, 'I will embark thereon and fare with this water into the inward of the mountain. If it bring me to the mainland or to a place where I may find relief and safety, [well and good]; else I shall [but] perish, even as my companions have perished.' Then I collected of the riches and gold and precious stuffs, cast up there, whose owners had perished, a great matter, and of jacinths and crude ambergris and emeralds somewhat past count, and laid all this on the raft [together with what was left me of victual]. Then I launched it on the river and seating myself upon it, put my trust in God the Most High and committed myself to the stream..[When the king heard his wife's words], it was as if he had been asleep and awoke; so he went forth of the harem and bade slaughter fowls and dress meats of all kinds and colours. Moreover, he assembled all his retainers and let bring sweetmeats and dessert and all that beseemeth unto kings' tables. Then he adorned his palace and despatched after El Abbas a man of the chief officers of his household, who found him coming forth of the bath, clad in a doublet of fine goats' hair and over it a Baghdadi scarf; his waist was girt with a Rustec (81) kerchief and on his head he wore a light turban of Damietta make..When the two kings saw that woman's fashion and how she circumvented the Afrit, who had lodged her at the bottom of the sea, they turned back to their kingdoms and the younger betook himself to Samarcand, whilst the elder returned to China and established unto himself a custom in the slaughter of women, to wit, his vizier used to bring him a girl every night, with whom he lay that night, and when he arose in the morning, he gave her to the vizier and bade him put her to death. On this wise he abode a great while, whilst the people murmured and the creatures [of God] were destroyed and the commons cried out by reason of that grievous affair whereinto they were fallen and feared the wrath of God the Most High, dreading lest He should destroy them by means of this. Still the king persisted in that fashion and in that his blameworthy intent of the killing of women and the despoilment of the curtained ones, (159) wherefore the girls sought succour of God the Most High and complained to Him of the tyranny of the king and of his oppressive dealing with them..? ? ? ? Whenas in body ye from us are far removed, would God I knew who shall to us himself with news of you present!.124. The Saint to whom God gave a Cloud to serve him and the Devout King cccclxxiii.? ? ? ? Like the full moon she shows upon a night of fortune fair, Slender of shape and charming all with her seductive air..Now this (155) was the francolin that bore witness against him.'? ? ? ? c. Story of the Chief of the Old Cairo Police dcv.When the company heard the seventh officer's story, they were moved to exceeding mirth, and El Melik ez Zahir Bibers rejoiced in that which he heard and said, 'By Allah, there betide things in this world, from which kings are shut out, by reason of their exalted station!' Then came forward another man from amongst the company and said, 'There hath reached me from one of my friends another story bearing on the malice of women and their craft, and it is rarer and more extraordinary and more diverting than all that hath been told to you.'.166. Aboulhusn of Khorassan dcccclix.As an instance of the extreme looseness with which the book was edited, I may observe that the first four Vols. were published without tables of contents, which were afterwards appended en bloc to the fifth Volume. The state of corruption and incoherence in which the printed Text was placed before the public by the two learned Editors, who were responsible for its production, is such as might well drive a translator to despair: the uncorrected errors of the press would alone fill a volume and the verse especially is so corrupt that one of the most laborious of English Arabic scholars pronounced its translation a hopeless task. I have not, however, in any single instance, allowed myself to be discouraged by the difficulties presented by the condition of the text, but have, to the best of my ability, rendered into English, without abridgment or retrenchment, the whole of the tales, prose and verse, contained in the Breslau Edition, which are not found in those of Calcutta (1839-42) and Boulac. In this somewhat ungrateful task, I have again had the cordial assistance of Captain Burton, who has (as in the case of my "Book of the Thousand Nights and One Night") been kind enough to look over the proofs of my translation and to whom I beg once more to tender my warmest thanks..? ? ? ? q. Khelbes and his Wife and

the Learned Man dccccvi. 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..Then he re-entered the village and buying the prince a horse, mounted him thereon and they ceased not going, till they came to the frontier of their own country, where there fell robbers upon them by the way and took all that was with them and pinioned them; after which they cast them into a pit hard by the road and went away and left them to die there, and indeed they had cast many folk into that pit and they had died..101. The Adventures of Quicksilver Ali of Cairo dcclxvi. When Galen saw what appeared to him of the [mock] physician's incapacity, he turned to his disciples and pupils and bade them fetch the other, with all his gear and drugs. So they brought him into his presence on the speediest wise, and when Galen saw him before him, he said to him, 'Knowest thou me?' 'No,' answered the other, 'nor did I ever set eyes on thee before this day.' Quoth the sage, 'Dost thou know Galen?' And the weaver said, 'No.' Then said Galen, 'What prompted thee to that which thou dost?' So he related to him his story and gave him to know of the dowry and the obligation by which he was bound with regard to his wife, whereat Galen marvelled and certified himself of the matter of the dower..Man and his Fair Wife, The Foul-favoured, ii. 61..Sinbad the Sailor and Hindbad the Porter. The absent ones' harbinger came us unto, iii. 153..Then came forward the fourteenth officer and said, 'Know that the story I have to tell is pleasanter and more extraordinary than this; and it is as follows..When God caused the morning morrow, the two armies drew out in battle array and the troops stood looking at one another. Then came forth El Harith ibn Saad between the two lines and played with his lance and cried out and recited the following verses:..? ? ? ? Favour or flout me, still my soul shall be Thy ransom, in contentment or despite..? ? ? ? For love with your presence grows sweet, untroubled and life is serene And the star of our fortune burns bright, that clouds in your absence did veil..My flower a marvel on your heads doth show, ii. 254..66. El Mutelemmis and his Wife Umeimeh ccclxxxv. Bihzad, Story of Prince, i. 99..Poor Old Man, The Rich Man who gave his Fair Daughter in Marriage to the, i. 247..Then she sent to acquaint her father with this; whereupon the king called Abou Temam to him and said to him, 'Thou camest not but to see my daughter. Why, then, hast thou not looked upon her?' Quoth Abou Temam, 'I saw everything.' And the king said, 'Why didst thou not take somewhat of that which thou sawest of jewels and the like? For they were set for thee.' But he answered, 'It behoveth me not to put out my hand to aught that is not mine.' When the king heard his speech, he gave him a sumptuous dress of honour and loved him exceedingly and said to him, 'Come, look at this pit.' So Abou Temam went up [to the mouth of the pit] and looked, and behold, it was full of heads of men; and the king said to him, 'These are the heads of ambassadors, whom I slew, for that I saw them without loyalty to their masters, and I was used, whenas I saw an ambassador without breeding, (123) to say, "He who sent him is less of breeding than he, for that the messenger is the tongue of him who sendeth him and his breeding is of his master's breeding; and whoso is on this wise, it befitteth not that he be akin to me." (124) So, because of this, I used to put the messengers to death; but, as for thee, thou hast overcome us and won my daughter, of the excellence of thy breeding; so be of good heart, for she is thy master's.' Then he sent him back to king Ilan Shah with presents and rarities and a letter, saying, 'This that I have done is in honour of thee and of thine ambassador.'. There was once an Arab of [high] rank and [goodly] presence, a man of exalted generosity and magnanimity, and he had brethren, with whom he consorted and caroused, and they were wont to assemble by turns in each other's houses. When it came to his turn, he made ready in his house all manner goodly and pleasant meats and dainty drinks and exceeding lovely flowers and excellent fruits, and made provision of all kinds of instruments of music and store of rare apothegms and marvellous stories and goodly instances and histories and witty anecdotes and verses and what not else, for there was none among those with whom he was used to company but enjoyed this on every goodly wise, and in the entertainment he had provided was all whereof each had need. Then he sallied forth and went round about the city, in quest of his friends, so he might assemble them; but found none of them in his house..? ? ? ? b. The Controller's Story cxix. Calcutta (1814-18) Text. 183. Prisoner and how God gave him Relief, Story of the, i. 174..? ? ? ? e. The Rich Man and his Wasteful Son dcccxciii. Story of King Bekhtzeman..? ? ? ? c. The Third Voyage of Sinbad the Sailor. Then Selim turned to Selma and said to her, 'O sister mine, how deemest thou of this calamity and what counsellest thou thereanent?' 'O my brother,' answered she, 'indeed I know not what I shall say concerning the like of this; but he is not disappointed who seeketh direction [of God], nor doth he repent who taketh counsel. One getteth not the better of the traces of burning by (68) haste, and know that this is an affliction that hath descended on us; and we have need of management to do it away, yea, and contrivance to wash withal our shame from our faces.' And they gave not over watching the gate till break of day, when the young man opened the door and their mother took leave of him; after which he went his way and she entered, she and her handmaid..As I sat one day in my shop, there came up to me a fair woman, as she were the moon at its rising, and with her a slave-girl. Now I was a handsome man in my time; so the lady sat down on [the bench before] my shop and buying stuffs of me, paid down the price and went away. I questioned the girl of her and she said, "I know not her name." Quoth I, "Where is her abode?" "In heaven," answered the slave-girl; and I said, "She is presently on the earth; so when doth she ascend to heaven and where is the ladder by which she goeth up?" Quoth the girl, "She hath her lodging in a palace between two rivers, (181) to wit, the palace of El Mamoun el Hakim bi Amrillah." (182) Then said I, "I am a dead man, without recourse; "but she replied, "Have patience, for needs must she return unto thee and buy stuffs of thee yet again." "And how cometh it," asked I, "that the Commander

of the Faithful trusteth her to go out?" "He loveth her with an exceeding love," answered she, "and is wrapped up in her and gainsayeth her not." Then she cast the lute from her hand and wept till she made the Lady Zubeideh weep, and she said to her, "O Sitt el Milah, methinks he whom thou lovest is not in this world, for that the Commander of the Faithful hath sought him in every place, but hath not found him." Whereupon the damsel arose and kissing the Lady Zubeideh's hands, said to her, "O my lady, if thou wouldst have him found, I have a request to make to thee, wherein thou mayst accomplish my occasion with the Commander of the Faithful." Quoth the princess, "And what is it?" "It is," answered Sitt el Milah, "that thou get me leave to go forth by myself and go round about in quest of him three days, for the adage saith, 'She who mourneth for herself is not the like of her who is hired to mourn.' (29) If I find him, I will bring him before the Commander of the Faithful, so he may do with us what he will; and if I find him not, I shall be cut off from hope of him and that which is with me will be assuaged." Quoth the Lady Zubeideh, "I will not get thee leave from him but for a whole month; so be of good heart and cheerful eye." Whereupon Sitt el Milah was glad and rising, kissed the earth before her once more and went away to her own place, rejoicing. Fair patience use, for ease still followeth after stress And all things have their time and ordinance no less. Tuhfeh arose and kissed the earth and the queen thanked her for this and bade her sit. So she sat down and the queen called for food; whereupon they brought a table of gold, inlaid with pearls and jacinths and jewels and spread with various kinds of birds and meats of divers hues, and the queen said, 'O Tuhfeh, in the name of God, let us eat bread and salt together, thou and I.' So Tuhfeh came forward and ate of those meats and tasted somewhat the like whereof she had never eaten, no, nor aught more delicious than it, what while the slave-girls stood compassing about the table and she sat conversing and laughing with the queen. Then said the latter, 'O my sister, a slave-girl told me of thee that thou saidst, "How loathly is yonder genie Meimoun! There is no eating [in his presence]."' (227) 'By Allah, O my lady,' answered Tuhfeh, 'I cannot brook the sight of him, (228) and indeed I am fearful of him.' When the queen heard this, she laughed, till she fell backward, and said, 'O my sister, by the virtue of the inscription upon the seal-ring of Solomon, prophet of God, I am queen over all the Jinn, and none dare so much as look on thee a glance of the eye.' And Tuhfeh kissed her hand. Then the tables were removed and they sat talking. Now the king's son was playing in the exercise-ground with the ball and the mall, and the stone lit on his ear and cut it off, whereupon the prince fell down in a swoon. So they enquired who had thrown the stone and [finding that it was Bihkerd,] took him and carried him before the prince, who bade put him to death. Accordingly, they cast the turban from his head and were about to bind his eyes, when the prince looked at him and seeing him cropped of an ear, said to him, 'Except thou wert a lewd fellow, thine ear had not been cut off.' 'Not so, by Allah!' answered Bihkerd. 'Nay, but the story [of the loss] of my ear is thus and thus, and I pardoned him who smote me with an arrow and cut off my ear.' When the prince heard this, he looked in his face and knowing him, cried out and said, 'Art thou not Bihkerd the king?' 'Yes,' answered he, and the prince said to him 'What bringeth thee here?' So he told him all that had betided him and the folk marvelled and extolled the perfection of God the Most High. 81. The Foolish Schoolmaster dclxvi. The Fifth Day. O friends, the tears flow ever, in mockery of my pain, iii. 116. ER RESHID AND THE BARMECIDES. (152). Some with religion themselves concern and make it their business all; Sitting, (53) they weep for the pains of hell and still for mercy bawl! Story of the Chief of the Boulac Police cccxlv. n. The Fourteenth Officer's Story dccccxxxix. Presently, up came a horseman in quest of water, so he might water his horse. He saw the woman and she was pleasing in his sight; so he said to her, 'Arise, mount with me and I will take thee to wife and entreat thee kindly.' Quoth she, 'Spare me, so may God spare thee! Indeed, I have a husband.' But he drew his sword and said to her, 'An thou obey me not, I will smite thee and kill thee.' When she saw his malice, she wrote on the ground in the sand with her finger, saying, 'O Abou Sabir, thou hast not ceased to be patient, till thy wealth is gone from thee and thy children and [now] thy wife, who was more precious in thy sight than everything and than all thy wealth, and indeed thou abidest in thy sorrow all thy life long, so thou mayst see what thy patience will profit thee.' Then the horseman took her, and setting her behind him, went his way. Then get thee gone nor covet that which thou shall ne'er obtain; So shall it be, although the time seem near and the event. So the vizier went in to his daughter and said to her, 'O my daughter, the king seeketh thee of me and desireth to marry thee.' 'O my father,' answered she 'I desire not a husband and if thou wilt marry me, marry me not but with one who shall be below me in rank and I nobler than he, so he may not turn to other than myself nor lift his eyes upon me, and marry me not to one who is nobler than I, lest I be with him as a slave-girl and a serving-woman.' So the vizier returned to the king and acquainted him with that which his daughter had said, whereat he redoubled in desire and love-liking for her and said to her father, 'An thou marry me not to her of good grace, I will take her by force in thy despite.' The vizier again betook himself to his daughter and repeated to her the king's words, but she replied, 'I desire not a husband.' So he returned to the king and told him what she said, and he was wroth and threatened the vizier, whereupon the latter took his daughter and fled with her. Thy haters say and those who malice to thee bear, iii. 8. I was once an officer in the household of the Amir Jemaledin 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. 116. The Two Kings and the Vizier's Daughters M.N.B.-The Roman numerals

denote the volume, the Arabic the page. STORY OF THE FULLER AND HIS WIFE..Ramazan in my life ne'er I fasted, nor e'er, i. 49. . . . .  
The King's Son and the Merchant's Wife dxcI clipped her in mine arms and straight grew drunken with the scent, iii. 125..63. Haroun er Reshid  
and the Two Girls dcli. . . . . e. The Barber's Story xxxi. When the king heard the vizier's speech, he deemed it goodly and it pleased him; so he  
bade him go away to his house, and there he abode his day long. . . . . Upon the table of her cheek beauty hath writ, "Alack, Her charms! 'Twere  
well thou refuge sought'st with God incontinent." (119). Akil rejoiced in the coming of El Abbas and the slaughter of his enemy and all in his camp  
rejoiced also and cast dresses of honour upon Aamir. Moreover, Akil bade go forth to meet El Abbas, and commanded that none, great or small,  
freeman or slave, should tarry behind. So they did his bidding and going forth all, met El Abbas at three parasangs' distance from the camp. When  
they met him, they all dismounted from their horses and Akil and he embraced and clapped hands. (95) Then they returned, rejoicing in the coming  
of El Abbas and the slaughter of their enemy, to the camp, where tents were pitched for the new-comers and carpets spread and game killed and  
beasts slaughtered and royal guest-meals spread; and on this wise they abode twenty days, in the enjoyment of all delight and solace of life.. Then  
they agreed upon a device between them, to wit, that they should feign an occasion in their own country, under pretext that she had there wealth  
buried from the time of her husband Melik Shah and that none knew of it but this eunuch who was with her, wherefore it behoved that he should go  
and fetch it. So she acquainted the king her husband with this and sought of him leave for the eunuch to go: and the king granted him permission  
for the journey and charged him cast about for a device, lest any get wind of him. Accordingly, the eunuch disguised himself as a merchant and  
repairing to Belehwan's city, began to enquire concerning the youth's case; whereupon they told him that he had been prisoned in an underground  
dungeon and that his uncle had released him and dispatched him to such a place, where they had slain him. When the eunuch heard this, it was  
grievous to him and his breast was straitened and he knew not what he should do..43. The Man of Yemen and his six Slave-girls  
ccccciv. Presently, he caught sight of an earthen pan turned over upon its mouth; so he raised it from the ground and found under it a horse's tail,  
freshly cut off, and the blood oozing from it; whereby he knew that the cook adulterated his meat with horses' flesh. When he discovered this  
default, he rejoiced therein and washing his hands, bowed his head and went out; and when the cook saw that he went and gave him nought, he  
cried out, saying, 'Stay, O sneak, O slink-thief!' So the lackpenny stopped and said to him, 'Dost thou cry out upon me and becall [me] with these  
words, O cuckold?' Whereat the cook was angry and coming down from the shop, said, 'What meanest thou by thy speech, O thou that devourest  
meat and kouskoussou and bread and seasoning and goest forth with "Peace (13)[be on thee!]," as it were the thing had not been, and payest down  
nought for it?' Quoth the lackpenny, 'Thou liest, O son of a cuckold!' Wherewith the cook cried out and laying hold of the lackpenny's collar, said,  
'O Muslims, this fellow is my first customer (14) this day and he hath eaten my food and given me nought.'. 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.". The Twenty-Sixth Night of the Month. . . . . So fell and fierce my stroke is,  
if on a mountain high It lit, though all of granite, right through its midst 'twould shear. . . . . 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. . . . . Alack, my grief! Thou wast, indeed, grown absent  
from my yiew, Yet art the apple of mine eye nor couldst from me divide.. Now the king had a brother, whom he had imprisoned in that pit of old  
time, and he had died [there]; but the folk of the realm thought that he was alive, and when his [supposed] imprisonment grew long, the king's  
officers used to talk of this and of the tyranny of the king, and the report spread abroad that the king was a tyrant, wherefore they fell upon him one  
day and slew him. Then they sought the well and brought out Abou Sabir therefrom, deeming him the king's brother, for that he was the nearest of  
folk to him [in favour] and the likest, and he had been long in the prison. So they doubted not but that he was the prince in question and said to him,  
'Reign thou in thy brother's room, for we have slain him and thou art king in his stead.' But Abou Sabir was silent and spoke not a word; and he  
knew that this was the issue of his patience. Then he arose and sitting down on the king's throne, donned the royal raiment and discovered justice  
and equity and the affairs [of the realm] prospered [in his hand]; wherefore the folk obeyed him and the people inclined to him and many were his  
troops.. [When] Hudheifeh [saw him], he cried out to him, saying, "Haste thee not, O youth! Who art thou of the folk?" And he answered, "I am  
Saad [ibn] el Wakidi, commander of the host of King Ins, and but that thou vauntedst thyself in challenging me, I had not come forth to thee; for  
that thou art not of my peers neither art counted equal to me in prowess and canst not avail against my onslaught. Wherefore prepare thee for  
departure, (73) seeing that there abideth but a little of thy life." When Hudheifeh heard this his speech, he threw himself backward, (74) as if in  
mockery of him, whereat El Abbas was wroth and called out to him, saying, "O Hudheifeh, guard thyself against me." Then he rushed upon him, as  
he were a swooper of the Jinn, (75) and Hudheifeh met him and they wheeled about a long while.. So the chamberlain went about that which he  
needed and assembling his wife's kinsfolk, said to them, 'I am resolved to put away my wife.' They took this ill of him and complained of him and  
summoning him before the king, sat pleading with him. Now the king had no knowledge of that which had passed; so he said to the chamberlain,  
'Why wilt thou put her away and how can thy soul consent unto this and why takest thou unto thyself a goodly piece of land and after forsakest it?  
'May God amend the king!' answered the husband. 'By Allah, O king, I saw therein the track of the lion and fear to enter the land, lest the lion  
devour me; and indeed the like of my affair with her is that which befell between the old woman and the draper's wife.' 'What is their story?' asked

the king; and the chamberlain said, 'Know, O king, that.40. The Khalif El Mamoun and the Strange Doctor cccvi.???? So make me in your morning a delight And set me in your houses, high and low;????? b. The Second Voyage of Sindbad the Sailor dxliii.????????? ea. Story of the Barber's First Brother ci.5. Nouredin Ali of Cairo and his Son Bedreddin Hassan xx.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..KING SHAH BEKHT AND HIS VIZIER ER REHWAN. (177).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:????? a. The Hawk and the Partridge cxlix.47. El Melik en Nasir and the three Masters of Police ccclxlii.????? a. The Cat and the Mouse dccoc.????? b. The Second Calender's Story xii.Selma, Selim and, ii. 81..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.' Se he carried her with him to the city and established her in his lodging and entreated her kindly..55. The Ruined Man who became Rich again through a Dream cccli.????? O skinker of the vine-juice, let the cup 'twixt us go round, For in its drinking is my hope and all I hold most dear..Still do I yearn, whilst passion's fire flames in my liver are, iii. 111.When the princess heard this her slave-girl's report, she wept and lamented and was like to depart the world. Then she clave to her pillow and said, "O Shefikeh, I will instruct thee of somewhat that is not hidden from God the Most High, and it is that thou watch over me till God the Most High decree the accomplishment of His commandment, and when my days are ended, take thou the necklace and the mantle that El Abbas gave me and return them to him. Indeed, I deem not he will live after me, and if God the Most High decree against him and his days come to an end, do thou give one charge to shroud us and bury us both in one grave."????? c. Abou Sabir cccclxviii.132. Sindbad the Sailor and Sindbad the Porter dxxxvi.????? d. The Lover's Trick against the Chaste Wife dccccxxx.When the king heard this, his admiration redoubled and he said, "Of a truth, destiny is forewritten to all creatures, and I will not accept (14) aught that is said against my vizier the loyal counsellor." And he bade him go to his house.????? In glory's raiment clad, by thee the stars of heaven are shamed And in amaze the full moon stares to see thy goodlihead.????? j. King Suleiman Shah and his Sons cccclxxv.The Cadi was perplexed and knew that constraint was not permitted of the law; (269) so he spoke the young merchant fair and said to him, "Protect me, (270) so may God protect thee. If thou divorce her not, this disgrace will cleave to me till the end of time." Then his rage got the better of him and he said to him, "An thou divorce her not with a good grace, I will bid strike off thy head forthright and slay myself; rather flame (271) than shame." The merchant bethought himself awhile, then divorced her with a manifest divorcement (272) and on this wise he delivered himself from that vexation. Then he returned to his shop and sought in marriage of her father her who had played him the trick aforesaid and who was the daughter of the chief of the guild of the blacksmiths. So he took her to wife and they abode with each other and lived the most solaceful of lives, in all prosperity and contentment and joyance, till the day of death; and God [alone] is All-Knowing.????? The road of right thou hast made straight, that erst was crooked grown; Yea, for its path of old had fall'n to ruin and decay..As they were thus in the enjoyment of all that in most delicious of easance and delight, and indeed the wine was sweet to them and the talk pleasant, behold, there came a knocking at the door. So the master of the house went out, that he might see what was to do, and found ten men of the Khalif's eunuchs at the door. When he saw this, he was amazed and said to them, "What is to do?" Quoth they, "The Commander of the Faithful saluteth thee and requireth of thee the slave-girl whom thou hast for sale and whose name is Sitt el Milah." By Allah," answered the other, "I have sold her." And they said, "Swear by the head of the Commander of the Faithful that she is not in thy dwelling." He made oath that he had sold her and that she was no longer at his disposal; but they paid no \*need to his word and forcing their way into the house, found the damsel and the young Damascene in the

sitting-chamber. So they laid hands upon her, and the youth said, "This is my slave-girl, whom I have bought with my money." But they hearkened not to his speech and taking her, carried her off to the Commander of the Faithful... The approval of my lord, so my stress and unease I may ban and mine enemies' malice defy. When she had made an end of her verses, she folded the letter and delivered it to the nurse, who took it and went with it to El Abbas. When she gave it to him, he took it and breaking it open, read it and apprehended its purport; and when he came to the end of it, he swooned away. After awhile, he came to himself and said, "Praised be God who hath caused her return an answer to my letter! Canst thou carry her another letter, and with God the Most High be thy requital?" Quoth she, "And what shall letters profit thee, seeing she answereth on this wise?" But he said, "Belike, she may yet be softened." Then he took inkhorn and paper and wrote the following verses: Forehead, Of that which is written on the, i. 136... Thine approval which shall clothe me in noblest attire And my rank in the eyes of the people raise high.

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