

YES PANDA YOU CAN

???????? aa. Story of Aziz and Azizeh cxliii.???? Saying, "Thy fill of union take; no spy is there on us, Whom we should fear, nor yet reproach our gladness may abate." Dadbin (King) and his Viziers, Story of, i. 104.???? By Allah, but that I trusted that I should meet you again, Your camel-leader to parting had summoned you in vain!.All intercessions come and all alike do ill succeed, ii. 218.???? Quoth thou, "The goodliest of things is patience and its use: Its practice still mankind doth guide to all that's fair and fine."???? a. The Foolish Weaver clii.Unto its pristine lustre your land returned and more, iii. 132.???? Assemble, ye people of passion, I pray; For the hour of our torment hath sounded to-day.???? O blamer of me for the love of him who denieth his grace, Which be the delightsome of things, but those which the people deny?.My fruit is a jewel all wroughten of gold, ii. 245.???? b. The Second Voyage of Sindbad the Sailor.???? a. The Ox and the Ass.???? ? As if the maid the day resplendent and her locks The night that o'er it spreads its shrouding darkness were..118. The Merchant of Cairo and the Favourite of the Khalif El Mamoun El Hikim bi Amrillak M.One day, as I was thus feigning sleep, I felt a hand in my lap, and in it a magnificent purse. So I seized the hand and behold, it was that of a fair woman. Quoth I to her, "O my lady, who art thou?" And she said, "Rise [and come away] from here, that I may make myself known to thee." So I arose and following her, fared on, without tarrying, till she stopped at the door of a lofty house, whereupon quoth I to her, "O my lady, who art thou? Indeed, thou hast done me kindness, and what is the reason of this?" "By Allah," answered she, "O Captain Mum, I am a woman on whom desire and longing are sore for the love of the daughter of the Cadi Amin el Hukm. Now there was between us what was and the love of her fell upon my heart and I agreed with her upon meeting, according to possibility and convenience. But her father Amin el Hukm took her and went away, and my heart cleaveth to her and love-longing and distraction are sore upon me on her account."???? Thus unto thee have I set forth my case; consider well My words, so thou mayst guided be aright by their intent..Now the king had a brother, who envied him and would fain have been in his place; and when he was weary of looking for his death and the term of his life seemed distant unto him, he took counsel with certain of his partisans and they said, 'The vizier is the king's counsellor and but for him, there would be left the king no kingdom.' So the king's brother cast about for the ruin of the vizier, but could find no means of accomplishing his design; and when the affair grew long upon him, he said to his wife, 'What deemest thou will advantage us in this?' Quoth she, 'What is it?' And he replied, 'I mean in the matter of yonder vizier, who inciteth my brother to devoutness with all his might and biddeth him thereto, and indeed the king is infatuated with his counsel and committeth to him the governance of all things and matters.' Quoth she, 'Thou sayst truly; but how shall we do with him?' And he answered, 'I have a device, so thou wilt help me in that which I shall say to thee.' Quoth she, 'Thou shall have my help in whatsoever thou desirest.' And he said, 'I mean to dig him a pit in the vestibule and dissemble it artfully.'???? Nor, like others a little ere morning appear who bawl, "Come to safety!" (58) I stand up to prayer..Bihkerd, Story of King, i. 121..The master of police held his hand from him, saying, "Belike he is of the kinsmen of the Commander of the Faithful," and said to the second, "Who art thou?" Quoth he, "I am the son of him whose rank (75) time abaseth not, and if it descend (76) one day, it will assuredly return [to its former height]; thou seest the folk [crowd] in troops to the light of his fire, some standing around it and some sitting." So the master of the police refrained from slaying him and said to the third, "Who art thou?" Quoth he, "I am the son of him who plungeth through the ranks (77) with his might and correcteth (78) them with the sword, (79) so that they stand straight; (80) his feet are not loosed from the stirrup, (81) whenas the horsemen on the day of battle are weary." So the master of police held his hand from him also, saying, "Belike, he is the son of a champion of the Arabs."46. The Loves of Budour and Jubeir ben Umeir dlxxxvii.Now the children had entered the coppice, to make water, and there was there a forest of trees, wherein, if a horseman entered, he might wander by the week, [before finding his way out], for none knew the first thereof from the last. So the boys entered therein and knew not how they should return and went astray in that wood, to an end that was willed of God the Most High, whilst their father sought them, but found them not. So he returned to their mother and they abode weeping for their children. As for these latter, when they entered the wood, it swallowed them up and they went wandering in it many days, knowing not where they had entered, till they came forth, at another side, upon the open country..There was once in a city of Khorassan a family of affluence and distinction, and the townfolk used to envy them for that which God had vouchsafed them. As time went on, their fortune ceased from them and they passed away, till there remained of them but one old woman. When she grew feeble and decrepit, the townfolk succoured her not with aught, but put her forth of the city, saying, 'This old woman shall not harbour with us, for that we do her kindness and she requiteth us with evil.' So she took shelter in a ruined place and strangers used to bestow alms upon her, and on this wise she abode a while of time..When it was the third day, the third vizier came in to the king and said to him, "O king, delay not the affair of this youth, for that his deed hath caused us fall into the mouths of the folk, and it behoveth that thou slay him presently, so the talk may be estopped from us and it be not said, "The king saw on his bed a man with his wife and spared him."* The king was chagrined by this speech and bade bring the youth. So they brought him in shackles, and indeed the king's anger was roused against him by the speech of the vizier and he was troubled; so he said to him, "O base of origin, thou hast dishonoured us and marred our repute, and needs must I do away thy life from the world." Quoth the youth, "O king, make use of patience in all thine affairs, so wilt thou attain thy desire, for that God the Most High hath appointed the issue of patience [to be] in abounding good, and indeed by patience Abou Sabir ascended from the pit and sat down upon the throne." "Who was Abou Sabir," asked the king, "and what is his story?" And the youth answered, saying, "O king,???? How long shall I, in weariness, for this estrangement pine, What while

the spies of severance (106) do watch me all the night?.Reshid (Er) and the Barmecides, i. 189..? ? ? ? ? The billows of thy love o'erwhelm me passing sore; I sink and all in vain for succour I implore..? ? ? ? ? w. The Sharper and the Merchants dccccxv.6. Story of the Hunchback xxv.? ? ? ? ? His sides the tamarisk's slenderness deride, so lithe they are, Whence for conceit in his own charms still drunken doth he fare..? ? ? ? ? d. The Fourth Officer's Story dccccxxiv.One day, he went forth in quest of certain stray camels of his and fared on all his day and night till eventide, when he [came to an Arab encampment and] was fain to seek hospitality of one of the inhabitants. So he alighted at one of the tents of the camp and there came forth to him a man of short stature and loathly aspect, who saluted him and lodging him in a corner of the tent, sat entertaining him with talk, the goodliest that might be. When his food was dressed, the Arab's wife brought it to the guest, and he looked at the mistress of the tent and saw a favour than which no goodlier might be. Indeed, her beauty and grace and symmetry amazed him and he abode confounded, looking now at her and now at her husband. When his looking grew long, the man said to him, 'Harkye, O son of the worthy! Occupy thyself with thine own concerns, for by me and this woman hangeth a rare story, that is yet goodlier than that which thou seest of her beauty; and when we have made an end of our food, I will tell it thee.'.Then he turned to the woman and said to her, "Is it not thus?" "Yes, O Commander of the Faithful," answered she; and he said, "What prompted thee to this?" Quoth she, "Thou slewest my father and my mother and my kinsfolk and tookest their goods." "Whom meanest thou?" asked the Khalif, and she replied, "I am of the house of Bermek." (93) Then said he to her, "As for the dead, they are of those who are past away, and it booteth not to speak of them; but, as for that which I took of wealth, it shall be restored to thee, yea, and more than it." And he was bountiful to her to the utmost of munificence..? ? ? ? ? Parting afar hath borne you, but longing still is fain To bring you near; meseemeth mine eye doth you contain..EL HEJJAJ AND THE THREE YOUNG MEN. (69).Sabir (Abou), Story of, i. 90..? ? ? ? ? And deemedst me a waif, a homeless good-for-nought, A slave-begotten brat, a wanton, witless wight..? ? ? ? ? The herald of good news my hearing shall delight..? ? ? ? ? f. The Lady and her Two Lovers dccccxxxiv.When the king heard this story, he deemed it pleasant and said, "This story is near unto that which I know and meseemeth I should do well to have patience and hasten not to slay my vizier, so I may get of him the story of the king and his son." Then he gave the vizier leave to go away to his own house; so he thanked him and abode in his house all that day..The Twenty-First Night of the Month..? ? ? ? ? The pains of long desire have wasted me away; Estrangement and disdain my body sore have tried..51. The Thief and the Money-changer dcv.The first who sought her in marriage was King Nebhan of Mosul, who came to her with a great company, bringing with him an hundred she-camels laden with musk and aloes-wood and ambergris and as many laden with camphor and jewels and other hundred laden with silver money and yet other hundred laden with raiment of silken and other stuffs and brocade, besides an hundred slave-girls and an hundred magnificent horses of swift and generous breeds, completely housed and accoutred, as they were brides; and all this he laid before her father, demanding her of him in marriage. Now King Ins ben Cais had bound himself by an oath that he would not marry his daughter but to him whom she should choose; so, when King Nebhan sought her in marriage, her father went in to her and consulted her concerning his affair. She consented not and he repeated to Nebhan that which she said, whereupon he departed from him. After this came King Behram, lord of the White Island, with riches more than the first; but she accepted not of him and he returned, disappointed; nor did the kings give over coming to her father, on her account, one after other, from the farthest of the lands and the climes, each glorying in more (54) than those who forewent him; but she paid no heed unto any of one them..Melik (El) Ez Zahir Rukneddin Bibers el Bunducdari and the Sixteen Officers of Police, ii. 117..165. Ibrahim and Jemileh dcccciii.? ? ? ? ? I'm the crown of every sweet and fragrant weed; When the loved one calls, I keep the tryst agreed..Man who was lavish of House and Victual to One whom he knew not, The, i 293..The woman who used to act as decoy for them once caught them a woman from a bride-feast, under pretence that she had a wedding toward in her own house, and appointed her for a day, whereon she should come to her. When the appointed day arrived, the woman presented herself and the other carried her into the house by a door, avouching that it was a privy door. When she entered [the saloon], she saw men and champions (131) [and knew that she had fallen into a trap]; so she looked at them and said, "Harkye, lads! (132) I am a woman and there is no glory in my slaughter, nor have ye any feud of blood-revenge against me, wherefore ye should pursue me; and that which is upon me of [trinkets and apparel] ye are free to take." Quoth they, "We fear thy denunciation." But she answered, saying, "I will abide with you, neither coming in nor going out." And they said, "We grant thee thy life.".122. El Hejjaj ben Yousuf and the Pious Man cccclxx.Quoth the cook, 'Nothing will serve but I must slay thee, O fellow; for, if I spare thee, I shall myself be slain.' But Selim said, 'O my brother, I will counsel thee somewhat (74) other than this.' 'What is it?' asked the cook. 'Say and be brief, ere I cut thy throat' And Selim said, '[Do thou suffer me to live and] keep me, that I may be a servant unto thee, and I will work at a craft, of the crafts of the skilled workmen, wherefrom there shall return to thee every day two dinars.' Quoth the cook, 'What is the craft?' and Selim said, 'The cutting [and polishing] of jewels.'.One day, the Commander of the Faithful's breast was straitened; so he sent after his Vizier Jaafer the Barmecide and Ishac the boon-companion and Mesroure the eunuch, the swordsman of his vengeance; and when they came, he changed his raiment and disguised himself, whilst Jaafer [and Ishac] and Mesroure and El Fezll (164) and Younus (165) (who were also present) did the like. Then he went out, he and they, by the privy gate, to the Tigris and taking boat, fared on till they came to near Et Taf, (166) when they landed and walked till they came to the gate of the thoroughfare street. (167) Here there met them an old man, comely of hoariness and of a venerable and dignified bearing, pleasing (168) of aspect and apparel. He kissed the earth before Ishac el Mausili (for that he knew but him of the company, the Khalif being disguised, and deemed the others certain of his friends) and said to him, 'O my lord, there is presently with me a slave-girl, a lutanist, never saw eyes the like of her nor the like of her grace, and

indeed I was on my way to pay my respects to thee and give thee to know of her; but Allah, of His favour, hath spared me the trouble. So now I desire to show her to thee, and if she be to thy liking, well and good: else I will sell her.' Quoth Ishac, 'Go before me to thy barrack, till I come to thee and see her.' c. The Fishes and the Crab dcccciii. 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). I swear by his life, yea, I swear by the life of my love without peer, iii. 21. When the Khalif heard this, her speech pleased him and he strained her to his bosom. Then he went forth from her and locked the door upon her, as before; whereupon she took the book and sat looking in it awhile. Presently, she laid it down and taking the lute, tightened its strings. Then she smote thereon, after a wondrous fashion, such as would have moved inanimate things [to delight], and fell to singing marvellous melodies and chanting the following verses: k. The Serpent-Charmer and his Wife dccccvii. Er Reshid considered her beauty and the goodness of her singing and her eloquence and what not else she comprised of qualities and rejoiced with an exceeding joyance; and for the stress of that which overcame him of delight, he descended from the couch and sitting down with her upon the ground, said to her, 'Thou hast done well, O Tuhfeh. By Allah, thou art indeed a gift' (187) Then he turned to Ishac and said to him, 'Thou dealtest not equitably, O Ishac, in the description of this damsel, (188) neither settest out all that she compriseth of goodness and skill; for that, by Allah, she is incomparably more skilful than thou; and I know of this craft that which none knoweth other than I!' 'By Allah,' exclaimed Jaafer, 'thou sayst sooth, O my lord, O Commander of the Faithful. Indeed, this damsel hath done away my wit' Quoth Ishac, 'By Allah, O Commander of the Faithful, I had said that there was not on the face of the earth one who knew the craft of the lute like myself; but, when I heard her, my skill became nothing worth in mine eyes.' When the prefect saw this, he said, 'By Allah, the captain is excused!' Then my comrades came round about me and sprinkled water on my face, [till I came to myself,] when I arose and accosting the Cadi, who was covered with confusion, said to him, 'Thou seest that suspicion is fallen on thee, and indeed this affair is no light matter, for that this woman's family will assuredly not sit down under her loss.' Therewith the Cadi's heart quaked and he knew that the suspicion had reverted upon him, wherefore his colour paled and his limbs smote together; and he paid of his own money, after the measure of that which he had lost, so we would hush up the matter for him. (106) Then we departed from him in peace, whilst I said in myself, 'Indeed, the woman deceived me not.' When El Abbas had made an end of his verses, his father said to him, 'I seek refuge for thee with God, O my son! Hast thou any want unto which thou availest not, so I may endeavour for thee therein and lavish my treasures in quest thereof?' 'O father mine,' answered El Abbas, 'I have, indeed, an urgent want, on account whereof I came forth of my native land and left my people and my home and exposed myself to perils and stresses and became an exile from my country, and I trust in God that it may be accomplished by thine august endeavour.' 'And what is thy want?' asked the king. Quoth El Abbas, 'I would have thee go and demand me in marriage Mariyeh, daughter of the King of Baghdad, for that my heart is distraught with love of her.' And he recounted to his father his story from first to last. When he heard this, he came up to me and looking in my face, cried out and said, 'By Allah, this is my brother, the son of my mother and father! Allah! Allah!' Then he loosed me from my bonds and kissed my head, and behold it was my friend who used to borrow money of me. When I kissed his head, he kissed mine and said, 'O my brother, be not affrighted.' Then he called for my clothes [and money and restored to me all that had been taken from me] nor was aught missing to me. Moreover, he brought me a bowl full of [sherbet of] sugar, with lemons therein, and gave me to drink thereof; and the company came and seated me at a table. So I ate with them and he said to me, 'O my lord and my brother, now have bread and salt passed between us and thou hast discovered our secret and [become acquainted with] our case; but secrets [are safe] with the noble.' Quoth I, 'As I am a lawfully-begotten child, I will not name aught [of this] neither denounce [you!]' And they assured themselves of me by an oath. Then they brought me out and I went my way, scarce crediting but that I was of the dead. When King Kisra heard this, he redoubled in loveliking for her and affection and said to her, 'Do what thou wilt.' So he let bring a litter and carrying her therein to his dwelling-place, married her and entreated her with the utmost honour. Then he sent a great army to King Dadbin and fetching him and his vizier and the chamberlain, caused bring them before him, unknowing what he purposed with them. Moreover, he caused set up for Arwa a pavilion in the courtyard of his palace and she entered therein and let down the curtain before herself. When the servants had set their seats and they had seated themselves, Arwa raised a corner of the curtain and said, 'O Kardan, rise to thy feet, for it befitteth not that thou sit in the like of this assembly, before this mighty King Kisra.' When the vizier heard these words, his heart quaked and his joints were loosened and of his fear, he rose to his feet. Then said she to him, 'By the virtue of Him who hath made thee stand in this place of standing [up to judgment], and thou abject and humiliated, I conjure thee speak the truth and say what prompted thee to lie against me and cause me go forth from my house and from the hand of my husband and made thee practise thus against a man, (117) a true believer, and slay him. This is no place wherein leasing availeth nor may prevarication be therein.' 53. King Kelyaad (231) of Hind and his Vizier Shimas dcix. The Eleventh Day. OF LOOKING TO THE ISSUES OF AFFAIRS. My heart, since the leave-taking day afflicted, will tell of my case, And my body, for love and desire grown wasted and feeble and frail. 82. The Ignorant Man who set up for a Schoolmaster dclxvii. Therewithal Aboulhusn cried out at him and said, 'O dog of the sons of Bermek, go down forthright, thou and the master of the police of the city, to such a place in such a street and deliver a hundred dinars to the mother of Aboulhusn the Wag and bear her my salutation. [Then, go to such a mosque] and take the four sheikhs and the Imam and beat each of them with four hundred lashes and mount them on beasts, face to tail, and go round with them about all the city and banish them to a place other than the city; and bid the crier make proclamation before them, saying, 'This is the reward and the least of the reward of whoso multiplieth words and molesteth his neighbours and stinteth them of their delights and their eating and drinking!'" Jaafer received

the order [with submission] and answered with ["Hearkening and] obedience;" after which he went down from before Aboulhusn to the city and did that whereunto he had bidden him..85. Isaac of Mosul and the Merchant dclxx. Then came forward the thirteenth officer and said, 'I will tell you a story that a man of my friends told me. (Quoth he). Tai, En Numan and the Arab of the Benou. i. 203.. Haroun er Reshid, Tuhfet el Culoub and, ii. 203.. When the vizier returned to the king, the latter sought of him the story of the man whose caution slew him and he said, "Know, O august king, that.???????? ed. Story of the Barber's Fourth Brother clviii. 106. The Man of Upper Egypt and his Frank Wife dccclxii.???? And left me all forlorn, to pine for languishment.???? Except I be appointed a day [to end my pain], I'll weep until mine eyelids with blood their tears ensue.???? c. The Sparrow and the Eagle clii. The prince thanked them and said to them, 'God requite you with all good, for indeed ye give me loyal counsel; but whither would ye have me go?' Quoth they, 'Get thee to the land of the Greeks, the abiding-place of thy mother.' And he said, 'My grandfather Suleiman Shah, when the King of the Greeks wrote to him, demanding my mother in marriage, concealed my affair and hid my secret; [and she hath done the like.] and I cannot make her a liar.' 'Thou sayst sooth,' rejoined they; 'but we desire thine advantage, and even if thou tookest service with the folk, it were a means of thy continuance [on life].' Then each of them brought out to him money and gave to him and clad him and fed him and fared on with him a parasang's distance till they brought him far from the city, and giving him to know that he was safe, departed from him, whilst he fared on till he came forth of the dominions of his uncle and entered those [of the king] of the Greeks. Then he entered a village and taking up his abode therein, betook himself to serving one there in ploughing and sowing and the like..86. The Three Unfortunate Lovers dclxxii.???? And dromedaries, too, of price and goodly steeds and swift Of many a noble breed, yet found no favour in my eyne!". When Jemreh heard her words, she knew that, if she let her not down, she would assuredly destroy herself. So she said to her, 'O Tuhfeh, between thee and them are a thousand fathoms; but I will bring them up to thee.' 'Nay,' answered Tuhfeh, 'needs must I go down to them and take my pleasure in the island and look upon the sea anear; then will we return, thou and I; for that, if thou bring them up to us, they will be affrighted and there will betide them neither easance nor gladness. As for me, I do but wish to be with them, that they may cheer me with their company neither give over their merrymaking, so haply I may make merry with them, and indeed I swear that needs must I go down to them; else will I cast myself upon them.' And she cajoled Jemreh and kissed her hands, till she said, 'Arise and I will set thee down beside them.'???? Read then my writ and pity thou the blackness of my fate, Sick, love- distraught, without a friend to whom I may complain..Malice, Of Envy and, i. 125.. 'It is told of a certain doughty thief, that he used to rob and stop the way by himself upon caravans, and whenever the prefect of police and the magistrates sought him, he would flee from them and fortify himself in the mountains. Now it befell that a certain man journeyed along the road wherein was the robber in question, and this man was alone and knew not the perils that beset his way. So the highwayman came out upon him and said to him, "Bring out that which is with thee, for I mean to slay thee without fail." Quoth the traveller, "Slay me not, but take these saddle-bags and divide [that which is in] them and take the fourth part [thereof]." And the thief answered, "I will not take aught but the whole." "Take half," rejoined the traveller, "and let me go." But the robber replied, "I will take nought but the whole, and I will slay thee [to boot]." And the traveller said, "Take it." Then the king took counsel with himself to build his son a bath and adorn it with various paintings, so he might show it to him and divert him with the sight thereof, to the intent that his body might be solaced thereby and that the obsession of travel might cease from him and he be turned from [his purpose of] removal from his parents. So he addressed himself to the building of the bath and assembling architects and builders and artisans from all the towns and citadels and islands [of his dominions], assigned them a site and marked out its boundaries. Then the workmen occupied themselves with the making of the bath and the setting out and adornment of its cabinets and roofs. They used paints and precious stones of all kinds, according to the variousness of their hues, red and green and blue and yellow and what not else of all manner colours; and each artisan wrought at his handicraft and each painter at his art, whilst the rest of the folk busied themselves with transporting thither varicoloured stones.???? ? ? Is there a man of you will come, that I may heal his pain With blows right profitful for him who's sick for lust of fight???? Yea, and how slaves and steeds and good and virgin girls Were proffered thee to gift, thou hast not failed to cite.???? Thou, thou enjoy'st repose and comfortable sleep, Nor of the mis'ries reckst by which my heart is wried..23. Hatim et Tal; his Generosity after Death cclxx. When her husband heard this, he said to her, 'What is thy name and what are the names of thy father and mother?' She told him their names and her own, whereby he knew that it was she whose belly he had slit and said to her, 'And where are thy father and mother?' 'They are both dead,' answered she, and he said, 'I am that journeyman who slit thy belly.' Quoth she, 'Why didst thou that?' And he replied, 'Because of a saying I heard from the wise woman.' 'What was it?' asked his wife, and he said, 'She avouched that thou wouldst play the harlot with a hundred men and that I should after take thee to wife.' Quoth she, 'Ay, I have whored it with a hundred men, no more and no less, and behold, thou hast married me.' 'Moreover,' continued her husband, 'the wise woman foresaid, also, that thou shouldst die, at the last of thy life, of the bite of a spider. Indeed, her saying hath been verified of the harlotry and the marriage, and I fear lest her word come true no less in the matter of thy death.' There was once a king of the kings of the earth, who dwelt in a populous (236) city, abounding in good; but he oppressed its people and used them foully, so that he ruined (237) the city; and he was named none other than tyrant and misdoer. Now he was wont, whenas he heard of a masterful man (238) in another land, to send after him and tempt him with money to take service with him; and there was a certain tither, who exceeded all his brethren in oppression of the people and foulness of dealing. So the king sent after him and when he stood before him, he found him a mighty man (239) and said to him, 'Thou hast been praised to me, but meseemeth thou overpassest the description. Set out to me somewhat of thy sayings and doings, so I may be dispensed therewith

from [enquiring into] all thy circumstance.' 'With all my heart,' answered the other. 'Know, O king, that I oppress the folk and people (240) the land, whilst other than I wasteth (241) it and peopleth it not.' Officer's Story, The Seventh, ii. 150..?STORY OF THE FOUL-FAVOURED MAN AND HIS FAIR WIFE..? ? ? ? g. The Seventh Officer's Story dccccxxiv.Now there was in the house a ram, with which the Persian used to butt, and when he saw what the woman did, he thought she would butt with him; so he broke his halter and running at her, butted her and broke her head. She fell on her back and cried out; whereupon the Persian started up from sleep in haste and seeing the singing-girl [cast down on her back] and the singer with his yard on end, said to the latter, 'O accursed one, doth not what thou hast already done suffice thee?' Then he beat him soundly and opening the door, put him out in the middle of the night..149. El Melik en Nasir and his Vizier dxcvii.10. The Birds and Beasts and the Son of Adam cxlvi.? ? ? ? ? In my tears I have a witness; when I call thee to my mind, Down my cheeks they run like torrents, and I cannot stay their flight..Now the king had a son, a pleasant child, called the Amir Mohammed, who was comely of youth and sweet of speech; he had read in books and studied histories and above all things in the world he loved the telling and hearing of verses and stories and anecdotes. He was dear to his father King Jemhour, for that he had none other son than he on life, and indeed he had reared him in the lap of fondness and he was gifted with the utterest of beauty and grace and brightness and perfection. Moreover, he had learnt to play upon the lute and upon all manner instruments of music and he was used to [carouse and] company with friends and brethren. Now it was of his wont that, when the king rose to go to his sleeping-chamber, he would sit in his place and seek of me that I should entertain him with stories and verses and pleasant anecdotes; and on this wise I abode with them a great while in all cheer and delight, and the prince still loved me with an exceeding great love and entreated me with the utmost kindness..King's Daughter of Baghdad, El Abbas and the, iii. 53..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..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..Voyage of Sindbad the Sailor, The Sixth, iii. 203..? ? ? ? w. The King's Son and the Afrit's Mistress dcii.? ? ? ? ? Wind of the East, if thou pass by the land where my loved ones dwell, I pray, The fullest of greetings bear to them from me, their lover, and say..So they gat them raiment of wool and clothing themselves therewith, went forth and wandered in the deserts and wastes; but, when some days had passed over them, they became weak for hunger and repented them of that which they had done, whenas repentance profited them not, and the prince complained to his father of weariness and hunger. 'Dear my son,' answered the king, 'I did with thee that which behoved me, (205) but thou wouldst not hearken to me, and now there is no means of returning to thy former estate, for that another hath taken the kingdom and become its defender; but I will counsel thee of somewhat, wherein do thou pleasure me.' Quoth the prince, 'What is it?' And his father said, 'Take me and go with me to the market and sell me and take my price and do with it what thou wilt, and I shall become the property of one who will provide for my support.' 'Who will buy thee of me,' asked the prince, 'seeing thou art a very old man? Nay, do thou rather sell me, for the demand for me will be greater.' But the king said, 'An thou wert king, thou wouldst require me of service.'..Sixth Voyage of Sindbad the Sailor, The, iii. 203..54. The Poor Man and his Generous Friend cccli..So she did this and fair fortune aided her and the Divine favour was vouchsafed unto her and she discovered her intent to her father, who forbade her therefrom, fearing her slaughter. However, she repeated her speech to him a second and a third time, but he consented not. Then he cited unto her a parable, that should deter her, and she cited him a parable in answer to his, and the talk was prolonged between them and the adducing of instances, till her father saw that he availed not to turn her from her purpose and she said to him, 'Needs must I marry the king, so haply I may be a sacrifice for the children of the Muslims; either I shall turn him from this his heresy or I shall die.' When the vizier despaired of dissuading her, he went up to the king and acquainted him with the case, saying, 'I have a daughter and she desireth to give herself to the king.' Quoth the king, 'How can thy soul consent unto this, seeing that thou knowest I lie but one night with a girl and when I arise on the morrow, I put her to death, and it is thou who slayest her, and thou hast done this again and again?' 'Know, O king,' answered the vizier, 'that I have set forth all this to her, yet consented she not unto aught, but needs must she have thy company and still chooseth to come to thee and present herself before thee, notwithstanding that I have cited to her the sayings of the sages; but she hath answered me to the contrary thereof with more than that which I said to her.' And the king said, 'Bring her to me this night and to-morrow morning come thou and take her and put her to death; and by Allah, an thou slay her not, I will slay thee and her also!'.Still by your

ruined camp a dweller I abide, ii. 209..When it was the day of the going-in, (110) Bihzad, of his haste and lack of patience, betook himself to the wall, which was between himself and the princess's lodging and in which there was a hole pierced, and looked, so he might see his bride, of his haste. But the bride's mother saw him and this was grievous to her; so she took from one of the servants two red-hot iron spits and thrust them into the hole through which the prince was looking. The spits ran into his eyes and put them out and he fell down aswoon and joyance was changed and became mourning and sore concern. See, then, O king," continued the youth, "the issue of the prince's haste and lack of deliberation, for indeed his haste bequeathed him long repentance and his joy was changed to mourning; and on like wise was it with the woman who hastened to put out his eyes and deliberated not. All this was the doing of haste; wherefore it behoveth the king not to be hasty in putting me to death, for that I am under the grasp of his hand, and what time soever thou desirest my slaughter, it shall not escape [thee].".Presently, in came the draper, at the hour of evening prayer, and sitting down in the place where the old woman had prayed, looked about him and espied the turban. He knew it [for that which he had that day sold to the young man] and misdoubted of the case, wherefore anger appeared in his face and he was wroth with his wife and reviled her and abode his day and his night, without speaking to her, what while she knew not the cause of his anger. Then she looked and seeing the turban-cloth before him and noting the traces of burning thereon, understood that his anger was on account of this and concluded that he was wroth because it was burnt..Then she mounted the mule and repairing to the palace of the Commander of the Faithful, went in to him and kissed the earth before him. Quoth he to her, as who should make mock of her, "I doubt not but thou hast found thy lord." "By thy felicity and the length of thy continuance [on life,]" answered she, "I have indeed found him!" Now Er Reshid was leaning back; but, when he heard this, he sat up and said to her, "By my life, [is this thou sayest] true?" "Ay, by thy life!" answered she; and he said, "Bring him into my presence, so I may see him." But she replied, "O my lord, there have betided him many stresses and his charms are changed and his favour faded; and indeed the Commander of the Faithful vouchsafed me a month; wherefore I will tend him the rest of the month and then bring him to do his service to the Commander of the Faithful." Quoth Er Reshid, "True; the condition was for a month; but tell me what hath betided him." "O my lord," answered she, "may God prolong thy continuance and make Paradise thy place of returning and thy harbourage and the fire the abiding-place of thine enemies, when he presenteth himself to pay his respects to thee, he will expound to thee his case and will name unto thee those who have wronged him; and indeed this is an arrear that is due to the Commander of the Faithful, in (41) whom may God fortify the Faith and vouchsafe him the mastery over the rebel and the froward!"

[Dr Paul Stefan Gustav Mahlers Erbe Ein Beitrag Zur Neuesten Geschichte Der Deutschen Buhne Und Des Herrn Felix Von Weingartner](#)
[A Generation of Cornell 1868-1898 Being the Address Given June 16th 1898 at the Thirtieth Annual Commencement of Cornell University](#)
[Environmental Issues and Military Base Closings Hearings Before the Committee on Environment and Public Works United States Senate One Hundred Third Congress First Session May 27 1993 December 7 1993 Alameda California](#)
[The Taverns and Stages of Early Wisconsin](#)
[The Baptism of Roger Williams A Review of REV Dr W H Whitsitts Inference](#)
[A Book of Old-World Gardens](#)
[Increase of Rent and Mortgage Interest Being the Increase of Rent and Mortgage Interest \(Restrictions\) ACT 1920](#)
[History of the Union Pacific Railroad Issued by the Union Pacific Railroad on the Occasion of the Celebration at Ogden Utah May 10th 1919 in Commemoration of the 50th Anniversary of the Driving of the Golden Spike](#)
[Mexico An Outline Sketch of the Country Its People and Their History from the Earliest Times to the Present](#)
[The Prioresss Tale The Tale of Sir Thopas](#)
[Traite Des Maladies Du Poumon](#)
[Tracts of the Anglican Fathers Vol 6 Of Sacraments And Chiefly Concerning the Holy Eucharist](#)
[Ruckkehr Des Jungsten Gerichts Nach Danzig Und Zur Industriellen Entwicklung Danzigs Die](#)
[Du Role Du Reve Dans LEvolution Du Delire](#)
[Father Faber](#)
[The Worlds Carriage Building Center Cincinnati Ohio U S a](#)
[Grundzuge Einer Rein-Geometrischen Theorie Der Raumkurve Vierter Ordnung Erster Species](#)
[Maimonides ALS Medizinische Autoritat](#)
[Geometry and Collineation Groups of the Finite Projective Plane Pg\(2 2\) A Dissertation](#)
[Mesick Genealogy Muzigh Musig Musick Mesig Mesick](#)
[Master Frisky](#)
[Mahatma Gandhi and Karl Marx A Study of Selected Social Thinkers](#)
[Le Tiers-Ordre Sa Regle Son Excellence Avec Une Courte Notice Sur Tout LOrdre de Saint Francois DAssise](#)
[Sur Les Equations de la Gravitation DEinstein](#)

[Reinhold Begas](#)

[Journal of the Elisha Mitchell Scientific Society Vol 8 Part First January-June 1891](#)

[The Education of the Poor in the Eighteenth Century](#)

[Education and Practice in Medicine Dentistry Pharmacy Vol 8](#)

[The Historical Growth of the English Parish Church](#)

[Memoire Sur Le Tirage Des Voitures Et Sur Le Frottement de Roulement](#)

[The Chaplain Vol 31 A Journal for Chaplains Serving the Armed Forces Veterans Administration and Civil Air Patrol Fourth Quarter 1974](#)

[A Short Course of Primary Lessons in Mandarin](#)

[Physical Geography Prepared on a New and Original Plan](#)

[Notice Sur La Vie de DuPont \(de Nemours\) Conseiller DEtat Chevalier de LOrdre Royal de Vasa Et de la Legion DHonneur](#)

[Notes and Papers of or Connected with Persifor Frazer in Glasslough Ireland And His Son John Frazer of Philadelphia 1735 to 1765](#)

[Unterordnende Satzverbindung Bei Dem Redner Antiphon Die Programm Der Kgl Bayer Studienanstalt Schweinfurt Fur Das Schuljahr 1888 89](#)

[Manures Their Composition Preparation and Action Upon Soils With the Quantities to Be Applied Being a Field Companion for the Farmer](#)

[Charlotte DALbret Femme de Cesar Borgia Le Chateau de la Motte-Feuilly](#)

[The Glossilla Book of Crochet Novelties](#)

[Lessings Fables in Prose and Verse](#)

[The National Debt Taxation Currency and Banking System of the United States With Some Remarks on the Report of the Secretary of the Treasury](#)

[Estampies Et Danses Royales Les Plus Anciens Textes de Musique Instrumentale Au Moyen Age](#)

[Yellow Butterflies](#)

[The School for Authors A Comedy in Three Acts](#)

[Modern Dry Plates or Emulsion Photography](#)

[Lectures on Compass Adjustment Formerly Given to the Navigating Officers of the Royal Navy](#)

[The Text-Book of the Washington Benevolent Society Containing a Biography and Character of George Washington His Farewell Address to the People of the United States and the Federal Constitution with the Amendments](#)

[The Cause of Hard Times](#)

[Drei Vortrage Zur Psychophysik Der Moral Und Des Rechtes Aus Den Jahren 1874-1875](#)

[A Representation of the Case of Oliver Pollock](#)

[The Latter-Day Saints Tour From Palmyra New York to Salt Lake City Through the Stereoscope](#)

[Entwicklung Der Pflanzenkenntnis Beim Kinde Und Bei Volkern Die Mit Einer Einleitung Logik Der Statistischen Methode](#)

[Groups with Solvable Word Problems](#)

[Pheasant Keeping for Amateurs A Practical Handbook on the Breeding Rearing and General Management of Aviary Pheasants](#)

[Die Grenzen Der Geschichte](#)

[General Catalogue 1829-1899](#)

[Zur Entwicklung Des Zeichnerischen Stils in Der Colner Goldschmiedekunst Des XII Jahrhunderts](#)

[Manual of Ophthalmology](#)

[The Masterpieces of Hogarth](#)

[Asa Gray His Life and Work](#)

[Geschichte Der Juden in Nurnberg Und Furth Auf Grund Des Vorhandenen Gedruckten Materials Der in Den Konigl Archiven Zu Nurnberg Und Bamberg Befindlichen Akten Und Urkunden Der Archivalien Im Cultusgemeindebesitz C C](#)

[The Problem of the Pentateuch An Examination of the Results of the Higher Criticism](#)

[The War in the Soudan for the Rescue of Chinese Gordon](#)

[A Century of Education or the History of the Schools of Burgettstown Washington County Pennsylvania for One Hundred Years](#)

[Autobiography and Anecdotes](#)

[The Destruction of Daylight A Study in the Smoke Problem](#)

[Lorin Mooruck And Other Indian Stories](#)

[Film and TV Music Vol 16 Fall 1956](#)

[The Mysteries of Gods Providence Two Sermons Preached on the Afternoon and Evening of Sunday Nov 4 1849 in the Union Evangelical Church of Salisbury and Amesbury Mass](#)

[The Tamil Plutarch Containing a Summary Account of the Lives of the Poets and Poetesses of Southern India and Ceylon](#)

[The Eternal Feminine A Little Book for Grown-Up Men](#)

[Across the Equator A Holiday Trip in Java](#)

[Spaldings Manual of Roller Skating Containing Over Fifty Illustrations with Complete Descriptions of All Movements Performed on Roller Skates](#)

[Speech of Sir Robert Heath Attorney-General in the Case of Alexander Leighton in the Star Chamber June 4 1630](#)

[The History of Banks To Which Is Added a Demonstration of the Advantages and Necessity of Free Competition in the Business of Banking](#)

[Dedication of the State Library Building at Concord New Hampshire Tuesday January 8 1895](#)

[Copyright Law Reform An Exposition of Lord Monkswells Copyright Bill Now Before Parliament With Extract from the Reports of the](#)

[Commission of 1878 and an Appendix Containing the Berne Convention and the American Copyright Bill](#)

[The Battle of Mobile Bay And the Capture of Forts Powell Gaines and Morgan by the Combined Sea and Land Forces of the United States Under the Command of Rear-Admiral David Glasgow Farragut and Major-General Gordon Granger August 1864](#)

[Letters to Married Women](#)

[Primary Election Law of Washington Approved March 25 1907](#)

[Report of the President of the State University Of Iowa to the Board of Regents December 20 1871](#)

[Medicine and Nursing](#)

[List of Congress on Water Rights and the Control of Waters](#)

[Official Report of Gen John ONeill President of the Fenian Brotherhood On the Attempt to Invade Canada May 25th 1870](#)

[History of the West Roxbury Park How Obtained Disregard of Private Rights Absolute Injustice Arbitrary Laws Right of Eminent Domain 1873 to 1887](#)

[In Memory of Ernst Krackowizer](#)

[Essentials in Mechanical Drawing](#)

[Oliver Goldsmith His Friends and Critics A Lecture](#)

[Wild Earth and Other Poems](#)

[Church Schools and State Interference A Letter Addressed by Permission to the Right Hon William Ewart Gladstone M P for the University of Oxford](#)

[Ordnance Property Regulations 1909](#)

[Regulations for the Medical Department of the Confederate States Army](#)

[Bulletin of the Free Library of Philadelphia Vol 2 Descriptive Catalogue of the Series of Works Known as the Library of Old Authors](#)

[The Modern Art of Love Or the Congress of Cythera](#)

[Abbas II](#)

[History of the School of the Reformed Protestant Dutch Church In the City of New York from 1633 to the Present Time](#)

[The Commercial Policy of the British Colonies and the McKinley Tariff](#)

[The Declaration of London A Lecture Delivered at University College Gower Street](#)

[Untersuchungen Uber Josephus Inaugural-Dissertation](#)

[La Troisieme Republique Francaise Et Ce Quelle Vaut Oeuvre Posthume](#)
