

MY AUNTY OYAKUNLE AND HER MAGICAL PET ROCK KILALU

Wherefore, O stranger, dare thou not approach me with desire, Lest ruin quick and pitiless thy hardihood requite..Accordingly, Ishac bade admit her; so she entered, and when her eyes fell upon the Commander of the Faithful, she kissed the earth before him and said, 'Peace be upon thee, O Commander of the Faithful and asylum of the people of the faith and reviver of justice among all creatures! May God make plain the treading of thy feet and vouchsafe thee enjoyment of that which He hath bestowed on thee and make Paradise thy harbourage and the fire that of thine enemies!' Quoth Er Reshid, 'And on thee be peace, O damsel! Sit.' So she sat down and he bade her sing; whereupon she took the lute and tightening its strings, played thereon in many modes, so that the Commander of the Faithful and Jaafer were confounded and like to fly for delight. Then she returned to the first mode and sang the following verses: Meanwhile, news was brought that Khorassan had been conquered; (23) whereupon Er Reshid rejoiced and bade decorate Baghdad and release all who were in the prisons, giving each of them a dinar and a dress. So Jaafer addressed himself to the decoration of the city and bade his brother El Fezl ride to the prison and clothe and release the prisoners. El Fezl did his brother's bidding and released all but the young Damascene, who abode still in the Prison of Blood, saying, "There is no power and no virtue save in God the Most High, the Sublime! Verily, we are God's and to Him we return." Then said El Fezl to the gaoler, "Is there any prisoner left in the prison?" "No," answered he, and El Fezl was about to depart, when Nouredin called out to him from within the prison, saying, "O my lord, tarry, for there remaineth none in the prison other than I and indeed I am oppressed. This is a day of clemency and there is no disputing concerning it." El Fezl bade release him; so they set him free and he gave him a dress and a dinar. So the young man went out, bewildered and knowing not whither he should go, for that he had abidden in the prison nigh a year and indeed his condition was changed and his favour faded, and he abode walking and turning round, lest El Muradi should come upon him and cast him into another calamity..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].".? ? ? ? ? e. Story of the Portress Ixvii.Reshid (Er) and the Barmecides, i. 189..? ? ? ? ? l. The Wife's Device to Cheat her Husband dccccxxxix.I went forth one day, purposing to make a journey, and fell in with a man whose wont it was to stop the way. When he came up with me, he offered to slay me and I said to him, "I have nothing with me whereby thou mayst profit." Quoth he, "My profit shall be the taking of thy life." "What is the cause of this?" asked I. "Hath there been feud between us aforetime?" And he answered, "No; but needs must I slay thee." Therewithal I fled from him to the river-side; but he overtook me and casting me to the ground, sat down on my breast. So I sought help of the Sheikh El Hejjaj (156) and said to him, "Protect me from this oppressor!" And indeed he had drawn a knife, wherewith to cut my throat, when, behold, there came a great crocodile forth of the river and snatching him up from off my breast, plunged with him into the water, with the knife still in his hand; whilst I abode extolling the perfection of God the Most High and rendering thanks for my preservation to Him who had delivered me from the hand of that oppressor.'.When the night was half spent, I arose [and went forth the tent] to do an occasion of mine, and none knew of my case save this woman. The dogs misdoubted of me and followed me and gave not over besetting me, till I fell on my back into a deep pit, wherein was water, and one of the dogs fell in with me. The woman, who was then a girl in the first bloom of youth, full of strength and spirit, was moved to pity on me, for that wherein I was fallen, and coming to me with a rope, said to me, "Lay hold of this rope." So I laid hold of the rope and clung to it and she pulled me up; but, when I was halfway up, I pulled her [down] and she fell with me into the pit; and there we abode three days, she and I and the dog..When I had made an end of washing, I cried out, saying, "Harkye, my lady Rihaneh!" But none answered me. So I went out and found her not; and indeed she had taken my clothes and that which was therein of money, to wit, four hundred dirhems. Moreover, she had taken my turban and my handkerchief and I found not wherewithal to cover my nakedness; wherefore I suffered somewhat than which death is less grievous and abode looking about the place, so haply I might espy wherewithal to hide my shame. Then I sat a little and presently going up to the door, smote upon it; whereupon up came the housekeeper and I said to her, "O my sister, what hath God done with the woman who was here?" Quoth she, "She came down but now and said, 'I am going to cover the boys with the clothes and I have left him sleeping. If he awake, tell him not to stir till the clothes come to him.'" Then said I, "O my sister, secrets are [safe] with the worthy and the freeborn. By Allah, this woman is not my wife, nor ever in my life have I seen her before this day!" And I recounted to her the whole affair and begged her to cover me, informing her that I was discovered of the privities..Then said she to him, "O elder, I would fain drink." So he arose and brought her a gugglet of water; but she said to him, "Who bade thee fetch that?" Quoth he, "Saidst thou not to me, 'I would fain drink?'" And she answered, "I want not this; nay, I want wine, the delight of the soul, so haply, O elder, I may solace myself therewith." "God forbid," exclaimed the old man, "that wine should be drunk in my house, and I a stranger in the land and a Muezzin and an imam, (32) who prayeth with the true-believers, and a servant of the house of the Lord of

the Worlds! "Quoth she, "Why wilt thou forbid me to drink thereof in thy house?" "Because," answered he, "it is unlawful." "O elder," rejoined she, "God hath forbidden [the eating of] blood and carrion and hog's flesh. Tell me, are grapes and honey lawful or unlawful?" Quoth he, "They are lawful;" and she said, "This is the juice of grapes and the water of honey." But he answered, "Leave this thy talk, for thou shall never drink wine in my house." "O Sheikh," rejoined she, "folk eat and drink and enjoy themselves and we are of the number of the folk and God is very forgiving, clement." (33) Quoth he, "This is a thing that may not be." And she said, "Hast thou not heard what the poet saith ... ?" And she recited the following verses: Presently, El Abbas looked out of the window of the saloon and saw thereby a house of goodly ordinance, lofty of building and abounding in chambers, with two upper stories; but therein was no sign of inhabitants. So he said to the merchant, "Indeed, thou exceedest in doing us honour; but, by Allah, I will not eat of thy victual till thou tell me what is the reason of the emptiness of yonder house." "O my lord," answered the other, "that was El Ghitrif's house and he was admitted to the mercy of God (79) and left none other heir than myself; so it became mine, and by Allah, if thou hast a mind to sojourn in Baghdad, do thou take up thine abode in this house, so thou mayst be in my neighbourhood; for that indeed my heart inclineth unto thee with love and I would have thee never absent from my sight, so I may still have my fill of thee and hearken to thy speech." El Abbas thanked him and said to him, "Indeed, thou art friendly in thy speech and exceedest [in courtesy] in thy discourse, and needs must I sojourn in Baghdad. As for the house, if it like thee, I will abide therein; so take of me its price." At this the accursed Iblis was moved to delight and put his finger to his arse, whilst Meimoun danced and said, 'O Tuhfet es Sudour, soften the mode; (201) for, as delight, entereth into my heart, it bewildereth my vital spirits.' So she took the lute and changing the mode, played a third air; then she returned to the first and sang the following verses: When the morning morrowed, they found themselves reduced to a fourth part of their number and there was not one of them had dismounted from his horse. So they made sure of destruction and Hudheifeh came out between the ranks (now he was reckoned for a thousand cavaliers) and cried out, saying, "Harkye, my masters of Baghdad! Let none come forth to me but your Amir, so I may talk with him and he with me; and he shall meet me in single combat and I will meet him, and may he who is void of offence come off safe!" Then he repeated his speech and said, "Why do I not hear your Amir return me an answer?" But Saad, the amir of the army of Baghdad, [replied not to him], and indeed his teeth chattered in his head, whenas he heard him summon him to single combat..? ? ? ? r. The Heathcock and the Tortoises dcxxxiv.56. El Mutawekkil and his Favourite Mehboubeh cccli. When King Shah Bekht heard this story, it pleased him and he bade the vizier go away to his own house..The billows of thy love o'erwhelm me passing sore, ii. 226..22. El Hejjaj and the three Young Mem cccxxxiv. Meanwhile Shah Khatoun went in to the king's son and conceived by him and bore a son, as he were the resplendent moon. When Behewan saw this that had betided his brother, jealousy and envy overcame him; so he went in one night to his father's house and coming to his brother's lodging, saw the nurse sleeping at the chamber-door, with the cradle before her and therein his brother's child asleep. Behewan stood by him and fell to looking upon his face, the radiance whereof was as that of the moon, and Satan insinuated himself into his heart, so that he bethought himself and said, 'Why is not this child mine? Indeed, I am worthier of him than my brother, [yea], and of the damsel and the kingship.' Then envy got the better of him and anger spurred him, so that he took out a knife and setting it to the child's gullet, cut his throat and would have severed his windpipe..So, when the night darkened, we sallied forth to make our round, attended by men with sharp swords, and went round about the streets and compassed the city, till we came to the by-street where was the woman, and it was the middle of the night Here we smelt rich scents and heard the clink of earrings; so I said to my comrades, "Methinks I spy an apparition," And the captain of the watch said, "See what it is." So I came forward and entering the lane, came presently out again and said, "I have found a fair woman and she tells me that she is from the Citadel and that the night surprised her and she espied this street and seeing its cleanness and the goodliness of its ordinance, knew that it appertained to a man of rank and that needs must there be in it a guardian to keep watch over it, wherefore she took shelter therein." Quoth the captain of the watch to me, "Take her and carry her to thy house." But I answered, "I seek refuge with Allah! (93) My house is no place of deposit (94) and on this woman are trinkets and apparel [of price]. By Allah, we will not deposit her save with Amin el Hukrn, in whose street she hath been since the first of the darkness; wherefore do thou leave her with him till the break of day." And he said, "As thou wilt." Accordingly, I knocked at the Cadi's door and out came a black slave of his slaves, to whom said I, "O my lord, take this woman and let her be with you till break of day, for that the lieutenant of the Amir Ilmeddin hath found her standing at the door of your house, with trinkets and apparel [of price] on her, and we feared lest her responsibility be upon you; (95) wherefore it is most fit that she pass the night with you." So the slave opened and took her in with him..? ? ? ? r. The Man who saw the Night of Power dxcvi.35. Isaac of Mosul's Story of Khedijeh and the Khalif Mamoun dxi.10. The Birds and Beasts and the Son of Adam cxlvi.?THE FOURTEENTH OFFICER'S STORY..? ? ? ? Your water I'll leave without drinking, for there Too many already have drunken whilere..King Shehriyar marvelled [at this story (146)] and said "By Allah, verily, injustice slayeth its folk!" (147) And he was edified by that wherewith Shehrzad bespoke him and sought help of God the Most High. Then said he to her, "Tell me another of thy stories, O Shehrzad; let it be a pleasant one and this shall be the completion of the story-telling." "With all my heart," answered Shehrzad. "It hath reached me, O august King, that a man once said to his fellows, 'I will set forth to you a means (148) of security (149) against vexation. (150) A friend of mine once related to me and said, "We attained [whiles] to security (151) against vexation, (152)and the origin of it was other than this; to wit, it was as follows. (153).As for the youth, he gave his governor a thousand dirhems and despatched him to his father, to fetch money from him, so he might pay the rest of the girl's price, saying to him, 'Be not [long] absent.' But the governor said in himself, 'How shall I go to his father and say to him, "Thy son hath wasted thy

money and wantoned it away" (180) With what eye shall I look on him, and indeed, I am he in whom he confided and to whom he hath entrusted his son? Indeed, this were ill seen. Nay, I will fare on to the pilgrimage (181) [with the caravan of pilgrims], in despite of this fool of a youth; and when he is weary [of waiting], he will demand back the money [he hath already paid] and return to his father, and I shall be quit of travail and reproach.' So he went on with the caravan to the pilgrimage (182) and took up his abode there..Khalif, El Mamoun El Hakim bi Amrillah, The Merchant of Cairo and the Favourite of the, iii. 171..? ? ? ? q. The Lady and her five Suitors dxciii.? ? ? ? As at the casement high she sat, her charms I might espy, For from her cheeks the envious veil that hid them she had ta'en..? ? ? ? The folk witness bear of my worth and none can my virtues deny..? ? ? ? b. The Second Calender's Story xii. When the king heard this story, he said, "How like is this to our own case!" Then he bade the vizier retire to his lodging; so he withdrew to his house and on the morrow he abode at home [till the king should summon him to his presence.].142. El Asmai and the three Girls of Bassora dclxxxvi. After he had slain him, he fell into repentance and mourning and chagrin waxed upon him, and none, who questioned him, would he acquaint with the cause thereof, nor, of his love for his wife, did he tell her of this, and when she asked him of [the cause of] his grief, he answered her not. When the viziers knew of Abou Temam's death, they rejoiced with an exceeding joy and knew that the king's grief arose from regret for him. As for Ilan Shah, he used, after this, to betake himself by night to the sleeping-chamber of the two boys and spy upon them, so he might hear what they said concerning his wife. As he stood one night privily at the door of their chamber, he saw them spread out the gold before them and play with it and heard one of them say, 'Out on us! What doth this gold profit us? For that we cannot buy aught therewith neither spend it upon ourselves. Nay, but we have sinned against Abou Temam and done him to death unjustly.' And the other answered, 'Had we known that the king would presently kill him, we had not done what we did..? ? ? ? k. The Blind Man and the Cripple dcxvi. Then said Selim to his sister, 'Know that I am resolved to slay yonder man, if he return this next night, and I will say to the folk, "He was a thief," and none shall know that which hath befallen. Moreover, I will address myself to the slaughter of whosoever knoweth that which is between yonder fellow and my mother.' But Selma said, 'I fear lest, if thou slay him in our dwelling-place and he savour not of robberhood, (69) suspicion will revert upon ourselves, and we cannot be assured but that he belongeth unto folk whose mischief is to be feared and their hostility dreaded, (70) and thus wilt thou have fled from privy shame to open shame and abiding public dishonour.' 'How then deemest thou we should do?' asked Selim and she said, 'Is there nothing for it but to slay him? Let us not hasten unto slaughter, for that the slaughter of a soul without just cause is a grave [matter].? ? ? ? Suppose for distraction he seek in the Spring and its blooms one day, The face of his loved one holds the only Spring for his eye.. Now the king's vizier had two daughters, own sisters, the elder of whom had read books and made herself mistress of [all] sciences and studied the writings of the sages and the histories of the boon-companions, (160) and she was possessed of abundant wit and knowledge galore and surpassing apprehension. She heard that which the folk suffered from the king and his despiteous usage of their children; whereupon compassion gat hold upon her for them and jealousy and she besought God the Most High that He would bring the king to renounce that his heresy, (161) and God answered her prayer. Then she took counsel with her younger sister and said to her, 'I mean to contrive somewhat for the liberation of the people's children; and it is that I will go up to the king [and offer myself to him], and when I come to his presence, I will seek thee. When thou comest in to me and the king hath done his occasion [of me], do thou say to me, 'O my sister, let me hear and let the king hear a story of thy goodly stories, wherewithal we may beguile the waking hours of our night, till we take leave of each other.' 'It is well,' answered the other. 'Surely this contrivance will deter the king from his heresy and thou shalt be requited with exceeding favour and abounding recompense in the world to come, for that indeed thou adventrest thyself and wilt either perish or attain to thy desire.'.Haroun er Reshid, Tuhfet el Culoub and, ii. 203.. When the evening came, the king bade fetch the vizier; so he presented himself before him and the king bade him tell the [promised] story. So he said, "Harkening and obedience. Know, O king (but God alone knoweth His secret purpose and is versed in all that is past and was foredone among bygone peoples), that. Hejjaj (El) and the Three Young Men, i. 53.. Girl, The Journeyman and the, ii. 17.. Eighth Officer's Story, The, ii. 155.. When Galen heard this, he ordered the weaver the amount of his wife's dowry and bade him pay it to her and divorce her. Moreover, he forbade him from returning to the practice of physic and warned him never again to take to wife a woman of better condition than himself; and he gave him his spending-money and bade him return to his [former] craft. Nor," added the vizier, "is this more extraordinary or rarer than the story of the two sharpers who cozened each his fellow.". Officer's Story, The Fifth, ii. 144..? ? ? ? Drink ever, O lovers, I rede you, of wine And praise his desert who for yearning doth pine..? ? ? ? I hope for present (62) good [and bounty at thy hand,] For souls of men are still to present (63) good inclined.. Therewithal Sindbad the Sailor bestowed largesse upon him and made him his boon-companion, and he abode, leaving him not night or day, to the last of their lives. Praise be to God the Glorious, the Omnipotent, the Strong, the Exalted of estate, Creator of heaven and earth and land and sea, to whom belongeth glorification! Amen. Amen. Praise be to God, the Lord of the Worlds! Amen.. Selim and Selma, ii. 81.. When Belekshsha had made an end of her verses, all present were moved to delight and El Abbas said to her, "Well done, O damsel!" Then he bade the fifth damsel come forward and sing. Now she was from the land of Syria and her name was Rihaneh; she was surpassing of voice and when she appeared in an assembly, all eyes were fixed upon her. So she came forward and taking the rebeck (for that she was used to play upon [all manner] instruments) improvised and sang the following verses:. Then they betook themselves to a place without the city, where he builded him a mansion of solid stone and white plaster and stopped its inner [walls] and stuccoed them; yea, he left not therein cranny nor crevice and set in it two serving-women to sweep and wipe, for fear of spiders. Here he abode with his wife a great while, till one day he espied a spider on the ceiling and

faith and their worldly estate, and whoso answered him not [to his liking], he took his good. (231) Now a certain wealthy man of the Muslims was on a journey and it befell that he arrived at that city by night, unknowing what was to do, and coming to the ruin aforesaid, gave the old woman money and said to her, 'No harm upon thee.' Whereupon she lifted up her voice and prayed [for him], He set down his merchandise by her [and abode with her] the rest of the night and the next day..? ? ? ? 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..70. Khusrau and Shirin and the Fisherman dclvi.? ? ? ? b. The Cook's Story (238) cxxi.? ? ? ? l. The Foolish Fisherman dccccviii.As for Belehwan, when he fled and fortified himself, his power waxed amain and there remained for him but to make war upon his father, who had cast his affection upon the child and used to rear him on his knees and supplicate God the Most High that he might live, so he might commit the commandment to him. When he came to five years of age, the king mounted him on horseback and the people of the city rejoiced in him and invoked on him length of life, so he might take his father's leavings (130) and [heal] the heart of his grandfather..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..?STORY OF THE FOUL-FAVOURED MAN AND HIS FAIR WIFE..Meanwhile, the boy [grew up and] abode with the people of the village, and when God willed the accomplishment of His ordinance, the which endeavour availeth not to avert, he went forth with a company of the villagers, to stop the way. The folk complained of them to the king, who sallied out with a company of his men and surrounded the highwaymen and the boy with them, whereupon the latter drew forth an arrow and launched it at them, and it smote the king in his vitals and wounded him. So they carried him to his house, after they had laid hands upon the youth and his companions and brought them before the king, saying, 'What biddest thou that we do with them?' Quoth he, 'I am presently in concern for myself; so bring me the astrologers.' Accordingly, they brought them before him and He said to them, 'Ye told me that my death should be by slaying at the hand of my son: how, then, befalleth it that I have gotten my death-wound on this wise of yonder thieves?' The astrologers marvelled and said to him, 'O king, it is not impossible to the lore of the stars, together with the fore-ordinance of God, that he who hath smitten thee should be thy son.'.All this while, Selim lay in shackles and strait prison, and melancholy possessed him by reason of that whereinto he had fallen of that tribulation. Then, when troubles waxed on him and affliction was prolonged, he fell sick of a sore sickness. When the cook saw his plight (and indeed he was like to perish for much suffering), he loosed him from the shackles and bringing him forth of the prison, committed him to an old woman, who had a nose the bigness of a jug, and bade her tend him and medicine him and serve him and entreat him kindly, so haply he might be made whole of that his sickness. So the old woman took him and carrying him to her lodging, fell to tending him and giving him to eat and drink; and when he was quit of that torment, he recovered from his malady..? ? ? ? ? ? ? ? ab. Story of the King's Son and the Ogress xv.To his beloved one the lover's heart's inclined, iii. 22..There was once of old time a foolish, ignorant man, who had wealth galore, and his wife was a fair woman, who loved a handsome youth. The latter used to watch for her husband's absence and come to her, and on this wise he abode a long while. One day, as the woman was private with her lover, he said to her, 'O my lady and my beloved, if thou desire me and love me, give me possession of thyself and accomplish my need in thy husband's presence; else will I never again come to thee nor draw near thee, what while I abide on life.' Now she loved him with an exceeding love and could not brook his separation an hour nor could endure to vex him; so, when she heard his words, she said to him, ['So be it,] in God's name, O my beloved and solace of mine eyes, may he not live who would vex thee!' Quoth he, 'To-day?' And she said, 'Yes, by thy life,' and appointed him of this..? ? ? ? ? z. The King who lost Kingdom and Wife and Wealth and God restored them to him dccccix.Wife, The Fuller and his, i. 261..Mamoun (El) and Zubeideh, i. 199..? ? ? ? ? Of me he got not what he sought and brideless did return, For that estrangement and disdain were pleasing in my sight..Then said she to him, "O my son, was there any one with thee yesternight?" And he bethought himself and said, "Yes; one lay the night with me and I acquainted him with my case and told him my story. Doubtless, he was from the Devil, and I, O my mother, even as thou sayst truly, am Aboulhusn el Khelia." "O my son," rejoined she, "rejoice in tidings of all good, for yesterday's record is that there came the Vivier Jaafer the Barmecide [and his company] and beat the sheikhs of the mosque and the Imam, each four hundred lashes; after which they paraded them about the city, making proclamation before them and saying, "This is the reward and the least of the reward of whoso lacketh of goodwill to his neighbours and troubleth on them their lives!" and banished them from Baghdad. Moreover, the Khalif sent me a hundred dinars and sent to salute me." Whereupon Aboulhusn cried out and said to her, "O old woman of ill-omen, wilt thou contradict me and tell me that I am not the Commander of the Faithful? It was I who commanded Jaafer the Barmecide to beat the sheikhs and parade them about the city and make proclamation before them and who sent thee the hundred dinars and sent to salute thee, and I, O beldam of ill-luck, am in very deed the Commander of the Faithful, and thou art a liar, who would make me out a dotard"..? ? ? ? ? No slaves with me have I nor camels swift of foot, Nor slave-girls have I brought in curtained litters dight..? ? ? ? ? s. The House with the Belvedere dccccxcv.When they had made an end of pious wishes and congratulations, they besought the king to hasten the punishment of the Magian and heal their hearts of him with torment and humiliation. So he appointed them for a day on which they should assemble to witness his punishment and that which should betide him of torment, and shut himself up with his wife and sons and

abode thus private with them three days, during which time they were sequestered from the folk. On the fourth day the king entered the bath, and coming forth, sat down on the throne of his kingship, with the crown on his head, whereupon the folk came in to him, according to their wont and after the measure of their several ranks and degrees, and the amirs and viziers entered, ay, and the chamberlains and deputies and captains and men of war and the falconers and armbearers. Then he seated his two sons, one on his right and the other on his left hand, whilst all the folk stood before him and lifted up their voices in thanksgiving to God the Most High and glorification of Him and were strenuous in prayer for the king and in setting forth his virtues and excellences..Next morning, he again took up the bier and went round with it as before, in quest of alms. Presently, the master of police, who was of those who had given alms on account of the supposed dead man on the previous day, met him; so he was angered and fell on the porters and beat them and took the [supposed] dead body, saying, 'I will bury him and earn the reward [of God].' (35) So his men took him up and carrying him to the prefecture, fetched grave-diggers, who dug him a grave. Then they bought him a shroud and perfumes (36) and fetched an old man of the quarter, to wash him. So he recited over him [the appointed prayers and portions of the Koran] and laying him on the bench, washed him and shrouded him. After he had shrouded him, he voided; (37) so he renewed the washing and went away to make his ablutions, (38) whilst all the folk departed, likewise, to make the [obligatory] ablution, previously to the funeral.. "Forget him," quoth my censurers, "forget him; what is he?" iii. 42..Then they arose and went up to the palace, whereupon the trays of food were brought and they ate and drank; after which quoth Queen Es Shuhba, 'O Tuhfeh, sing to us, by way of thankoffering for thy deliverance, and favour us with that which shall solace our minds, for that indeed my mind hath been occupied with thee.' Quoth Tuhfeh 'Hearkening and obedience, O my lady.' So she improvised and sang the following verses: .? ? ? ? Sans fault of mine, my blood and tears he shed and beggared me Of him I love, yet for himself gained nought thereby whate'er..4. The Three Apples lxviii.? ? ? ? Behold, I am clad in a robe of leaves green And a garment of honour of ultramarine..? ? ? ? a. The Christian Broker's Story cvii.? ? ? ? When in the sitting-chamber we for merry-making sate, With thine eyes' radiance the place thou didst illuminate.And for another story of the same kind,' continued the officer..Conclusion..Sharper and the Merchant, The, ii. 46.?STORY OF THE MAN WHOSE CAUTION WAS THE CAUSE OF HIS DEATH..Then they went on a little, and thieves met them and despoiling them of that which remained with them, stripped them of their raiment and took the children from them; whereupon the woman wept and said to her husband, 'O man, put away from thee this folly and arise, let us follow the thieves, so haply they may have compassion on us and restore the children to us.' 'O woman,' answered he, 'have patience, for he who doth evil shall be requited with evil and his wickedness shall revert upon him. Were I to follow them, most like one of them would take his sword and smite off my head and slay me; but have patience, for the issue of patience is praised.' Then they fared on till they drew near a village in the land of Kirman, and by it a river of water. So he said to his wife, 'Abide thou here, whilst I enter the village and look us out a place wherein we may take up our lodging.' And he left her by the water and entered the village..One day my master said to me, 'Knowest thou not some art or handicraft?' And I answered, saying, 'O my lord, I am a merchant and know nought but traffic.' Quoth he, 'Knowest thou how to shoot with a bow and arrows?' And I replied, 'Yes, I know that.' So he brought me a bow and arrows and mounting me behind him on an elephant, set out with me, at the last of the night, and fared on till we came to a forest of great trees; whereupon he made me climb a high and stout tree and giving me the bow and arrows, said to me, 'Sit here, and when the elephants come hither by day, shoot at them, so haply thou shalt hit one of them; and if any of them fall, come at nightfall and tell me.' Then he went away and left me trembling and fearful. I abode hidden in the tree till the sun rose, when the elephants came out and fared hither and thither among the trees, and I gave not over shooting at them with arrows, till I brought down one of them. So, at eventide, I went and told my master, who rejoiced in me and rewarded me; then he came and carried away the dead elephant..When it was the time of the evening meal, the king repaired to the sitting-chamber and summoning the vizier, sought of him the story he had promised him; and the vizier said, "They avouch, O king, that.Ten Viziers, The, i. 61.94. The King and the Virtuous Wife ccciv.? ? ? ? For if "Her grave above her is levelled" it be said, Of life and its continuance no jot indeed reck I..? ? ? ? Bravo for her whose loosened locks her cheeks do overcloud! She slays me with her cruelty, so fair she is and proud..Now he had with him nought wherewithal he might cover himself; so he wrapped himself up in one of the rugs of the mosque [and abode thus till daybreak], when the Muezzins came and finding him sitting in that case, said to him, "O youth, what is this plight?" Quoth he, "I cast myself on your hospitality, imploring your protection from a company of folk who seek to kill me unjustly and oppressively, without cause." And [one of] the Muezzin[s] said, "Be of good heart and cheerful eye." Then he brought him old clothes and covered him withal; moreover, he set before him somewhat of meat and seeing upon him signs of gentle breeding, said to him, "O my son, I grow old and desire thee of help, [in return for which] I will do away thy necessity." "Hearkening and obedience," answered Nouredin and abode with the old man, who rested and took his ease, what while the youth [did his service in the mosque], celebrating the praises of God and calling the faithful to prayer and lighting the lamps and filling the ewers (28) and sweeping and cleaning out the place..Now it was the enemy's wont, at every year's end, to bring forth their prisoners and cast them down from the top of the citadel to the bottom. So they brought them forth, at the end of the year, and cast them down, and Melik Shah with them. However, he fell upon the [other] men and the earth touched him not, for his term was [God-]guarded. Now those that were cast down there were slain and their bodies ceased not to lie there till the wild beasts ate them and the winds dispersed them. Melik Shah abode cast down in his place, aswoon, all that day and night, and when he recovered and found himself whole, he thanked God the Most High for his safety [and rising, fared on at a venture]. He gave not over walking, unknowing whither he went and feeding upon the leaves of the trees; and by day he hid himself whereas he might and fared on all his night at

hazard; and thus he did some days, till he came to an inhabited land and seeing folk there, accosted them and acquainted them with his case, giving them to know that he had been imprisoned in the fortress and that they had cast him down, but God the Most High had delivered him and brought him off alive..? ? ? ? ? Whenas we saw the cup, forthright we signed to past it round And sun and moon unto our eyes shone sparkling from it straight..?Story of the Prisoner and How God Gave Him Relief..164. The Merchant of Oman dccccxvi.O friends, the tears flow ever, in mockery of my pain, iii. 116..Still by your ruined camp a dweller I abide, ii. 209..They gave not over drinking and carousing till the middle of the night, when the Khalif said to his host, "O my brother, hast thou in thy heart a wish thou wouldst have accomplished or a regret thou wouldst fain do away?" "By Allah," answered he, "there is no regret in my heart save that I am not gifted with dominion and the power of commandment and prohibition, so I might do what is in my mind!" Quoth the Khalif, "For God's sake, O my brother, tell me what is in thy mind!" And Aboulhusn said, "I would to God I might avenge myself on my neighbours, for that in my neighbourhood is a mosque and therein four sheikhs, who take it ill, whenas there cometh a guest to me, and vex me with talk and molest me in words and threaten me that they will complain of me to the Commander of the Faithful, and indeed they oppress me sore, and I crave of God the Most High one day's dominion, that I may beat each of them with four hundred lashes, as well as the Imam of the mosque, and parade them about the city of Baghdad and let call before them, 'This is the reward and the least of the reward of whoso exceedeth [in talk] and spiteth the folk and troubleth on them their joys.' This is what I wish and no more." Then he returned to the youth and said to him, 'Arise and come to the bath.' And he fell to shampooing his hands and feet, whilst the youth called down blessings on him and said, 'O my lord, who art thou? Methinks there is not in the world the like of thee, no, nor a pleasanter than thy composition.' Then each of them acquainted the other with his case and condition and they went to the bath; after which the master of the house conjured the young merchant to return with him and summoned his friends. So they ate and drank and he related to them the story, wherefore they praised the master of the house and glorified him; and their friendship was complete, what while the young merchant abode in the town, till God vouchsafed him a commodity of travel, whereupon they took leave of him and he departed; and this is the end of his story. Nor," added the vizier, "O king of the age, is this more marvellous than the story of the rich man who lost his wealth and his wit." .89. Firous and his Wife dclxxv.Three men once went out in quest of riches and came upon a block of gold, weighing a hundred pounds. When they saw it, they took it up on their shoulders and fared on with it, till they drew near a certain city, when one of them said, 'Let us sit in the mosque, whilst one of us goes and buys us what we may eat.'" So they sat down in the mosque and one of them arose and entered the city. When he came therein, his soul prompted him to play his fellows false and get the gold for himself alone. So he bought food and poisoned it; but, when he returned to his comrades, they fell upon him and slew him, so they might enjoy the gold without him. Then they ate of the [poisoned] food and died, and the gold abode cast down over against them..My fruit is a jewel all wroughten of gold, ii. 245..? ? ? ? ? I see yon like unto mankind in favour and in form; But oxen, (37) verily, ye are in fashion and in deed..? ? ? ? ? O breeze of heaven, from me a charge I prithee take And do not thou betray the troth of my despair;O thou that blamest me for my heart and raillest at my ill, ii. 101..Looking to the Issues of Affairs, Of, i. 80..When the king heard his vizier's story, he was assured that he would not slay him and said, "I will have patience with him, so I may get of him the story of the rich man and his wasteful heir." And he bade him depart to his own house..All this while Meimoun's eye was upon her and presently he said to her, 'Harkye, Tuhfeh! Sing to me.' But Queen Zelzeleh cried out at him and said, 'Desist, O Meimoun. Thou sufferest not Tuhfeh to pay heed unto us.' Quoth he, 'I will have her sing to me.' And words waxed between them and Queen Zelzeleh cried out at him. Then she shook and became like unto the Jinn and taking in her hand a mace of stone, said to him, 'Out on thee! What art thou that thou shouldst bespeak us thus? By Allah, but for the king's worship and my fear of troubling the session and the festival and the mind of the Sheikh Iblis, I would assuredly beat the folly out of thy head!' When Meimoun heard these her words, he rose, with the fire issuing from his eyes, and said, 'O daughter of Imlac, what art thou that thou shouldst outrage me with the like of this talk?' 'Out on thee, O dog of the Jinn,' replied she, 'knowest thou not thy place?' So saying, she ran at him and offered to strike him with the mace, but the Sheikh Iblis arose and casting his turban on the ground, said, 'Out on thee, O Meimoun! Thou still dost with us on this wise. Wheresoever thou art present, thou troubleth our life! Canst thou not hold thy peace till thou goest forth of the festival and this bride-feast (222) be accomplished? When the circumcision is at an end and ye all return to your dwelling-places, then do as thou wilt. Out on thee, O Meimoun! Knowest thou not that Imlac is of the chiefs of the Jinn? But for my worship, thou shouldst have seen what would have betided thee of humiliation and punishment; but by reason of the festival none may speak. Indeed thou exceedest: knowest thou not that her sister Wekhimeh is doughtier than any of the Jinn? Learn to know thyself: hast thou no regard for thy life?'.101. The Mad Lover ccccxii.The crown of the flow'rets am I, in the chamber of wine, ii. 224..115. The Angel of Death and the King of the Children of Israel cccclxiii.Then she changed the measure and the mode and sang the following verses:.Then they returned to Shehrzad and displayed her in the second dress. They clad her in a dress of surpassing goodliness, and veiled her face to the eyes with her hair. Moreover, they let down her side locks and she was even as saith of her one of her describers in the following verses:..? ? ? ? ? ? ? ? ? ? ef. Story of the Barber's Sixth Brother clxiv

[Solar Enginery](#)

[The Descendants of Capt John Whipple of Providence Rhode Island](#)

[The Bolometer Read Before the American Metrological Society December 1880](#)

[The Passing of the Master-Singer A Threnody on the Death of Algernon Charles Swinburne](#)
[Anti-Slavery Monthly Reporter Vol 7 December 31 1825](#)
[Speech of Hon W S Oldham of Texas on the Resolutions of the State of Texas Concerning Peace Reconstruction and Independence In the Confederate States Senate January 30 1865](#)
[Ely Cathedral](#)
[The Extant Pahlavi Codices of the Nirangistan A Paper Read Before the Bombay Branch of the Royal Asiatic Society \(24th November 1893\)](#)
[The Spanish Press of California 1833-1844](#)
[Reprint of a Letter by REV Luke V McCabe DD Showing the True Cause of the Destruction of the Maine February 15 1898](#)
[Methods and Scope of Natural Object Teaching in the Medical School](#)
[Ventral Hernia Following Abdominal Operations](#)
[Increased State Revenue Address by William H Corbin Tax Commissioner Before the Farmers Association of the General Assembly Wednesday Morning March 10 1909](#)
[On the Subdifferentiability of Functions of a Matrix Spectrum I Mathematical Foundations](#)
[A Brown Paper Parcel](#)
[A Souvenir of Mount Tamalpais](#)
[The Human Side of Reconstruction Year Book of the United Charities of Chicago for the Period October 1 1917 to September 30 1918](#)
[A Tragedy in Printers Ink](#)
[Address by Dr William A Bell at a Dinner Given to the Employees of the Denver and Rio Grande Railroad at the Union Station Denver Colorado January 28 1920](#)
[The Pressure Effect in Selenium Crystals and Its Relation to the Light Effect](#)
[An ACT to Establish a General System of Education by Common Schools](#)
[The Ancestors of Sarah Jane French The French Family of Huntington Conn 1690-1922](#)
[Zwei Herren Und Ein Diener Vaudeville-Burleske in Einem Aufzuge](#)
[Don Pompeyo En Carnaval Juguete Bufo-Lirico En Un Acto y En Prosa](#)
[Les Actes Des Apotres Chapitre Cent Soixante-Quatre Lettre Trouve Dans La Culotte de LAbb Maury Par Le DGraisseur Cus](#)
[Mitteilungen Des Deutschen Pionier-Vereins Von Philadelphia 1907 Vol 5](#)
[Il Probabile Falsificatore Della Quaestio de Aqua Et Terra](#)
[Psychotherapy](#)
[In Funere Fabricii Gentinii Congregatione Beatissim Virginis Dei Matris Annunciat Et Academici Parthenii in Ferrariensi Gymnasio Societatis Jesu](#)
[Oratio Habita in Accademia Parthenia](#)
[Etwas Fr Alle Ber Die Auffhrung Des Baums Der Diana in Dem Marinellischen Schauspielhause in Der Leopoldstadt](#)
[Resoconto Delle Adunanze Generali E Parziali Per LAnno 1874](#)
[Machina Trionfale Et Applausi Spirituali Su LAllegoria Puteus Aquarum Viuentium Cant 4 Offerti - Maria Vergine Nella Pompa Solenne Della Sua Coronatione Fatta in Reggio Li 13 Maggio 1674](#)
[Bissthum Und Bischoff](#)
[Il Canto V Dell Inferno](#)
[A Sua Eccellenza Il Nobile Uomo Pietro Vettor Pisani Nel Giorno del Suo Solenne Ingro Alla Dignit Di Procuratore Di S Marco Orazione](#)
[Gratitude A Sermon Preached by the Very REV the Chief Rabbi October 12th 5677-1916](#)
[Mort de Lincoln La Pome Dramatique](#)
[Blde Und Der Schchterne Der Lustspiel in Einem Akt Nach Dem Franzsischen](#)
[Anti-Slavery Hymns Designed to Aid the Cause of Human Rights Containing Original Hymns Written by Abby H Price and Others of Hopedale Community with a Choice Selection from Other Authors](#)
[The Navassa Island Riot Illustrated](#)
[Lettre Et Lecon de M Le Professeur Dupuytren Sur Le Siege La Nature Et Le Traitement Du Cholera-Morbus](#)
[Derecho de Imposicion En Las Provincias Tesis Presentada a la Facultad de Derecho y Ciencias Sociales](#)
[Neue Koenigl Universitats-Augenklinik in Breslau Die](#)
[Entwicklung Der Testikel Von Fringilla Domestica Von Der Winterruhe Bis Zum Eintritt Der Brunft Die Inaugural-Dissertation Der Hohen Philosophischen Fakultat Der Universitat Leipzig Sure Erlangung Der Doktorwurde](#)
[Ueber Bayerns Mautsystem Erorterung Der Frage Ist Ein Hoher Mauttarif Eines Binnenlandes Geeignet Die Industrie Desselben Zu Haben? Der Hohen Ständeversammlung Des Reichs Zur Prufung Ehrerbietigst Vorgelegt Von Einem Praktischen Kaufmanne](#)

[Vocation de Molire La Saynte En Vers](#)
[iConspirador y Asesino! Juguete Cimico En Un Acto y En Prosa](#)
[Reconstruction of the Original Chanson de Roland](#)
[Recent Progress in the Bacteriology of Typhoid Fever](#)
[Kaiserhaus Zu Goslar Das Kurze Angaben Ber Seine Geschichte Wiederherstellung Und Ausschmckung Auf Veranlassung Des Herrn Ministers Der Geistlichen Unterrichts-Und Medicinal-Angelegenheiten](#)
[A Quand La Fin Des Intrigues?](#)
[The Beginnings of an Australian Literature](#)
[Imprenta En MRida de Yucatn \(1813-1821\) La Notas Bibliograficas](#)
[Congreso de 1816 y Tucum](#)
[Kunstgeschichtliches Anschauungsmaterial Zu Lessings Laokoon](#)
[Frank W Williams Company Catalog 1910 The Worlds Largest and Best Makers of Pictures Frames and Mouldings](#)
[Pietro Fullone Poeta Siciliano del SEC XVII Lettera Di Giuseppe Pitre a Lionardo Vigo](#)
[Ber Die Gewissheit Der Geschichte](#)
[The Mischiefs of Legislative Caucuses Exposed in an Address to the People of Connecticut](#)
[Die Judenverfolgungen in Speyer Worms Und Mainz Im Jahre 1096 Wahrend Bes Ersten Kreuzzuges Aus Einem in Der Groherzoglichen Hofbibliothek Zu Darmstadt Befindlichen Alten Hebruischen Manuscripte Ubertragen Und Mit Historisch-Kritischen Anmerkungen](#)
[Hall J Kelley One of the Fathers of Oregon](#)
[Wahre Bildung Und Deren Endzweck Rede Gehalten VOR Dem Social-Dem Turnverein Zu Baltimore MD Am Fnften Februar A D 1860](#)
[Red White and Blue A Short Treatise on a Subject of Greater Importance to the People of the United States Than Any That Has Been Presented to Them Since the Declaration of Independence](#)
[Breve Relazione del Nobilissimo Trionfo E Della Sontuosissima Festa Celebrata in Mantova Per LElletione Della Sacra Maesta Di Don Ferdinando Arciduca DAustria Re Di Boemia Et Ongheria Allimperio Il Mese Di Settembre Dellanno 1619 Alla Sereniss](#)
[Communication from the Governor Enclosing a Copy of the Law of New York Relating to Fugitives from Justice](#)
[The Brown Alumni Monthly Vol 8 June 1907 to May 1908](#)
[Apologie Pour Monseigneur Le Cardinal Mazarin Tiree DUne Conference Entre Son Eminence Et Monsieur Homme de Probit Et Excellent Casuiste Tenu Sainet Germain En Laye Deux Iours Consecutifs Premire Journe](#)
[Sermon Preached to the Society in Brattle Square June 8th 1823 The Lords Day After the Interment of the Late Hon John Phillips](#)
[Oratione Fatta Dal R Do Padre Panigarola Nel Duomo Di Milano Nelle Essequie Dellillustriss Mo Et Rever Mo Cardinale Di S Prassed Arcivescovo Di Milano](#)
[Everything Origami \(flexibound\)](#)
[Volksrecht Und Gesetzesrecht Vortrag Gehalten in Der Gehe-Stiftung Zu Dresden Am 11 Dezember 1897](#)
[Della Casa Aurea Di Nerone E Della Torre Cartolaria Discorso Dellavvocato D Carlo Fea Commissario Delle Antichit EC Letto Nellaccademia Archeologica Il D- 24 Maggio 1852](#)
[Giuseppe Silvestri E I Suoi Passati Giorni Sin Da Prima del 1848](#)
[Discussion de la Question de Droit](#)
[Illegale Annullamento Di Una Sentenza Di Corte DAssise E Sue Conseguenze Giuridiche \(a Proposito del Processo Olivo\)](#)
[Discours Sur Nicolas Poussin](#)
[Essai Sur Les Moyens de Multiplier Les Chemins de Fer En France Et de Diminuer LEntretien Des Grandes Routes](#)
[Patria Potestad y La Nacionalizacin La Caso Prctico de Derecho Administrativo Espaol y de Derecho Civil Internacional](#)
[Nueva Faz Politica](#)
[Die Nibelungensage](#)
[!Herida En El Alma! Drama En Un Acto En Verso](#)
[Bibliographie Des Oeuvres de M Francois Mignet](#)
[Vincenzo Gioberti Prelezione Accademica Recitata Il Di XXX Dicembre 1852](#)
[Politische Massenstreik Und Die Politische Lage Der Sozialdemokratie in Deutschland Der Vortrag Gehalten Im Sozialdemokratischen Verein Breslau Mit Einem Anhang Zwlf Leitstze Ber Den Politischen Massenstreik](#)
[Ueber Das Verhalten Des Wissens Zum Glauben Auf Veranlassung Eines Programms Des Hrn ABBE Bautain Enseignement de la Philosophie En France Strasbourg 1833](#)
[Volksmedizin Auf Der Halbinsel Sabbioncello in Dalmatien](#)

[Subjectiv-Alternativen Rechtsgeschfte Von Todeswegen Die](#)

[Unser Patient Schwank in Einem Aufzuge](#)

[Documents Officiels Relatifs A LOrganisation Du Protectorat Francais En Tunisie](#)

[Les Indes Neerlandaises Sismiques](#)

[de Fatis Kamelliae Japonicae Lusus Mytho-Poeticus Discours Prononce a la Fin Du Banquet de la Societe Le 6 Fevrier 1820 Epoque de la Xxiie](#)

[Exposition Publique de Fleurs Lorsque La Kamellia Japonica Anemoneflora Obtint Le Prix de Belle Culture](#)

[Green Street Station Area Development Report November 8 1978](#)

[Notice de Quelques Inscriptions Grecques Observes Dans Diverses Collections](#)

[Last Girl on Earth](#)

[The Civilisation of Port Phillip Settler ideology violence and rhetorical possession](#)

[Lonely Planet Pocket Florence](#)

[Bible Prophecy Made Clear A User-Friendly Look at the End Times](#)

[Animal Conservation](#)

[A Week in the Life of Cassandra Aberline](#)

[NirV Seek and Explore Holy Bible Hunting for Gods Treasure](#)
