

ROME MARCO POLO POCKET TRAVEL GUIDE 2018 WITH PULL OUT MAP

My patience underneath the loss of friends and folk With pallor's sorry garb hath clad me, comrades dear..Then she discovered to him a part of her bosom, and when he saw her breasts, his reason took flight from his head and he said to her, "Cover it up, so may God have thee in His safeguard!" Quoth she, "Is it fair of any one to missay of my charms?" And he answered, "How shall any missay of thy charms, and thou the sun of loveliness?" Then said she, "Hath any the right to say of me that I am lophanded?" And tucking up her sleeves, showed him forearms, as they were crystal; after which she unveiled to him a face, as it were a full moon breaking forth on its fourteenth night, and said to him, "Is it lawful for any to missay of me [and avouch] that my face is pitted with smallpox or that I am one-eyed or crop-eared?" And he answered her, saying, "O my lady, what is it moveth thee to discover unto me that lovely face and those fair members, [of wont so jealously] veiled and guarded? Tell me the truth of the matter, may I be thy ransom!" And he recited the following verses: Zubeideh, El Mamoun and, i. 199. Therewith King Shah Bekht rejoiced with an exceeding great joy and said, 'Praise be to God who hath delivered me from yonder man and hath preserved me from the loss of the kingship and the cessation of prosperity from me!' So the affair of the vizier returned to order and well-being and the king restored him to his place and advanced him in rank. Moreover, he assembled the folk who had missaid of him and destroyed them all, to the last man. And how like," continued the vizier, "is this story unto that of myself and King Shah Bekht, with regard to that whereinto I am fallen of the changing of the king's heart and his giving credence to others against me; but now is the righteousness of my dealing established in thine eyes, for that God the Most High hath inspired me with wisdom and endowed thee with longanimity and patience [to hearken] from me unto that which He allotted unto those who had foregone us, till He hath shown forth my innocence and made manifest unto thee the truth. For now the days are past, wherein it was avouched to the king that I should endeavour for the destruction of my soul, (81) [to wit,] the month; and behold, the probation time is over and gone, and past is the season of evil and ceased, by the king's good fortune." Then he bowed his head and was silent. (82). Prince who fell in Love with the Picture, The, i. 256..? ? ? ? How long shall I thus question my heart that's drowned in woe? I'm mute for my complaining; but tears speak, as they flow..? ? ? ? Couched are their limber spears, right long and lithe of point, Keen- ground and polished sheer, amazing wit and brain..? ? ? ? Yet thou repaidst me with constraint, rigour and perfidy, To which no lover might himself on any wise resign..? ? ? ? She shot at me a shaft that reached my heart and I became The bond- man of despair, worn out with effort all in vain..21. Omar ben Abdulaziz and the Poets ccccxixii.? ? ? ? To his beloved one the lover's heart's inclined; His soul's a captive slave, in sickness' hands confined..(continued)..? ? ? ? 1. The Twelfth Officer's Story dccccxxxix. Quoth Selma to Selim, 'Hasten not to slay him, but ponder the matter and consider the issue to which it may lead; for whoso considereth not the issues [of his actions], fortune is no friend to him.' Then they arose on the morrow and occupied themselves with devising how they should turn away their mother from that man, and she forebode mischief from them, by reason of that which she saw in their eyes of alteration, for that she was keen of wit and crafty. So she took precaution for herself against her children and Selma said to Selim, "Thou seest that whereinto we have fallen through this woman, and indeed she hath gotten wind of our purpose and knoweth that we have discovered her secret. So, doubtless, she will plot against us the like of that which we plot for her; for indeed up to now she had concealed her affair, and now she will forge lies against us; wherefore, methinks, there is a thing [fore-]written to us, whereof God (extolled be His perfection and exalted be He!) knew in His foreknowledge and wherein He executeth His ordinances.' 'What is that?' asked he, and she said, 'It is that we arise, I and thou, and go forth this night from this land and seek us a land wherein we may live and witness nought of the doings of yonder traitress; for whoso is absent from the eye is absent from the heart, and quoth one of the poets in the following verse:..As for the governor, he wasted all that was with him and returned to the city, where he saw the youth and excused himself to him. Then he questioned him of what had befallen him and he told him, whereat he marvelled and returned to companionship with him; but the youth ceased to have regard for him and gave him not stipends, as of his [former] wont, neither discovered to him aught of his secrets. When the governor saw that there was no profit for him with the young Khorassani, he returned to the king, the ravisher of the damsel, and told him what the chamberlain had done and counselled him to slay the latter and incited him to recover the damsel, [promising] to give his friend to drink of poison and return. So the king sent for the chamberlain and upbraided him; whereupon he fell upon him and slew him and the king's servants fell upon the chamberlain and slew him..Presently, she came to me again and I said to her, "Here is thy money and I have gained [with it] other thousand dinars." Quoth she, "Keep it by thee and take these other thousand dinars. As soon as I have departed from thee, go thou to Er Rauzeh (183) and build there a goodly pavilion, and when the building thereof is accomplished, give me to know thereof." So saying, she left me and went away. As soon as she was gone, I betook myself to Er Rauzeh and addressed myself to the building of the pavilion, and when it was finished, I furnished it with the goodliest of furniture and sent to the lady to tell her that I had made an end of its building; whereupon she sent back to me, saying, "Let him meet me to-morrow at daybreak at the Zuweyleh gate and bring with him a good ass." So I got me an ass and betaking myself to the Zuweyleh gate, at the appointed time, found there a young man on horse- back, awaiting her, even as I awaited her..Then Iblis took the cup and signed to Tuhfeh to sing; and she said, 'Harkening and obedience.' So she took the lute and tuning it, sang the following verses:..The Seventeenth Night of the Month..When she had made an end of her verses, she considered her affair and said in herself, 'By Allah, all these things have betided by the ordinance of God the Most High and His providence and this was written and charactered upon the forehead.' Then she landed and fared on till she came to a spacious place, where she enquired of the folk and hired a house. Thither she straightway

transported all that was in the ship of goods and sending for brokers, sold all that was with her. Then she took part of the price and fell to enquiring of the folk, so haply she might scent out tidings [of her lost husband]. Moreover, she addressed herself to lavishing alms and tending the sick, clothing the naked and pouring water upon the dry ground of the forlorn. On this wise she abode a whole year, and every little while she sold of her goods and gave alms to the sick and the needy; wherefore her report was bruited abroad in the city and the folk were lavish in her praise. Tither, The Unjust King and the, i. 273..Presently, the vizier heard of the merchant's coming; so he sent to him and let bring him to his house and talked with him awhile of his travels and of that which he had abidden therein, and the merchant answered him thereof. Then said the vizier, 'I will put certain questions to thee, which if thou answer me, it will be well [for thee].' And the merchant rose and made him no answer. Quoth the vizier, 'What is the weight of the elephant?' The merchant was perplexed and returned him no answer and gave himself up for lost. Then said he, 'Grant me three days' time.' So the vizier granted him the delay he sought and he returned to his lodging and related what had passed to the old woman, who said, 'When the morrow cometh, go to the vizier and say to him, "Make a ship and launch it on the sea and put in it an elephant, and when it sinketh in the water, [under the beast's weight], mark the place to which the water riseth. Then take out the elephant and cast in stones in its place, till the ship sink to the mark aforesaid; whereupon do thou take out the stones and weigh them and thou wilt know the weight of the elephant". The Fourth Day..? ? ? ? a. The First Officer's Story dccccxx. ? ? ? ? I'm the keeper of the promise and the troth, And my gathering is eath, without impede..On the morrow, she said to the old man, "Get thee to the money-changer and fetch me the ordinary." So he repaired to the money-changer and delivered him the message, whereupon he made ready meat and drink, as of his wont, [with which the old man returned to the damsel and they ate till they had enough. When she had eaten,] she sought of him wine and he went to the Jew and fetched it. Then they sat down and drank; and when she grew drunken, she took the lute and smiting it, fell a-singing and chanted the following verses:.27. Alaeddin Abou es Shamat dx. All those who were present marvelled at this story with the utmost marvel, and the twelfth officer came forward and said, 'I will tell you a pleasant trait that I had from a certain man, concerning an adventure that befell him with one of the thieves. (Quoth he).83. Adi ben Zeid and the Princess Hind dclxviii. ? ? ? ? Though over me be the tombstone laid, if ever thou call on me, Though rotten my bone should be, thy voice I'll answer, come what will..5. Noureddin Ali of Cairo and his Son Bedreddin Hassan xx.89. Firous and his Wife dclxxv. Damascus is all gardens decked for the pleasure of the eyes, iii. 9..So the affair was concluded and we drew up the contract of marriage and I made the bride-feast; but on the wedding-night I beheld a thing (214) than which never made God the Most High aught more loathly. Methought her people had contrived this by way of sport; so I laughed and looked for my mistress, whom I had seen [at the lattice], to make her appearance; but saw her not. When the affair was prolonged and I found none but her, I was like to go mad for vexation and fell to beseeching my Lord and humbling myself in supplication to Him that He would deliver me from her. When I arose in the morning, there came the chamber-woman and said to me, "Hast thou occasion for the bath?" "No," answered I; and she said, "Art thou for breakfast?" But I replied, "No;" and on this wise I abode three days, tasting neither meat nor drink..? ? ? ? ? Whenas thou passest by the dwellings of my love, Greet him for me with peace, a greeting debonair. The Sixth Day. As for the vizier, the sultan discovereth unto him his affairs, private and public; and know, O king, that the similitude of thee with the people is that of the physician with the sick man; and the condition (169) of the vizier is that he be truthful in his sayings, trustworthy in all his relations, abounding in compassion for the folk and in tender solicitude over them. Indeed, it is said, O king, that good troops (170) are like the druggist; if his perfumes reach thee not, thou still smallest the sweet scent of them; and ill troops are like the black-smith; if his sparks burn thee not, thou smellst his nauseous smell. So it behoveth thee take unto thyself a virtuous vizier, a man of good counsel, even as thou takest unto thee a wife displayed before thy face, for that thou hast need of the man's righteousness for thine own amendment, (171) seeing that, if thou do righteously, the commons will do likewise, and if thou do evil, they also will do evil". ? ? ? ? v. The Stolen Purse dccccxcix. ? ? ? ? If they could hearken to Azzeh's speech, as I, I hearken to it, They straight would humble themselves to her and prone before her fall..? ? ? ? a. The Unlucky Merchant ccccxl. Poets, The Khalif Omar ben Abdulaziz and the, i. 45..Er Reshid was like to lose his wits for amazement at this sight and was confounded at this that he beheld and witnessed. Then said he to Tuhfeh, 'Come, tell me thy story from first to last, [and let me know all that hath betided thee,] as if I had been present' She answered with 'Hearkening and obedience,' and fell to telling him [all that had betided her] first and last, from the time when she first saw the Sheikh Aboultawaif, how he took her and descended with her through the side of the draught-house; and she told him of the horse she had ridden, till she came to the meadow aforesaid and described it to him, together with the palace and that which was therein of furniture, and related to him how the Jinn rejoiced in her and that which she had seen of the kings of them, men and women, and of Queen Kemeriyeh and her sisters and Queen Shuaaeh, Queen of the Fourth Sea, and Queen Es Shuhba, Queen of Queens, and King Es Shisban, and that which each one of them had bestowed upon her. Moreover, she told him the story of Meimoun the Sworder and described to him his loathly favour, which he had not consented to change, and related to him that which befell her from the kings of the Jinn, men and women, and the coming of the Queen of Queens, Es Shuhba, and how she had loved her and appointed her her vice-queen and how she was thus become ruler over all the kings of the Jinn; and she showed him the patent of investiture that Queen Es Shuhba had written her and told him that which had betided her with the Ghoul-head, whenas it appeared to her in the garden, and how she had despatched it to her palace, beseeching it to bring her news of the Commander of the Faithful and that which had betided him after her. Then she described to him the gardens, wherein she had taken her pleasure, and the baths inlaid with pearls and jewels and told him that which had befallen Meimoun the Sworder, whenas he carried her off, and how he had slain himself; brief, she told him all that

she had seen of wonders and rarities and that which she had beheld of all kinds and colours among the Jinn..? ? ? ? e. King Dadbin and his Viziers
ccclv.? ? ? ? b. The Controller's Story cxix.115. The Angel of Death and the King of the Children of Israel cccclxiii.? ? ? ? How many a
mirth-exciting joy amid The raiment of ill chances lies in wait! THE TENTH OFFICER'S STORY..?Story of King Bihkerd..? ? ? ? Our Lord,
after sev'rance, with them hath conjoined us, for he who doth good Shall ne'er disappointed abide and kindnesses kindness entail..As the version of
the sixth and seventh voyages of Sindbad the Sailor contained in (197) the Calcutta Edition (1814-18) of the first two hundred Nights and in the
text of the Voyages published by M. Langles (Paris, 1814) differs very materially from that of the complete Calcutta (1839-42) Edition (198)
(which is, in this case, practically identical with those of Boulac and Breslau), adopted by me as my standard text in the translation of "The Book of
the Thousand Nights and One Night," the story of the seventh voyage in particular turning upon an altogether different set of incidents, related
nearly as in the old version of M. Galland, I now give a translation of the text of the two voyages in question afforded by the Calcutta (1814-18)
Edition, corrected and completed by collation with that of M. Langles, from which it differs only in being slightly less full. It will be observed that
in this version of the story the name Sindbad is reserved for the Sailor, the porter being called Hindbad..11. The Voyages of Sindbad the Sailor
ccxlv.Quoth I (and mine a body is of passion all forslain), iii. 81..The old man laughed at her speech and her verses pleased him. Then said she to
him, "I desire of thee a lute." (38) So he arose and brought her a piece of firewood. Quoth she, "What is that?" And he said, "Didst thou not bid me
bring thee wood?" "I do not want this," answered she, and he rejoined, "What then is it that is called wood, other than this?" She laughed and said,
"The lute is an instrument of music, whereunto I sing." Quoth he, "Where is this thing found and of whom shall I get it for thee?" And she said, "Of
him who gave thee the wine." So he arose and betaking himself to his neighbour the Jew, said to him, "Thou favouredst us aforetime with the wine;
so now complete thy favours and look me out a thing called a lute, to wit, an instrument for singing; for that she seeketh this of me and I know it
not" "Harkening and obedience," replied the Jew and going into his house, brought him a lute. [The old man took it and carried it to Sitt el Milah,]
whilst the Jew took his drink and sat by a window adjoining the other's house, so he might hear the singing..I marvelled at her words and said to
her, "What wouldst thou have me do?" And she answered, "O Captain Muin, I would have thee give me a helping hand." Quoth I, "What have I to
do with the daughter of the Cadi Amin el Hukm?" And she said, "Know that I would not have thee intrude upon the Cadi's daughter, but I would
fain contrive for the attainment of my wishes.' This is my intent and my desire, and my design will not be accomplished but by thine aid." Then
said she, "I mean this night to go with a stout heart and hire me trinkets of price; then will I go and sit in the street wherein is the house of Amin el
Hukm; and when it is the season of the round and the folk are asleep, do thou pass, thou and those who are with thee of the police, and thou wilt see
me sitting and on me fine raiment and ornaments and wilt smell on me the odour of perfumes; whereupon do thou question me of my case and I
will say, 'I come from the Citadel and am of the daughters of the deputies (91) and I came down [into the town.] to do an occasion; but the night
overtook me at unawares and the Zuweyleh gate was shut against me and all the gates and I knew not whither I should go this night Presently I saw
this street and noting the goodness of its ordinance and its cleanness, took shelter therein against break of day.' When I say this to thee with all
assurance (92) the chief of the watch will have no suspicion of me, but will say, 'Needs must we leave her with one who will take care of her till
morning.' And do thou rejoin, 'It were most fitting that she pass the night with Amin el Hukm and lie with his family and children till the morning.'
Then do thou straightway knock at the Cadi's door, and thus shall I have gained admission into his house, without inconvenience, and gotten my
desire; and peace be on thee!" And I said to her, "By Allah, this is an easy matter." Then he carried him to his house and stripping him of his
clothes, clad him in rags; after which he called an old woman, who was his stewardess, and said to her. "Take this youth and clap on his neck this
iron chain and go round about with him in all the thoroughfares of the city; and when thou hast made an end of this, go up with him to the palace of
the king.' And he said to the youth, 'In whatsoever place thou seest the damsel, speak not a syllable, but acquaint me with her place and thou shall
owe her deliverance to none but me.' The youth thanked him and went with the old woman on such wise as the chamberlain bade him. She fared on
with him till they entered the city [and made the round thereof]; after which she went up to the palace of the king and fell to saying, 'O people of
affluence, look on a youth whom the devils take twice in the day and pray for preservation from [a like] affliction!' And she ceased not to go round
about with him till she came to the eastern wing (189) of the palace, whereupon the slave-girls came out to look upon him and when they saw him
they were amazed at his beauty and grace and wept for him..Ibrahim and his Son, Story of King, i. 138..There was once an old man renowned for
roguery, and he went, he and his mates, to one of the markets and stole thence a parcel of stuffs. Then they separated and returned each to his
quarter. Awhile after this, the old man assembled a company of his fellows and one of them pulled out a costly piece of stuff and said, "Will any
one of you sell this piece of stuff in its own market whence it was stolen, that we may confess his [pre-eminence in] sharpening?" Quoth the old man,
"I will;" and they said, "Go, and God the Most High prosper thee!."? ? ? ? ? When love-longing for her sweet sake I took upon myself, The railers
flocked to me anon, on blame and chiding bent; Then they spread the ensigns and the standards, whilst the drums beat and the trumpets sounded,
and set out upon the homeward journey. The King of Baghdad rode forth with them and brought them three days' journey on their way, after which
he took leave of them and returned with his troops to Baghdad. As for King El Aziz and his son, they fared on night and day and gave not over
going till there abode but three days' journey between them and Yemen, when they despatched three men of the couriers to the prince's mother [to
acquaint her with their return], safe and laden with spoil, bringing with them Mariyeh, the king's daughter of Baghdad. When the queen-mother
heard this, her wit fled for joy and she adorned El Abbas his slave-girls after the goodliest fashion. Now he had ten slave-girls, as they were moons,

whereof his father had carried five with him to Baghdad, as hath aforetime been set out, and other five abode with his mother. When the dromedary-posts (125) came, they were certified of the approach of El Abbas, and when the sun rose and their standards appeared, the prince's mother came out to meet her son; nor was there great or small, old man or infant, but went forth that day to meet the king..107. The Ruined Man of Baghdad and his Slave-girl dccccliv. Quoth Jesus (on whom be peace!), 'Had these dealt prudently, they had taken thought for themselves; but they neglected the issues of events; for that whoso acteth prudently is safe and conquereth, (252) and whoso neglecteth precaution perisheth and repenteth.' Nor," added the vizier," is this more extraordinary nor goodlier than the story of the king, whose kingdom was restored to him and his wealth, after he had become poor, possessing not a single dirhem." 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.'.153. Julnar of the Sea and her Son King Bedr Basim of Persia iccxxxviii. Then said the young man, the villager's son, 'And I, O holy woman, my father brought us a woman who had been stoned, and my people tended her till she recovered. Now she was surpassing of beauty; so I required her of herself; but she refused and clave fast to God (to whom belong might and majesty), wherefore folly (8) prompted me, so that I agreed with one of the youths that he should steal clothes and coin from my father's house. Then I laid hands on him [and carried him] to my father and made him confess. So he avouched that the woman was his mistress from the city and had been stoned on his account and that she was of accord with him concerning the theft and had opened the doors to him, and this was a lie against her, for that she had not yielded to me in that which I sought of her. So there befell me what ye see of punishment." And the young man, the thief, said, 'I am he with whom thou agreedst concerning the theft and to whom thou openedst the door, and I am he who avouched against her falsely and calumniously and God (extolled be His perfection and exalted be He!) knoweth that I never did evil with her, no, nor knew her in any wise before then.'? ? ? ? ? 1. The Wife's Device to Cheat her Husband dccccxxxix. Patience, Of the Advantages of, i. 89..? ? ? ? ? Thine honour, therefore, guard and eke thy secret keep, Nor save to one free-born and true thy case confess..The king gave him leave for this and the vizier betook himself to the queen and said to her, "I am come to thee, on account of a grave reproach, and I would have thee be truthful with me in speech and tell me how came the youth into the sleeping-chamber." Quoth she, "I have no knowledge whatsoever [of it]" and swore to him a solemn oath thereof, whereby he knew that she had no knowledge of the matter and that she was not at fault and said to her, "I will teach thee a device, where- with thou mayst acquit thyself and thy face be whitened before the king." "What is it?" asked she; and he answered, saying, "When the king calleth for thee and questioneth thee of this, say thou to him, 'Yonder youth saw me in the privy-chamber and sent me a message, saying, "I will give thee a hundred jewels, to whose price money may not avail, so thou wilt suffer me to foregather with thee." I laughed at him who bespoke me with these words and rebuffed him; but he sent again to me, saying, "An thou fall not in with my wishes, I will come one of the nights, drunken, and enter and lie down in the sleeping-chamber, and the king will see me and kill me; so wilt thou be put to shame and thy face will be blackened with him and thine honour abased." Be this thy saying to the king, and I will presently go to him and repeat this to him." Quoth the queen, "And I also will say thus." He returned them the most gracious of answers and bade carry the Magian forth of the town and set him on a high scaffold that had been builded for him there; and he said to the folk, 'Behold, I will torture him with all kinds of fashions of torment.' Then he fell to telling them that which he had wrought of knavery with the daughter of his father's brother and what he had caused betide her of severance between her and her husband and how he had required her of herself, but she had sought refuge against him with God (to whom belong might and majesty) and chose rather humiliation than yield to his wishes, notwithstanding stress of torment; neither recked she aught of that which he lavished to her of wealth and raiment and jewels..When the king heard this, he said in himself "How like is this to my own story in the matter of the vizier and his slaughter! Had I not used precaution, I had put him to death." And he bade Er Rehwani depart to his own house..? ? ? ? ? All charms, indeed, thou dost comprise; so who shall vie with thee And who shall blame me if for love of such a fair I'm sped? ? ? ? ? i. King Ibrahim and his Son cccclxxi.? ? ? ? ? Crude amber (158) in its native land unheeded goes, but, when It comes abroad, upon the necks to raise it men delight..The merchant believed her and she took leave of him and went away, leaving in his heart a thousand regrets, for that the love of her had gotten possession of him and he knew not how he should win to her; wherefore he abode enamoured, love-distraught, unknowing if he were alive or dead. As soon as she was gone, he shut his shop and going up to the Court, went in to the Chief Cadi and saluted him. The magistrate returned his salutation and entreated him with honour and seated him by his side. Then said Alaeddin to him, "I come to thee, a suitor, seeking thine alliance and desiring the hand of thy noble daughter." "O my lord merchant," answered the Cadi, "indeed my daughter beseemeth not the like of thee, neither sorteth she with the goodliness of thy youth and the pleasantness of thy composition and the sweetness of thy discourse;" but Alaeddin rejoined, saying, "This talk behoveth thee not, neither is it seemly in thee; if I be content with her, how should this irk thee?" So they came to an accord and concluded the treaty of marriage at a dower precedent of five purses (257) paid down then and

there and a dower contingent of fifteen purses, (258) so it might be uneth unto him to put her away, forasmuch as her father had given him fair warning, but he would not be warned. One day, another of my friends came to me and said 'A neighbour of mine hath invited me to hear [music]. [And he would have me go with him;] but I said, 'I will not foregather with any one.' However, he prevailed upon me [to accompany him]; so we repaired to the place and found there a man, who came to meet us and said, '[Enter,] in the name of God!' Then he pulled out a key and opened the door, whereupon we entered and he locked the door after us. Quoth I, 'We are the first of the folk; but where are their voices?' (128) '[They are] within the house,' answered he. 'This is but a privy door; so be not amazed at the absence of the folk.' And my friend said to me, 'Behold, we are two, and what can they avail to do with us?' [Then he brought us into the house,] and when we entered the saloon, we found it exceeding desolate and repulsive of aspect Quoth my friend, 'We are fallen [into a trap]; but there is no power and no virtue save in God the Most High, the Supreme!' And I said, 'May God not requite thee for me with good!'. Mariyeh folded the letter and gave it to Shefikeh, bidding her carry it to El Abbas. So she took it and going with it to his door, would have entered; but the chamberlains and serving-men forbade her, till they had gotten her leave from the prince. When she went in to him, she found him sitting in the midst of the five damsels aforesaid, whom his father had brought him. So she gave him the letter and he took it and read it. Then he bade one of the damsels, whose name was Khefifeh and who came from the land of China, tune her lute and sing upon the subject of separation. So she came forward and tuning the lute, played thereon in four-and-twenty modes; after which she returned to the first mode and sang the following verses: .? ? ? ? In every rejoicing a boon (232) midst the singers and minstrels am I; .? THE THIRD OFFICER'S STORY. Then said she to him, 'When the king saw him and questioned thee of him, what saidst thou to him?' And he answered, 'I said to him, "This is the son of a nurse who belonged to us. We left him little and he grew up; so I brought him, that he might be servant to the king,"' Quoth she, 'Thou didst well.' And she charged him to be instant in the service of the prince. As for the king, he redoubled in kindness to the eunuch and appointed the youth a liberal allowance and he abode going in to the king's house and coming out therefrom and standing in his service, and every day he grew in favour with him; whilst, as for Shah Khatoun, she used to stand a-watch for him at the windows and balconies and gaze upon him, and she on coals of fire on his account, yet could she not speak. Presently, the king arose from the wine-chamber and taking his wife by the hand, repaired with her to the chamber in which he slept. He opened the door and entering, saw the youth lying on the bed, whereupon he turned to his wife and said to her, "What doth this youth here? This fellow cometh not hither but on thine account." Quoth she, "I have no knowledge of him." With this, the youth awoke and seeing the king, sprang up and prostrated himself before him, and Azadbekht said to him, "O vile of origin, (102) O lack-loyalty, what hath prompted thee to outrage my dwelling?" And he bade imprison him in one place and the woman in another. Awhile after this, there came two merchants to the king with two pearls of price and each of them avouched that his pearl was worth a thousand dinars, but there was none who availed to value them. Then said the cook, 'God prosper the king! Verily, the old man whom I bought avouched that he knew the quintessence of jewels and that he was skilled in cookery. We have made proof of him in cookery and have found him the skilfullest of men; and now, if we send after him and prove him on jewels, [the truth or falsehood of] his pretension will be made manifest to us.' 70. Aboulaswed and his squinting Slave-girl cccclxxxvii. 94. The King and the Virtuous Wife ccccv. Then said the prince to him, 'Make ready to go with me to my country.' So he made ready and went with the prince till he drew near the frontiers of his father's kingdom, where the people received him with the utmost honour and sent to acquaint his father with his son's coming. The king came out to meet him and they entreated the goldsmith with honour. The prince abode awhile with his father, then set out, [he and the goldsmith] to return to the country of the fair one, the daughter of the King of Hind; but there met him robbers by the way and he fought the sorest of battles and was slain. The goldsmith buried him and marked his grave (229) and returned, sorrowing and distraught to his own country, without telling any of the prince's death. When she had made an end of her song, all who were in the assembly wept for the daintiness of her speech and the sweetness of her voice and El Abbas said to her, "Well done, O Merziyeh I Indeed, thou confoundest the wits with the goodliness of thy verses and the elegance of thy speech." All this while Shefikeh abode gazing upon her, and when she beheld El Abbas his slave-girls and considered the goodliness of their apparel and the nimbleness of their wits and the elegance of their speech, her reason was confounded. Then she sought leave of El Abbas and returning to her mistress Mariyeh, without letter or answer, acquainted her with his case and that wherein he was of puissance and delight and majesty and veneration and loftiness of rank. Moreover, she told her what she had seen of the slave-girls and their circumstance and that which they had said and how they had made El Abbas desirous of returning to his own country by the recitation of verses to the sound of the strings..20. Haroun er Reshid and the three Poets cccxxxii. The old man kissed his hand and went away; whereupon quoth Er Reshid to him, 'O Ishac, who is yonder man and what is his occasion?' 'O my lord,' answered the other, 'this is a man called Said the Slave-dealer, and he it is who buyeth us slave-girls and mamelukes. (169) He avoucheth that with him is a fair [slave-girl, a] lutanist, whom he hath withheld from sale, for that he could not fairly sell her till he had shown her to me.' 'Let us go to him,' said the Khalif, 'so we may look on her, by way of diversion, and see what is in the slave-dealer's barrack of slave-girls.' And Ishac answered, 'Commandment belongeth to God and to the Commander of the Faithful.' Then he went on before them and they followed in his track till they came to the slave-dealer's barrack and found it high of building and spacious of continence, with sleeping-cells and chambers therein, after the number of the slave-girls, and folk sitting upon the benches..? ? ? ? All wasted is my body and bowels tortured sore; Love's fire on me still waxeth, mine eyes with tears still rain. Whenas the soul desireth one other than its peer, ii 207. Then they displayed Shehrzad in the third dress and the fourth and the fifth, and she became as she were a willow-wand or a thirsting gazelle, goodly of grace and perfect of attributes,

even as saith of her one in the following verses: a. The Cat and the Mouse dccc. . . . Thou madest known to us therein the road of righteousness, When we had wandered from the Truth, what while in gloom it lay..The vizier's story pleased the king and he bade depart to his dwelling..When the king heard this, his admiration redoubled and he said, "Of a truth, destiny is forewritten to all creatures, and I will not accept (14) aught that is said against my vizier the loyal counsellor." And he bade him go to his house.. . . . Beauty her appanage is grown in its entirety, And for this cause all hearts must bow to her arbitrament..103. Julnar of the Sea and her Son King Bedr Basim of Persia dcccxciv.15. The Cat and the Crow cl. . . . Thou taught'st me what I cannot bear; afflicted sore am I; Yea, thou hast wasted me away with rigour and despite..Disciple's Story, The, i. 283..163. Abdallah the Fisherman and Abdallah the Merman dccccx1.22. El Hejjaj and the three Young Mem cccccxxiv.As he was about to go away, the cook said to him, 'O youth, doubtless thou art a stranger?' And he answered, 'Yes.' Quoth the cook, 'It is reported in one of the Traditions [of the Prophet that he said,] "Loyal admonition is [a part] of religion;" and the understanding say, "Admonition is of the characteristics of the true believers." And indeed that which I have seen of thy fashions pleaseth me and I would fain give thee a warning.' 'Speak out thy warning,' rejoined Selim, 'and may God strengthen thine affair!' Then said the cook, 'Know, O my son, that in this our country, whenas a stranger entereth therein and eateth of flesh-meat and drinketh not old wine thereon, this is harmful unto him and engendereth in him dangerous disorders. Wherefore, if thou have provided thee somewhat thereof, (71) [it is well;] but, if not, look thou procure it, ere thou take the meat and carry it away.' 'May God requite thee with good!' rejoined Selim. 'Canst thou direct me where it is sold?' And the cook said, 'With me is all that thou seekest thereof.' 'Is there a way for me to see it?' asked the young man; and the cook sprang up and said, 'Pass on.' So he entered and the cook showed him somewhat of wine; but he said, 'I desire better than this.' Whereupon he opened a door and entering, said to Selim, 'Enter and follow me.'.106. The Man of Upper Egypt and his Frank Wife dcccclxii.When she had made an end of her verses, Er Reshid said to her, 'O Tuhfeh, thine absence was extraordinary, but thy presence (251) is yet more extraordinary.' 'By Allah, O my lord,' answered she, 'thou sayst sooth.' And she took his hand and said to him, 'See what I have brought with me.' So he looked and saw riches such as neither words could describe nor registers avail to set out, pearls and jewels and jacinths and precious stones and great pearls and magnificent dresses of honour, adorned with pearls and jewels and embroidered with red gold. Moreover, she showed him that which Queen Es Shuhba had bestowed on her of those carpets, which she had brought with her, and that her throne, the like whereof neither Chosroes nor Cassar possessed, and those tables inlaid with pearls and jewels and those vessels, that amazed all who looked on them, and the crown, that was on the head of the circumcised boy, and those dresses of honour, which Queen Es Shuhba and the Sheikh Aboultawaif had put off upon her, and the trays wherein were those riches; brief, she showed him treasures the like whereof he had never in his life set eyes on and which the tongue availeth not to describe and whereat all who looked thereon were amazed..Now there accosted him once, on his day of ill-omen, an Arab of the Benou Tai, (170) and En Numan would have put him to death; but the Arab said, "God quicken the king! I have two little girls and have made none guardian over them; so, if the king see fit to grant me leave to go to them, I will give him the covenant of God (171) that I will return to him, whenas I have appointed them a guardian." En Numan had compassion on him and said to him, "If a man will be surety for thee of those who are with us, [I will let thee go], and if thou return not, I will put him to death." Now there was with En Numan his vizier Sherik ben Amrou; so the Tai (172) looked at him and said,.Trust in God, Of, 114.

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