

BEING PRINCIPALLY DESIGNED FOR THE INSTRUCTION OF YOUNG STUDENTS B

?? ?? a. The First Old Man's Story iv. Then Selim turned to Selma and said to her, 'O sister mine, how deemest thou of this calamity and what counsell'st thou thereanent?' 'O my brother,' answered she, 'indeed I know not what I shall say concerning the like of this; but he is not disappointed who seeketh direction [of God], nor doth he repent who taketh counsel. One getteth not the better of the traces of burning by (68) haste, and know that this is an affliction that hath descended on us; and we have need of management to do it away, yea, and contrivance to wash withal our shame from our faces.' And they gave not over watching the gate till break of day, when the young man opened the door and their mother took leave of him; after which he went his way and she entered, she and her handmaid.. They ate and drank and sported and made merry awhile of the day; and as they were thus engaged, up came the master of the house, with his friends, whom he had brought with him, that they might carouse together, as of wont. He saw the door opened and knocked lightly, saying to his friends, 'Have patience with me, for some of my family are come to visit me; wherefore excuse belongeth [first] to God the Most High, and then to you.' (263) So they took leave of him and went their ways, whilst he gave another light knock at the door. When the young man heard this, he changed colour and the woman said to him, 'Methinks thy servant hath returned.' 'Yes,' answered he; and she arose and opening the door to the master of the house, said to him, 'Where hast thou been? Indeed, thy master is wroth with thee.' 'O my lady,' answered he, 'I have but been about his occasions.' 88. The Thief turned Merchant and the other Thief cccxcviii. STORY OF DAVID AND SOLOMON. ? ? ? ? ? The nobles' hands, for that my place I must forsake, Do solace me with beds, whereon at ease I lie.. Meanwhile, Queen Kemeriyeh and her company sailed on, without ceasing, till they came under the palace wherein was Tuhfeh, to wit, that of Meimoun the Sworder; and by the ordinance of destiny, Tuhfeh herself was then sitting on the belvedere of the palace, pondering the affair of Haroun er Reshid and her own and that which had befallen her and weeping for that she was doomed to slaughter. She saw the ship and what was therein of those whom we have named, and they in mortal guise, and said, 'Alas, my sorrow for yonder ship and the mortals that be therein!' As for Kemeriyeh and her company, when they drew near the palace, they strained their eyes and seeing Tuhfeh sitting, said, 'Yonder sits Tuhfeh. May God not bereave [us] of her!' Then they moored their ship and making for the island, that lay over against the palace, spread carpets and sat eating and drinking; whereupon quoth Tuhfeh, 'Welcome and fair welcome to yonder faces! These are my kinswomen and I conjure thee by Allah, O Jemreh, that thou let me down to them, so I may sit with them awhile and make friends with them and return.' Quoth Jemreh, 'I may on no wise do that.' And Tuhfeh wept. Then the folk brought out wine and drank, what while Kemeriyeh took the lute and sang the following verses:.. When she had made an end of her song, Queen Es Shuhba arose and said, 'Never heard I from any the like of this.' And she drew Tuhfeh to her and fell to kissing her. Then she took leave of her and flew away; and all the birds took flight with her, so that they walled the world; whilst the rest of the kings tarried behind.. Quoth the king, "O Saad, fetch him to me, for indeed thou describest to me a masterful man." (76) And he answered, saying, "By Allah, O my lord, hadst thou but seen our case with Hudheifeh, what while he challenged me to the field of war and the stead of thrusting and smiting and I held back from doing battle with him! Then, whenas I thought to go forth to him, behold, a cavalier gave loose to his bridle-rein and called out to me, saying, 'O Saad, wilt thou suffer me to fill thy room in waging war with him and I will ransom thee with myself?' And I said, 'By Allah, O youth, whence cometh thou?' Quoth he, 'This is no time for thy questions.'" Then he recounted to the king all that had passed between himself and El Abbas from first to last; whereupon quoth Ins ben Cais, "Bring him to me in haste, so we may learn his tidings and question him of his case." "It is well," answered Saad, and going forth of the king's presence, repaired to his own house, where he put off his harness of war and took rest for himself.. When the king heard this story, he deemed it pleasant and said, "This story is near unto that which I know and meseemeth I should do well to have patience and hasten not to slay my vizier, so I may get of him the story of the king and his son." Then he gave the vizier leave to go away to his own house; so he thanked him and abode in his house all that day.. ? ? ? ? ? Yea, to Baghdad I came, where rigour gave me chase And I was overthrown of cruelty and pride.. 146. The Lovers of Bassora dcxciii. ? ? ? ? ? Yea, and black slaves he proffered me and slave-girls big with child And steeds of price, with splendid arms and trappings rich bedight.. Then said she, "O king, comest thou to a [watering-]place whereat thy dog hath drunken and wilt thou drink thereof?" The king was abashed at her and at her words and went out from her, but forgot his sandal in the house.. 155. Hassan of Bassora and the King's Daughter of the Jinn dclxxviii. EL HEJJAJ AND THE THREE YOUNG MEN. (69). ? ? ? ? ? b. The Fakir and his Pot of Butter dcx. ? ? ? ? ? Thus unto thee have I set forth my case; consider well My words, so thou mayst guided be aright by their intent.. ? ? ? ? ? b. The Second Old Man's Story ii. OF CLEMENCY.. ? ? ? ? ? For the longing that abideth in my heart is hard to bear. Fare with me, then, to my loved one. Answer nothing, but obey.. ? ? ? ? ? "Breaker of hearts," quoth she, "I call it, for therewith I've broken many a heart among the amorous race." ? ? ? ? ? Quoth I (and mine a body is of passion all forslain, Ay, and a heart that's all athirst for love and longing pain. 52. Ibrahim ben el Mehdi and the Merchant's Sister dcvi. 13. The Wolf and the Fox cxlviii. When the king heard this, his mind was occupied [with the story he had heard and that which the vizier promised him], and he bade the latter depart to his own house.. As they were thus in the enjoyment of all that in most delicious of easance and delight, and indeed the wine was sweet to them and the talk pleasant, behold, there came a knocking at the door. So the master of the house went out, that he might see what was to do, and found ten men of the Khalif's eunuchs at the door. When he saw this, he was amazed and said to them, "What is to do?" Quoth they, "The Commander of the Faithful saluteth thee and requireth of thee the slave-girl whom thou hast for sale and whose name is Sitt el Milah." By Allah," answered the other,

"I have sold her." And they said, "Swear by the head of the Commander of the Faithful that she is not in thy dwelling." He made oath that he had sold her and that she was no longer at his disposal; but they paid no *need to his word and forcing their way into the house, found the damsel and the young Damascene in the sitting-chamber. So they laid hands upon her, and the youth said, "This is my slave-girl, whom I have bought with my money." But they hearkened not to his speech and taking her, carried her off to the Commander of the Faithful..Thereat Queen Zelzeleh was moved to exceeding delight and bidding her treasurers bring a basket, wherein were fifty pairs of bracelets and the like number of earrings, all of gold, set with jewels of price, the like whereof nor men nor Jinn possessed, and an hundred robes of coloured brocade and an hundred thousand dinars, gave the whole to Tuhfeh. Then she passed the cup to her sister Sherareh, who had in her hand a stalk of narcissus; so she took it from her and turning to Tuhfeh, said to her, 'O Tuhfeh, sing to me on this.' 'Harkening and obedience,' answered she and improvised and sang the following verses: .? ? ? ? ? How long, O Fate, wilt thou oppress and baffle me? .? ? ? ? ? I am a man in whom good faith's a natural attribute; The deeds of every upright man should with his speech agree..?Story of Ilan Shah and Abou Teman..? ? ? ? ? j. The Tenth Officer's Story dccccxxviii.May the place of my session ne'er lack thee! Oh, why, iii. 118.? ? ? ? ? And when my feet trod earth, "Art slain, that we should fear," Quoth they, "or live, that we may hope again thy sight?".When he had made an end of his speech, his wife came forward forthright and told her story, from first to last, how her mother bought him from the cook's partner and the people of the kingdom came under his rule; nor did she leave telling till she came, in her story, to that city [and acquainted the queen with the manner of her falling in with her lost husband]. When she had made an end of her story, the cook exclaimed, 'Alack, what impudent liars there be! By Allah, O king, this woman lieth against me, for this youth is my rearling (75) and he was born of one of my slave-girls. He fled from me and I found him again..So the king bade fetch the old man and he came and stood before the Sultan, who showed him the two pearls. Quoth he, 'As for this one, it is worth a thousand dinars.' And the king said, 'So saith its owner.' 'But for this other,' continued the old man, 'it is worth but five hundred.' The folk laughed and marvelled at his saying, and the merchant, [the owner of the second pearl], said to him, 'How can this, which is greater of bulk and purer of water and more perfect of rondure, be less of worth than that?' And the old man answered, 'I have said what is with me.' (208) Then said the king to him, 'Indeed, the outward appearance thereof is like unto that of the other pearl; why then is it worth but the half of its price?' 'Yes,' answered the old man, '[its outward resembleth the other]; but its inward is corrupt.' 'Hath a pearl then an outward and an inward?' asked the merchant, and the old man said, 'Yes. In its inward is a boring worm; but the other pearl is sound and secure against breakage.' Quoth the merchant, 'Give us a token of this and prove to us the truth of thy saying.' And the old man answered, 'We will break the pearl. If I prove a liar, here is my head, and if I speak truth, thou wilt have lost thy pearl.' And the merchant said, 'I agree to that.' So they broke the pearl and it was even as the old man had said, to wit, in its midst was a boring worm..145. The Bedouin and his Wife dcxcii.? ? ? ? ? Alack, my grief! Thou wast, indeed, grown absent from my view, Yet art the apple of mine eye nor couldst from me divide..Credulous Husband, The, i. 270..When her husband heard this, he said to her, 'What is thy name and what are the names of thy father and mother?' She told him their names and her own, whereby he knew that it was she whose belly he had slit and said to her, 'And where are thy father and mother?' 'They are both dead,' answered she, and he said, 'I am that journeyman who slit thy belly.' Quoth she, 'Why didst thou that?' And he replied, 'Because of a saying I heard from the wise woman.' 'What was it?' asked his wife, and he said, 'She avouched that thou wouldst play the harlot with a hundred men and that I should after take thee to wife.' Quoth she, 'Ay, I have whored it with a hundred men, no more and no less, and behold, thou hast married me.' 'Moreover,' continued her husband, 'the wise woman foresaid, also, that thou shouldst die, at the last of thy life, of the bite of a spider. Indeed, her saying hath been verified of the harlotry and the marriage, and I fear lest her word come true no less in the matter of thy death.'.When the night came, the king sat in his privy chamber and sending after the vizier, sought of him the promised story; and he said, "Know, O august king, that.Quoth Ishac, 'Indeed, this was of thy fair fortune. By Allah, I know not that which thou knowest in this craft!' Then he arose and going to a chest, brought out therefrom striped clothes of great price, netted with jewels and great pearls, and said to her, 'In the name of God, don these, O my lady Tuhfeh.' So she arose and donned those clothes and veiled herself and went up [with Ishac] to the palace of the Khalifate, where he made her stand without, whilst he himself went in to the Commander of the Faithful (with whom was Jaafer the Barmecide) and kissing the earth before him, said to him, 'O Commander of the Faithful, I have brought thee a damsel, never saw eyes her like for excellence in singing and touching the lute; and her name is Tuhfeh." (186) 'And where,' asked Er Reshed, 'is this Tuhfeh, who hath not her like in the world?' Quoth Ishac, 'Yonder she stands, O Commander of the Faithful;' and he acquainted the Khalif with her case from first to last. Then said Er Reshid, 'It is a marvel to hear thee praise a slave-girl after this fashion. Admit her, so we may see her, for that the morning may not be hidden.'.Then they drank till they were drunken, and when they had taken leave [of their wits], the host turned to me and said, "Thou dealtest not friendly with him who sought an alms of thee and thou saidst to him, 'How loathly thou art!'" I considered him and behold, he was the lophand who had accosted me in my pleasance. So I said, "O my lord, what is this thou sayest?" And he answered, saying, "Wait; thou shall remember it." So saying, he shook his head and stroked his beard, whilst I sat down for fear. Then he put out his hand to my veil and shoes and laying them by his side, said to me, "Sing, O accursed one!" So I sang till I was weary, whilst they occupied themselves with their case and intoxicated themselves and their heat redoubled. (136) Presently, the doorkeeper came to me and said, "Fear not, O my lady; but, when thou hast a mind to go, let me know." Quoth I, "Thinkest thou to delude me?" And he said, "Nay, by Allah! But I have compassion on thee for that our captain and our chief purposeth thee no good and methinketh he will slay thee this night." Quoth I to him, "An thou be minded to do good, now is the time." And he answered, saying, "When our chief riseth to do his

occasion and goeth to the draught-house, I will enter before him with the light and leave the door open; and do thou go whithersoever thou wilt." Man of Khorassan, his Son and his Governor, Story of the, i. 218..? ? ? ? ? Would God upon that bitterest day, when my death calls for me, What's 'twixt thine excrement and blood (50) I still may smell of thee!. When Tuhfeh heard this, she gave a great cry, that the folk heard her and Kemeriyeh said, 'Relief is at hand.' Then she looked out to them and called to them, saying, 'O daughters of mine uncle, I am a lonely maid, an exile from folk and country. So, for the love of God the Most High, repeat that song!' So Kemeriyeh repeated it and Tuhfeh swooned away. When she came to herself, she said to Jemreh, 'By the virtue of the Apostle of God (whom may He bless and preserve!) except thou suffer me go down to them and look on them and sit with them awhile, [I swear] I will cast myself down from this palace, for that I am weary of my life and know that I am slain without recourse; wherefore I will slay myself, ere thou pass sentence upon me.' And she was instant with her in asking..? ? ? ? ? p. The Man who saw the Night of Power dccccxciii.? ? ? ? ? I wonder, shall I and the friend who's far from me Once more be granted of Fate to meet, we twain!. Her verses pleased the kings of the Jinn and they said, 'By Allah, thou sayst sooth!' Then she rose to her feet, with the lute in her hand, and played and sang, whilst the Jinn and the Sheikh Aboultawaif danced. Then the latter came up to her and gave her a carbuncle he had taken from the hidden treasure of Japhet, son of Noah (on whom be peace), and which was worth the kingdom of the world; its light was as the light of the sun and he said to her, 'Take this and glorify thyself withal over (233) the people of the world.' She kissed his hand and rejoiced in the jewel and said, 'By Allah, this beseemeth none but the Commander of the Faithful.'? ? ? ? ? If the rose be entitled the pride of the morn, Before me nor after she wins it, I ween..? ? ? ? ? Whenas he runs, his feet still show like wings, (140) and for the wind When was a rider found, except King Solomon it were? (141).? ? ? ? ? f. The Lady and her Two Lovers dccccxxxiv. Presently, one of the slave-girls brought him a pair of sandals wrought with raw silk and green silk and embroidered with red gold, and he took them and put them in his sleeve, whereat the slave cried out and said, "Allah! Allah! O my lord, these are sandals for the treading of thy feet, so thou mayst enter the draught-house." Aboulhusn was confounded and shaking the sandals from his sleeve, put them on his feet, whilst the Khalif [well-nigh] died of laughter at him. The slave forewent him to the house of easance, where he entered and doing his occasion, came out into the chamber, whereupon the slave-girls brought him a basin of gold and an ewer of silver and poured water on his hands and he made the ablution..? ? ? ? ? a. The First Calender's Story xxxix. The raft fared on with me, running along the surface of the river, and entered into the inward of the mountain, where the light of day forsook me and I abode dazed and stupefied, unknowing whither I went. Whenas I hungered, I ate a little of the victual I had with me, till it was all spent and I abode expecting the mercy of the Lord of all creatures. (206) Presently I found myself in a strait [channel] in the darkness and my head rubbed against the roof of the cave; and in this case I abode awhile, knowing not night from day, whilst anon the channel grew straiter and anon widened out; and whenas my breast was straitened and I was confounded at my case, sleep took me and I knew neither little nor much.. There was once a king of the kings, who had a high palace, overlooking a prison of his, and he used to hear in the night one saying, 'O Ever-present Deliverer, O Thou whose relief is nigh, relieve Thou me!' One day the king waxed wroth and said, "Yonder fool looketh for relief from [the consequences of] his crime. 'Then said he to his officers, 'Who is in yonder prison?' And they answered, 'Folk upon whom blood hath been found.' (139) So the king bade bring the man in question before him and said to him, 'O fool, little of wit, how shall thou be delivered from this prison, seeing that thine offence is great?' Then he committed him to a company of his guards and said to them, 'Take this fellow and crucify him without the city.'? ? ? ? ? ? ? ? ? ? ? ea. Story of the Barber's First Brother ci.? ? ? ? ? O thou that questionest the lily of its scent, Give ear unto my words and verses thereanent.. God [judge] betwixt me and her lord! Away With her he flees me and I follow aye.. Quoeth I (and mine a body is of passion all forslain), iii. 81.. Officer's Story, The Thirteenth, ii. 181.. Then they all four arose, laying wagers with one another, and went forth, walking, from the palace-gate [and fared on] till they came in at the gate of the street in which Aboulhusn el Khelia dwelt. He saw them and said to his wife Nuzhet el Fuad, "Verily, all that is sticky is not a pancake and not every time cometh the jar off safe. (38)' Meseemeth the old woman hath gone and told her lady and acquainted her with our case and she hath disputed with Mesroure the eunuch and they have laid wagers with one another about our death and are come to us, all four, the Khalif and the eunuch and the Lady Zubeideh and the old woman." When Nuzhet el Fuad heard this, she started up from her lying posture and said, "How shall we do?" And he said, "We will both feign ourselves dead and stretch ourselves out and hold our breath." So she hearkened unto him and they both lay down on the siesta[-carpet] and bound their feet and shut their eyes and covered themselves with the veil and held their breath.. When the evening evened, the king withdrew to his privy sitting-chamber and bade fetch the vizier. When he presented himself before him, he said to him, "Tell me the story of the wealthy man who married his daughter to the poor old man." "It is well," answered the vizier. "Know, O puissant king, that.? ? ? ? ? What is the pleasance of the world, except it be to see My lady's face, to drink of wine and ditties still to hear?. Presently, up came a horseman in quest of water, so he might water his horse. He saw the woman and she was pleasing in his sight; so he said to her, 'Arise, mount with me and I will take thee to wife and entreat thee kindly.' Quoeth she, 'Spare me, so may God spare thee! Indeed, I have a husband.' But he drew his sword and said to her, 'An thou obey me not, I will smite thee and kill thee.' When she saw his malice, she wrote on the ground in the sand with her finger, saying, 'O Abou Sabir, thou hast not ceased to be patient, till thy wealth is gone from thee and thy children and [now] thy wife, who was more precious in thy sight than everything and than all thy wealth, and indeed thou abidest in thy sorrow all thy life long, so thou mayst see what thy patience will profit thee.' Then the horseman took her, and setting her behind him, went his way.. 71. Haroun er Reshid and the two Girls cccclxxxvii. 10. Women's Craft xcvc-cc. There was once, of old days and in bygone ages and times, in the city of Baghdad, the Abode of Peace, a

king mighty of estate, lord of understanding and beneficence and liberality and generosity, and he was strong of sultanate and endowed with might and majesty and magnificence. His name was Ins ben Cais ben Rebiya es Sheibani, (47) and when he took horse, there rode unto him [warriors] from the farthest parts of the two Iraks. (48) God the Most High decreed that he should take to wife a woman hight Afifeh, daughter of Ased es Sundusi, who was endowed with beauty and grace and brightness and perfection and justness of shape and symmetry; her face was like unto the new moon and she had eyes as they were gazelle's eyes and an aquiline nose like the crescent moon. She had learned horsemanship and the use of arms and had thoroughly studied the sciences of the Arabs; moreover, she had gotten by heart all the dragomanish (49) tongues and indeed she was a ravishment to mankind..118. The Merchant of Cairo and the Favourite of the Khalif El Mamoun El Hikim bi Amrillak M. When El Abbas had made an end of his verses, his father said to him, "I seek refuge for thee with God, O my son! Hast thou any want unto which thou availest not, so I may endeavour for thee therein and lavish my treasures in quest thereof?" "O father mine," answered El Abbas, "I have, indeed, an urgent want, on account whereof I came forth of my native land and left my people and my home and exposed myself to perils and stresses and became an exile from my country, and I trust in God that it may be accomplished by thine august endeavour." "And what is thy want?" asked the king. Quoth El Abbas, "I would have thee go and demand me in marriage Mariyeh, daughter of the King of Baghdad, for that my heart is distraught with love of her." And he recounted to his father his story from first to last..Then she carried him up [to the estrade] and seating him on the couch, brought him meat and wine and gave him to drink; after which she put off all that was upon her of raiment and jewels and tying them up in a handkerchief, said to him, "O my lord, this is thy portion, all of it." Moreover she turned to the Jew and said to him, "Arise, thou also, and do even as I." So he arose in haste and went out, scarce crediting his deliverance. When the girl was assured of his escape, she put out her hand to her clothes [and jewels] and taking them, said to the prefect, "Is the requital of kindness other than kindness? Thou hast deigned [to visit me and eat of my victual]; so now arise and depart from us without ill-[doing]; or I will give one cry and all who are in the street will come forth." So the Amir went out from her, without having gotten a single dirhem; and on this wise she delivered the Jew by the excellence of her contrivance.'.Quoth the company, 'Tell us thy story and expound it unto us, so we may see that which it hath of extraordinary.' And he said 'Know, then, that.????? Unto its pristine lustre your land returned and more, Whenas ye came, dispelling the gloom that whiles it wore..????? I swear by his life, yea, I swear by the life of my love without peer, To please him or save him from hurt, I'd enter the fire without fear!.Abou Sabir, Story of, i. 90..Now there was in the house a ram, with which the Persian used to butt, and when he saw what the woman did, he thought she would butt with him; so he broke his halter and running at her, butted her and broke her head. She fell on her back and cried out; whereupon the Persian started up from sleep in haste and seeing the singing-girl [cast down on her back] and the singer with his yard on end, said to the latter, 'O accursed one, doth not what thou hast already done suffice thee?' Then he beat him soundly and opening the door, put him out in the middle of the night..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).????? Read thou my writ and apprehend its purport, for my case This is and fate hath stricken me with sorrows past allay..????? b. The Controller's Story cxix. When the morning morrowed, he assembled the cadis and judges and assessors and sending for the Magian and the two youths and their mother, questioned them of their case, whereupon the two young men began and said, 'We are the sons of the king Such-an-one and enemies and wicked men got the mastery of our realm; so our father fled forth with us and wandered at a venture, for fear of the enemies.' [And they recounted to him all that had betided them, from beginning to end.] Quoth he, 'Ye tell a marvellous story; but what hath [Fate] done with your father?' 'We know not how fortune dealt with him after our loss,' answered they; and he was silent..Then the Khalif summoned her to his presence a fourth time and said to her, "O Sitt el Milah, sing." So she improvised and sang the following verses: Woman of the Barmecides, Haroun er Reshid and the, i. 57..Wife, The Old Woman and the Draper's, ii. 55..God knows I ne'er recalled thy memory to my thought, iii. 46..????? Yet, an thou wilt vouchsafe thy favours unto me, My sabre thou shalt see the foemen put to flight; When the evening evened, the king summoned his vizier and bade him tell the [promised] story. So he said, "It is well. Know, O king, that.????? l. The Three Men and our Lord Jesus deccci.????? The two girls let me down from fourscore fathoms' height, As swoops a hawk, with wings all open in full flight; Therewith Wekhimeh was moved to exceeding delight and drinking off the cup, ordered her twenty dresses of Greek brocade and a tray, wherein were thirty thousand dinars. Then she gave the cup to Queen Shuaaeh, Queen of the Fourth Sea, who took it and said, 'O my lady Tuhfeh, sing to me on the gillyflower.' Quoth she 'Hearkening and obedience,' and improvised the following verses:..Accordingly, the trooper bought him a house near at hand and made therein an underground passage communicating with his mistress's house. When he had accomplished his affair, the wife bespoke her husband as her lover had lessoned her and he went out to go to the trooper's house, but turned back by the way, whereupon quoth she to him, 'By Allah, go forthright, for that my sister asketh of thee.' So the dolt of a fuller went out and made for the trooper's house, whilst his wife forewent him thither by the secret passage, and going up, sat down beside her lover. Presently, the fuller entered and saluted the trooper and his [supposed] wife and was confounded at the coincidence of the case. (230) Then doubt betided him and he returned in haste to his dwelling; but she forewent him by the underground passage to her chamber and donning her wonted clothes, sat [waiting] for him and said to him, 'Did I not bid thee go to my sister and salute her husband and make friends with them?' Quoth he, 'I did this, but I misdoubted of my affair, when I saw his wife.' And she said, 'Did I not tell thee that she resembleth me and I her, and there is nought to distinguish between us but our clothes? Go back to her.'????? Most like a wand of emerald my shape it is, trow I; Amongst the fragrant flow'rets there's none with me can

vie..? ? ? ? An you'd of evil be quit, look that no evil yon do; Nay, but do good, for the like God will still render to you..? ? ? ? Then spare me, by Him who vouchsafed thee the kingship; For a gift in this world is the regal estate..? ? ? ? Exalted mayst thou be above th' empyrean heaven of joy And may God's glory greater grow and more exalted aye!. Now the king of the city was dead and had left no son, and the townsfolk fell out concerning who should be king over them: and their sayings differed and their counsels, so that turmoil was like to betide between them by reason of this. At last, after long dissension, they came to an accord and agreed to leave the choice to the late king's elephant and that he unto whom he consented should be king and that they would not contest the commandment with him. So they made oath of this and on the morrow, they brought out the elephant and came forth to the utterward of the city; nor was there man or woman left in the place but was present at that time. Then they adorned the elephant and setting up the throne on his back, gave him the crown in his trunk; and he went round about examining the faces of the folk, but stopped not with any of them till he came to the banished king, the forlorn, the exile, him who had lost his children and his wife, when he prostrated himself to him and placing the crown on his head, took him up and set him on his back..Presently, the king [of the city] was minded to go forth to his garden, (206) a-pleasuring, and bade the cook forego him thither and appoint in his stead one who should dress meat for the king, so that, when he returned, he might find it ready. So the cook fell a-considering of whom he should appoint and was bewildered concerning his affair. As he was on this wise, the old man came to him and seeing him perplexed how he should do, said to him, 'Tell me what is in thy mind; belike, I may avail to relieve thee.' So he acquainted him with the king's wishes and he said, 'Have no care for this, but leave me one of the serving-men and go thou in peace and surety, for I will suffice thee of this.' So the cook departed with the king, after he had brought the old man what he needed and left him a man of the guards..There was once a man of fortune, who lost his wealth, and chagrin and melancholy got the mastery of him, so that he became an idiot and lost his wit. There abode with him of his wealth about a score of dinars and he used to beg alms of the folk, and that which they gave him he would gather together and lay to the dinars that were left him. Now there was in that town a vagabond, who made his living by sharping, and he knew that the idiot had somewhat of money; so he fell to spying upon him and gave not over watching him till he saw him put in an earthen pot that which he had with him of money and enter a deserted ruin, where he sat down, [as if] to make water, and dug a hole, in which he laid the pot and covering it up, strewed earth upon the place. Then he went away and the sharper came and taking what was in the pot, covered it up again, as it was..King Ibrahim and his Son, Story of, i. 138..O thou that questionest the lily of its scent, ii. 256..?THE FIFTEENTH OFFICER'S STORY..? ? ? ? Know, then, the woes that have befall'n a lover, neither grudge Her secret to conceal, but keep her counsel still, I pray..? ? ? ? By Him whom I worship, indeed, I swear, O thou that mine eye dost fill, By Him in whose honour the pilgrims throng and fare to Arafat's hill,

[President James Buchanan a Biography](#)

[Selected Essays Of Nigel Harris From National Liberation to Globalisation](#)

[What a Relief for Rudy Kitty](#)

[The Return of Sherlock Holmes](#)

[The Works of Henry Fielding Esq Miscellaneous Covent-Garden Journal Essay on Nothing Charge Delivered to the Grand Jury 29th June 1749](#)

[Journal of a Voyage to Lisbon Fragment of a Comment on Lord Bolingbrokes Essays an Enquiry Into the Cause](#)

[Born 2 Hack \(Black\) Hardback](#)

[Born 2 Hack \(Cloud\) Hardback](#)

[Every Day Is Game Day Your Life Your Game Your Choice](#)

[The Repressor of Over Much Blaming of the Clergy Volume 1](#)

[Isis Unveiled A Master Key to the Mysteries of Ancient and Modern Science and Theology](#)

[The Life of William Carey](#)

[George Villiers Second Duke of Buckingham 1628-1687 A Study in the History of the Restoration](#)

[The Life of Richard Owen Volume 2](#)

[The History of the English Revolution](#)

[Primitive Culture Researches Into the Development of Mythology Philosophy Religion Art and Custom](#)

[The Pioneers of the Spiritual Reformation Life and Works of Dr Justinus Kerner Adapted from the Germ \[of A Reinhard\] William Howitt and His](#)

[Work for Spiritualism Biographical Sketches](#)

[Brazil Its History People Natural Productions Etc](#)

[Twenty-Seven Years of Autobiography Threading My Way](#)

[The Life and Times of William IV Including a View of Social Life and Manners During His Reign Volume 1](#)

[Inorganic General Medical and Pharmaceutical Chemistry Theoretical and Practical A Text-Book and Laboratory Manual Containing Theoretical](#)

[Descriptive and Technological Chemistry Class Exercises in Chemical Equations and Mathematics And Practical M](#)

[A Commentary on the Gospel of St Luke Volume 1](#)

[The Registers of the Parish Church of Sedbergh Co York 1594-1800 Volume 2](#)

[Centennial Biography Men of Mark of Cumberland Valley Pa 1776-1876](#)
[Christmas Evans The Preacher of Wild Wales His Country His Times and His Contemporaries](#)
[A Collection of the Works of William Penn To Which Is Prefixed a Journal of His Life with Many Original Letters and Papers Not Before Published Volume 2](#)
[Agriculture for Beginners](#)
[Animal Aggregations a Study in General Sociology](#)
[Directory to Gentlemens Seats Villages c in Scotland Giving the Counties in Which They Are Situated - The Post-Towns to Which Each Is Attached - And the Name of the Resident with a New Map of Scotland Volume 1843](#)
[The Xth Century Book on the Horse](#)
[Domestic Medicine](#)
[A History of Delaware County Pennsylvania and Its People Volume 3](#)
[The Play of Man](#)
[The Repressor of Over Much Blaming of the Clergy Volume 2](#)
[The Willow Creek District Alaska](#)
[The French Civil Code \(as Amended Up to 1906\)](#)
[The Irrigation Works of India](#)
[The Geology of North Wales](#)
[The Life of Cicero](#)
[The Constitutional and Political History of the United States Volume 1](#)
[The Microscope Volumes 1-2](#)
[The History of England Volume 2](#)
[The Log of a Cowboy](#)
[The History of the Town and County of the Town of Galway from the Earliest Period to the Present Time](#)
[The Government of the Ottoman Empire in the Time of Suleiman the Magnificent](#)
[The Life and Opinions of John Buncler Esquire](#)
[The Early History of Cuba 1492-1586](#)
[ESV Expository Commentary Daniel-Malachi](#)
[The Beaman and Clark Genealogy A History of the Descendants of Gamaliel Beaman and Sarah Clark of Dorchester and Lancaster Mass 1635-1909](#)
[Campfire Cookery Adventuresome Recipes and Other Curiosities for the Great Outdoors](#)
[Songs of Ethiopias Tesfaye Gabbiso](#)
[Live at The Cellar Vancouvers Iconic Jazz Club and the Canadian Co-operative Jazz Scene in the 1950s and `60s](#)
[Genealogy of the Brumbach Families Including Those Using the Following Variations of the Original Name Brumbaugh Brumbach Brumback Brombaugh Brownback and Many Other Connected Families Volume 2](#)
[My Days in Hell](#)
[Hex - Big City Magic Illegal Magic Dark Magic Valiant Magic](#)
[Ben Sledsens](#)
[The Bravo! Way Building a Southern Restaurant Dynasty](#)
[The Ceb Lectio Divina Prayer Bible Bonded Leather](#)
[Signature Wines Wineries of Washington Noteworthy Wines Artisan Vintners](#)
[Dragons in a Bag](#)
[At the Forefront of Lees Invasion Retribution Plunder and Clashing Cultures on Richard S Ewells Road to Gettysburg](#)
[The New Incubation Book The Essential Reference Guide](#)
[The Spirit and the Church](#)
[Python Descriptors Understanding and Using the Descriptor Protocol](#)
[Darwin Marx Wagner Critique of a Heritage](#)
[The American Songbag](#)
[Mindhunter Inside the Fbis Elite Serial Crime Unit](#)
[Dressage Principles and Techniques A Blueprint for the Serious Rider](#)
[A Treatise on Explosive Compounds Machine Rock Drills and Blasting](#)

[Constitutional Law](#)

[Celtic Folklore Welsh and Manx](#)

[Gazetteer of the Bombay Presidency Materials Towards a Statistical Account of the Town and Island of Bombay \(3 Vols\) V 1 History V 2 Trade and Fortifications V 3 Administration](#)

[Forty-Four Years of the Life of a Hunter](#)

[Hymns and Sacred Poems 1739 and 1740](#)

[Learning Bpmn 20 A Practical Guide for Todays Adult Learners](#)

[Philosophical Essays](#)

[Terrestrial and Celestial Globes Their History and Construction Volume 1](#)

[History of the People of Israel](#)

[History of the Isle of Man](#)

[Is He Popenjoy?](#)

[And the Naturalists Calendar](#)

[Judges by G F Moore](#)

[The Ancient History of the Egyptians Carthaginians Assyrians Babylonian Medes and Persians Macedonians and Grecians Volume 1](#)

[Six Saints of the Covenant Peden Semple Welwood Cameron Cargill Smith Volume 1](#)

[Old Plays May Day By George Chapman Spanish Gipsy By T Middleton and W Rowley the Changeling By T Middleton and W Rowley More](#)

[Dissemblers Besides Women By T Middleton](#)

[The Genealogy of the Existing British Peerage With Brief Sketches of the Family Histories of the Nobility](#)

[Travels in the Himalayan Provinces of Hindustan and the Panjab In Ladakh and Kashmir In Peshawar Kabul Kunduz and Bokhara](#)

[The Art of Thinking Well](#)

[Life of Brian Houghton Hodgson British Resident at the Court of Nepal Member of the Institute of France Fellow of the Royal Society A](#)

[Vice-President of the Royal Asiatic Society Etc](#)

[China Under the Empress Dowager Being the History of the Life and Times of Tzu Hsi](#)

[A Text-Book of Elementary Chemistry Theoretical and Inorganic](#)

[Poultry Breeding and Management](#)

[The Adventures of Thomas Pellow of Penryn Mariner Three and Twenty Years in Captivity Among the Moors](#)

[Railroad Construction Theory and Practice a Textbook for the Use of Students in Colleges and Technical Schools by Walter Loring Webb](#)

[Omar the Tentmaker a Romance of Old Persia by Nathan Haskell Dole Illustrated by Frank T Merrill](#)

[Development of Transportation Systems in the United States Comprising a Comprehensive Description of the Leading Features of Advancement from the Colonial Era to the Present Time in Water Channels Roads Turnpikes Canals Railways Vessels Vehicles](#)

[The Holy Bible Containing the Old and New Covenant Commonly Called the Old and New Testament Volume 1](#)

[A Full and Correct Account of the Military Occurrences of the Late War Between Great Britain and the United States of America With an Appendix and Plates Volume 1](#)

[European Theories of the Drama an Anthology of Dramatic Theory and Criticism from Aristotle to the Present Day and a Series of Selected Texts With Commentaries Biographies and Bibliographies](#)

[A Catalogue of Books Relating to the Discovery and Early History of North and South America Forming a Part of the Library of E D Church Volume 1](#)

[Commercialized Prostitution in New York City](#)