

# OXFORD HANDBOOK OF SUBSTANCE USE AND SUBSTANCE USE DISORDERS VOL

Merchant and the King, The Old Woman, the, i. 265..? ? ? ? t. The Sandalwood Merchant and the Sharpers dccccxviii. So the chamberlain went about that which he needed and assembling his wife's kinsfolk, said to them, 'I am resolved to put away my wife.' They took this ill of him and complained of him and summoning him before the king, sat pleading with him. Now the king had no knowledge of that which had passed; so he said to the chamberlain, 'Why wilt thou put her away and how can thy soul consent unto this and why takest thou unto thyself a goodly piece of land and after forsake it?' 'May God amend the king!' answered the husband. 'By Allah, O king, I saw therein the track of the lion and fear to enter the land, lest the lion devour me; and indeed the like of my affair with her is that which befell between the old woman and the draper's wife.' 'What is their story?' asked the king; and the chamberlain said, 'Know, O king, that. First Officer's Story, The, ii. 122.. As an instance of the extreme looseness with which the book was edited, I may observe that the first four Vols. were published without tables of contents, which were afterwards appended en bloc to the fifth Volume. The state of corruption and incoherence in which the printed Text was placed before the public by the two learned Editors, who were responsible for its production, is such as might well drive a translator to despair: the uncorrected errors of the press would alone fill a volume and the verse especially is so corrupt that one of the most laborious of English Arabic scholars pronounced its translation a hopeless task. I have not, however, in any single instance, allowed myself to be discouraged by the difficulties presented by the condition of the text, but have, to the best of my ability, rendered into English, without abridgment or retrenchment, the whole of the tales, prose and verse, contained in the Breslau Edition, which are not found in those of Calcutta (1839-42) and Boulac. In this somewhat ungrateful task, I have again had the cordial assistance of Captain Burton, who has (as in the case of my "Book of the Thousand Nights and One Night") been kind enough to look over the proofs of my translation and to whom I beg once more to tender my warmest thanks.. Now it was the night-season. So the soldiers carried him without the city, thinking to crucify him, when, behold, there came out upon them thieves and fell in on them with swords and [other] weapons. Thereupon the guards left him whom they purposed to put to death [and took to flight], whilst the man who was going to slaughter fled forth at a venture and plunging into the desert, knew not whither he went before he found himself in a thicket and there came out upon him a lion of frightful aspect, which snatched him up and set him under him. Then he went up to a tree and tearing it up by the roots, covered the man therewith and made off into the thicket, in quest of the lioness..? ? ? ? Parting hath sundered us, below'd; indeed, I stood in dread Of this, whilst yet our happiness in union was complete..? OF LOOKING TO THE ISSUES OF AFFAIRS..? ? ? ? For if "Her grave above her is levelled" it be said, Of life and its continuance no jot indeed reck I.. Daughters, The Two Kings and the Vizier's, iii. 145..68. Haroun er Reshid and the three Poets cclxxxvi. Now the king's son was playing in the exercise-ground with the ball and the mall, and the stone lit on his ear and cut it off, whereupon the prince fell down in a swoon. So they enquired who had thrown the stone and [finding that it was Bihkerd,] took him and carried him before the prince, who bade put him to death. Accordingly, they cast the turban from his head and were about to bind his eyes, when the prince looked at him and seeing him cropped of an ear, said to him, 'Except thou wert a lewd fellow, thine ear had not been cut off.' 'Not so, by Allah!' answered Bihkerd. 'Nay, but the story [of the loss] of my ear is thus and thus, and I pardoned him who smote me with an arrow and cut off my ear.' When the prince heard this, he looked in his face and knowing him, cried out and said, 'Art thou not Bihkerd the king?' 'Yes,' answered he, and the prince said to him 'What bringeth thee here?' So he told him all that had betided him and the folk marvelled and extolled the perfection of God the Most High..? ? ? ? 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?. Awhile after this a friend of mine invited me to his house and when I came to him, we ate and drank and talked. Then said he to me, 'O my friend, hath there befallen thee in thy life aught of calamity?' 'Nay,' answered I; 'but tell me [first], hath there befallen thee aught?' ['Yes,'] answered he. 'Know that one day I espied a fair woman; so I followed her and invited her [to come home with me]. Quoth she, "I will not enter any one's house; but come thou to my house, if thou wilt, and be it on such a day." Accordingly, on the appointed day, her messenger came to me, purposing to carry me to her; so I arose and went with him, till we came to a handsome house and a great door. He opened the door and I entered, whereupon he locked the door [behind me] and would have gone in, but I feared with an exceeding fear and foregoing him to the second door, whereby he would have had me enter, locked it and cried out at him, saying, "By Allah, an thou open not to me, I will kill thee; for I am none of those whom thou canst cozen!" Quoth he, "What deemest thou of cozenage?" And I said, "Verily, I am affrighted at the loneliness of the house and the lack of any at the door thereof; for I see none appear." "O my lord," answered he, "this is a privy door." "Privy or public," answered I, "open to me." So he left him for dead and entering his brother's chamber, saw him asleep, with the damsel by his side, and thought to slay her, but said in himself, 'I will leave the damsel for myself.' Then he went up to his brother and cutting his throat, severed his head from his body, after which he left him and went away. Therewithal the world was straitened upon him and his life was a light matter to him and he sought his father Suleiman Shah's lodging, that he might slay him, but could not win to him. So he went forth from the palace and hid himself in the city till the morrow, when he repaired to one of his father's strengths and fortified himself therein.. On this wise they did three times, and every time [he climbed the tree] the lover came up out of the underground place and bestrode her, whilst her husband looked on and she still said, 'O liar, seest thou aught?' 'Yes,' would he answer and came down in haste, but saw no one and she said to him, 'By my life, look and say nought but the truth!' Then said he to her, 'Arise, let us depart this place, (234) for it is full of Jinn and Marids.' [So they returned to their house] and passed the night [there] and the man arose in the morning,

assured that this was all but imagination and illusion. And so the lover accomplished his desire. (235) Nor, O king of the age," added the vizier, "is this more extraordinary than the story of the king and the tither." Then he looked at her and seeing her eyes fixed on the young Damascene, for that in very deed he had ravished her with his beauty and grace, went up to the latter and said to him, "O my lord, art thou a looker-on or a buyer? Tell me." Quoth Nouredin, "I am both looker-on and buyer. Wilt thou sell me yonder slave-girl for sixteen hundred dinars?" And he pulled out the purse of gold. So the dealer returned, dancing and clapping his hands and saying, "So be it, so be it, or not [at all]!" Then he came to the damsel and said to her, "O Sitt el Milah, shall I sell thee to yonder young Damascene for sixteen hundred dinars?" But she answered, "No," of shamefastness before her master and the bystanders; whereupon the people of the bazaar and the slave-merchant departed, and Abou Nuwas and Ali Nouredin arose and went each his own way, whilst the damsel returned to her master's house, full of love for the young Damascene. . . . Then get thee gone nor covet that which thou shall ne'er obtain; So shall it be, although the time seem near and the event. Ibn es Semmak and Er Reshid, i. 195. When Er Reshid heard this, he waxed exceeding wroth and said, "May God not reunite you twain in gladness!" Then he summoned the headsman, and when he presented himself, he said to him, "Strike off the head of this accursed slave-girl." So Mesroul took her by the hand and [led her away; but], when she came to the door, she turned and said to the Khalif, "O Commander of the Faithful, I conjure thee, by thy fathers and forefathers, give ear unto that I shall say!" Then she improvised and recited the following verses: Sherik ben Amrou, what device avails the hand of death to stay? i. 204. . . . Then came I after them, desiring thee, with me No second save my sword, my falchion keen and bright. When the old woman saw this, she cried out to the cook from within the house, and he said to her, 'Go before me.' So she forewent him and he ran after her till he [overtook the party and] catching hold of Selim, said [to the latter's wife.] 'What aileth thee to take my servant?' Whereupon she cried out at him, saying, 'Know that this is my husband, whom I had lost.' And Selim also cried out, saying, 'Mercy! Mercy! I appeal to God and to the Sultan against this Satan!' Therewith the folk gathered together to them forthright and loud rose the clamours and the cries between them; but the most part of them said, 'Refer their affair to the Sultan.' So they referred the case to the Sultan, who was none other than Selim's sister Selma. . . . . So get thee gone, then, from a house wherein thou art abased And let not severance from friends lie heavy on thy spright. . . . . In glory's raiment clad, by thee the stars of heaven are shamed And in amaze the full moon stares to see thy goodlihead. . . . . My royal couch have I forsworn, sequestering myself From all, and have mine eyes forbid the taste of sleep's delight. . . . . h. The Thief and the Woman dcccxcix. . . . . o. The Merchant and the Thieves dcxxix. Old Woman and the Draper's Wife, The, ii. 55. . . . . The fire of love-longing I hide; severance consumeth me, A thrall of care, for long desire to wakefulness a prey. . . . . I rede thee vaunt thee not of praise from us, for lo! Even as a docktailed cur thou art esteemed of me. So, when they entered with the folk and had prostrated themselves before the king and given him joy and he had raised their rank, [they sat down]. Now it was the custom of the folk to salute and go forth, so, when they sat down, the king knew that they had a word that they would fain say. So he turned to them and said, "Ask your need." And the viziers also were present. Accordingly, they bespoke him with all that these latter had taught them and the viziers also spoke with them; and Azadbekht said to them, "O folk, I know that this your speech, there is no doubt of it, proceedeth from love and loyal counsel to me, and ye know that, were I minded to slay half these folk, I could avail to put them to death and this would not be difficult to me; so how shall I not slay this youth and he in my power and under the grip of my hand? Indeed, his crime is manifest and he hath incurred pain of death and I have only deferred his slaughter by reason of the greatness of the offence; for, if I do this with him and my proof against him be strengthened, my heart is healed and the heart of the folk; and if I slay him not to-day, his slaughter shall not escape me to-morrow." Therewithal, O my brother, the locust fell to going round about among the company of the birds, but saw nought resembling the hawk in bulk and body save the kite and deemed well of her. So she brought the hawk and the kite together and counselled the former to make friends with the latter. Now it chanced that the hawk fell sick and the kite abode with him a long while [and tended him] till he recovered and became whole and strong; wherefore he thanked her [and she departed from him]. But after awhile the hawk's sickness returned to him and he needed the kite's succour. So the locust went out from him and was absent from him a day, after which she returned to him with a [nother] locust, (53) saying, "I have brought thee this one." When the hawk saw her, he said, "God requite thee with good! Indeed, thou hast done well in the quest and hast been subtle in the choice." The prefect bade carry him to his lodging; but one of those in attendance upon him, by name El Muradi, said to him, "What wilt thou do? This man is clad in rich clothes and on his finger is a ring of gold, the bezel whereof is a ruby of great price; so we will carry him away and slay him and take that which is upon him of raiment [and what not else] and bring it to thee; for that thou wilt not [often] see profit the like thereof, more by token that this fellow is a stranger and there is none to enquire concerning him." Quoth the prefect, "This fellow is a thief and that which he saith is leasing." And Nouredin said, "God forbid that I should be a thief!" But the prefect answered, "Thou liest." So they stripped him of his clothes and taking the ring from his finger, beat him grievously, what while he cried out for succour, but none succoured him, and besought protection, but none protected him. Then said he to them, "O folk, ye are quit of (12) that which ye have taken from me; but now restore me to my lodging." But they answered, saying, "Leave this knavery, O cheat! Thine intent is to sue us for thy clothes on the morrow." "By Allah, the One, the Eternal," exclaimed he, "I will not sue any for them!" But they said, "We can nowise do this." And the prefect bade them carry him to the Tigris and there slay him and cast him into the river. . . . . Whenas the couriers came with news of thee, how fair Thou wast and sweet and how thy visage shone with light, 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..? ? ? ? ? d. The Tailor's Story cxxxvi.? ? ? ? ? Quoth thou, "The goodliest of things is patience and its use: Its practice still mankind doth guide to all that's fair and fine." ? ? ? ? ? You swore you'd be faithful to us and our love, And true to your oath and your troth-plight were you; ? ? ? ? ? ? ? ? ? aa. Story of King Sindbad and his Falcon v.God, Of the Speedy Relief of, i. 174..For the uses of food I was fashioned and made, ii. 223..So the old woman returned to the lover and said to him, "I have skilfully contrived the affair for thee with her; [and now it behoveth us to amend that we have marred]. So go now and sit with the draper and bespeak him of the turban-cloth, [saying, 'The turban-cloth I bought of thee I chanced to burn in two places; so I gave it to a certain old woman, to get mended, and she took it and went away, and I know not her dwelling-place.'] When thou seest me pass by, rise and lay hold of me [and demand of me the turban-cloth], to the intent that I may amend her case with her husband and that thou mayst be even with her." So he repaired to the draper's shop and sat down by him and said to him, "Thou knowest the turban-cloth I bought of thee?" "Yes," answered the draper, and the other said, "Knowest thou what is come of it?" "No," replied the husband, and the youth said, "After I bought it of thee, I fumigated myself (58) and it befell that the turban-cloth was burnt in two places. So I gave it to a woman, whose son, they said, was a fine-drawer, and she took it and went away with it; and I know not her abiding-place." When the draper heard this, he misdoubted him [of having wrongly suspected his wife] and marvelled at the story of the turban-cloth, and his mind was set at ease concerning her..When she came in sight of the folk, they kissed the earth before her and she said to them, "Tell me what hath betided Queen Tuhfeh from yonder dog Meimoun and why did ye not send to me and tell me?" Quoth they, 'And who was this dog that we should send to thee, on his account? Indeed, he was the least and meanest [of the Jinn].' Then they told her what Kemeriyeh and her sisters had done and how they had practised upon Meimoun and delivered Tuhfeh from his hand, fearing lest he should slay her, whenas he found himself discomfited; and she said, 'By Allah, the accursed one was wont to prolong his looking upon her!' And Tuhfeh fell to kissing Queen Es Shuhba's hand, whilst the latter strained her to her bosom and kissed her, saying, 'Trouble is past; so rejoice in assurance of relief.'.King Ibrahim and his Son, Story of, i. 138..STORY OF THE DAMSEL TUHFET EL CULOUB AND ?THE KHALIF HAROUN ER RESHID..When I came forth, I swooned away: so I sat down till my trouble subsided; then I made for my comrades and said to them, "I have found the booty and the thief, and I affrighted him not neither troubled him, lest he should flee; but now, come, let us go to him, so we may make shift to lay hold upon him." Then I took them and repaired to the keeper of the garden, who had tortured me with beating, meaning to make him taste the like of that which he had done with me and lie against him and cause him eat stick. So we rushed into the water-wheel and seizing the keeper, pinioned him..? ? ? ? ? Your image midst mine eye sits nor forsakes me aye; Ye are my moons in gloom of night and shadowtide..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..? ? ? ? ? a. Story of the Physician Douban iv."Know, O my lord," answered she, "that I am a maiden oppressed of my father, for that he misspeaketh of me and saith to me, 'Thou art foul of favour and it befitteth not that thou wear rich clothes; for thou and the slave-girls, ye are equal in rank, there is no distinguishing thee from them.' Now he is a rich man, having wealth galore, [and saith not on this wise but] because he is a niggard and grudgeth the spending of a farthing; [wherefore he is loath to marry me,] lest he be put to somewhat of charge in my marriage, albeit God the Most High hath been bountiful to him and he is a man puissant in his time and lacking nothing of the goods of the world." "Who is thy father," asked the young merchant, "and what is his condition?" And she replied, "He is the Chief Cadi of the Supreme Court, under whose hand are all the Cadis who administer justice in this city."..The Seventh Day..?STORY OF THE LACKPENNY AND THE COOK..? ? ? ? ? e. The Fox and the Wild Ass dcxi.Officer's Story, The Fifth, ii. 144..NOUREDDIN ALI OF DAMASCUS AND THE DAMSEL SITT EL MILAH. (1)..? ? ? ? ? The sweet of slumber after thee I have forsworn; indeed The loss of thee hath smitten me with trouble and affright..Whenas the soul desireth one other than its peer, ii 207..? ? ? ? ? So make me in your morning a delight And set me in your houses, high and low;..Here the treasure-seeker brought out a book and reading therein, dug in the crest of the mountain five cubits deep, whereupon there appeared to him a stone. He pulled it up and beheld, it was a trap-door covering the mouth of a pit. So he waited till the [foul] air was come forth from the midst of the pit, when he bound a rope about the boy's middle and let him down to the bottom, and with him a lighted flambeau. The boy looked and beheld, at the upper end of the pit, wealth galore; so the treasure-seeker let down a rope and a basket and the boy fell to filling and the man to drawing up, till the latter had gotten his sufficiency, when he loaded his beasts and did his occasion, whilst the boy looked for him to let down to him the rope and draw him up; but he rolled a great stone to

the mouth of the pit and went away..One day, as I was thus feigning sleep, I felt a hand in my lap, and in it a magnificent purse. So I seized the hand and behold, it was that of a fair woman. Quoth I to her, "O my lady, who art thou?" And she said, "Rise [and come away] from here, that I may make myself known to thee." So I arose and following her, fared on, without tarrying, till she stopped at the door of a lofty house, whereupon quoth I to her, "O my lady, who art thou? Indeed, thou hast done me kindness, and what is the reason of this?" "By Allah," answered she, "O Captain Mum, I am a woman on whom desire and longing are sore for the love of the daughter of the Cadi Amin el Hukm. Now there was between us what was and the love of her fell upon my heart and I agreed with her upon meeting, according to possibility and convenience. But her father Amin el Hukm took her and went away, and my heart cleaveth to her and love-longing and distraction are sore upon me on her account." .? .? .? .? .? .? Yet, I conjure thee, blame me not for passion and desire, Me whom estrangement long hath brought to sick and sorry plight..So she arose and tearing her clothes, went in to the king, in the presence of the viziers, and cast herself upon him, saying, "O king, falleth my shame not upon thee and fearest thou not reproach? Indeed, this is not of the behoof of kings that their jealousy over their women should be thus [laggard]. Thou art heedless and all the folk of the realm prate of thee, men and women. So either slay him, that the talk may be cut off, or slay me, if thy soul will not consent to his slaughter." Thereupon the king's wrath waxed hot and he said to her, "I have no pleasure in his continuance [on life] and needs must I slay him this day. So return to thy house and comfort thy heart." .? .? .? .? .? .? They have forbid their image to visit me in sleep; So even my nightly phantom forsaketh me, heigho!.When the news reached El Aziz, he rejoiced with an exceeding joy in the coming of his son and straightway took horse, he and all his army, what while the trumpets sounded and the musicians played, that the earth quaked and Baghdad also trembled, and it was a notable day. When Mariyeh beheld all this, she repented with the uttermost of repentance of that which she had wroughten against El Abbas his due and the fires still raged in her vitals. Meanwhile, the troops (104) sallied forth of Baghdad and went out to meet those of El Abbas, who had halted in a meadow called the Green Island. When he espied the approaching host, he knew not what they were; so he strained his sight and seeing horsemen coming and troops and footmen, said to those about him, "Among yonder troops are ensigns and banners of various kinds; but, as for the great green standard that ye see, it is the standard of my father, the which is reserved [unto him and never displayed save] over his head, and [by this] I know that he himself is come out in quest of me." And he was certified of this, he and his troops..? .? .? .? .? .? For death in your absence to us was decreed; But, when ye came back, we were quickened anew..? .? .? .? .? .? g. The King's Son and the Ogress dccclxxxv.Ill Effects of Precipitation, Of the, i. 98..37. The Imam Abou Yousuf with Er Reshid and Jaafer dlv.Presently, it chanced that an enemy attacked King Khedidan; so he sent out his troops to him and made Bekhtzeman head of the army. Then they went forth to the field and Khedidan also came forth and ranged his troops and took the spear and sallied out in person and fought a sore battle and overcame his enemy, who fled, he and his troops, ignominiously. When the king and his army returned in triumph, Bekhtzeman said to him, 'Harkye, O king! Meseemeth this is a strange thing of thee that thou art compassed about with this vast army, yet dost thou apply thyself in person to battle and adventurest thyself.' Quoth the king, 'Dost thou call thyself a cavalier and a man of learning and deemest that victory is in abundance of troops?' 'Ay,' answered Bekhtzeman; 'that is indeed my belief.' And Khedidan said, 'By Allah, then, thou errest in this thy belief! Woe and again woe to him whose trust is in other than God! Indeed, this army is appointed only for adornment and majesty, and victory is from God alone. I too, O Bekhtzeman, believed aforetime that victory was in the multitude of men, and an enemy came out against me with eight hundred men, whilst I had eight hundred thousand. I trusted in the number of my troops, whilst mine enemy trusted in God; so he defeated me and routed me and I was put to a shameful flight and hid myself in one of the mountains, where I met with a recluse, [who had] withdrawn [himself from the world]. So I joined myself to him and complained to him of my case and acquainted him with all that had befallen me. Quoth he, "Knowest thou why this befell thee and thou wast defeated?" "I know not," answered I, and he said, "Because thou putttest thy trust in the multitude of thy troops and reliedst not upon God the Most High. Hadst thou put thy trust in God and believed in Him that it is He [alone] who advantageth and endamageth thee, thine enemy had not availed to cope with thee. Return unto God." So I returned to myself and repented at the hands of the solitary, who said to me, "Turn back with what remaineth to thee of troops and confront thine enemies, for, if their intents be changed from God, thou wilt overcome them, wert thou alone." When I heard these words, I put my trust in God the Most High, and gathering together those who remained with me, fell upon mine enemies at unawares in the night. They deemed us many and fled on the shamefullest wise, whereupon I entered my city and repossessed myself of my place by the might of God the Most High, and now I fight not but [trusting] in His aid.'.Then I sang and the captain said, "It is good," Quoth I, "Nay, but thou art loathly." He looked at me and said, "By Allah, thou shalt never more scent the odour of the world!" But his comrades said to him, "Do it not," and appeased him, till he said, "If it must be so, she shall abide here a whole year, not going forth." And I said, "I am content to submit to whatsoever pleaseth thee. If I have erred, thou art of those to whom pertaineth clemency." He shook his head and drank, then arose and went out to do his occasion, what while his comrades were occupied with what they were about of merry-making and drunkenness and sport. So I winked to my fellows and we slipped out into the corridor. We found the door open and fled forth, unveiled and knowing not whither we went; nor did we halt till we had left the house far behind and happened on a cook cooking, to whom said I, "Hast thou a mind to quicken dead folk?" And he said, "Come up." So we went up into the shop, and he said, 'Lie down.' Accordingly, we lay down and he covered us with the grass, (137) wherewith he was used to kindle [the fire] under the food..Fair patience practise, for thereon still followeth content, iii. 116..Cashghar, Abdallah ben Nafi and the King's Son of, ii. 195..Twere better and meeter thy presence to leave, For, if the eye see not, the heart doth not grieve.'.? .? .? .? .? .? Whenas En Nebhan strove to win my grace, himself to me With camel-

loads he did commend of musk and camphor white. The Khalif and the Lady Zubeideh laughed and returned to the palace; and he gave Aboulhusn the thousand dinars, saying, "Take them as a thank-offering for thy preservation from death," whilst the princess did the like with Nuzhet el Fuad. Moreover, the Khalif increased Aboulhusn in his stipends and allowances, and he [and his wife] ceased not [to live] in joy and contentment, till there came to them the Destroyer of Delights and Sunderer of Companies, he who layeth waste the palaces and peopleth the tombs. . . . Would he were not, who sundered us upon the parting-day! How many a body hath he slain, how many a bone laid bare! All intercessions come and all alike do ill succeed, ii. 218. . . . In every rejoicing a boon (232) midst the singers and minstrels am I; ?STORY OF DAVID AND SOLOMON. When the morning morrowed, the draper went out, still angered against his wife, and the old woman returned to her and found her changed of colour, pale of face, dejected and heart-broken. [So she questioned her of the cause of her dejection and she told her how her husband was angered against her (as she supposed) on account of the burns in the turban-cloth.] "O my daughter," rejoined the old woman, "be not concerned; for I have a son, a fine-drawer, and he, by thy life, shall fine-draw [the holes] and restore the turban-cloth as it was. "The wife rejoiced in her saying and said to her, "And when shall this be?" "To-morrow, if it please God the Most High," answered the old woman, "I will bring him to thee, at the time of thy husband's going forth from thee, and he shall mend it and depart forth-right." Then she comforted her heart and going forth from her, returned to the young man and told him what had passed. When she had made an end of her song, she threw the lute from her hand and wept, whilst the old man wept for her weeping. Then she fell down in a swoon and presently coming to herself, filled the cup and drinking it off, gave the old man to drink, after which she took the lute and breaking out into song, chanted the following verses: 135. Joudar and his Brothers devi. One day, as the prefect sat [in his house], the watchman came in to him and said, "O my lord, the Jew goeth to the house of such an one." Whereupon El Atwesh arose and went forth alone, taking with him none but myself. As he went along, he said to me, "Indeed, this [woman] is a fat piece of meat." (109) And we gave not over going till we came to the door of the house and stood there till a slave-girl came out, as if to buy them somewhat. We waited till she opened the door, whereupon, without further parley, we forced our way into the house and rushed in upon the girl, whom we found seated with the Jew in a saloon with four estrades, and cooking-pots and candles therein. When her eyes fell on the prefect, she knew him and rising to her feet, said, "Welcome and fair welcome! Great honour hath betided me by my lord's visit and indeed thou honourest my dwelling." Now there was in his neighbourhood a poor man, who had a slave-girl of surpassing beauty and loveliness, and the youth became enamoured of her and suffered grief and concern for the love of her and her loveliness, so that he was like to perish for passion; and she also loved him with a love yet greater than his love for her. So she called an old woman who used to visit her and acquainted her with her case, saying, 'An I foregather not with him, I shall die.' The old woman promised her that she would do her endeavour to bring her to her desire; so she veiled herself and repairing to the young man, saluted him and acquainted him with the girl's case, saying, 'Her master is a covetous man; so do thou invite him [to thy lodging] and tempt him with money, and he will sell thee the damsel.' EL MELIK EZ ZAHIR RUKNEDDIN BIBERS EL BUNDUCDARI AND THE SIXTEEN OFFICERS OF POLICE. (83). When the king heard these words, he abode in perplexity and said, "Restore him to the prison till the morrow, so we may look into his affair, for the day draweth to an end and I mean to put him to death on exemplary wise, and [to-morrow] we will do with him that which he meriteth." Then he bade take her away; so she was carried to her chamber and he sent her a black slave-girl, with a casket, wherein were three thousand dinars and a carcanet of gold, set with pearls, great and small, and jewels, worth other three thousand, saying to her, "The slave-girl and that which is with her are a gift from me to thee." When she heard this, she said, "God forbid that I should be consoled for the love of my lord and my master, though with the earth full of gold!" And she improvised and recited the following verses: . . . . Whenas mine eyes behold thee not, that day As of my life I do not reckon aye; "O king," answered the youth, "if there have betided thee talk because of me, by Allah, by Allah the Great, those who have brought on thee this talk from the folk are these wicked viziers, who devise with the folk and tell them foul things and evil concerning the king's house; but I trust in God that He will cause their malice to revert upon their heads. As for the king's menace of me with slaughter, I am in the grasp of his hand; so let not the king occupy his mind with my slaughter, for that I am like unto the sparrow in the hand of the fowler; if he will, he slaughtereth him, and if he will, he looseth him. As for the delaying of my slaughter, it [proceedeth] not [from] the king, but from Him in whose hand is my life; for, by Allah, O king, if God willed my slaughter, thou couldst not avail to postpone it, no, not for a single hour. Indeed, man availeth not to fend off evil from himself, even as it was with the son of King Suleiman Shah, whose anxiety and carefulness for the accomplishment of his desire of the new-born child [availed him nothing], for his last hour was deferred how many a time! and God saved him until he had accomplished his [foreordained] period and had fulfilled [the destined term of] his life." Then she cast the lute from her hand and wept till she made the Lady Zubeideh weep, and she said to her, "O Sitt el Milah, methinks he whom thou lovest is not in this world, for that the Commander of the Faithful hath sought him in every place, but hath not found him." Whereupon the damsel arose and kissing the Lady Zubeideh's hands, said to her, "O my lady, if thou wouldst have him found, I have a request to make to thee, wherein thou mayst accomplish my occasion with the Commander of the Faithful." Quoth the princess, "And what is it?" "It is," answered Sitt el Milah, "that thou get me leave to go forth by myself and go round about in quest of him three days, for the adage saith, 'She who mourneth for herself is not the like of her who is hired to mourn.' (29) If I find him, I will bring him before the Commander of the Faithful, so he may do with us what he will; and if I find him not, I shall be cut off from hope of him and that which is with me will be assuaged." Quoth the Lady Zubeideh, "I will not get thee leave from him but for a whole month; so be of good heart and cheerful eye." Whereupon Sitt el Milah was glad and rising, kissed the earth before her

once more and went away to her own place, rejoicing..Man and his Fair Wife, The Foul-favoured, ii. 61..The Fourth Night of the Month..? ? ? ? ?  
Quoth I (and mine a body is of passion all forslain, Ay, and a heart that's all athirst for love and longing pain.? ? ? ? ? Drink ever, O lovers, I rede  
you, of wine And praise his desert who for yearning doth pine,.When Tuhfeh beheld this, she called to mind her lord and wept sore and said, 'I  
beseech God the Most High to vouchsafe me speedy deliverance, so I may return to my palace and that my high estate and queendom and glory and  
be reunited with my lord and master Er Reshid.' Then she walked in that garden and saw in its midst a dome of white marble, raised on columns of  
black teak and hung with curtains embroidered with pearls and jewels. Amiddleward this pavilion was a fountain, inlaid with all manner jacinths,  
and thereon a statue of gold, and [beside it] a little door. She opened the door and found herself in a long passage; so she followed it and behold, a  
bath lined with all kinds of precious marbles and floored with a mosaic of pearls and jewels. Therein were four cisterns of alabaster, one facing  
other, and the ceiling of the bath was of glass coloured with all manner colours, such as confounded the understanding of the folk of understanding  
and amazed the wit..? ? ? ? ? f. King Bekhtzeman ccclxi.13. Seif el Mulouk and Bediya el Jemal ccxc.Behold, I am clad in a robe of leaves green,  
ii. 242..One day, Ishac let bring all who were with him of slave-girls from the house of instruction and carried them up to Er Reshid's palace,  
leaving none in his house save Tuhfeh and a cookmaid; for that he bethought him not of Tuhfeh, nor did she occur to his mind, and none of the  
damsels remembered him of her. When she saw that the house was empty of the slave-girls, she took the lute (now she was unique in her time in  
smiting upon the lute, nor had she her like in the world, no, not Ishac himself, nor any other) and sang thereto the following verses:..? ? ? ? ? So, O  
Aamir, haste thy going, e'en as I do, so may I Heal my sickness and the draining of the cup of love essay;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?..? ?  
? ? ? This is my saying; apprehend its purport, then, and know I may in no wise yield consent to that thou dost opine..Suleiman Shah and his Sons,  
Story of King, i. 150..'Well done, O damsel!' cried Ishac. 'By Allah, this is a fair hour!' Whereupon she rose and kissed his hand, saying, 'O my  
lord, the hands stand still in thy presence and the tongues at thy sight, and the eloquent before thee are dumb; but thou art the looser of the veil.'  
(171) Then she clung to him and said, 'Stand.' So he stood and said to her, 'Who art thou and what is thy need?' She raised a corner of the veil, and  
he beheld a damsel as she were the rising full moon or the glancing lightning, with two side locks of hair that fell down to her anklets. She kissed  
his hand and said to him, 'O my lord, know that I have been in this barrack these five months, during which time I have been withheld (172) from  
sale till thou shouldst be present [and see me]; and yonder slave-dealer still made thy coming a pretext to me (173) and forbade me, for all I sought  
of him night and day that he should cause thee come hither and vouchsafe me thy presence and bring me and thee together.' Quoth Ishac, 'Say what  
thou wouldst have.' And she answered, 'I beseech thee, by God the Most High, that thou buy me, so I may be with thee, by way of service.' 'Is that  
thy desire?' asked he, and she replied, 'Yes!..? ? ? ? ? Still do I yearn, whilst passion's fire flames in my liver aye; For parting's shafts have smitten  
me and done my strength away..To return to the king's daughter of whom the prince went in quest and on whose account he was slain. She had  
been used to look out from the top of her palace and gaze on the youth and on his beauty and grace; so she said to her slave-girl one day, 'Harkye!  
What is come of the troops that were encamped beside my palace?' Quoth the maid, 'They were the troops of the youth, the king's son of the  
Persians, who came to demand thee in marriage, and wearied himself on thine account, but thou hadst no compassion on him.' 'Out on thee!' cried  
the princess. 'Why didst thou not tell me?' And the damsel answered, 'I feared thy wrath.' Then she sought an audience of the king her father and  
said to him, 'By Allah, I will go in quest of him, even as he came in quest of me; else should I not do him justice!'.130. Abulhusn ed Durraj and  
Abou Jaafer the Leper ccclxxxii.So he took a belt, wherein were a thousand dinars, and binding it about his middle, entered the city and gave not  
over going round about its streets and markets and gazing upon its houses and sitting with those of its folk whose aspect bespoke them men of  
worth, till the day was half spent, when he resolved to return to his sister and said in himself, 'Needs must I buy what we may eat of ready-[dressed]  
food] I and my sister.' Accordingly, he accosted a man who sold roast meat and who was clean [of person], though odious in his [means of getting  
a] living, and said to him, 'Take the price of this dish [of meat] and add thereto of fowls and chickens and what not else is in your market of meats  
and sweetmeats and bread and arrange it in dishes.' So the cook set apart for him what he desired and calling a porter, laid it in his basket, and  
Selim paid the cook the price of his wares, after the fullest fashion..Hejjaj (El) and the Three Young Men, i. 53..The Third Night of the Month.70.

Aboulaswed and his squinting Slave-girl ccclxxxvii.????? Yea, wonder-words I read therein, my trouble that increased And caused emaciation wear my body to a shred..So saying, he left him and went away, whereupon up came the three other sharpers, the comrades of him of the ass, and said to the money-changer, 'God requite thee for us with good, for that thou hast bought him! How can we requite thee!' Quoth he, 'I will not sell him but for ten thousand dirhems.' When they heard this, they returned to the ass and fell again to examining him and handling him. Then said they to the money-changer, 'We were mistaken in him. This is not the ass we sought and he is not worth more than half a score paras to us.' Then they left him and offered to go away, whereat the money-changer was sore chagrined and cried out at their speech, saying, 'O folk, ye besought me to buy him for you and now I have bought him, ye say, "We were deceived [in him], and he is not worth more than ten paras to us.'" Quoth they, 'We supposed that in him was that which we desired; but, behold, in him is the contrary of that which we want; and indeed he hath a default, for that he is short of back.' And they scoffed at him and went away from him and dispersed..????? a. The First Old Man's Story ii.107. The Ruined Man of Baghdad and his Slave-girl dccclxiv.????? v. The Sharpers with the Money-Changer and the Ass dccccxiv.????? c. Story of the Chief of the Old Cairo Police dcv.(Quoth Abdallah ben Nan) So I became his boon-companion and entertained him by night [with stories and the like]; and this pleased him to the utmost and he took me into especial favour and bestowed on me dresses of honour and assigned me a separate lodging; brief, he was everywise bountiful to me and could not brook to be parted from me a single hour. So I abode with him a while of time and every night I caroused with him [and entertained him], till the most part of the night was past; and when drowsiness overcame him, he would rise [and betake himself] to his sleeping-place, saying to me, "Forsake not my service for that of another than I and hold not aloof from my presence." And I made answer with "Hearkening and obedience."????? They left me and content forthright forsook my heart,.So saying, he put his hand to his poke and bringing out therefrom three hundred dinars, gave them to the merchant, who said in himself, "Except I take the money, he will not abide in the house." So he pouched the money and sold him the house, taking the folk to witness against himself of the sale. Then he arose and set food before El Abbas and they ate of the good things which he had provided; after which he brought him dessert and sweetmeats. They ate thereof till they had enough, when the tables were removed and they washed their hands with rose-water and willow-flower-water. Then the merchant brought El Abbas a napkin perfumed with the fragrant smoke of aloes-wood, on which he wiped his hand, (80) and said to him, "O my lord, the house is become thy house; so bid thy servant transport thither the horses and arms and stuffs." El Abbas did this and the merchant rejoiced in his neighbourhood and left him not night nor day, so that the prince said to him, "By Allah, I distract thee from thy livelihood." "God on thee, O my lord," replied the merchant, "name not to me aught of this, or thou wilt break my heart, for the best of traffic is thy company and thou art the best of livelihood." So there befell strait friendship between them and ceremony was laid aside from between them..????? I fear to be seen in the air, Without my consent, unaware: "Be it as thou deemest," answered Er Reshid and caused return the damsel to her chamber, saying to her, "The Lady Zubeideh saith thus and thus." Quoth she, "God requite her for me with good! Indeed, thou dealest equitably, O Commander of the Faithful, in this judgment." And he answered, "Go now to thy place, and to-morrow we will let bring thy lord." So she kissed the earth and recited the following verses:.40. The Khalif El Mamoun and the Strange Doctor cccvi

[James Baldwin Review Volume 4](#)

[A Political Education Black Politics and Education Reform in Chicago since the 1960s](#)

[Marvel Studios The First Ten Years Anniversary Collection](#)

[The End of the World Contemporary Philosophy and Art](#)

[Socialization to Old Age](#)

[Hans Josephsohn Exhibition Photographs](#)

[Multisensory Teaching of Basic Language Skills Activity Book](#)

[Conducting Educational Design Research](#)

[Youll see this message when it is too late The Legal and Economic Aftermath of Cybersecurity Breaches](#)

[Women in Hispanic Literature Icons and Fallen Idols](#)

[Mistress of Everything Queen Victoria in Indigenous Worlds](#)

[Journal of Soviet and Post-Soviet Politics and Society 2018 2](#)

[In the Marxian Workshops Producing Subjects](#)

[Rethinking Environmentalism Linking Justice Sustainability and Diversity](#)

[Conceptual Aphasia in Black Displacing Racial Formation](#)

[Transforming Academic Library Instruction Shifting Teaching Practices to Reflect Changed Perspectives](#)

[Policy Analysts in the Bureaucracy](#)

[Riots and Militant Occupations Smashing a System Building a World - A Critical Introduction](#)

[Austerity and Working-Class Resistance Survival Disruption and Creation in Hard Times](#)

[Fighting Women Anger and Aggression in Aboriginal Australia](#)

[Money Expense and Naval Power in Thucydides History 1-524](#)

[The Trilateral Commission and Global Governance Informal Elite Diplomacy 1972-82](#)

[Beyond Blood Oil Philosophy Policy and the Future](#)

[Think Like Socrates Using Questions to Invite Wonder and Empathy Into the Classroom Grades 4-12](#)

[Through Many Windows](#)

[Landmark Papers in Otolaryngology](#)

[Ethnic Boundaries in Turkish Politics The Secular Kurdish Movement and Islam](#)

[The Congress and Indian Nationalism Historical Perspectives](#)

[At the Interface of Transactional Analysis Psychoanalysis and Body Psychotherapy Clinical and Theoretical Perspectives](#)

[Becoming Anorexic A sociological study](#)

[An Empire of Print The New York Publishing Trade in the Early American Republic](#)

[Russia Abroad Driving Regional Fracture in Post-Communist Eurasia and Beyond](#)

[Rebel by Vocation Sean O'Faolain and the Generation of the Bell](#)

[Surprises in Probability Seventeen Short Stories](#)

[Staging the Old Faith Queen Henrietta Maria and the Theatre of Caroline England 1625-1642](#)

[Violence and the State](#)

[Reducing Interpersonal Violence A Psychological Perspective](#)

[Advanced Research Methods for Applied Psychology Design Analysis and Reporting](#)

[Exoticisation Undressed Ethnographic Nostalgia and Authenticity in Embera Clothes](#)

[Kai Loeffelbein Ctrl-X A topography of e-waste](#)

[Fortune Favors the Bold A Womans Odyssey through a Turbulent Century](#)

[The Final Act The Helsinki Accords and the Transformation of the Cold War](#)

[Cultures of Decolonisation Transnational Productions and Practices 1945-70](#)

[Learning as Second Nature](#)

[The Contemporary Museum Shaping Museums for the Global Now](#)

[Traict de la Perfection Et Confection Des Papiers Terriers G n raux Du Roy Appanages Des Princes](#)

[Traict de l'Amour de Dieu Nouvelle dition Tome 2](#)

[M langes Religieux Historiques Politiques Et Litt raires Tome 1](#)

[Modern Japanese Political Thought and International Relations](#)

[Oeuvres Complettes](#)

[Recueil Par Ordre Alphabetique Des Principales Questions de Droit Qui Se Jugent](#)

[Guide Du Parfait Jardinier](#)

[Les Memoires de Saint-Simon Et Le Pere Le Tellier Confesseur de Louis XIV](#)

[Vies Des Savants Illustres Depuis l'Antiquite Jusquau Xixe Siecle Antiquite](#)

[Satires de Juvenal Texte Latin Et Remarques Extraites de l'Edition de 1690](#)

[Tadeusz Kantor](#)

[Coutumes de la Province Et Comte Pairie de la Marche Ressort Du Parlement de Paris](#)

[Guide Des Amateurs Et Des Etrangers Voyageurs Dans Les Maisons Royales Chateaux Lieux de Plaisance](#)

[Loix Forestieres de France Tome 2](#)

[Womens Resources in Business Start-Up A Study of Black and White Women Entrepreneurs](#)

[Women Workers in Seven Professions A Survey of their Economic Conditions and Prospects](#)

[10e Congres International Des Orientalistes Actes Geneve 1894 Partie 4](#)

[Derailles Et Declasses Paris Et La Province Tome 2](#)

[Yayoi Kusama Festival of Life](#)

[Transformisme Et Darwinisme R futation M thodique](#)

[L mens d'Histoire Naturelle Pr sentant Dans Une Suite de Tableaux Synoptiques](#)

[LOdyss e Suivie Des Petits Po mes Attribu s Hom re Tome 2](#)

[Virginia Woolf Revaluation and Continuity](#)

[Atlantic Seashore A Field Guide to Sponges Jellyfish Sea Urchins and More](#)

[Who Survives Cancer?](#)

[Ceremonies Et Coutumes Religieuses Des Peuples Idol tres Tome 1](#)  
[Revolutionary Diplomacy Chinese Foreign Policy and the United Front Doctrine](#)  
[Acts of Implication Suggestion and Covert Meaning in the Works of Dryden Swift Pope and Austen](#)  
[Politics of Discourse The Literature and History of Seventeenth-Century England](#)  
[La Question Eug nique Dans Les Divers Pays Tome 1](#)  
[The Politics of the Olympic Games With an Epilogue 1976 - 1980](#)  
[The Syrian Conflict The Role of Russia Iran and the US in a Global Crisis](#)  
[Poems to the Child-God Structures and Strategies in the Poetry of Surdas](#)  
[The Thorn in the Chrysanthemum Suicide and Economic Success in Modern Japan](#)  
[Dante Et Les Origines de la Langue Et de la Litt rature Italiennes Cours Tome 2](#)  
[Histoire de la Revolution Francaise Ou Des Etats Generaux Sous Le Roi Jean Tome 3](#)  
[The United States Iraq and the Kurds Shock Awe and Aftermath](#)  
[Utopias in Conflict Religion and Nationalism in Modern India](#)  
[Ec Archives War Against Crime Vol 1](#)  
[The Fountain of Privilege Political Foundations of Markets in Old Regime France and England](#)  
[Justice and the Human Genome Project](#)  
[Nigerian Capitalism](#)  
[The Acts of the Apostle Thomas](#)  
[How the World Was Made](#)  
[The Parvenu](#)  
[Coming Through the Storm](#)  
[Captain America Epic Collection Hero Or Hoax?](#)  
[The Final FRCA Short Answer Questions A Practical Study Guide](#)  
[Voyage of the Liberdade \(Hardcover\)](#)  
[The Enchiridion of Epictetus Complete and Unabridged with Notes \(Hardcover\)](#)  
[After Enlightenment](#)  
[The Greatest Stories Ever Retold Volume 2](#)  
[The New Atlantis \(Classic Books of Enlightenment Philosophy\) \(Hardcover\)](#)  
[2084 - Slavery Resurgent](#)  
[Adp Adrp 1-02 Operational Terms and Military Symbols](#)

---