

# HAUSE WANDEL IN DER ALTENPFLEGE ALS HERAUSFORDERUNG DES FRANKFU

????? a. The First Voyage of Sindbad the Sailor cclii. The Twenty-Fourth Night of the Month..So El Merouzi went away and the other turned to his wife and said to her, 'We have gotten us great plenty of money, and yonder dog would fain take the half of it; but this shall never be, for that my mind hath been changed against him, since I heard him solicit thee; wherefore I purpose to play him a trick and enjoy all the money; and do not thou cross me.' 'It is well,' answered she, and he said to her, '[To-morrow] at day-peep I will feign myself dead and do thou cry out and tear thy hair, whereupon the folk will flock to me. Then lay me out and bury me, and when the folk are gone away [from the burial-place], do thou dig down to me and take me; and have no fear for me, for I can abide two days in the tomb [without hurt].' And she answered, 'Do what thou wilt.' Rail not at the vicissitudes of Fate, ii. 219..?THE TENTH OFFICER'S STORY..????????? la. The Disciple's Story dcccii.55. The Ruined Man who became Rich again through a Dream cclii. It chanced one day that one of the horsemen, who had fallen in with the young Melik Shah by the water and clad him and given him spending-money, saw the eunuch in the city, disguised as a merchant, and recognizing him, questioned him of his case and of [the reason of] his coming. Quoth he, 'I come to sell merchandise.' And the horseman said, 'I will tell thee somewhat, if thou canst keep it secret.' 'It is well,' answered the eunuch; 'what is it?' And the other said, 'We met the king's son Melik Shah, I and certain of the Arabs who were with me, and saw him by such a water and gave him spending-money and sent him towards the land of the Greeks, near his mother, for that we feared for him, lest his uncle Belehwan should kill him.' Then he told him all that had passed between them, whereupon the eunuch's countenance changed and he said to the cavalier, 'Assurance!' 'Thou shalt have assurance,' answered the other, 'though thou come in quest of him.' And the eunuch rejoined, saying, 'Truly, that is my errand, for there abideth no repose for his mother, lying down or rising up, and she hath sent me to seek news of him.' Quoth the cavalier, 'Go in safety, for he is in a [certain] part of the land of the Greeks, even as I said to thee.' 20. Haroun er Reshid and the three Poets cccxxxii. Presently, up came the old woman, whereupon the young man sprang to his feet and laying hold of her, demanded of her the turban-cloth. Quoth she, "Know that I entered one of the houses and made the ablution and prayed in the place of prayer; and I forgot the turban-cloth there and went out. Now I know not the house in which I prayed, nor have I been directed (59) thereto, and I go round about every day till the night, so haply I may light on it, for I know not its owner." When the draper heard this, he said to the old woman, "Verily, Allah restoreth unto thee what which thou hast lost. Rejoice, for the turban-cloth is with me and in my house." And he arose forthright and gave her the turban-cloth, as it was. She gave it to the young man, and the draper made his peace with his wife and gave her raiment and jewellery, [by way of peace-offering], till she was content and her heart was appeased. (60). Hawk and the Locust, The, ii. 50..????? c. The Third Voyage of Sindbad the Sailor. Now there was in the house a fair singing-girl and when she saw the singer pinioned and bound to the tree, she waited till the Persian lay down on his couch, when she arose and going to the singer, fell to condoling with him over what had betided him and ogling him and handling his yard and rubbing it, till it rose on end. Then said she to him, 'Do thou swive me and I will loose thy bonds, lest he return and beat thee again; for he purposeth thee evil.' Quoth he, 'Loose me and I will do.' But she said, 'I fear that, [if I loose thee], thou wilt not do. But I will do, and thou standing; and when I have done, I will loose thee.' So saying, she pulled up her clothes and sitting down on the singer's yard, fell to going and coming..The Fifteenth Night of the Month..Now his parts and fashions pleased the Khalif and the excellence of his composition and his frankness, and he said in himself, "I will assuredly make him my cup-companion and sitting-mate." So he rose forthright and saying to Mesrour, "Take him up," [returned to the palace]. Accordingly, Mesrour took up Aboulhusn and carrying him to the palace of the Khalifate, set him down before Er Reshid, who bade the slaves and slave-girls encompass him about, whilst he himself hid in a place where Aboulhusn could not see him..7. Ali ben Bekkar and Shemsennehar clxix. So the wicked man attained that which he sought of the vizier and the case was prolonged till the affairs of the kingdom became disordered, by dint of ill governance, and the most part of the king's empery fell away from him and he came nigh unto ruin. Therewithal he was certified of the loyalty of his [late] skilful vizier and the excellence of his governance and the justness of his judgment. So he sent after him and brought him and the wicked man before him and summoning the grandees of his realm and the chiefs of his state to his presence, gave them leave to talk and dispute and forbade the wicked man from that his lewd opinion. (80) Then arose that wise and skilful vizier and praised God the Most High and lauded Him and glorified Him and hallowed Him and attested His unity and disputed with the wicked man and overcame him and put him to silence; nor did he cease from him till he enforced him to make confession of repentance [and turning away] from that which he had believed..????????? ec. Story of the Barber's Third Brother clvii. 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 pleasaunce. 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." . . . . . Midmost the watches of the night I see thee, in a dream; A lying dream, for he I love my love doth not repay..Presently, the idiot returned, with somewhat to add to his hoard, but found it not; so he bethought him who had followed him and remembered that he had found the sharper aforesaid assiduous in sitting with him and questioning him. So he went in quest of him, assured that he had taken the pot, and gave not over looking for him till he espied him sitting; whereupon he ran to him and the sharper saw him. [Then the idiot stood within earshot] and muttered to himself and said, 'In the pot are threescore dinars and I have with me other score in such a place and to-day I will unite the whole in the pot.' When the sharper heard him say this to himself, muttering and mumbling after his fashion, he repented him of having taken the dinars and said, 'He will presently return to the pot and find it empty; wherefore that (264) for which I am on the look-out will escape me; and meseemeth I were best restore the dinars [to their place], so he may see them and leave all that is with him in the pot, and I can take the whole.' Then said I, "A man cannot well accomplish all whereof he hath need in the market-places." "Hast thou a house?" asked she. "No, by Allah," answered I; "nor is this town my dwelling-place." "By Allah," rejoined she, "nor have I a place; but I will contrive for thee." Then she went on before me and I followed her till she came to a lodging-house and said to the housekeeper, "Hast thou an empty chamber?" "Yes," answered she; and my mistress said, "Give us the key." So we took the key and going up to see the room, entered it; after which she went out to the housekeeper and [giving her a dirhem], said to her, "Take the key-money, (110) for the room pleaseth us, and here is another dirhem for thy trouble. Go, fetch us a pitcher of water, so we may [refresh ourselves] and rest till the time of the noonday siesta pass and the heat decline, when the man will go and fetch the [household] stuff." Therewith the housekeeper rejoiced and brought us a mat and two pitchers of water on a tray and a leather rug.. . . . No slaves with me have I nor camels swift of foot, Nor slave-girls have I brought in curtained litters dight..54. The Woman whose Hands were cut off for Almsgiving dcxli. So he sat down at the sharper's head, and said to him, 'Know, O Razi, that I will not leave thee till after ten days and their nights, wherein I will wake and sleep by thy grave. So arise and be not a fool.' But he answered him not and El Merouzi [drew his knife and] fell to sticking it into the other's hands and feet, thinking to make him move; but [he stirred not and] he presently grew weary of this and concluded that the sharper was dead in good earnest. [However, he still misdoubted of the case] and said in himself, 'This fellow is dissembling, so he may enjoy all the money.' Therewith he addressed himself to prepare him [for burial] and bought him perfumes and what [not else] was needed. Then they brought him to the washing-place and El Merouzi came to him and heating water till it boiled and bubbled and a third of it was wasted, (40) fell to pouring it on his skin, so that it turned red and blue and blistered; but he abode still on one case [and stirred not].. . . . b. The Second Voyage of Sindbad the Sailor. Then he thrust his feet into boots and girt him with a sword and a girdle and bound about his middle a quiver and a bow and arrows. Moreover, he put money in his pocket and thrust into his sleeve letters-patent addressed to the governor of Ispahan, bidding him assign to Rustem Khemartekeni a monthly allowance of a hundred dirhems and ten pounds of bread and five pounds of meat and enrol him among the Turks under his commandment. Then he took him up and carrying him forth, left him in one of the mosques..Sons, The Merchant and his, i. 81.. . . . I rede thee vaunt thee not of praise from us, for lo! Even as a docktailed cur thou art esteemed of me..Now they had complained of them aforetime to the Sultan, and he said, 'If any of the Turks come to you, pelt them with stones.' So, when they saw the fuller, they fell upon him with sticks and stones and pelted him; whereupon quoth he [in himself], 'Verily, I am a Turk and knew it not.' Then he took of the money in his pocket and bought him victual [for the journey] and hired a hackney and set out for Ispahan, leaving his wife to the trooper. Nor," added the vizier, "is this more extraordinary than the story of the merchant and the old woman and the king." So on the morrow, early, he took the stuff and carrying it to the market whence it had been stolen, sat down at the shop whence it had been stolen and gave it to the broker, who took it and cried it for sale. Its owner knew it and bidding for it, [bought it] and sent after the chief of the police, who seized the sharper and seeing him an old man of venerable appearance, handsomely clad, said to him, "Whence hadst thou this piece of stuff?" "I had it from this market," answered he, "and from yonder shop where I was sitting." Quoth the prefect, "Did its owner sell it to thee?" "Nay," replied the thief; "I stole it and other than it." Then said the magistrate, "How camest thou to bring it [for sale] to the place whence thou stolest it?" And he answered, "I will not tell my story save to the Sultan, for that I have an advertisement (154) wherewith I would fain bespeak him." Quoth the prefect, "Name it." And the thief said, "Art thou the Sultan?" "No," replied the other; and the old man said, "I will not tell it but to himself." ABDALLAH BEN NAFI AND THE KING'S SON OF CASHGHAR. (157). So she arose and making the ablution, prayed that which behoved her of prayers (213) and accompanied the four queens to the palace, where she saw the candles lighted and the kings sitting. She saluted them and seated herself upon her couch; and behold, King Es Shisban had changed his favour, for all the pride of his soul. Then came up Iblis (whom God curse!) and Tuhfeh rose to him and kissed his hands. He in turn kissed her hand and called down blessings on her and said, 'How deemest thou? Is [not] this place pleasant, for all its loneliness and desolation?' Quoth she, 'None may be desolate in this place;' and he said, 'Know that no mortal dare tread [the soil of] this place.' But she answered, 'I have dared and trodden it, and this is of the number of thy favours.' Then they brought tables and meats and viands and fruits and sweetmeats and what not else, to the description whereof mortal man availeth not, and they ate till they had enough; after which the tables were removed and the trays and platters (214) set on, and they ranged the bottles and flagons and vessels and phials, together with all manner fruits and sweet-scented flowers.. . . . A good it is to have one's loved ones ever near,. . . . Our stead, that late was desert, grew green and eke our trees, That barren were, grew loaded with ripened fruits galore..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.' When he saw those many bones, he rejoiced therein with an exceeding joy and carried away what he had a mind to thereof. Then we returned to his house and he entreated me with increased favour and said to me, 'Verily, O my son, thou hast directed us to a passing great gain, may God requite thee with all good! Thou art free for the sake of God the Most High. Every year these elephants used to kill of us much people on account of these bones; but God delivered thee from them and thou hast done us good service in the matter of these bones, of which thou hast given us to know; wherefore thou meritest a great recompense, and thou art free.' 'O my lord,' answered I, 'may God free thy neck from the fire! I desire of thee that thou give me leave to return to my own country.' 'So be it,' replied he; 'but we have a fair, on occasion whereof the merchants come hither to us and take of us these elephants' bones. The time of the fair is now at hand, and when they come to us, I will send thee with them and give thee somewhat to bring thee to thine own country.' When Ibrahim heard this, he let fetch the thieves and said to them, 'Tell me truly, which of you shot the arrow that wounded me.' Quoth they, 'It was this youth that is with us.' Whereupon the king fell to looking upon him and said to him, 'O youth, acquaint me with thy case and tell me who was thy father and thou shalt have assurance from God.' 'O my lord,' answered the youth, 'I know no father; as for me, my father lodged me in a pit [when I was little], with a nurse to rear me, and one day, there fell in upon us a lion, which tore my shoulder, then left me and occupied himself with the nurse and rent her in pieces; and God vouchsafed me one who brought me forth of the pit.' Then he related to him all that had befallen him, first and last; which when Ibrahim heard, he cried out and said, 'By Allah, this is my very son!' And he said to him, 'Uncover thy shoulder.' So he uncovered it and behold, it was scarred..???????? Until they left my heart on fire without allay..Now there accosted him once, on his day of ill-omen, an Arab of the Benou Tai, (170) and En Numan would have put him to death; but the Arab said, "God quicken the king! I have two little girls and have made none guardian over them; so, if the king see fit to grant me leave to go to them, I will give him the covenant of God (171) that I will return to him, whenas I have appointed them a guardian." En Numan had compassion on him and said to him, "If a man will be surety for thee of those who are with us, [I will let thee go], and if thou return not, I will put him to death." Now there was with En Numan his vizier Sherik ben Amrou; so the Tai (172) looked at him and said, "Quoth the Khalif, "God grant thee that thou seekest! Let us drink one last cup and rise before the dawn draw near, and to-morrow night I will be with thee again." "Far be it!" said Aboulhusn. Then the Khalif filled a cup and putting therein a piece of Cretan henbane, gave it to his host and said to him, "My life on thee, O my brother, drink this cup from my hand!" "Ay, by thy life," answered Aboulhusn, "I will drink it from thy hand." So he took it and drank it off; but hardly had he done so, when his head forewent his feet and he fell to the ground like a slain man; whereupon the Khalif went out and said to his servant Mesrou, "Go in to yonder young man, the master of the house, and take him up and bring him to me at the palace; and when thou goest out, shut the door." SHEHRZAD AND SHEHRIYAR. Abbas (El) and the King's Daughter of Baghdad, iii. 53..134. The Malice of Women dlxxviii.???? I had not left you, had I known that severance would prove My death; but what is past is past, Fate stoops to no control..?THE SIXTH OFFICER'S STORY..Then Ishac went forth of the barrack and overtook Er Reshid [who had foregone him]; and they walked till they came to their [landing-]place, where they embarked in the boat and fared on to Theghr el Khanekah. (177) As for the slave-dealer, he sent the damsel to the house of Ishac en Nedim, whose slave-girls took her and carried her to the bath. Then each damsel gave her somewhat of her apparel and they decked her with earrings and bracelets, so that she redoubled in beauty and became as she were the moon on the night of its full. When Ishac returned home from the Khalifs palace, Tuhfeh rose to him and kissed his hand; and he saw that which the slave-girls had done with her and thanked them therefor and said to them, 'Let her be in the house of instruction and bring her instruments of music, and if she be apt unto singing, teach her; and may God the Most High vouchsafe her health and weal!' So there passed over her three months, what while she abode with him in the house of instruction, and they brought her the instruments of music. Moreover, as time went on, she was vouchsafed health and soundness and her beauty waxed many times greater than before and her pallor was changed to white and red, so that she became a ravishment to all who looked on her..I'm the crown of every sweet and fragrant weed, ii. 255..As for Zubeideh, she went in to the Khalif and talked with him awhile; then she fell to kissing him between the eyes and on his hand and asked him that which she had promised Sitt el Milah, saying, "O Commander of the Faithful, I doubt me her lord is not found in this world; but, if she go about in quest of him and find him not, her hopes will be cut off and her mind will be set at rest and she will sport and laugh; for that, what while she abideth in hope, she will never cease from her frowardness." And she gave not over cajoling him till he gave Sitt el Milah leave to go forth and make search for her lord a month's space and ordered her an eunuch to attend her and bade the paymaster [of the household] give her all she needed, were it a thousand dirhems a day or more. So the Lady Zubeideh arose and returning to her palace, sent for Sitt el Milah and acquainted her with that which had passed [between herself and the Khalif]; whereupon she kissed her hand and thanked her and called down blessings on her..Then said Queen Es Shuhba, 'By Allah, O Sheikh, my sister Tuhfeh is indeed unique among the folk of her time, and I hear that she singeth upon all sweet-scented flowers.' 'Yes, O my lady,' answered Iblis, 'and I am in the utterest of wonderment thereat. But there remaineth somewhat of sweet-scented flowers, that she hath not besung, such as the myrtle and the tuberose and the jessamine and the moss-rose and the like.' Then he signed to her to sing upon the rest of the

flowers, that Queen Es Shuhba might hear, and she said, 'Hearkening and obedience.' So she took the lute and played thereon in many modes, then returned to the first mode and sang the following verses: Then will he say to thee, 'Then thou art an ape-leader of the tribe of the mountebanks?' And do thou reply, 'I may in nowise deny my origin, for the sake of thy daughter and in her honour.' The Cadi will say, 'It may not be that thou shalt be given the daughter of a sheikh who sitteth upon the carpet of the Law and whose descent is traceable by genealogy to the loins of the Apostle of God, (267) nor is it seemly that his daughter be in the power of a man who is an ape-dancer, a minstrel.' And do thou rejoin, 'Nay, O Effendi, she is my lawful wife and every hair of her is worth a thousand lives, and I will not let her go, though I be given the kingship of the world.' Then be thou persuaded to speak the word of divorce and so shall the marriage be dissolved and ye be delivered from each other." . . . . . Bravo for a fawn with a houri's eye of black, Like the sun or the shining moon midst the starry train! . . . . . From mine own land, to visit thee, I came at love's command, For all the distance did forbid, twixt me and thee that spread..92. El Amin and his Uncle Ibrahim ben el Mehdi dclxxxii. The Eighth Day.. The old man laughed at her speech and her verses pleased him. Then said she to him, "I desire of thee a lute." (38) So he arose and brought her a piece of firewood. Quoth she, "What is that?" And he said, "Didst thou not bid me bring thee wood?" "I do not want this," answered she, and he rejoined, "What then is it that is called wood, other than this?" She laughed and said, "The lute is an instrument of music, whereunto I sing." Quoth he, "Where is this thing found and of whom shall I get it for thee?" And she said, "Of him who gave thee the wine." So he arose and betaking himself to his neighbour the Jew, said to him, "Thou favouredst us aforetime with the wine; so now complete thy favours and look me out a thing called a lute, to wit, an instrument for singing; for that she seeketh this of me and I know it not" "Hearkening and obedience," replied the Jew and going into his house, brought him a lute. [The old man took it and carried it to Sitt el Milah,] whilst the Jew took his drink and sat by a window adjoining the other's house, so he might hear the singing..110. The Haunted House in Baghdad ccccxxiv. So he was concerned with an exceeding concern for his lack of travel and discovered this to his father, who said to him, "O my son, why do I see thee chagrined?" And he answered, "I would fain travel." Quoth Aboulhusn, "O my son, none travelleth save those whose occasion is urgent and those who are compelled thereunto [by need]. As for thee, O my son, thou enjoyest ample fortune; so do thou content thyself with that which God hath given thee and be bounteous [unto others], even as He hath been bounteous unto thee; and afflict not thyself with the toil and hardship of travel, for indeed it is said that travel is a piece of torment." (5) But the youth said, "Needs must I travel to Baghdad, the abode of peace." . . . . . b. The Controller's Story xxvii. 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.. Therewithal Sindbad the Sailor bestowed largesse upon him and made him his boon-companion, and he abode, leaving him not night or day, to the last of their lives. Praise be to God the Glorious, the Omnipotent, the Strong, the Exalted of estate, Creator of heaven and earth and land and sea, to whom belongeth glorification! Amen. Amen. Praise be to God, the Lord of the Worlds! Amen..106. The Man's Dispute with the Learned Woman of the relative Excellence of the Sexes ccccix. 137. Otbeh and Reyya dclxxx. . . . . The curtain of delight, perforce, we've lifted through the friend, (143) For tidings of great joy, indeed, there came to us of late..Cashghar, Abdallah ben Nafi and the King's Son of, ii. 195.. . . . . "My soul be thy ransom," quoth I, "for thy grace! Indeed, to the oath that thou swor'st thou wast true." Presently, the chief workman came to the palace and sought an audience of the king, who bade admit him. So he entered and kissing the earth, saluted him with a salutation beseeming kings and said, "O king of the time and lord of the age and the day, may felicity endure unto thee and acceptance and be thy rank exalted over all the kings both morning and evening! (58) The work of the bath is accomplished, by the king's fair fortune and the eminence of his magnanimity, (59) and indeed we have done all that behoved us and there remaineth but that which behoveth the king." El Aziz ordered him a sumptuous dress of honour and expended monies galore, giving unto each who had wroughten, after the measure of his work. Then he assembled in the bath all the grandees of his state, amirs and viziers and chamberlains and lieutenants, and the chief officers of his realm and household, and sending for his son El Abbas, said to him, "O my son, I have builded thee a bath, wherein thou mayst take thy pleasance; so enter thou therein, that thou mayst see it and divert thyself by gazing upon it and viewing the goodness of its ordinance and decoration." "With all my heart," replied the prince and entered the bath, he and the king and the folk about them, so they might divert themselves with viewing that which the workmen's hands had wroughten.. Sherik ben Amrou, what device avails the hand of death to stay? i. 204.. . . . . Unto its pristine lustre your land returned and more, Whenas ye came, dispelling the gloom that whiles it wore.. . . . . a. The Christian Broker's Story cix. Now it befell, by the ordinance of God the Most High and His providence, that Caesar, king of the Greeks, the husband of Melik Shah's mother Shah Khatoun, [went forth to the chase that day]. He started a head of game, he and his company, and chased it, till they came up with it by that pit, whereupon one of them lighted down from his horse, to slaughter it, hard by the mouth of the pit. He heard a

sound of low moaning from the bottom of the pit} so he arose and mounting his horse, waited till the troops were assembled. Then he acquainted the king with this and he bade one of his servants [descend into the pit]. So the man descended and brought out the youth [and the eunuch], aswoon..Quoth the king, 'Verily, thou makest me long to see him. Canst thou not bring us together?' 'With all my heart,' answered the husbandman, and the king sat with him till he had made an end of his tillage, when he carried him to his dwelling-place and brought him in company with the other stranger, and behold, it was his vizier. When they saw each other, they wept and embraced, and the husbandman wept for their weeping; but the king concealed their affair and said to him, 'This is a man from my country and he is as my brother.' So they abode with the husbandman and helped him for a wage, wherewith they supported themselves a long while. Meanwhile, they sought news of their country and learned that which its people suffered of straitness and oppression..? ? ? ? Thus unto thee have I set forth my case; consider well My words, so thou mayst guided be aright by their intent..There was once a man who was exceeding cautious over himself, and he set out one day on a journey to a land abounding in wild beasts. The caravan wherein he was came by night to the gate of a city; but the warders refused to open to them; so they passed the night without the city, and there were lions there. The man aforesaid, of the excess of his caution, could not fix upon a place wherein he should pass the night, for fear of the wild beasts and reptiles; so he went about seeking an empty place wherein he might lie..? ? ? ? Taper of hoofs and straight of stature, in the dust They prance, as like a flood they pour across the plain;Baghdad, El Abbas and the King's Daughter of, iii. 53..? ? ? ? My virtues 'mongst men are extolled and my glory and station rank high..62. Aboulaswed and his Squinting Slave-girl dcli.? ? ? ? Sure God shall yet, in pity, reknit our severed lives, Even as He did afflict me with loneliness after thee..Draper's Wife, The Old Woman and the, ii. 55..? ? ? ? How many a king for my sweet sake with other kings hath vied, Still craving union with me and suing for my sight!.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..When she had made an end of her verses, she folded the letter and delivered it to the nurse, who took it and carried it to El Abbas. He broke it open and read it and apprehended its purport; then took inkhorn and paper and wrote the following verses:.Shehrzad and Shehriyar, ii. 111, iii. 141, 157..160. The Ruined Man of Baghdad and his Slave-girl dcccxcvi.O friends, the East wind waxeth, the morning draweth near, iii. 123..105. Ali Noureddin and the Frank King's Daughter dcccxxxi.? ? ? ? Then, after them came I to thee and union did entreat And unto thee set forth at length my case and my design;.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.'.FIROUZ AND HIS WIFE (175)..? ? ? ? All for a wild deer's love, whose looks have snared me And on whose brows the morning glitters bright.As for Er Razi and El Merouzi, they made peace with each other and sat down to share the booty. Quoth El Merouzi, 'I will not give thee a dirhem of this money, till thou pay me my due of the money that is in thy house.' And Er Razi said 'I will not do it, nor will I subtract this from aught of my due.' So they fell out upon this and disputed with one another and each went saying to his fellow, 'I will not give thee a dirhem!' And words ran high between them and contention was prolonged..So he went walking in the thoroughfares of the city and viewing its ordinance and its markets and thoroughfares and gazing on its folk. Presently, Abou Nuwas met him. (Now he was of those of whom it is said, "They love the fair," (8) and indeed there is said what is said concerning him. (9) When he saw Noureddin Ali, he stared at him in amazement and exclaimed, "Say, I take refuge with the Lord of the Daybreak!" (10) Then he accosted the young Damascene and saluting him, said to him, "Why do I see my lord alone and forlorn? Meseemeth thou art a stranger and knowest not this country; so, with my lord's permission, I will put myself at his service and acquaint him with the streets, for that I know this city." Quoth Noureddin, "This will be of thy favour, O uncle." Whereat Abou Nuwas rejoiced and fared on with him, showing him the markets and thoroughfares, till they came to the house of a slave-dealer, where he stopped and said to the youth, "From what city art thou?" "From Damascus," answered Noureddin; and Abou Nuwas said, "By Allah, thou art from a blessed city, even as saith of it the poet in the following verses:.? ? ? ? h. The Serpent-Charmer and his Wife dcxiv.? ? ? ? Ye, of your strength, have burdened me, upon my weakness, With burdens not to be endured of mountain nor of plain..When the morning morrowed, the first who presented himself before the Amir was the Cadi Amin el Hukm, leaning on two of his black slaves; and he was crying out and calling [on God] for aid and saying, "O crafty and perfidious Amir, thou depositedst with me a woman [yesternight] and broughtest her into my house and my dwelling-place, and she arose [in the night] and took from me the good of the little orphans, (96) six great bags, [containing each a thousand dinars, (97) and made off;] but as for me, I will say no more to thee except in the Sultan's presence." (98) When the Master of the Police heard these words, he was troubled and rose and sat down; then he took the Cadi and seating him by his side, soothed him and exhorted him to patience, till he had made an end of talk, when he turned to the officers and questioned them. They fixed the affair on me and said, "We know nothing of this affair but from Captain Muineddin." So the Cadi turned to me and said, "Thou wast of accord

with this woman, for she said she came from the Citadel." The wife of the shopkeeper, to wit, the nurse, came out, with the rest of those who came out, to divert herself with gazing upon the show, and when she saw El Abbas and beheld his beauty and the goodness of his army and that which he had brought back with him of herds and slaves and slave-girls and mamelukes, she improvised and recited the following verses: 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.' .89. Firous and his Wife dclxxv.????? a. Story of Tuhfet el Culoub and Haroun er Reshid dccccxlii

[Cambridge IGCSE and O Level Economics 2nd edition](#)

[Future Presence How Virtual Reality Is Changing Human Connection Intimacy and the Limits of Ordinary Life](#)

[Medical Nihilism](#)

[Cambridge IGCSE and O Level History 2nd Edition](#)

[Fruit and Vegetables for Scotland What to Grow and How to Grow It](#)

[En foret 2019 Ambiances forestieres](#)

[Rayonnant de bonheur 2019 Calendriers de peinture de collage et de bricolage](#)

[Couleurs raisins 2019 Grappes de raisins](#)

[Contemplation florale 2019 La contemplation d'une fleur est un des premiers gestes à faire pour comprendre la beauté comme partie essentielle de notre âme](#)

[Bornholm - Denmark 2019 Bornholm at Summer](#)

[The Breitling Wingwalkers 2019 The famous Breitling Wingwalkers](#)

[Reverie Paysagere 2019 Reverie paysagere au fil du temps](#)

[Colours of Berlin 2019 A very special sightseeing tour through Berlin](#)

[India - Magical Cities and Landscapes 2019 A photo journey from North to South of fascinating India](#)

[AUBRAC 2019 Plateau du sud du Massif central](#)

[Anemonefish 2019 Cute and Curious](#)

[Bleu Blanc Sable Bretagne 2019 Promenade cote à cote à travers la Bretagne](#)

[Trio de fleurs 2019 La variété des fleurs de couleur ressemble à un arc-en-ciel](#)

[Sunflowers for a year 2019 Fresh big yellow sunflowers are beautiful Let them brighten your year and make you smile every day!](#)

[Portraits 2019 Peintures acryliques de Hanna Schwingenheuer](#)

[Dahlias Fire 2019 Amazing dahlia portraits](#)

[Photographic Cornwall 2019 A stunning collection of images to celebrate Cornwall's varied countryside and coastline](#)

[Ile d'Aix en Charente maritime 2019 Ile d'Aix est une commune à part entière du sud-ouest de la France](#)

[Venice Day and Night 2019 Venice a one of a kind city](#)

[The Beauty Of Industrial Ruins 2019 Night and day photography of the former Duisburg steel plant](#)

[Nostalgic Boats 2019 Nostalgic photo impressions of romantic boats](#)

[Le Glaieul legerance par excellence 2019 Les Glaieuls prennent grace aux yeux de tous par leurs diversites de coloris](#)

[Wild Australia 2019 All that is toothy deadly and furry from Australia](#)

[The Time Machine Deluxe Edition](#)

[Bring Your Own Device Chancen Und Risiken Fir Unternehmen](#)

[On a Hidden Field The Kids Who Saw the Future](#)

[Goodnight My Love! \(Tagalog Childrens Book\) Tagalog Book for Kids](#)

[A Caregivers Guide to Wound Care](#)

[Exploring the Mindful Way](#)

[Jenny and the Hummingbird Faeries](#)

[I Love to Sleep in My Own Bed \(Bilingual Chinese Book for Kids\) English Chinese Childrens Book](#)

[Verfahren Der Investitionsrechnung Hilfestellung Bei Managemententscheidungen](#)

[Geld](#)

[Vision of Change Sequel of til Death Do Us Part A Marriage Survives the Stress of Military Life](#)  
[The Village in the Mountains](#)  
[Fildi Hivsig - Eltint Idik](#)  
[The Tree of Life A Medical Thriller](#)  
[On War \(Complete Edition Translated by J J Graham\)](#)  
[Melia Und Der Springer Zwischen Den Welten](#)  
[Attitude of Gratitude True Worship](#)  
[Nichtliche Hymnen](#)  
[The Practical Pilot A Common Sense Guide to Safer Flying](#)  
[Glasgow in Oils 2019 Original Oil Paintings of Glasgow](#)  
[URBAN LANDSCAPES 2019 Colorful paintings of towns all around the world](#)  
[La Corse Ile de Beaute 2019 Calendrier de photos sur la Corse](#)  
[The Joy of Eventing 2019 Photo impressions of eventing - the equestrian triathlon combining three different disciplines in one competition  
dressage cross country and show jumping](#)  
[Lovely Water Birds 2019 Expressive moments of ducks swans and wild geese](#)  
[JAZZ swinging New Orleans 2019 Musiciens de la Nouvelle Orleans captes dun trait de pinceau leger et colore](#)  
[Jersey Guernsey - Channel Islands 2019 The two most famous Channel Islands Jersey Guernsey with their picturesque bays and 2000 hours of  
sunshine](#)  
[Humour and Wine 2019 Cartoons about wine](#)  
[Couche sur le sable 2019 Decouverte des tresors de bord de mer](#)  
[Berlin 2019 Berlin - Through the Lens of a Photographer](#)  
[Hall Place and Gardens Bexley Kent 2019 Day off with my camera](#)  
[Unusual Blooms Up Close 2019 A potpourri of peculiar blossoms](#)  
[German Classics 2019 Milestones of the German automotive history](#)  
[Moorland scenes 2019 Moorland landscape scenes in all seasons](#)  
[Exploring Santorini 2019 Discovering the sea-born volcanic island the landscape of the caldera the ancient remains of an early culture the genesis  
the agriculture of today](#)  
[ALCES - LA BETE AQUATIQUE 2019 13 photos doriginaux dans leur milieu aquatique au Quebec](#)  
[Ocean-Art UK-Version 2019 Fascinating underwater pictures showing the beauty of life in our oceans!](#)  
[HORIZON THAILANDE 2019 Un petit tour d'horizon sur la Thaïlande](#)  
[Un ete en Provence dans le Luberon 2019 Impressions de dete en Provence](#)  
[Mountain Lovers 2019 With beautiful Mountain views for lovers of scenery](#)  
[Englands Nostalgic Trains 2019 Englands nostalgic and well preserved steam trains](#)  
[Variations Digitales 2019 Creations multiples d'objets numerises](#)  
[As high as ants 2019 macrophotographs of insects of the Pyrenees](#)  
[Absichten Und Intentionen Der Armuts- Und Arbeitsmarktpolitik Entwicklung Und Intention Von Sozialpolitik](#)  
[The Broken Notebooks](#)  
[Veränderte Lernwelten Durch Den Einsatz Von Social-Media Tools Innerhalb Der Beruflichen Aus- Und Weiterbildung](#)  
[Anreizsysteme Für Kundenkontaktmitarbeiter in Dienstleistungsunternehmen](#)  
[Leadership in Contemporary Organisations an Art and a Science?](#)  
[Identifying the Right Ones Personal Qualifications for an Ongoing Employee](#)  
[business Model Canvas Eine Adäquate Alternative Zum Business Plan Das](#)  
[THE ESSENCE OF THE LAKE DISTRICT 2019 Dramatic art depicting the essence both spiritual and iconic in the beautiful Cumbrian Lake  
District](#)  
[Tourismusmarketing Marketing-Mix Für Den Städtetourismus Einer Großstadt](#)  
[Internationalen Finanzmärkte Und Deren Regulierung Die](#)  
[Easy Day Business Konzept Für Die Sparte Betriebliches Gesundheitsmanagement](#)  
[Wie Verändert Die Demografische Entwicklung Den Deutschen Arbeitsmarkt?](#)  
[Practical Herbs 2](#)  
[Universal Basic Income Policy a Pivot to a Healthier Population](#)

[Seventhirty](#)

[Java for Newbies](#)

[Reves multicolores 2019 Art abstrait multicolore](#)

[Jung Führt Alt Wechselwirkungen Der Generationen](#)

[Prozess Der Geldschöpfung Am Beispiel Der Eurozone Der](#)

[The Building](#)

[Analyse Der Gründe Und Der Konzeption Eines demergerprozesses Von Daimler-Chrysler](#)

[Internationaler Markenschutz Mit Fokus Auf Die Volksrepublik China](#)

[Getaway from Madrid 2019 My perspectives of Madrids surroundings](#)

[Die Nachhaltigkeit Des Möbelherstellers Ikea](#)

[Promenade florale 2019 Des fleurs tout au long de l'année](#)

[Scotland Enchanting 2019 Images of Scotland](#)

[Art Architecture in Pastel 2019 The year in pastel shades](#)

[parties du corps 2019 Des corps et des lignes corporelles de femmes très sensuelles](#)

[Monuments of Kosovo 2019 2019 The best photos from Wiki Loves Monuments the worlds largest photo competition on Wikipedia](#)

[Birds of South Africa 2019 Variety of Birds from South Africa](#)

---