

MODERN WORLD DEVELOPMENT A GEOGRAPHICAL PERSPECTIVE

?Story of Abou Sabir..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).Accordingly, the servant carried this message to the lieutenant of police, who was standing at the assessor's door, and he said, "This is reasonable." Then said [the assessor] to the servant, "Harkye, O eunuch! Go and fetch us such an one the notary;" for that he was his friend [and it was he whose name he had forged as the drawer-up of the contract]. So the lieutenant of police sent after him and fetched him to the assessor, who, when he saw him, said to him, "Get thee to such an one, her with whom thou marriedst me, and cry out upon her, and when she cometh to thee, demand of her the contract and take it from her and bring it to us." And he signed to him, as who should say, "Bear me out in the lie and screen me, for that she is a strange woman and I am in fear of the lieutenant of police who standeth at the door; and we beseech God the Most High to screen us and you from the trouble of this world. Amen.".When King Kisra heard this, he redoubled in loveliking for her and affection and said to her, 'Do what thou wilt.' So he let bring a litter and carrying her therein to his dwelling-place, married her and entreated her with the utmost honour. Then he sent a great army to King Dadbin and fetching him and his vizier and the chamberlain, caused bring them before him, unknowing what he purposed with them. Moreover, he caused set up for Arwa a pavilion in the courtyard of his palace and she entered therein and let down the curtain before herself. When the servants had set their seats and they had seated themselves, Arwa raised a corner of the curtain and said, 'O Kardan, rise to thy feet, for it befitteth not that thou sit in the like of this assembly, before this mighty King Kisra.' When the vizier heard these words, his heart quaked and his joints were loosened and of his fear, he rose to his feet. Then said she to him, 'By the virtue of Him who hath made thee stand in this place of standing [up to judgment], and thou abject and humiliated, I conjure thee speak the truth and say what prompted thee to lie against me and cause me go forth from my house and from the hand of my husband and made thee practise thus against a man, (117) a true believer, and slay him. This is no place wherein leasing availeth nor may prevarication be therein.'? ? ? ? ? ? ? ? My pleasant life for loss of friends is troubled aye..?THE SIXTH VOYAGE OF SINDBAD THE SAILOR..? ? ? ? ? God knows I ne'er recalled thy memory to my thought, But still with brimming tears straightway mine eyes were fraught;? ? ? ? ? For the longing that abideth in my heart is hard to bear. Fare with me, then, to my loved one. Answer nothing, but obey..? ? ? ? ? How many, in Yemameh, (64) dishevelled widows plain! How many a weakling orphan unsuccoured doth remain,.Meanwhile, the nurse awoke, that she might give the child suck, and seeing the bed running with blood, cried out; whereupon the sleepers and the king awoke and making for the place, found the child with his throat cut and the cradle running over with blood and his father slain and dead in his sleeping chamber. So they examined the child and found life in him and his windpipe whole and sewed up the place of the wound. Then the king sought his son Belehwan, but found him not and saw that he had fled; whereby he knew that it was he who had done this deed, and this was grievous to the king and to the people of his realm and to the lady Shah Katoun. So the king laid out his son Melik Shah and buried him and made him a mighty funeral and they mourned passing sore; after which he addressed himself to the rearing of the infant.Cook, The Lackpenny and the, i. 9..Poor Old Man, The Rich Man who gave his Fair Daughter in Marriage to the, i. 247..Therewithal Queen Es Shuhba was moved to exceeding delight and said, 'Well done, O queen of delight! None can avail to describe thee. Sing to us on the apple,' Quoth Tuhfeh, 'Harkening and obedience.' Then she improvised and sang the following verses:~? ? ? ? ? d. The Crow and the Serpent dcccciii."Except," continued the Khalif, "he were the enemy of God, he had wished for her in this world, so he might after [repent and] return to righteous dealing. By Allah, he shall not come in to me! Who is at the door other than he?" Quoth Adi, "Jemil ben Mamer el Udhri (51) is at the door;" and Omar said, "It is he who says in one of his odes" ... [And he recited the following:]. "There was once a man, a merchant, who had a wife and abundant wealth. He set out one day on a journey with merchandise, leaving his wife big with child, and said to her, 'If it be the will of God the Most High, I will return before the birth of the child.' Then he took leave of her and setting out, journeyed from country to country till he came to the court of one of the kings and foregathered with him. Now this king was in need of one who should order his affairs and those of his kingdom and seeing the merchant well-bred and intelligent, he charged him abide with him and entreated him with honour and munificence. After awhile, he sought of the king leave to go to his own house, but the latter would not consent to this; whereupon he said to him, 'O king, suffer me go and see my children and come again.' So he gave him leave for this and took surety of him for his return. Moreover, he gave him a purse, wherein were a thousand gold dinars, and the merchant embarked in a ship and set sail, intending for his own country..'This is idle talk,' answered the cook. 'Thou canst not deliver thyself with this, O youth, for that in thy deliverance is my destruction.' Quoth Selim, 'I swear to thee and give thee the covenant of God (to whom belong might and majesty) and His bond, that He took of His prophets, that I will not discover thy secret ever.' But the cook answered, saying, 'Away! Away! This may no wise be.' However, Selim ceased not to conjure him and make supplication to him and weep, while the cook persisted in his intent to slaughter him. Then he wept and recited the following

verses: The young man marvelled at his story and lay the night with him; and when he arose in the morning, he found his strays. So he took them and returning [to his family.], acquainted them with what he had seen and that which had betided him. Nor," added the vizier, "is this more marvellous or rarer than the story of the king who lost kingdom and wealth and wife and children and God restored them unto him and requited him with a kingdom more magnificent than that which he had lost and goodlier and rarer and greater of wealth and elevation." .25. The City of Brass cccclxxxvii. Sixth Officer's Story, The, ii. 146. Peace on thee! Would our gaze might light on thee once more! ii. 89. Endowed with amorous grace past any else am I, ii 253. The vizier's story pleased King Shah Bekht and his heart clave to the story of the merchant and the old woman; so he bade Er Rehwan withdraw to his lodging, and he went away to his house and abode there the next day..28. Hatim Tai; his Generosity after Death dxxxi. As fate would have it, the chief of the police was passing through the market; so the people told him [what was to do] and he made for the door and burst it open. We entered with a rush and found the thieves, as they had overthrown my friend and cut his throat; for they occupied not themselves with me, but said, 'Whither shall yonder fellow go? Indeed, he is in our grasp.' So the prefect took them with the hand (129) and questioned them, and they confessed against the woman and against their associates in Cairo. Then he took them and went forth, after he had locked up the house and sealed it; and I accompanied him till he came without the [first] house. He found the door locked from within; so he bade break it open and we entered and found another door. This also he caused burst in, enjoining his men to silence till the doors should be opened, and we entered and found the band occupied with a new victim, whom the woman had just brought in and whose throat they were about to cut..? ? ? ? c. Hammad the Bedouin's Story cxliv. Presently he came to the land of the Turks, (228) and he naked and hungry and having with him nought but somewhat of jewels, bound about his fore-arm. So he went to the bazaar of the goldsmiths and calling one of the brokers, gave him the jewels. The broker looked and seeing two great rubies, said to him, 'Follow me.' So he followed him, till he brought him to a goldsmith, to whom he gave the jewels, saying, 'Buy these.' Quoth he, 'Whence hadst thou these?' And the broker replied, 'This youth is the owner of them.' Then said the goldsmith to the prince, 'Whence hadst thou these rubies?' And he told him all that had befallen him and that he was a king's son. The goldsmith marvelled at his story and bought of him the rubies for a thousand dinars. Appointed Term, Of the, i. 147..133. The City of Brass dlxvi. Unto its pristine lustre your land returned and more, iii. 132. Say, by the lightnings of thy teeth and thy soul's pure desire, iii. 19. Haroun er Reshid, Tuhfet el Culoub and, ii. 203. The king gave him money and men and troops galore and Bekhtzman said in himself, 'Now am I fortified with this army and needs must I conquer my enemy therewith and overcome him;' but he said not, 'With the aid of God the Most High.' So his enemy met him and overcame him again and he was defeated and put to the rout and fled at a venture. His troops were dispersed from him and his money lost and the enemy followed after him. So he sought the sea and passing over to the other side, saw a great city and therein a mighty citadel. He asked the name of the city and to whom it belonged and they said to him, 'It belongeth to Khedidan the king.' So he fared on till he came to the king's palace and concealing his condition, passed himself off for a horseman (120) and sought service with King Khedidan, who attached him to his household and entreated him with honour; but his heart still clave to his country and his home..? ? ? ? Whenas he runs, his feet still show like wings, (140) and for the wind When was a rider found, except King Solomon it were? (141). As for Firouz, when he went forth from his house, he sought the letter, but found it not; so he returned home. Now his return fell in with the king's going forth and he found the latter's sandal in his house, whereat his wit was dazed and he knew that the king had not sent him away but for a purpose of his own. However, he held his peace and spoke not a word, but, taking the letter, went on his errand and accomplished it and returned to the king, who gave him a hundred dinars. So Firouz betook himself to the market and bought what beseemeth women of goodly gifts and returning to his wife, saluted her and gave her all that he had brought and said to her, "Arise [go] to thy father's house." "Wherefore?" asked she, and he said, "Verily, the king hath been bountiful to me and I would have thee show forth this, so thy father may rejoice in that which he seeth upon thee." "With all my heart," answered she and arising forthright, betook herself to the house of her father, who rejoiced in her coming and in that which he saw upon her; and she abode with him a month's space, and her husband made no mention of her..10. Women's Craft cxcv-cc.? ? ? ? They left me and content forthright forsook my heart..? ? ? ? To whom save thee shall I complain, of whom relief implore, Whose image came to visit me, what while in dreams I lay?. Now a party of the troops had banded themselves together for Belehwan; so they sent to him and bringing him privily, went in to the little Melik Shah and seized him and seated his uncle Belehwan on the throne of the kingship. Then they proclaimed him king and did homage to him all, saying, 'Verily, we desire thee and deliver to thee the throne of the kingship; but we wish of thee that thou slay not thy brother's son, for that on our consciences are the oaths we swore to his father and grandfather and the covenants we made with them.' So Belehwan granted them this and imprisoned the boy in an underground dungeon and straitened him. Presently, the heavy news reached his mother and this was grievous to her; but she could not speak and committed her affair to God the Most High, daring not name this to King Caesar her husband, lest she should make her uncle King Suleiman Shah a liar..? ? ? ? Yea, for the perfidies of Fate and sev'rance I'm become Even as was Bishr (85) of old time with Hind, (86) a fearful swain;? ? ? ? a. The First Calender's Story xxxvii. When it was the second day, the second of the king's viziers, whose name was Beheroun, came in to him and said, "God advance the king! This that yonder youth hath done is a grave matter and a foul deed and a heinous against the household of the king." So Azadbekht bade fetch the youth, because of the saying of the vizier; and when he came into his presence, he said to him, "Out on thee, O youth! Needs must I slay thee by the worst of deaths, for indeed thou hast committed a grave crime, and I will make thee a warning to the folk." "O king," answered the youth, "hasten not, for the looking to the issues of affairs is a pillar of the realm and [a cause of] continuance and sure stablishment for the kingship.

Whoso looketh not to the issues of affairs, there befalleth him that which befell the merchant, and whoso looketh to the issues of affairs, there betideth him of joyance that which betided the merchant's son." "And what is the story of the merchant and his son?" asked the king. "O king," answered the youth, "By Allah, what sorrows and woes to my soul for thy sake were decreed! My heart is grown hoar, ere eld's snows have left on my tresses their trail..? ? ? ? ? By Allah, what sorrows and woes to my soul for thy sake were decreed! My heart is grown hoar, ere eld's snows have left on my tresses their trail..? ? ? ? ? Since thou hast looked on her, mine eye, be easy, for by God Nor mote nor ailment needst thou fear nor evil accident..? ? ? ? ? a. The Adventures of Beloukiya cccclxxxvi.As for the Khalif, he swooned away for laughing and said, "O Aboulhusn, thou wilt never cease to be a wag and do rarities and oddities!" Quoth he, "O Commander of the Faithful, I played off this trick, for that the money was exhausted, which thou gavest me, and I was ashamed to ask of thee again. When I was single, I could never keep money; but since thou marriedst me to this damsel here, if I possessed thy wealth, I should make an end of it. So, when all that was in my hand was spent, I wrought this trick, so I might get of thee the hundred dinars and the piece of silk; and all this is an alms from our lord. But now make haste to give me the thousand dinars and quit thee of thine oath." When the day departed and the evening came, the king sat in his privy chamber and summoned the vizier, who presented himself to him and he questioned him of the story. So the vizier said, "Know, O august king, that. On this wise he abode a space of days, after which he made himself at home in the land and took to himself comrades and got him friends galore, with whom he addressed himself to diversion and good cheer. Moreover, he went a-pleasuring with his friends and their hearts were solaced [by his company] and he entertained them with stories and civilities (161) and diverted them with pleasant verses and told them abundance of histories and anecdotes. Presently, the report of him reached King Jemhour, lord of Cashghar of Hind, and great was his desire [for his company]. So he went in quest of him and Abdallah repaired to his court and going in to him, kissed the earth before him. Jemhour welcomed him and entreated him with kindness and bade commit him to the guest-house, where he abode three days, at the end of which time the king sent [to him] a chamberlain of his chamberlains and let bring him to his presence. When he came before him, he greeted him [with the usual compliment], and the interpreter accosted him, saying, "King Jemhour hath heard of thy report, that thou art a goodly boon-companion and an eloquent story-teller, and he would have thee company with him by night and entertain him with that which thou knowest of anecdotes and pleasant stories and verses." And he made answer with "Hearkening and obedience." Thou that the dupe of yearning art, how many a melting wight, iii. 86..? ? ? ? ? e. The Fifth Voyage of Sindbad the Sailor dlvi. Therewithal Nouredin's life was troubled; so he arose and donned his clothes, and his host said, "Whither away this night, O my lord?" Quoth Nouredin, "I mean to go to my lodging, and to-morrow I will betake myself to the palace of the Commander of the Faithful and demand my slave-girl." "Sleep till the morning," said the other, "and go not forth at the like of this hour." But he answered, "Needs must I go;" and the host said to him, "[Go] in the safeguard of God." So Nouredin went forth, and drunkenness had got the mastery of him, wherefore he threw himself down on [a bench before one of] the shops. Now the watch were at that hour making their round and they smelt the sweet scent [of essences] and wine that exhaled from him; so they made for it and found the youth lying on the bench, without sense or motion. They poured water upon him, and he awoke, whereupon they carried him to the house of the Chief of the Police and he questioned him of his affair. "O my lord," answered Nouredin, "I am a stranger in this town and have been with one of my friends. So I came forth from his house and drunkenness overcame me." The old man carried Tuhfeh up [to the dais and seated her] on a chair of gold beside the throne, whilst she was amazed at that which she saw in that place and magnified her Lord (extolled be His perfection and exalted be He!) and hallowed Him. Then the kings of the Jinn came up to the throne and seated themselves thereon; and they were in the semblance of mortals, excepting two of them, who were in the semblance of the Jinn, with eyes slit endlong and jutting horns and projecting tusks. After this there came up a young lady, fair of favour and pleasant of parts; the light of her face outshone that of the flambeaux, and about her were other three women, than whom there were no fairer on the face of the earth. They saluted Tuhfeh and she rose to them and kissed the earth before them; whereupon they embraced her and sat down on the chairs aforesaid. When the folk heard his words, they talked of letting him go; but the Persian said, 'O folk, let not his speech beguile you. This fellow is none other than a thief who knoweth how to sing, and when he happeneth on the like of us, he is a singer.' 'O our lord,' answered they, 'this man is a stranger, and needs must we release him.' Quoth he, 'By Allah, my heart revolteth from this fellow! Let me make an end of him with beating.' But they said, 'Thou mayst nowise do that' So they delivered the singer from the Persian, the master of the house, and seated him amongst them, whereupon he fell to singing to them and they rejoiced in him..107. The Ruined Man of Baghdad and his Slave-girl dcccclxiv. When the king heard this, he said in himself "How like is this to my own story in the matter of the vizier and his slaughter! Had I not used precaution, I had put him to death." And he bade Er Rehwan depart to his own house.. "O king," answered the youth, "I hope for succour only from God, not from created beings: if He aid me, none can avail to harm me, and if He be with me and on my side, because of the truth, who is it I shall fear, because of falsehood? Indeed, I have made my intent with God a pure and sincere intent and have severed my expectation from the help of the creature; and whoso seeketh help [of God] findeth of his desire that which Bekhtzman found." Quoth the king, "Who was Bekhtzman and what is his story?" "O king," replied the youth, "Yea, and how slaves and steeds and good and virgin girls Were proffered thee to gift, thou hast not failed to cite..? ? ? ? ? c. The Third Calender's Story liii. ? ? ? ? ? And who can tell if ever house shall us together bring In union of life serene and undisturbed content? ? ? ? ? Alack, my grief! Thou wast, indeed, grown absent from my yiew, Yet art the apple of mine eye nor couldst from me divide.. The eunuch returned and told the king, who said, "Indeed, we have been neglectful with regard to El Abbas. What shall be our excuse with the king? By Allah, my soul misdoubted me that the youth was of the sons of the kings!" The Lady Afifeh, his wife, saw him lamenting for [his

usage of] El Abbas and said to him, "O king, what is it thou regrettest with this exceeding regret?" Quoth he, "Thou knowest the stranger youth, who gave us the rubies?" "Assuredly," answered she; and he said, "Yonder youths, who have halted in the palace court, are his mamelukes, and his father King El Aziz, lord of Yemen, hath pitched his camp in the Green Meadow; for he is come with his army to seek him, and the number of his troops is [four-and-] twenty thousand men." [Then he went out from her], and when she heard his words, she wept sore for him and had compassion on his case and sent after him, counselling him to send for the mamelukes and lodge them [in the palace] and entertain them. . . . ? ? ? ?

b. The Second Voyage of Sindbad the Sailor ccliii. Then she went away, and when the girl's master came, she sought his leave to go with the old woman and he granted her leave. So the beldam took her and carried her to the king's door. The damsel entered with her, unknowing whither she went, and beheld a goodly house and chambers adorned [with gold and colours] that were no idol's chambers. Then came the king and seeing her beauty and grace, went up to her, to kiss her; whereupon she fell down in a fit and strove with her hands and feet. When he saw this, he was solicitous for her and held aloof from her and left her; but the thing was grievous to her and she refused meat and drink, and as often as the king drew near her, she fled from him in affright, wherefore he swore by Allah that he would not approach her, save with her consent, and fell to guerdoning her with trinkets and raiment, but she only redoubled in aversion to him. Then said he whom she had delivered from torture and for whom she had paid a thousand dirhems and who had required her of herself in his house, for that her beauty pleased him, and [when she refused to yield to him] had forged a letter against her and treacherously denounced her to the Sultan and requited her bounty with ingratitude, 'I am he who wronged her and lied against her, and this is the issue of the oppressor's affair.' Thief and the Woman, The, i. 278. My watering lips, that cull the rose of thy soft cheek, declare, iii. 134..51. The Thief and the Money-changer dcv.[Aforetime] I journeyed in [many] lands and climes and towns and visited the great cities and traversed the ways and [exposed myself to] dangers and hardships. Towards the last of my life, I entered a city [of the cities of China], (155) wherein was a king of the Chosroes and the Tubbas (156) and the Caesars. (157) Now that city had been peopled with its inhabitants by means of justice and equitable dealing; but its [then] king was a tyrant, who despoiled souls and [did away] lives; there was no wanning oneself at his fire, (158) for that indeed he oppressed the true believers and wasted the lands. Now he had a younger brother, who was [king] in Samarcand of the Persians, and the two kings abode a while of time, each in his own city and place, till they yearned unto each other and the elder king despatched his vizier in quest of his younger brother. The merchant went out and returned to the old woman, who, seeing him changed of colour, said to him, 'What did he ask thee, [may God confound] his hoariness?' So he acquainted her with the case and she said to him, 'Fear not; I will bring thee forth of this [strait].' Quoth he, 'God requite thee with good!' And she said, 'To-morrow go to him with a stout heart and say, "The answer to that whereof thou askest me is that thou put the heads of two staves into one of the holes; then take the other two staves and lay them across the middle of the first two and stop with their heads the second hole and with their butts the fourth hole. Then take the butts of the first two staves and stop with them the third hole.'" (232).57. Abou Nuwas with the Three Boys and the Khalif Haroun er Reshid dcxlv.102. The Apples of Paradise ccccxii. Now the Persian had a mameluke, (201) as he were the full moon, and he arose [and went out], and the singer followed him and wept before him, professing love to him and kissing his hands and feet. The mameluke took compassion on him and said to him, 'When the night cometh and my master entereth [the harem] and the folk go away, I will grant thee thy desire; and I lie in such a place.' Then the singer returned and sat with the boon-companions, and the Persian rose and went out, he and the mameluke beside him. [Then they returned and sat down.] (202) Now the singer knew the place that the mameluke occupied at the first of the night; but it befell that he rose from his place and the candle went out. The Persian, who was drunken, fell over on his face, and the singer, supposing him to be the mameluke, said, 'By Allah, it is good!' and threw himself upon him and clipped him, whereupon the Persian started up, crying out, and laying hands on the singer, pinioned him and beat him grievously, after which he bound him to a tree that was in the house. (203). Therewithal the cook equipped his brother and freighting him a ship, embarked therein merchandise. Then he committed Selim unto him and they set out and departed with the ship. God decreed them safety, so that they arrived [in due course] at the first city [of the land of Hind], the which is known as El Mensoureh, and cast anchor there. Now the king of that city had died, leaving a daughter and a widow, who was the quickest-witted of women and gave out that the girl was a boy, so that the kingship might be stablished unto them. The troops and the amirs doubted not but that the case was as she avouched and that the princess was a male child; so they obeyed her and the queen mother took order for the matter and used to dress the girl in man's apparel and seat her on the throne of the kingship, so that the folk might see her. Accordingly, the grandees of the kingdom and the chief officers of the realm used to go in to her and salute her and do her service and go away, nothing doubting but she was a boy..[On this wise he abode a pretty while] and the days ceased not and the nights to transport him from country to country, till he came to the land of the Greeks and lighted down in a city of the cities thereof, wherein was Galen the Sage; but the weaver knew him not, nor was he ware who he was. So he went forth, according to his wont, in quest of a place where the folk might assemble together, and hired Galen's courtyard. (20) There he spread his carpet and setting out thereon his drugs and instruments of medicine, praised himself and his skill and vaunted himself of understanding such as none but he might claim..? ? ? ? ? p. The Sixteenth Officer's Story dccccxl. Merchant and the King, The Old Woman, the, i. 265..? ? ? ? ? Come, then, companions mine, rejoice with me and say, "All hail to thee, O friend, and welcome fair and fain!". When the vizier returned to the king, the latter sought of him the story of the man whose caution slew him and he said, "Know, O august king, that. When Shefikeh saw that which betided him, she came forward and said to him, "O bountiful lord, indeed my mistress returneth not the mantle and the necklace despitely; but she is about to depart the world and thou hast the best right to them."

"And what is the cause of this?" asked he. Quoth Shefikeh, "Thou knowest. By Allah, never among the Arabs nor the barbarians nor among the sons of the kings saw I a harder of heart than thou! Is it a light matter to thee that thou troublest Mariyeh's life and causest her mourn for herself and depart the world on account of (110) thy youth? Indeed, thou wast the cause of her acquaintance with thee and now she departeth the world on thine account, she whose like God the Most High hath not created among the daughters of the kings." For 'twixt the closing of an eye and th'opening thereof, God hath it in His power to change a case from foul to fair. His hospitality pleased the Khalif and the goodness of his fashion, and he said to him, "O youth, who art thou? Make me acquainted with thyself, so I may requite thee thy kindness." But Aboulhusn smiled and said, "O my lord, far be it that what is past should recur and that I be in company with thee at other than this time!" "Why so?" asked the Khalif. "And why wilt thou not acquaint me with thy case?" And Aboulhusn said, "Know, O my lord, that my story is extraordinary and that there is a cause for this affair." Quoth the Khalif, "And what is the cause?" And he answered, "The cause hath a tail." The Khalif laughed at his words and Aboulhusn said, "I will explain to thee this [saying] by the story of the lackpenny and the cook. Know, O my lord, that. . . . Indeed, your long estrangement hath caused my bowels yearn. Would God I were a servant in waiting at your door! . . . q. Khelbes and his Wife and the Learned Man dccccvi. When the tither heard the old man's speech, he relented towards him and said to him, 'O old man, I make thee a present of that which is due from thee, and do thou cleave to me and leave me not, so haply I may get of thee profit that shall do away from me my errors and guide me into the way of righteousness.' So the old man followed him, and there met him another with a load of wood. Quoth the tither to him, 'Pay what is due from thee.' And he answered, 'Have patience with me till to-morrow, for I owe the hire of a house, and I will sell another load of wood and pay thee two days' tithes.' But he refused him this and the old man said to him, 'If thou constrain him unto this, thou wilt enforce him quit thy country, for that he is a stranger here and hath no domicile; and if he remove on account of one dirhem, thou wilt lose [of him] three hundred and threescore dirhems a year. Thus wilt thou lose the much in keeping the little.' Quoth the tither, 'I give him a dirhem every month to the hire of his lodging.' "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: How oft of dole have I made moan for love and longing pain, What while my body for desire in mortal peril went! Husband, The Credulous, i. 270. 40. Jaafer ben Yehya and Abdulmelik ben Salih dlxv. Khalif Omar ben Abdulaziz and the Poets, The, i. 45. 31. The City of Lebtait dxxxii. g. The King's Son and the Ogress dlxxxii. m. The Boy and the Thieves dcxxvii. Indeed, thou'st told the tale of kings and men of might, Each one a lion fierce, impetuous in the fight, Then said the Khalif to her, "I lie and my eunuch lieth, and thou liest and thy waiting-woman lieth; so methinks we were best go, all four of us together, that we may see which of us telleth the truth." Quoth Mesrour, "Come, let us go, that I may put this ill-omened old woman to shame (37) and deal her a sound drubbing for her lying." And she answered him, saying, "O dotard, is thy wit like unto my wit? Indeed, thy wit is as the hen's wit." Mesrour was incensed at her words and would have laid violent hands on her, but the Lady Zubeideh warded him off from her and said to him, "Her sooth-fastness will presently be distinguished from thy sooth-fastness and her leasing from thy leasing." Then they betook themselves to a place without the city, where he builded him a mansion of solid stone and white plaster and stopped its inner [walls] and stuccoed them; yea, he left not therein cranny nor crevice and set in it two serving-women to sweep and wipe, for fear of spiders. Here he abode with his wife a great while, till one day he espied a spider on the ceiling and beat it down. When his wife saw it, she said, 'This is that which the wise woman avouched would kill me; so, by thy life [I conjure thee], suffer me to slay it with mine own hand.' Her husband forbade her from this, but she conjured him to let her kill the spider; then, of her fear and her eagerness, she took a piece of wood and smote it. The wood broke in sunder, of the force of the blow, and a splinter from it entered her hand and wrought upon it, so that it swelled. Then her arm swelled also and the swelling spread to her side and thence grew till it reached her heart and she died. Nor," added the vizier, "is this more extraordinary or more wonderful than the story of the weaver who became a physician by his wife's commandment." When the evening evened, the king summoned the vizier and bade him tell the story of the King of Hind and his vizier. So he said, "Harkening and obedience. Know, O king of august lineage, that. h. Ilan Shah and Abou Temam cccclxvi. I fear to be seen in the air, Without my consent, unaware; His sides the tamarisk's slenderness deride, so lithe they are, Whence for conceit in his own charms still drunken doth he fare. b, The Merchant's Wife and the Parrot dccccxxx. STORY OF THE HAWK AND THE LOCUST. And all the desert spaces devour, whilst to my rede, Or if in sport or earnest, (93) still Aamir giveth ear. 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. Then he bade fetch the youth and when he was present before him, he prostrated himself to him and prayed for him; whereupon quoth the king to him, "Out on thee! How long shall the folk upbraid me on thine account and blame me for delaying thy slaughter? Even the people of my city blame me because of thee, so that I am grown a talking-stock among them, and indeed they come in to me and upbraid me [and urge me] to put thee to death. How long shall I delay this? Indeed, this very day I mean to shed thy blood and rid the folk of thy prate." He found it every way complete and saw therein ten great trays, full of all fruits and cakes and all manner sweetmeats. So he sat down and ate thereof after the measure of his sufficiency, and finding there three troops of

singing-girls, was amazed and made the girls eat. Then he sat and the singers also seated themselves, whilst the black slaves and the white slaves and the eunuchs and pages and boys stood, and the slave-girls, some of them, sat and some stood. The damsels sang and warbled all manner melodies and the place answered them for the sweetness of the songs, whilst the pipes cried out and the lutes made accord with them, till it seemed to Aboulhusn that he was in Paradise and his heart was cheered and his breast dilated. So he sported and joyance waxed on him and he bestowed dresses of honour on the damsels and gave and bestowed, challenging this one and kissing that and toying with a third, plying one with wine and another with meat, till the night fell down..When the prefect saw this, he said, "By Allah, the captain is excused!" Then my comrades came round about me and sprinkled water on my face, [till I came to myself,] when I arose and accosting the Cadi, who was covered with confusion, said to him, "Thou seest that suspicion is fallen on thee, and indeed this affair is no light matter, for that this woman's family will assuredly not sit down under her loss." Therewith the Cadi's heart quaked and he knew that the suspicion had reverted upon him, wherefore his colour paled and his limbs smote together; and he paid of his own money, after the measure of that which he had lost, so we would hush up the matter for him. (106) Then we departed from him in peace, whilst I said in myself, "Indeed, the woman deceived me not." Then the prince rose to him and embraced him and kissed him and entreated him with honour. Moreover, he seated him in a chair and bestowed on him a dress of honour; and he turned to his father and said to him, "This is the king who pardoned me and this is his ear that I cut off with an arrow; and indeed he deserveth pardon from me, for that he pardoned me.' Then said he to Bihkerd, 'Verily, the issue of clemency hath been a provision for thee [in thine hour of need].' And they entreated him with the utmost kindness and sent him back to his own country in all honour and worship Know, then, O King," continued the youth, "that there is no goodlier thing than clemency and that all thou dost thereof, thou shalt find before thee, a treasure laid up for thee." Fortune, Of the Uselessness of Endeavour against Persistent Ill, i. 70..Solomon, David and, i. 275..Presently, her husband entered and saw the girdle and knew it. Now he was ware of the king's love for women; so he said to his wife, 'What is this that I see with thee?' Quoth she, 'I will tell thee the truth,' and recounted to him the story; but he believed her not and doubt entered into his heart. As for the king, he passed that night in chagrin and concern, and when it morrowed, he summoned the chamberlain and investing him with the governance of one of his provinces, bade him betake himself thither, purposing, after he should have departed and come to his destination, to foregather with his wife. The chamberlain perceived [his intent] and knew his design; so he answered, saying, 'Hearkening and obedience. I will go and set my affairs in order and give such charges as may be necessary for the welfare of my estate; then will I go about the king's occasion.' And the king said, 'Do this and hasten.' 'If near and far thy toiling feet have trod the ways and thou Devils and Marids hast ensued nor wouldst be led aright, 'Kohl (159) in its native country, too, is but a kind of stone; Cast out and thrown upon the ways, it lies unvalued quite; There was once a king of the kings of the earth, who dwelt in a populous (236) city, abounding in good; but he oppressed its people and used them foully, so that he ruined (237) the city; and he was named none other than tyrant and misdoer. Now he was wont, whenas he heard of a masterful man (238) in another land, to send after him and tempt him with money to take service with him; and there was a certain tither, who exceeded all his brethren in oppression of the people and foulness of dealing. So the king sent after him and when he stood before him, he found him a mighty man (239) and said to him, 'Thou hast been praised to me, but meseemeth thou overpassest the description. Set out to me somewhat of thy sayings and doings, so I may be dispensed therewith from [enquiring into] all thy circumstance.' 'With all my heart,' answered the other. 'Know, O king, that I oppress the folk and people (240) the land, whilst other than I wasteth (241) it and peoplet it not.' Fuller and his Wife, The, i. 261.. They have shut out thy person from my sight; They cannot shut thy memory from my spright..Man whose Caution was the Cause of his Death, The, i. 291..King Shah Bekht and his Vizier Er Rehwan, i. 215..Officer's Story, the Eighth, ii. 155.. The Man and his Wilful Wife dccccix. So make me in your morning a delight And set me in your houses, high and low; Ninth Officer's Story, The, ii. 167..So the folk gathered together to them and blamed the lackpenny and said to him, 'Give him the price of that which thou hast eaten.' Quoth he, 'I gave him a dirhem before I entered the shop;' and the cook said, 'Be everything I sell this day forbidden (15) to me, if he gave me so much as the name of a piece of money! By Allah, he gave me nought, but ate my food and went out and [would have] made off, without aught [said I]' 'Nay,' answered the lackpenny, 'I gave thee a dirhem,' and he reviled the cook, who returned his abuse; whereupon he dealt him a cuff and they gripped and grappled and throttled each other. When the folk saw them on this wise, they came up to them and said to them, 'What is this strife between you, and no cause for it?' 'Ay, by Allah,' replied the lackpenny, 'but there is a cause for it, and the cause hath a tail!' Whereupon, 'Yea, by Allah,' cried the cook, 'now thou mindest me of thyself and thy dirhem! Yes, he gave me a dirhem and [but] a quarter of the price is spent. Come back and take the rest of the price of thy dirhem.' For that he understood what was to do, at the mention of the tail; and I, O my brother," added Aboulhusn, "my story hath a cause, which I will tell thee." 15. The Cat and the Crow cl

[Gloria Deo A Collection of Hymns and Tunes for Public Worship in All Departments of the Church](#)

[The Plays and Poems of William Shakspeare with the Corrections and Illustrations of Various Commentators Vol 15 Tempest King John Essay on the Origin of the Tempest](#)

[The Geological Magazine or Monthly Journal of Geology Vol 8 With Which Is Incorporated The Geologist Nos DLIX to DLXX January-December 1911](#)

[Publications of the Colonial Society of Massachusetts Vol 8 Transactions 1902 1904](#)

[The Annual Register or a View of the History Politics and Literature for the Year 1775](#)
[Smithsonian Miscellaneous Collections Vol 60](#)
[The Count of Monte Cristo Vol 2](#)
[The Historical Collections of the Topsfield Historical Society 1912 Vol 17](#)
[The Works of Ben Jonson Vol 9 of 9 With Notes Critical and Explanatory and a Biographical Memoir by W Gifford Esq](#)
[The Lives of the Most Eminent British Painters Vol 3](#)
[The Annual Register or a View of the History Politics and Literature for the Year 1768](#)
[A Treatise on the Analytical Geometry of the Point Line Circle and Conic Sections Containing an Account of Its Most Recent Extensions with Numerous Examples](#)
[The Works of William Shakespeare Vol 1 of 12 The Plays Edited from the Folio of 1623 with Various Readings from All the Editions and All the Commentators Notes Introductory Remarks a Historical Sketch of the Text](#)
[Broadcasting Stations of the World 1 March 1965 Vol 2 Amplitude Modulation Broadcasting Stations According to Frequency](#)
[Illustrated Catalogue and Price List of Steam Gauges Engineers Plumbers Steam Fitters and Gas-Fitters Brass Goods Electric Fittings Iron Pipe Malleable and Cast Iron Fittings Plumbers Earthenware Copper and Cast Iron Goods Tools for Engineer](#)
[Altitudes in the Dominion of Canada](#)
[Reports of Cases Heard and Determined by the Judicial Committee and the Lords of Her Majestys Most Honourable Privy Council Vol 5 On Appeal from the Supreme and Sudder Dewanny Courts in the East Indies 1849-54](#)
[A Phrase Book from the Poetic and Dramatic Works of Robert Browning](#)
[Indian Engineering 1888](#)
[Twenty-Ninth Annual Report of the Insurance Commissioner of the State of Maine Vol 1 Fire and Marine Insurance](#)
[A Textbook on Steam Engineering](#)
[The Divine Travail in Nature Man and the Bible As Traced by Science and the Method of Christ](#)
[A Short and Easy Method with the Deists Wherein the Certainty of the Christian Religion Is Demonstrated by Infallible Proof from Four Rules Which Are Incompatible to Any Imposture That Ever Yet Has Been or That Can Possibly Be](#)
[The Institutio Oratoria of Quintilian Vol 4 of 4 With an English Translation](#)
[Geschichte Der Neuern Philosophie Vol 3](#)
[Kleisers Complete Guide to Public Speaking Comprising Extracts from the Worlds Great Authorities Upon Public Speaking Oratory Preaching Platform and Pulpit Delivery Voice Building and Management](#)
[Philemon to Hydaspes Relating a Conversation with Hortensius Upon the Subject of False Religion](#)
[Anthropological Papers Numbers 33 42](#)
[Canadian Druggist 1892 Vol 4](#)
[A Text-Book of Heat and Heat Engines Vol 1 Specially Arranged for the Use of Engineers Qualifying for the Institution of Civil Engineers](#)
[Laws Relating to Banks Savings Banks Trust and Investment Companies](#)
[The Critical Review of Theological and Philosophical Literature Vol 7](#)
[The British Quarterly Review Vol 83 January 1886](#)
[An Elementary Treatise on the Dynamics of a System of Rigid Bodies With Numerous Examples](#)
[Commercial Dictionary Containing the Present State of Mercantile Law Practice and Custom Intended for the Use of the Cabinet the Counting-House and the Library](#)
[The American Hymnal](#)
[The Duke of Monmouth](#)
[The Works of the Late Right Honourable Henry St John Lord Viscount Bolingbroke Vol 3](#)
[The Hawks of Hawk-Hollow A Tradition of Pennsylvania In Two Volumes Vol 1-2](#)
[The Federal and State Constitutions Colonial Charters and Other Organic Laws of the States Territories and Colonies Now or Heretofore Forming the United States of America Vol 1 United States-Alabama-District of Columbia](#)
[The Aeneid of Virgil Freely Translated Into English Blank Verse](#)
[A Big Horse to Ride](#)
[The Letters of Horace Walpole Fourth Earl of Orford Vol 2](#)
[The Doctrine of the New Jerusalem Concerning the Lord](#)
[The Complete Works of Geoffrey Chaucer Vol 4 The Canterbury Tales](#)
[The German Classics of the Nineteenth and Twentieth Centuries Vol 4 of 20 Masterpieces of German Literature Translated Into English](#)

[A Treatise on Diseases of the Rectum Anus and Sigmoid Flexure](#)
[Papers Read Before the Medico-Legal Society of New York from Its Organization](#)
[A New General Biographical Dictionary Vol 7 of 12](#)
[The Removal of the Cherokee Indians from Georgia Vol 1](#)
[The Poetry of Sport](#)
[The Cincinnati Medical Repertory Vol 4](#)
[The Descriptive Testament Containing the Authorized Translation of the New Testament of Our Lord and Saviour Jesus Christ With Notes Explanatory of the Rites Customs Sects Phraseology Topography and Geography Referred to in This Portion of the Sac](#)
[The Collected Work of William Hazlitt](#)
[The Entomologists Record and Journal of Variation 1971 Vol 83](#)
[The General Biographical Dictionary Vol 2 Containing an Historical and Critical Account of the Lives and Writings of the Most Eminent Persons in Every Nation](#)
[The Testing of Diana Mallory](#)
[Practical Home and School Methods Of Study and Instruction in the Fundamental Elements of Education with Outlines and Page References Based on the New Teachers and Pupils Cyclopaedia](#)
[Novels and Stories of Bret Harte Stories in Light and Shadow from Sand Hill to Pine](#)
[A Restudy of the Fossil Scorpionida of the World](#)
[Grundzige Der Physiologischen Psychologie](#)
[A Commentary on the Holy Gospels](#)
[The Collected Works of William Hazlitt Vol 12 of 12 Fugitive Writings](#)
[Versailles and the Court Under Louis XIV](#)
[The Life of a South African Tribe Vol 2 The Psychic Life](#)
[1907 Simon Lobdell 1646 of Milford Conn And His Descendants](#)
[Howards Practice Reports in the Supreme Court and Court of Appeals of the State of New York Vol 59](#)
[Pegu Being a Narrative of Events During the Second Burmese War from August 1852 to Its Conclusion in June 1853](#)
[The Numerical Bible Vol 3 Being a Revised Translation of the Holy Scriptures with Expository Notes Arranged Divided and Briefly Characterized According to the Principles of Their Numerical Structure The Psalms](#)
[The Collected Writings of Edward Irving Vol 5 of 5](#)
[Transactions of the Massachusetts Horticultural Society for the Year 1874 Vol 1](#)
[Calculations Deduced from First Principles in the Most Familiar Manner by Plain Arithmetic For the Use of the Societies Instituted for the Benefit of Old Age](#)
[Archives of Maryland Proceedings and Acts of the General Assembly of Maryland April 1684 June 1692](#)
[Coleccion de Documentos Ineditos Papa La Historia de Espana](#)
[Works of J Fenimore Cooper Vol 7 of 10 Wyandotte The Monikins Jack Tier](#)
[Cyclopedia of Law Vol 6 Negotiable Instruments and Principal and Surety Including a Full Discussion of the Origin Ad History of Commercial Paper Bills of Exchange Promissory Notes and the Law of Guaranty and Suretyship](#)
[Journal of the Co Kildare Archeological Society and Surrounding Districts Vol 3 July 1899 1902](#)
[The Stratford Shakspeare Vol 2 Histories King Henry V King Henry VI Parts I II III King Richard III King Henry VIII](#)
[The Words of the Lord Jesus Vol 6](#)
[Geology and Oil Resources of the Santa Maria Oil District Santa Barbara County California](#)
[Sketches of Virginia Historical and Biographical](#)
[Bailys Magazine of Sports and Pastimes Vol 74 July to December 1900](#)
[The Gardener 1871 A Magazine of Horticulture and Floriculture](#)
[The Works of William Shakespeare Vol 7 of 13 Antony and Cleopatra Othello Henry IV Part I](#)
[Smithsonian Miscellaneous Collections Vol 56](#)
[The Works of Alexander Hamilton Vol 6 Comprising His Correspondence and His Political and Official Writings Exclusive of the Federalist Civil and Military](#)
[I C S Reference Library Form Letters and Follow-Up Systems Catalogs Booklets and Folders Management of General Campaigns Management of Mail-Order Campaigns Miscellaneous Details of Management The Advertising Agency How to Enter the Practical Fi](#)
[Adventures of the Ojibbeway and Ioway Indians in England France and Belgium Vol 1 of 2 Being Notes of Eight Years Travels and Residence in](#)

[Europe with His North American Indian Collection](#)

[A New and General Biographical Dictionary Vol 2 Containing an Historical and Critical Account of the Lives and Writings of the Most Eminent Persons in Every Nation](#)

[The Plays of William Shakspeare Vol 1 of 21 With the Corrections and Illustrations of Various Commentators to Which Are Added Notes Shakespeares Venus and Adonis Being a Reproduction in Facsimile of the First Edition 1593](#)

[Essays On Poetry and Music as They Affect the Mind On Laughter and Ludicrous Composition On the Usefulness of Classical Learning](#)

[A New and General Biographical Dictionary Vol 3 Containing an Historical and Critical Account of the Lives and Writings of the Most Eminent Persons in Every Nation](#)

[Journal of the American Oriental Society 1871 Vol 9](#)

[First Report on the Agriculture of Massachusetts 1837](#)

[The North American Review Vol 238](#)

[Collections of the Maine Historical Society Vol 2](#)

[Smithsonian Miscellaneous Collections Vol 131](#)

[History of New England Vol 5](#)

[The Poetical Register and Repository of Fugitive Poetry for 1810-1811](#)
