

## THE HISTORY OF THE MAFIA

Husband, The Credulous, i. 270..25. The City of Brass cccclxxxvii. Presently, there came in upon us a spunger, without leave, and we went on playing, whilst he played with us. Then quoth the Sultan to the Vizier, "Bring the spunger who cometh in to the folk, without leave or bidding, that we may enquire into his case. Then will I cut off his head." So the headsman arose and dragged the spunger before the Sultan, who bade cut off his head. Now there was with them a sword, that would not cut curd; (151) so the headsman smote him therewith and his head flew from his body. When we saw this, the wine fled from our heads and we became in the sorriest of plights. Then my friends took up the body and went out with it, that they might hide it, whilst I took the head and made for the river..? ? ? ? ? A fire in mine entrails burns, than which the fire of the hells denounced For sinners' torment less scathing is: it seeketh me to slay..Then they displayed Dinarzad in a second and a third and a fourth dress and she came forward, as she were the rising sun, and swayed coquettishly to and fro; and indeed she was even as saith the poet of her in the following verses:.Then she went up into the house and put off her [walking] clothes and I found her as she were the full moon. I brought her what I had by me of meat and drink and said to her, 'O my lady, excuse me: this is that which is ready.' Quoth she, 'This is abundant kindness and indeed it is what I sought' And she ate and gave the slave-girl that which was left; after which I brought her a casting-bottle of rose-water, mingled with musk, and she washed her hands and abode with me till the season of afternoon-prayer, when she brought out of the parcel that she had with her a shirt and trousers and an upper garment (176) and a kerchief wroughten with gold and gave them to me; saying, 'Know that I am one of the favourites of the Khalif, and we are forty favourites, each one of whom hath a lover who cometh to her as often as she would have him; and none is without a lover save myself, wherefore I came forth to-day to find me a gallant and behold, I have found thee. Thou must know that the Khalif lieth each night with one of us, whilst the other nine-and-thirty favourites take their ease with the nine-and-thirty men, and I would have thee be with me on such a day, when do thou come up to the palace of the Khalif and wait for me in such a place, till a little eunuch come out to thee and say to thee a [certain] word, to wit, "Art thou Sendel?" And do thou answer, "Yes," and go with him.' Daughters, The Two Kings and the Vizier's, iii. 145..There was once a sage of the sages, who had three sons and sons' sons, and when they waxed many and their posterity multiplied, there befell dissension between them. So he assembled them and said to them, 'Be ye one hand (219) against other than you and despise (220) not [one another,] lest the folk despise you, and know that the like of you is as the rope which the man cut, when it was single; then he doubled [it] and availed not to cut it; on this wise is division and union. And beware lest ye seek help of others against yourselves (221) or ye will fall into perdition, for by whosoever means ye attain your desire, (222) his word (223) will have precedence of (224) your word. Now I have wealth which I will bury in a certain place, so it may be a store for you, against the time of your need.' ? ? ? ? ? I see yon like unto mankind in favour and in form; But oxen, (37) verily, ye are in fashion and in deed..Then the astrologers made their calculations and looked into his nativity and his ascendant, whereupon their colour changed and they were confounded. Quoth the king to them, 'Acquaint me with his horoscope and ye shall have assurance and fear ye not of aught' 'O king,' answered they, 'this child's nativity denotes that, in the seventh year of his age, there is to be feared for him from a lion, which will attack him; and if he be saved from the lion, there will betide an affair yet sorer and more grievous.' 'What is that?' asked the king; and they said, 'We will not speak, except the king command us thereto and give us assurance from [that which we] fear.' Quoth the king, 'God assure you!' And they said, 'If he be saved from the lion, the king's destruction will be at his hand.' When the king heard this, his colour changed and his breast was straitened; but he said in himself, 'I will be watchful and do my endeavour and suffer not the lion to eat him. It cannot be that he will kill me, and indeed the astrologers lied.' When Selim found himself in that sorry plight and considered that wherewith he was afflicted of tribulation and the contrariness of his fortune, in that he had been a king and was now returned to shackles and prison and hunger, he wept and groaned and lamented and recited the following verses:.One of the host am I of lovers sad and sere, ii. 252.. "There was once a man of Khorassan and he had a son, whose improvement he ardently desired; but the young man sought to be alone and to remove himself from his father's eye, so he might give himself up to pleasance and delight. So he sought of his father [leave to make] the pilgrimage to the Holy House of God and to visit the tomb of the Prophet (whom God bless and keep!). Now between them and Mecca was a journey of five hundred parasangs; but his father could not gainsay him, for that the law of God made this (178) incumbent on him and because of that which he hoped for him of improvement [therefrom]. So he joined unto him a governor, in whom he trusted, and gave him much money and took leave of him. The son set out on the holy pilgrimage (179) with the governor and abode on that wise, spending freely and using not thrift..So he took a belt, wherein were a thousand dinars, and binding it about his middle, entered the city and gave not over going round about its streets and markets and gazing upon its houses and sitting with those of its folk whose aspect bespoke them men of worth, till the day was half spent, when he resolved to return to his sister and said in himself, 'Needs must I buy what we may eat of ready-[dressed] food I and my sister.' Accordingly, he accosted a man who sold roast meat and who was clean [of person], though odious in his [means of getting a] living, and said to him, 'Take the price of this dish [of meat] and add thereto of fowls and chickens and what not else is in your market of meats and sweetmeats and bread and arrange it in dishes.' So the cook set apart for him what he desired and calling a porter, laid it in his basket, and Selim paid the cook the price of his wares, after the fullest fashion..The master of police held his hand from him, saying, "Belike he is of the kinsmen of the Commander of the Faithful," and said to the second, "Who art thou?" Quoth he, "I am the son of him whose rank (75) time abaseth not, and if it descend (76) one day, it will assuredly return [to its former height]; thou seest the folk [crowd] in troops to the light of his fire,

some standing around it and some sitting." So the master of the police refrained from slaying him and said to the third, "Who art thou?" Quoth he, "I am the son of him who plungeth through the ranks (77) with his might and correcteth (78) them with the sword, (79) so that they stand straight; (80) his feet are not loosed from the stirrup, (81) whenas the horsemen on the day of battle are weary." So the master of police held his hand from him also, saying, "Belike, he is the son of a champion of the Arabs." .166. Aboulhusn of Khorassan dccccclix. Thy letter reached me; when the words thou wrot'st therein I read, iii. 84.. Therewithal the young man was moved to delight and exclaimed, "By Allah, thou sayest well, O Sitt el Milan! Let me hear more." Then he handselled her with fifty dinars and they drank and the cups went round among them; and her seller said to her, "O Sitt el Milah, this is the season of leave-taking; so let us hear somewhat on the subject." Accordingly she struck the lute and avouching that which was in her heart, sang the following verses:.. Then he called his servant Aamir and said to him, "Saddle the horses." When the nurse heard his words and indeed [she saw that] Aamir brought him the horses and they were resolved upon departure, the tears ran down upon her cheeks and she said to him, "By Allah, thy separation is grievous to me, O solace of the eye!" Then said she, "Where is the goal of thine intent, so we may know thy news and solace ourselves with thy report?" Quoth he, "I go hence to visit Akil, the son of my father's brother, for that he hath his sojourn in the camp of Kundeh ben Hisham, and these twenty years have I not seen him nor he me; wherefore I purpose to repair to him and discover his news and return hither. Then will I go hence to Yemen, if it be the will of God the Most High." .? ? ? ? ? c. The Third Officer's Story dccccxxii. Sons, Story of King Suleiman Shah and his, i. 150..? ? ? ? ? r. The Heathcock and the Tortoises dccccxxiv. 162. Aboukir the Dyer and Abousir the Barber dccccxxx. ? ? ? ? ? Then get thee gone nor covet that which thou shall ne'er obtain; So shall it be, although the time seem near and the event.. God, Of Trust in, i. 114.. 4. The Three Apples lxix. 139. Khuzeimeh ben Bishr and Ikrimah el Feyyas dclxxxii. Calcutta (1814-18) Text. 183. ? ? ? ? ? j. The Two Kings dccccix. One day, he went forth in quest of certain stray camels of his and fared on all his day and night till eventide, when he [came to an Arab encampment and] was fain to seek hospitality of one of the inhabitants. So he alighted at one of the tents of the camp and there came forth to him a man of short stature and loathly aspect, who saluted him and lodging him in a corner of the tent, sat entertaining him with talk, the goodliest that might be. When his food was dressed, the Arab's wife brought it to the guest, and he looked at the mistress of the tent and saw a favour than which no goodlier might be. Indeed, her beauty and grace and symmetry amazed him and he abode confounded, looking now at her and now at her husband. When his looking grew long, the man said to him, 'Harkye, O son of the worthy! Occupy thyself with thine own concerns, for by me and this woman hangeth a rare story, that is yet goodlier than that which thou seest of her beauty; and when we have made an end of our food, I will tell it thee.' Melik (El) Ez Zahir Rukneddin Bibers el Bunducdari and the Sixteen Officers of Police, ii. 117..? ? ? ? ? And unto Irak fared, my way to thee to make, And crossed the stony wastes i' the darkness of the night..? ? ? ? ? b. Story of the Chief of the Boulac Police dcv. ? ? ? ? ? e. The Fifth Voyage of Sindbad the Sailor dlvi. When the king heard this, his admiration redoubled and he said, "Of a truth, destiny is forewritten to all creatures, and I will not accept (14) aught that is said against my vizier the loyal counsellor." And he bade him go to his house.. Sixth Voyage of Sindbad the Sailor, The, iii. 203.. Meanwhile, when the thieves halted, one of them said to the others, 'Let us return and see;' and the captain said, 'This thing is impossible of the dead: never heard we that they came to life on this wise. So let us return and take our good, for that the dead have no occasion for good.' And they were divided in opinion as to returning; but [presently they came to a decision and] said, 'Indeed, our arms are gone and we cannot avail against them and will not draw near the place where they are: only let one of us [go thither and] look at it, and if he hear no sound of them, let him advertise us what we shall do.' So they agreed that they should send a man of them and assigned him [for this service] two parts [of the booty].. One day, as he went wandering about the streets, he espied a woman of the utmost beauty and grace, and what he saw of her charms amazed him and there betided him what made him forget his present plight. She accosted him and jested with him and he besought her of foregathering and companionship. She consented to this and said to him, 'Let us go to thy lodging.' With this he repented and was perplexed concerning his affair and grieved for that which must escape him of her company by reason of the straitness of his hand, (261) for that he had no jot of spending money. But he was ashamed to say, 'No,' after he had made suit to her; so he went on before her, bethinking him how he should rid himself of her and casting about for an excuse which he might put off on her, and gave not over going from street to street, till he entered one that had no issue and saw, at the farther end, a door, whereon was a padlock.. 117. The Favourite and her Lover M. ? ? ? ? ? On the dear nights of union, in you was our joy, But afflicted were we since ye bade us adieu.. Then, when it was night, she brought her to me, after she had adorned her and perfumed her, and said to her, "Gainsay not this thy lord in aught that he shall seek of thee." When she came to bed with me, I said in myself, "Verily, this damsel (216) is more generous than I!" Then I sent away the slave-girl and drew not nigh unto her, but arose forthright and betaking myself to my wife, lay with her and did away her maidenhead. She straightway conceived by me and accomplishing the time of her pregnancy, gave birth to this dear little daughter; in whom I rejoiced, for that she was lovely to the utterest, and she hath inherited her mother's wit and her father's comeliness.. When it was the eighth day, the viziers all assembled and took counsel together and said, "How shall we do with this youth, who baffleth us with his much talk? Indeed, we fear lest he be saved and we fall [into perdition]. Wherefore, let us all go in to the king and unite our efforts to overcome him, ere he appear without guilt and come forth and get the better of us." So they all went in to the king and prostrating themselves before him, said to him, "O king, have a care lest this youth beguile thee with his sorcery and bewitch thee with his craft. If thou heardest what we hear, thou wouldst not suffer him live, no, not one day. So pay thou no heed to his speech, for we are thy viziers, [who endeavour for] thy continuance, and if thou hearken not to our word, to whose word wilt thou hearken? See, we are ten viziers who testify against this youth

that he is guilty and entered not the king's sleeping-chamber but with evil intent, so he might put the king to shame and outrage his honour; and if the king slay him not, let him banish him his realm, so the tongue of the folk may desist from him." When the king heard his vizier's words, he marvelled with the utmost wonderment and bade him retire to his lodging. [So Er Rehwān withdrew to his house and abode there till eventide of the next day, when he again presented himself before the king.] When she had made an end of her verses, she folded the letter and delivered it to the nurse, who took it and went with it to El Abbas. When she gave it to him, he took it and breaking it open, read it and apprehended its purport; and when he came to the end of it, he swooned away. After awhile, he came to himself and said, "Praised be God who hath caused her return an answer to my letter! Canst thou carry her another letter, and with God the Most High be thy requital?" Quoth she, "And what shall letters profit thee, seeing she answereth on this wise?" But he said, "Belike, she may yet be softened." Then he took inkhorn and paper and wrote the following verses: . . . . . How long did the heart for thy love that languished with longing endure A burden of passion, 'neath which e'en mountains might totter and fail! . . . . . 'Tis gazed at for its slender swaying shape And cherished for its symmetry and sheen. . . . . The Eleventh Day. . . . . Jesus, The Three Men and our Lord, i. 282..143. Ibrahim of Mosul and the Devil dclxxxvii. Then I took the present and a token of service from myself to the Khalif and [presenting myself before him], kissed his hands and laid the whole before him, together with the King of Hind's letter. He read the letter and taking the present, rejoiced therein with an exceeding joy and entreated me with the utmost honour. Then said he to me, 'O Sindbad, is this king, indeed, such as he avoucheth in this letter?' I kissed the earth and answered, saying, 'O my lord, I myself have seen the greatness of his kingship to be manifold that which he avoucheth in his letter. On the day of his audience, (212) there is set up for him a throne on the back of a huge elephant, eleven cubits high, whereon he sitteth and with him are his officers and pages and session-mates, standing in two ranks on his right hand and on his left. At his head standeth a man, having in his hand a golden javelin, and behind him another, bearing a mace of the same metal, tipped with an emerald, a span long and an inch thick. When he mounteth, a thousand riders take horse with him, arrayed in gold and silk; and whenas he rideth forth, he who is before him proclaimeth and saith, "This is the king, mighty of estate and high of dominion!" And he proceedeth to praise him on this wise and endeth by saying, "This is the king, lord of the crown the like whereof nor Solomon (213) nor Mihraj (214) possessed!" Then is he silent, whilst he who is behind the king proclaimeth and saith, "He shall die! He shall die! And again I say, he shall die!" And the other rejoineth, saying, "Extolled be the perfection of the Living One who dieth not!" And by reason of his justice and judgment (215) and understanding, there is no Cadi in his [capital] city; but all the people of his realm distinguish truth from falsehood and know [and practise] truth and right for themselves.' When the morning morrowed, the draper went out, still angered against his wife, and the old woman returned to her and found her changed of colour, pale of face, dejected and heart-broken. [So she questioned her of the cause of her dejection and she told her how her husband was angered against her (as she supposed) on account of the burns in the turban-cloth.] "O my daughter," rejoined the old woman, "be not concerned; for I have a son, a fine-drawer, and he, by thy life, shall fine-draw [the holes] and restore the turban-cloth as it was. "The wife rejoiced in her saying and said to her, "And when shall this be?" "To-morrow, if it please God the Most High," answered the old woman, "I will bring him to thee, at the time of thy husband's going forth from thee, and he shall mend it and depart forth-right." Then she comforted her heart and going forth from her, returned to the young man and told him what had passed. . . . . 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. . . . . 1. The Foolish Fisherman . dclxxvi. . . . . Yea, passion raged in me and love-longing was like To slay me; yet my heart to solace still it wrought. . . . . I was aforesaid in such a city and hid a thousand dirhems in a monastery there. After awhile, I went thither and taking the money, bound it about my middle. [Then I set out to return] and when I came to the desert, the carrying of the money was burdensome to me. Presently, I espied a horseman pricking after me; so I [waited till he came up and] said to him, "O horseman, carry this money [for me] and earn reward and recompense [from God]." "Nay," answered he; "I will not do it, for I should weary myself and weary my horse." Then he went on, but, before he had gone far, he said in himself, "If I take up the money and spur my horse and forego him, how shall he overtake me?" And I also said in myself, "Verily, I erred [in asking him to carry the money]; for, had he taken it and made off, I could have done nought." Then he turned back to me and said to me, "Hand over the money, that I may carry it for thee." But I answered him, saying, "That which hath occurred to thy mind hath occurred to mine also; so go in peace." . . . . . The Eleventh Night of the Month. . . . . It is said that, when the Khalifate devolved on Omar ben Abdulaziz (42) (of whom God accept), the poets [of the time] resorted to him, as they had been used to resort to the Khalifs before him, and abode at his door days and days, but he gave them not leave to enter, till there came to Omar Adi ben Artah, (43) who stood high in esteem with him. Jerir (44) accosted him and begged him to crave admission for them [to the Khalif]. "It is well," answered Adi and going in to Omar, said to him, "The poets are at thy door and have been there days and days; yet hast thou not given them leave to enter, albeit their sayings are abiding (45) and their arrows go straight to the mark." Quoth Omar, "What have I to do with the poets?" And Adi

answered, saying, "O Commander of the Faithful, the Prophet (whom God bless and preserve) was praised [by a poet] and gave [him largesse,] and therein (46) is an exemplar to every Muslim." Quoth Omar, "And who praised him?" "Abbas ben Mirdas (47) praised him," replied Adi, "and he clad him with a suit and said, 'O Bilal, (48) cut off from me his tongue!'" "Dost thou remember what he said?" asked the Khalif; and Adi said, "Yes." "Then repeat it," rejoined Omar. So Adi recited the following verses:.85. Isaac of Mosul and the Merchant dclxx.??? Be patient under its calamities, For all things have an issue soon or late..His love he'd have hid, but his tears denounced him to the spy, iii. 42.Most like a wand of emerald my shape it is, trow I, ii. 245..When they were grown familiar with him, the queen-mother fell to sending [privily] for the amirs, one by one, and swearing them to secrecy; and when she was assured of their trustworthiness, she discovered to them that the king had left but a daughter and that she had done this but that she might continue the kingship in his family and that the governance should not go forth from them; after which she told them that she was minded to marry her daughter with the new-comer, her father's brother's son, and that he should be the holder of the kingship. They approved of her proposal and when she had discovered the secret to the last of them [and assured herself of their support], she published the news abroad and sent for the cadis and assessors, who drew up the contract of marriage between Selim and the princess, and they lavished gifts upon the troops and overwhelmed them with bounties. Then was the bride carried in procession to the young man and the kingship was stablished unto him and the governance of the realm..???? O thou that questionest the lily of its scent, Give ear unto my words and verses thereanent..When Galen heard this, he ordered the weaver the amount of his wife's dowry and bade him pay it to her and divorce her. Moreover, he forbade him from returning to the practice of physic and warned him never again to take to wife a woman of better condition than himself; and he gave him his spending-money and bade him return to his [former] craft. Nor," added the vizier, "is this more extraordinary or rarer than the story of the two sharpers who cozened each his fellow." As for the governor, he wasted all that was with him and returned to the city, where he saw the youth and excused himself to him. Then he questioned him of what had befallen him and he told him, whereat he marvelled and returned to companionship with him; but the youth ceased to have regard for him and gave him not stipends, as of his [former] wont, neither discovered to him aught of his secrets. When the governor saw that there was no profit for him with the young Khorassani, he returned to the king, the ravisher of the damsel, and told him what the chamberlain had done and counselled him to slay the latter and incited him to recover the damsel, [promising] to give his friend to drink of poison and return. So the king sent for the chamberlain and upbraided him; whereupon he fell upon him and slew him and the king's servants fell upon the chamberlain and slew him..???? a. The Cat and the Mouse dccoc.?Story of King Suleiman Shah and His Sons..When she had made an end of her song, Queen Es Shuhba arose and said, 'Never heard I from any the like of this.' And she drew Tuhfeh to her and fell to kissing her. Then she took leave of her and flew away; and all the birds took flight with her, so that they walled the world; whilst the rest of the kings tarried behind..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,.When the king heard this, he said, "Restore him to the prison till the morrow, so we may look into his affair; for that deliberation in affairs is advisable and the slaughter of this [youth] shall not escape [us]."???? Indeed, thou'st told the tale of kings and men of might, Each one a lion fierce, impetuous in the fight,.78. The Water-Carrier and the Goldsmith's Wife cccxc.???? We spent the night in passing the cup, my mates and I, Till in the Eastward heaven the day-star did appear..Jest of a Thief, A Merry, ii. 186..???? b. Bakoun's Story of the Hashish-Eater cxliiii.The Merciful dyed me with that which I wear, ii. 245..???? Then, after them came I to thee and union did entreat And unto thee set forth at length my case and my design;???? The true believer is pinched for his daily bread, Whilst infidel rogues enjoy all benefit..What strength have I solicitude and long desire to bear, iii. 20..???? Whenas En Nebhan strove to win my grace, himself to me With camel- loads he did commend of musk and camphor white,.SINDBAD THE SAILOR AND HINDBAD THE PORTER..59. El Mutelemmis and his Wife Umeimeh dclxlviii.When in the sitting-chamber we for merry-making sate, iii. 135..Meanwhile, the boy [grew up and] abode with the people of the village, and when God willed the accomplishment of His ordinance, the which endeavour availeth not to avert, he went forth with a company of the villagers, to stop the way. The folk complained of them to the king, who sallied out with a company of his men and surrounded the highwaymen and the boy with them, whereupon the latter drew forth an arrow and launched it at them, and it smote the king in his vitals and wounded him. So they carried him to his house, after they had laid hands upon the youth and his companions and brought them before the king, saying, 'What biddest thou that we do with them?' Quoth he, 'I am presently in concern for myself; so bring me the astrologers.' Accordingly, they brought them before him and He said to them, 'Ye told me that my death should be by slaying at the hand of my son: how, then, befalleth it that I have gotten my death-wound on this wise of yonder thieves?' The astrologers marvelled and said to him, 'O king, it is not impossible to the lore of the stars, together with the fore-ordinance of God, that he who hath smitten thee should be thy son.' 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." Then he sent for the old man, the Muezzin, and when the messenger came to him and told him that the Commander of the Faithful sought him, he feared the denunciation of the damsel and accompanied him to the palace, walking and letting wind (44) as he went, whilst all who passed him by laughed at him. When he came into the presence of the Commander of the Faithful, he fell a-trembling and his tongue was embarrassed, [so that he could not speak]. The Khalif laughed at him and said to him, "O elder, thou hast done no offence; so [why] fearest thou?" "O my lord," answered the old man (and indeed he was in the sorest of that which may be of fear,) "by the virtue of thy pure forefathers, indeed I have done nought, and do thou enquire of my conduct." The Khalif laughed at him and ordering him a thousand dinars, bestowed on him a sumptuous dress of honour and made him chief of the Muezzins in his mosque..? ? ? ? o. The King's Son and the Merchant's Wife dxcii. We were sleeping one night on the roof, when a woman made her way into the house and gathering into a bundle all that was therein, took it up, that she might go away with it. Now she was great with child and near upon her term and the hour of her deliverance; so, when she made up the bundle and offered to shoulder it and make off with it, she hastened the coming of the pangs of labour and gave birth to a child in the dark. Then she sought for the flint and steel and striking a light, kindled the lamp and went round about the house with the little one, and it was weeping. [The noise awoke us,] as we lay on the roof, and we marvelled. So we arose, to see what was to do, and looking down through the opening of the saloon, (112) saw a woman, who had kindled the lamp, and heard the little one weeping. She heard our voices and raising her eyes to us, said, "Are ye not ashamed to deal with us thus and discover our nakedness? Know ye not that the day belongeth to you and the night to us? Begone from us! By Allah, were it not that ye have been my neighbours these [many] years, I would bring down the house upon you!" We doubted not but that she was of the Jinn and drew back our heads; but, when we arose on the morrow, we found that she had taken all that was with us and made off with it; wherefore we knew that she was a thief and had practised [on us] a device, such as was never before practised; and we repented, whenas repentance advantaged us not.' When he had made an end of his verses, he folded the letter and gave it to the nurse, who took it and carried it to Mariyeh. When she came into the princess's presence, she saluted her; but Mariyeh returned not her salutation and she said, "O my lady, how hard is thy heart that thou grudgest to return the salutation! Take this letter, for that it is the last of that which shall come to thee from him." Quoth Mariyeh, "Take my warning and never again enter my palace, or it will be the cause of thy destruction; for I am certified that thou purposest my dishonour. So get thee gone from me." And she commanded to beat the nurse; whereupon the latter went forth fleeing from her presence, changed of colour and absent of wits, and gave not over going till she came to the house of El Abbas.."By Allah, he treadeth no carpet of mine! Who is at the door other than he?" "Jerir ibn el Khetefa," answered Adi; and Omar said, "It is he who saith ... " [And he recited as follows:].Money-Changer and the Ass, The Sharpers, the, ii. 41..? ? ? ? Or if to me "I'm absent" thou sayest, "'Tis a lie," My heart replies, bewildered 'twixt doubt and certainty..? ? ? ? a. The King and his Vizier's Wife dccccxxx. Shah Bekht and his Vizier Er Rehwan, King, i. 215..110. The Haunted House in Baghdad ccccxiv. I saw thee, O thou best of all the human race, display, i. 46..12. The Waterfowl and the Tortoise cxlviii. Reshid (Er) and the Barmecides, i. 189..All those who were present laughed at her mockery of Iblis and marvelled at the goodliness of her observation (209) and her readiness in improvising verses; whilst the Sheikh himself rejoiced and said to her, 'O Tuhfet es Sudour, the night is gone; so arise and rest thyself ere the day; and to-morrow all shall be well.' Then all the kings of the Jinn departed, together with those who were present of guards, and Tuhfeh abode alone, pondering the affair of Er Reshid and bethinking her of how it was with him, after her, and of that which had betided him for her loss, till the dawn gleamed, when she arose and walked in the palace. Presently she saw a handsome door; so she opened it and found herself in a garden goodlier than the first, never saw eyes a fairer than it. When she beheld this garden, delight moved her and she called to mind her lord Er Reshid and wept sore, saying, 'I crave of the bounty of God the Most High that my return to him and to my palace and my home may be near at hand!'.An if my substance fail, no one there is will succour me, i. 6..When the company heard this story, they marvelled thereat with the utmost wonderment. Then the fifth officer, who was the lieutenant of the bench, (113) came forward and said, '[This is] no wonder and there befell me that which is rarer and more extraordinary than this..83. The Woman's Trick against her Husband cccxciii. Let destiny with loosened rein its course appointed fare, iii. 211.? ? ? ? a. The Mouse and the Flea cli.? ? ? ? ? Your water I'll leave without drinking, for there Too many already have drunken whilere..? ? ? ? But when ye saw my writ, the standard ye o'erthrew Of faith, your favours grudged and aught of grace denied..He who Mohammed sent, as prophet to mankind, i. 50..10. Women's Craft cxcv-cc.81. The Foolish Schoolmaster delxvi. When they knew that there was left him no estate that the king might covet, they feared lest he be brought to release him, by the incidence of the vizier's [good] counsel upon the king's heart, and he return to his former case, so should their plots be marred and their ranks degraded, for that they knew that the king would have need of that which he had known from that man nor would forget that wherewith he was familiar in him. Now it befell that a certain man of corrupt purpose (78) found a way to the perversion of the truth and a

means of glozing over falsehood and adorning it with a semblance of fair-seeming and there proceeded from him that wherewith the hearts of the folk were occupied, and their minds were corrupted by his lying tales; for that he made use of Indian subtleties and forged them into a proof for the denial of the Maker, the Creator, extolled be His might and exalted be He! Indeed, God is exalted and magnified above the speech of the deniers. He avouched that it is the planets (79) that order the affairs of all creatures and he set down twelve mansions to twelve signs [of the Zodiac] and made each sign thirty degrees, after the number of the days of the month, so that in twelve mansions there are three hundred and threescore [degrees], after the number of the days of the year; and he wrought a scheme, wherein he lied and was an infidel and denied [God]. Then he got possession of the king's mind and the enviers and haters aided him against the vizier and insinuated themselves into his favour and corrupted his counsel against the vizier, so that he suffered of him that which he suffered and he banished him and put him away..When King El Aziz heard the damsels's song, her speech and her verses pleased him and he said to El Abbas, "O my son, verily, these damsels are weary with long versifying, and indeed they make us yearn after the dwellings and the homesteads with the goodness of their songs. Indeed, these five have adorned our assembly with the excellence of their melodies and have done well in that which they have said before those who are present; wherefore we counsel thee to enfranchise them for the love of God the Most High." Quoth El Abbas, "There is no commandment but thy commandment;" and he enfranchised the ten damsels in the assembly; whereupon they kissed the hands of the king and his son and prostrated themselves in thanksgiving to God the Most High. Then they put off that which was upon them of ornaments and laying aside the lutes [and other] instruments of music, clave to their houses, veiled, and went not forth. (144).38. The Lover who feigned himself a Thief to save his Mistress's Honour dlvi. Would we may live together, and when we come to die, i. 47..? ? ? ? bb. The King of Hind and his Visier dccccxxviii. Then the thieves addressed themselves to sharing their booty and presently fell out concerning a sword that was among the spoil, who should take it. Quoth the captain, 'Methinks we were better prove it; so, if it be good, we shall know its worth, and if it be ill, we shall know that.' And they said, 'Try it on this dead man, for he is fresh.' So the captain took the sword and drawing it, poised it and brandished it; but, when Er Razi saw this, he made sure of death and said in himself, 'I have borne the washing and the boiling water and the pricking with the knife and the grave and its straitness and all this [beating], trusting in God that I might be delivered from death, and [hitherto] I have been delivered; but, as for the sword, I may not brook that, for but one stroke of it, and I am a dead man.'.The Eighth Day..? ? ? ? To me your rigour love-delight, your distance nearness is; Ay, your injustice equity, and eke your wrath consent. Quoth the company, 'Tell us thy story and expound it unto us, so we may see that which it hath of extraordinary.' And he said 'Know, then, that. When the evening evened, the king let call his vizier and he presented himself before him, whereupon he required of him the hearing of the [promised] story. So he said, "Hearkening and obedience. Know, O king. that

[A Manual of the History of Philosophy](#)

[Southern Railway 1900 Vol 8 Parisian Illustrated Review](#)

[Science Abstracts 1916 Vol 19 Section A-Physics](#)

[Le Prince Eugene Et Murat 1813-1814 Vol 3 Operations Militaires Negociations Diplomatiques](#)

[In the United States Court of Appeals for the Second Circuit Vol 4 United States of America Appellee Against Alger Hiss Appellant Transcript of Record On Appeal from the District Court of the United States for the Southern District of New York](#)

[The Occasional Papers of the China Inland Mission Vols I and II From January 1866 to May 1868](#)

[International Projectionist Vol 21 January 1946](#)

[The New-England Historical and Genealogical Register 1905 Vol 59](#)

[Brilliant Tales of London Society](#)

[The Massachusetts Missionary Magazine for the Year 1804 Vol 2 Containing Religious and Interesting Communications Calculated to Edify](#)

[Christians and Inform the Rising Generation](#)

[William Shakspeares Complete Works Dramatic and Poetic Vol 2 of 2 The Text from the Corrected Copy of the George Steevens Esq With](#)

[Glossarial Notes and a Sketch of the Authors Life Copiously Illustrated](#)

[Proceedings of the Twenty-Third Annual Meeting of the Lake Mohonk Conference of Friends of the Indian and Other Dependent Peoples 1905](#)

[The Golden Age of American Anthropology Selected and Edited with Introduction and Notes](#)

[Meddelelser Om Gronland Vol 28 Udgivne AF Commissionen for Ledelsen AF de Geologiske Og Geographiske Undersogelser I Gronland 1ste Afdeling](#)

[Southern Historical Society Papers Vol 7 January to December 1879](#)

[The Curiosity Shop or Questions and Answers Concerning the Lumber Business A Compilation of Inquiries to the Editor of the American Lumberman and Answers Thereto](#)

[Harrow School and Its Surroundings](#)

[The Photographic Times Vol 40 An Illustrated Monthly Magazine Devoted to the Interests of Artistic and Scientific Photography](#)

[Forest and Stream Rod and Gun 1922 Vol 92](#)

[Third Reading Book Scriptural and Miscellaneous Lessons](#)

[Manuel DAgriculture Pour Le Laboureur Pour Le Proprietaire Et Pour Le Gouvernement Contenant Les Vrais Et Seuls Moyens de Faire Prosperer LAgriculture Tant En France Que Dans Tous Les Autres Etats Ou LOn Cultive Avec La Refutation de la Nouvel](#)

[The Ganges and the Seine Vol 1 of 2 Scenes on the Banks of Both](#)

[Magna Britanniae Notitia or the Present State of Great-Britain With Divers Remarks Upon the Ancient State Thereof](#)

[The Shenandoah Campaigns of 1862 and 1864 and the Appomattox Campaign 1865 Vol 6 Note Citations of the War Records Published After the Papers in This Volume and Volume V Were Read Before the Society Have Been Added by the Authors or Editors for the Pu](#)

[Farewell to Time or Last Views of Life and Prospects of Immortality](#)

[The Intellectual Observer 1866 Vol 8 Review of Natural History Microscopic Research and Recreative Science](#)

[Mathematics Compiled from the Best Authors and Intended to Be the Text-Book of the Course of Private Lectures on These Sciences in the University of Cambridge Vol 2 of 2](#)

[Illustrations of the Public Buildings of London Vol 2 of 2 With Historical and Descriptive Accounts of Each Edifice](#)

[The Journal of the Anthropological Institute of Great Britain and Ireland 1878 Vol 7](#)

[Manual of Homoeopathic Medicine Vol 1 of 2 Part I Materia Medica](#)

[General Machinery Catalogue 1898](#)

[Hippocrates Vol 4 Heraclitus on the Universe](#)

[The Boy Travellers on the Congo Adventures of Two Youths in a Journey with Henry M Stanley Through the Dark Continent](#)

[Sybil or the Two Nations](#)

[The Spirit of the Public Journals for the Year 1823 Being an Impartial Selection of the Most Exquisite Essays Jeux DEsprit and Tales of Humour Prose and Verse That Have Appeared in the Morning Evening and Sunday Newspapers](#)

[Le Guide Musical Vol 60 Revue Internationale de la Musique Et de Theatres 4 Janvier 1914](#)

[Travels Through England Wales and Scotland in the Year 1816 Vol 1 of 2](#)

[Annual Report of the Chief of Engineers United States Army to the Secretary of War Vol 4 of 4 For the Year 1884](#)

[Hunts Yachting Magazine 1867 Vol 16](#)

[The Primer or Office of the B Virgin Mary Revisd With a New and Approvd Version of the Church-Hymns Throughout the Year To Which Are Added the Remaining Hymns of the Roman Breviary](#)

[Lettres de la Mere Agnes Arnauld Abbess de Port-Royal Vol 2 Publiees Sur Les Textes Authentiques Avec Une Introduction Par M P Faugere](#)

[The History of the Restoration of Monarchy in France Vol 4 of 4](#)

[Prolegomena to the History of Israel With a Reprint of the Article Israel from the Encyclopedia Britannica](#)

[Colburns United Service Magazine and Naval and Military Journal 1844 Vol 2](#)

[Geographical Memoirs on New South Wales By Various Hands Containing an Account of the Surveyor Generals Late Expedition to Two New Ports the Discovery of Moreton Bay River with the Adventures for Seven Months There of Two Shipwrecked Men a Route Fro](#)

[Maryland Medical Journal Vol 44 A Journal of Medicine and Surgery December 30 1990-December 31 1901](#)

[Foods and Home Making](#)

[Tancred](#)

[Lectures on Natural and Experimental Philosophy Considered in Its Present State of Improvement Vol 1 of 5 Describing in a Familiar and Easy Manner the Principal Phenomena of Nature And Shewing That They All Co-Operate in Displaying the Goodness](#)

[The National Sunday School Teacher 1875 Vol 10 Undenominational-Evangelical](#)

[Grace and Truth Vol 2 March 1911](#)

[The Colonial Records of the State of Georgia Vol 26 Compiled Under Authority of the Legislature](#)

[Voix Canadiennes Vol 6 Vers LABime Mgr L-F Lafleche Et La Division Du Diocese Des Trois-Rivieres](#)

[Noblesse Bretonne Aux Xve Et Xvie Siecles Vol 1 La Reformation Et Montres Eveche de Vannes](#)

[The Quarterly Review Vol 180 Published in January and April 1895](#)

[The Three Hunters](#)

[Pictorial History of the Russian War 1854-5-6 With Maps Plans and Wood Engravings](#)

[Ferishtas History of Dekkan from the First Mahummedan Conquests Vol 2 With a Continuation from Other Native Writers of the Events in That Part of India to the Reduction of Its Last Monarchs by the Emperor Aulumgeur Aurungzebe](#)

[History of Greece Vol 12 With Portrait Maps and Index](#)

[A History of the British Army Vol 1 First Part To the Close of the Seven Years War](#)

[A Full and Circumstantial Account of the Memorable Battle of Waterloo The Second Restoration of Louis XVIII And the Deportation of Napoleon](#)

[Buonaparte to the Island of St Helena and Every Recent Particular Relative to His Conduct and Mode of Life in H](#)  
[A Glossary of Words Used in the Wapentakes of Manley and Corringham Lincolnshire Vol 1](#)  
[A Vindication of the Doctrine of Scripture and of Primitive Faith Vol 1 of 2 Concerning the Deity of Christ in Reply to Dr Priestleys History of Early Opinions Etc](#)  
[de Morbis Cutaneis A Treatise of Diseases Incident to the Skin In Two Parts With a Short Appendix Concerning the Efficacy of Local Remedies and the Manner of Their Operations](#)  
[New Selection of Nearly Eight Hundred Evangelical Hymns from More Than 200 Authors in England Scotland Ireland and America Including a Great Number of Originals Alphabetically Arranged Being a Complete Supplement to Dr Watts Psalms and Hymns](#)  
[Christ Dying and Drawing Sinners to Himselfe or a Survey of Our Saviour in His Soule Suffering His Loveliness in His Death and the Efficacie Thereof In Which Some Cases of Soule-Trouble in Weake Beleevers Grounds of Submission Under the Absence of C](#)  
[English Coronation Records](#)  
[When the Adults Change Everything Changes Seismic shifts in school behaviour](#)  
[Dennys Law A Sarah Burke Police Procedural](#)  
[The Congregational Quarterly 1875 Vol 17](#)  
[Body Image Problems and Body Dysmorphic Disorder The Definitive Treatment and Recovery Approach](#)  
[Etudes de Philologie Comparee Sur LArgot Et Sur Les Idiomes Analogues Parles En Europe Et En Asie](#)  
[Poker the Ultimate Book](#)  
[Memoires Couronnes Par LAcademie Royale Des Sciences Et Belles-Lettres de Bruxelles Vol 12](#)  
[But Seriously](#)  
[Japanese Cooking A Simple Art](#)  
[Magazine of American History with Notes and Queries Vol 24 July-December 1890](#)  
[Karate-do Kyohan The Master Text](#)  
[Putins Gambit](#)  
[Shibori The Inventive Art Of Japanese Shaped Resist Dyeing](#)  
[Report of the Secretary for Mines For 1901 1902 Including Reports of the Commissioners of Mines Inspectors of Mines Government Geologist Assistant Government Geologists Mount Cameron Water-Race Board C](#)  
[Patrolling the Cold War Skies Reheat Sunset](#)  
[Goosebumps Slappyworld #2 Attack of the Jack!](#)  
[Travels in Greece and Turkey Undertaken by Order of Louis XVI and with the Authority of the Ottoman Court](#)  
[Etude Historique Sur Les Corporations Professionnelles Chez Les Romains Depuis Les Origines Jusqua La Chute de LEmpire DOccident Vol 2](#)  
[Les Colleges Professionnels Consideres Comme Institutions Officielles](#)  
[Even More Laughs with Robert Munsch in French! \(Pre-K to Grade 3\)](#)  
[Michelle Obama First Lady American Rhetor](#)  
[Instances of Islamophobia Demonizing the Muslim Other](#)  
[A Manual of Gardening for Bengal and Upper India](#)  
[The Six Voyages of John Baptista Tavernier a Noble Man of France Now Living Through Turky Into Persia and the East-Indies Finished in the Year 1670 Giving an Account of the State of Those Countries Illustrated with Divers Sculptures Together with a](#)  
[The New Sporting Magazine Vol 4 1882-1883](#)  
[Forty-One Years in India Vol 2 of 2 From Subaltern to Commander-In-Chief](#)  
[Sheet Metal Workers Manual A Complete Practical Instruction Book on the Sheet Metal Industry Machinery and Tools and Related Subjects Including the Oxy-Acetylene Welding and Cutting Process](#)  
[The Prophets and Prophecy in Israel An Historical and Critical Enquiry](#)  
[Notes of a Botanist on the Amazon and Andes Vol 1 of 2 Being Records of Travel on the Amazon and Its Tributaries the Trombetas Rio Negro Uaupes Casiquiari Pacimoni Huallaga and Pastasa As Also to the Cataracts of the Orinoco Along the Eastern](#)  
[The Philosophy of St Thomas Aquinas](#)  
[Wanderings in Bible Lands Notes of Travel in Italy Greece Asia-Minor Egypt Nubia Ethiopia Cush and Palestine](#)  
[The Experiences of a Colonel of Infantry](#)  
[The Genealogies Recorded in the Sacred Scriptures According to Every Family and Tribe With the Line of Our Saviour Jesus Christ Observed from Adam to the Blessed Virgin Mary](#)  
[A Guide to Alaska Last American Frontier](#)