

THE FOUR LAST THINGS

SHEHRZAD AND SHEHRIYAR. (145).Noureddin thanked him and they entered the slave-merchant's house. When the people of the house saw Abou Nuwas, they rose to do him worship, for that which they knew of his station with the Commander of the Faithful. Moreover, the slave-dealer himself came up to them with two chairs, and they seated themselves thereon. Then the slave-merchant went into the house and returning with the slave-girl, as she were a willow-wand or a bamboo-cane, clad in a vest of damask silk and tired with a black and white turban, the ends whereof fell down over her face, seated her on a chair of ebony; after which quoth he to those who were present, "I will discover to you a face as it were a full moon breaking forth from under a cloud." And they said, "Do so." So he unveiled the damsel's face and behold, she was like the shining sun, with comely shape and day-bright face and slender [waist and heavy] hips; brief, she was endowed with elegance, the description whereof existeth not, [and was] even as saith of her the poet:.[When the appointed day arrived], I arose and changing my clothes and favour, donned sailor's apparel; then I took with me a purse full of gold and buying good [victual for the] morning-meal, accosted a boatman [at Deir et Tin] and sat down and ate with him; after which said I to him, "Wilt thou hire me thy boat?" Quoth he, "The Commander of the Faithful hath commanded me to be here;" and he told me the story of the concubines and how the Khalif purposed to drown them that day. When I heard this from him, I brought out to him half a score dinars and discovered to him my case, whereupon quoth he to me, "O my brother, get thee empty calabashes, and when thy mistress cometh, give me to know of her and I will contrive the trick." Meanwhile, the wind carried the two children [out to sea and thence driving them] towards the land, cast them up on the sea-shore. As for one of them, a company of the guards of the king of those parts found him and carried him to their master, who marvelled at him with an exceeding wonderment and adopted him to his son, giving out to the folk that he was his [very] son, whom he had hidden, (106) of his love for him. So the folk rejoiced in him with an exceeding joy, for the king's sake, and the latter appointed him his heir-apparent and the inheritor of his kingdom. On this wise, a number of years passed, till the king died and they crowned the youth king in his room. So he sat down on the throne of his kingship and his estate flourished and his affairs prospered..All this, O my brother,' continued the merchant, 'befell because the locust had no knowledge of the secret essence that lieth hid in apparent bodies. As for thee, O my brother, (may God requite thee with good!) thou wast subtle in device and usedst precaution; but precaution sufficeth not against fate, and fortune fore-ordained bafflenth contrivance. How excellent is the saying of the poet! And he recited the following verses:..When the king heard this, his anger subsided and he said, "Carry him back to prison till to-morrow, to we may look into his affair." Officer's Story, The Fourteenth, ii. 183..91. The Schoolmaster who Fell in Love by Report ccccii.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..When the king heard this from his son, he rose to his feet and calling for his charger of state, took horse with four-and-twenty amirs of the chief officers of his empire. Then he betook himself to the palace of the King of Baghdad, who, when he saw him coming, bade his chamberlains open the doors to him and going down himself to meet him, received him with all worship and hospitality and entreated him with the utmost honour. Moreover, he carried him [and his suite] into the palace and causing make ready for them carpets and cushions, sat down upon a chair of gold, with traverses of juniper- wood, set with pearls and jewels. Then he bade bring sweetmeats and confections and odoriferous flowers and commanded to slaughter four-and-twenty head of sheep and the like of oxen and make ready geese and fowls, stuffed and roasted, and pigeons and spread the tables; nor was it long before the meats were set on in dishes of gold and silver. So they ate till they had enough and when they had eaten their fill, the tables were removed and the wine-service set on and the cups and flagons ranged in order, whilst the mamelukes and the fair slave-girls sat down, with girdles of gold about their middles, inlaid with all manner pearls and diamonds and emeralds and rubies and other jewels. Moreover, the king bade fetch the musicians; so there presented themselves before him a score of damsels, with lutes and psalteries and rebecks, and smote upon instruments of music, on such wise that they moved the assembly to delight..43. The Man of Yemen and his six Slave-girls cccxxiv.???? Beard of the old he-goat, the one-eyed, what shall be My saying of a knave, his fashion and degree?.Selim followed him till he brought him to an underground chamber and showed him somewhat of wine that was to his mind. So he occupied him with looking upon it and taking him at unawares, sprang upon him from behind and cast him to the earth and sat upon his breast. Then he drew a knife and set it to his jugular; whereupon there betided Selim [that wherewithal] God made him forget all that He had decreed [unto him], (72) and he said to the cook, 'Why dost thou this thing, O man? Be mindful of God the Most High and fear Him. Seest thou not that I am a stranger? And indeed [I have left] behind me a defenceless woman. Why wilt thou slay me?' Quoth the cook, 'Needs must I slay thee, so I may take thy good.' And Selim said, 'Take my good, but slay me not, neither enter into sin against me; and do with me kindness, for that the taking of my money is lighter (73) than the taking of my life.'?THE THIRTEENTH OFFICER'S STORY..The servant said no more to him, but, when it was morning, he acquainted a number of the

king's servants with this and they said, 'This is an opportunity for us. Come let us assemble together and acquaint the king with this, so the young merchant may lose favour with him and he rid us of him and we be at rest from him.' So they assembled together and going in to the king, said to him, 'We have a warning we would give thee.' Quoth he, 'And what is your warning?' And they said, 'Yonder youth, the merchant, whom thou hast taken into favour and whose rank thou hast exalted above the chiefs of the people of thy household, we saw yesterday draw his sword and offer to fall upon thee, so he might slay thee.' When the king heard this, his colour changed and he said to them, 'Have ye proof of this?' Quoth they, 'What proof wouldst thou have? If thou desire this, feign thyself drunken again this night and lie down, as if asleep, and watch him, and thou wilt see with thine eyes all that we have named to thee.' They lighted down without the place and when they arose in the morning, they saw a populous and goodly city, fair of seeming and great, abounding in trees and streams and fruits and wide of suburbs. So the young man said to his sister Selma, 'Abide thou here in thy place, till I enter the city and examine it and make assay of its people and seek out a place which we may buy and whither we may remove. If it befit us, we will take up our abode therein, else will we take counsel of departing elsewhere.' Quoth she, 'Do this, trusting in the bounty of God (to whom belong might and majesty) and in His blessing.' a. The Merchant and the Two Sharpers clii. Were not the darkness still in gender masculine, iii. 193. King Dabbin and his Viziers, Story of, i. 104. 29. Maan ben Zaideh and the three Girls dxxxii. Accordingly the nurse returned to El Abbas, without letter or answer; and when she came in to him, he saw that she was troubled and noted the marks of chagrin on her face; so he said to her, "What is this plight?" Quoth she, "I cannot set out to thee that which Mariyeh said; for indeed she charged me return to thee without letter or answer." "O nurse of kings," rejoined El Abbas, "I would have thee carry her this letter and return not to her without it." Then he took inkhorn and paper and wrote the following verses: Then she drank three cups and filling the old man other three, sang the following verses: How often, too, hath gladness come to light Whence nought but dole thou didst anticipate! e. The Fox and the Wild Ass dcxi. Indeed, many of the notables of the people have sought her of me in marriage, but I would not marry her to any, for that, one night, I saw, in a dream, the balance aforesaid set up and men and women being weighed, one against the other, therein, and meseemed I saw thee [and her] and it was said to me, "This is such a man, (217) the allotted portion of such a woman." (218) Wherefore I knew that God the Most High had allotted unto her none other than thyself, and I choose rather to marry thee to her in my lifetime than that thou shouldst marry her after my death.' Sons, Story of King Suleiman Shah and his, i. 150. A dark affair thou listest up with Islam and with proof Quenchedst the flaming red-coals of error and dismay. When they came to themselves, they wept awhile and the folk assembled about them, marvelling at that which they saw, and questioned them of their case. So the young men vied with each other who should be the first to discover the story to the folk; and when the Magian saw this, he came up, crying out, 'Alas!' and 'Woe worth the day!' and said to them, 'Why have ye broken open my chest? I had in it jewels and ye have stolen them, and this damsel is my slave-girl and she hath agreed with you upon a device to take the good.' Then he rent his clothes and called aloud for succour, saying, 'I appeal to God and to the just king, so he may quit me of these wrong-doing youths!' Quoth they, 'This is our mother and thou stolest her.' Then words waxed many between them and the folk plunged into talk and prate and discussion concerning their affair and that of the [pretended] slave-girl, and the strife waxed amain between them, so that [at last] they carried them up to the king. The intercessor who to thee herself presenteth veiled Is not her like who naked comes with thee to intercede.' 8. Noureddin Ali and the Damsel Enis el Jeli cxcix. The eyes of lovely women are likened unto me; Indeed, amongst the gardens I open many an eye. b. The Singer and the Druggist dcccxxxviii. So, on the morrow, she made her ready and donning the costliest of apparel, adorned herself with the most magnificent of ornaments and the highest of price and stained her hands with henna. Then she let down her tresses upon her shoulders and went forth, walking along with coquettish swimming gait and amorous grace, followed by her slave-girls, till she came to the young merchant's shop and sitting down thereat, under colour of seeking stuffs, saluted him and demanded of him somewhat of merchandise. So he brought out to her various kinds of stuffs and she took them and turned them over, talking with him the while. Then said she to him, "Look at the goodliness of my shape and my symmetry. Seest thou in me any default?" And he answered, "No, O my lady." "Is it lawful," continued she, "in any one that he should slander me and say that I am humpbacked?" g. The Crows and the Hawk dcxiii. The folk marvelled at this story and as for the prefect and El Melik ez Zahir, they said, 'Wrought ever any the like of this device?' And they marvelled with the utterest of wonderment Then arose a third officer and said, 'Hear what betided me, for it is yet stranger and more extraordinary. . . . OF CLEMENCY. Calcutta (1814-18) Text. w. The Fox and the Folk (235) M. From mine own land, to visit thee, I came at love's command, For all the distance did forbid, 'twixt me and thee that spread. . . . 36. The Mock Khalif dxliii. My kinsmen and my friends for thee I did forsake And left them weeping tears that poured as 'twere a tide. But for the spying of the eyes [ill-omened,] we had seen Wild cattle's eyes and antelopes' tresses of sable sheen. Seventh Officer's Story, The, ii. 150. 55. The Poor Man and his Generous Friend dcxliii. When the Baghdadis saw this succour that had betided them against their enemies [and the victory that El Abbas had gotten them], they turned back and gathering together the spoils [of the defeated host], arms and treasures and horses, returned to Baghdad, victorious, and all by the valour of El Abbas. As for Saad, he foregathered with the prince, and they fared on in company till they came to the place where El Abbas had taken horse, whereupon the latter dismounted from his charger and Saad said to him, "O youth, wherefore alightest thou in other than thy place? Indeed, thy due is incumbent upon us and upon our Sultan; so go thou with us to the dwellings, that we may ransom thee with our souls." "O Amir Saad," replied El Abbas, "from this place I took horse with thee and herein is my lodging. So, God on thee, name me not to the king, but make as if thou hadst never seen me, for that I am a

stranger in the land."Destiny, Of, i. 136..When El Abbas heard her verses, they pleased him and he said to her, "Well done, O Sitt el Husn! Indeed, thou hast done away trouble from my heart and [banished] the things that had occurred to my mind." Then he heaved a sigh and signing to the fifth damsel, who was from the land of the Persians and whose name was Merziyeh (now she was the fairest of them all and the sweetest of speech and she was like unto a splendid star, endowed with beauty and loveliness and brightness and perfection and justness of shape and symmetry and had a face like the new moon and eyes as they were gazelle's eyes) and said to her, "O Merziyeh, come forward and tune thy lute and sing to us on the [same] subject, for indeed we are resolved upon departure to the land of Yemen." Now this damsel had met many kings and had consorted with the great; so she tuned her lute and sang the following verses: Then he gave the cup to the Khalif, saying, "Drink [and may] health and soundness [attend it]! It doth away disease and bringeth healing and setteth the runnels of health abroad."48. Haroun Er Reshid with the Damsel and Abou Nuwas dc.?? ?? My heart with yearning is ever torn and tortured without cease, Nor can my lids lay hold on sleep, that Sees from them away..The Twenty-Seventh Night of the Month.?? ?? God knows I ne'er recalled thy memory to my thought, But still with brimming tears straightway mine eyes were fraught; Her verses pleased the kings of the Jinn and they said, 'By Allah, thou sayst sooth!' Then she rose to her feet, with the lute in her hand, and played and sang, whilst the Jinn and the Sheikh Aboutawaif danced. Then the latter came up to her and gave her a carbuncle he had taken from the hidden treasure of Japhet, son of Noah (on whom be peace), and which was worth the kingdom of the world; its light was as the light of the sun and he said to her, 'Take this and glorify thyself withal over (233) the people of the world.' She kissed his hand and rejoiced in the jewel and said, 'By Allah, this beseemeth none but the Commander of the Faithful.'?? ?? My fortitude fails, my endeavour is vain; My bosom is straitened. To Thee, I complain..So saying, he took leave of the woman and her husband and set out, intending for Akil, his father's brother's son. Now there was between Baghdad and Akil's abiding-place forty days' journey; so El Abbas settled himself on the back of his courser and his servant Aamir mounted also and they fared forth on their way. Presently, El Abbas turned right and left and recited the following verses:?? ?? Sans fault of mine, my blood and tears he shed and beggared me Of him I love, yet for himself gained nought thereby whate'er..?OF TRUST IN GOD..?? ?? o. The Fifteenth Officer's Story dccccxl.Thy loss is the fairest of all my heart's woes, iii. 43..?? ?? Ne'er shall I them forget, nay, nor the day they went.THE TEN VIZIERS; OR THE HISTORY OF KING AZADBEKHT AND HIS SON. (94).67. Haroun er Reshid and Zubeideh in the Bath ccclxxxv.?? ?? All intercessions come and all alike do ill succeed, Save Tuhfeh's, daughter of Merjan, for that, in very deed,.26. Nimeh ben er Rebya and Num his Slave-girl di.Presently a villager passed by [the pit and finding] her [alive,] carried her to his house and tended her, [till she recovered]. Now, he had a son, and when the young man saw her, he loved her and besought her of herself; but she refused and consented not to him, whereupon he redoubled in love and longing and despite prompted him to suborn a youth of the people of his village and agree with him that he should come by night and take somewhat from his father's house and that, when he was discovered, he should say that she was of accord with him in this and avouch that she was his mistress and had been stoned on his account in the city. So he did this and coming by night to the villager's house, stole therefrom goods and clothes; whereupon the old man awoke and seizing the thief, bound him fast and beat him, to make him confess. So he confessed against the woman that she had prompted him to this and that he was her lover from the city. The news was bruited abroad and the people of the city assembled to put her to death; but the old man, with whom she was, forbade them and said, 'I brought this woman hither, coveting the recompense [of God,] and I know not [the truth of] that which is said of her and will not suffer any to hurt her.' Then he gave her a thousand dirhems, by way of alms, and put her forth of the village. As for the thief, he was imprisoned for some days; after which the folk interceded for him with the old man, saying, 'This is a youth and indeed he erred;' and he released him..Full many a man incited me to infidelity, i. 205..Man and his Fair Wife, The Foul-favoured, ii. 61..?? ?? Suppose for distraction he seek in the Spring and its blooms one day, The face of his loved one holds the only Spring for his eye..Then they all four arose, laying wagers with one another, and went forth, walking, from the palace-gate [and fared on] till they came in at the gate of the street in which Aboulhusn el Khelia dwelt. He saw them and said to his wife Nuzhet el Fuad, "Verily, all that is sticky is not a pancake and not every time cometh the jar off safe. (38)' Meseemeth the old woman hath gone and told her lady and acquainted her with our case and she hath disputed with Mesroure the eunuch and they have laid wagers with one another about our death and are come to us, all four, the Khalif and the eunuch and the Lady Zubeideh and the old woman." When Nuzhet el Fuad heard this, she started up from her lying posture and said, "How shall we do?" And he said, "We will both feign ourselves dead and stretch ourselves out and hold our breath." So she hearkened unto him and they both lay down on the siesta[-carpet] and bound their feet and shut their eyes and covered themselves with the veil and held their breath..Rich Man who gave his Fair Daughter in Marriage to the Poor Old Man, The, i. 247..?? ?? a. The Physician Douban xi.?? ?? e. The Fifth Officer's Story dccccxxiv.?? ?? Behold, I am clad in a robe of leaves green And a garment of honour of ultramarine..The Fifth Night of the Month.The Twenty-Sixth Night of the Month..?? ?? Algates ye are our prey become; this many a day and night Right instantly of God we've craved to be vouchsafed your sight..So saying, he put his hand to his poke and bringing out therefrom three hundred dinars, gave them to the merchant, who said in himself, "Except I take the money, he will not abide in the house." So he pouched the money and sold him the house, taking the folk to witness against himself of the sale. Then he arose and set food before El Abbas and they ate of the good things which he had provided; after which he brought him dessert and sweetmeats. They ate thereof till they had enough, when the tables were removed and they washed their hands with rose-water and willow-flower-water. Then the merchant brought El Abbas a napkin perfumed with the fragrant smoke of aloes-wood, on which he wiped his hand, (80) and said to him, "O my lord, the house is become thy house; so

leave one but I caroused with him and he with me, and I spent all my money on companionship and good cheer, till there remained with me nought [of the first half of my good]; whereupon I betook myself to the comrades and cup-companions upon whom I had wasted my wealth, so haply they might provide for my case; but, when I resorted to them and went round about to them all, I found no avail in one of them, nor broke any so much as a crust of bread in my face. So I wept for myself and repairing to my mother, complained to her of my case. Quoth she, 'On this wise are friends; if thou have aught, they make much of thee and devour thee, but, if thou have nought, they cast thee off and chase thee away.' Then I brought out the other half of my money and bound myself by an oath that I would never more entertain any, except one night, after which I would never again salute him nor take note of him; hence my saying to thee, 'Far be it that what is past should recur!' For that I will never again foregather with thee, after this night." We spent the night in passing the cup, my mates and I, Till in the Eastward heaven the day-star did appear. Locust, The Hawk and the, ii. 50. When the two young men presented themselves before him and set forth their case to him and to the folk and the king heard their speech, he knew them and his heart was like to fly for joyance in them: the tears poured from his eyes at their sight and that of his wife, and he thanked God the Most High and praised Him for that He had reunited [him with] them. Then he dismissed the folk who were present about him and bade commit the Magian and the woman and the two youths to his armoury (65) [for the night], commanding that they should keep guard over them till God caused the morning morrow, so he might assemble the cadis and the judges and assessors and judge between them, according to the Holy Law, in the presence of the four cadis. So they did his bidding and the king passed the night praying and praising God the Most High for that which He had vouchsafed him of kingship and puissance and victory over (66) him who had wronged him and thanking Him who had reunited him with his family. Hassan of Bassora and the King's Daughter of the Jinn dclxxviii. ha. The Thief's Story dccccxxviii. a. Nimeh ben er Rebya and Num his Slave-girl ccxxxvii. STORY OF THE MAN WHOSE CAUTION WAS THE CAUSE OF HIS DEATH. When El Abbas had made an end of his verses, his father said to him, "I seek refuge for thee with God, O my son! Hast thou any want unto which thou availest not, so I may endeavour for thee therein and lavish my treasures in quest thereof?" "O father mine," answered El Abbas, "I have, indeed, an urgent want, on account whereof I came forth of my native land and left my people and my home and exposed myself to perils and stresses and became an exile from my country, and I trust in God that it may be accomplished by thine august endeavour." "And what is thy want?" asked the king. Quoth El Abbas, "I would have thee go and demand me in marriage Mariyeh, daughter of the King of Baghdad, for that my heart is distraught with love of her." And he recounted to his father his story from first to last. Then the eunuchs went forth, that they might perfume the bath [for the use of the brides]; so they essenced it with rose-water and willow-flower-water and bladders of musk and fumigated it with Cakili (191) aloes-wood and ambergris. Then Shehrzad entered, she and her sister Dinarzad, and they cleansed their heads and clipped their hair. When they came forth of the bath, they donned raiment and ornaments, [such as were] prepared for the kings of the Chosroes; and among Shehrzad's apparel was a dress charactered with red gold and wroughten with semblants of birds and beasts. Moreover, they both encircled their necks with necklaces of jewels of price, in the like whereof Iskender (192) rejoiced not, for therein were great jewels such as amazed the wit and the eye, and the thought was bewildered at their charms, for indeed, each of them was brighter than the sun and the moon. Before them they kindled lighted flambeaux in torch-holders of gold, but their faces outshone the flambeaux, for that they had eyes sharper than drawn swords and the lashes of their eyelids ensorcelled all hearts. Their cheeks were rosy and their necks and shapes swayed gracefully and their eyes wantoned. And the slave-girls came to meet them with instruments of music. Second Officer's Story, The, ii. 134. So Belehwan the froward abode king in his father's room and his affairs prospered, what while the young Melik Shah lay in the underground dungeon four full-told years, till his charms faded and his favour changed. When God (extolled be His perfection and exalted be He!) willed to relieve him and bring him forth of the prison, Belehwan sat one day with his chief officers and the grandees of his state and discoursed with them of the story of King Suleiman Shah and what was in his heart. Now there were present certain viziers, men of worth, and they said to him, 'O king, verily God hath been bountiful unto thee and hath brought thee to thy wish, so that thou art become king in thy father's stead and hast gotten thee that which thou soughtest. But, as for this boy, there is no guilt in him, for that, from the day of his coming into the world, he hath seen neither ease nor joyance, and indeed his favour is faded and his charms changed [with long prison]. What is his offence that he should merit this punishment? Indeed, it is others than he who were to blame, and God hath given thee the victory over them, and there is no fault in this poor wight.' Quoth Belehwan, 'Indeed, it is as ye say; but I am fearful of his craft and am not assured from his mischief; belike the most part of the folk will incline unto him.' 'O king,' answered they, 'what is this boy and what power hath he? If thou fear him, send him to one of the frontiers.' And Belehwan said, 'Ye say sooth: we will send him to be captain over such an one of the marches.' Suleiman Shah and his Sons, Story of King, i. 150. 89. Firous and his Wife dclxxv. As he and his father were thus engaged in talk, in came his mother and caught hold of him; and he said to her, "God on thee, let me go my gait and strive not to turn me from my purpose, for that needs must I go." "O my son," answered she, "if it must be so and there is no help for it, swear to me that them wilt not be absent from me more than a year." And he swore to her. Then he entered his father's treasuries and took therefrom what he would of jewels and jacinths and everything heavy of worth and light of carriage. Moreover, he bade his servant Aamir saddle him two horses and the like for himself, and whenas the night darkened behind him, (65) he rose from his couch and mounting his horse, set out for Baghdad, he and Aamir, whilst the latter knew not whither he intended. I am filled full of longing pain and memory and dole, That from the wasted body's wounds distract the anguished soul. So, when they entered with the folk and had prostrated themselves before the king and given him joy and he had raised their rank, [they sat down]. Now it

was the custom of the folk to salute and go forth, so, when they sat down, the king knew that they had a word that they would fain say. So he turned to them and said, "Ask your need." And the viziers also were present. Accordingly, they bespoke him with all that these latter had taught them and the viziers also spoke with them; and Azadbekht said to them, "O folk, I know that this your speech, there is no doubt of it, proceedeth from love and loyal counsel to me, and ye know that, were I minded to slay half these folk, I could avail to put them to death and this would not be difficult to me; so how shall I not slay this youth and he in my power and under the grip of my hand? Indeed, his crime is manifest and he hath incurred pain of death and I have only deferred his slaughter by reason of the greatness of the offence; for, if I do this with him and my proof against him be strengthened, my heart is healed and the heart of the folk; and if I slay him not to-day, his slaughter shall not escape me to-morrow." There was once, of old time, a hawk who made himself a nest hard by that of a locust, and the latter gloried in his neighbourhood and betaking herself to him, saluted him and said, "O my lord and chief of the birds, indeed the nearness unto thee delighteth me and thou honourest me with thy neighbourhood and my soul is fortified with thee." The hawk thanked her for this and there ensued friendship between them. One day, the locust said to the hawk, "O chief of the birds, how cometh it that I see thee alone, solitary, having with thee no friend of thy kind of the birds, to whom thou mayst incline in time of easance and of whom thou mayst seek succour in time of stress? Indeed, it is said, 'Man goeth about seeking the ease of his body and the preservation of his strength, and in this there is nought more necessary to him than a friend who shall be the completion of his gladness and the mainstay of his life and on whom shall be his dependence in his stress and in his ease.' Now I, albeit I ardently desire thy weal in that which beseemeth thy condition, yet am I weak [and unable] unto that which the soul craveth; but, if thou wilt give me leave, I will seek out for thee one of the birds who shall be conformable unto thee in thy body and thy strength." And the hawk said, "I commit this to thee and rely upon thee therein." "Away with him from me! Who is at the door?" "Kutheyir Azzeh," (52) replied Adi, and Omar said, "It is he who says in one of his odes ... " [And he repeated the following verses:]. Now, by the ordinance of God the Most High, a company of thieves fell in upon a caravan hard by that mountain and made prize of that which was with them of merchandise. Then they betook themselves to the mountain, so they might share their booty, and looking at the foot thereof, espied the gown of brocade. So they descended, to see what it was, and finding the child wrapped therein and the gold laid at his head, marvelled and said, "Extolled be the perfection of God! By what wickedness cometh this child here?" Then they divided the money between them and the captain of the thieves took the boy and made him his son and fed him with sweet milk and dates, till he came to his house, when he appointed him a nurse, who should rear him. . . . She hath an eye, whose glances pierce the hearts of all mankind, Nor can cornelian with her cheeks for ruddiness compare. . . . If near and far thy toiling feet have trod the ways and thou Devils and Marids hast ensued nor wouldst be led aright. When the prince saw her in this plight, he was as a sleeper awakened and said to her, "What hath befallen thee? Set out to me thy case." "God on thee," answered she, "nevermore send me to Mariyeh, and do thou protect me, so may God protect thee from the fires of hell!" Then she related to him that which had bedded her with Mariyeh; which when he heard, there took him the shamefastness of the generous and this was grievous unto him. The love of Mariyeh fled forth of his heart and he said to the nurse, "How much hadst thou of Mariyeh every month?" "Ten dinars," answered she, and he said, "Be not concerned." Then he put his hand to his poke and bringing out two hundred dinars, gave them to her and said, "Take this for a whole year's wage and turn not again to serve any one. When the year is out, I will give thee two years' wage, for that thou hast wearied thyself with us and on account of the cutting off of thy dependence upon Mariyeh." 4. The Three Apples xix. ec. Story of the Barber's Third Brother cli. Presently, in came Mesrour the eunuch to him and saluted him and seeing Nuzhet el Fuad stretched out, uncovered her face and said, "There is no god but God! Our sister Nuzhet el Fuad is dead. How sudden was the [stroke of] destiny! May God have mercy on thee and acquit thee of responsibility!" Then he returned and related what had passed before the Khalif and the Lady Zubeideh, and he laughing. "O accursed one," said the Khalif, "is this a time for laughter? Tell us which is dead of them." "By Allah, O my lord," answered Mesrour, "Aboulhusn is well and none is dead but Nuzhet el Fuad." Quoth the Khalif to Zubeideh, "Thou hast lost thy pavilion in thy play," and he laughed at her and said to Mesrour, "O Mesrour, tell her what thou sawest." "Verily, O my lady," said the eunuch, "I ran without ceasing till I came in to Aboulhusn in his house and found Nuzhet el Fuad lying dead and Aboulhusn sitting at her head, weeping. I saluted him and condoled with him and sat down by his side and uncovered the face of Nuzhet el Fuad and saw her dead and her face swollen. So I said to him, 'Carry her out forthright [to burial], so we may pray over her.' He answered, 'It is well;' and I left him to lay her out and came hither, that I might tell you the news." Next morning, he again took up the bier and went round with it as before, in quest of alms. Presently, the master of police, who was of those who had given alms on account of the supposed dead man on the previous day, met him; so he was angered and fell on the porters and beat them and took the [supposed] dead body, saying, 'I will bury him and earn the reward [of God].' (35) So his men took him up and carrying him to the prefecture, fetched grave-diggers, who dug him a grave. Then they bought him a shroud and perfumes (36) and fetched an old man of the quarter, to wash him. So he recited over him [the appointed prayers and portions of the Koran] and laying him on the bench, washed him and shrouded him. After he had shrouded him, he voided; (37) so he renewed the washing and went away to make his ablutions, (38) whilst all the folk departed, likewise, to make the [obligatory] ablution, previously to the funeral. One day, Ishac let bring all who were with him of slave-girls from the house of instruction and carried them up to Er Reshid's palace, leaving none in his house save Tuhfeh and a cookmaid; for that he bethought him not of Tuhfeh, nor did she occur to his mind, and none of the damsels remembered him of her. When she saw that the house was empty of the slave-girls, she took the lute (now she was unique in her time in smiting upon the lute, nor had she her like in the world, no, not Ishac himself, nor

any other) and sang thereto the following verses: When his sister Selma heard what he said, she could no longer contain herself, but cast herself upon him and discovered to him her case. When he knew her, he threw himself upon her [and lay without life] awhile; after which he came to himself and said, 'Praised be God, the Bountiful, the Beneficent!' Then they complained to each other of that which they had suffered for the anguish of separation, whilst Selim's wife abode wondered at this and Selma's patience and constancy pleased her. So she saluted her and thanked her for her fashion, saying, 'By Allah, O my lady, all that we are in of gladness is of thy blessing alone; so praised be God who hath vouchsafed us thy sight!' Then they abode all three in joy and happiness and delight three days, sequestered from the folk; and it was bruited abroad in the city that the king had found his brother, who was lost years ago. 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..? ? ? ? Love's slave, I keep my troth with them; but, when they vowed, Fate made itself Urcoub, (16) whom never oath could bind.

[Precision Molecular Pathology of Prostate Cancer](#)

[Llf Accounting Information Systems](#)

[Compounding Sterile Preparations](#)

[Sustainable Goat Production in Adverse Environments Volume II Local Goat Breeds](#)

[The Potato Genome](#)

[Proceedings of the International Conference on Modern Research in Aerospace Engineering MRAE-2016](#)

[Handbuch Literatur Materielle Kultur](#)

[The Vatican Observatory Castel Gandolfo 80th Anniversary Celebration](#)

[Financial Services Law](#)

[Mathematics with Applications In the Management Natural and Social Sciences](#)

[Criminal Law The One-State Solution](#)

[Socio-Technical Decision Support in Air Navigation Systems Emerging Research and Opportunities](#)

[Statistical Tools and Analysis in Human Resources Management](#)

[Changing the Scope of Library Instruction in the Digital Age](#)

[Materials Corrosion and Protection](#)

[The Reign of Truth and Faith Epistemic Expressions in 16th and 17th Century English](#)

[Romische Historische Mitteilungen 59 2017](#)

[The Morality of Weapons Design and Development Emerging Research and Opportunities](#)

[Papyrus Amherst 63](#)

[Archaeology and Geomatics Harvesting the benefits of 10 years of training in the Iberian Peninsula \(2006-2015\)](#)

[Dramatische Kommunikation](#)

[Personal Finance Student Value Edition](#)

[Biology Science for Life with Physiology](#)

[Principles of Managerial Finance Brief](#)

[Frans Floris \(1519 20-1570\) Imagining a Northern Renaissance](#)

[Campbell Essential Biology with Physiology](#)

[Art and Science Volume One](#)

[Treffpunkt Deutsch](#)

[Biology Science for Life Plus Mastering Biology with Pearson Etext -- Access Card Package](#)

[The Peking Gazette A Reader in Nineteenth-Century Chinese History](#)

[Regesta Pontificum Romanorum Tomus Tertius \(AB A DCCCXLIV Usque Ad A MXXXIV\)](#)

[Friedrich Spee Von Langenfeld](#)

[Campbell Essential Biology Plus Mastering Biology with Pearson Etext -- Access Card Package](#)

[Biocomputing 2018 - Proceedings Of The Pacific Symposium](#)

[The Ultimate Real Estate Marketing Idea Book](#)

[Campbell Essential Biology with Physiology Plus Mastering Biology with Pearson Etext -- Access Card Package](#)

[Introducing Psychology](#)

[Handbook of Developmental Neurotoxicology](#)

[LMS Basic Integration MSL with eText for Arriba Comunicacion y cultura--Standalone Access Card \(Multi-Semester\)](#)

[LMS Integration MGL with eText for Treffpunkt Deutsch--Student Access Card \(Multi-Semester\)](#)

[General Organic and Biological Chemistry Structures of Life Books a la Carte Plus Mastering Chemistry with Pearson Etext -- Access Card Package](#)

[Catalogue of Ethiopic Manuscripts 2017](#)

[Elemental Geosystems Plus Mastering Geography with Pearson Etext -- Access Card Package](#)

[Tolleys Tax Cases 2018](#)

[Essentials of Statistics Plus Mylab Statistics with Pearson Etext -- Access Card Package](#)

[Smart Trends in Systems Security and Sustainability Proceedings of WS4 2017](#)

[Libro de la Cruz Negra El Politica Para Novatos Y Novatas](#)

[2017 International Conference on Optical Instruments and Technology Optoelectronic Measurement Technology and Systems](#)

[Precalculus A Right Triangle Approach](#)

[Combinatorial and Additive Number Theory II CANT New York NY USA 2015 and 2016](#)

[Earth Resources and Environmental Remote Sensing GIS Applications VIII](#)

[Prince Pen and Sword Eurasian Perspectives](#)

[Physical and Mathematical Aspects of Symmetries Proceedings of the 31st International Colloquium in Group Theoretical Methods in Physics](#)

[Clinico-pathological Atlas of Dermatology](#)

[International Optical Design Conference 2017](#)

[Ephorale Verfassung Das Parteiverbot Der Rechtsextremen Srp Von 1952 Thomas Dehlers Rosenberg Und Die Konstituierung Der Bundesrepublik Deutschland](#)

[Calculus for Biology and Medicine Books a la Carte Plus Mylab Math Access Card Package](#)

[AOPC 2017 Fiber Optic Sensing and Optical Communications](#)

[Microgrid Load Optimization Based on Generalized Demand Side Resources](#)

[Chromatographic Fingerprint Analysis of Herbal Medicines Volume V Thin-Layer and High Performance Liquid Chromatography of Chinese Drugs](#)

[Light and Specular Microscopy of the Cornea](#)

[Novum Testamentum Graecum - Editio Critica Maior Vol III Chapters 15-28 The Acts of the Apostles Part 12 Text](#)

[Precalculus Concepts Through Functions A Unit Circle Approach to Trigonometry](#)

[Elementary Intermediate Algebra Functions and Authentic Applications Books a la Carte Edition Plus Mylab Math -- Access Card Package](#)

[Advances in Applied Strategic Mine Planning](#)

[Precalculus Concepts Through Functions A Right Triangle Approach to Trigonometry](#)

[Integrating Multi-User Virtual Environments in Modern Classrooms](#)

[A Graphical Approach to Precalculus with Limits Books a la Carte Edition Plus Mylab Math with Pearson Etext -- Access Card Package](#)

[Managing Supply Chain and Operations An Integrative Approach Student Value Edition](#)

[Examining the Private Sectors Role in Wealth Creation and Poverty Reduction](#)

[Loose Leaf for Introductory Algebra with POWER Learning](#)

[Macroeconomics Student Value Edition Plus Mylab Economics with Pearson Etext -- Access Card Package](#)

[The Case for Proto-Mark A Study in the Synoptic Problem](#)

[Estimating in Building Construction](#)

[Pathophysiology Online for Pathophysiology \(Access Code and Textbook Package\) the Biologic Basis for Disease in Adults](#)

[Blueprint Reading Basics Instructors Resource Kit](#)

[Improving Organic Animal Farming](#)

[Marketing Real People Real Choices Plus MyLab Marketing with Pearson eText -- Access Card Package](#)

[Germania Judaica Band II Von 1238 Bis Zur Mitte Des 14 Jahrhunderts 1 Halbband Aachen - Luzern 2 Halbband Maastrich - Zwolle](#)

[Crop Germplasm in Italy](#)

[Memory and Memories in Early Christianity Proceedings of the International Conference Held at the Universities of Geneva and Lausanne \(June 2-3 2016\)](#)

[Introduction to Intelligent Marketing A Complete Guide to Business Artificial Intelligence](#)

[the Atmosphere An Introduction to Meteorology Plus Mastering Meteorology with Pearson Etext -- Access Card Package](#)

[Basic Business Statistics Student Value Edition](#)

[The Framework Convention for the Protection of National Minorities A Commentary](#)

[Katalog Der Mittelalterlichen Handschriften Des Stiftes Nonnberg in Salzburg](#)

[Criminal Justice Today An Introductory Text for the 21st Century](#)

[The Palgrave Schopenhauer Handbook](#)

[Procedure Shopping Through Hybrid Arbitration Agreements Considerations on Party Autonomy in Institutional International Arbitration](#)

[Nanomaterials For Energy Conversion And Storage](#)

[Nutrition From Science to You Plus Mastering Nutrition with Mydietanalysis with Pearson Etext -- Access Card Package](#)

[Big Buddy Pop Biographies Set 3](#)

[Activities Manual to accompany Experiencias Intermediate Spanish](#)

[Loose Leaf Elementary Statistics A Brief Version](#)

[Criminology Today An Integrative Introduction](#)

[Visual Approaches to Cognitive Education With Technology Integration](#)

[Loose Leaf for Predictive Analytics for Business Strategy](#)

[Loose Leaf for Computing Essentials 2019](#)

[Loose Leaf for Selling](#)

[Loose Leaf for Employment Law for Business](#)
