

RECONCEPTUALIZING SECURITY IN THE AMERICAS IN THE TWENTY FIRST CENTURY

"O king," answered the youth, "there is no great forgiveness save in case of a great crime, for according as the offence is great, in so much is forgiveness magnified and it is no dishonour to the like of thee if he spare the like of me. Verily, Allah knoweth that there is no fault in me, and indeed He commandeth unto clemency, and no clemency is greater than that which spareth from slaughter, for that thy forgiveness of him whom thou purposest to put to death is as the quickening of a dead man; and whoso doth evil shall find it before him, even as it was with King Bihkerd." "And what is the story of King Bihkerd?" asked the king. "O king," answered the youth, "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.' So the thief entered, he and the husband; and when they were both in the chamber, she locked on them the door, which was a stout one, and said to the thief, 'Out on thee, O fool! Thou hast fallen [into the trap] and now I have but to cry out and the officers of the police will come and take thee and thou wilt lose thy life, O Satan!' Quoth he, 'Let me go forth;' and she said, 'Thou art a man and I am a woman; and in thy hand is a knife and I am afraid of thee.' Quoth he, 'Take the knife from me.' So she took the knife from him and said to her husband, 'Art thou a woman and he a man? Mar his nape with beating, even as he did with thee; and if he put out his hand to thee, I will cry out and the police will come and take him and cut him in sunder.' So the husband said to him, 'O thousand-horned, (248) O dog, O traitor, I owe thee a deposit, (249) for which thou dunnest me.' And he fell to beating him grievously with a stick of live-oak, whilst he called out to the woman for help and besought her of deliverance; but she said, 'Abide in thy place till the morning, and thou shalt see wonders.' And her husband beat him within the chamber, till he [well- nigh] made an end of him and he swooned away..Now the woman was in a chest and two youths of the pages of the late king, who were now in the new king's service, were those who had been charged with the guardianship of the vessel and the goods. When the evening evened on them, the two youths fell a-talking and recounted that which had befallen them in their days of childhood and the manner of the going forth of their father and mother from their country and royal estate, whenas the wicked overcame their land, and [called to mind] how they had gone astray in the forest and how fate had made severance between them and their parents; brief, they recounted their story, from beginning to end. When the woman heard their talk, she knew that they were her very sons and cried out to them from the chest, saying, 'I am your mother such an one, and the token between you and me is thus and thus.' The young men knew the token and falling upon the chest, broke the lock and brought out their mother, who strained them to her breast, and they fell upon her and swooned away, all three..So she arose and tearing her clothes, went in to the king, in the presence of the viziers, and cast herself upon him, saying, "O king, falleth my shame not upon thee and fearest thou not reproach? Indeed, this is not of the behoof of kings that their jealousy over their women should be thus [laggard]. Thou art heedless and all the folk of the realm prate of thee, men and women. So either slay him, that the talk may be cut off, or slay me, if thy soul will not consent to his slaughter." Thereupon the king's wrath waxed hot and he said to her, "I have no pleasure in his continuance [on life] and needs must I slay him this day. So return to thy house and comfort thy heart." Girl, The Journeyman and the, ii. 17..The Sixth Day.Look at the moss-rose, on its branches seen, ii. 256..? ? ? ? Parting hath sundered us, belov'd; indeed, I stood in dread Of this, whilst yet our happiness in union was complete..? ? ? ? The wine was sweet to us to drink in pleasance and repose, And in a garden of the garths of Paradise we lay,.? ? ? ? Exalted mayst thou be above th' empyrean heaven of joy And may God's glory greater grow and more exalted aye!..?OF ENVY AND MALICE..The Eighteenth Night of the Month..Officer's Story, The Eleventh, ii. 175..? ? ? ? b. The Story of Janshah cccxcix.? ? ? ? Whenas we saw the cup, forthright we signed to past it round And sun and moon unto our eyes shone sparkling from it straight..? ? ? ? Whenas the burdens all were bounden on and shrill The camel-leader's call rang out across the air,.115. The Malice of Women dcccclxxix.? ? ? ? Sherik ben Amrou, what device avails the hand of death to stay? O brother of the brotherless, brother of all th' afflicted, say..Mariyeh folded the letter and gave it to Shefikeh, bidding her carry it to El Abbas. So she took it and going with it to his door, would have entered; but the chamberlains and serving-men forbade her, till they had gotten her leave from the prince. When she went in to him, she found him sitting in the midst of the five damsels aforesaid, whom his father had brought him. So she gave him the letter and he took it and read it. Then he bade one of the damsels, whose name was Khefifeh and who came from the land of China, tune her lute and sing upon the subject of separation. So she came forward and tuning the lute, played thereon in four-and-twenty modes; after which she returned to the first mode and sang the following verses:..When El Muradi heard of his release, he betook himself to the chief of the police and said to him, "O our lord, we are not assured from yonder youth, [the Damascene], for

that he hath been released from prison and we fear lest he complain of us." Quoth the prefect, "How shall we do?" And El Muradi answered, saying, "I will cast him into a calamity for thee." Then he ceased not to follow the young Damascene from place to place till he came up with him in a strait place and a by-street without an issue; whereupon he accosted him and putting a rope about his neck, cried out, saying, "A thief!" The folk flocked to him from all sides and fell to beating and reviling Nouredin, whilst he cried out for succour, but none succoured him, and El Muradi still said to him, "But yesterday the Commander of the Faithful released thee and to-day thou stealest!" So the hearts of the folk were hardened against him and El Muradi carried him to the master of police, who bade cut off his hand. . . . Whilere, the verses that I made it was thy wont to flout, Saying, "No passer by the way (105) hath part in me or mine..70. Aboulaswed and his squinting Slave-girl cclclxxxvii. When the Cadi heard this, his colour changed and he was troubled and waxed exceeding wroth and was rike to burst for excess of rage. Then said he to the merchant, "God forbid that this should be! How shall it be permitted that the daughter of the Cadi of the Muslims abide with a man of the dancers and vile of origin? By Allah, except thou divorce her forthright, I will bid beat thee and cast thee into prison till thou die! Had I foreknown that thou wast of them, I had not suffered thee to approach me, but had spat in thy face, for that thou art filthier (268) than a dog or a hog." Then he gave him a push and casting him down from his stead, commanded him to divorce; but he said, "Be clement to me, O Effendi, for that God is clement, and hasten not. I will not divorce my wife, though thou give me the kingdom of Irak." . . . Yet, if with him forgotten be the troth-plight of our loves, I have a king who of his grace will not forget me e'er. . . . r. The Heathcock and the Tortoises dccccxiv. . . . Oft for thy love as I would be consoled, my yearning turns To-thee- ward still and my desires my reason still gainsay..Abou Temam, Story of Ilan Shah and, i. 126. When the prefect saw this, he said, "By Allah, the captain is excused!" Then my comrades came round about me and sprinkled water on my face, [till I came to myself,] when I arose and accosting the Cadi, who was covered with confusion, said to him, "Thou seest that suspicion is fallen on thee, and indeed this affair is no light matter, for that this woman's family will assuredly not sit down under her loss." Therewith the Cadi's heart quaked and he knew that the suspicion had reverted upon him, wherefore his colour paled and his limbs smote together; and he paid of his own money, after the measure of that which he had lost, so we would hush up the matter for him. (106) Then we departed from him in peace, whilst I said in myself, "Indeed, the woman deceived me not." Now the Persian had a mameluke, (201) as he were the full moon, and he arose [and went out], and the singer followed him and wept before him, professing love to him and kissing his hands and feet. The mameluke took compassion on him and said to him, 'When the night cometh and my master entereth [the harem] and the folk go away, I will grant thee thy desire; and I lie in such a place.' Then the singer returned and sat with the boon-companions, and the Persian rose and went out, he and the mameluke beside him. [Then they returned and sat down.] (202) Now the singer knew the place that the mameluke occupied at the first of the night; but it befell that he rose from his place and the candle went out. The Persian, who was drunken, fell over on his face, and the singer, supposing him to be the mameluke, said, 'By Allah, it is good!' and threw himself upon him and clipped him, whereupon the Persian started up, crying out, and laying hands on the singer, pinioned him and beat him grievously, after which he bound him to a tree that was in the house. (203). Rich Man who gave his Fair Daughter in Marriage to the Poor Old Man, The, i. 247. . . . Your image midst mine eye sits nor forsakes me aye; Ye are my moons in gloom of night and shadowtide..54. The Woman whose Hands were cut off for Almsgiving dcxli. They knew him forthright and rising to him, kissed his hands and rejoiced in him and said to him, 'O our lord, in good sooth, thou art a king and the son of a king, and we desire thee nought but good and beseech [God to grant] thee continuance. Consider how God hath rescued thee from this thy wicked uncle, who sent thee to a place whence none came ever off alive, purposing not in this but thy destruction; and indeed thou fellest into [peril of] death and God delivered thee therefrom. So how wilt thou return and cast thyself again into thine enemy's hand? By Allah, save thyself and return not to him again. Belike thou shall abide upon the face of the earth till it please God the Most High [to vouchsafe thee relief]; but, if thou fall again into his hand, he will not suffer thee live a single hour.' . . . But now hath Allah from my heart blotted the love of thee, After for constancy I'd grown a name of wonderment..Fair patience practise, for thereon still followeth content, iii. 116. . . . Sure God shall yet, in pity, reknit our severed lives, Even as He did afflict me with loneliness after thee..The Fourth Day..Relief of God, Of the Speedy, i. 174..O'erbold art thou in that to me, a stranger, thou hast sent, iii. 83. . . . Forbear thy verse-making, O thou that harbourest in the camp, Lest to the gleemen thou become a name of wonderment.. . . . j. King Suleiman Shah and his Sons cccclxxv. Accordingly El Merouzi repaired to the market and fetching that which he sought, returned to Er Razi's house, where he found the latter cast down in the vestibule, with his beard tied and his eyes shut; and indeed, his colour was paled and his belly blown out and his limbs relaxed. So he deemed him in truth dead and shook him; but he spoke not; and he took a knife and pricked him in the legs, but he stirred not. Then said Er Razi, 'What is this, O fool?' And El Merouzi answered, 'Methought thou wast dead in very sooth.' Quoth Er Razi, 'Get thee to seriousness and leave jesting.' So he took him up and went with him to the market and collected [alms] for him that day till eventide, when he carried him back to his lodging and waited till the morrow..When they had made an end of pious wishes and congratulations, they besought the king to hasten the punishment of the Magian and heal their hearts of him with torment and humiliation. So he appointed them for a day on which they should assemble to witness his punishment and that which should betide him of torment, and shut himself up with his wife and sons and abode thus private with them three days, during which time they were sequestered from the folk. On the fourth day the king entered the bath, and coming forth, sat down on the throne of his kingship, with the crown on his head, whereupon the folk came in to him, according to their wont and after the measure of their several ranks and degrees, and the amirs and viziers entered, ay, and the chamberlains and deputies and captains and men of war

and the falconers and armbearers. Then he seated his two sons, one on his right and the other on his left hand, whilst all the folk stood before him and lifted up their voices in thanksgiving to God the Most High and glorification of Him and were strenuous in prayer for the king and in setting forth his virtues and excellences. The Merchant and the Thieves dcxxix. 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. c. The Third Calender's Story liii.52. The Devout Israelite cccxlviii. O breeze of heaven, from me a charge I prithee take And do not thou betray the troth of my despair;. h. The Old Woman, the Merchant and the King dcccxcvi. Sixth Officer's Story, The, ii. 146..A friend of mine once invited me to an entertainment; so I went with him, and when we came into his house and sat down on his couch, he said to me, "This is a blessed day and a day of gladness, and [blessed is] he who liveth to [see] the like of this day. I desire that thou practise with us and deny (124) us not, for that thou hast been used to hearken unto those who occupy themselves with this." (125) I fell in with this and their talk happened upon the like of this subject. (126) Presently, my friend, who had invited me, arose from among them and said to them, "Hearken to me and I will tell you of an adventure that happened to me. There was a certain man who used to visit me in my shop, and I knew him not nor he me, nor ever in his life had he seen me; but he was wont, whenever he had need of a dirhem or two, by way of loan, to come to me and ask me, without acquaintance or intermediary between me and him, [and I would give him what he sought]. I told none of him, and matters abode thus between us a long while, till he fell to borrowing ten at twenty dirhems [at a time], more or less.. "There was once a king in the land of Teberistan, by name Dadbin, and he had two viziers, called one Zourkhan and the other Kardan. The Vizier Zourkhan had a daughter, there was not in her time a handsomer than she nor yet a chaster nor a more pious, for she was a faster, a prayer and a worshipper of God the Most High, and her name was Arwa. Now Dadbin heard tell of her charms; so his heart clave to her and he called the vizier [her father] and said to him, 'I desire of thee that thou marry me to thy daughter.' Quoth Zourkhan, 'Allow me to consult her, and if she consent, I will marry thee with her.' And the king said, 'Hasten unto this.' Asleep and Awake, i. 5..17. The Hedgehog and the Pigeons clii. Get thee to patience fair, if thou remember thee of that Whose issues (quoth the Merciful) are ever benedight. (89). Whose subtleness might well infect the understanding folk; And secrets didst thou, in thy cheer, to us communicate..167. Kemerezzeman and the Jeweller's Wife dcccclxiii. The subscribers to my "Book of the Thousand Nights and One Night" and the present "Tales from the Arabic" have now before them a complete English rendering (the first ever made) of all the tales contained in the four printed (Arabic) Texts of the original work and I have, therefore, thought it well to add to this, the last Volume of my Translation, full Tables of Contents of these latter, a comparison of which will show the exact composition of the different Editions and the particulars in which they differ from one another, together with the manner in which the various stories that make up the respective collections are distributed over the Nights. In each Table, the titles of the stories occurring only in the Edition of which it gives the contents are printed in Italics and each Tale is referred to the number of the Night on which it is begun..One day, the Commander of the Faithful's breast was straitened; so he sent after his Vizier Jaafer the Barmecide and Ishac the boon-companion and Mesrour the eunuch, the swordsman of his vengeance; and when they came, he changed his raiment and disguised himself, whilst Jaafer [and Ishac] and Mesrour and El Fezll (164) and Younus (165) (who were also present) did the like. Then he went out, he and they, by the privy gate, to the Tigris and taking boat, fared on till they came to near Et Taf, (166) when they landed and walked till they came to the gate of the thoroughfare street. (167) Here there met them an old man, comely of hoariness and of a venerable and dignified bearing, pleasing (168) of aspect and apparel. He kissed the earth before Ishac el Mausili (for that he knew but him of the company, the Khalif being disguised, and deemed the others certain of his friends) and said to him, 'O my lord, there is presently with me a slave-girl, a lutanist, never saw eyes the like of her nor the like of her grace, and indeed I was on my way to pay my respects to thee and give thee to know of her; but Allah, of His favour, hath spared me the trouble. So now I desire to show her to thee, and if she be to thy liking, well and good: else I will sell her.' Quoth Ishac, 'Go before me to thy barrack, till I come to thee and see her.' Where lavender, myrtle, narcissus entwine, With all sweet-scented herbs, round the juice of the vine..Accordingly, the trooper bought him a house near at hand and made therein an underground passage communicating with his mistress's house. When he had accomplished his affair, the wife bespoke her husband as her lover had lessoned her and he went out to go to the trooper's house, but turned back by the way, whereupon quoth she to him, 'By Allah, go forthright, for

that my sister asketh of thee.' So the dolt of a fuller went out and made for the trooper's house, whilst his wife forewent him thither by the secret passage, and going up, sat down beside her lover. Presently, the fuller entered and saluted the trooper and his [supposed] wife and was confounded at the coincidence of the case. (230) Then doubt betided him and he returned in haste to his dwelling; but she forewent him by the underground passage to her chamber and donning her wonted clothes, sat [waiting] for him and said to him, 'Did I not bid thee go to my sister and salute her husband and make friends with them?' Quoth he, 'I did this, but I misdoubted of my affair, when I saw his wife.' And she said, 'Did I not tell thee that she resembleth me and I her, and there is nought to distinguish between us but our clothes? Go back to her.'? ? ? ? ? O friends, the East wind waxes, the morning draweth near; A plaintive voice (114) bespeaks me and I rejoice to hear..?STORY OF THE WEAVER WHO BECAME A PHYSICIAN BY HIS WIFE'S COMMANDMENT..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..21. Kemerezzeman and Budour clxx. 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..To return to the king his father. When he went to the pit, as of his wont, and called the nurse, she returned him no answer, whereat his breast was straitened and he let down a man who [found the nurse dead and the boy gone and] acquainted the king therewith; which when he heard, he buffeted his head and wept passing sore and descended into the midst of the pit, so he might see how the case stood. There he found the nurse slain and the lion dead, but saw not the boy; so he [returned and] acquainted the astrologers with the verification of their words, and they said, 'O king, the lion hath eaten him; destiny hath been accomplished upon him and thou art delivered from his hand; for, had he been saved from the lion, by Allah, we had feared for thee from him, for that the king's destruction should have been at his hand.' So the king left [sorrowing for] this and the days passed by and the affair was forgotten..? ? ? ? ? Ye sleep; by Allah, sleep comes not to ease my weary lids; But from mine eyes, since ye have passed away, the blood doth rain..? ? ? ? ? b. The Second Calender's Story xlii. 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..To return to El Abbas, when he alighted from his charger, he put off his harness of war and rested awhile; after which he brought out a shirt of Venetian silk and a gown of green damask and donning them, covered himself with a turban of Damietta stuff and girt his middle with a handkerchief. Then he went out a-walking in the thoroughfares of Baghdad and fared on till he came to the bazaar of the merchants. There he found a merchant, with chess before him; so he stood watching him and presently the other looked up at him and said to him, "O youth, what wilt thou stake upon the game?" And he answered, "Be it thine to decide." "Then be it a hundred dinars," said the merchant, and El Abbas consented to him, whereupon quoth he, "O youth, produce the money, so the game may be fairly stablished." So El Abbas brought out a satin purse, wherein were a thousand dinars, and laid down an hundred dinars therefrom on the edge of the carpet, whilst the merchant did the like, and indeed his reason fled for joy, whenas he saw the gold in El Abbas his possession.. "Forget him," quoth my censurers, "forget him; what is he?" iii. 42..The money-changer thought they did but finesse with him, that they might get the ass at their own price; but, when they went away from him and he had long in vain awaited their return, he cried out, saying, 'Woe!' and 'Ruin!' and 'Alack, my sorry chance!' and shrieked aloud and tore his clothes. So the people of the market assembled to him and questioned him of his case; whereupon he acquainted them with his plight and told them what the sharpers had said and how they had beguiled him and how it was they who had cajoled him into buying an ass worth half a hundred dirhems (47) for five thousand and five hundred. (48) His friends blamed him and a company of the folk laughed at him and marvelled at his folly and his credulity in accepting the sharpers' talk, without suspicion, and meddling with that which he understood not and thrusting himself into that whereof he was not assured..Now the lodging in question adjoined the king's house, and whilst the merchant was rejoicing in this and saying, 'Verily, my luck hath returned and I shall live in this king's shadow the rest of my life,' he espied an opening walled up with stones and clay. So he pulled out

the stones and clearing away the earth from the opening, found that it was a window giving upon the lodging of the king's women. When he saw this, he was affrighted and rising in haste, fetched clay and stopped it up again. But one of the eunuchs saw him and misdoubting of him, repaired to the Sultan and told him of this. So he came and seeing the stones pulled out, was wroth with the merchant and said to him, 'Is this my recompense from thee, that thou seekest to violate my harem?' And he bade pluck out his eyes. So they did as he commanded and the merchant took his eyes in his hand and said, 'How long [wilt thou afflict me], O star of ill-omen? First my wealth and now my life!' And he bewailed himself, saying, 'Endeavour profiteth me nought against evil fortune. The Compassionate aided me not and endeavour was useless.'¹³. The Wolf and the Fox cxlvi. ? ? ? ? Kohl (159) in its native country, too, is but a kind of stone; Cast out and thrown upon the ways, it lies unvalued quite;. So the girl's owner betook himself to the bazaar, where he found the youth seated at the upper end of the merchants' place of session, selling and buying and taking and giving, as he were the moon on the night of its full, and saluted him. The young man returned his salutation and he said to him, "O my lord, be not thou vexed at the girl's speech the other day, for her price shall be less than that [which thou badeest], to the intent that I may propitiate thy favour. If thou desire her for nought, I will send her to thee, or if thou wouldst have me abate thee of her price, I will well, for I desire nought but what shall content thee; for that thou art a stranger in our land and it behoveth us to entreat thee hospitably and have consideration for thee." "By Allah," answered the youth, "I will not take her from thee but at an advance on that which I bade thee for her aforetime; so wilt thou now sell her to me for seventeen hundred dinars?" And the other answered, "O my lord, I sell her to thee, may God bless thee in her." Then she was silent, and when the king heard her speech and profited by that which she said, he summoned up his reasoning faculties and cleansed his heart and caused his understanding revert [to the right way] and turned [with repentance] to God the Most High and said in himself, "Since there befell the kings of the Chosroes more than that which hath befallen me, never, whilst I abide [on life], shall I cease to blame myself [for that which I did in the slaughter of the daughters of the folk]. As for this Shehrzad, her like is not found in the lands; so extolled be the perfection of Him who appointed her a means for the deliverance of His creatures from slaughter and oppression!" Then he arose from his session and kissed her head, whereat she rejoiced with an exceeding joy, she and her sister Dinarzad.. Merchant of Cairo and the Favourite of the Khalif El Maraoun El Hakim bi Amrillah, The, iii. 171.. Vizier, The King of Hind and his, ii. 105.. An if my substance fail, no one there is will succour me, i. 6.. STORY OF THE DAMSEL TUHFET EL CULOUB AND THE KHALIF HAROUN ER RESHID.. ? ? ? ? Now God forbid a slave forget his liege lord's love! And how Of all things in the world should I forget the love of thee?. With this the king bade the vizier go away to his lodging, and when he arose in the morning, he abode his day in his house..⁴. The Three Apples xix. She abode awaiting him thus till the end of the month, but discovered no tidings of him neither happened upon aught of his trace; wherefore she was troubled with an exceeding perturbation and despatching her servants hither and thither in quest of him, abode in the sorest that might be of grief and concern. When it was the beginning of the new month, she arose in the morning and bidding cry him throughout the city, sat to receive visits of condolence, nor was there any in the city but betook himself to her, to condole with her; and they were all concerned for her, nothing doubting but she was a man.. My heart will never credit that I am far from thee, ii. 275.. So he repaired to the scribe, who wrote him the scroll, and he brought it to his master, who set it on the door and said to the damsel, "Art thou satisfied?" "Yes," answered she. "Arise forthright and get thee to the place before the citadel, where do thou foregather with all the mountebanks and ape-dancers and bear-leaders and drummers and pipers and bid them come to thee to-morrow early, with their drums and pipes, what time thou drinkest coffee with thy father-in-law the Cadi, and congratulate thee and wish thee joy, saying, 'A blessed day, O son of our uncle! Indeed, thou art the vein (266) of our eye! We rejoice for thee, and if thou be ashamed of us, verily, we pride ourselves upon thee; so, though thou banish us from thee, know that we will not forsake thee, albeit thou forsakest us.' And do thou fall to strewing dinars and dirhems amongst them; whereupon the Cadi will question thee, and do thou answer him, saying, 'My father was an ape-dancer and this is our original condition; but out Lord opened on us [the gate of fortune] and we have gotten us a name among the merchants and with their provost.' Meanwhile, his father and mother had gone round about all the islands of the sea in quest of him and his brother, hoping that the sea might have cast them up, but found no trace of them; so they despaired of finding them and took up their abode in one of the islands. One day, the merchant, being in the market, saw a broker, and in his hand a boy he was calling for sale, and said in himself, 'I will buy yonder boy, so I may console myself with him for my sons.' So he bought him and carried him to his house; and when his wife saw him, she cried out and said, 'By Allah, this is my son!' So his father and mother rejoiced in him with an exceeding joy and questioned him of his brother; but he answered, 'The sea parted us and I knew not what became of him.' Therewith his father and mother consoled themselves with him and on this wise a number of years passed.. When the morning morrowed, he assembled the cadis and judges and assessors and sending for the Magian and the two youths and their mother, questioned them of their case, whereupon the two young men began and said, 'We are the sons of the king Such-an-one and enemies and wicked men got the mastery of our realm; so our father fled forth with us and wandered at a venture, for fear of the enemies.' [And they recounted to him all that had betided them, from beginning to end.] Quoth he, 'Ye tell a marvellous story; but what hath [Fate] done with your father?' 'We know not how fortune dealt with him after our loss,' answered they; and he was silent.. ? ? ? ? Life with our loves was grown serene, estrangement was at end: Our dear ones all delight of love vouchsafed to us elate.. Then she changed the measure and the mode and sang the following verses:.. Then she took leave of me and I of her, after I had strained her to my bosom and embraced her and we had kissed awhile. So she went away and I abode expecting the appointed day, till it came, when I arose and went forth, intending for the trysting-place; but a friend of mine met me by the way [and would have me go home with him. So I accompanied him

to his house] and when I came up [into his sitting-chamber] he locked the door on me and went forth to fetch what we might eat and drink. He was absent till mid-day, then till the hour of afternoon-prayer, whereat I was sore disquieted. Then he was absent till sundown, and I was like to die of chagrin and impatience; [and indeed he returned not] and I passed my night on wake, nigh upon death, for that the door was locked on me, and my soul was like to depart my body on account of the tryst..? ? ? ? ? And dar'dst, O dweller in the tents, to lift thine eyes to me, Hoping by stress to win of me the amorous delight,.? ? ? ? ? Still, as my transports wax, grows restlessness on me And woes have ta'en the place of love-delight denied..When the king heard this, he said in himself "How like is this to my own story in the matter of the vizier and his slaughter! Had I not used precaution, I had put him to death." And he bade Er Rehwan depart to his own house..? ? ? ? ? Thy presence honoureth us and we Confess thy magnanimity;.24. The Ten Viziers; or the History of King Azad- bekht and his Son cccxxv.?Story of the Prisoner and How God Gave Him Relief..Love to its victim clings without relent, and he Of torments and unease complaineth evermore..? ? ? ? ? b. Story of the Enchanted Youth vii 3. The Porter and the Three Ladies of Baghdad ix.One day, another of my friends came to me and said 'A neighbour of mine hath invited me to hear [music]. [And he would have me go with him;] but I said, 'I will not foregather with any one.' However, he prevailed upon me [to accompany him]; so we repaired to the place and found there a man, who came to meet us and said, '[Enter,] in the name of God!' Then he pulled out a key and opened the door, whereupon we entered and he locked the door after us. Quoth I, 'We are the first of the folk; but where are their voices?' (128) '[They are] within the house,' answered he. 'This is but a privy door; so be not amazed at the absence of the folk.' And my friend said to me, 'Behold, we are two, and what can they avail to do with us?' [Then he brought us into the house,] and when we entered the saloon, we found it exceeding desolate and repulsive of aspect Quoth my friend, 'We are fallen [into a trap]; but there is no power and no virtue save in God the Most High, the Supreme!' And I said, 'May God not requite thee for me with good!'.124. The Saint to whom God gave a Cloud to serve him and the Devout King cccclxxiii.? ? ? ? ? And who can tell if ever house shall us together bring In union of life serene and undisturbed content?.When she had made an end of her song, she threw the lute from her hand and wept, whilst the old man wept for her weeping. Then she fell down in a swoon and presently coming to herself, filled the cup and drinking it off, gave the old man to drink, after which she took the lute and breaking out into song, chanted the following verses:

[The Ontario Municipal Board The Last Trip](#)

[White Women Have Stepped Their Game Up](#)

[Silver Dollar](#)

[Commitments The Order Book 2](#)

[Rough Tumble](#)

[Minnies Tales](#)

[Participation Et Vision de Dieu Chez Nicolas de Cues](#)

[Captain Amarinder Singh Peoples Maharaja An Authorized Biography](#)

[Shot List - The Douglas Files Book Four](#)

[How to Make Your Tax Sexy Written in Plain Simple English](#)

[Long Way Home \(Thunder Road #3\)](#)

[The Reformation Then and Now 25 Years of Modern Reformation Articles Celebrating 500 Years of the Reformation](#)

[A Light Rises in a Dark World Book One of the Akiniwazi Saga](#)

[Naci n y Sus Narrativas Corporales Fluctuaciones del Cuerpo Femenino En La Novela Sentimental Uruguay del Siglo XIX \(1880-1907\) La](#)

[Presig Episode 6](#)

[Oscsmart - 50 Medical Student Osces in Emergency Medicine Vignettes Histories and Mark Schemes for Your Finals](#)

[The Darkest Night](#)

[Stock Market Harmony Where Time and Price Meet](#)

[Alien Brother](#)

[Leafy Greens Cafe Recipes from Our Organic Garden](#)

[Music Street Journal 2003 Year Book Volume 1 - The Progressive Rock Book CD and Video Reviews](#)

[Dwelling on the edge of the Neolithic Investigating human behaviour through the spatial analysis of Corded Ware settlement material in the Dutch coastal wetlands \(2900-2300 calBc\)](#)

[Adele Alfieri Di Sostegno E Pasquale Villari Nelle Carte Villari \(1888-1917\) \(Con Documenti Inediti\)](#)

[Memoires Particuliers Pour Servir A L'Histoire de la Revolution Qui SEst Operee En France En 1789 Vol 3](#)

[Memoirs of the Pittsburgh Sisters of Mercy Compiled from Various Sources 1843-1917](#)

[Gustav Adolph Und Sein Heer in Siddeutschland Von 1631 Bis 1635 Zur Geschichte Des Dreiszigjahren Krieges Vol 2 Von Gustav Adolphs](#)

[Tode Bis Zur Eroberung Von Regensburg Durch Kinig Ferdinand Von Ungarn Und Bihmen 1633 Bis 1634 Mit Einer Ansicht](#)

[The Dental Cosmos 1875 Vol 17 A Monthly Record of Dental Science Devoted to the Interests of the Profession](#)
[Literarische Zustände Und Zeitgenossen Vol 1 In Schilderungen Aus Karl Aug Bittigers Handschriftlichem Nachlasse](#)
[The Iliad and Odyssey of Homer Vol 1 of 2 Translated Into English Blank Verse Containing the Iliad](#)
[Die Nebenbuhler Vol 1](#)
[Abhandlungen Der Kaiserlichen Leopoldinisch-Carolinischen Deutschen Akademie Der Naturforscher Vol 64](#)
[Handbuch Der Kinderkrankheiten Vol 1 Allgemeiner Theil](#)
[Pierre Viret Sa Vie Et Son Oeuvre \(1511-1571\)](#)
[Traité de Physiologie Médicale Et Philosophique Vol 4 Contenant L'Histoire Approfondie de Toutes Les Fonctions](#)
[Das Neue Testament Unseres Herrn Und Heilandes Jesu Christi](#)
[de la Legislation Ou Principes Des Loix Vol 1](#)
[Elon College Community Church 1967-1969](#)
[Revue Internationale de L'Enseignement 1896 Vol 32](#)
[Archives Des Sciences Physiques Et Naturelles 1877 Vol 60](#)
[Transactions of the California State Agricultural Society During the Year 1884](#)
[Codex Diplom Hungaricus Andegavensis Anjoukori Okmanyar Masodik Koetet \(1322-1332\)](#)
[Pearl Harbor Attack Hearings Before the Joint Committee on the Investigation of the Pearl Harbor Attack Congress of the United States](#)
[Seventy-Ninth Congress First Session Reports Findings and Conclusions of Roberts Commission Army Pearl Harbor Board](#)
[Geschichte Des Volkes Israel Vol 2 Das Volk in Kanaan Quellenkunde Und Geschichte Der Zeit Bis Zum Babylonischen Exil](#)
[Cross Current 1996 Vol 9](#)
[Enumeratio Plantarum Vol 2 Omnium Hucusque Cognitarum Secundum Familias Naturales Disposita Adjectis Characteribus Differentiis Et Synonymis](#)
[The Master Minds of the West Their Best Poems Thoughts Essays and Tales](#)
[Annual Report of the Public Works Department for the Year 1911](#)
[Fifty-Ninth Annual Report of the Receipts and Expenditures of the City of Concord for the Year Ending December 31 1911 Together with Other](#)
[Annual Reports and Papers Relating to the Affairs of the City](#)
[Revue Retrospective Ou Archives Secrètes Du Dernier Gouvernement 1830-1848](#)
[Index Graecitatis Euripide](#)
[Bibliothèque Universelle Et Revue Suisse 1913 Vol 69](#)
[Mirror For the Muslim Prince Islam and the Theory of Statecraft](#)
[Revue Critique D'Histoire Et de Littérature 1882 Vol 14](#)
[Popular Democracy The Paradox of Participation](#)
[The Logophro Dilemma](#)
[Media 20\(17\) An Insiders Guide to Today's World of Digital Media Where Its Going](#)
[Vocabulaire en dialogues Livre debutant + CD - 2eme edition](#)
[The Long Goodbye](#)
[Zion in Africa The Jews of Zambia](#)
[Schritte neu Grammatik](#)
[Postcolonial African anthropologies](#)
[8 Keys to Recovery from an Eating Disorder Two-Book Set](#)
[Above](#)
[Pax Una Historia de Paz Y Amistad](#)
[Focus BrE 5 Workbook](#)
[His Dough Her Cookie The Black Womans Guide to Love and Marriage in the Age of Independence](#)
[Falter](#)
[Un journal de rêve](#)
[Mystery in London](#)
[Adventism Confronts Modernity](#)
[Human Remains Another Dimension The Application of Imaging to the Study of Human Remains](#)
[The Medium Is The Massage 50th Anniversary Hardcover Facsimile Edition](#)
[Ein Pinguin Auf Hiddensee](#)

[Here Comes the Bride A Harrowing Norwegian Honeymoon](#)

[Mullsammlerin Die](#)

[Little Turtle Gets Lost](#)

[Erfolgsmuster Des Multi-Channel-Managements Deutscher Einzelhandelsunternehmen](#)

[Moonlight Sonata](#)

[The Big Secret](#)

[HPTM Vergeltung](#)

[Vermachtnis](#)

[Untersuchung Der Okonomie Von Photovoltaikanlagen Unter Berücksichtigung Des Energie-Einspeise-Gesetzes Von 2004](#)

[Darkfire A Book of Underrealm](#)

[Bee and Wasp Venoms Biological Characteristics and Therapeutic Application](#)

[The Monastery Cat](#)

[Herzsprungmomente](#)

[Mein Weg Zum Koloss Und Wieder Zurück Ins Leben](#)

[Marines Never Cry Becoming a Man When It Mattered](#)

[Deutsche Ausländer Der](#)

[Barenspuren](#)

[Traum](#)

[I J P Im Just Praying](#)

[The Alps A Human History from Hannibal to Heidi and Beyond](#)

[Livre + CD-audio + livre-web -debutant complet - nouvelle couverture](#)

[Memoirs of a Hopeful Pessimist A Life of Activism through Dialogue](#)

[The Darkest Touch](#)

[RN Elliotts Masterworks The Definitive Collection](#)

[Year One in Action A Month-by-Month Guide to Taking Early Years Pedagogy into KS1](#)

[Logisk Set](#)

[The Nature Fix Why Nature Makes Us Happier Healthier and More Creative](#)
