CHECKLIST OF LIBRARY BUILDING DESIGN CONSIDERATIONS

"?? ??? So, by Allah, O richest of all men in charms, Vouchsafe to a lover, who's bankrupt well-nigh. Queen Es Shubha rejoiced in this with an exceeding delight and said, 'Well done! By Allah, there is none surpassesthe.' Tuhfeh kissed the earth, then returned to her place and improvised on the tuberose, saying: 17. The Hedgehog and the Pigeons clii. When the youth had made an end of his story, the king's anger subsided a little and he said, "Restore him to the prison, for the day draweth to an end, and tomorrow we will took into his affair." So he fell to resorting daily to the physician and committing to memory his sayings and that which he spoke of jargon, till he had gotten a great matter by heart, and all this he studied throughly and digested it. Then he returned to his wife and said to her, 'I have committed the physician's sayings to memory and have learned his fashion of muttering and prescribing and applying remedies (19) and have gotten by heart the names of the remedies and of all the diseases, and there abideth nought [unaccomplished] of thy commandment. What wilt thou have me do now?' Quoth she, 'Leave weaving and open thyself a physician's shop.' But he answered, 'The people of my city know me and this affair will not profit me, save in a land of strangerhood; so come, let us go out from this city and get us to a strange land and [there] live.' And she said, 'Do as thou wilt!'. ? ? ? ? For whom is thy departure even as a father's loss! To fly or creep, like nestlings, alone, they strive in vain...Story of Prince Bihzad. Then she went away, and when the girl's master came, she sought his leave to go with the old woman and he granted her leave. So the beldam took her and carried her to the king's door. The damsels entered with her, unkown whither she went, and beheld a goodly house and chambers adorned [with gold and colours] that were no idol's chambers. Then came the king and seeing her beauty and grace, went up to her, to kiss her; whereupon she fell down in a fit and strove with her hands and feet. When he saw this, he was solicitous for her and held aloof from her and left her; but the thing was grievous to her and she refused meat and drink, and as often as the king drew near her, she fled from him in affright, wherefore he swore by Allah that he would not approach her, save with her consent, and fell to guerdoning her with trinkets and raiment, but she only redoubled in aversion to him. The Sixth Voyage of Sindbad the Sailor. 39. Abou Mohammed the Lazy dlviii. ? ? ? ? No exhorter am I to abstain from the fair, Nor to love Mecca's vale for my profit I care: Son, The History of King Azadbekht and his, i. 61. Then she arose and going in to the king, found him with his head between his knees, and he lamenting. So she sat down by him awhile and bespoke him with soft words and said to him, 'Indeed, O my son, thou consumest mine entrails, for that these [many] days thou hast not mounted to horse, and thou lamentest and I know not what aileth thee.' 'O my mother,' answered he, '[this my chargrin] is due to yonder accursed woman, of whom I still deemed well and who hath done thus and thus.' Then he related to her the whole story from first to last, and she said to him, 'This thy concern is on account of a worthless woman.' Quoth he, 'I was but considering by what death I should slay them, so the folk may [be admonished by their fate and] repent.' And she said, 'O my son, beware of haste, for it engendereth repentance and the slaying of them will not escape [thee]. When thou art assured of this affair, do what thou wilt.' 'O my mother,' rejoined he; 'there needeth no assurance concerning him for whom she despatched her eunuch and he fetched him.' 'O king,' answered the youth, 'I hope for succour only from God, not from created beings: if He aid me, none can avail to harm me, and if He be with me and on my side, because of the truth, who is it I shall fear, because of falsehood? Indeed, I have made my intent with God a pure and sincere intent and have severed my expectation from the help of the creature; and whose seeketh help [of God] findeth of his desire that which Bekhtzeman found.' Quoth the king, "Who was Bekhtzeman and what is his story?" 'O king,' replied the youth. Then, in his anger, he walled up the door of the granary with clay, and by the ordinance of God the Most High, there came a great rain and descended from the roofs of the house wherein was the wheat [so that the latter rotted]; and needs must the merchant give the porters five hundred dirhems from his purse, so they should carry it forth and cast it without the city, for that the smell of it was noisome. So his friend said to him, 'How often did I tell thee thou hadst no luck in wheat? But thou wouldst not give ear to my speech, and now it behoveth thee to go to the astrologer and question him of thy star.' Accordingly the merchant betook himself to the astrologer and questioned him of his star, and the astrologer said to him, 'Thy star is unpropitious. Put not thy hand to any business, for thou wilt not prosper therein.' However, he paid no heed to the astrologer's words and said in himself, 'If I do my occasion, (103) I am not afraid of aught.' Then he took the other part of his money, after he had spent therefrom three years, and built [therewith] a ship, which he loaded with all that seemed good to him and all that was with him and embarked on the sea, so he might travel... ? ? ? ? Of patience, thy whilmor endearsments again, That I never to any divulged, nor deny. Meanwhile, the Lady Zubeideh, the wife of the Commander of the Faithful, made a banquet in her palace and assembled her slave-girls. As for Sitt el Milah, she came, weeping-eyed and mournful-hearted, and those who were present blamed her for this, whereupon she recited the following verses: ? ? ? ? The approach of my lord, so my stress and unease I may ban and mine enemies' malice defy...SHEHRZAD AND SHEHRIYAR...Barmecides, Haroun er Reshid and the Woman of the, i. 57. Then Ishac went forth of the barrack and overtook Er Reshid [who had foregone him]; and they walked till they came to their [landing-place], where they embarked in the boat and fared on to Theghr el Khanekah. (177) As for the slave-dealer, he sent the damsel to the house of Ishac en Nedim, whose slave-girls took her and carried her to the bath. Then each damsels gave her somewhat of her apparel and they decked her with earrings and bracelets, so that she redoubled in beauty and became as she were the moon on the night of its full. When Ishac returned home from the Khalifs palace, Tuhfeh rose to him and kissed his hand; and he saw that which the slave-girls had done with her and thanked them therefor and said to them, 'Let her be in the house of instruction and bring her instruments of music, and if she be apt unto singing, teach her; and may God the Most High vouchsafe her health and weal!' So there
passed over her three months, what while she abode with him in the house of instruction, and they brought her the instruments of music. Moreover, as time went on, she was vouchsafed health and soundness and her beauty waxed many times greater than before and her pallor was changed to white and red, so that she became a ravishment to all who looked on her. Meanwhile, Queen Kemeriyeh and her company sailed on, without ceasing, till they came under the palace wherein was Tuhfeh, to wit, that of Meimoun the Sworder; and by the ordinance of destiny, Tuhfeh herself was then sitting on the belvedere of the palace, pondering the affair of Haroun er Rishid and her own and that which had befallen her and weeping for that she was doomed to slaughter. She saw the ship and what was therein of those whom we have named, and they in mortal guise, and said, 'Alas, my sorrow for yonder ship and the mortals that be therein!' As for Kemeriyeh and her company, when they drew near the palace, they strained their eyes and seeing Tuhfeh sitting, said, 'Yonder sits Tuhfeh. May God not bereave [us] of her!' Then they moored their ship and making for the island, that lay over against the palace, spread carpets and sat eating and drinking; whereupon quoth Tuhfeh, 'Welcome and fair welcome to yonder faces! These are my kinswomen and I conjure thee by Allah, O Jemreh, that thou let me down to them, so I may sit with them awhile and make friends with them and return.' Quoth Jemreh, 'I may on no wise do that.' And Tuhfeh wept. Then the folk brought out wine and drank, what while Kemeriyeh took the lute and sang the following verses: ?? ?? ?? For if "Her grave above her is levelled" it be said, Of life and its continuance no jot indeed reck. After he had slain him, he fell into repentance and mourning and chagrin waxed upon him, and none, who questioned him, would he acquaint with the cause thereof, nor, of his love for his wife, did he tell her of this, and whenas she asked him of [the cause of] his grief, he answered her not. When the viziers knew of Abou Temam's death, they rejoiced with an exceeding joy and knew that the king's grief arose from regret for him. As for Ilan Shah, he used, after this, to betake himself by night to the sleeping-chamber of the two boys and spy upon them, so he might hear what they said concerning his wife. As he stood one night privily at the door of their chamber, he saw them spread out the gold before them and play with it and heard one of them say, 'Is there anything for it but to slay him? Let us not hasten unto slaughter, for that the slaughter of a soul without just cause is a grave [matter].' Your coming to-me-ward, indeed, with "Welcome! Fair welcome!" I hail, iii. 136.. As for Belehwan, when he fled and fortified himself, his power waxed amain and there remained for him but to make war upon his father, who had cast his affection upon the child and used to rear him on his knees and supplicate God the Most High that he might live, so he might command the commitment to him. When he came to five years of age, the king mounted him on horseback and the people of the city rejoiced in him and invoked on him length of life, so he might take his father's leavings (130) and [heal] the heart of his grandfather. ?? ?? ?? Thy letter reached me; when the words thou wro'th therein I read, My longing waxed and pain and woe redoubled on my head. ?? ?? ?? The pains of long desire have wasted me away; Estrangement and disdain my body sore have tried. 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 whosesoever means ye attain your desire, (222) his word will have precedence of (224) you. 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.' ?? ?? ?? Those who our parting plotted our sev'rance still delights; The spies, for fearful prudence, their wish of us attain.. When King Shah Bekht heard this story, it pleased him and he bade the vizier go away to his own house.. ?? ?? ?? How long shall I, in weariness, for this estrangement pine, What while the spies of severance (106) do watch me all the night?.. ?? ?? ?? So I stretch out my rootneath the flood And my branches turn back to it there.. When the cook heard this, he said in himself, 'It will do me no hurt if I imprison him and shackle him and bring him what he may work at. If he tell truth, I will let him live, and if he prove a liar, I will slay him.' So he took a pair of stout shackles and clamping them on Selim's legs, imprisoned him within his house and set over him one who should guard him. Then he questioned him of what tools he needed to work withal. Selim set forth to him that which he required, and the cook went out from him and presently returning, brought him all he needed. So Selim sat and wrought at his craft; and he used every day to earn two dinars; and this was his wont and usance with the cook, whilst the latter fed him not but half his fill.. The Eleventh Day.. At this Queen Kemeriyeh was moved to exceeding delight and drank off her cup, saying, 'Well done, O queen of hearts!' Moreover, she took off a surcoat of blue brocade, fringed with red rubies, and a necklace of white jewels, worth an hundred thousand dinars, and gave them to Tuhfeh. Then she passed the cup to her sister Zelzeleh, who had in her hand sweet basil, and she said to Tuhfeh, 'Sing to me on this sweet basil.' 'Heartening and obedience,' answered she and improvised and sang the following verses: ?? ?? ?? Indeed, mine eyelids still with tears are ulcered.
and to you My bowels yearn to be made whole of all their pain and heat..The Third Night of the Month.139. Khuzeimeh ben Bishr and Ikrimeh el Feyyas dclxxxi.15. The Cat and the Crow cl.????? t. The Sandalwood Merchant and the Sharpers dcccccxxviii.?????????????? ec. Story of the Barber's Third Brother xxxii.Then the old queen and her daughter and son-in-law embarked in the ship and setting sail, fared on till they came to the land of Mekran. Their arrival there befell at last of the day; so they passed the night in the ship, and when the day was near to break, the young king went down from the ship, that he might go to the bath, and made for the market. As he drew near the bath, the cook met him by the way and knew him; so he laid hands on him and binding his arms fast behind him, carried him to his house, where he clapped the old shackles on his feet and straightway cast him back into his whilom place of duresse...???????????? eb. Story of the Barber's Second Brother cxlviii.[On this wise he abode a pretty while] and the days ceased not and the nights to transport him from country to country, till he came to the land of the Greeks and lighted down in a city of the cities thereof, wherein was Galen the Sage; but the weaver knew him not, nor was he ware who he was. So he went forth, according to his wont, in quest of a place where the folk might assemble together, and hired Galen's courtyard. (20) There he spread his carpet and setting out thereon his drugs and instruments of medicine, praised himself and his skill and vaunted himself of understanding such as none but he might claim..?????? If with her cheek and lustre thou thyself adorn, (120) thou'lt find But chrysolites and gold, with nought of baser metal blenn..?????? f. King Bekhtzeman ccclxi.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 stoltest 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. 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:....My heart, since the leave-taking day afflicted, will tell of my case, And my body, for love and desire grown wasted and feeble and frail..126. Ibrahim ben el Khawwas and the Christian King's Daughter ccclxxvii.Jesus, The Three Men and our Lord, i. 282..So, when he awoke in the morning, he repaired to the vizier and repeated to him that which the old woman had taught him; whereat the vizier marvelled and said to him, 'What sayst thou of a man, who seeth in his house four holes, and in each a viper offering to come out and kill him, and in his houses four staves and each hole may not be stopped but with the ends of two staves? How shall he stop all the holes and deliver himself from the vipers?' When the merchant heard this, there betided him [of concern] what made him forget the first and he said to the vizier, 'Grant me time, so I may consider the answer.' 'Go out,' replied the vizier, 'and bring me the answer, or I will seize thy good.'...???????? How long shall I for justice sue to you, whilst, with desire For aid, ye war on me and still on slaying me are bent!.?????? An if I live, in love of her I'll live, and if I die Of love and longing for her sight, O rare! O excellent! When the king heard his viziers' words, he was exceeding wroth and bade bring the youth, and when he came in to the king, the viziers all cried out with one voice, saying, 'O sanct o' grace, thinkest thou to save thyself from slaughter by craft and guile, that thou beguilest the king with thy talk and hopest pardon for the like of this great crime which thou hast committed?' Then the king bade fetch the headsman, so he might smite off his head; whereupon each of the viziers fell a-saying, 'I will slay him;' and they sprang upon him. Quoth the youth, 'O king, consider and ponder these men's eagerness. Is this of envy or no? They would fain make severance between thee and me, so there may fall to them what they shall plunder, as aforetime.' And the king said to him, 'Consider their testimony against thee.' "O king," answered the young man, "how shall they testify of that which they saw not? This is but envy and rancour; and I fear lest there betide thee of repentance that which betided Iman Shah, by reason of the malice of his viziers." "And what is his story?" asked Azadbekht. "O king," replied the youth.,The following story occupies the last five Nights (cxcv-cc) of the unfinished Calcutta Edition of 1814-18. The other only text of it known to me is that published by Monsieur Langles (Paris, 1814), as an appendix to his Edition of the Voyages of Sindbad, and of this I have freely availed myself in making the present translation, comparing and collating with it the Calcutta (1814-18) Text and filling up and correcting omissions and errors that occur in the latter. In the Calcutta (1814-18) Text this story (Vol. II, pp. 367-378) is immediately succeeded by the Seven Voyages of Sindbad (Vol. II, pp. 378-458), which conclude the work..15. Ghanim ben Eyoub the Slave of Love ccxxxii.Then said he to them one day, 'There was with us bread and the locusts ate it; so we put in its place a stone, a cubit long and the like broad, and the locusts came and gnawed away the stone, because of the smell of the bread.' Quoth one of his friends (and it was he who had given him the lie concerning the dog and the bread and milk), 'Marvel not at this, for mice do more than that.' And he said, 'Go to your houses. In the days of my poverty, I was a liar [when I told you] of the dog's climbing upon the shelf and eating the bread and spoiling the milk; and to-day, for that I am rich again, I say sooth [when I tell you] that locusts devoured a stone a cubit long and a cubit broad.' They were confounded at his speech and departed from him; and the youth's good flourished and his case was amended. (227) Nor," added the vizier,"is this stranger or more extraordinary than the story of the king's son who fell in love with the picture."...???????? Nor, like others a little ere morning appear who bawl, "Come to safety!" (58) I stand up to prayer..Then said he to her, 'By Allah, thou art the desire of the Commander of the Faithful!
(182) So take the lute and sing a song that thou shalt sing to the Khalif, whenas thou goest in to him.' So she took the lute and tuning it, sang the following verses: When the morning morrowed, he recited the following verses: If I must die, then welcome death to heal, iii. 23. As for Queen Kemeriyeh, she flew off to the palace of her sister Wekhimeh and told her what Meimoun had done and how [he avouched that], whenas he saw defeat [near at hand], he would slay Tuhifeh; 'and indeed,' added she, 'he is resolved upon this; else had he not dared to commit this outrage. So do thou contrive the affair as thou deemest well, for thou hast no superior in judgment.' Then they sent for Queen Zelzeleh and Queen Sherareh and sat down to take counsel, one with another, of that which they should do in the matter. Then said Wekhimeh, 'We were best fit out a ship in this island [wherein is my palace] and embark therein, in the guise of mortals, and fare on till we come to a little island, that lieth over against Meimoun's palace. There will we [take up our abode and] sit drinking and smiting the lute and singing. Now Tuhifeh will of a surety be sitting looking upon the sea, and needs must she see us and come down to us, whereupon we will take her by force and she will be under our hands, so that none shall avail more to molest her on any wise. Or, if Meimoun be gone forth to do battle with the Jinn, we will storms his stronghold and take Tuhifeh and raze his palace and put to death all who are therein. When he hears of this, his heart will be rent in sunder and we will send to let our father know, whereupon he will return upon him with his troops and he will be destroyed and we shall be quit of him.' And they answered her, saying, 'This is a good counsel.' Then they bade fit out a ship from behind the mountain, (244) and it was fitted out in less than the twinkling of an eye. So they launched it on the sea and embarking therein, together with four thousand Afrits, set out, intending for Meimoun's palace. Moreover, they bade other five thousand Afrits betake themselves to the island under the Crescent Mountain and lie in wait for them there. . . . . . a. The Ox and the Ass. . . . . . Forbear thy verse-making, O thou that harborest in the camp, Lest to the gleemen thou become a name of wonderment. . . . . . For 'twixt the closing of an eye and the opening thereof, God hath it in His power to change a case from foul to fair. . . . Some months after this, I met him again under arrest, in the midst of the guards and officers of the police, and he said to them, 'Seize yonder man.' So they laid hands on me and carried me to the chief of the police, who said, 'What hast thou to do with this fellow?' The thief turned to me and looking a long while in my face, said, 'Who took this man?' Quoth the officers, 'Thou bastest us take him; so we took him.' And he said, 'I seek refuge with God! I know not this man, nor knoweth he; and I said not that to you but of a man other than this.' So they released me; and awhile afterward the thief met me in the street and saluted me, saying, 'O my lord, fright for fright! Hadst thou taken aught from me, thou hadst had a part in the calamity.' (146) And I said to him, 'God [judge] between thee and me!' And this is what I have to tell. Then Ishac seized upon her hand and carrying her into the house, said to her, 'Take the lute and sing; for never saw I nor heard thy like in smiting upon the lute; no, not even myself!' 'O my lord,' answered she, 'thou makest mock of me. Who am I that thou shouldst say all this to me? Indeed, this is but of thy kindness.' 'Nay, by Allah,' exclaimed he, 'I said but the truth to thee and I am none of those on whom pretence imposeth. These three months hath nature not moved thee to take the lute and sing thereto, and this is nought but an extraordinary thing. But all this cometh of strength in the craft and self-restraint.' Then he bade her sing; and she said, 'Hearkening and obedience.' So she took the lute and tightening its strings, smote thereon a number of airs, so that she confounded Ichas's wit and he was like to fly for delight. Then she returned to the first mode and sang thereto the following verses: When the evening evened, the king sat in his sitting-chamber and sending for his vizier, bade him relate the story of the wealthy man who lost his wealth and his wit. So he said, 'Know, O king, that God, Of the Speedy Relief of, i. 174. . . . . . Aesop and Awaake cclxxi. When Belekhsha had made an end of her verses, all present were moved to delight and El Abbas said to her, 'Well done, O damsel!' Then he bade the fifth damsel come forward and sing. Now she was from the land of Syria and her name was Rihanah; she was surpassing of voice and when she appeared in an assembly, all eyes were fixed upon her. So she came forward and taking the rebeck (for that she was used to play upon all manner instruments) improvised and sang the following verses: 137. Otbeh and Reyya dclxxx. When the evening evened, the king sent for the vizier to his privy sitting chamber and bade him [tell] the [promised] story. So he said, 'Hearkening and obedience. They avouch, O king, that. . . . . . The Ruined Man who became Rich again through a Dream cccxi. King Suleiman Shah and his Sons, Story of, i. 150. Now, as destiny would have it, a certain jeweller of the town had been robbed of ten pearls, like unto those which were with the merchant; so, when he saw the two pearls in the broker's hand, he said to him, 'To whom do these pearls belong?' and the broker answered, 'To yonder man.' [The jeweller looked at the merchant and] seeing him in sorry case and clad in tattered clothes, misdoubted of him and said to him (purposing to surprise him into confession), 'Where are the other eight pearls?' The merchant thought he asked him of those which were in the gown and answered, 'The thieves stole them from me.' When the jeweller heard his reply, he doubted not but that it was he who had taken his good; so he laid hold of him and haling him before the chief of the police, said to him, 'This is the man who stole my pearls: I have found two of them upon him and he confesseth to the other eight.' Then I sang and the captain said, 'It is good,' Quoth L. 'Nay, but thou art loathly.' He looked at me and said, 'By Allah, thou shalt never more scent the odour of the world!' But his comrades said to him, 'Do it not,' and appeased him, till he said, 'If it must be so, she shall abide here a whole year, not going forth.' And I said, 'I am content to submit to whatsoever pleaseth thee. If I have erred, thou art of those to whom pertaineth clemency.' He shook his head and drank, then arose and went out to do his occasion, what while his comrades were occupied with what they were about of merry-making and drunkenness and sport. So I winked to my fellows and we slipped out into the corridor. We found the door open and fled forth, unveiled and knowing not whither we went; nor did we halt till we had left the house far behind and happened on a cook cooking, to whom said I, 'Hast thou a mind to quicken dead folk?' And he said, 'Come up.' So we went up into the shop, and he said, 'Lie down.' Accordingly, we lay down and he covered us with the grass, (137) wherewith he
was used to kindle [the fire] under the food...THE FOURTEENTH OFFICER'S STORY... Behold, my loved ones all are ta'en from me away. 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]." 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 Affifeh, 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 haltered in the palace court, are his namelukes, 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 namelukes and lodge them [in the palace] and entertain them... Behold! The Tailor's Story cxxxi. And for another story of the same kind, continued the officer... Therewithal Queen Es Shuhba was moved to exceeding delight and said, 'Well done, O queen of delight! None can avail to describe thee. Sing to us on the apple,' Quoth Tuhfeh, 'Hearkening and obedience.' Then she improvised and sang the following verses:...? ? ? ? d. The Fox and the Wild Ass cxcviii. Drink ever, O lovers, I rede you, of wine, ii. 230...? ? ? ? ? Thy presence honoureth us and makest us bold to approach thee, and in the midst of the street, and in the midst of the life, thou art my lady, and in the midst of the life, thou art my lady, and in the midst of the life, thou art my lady, and in the midst of the life, thou art my lady, and in the midst of the life, thou art my lady, and in the midst of the life, thou art my lady...25. Maan ben Zaideh and the Bedouin cccxxi...? ? ? ? Exalted mayest thou be above thine empyrean heaven of joy! And may God's glory greater grow and more exalted aye!...Precipitation, Of the Ili Effects of, i. 98...? ? ? Twas not of wine that I had drunk; her mouth's sweet honeyed dews It was intoxicated me with bliss and ravishment...Things, The King who knew the Quintessence of, i. 239.81. Mohammed el Amin and Jaaber ben el Hadi cccxxii. So the prefect carried him up to the Sultan and he said, "I have an advertisement for thee, O my lord." "What is thine advertisement?" asked the Sultan; and the thief said, "I repent and will deliver into thy hand all who are evildoers; and whomsoever I bring not, I will stand in his stead." Quoth the Sultan, "Give him a dress of honour and accept his profession of repentance." So he went down from the presence and returning to his comrades, related to them that which had passed and they confessed his subtlety and gave him that which they had promised him. Then he took the rest of the stolen goods and went up with them to the Sultan. When the latter saw him, he was magnified in his eyes and he commanded that nought should be taken from him. Then, when he went down, [the Sultan's] attention was diverted from him, little by little, till the case was forgotten, and so he saved the booty [for himself]. The folk marvelled at this and the fifteenth officer came forward and said, "Know that among those who make a trade of knavery are those whom God the Most High taketh on their own evidence against themselves." 'How so?' asked they; and he said...Then El Abbas went in to Mariyeh in a happy and praiseworthy hour (123) and found her an unpierced pearl and a goodly filly that had never been mounted; wherefore he rejoiced and was glad and made merry, and care and sorrow ceased from him and his life was pleasant and trouble departed and he abode with her in the gladdest of case and in the most easeful of life, till seven days were past, when King El Aziz determined to set out and return to his kingdom and bade his son seek leave of his father-in-law to depart with his wife to his own country. [So El Abbas bespoke King Ins of this] and he granted him the leave he sought; whereupon he chose out a red camel, taller (124) than the [other] camels, and mounting Mariyeh in a litter thereon, loaded it with apparel and ornaments...? ? ? ? e. The Fox and the Wild Ass cxcvi. Drink ever, O lovers, I rede you, of wine, ii. 230...? ? ? ? ? Thy presence honoureth us and we Confess thy magnanimity; 88. The Thief turned Merchant and the other Thief ccxxviii. King's Son of Cashghar, Abdullah ben Nafi and the, ii. 195...Accordingly, the hangman took him and bringing out the knife, offered to cut off his hand, what while El Muradi said to him, "Cut and sever the bone and sever (24) it not for him, so he may lose his blood and we be rid of him." But Ahmed, he who had aforetime been the means of his deliverance, sprang up to him and said, "O folk, fear God in [your dealings with] this youth, for that I know his affair from first to last and he is void of offence and guiltless. Moreover, he is of the folk of condition, (25) and except ye desist from him, I will go up to the Commander of the Faithful and acquaint him with the case from first to last and that the youth is guiltless of crime or offence." Quoth El Muradi, "Indeed, we are not assured from his mischief." And Ahmed answered, "Release him and commit him to me and I will warrant you against his affair, for ye shall never see him again after this." So they delivered Noureddin to him and he took him from their hands and said to him, "O youth, have compassion on thyself, for indeed thou hast fallen into the hands of these folk twice and if they lay hold of thee a third time, they will make an end of thee; and in dealing thus with thee, I aim at reward and recompense for thee (26) and answered prayer." (27). Cairo (The Merchant of) and the Favourite of the Khalif El Mamoun El Hakim bi Amrilah, iii. 171...The old woman received the alms from her and carrying it to Selim, took part thereof herself and with the rest bought him an old shirt, in which she clad him, after she had stripped him of that he had on. Then she threw away the gown she had taken from off him and arising forthright, washed his body of that which was thereon of filth and scented him with somewhat of perfume. Moreover, she bought him chickens and made him broth; so he ate and his life returned to him and he abode with her on the most solaceful of life till the morrow...23. Hatim et Tal; his Generosity after Death ccxxi. Mariyeh, El Abbas and, iii. 53...After this, the authorities compounded with the highwayman for his submission, and when he came before them, they enriched him and he became in such favour with the Sultan's deputy that he used to eat and drink with him and there befell familiar converse between them. On this wise they abode a great while, till, one day, the Sultan's deputy made a banquet, and therein, for a wonder, was a roasted francolin, which when the robber saw, he laughed aloud. The deputy was angered against him and said to him, "What is the meaning of thy laughter? Seest thou default [in the entertainment] or dost thou mock at us, of thy lack of breeding?" "Not so, by Allah, O my lord," answered the highwayman. "But I saw yonder francolin and bethought myself thereanent of an
extraordinary thing; and it was on this wise. In the days of my youth, I used to stop the way, and one day I fell in with a man, who had with him a pair of saddle-bags and money therein. So I said to him, 'Leave these bags, for I mean to kill thee.' Quoth he, 'Take the fourth part of [that which is in] them and leave [me] the rest.' And I said, 'Needs must I take the whole and slay thee, to boot.' Then said he, 'Take the saddle-bags and let me go my way.' But I answered, 'Needs must I slay thee.' As we were in this contention, he and I, behold, he saw a francolin and turning to it, said, 'Bear witness against him, O francolin, that he slayeth me unjustly and lettesth me not go to my children, for all he hath gotten my money.' However, I took no pity on him neither hearkened to that which he said, but slew him and concerned not myself with the francolin's testimony."... Unto me the world's whole gladness is thy nearness and thy sight; All incumbent thy possession and thy love a law of right...I was aforesaid in such a city and hid a thousand dirhems in a monastery there. After awhile, I went therither 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.'"There was once of old time a foolish, ignorant man, who had wealth galore, and his wife was a fair woman, who loved a handsome youth. The latter used to watch for her husband's absence and come to her, and on this wise he abode a long while. One day, as the woman was private with her lover, he said to her, 'O my lady and my beloved, if thou desire me and love me, give me possession of thyself and accomplish my need in thy husband's presence; else will I never again come to thee nor draw near thee, what while I abide on life.' Now she loved him with an exceeding love and could not brook his separation an hour nor could endure to vex him; so, when she heard his words, she said to him, '[So be it.], in God's name, O my beloved and solace of mine eyes, may he not live who would vex thee! Quoth he, 'To-day?' And she said, 'Yes, by thy life,' and appointed him of this...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 Aboultawaif 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 outward of my inward testifies And this bears witness that that tells aright. (39)."... b. The Story of Janshah cccccxix. e. The Niggard and the Loaves of Bread dccclxxiv.101. The Mad Lover cccxci.Here the treasure-seeker brought out a book and reading therein, dug in the crest of the mountain five cubits deep, whereupon there appeared to him a stone. He pulled it up and behold, it was a trap-door covering the mouth of a pit. So he waited till the latter had gotten his sufficiency, when he loaded his beasts and did his occasion, whilst the boy looked for him to let down to him the rope and draw him up; but he rolled a great stone to the mouth of the pit and went away...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 strictness 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. He pulled it up and behold, it was a trap-door covering the mouth of a pit. So the treasure-seeker let down a rope and a basket and the boy fell to filling and the man to drawing up, till the latter had gotten his sufficiency, when he loaded his beasts and did his occasion, whilst the boy looked for him to let down to him the rope and draw him up; but he rolled a great stone to the mouth of the pit and went away...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 strictness of his hand, (261) for that he had no jot of spending money. 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and indeed there befell friendship and love between them and the longer their companionship was prolonged, the more their love waxed, so that they became unable to endure from each other a single hour, save the time of his going forth to the Divan, when he would return to her in the utterest that might be of longing. And on this wise they abode in all solace and delight of life, till there came to them the Destroyer of Delights and the Sunderer of Companies. So extolled be the perfection of Him whose kingdom endureth for ever, who is never heedless neither dieth nor sleepeth! This is all that hath come down to us of their story, and so peace [be on you!].

Sindbad the Sailor and Hindbad the Porter. The woman who used to act as decoy for them once caught them a woman from a bride-feast, under pretence that she had a wedding toward in her own house, and appointed her for a day, whereon she should come to her. When the appointed day arrived, the woman presented herself and the other carried her into the house by a door, avouching that it was a privy door. When she entered [the saloon], she saw men and champions [131] [and knew that she had fallen into a trap]; so she looked at them and said, "Harkye, lads! (132) I am a woman and there is no glory in my slaughter, nor have ye any feud of blood-revenge against me, wherefore ye should pursue me; and that which is upon me of [trinkets and apparel] ye are free to take." Quoth they, "We fear thy denunciation." But she answered, saying, "I will abide with you, neither coming in nor going out." And they said, "We grant thee thy life." Then they accosted the owner of the ass and chaffered with him and he said, 'I will not sell him but for ten thousand dirhems.' They offered him a thousand dirhems; but he refused and swore that he would not sell the ass but for that which he had said. They ceased not to add to their bidding, till the price reached five thousand dirhems, whilst their fellow still said, 'I will not sell him but for ten thousand dirhems.' The money-courser counselled them to sell, but he would not do this and said to him, 'Harkye, gaffer! Thou hast no knowledge of this ass's case. Concern thyself with silver and gold and what pertaineth thereto of change and exchange; for indeed the virtue of this ass passeth thy comprehension. To every craft its craftsman and to every means of livelihood its folk.' 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: 33. Ibrahim ben el Mehdi and the Barber-Surgeon dxxxiv. Would God upon that bitterest day, when my death calls for me, i. 47. 'Hearkening and obedience,' answered El Ased and flew till he came to the Crescent Mountain, when he sought audience of Meimoun, who bade admit him. So he entered and kissing the earth before him, gave him Queen Kemeryiyeh's message, which when he heard he said to the Afrit, 'Return whence thou comest and say to thy mistress, "Be silent and thou wilt do wisely." Else will I come and seize upon her and make her serve Tuhfeh; and if the kings of the Jinn assemble together against me and I be overcome of them, I will not leave her to scent the wind of this world and she shall be neither mine nor theirs, for that she is presently my soul (243) from between my ribs; and how shall any part with his soul? When the Afrit heard Meimoun's words, he said to him, 'By Allah, O Meimoun, thou hast lost thy wits, that thou speakest these words of my mistress, and thou one of her servants!' Whereupon Meimoun cried out and said to him, 'Out on thee, O dog of the Jinn! Wilt thou bespeak the like of me with these words?' Then, he bade those who were about him smite El Ased, but he took flight and soaring into the air, betook himself to his mistress and told her that which had passed; and she said, 'Thou hast done well, O cavalier.' 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 availtest 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. When the morning morrowed, the king went forth and sitting down on the throne of the kingship, summoned the grandees of his empire; whereupon the chamberlains and deputies and captains of the host went in to him and kissed the earth before him. He distinguished the vizier with his especial favour and bestowed on him a dress of honour and entreated him with the utmost kindness, after which he set forth briefly to his chief officers that which had betided him with Shehrzad and how he had turned from that and indeed there befell friendship and love between them and the longer their companionship was prolonged, the more their love waxed, so that they became unable to endure from each other a single hour, save the time of his going forth to the Divan, when he would return to her in the utterest that might be of longing. 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(159) in its native country, too, is but a kind of stone; Cast out and thrown upon the ways, it lies unvalued quite. . . . j. King Suleiman Shah and his Sons cccclxxv. Beard of the old he-goat, the one-eyed, what shall be, ii. 231. . . What strength have I solicitude and long desire to bear, iii. 20. . . Wife and the Learned Man, Khelbes and his, i. 301. . . Officers of Police, El Melik ez Zahir Rukneddin Bibers el Bunducdar and the Sixteen, ii. 117. . . Conclusion. ? ? ? ? ? Her eye is sharper than a sword; the soul with ecstasy It takes and longing leaves behind, that nothing may assail.

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