

A STUDY OF GEORGE ORWELL THE MAN AND HIS WORKS

I blessed him and thanked him and abode with him in all honour and consideration, till, after a little, the merchants came, even as he had said, and bought and sold and bartered; and when they were about to depart, my master came to me and said, 'The merchants are about to depart; arise, that thou mayst go with them to thy country.' So I betook myself to the folk, and behold, they had bought great store of elephants' bones and bound up their loads and embarked in the ship; and my master took passage for me with them and paid my hire and all that was chargeable upon me. (220) Moreover, he gave me great store of goods and we set sail and passed from island to island, till we traversed the sea and arrived at the port of our destination; whereupon the merchants brought out their goods and sold; and I also brought out that which was with me and sold it at a good profit..54. The Woman whose Hands were cut off for Almsgiving dcxli.Hind and his Vizier, The King of, ii. 105..(When Shehriyar heard this, he said in himself, 'By Allah, I have indeed been reckless in the slaying of women and girls, and praised be God who hath occupied me with this damsel from the slaughter of souls, for that the slaughter of souls is a grave [matter!] By Allah, if Shah Bekht spare the vizier, I will assuredly spare Shehrzad!' Then he gave ear to the story and heard her say to her sister:).? ? ? ? ? Would we may live together and when we come to die, God grant the death-sleep bring me within her tomb to lie!.? ? ? ? ? For whoso doth rejoice in meeting him shall have Largesse and gifts galore at his dismounting gain..The company marvelled at this story and said all, 'Woe to the oppressor!' Then came forward the sixteenth officer and said, 'And I also will tell you a marvellous story, and it is on this wise..? ? ? ? ? Still do I yearn, whilst passion's fire flames in my liver aye; For parting's shafts have smitten me and done my strength away..As for his mother, Shah Khatoun, great was her longing for her son and she [still] thought of him and news of him was cut off from her, wherefore her life was troubled and she forsook sleep and could not make mention of him before King Caesar her husband. Now she had an eunuch who had come with her from the court of her uncle King Suleiman Shah, and he was intelligent, quickwitted, a man of good counsel. So she took him apart one day and said to him, 'Thou hast been my servant from my childhood to this day; canst thou not therefore avail to get me news of my son, for that I cannot speak of his matter?' 'O my lady,' answered he, 'this is an affair that thou hast concealed from the first, and were thy son here, it would not be possible for thee to harbour him, lest thine honour fall into suspicion with the king; for they would never credit thee, since the news hath been spread abroad that thy son was slain by his uncle.' Quoth she, 'The case is even as thou sayst and thou speakest truly; but, provided I know that my son is alive, let him be in these parts pasturing sheep and let me not see him nor he me.' And he said to her, 'How shall we contrive in this affair?' 'Here are my treasures and my wealth,' answered she. 'Take all thou wilt and bring me my son or else news of him.'? ? ? ? ? Quoth he, what while from out his hair the morning glimmered white, "This, this is life indeed, except, alas! it doth not stay."?STORY OF THE OLD SHARPER..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 Ishac's wit and he was like to fly for delight. Then she returned to the first mode and sang thereto the following verses:TABLE OF CONTENTS OF THE UNFINISHED CALCUTTA (1814-18) EDITION (FIRST TWO HUNDRED NIGHTS ONLY) OF THE ARABIC TEXT OF THE BOOK OF THE THOUSAND NIGHTS AND ONE NIGHT..? ? ? ? ? His love he'd have hid, but his tears denounced him to the spy, For the heat of a red-hot coal that 'twixt his ribs did lie..The master of police held his hand from him, saying, "Belike he is of the kinsmen of the Commander of the Faithful," and said to the second, "Who art thou?" Quoth he, "I am the son of him whose rank (75) time abaseth not, and if it descend (76) one day, it will assuredly return [to its former height]; thou seest the folk [crowd] in troops to the light of his fire, some standing around it and some sitting." So the master of the police refrained from slaying him and said to the third, "Who art thou?" Quoth he, "I am the son of him who plungeth through the ranks (77) with his might and correcteth (78) them with the sword, (79) so that they stand straight; (80) his feet are not loosed from the stirrup, (81) whenas the horsemen on the day of battle are weary." So the master of police held his hand from him also, saying, "Belike, he is the son of a champion of the Arabs."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."? ? ? ? ? aa. Story of Aziz and Azizeh cxliii.? ? ? ? ? Then was my heart by that which caused my agitation seared, And from mine eyelids still the tears poured down without relent..? ? ? ? ? By Allah, O thou that chid'st my heart concerning my sister's love, Leave chiding and rather bemoan my case and help me to my will..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:~? ? ? ? ? The pitcher then of goblets filled full and brimming o'er With limpid wine we plunder, that pass from friend to friend..? ? ? ? ? f. King Bekhtzeman ccclxi.?STORY OF THE FULLER

AND HIS WIFE..? ? ? ? c. The Sparrow and the Eagle clii.? ? ? ? k. The Blind Man and the Cripple dcccc.? ? ? ? Ay, and the monks, for on the Day of Palms a fawn there was Among the servants of the church, a loveling blithe and gay..The First Night of the Month.Now it was the enemy's wont, at every year's end, to bring forth their prisoners and cast them down from the top of the citadel to the bottom. So they brought them forth, at the end of the year, and cast them down, and Melik Shah with them. However, he fell upon the [other] men and the earth touched him not, for his term was [God-]guarded. Now those that were cast down there were slain and their bodies ceased not to lie there till the wild beasts ate them and the winds dispersed them. Melik Shah abode cast down in his place, aswoon, all that day and night, and when he recovered and found himself whole, he thanked God the Most High for his safety [and rising, fared on at a venture]. He gave not over walking, unknowing whither he went and feeding upon the leaves of the trees; and by day he hid himself whereas he might and fared on all his night at hazard; and thus he did some days, till he came to an inhabited land and seeing folk there, accosted them and acquainted them with his case, giving them to know that he had been imprisoned in the fortress and that they had cast him down, but God the Most High had delivered him and brought him off alive..? ? ? ? a. The Adventures of Beloukiya cccclxxxvi.Then, when he rode to his house that he had bought, the shopkeeper and his wife came to him and gave him joy of his safety; whereupon he ordered them three swift thoroughbred horses and ten dromedaries and an hundred head of sheep and clad them both in sumptuous dresses of honour. Then he chose out ten slave-girls and ten black slaves and fifty horses and the like number of she- camels and three hundred head of sheep, together with twenty ounces of musk and as many of camphor, and sent all this to the King of Baghdad. When this came to Ins ben Cais, his wit fled for joy and he was perplexed wherewithal to requite him. Moreover, El Abbas gave gifts and largesse and bestowed dresses of honour upon great and small, each after the measure of his station, save only Mariyeh; for unto her he sent nothing..? ? ? ? f. The Sixth Officer's Story dccccxxiv.FIROUZ AND HIS WIFE (175).? ? ? ? c. The Fuller and his Son dlxxix.As for the vizier, the sultan discovereth unto him his affairs, private and public; and know, O king, that the similitude of thee with the people is that of the physician with the sick man; and the condition (169) of the vizier is that he be truthful in his sayings, trustworthy in all his relations, abounding in compassion for the folk and in tender solicitude over them. Indeed, it is said, O king, that good troops (170) are like the druggist; if his perfumes reach thee not, thou still smallest the sweet scent of them; and ill troops are like the black-smith; if his sparks burn thee not, thou smellest his nauseous smell. So it behoveth thee take unto thyself a virtuous vizier, a man of good counsel, even as thou takest unto thee a wife displayed before thy face, for that thou hast need of the man's righteousness for thine own amendment, (171) seeing that, if thou do righteously, the commons will do likewise, and if thou do evil, they also will do evil."The absent ones' harbinger came us unto, iii. 153..Now I was drunken and my clothes were drenched with the blood; and as I passed along the road, I met a thief. When he saw me, he knew me and said to me, "Harkye, such an one!" "Well?" answered I, and he said, "What is that thou hast with thee?" So I acquainted him with the case and he took the head from me. Then we went on till we came to the river, where he washed the head and considering it straitly, said, "By Allah, this is my brother, my father's son. and he used to sponge upon the folk." Then he threw the head into the river. As for me, I was like a dead man [for fear]; but he said to me, "Fear not neither grieve, for thou art quit of my brother's blood."When I came forth, I swooned away: so I sat down till my trouble subsided; then I made for my comrades and said to them, "I have found the booty and the thief, and I affrighted him not neither troubled him, lest he should flee; but now, come, let us go to him, so we may make shift to lay hold upon him." Then I took them and repaired to the keeper of the garden, who had tortured me with beating, meaning to make him taste the like of that which he had done with me and lie against him and cause him eat stick. So we rushed into the water-wheel and seizing the keeper, pinioned him..?STORY OF THE OLD WOMAN AND THE DRAPER'S WIFE..? ? ? ? Quoth I, "Thou overcurtainest the morning with the night;" And she, "Not so; it is the moon that with the dark I shroud".When the Khalif returned from the chase, he betook himself to Tuhfeh's pavilion and bringing out the key, opened the door and went in to her. She rose to receive him and kissed his hand, and he took her to his breast and seated her on his knee. Then food was brought to them and they ate and washed their hands; after which she took the lute and sang, till Er Reshid was moved to sleep. When she was ware of this, she left singing and told him her adventure with the Lady Zubeideh, saying, 'O Commander of the Faithful, I would have thee do me a favour and heal my heart and accept my intercession and reject not my word, but go forthright to the Lady Zubeideh's lodging.' Now this talk befell after he had stripped himself naked and she also had put off her clothes; and he said, 'Thou shouldst have named this before we stripped ourselves naked.' But she answered, saying, ' O Commander of the Faithful, I did this not but in accordance with the saying of the poet in the following verses:.Now Afifeh and her daughter Mariyeh were behind the curtain, looking at him; and when he came before the king, he saluted him and greeted him with the greeting of kings, whilst all who were present stared at him and at his beauty and grace and perfection. The king seated him at the head of the table; and when Afifeh saw him and straitly considered him, she said, "By the virtue of Mohammed, prince of the Apostles, this youth is of the sons of the kings and cometh not to these parts but for some high purpose!" Then she looked at Mariyeh and saw that her face was changed, and indeed her eyes were dead in her face and she turned not her gaze from El Abbas a glance of the eyes, for that the love of him had gotten hold upon her heart. When the queen saw what had befallen her daughter, she feared for her from reproach concerning El Abbas; so she shut the wicket of the lattice and suffered her not to look upon him more. Now there was a pavilion set apart for Mariyeh, and therein were privy chambers and balconies and lattices, and she had with her a nurse, who served her, after the fashion of kings' daughters..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, I 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..136. The History of Gherib and his Brother Agib dcxxiv.???? Thy loss is the fairest of all my heart's woes; My case it hath altered and banished repose..Then he folded the letter and committed it to the nurse and gave her five hundred dinars, saying, "Accept this from me, for that indeed thou hast wearied thyself between us." "By Allah, O my lord," answered she, "my desire is to bring about union between you, though I lose that which my right hand possesseth." And he said, "May God the Most High requite thee with good!" Then she carried the letter to Mariyeh and said to her, "Take this letter; belike it may be the end of the correspondence." So she took it and breaking it open, read it, and when she had made an end of it, she turned to the nurse and said to her, "This fellow putteth off lies upon me and avoucheth unto me that he hath cities and horsemen and footmen at his command and submitting to his allegiance; and he seeketh of me that which he shall not obtain; for thou knowest, O nurse, that kings' sons have sought me in marriage, with presents and rarities; but I have paid no heed unto aught of this; so how shall I accept of this fellow, who is the fool (90) of his time and possesseth nought but two caskets of rubies, which he gave to my father, and indeed he hath taken up his abode in the house of El Ghitrif and abideth without silver or gold? Wherefore, I conjure thee by Allah, O nurse, return to him and cut off his hope of me."???? Of spies, "How long, O scoffer, wilt mock at my despair, As 'twere God had created nought else whereto to jeer?".20. Haroun er Reshid and the three Poets ccccxvii. So he did this, and when it was night, he covered the pit with a light covering, so that, whenas the vizier stepped upon it, it would give way with him. Then he sent to him and summoned him to the presence in the king's name, and the messenger bade him enter by the privy door. So he entered in thereat, alone, and when he stepped upon the covering of the pit, it gave way with him and he fell to the bottom; whereupon the king's brother fell to pelting him with stones. When the vizier saw what had betided him, he gave himself up for lost; so he stirred not and lay still. The prince, seeing him make no motion, [deemed him dead]; so he took him forth and wrapping him up in his clothes, cast him into the billows of the sea in the middle of the night. When the vizier felt the water, he awoke from the swoon and swam awhile, till a ship passed by him, whereupon he cried out to the sailors and they took him up..???? The billows of thy love o'erwhelm me passing sore; I sink and all in vain for succour I implore..???? a. The Physician Douban xi. When the evening evened, the king summoned his vizier and bade him tell the [promised] story. So he said, "It is well. Know, O king, that.???? It is as the jasmine, when it I espy, As it glitters and gleams midst its boughs, were a sky. The news reached his father, who said to him, 'O my son, this damsel to whom thy heart cleaveth is at thy commandment and we have power over her; so wait till I demand her [in marriage] for thee.' But the prince said, 'I will not wait.' So his father hastened in the matter and sent to demand her of her father, who required of him a hundred thousand dinars to his daughter's dowry. Quoth Bihzad's father, 'So be it,' and paid down what was in his treasuries, and there remained to his charge but a little of the dower. So he said to his son, 'Have patience, O my son, till we gather together the rest of the money and send to fetch her to thee, for that she is become thine.' Therewith the prince waxed exceeding wroth and said, 'I will not have patience;' so he took his sword and his spear and mounting his horse, went forth and fell to stopping the way, [so haply that he might win what lacked of the dowry]..???? Yea, passion raged in me and love-longing was like To slay me; yet my heart to solace still it wrought..31. The City of Lebtait dxxxii. In every rejoicing a boon (240) midst the singers and minstrels am I, ii. 258. Then they attired Dinarzad in a dress of blue brocade and she became as she were the full moon, whenas it shineth forth. So they displayed her in this, for the first dress, before King Shahzeman, who rejoiced in her and well-nigh took leave of his wits for longing and amorous desire; yea, he was distraught with love for her, whenas he saw her, for, indeed, she was as saith of her one of her describers in the following verses:???? A good it is to have one's loved ones ever near,???? How many a king for my sweet sake with other kings hath vied, Still craving union with me and suing for my sight!???? My royal couch have I forsworn, sequestering myself From all, and have mine eyes forbid the taste of sleep's delight..WOMEN'S CRAFT..So each of them went up to the [supposed] dead man and dealt him nigh upon a hundred blows, exclaiming the while, one, 'This is for (45) my father!' and another, 'This is for my grandfather!' whilst a third said, 'This is for my brother!' and a fourth, 'This is for my mother!' And they gave not over taking turns at him and beating him, till they were weary, what while El Merouzi stood laughing and saying in himself, 'It is not I alone who have entered into sin against him. There is no power and no virtue save in God the Most High, the Supreme!'.???? c. The Third Officer's Story dccccxxii. This was grievous to the princess and it irked her sore that he should not remember her; so she called her slave-girl Shefikeh and said to her, "Go to El Abbas and salute him and say to him, 'What hindereth thee from sending my lady Mariyeh her part of thy booty?'" So Shefikeh betook herself to him and when she came to his door, the chamberlains refused her admission, until they should have gotten her leave and permission. When she entered, El Abbas knew her and knew that she had somewhat of speech [with him]; so he dismissed his mamelukes and said to her, "What is thine errand, O handmaid of good?" "O my lord," answered she, "I am a slave-girl of the Princess Mariyeh, who kisseth thy hands and commendeth her salutation to thee. Indeed, she rejoiceth in thy safety and reproacheth thee for that thou breakest her heart, alone of all the folk, for that thy largesse embraceth great and small, yet hast thou not remembered her with aught of thy booty. Indeed, it is as if thou hadst hardened

thy heart against her." Quoth he, "Extolled be the perfection of him who turneth hearts! By Allah, my vitals were consumed with the love of her [aforetime] and of my longing after her, I came forth to her from my native land and left my people and my home and my wealth, and it was with her that began the hardheartedness and the cruelty. Nevertheless, for all this, I bear her no malice and needs must I send her somewhat whereby she may remember me; for that I abide in her land but a few days, after which I set out for the land of Yemen." Like the full moon she shows upon a night of fortune fair, Slender of shape and charming all with her seductive air..There was once a man hight Khelbes, who was a lewd fellow, a calamity, notorious for this fashion, and he had a fair wife, renowned for beauty and loveliness. A man of his townfolk fell in love with her and she also loved him. Now Khelbes was a crafty fellow and full of tricks, and there was in his neighbourhood a learned man, to whom the folk used to resort every day and he told them stories and admonished them [with moral instances]; and Khelbes was wont to be present in his assembly, for the sake of making a show before the folk..(Conclusion).So, when it was the foredawn hour, she tied his beard and spreading a veil over him, cried out, whereupon the people of the quarter flocked to her, men and women. Presently, up came El Merouzi, for the division of the money, and hearing the crying [of the mourners], said, 'What is to do?' Quoth they, 'Thy brother is dead;' and he said in himself, 'The accursed fellow putteth a cheat on me, so he may get all the money for himself, but I will do with him what shall soon bring him to life again.' Then he rent the bosom of his gown and uncovered his head, weeping and saying, 'Alas, my brother! Alas, my chief! Alas, my lord!' And he went in to the men, who rose and condoled with him. Then he accosted Er Razi's wife and said to her, 'How came his death about?' 'I know not,' answered she, 'except that, when I arose in the morning, I found him dead.' Moreover, he questioned her of the money and good that was with her, but she said, 'I have no knowledge of this and no tidings.' When she had made an end of her song, all who were in the assembly wept for the daintiness of her speech and the sweetness of her voice and El Abbas said to her, "Well done, O Merziyeh I Indeed, thou confoundest the wits with the goodliness of thy verses and the elegance of thy speech." All this while Shefikeh abode gazing upon her, and when she beheld El Abbas his slave-girls and considered the goodliness of their apparel and the nimbleness of their wits and the elegance of their speech, her reason was confounded. Then she sought leave of El Abbas and returning to her mistress Mariyeh, without letter or answer, acquainted her with his case and that wherein he was of puissance and delight and majesty and veneration and loftiness of rank. Moreover, she told her what she had seen of the slave-girls and their circumstance and that which they had said and how they had made El Abbas desirous of returning to his own country by the recitation of verses to the sound of the strings..108. Ali ben Tahir and the Girl Mounis cccxxiv. v. The House with the Belvedere dxcviii. "The glory's not in those whom raiment rich makes fair, But those who still adorn the raiment that they wear." King who lost Kingdom and Wife and Wealth, The, ii. 66. Ibn es Semmak and Er Reshid, i. 195..Presently, his father and his mother heard of the matter; whereupon the former arose and going up to the place, wrote a letter and [presented it to the king, who] read it, and behold, therein was written, saying, 'Have pity on me, so may God have pity on thee, and hasten not in the slaughter [of my son]; for indeed I acted hastily in a certain affair and drowned his brother in the sea, and to this day I drink the cup of his anguish. If thou must needs kill him, kill me in his stead.' Therewith the old merchant prostrated himself before the king and wept; and the latter said to him, 'Tell me thy story.' 'O my lord,' answered the merchant, 'this youth had a brother and I [in my haste] cast them both into the sea.' And he related to him his story from first to last, whereupon the king cried out with an exceeding great cry and casting himself down from the throne, embraced his father and brother and said to the former, 'By Allah, thou art my very father and this is my brother and thy wife is our mother.' And they abode weeping, all three..Then the king acquainted the people [of his court] with the matter and said to them, 'O folk, how deem ye of my looking to the issues of affairs?' And they all marvelled at his wisdom and foresight. Then he turned to his father and said to him, 'Hadst thou looked to the issue of thine affair and dealt deliberately in that which thou didst, there had not betided thee this repentance and grief all this time.' Then he let bring his mother and they rejoiced in each other and lived all their days in joy and gladness. What then," continued the young treasurer, "is more grievous than the lack of looking to the issues of affairs? Wherefore hasten thou not in the slaying of me, lest repentance betide thee and sore concern." Then he wrote a letter to King Azadbekht, saying to him, "I am a servant of thy servants and a slave of thy slaves and my daughter is a handmaid at thy service, and may God the Most High prolong thy days and appoint thy times [to be] in delight and contentment! Indeed, I still went girded of the waist in thy service and in caring for the preservation of thy dominion and warding off thine enemies from thee; but now I abound yet more than before in zeal and watchfulness, for that I have taken this to charge upon myself, since my daughter is become thy wife." And he despatched a messenger to the king with the letter and a present..44. Haroun er Reshid with the Damsel and Abou Nuwas cccxxviii. Now there was in the house a fair singing-girl and when she saw the singer pinioned and bound to the tree, she waited till the Persian lay down on his couch, when she arose and going to the singer, fell to condoling with him over what had betided him and ogling him and handling his yard and rubbing it, till it rose on end. Then said she to him, 'Do thou swive me and I will loose thy bonds, lest he return and beat thee again; for he purposeth thee evil.' Quoth he, 'Loose me and I will do.' But she said, 'I fear that, [if I loose thee], thou wilt not do. But I will do, and thou standing; and when I have done, I will loose thee.' So saying, she pulled up her clothes and sitting down on the singer's yard, fell to going and coming..? ? ? ? ? So I stretch out my root neath the flood And my branches turn back to it there..56. El Mutawekkil and his Favourite Mehboubeh cccli. Lewdness, The Pious Woman accused of, ii. 5..159. The Man of Upper Egypt and his Frank Wife dcccxciv. If, in his own land, midst his folk, abjection and despite, ii. 196..Two months after this occurrence, there came to me one of the Cadi's officers, with a scroll, wherein was the magistrate's writ, summoning me to him. So I accompanied the officer and went in to the Cadi, whereupon the plaintiff, to wit, he who had taken out the summons,

sued me for two thousand dirhems, avouching that I had borrowed them of him as the woman's agent. (117) I denied the debt, but he produced against me a bond for the amount, attested by four of those who were in company [on the occasion]; and they were present and bore witness to the loan. So I reminded them of my kindness and paid the amount, swearing that I would never again follow a woman's counsel. Is not this marvellous? Then Mesroul carried her to the other end of the sitting-chamber and bound her eyes and making her sit, stood awaiting a second commandment; whereupon quoth the Lady Zubeideh, "O Commander of the Faithful, with thy permission, wilt thou not vouchsafe this damsel a share of thy clemency? Indeed, if thou slay her, it were injustice." Quoth he, "What is to be done with her?" And she said, "Forbear to slay her and send for her lord. If he be as she describeth him in grace and goodliness, she is excused, and if he be not on this wise, then slay her, and this shall be thy justification against her." (22).?Story of Abou Sabir..So he repaired to the draper and buying of him a turban-cloth of lawn, returned with it to the old woman, who took it and burned it in two places. Then she donned devotees' apparel and taking the turban-cloth with her, went to the draper's house and knocked at the door. When the draper's wife saw her, she opened to her and received her kindly and made much of her and welcomed her. So the old woman went in to her and conversed with her awhile. Then said she to her, "[I desire to make] the ablution [preparatory] to prayer." So the wife brought her water and she made the ablution and standing up to pray, prayed and did her occasion. When she had made an end of her prayers, she left the turban-cloth in the place of prayer and went away..? ? ? ? l. The Wife's Device to Cheat her Husband dccccclxxxix.? ? ? ? In wine, as the glittering sunbeams bright, my heart's contentment is, That banishes hence, with various joys, all kinds of care and dole..61. Abou Nuwas with the three Boys and the Khalif Haroun er Reshid cclxxxix."There was once, of old time, a king and he had a son [named Bihzad], there was not in his day a goodlier than he and he loved to consort with the folk and to sit with the merchants and converse with them. One day, as he sat in an assembly, amongst a number of folk, he heard them talking of his own goodliness and grace and saying, 'There is not in his time a goodlier than he.' But one of the company said, 'Indeed, the daughter of King Such-an-one is handsomer than he.' When Bihzad heard this saying, his reason fled and his heart fluttered and he called the last speaker and said to him, 'Repeat to me that which thou saidst and tell me the truth concerning her whom thou avouchest to be handsomer than I and whose daughter she is.' Quoth the man, 'She is the daughter of King Such-an-one;' whereupon Bihzad's heart clave to her and his colour changed..? ? ? ? c. The Third Voyage of Sindbad the Sailor dxlvi.When this came to the king's knowledge, he despatched troops in pursuit of Zourkhan, to stop the road upon him, whilst he himself went out and overtaking the vizier, smote him on the head with his mace and slew him. Then he took his daughter by force and returning to his dwelling-place, went in to her and married her. Arwa resigned herself with patience to that which betided her and committed her affair to God the Most High; and indeed she was used to serve Him day and night with a goodly service in the house of King Dabdin her husband..Hejjaj (El) and the Three Young Men, i. 53..To return to his wife and her mother. When the former arose in the morning and her husband returned not to her with break of day, she forebode all manner of calamity and straightway despatched her servants and all who were with her in quest of him; but they happened not on any trace of him neither fell in with aught of his news. So she bethought herself concerning her affair and complained and wept and groaned and sighed and blamed perfidious fortune, bewailing that sorry chance and reciting these verses: This was all the merchant's good; so he said, "O youth, I will play thee another game for the shop." Now the value of the shop was four thousand dinars; so they played and El Abbas beat him and won his shop, with that which was therein; whereupon the other arose, shaking his clothes, and said to him, "Up, O youth, and take thy shop." So El Abbas arose and repairing to the shop, took possession thereof, after which he returned to [the place where he had left] his servant [Aamir] and found there the Amir Saad, who was come to bid him to the presence of the king. El Abbas consented to this and accompanied him till they came before King Ins ben Cais, whereupon he kissed the earth and saluted him and exceeded (78) in the salutation. Quoth the king to him, "Whence comest thou, O youth?" and he answered, "I come from Yemen." ?STORY OF THE THIEF AND THE WOMAN..? ? ? ? p. The Man who saw the Night of Power dccccxciii.?A MERRY JEST OF A THIEF..? ? ? ? b. The Merchant's Wife and the Parrot dlxxxix.To return to King El Aziz. When his son El Abbas left him, he was desolated for him with an exceeding desolation, he and his mother; and when tidings of him tarried long and the appointed time passed [and the prince returned not], the king caused public proclamation to be made, commanding all his troops to make ready to mount and go forth in quest of his son El Abbas at the end of three days, after which time no cause of hindrance nor excuse should be admitted unto any. So on the fourth day, the king bade number the troops, and behold, they were four-and-twenty thousand horse, besides servants and followers. Accordingly, they reared the standards and the drums beat to departure and the king set out [with his army], intending for Baghdad; nor did he cease to fare on with all diligence, till he came within half a day's journey of the city and bade his troops encamp in [a place there called] the Green Meadow. So they pitched the tents there, till the country was straitened with them, and set up for the king a pavilion of green brocade, brodered with pearls and jewels..? ? ? ? Life with our loves was grown serene, estrangement was at end: Our dear ones all delight of love vouchsafed to us elate.. "When I [returned from my sixth voyage, I] forswore travel and renounced commerce, saying in myself, 'What hath befallen me sufficeth me.' So I abode at home and passed my time in pleasance and delight, till, one day, as I sat at mine ease, plying the wine-cup [with my friends], there came a knocking at the door. The doorkeeper opened and found without one of the Khalif's pages, who came in to me and said, 'The Commander of the Faithful biddeth thee to him.' So I accompanied him to the presence of the Khalif and kissing the earth before him, saluted him. He bade me welcome and entreated me with honour and said to me, 'O Sindbad, I have an occasion with thee, which I would have thee accomplish for me.' So I kissed his hand and said, 'O my lord, what is the lord's occasion with the slave?' Quoth he, 'I would have thee go to the King of

Serendib and carry him our letter and our present, even as he sent us a present and a letter.'

[Revue Critique Et Ritrospective de la Matiire Midicale Homoeopathique 1841 Vol 2](#)

[Eduard Gibbons Geschichte Des Verfalls Und Untergangs Des Rimischen Reichs Vol 11 Aus Dem Englischen ibersetzt](#)

[LAmi de la Religion Et Du Roi 1819 Vol 21 Journal Ecclesiastique Politique Et Littiraire](#)

[Colleciiio Das Decisies Do Governo Do Imperio Do Brasil 1859 Vol 22](#)

[LEspagne En 1843 Et 1844 Lettres Sur Les Moeurs Politiques Et Sur La Derniire Rivolution de Ce Pays](#)

[Journal Fir Die Reine Und Angewandte Mathematik 1840 Vol 21 In Vier Heften Mit Zwei Figurentafein](#)

[Correspondenz-Blatt Fir Zahnirzte 1891 Vol 20 Ein Vierteljhrlicher Bericht iber Die Neuesten Erfahrungen Und Erfindungen Der Zahnheilkunde Und Zahntechnik](#)

[Jacques Dubroeuqc de Mons Traduit de LAllemand](#)

[Causes Celebres Et Interessantes Vol 18 Avec Les Jugemens Qui Les Ont Decidies](#)

[ilimens de Littirature Vol 8](#)

[Nouveaux Mimoires de la Sociiti Des Sciences Agriculture Et Artes Du Bas-Rhin Vol 3](#)

[Archiv Fir Anthropologie 1870 Vol 4 Zeitschrift Fir Naturgeschichte Und Urgeschichte Des Menschen Organ Der Deutschen Gesellschaft Fir](#)

[Antropologie Ethnologie Und Urgeschichte](#)

[Der Ontologismus ALS Philosophie Des Nationalen Gedankens](#)

[C Valerii Catulli Carmina Varietate Lectionis Et Perpetua Adnotatione](#)

[Gesichte Philanders Von Sittenwald](#)

[Archiv Fir Birgerliches Recht 1890 Vol 4](#)

[Oeuvres de M Rousseau de Geneve Vol 8](#)

[Poetische Schriften Vol 2](#)

[The Transactions of the Provincial Medical and Surgical Association 1842 Vol 10](#)

[Christliche Kirchengeschichte Vol 2](#)

[Archivio Storico Italiano Vol 10 Fondato Da G P Vieusseux E Continuato a Cura Della R Deputazione Di Storia Patria Per Le Provincie Della Toscana Dellumbria E Delle Marche Parte I Anno 1869](#)

[Zeitschrift Fir Mathematischen Und Naturwissenschaftlichen Unterricht 1882 Vol 13 Ein Organ Fir Methodik Bildungsgehalt Und Organisation](#)

[Der Exakten Unterrichtsficher an Gymnasien Realschulen Lehrerseminariien Und Gehobenen Birgerschulen](#)

[Deutschland Und Die Groie Politik Anno 1908](#)

[I Sonetti Romaneschi Vol 6](#)

[C Seutonii Tranquilli Opera Vol 3 Textu Ad Codd Mss Recognito Cum Io Aug Ernestii Animadversionibus Nova Cura Auctis Emendatisque Et Isaaci Casauboni Commentario Edidit Frid Aug Wolfius Insunt Reliquiae Monumenti Ancyrani Et Fastorum Praenestin](#)

[Nonii Marcelli Peripatetici Tuburticensis de Compendiosa Doctrina Per Litteras Ad Filium Et Fabii Planciadis Fulgentii Expositio Sermonum Antiquorum](#)

[Vida de San Juan Baptista Poema Epico Sacro](#)

[Auszige Aus Einigen Im Jahre 1797 Bei Dem Churfirstlich Sichsischen Evangelischen Hofgottesdienste Zu Dresden Gehaltenen Predigten Vol 2](#)

[Oeuvres de Auguste Barth Vol 1 Recueillies i LOccasion de Son Quatre-Vingtiime Anniversaire Les Religions de LInde Et Bulletins Des Religions de LInde 1880-1885](#)

[Geschichte Der Reformation in Venedig](#)

[Archiv Fur Naturgeschichte 1854 Vol 2 Zwanzigster Jahrgang](#)

[Cellule Recueil de Cytologie Et dHistologie Generale Vol 3 La IR Fascicule I La Cytodierese de IOeuf II Etude Sur La Constitution Cellulaire de la Fibre Nerveuse](#)

[Histoire Du Marechal Duc de Bouillon Vol 1 Ou IOu Trouve Ce Qui sEst Passe de Plus Remarquable Sous Les Regnes de Francois II Charles IX Henry III Henry IV La Minorite Et Les Premieres Annees Du Regne de Louis XIII](#)

[Histoire Naturelle Des Oiseaux Vol 4](#)

[Petri Bellonii Cenomani de Aquatilibus Libri Duo Cum \(Epsilon Iota\) Conibus Ad Viuam Ipsorum Effigiem Quoad Eius Fieri Potuit Expressis Ad Amplissimum Cardinalem Castillionaeum](#)

[Pharmacopoea Borussica Oder Preussische Pharmacopoe](#)

[Histoire de la Republique de Venise Depuis Sa Fondation Jusqua Present Vol 3](#)

[Entomologische Zeitung 1868 Vol 29](#)

[Oeuvres de M de Lamartine Vol 4 Harmonies Poétiques Et Religieuses Livre IV Le Chant Du Sacre](#)
[Philosophia Botanica in Qua Explicantur Fundamenta Botanica Cum Definitionibus Partium Exemplis Terminorum Observationibus Rariorum Adiectis Fuguris Aeneis](#)
[Abhandlungen Der Naturhistorischen Gesellschaft Zu Nurnberg Vol 23 1 Heft Kluffterktonische Untersuchungen in Der Noerdlichen Frankenalb](#)
[Les Impots Directs Sous lAncien Regime Principalement Au Xviii Siecle](#)
[Melanges de Chirurgie Et de Physiologie](#)
[Koenigsberg Und Die Koenigsberger](#)
[Histoire Philosophique de la Religion Vol 1](#)
[Debats Entre Les Accusateurs Et Les Accusés Dans LAffaire Des Colonies Vol 3 Imprimés En Execution de la Loi Du 4 Pluviose](#)
[Essai Sur LANatomie Pathologique En General Et Sur Les Transformations Et Productions Organique En Particulier Vol 2](#)
[Archiv Fur Naturgeschichte Vol 2 Bericht Ueber Die Leistungen Im Gebiete Der Naturgeschichte Wahrend Des Jahres 1839](#)
[Oeuvres Completes de M Le C Te de Buffon Vol 1 Theorie de la Terre](#)
[Revista de la Facultad de Letras y Ciencias 1922 Vol 32](#)
[Das Deutsche Drama Der Gegenwart](#)
[Jugendlust 1904 1905 Vol 30](#)
[Kleine Schriften Vol 2 Zur Politik Und Literatur](#)
[Die Frauen in Der Zeit Des Aufschwunges Des Deutschen Geisteslebens](#)
[Oeuvres Completes de Voltaire Vol 4](#)
[Denkschriften Der Kaiserlichen Akademie Der Wissenschaften Vol 41 Mathematisch-Naturwissenschaftliche Classe](#)
[Der Christliche Bilderkreis Enthaltend Eine Beschreibung Und Erklrung Der Hh Bilder](#)
[Les Oraisons de Ciceron Vol 1](#)
[Wilhelm Coxes Geschichte Des Hauses Oestreich Von Rudolph Von Habsburg Bis Auf Leopold Des Zweiten Tod \(1218-1792\) Vol 2](#)
[Diario Bolognese Di Gaspare Nadi](#)
[Annalen Der Physik 1823 Vol 75](#)
[Katzensteg Der Roman](#)
[Regesta Documentorum Regni Croatiae Dalmatiae Et Slavoniae Saeculi XIII](#)
[Storia DItalia Vol 4 Continuata Da Quella del Guicciardini Sino Al 1789](#)
[Dialogorum Platonis Argumenta Exposita Et Illustrata](#)
[Volkskrieg an Der Loire in Herbst 1870 Vol 1 Der](#)
[Prattica Delloration Mentale Vol 1](#)
[Lord Mahons Geschichte Von England Vol 4 Vom Frieden Von Utrecht Bis Zum Frieden Von Versailles 1713-1783](#)
[Frei Geboren Roman](#)
[Literarische Zeitung 1838 Vol 5](#)
[The Architecture of Robert and James Adam \(1758-1794\) Vol 2](#)
[Lydia 1851 Vol 2 Philosophisches Jahrbuch Zweite Abtheilung](#)
[Observationes Mycologicae Vol 2 Praecipue Ad Illustrandam Floram Suecicam](#)
[Jugenderinnerungen](#)
[Mimoires Secrets Et Critiques Des Cours Des Gouvernemens Et Des Moeurs Des Principaux itats de LItalie Vol 2](#)
[Antiquorum Muciorum Et Sulpiciorum in Explanado Romanorum Iure Civili Alumno Et Aemulo Iurisprudentiae Doctori Quinquagenario Curas Hasce in Hoc Aureo Sexti Pompei Libello Romanae Antiquitatis Fonte Inexhausto Positas](#)
[Bagdad Babylon Ninive](#)
[Die Deutschen Katechismen Der Bihmischen Brier Kritische Textausgabe Mit Kirchen-Und Dogmengeschichtlichen Untersuchungen Und Einer Abhandlung iber Das Schulwesen Der Bihmischen Brier](#)
[Gesammelte Werke Vol 6 of 6](#)
[ACTA Fratrum Arvalium Quae Supersunt](#)
[Meine Wanderung Durchs Leben Vol 3 Ein Beitrag Zur Innern Geschichte Der Ersten Hilfe Des 19 Jahrhunderts](#)
[Jean Paul Und Seine Bedeutung Fir Die Gegenwart](#)
[Magazin Von Merkwirdigen Neuen Reisebeschreibungen Aus Fremden Sprachen iBersetzt Und Mit Erluiternden Anmerkungen Begleitet 1810 Vol 31](#)
[Geschichte Des Neunzehnten Jahrhunderts Seit Den Wiener Vertragen Vol 8](#)

[Siances Et Travaux de LAcademie Des Sciences Morales Et Politiques Vol 43 Compte Rendu 1858 Premier Trimestre](#)
[Benj Grafen Von Rumford Kleine Schriften Politischen ikonomischen Und Philosophischen Inhalts Vol 3 Nach Der Zweyten Vermcheten Ausgabe Aus Dem Englischen iberfeit](#)
[Genetische Geschichte Der Philosophie Seit Kant](#)
[Neutestamentliche Zeitgeschichte Vol 3 Die Zeit Der Apostel II](#)
[Histoire Du Commerce de Toutes Les Nations Depuis Les Temps Anciens Jusqua Nos Jours Vol 1 Temps Anciens Et Moyen Age](#)
[Monumenti Antichi Vol 10](#)
[Beihefte Zum Botanischen Centralblatt 1923 Vol 39 Original-Arbeiten Zweite Abteilung Systematik Pflanzengeographie Angewandte Botanik Etc Sachsens Erhebung Und Das Zuchthaus Zu Waldheim](#)
[Opere Dellabate Melchoir Cesarotti Padovano Vol 27](#)
[Die Serbische Revolution Aus Serbischen Papieren Und Mittheilungen](#)
[Les Oeuvres Et Meslanges Poetiques DEtienne Iodelle Sieur Du Lymodin Vol 2 Avec Une Notice Biographique Et Des Notes](#)
[Deutsche Rundschau Vol 75 April Mai Juni 1893](#)
[Deutsche Geschichte Im Zeitalter Der Reformation Vol 5](#)
[Nouvelles Instructions Ginirales Pour La Perception Des Droits Des Domaines Et Droits Domaniaux Amortissemens Francs-Fiefs Nouveaux Acquets Et Usages Avec Des Observations Sur Chaque Article Des Tarifs Des 10 Septembre 1722 Pour Le Controle Des](#)
[Vorlesungen iber Technische Mykologie](#)
[LItalie 1821 Vol 3 Traduit de lAnglais](#)
