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Replacement Cost User Manuals IBA and offering the hyperlink to furnish, you might even locate guide selections. We're the ideal place to get for your referred publication. And your time to obtain this specific guide since on the list of compromises has become ready. The Third Night of the Month.4. The Three Apples lxviii. Now the king had a brother, whom he had imprisoned in that pit of old time, and he had died [there]; but the folk of the realm thought that he was alive, and when his [supposed] imprisonment grew long, the king's officers used to talk of this and of the tyranny of the king, and the report spread abroad that the king was a tyrant, wherefore they fell upon him one day and slew him. Then they sought the well and brought out Abou Sabir therefrom, deeming him the king's brother, for that he was the nearest of folk to him [in favour] and the likest, and he had been long in the prison. So they doubted not but that he was the prince in question and said to him, 'Reign thou in thy brother's room, for we have slain him and thou art king in his stead.' But Abou Sabir was silent and spoke not a word; and he knew that this was the issue of his patience. Then he arose and sitting down on the king's throne, donned the royal raiment and discovered justice and equity and the affairs [of the realm] prospered [in his hand]; wherefore the folk obeyed him and the people inclined to him and many were his troops..? ? ? ? Assemble, ye people of passion, I pray; For the hour of our torment hath sounded to-day..Then he took my clothes and washed them and dried them, and put them on me; after which he said to me, "Get thee gone to thy house." So I returned to my house and he accompanied me, till I came thither, when he said to me, "May God not forsake thee! I am thy friend [such an one, who used to take of thee goods on credit,] and I am beholden to thee for kindness; but henceforward thou wilt never see me more.".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..Then the prince's mother bade fetch the five slave-girls to that assembly; whereupon they came and the ten damsels foregathered. The queen seated five of them on her son's right hand and other five on his left and the folk assembled about them. Then she bade the five who had remained with her speak forth somewhat of verse, so they might entertain therewith the assembly and that El Abbas might rejoice therein. Now she had clad them in the richest of raiment and adorned them with trinkets and ornaments and wroughten work of gold and silver and collars of gold, set with pearls and jewels. So they came forward, with harps and lutes and psalteries and recorders and other instruments of music before them, and one of them, a damsel who came from the land of China and whose name was Baoutheh, advanced and tightened the strings of her lute. Then she cried out from the top of her head (127) and improvising, sang the following verses:..? ? ? ? I'll lay Upon their threshold's dust my cheeks and to my soul,.The Fourteenth Night of the Month..God, Of the Speedy Relief of, i. 174..? ? ? ? Be gracious, so our gladness may be fulfilled with wine And we of our beloved have easance, without fear..? ? ? ? f. The Sixth Voyage of Sindbad the Sailor dlix.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, 'Out on us! What doth this gold profit us? For that we cannot buy aught therewith neither spend it upon ourselves. Nay, but we have sinned against Abou Temam and done him to death unjustly.' And the other answered, 'Had we known that the king would presently kill him, we had not done what we did.'.Meanwhile, Selim abode with the cook a whole year's space, earning him two dinars every day; and when his affair was prolonged, the cook inclined unto him and took compassion on him, on condition that, if he let him go, he should not discover his fashion to the Sultan, for that it was his wont every little while to entrap a man and carry him to his house and slay him and take his money and cook his flesh and give it to the folk to eat. So he said to him, 'O youth, wilt thou that I release thee from this thy plight, on condition that thou be reasonable and discover not aught of thine affair ever?' And Selim answered, 'I will swear to thee by whatsoever oath thou chooseth that I will keep thy secret and will not speak one syllable against thy due, what while I abide on life.' Quoth the cook, 'I purpose to send thee forth with my brother and cause thee travel with him on the sea, on condition that thou be unto him a boughten slave; and when he cometh to the land of Hind, he shall sell thee and thus wilt thou be delivered from prison and slaughter.' And Selim said, 'It is well: be it as thou sayst, may God the Most High requite thee with good!'.? ? ? ? Whilere, the verses that I made it was thy wont to flout, Saying, "No passer by the way (105) hath part in me or mine..? ? ? ? x. The Sandal-wood Merchant and the Sharpers dciii.Then she discovered to him a part of her bosom, and when he saw her breasts, his reason took flight from his head and he said to her, "Cover it up, so may God have thee in His safeguard!" Quoth she, "Is it fair of any one to missay of my charms?" And he answered, "How shall any missay of thy charms, and thou the sun of loveliness?" Then said she, "Hath any the right to say of me that I am lophanded?" And tucking up her sleeves, showed him forearms, as they were crystal; after which she unveiled to him a face, as it were a full moon breaking forth on its fourteenth night, and said to him, "Is it lawful for any to missay of me [and avouch] that my face is pitted with smallpox or that I am one-eyed or crop-eared?" And he answered her, saying, "O my lady, what is it moveth thee to discover unto me that lovely face and those fair members, [of wont so jealously] veiled and guarded? Tell me the truth of the matter, may I be thy ransom!" And he recited the following verses:..So he repaired to the vizier and repeated to him the answer; and he marvelled at its justness and said to him, 'Go; by Allah, I will ask thee no more questions, for thou with thy skill marrest my foundation.' (233) Then he entreated him friendly and the merchant acquainted him with the affair of the old woman; whereupon quoth the vizier, 'Needs must the man of understanding company with those of understanding.' Thus did this weak woman restore to that man his life and good on the easiest wise. Nor," added the vizier, "is this more extraordinary than the story of the credulous husband.".95. Abou Suweid and the Handsome Old Woman dclxxxvii.Then said he to Aboulhusn, "Praised be God who hath done away from thee that which irked thee and that I see thee in weal!" And Aboulhusn said, "Never again will I take thee to boon-companion or sitting-mate; for the byword saith, 'Whoso stumbleth on a stone and returneth thereto, blame and reproach be upon him.' And thou, O my brother, nevermore will I entertain thee nor use companionship with thee, for that I have not found thy commerce propitious to me." (32) But the Khalif blandished him and conjured him, redoubling words upon him with "Verily, I am thy guest; reject not the guest," till Aboulhusn took him and [carrying him home], brought him into the saloon and set food before him and friendly entreated him in speech. Then he told him all that had befallen him, whilst the Khalif was like to die of hidden laughter; after which Aboulhusn removed the tray of food and bringing the wine-tray, filled a cup and emptied it out three times, then gave it to the Khalif, saying, "O boon-companion mine, I am thy slave and let not that which I am about to say irk

thee, and be thou not vexed, neither do thou vex me." And he recited these verses: 41. Jaafer ben Yehya (229) and the Man who forged a Letter in his Name
 dlxvi.N.B.--The Roman numerals denote the volume, the Arabic the page.??? ? What strength have I solicitude and long desire to bear? Why art thou purposed to depart
 and leave me to despair?.Appointed Term, Of the, i. 147..? ? ? ? ? g. The Crows and the Hawk dccccvi.Officer's Story, The Twelfth, ii. 179.."If it must be and no help, admit
 Jerir." So Adi went forth and admitted Jerir, who entered, saying:.So he left him for dead and entering his brother's chamber, saw him asleep, with the damsel by his side,
 and thought to slay her, but said in himself, 'I will leave the damsel for myself.' Then he went up to his brother and cutting his throat, severed his head from his body, after
 which he left him and went away. Therewithal the world was straitened upon him and his life was a light matter to him and he sought his father Suleiman Shah's lodging,
 that he might slay him, but could not win to him. So he went forth from the palace and hid himself in the city till the morrow, when he repaired to one of his father's strengths
 and fortified himself therein..? ? ? ? ? b. The Second Voyage of Sindbad the Sailor cclliii.Ibn es Semmak and Er Reshid, i. 195..37. The Imam Abou Yousuf with Er Reshid
 and Jaafer dlv.70. Khusrau and Shirin and the Fisherman dclvi.??? ? ? ? ? Quoth I, "Thou overcurtainest the morning with the night;" And she, "Not so; it is the moon that with
 the dark I shroud."The End..When the king heard this, his mind was occupied [with the story he had heard and that which the vizier promised him], and he bade the latter
 depart to his own house..Officer's Story, The Third, ii. 137..Then they displayed Dinarzad in a second and a third and a fourth dress and she came forward, as she were the
 rising sun, and swayed coquettishly to and fro; and indeed she was even as saith the poet of her in the following verses:.Then she gave out among the folk that the king's
 father's brother's son was come and bade the grandees and troops go forth to meet him. Moreover, she decorated the city in his honour and the drums of good tidings beat
 for him, whilst all the king's household [went out to meet him and] dismounting before him, [escorted him to the city and] lodged him with the queen-mother in her palace.
 Then she bade the chiefs of the state attend his assembly; so they presented themselves before him and saw of his breeding and accomplishments that which amazed
 them and made them forget the breeding of those who had foregone him of the kings..? ? ? ? ? For love with your presence grows sweet, untroubled and life is serene And
 the star of our fortune burns bright, that clouds in your absence did veil..? ? ? ? ? How many a king for my sweet sake with other kings hath vied, Still craving union with me
 and suing for my sight!.When El Aziz had sat awhile, he summoned the mamelukes of his son El Abbas, and they were five-and-twenty in number, besides half a score
 slave-girls, as they were moons, five of whom the king had brought with him and other five he had left with the prince's mother. When the mamelukes came before him, he
 cast over each of them a mantle of green brocade and bade them mount like horses of one and the same fashion and enter Baghdad and enquire concerning their lord El
 Abbas. So they entered the city and passed through the [streets and] markets, and there abode in Baghdad nor old man nor boy but came forth to gaze on them and divert
 himself with the sight of their beauty and grace and the goodliness of their aspect and of their clothes and horses, for that they were even as moons. They gave not over
 going till they came to the royal palace, where they halted, and the king looked at them and seeing their beauty and the goodliness of their apparel and the brightness of
 their faces, said, "Would I knew of which of the tribes these are!" And he bade the eunuch bring him news of them..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..24. The Ten Viziers; or the History of King Azad- bekht and his Son
 cccccxxv.As he and his father were thus engaged in talk, in came his mother and caught hold of him; and he said to her, "God on thee, let me go my gait and strive not to
 turn me from my purpose, for that needs must I go." "O my son," answered she, "if it must be so and there is no help for it, swear to me that them wilt not be absent from me
 more than a year." And he swore to her. Then he entered his father's treasuries and took therefrom what he would of jewels and jacinths and everything heavy of worth and
 light of carriage. Moreover, he bade his servant Aamir saddle him two horses and the like for himself, and whenas the night darkened behind him, (65) he rose from his
 couch and mounting his horse, set out for Baghdad, he and Aamir, whilst the latter knew not whither he intended..7. Noureddin Ali and the Damsel Enis el Jelis xxxiv..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 clapping 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..So they made ready his affair and the king conferred on him a dress of honour, and he took with him a present and a letter under the king's
 hand and setting out, fared on till he came to the [capital] city of Turkestan. When the king of the Turks knew of his coming, he despatched his officers to receive him and
 entreated him with honour and lodged him as befitted his rank. Then he entertained him three days, after which he summoned him to his presence and Abou Temam went
 in to him and prostrating himself before him, as beseemeth unto kings, laid the present before him and gave him the letter..Look at the moss-rose, on its branches seen, ii.
 256..Then the astrologers made their calculations and looked into his nativity and his ascendant, whereupon their colour changed and they were confounded. Quoth the
 king to them, 'Acquaint me with his horoscope and ye shall have assurance and fear ye not of aught' 'O king,' answered they, 'this child's nativity denotes that, in the
 seventh year of his age, there is to be feared for him from a lion, which will attack him; and if he be saved from the lion, there will betide an affair yet sorer and more
 grievous.' 'What is that?' asked the king; and they said, 'We will not speak, except the king command us thereto and give us assurance from [that which we] fear.' Quoth the
 king, 'God assure you!' And they said, 'If he be saved from the lion, the king's destruction will be at his hand.' When the king heard this, his colour changed and his breast
 was straitened; but he said in himself, 'I will be watchful and do my endeavour and suffer not the lion to eat him. It cannot be that he will kill me, and indeed the astrologers

lied. And if into the briny sea one day she chanced to spit, Assuredly the salt sea's floods straight fresh and sweet would grow. u. The Two Sharpers who cheated each his Fellow dccccxi. The wife of the shopkeeper, to wit, the nurse, came out, with the rest of those who came out, to divert herself with gazing upon the show, and when she saw El Abbas and beheld his beauty and the goodliness of his army and that which he had brought back with him of herds and slaves and slave-girls and mamelukes, she improvised and recited the following verses: Draper's Wife, The Old Woman and the, ii. 55. All who were present were delighted and the sitting-chamber shook with mirth, and Iblis said, 'Well done, O Tuhfet es Sudour!' Then they gave not over wine-bibbing and rejoicing and making merry and tambourining and piping till the night waned and the dawn drew near; and indeed exceeding delight entered into them. The most of them in mirth was the Sheikh Iblis, and for the excess of that which betided him of delight, he put off all that was upon him of coloured clothes and cast them over Tuhfeh, and among the rest a robe brodered with jewels and jacinths, worth ten thousand dinars. Then he kissed the earth and danced and put his finger to his arse and taking his beard in his hand, said to her, 'Sing about this beard and endeavour after mirth and pleasance, and no blame shall betide thee for this.' So she improvised and sang the following verses: Selim abode in the governance, invested with the sultanate, and ruled the people a whole year, after which he returned to El Mensoureh and sojourned there another year. And he [and his wife] ceased not to go from city to city and abide in this a year and that a year, till he was vouchsafed children and they grew up, whereupon he appointed him of his sons, who was found fitting, to be his deputy in [one] kingdom [and abode himself in the other]; and he lived, he and his wife and children, what while God the Most High willed. Nor," added the vizier, "O king of the age, is this story rarer or more extraordinary than that of the king of Hind and his wronged and envied vizier." So Kemeriyeh cried out to an Afrit of the Afrits and a calamity of the calamities, (240) by name El Ased et Teyyar, (241) and said to him, 'Go with my message to the Crescent Mountain, the abiding-place of Meimoun the Sworder, and enter in to him and salute him in my name and say to him, "How canst thou be assured for thyself, O Meimoun? (242) Couldst thou find none on whom to vent thy drunken humour and whom to maltreat save Tuhfeh, more by token that she is a queen? But thou art excused, for that thou didst this not but of thine intoxication, and the Shekh Aboutawaif pardoneth thee, for that thou wast drunken. Indeed, thou hast outraged his honour; but now restore her to her palace, for that she hath done well and favoured us and done us service, and thou knowest that she is presently our queen. Belike she may bespeak Queen Es Shuhba, whereupon the matter will be aggravated and that wherein there is no good will betide. Indeed, thou wilt get no tittle of profit [from this thine enterprise]; verily, I give thee good counsel, and so peace be on thee!'" Then said she, "O king, comest thou to a [watering-]place whereat thy dog hath drunken and wilt thou drink thereof?" The king was abashed at her and at her words and went out from her, but forgot his sandal in the house. 100. The Lovers of the Benou Tai ccccc. When Tuhfeh beheld this, she called to mind her lord and wept sore and said, 'I beseech God the Most High to vouchsafe me speedy deliverance, so I may return to my palace and that my high estate and queendom and glory and be reunited with my lord and master Er Reshid.' Then she walked in that garden and saw in its midst a dome of white marble, raised on columns of black teak and hung with curtains embroidered with pearls and jewels. Amiddleward this pavilion was a fountain, inlaid with all manner jacinths, and thereon a statue of gold, and [beside it] a little door. She opened the door and found herself in a long passage; so she followed it and behold, a bath lined with all kinds of precious marbles and floored with a mosaic of pearls and jewels. Therein were four cisterns of alabaster, one facing other, and the ceiling of the bath was of glass coloured with all manner colours, such as confounded the understanding of the folk of understanding and amazed the wit. With this the Cadi's wrath redoubled and he swore by the most solemn of oaths that I should go with him and search his house. "By Allah," replied I, "I will not go, except the prefect be with us; for, if he be present, he and the officers, thou wilt not dare to presume upon me." And the Cadi rose and swore an oath, saying, "By Him who created mankind, we will not go but with the Amir!" So we repaired to the Cadi's house, accompanied by the prefect, and going up, searched high and low, but found nothing; whereupon fear gat hold upon me and the prefect turned to me and said, "Out on thee, O ill-omened fellow! Thou puttest us to shame before the men." And I wept and went round about right and left, with the tears running down my face, till we were about to go forth and drew near the door of the house. I looked at the place [behind the door] and said, "What is yonder dark place that I see?" And I said to the sergeants, "Lift up this jar with me." They did as I bade them and I saw somewhat appearing under the jar and said, "Rummage and see what is under it." So they searched and found a woman's veil and trousers full of blood, which when I beheld, I fell down in a swoon. Then he wept again and El Abbas said to him, "Fear not for me, for thou knowest my prowess and my puissance in returning answers in the assemblies of the land and my good breeding (63) and skill in rhetoric; and indeed he whose father thou art and whom thou hast reared and bred and in whom thou hast united praiseworthy qualities, the repute whereof hath traversed the East and the West, thou needest not fear for him, more by token that I purpose but to seek diversion (64) and return to thee, if it be the will of God the Most High." Quoth the king, "Whom wilt thou take with thee of attendants and [what] of good?" "O father mine," replied El Abbas, "I have no need of horses or camels or arms, for I purpose not battle, and I will have none go forth with me save my servant Aamir and no more." There was once, of old days and in bygone ages and times, in the city of Baghdad, the Abode of Peace, a king mighty of estate, lord of understanding and beneficence and liberality and generosity, and he was strong of sultanate and endowed with might and majesty and magnificence. His name was Ins ben Cais ben Rebiya es Sheibani, (47) and when he took horse, there rode unto him [warriors] from the farthest parts of the two Iraks. (48) God the Most High decreed that he should take to wife a woman hight Afifeh, daughter of Ased es Sundusi, who was endowed with beauty and grace and brightness and perfection and justness of shape and symmetry; her face was like unto the new moon and she had eyes as they were gazelle's eyes and an aquiline nose like the crescent moon. She had learned horsemanship and the use of arms and had thoroughly studied the sciences of the Arabs; moreover, she had gotten by heart all the dragomanish (49) tongues and indeed she was a ravishment to mankind. My severance to bewail in torment and dismay. When the druggist heard the singer's words, he was certified of the case and knew that the calamity, all of it, was in his own house and that the wife was his wife; and he saw the shirt, whereupon he redoubled in certainty and said to the singer, 'Art thou now going to her?' 'Yes, O my brother,' answered he and taking leave of him, went away; whereupon the druggist started up, as he were a madman, and ungarnished his shop. (199) Whilst he was thus engaged, the singer won to the house, and presently up came the druggist and knocked at the door. The singer would have wrapped himself up in the rug, but she forbade him and said to him, 'Get thee down to the bottom of the house and enter the oven (200) and shut the lid upon thyself.' So he did as she bade him and she went down to her husband and opened the door to him, whereupon he entered and went round about the house, but found no one and overlooked the oven. So he

stood meditating and swore that he would not go forth of the house till the morrow..32. The Khalif Hisham and the Arab Youth dxxxiv.The king read the letter and said to Abou Temam, "We will do what behoveth in the matter; but, O Abou Temam, needs must thou see my daughter and she thee, and needs must thou hear her speech and she thine.' So saying, he sent him to the lodging of the princess, who had had notice of this; so that they had adorned her sitting-chamber with the costliest that might be of utensils of gold and silver and the like, and she seated herself on a throne of gold, clad in the most sumptuous of royal robes and ornaments. When Abou Temam entered, he bethought himself and said, 'The wise say, he who restraineth his sight shall suffer no evil and he who guardeth his tongue shall hear nought of foul, and he who keepeth watch over his hand, it shall be prolonged and not curtailed.' (121) So he entered and seating himself on the ground, [cast down his eyes and] covered his hands and feet with his dress. (122) Quoth the king's daughter to him, 'Lift thy head, O Abou Temam, and look on me and speak with me.' But he spoke not neither raised his head, and she continued, 'They sent thee but that thou mightest look on me and speak with me, and behold, thou speakest not at all. Take of these pearls that be around thee and of these jewels and gold and silver. But he put not forth his hand unto aught, and when she saw that he paid no heed to anything, she was angry and said, 'They have sent me a messenger, blind, dumb and deaf.'.When the king heard this, he bowed [his head] in perplexity and confusion and said, "Carry him back to the prison till the morrow, so we may look into his affair.".Voyage of Sindbad the Sailor, The Seventh, iii. 224.

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