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one of the outcomes of just how your readers can be influenced by mcdougal outside of each concept coded in your book. And this ebook is extremely hard to read through detail by detail, it can be consequently perfect for your life and you. 76 En Numan and the Arab of the Benou Tai dclx. Now the king was a very old man and destiny decreed the ending of his term of life; so he died and when he was buried, the folk assembled and many were the sayings of the people and of the king's kinsfolk and officers, and they took counsel together to slay the princess and the young pilgrim, saying, 'This fellow dishonoureth us with yonder strumpet and none accepteth dishonour but the base.' So they fell upon them and slew the princess, without questioning her of aught; whereupon the pious woman (whom they deemed a boy) said to them, 'Out on ye, O misbelievers! Ye have slain the pious lady.' Quoth they, 'Lewd fellow that thou art, dost thou bespeak us thus? Thou lovedst her and she loved thee, and we will slay thee without mercy.' 'God forbid!' answered she, 'Indeed, the affair is the contrary of this.' 'What proof hast thou of that?' asked they, and she said, 'Bring me women.' So they brought her women, and when they looked on her, they found her a woman..The queen drank off her cup and bestowed on Tuhfeh a dress of cloth-of-pearl, fringed with red rubies, worth twenty thousand dinars, and a tray wherein were ten thousand dinars..? ? ? ? h. The Drop of Honey dlxxxii.? ? ? ? No slaves with me have I nor camels swift of foot, Nor slave-girls have I brought in curtained litters dight..? ? ? ? n. The Man and his Wilful Wife dcxxviii.As for me, I stood, with my head bowed to the earth, forgetting both Institutes and Canons, (99) abode sunk in thought, saying, "How came I to be the dupe of yonder worthless baggage?" Then said the Amir to me, "What aileth thee that thou answerest not?" And I answered, saying, "O my lord, it is a custom among the folk that he who hath a payment to make at a certain date is allowed three days' grace; [so do thou have patience with me so long,] and if, [by the end of that time,] the culprit be not found, I will be answerable for that which is lost." When the folk heard my speech, they all deemed it reasonable and the Master of Police turned to the Cadi and swore to him that he would do his utmost endeavour to recover the stolen money and that it should be restored to him. So he went away, whilst I mounted forthright and fell to going round about the world without purpose, and indeed I was become under the dominion of a woman without worth or honour; and I went round about on this wise all that my day and night, but happened not upon tidings of her; and thus I did on the morrow..Meanwhile, when the thieves halted, one of them said to the others, 'Let us return and see;' and the captain said, 'This thing is impossible of the dead: never heard we that they came to life on this wise. So let us return and take our good, for that the dead have no occasion for good.' And they were divided in opinion as to returning: but [presently they came to a decision and] said, 'Indeed, our arms are gone and we cannot avail against them and will not draw near the place where they are: only let one of us [go thither and] look at it, and if he hear no sound of them, let him advertise us what we shall do.' So they agreed that they should send a man of them and assigned him [for this service] two parts [of the booty]..? ? ? ? Whenas the folk assemble for birling at the wine, Whether in morning's splendour or when night's shades descend..? ? ? ? The eyes of lovely women are likened unto me; Indeed, amongst the gardens I open many an eye..? ? ? ? c. The Third Voyage of Sindbad the Sailor cclv.When the boy grew up, his father feared for him from poverty and change of case, so he said to him, 'Dear my son, know that in my youth I wronged my brothers in the matter of our father's good, and I see thee in weal; but, if thou [come to] need, ask not of one of them nor of any other, for I have laid up for thee in yonder chamber a treasure; but do not thou open it until thou come to lack thy day's food.' Then he died, and his wealth, which was a great matter, fell to his son. The young man had not patience to wait till he had made an end of that which was with him, but rose and opened the chamber, and behold, it was [empty and its walls were] whitened, and in its midst was a rope hanging down and half a score bricks, one upon another, and a scroll, wherein was written, 'Needs must death betide; so hang thyself and beg not of any, but kick away the bricks, so there may be no escape (225) for thee, and thou shall be at rest from the exultation of enemies and enviers and the bitterness of poverty.' Then he bade lodge him near himself and was bountiful to him and took him apart and said to him, 'Expound to me the story of the phial and whence then knewest that the water therein was that of a man, and he a stranger and a Jew, and that his ailment was indigestion?' 'It is well,' answered the weaver. 'Thou must know that we people of Persia are skilled in physiognomy (23) and I saw the woman to be rosy-cheeked, blue-eyed and tall. Now these attributes belong to women who are enamoured of a man and are distraught for love of him; (24) moreover, I saw her consumed [with anxiety]; wherefore I knew that the patient was her husband. As for his strangerhood, I observed that the woman's attire differed from that of the people of the city, wherefore I knew that she was a stranger; and in the mouth of the phial I espied a yellow rag, (25) whereby I knew that the patient was a Jew and she a Jewess. Moreover, she came to me on the first day [of the week]; (26) and it is the Jews' custom to take pottages (27) and meats that have been dressed overnight (28) and eat them on the Sabbath day, (29) hot and cold, and they exceed in eating; wherefore indigestion betideth them. On this wise I was directed and guessed that which thou hast heard.' Then said I, "A man cannot well accomplish all whereof he hath need in the market-places." "Hast thou a house?" asked she. "No, by Allah," answered I; "nor is this town my dwelling-place." "By Allah," rejoined she, "nor have I a place; but I will contrive for thee." Then she went on before me and I followed her till she came to a lodging-house and said to the housekeeper, "Hast thou an empty chamber?" "Yes," answered she; and my mistress said, "Give us the key." So we took the key and going up to see the room, entered it; after which she went out to the housekeeper and [giving her a dirhem], said to her, "Take the key-money, (110) for the room pleaseth us, and here is another dirhem for thy trouble. Go, fetch us a pitcher of water, so we may [refresh ourselves] and rest till the time of the noonday siesta pass and the heat decline, when the man will go and fetch the [household] stuff." Therewith the housekeeper rejoiced and brought us a mat and two pitchers of water on a tray and a leather rug..When the queen heard the last of the talk, she said to the cook, 'The judgment between you shall not be but in accordance with justice.' Then she dismissed all those who were present and turning to her brother, said to him, 'Indeed thy soothfastness is established with me and the truth of thy speech, and praised be God who hath brought about union between thee and thy wife! So now begone with her to thy country and leave [seeking] thy sister Selma and depart in peace.' But Selim answered, saying, 'By Allah, by the virtue of the All-knowing King, I will not turn back from seeking my sister till I die or find her, if it please God the Most High!' Then he called his sister to mind and broke out with the following verses from a heart endolor'd, afflicted, disappointed, saying:.How many, in Yemameh, dishevelled widows plain! i. 50..? ? ? ? With ruin I o'erwhelm him and abjectness and woe And cause him quaff the goblet of death and distance drear..When the king heard this story, he smiled and it pleased him and he bade the vizier go away to his own house..? ? ? ? Fair patience use, for ease still followeth after stress And all things have their time and ordinance no less..? ? ? ? Whenas my sisters dear forsake me, grieved that they Must leave their native place and far away must hie.,? ? ? ? The pitcher then of goblets filled full and brimming o'er With limpid wine we plunder, that pass from friend to friend..? ? ? ? I wept, but those who spied to part us had no ruth On me nor on the fires

that in my vitals flare..The Lady Zubeideh answered him many words and the talk waxed amain between them. At last the Khalif sat down at the heads of the pair and said, "By the tomb of the Apostle of God (may He bless and preserve him!) and the sepulchres of my fathers and forefathers, whoso will tell me which of them died before the other, I will willingly give him a thousand dinars!" When Aboulhusn heard the Khalifs words, he sprang up in haste and said, "I died first, O Commander of the Faithful! Hand over the thousand dinars and quit thine oath and the conjuration by which thou sworest." Then Nuzhet el Fuad rose also and stood up before the Khalif and the Lady Zubeideh, who both rejoiced in this and in their safety, and the princess chid her slave-girl. Then the Khalif and the Lady Zubeideh gave them joy at their well-being and knew that this [pretended] death was a device to get the money; and the princess said to Nuzhet el Fuad, "Thou shouldst have sought of me that which thou desiredst, without this fashion, and not have consumed my heart for thee." And she said, "Indeed, I was ashamed, O my lady."Cashghar, Abdallah ben Nafi and the King's Son of, ii. 195..? ? ? ? b. Story of the Eunuch Kafour xxxix. There was once aforetime a chief officer [of police] and there passed by him one day a Jew, with a basket in his hand, wherein were five thousand dinars; whereupon quoth the officer to one of his slaves, "Canst thou make shift to take that money from yonder Jew's basket?" "Yes," answered he, nor did he tarry beyond the next day before he came to his master, with the basket in his hand. So (quoth the officer) I said to him, "Go, bury it in such a place." So he went and buried it and returned and told me. Hardly had he done this when there arose a clamour and up came the Jew, with one of the king's officers, avouching that the money belonged to the Sultan and that he looked to none but us for it. We demanded of him three days' delay, as of wont, and I said to him who had taken the money, "Go and lay somewhat in the Jew's house, that shall occupy him with himself." So he went and played a fine trick, to wit, he laid in a basket a dead woman's hand, painted [with henna] and having a gold seal- ring on one of the fingers, and buried the basket under a flagstone in the Jew's house. Then came we and searched and found the basket, whereupon we straightway clapped the Jew in irons for the murder of a woman..Malice, Of Envy and, i. 125..? ? ? ? f. The Sixth Voyage of Sindbad the Sailor. When the king heard his chamberlain's story, he was confounded and abashed and said to him, 'Abide on thy wonted service and till thy land, for that the lion entered it, but marred it not, and he will never more return thither.' (61) Then he bestowed on him a dress of honour and made him a sumptuous present; and the man returned to his wife and people, rejoicing and glad, for that his heart was set at rest concerning his wife. Nor," added the vizier, "O king of the age, is this rarer or more extraordinary than the story of the fair and lovely woman, endowed with amorous grace, with the foul-favoured man." There was once, of old days and in bygone ages and times, a king of the kings of the Persians, who was passionately addicted to the love of women. His courtiers bespoke him of the wife of a chamberlain of his chamberlains, for that she was endowed with beauty and loveliness and perfection, and this prompted him to go in to her. When she saw him, she knew him and said to him, 'What prompteth the king unto this that he doth?' And he answered, saying, 'Verily, I yearn after thee with an exceeding yearning and needs must I enjoy thy favours.' And he gave her of wealth that after the like whereof women hanker; but she said, 'I cannot do that whereof the king speaketh, for fear of my husband.' And she refused herself to him with the most rigorous of refusals and would not do his desire. So the king went out, full of wrath, and forgot his girdle in the place..When it was eventide, the chamberlain let bring two horses and great store of water and victual and a saddle-camel and a man to show them the way. These he hid without the town, whilst he and the young man took with them a long rope, made fast to a staple, and repaired to the palace. When they came thither, they looked and beheld the damsel standing on the roof. So they threw her the rope and the staple; whereupon she [made the latter fast to the parapet and] wrapping her sleeves about her hands, slid down [the rope] and landed with them. They carried her without the town, where they mounted, she and her lord, and fared on, whilst the guide forewent them, directing them in the way, and they gave not over going night and day till they entered his father's house. The young man saluted his father, who rejoiced in him, and he related to him all that had befallen him, whereupon he rejoiced in his safety..So he abode in this employ, till he had sowed and reaped and threshed and winnowed, and all was sheer in his hand and the owner appointed neither inspector nor overseer, but relied altogether upon him. Then he bethought himself and said, '_I_' misdoubt me the owner of this grain will not give me my due; so I were better take of it, after the measure of my hire; and if he give me my due, I will restore him that which I have taken.' So he took of the grain, after the measure of that which fell to him, and hid it in a privy place. Then he carried the rest to the old man and meted it out to him, and he said to him, 'Come, take [of the grain, after the measure of] thy hire, for which I agreed with thee, and sell it and buy with the price clothes and what not else; and though thou abide with me half a score years, yet shall thou still have this wage and I will acquit it to thee thus.' Quoth the merchant in himself, 'Indeed, I have done a foul thing in that I look it without his leave.'? ? ? ? a. The Christian Broker's Story cvii. Thus," continued Shehrzad, "none is safe from the calamities of fortune and the vicissitudes of time, and [in proof of this], I will relate unto thee yet another story still rarer and more extraordinary than this. Know, O King, that one said to me, 'A friend of mine, a merchant, told me the following story. Quoth he.,31. The City of Lebtait dxxxii. The Twenty-Second Night of the Month..? ? ? ? q. The Shepherd and the Thief dccccxi.? ? ? ? Yet, I conjure thee, blame me not for passion and desire, Me whom estrangement long hath brought to sick and sorry plight..? ? ? ? u. The Debauchee and the Three-year-old Child dccccxcviii. So the youth returned to his house, and indeed the world was grown black in his eyes and he said, 'My father said sooth.' Then he opened the chamber door and piling up the bricks under his feet, put the rope about his neck and kicked away the bricks and swung himself off; whereupon the rope gave way with him [and he fell] to the ground and the ceiling clove in sunder and there poured down on him wealth galore, So he knew that his father meant to discipline (226) him by means of this and invoked God's mercy on him. Then he got him again that which he had sold of lands and houses and what not else and became once more in good case. Moreover, his friends returned to him and he entertained them some days..? ? ? ? b. The Second Calender's Story xl.? ? ? ? Mohammed, then, I do confess, God's chosen prophet is, And every man requited is for that which he doth say..Then she changed the measure and improvised the following:..? ? ? ? d. The Fourth Voyage of Sindbad the Sailor dl.As for Zubeideh, she went in to the Khalif and talked with him awhile; then she fell to kissing him between the eyes and on his hand and asked him that which she had promised Sitt el Milah, saying, "O Commander of the Faithful, I doubt me her lord is not found in this world; but, if she go about in quest of him and find him not, her hopes will be cut off and her mind will be set at rest and she will sport and laugh; for that, what while she abideth in hope, she will never cease from her frowardness." And she gave not over cajoling him till he gave Sitt el Milah leave to go forth and make search for her lord a month's space and ordered her an eunuch to attend her and bade the paymaster [of the household] give her all she needed, were it a thousand dirhems a day or more. So the Lady Zubeideh arose and returning to her palace, sent for Sitt el Milah and acquainted her with that which had

passed [between herself and the Khalif]; whereupon she kissed her hand and thanked her and called down blessings on her..When Tuhfeh heard this, she fell to weeping and wailing and said, 'By Allah, nought irketh me save separation from my lord Er Reshid; but, when I am dead, let the world be ruined after me.' And she doubted not in herself but that she was lost without recourse. Then Meimoun set forth with his army and departed in quest of the hosts [of the Jinn], leaving none in the palace save his daughter Jemreh and Tuhfeh and an Afrit who was dear unto him. They fared on till they met with the army of Es Shisban; and when the two hosts came face to face, they fell upon each other and fought a passing sore battle. After awhile, Es Shisban's troops began to give back, and when Meimoun saw them do thus, he despised them and made sure of victory over them..?STORY OF THE FULLER AND HIS WIFE..So he arose and taking his weaving gear, sold it and bought with the price drugs and simples and wrought himself a carpet, with which they set out and journeyed to a certain village, where they took up their abode. Then the man donned a physician's habit and fell to going round about the hamlets and villages and country parts; and he began to earn his living and make gain. Their affairs prospered and their case was bettered; wherefore they praised God for their present ease and the village became to them a home..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 sear (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 Nouredin 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).? ? ? ? Under me's a slender camel, a devourer of the waste; Those who pass a cloudlet deem it, as it flitteth o'er the way..?THE FOURTH OFFICER'S STORY..58. The Lovers of the Benou Udhreh (232) dcxlvii. It befell, after this, that a man was slain in Abou Sabir's village; wherefore the Sultan caused plunder the village, and they plundered the headman's goods with the rest So his wife said to him, 'All the Sultan's officers know thee; so do thou prefer thy plaint to the king, that he may cause thy beasts to be restored to thee.' But he said to her, 'O woman, said I not to thee that he who doth evil shall suffer it? Indeed, the king hath done evil, and he shall suffer [the consequences of] his deed, for whoso taketh the goods of the folk, needs must his goods be taken.' A man of his neighbours heard his speech, and he was an envier of his; so he went to the Sultan and acquainted him therewith, whereupon he sent and plundered all [the rest of] his goods and drove him forth from the village, and his wife [and children] with him. So they went wandering in the desert and his wife said to him, 'All that hath befallen us cometh of thy slothfulness in affairs and thy default.' But he said to her, 'Have patience, for the issue of patience is good.' There was once, in the city of Baghdad, a man, [by name El Merouzi,] (30) who was a sharper and plagued (31) the folk with his knavish tricks, and he was renowned in all quarters [for roguery]. [He went out one day], carrying a load of sheep's dung, and took an oath that he would not return to his lodging till he had sold it at the price of raisins. Now there was in another city a second sharper, [by name Er Razi,] (32) one of its people, who [went out the same day], bearing a load of goat's dung, which he had sworn that he would not sell but at the price of dried figs.

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