

STAR WARS BE MORE VADER ASSERTIVE THINKING FROM THE DARK SIDE

O thou that questionest the lily of its scent, ii. 256..Razi (Er) and El Merouzi, ii. 28..When it was the Nine hundred and thirtieth Night, Shehrzad said, "O king, there is present in my thought a story which treateth of women's craft and wherein is a warning to whoso will be warned and an admonishment to whoso will be admonished and whoso hath discernment; but I fear lest the hearing of this lessen me with the king and lower my rank in his esteem; yet I hope that this will not be, for that it is a rare story. Women are indeed corruptresses; their craft and their cunning may not be set out nor their wiles known. Men enjoy their company and are not careful to uphold them [in the right way], neither do they watch over them with all vigilance, but enjoy their company and take that which is agreeable and pay no heed to that which is other than this. Indeed, they are like unto the crooked rib, which if thou go about to straighten, thou distortest it, and which if thou persist in seeking to redress, thou breakest it; wherefore it behoveth the man of understanding to be silent concerning them." Presently, the chief workman came to the palace and sought an audience of the king, who bade admit him. So he entered and kissing the earth, saluted him with a salutation beseeming kings and said, "O king of the time and lord of the age and the day, may felicity endure unto thee and acceptance and be thy rank exalted over all the kings both morning and evening! (58) The work of the bath is accomplished, by the king's fair fortune and the eminence of his magnanimity, (59) and indeed we have done all that behoved us and there remaineth but that which behoveth the king." El Aziz ordered him a sumptuous dress of honour and expended monies galore, giving unto each who had wroughten, after the measure of his work. Then he assembled in the bath all the grandees of his state, amirs and viziers and chamberlains and lieutenants, and the chief officers of his realm and household, and sending for his son El Abbas, said to him, "O my son, I have builded thee a bath, wherein thou mayst take thy pleasure; so enter thou therein, that thou mayst see it and divert thyself by gazing upon it and viewing the goodliness of its ordinance and decoration." "With all my heart," replied the prince and entered the bath, he and the king and the folk about them, so they might divert themselves with viewing that which the workmen's hands had wroughten..Haste not to that thou dost desire; for haste is still unblest, ii. 88..Girl, The Journeyman and the, ii. 17..27. Alaeddin Abou es Shamat dxx.King Suleiman Shah and his Sons, Story of, i. 150.So each of them fared on with that which was with him and gave not over going till they met in one of the inns (33) and each complained to the other of that which he had abidden of travel [in quest of custom] and of the lack of demand for his wares. Now each of them had it in mind to cheat his fellow; so El Merouzi said to Er Razi, 'Wilt thou sell me that?' 'Yes,' answered he, and the other continued, 'And wilt thou buy that which is with me?' Er Razi assented; so they agreed upon this and each of them sold his fellow that which was with him [in exchange for the other's ware]; after which they bade each other farewell and parted. As soon as they were out of each other's sight, they examined their loads, to see what was therein, and one of them found that he had a load of sheep's dung and the other that he had a load of goat's dung; whereupon each of them turned back in quest of his fellow. They met in the inn aforesaid and laughed at each other and cancelling their bargain, agreed to enter into partnership and that all that they had of money and other good should be in common between them, share and share alike..? ? ? ? a. The Merchant and the Two Sharpers clii.Wife, The Old Woman and the Draper's, ii. 55..? ? ? ? f. The Unjust King and the Pilgrim Prince dcxii.? ? ? ? O my God! Who is stronger than Thou in resource? The Subtle, Thou knowest my plight and my pain..57. Abou Nuwas with the Three Boys and the Khalif Haroun er Reshid dcxlv.154. King Mohammed ben Sebaik and the Merchant Hassan dcclvi."Know, O my lord," answered she, "that I am a maiden oppressed of my father, for that he misspeaketh of me and saith to me, 'Thou art foul of favour and it befitteth not that thou wear rich clothes; for thou and the slave-girls, ye are equal in rank, there is no distinguishing thee from them.' Now he is a rich man, having wealth galore, [and saith not on this wise but] because he is a niggard and grudgeth the spending of a farthing; [wherefore he is loath to marry me,] lest he be put to somewhat of charge in my marriage, albeit God the Most High hath been bountiful to him and he is a man puissant in his time and lacking nothing of the goods of the world." "Who is thy father," asked the young merchant, "and what is his condition?" And she replied, "He is the Chief Cadi of the Supreme Court, under whose hand are all the Cadis who administer justice in this city."The Eight Night of the Month.? ? ? ? O friends, the East wind waxes, the morning draweth near; A plaintive voice (114) bespeaks me and I rejoice to hear..Oft as my yearning waxeth, my heart consoleth me, ii. 228..Merchant and the King, The Old Woman, the, i. 265..Sixteen Officers of Police, El Melik ez Zahir Rukneddin Bibers el Bunducdari and the, ii. 117..? ? ? ? For whom is thy departure even as a father's loss! To fly or creep, like nestlings, alone, they strive in vain..When the news reached El Aziz, he rejoiced with an exceeding joy in the coming of his son and straightway took horse, he and all his army, what while the trumpets sounded and the musicians played, that the earth quaked and Baghdad also trembled, and it was a notable day. When Mariyeh beheld all this, she repented with the uttermost of repentance of that which she had wroughten against El Abbas his due and the fires still raged in her vitals. Meanwhile, the troops (104) sallied forth of Baghdad and went out to meet those of El Abbas, who had halted in a meadow called the Green Island. When he espied the approaching host, he knew not what they were; so he strained his sight and seeing horsemen coming and troops and footmen, said to those about him, "Among yonder troops are ensigns and banners of various kinds; but, as for the great green standard that ye see, it is the standard of my father, the which is reserved [unto him and never displayed save] over his head, and [by this] I know that he himself is come out in quest of me." And he was certified of this, he and his troops..? ? ? ? A talking-stock among the folk for ever I abide; Life and the days pass by, yet ne'er my wishes I attain)..? ? ? ? Sans fault of mine, my blood and tears he shed and beggared me Of him I love, yet for himself gained nought thereby whate'er..59. El Mutelemmis and his Wife Umeimeh dcxlviii.Then the thieves addressed themselves to sharing

their booty and presently fell out concerning a sword that was among the spoil, who should take it. Quoth the captain, 'Methinks we were better prove it; so, if it be good, we shall know its worth, and if it be ill, we shall know that.' And they said, 'Try it on this dead man, for he is fresh.' So the captain took the sword and drawing it, poised it and brandished it; but, when Er Razi saw this, he made sure of death and said in himself, 'I have borne the washing and the boiling water and the pricking with the knife and the grave and its straitness and all this [beating], trusting in God that I might be delivered from death, and [hitherto] I have been delivered; but, as for the sword, I may not brook that, for but one stroke of it, and I am a dead man.'¹⁴⁵. The Bedouin and his Wife dxcxi.???? And when the sun of morning sees her visage and her smile, O'ercome. he hasteneth his face behind the clouds to hide..There came to a king of the kings, in his old age, a son, who grew up comely, quick-witted and intelligent, and when he came to years of discretion and became a young man, his father said to him, 'Take this kingdom and govern it in my stead, for I desire to flee [from the world] to God the Most High and don the gown of wool and give myself up to devotion.' Quoth the prince, 'And I also desire to take refuge with God the Most High.' And the king said, 'Arise, let us flee forth and make for the mountains and worship in them, for shamefastness before God the Most High.' Now this learned man had a wife renowned for beauty and loveliness and quickness of wit and understanding and the lover cast about for a device whereby he might win to Khelbes's wife; so he came to him and told him, as a secret, what he had seen of the learned man's wife and confided to him that he was enamoured of her and besought him of help in this. Khelbes told him that she was distinguished to the utterest for chastity and continence and that she exposed herself not to suspicion; but the other said, 'I cannot renounce her, [firstly,] because the woman inclineth to me and coveteth my wealth, and secondly, because of the greatness of my love for her; and nothing is wanting but thy help.' Quoth Khelbes, 'I will do thy will;' and the other said, 'Thou shalt have of me two dirhems a day, on condition that thou sit with the learned man and that, when he riseth from the assembly, thou speak a word notifying the breaking up of the session.' So they agreed upon this and Khelbes entered and sat in the assembly, whilst the lover was assured in his heart that the secret was safe with him, wherefore he rejoiced and was content to pay the two dirhems..I am the champion-slayer he warrior without peer, iii. 94. 249----.???? How many a king for my sweet sake with other kings hath vied, Still craving union with me and suing for my sight!.⁴⁶. The Loves of Budour and Jubeir ben Umeir dlxxxvii.???? Then spare me, by Him who vouchsafed thee the kingship; For a gift in this world is the regal estate..Wife, The King and his Chamberlain's, ii. 53.???? k. The Eleventh Officer's Story dccccxxviii.King (The Dethroned), whose Kingdom and Good were restored to him, i. 285..???? Then, after them came I to thee and union did entreat And unto thee set forth at length my case and my design; Then El Abbas went in to Mariyeh in a happy and praiseworthy hour (123) and found her an unpierced pearl and a goodly filly that had never been mounted; wherefore he rejoiced and was glad and made merry, and care and sorrow ceased from him and his life was pleasant and trouble departed and he abode with her in the gladsomest of case and in the most easeful of life, till seven days were past, when King El Aziz determined to set out and return to his kingdom and bade his son seek leave of his father-in-law to depart with his wife to his own country. [So El Abbas bespoke King Ins of this] and he granted him the leave he sought; whereupon he chose out a red camel, taller (124) than the [other] camels, and mounting Mariyeh in a litter thereon, loaded it with apparel and ornaments..SINDBAD THE SAILOR AND HINDBAD THE PORTER..???? By God, forgetfulness of her shall never cross my mind, What while I wear the bonds of life nor when of death they're rent.?STORY OF SELIM AND SELMA..So the notary went up to the lieutenant, who was among the witnesses, and said "It is well. Is she not such an one whose marriage contract we drew up in such a place?" Then he betook himself to the woman's house and cried out upon her; whereupon she brought him the [forged] contract and he took it and returned with it to the lieutenant of police. When the latter had taken cognizance [of the document and professed himself satisfied, the assessor] said [to the notary,] "Go to our lord and master, the Cadi of the Cadis, and acquaint him with that which befalleth his assessors." The notary rose to go, but the lieutenant of police feared [for himself] and was profuse in beseeching the assessor and kissing his hands, till he forgave him; whereupon the lieutenant went away in the utterest of concern and affright. On this wise the assessor ordered the case and carried out the forgery and feigned marriage with the woman; [and thus was calamity warded off from him] by the excellence of his contrivance." (121).Ishac stared at her and seizing her hand, said to her, 'Know that I am bound by an oath that, when the singing of a damsel pleaseth me, she shall not make an end of her song but before the Commander of the Faithful. But now tell me, how came it that thou abodest with the slave-dealer five months and wast not sold to any, and thou of this skill, more by token that the price set on thee was no great matter?'.???? a. Story of Taj el Mulouk and the Princess Dunya cvii.Meanwhile, the news spread abroad that Bihzad, son of the king, was lost, whereupon his father sent letters in quest of him [to all the kings and amongst others to him with whom he was imprisoned]. When the letter reached the latter, he praised God the Most High for that he had not anydele hastened in Bihzad's affair and letting bring him before himself, said to him, 'Art thou minded to destroy thyself?' Quoth Bihzad, '[I did this] for fear of reproach;' and the king said, 'An thou fear reproach, thou shouldst not practise haste [in that thou dost]; knowest thou not that the fruit of haste is repentance? If we had hasted, we also, like unto thee, we had repented.'.Algates ye are our prey become; this many a day and night, iii. 6..Then said El Abbas to them, "O youths, sit by my arms and my horse till I return." But they answered, saying, "By Allah, thou prolongest discourse with that which beseemeth not of words! Make haste, or we will go with thy head, for indeed the king purposeth to slay thee and to slay thy comrade and take that which is with you." When the prince heard this, his skin quaked and he cried out at them with a cry that made them tremble. Then he sprang upon his horse and settling himself in the saddle, galloped till he came to the king's assembly, when he cried out at the top of his voice, saying ["To horse,] cavaliers!" And levelled his spear at the pavilion wherein was Zuheir. Now there were about him a thousand smiters with the

sword; but El Abbas fell in upon them and dispersed them from around him, and there abode none in the tent save Zuheir and his vizier.?????
???? aa. Story of the Jealous Man and the Parrot (226) xiv. On the morrow, the Commander of the Faithful sat [in his hall of audience] and his
Vizier Jaafer ben Yehya the Barmecide came in to him; whereupon he called to him, saying, "I would have thee bring me a youth who is lately
come to Baghdad, hight [Sidi Nouredin Ali] the Damascene." Quoth Jaafer, "Hearkening and obedience," and going forth in quest of the youth,
sent to the markets and khans and caravanserais three days' space, but found no trace of him, neither lit upon tidings of him. So on the fourth day he
presented himself before the Khalif and said to him, "O our lord, I have sought him these three days, but have not found him." Quoth Er Reshid,
"Make ready letters to Damascus. Belike he hath returned to his own land." So Jaafer wrote a letter and despatched it by a dromedary-courier to the
city of Damascus; and they sought him there and found him not. Then he stripped him of his clothes and clapping on his neck a heavy chain, bound
him to a high lattice and fell to drubbing him two bouts a day and two nights; and on this wise he abode the space of ten days. Then his mother
came to him and said, "O my son, O Aboulhusn, return to thy reason, for this is the Devil's doing." Quoth he, "Thou sayst sooth, O my mother, and
bear thou witness of me that I repent [and forswear] that talk and turn from my madness. So do thou deliver me, for I am nigh upon death." So his
mother went out to the superintendant and procured his release and he returned to his own house.????? "Breaker of hearts," quoth she, "I call it,
for therewith I've broken many a heart among the amorous race." Then she drank three cups and filling the old man other three, sang the following
verses.:THE FOURTH OFFICER'S STORY..118. The Merchant of Cairo and the Favourite of the Khalif El Mamoun El Hikim bi Amrillak
M. Meanwhile, Queen Kemeriyeh and her company sailed on, without ceasing, till they came under the palace wherein was Tuhfeh, to wit, that of
Meimoun the Sworder; and by the ordinance of destiny, Tuhfeh herself was then sitting on the belvedere of the palace, pondering the affair of
Haroun er Reshid and her own and that which had befallen her and weeping for that she was doomed to slaughter. She saw the ship and what was
therein of those whom we have named, and they in mortal guise, and said, 'Alas, my sorrow for yonder ship and the mortals that be therein!' As for
Kemeriyeh and her company, when they drew near the palace, they strained their eyes and seeing Tuhfeh sitting, said, 'Yonder sits Tuhfeh. May
God not bereave [us] of her!' Then they moored their ship and making for the island, that lay over against the palace, spread carpets and sat eating
and drinking; whereupon quoth Tuhfeh, 'Welcome and fair welcome to yonder faces! These are my kinswomen and I conjure thee by Allah, O
Jemreh, that thou let me down to them, so I may sit with them awhile and make friends with them and return.' Quoth Jemreh, 'I may on no wise do
that.' And Tuhfeh wept. Then the folk brought out wine and drank, what while Kemeriyeh took the lute and sang the following verses.:????? i.
King Ibrahim and his Son cccclxxi. Accordingly, Ishac bade admit her; so she entered, and when her eyes fell upon the Commander of the Faithful,
she kissed the earth before him and said, 'Peace be upon thee, O Commander of the Faithful and asylum of the people of the faith and reviver of
justice among all creatures! May God make plain the treading of thy feet and vouchsafe thee enjoyment of that which He hath bestowed on thee
and make Paradise thy harbourage and the fire that of thine enemies!' Quoth Er Reshid, 'And on thee be peace, O damsel! Sit.' So she sat down and
he bade her sing; whereupon she took the lute and tightening its strings, played thereon in many modes, so that the Commander of the Faithful and
Jaafer were confounded and like to fly for delight. Then she returned to the first mode and sang the following verses: 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..70. Aboulaswed and his squinting Slave-girl
cccclxxxvii. When the Khalif heard this, he said, "By Allah, O Jerir, Omar possesseth but a hundred dirhems." (66) [And he cried out to his servant,
saying,] "Ho, boy! give them to him." Moreover, he gave him the ornaments of his sword; and Jerir went forth to the [other] poets, who said to him,
"What is behind thee?" (67) And he answered, "A man who giveth to the poor and denieth the poets, and I am well-pleased with him."
(68). However, after awhile, one of the women took pity on me and brought me a rag of thin stuff and cast it on me. With this I covered my
privities, and no more, and abode awhile thus. Then said I in myself, "The husbands of these women will presently gather together on me and I
shall be disgraced." So I went out by another door of the house, and young and old crowded about me, running after me and saying, "A madman! A
madman!" till I came to my house and knocked at the door; whereupon out came my wife and seeing me naked, tall, bareheaded, cried out and ran
in again, saying, "This is a madman, a Satan!" But, when she and my family knew me, they rejoiced and said to me, "What aileth thee?" I told them
that thieves had taken my clothes and stripped me and had been like to kill me; and when I told them that they would have killed me, they praised
God the Most High and gave me joy of my safety. So consider the craft of this woman and this device that she practised upon me, for all my
pretensions to sleight and quickwittedness.' When the vizier was ware that she was Arwa and heard her speech, he knew that it behoved him not to
lie and that nought would avail him but truth-speaking; so he bowed [his head] to the ground and wept and said, 'Whoso doth evil, needs must he
abide it, though his day be prolonged. By Allah, I am he who hath sinned and transgressed, and nought prompted me unto this but fear and
overmastering desire and the affliction written upon my forehead; (118) and indeed this woman is pure and chaste and free from all fault.' When
King Dadbin heard this, he buffeted his face and said to his vizier, 'God slay thee! It is thou that hast parted me and my wife and wronged me!' But
Kisra the king said to him, 'God shall surely slay thee, for that thou hastenedst and lookedst not into thine affair and knewest not the guilty from the
guiltless. Hadst thou wrought deliberately, the false had been made manifest to thee from the true; so where was thy judgment and thy sight?'..Sitt

el Milah filled a cup and emptied it; after which she drank a second and a third. Then she filled the cup a fourth time and handed it to the old man, but he would not accept it from her. However, she conjured him, by her own head and that of the Commander of the Faithful, that he should take it from her, till he took the cup from her hand and kissed it and would have set it down; but she conjured him by her life to smell it. So he smelt it and she said to him, "How deemest thou?" "Its smell is sweet," replied he; and she conjured him, by the life of the Commander of the Faithful, to taste it. So he put it to his mouth and she rose to him and made him drink; whereupon, "O princess of the fair," said he, "this is none other than good." Quoth she, "So deem I. Hath not our Lord promised us wine in Paradise?" And he answered, "Yes. Quoth the Most High, 'And rivers of wine, a delight to the drinkers.'" (36) And we will drink it in this world and the world to come." She laughed and emptying the cup, gave him to drink, and he said, "O princess of the fair, indeed thou art excusable in thy love for this." Then he took from her another and another, till he became drunken and his talk waxed great and his prate..?Story of the Prisoner and How God Gave Him Relief..Selim followed him till he brought him to an underground chamber and showed him somewhat of wine that was to his mind. So he occupied him with looking upon it and taking him at unawares, sprang upon him from behind and cast him to the earth and sat upon his breast. Then he drew a knife and set it to his jugular; whereupon there betided Selim [that wherewithal] God made him forget all that He had decreed [unto him], (72) and he said to the cook, 'Why dost thou this thing, O man? Be mindful of God the Most High and fear Him. Seest thou not that I am a stranger? And indeed [I have left] behind me a defenceless woman. Why wilt thou slay me?' Quoth the cook, 'Needs must I slay thee, so I may take thy good.' And Selim said, 'Take my good, but slay me not, neither enter into sin against me; and do with me kindness, for that the taking of my money is lighter (73) than the taking of my life.!? ? ? ? ? For thy sweet sake, as 'twere, indeed, an exile I had been, Lone and deserted I became, lamenting, weeping-eyed..? ? ? ? ? Him with my life I'd ransom whose rigours waste away My frame and cause me languish; yet, if he would but hear,.? ? ? ? ? g. The Crows and the Hawk dccccvi.? ? ? ? ? We spent the night in passing the cup, my mates and I, Till in the Eastward heaven the day-star did appear..So they wrapped him in the shroud and set him on the bier. Then they took up his bier and bearing him to the burial-place, laid him in the grave (41) and threw the earth over him; after which the folk dispersed, but El Merouzi and the widow abode by the tomb, weeping, and gave not over sitting till sundown, when the woman said to him, 'Come, let us go to the house, for this weeping will not profit us, nor will it restore the dead.' 'By Allah,' answered the sharper, 'I will not budge hence till I have slept and waked by this tomb ten days, with their nights!' When she heard this his speech, she feared lest he should keep his word and his oath, and so her husband perish; but she said in herself, 'This fellow dissembleth: if I go away and return to my house, he will abide by him a little while and go away.' And El Merouzi said to her, 'Arise, thou, and go away.' Presently, the old woman came in to her and saw her sitting at Aboulhusn's head, weeping and lamenting; and when she saw the old woman, she cried out and said to her, "See what hath betided me! Indeed, Aboulhusn is dead and hath left me alone and forlorn!" Then she cried out and tore her clothes and said to the old woman, "O my mother, how good he was!" Quoth the other, "Indeed thou art excused, for thou wast used to him and he to thee." Then she considered what Mesrou had reported to the Khalif and the Lady Zubeideh and said to her, "Indeed, Mesrou goeth about to sow discord between the Khalif and the Lady Zubeideh." "And what is the [cause of] discord, O my mother?" asked Nuzhet el Fuad. "O my daughter," answered the old woman, "Mesrou came to the Khalif and the Lady Zubeideh and gave them news of thee that thou wast dead and that Aboulhusn was well. "And Nuzhet el Fuad said to her, "O my aunt, I was with my lady but now and she gave me a hundred dinars and a piece of silk; and now see my condition and that which hath befallen me! Indeed, I am bewildered, and how shall I do, and I alone, forlorn? Would God I had died and he had lived!" "O sister mine," answered Dinarzad, "bring forth that which is with thee and that which is present to thy mind of the story concerning the craft of women and their wiles, and have no fear lest this endamage thee with the king; for that women are like unto jewels, which are of all kinds and colours. When a [true] jewel falleth into the hand of him who is knowing therein, he keepeth it for himself and leaveth that which is other than it. Moreover, he preferreth some of them over others, and in this he is like unto the potter, who filleth his oven with all the vessels [he hath moulded] and kindleth fire thereunder. When the baking is at an end and he goeth about to take forth that which is in the oven, he findeth no help for it but that he must break some thereof, whilst other some are what the folk need and whereof they make use, and yet other some there be that return to their whilom case. Wherefore fear thou not to adduce that which thou knowest of the craft of women, for that in this is profit for all folk." The company marvelled at the goodliness of his story and it pleased El Melik ez Zahir; and the prefect said, 'By Allah, this story is extraordinary!' Then came forward the sixth officer and said to the company, 'Hear my story and that which befell me, to wit, that which befell such an one the assessor, for it is rarer than this and stranger..? ? ? ? ? Behold, I am clad in a robe of leaves green And a garment of honour of ultramarine..? ? ? ? ? d. The Fourth Voyage of Sindbad the Sailor cclix.?STORY OF THE OLD WOMAN AND THE DRAPER'S WIFE..When the evening evened, the king sat in his privy closet and summoning the vizier, required of him the promised story. So Er Rehwani said, "Know, O king, that.Meanwhile the messenger had reached the opposite camp with the news of Tuhfeh's deliverance, whereat the Sheikh Aboutawaif rejoiced and bestowed on the bringer of good tidings a sumptuous dress of honour and made him commander over a company of the Jinn. Then they fell upon Meimoun's troops and destroyed them to the last man; and when they came to Meimoun, they found that he had slain himself and was even as we have said. Presently Kemeriyeh and her sister [Wekhimeh] came up to their grandfather and told him what they had done; whereupon he came to Tuhfeh and saluted her and gave her joy of her deliverance. Then he delivered Meimoun's palace to Selheb and took all the former's riches and gave them to Tuhfeh, whilst the troops encamped upon the Crescent Mountain. Moreover, the Sheikh Aboutawaif said to Tuhfeh, 'Blame me not,' and she kissed his hands. As

they were thus engaged, there appeared to them the tribes of the Jinn, as they were clouds, and Queen Es Shuhba flying in their van, with a drawn sword in her hand. The Lady and her five Suitors dxciii. To God of all the woes I've borne I plain me, for I pine For longing and lament, and Him for solace I entreat. One day, as he went wandering about the streets, he espied a woman of the utmost beauty and grace, and what he saw of her charms amazed him and there betided him what made him forget his present plight. She accosted him and jested with him and he besought her of foregathering and companionship. She consented to this and said to him, 'Let us go to thy lodging.' With this he repented and was perplexed concerning his affair and grieved for that which must escape him of her company by reason of the straitness of his hand, (261) for that he had no jot of spending money. But he was ashamed to say, 'No,' after he had made suit to her; so he went on before her, bethinking him how he should rid himself of her and casting about for an excuse which he might put off on her, and gave not over going from street to street, till he entered one that had no issue and saw, at the farther end, a door, whereon was a padlock. I saw thee, O thou best of all the human race, display, i. 46..39. Yehya ben Khalid and the Man who forged a Letter in his Name ccvi. Now in that town was a man of good breeding and large generosity, a merchant of condition, young of years and bright of face, who had come to that town from his own country with great store of merchandise and wealth galore. He took up his abode therein and the place was pleasant to him and he was lavish in expenditure, so that he came to the end of all his good and there remained with him nothing save that which was upon him of raiment. So he left the lodging wherein he had abidden in the days of his affluence, after he had wasted (260) that which was therein of furniture, and fell to harbouring in the houses of the townsfolk from night to night. It befell one day that he entered a certain city and sold somewhat that was with him of merchandise and got him friends of the merchants of the place and fell to sitting with them and entertaining them and inviting them to his lodging and his assembly, whilst they also invited him to their houses. On this wise he abode a long while, till he was minded to leave the city; and this was bruited abroad among his friends, who were concerned for parting from him. Then he betook himself to him of them, who was the richest of them in substance and the most apparent of them in generosity, and sat with him and borrowed his goods; and when he was about to take leave, he desired him to give him the deposit that he had left with him. 'And what is the deposit?' asked the merchant. Quoth the sharper, 'It is such a purse, with the thousand dinars therein.' And the merchant said, 'When didst thou give it me?' 'Extolled be the perfection of God!' replied the sharper. 'Was it not on such a day, by such a token, and thus and thus?' 'I know not of this,' rejoined the merchant, and words were bandied about between them, whilst the folk [who were present also] disputed together concerning their affair and their speech, till their voices rose high and the neighbours had knowledge of that which passed between them. Meanwhile, Isfehnd the Vizier wrote a letter and despatched it to all the Amirs, acquainting them with that which had betided him with King Azadbekht and how he had taken his daughter by force and adding, "And indeed he will do with you more than he hath done with me." When the letter reached the chiefs [of the people and troops], they all assembled together to Isfehnd and said to him, "What is to do with him?" (96) So he discovered to them the affair of his daughter and they all agreed, of one accord, that they should endeavour for the slaughter of the king and taking horse with their troops, set out, intending for him. Azadbekht knew not [of their design] till the noise [of the invasion] beset his capital city, when he said to his wife Behrjaur, "How shall we do?" And she answered, saying, "Thou knowest best and I am at thy commandment." So he let bring two swift horses and bestrode one himself, whilst his wife mounted the other. Then they took what they might of gold and went forth, fleeing, in the night, to the desert of Kerman; what while Isfehnd entered the city and made himself king. "O father mine," answered the prince, "I have heard tell that in the land of Irak is a woman of the daughters of the kings, and her father is called King Ins ben Cais, lord of Baghdad; she is renowned for beauty and grace and brightness and perfection, and indeed many folk have sought her in marriage of the kings; but her soul consented not unto any one of them. Wherefore I am minded to travel to her, for that my heart cleaveth unto her, and I beseech thee suffer me to go to her." "O my son," answered his father, "thou knowest that I have none other than thyself of children and thou art the solace of mine eyes and the fruit of mine entrails; nay, I cannot brook to be parted from thee an instant and I purpose to set thee on the throne of the kingship and marry thee to one of the daughters of the kings, who shall be fairer than she." El Abbas gave ear to his father's word and dared not gainsay him; so he abode with him awhile, whilst the fire raged in his entrails. Therewithal El Abbas smiled and her verses pleased him. Then he bade the fourth damsel come forward and sing. Now she was from the land of Morocco and her name was Belekhsa. So she came forward and taking the lute and the psaltery, tightened the strings thereof and smote thereon in many modes; then returned to the first mode and improvising, sang the following verses: And who can tell if ever house shall us together bring In union of life serene and undisturbed content? Story of the Merchant and His Sons. ? Beauty her appanage is grown in its entirety, And for this cause all hearts must bow to her arbitrament. When it was the appointed time, there came to us the man of the Sultan's guards, [who had accompanied the Jew, when he came to complain of the loss of the money,] and said, "The Sultan biddeth you nail up (143) the Jew and bring the money, for that there is no way by which five thousand dinars can be lost." Wherefore we knew that our device sufficed not. So I went forth and finding a young man, a Haurani, (144) passing the road, laid hands on him and stripped him and beat him with palm-rods. Then I clapped him in irons and carrying him to the prefecture, beat him again, saying to them, "This is the thief who stole the money." And we strove to make him confess; but he would not confess. So we beat him a third and a fourth time, till we were weary and exhausted and he became unable to return an answer. But, when we had made an end of beating and tormenting him, he said, "I will fetch the money forthright." The zephyr's sweetness on the coppice blew, ii. 235. I shut myself up with my love; no spy betwixt us was; We feared no enemies' despite, no envious neighbour's hate. So the wicked man attained that which he sought of the vizier and the case was prolonged till the

affairs of the kingdom became disordered, by dint of ill governance, and the most part of the king's empery fell away from him and he came nigh unto ruin. Therewithal he was certified of the loyalty of his [late] skilful vizier and the excellence of his governance and the justness of his judgment. So he sent after him and brought him and the wicked man before him and summoning the grandees of his realm and the chiefs of his state to his presence, gave them leave to talk and dispute and forbade the wicked man from that his lewd opinion. (80) Then arose that wise and skilful vizier and praised God the Most High and lauded Him and glorified Him and hallowed Him and attested His unity and disputed with the wicked man and overcame him and put him to silence; nor did he cease from him till he enforced him to make confession of repentance [and turning away] from that which he had believed..When the king heard this, he said, "I will not isolate myself from the folk and slay my vizier." And he bade him depart to his dwelling..? ? ? ? a. Story of Tuhfet el Culoub and Haroun er Reshid dccccxlii.?STORY OF THE SHARPER AND THE MERCHANTS..At this Queen Es Shuhba was stirred to exceeding delight and said, 'Well done, O queen of delight! By Allah, I know not how I shall do to render thee thy due! May God the Most High grant us to enjoy thy long continuance [on life]!' Then she strained her to her breast and kissed her on the cheek; whereupon quoth Iblis (on whom be malison!), 'Indeed, this is an exceeding honour!' Quoth the queen, 'Know that this lady Tuhfeh is my sister and that her commandment is my commandment and her forbiddance my forbiddance. So hearken all to her word and obey her commandment.' Therewithal the kings rose all and kissed the earth before Tuhfeh, who rejoiced in this. Moreover, Queen Es Shuhba put off on her a suit adorned with pearls and jewels and jacinths, worth an hundred thousand dinars, and wrote her on a sheet of paper a patent in her own hand, appointing her her deputy. So Tuhfeh rose and kissed the earth before the queen, who said to her, 'Sing to us, of thy favour, concerning the rest of the sweet-scented flowers and herbs, so I may hear thy singing and divert myself with witnessing thy skill.' 'Hearkening and obedience, O lady mine,' answered Tuhfeh and taking the lute, improvised the following verses:.Then her case changed and her colour paled; and when Shefikeh saw her mistress in this plight, she repaired to her mother and told her that the lady Mariyeh refused meat and drink. "Since when hath this befallen her?" asked the queen, and Shefikeh answered, "Since yesterday;" whereat the queen was confounded and betaking herself to her daughter, that she might enquire into her case, found her as one dead. So she sat down at her head and Mariyeh opened her eyes and seeing her mother sitting by her, sat up for shamefastness before her. The queen questioned her of her case and she said, "I entered the bath and it stupefied me and weakened me and left an exceeding pain in my head; but I trust in God the Most High that it will cease."..? ? ? ? q. The Shepherd and the Thief dxxxxii..There was once in a city of Khorassan a family of affluence and distinction, and the townfolk used to envy them for that which God had vouchsafed them. As time went on, their fortune ceased from them and they passed away, till there remained of them but one old woman. When she grew feeble and decrepit, the townfolk succoured her not with aught, but put her forth of the city, saying, 'This old woman shall not harbour with us, for that we do her kindness and she requiteth us with evil.' So she took shelter in a ruined place and strangers used to bestow alms upon her, and on this wise she abode a while of time..When the affair was prolonged upon the three sharpers, they went away and sat down a little apart; then they came up to the money-changer privily and said to him, 'If thou canst buy him for us, do so, and we will give thee a score of dirhems.' Quoth he, 'Go away and sit down afar from him.' So they did his bidding and the money-changer went up to the owner of the ass and gave not over tempting him with money and cajoling him and saying, 'Leave yonder fellows and sell me the ass, and I will reckon him a gift from thee,' till he consented to sell him the ass for five thousand and five hundred dirhems. Accordingly the money-changer counted down to him five thousand and five hundred dirhems of his own money, and the owner of the ass took the price and delivered the ass to him, saying, 'Whatsoever betideth, though he abide a deposit about thy neck, (46) sell him not to yonder rogues for less than ten thousand dirhems, for that they would fain buy him because of a hidden treasure whereof they know, and nought can guide them thereto but this ass. So close thy hand on him and gainsay me not, or thou wilt repent.'..Twelfth Officer's Story, The, ii. I79..Quoth Ishac, 'Indeed, this was of thy fair fortune. By Allah, I know not that which thou knowest in this craft!' Then he arose and going to a chest, brought out therefrom striped clothes of great price, netted with jewels and great pearls, and said to her, 'In the name of God, don these, O my lady Tuhfeh.' So she arose and donned those clothes and veiled herself and went up [with Ishac] to the palace of the Khalifate, where he made her stand without, whilst he himself went in to the Commander of the Faithful (with whom was Jafer the Barmecide) and kissing the earth before him, said to him, 'O Commander of the Faithful, I have brought thee a damsel, never saw eyes her like for excellence in singing and touching the lute; and her name is Tuhfeh.' (186) 'And where,' asked Er Reshed, 'is this Tuhfeh, who hath not her like in the world?' Quoth Ishac, 'Yonder she stands, O Commander of the Faithful;' and he acquainted the Khalif with her case from first to last. Then said Er Reshid, 'It is a marvel to hear thee praise a slave-girl after this fashion. Admit her, so we may see her, for that the morning may not be hidden.'..Presently, the vizier heard of the merchant's coming; so he sent to him and let bring him to his house and talked with him awhile of his travels and of that which he had abidden therein, and the merchant answered him thereof. Then said the vizier, 'I will put certain questions to thee, which if thou answer me, it will be well [for thee].' And the merchant rose and made him no answer. Quoth the vizier, 'What is the weight of the elephant?' The merchant was perplexed and returned him no answer and gave himself up for lost. Then said he, 'Grant me three days' time.' So the vizier granted him the delay he sought and he returned to his lodging and related what had passed to the old woman, who said, 'When the morrow cometh, go to the vizier and say to him, "Make a ship and launch it on the sea and put in it an elephant, and when it sinketh in the water, [under the beast's weight], mark the place to which the water riseth. Then take out the elephant and cast in stones in its place, till the ship sink to the mark

aforesaid; whereupon do thou take out the stones and weigh them and thou wilt know the weight of the elephant". Daughters, The Two Kings and the Vizier's, iii. 145..?OF CLEMENCY..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."

[Remonstrance With Other Poems](#)

[Man and His Work An Introduction to Human Geography](#)

[Beet-Root Sugar and Clutivation of the Beet](#)

[Echoes and Realities](#)

[Course of Study and Syllabus for the Elementary Schools](#)

[Health of Towns an Examination of the Report and Evidence of the Select Committee Of Mr MacKinnons Bill And of the Acts for Establishing Cemeteries Around the Metropolis](#)

[Van-Ti the Chinese Magistrate And Other Tales of Other Countries](#)

[Rhymes in Council Aphorisms Versified 185](#)

[Gymnastic Dancing Rhythmic Exercises for Classes of Men and Boys](#)

[The Ghost of Junius Or the Authorship of the Celebrated Letters by This Anonymous Writer Deduced Form a Letter C Addressed in 1775-6 by Lieut-Gen Sir Robert Rich Bart to the Right Hon Lord Viscount Barrington Illustrated with a Genealo](#)

[Picturesque Views of Public Edifices in Paris](#)

[The Damsel and the Sage A Womans Whimsies](#)

[Joxons Antics Or a Little Information about the REV Jeremiah Joxon Extr from the Papers of Mr Keen Observer \[C\] by a Hater of Humbug](#)

[Johnny Or How a Little Boy Learned to Be Wise and Good](#)

[In Praise of Books A Vade Mecum for Book-Lovers](#)

[First Lessons in French](#)

[Outline of Greenhouse Laboratory Work](#)

[Bulletin Issue 37](#)

[Increased Price of Bread in DC Hearing Before a Subcommittee on S Res 358](#)

[Reflections on the Passion of Our Divine Lord in Verse](#)

[More Hawarden Horace](#)

[Notes on Field Fortifications](#)

[Grants Etc from the Crown During the Reign of Edward the Fifth From the Original Docket-Book Ms Harl 433 and Two Speeches for Opening Parliament](#)

[Inaugural Addresses of Theodore W Dwight and of George P Marsh in Columbia College New York](#)

[Historical Notices of Sir Matthew Cradock Knt](#)

[Family Prayers](#)

[Tourists Guide to Derbyshire Containing Full Information Concerning All Places of Interest and Resort Within the County](#)

[Memorial Addresses on the Life and Character of William H Cole \(a Representative from Maryland\) Delivered in the House of Representatives and in the Senate Forty-Ninth Congress Second Session](#)

[Tables Showing Difference of Level in Feet Corresponding to a Given Angle When the Distance Is Read in Metres or Feet and for Horizontal Reductions for Use with Stadia](#)

[Aunt Lucys Cabin](#)

[An Essay on Diet and Regimen](#)

[Lays and Legends](#)

[A Philosophic and Practical Inquiry Into the Nature and Constitution of Timber](#)

[Open Air Classrooms The Individuality of the Child Versus the System Together with a Report of the Elizabeth McCormick Open Air Schools](#)

[The Timon of Lucian Fritzsches Text](#)

[The Meaning of Education](#)

[Lamborn Sugar Resolution Hearings Before 67-2 April 17 and 18 1922](#)

[Create in the Greek Tradition](#)

[A Tramps Scraps](#)

[The Collapse of Superman](#)

[Only](#)

[The Parallel History of the Jewish Monarchy](#)

[Remarks on a Reprint of the Original Letters from Washington to Joseph Reed During the American Revolution Referred to in the Pamphlets of Lord Mahon and Mr Sparks](#)

[A Catechism of Roman History](#)

[The Inner Beauty](#)

[Sir Joshua Reynolds Notes and Observations on Pictures Chiefly of the Venetian School Also the REV W Masons Observations on Sir Joshuas Method of Coloring and Some Unpublished Letters of Dr Johnson Malone and Others with an Appendix Conta](#)

[Memoriyal Day Pagiyat](#)

[The Secession Movement in the United States 1847-1852](#)

[Inaugural Address of the Mayor](#)

[The Chronology of the Bible](#)

[Changing Voices And Other Poems](#)

[A Statement of Facts Relating to the Late Ordination at Grace Church With the Correspondence on the Subject Between](#)

[Some Notes of the Past 1870-1891](#)

[A Substitute for Nonsense Latin Verses](#)

[On the Failure of Geological Attempts in Greece Prior to the Epoch of Alexander Part 1](#)

[Feathered Favourites Twelve Coloured Pictures of British Birds](#)

[The City of the Lost and Other Sermons \[Signed GP and Gf\]](#)

[Biennial Report of the Board of State Harbor Commissioners](#)

[The Intermediate Department](#)

[The Rational Method in Spelling Third and Fourth Years Book 2](#)

[The General Characters of the Proteins](#)

[Official Report of the Proceedings of the Anti-Lottery Democratic Convention Held in the Hall of Th](#)

[Proceedings of the Tenth Universal Peace Congress Held in the St Andrews Hall Glasgow from 10th to 13th September 1901](#)

[Brownings Paracelsus and Other Essays](#)

[The Pew to the Pulpit](#)

[Directions for Magnetic Measurements](#)

[Publications Volume 45](#)

[Questions in General and Educational Psychology](#)

[How Germany Does Business Chapters on Export and Finance Methods](#)

[Ogden on Fly Tying Etc](#)

[Liberty Under Law](#)

[The Two Orphans Or the Depth of a Sisters Love A Thrilling Story of Parisian Life](#)

[Six Letters from a Very High Personage](#)

[Early Buddhism](#)

[The Story of Photography](#)

[Elements of Practical Midwifery Or Companion to the Lying-In Room](#)

[Biographical Sketch of John G Deane](#)

[The Doctrine of the Real Presence as Set Forth in the Works of Divines and Others of the English Church Since the Reformation \[Ed by EB Pusey\]](#)

[The Oberlehrer A Study of the Social and Professional Evolution of the German Schoolmaster](#)

[Report on the Search for Sanskrit Mss in the Bombay Presidency During the Year 1880-81](#)

[A Handbook for Women Engaged in Social and Political Work](#)

[Investigations in Soil Management Being Three of Six Papers on the Influence of Soil Management Upon the Influence of Soil Management Upon the Water-Soluble Salts in Soilsand the Yield of Crops](#)

[Elenco Delle Pubblicazioni Periodiche Italiane Ricevute Dalla Biblioteca Nel 1891](#)

[Alexander Hamilton Nevis-Weehawken A Lecture on the Military Career of Alexander Hamilton](#)

[A Manual for Confirmation](#)

[Grandmamas Nursery Stories \[By EG\]](#)

[The Dream of Love a Mystery](#)

[Malaysia Natures Wonderland](#)

[Christianitys Unifying Fundamental](#)

[The Liquor Problem](#)

[Song Miscellany Alto](#)

[The First Four Voyages of Amerigo Vespucci](#)

[An Examination Into Certain Errors and Anomalies](#)

[de Carmine Ciris](#)

[Trouble Cases A Study of the More Difficult Family Problems and the Work Upon Them of the Detroit Social Agencies](#)

[Clinical Studies in the Relationship of Insanity to Crime](#)

[A Selection of Hymns Designed Principally for the Use of Prisoners by the Author of Facts C Respecting Climbing Boys \[Signed AA\]](#)

[Childrens Songs of City Life](#)

[Moral Emblems Other Poems Written and Illustrated with Woodcuts](#)

[The Travail of a Soul](#)
