

ERING THE ROLE OF PLAY IN EARLY CHILDHOOD TOWARDS SOCIAL JUSTICE AND EQUITY

When it was eventide, the king summoned the vizier and sought of him the story of the King and the Tither, and he said, "Know, O king, that My heart will never credit that I am far from thee, ii. 275..Then the old queen and her daughter and son-in-law embarked in the ship and setting sail, fared on till they came to the land of Mekran. Their arrival there befell at the last of the day; so they passed the night in the ship, and when the day was near to break, the young king went down from the ship, that he might go to the bath, and made for the market. As he drew near the bath, the cook met him by the way and knew him; so he laid hands on him and binding his arms fast behind him, carried him to his house, where he clapped the old shackles on his feet and straightway cast him back into his whilom place of duress..52. The Devout Israelite cccxlvi. When it was night, the king summoned the vizier and sought of him the hearing of the [promised] story. "Hearkening and obedience," replied Er Rehwan, "Know, O august king, that.???????? My pleasant life for loss of friends is troubled aye..114. El Abbas and the King's Daughter of Baghdad dccccxvi. They tell that El Hejjaj (70) once commanded the Master of Police [of Bassora] to go round about [the city] by night, and whomsoever he found [abroad] after nightfall, that he should strike off his head. So he went round one night of the nights and came upon three youths staggering from side to side, and on them signs of [intoxication with] wine. So the officers laid hold of them and the captain of the watch said to them, "Who are ye that ye transgress the commandment of the [lieutenant of the] Commander of the Faithful and come abroad at this hour?" Quoth one of the youths, "I am the son of him to whom [all] necks (71) abase themselves, alike the nose-pierced (72) of them and the [bone-]breaker; (73) they come to him in their own despite, abject and submissive, and he taketh of their wealth (74) and of their blood." Then he again began to pay me frequent visits and I entered into converse with him and questioned him of the band and how he came to escape, he alone of them all. Quoth he, 'I left them from the day on which God the Most High delivered thee from them, for that they would not obey my speech; wherefore I swore that I would no longer consort with them.' And I said, 'By Allah, I marvel at thee, for that thou wast the cause of my preservation!' Quoth he, 'The world is full of this sort [of folk]; and we beseech God the Most High for safety, for that these [wretches] practise upon men with every kind of device.' Then said I to him, 'Tell me the most extraordinary adventure of all that befell thee in this villainy thou wast wont to practise.' And he answered, saying, 'O my brother, I was not present when they did on this wise, for that my part with them was to concern myself with selling and buying and [providing them with] food; but I have heard that the most extraordinary thing that befell them was on this wise..????? i. The Spider and the Wind dcxv.???????? nb. Story of the Old Sharper dccccxl.????? Whenas the fire of passion flamed in my breast, with tears, Upon the day of wailing, to quench it I was fain..Weaver who became a Physician by his Wife's Commandment, The ii. 21..Then she arose and going in to the king, found him with his head between his knees, and he lamenting. So she sat down by him awhile and bespoke him with soft words and said to him, 'Indeed, O my son, thou consumest mine entrails, for that these [many] days thou hast not mounted to horse, and thou lamentest and I know not what aileth thee.' 'O my mother,' answered he, '[this my chagrin] is due to yonder accursed woman, of whom I still deemed well and who hath done thus and thus.' Then he related to her the whole story from first to last, and she said to him, 'This thy concern is on account of a worthless woman.' Quoth he, 'I was but considering by what death I should slay them, so the folk may [be admonished by their fate and] repent.' And she said, 'O my son, beware of haste, for it engendereth repentance and the slaying of them will not escape [thee]. When thou art assured of this affair, do what thou wilt.' 'O my mother,' rejoined he; 'there needeth no assurance concerning him for whom she despatched her eunuch and he fetched him.' 148. The Lovers of Medina dcxcvi.????? Her eye is sharper than a sword; the soul with ecstasy It takes and longing leaves behind, that nothing may assain..56. El Mutawekkil and his Favourite Mehoubbeh cccli. When the princess heard this her slave-girl's report, she wept and lamented and was like to depart the world. Then she clave to her pillow and said, "O Shefikeh, I will instruct thee of somewhat that is not hidden from God the Most High, and it is that thou watch over me till God the Most High decree the accomplishment of His commandment, and when my days are ended, take thou the necklace and the mantle that El Abbas gave me and return them to him. Indeed, I deem not he will live after me, and if God the Most High decree against him and his days come to an end, do thou give one charge to shroud us and bury us both in one grave." Eighth Officer's Story, The, ii. 155..151. The Adventures of Quicksilver Ali of Cairo, a Sequel to the Rogueries of Delileh the Crafty dccviii. The damsel rejoiced, when the old man returned to her with the lute, and taking it from him, tuned its strings and sang the following verses:..Asleep and Awake, i. 5..The fuller gave not over sleeping till sunrise, when he awoke and finding himself in this plight, misdoubted of his affair and imagined that he was a Turk and abode putting one foot forward and drawing the other back. Then said he in himself, 'I will go to my dwelling, and if my wife know me, then am I Ahmed the fuller; but, if she know me not, I am a Turk.' So he betook himself to his house; but when the artful baggage his wife saw him, she cried out in his face, saying, 'Whither away, O trooper? Wilt thou break into the house of Ahmed the fuller, and he a man of repute, having a brother-in-law a Turk, a man of high standing with the Sultan? An thou depart not, I will acquaint my husband and he will requite thee thy deed.' So she gave him the lute and he forewent her, till he came to the house of easance, and behold, therein was a door and a stairway. When Tuhfeh saw this, her reason fled; but Iblis cheered her with discourse. Then he descended the stair and she followed him to the bottom thereof, where she found a passage and they fared on therein, till they came to a horse standing, Teady saddled and bridled and accoutred. Quoth Iblis, '[Mount], in the name of God, O my lady Tuhfeh;' and he held the stirrup for her. So she mounted and the horse shook under her and putting forth wings, flew up with her, whilst the old man flew by her side; whereat she was affrighted and clung to the pommel of the saddle; nor was it but an hour ere they came to a fair green

meadow, fresh-flowered as if the soil thereof were a goodly robe, embroidered with all manner colours..Therewithal Aboulhusn cried out at him and said, "O dog of the sons of Bermek, go down forthright, thou and the master of the police of the city, to such a place in such a street and deliver a hundred dinars to the mother of Aboulhusn the Wag and bear her my salutation. [Then, go to such a mosque] and take the four sheikhs and the Imam and beat each of them with four hundred lashes and mount them on beasts, face to tail, and go round with them about all the city and banish them to a place other than the city; and bid the crier make proclamation before them, saying, 'This is the reward and the least of the reward of whoso multiplieth words and molesteth his neighbours and stinteth them of their delights and their eating and drinking!'" Jaafer received the order [with submission] and answered with ["Hearkening and] obedience;" after which he went down from before Aboulhusn to the city and did that whereunto he had bidden him..When the king returned from his journey, he questioned his vizier of the affairs of his kingdom and the latter answered, 'All is well, O king, save a vile matter, which I have discovered here and wherewith I am ashamed to confront the king; but, if I hold my peace thereof, I fear lest other than I discover it and I [be deemed to] have played traitor to the king in the matter of my [duty of] loyal warning and my trust.' Quoth Dabdin, 'Speak, for thou art none other than a truth-teller, a trusty one, a loyal counsellor in that which thou sayest, undistrusted in aught.' And the vizier said, 'O king, this woman to whose love thy heart cleaveth and of whose piety thou talkest and her fasting and praying, I will make plain to thee that this is craft and guile.' At this, the king was troubled and said, 'What is to do?' 'Know,' answered the vizier, 'that some days after thy departure, one came to me and said to me, "Come, O vizier, and look." So I went to the door of the [queen's] sleeping-chamber and beheld her sitting with Aboulkhair, her father's servant, whom she favoureth, and she did with him what she did, and this is the manner of that which I saw and heard.'.Meanwhile, they carried the damsel into the Commander of the Faithful and she pleased him; so he assigned her a lodging of the apartments of choice. She abode in the palace, eating not neither drinking and ceasing not from weeping night nor day, till, one night, the Khalif sent for her to his sitting-chamber and said to her, "O Sitt el Milah, be of good heart and cheerful eye, for I will make thy rank higher than [any of] the concubines and thou shall see that which shall rejoice thee." She kissed the earth and wept; whereupon the Khalif called for her lute and bade her sing. So she improvised and sang the following verses, in accordance with that which was in her heart:..Destiny, Of, i. 136..28. Hatim Tai; his Generosity after Death dxxx.107. The Ruined Man of Baghdad and his Slave-girl dccclxiv..When the morning morrowed, the draper went out, still angered against his wife, and the old woman returned to her and found her changed of colour, pale of face, dejected and heart-broken. [So she questioned her of the cause of her dejection and she told her how her husband was angered against her (as she supposed) on account of the burns in the turban-cloth.] "O my daughter," rejoined the old woman, "be not concerned; for I have a son, a fine-drawer, and he, by thy life, shall fine-draw [the holes] and restore the turban-cloth as it was. "The wife rejoiced in her saying and said to her, "And when shall this be?" "To-morrow, if it please God the Most High," answered the old woman, "I will bring him to thee, at the time of thy husband's going forth from thee, and he shall mend it and depart forth-right." Then she comforted her heart and going forth from her, returned to the young man and told him what had passed..As for the princess Mariyeh, when she returned to her palace, she bethought herself concerning the affair of El Abbas, repenting her of that which she had done, and the love of him took root in her heart. So, when the night darkened upon her, she dismissed all her women and bringing out the letters, to wit, those which El Abbas had written, fell to reading them and weeping. She gave not over weeping her night long, and when she arose in the morning, she called a damsel of her slave-girls, Shefikeh by name, and said to her, "O damsel, I purpose to discover to thee mine affair, and I charge thee keep my secret; to wit, I would have thee betake thyself to the house of the nurse, who used to serve me, and fetch her to me, for that I have grave occasion for her."..Meanwhile, the youth her master abode expecting her; but she returned not and his heart forbode him of the draught [of separation]; so he went forth at hazard, distraught and knowing not what he should do, and fell to strewing dust upon his head and crying out, 'The old woman hath taken her and gone away!' The boys followed him with stones and pelted him, saying, 'A madman! A madman!' Presently, the king's chamberlain, who was a man of age and worth, met him, and when he saw his youth, he forbade the boys and drove there away from him, after which he accosted him and questioned him of his case. So he told him how it was with him and the chamberlain said to him, 'Fear not: all shall yet be well with thee. I will deliver thy slave-girl for thee: so calm thy trouble.' And he went on to speak him fair and comfort him, till he put faith in his speech..So, when they had made an end of eating and drinking, the young man asked his host for the story, and he said, 'Know that in my youth I was even as thou seest me in the matter of loathliness and foul favour; and I had brethren of the comeliest of the folk; wherefore my father preferred them over me and used to show them kindness, to my exclusion, and employ me, in their room [in menial service], like as one employeth slaves. One day, a she-camel of his went astray and he said to me, "Go thou forth in quest of her and return not but with her." Quoth I, "Send other than I of thy sons." But he would not consent to this and reviled me and insisted upon me, till the matter came to such a pass with him that he took a whip and fell to beating me. So I arose and taking a riding-camel, mounted her and sallied forth at a venture, purposing to go out into the deserts and return to him no more. I fared on all my night [and the next day] and coming at eventide to [the encampment of] this my wife's people, alighted down with her father, who was a very old man, and became his guest..? ? ? ? So make me in your morning a delight And set me in your houses, high and low;.(Conclusion)..? ? ? ? O my God! Who is stronger than Thou in resource? The Subtle, Thou knowest my plight and my pain..? ? ? ? So hath the Merciful towards Hudheifeh driven you, A champion ruling over all, a lion of great might..? ? ? ? The sweet of slumber after thee I have forsworn; indeed The loss of thee hath smitten me with trouble and affright..The Twenty-Fourth Night of the Month..? ? ? ? Ask mine eyes whether slumber hath lit on their lids since the hour of your loss Or if aye on a lover they've looked. Nay, an ye

believe not their tale. Indeed, many of the notables of the people have sought her of me in marriage, but I would not marry her to any, for that, one night, I saw, in a dream, the balance aforesaid set up and men and women being weighed, one against the other, therein, and meseemed I saw thee [and her] and it was said to me, "This is such a man, (217) the allotted portion of such a woman." (218) Wherefore I knew that God the Most High had allotted unto her none other than thyself, and I choose rather to marry thee to her in my lifetime than that thou shouldst marry her after my death. . . . d. The Fourth Voyage of Sindbad the Sailor cclix. THE SIXTEENTH OFFICER'S STORY. So he opened to me and I went out and had not gone far from the house when I met a woman, who said to me, "Methinks a long life was fore-ordained to thee; else hadst thou not come forth of yonder house." "How so?" asked I, and she answered, "Ask thy friend [such an one, naming thee,] "and he will acquaint thee with strange things." So, God on thee, O my friend, tell me what befell thee of wonders and rarities, for I have told thee what befell me.' 'O my brother,' answered I, 'I am bound by a solemn oath.' And he said, 'O my friend, break thine oath and tell me.' Quoth I, 'Indeed, I fear the issue of this.' [But he importuned me] till I told him all, whereat he marvelled. Then I went away from him and abode a long while, [without farther news].22. El Hejjaj and the three Young Men ccccxiv. When the king heard their speech, he bade the crier make proclamation in the thoroughfares of the city that the troops should prepare [for the march] and that the horsemen should mount and the footmen come forth; nor was it but the twinkling of the eye ere the drums beat and the trumpets sounded; and scarce was the forenoon of the day passed when the city was blocked with horse and foot. So the king passed them in review and behold, they were four-and-twenty thousand in number, horsemen and footmen. He bade them go forth to the enemy and gave the commandment over them to Said ibn el Wakidi, a doughty cavalier and a valiant man of war. So the horsemen set out and fared on along the bank of the Tigris. . . . If the rose be entitled the pride of the morn, Before me nor after she wins it, I ween. My flower a marvel on your heads doth show, ii. 254..143. Ibrahim of Mosul and the Devil dclxxvii. . . . And high is my repute, for that I wounded aforetime My lord, (215) whom God made best of all the treaders of the clay. . . . Yea, to the earth that languished for lack of rain, the clouds Were bounteous; so it flourished and plenteous harvests bore;. . . . And all the desert spaces devour, whilst to my rede, Or if in sport or earnest, (93) still Aamir giveth ear. Now, as destiny would have it, a certain jeweller of the town had been robbed of ten pearls, like unto those which were with the merchant; so, when he saw the two pearls in the broker's hand, he said to him, 'To whom do these pearls belong?' and the broker answered, 'To yonder man.' [The jeweller looked at the merchant and] seeing him in sorry case and clad in tattered clothes, misdoubted of him and said to him (purposing to surprise him into confession), 'Where are the other eight pearls?' The merchant thought he asked him of those which were in the gown and answered, 'The thieves stole them from me.' When the jeweller heard his reply, he doubted not but that it was he who had taken his good; so he laid hold of him and haling him before the chief of the police, said to him, 'This is the man who stole my pearls: I have found two of them upon him and he confesseth to the other eight.' When from your land the breeze I scent that cometh, as I were A reveller bemused with wine, to lose my wits I'm fain. When they had made an end of pious wishes and congratulations, they besought the king to hasten the punishment of the Magian and heal their hearts of him with torment and humiliation. So he appointed them for a day on which they should assemble to witness his punishment and that which should betide him of torment, and shut himself up with his wife and sons and abode thus private with them three days, during which time they were sequestered from the folk. On the fourth day the king entered the bath, and coming forth, sat down on the throne of his kingship, with the crown on his head, whereupon the folk came in to him, according to their wont and after the measure of their several ranks and degrees, and the amirs and viziers entered, ay, and the chamberlains and deputies and captains and men of war and the falconers and armbearers. Then he seated his two sons, one on his right and the other on his left hand, whilst all the folk stood before him and lifted up their voices in thanksgiving to God the Most High and glorification of Him and were strenuous in prayer for the king and in setting forth his virtues and excellences..120. The Pious Black Slave cccclxvii. Disciple's Story, The, i. 283..24. Maan ben Zaideh and the three Girls cclxxi. Presently he came to the land of the Turks, (228) and he naked and hungry and having with him nought but somewhat of jewels, bound about his fore-arm. So he went to the bazaar of the goldsmiths and calling one of the brokers, gave him the jewels. The broker looked and seeing two great rubies, said to him, 'Follow me.' So he followed him, till he brought him to a goldsmith, to whom he gave the jewels, saying, 'Buy these.' Quoth he, 'Whence hadst thou these?' And the broker replied, 'This youth is the owner of them.' Then said the goldsmith to the prince, 'Whence hadst thou these rubies?' And he told him all that had befallen him and that he was a king's son. The goldsmith marvelled at his story and bought of him the rubies for a thousand dinars..96. Ali ben Tahir and the Girl Mounis dclxxviii. Arab of the Benou Tai, En Numan and the, i. 203.. . . . The herald of good news my hearing shall delight. As they abode thus on the fourth day, behold, a company of folk giving their beasts the rein and crying aloud and saying, "Quick! Quick! Haste to our rescue, O King!" Therewithal the king's chamberlains and officers accosted them and said to them, "What is behind you and what hath befallen you?" Quoth they, "Bring us before the king." [So they carried them to Ins ben Cais;] and when they saw him, they said to him, "O king, except thou succour us, we are dead men; for that we are a folk of the Benou Sheiban, (67) who have taken up our abode in the parts of Bassora, and Hudheifeh the Arab (68) hath come down on us with his horses and his men and hath slain our horsemen and carried off our women and children; nor was one saved of the tribe but he who fled; wherefore we crave help [first] by God the Most High, then by thy life." 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: There was once in the land of Hind a king of illustrious station,

endowed with understanding and good sense, and his name was Shah Bekht. He had a vizier, a man of worth and intelligence, prudent in counsel, conformable to him in his governance and just in his judgment; wherefore his enviers were many and many were the hypocrites, who sought in him faults and set snares for him, so that they insinuated into King Shah Bekht's eye hatred and rancour against him and sowed despite against him in his heart; and plot followed after plot, till [at last] the king was brought to arrest him and lay him in prison and confiscate his good and avoid his estate. (77). So the young man went to his lodging and fetching a purse, returned to the girl's owner and counted out to him the price aforesaid, whilst the draper was between them. Then said he, "Bring her forth;" but the other answered, "She cannot come forth at this present; but be thou my guest the rest of this day and night, and on the morrow thou shall take thy slave-girl and go in the protection of God." The youth fell in with him of this and he carried him to his house, where, after a little, he let bring meat and wine, and they [ate and] drank. Then said Noureddin to the girl's owner, "I beseech thee bring me the damsel, for that I bought her not but for the like of this time." So he arose and [going in to the girl], said to her, "O Sitt el Milan, the young man hath paid down thy price and we have bidden him hither; so he hath come to our dwelling and we have entertained him, and he would fain have thee be present with him." .? ? ? ? ? e. The Fox and the Wild Ass dccciv.78. The Water-Carrier and the Goldsmith's Wife cccxc. When the king heard this, he was certified that the youth was his very son; so he cried out at the top of his voice and casting himself upon him, embraced him and wept and said, "Had I put thee to death, as was my intent, I should have died of regret for thee." Then he cut his bonds and taking his crown from his head, set it on that of his son, whereupon the people raised cries of joy, whilst the trumpets sounded and the drums beat and there befell a great rejoicing. They decorated the city and it was a glorious day; the very birds stayed their flight in the air, for the greatness of the clamour and the noise of the crying. The army and the folk carried the prince [to the palace] in magnificent procession, and the news came to his mother Behrjaur, who came forth and threw herself upon him. Moreover, the king bade open the prison and bring forth all who were therein, and they held high festival seven days and seven nights and rejoiced with a mighty rejoicing; whilst terror and silence and confusion and affright fell upon the viziers and they gave themselves up for lost.. 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].. The Sixteenth Night of the Month.. Now his parts and fashions pleased the Khalif and the excellence of his composition and his frankness, and he said in himself, "I will assuredly make him my cup-companion and sitting-mate." So he rose forthright and saying to Mesrour, "Take him up," [returned to the palace]. Accordingly, Mesrour took up Aboulhusn and carrying him to the palace of the Khalifate, set him down before Er Reshid, who bade the slaves and slave-girls encompass him about, whilst he himself hid in a place where Aboulhusn could not see him..25. Maan ben Zaidah and the Bedouin cclxxi. 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..? THE THIEF'S STORY.. So he went round about, as the druggist bade him, till the sun grew hot, but found none drinking. Then he entered a by-street, that he might rest himself, and seeing there a handsome and lofty house, stood in its shade and fell to observing the goodliness of its ordinance. As he was thus engaged, behold, a window opened and there appeared thereat a face, as it were the moon. Quoth she, (193) 'What aileth thee to stand there? Dost thou want aught?' And he answered, 'I am a stranger,' and acquainted her with his case; whereupon quoth she, 'What sayst thou to meat and drink and the enjoyment of a fair-face[d one] and getting thee what thou mayst spend?' 'O my lady,' answered he, 'this is my desire and that in quest whereof I am going about.'? ? ? ? ? ? ? ? ? ? na. A Merry Jest of a Thief dcccxl. Meanwhile, the eunuch betook himself, he and the horsemen, to her father and said to him, "O my lord, the king is beholden to thee for many years' service and thou hast not failed him a day of the days; and now, behold, he hath taken thy daughter against thy wish and without thy permission." And he related to him what had passed and how the king had taken her by force. When Isfehnd heard the eunuch's story, he was exceeding wroth and assembling many troops, said to them, "Whenas the king was occupied with his women [and concerned not himself with the affairs of his kingdom], we took no reck of him; but now he putteth out his hand to our harem; wherefore methinketh we should do well to look us out a place, wherein we may have sanctuary." So the sharper took the two thousand dinars and made off; and when he was gone, the merchant said to his friend, the [self-styled] man of wit and intelligence, 'Harkye, such an one! Thou and I are like unto the hawk and the locust.' 'What was their case?' asked the other; and the merchant said, .? ? ? ? ? So, by Allah, O richest of all men in charms, Vouchsafe to a lover, who's bankrupt well-nigh. Meanwhile, his father and mother had gone round about all the islands of the sea in quest of him and his brother, hoping that the sea might have cast them up, but found no trace of them; so they despaired of finding them and took up their abode in one of the islands. One day, the merchant, being in the market, saw a broker, and in his hand a boy he was calling for sale, and said in himself, 'I will buy yonder boy, so I may console myself with him for my sons.' So he bought him and carried him to his house; and when his wife saw him, she cried out and said, 'By Allah, this is my son!' So his father and mother rejoiced in him with an exceeding joy and questioned him of his brother; but he answered, 'The sea parted us and I knew not what became of him.' Therewith his father and mother consoled themselves with him and on this wise a number of years passed..? ? ? ? ? He, who Mohammed sent, as prophet to mankind, Hath to a just high-priest (61) the Khalifate assigned.. 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 Isfehend 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 Isfehend entered the city and made himself king..? ? ? ? What strength have I solicitude and long desire to bear? Why art thou purposed to depart and leave me to despair?.The raft fared on with me, running along the surface of the river, and entered into the inward of the mountain, where the light of day forsook me and I abode dazed and stupefied, unknowing whither I went. Whenas I hungered, I ate a little of the victual I had with me, till it was all spent and I abode expecting the mercy of the Lord of all creatures. (206) Presently I found myself in a strait [channel] in the darkness and my head rubbed against the roof of the cave; and in this case I abode awhile, knowing not night from day, whilst anon the channel grew straiter and anon widened out; and whenas my breast was straitened and I was confounded at my case, sleep took me and I knew neither little nor much..? ? ? ? If thou forsake us, there is none Can stand to us instead of thee..Accordingly, they all went in to the king one day (and Abou Temam was present among them,) and mentioned the affair of the damsel, the king's daughter of the Turks, and enlarged upon her charms, till the king's heart was taken with her and he said to them, 'We will send one to demand her in marriage for us; but who shall be our messenger?' Quoth the viziers, 'There is none for this business but Abou Temam, by reason of his wit and good breeding;' and the king said, 'Indeed, even as ye say, none is fitting for this affair but he.' Then he turned to Abou Temam and said to him, 'Wilt thou not go with my message and seek me [in marriage] the king's daughter of the Turks?' and he answered, 'Hearkening and obedience, O king.'? ? ? ? d. Prince Bihzad ccccliii.He lay the rest of the night in one of the ruins, and when he arose in the morning, he said, 'None is to blame. I sought my own good, and he is no fool who seeketh good for himself; and the druggist's wife also sought good for herself; but destiny overcometh precaution and there remaineth no abiding for me in this town.' So he went forth from the city. Nor (added the vizier) is this story, extraordinary though it be, more extraordinary than that of the king and his son and that which bedded them of wonders and rarities.".Whenas mine eyes behold thee not, that day, iii. 47..? ? ? ? For the uses of food I was fashioned and made; The hands of the noble me wrought and inlaid..104. Mesrou and Zein el Mewasif dcccxxi.? ? ? ? I'm the crown of every sweet and fragrant weed; When the loved one calls, I keep the tryst agreed..His father rejoiced in him with the utmost joy and his heart was solaced and he was glad; and he made banquets to the folk and clad the poor and the widows. He named the boy Sidi (3) Noureddin Ali and reared him in fondness and delight among the slaves and servants. When he came to seven years of age, his father put him to school, where he learned the sublime Koran and the arts of writing and reckoning: and when he reached his tenth year, he learned horsemanship and archery and to occupy himself with arts and sciences of all kinds, part and parts. (4) He grew up pleasant and subtle and goodly and lovesome, ravishing all who beheld him, and inclined to companying with brethren and comrades and mixing with merchants and travellers. From these latter he heard tell of that which they had seen of the marvels of the cities in their travels and heard them say, "He who leaveth not his native land diverteth not himself [with the sight of the marvels of the world,] and especially of the city of Baghdad." .59. The Enchanted Horse Night cclvii.Thou that wast absent from my stead, yet still with me didst bide, iii. 46..? ? ? ? Peace on thee! Would our gaze might light on thee once more! So should our hearts be eased and eyes no longer sore..36. The Mock Khalif dxliii.As for the Khalif, he swooned away for laughing and said, "O Aboulhusn, thou wilt never cease to be a wag and do rarities and oddities!" Quoth he, "O Commander of the Faithful, I played off this trick, for that the money was exhausted, which thou gavest me, and I was ashamed to ask of thee again. When I was single, I could never keep money; but since thou marriedst me to this damsel here, if I possessed thy wealth, I should make an end of it. So, when all that was in my hand was spent, I wrought this trick, so I might get of thee the hundred dinars and the piece of silk; and all this is an alms from our lord. But now make haste to give me the thousand dinars and quit thee of thine oath.".'Well done, O damsel!' cried Ishac. 'By Allah, this is a fair hour!' Whereupon she rose and kissed his hand, saying, 'O my lord, the hands stand still in thy presence and the tongues at thy sight, and the eloquent before thee are dumb; but thou art the looser of the veil.' (171) Then she clung to him and said, 'Stand.' So he stood and said to her, 'Who art thou and what is thy need?' She raised a corner of the veil, and he beheld a damsel as she were the rising full moon or the glancing lightning, with two side locks of hair that fell down to her anklets. She kissed his hand and said to him, 'O my lord, know that I have been in this barrack these five months, during which time I have been withheld (172) from sale till thou shouldst be present [and see me]; and yonder slave-dealer still made thy coming a pretext to me (173) and forbade me, for all I sought of him night and day that he should cause thee come hither and vouchsafe me thy presence and bring me and thee together.' Quoth Ishac, 'Say what thou wouldst have.' And she answered, 'I beseech thee, by God the Most High, that thou buy me, so I may be with thee, by way of service.' 'Is that thy desire?' asked he, and she replied, ' Yes.'? ? ? ? n. The Man and his Wilful Wife dcccxcix.? ? ? ? a. The Foolish Weaver clii.8. Noureddin Ali and the Damsel Enis el Jelii cxcix.Now the liefest of all things to Mariyeh was the recitation of poems and verses and linked rhymes and the twanging [of the strings of the lute], and she was versed in all tongues; so she took the letter and opening it, read that which was therein and apprehended its purport. Then she cast it on the ground and said, "O nurse, I have no answer to make to this letter."

Quoth the nurse, "Indeed, this is weakness in thee and a reproach unto thee, for that the people of the world have heard of thee and still praise thee for keenness of wit and apprehension; so do thou return him an answer, such as shall delude his heart and weary his soul." "O nurse," rejoined the princess, "who is this that presumeth upon me with this letter? Belike he is the stranger youth who gave my father the rubies." "It is himself," answered the woman, and Mariyeh said, "I will answer his letter on such a wise that thou shalt not bring me other than it [from him]." Quoth the nurse, "So be it." So the princess called for inkhorn and paper and wrote the following verses: When the evening came and the king sat in his privy chamber, he summoned the vizier and required of him the story of the thief and the woman. Quoth the vizier, "Know, O king, that. . . . The Lord's alternatives are these, wherewith He's wont The needy wretch to ply and those in sore duress. . . . b. The Second Voyage of Sindbad the Sailor. Druggist, The Singer and the, i. 229. . . . STORY OF THE RICH MAN AND HIS WASTEFUL SON. . . . IBN ES SEMMAK AND ER RESHID. (161). Awaken, O ye sleepers all, and profit, whilst it's here, ii. 234. . . . I swear by his life, yea, I swear by the life of my love without peer, iii. 21. . . . What is there in the tents? Their burdens are become A lover's, whose belov'd is in the litters' shrined. . . . When her mother went out from her, Mariyeh fell to chiding the damsel for that which she had done and said to her, "Verily, death were leifer to me than this; so look thou discover not my affair to any and I charge thee return not to the like of this fashion." Then she swooned away and lay awhile without life, and when she came to herself, she saw Shefikeh weeping over her; whereupon she took the necklace from her neck and the mantle from her body and said to the damsel, "Lay them in a napkin of damask and carry them to El Abbas and acquaint him with that wherein I am for the persistence of estrangement and the effects of forbiddance." So Shefikeh took them and carried them to El Abbas, whom she found in act to depart, for that he was about to take horse for Yemen. She went in to him and gave him the napkin and that which was therein, and when he opened it and saw what it contained, to wit, the mantle and the necklace, his vexation was excessive and his eyes were distorted, [so that the whites thereof appeared] and his rage was manifest in them. . . . 2. The Fisherman and the Genie viii. It chanced whiles that the blind man escapes a pit, ii. 51. . . . When the king heard this, his admiration redoubled and he said, "Of a truth, destiny is forewritten to all creatures, and I will not accept (14) aught that is said against my vizier the loyal counsellor." And he bade him go to his house. . . . It chanced one night that the king sallied forth without the city and drank and the wine got the mastery of him and he became drunken. So, of the youth's fearfulness for him, he said, 'I will keep watch myself over the king this night, seeing that he deserveth this from me, for that which he hath wrought with me of kindnesses.' So he arose forthright and drawing his sword, stationed himself at the door of the king's pavilion. Now one of the royal servants saw him standing there, with the drawn sword in his hand, and he was of those who envied him his favour with the king; so he said to him, 'Why dost thou on this wise at this season and in the like of this place?' Quoth the youth, 'I am keeping watch over the king myself, in requital of his bounties to me.' Your coming to-me-ward, indeed, with "Welcome! Fair welcome!" I hail, iii. 136. . . . When he had made an end of his speech, his wife came forward forthright and told her story, from first to last, how her mother bought him from the cook's partner and the people of the kingdom came under his rule; nor did she leave telling till she came, in her story, to that city [and acquainted the queen with the manner of her falling in with her lost husband]. When she had made an end of her story, the cook exclaimed, 'Alack, what impudent liars there be! By Allah, O king, this woman lieth against me, for this youth is my rearing (75) and he was born of one of my slave-girls. He fled from me and I found him again. . . . I crave none other than thou for friend, beloved of my heart; So trust in my speech, for the generous are true and trusty still.

[The Enlightening Mind A Spiritual Awareness](#)

[The American Medical Formulary Based Upon the United States and British Pharmacopoeias Including Also Numerous Standard Formulae Derived from American and European Authorities Together with the Medical Properties and Uses of Medicines Poisons Their](#)

[The Art of Connection 7 Relationship-Building Skills Every Leader Needs Now](#)

[Our Sugar Grove Memories](#)

[Leo Gorceys Fractured World](#)

[Beast-Speaker The Flight](#)

[Hoga Hackars Paradis](#)

[Back to Basics Beware of the Dog](#)

[Goodnight Crazy Cat](#)

[I Vattenbrynet](#)

[Own Your Value Innovate with Executives for Results in Days Instead of Years](#)

[Folkland and Other Works](#)

[Following the Bread Crumbs](#)

[Anlegerstrategie](#)

[Willameana the Witch](#)

[Its Sunday in America](#)

[Literature Review on the Performance of Reduced Weight Tendon Tlp in Ultradeep Water](#)

[You Are Not Needed Now](#)

[A Magical Night at Memas Bakery](#)

[Unwrapping Photography Reading the layers behind a photographic image](#)

[Moving Your Brand Up the Food Chain Marketing Strategies to Grow Local Regional Food Brands](#)

[Froggy](#)

[You Are Never Lost](#)

[The Apocalyptic Heart The Book of Revelation in an Unjust World](#)

[Current Research on Motives for Contributing to Online Review Platforms](#)

[The Crabian Heart](#)

[Chateau dIf and Other Stories](#)

[In-Between Days](#)

[Dont Worry It Gets Worse One Twentysomethings \(Mostly Failed\) Attempts at Adulthood](#)

[Animer Des Seances de Sophrologie](#)

[Strandschmelze](#)

[Understanding the Acceptance of 3D Printing Toolkits an Extension of the Technology Acceptance Model](#)

[Analisis Bibliografico de la Conservacion de Documentos Digitales](#)

[Staging the Life a Reading of Samuel Taylor Coleridges Conversation Poems as Dramatic Monologues](#)

[Social Media as an Educational Tool Beyond the Classroom](#)

[Engel Und Schokolade](#)

[Geschriebene Bilder](#)

[Undeatead From Trial to Triumph--How to Stop Fighting the Wrong Battles and Start Living Victoriously](#)

[Lukas Und Das Geheimnis Des Geisterwaldes](#)

[Building Scotland in Literature Sir Walter Scott and Diana Gabaldon Scottish Nation and Nationalism](#)

[Micro States Economics the Mirab and Site Profit Model in European Small States](#)

[Evaluation of Node Weight-Based Congestion Adaptive Routing Algorithm in Manet Packet Routing](#)

[Brother Daniels Good News Revival](#)

[FORTY SHADES OF BLUE Factionalism and Divisions in the Post-war British Conservative Party from Churchill to Cameron](#)

[Froen Waerter Weeer an DZukunft](#)

[Bjirnen Tor Finn Vikingskatten](#)

[Memoires de Madame de Campestre Vol 1](#)

[Recherches Cliniques Et Therapeutiques Sur LEpilepsie LHysterie Et LIdiotie Vol 18 Compte-Rendu Du Service Des Enfants Idiots Epileptiques Et Arrieres de Bicetre Pendant LANnee 1897](#)

[Second Biennial Report Department of Wild Life and Fisheries State of Louisiana 1946-1947](#)

[Gallery of British Artists from the Days of Hogarth to the Present Time or Series of 288 Engravings of Their Most Approved Productions Vol 3 of 4 Executed on Steel in the First Style of Outline Selected Arranged and Accompanied with Descriptive an](#)

[Broteria 1905 Vol 4 Revista de Ciencias Naturaes Do Collegio de S Fiel](#)

[Thiorie Des Fonctions Doublement Piriodiques Et En Particulier Des Fonctions Elliptiques](#)

[Proceedings of the Royal Colonial Institute 1884-5 Vol 16](#)

[Histoire de Gustave Wasa Roi de Suede Vol 1](#)

[Environment Race and Migration Fundamentals of Human Distribution With Special Sections on Racial Classification and Settlement in Canada and Australia](#)

[La Russie Agricole Devant La Crise Agraire](#)

[Hydatid Disease with Special Reference to Its Prevalence in Australia](#)

[Mes Souvenirs de Vingt ANS de Sejour a Berlin Ou Frederic Le Grand Sa Famille Sa Cour Son Gouvernement Son Academie Ses Ecoles Et Ses Amis Litterateurs Et Philosophes Vol 1 Frederic Le Grand](#)

[Politique de la Russie En Orient Avenir de la Turquie Documents](#)

[Lettres Sur Quelques Ecris de Ce Tems Vol 1](#)

[Bulletin Des Sciences Historiques Antiquites Philologie 1824 Vol 2 Septieme Section Du Bulletin Universel Des Sciences Et de LIndustrie de la Cour Romaine Sous Le Pontificat de N S P Le Pape Pie IX](#)

[La France Socialiste Notes DHistoire Contemporaine](#)

[Journals of Senate and Assembly Vol 4 Twentieth Session of the Legislature of the State of California](#)
[Recollections of Travel in New Zealand and Australia](#)
[Sowing Seeds in the Mountains Community-Based Coalitions for Cancer Prevention and Control](#)
[Suite Du Repertoire Du Theatre Francais Vol 1 Vaudevilles](#)
[The Gold Mines of the World \(Second Edition-1902\) Written After an Inspection of the Mines of the Transvaal Rhodesia India Malay Peninsula West Australia Queensland Victoria New South Wales Tasmania New Zealand British Columbia the Klondyke U](#)
[Wesen Und Zweck Der Politik Vol 2 ALS Theil Der Sociologie Und Grundlage Der Staatswissenschaften III Die Staatspolitik Nach Auszeu IV Die Gesellschaftspolitik](#)
[Immunisation Et Serumtherapie Tetanos Diphterie Tuberculose Pneumonie Cholera Variole Septicemie Syphilis Fievre Typhoide Influenza Venins Streptococcie Cancer Lepre Fievre Recurrente Muguet](#)
[Essays Moral and Literary Vol 1 of 2](#)
[Early Records of the Town of Manchester Formerly Derryfield N H 1817-1828 A Complete and Exact Transcript of the Records of the Clerks as Written in the Town Records of Manchester Book No 3 Pages 179 to 462 Inclusive Comprising Volume IV of the](#)
[Weekly Kinema Guide Vol 1 December 1st 1930](#)
[Revue Historique Et Archologique Du Maine Vol 26 Anne 1889 Second Semestre](#)
[Instruction in Chemical Analysis \(Qualitative\)](#)
[Lettres Historiques](#)
[Paul Baudry Sa Vie Et Son Oeuvre](#)
[La Tebaida Vol 2](#)
[The Law Magazine and Law Review or Quarterly Journal of Jurisprudence Vol 25 March to August 1868](#)
[Records of the Australian Museum 1905-1907 Vol 6](#)
[A Naturalist in Cannibal Land](#)
[Lewie or the Bended Twig](#)
[Promenades Dans Rome Vol 1](#)
[The Dialogue in English Betweene a Doctor of Diuinitie and a Student in the Lawes of England](#)
[The Domestic Chemist Comprising Instructions for the Detection of Adulteration in Numerous Articles Employed in Domestic Economy Medicine and the Arts To Which Are Subjoined the Art of Detecting Poisons in Food and Organic Mixtures](#)
[Report and Charts of the Cruise of the U S Brig Dolphin Made Under Direction of the Navy Department by Lieut S P Lee United States Navy](#)
[Kurze Laut-Und Flexionslehre Der Altgermanischen Dialecte](#)
[The Vulgate New Testament with the Douay Version of 1582 In Parallel Columns](#)
[Illustrative and Descriptive Catalogue of Hardware Cutlery Tools and Specialties](#)
[Blood Business Crime Stories from This World and Beyond](#)
[The Tarnished Oath](#)
[The Philosophy of All Possible Revelation and Other Writings](#)
[Rescued from the Dragon](#)
[Markische Sagen Und Marchen](#)
[Foreign Trade Under the National Industrial Recovery ACT Vol 1 of 2](#)
[Stop Craving Happiness Simple Powerful Mind Training for 10 10 Happiness](#)
[The Holy Bible New Testament Commemorative Edition](#)
[Viviendo Mis Alli del Pirkinson Explorando Las Posibilidades](#)
[Carla and Antonio](#)
[New Providence Travel Rhode Island Tourism Environment Vacation Holiday Business Opportunities](#)
