

BUNDHARAM KUNDHARAM

Download Bundharam Kundharam

Download this large ebook and read the Bundharam Kundharam Ebook ebook. You will not find this ebook everywhere online. Watch any books now and if you don't have lots of time to learn, it's possible to download any ebooks to your device and check afterwards. Are you currently search Bundharam Kundharam? Then you return to the ideal place to get the Bundharam Kundharam Ebook. Read any ebook on line with measures. But if you would like to receive it you may download a lot of ebooks.

It sounds amazing when knowing the **Available Bundharam Kundharam LRS** in this website. This is among the novels that lots of people seeking for. Before, collect and lots of individuals inquire about it guide as their guide to see. And todaywe provide limit you will be needing immediately. It is therefore satisfied to give you this book that is hot. For you to get advantages that are remarkable at all, it will not come to be a habit of the way in which. However, it'll serve something that will permit you to acquire for studying the publication, the time and time to spend.

Available Bundharam Kundharam MS Word Feel depressed? Consider studying novels? Novel is to accompany while in your depressed time. If you have activities and no friends sometimes and somewhere, studying guide might be a wonderful option. This is not confined to paying enough moment, the data increases. Of course the b=added advantages to get and what sort of guide can connect that you're currently reading. And we will problem you touse analyzing **Process on Website Bundharam Kundharam EPUB** as among the studying stuff to perform fast.

This various which, dictions, and how mcdougal speaks of the material and also session to your readers are undoubtedly an easy task to know. Therefore, when you feel ill, then you possibly won't think so very hard about this specific book. You take a few of this session gives and will love. This each day language usage definitely makes the **Available Bundharam Kundharam RAR** Ebook major throughout adventure. You may find out the method of anyone to create report with looking at style associated. Well, it's no tough in the event you don't like reading. It may be debilitating. This type of ebook will guide one ahead to truly feel diverse associated with what you are able come to believe .

While famous, to conclude this type of ebook, you possibly will not wish to receive it simultaneously within a day. Doing the actions can allow one to feel consequently bored. Possibly you'll approach other activities that are compelling if you try to make looking at. Nevertheless, certainly one of basics we would really like one to find this type of ebook is going to be that it'll not necessarily enable you to feel bored. If you never, experience tired whenever looking at is going to be such as publication. **Download Bundharam Kundharam EPUB** Ebook delivers just what everybody wants. **Process on Website Bundharam Kundharam AZW E** publication goes with this fresh advice in addition to theory anytime anyone With **Available Bundharam Kundharam txt** reading the advice with this e book, sometimes few, you comprehend why can you're feeling satisfied. This is that demonstration during reading it could be therefore streamlined have an impact on connected might be excellent. Nibs College Ebook Everyone could require that even more periods that will assist you learn more concerning this publication. For those who have accomplished content and articles linked to **Process on Website Bundharam Kundharam ZIP** [PDF], then it is not difficult to really observe the way great need of a book, whatever the e book is definitely,in the event that you're keen on this kind of ebook **Get without registration Bundharam Kundharam LRX**, just carry it soon after possible. Information can be shown by Everybody else to people. You can also obtain cuttingedge things to attend in your everyday activity. All should they be poured, anyone may make cutting-edge eco system. This offers some locations of the **Process on Website Bundharam Kundharam LRF** [PDF] you may take. And if anyone actually need a book to relish a publication, decide another guide almost as great reference. Some individuals may very well be joking when viewing anybody reading within your spare time. Some may be shown respect for connected. Also as some might wish end anybody up with reading hobby. Why don't you believe carefully your think? Maybe you have thought? Looking at is a spare time activity as well as a prerequisite during once. Comfortably be handled might be the on that may make you think you have to learn. Knowing are trying to find the book enPDFd **Process on Website Bundharam Kundharam IBA** since selecting reading, there are a great deal of here. Once many people considering anybody though reading, anyone can proceed through therefore proud. You have got to instil on the body which you're currently reading not as of these reasons though, instead of some people gets the opinion. Looking over this **Available Bundharam Kundharam LIT** gives you around people now admire. It will eventually review about understand more in contrast to a people now detecting you. But now, there are procedures to assist you to figuring out, reading a novel is the initial alternative since an extremely great way. How come get reading? It depends on the way you feel as well as take. Its really who one of the help to bring if scanning this **Process on Website Bundharam Kundharam RFT** PDF; anybody might take additional instruction . You also've not been susceptible to that interior your lifetime; you obtain the feeling. And anybody shall be created by us when using the on-line e book you are very most likely to like to? Currently, you'll have any book that is imprinted. It's time turned into e

book files . It's possible to love the computer that is following file **Available Bundharam Kundharam RFT** at. Additionally that set in area that was envisioned since the following perform, hunt on your gadget for your own book. Or simply in the event that you would enjoy farther, search for making use of your notebook and notebook computer to have computer screen leading. Juts realize through getting hired this computer document in web page join page that it's listed here.

Complicated serotonin levels to concentrate improved and more rapidly can be undergone by way of lots of means. Having, adventuring, playing some other expertise, examining, exercising, plus operational tasks may enable you to boost. Yet another, at case you do not have the required time to find the factor right, then you may require a very easy way. Reading will be the hobby that can be accomplished nearly anywhere anyone want. Free Download Novels **Get Free Bundharam Kundharam eBook** Everyone knows that reading **Process on Website Bundharam Kundharam Mobi** is effective, because we can become info online. Technology has grown, and **Get Free Bundharam Kundharam DJVU** novels that were reading may be far simpler and substantially easier. We are able to read novels on the mobile, tablet computers and Kindle, etc. There are books getting to PDF format. Right here web sites for downloading free of charge PDF novels at which one can acquire as much knowledge as you want. In case **Get without registration Bundharam Kundharam EPUB** you think difficult to acquire this sort of ebook, then it may be brought by you based on the **Get Free Bundharam Kundharam LRS** weblink with this particular specific article. This isn't just on how you obtain the novel **Process on Website Bundharam Kundharam LIT** to see. It's about the 1 factor this someone may acquire whenever. [PDF] because a way is not even close to provided on this particular specific website. You can find **Download Bundharam Kundharam txt** the ebook to read, During clicking on the bond. Here it is!

Differ along with other men and women who do not read this particular novel. You can be intelligent to devote the time for studying books by choosing the excellent benefits of studying **Get Free Bundharam Kundharam EPUB**. And after obtaining the soft fie of **Get Free Bundharam Kundharam RAR** and offering the hyperlink to furnish, you might find guide groups. We're the best location to get for your book. And now, your time to get this specific guide as on the list of compromises has been ready.

Reading a publication is usually kind of improved resolution whenever you have got simply a maximum of enough dollars and time to get your personal experience. That is among the reasons your **Available Bundharam Kundharam LRS** is exhibited by us around shelling your time out while your buddy. For consultant selections, the convincingly ebook source of it is not only delivered by this sort of ebook. It's rather a colleague by using a great deal knowledge, colleague.

Produce no error, this particular guide is truly suggested for you personally. Your fascination relating to this **Process on Website Bundharam Kundharam LRS** will be resolved sooner when just starting to read. When you finish this guide, might very well not only resolve your fascination but find the significance that is true. Each phrase contains a significance that is really terrific and the option of word is quite amazing. The author of the specific guide is an wonderful person.

This isn't no further than the perfections that people may offer. This is also by exactly what points as problem with to produce concept. This is the time to match the impressions by analyzing all content of this book In the event you've got various ideas on this specific guide. **Download Bundharam Kundharam AZW** is also to achieve and start the environment. Looking over this guide might enable you to find universe that could very well not believe it is previously.

In looking over this guide, you to keep in mind is that never fear never to be amazed to see. Additionally helpful tips won't provide you true concept, it's likely to produce vision. Yes, imaginable getting the future that is fantastic. However, it's not type of imagination. Here's the time for you to produce ideas that are suitable to create improved future. How exactly is by getting *Get Free Bundharam Kundharam RAR* on the list of material that is studying. You may well be treated because it gives advantages and more opportunities of future lifetime, to see it.

In the event that puzzled on which to get the ebook, then you possibly will not need to get bemused virtually any more. This site will be functioned you should support every thing. Anyone necessity to have the ebook will be easy mainly because we have finished publications out of world leaders out of numerous nations all over the Earth. You'll find the item while in the web-link download In case this **Get without registration Bundharam Kundharam LIT** is the publication that you will want a deal. It's a slice of cake at that case without spending to surf and search for, experimenting around the book shop, the manner in which you will comprehend why ebook.

Process on Website Bundharam Kundharam EPUB You may possibly not believe how a text can come time-period by way of time period and bring a book to browse through by means of everybody. Their allegory and enunciation connected with the book preferred definitely inspire anybody to target writing some sort of publication. This inspirations should go well never to mention during anyone should see that **Process on Website Bundharam Kundharam RFT**. That is of precisely how mcdougal can influence your readers outside of each concept coded in your book one of positive results. And that ebook is had to read through detail with detail, so it may be great for the you and your life. ? ? ? ? ? ? ? ? ? ? ea. Story of the Barber's First Brother ci.Son, Story of King Ibrahim and his, i. 138..My heart will never credit that I am far from thee, ii. 275..15. Ghanim ben Eyoub the Slave of Love cccxxii.93. The Ignorant Man who set up for a Schoolmaster cccxiii.Voyage of Sindbad the Sailor, The Seventh, iii. 224..Selim abode in the governance, invested with the sultanate, and ruled the people a whole year, after which he returned to El Mensoureh and sojourned there another year. And he [and his wife] ceased not to go from city to city and abide in this a year and that a year, till he was vouchsafed children and they grew up, whereupon he appointed him of his sons, who was found fitting, to be his deputy in [one] kingdom [and abode himself in the other]; and he lived, he and his wife and children, what while

God the Most High willed. Nor," added the vizier, "O king of the age, is this story rarer or more extraordinary than that of the king of Hind and his wronged and envied vizier." I saw thee, O thou best of all the human race, display, i. 46..? ? ? ? ? h. The Serpent-Charmer and his Wife dcxiv.22. Alaeddin Abou esh Shamat ccl. So they dragged him away, what while he wept and spoke the words which whoso saith shall nowise be confounded, to wit, "There is no power and no virtue save in God the Most High, the Sublime!" When they came to the Tigris, one of them drew the sword upon him and El Muradi said to the swordbearer, "Smite off his head." But one of them, Ahmed by name, said, "O folk, deal gently with this poor wretch and slay him not unjustly and wickedly, for I stand in fear of God the Most High, lest He burn me with his fire." Quoth El Muradi, "A truce to this talk!" And Ahmed said, "If ye do with him aught, I will acquaint the Commander of the Faithful." "How, then, shall we do with him?" asked they; and he answered, "Let us deposit him in prison and I will be answerable to you for his provision; so shall we be quit of his blood, for indeed he is wrongfully used." So they took him up and casting him into the Prison of Blood, (13) went away.. Quoth the king, "Belike, if I hear this story, I shall gain wisdom from it; so I will not hasten in the slaying of this vizier, nor will I put him to death before the thirty days have expired." Then he gave him leave to withdraw, and he went away to his own house.. Presently, one of the eunuchs sat down at his head and said to him, "Sit up, O Commander of the Faithful, and look on thy palace and thy slave-girls." Quoth Aboulhusn, "By the protection of God, am I in truth Commander of the Faithful and dost thou not lie? Yesterday, I went not forth neither ruled, but drank and slept, and this eunuch cometh to rouse me up." Then he sat up and bethought himself of that which had betided him with his mother and how he had beaten her and entered the hospital, and he saw the marks of the beating, wherewithal the superintendent of the hospital had beaten him, and was perplexed concerning his affair and pondered in himself, saying, "By Allah, I know not how my case is nor what is this that betideth me!". When it was the day of the going-in, (110) Bihzad, of his haste and lack of patience, betook himself to the wall, which was between himself and the princess's lodging and in which there was a hole pierced, and looked, so he might see his bride, of his haste. But the bride's mother saw him and this was grievous to her; so she took from one of the servants two red-hot iron spits and thrust them into the hole through which the prince was looking. The spits ran into his eyes and put them out and he fell down aswoon and joyance was changed and became mourning and sore concern. See, then, O king," continued the youth, "the issue of the prince's haste and lack of deliberation, for indeed his haste bequeathed him long repentance and his joy was changed to mourning; and on like wise was it with the woman who hastened to put out his eyes and deliberated not. All this was the doing of haste; wherefore it behoveth the king not to be hasty in putting me to death, for that I am under the grasp of his hand, and what time soever thou desirest my slaughter, it shall not escape [thee].? ? ? ? ? Nor troops have I nor henchmen nor one to lend me aid Save God, to whom, my Maker, my voice in praise I rear..? ? ? ? ? Parting hath sundered us, beloved; indeed, I stood in dread Of this, whilst yet our happiness in union was complete.. Thy presence honoureth us and we, i. 13.. After this the king sat, with his son by his side and the viziers sitting before him, and summoned his chief officers and the folk of the city. Then the prince turned to the viziers and said to them, "See, O wicked viziers, that which God hath done and the speedy [coming of] relief." But they answered not a word and the king said, "It sufficeth me that there is nothing alive but rejoiceth with me this day, even to the birds in the sky, but ye, your breasts are straitened. Indeed, this is the greatest of ill-will in you to me, and had I hearkened to you, my regret had been prolonged and I had died miserably of grief." "O my father," quoth the prince, "but for the fairness of thy thought and thy judgment and thy longanimity and deliberation in affairs, there had not bedded thee this great joyance. Hadst thou slain me in haste, repentance would have been sore on thee and long grief, and on this wise doth he who ensueth haste repent.". The billows of thy love o'erwhelm me passing sore, ii. 226..? ? ? ? ? I marvel for that to my love I see thee now incline, What time my heart, indeed, is fain to turn away from thine.. Awake, Asleep and, i. 5.. At this the accursed Iblis was moved to delight and put his finger to his arse, whilst Meimoun danced and said, 'O Tuhfet es Sudour, soften the mode; (201) for, as delight, entereth into my heart, it bewildereth my vital spirits.' So she took the lute and changing the mode, played a third air; then she returned to the first and sang the following verses:..? ? ? ? ? I wept, but those who spied to part us had no ruth On me nor on the fires that in my vitals flare.. When they came to themselves, they wept awhile and the folk assembled about them, marvelling at that which they saw, and questioned them of their case. So the young men vied with each other who should be the first to discover the story to the folk; and when the Magian saw this, he came up, crying out, 'Alas!' and 'Woe worth the day!' and said to them, 'Why have ye broken open my chest? I had in it jewels and ye have stolen them, and this damsel is my slave-girl and she hath agreed with you upon a device to take the good.' Then he rent his clothes and called aloud for succour, saying, 'I appeal to God and to the just king, so he may quit me of these wrong-doing youths!' Quoth they, 'This is our mother and thou stolest her.' Then words waxed many between them and the folk plunged into talk and prate and discussion concerning their affair and that of the [pretended] slave-girl, and the strife waxed amain between them, so that [at last] they carried them up to the king.. So she donned a devotee's habit and betaking herself to the goldsmith, said to him, 'To whom belongeth the bracelet that is in the king's hand?' Quoth he, 'It belongeth to a man, a stranger, who hath bought him a slave-girl from this city and lodgeth with her in such a place.' So the old woman repaired to the young man's house and knocked at the door. The damsel opened to her and seeing her clad in devotee's apparel, (184) saluted her and said to her, ' Belike thou hast an occasion with us?' 'Yes,' answered the old woman; 'I desire privacy and ablution.' (185) Quoth the girl, 'Enter.' So she entered and did her occasion and made the ablution and prayed. Then she brought out a rosary and began to tell her beads thereon, and the damsel said to her, 'Whence comest thou, O pilgrim?' (186) Quoth she '[I come] from [visiting] the Idol (187) of the Absent in such a church. (188) There standeth up no woman [to prayer] before him, who hath an absent friend and discovereth to him her need, but he acquainteth her with her case and giveth her tidings of her absent one.' 'O pilgrim,' said the damsel, 'we have an absent one, and my lord's heart cleaveth to him and I desire to go to the idol and question him of him.' Quoth the old woman, '[Wait] till to-morrow and ask leave of thy husband, and I will come to thee and go with thee in weal'.? ? ? ? ? v. The House with the Belvedere dxcviii.16. Uns el Wujoud and the Vizier's Daughter Rose- in-bud cccxli. There was once, in the parts of Khorassan, a man of the affluent of the country, who was a merchant of the chiefest of the merchants and was blessed with two children, a son and a daughter. He was assiduous in rearing them and making fair their education, and they grew up and thrived after the goodliest fashion. He used to teach the boy, who taught his sister all that he learnt, so that the girl became perfect in the knowledge of the Traditions of the Prophet and in polite letters, by means of her brother. Now the boy's name was Selim and that of the girl Selma. When they grew up and waxed, their father built them a mansion beside his own and lodged them apart therein and appointed them slave-girls and servants to tend them and assigned unto each of them pensions and allowances and all that they

needed of high and low, meat and bread and wine and raiment and vessels and what not else. So Selim and Selma abode in that mansion, as they were one soul in two bodies, and they used to sleep on one couch; and rooted in each one's heart was love and affection and familiar friendship [for the other of them]..There was once, of old days and in bygone ages and times, a king of the kings of the Persians, who was passionately addicted to the love of women. His courtiers bespoke him of the wife of a chamberlain of his chamberlains, for that she was endowed with beauty and loveliness and perfection, and this prompted him to go in to her. When she saw him, she knew him and said to him, 'What prompteth the king unto this that he doth?' And he answered, saying, 'Verily, I yearn after thee with an exceeding yearning and needs must I enjoy thy favours.' And he gave her of wealth that after the like whereof women hanker; but she said, 'I cannot do that whereof the king speaketh, for fear of my husband.' And she refused herself to him with the most rigorous of refusals and would not do his desire. So the king went out, full of wrath, and forgot his girdle in the place..? ? ? ? ?

i. The Woman who made her Husband sift Dust dlxxxii.? ? ? ? ? a. The Hawk and the Partridge cxlix.? ? ? ? ? a. The Merchant and the Two Sharpers clii.? ? ? ? ? Fain, fain would I forget thy love. Alack, my heart denies To be consoled, and 'gainst thy wrath nought standeth me in stead..As an instance of the extreme looseness with which the book was edited, I may observe that the first four Vols. were published without tables of contents, which were afterwards appended en bloc to the fifth Volume. The state of corruption and incoherence in which the printed Text was placed before the public by the two learned Editors, who were responsible for its production, is such as might well drive a translator to despair: the uncorrected errors of the press would alone fill a volume and the verse especially is so corrupt that one of the most laborious of English Arabic scholars pronounced its translation a hopeless task. I have not, however, in any single instance, allowed myself to be discouraged by the difficulties presented by the condition of the text, but have, to the best of my ability, rendered into English, without abridgment or retrenchment, the whole of the tales, prose and verse, contained in the Breslau Edition, which are not found in those of Calcutta (1839-42) and Boulac. In this somewhat ungrateful task, I have again had the cordial assistance of Captain Burton, who has (as in the case of my "Book of the Thousand Nights and One Night") been kind enough to look over the proofs of my translation and to whom I beg once more to tender my warmest thanks..? ? ? ? ? With ruin I o'erwhelm him and abjectness and woe And cause him quaff the goblet of death and distance drear..All this time, the young Damascene was hearkening, and whiles he likened her voice to that of his slave-girl and whiles he put away from him this thought, and the damsel had no whit of knowledge of him. Then she broke out again into song and chanted the following verses:..? ? ? ? ? l. The Three Men and our Lord Jesus dcccci.? ? ? ? ? Still, as my transports wax, grows restlessness on me And woes have ta'en the place of love-delight denied..When she had made an end of her song, the Commander of the Faithful said to her, "O damsel, thou art in love." "Yes," answered she. And he said, "With whom?" Quoth she, "With my lord and my master, my love for whom is as the love of the earth for rain, or as the love of the female for the male; and indeed the love of him is mingled with my flesh and my blood and hath entered into the channels of my bones. O Commander of the Faithful, whenas I call him to mind, mine entrails are consumed, for that I have not accomplished my desire of him, and but that I fear to die, without seeing him, I would assuredly kill myself." And he said, "Art thou in my presence and bespeakest me with the like of these words? I will assuredly make thee forget thy lord."..? ? ? ? ? o. The King's Son and the Merchant's Wife dccccxciii.Now the king of the Greeks heard tell of the damsel (132) and of the beauty and grace wherewith she was gifted, wherefore his heart clave to her and he sent to seek her in marriage of Suleiman Shah, who could not refuse him. So he arose and going in to Shah Khatoun, said to her, 'O my daughter, the king of the Greeks hath sent to me to seek thee in marriage. What sayst thou?' She wept and answered, saying, 'O king, how canst thou find it in thy heart to bespeak me thus? Abideth there husband for me, after the son of my uncle?' 'O my daughter,' rejoined the king, 'it is indeed as thou sayest; but let us look to the issues of affairs. Needs must I take account of death, for that I am an old man and fear not but for thee and for thy little son; and indeed I have written to the king of the Greeks and others of the kings and said, "His uncle slew him," and said not that he [hath recovered and] is living, but concealed his affair. Now hath the king of the Greeks sent to demand thee in marriage, and this is no thing to be refused and fain would we have our back strengthened with him." (133) And she was silent and spoke not..The Khalif and the Lady Zubeideh laughed and returned to the palace; and he gave Aboulhusn the thousand dinars, saying, "Take them as a thank-offering for thy preservation from death," whilst the princess did the like with Nuzhet el Fuad. Moreover, the Khalif increased Aboulhusn in his stipends and allowances, and he [and his wife] ceased not [to live] in joy and contentment, till there came to them the Destroyer of Delights and Sunderer of Companies, he who layeth waste the palaces and peopleth the tombs..? ? ? ? ? My virtues 'mongst men are extolled and my glory and station rank high..The old woman returned to the man and told him what the damsel said; and he lusted after her, by reason of her beauty and her repentance; so he took her to wife, and when he went in to her, he loved her and she also loved him. On this wise they abode a great while, till one day he questioned her of the cause of a mark (13) he espied on her body, and she said, 'I know nought thereof save that my mother told me a marvellous thing concerning it.' 'What was that?' asked he, and she answered, 'She avouched that she gave birth to me one night of the nights of the winter and despatched a hired man, who was with us, in quest of fire for her. He was absent a little while and presently returning, took me and slit my belly and fled. When my mother saw this, affliction overcame her and compassion possessed her; so she sewed up my belly and tended me till, by the ordinance of God (to whom belong might and majesty), the wound healed up."..? ? ? ? ? Tow'rds El Akil my journey I take; to visit him, The wastes in praise and safety I traverse, without fear,.They lighted down without the place and when they arose in the morning, they saw a populous and goodly city, fair of seeming and great, abounding in trees and streams and fruits and wide of suburbs. So the young man said to his sister Selma, 'Abide thou here in thy place, till I enter the city and examine it and make assay of its people and seek out a place which we may buy and whither we may remove. If it befit us, we will take up our abode therein, else will we take counsel of departing elsewhere.' Quoth she, 'Do this, trusting in the bounty of God (to whom belong might and majesty) and in His blessing.'.Conclusion..She passed the night in his lodging and when she arose in the morning, she said to him, "O elder, may I not lack thy kind offices for the morning-meal! Go to the money-changer and fetch me from him the like of yesterday's food." So he arose and betaking himself to the money-changer, acquainted him with that which she had bidden him. The money-changer brought him all that she required and set it on the heads of porters; and the old man took them and returned with them to Sitt el Milah. So she sat down with him and they ate their sufficiency, after which he removed the rest of the food. Then she took the fruits and the flowers and setting them over against herself, wrought them into rings and knots and letters, whilst the old man looked on at a thing whose like he had never in his life seen and rejoiced therein..One day, another of my friends came to me and said 'A neighbour of mine hath invited me to hear

[music]. [And he would have me go with him;] but I said, 'I will not foregather with any one.' However, he prevailed upon me [to accompany him]; so we repaired to the place and found there a man, who came to meet us and said, '[Enter,] in the name of God!' Then he pulled out a key and opened the door, whereupon we entered and he locked the door after us. Quoth I, 'We are the first of the folk; but where are their voices?' (128) '[They are] within the house,' answered he. 'This is but a privy door; so be not amazed at the absence of the folk.' And my friend said to me, 'Behold, we are two, and what can they avail to do with us?' [Then he brought us into the house,] and when we entered the saloon, we found it exceeding desolate and repulsive of aspect Quoth my friend, 'We are fallen [into a trap]; but there is no power and no virtue save in God the Most High, the Supreme!' And I said, 'May God not requite thee for me with good'! la. The Disciple's Story dcccci. Presently, El Abbas, son of King El Aziz, lord of the land of Yemen and Zebidoun (55) and Mecca (which God increase in honour and brightness and beauty!), heard of her; and he was of the great ones of Mecca and the Hejaz (56) and was a youth without hair on his cheeks. So he presented himself one day in his father's sitting-chamber, (57) whereupon the folk made way for him and the king seated him on a chair of red gold, set with pearls and jewels. The prince sat, with his head bowed to the ground, and spoke not to any; whereby his father knew that his breast was straitened and bade the boon-companions and men of wit relate marvellous histories, such as beseem the assemblies of kings; nor was there one of them but spoke forth the goodliest of that which was with him; but El Abbas still abode with his head bowed down. Then the king bade his session-mates withdraw, and when the chamber was void, he looked at his son and said to him, "By Allah, thou rejoicest me with thy coming in to me and chagrinst me for that thou payest no heed to any of the session-mates nor of the boon-companions. What is the cause of this?". 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.' As the version of the sixth and seventh voyages of Sindbad the Sailor contained in (197) the Calcutta Edition (1814-18) of the first two hundred Nights and in the text of the Voyages published by M. Langles (Paris, 1814) differs very materially from that of the complete Calcutta (1839-42) Edition (198) (which is, in this case, practically identical with those of Boulac and Breslau), adopted by me as my standard text in the translation of "The Book of the Thousand Nights and One Night," the story of the seventh voyage in particular turning upon an altogether different set of incidents, related nearly as in the old version of M. Galland, I now give a translation of the text of the two voyages in question afforded by the Calcutta (1814-18) Edition, corrected and completed by collation with that of M. Langles, from which it differs only in being slightly less full. It will be observed that in this version of the story the name Sindbad is reserved for the Sailor, the porter being called Hindbad. m. The Goldsmith and the Cashmere Singing-Girl dccccxc. A Damsel made for love and decked with subtle grace, iii. 192. My tears flow still, nor aye of bitterness I'm quit, Bewildered as I am betwixten hope and fear. I'm the crown of every sweet and fragrant weed; When the loved one calls, I keep the tryst agreed. As for the vizier, the sultan discovereth unto him his affairs, private and public; and know, O king, that the similitude of thee with the people is that of the physician with the sick man; and the condition (169) of the vizier is that he be truthful in his sayings, trustworthy in all his relations, abounding in compassion for the folk and in tender solicitude over them. Indeed, it is said, O king, that good troops (170) are like the druggist; if his perfumes reach thee not, thou still smellst the sweet scent of them; and ill troops are like the black-smith; if his sparks burn thee not, thou smellst his nauseous smell. So it behoveth thee take unto thyself a virtuous vizier, a man of good counsel, even as thou takest unto thee a wife displayed before thy face, for that thou hast need of the man's righteousness for thine own amendment, (171) seeing that, if thou do righteously, the commons will do likewise, and if thou do evil, they also will do evil. I view her with yearning eyes and she seems to me A moon of the summer, set in a winter's night. Seventh Voyage of Sindbad the Sailor, The, iii. 224. When her husband heard this, he said to her, 'What is thy name and what are the names of thy father and mother?' She told him their names and her own, whereby he knew that it was she whose belly he had slit and said to her, 'And where are thy father and mother?' 'They are both dead,' answered she, and he said, 'I am that journeyman who slit thy belly.' Quoth she, 'Why didst thou that?' And he replied, 'Because of a saying I heard from the wise woman.' 'What was it?' asked his wife, and he said, 'She avouched that thou wouldst play the harlot with a hundred men and that I should after take thee to wife.' Quoth she, 'Ay, I have whored it with a hundred men, no more and no less, and behold, thou hast married me.' 'Moreover,' continued her husband, 'the wise woman foresaid, also, that thou shouldst die, at the last of thy life, of the bite of a spider. Indeed, her saying hath been verified of the harlotry and the marriage, and I fear lest her word come true no less in the matter of thy death.' Then he turned to a damsel of the damsels and said to her, "Who am I?" Quoth she, "Thou art the Commander of the Faithful;" and he said, "Thou liest, O calamity! (33) If I be indeed the Commander of the Faithful, bite my finger." So she came to him and bit it with her might, and he said to her, "It sufficeth." Then he said to the chief eunuch, "Who am I?" And he answered, "Thou art the Commander of the Faithful." So he left him and turning to a little white slave, said to him, "Bite my ear;" and he bent down to him and put his ear to his mouth. Now the slave was young and lacked understanding; so he closed his teeth upon Aboulhusn's ear with his might, till he came near to sever it; and he knew not Arabic, so, as often as Aboulhusn said to him, "It sufficeth," he concluded that he said, "Bite harder," and redoubled his bite and clenched his teeth upon the ear, whilst the damsels were diverted from him with hearkening to the singing-girls, and Aboulhusn cried out for succour from the boy and the Khalif [well-nigh] lost his senses for laughter. Then they displayed Shehrzad in the third dress and the fourth and the fifth, and she became as she were a willow-wand or a thirsting gazelle, goodly of grace and perfect of attributes, even as saith of her one in the following verses. Now the king, who had plundered Abou Sabir[s goods] and driven him forth of his village, had an enemy; and the latter took horse against him and overcame him and captured his [capital] city; wherefore he addressed himself to flight and came to Abou Sabir's city, craving protection of him and seeking that he should succour him. He knew not that the king of the city was the headman whom he had despoiled; so he presented himself before him and made complaint to him; but Abou Sabir knew him and said to him, 'This is somewhat of the issue of patience. God the Most High hath given me power over thee.' Then he bade his guards plunder the [unjust] king and his attendants; so they plundered them and stripping them of their clothes, put them forth of his country. When Abou Sabir's troops saw this, they marvelled and said, 'What is this deed that the king doth? There cometh a king to him, craving protection, and he

despoileth him! This is not of the fashion of kings.' But they dared not [be]speak [him] of this..So the folk gathered together to them and blamed the lackpenny and said to him, 'Give him the price of that which thou hast eaten.' Quoth he, 'I gave him a dirhem before I entered the shop;' and the cook said, 'Be everything I sell this day forbidden (15) to me, if he gave me so much as the name of a piece of money! By Allah, he gave me nought, but ate my food and went out and [would have] made off, without aught [said I]' 'Nay,' answered the lackpenny, 'I gave thee a dirhem,' and he reviled the cook, who returned his abuse; whereupon he dealt him a cuff and they gripped and grappled and throttled each other. When the folk saw them on this wise, they came up to them and said to them, 'What is this strife between you, and no cause for it?' 'Ay, by Allah,' replied the lackpenny, 'but there is a cause for it, and the cause hath a tail!' Whereupon, 'Yea, by Allah,' cried the cook, 'now thou mindest me of thyself and thy dirhem! Yes, he gave me a dirhem and [but] a quarter of the price is spent. Come back and take the rest of the price of thy dirhem.' For that he understood what was to do, at the mention of the tail; and I, O my brother," added Aboulhusn, "my story hath a cause, which I will tell thee." ? ? ? ? c. The Third Calender's Story liii.As soon as his father-in-law had departed for Samarcand, King Shehriyar summoned the grandees of his realm and made them a magnificent banquet of all manner rich meats and exquisite sweetmeats. Moreover, he bestowed on them dresses of honour and guerdoned them and divided the kingdoms between himself and his brother in their presence, whereat the folk rejoiced. Then the two kings abode, ruling each a day in turn and they accorded with each other, what while their wives continued in the love of God the Most High and in thanksgiving to Him; and the subjects and the provinces were at peace and the preachers prayed for them from the pulpits, and their report was bruited abroad and the travellers bore tidings of them [to all countries]..? ? ? ? How often, too, hath gladness come to light Whence nought but dole thou didst anticipate! ? ? ? ? Yea, and how slaves and steeds and good and virgin girls Were proffered thee to gift, thou hast not failed to cite..It chanced one day that he fell in upon a company of folk and they overcame him by dint of numbers and taking him prisoner, pinioned him and carried him to the lord of that country. The latter saw his fashion and grace and misdoubling of him, said, 'This is no robber's favour. Tell me truly, O youth, who thou art.' Bihzad thought shame to acquaint him with his condition and chose rather death for himself; so he answered, 'I am nought but a thief and a bandit.' Quoth the king, 'It behoveth us not to act hastily in the matter of this youth, but that we look into his affair, for that haste still engendereth repentance.' So he imprisoned him in his palace and assigned him one who should serve him..? ? ? ? Wherewith farewell, quoth I, and peace be on thee aye, What while the branches bend, what while the stars abide..? ? ? ? Come, then, companions mine, rejoice with me and say, "All hail to thee, O friend, and welcome fair and fain"!.? ? ? ? a. Story of the Eunuch Bekhit xxxix.Now the magistrate knew of the theft of the pearls; so he bade clap the merchant in prison. Accordingly they imprisoned him and flogged him, and he abode in the prison a whole year, till, by the ordinance of God the Most High, the Master of Police arrested one of the divers aforesaid and imprisoned him in the prison where the merchant lay. He saw the latter and knowing him, questioned him of his case; whereupon he told them his story and that which had befallen him, and the diver marvelled at the sorriness of his luck. So, when he came forth of the prison, he acquainted the Sultan with the merchant's case and told him that it was he who had given him the pearls. The Sultan bade bring him forth of the prison and questioned him of his story, whereupon he told him all that had befallen him and the Sultan pitied him and assigned him a lodging in his own palace, together with an allowance for his living..Then Mesrou carried her to the other end of the sitting-chamber and bound her eyes and making her sit, stood awaiting a second commandment; whereupon quoth the Lady Zubeideh, "O Commander of the Faithful, with thy permission, wilt thou not vouchsafe this damsel a share of thy clemency? Indeed, if thou slay her, it were injustice." Quoth he, "What is to be done with her?" And she said, "Forbear to slay her and send for her lord. If he be as she describeth him in grace and goodness, she is excused, and if he be not on this wise, then slay her, and this shall be thy justification against her." (22).O thou that questionest the lily of its scent, ii. 256..Sailor and Hindbad the Porter, Sindbad the, iii. 199..? ? ? ? ? ? Indeed, mine eyelids still with tears are ulcered and to you My bowels yearn to be made whole of all their pain and heat..129. The King of the Island cccclxxix.But for the spying of the eyes [ill-omened,] we had seen, i. 50..Sixteenth Officer's Story, The, ii. 193..Accordingly, the servant carried this message to the lieutenant of police, who was standing at the assessor's door, and he said, "This is reasonable." Then said [the assessor] to the servant, "Harkye, O eunuch! Go and fetch us such an one the notary," for that he was his friend [and it was he whose name he had forged as the drawer-up of the contract]. So the lieutenant of police sent after him and fetched him to the assessor, who, when he saw him, said to him, "Get thee to such an one, her with whom thou marriedst me, and cry out upon her, and when she cometh to thee, demand of her the contract and take it from her and bring it to us." And he signed to him, as who should say, "Bear me out in the lie and screen me, for that she is a strange woman and I am in fear of the lieutenant of police who standeth at the door; and we beseech God the Most High to screen us and you from the trouble of this world. Amen."..Melik (EI) Ez Zahir Rukneddin Bibers el Bunducdari and the Sixteen Officers of Police, ii. 117..Here Queen Es Shuhba bade them farewell and taking her troops, returned to her palace, whilst the kings also went away to their abodes and the Sheikh Aboutawafi addressed himself to divert Tuhfeh till nightfall, when he mounted her on the back of one of the Afrits and bade other thirty gather together all that she had gotten of treasure and raiment and jewels and dresses of honour. [Then they flew off,] whilst Iblis went with her, and in less than the twinkling of an eye he set her down in her sleeping-chamber. Then he and those who were with him took leave of her and went away. When Tuhfeh found herself in her own chamber and on her couch, her reason fled for joy and it seemed to her as if she had never stirred thence. Then she took the lute and tuned it and touched it on wondrous wise and improvised verses and sang..Nor," added the vizier, "is this, O king of the age, more extraordinary or stranger than the story of the king and his chamberlain's wife; nay, the latter is rarer than this and more delightsome." ? ? ? ? Beauty her appanage is grown in its entirety, And for this cause all hearts must bow to her arbitrament..? ? ? ? And when my feet trod earth, "Art slain, that we should fear," Quoth they, "or live, that we may hope again thy sight?" ? ? ? ? a. Story of Taj el Mulouk and the Princess Dunya cvii.55. The Poor Man and his Generous Friend dcxliii.Now the Persian had a mameluke, (201) as he were the full moon, and he arose [and went out], and the singer followed him and wept before him, professing love to him and kissing his hands and feet. The mameluke took compassion on him and said to him, 'When the night cometh and my master entereth [the harem] and the folk go away, I will grant thee thy desire; and I lie in such a place.' Then the singer returned and sat with the boon-companions, and the Persian rose and went out, he and the mameluke beside him. [Then they returned and sat down.] (202) Now the singer knew the place that the mameluke occupied at the first of the night; but it befell that he rose from his place and the candle went out. The Persian, who was drunken, fell over on his face, and the singer, supposing him to be the mameluke, said, 'By Allah, it is good!' and threw himself upon him and clipped him, whereupon the Persian started up,

crying out, and laying hands on the singer, pinioned him and beat him grievously, after which he bound him to a tree that was in the house. (203). Now it chanced that a camel-driver, belonging to Kisra the king, lost certain camels and the king threatened him, if he found them not, that he would slay him. So he set out and plunged into the deserts till he came to the place where the damsel was and seeing her standing praying, waited till she had made an end of her prayer, when he went up to her and saluted her, saying, 'Who art thou?' Quoth she, 'I am a handmaid of God.' 'What dost thou in this desolate place?' asked he, and she said, 'I serve God the Most High.' When he saw her beauty and grace, he said to her, 'Harkye! Do thou take me to husband and I will be tenderly solicitous over thee and use thee with exceeding compassion and I will further thee in obedience to God the Most High.' But she answered, saying, 'I have no need of marriage and I desire to abide here [alone] with my Lord and His service; but, if thou wouldst deal compassionately with me and further me in the obedience of God the Most High, carry me to a place where there is water and thou wilt have done me a kindness.' Now he feared [to return to the pot then and there], lest the idiot should follow him to the place and find nothing and so his plan be marred. So he said to him, 'O Ajlan, (265) I would have thee come to my lodging and eat bread with me.' So the idiot went with him to his lodging and he seated him there and going to the market, sold somewhat of his clothes and pawned somewhat from his house and bought dainty food. Then he betook himself to the ruin and replacing the money in the pot, buried it again; after which he returned to his lodging and gave the idiot to eat and drink, and they went out together. The sharper went away and hid himself, lest the idiot should see him, whilst the latter repaired to his hiding-place and took the pot. 102. The Apples of Paradise ccccxii. ? ? ? ? ? Ye, of your strength, have burdened me, upon my weakness, With burdens not to be endured of mountain nor of plain. When the king heard this, drowsiness overcame him and he slept and presently awaking, called for the candles. So they were lighted and he sat down on his couch and seating Shehrzad by him, smiled in her face. She kissed the earth before him and said, "O king of the age and lord of the time and the day, extolled be the perfection of [God] the Forgiving One, the Bountiful Giver, who hath sent me unto thee, of His favour and beneficence, so I have informed thee with longing after Paradise; for that this which thou wast used to do was never done of any of the kings before thee. As for women, God the Most High [in His Holy Book] maketh mention of them, [whenas He saith, 'Verily, men who submit [themselves unto God] and women who submit] and true-believing men and true-believing women and obedient men and obedient women and soothfast men and soothfast women [and long-suffering men and long-suffering women and men who order themselves humbly and women who order themselves humbly and charitable men and charitable women and men who fast and women who fast] and men who guard their privities and women who guard their privities [and men who are constantly mindful of God and women who are constantly mindful, God hath prepared unto them forgiveness and a mighty recompense]. (172). Then she sent to acquaint her father with this; whereupon the king called Abou Temam to him and said to him, 'Thou camest not but to see my daughter. Why, then, hast thou not looked upon her?' Quoth Abou Temam, 'I saw everything.' And the king said, 'Why didst thou not take somewhat of that which thou sawest of jewels and the like? For they were set for thee.' But he answered, 'It behoveth me not to put out my hand to aught that is not mine.' When the king heard his speech, he gave him a sumptuous dress of honour and loved him exceedingly and said to him, 'Come, look at this pit.' So Abou Temam went up [to the mouth of the pit] and looked, and behold, it was full of heads of men; and the king said to him, 'These are the heads of ambassadors, whom I slew, for that I saw them without loyalty to their masters, and I was used, whenas I saw an ambassador without breeding, (123) to say, "He who sent him is less of breeding than he, for that the messenger is the tongue of him who sendeth him and his breeding is of his master's breeding; and whoso is on this wise, it befitteth not that he be akin to me." (124) So, because of this, I used to put the messengers to death; but, as for thee, thou hast overcome us and won my daughter, of the excellence of thy breeding; so be of good heart, for she is thy master's.' Then he sent him back to king Ilan Shah with presents and rarities and a letter, saying, 'This that I have done is in honour of thee and of thine ambassador.' Meimoun was silent and Iblis turned to Tuhfeh and said to her, 'Sing to the kings of the Jinn this day and to-night until the morrow, when the boy will be circumcised and each shall return to his own place.' So she took the lute and Kemeriyeh said to her, (now she had in her hand a cedrat), 'O my sister, sing to me on this cedrat.' 'Harkening and obedience,' replied Tuhfeh, and improvising, sang the following verses:

[Modeste Mignon](#)

[....Und Der Tod Bringt Frieden](#)

[Le Roi SAmuse: A Tragedy \(1877\)](#)

[Papierflieger](#)

[Evolution of the Posterior Parietal Cortex](#)

[Coram Deo Bescheiden Und Übermutig Zugleich](#)

[Free AntiVirus and Its Market Implementation](#)

[Existenzvernichtungshaftung Im Einpersonen-GmbH-Recht](#)

[Author Experience: Bridging the Gap Between People and Technology in Content Management](#)

[Teachn Beginning Competitive Springboard Diving Free Flow Handbook](#)

[Bewertungsverfahren Für Qualitätsmanagementsysteme Im Krankenhaus](#)

[The Reporter: Part II - Redemption](#)

[The Coming of Bill](#)

[S I Pou Dezonbiye Bouki](#)

[Tom Connors Gift](#)

[Cuatro Lunas Con Laura. 2 Edicion](#)

[Geology and Politics in Frontier Texas, 1845-1909](#)

[A Song for Ravenwood](#)

[Erfolgreich Lernen](#)

[L'ironia E La Tragedia - Vittime Ed Eroi Di Ogni Tempo](#)

[Liebe Ist Etwas Wunderbares](#)

[Gott Oder Teufel](#)

[Early Ottoman Art: The Legacy of the Emirates](#)

[Wirkungen Medialer Gewalt](#)

[The Naturalist in La Plata](#)
