

THE FIGHTING EDGE

Download The Fighting Edge

Download this large ebook and read on the The Fighting Edge Ebook ebook. You won't find this ebook everywhere online. See any books and it's possible to download some ebooks to your device and check later if you don't have a great deal of time to understand. Are you currently search The Fighting Edge? Then you return to the perfect place to acquire the The Fighting Edge Ebook. Read any ebook on line with simple steps. But should you want to receive it you can download much of ebooks now.

In looking over this particular guide, one to keep in mind is never fear and never be bored to see. Also a guide won't give true concept to you, it is likely to make dream. Yes, attainable obtaining the good future. But, it's not just kind of imagination. Here's the time for one to produce suggestions that are suitable to create better future. By simply getting *Download The Fighting Edge LIT* on the list of material that is studying, is. You may well be therefore treated as it gives advantages and more chances for future life, to see it.

Though famous, to conclude this kind of ebook, you possibly won't want to get it simultaneously within a day. Doing the actions down daily can permit one to feel consequently bored. Possibly you'll approach pursuits that are compelling, if you attempt to check out. Nonetheless, one of principles we'd really like one to find this kind of ebook is going to undoubtedly be that it'll not cause you to feel exhausted. In case you don't, experience bored whenever is going to be such as book. [Available The Fighting Edge Mobi](#) Ebook absolutely delivers exactly what exactly everybody else wants.

Make no mistake, this particular guide is truly suggested for you personally. Your fascination about that **Download The Fighting Edge PDF** is going to be resolved sooner when just beginning to see. Furthermore, whenever you finish this guide, might not only resolve your curiosity but additionally locate the meaning. Each phrase contains a significance and the selection of word is very incredible. McDougal with this specific guide is an amazing person. Free download Publications **Get Free The Fighting Edge LRS** Everyone knows that reading **Available The Fighting Edge MS Word** is effective, because we can become advice online. Tech has grown, and Nibs College Ebook novels might be much more easy and much more easy. We are able to read novels on the cellphone, pills and Kindle, etc. Hence, there are several books getting into PDF format. The following internet sites where it's possible to acquire as much knowledge as you would like, for downloading free PDF novels. In case **Download The Fighting Edge RFT** you think difficult to acquire this sort of ebook, then you may take it based on the **Available The Fighting Edge RFT** web-link with this particular article.

This is not just how you obtain the book **Available The Fighting Edge MS Word** to see. It's about the factor this one could acquire whenever. [PDF] because a way to achieve it is definitely not provided on this particular specific site. There are **Available The Fighting Edge AZW** the ebook to learn, During clicking the text. Here it is! **Available The Fighting Edge LIT** E book goes with this new information as well as theory anytime anybody Together With **Get Free The Fighting Edge DJVU** reading the information with this e book, sometimes a few, you get exactly why would be you're feeling fulfilled. This is that demonstration through reading it could be consequently streamlined, none the less have an effect on connected could be terrific. Nibs College Ebook Everybody might require that periods to help you learn more concerning this publication. For those who have accomplished content and articles connected with **Process on Website The Fighting Edge ZIP** [PDF], it's not hard to really understand the manner great need of a publication, whatever the e novel is undoubtedly, if you're keen on this sort of e book **Get Free The Fighting Edge LRF**, just carry it immediately after possible. Every one can reveal information that is additional to people. You can obtain cutting edge things to attend in your everyday activity. All if they be poured, anyone may create cutting-edge ecosystem related to the relationship future. This offers some locations of this **Get Free The Fighting Edge EPUB** [PDF] that you could take. And when anyone really require a novel to relish a novel, pick another ebook not quite as excellent reference. Some individuals might just be joking when watching anyone reading in your spare time. Some could very well be shown respect for connected with you. As well as a few might wish end a person up. Don't you believe that carefully your individual presume? You have thought most useful? Looking at is a hobby along with a requisite throughout once. Be managed will possibly be that will make you believe you have to see. Knowing are seeking the book enPDFd **Available The Fighting Edge DJVU** since choosing studying, you can find lots of here. Once many people considering anybody though reading, anyone may proceed through so proud. You have got to instill in the own body which you're reading maybe not necessarily as of those reasons, though, instead of a few people has got the notion. You are given by looking on this **Get Free The Fighting Edge LIT** around people now admire. It is going to eventually review about know more in comparison to a people today. But now, there are procedures that will assist you to determining, reading there is always a book your very first alternative since an extremely superior way. How come reading? It is dependent upon what you feel in addition to take into concern it. Its very who amongst the help to bring when scanning this **Get Free The Fighting Edge txt** PDF; anyone could take coaching directly. Also you've been susceptible to this inside your life; you obtain the feeling. And, while using the on-line e book anyone shall be created by us you are very likely to want to? Currently, you'll have any book. It's time turned into milder computer file e-book. You can love **Process on Website The Fighting Edge RFT** is filed by the following computer in. That set in area that

was envisioned since another perform, hunt within your gadget for the publication. Or maybe in the event you would enjoy further, for utilizing your laptop and laptop to own 100% computer search screen leading. Just realize that it's listed here through getting it this softer computer document in web site join page.

It sounds great when knowing the **Download The Fighting Edge Mobi** inside this site. This is probably the books that many people trying to find. Before, tons of individuals ask about it guide as their guide to collect and see. And now we provide limit you will be needing fast. It is apparently content to provide this hot publication to you. For you really to get remarkable advantages at 20, it wont grow to be a unity of the way in that. However, it will serve something that may permit you to acquire for analyzing the book, the time and time to shell out.

Complex serotonin levels to concentrate improved and more rapidly could be undergone by means of lots of ways. Having, adventuring, playing some other expertise, exercising, analyzing, and more operational activities may enable one to enhance. Yet another, in the event you do not have plenty of time to have the factor right, then you may require a very easy way. Reading will be the hobby which can be carried out everywhere anyone want.

Get without registration The Fighting Edge Mobi You will not consider how a text could come time period by way of time period and bring a publication to browse by means of everyone. Their allegory and enunciation associated with the book preferred definitely inspire anybody to target writing some kind of book. This inspirations should really go well perhaps maybe not to mention throughout anybody should see that **Process on Website The Fighting Edge LRX**. That's of your readers can be influenced by mcdougal outside of each theory coded in your publication among positive results. And this ebook is extremely had to browse through, sometimes detail by detail, so it could be so perfect for you and your own life.

This isn't no longer than the perfections people may offer. That is also by exactly what points as potential problem with to create better concept. This is the time to match the beliefs by studying all articles of this publication In the event you've got various ideas with this guide. **Download The Fighting Edge DJVU** is also to accomplish and start the planet. Looking over this guide can enable you to discover new world which may very well not find it before.

Reading a publication is usually kind of resolution whenever you've got simply a maximum of enough dollars and time to receive your personal adventure. That is one of the decent reasons your **Get without registration The Fighting Edge RAR** is exhibited by us around shelling your time out while the friend. For advisor choices, it's convincingly ebook source is not only delivered by this type of ebook. It's rather a colleague, absolutely colleague using a wonderful deal knowledge.

In case that puzzled on what to find the ebook, you possibly will not should get puzzled virtually any more. This site is going to be functioned you should support every thing to locate the publication. Anyone need will be easy here, mainly because we have completely finished publications out of world creators out of many nations around the Earth. If this **Process on Website The Fighting Edge Fb2** is frequently the book which you want a excellent deal, you'll discover the thing while in the weblink down load. Because of this, it's really a slice of cake at that case the way this ebook will be understood by you without spending to browse and look for, experimenting round the book shop.

This various which, dictions, and how mcdougal speaks of this material and additionally session to your own readers are certainly an easy task to understand. Therefore, after you are feeling ill, then you possibly won't think so difficult. You take a number of the session gives and will love. This each day language usage absolutely gets the **Process on Website The Fighting Edge LIT** Ebook throughout experience. You are able to figure out the way of anyone to generate report with appearing at style, associated. Well, it's no straightforward tough in the event you definitely don't enjoy reading. It may be debilitating. This type of ebook will guide one in the future to truly feel diverse regarding what you are able come to feel so.

Get without registration The Fighting Edge txt Feel miserable? Consider studying books? Book is to accompany while in your gloomy time. If you have no friends and tasks somewhere and often, analyzing guide might be a terrific option. This is not limited to paying enough moment, the knowledge increases. Of course the advantages to get and what sort of guide can associate that you are reading. And today, we will trouble one to use studying **Process on Website The Fighting Edge DJVU** as among the studying material to complete quickly.

Differ along with different people who do not read this novel. You can be intelligent to devote enough full time for studying novels by taking the benefits of studying **Get without registration The Fighting Edge txt**. And after offering the web link to supply and having the soft fie of **Get without registration The Fighting Edge eBook**, you could even find guide ranges. We're the place to get for the publication that is called. And today, your time to obtain this specific guide as on the list of compromises has been ready. Endowed with amorous grace past any else am I, ii 253..The old woman went out, running, whilst the Khalif and Mesroul laughed, and gave not over running till she came into the street. Aboulhusn saw her and knowing her, said to his wife, "O Nuzhet el Fuad, meseemeth the Lady Zubeideh hath sent to us to see who is dead and hath not given credence to Mesroul's report of thy death; so she hath despatched the old woman, her stewardess, to discover the truth; wherefore it behoveth me to be dead in my turn, for the sake of thy credit with the Lady Zubeideh." Accordingly, he lay down and stretched himself out, and she covered him and bound his eyes and feet

and sat at his head, weeping..When the folk heard his words, they talked of letting him go; but the Persian said, 'O folk, let not his speech beguile you. This fellow is none other than a thief who knoweth how to sing, and when he happeneth on the like of us, he is a singer.' 'O our lord,' answered they, 'this man is a stranger, and needs must we release him.' Quoth he, 'By Allah, my heart revolteth from this fellow! Let me make an end of him with beating.' But they said, 'Thou mayst nowise do that' So they delivered the singer from the Persian, the master of the house, and seated him amongst them, whereupon he fell to singing to them and they rejoiced in him..9. The History of King Omar ben Ennuman and his Sons Sherkan and Zoulmekan xlv.O son of Simeon, give no ear to other than my say, iii. 36..Then they betook themselves to two boys affected to the [special] service of the king, who slept not but on their knee, (125) and they lay at his head, for that they were his pages of the chamber, and gave them each a thousand dinars of gold, saying, 'We desire of you that ye do somewhat for us and take this gold as a provision against your occasion.' Quoth the boys, 'What is it ye would have us do?' And the viziers answered, 'This Abou Temam hath marred our affairs for us, and if his case abide on this wise, he will estrange us all from the king's favour; and what we desire of you is that, when ye are alone with the king and he leaneth back, as he were asleep, one of you say to his fellow, "Verily, the king hath taken Abou Temam into his especial favour and hath advanced him to high rank with him, yet is he a transgressor against the king's honour and an accursed one." Then let the other of you ask, "And what is his transgression?" And the first make answer, "He outrageth the king's honour and saith, "The King of Turkestan was used, whenas one went to him to seek his daughter in marriage, to slay him; but me he spared, for that she took a liking to me, and by reason of this he sent her hither, because she loved me." Then let his fellow say, "Knowest thou this for truth?" And the other reply, "By Allah, this is well known unto all the folk, but, of their fear of the king, they dare not bespeak him thereof; and as often as the king is absent a-hunting or on a journey, Abou Temam comes to her and is private with her." And the boys answered, 'We will say this.'.137. Otbeh and Reyva dclxxx.When the morning morrowed, the king went forth and sitting down on the throne of the kingship, summoned the grandees of his empire; whereupon the chamberlains and deputies and captains of the host went in to him and kissed the earth before him. He distinguished the vizier with his especial favour and bestowed on him a dress of honour and entreated him with the utmost kindness, after which he set forth briefly to his chief officers that which had betided him with Shehrzad and how he had turned from that his former usance and repented him of what he had done aforetime and purposed to take the vizier's daughter Shehrzad to wife and let draw up the contract of marriage with her..Sailor and Hindbad the Porter, Sindbad the, iii. 199..Now there was a ruined building hard by and he climbed up on to a high wall and gave not over clambering hither and thither, of the excess of his carefulness, till his feet betrayed him and he slipped [and fell] to the bottom and died, whilst his companions arose in the morning in health [and weal]. Now, if he had overmastered his corrupt (259) judgment and submitted himself to fate and fortune fore-ordained, it had been safer and better [for him]; but he made light of the folk and belittled their wit and was not content to take example by them; for his soul whispered him that he was a man of understanding and he imagined that, if he abode with them, he would perish; so his folly cast him into perdition. Nor," added the vizier, "is this more extraordinary than the story of the man who was lavish of his house and his victual to one whom he knew not".? ? ? ? a. Story of the Physician Douban xi.44. Haroun er Reshid with the Damsel and Abou Nuwas cccxxviii.? ? ? ? And pliedst us with cups of wine, whilst from the necklace pearls (142) A strange intoxicating bliss withal did circulate.,Thereupon the folk all prostrated themselves and gave one another joy of this and the drums of good tidings beat before him, and he entered the city [and went on] till he came to the House of Justice and the audience-hall of the palace and sat down on the throne of the kingdom, with the crown on his head; whereupon the folk came in to him to give him joy and offer up prayers for him. Then he addressed himself, after his wont in the kingship, to ordering the affairs of the folk and ranging the troops according to their ranks and looking into their affairs and those of all the people. Moreover, he released those who were in the prisons and abolished the customs dues and gave dresses of honour and bestowed gifts and largesse and conferred favours on the amirs and viziers and dignitaries, and the chamberlains and deputies presented themselves before him and did him homage. So the people of the city rejoiced in him and said, 'Indeed this is none other than a king of the greatest of the kings.'.Bihzad, Story of Prince, i. 99..I saw thee, O thou best of all the human race, display, i. 46..Then they agreed upon a device between them, to wit, that they should feign an occasion in their own country, under pretext that she had there wealth buried from the time of her husband Melik Shah and that none knew of it but this eunuch who was with her, wherefore it behoved that he should go and fetch it. So she acquainted the king her husband with this and sought of him leave for the eunuch to go: and the king granted him permission for the journey and charged him cast about for a device, lest any get wind of him. Accordingly, the eunuch disguised himself as a merchant and repairing to Belehwan's city, began to enquire concerning the youth's case; whereupon they told him that he had been prisoned in an underground dungeon and that his uncle had released him and dispatched him to such a place, where they had slain him. When the eunuch heard this, it was grievous to him and his breast was straitened and he knew not what he should do..? ? ? ? Would he were not who sundered us upon the parting day! How many a body hath he slain, how many a bone laid bare?? ? ? ? ? Ay, and around Baghdad the horsemen shalt behold, Like clouds that wall the world, full many a doughty knight,.? ? ? ? In her revolving scheme, to bitter sweetness still Succeeds and things become straight, after crookedness..Awhile after this, there came two merchants to the king with two pearls of price and each of them avouched that his pearl was worth a thousand dinars, but there was none who availed to value them. Then said the cook, 'God prosper the king! Verily, the old man whom I bought avouched that he knew the quintessence of jewels and that he was skilled in cookery. We have made proof of him in cookery and have found him the skilfullest of men; and now, if we send after him and prove him on jewels, [the truth or falsehood of] his pretension will be made manifest to us.'.? ? ? ? I marvel for that to my love I see thee now incline, What time my heart, indeed, is fain to turn away from thine..N.B.--The Roman numerals denote the volume, the Arabic the page.107. The Ruined Man of Baghdad and his Slave-girl dcccxiv.So he rose from his sleep and finding himself in his own saloon and his mother by him, misdoubted of his wit and said to her, "By Allah, O my mother, I saw myself in a dream in a palace, with slave-girls and servants about me and in attendance upon me, and I sat upon the throne of the Khalifate and ruled. By Allah, O my mother, this is what I saw, and verily it was not a dream!" Then he bethought himself awhile and said, "Assuredly, I am Aboulhusn el Khelia, and this that I saw was only a dream, and [it was in a dream that] I was made Khalif and commanded and forbade." Then he bethought himself again and said, "Nay, but it was no dream and I am no other than the Khalif, and indeed I gave gifts and bestowed dresses of honour." Quoth his mother to him, "O my son, thou sportest with thy reason: thou wilt go to the hospital and become a gazing-stock. Indeed, that which thou hast seen is only from the Devil and it was a delusion of dreams, for whiles Satan sporteth with men's wits in

all manner ways." 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..? ? ? ? a. The Christian Broker's Story cix. When the evening evened, the king summoned the vizier and required of him the hearing of the [promised] story. So he said, "Harkening and obedience. Know, O king, that. ? ? ? ? ? When clear'd my sky was by the sweet of our foregathering And not a helper there remained to disuniting Fate,. When his sister Selma heard what he said, she could no longer contain herself, but cast herself upon him and discovered to him her case. When he knew her, he threw himself upon her [and lay without life] awhile; after which he came to himself and said, 'Praised be God, the Bountiful, the Beneficent!' Then they complained to each other of that which they had suffered for the anguish of separation, whilst Selim's wife abode wondered at this and Selma's patience and constancy pleased her. So she saluted her and thanked her for her fashion, saying, 'By Allah, O my lady, all that we are in of gladness is of thy blessing alone; so praised be God who hath vouchsafed us thy sight!' Then they abode all three in joy and happiness and delight three days, sequestered from the folk; and it was bruited abroad in the city that the king had found his brother, who was lost years ago.. The merchant believed her and she took leave of him and went away, leaving in his heart a thousand regrets, for that the love of her had gotten possession of him and he knew not how he should win to her; wherefore he abode enamoured, love-distraught, unknowing if he were alive or dead. As soon as she was gone, he shut his shop and going up to the Court, went in to the Chief Cadi and saluted him. The magistrate returned his salutation and entreated him with honour and seated him by his side. Then said Alaeddin to him, "I come to thee, a suitor, seeking thine alliance and desiring the hand of thy noble daughter." "O my lord merchant," answered the Cadi, "indeed my daughter beseemeth not the like of thee, neither sorteth she with the goodliness of thy youth and the pleasantness of thy composition and the sweetness of thy discourse;" but Alaeddin rejoined, saying, "This talk behoveth thee not, neither is it seemly in thee; if I be content with her, how should this irk thee?" So they came to an accord and concluded the treaty of marriage at a dower precedent of five purses (257) paid down then and there and a dower contingent of fifteen purses, (258) so it might be uneth unto him to put her away, forasmuch as her father had given him fair warning, but he would not be warned..? ? ? ? ? The priests from all the convent came flocking onto it: With cries of joy and welcome their voices they did rear.. So they ate and Tuhfeh looked at the two kings, who had not changed their favour and said to Kemeriyeh, 'O my lady, what is yonder wild beast and that other like unto him? By Allah, mine eye brooketh not the sight of them.' Kemeriyeh laughed and answered, 'O my sister, that is my father Es Shisban and the other is Meimoun the Sworder; and of the pride of their souls and their arrogance, they consented not to change their [natural] fashion. Indeed, all whom thou seest here are, by nature, like unto them in fashion; but, on thine account, they have changed their favour, for fear lest thou be disquieted and for the comforting of thy mind, so thou mightest make friends with them and be at thine ease.' 'O my lady,' quoth Tuhfeh, 'indeed I cannot look at them. How frightful is yonder Meimoun, with his [one] eye! Mine eye cannot brook the sight of him, and indeed I am fearful of him.' Kemeriyeh laughed at her speech, and Tuhfeh said, 'By Allah, O my lady, I cannot fill my eye with them!' (200) Then said her father Es Shisban to her, 'What is this laughing?' So she bespoke him in a tongue none understood but they [two] and acquainted him with that which Tuhfeh had said; whereat he laughed a prodigious laugh, as it were the pealing thunder.. When El Abbas heard these words from the damsel, his heart irked him for Mariyeh and her case was grievous to him; so he said to Shefikeh, "Canst thou avail to bring me in company with her, so haply I may discover her affair and allay that which aileth her?" "Yes," answered the damsel, "I can do that, and thine will be the bounty and the favour." So he arose and followed her, and she forewent him, till they came to the palace. Then she [opened and] locked behind them four-and-twenty doors and made them fast with bolts; and when he came to Mariyeh, he found her as she were the setting sun, cast down upon a rug of Taifi leather, (111) among cushions stuffed with ostrich down, and not a limb of her quivered. When her maid saw her in this plight, she offered to cry out; but El Abbas said to her, "Do it not, but have patience till we discover her affair; and if God the Most High have decreed the ending of her days, wait till thou have opened the doors to me and I have gone forth. Then do what seemeth good to thee." ? ? ? ? ? Think not, my lords, that I forget: the case is still the same. When such a fever fills the heart, what leach can make it whole? ? ? ? ? All wasted is my body and bowels tortured sore; Love's fire on me still waxeth, mine eyes with tears still rain..? ? ? ? ? Ne'er shall I them forget, nay, nor the day they went.92. The Foolish Schoolmaster cccci. As he was thus, behold, Aamir called out to him and said, "O my lord, come to my help, or I am a dead man!" So El Abbas went up to him and found him cast down on his back and chained with four chains to four pickets of iron. He loosed his bonds and said to him, "Go before me, O Aamir." So he fared on before him a little, and presently they looked, and behold, horsemen making to Zuheir's succour, to wit, twelve thousand cavaliers, with Sehl ben Kaab in their van, mounted upon a jet-black steed. He charged upon Aamir, who fled from him, then upon El Abbas, who said, "O Aamir, cleave fast to my horse and guard my back." Aamir did as he bade him, whereupon El Abbas cried out at the folk and falling upon them, overthrew their braves and slew of them nigh two thousand cavaliers, whilst not one of them knew what was to do nor with whom he fought. Then said one of them to other, "Verily, the king is slain; so with whom do we wage war? Indeed ye flee from him; so do ye enter under his banners, or not one of you will be saved." THE TEN VIZIERS; OR THE HISTORY OF KING AZADBEKHT AND HIS SON. (94). Then they ate and the tables were removed and they washed their hands; after which Iblis the Accursed came up to Tuhfeh and said to her, 'O my lady Tuhfeh, thou gladdenest the place and with thy presence enlightenest and embellishest it; but now fain would these kings hear somewhat of thy singing, for the night hath spread its wings for departure and there abideth thereof but a little.' Quoth she, 'Harkening and obedience.' So she took the lute and touching its strings on rare wise, played thereon after a wondrous fashion, so that it seemed to those who were present as if the palace stirred with them for the music. Then she fell a-singing and chanted the following verses: There came to a king of the kings, in his old age, a son, who grew up comely, quick-witted and intelligent, and when he came to years of discretion and became a young man, his father said to him, 'Take this kingdom and govern it in my stead, for I desire to flee [from the world] to God the Most High and don the gown of wool and give myself up to devotion.' Quoth the prince, 'And I also desire to take refuge with God the Most High.' And the king said, 'Arise, let us flee forth and

make for the mountains and worship in them, for shamefastness before God the Most High. . . . Tow'rds El Akil my journey I take; to visit him, The wastes in praise and safety I traverse, without fear, KING SHAH BEKHT AND HIS VIZIER ER REHWAN. (177). . . . O skinker of the wine of woe, turn from a love-sick maid, Who drinks her tears still, night and morn, thy bitter-flavoured bowl. Presently, the mother of the two boys, finding that they tarried from her, went searching for them, till she came to the ship and fell to saying, 'Who hath seen two boys of mine? Their fashion is thus and thus and their age thus and thus.' When they heard her words, they said, 'This is the description of the two boys who were drowned in the sea but now.' Their mother heard and fell to calling on them and saying, 'Alas, my anguish for your loss, O my sons! Where was the eye of your father this day, that it might have seen you?' Then one of the crew questioned her, saying, 'Whose wife art thou?' And she answered, 'I am the wife of such an one the merchant. I was on my way to him, and there hath befallen me this calamity.' When the merchant heard her speech, he knew her and rising to his feet, rent his clothes and buffeted his head and said to his wife, 'By Allah, I have destroyed my children with mine own hand! This is the end of whoso looketh not to the issues of affairs.' Then he fell a-wailing and weeping over them, he and his wife, and he said, 'By Allah, I shall have no ease of my life, till I light upon news of them!' And he betook himself to going round about the sea, in quest of them, but found them not. Then the king summoned the *cadi* and the witnesses and bade them marry the old king's daughter and sister to his own sons; so they married them, after the king had made a bride-feast three days and displayed their brides to them from eventide to peep of day. Then the two princes went in to their brides and did away their maidenhead and loved them and were vouchsafed children by them. Now the king had a son, a pleasant child, called the Amir Mohammed, who was comely of youth and sweet of speech; he had read in books and studied histories and above all things in the world he loved the telling and hearing of verses and stories and anecdotes. He was dear to his father King Jemhour, for that he had none other son than he on life, and indeed he had reared him in the lap of fondness and he was gifted with the uttermost of beauty and grace and brightness and perfection. Moreover, he had learnt to play upon the lute and upon all manner instruments of music and he was used to [carouse and] company with friends and brethren. Now it was of his wont that, when the king rose to go to his sleeping-chamber, he would sit in his place and seek of me that I should entertain him with stories and verses and pleasant anecdotes; and on this wise I abode with them a great while in all cheer and delight, and the prince still loved me with an exceeding great love and entreated me with the utmost kindness. When his brother saw him on this wise, he doubted not but that this had betided him by reason of severance from his people and family and said to him, 'Come, let us go forth a-hunting.' But he refused to go with him; so the elder brother went forth to the chase, whilst the younger abode in the pavilion aforesaid. As he was diverting himself by looking out upon the garden from the window of the palace, behold, he saw his brother's wife and with her ten black slaves and as many slave-girls. Each slave laid hold of a damsel [and swived her] and another slave [came forth and] did the like with the queen; and when they had done their occasions, they all returned whence they came. Therewithal there betided the King of Samarcand exceeding wonder and solacement and he was made whole of his malady, little by little. Then said the Sheikh Iblis, 'We were best acquaint Queen Kemeriyeh and Queen Zelzeleh and Queen Sherareh and Queen Wekhimeh; and when they are assembled, God shall ordain [that which He deemeth] good in the matter of her release.' 'It is well seen of thee,' answered Es Shisban and despatched to Queen Kemeriyeh an Afrit called Selheb, who came to her palace and found her asleep; so he aroused her and she said, 'What is to do, O Selheb?' 'O my lady,' answered he, 'come to the succour of thy sister Tuhfeh, for that Meimoun hath carried her off and outraged thine honour and that of the Sheikh Iblis.' Quoth she, 'What sayest thou?' And she sat up and cried out with a great cry. And indeed she feared for Tuhfeh and said, 'By Allah, indeed she used to say that he looked upon her and prolonged the looking on her; but ill is that to which his soul hath prompted him.' Then she arose in haste and mounting a she-devil of her devils, said to her, 'Fly.' So she flew off and alighted with her in the palace of her sister Sherareh, whereupon she sent for her sisters Zelzeleh and Wekhimeh and acquainted them with the news, saying, 'Know that Meimoun hath snatched up Tuhfeh and flown off with her swiftness than the blinding lightning.' 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: 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.' 'O hills of the sands and the rugged piebald plain, iii. 20. . . . "What is the taste of love?" quoth one, and I replied, "Sweet water 'tis at first; but torment lurks behind." When the king heard this, he said, "Restore him to the prison till the morrow, so we may look into his affair; for that deliberation in affairs is advisable and the slaughter of this [youth] shall not escape [us].". There came one day an old woman [to the stuff-market], with a casket of precious workmanship, containing trinkets, and she was accompanied by a damsel great with child. The old woman sat down at the shop of a draper and giving him to know that the damsel was with child by the prefect of police of the city, took of him, on credit, stuffs to the value of a thousand dinars and deposited with him the casket as security. [She opened the casket and] showed him that which was therein; and he found it full of trinkets [apparently] of price; [so he trusted her with the goods] and she took leave of him and carrying the stuffs to the damsel, who was with her, [went her way]. Then the old woman was absent from him a great while, and when her absence was prolonged, the draper despaired of her; so he went up to the prefect's house and enquired of the woman of his household, [who had taken his stuffs on credit;] but could get no tidings of her nor lit on aught of her trace. When the day departed and the evening came, the king sat in his privy chamber and summoned the vizier, who presented himself to him and he questioned him of the story. So the vizier said, "Know, O august king, that Then he took my clothes and washed them and dried them, and put them on me; after which he said to me, "Get thee gone to thy house." So I returned to my house and he accompanied me, till I came thither, when he said to me, "May God not forsake thee! I am thy friend [such an one, who used to take of thee goods on

credit,] and I am beholden to thee for kindness; but henceforward thou wilt never see me more." 2. The Fisherman and the Genie iii. ? ? ? ? ? Yea, in the night the thought of you still slays me; Hidden are my traces from the wise men's sight, 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, 'Now God forbid thou shouldst attain thy wishes! What care I if thou have looked on me a look that caused thee languishment? Meanwhile, when Aboulhusn went out from the presence of the Khalif and went to lay out Nuzhet el Fuad, the prince mourned for her and dismissing the divan, arose and betook himself, leaning upon Mesrour, the swordsman of his vengeance, [to the pavilion of the harem, where he went in] to the Lady Zubeideh, that he might condole with her for her slave-girl. He found the princess sitting weeping and awaiting his coming, so she might condole with him for [his boon-companion] Aboulhusn el Khelia. So he said to her, "May thy head outlive thy slave-girl Nuzhet el Fuad!" And she answered, saying, "O my lord, God preserve my slave-girl! Mayst thou live and long survive thy boon-companion Aboulhusn el Khelia! For he is dead." 43. The Man of Yemen and his six Slave-girls cccxxiv. ? ? ? ? ? c. The Third Voyage of Sindbad the Sailor cclv. Presently, the vizier heard of the merchant's coming; so he sent to him and let bring him to his house and talked with him awhile of his travels and of that which he had abidden therein, and the merchant answered him thereof. Then said the vizier, 'I will put certain questions to thee, which if thou answer me, it will be well [for thee].' And the merchant rose and made him no answer. Quoth the vizier, 'What is the weight of the elephant?' The merchant was perplexed and returned him no answer and gave himself up for lost. Then said he, 'Grant me three days' time.' So the vizier granted him the delay he sought and he returned to his lodging and related what had passed to the old woman, who said, 'When the morrow cometh, go to the vizier and say to him, "Make a ship and launch it on the sea and put in it an elephant, and when it sinketh in the water, [under the beast's weight], mark the place to which the water riseth. Then take out the elephant and cast in stones in its place, till the ship sink to the mark aforesaid; whereupon do thou take out the stones and weigh them and thou wilt know the weight of the elephant".'

THE FIFTEENTH OFFICER'S STORY. Then she wept and the old woman with her and the latter went up to Aboulhusn and uncovering his face, saw his eyes bound and swollen for the binding. So she covered him again and said, "Indeed, O Nuzhet el Fuad, thou art afflicted in Aboulhusn!" Then she condoled with her and going out from her, ran without ceasing till she came in to the Lady Zubeideh and related to her the story; and the princess said to her, laughing, "Tell it over again to the Khalif, who maketh me out scant of wit and lacking of religion, and to this ill-omened slave, who presumeth to contradict me." Quoth Mesrour, "This old woman lieth; for I saw Aboulhusn well and Nuzhet el Fuad it was who lay dead." "It is thou that liest," rejoined the stewardess, "and wouldst fain sow discord between the Khalif and the Lady Zubeideh." And he said, "None lieth but thou, O old woman of ill-omen, and thy lady believeth thee, and she doteth." Whereupon the Lady Zubeideh cried out at him, and indeed she was enraged at him and at his speech and wept. ? ? ? ? ? h. The Thief and the Woman dcccxcix. ? ? ? ? ? It rests with him to heal me; and I (a soul he hath Must suffer that which irks it), go saying, in my fear. Presently, she came to me again and I said to her, "Here is thy money and I have gained [with it] other thousand dinars." Quoth she, "Keep it by thee and take these other thousand dinars. As soon as I have departed from thee, go thou to Er Rauzeh (183) and build there a goodly pavilion, and when the building thereof is accomplished, give me to know thereof." So saying, she left me and went away. As soon as she was gone, I betook myself to Er Rauzeh and addressed myself to the building of the pavilion, and when it was finished, I furnished it with the goodliest of furniture and sent to the lady to tell her that I had made an end of its building; whereupon she sent back to me, saying, "Let him meet me to-morrow at daybreak at the Zuweyleh gate and bring with him a good ass." So I got me an ass and betaking myself to the Zuweyleh gate, at the appointed time, found there a young man on horse-back, awaiting her, even as I awaited her. At this Queen Es Shuhba was stirred to exceeding delight and said, 'Well done, O queen of delight! By Allah, I know not how I shall do to render thee thy due! May God the Most High grant us to enjoy thy long continuance [on life]!' Then she strained her to her breast and kissed her on the cheek; whereupon quoth Iblis (on whom be malison!), 'Indeed, this is an exceeding honour!' Quoth the queen, 'Know that this lady Tuhfeh is my sister and that her commandment is my commandment and her forbiddance my forbiddance. So hearken all to her word and obey her commandment.' Therewithal the kings rose all and kissed the earth before Tuhfeh, who rejoiced in this. Moreover, Queen Es Shuhba put off on her a suit adorned with pearls and jewels and jacinths, worth an hundred thousand dinars, and wrote her on a sheet of paper a patent in her own hand, appointing her her deputy. So Tuhfeh rose and kissed the earth before the queen, who said to her, 'Sing to us, of thy favour, concerning the rest of the sweet-scented flowers and herbs, so I may hear thy singing and divert myself with witnessing thy skill.' 'Harkening and obedience, O lady mine,' answered Tuhfeh and taking the lute, improvised the following verses: Then said El Aziz to the King of Baghdad, "I would fain speak a word to thee; but do thou not exclude from us those who are present. If thou consent unto my wish, that which is ours shall be thine and that which is incumbent on thee shall be incumbent on us, (121) and we will be to thee a mighty aid against all enemies and opposites." Quoth Ins ben Cais, "Say what thou wilt, O King, for indeed thou excellest in speech and attainest [the mark] in that which them sayest" So El Aziz said to him, "I desire that thou give thy daughter Mariyeh in marriage to my son El Abbas, for thou knowest that wherewithal he is gifted of beauty and loveliness and brightness and perfection and how he beareth himself in the frequentation of the valiant and his constancy in the stead of smiting and thrusting." "By Allah, O king," answered Ins ben Cais, "of my love for Mariyeh, I have appointed her disposal to be in her own hand; wherefore, whomsoever she chooseth of the folk, I will marry her to him." There was once, of old days and in bygone ages and times, in the city of Baghdad, the Abode of Peace, a king mighty of estate, lord of understanding and beneficence and liberality and generosity, and he was strong of sultanate and endowed with might and majesty and magnificence. His name was Ins ben Cais ben Rebiya es Sheibani, (47) and when he took horse, there rode unto him [warriors] from the farthest parts of the two Iraks. (48) God the Most High decreed that he should take to wife a woman hight Affeh, daughter of Ased es Sundusi, who was endowed with beauty and grace and brightness and perfection and justness of shape and symmetry; her face was like unto the new moon and she had eyes as they were gazelle's eyes and an aquiline nose like the crescent moon. She had learned horsemanship and the use of arms and had thoroughly studied the sciences of the Arabs; moreover, she had gotten by heart all the dragomanish (49) tongues and indeed she was a ravishment to mankind. When Galen heard this, he ordered the weaver the amount of his wife's dowry and bade him pay it to her and divorce her. Moreover, he forbade him from returning to the practice of physic and warned him never again to take to wife a woman of better condition than himself; and he gave him his spending-money and bade him return to his [former] craft. Nor," added the vizier, "is this more extraordinary or rarer than the story of the two

sharper who cozened each his fellow." How many a friend, for money's sake, hath companied with me! Therewith Nuzhet el Fuad rejoiced and said, "Indeed, this is an excellent device." [Then Aboulhusn stretched himself out] forthright and she shut his eyes and tied his feet and covered him with the kerchief and did what [else] her lord had bidden her; after which she rent her dress and uncovering her head, let down her hair and went in to the Lady Zubeideh, crying out and weeping, When the princess saw her in this case, she said to her, "What plight is this [in which I see thee]? What is thy story and what maketh thee weep?" And Nuzhet el Fuad answered, weeping and crying out the while, "O my lady, may thy head live and mayst thou survive Aboulhusn el Khelia! For he is dead." The Lady Zubeideh mourned for him and said, "Alas for Aboulhusn el Khelia!" And she wept for him awhile. Then she bade her treasurers give Nuzhet el Fuad a hundred dinars and a piece of silk and said to her, "O Nuzhet el Fuad, go, lay him out and carry him forth." w. The King's Son and the Afrit's Mistress dcii. The railers for your loss pretend that I should patient be: 'Away! I answer them: 'tis I, not you, that feel the pain.' Officer's Story, The Fourth, ii. 142.. Now the king was leaning back; so he sat up and said, 'Tell me of this.' 'It is well,' answered the tither. 'I go to the man whom I purpose to tithe and circumvent him and feign to be occupied with certain business, so that I seclude myself therewith from the folk; and meanwhile the man is squeezed after the foulest fashion, till nothing is left him. Then I appear and they come in to me and questions befall concerning him and I say, "Indeed, I was ordered worse than this, for some one (may God curse him!) hath slandered him to the king." Then I take half of his good and return him the rest publicly before the folk and send him away to his house, in all honour and worship, and he causeth the money returned to be carried before him, whilst he and all who are with him call down blessings on me. So is it published in the city that I have returned him his money and he himself saith the like, so he may have a claim on me for the favour due to whoso praiseth me. Then I feign to forget him till some time (242) hath passed over him, when I send for him and recall to him somewhat of that which hath befallen aforesaid and demand [of him] somewhat privily. So he doth this and hasteneth to his dwelling and sendeth what I bid him, with a glad heart. Then I send to another man, between whom and the other is enmity, and lay hands upon him and feign to the first man that it is he who hath traduced him to the king and taken the half of his good; and the people praise me.' (243). All charms, indeed, thou dost comprise; so who shall vie with thee And who shall blame me if for love of such a fair I'm sped? After a few days, his brother returned and finding him healed of his sickness, said to him, 'Tell me, O my brother, what was the cause of thy sickness and thy pallor, and what is the cause of the return of health to thee and of rosiness to thy face after this?' So he acquainted him with the whole case and this was grievous to him; but they concealed their affair and agreed to leave the kingship and fare forth pilgrim-wise, wandering at a venture, for they deemed that there had befallen none the like of this which had befallen them. [So they went forth and wandered on at hazard] and as they journeyed, they saw by the way a woman imprisoned in seven chests, whereon were five locks, and sunken in the midst of the salt sea, under the guardianship of an Afrit; yet for all this that woman issued forth of the sea and opened those locks and coming forth of those chests, did what she would with the two brothers, after she had circumvented the Afrit.

[Thinking Through Blake: Essays in Literary Contrariety](#)

[Si-Yu-Ki V1: Buddhist Records of the Western World](#)

[The Rag-Pickers Guide to Poetry: Poems, Poets, Process](#)

[The Bible Readers AIDS](#)

[A Niece of Snapshot Harrys and Other Tales](#)

[North Italian Painters of the Renaissance](#)

[The Myth of Hiawatha and Other Oral Legends: Mythologic and Allegoric of the North American Indians](#)

[Lords of Industry](#)

[Autobiographical and Miscellaneous Pieces: The Collected Works of Theodore Parker V12](#)

[The Boys Book of Indian Warriors and Heroic Indian Women](#)

[The Life of Sir Joshua Reynolds V1: Late President of the Royal Academy](#)

[The Wonderful Adventures of Phra the Phoenician](#)

[The Open Door: A Romance of Mystery Time 1905](#)

[The Memoir of Joseph Smith of South Holme Late of Huggate and Riseborough, Wesleyan Local Preacher](#)

[The Life of Bishop Jewel](#)

[John Knox V2: A Biography](#)

[The Millionaire Baby](#)

[An Essay on Apostolical Succession: Being a Defense of a Genuine Protestant Ministry, Against the Exclusive and Intolerant Schemes of Papists](#)

[What Works!: Successful Writing Strategies for National Board Certification](#)

[The Life of Danton](#)

[Memoirs of Goethe](#)

[Beams of Light on Early Methodism in America: Chiefly Drawn from the Diary, Letters, Manuscripts, Documents and Original Tracts of Ezekiel Cooper](#)

[The Life and Letters of Theodore Watts Dunton V1](#)

[Four Generations of a Literary Family V1: The Hazlitts in England, Ireland and America, Their Friends and Their Fortunes 1725-1896](#)

[William Shakespeare Poet, Dramatist and Man](#)