

A B C D E F G

H I J K L M N

O P Q R S T U

V W X Y Z

a b c d e f g h

i j k l m n o

p q r s t u

v w x y z

HHAHOA00 HHBHOB00 HHCHOC00 HHDHOD00
HHEHOEO0 HHFHOFO0 HHGHOG00 HHHHOHO0
HHIHOIO0 HHJHOJO0 HHKHOK00 HHLHOL00
HHMHOM00 HHNHON00 HHOHO000 HHPHOPO0
HHQHOQ00 HHRHOR00 HHSHOS00 HHTHOT00
HHUHOU00 HHVHOVO0 HHWHOW00 HHXHOX00
HHYHOYO0 HHZH0Z00

HAHBHCHDHEHFHGHGHHIHJHKHHLHMHNHOHHPHQH
HRHSHTHUVHWXHYHZH
OAOBOCODOEFOGHOIOJOKOLOMONOOOPOQO
OROSOTOUOVOWOXOYOZO

Aho Bho Cho Dho Eho Fho Gho Hho Iho Jho Kho
Lho Mho Nho Oho Pho Qho Rho Sho Tho Uho
Vho Who Xho Yho Zho
Ano Bno Cno Dno Eno Fno Gno Nno Ino Jno Kno
Lno Mno Nno Ono Pno Qno Rno Sno Tno Uno
Vno Wno Xno Yno Zno
Aon Bon Con Don Eon Fon Gon Hon Ion Jon Kon
Lon Mon Non Oon Pon Qon Ron Son Ton Uon
Von Won Xon Yon

hhahoao0 hhbhobo0 hhchoco0 hhdhodo0
hhehoeo0 hhfhofo0 hhghogo0 hhhho00
hhihoio0 hhjhojo0 hhkhoko0 hhlholo0
hhmhomoo hhnhonoo hhohoooo hhphopoo
hhqhoqoo hhrhoroo hhshosoo hhthotoo
hhuhouoo hhvhovoo hhwhowoo hhxhoxoo
hhyhoyoo hhzhozoo

hahbhchdhehfhghhhihjkhhlhmhnhohhphqh
hrhshtuhvhwXhyzh
nanbncndnenfngnhninjnknlnmnnnonnnpnqn
nrnsntnunvnwnxnynzn
oaoocodoeofogohiojokolomonooopoqo
orosotouovowoxoyozo

H.H,H:H;H...H!H?H?H“H’H“H”H’H’H?H—H-H-H?H?H
O.O,O:O;O...O!O?O?O“O’O“O”O’O’O?O—O-O-O?O?O

h.h,h:h;h...h!h?h?h“h’h“h”h’h’h?h—h-h-h?h?h
o.o,o:o;o...o!o?o?o“o’o“o”o’o’o?o—o-o-o?o?o

STORY OF KING SHAHRYAR AND HIS BROTHER

IN THE NAME OF ALLAH, THE COMPASSIONATING, THE COMPASSIONATE!

Praise be to Allah—the beneficent king—the creator of the universe—lord of the three worlds—who set up the firmament without pillars in its stead—and who stretched out the earth even as a bed—and grace, and prayer-blessing be upon our lord Mohammed—lord of apostolic men—and upon his family and companion train—prayer and blessings enduring and grace which unto the day of doom shall remain—amen!—O thou of the three worlds

AND AFTERWARD. Verily the works and words of those gone before us have become instances and examples to men of our modern day, that folk may view what admonishing chances befell other folk and may therefrom take warning; and that they may peruse the annals of antique peoples and all that hath betided them, and be thereby ruled and restrained. Praise, therefore, be to Him who hath made the histories of the past an admonition unto the present! Now of such instances are the tales called “A Thousand Nights and a Night,” together with their far-famed legends and wonders.

Therein it is related but Allah it is All-knowing of His hidden things and All-ruling and All-honored and All-giving and All-gracious and All-merciful! that in tide of yore and in time long gone before, there was a King of the Kings of the Banu Sasan in the islands of India and China, a Lord of armies and guards and servants and dependents. He left only two sons, one in the prime of manhood and the other yet a youth, while both were knights and braves, albeit the elder was a doughtier horseman than the younger. So he succeeded to the empire, when he ruled the land and lorded it is over his lieges with justice so exemplary that he was beloved by all the peoples of his capital and of his kingdom. His name was King Shahryar, and he made his younger brother, Shah Zaman hight, King of Samarkand in Barbarian land. These two ceased not to abide in their several realms and the law was ever carried out in their dominions. And each ruled his own kingdom with equity and fair dealing to his subjects, in extreme solace and enjoyment, and this condition continually endured for a score of years.

But at the end of the twentieth twelvemonth the elder King yearned for a sight of his younger brother and felt that he must look upon him once more. So he took counsel with his Wazir about visiting him, but the Minister,

finding the project unadvisable, recommended that a letter be written and a present be sent under his charge to the younger brother, with an invitation to visit the elder. Having accepted this advice, the King forthwith bade prepare handsome gifts, such as horses with saddles of gem-encrusted gold; Mamelukes, or white slaves; beautiful handmaids, high-breasted virgins, and splendid stuffs and costly. He then wrote a letter to Shah Zaman expressing his warm love and great wish to see him, ending with these words: “We therefore hope of the favor and affection of the beloved brother that he will condescend to bestir himself and turn his face usward. Furthermore, we have sent our Wazir to make all ordinance for the march, and our one and only desire it is to see thee ere we die. But if thou delay or disappoint us, we shall not survive the blow. Wherewith peace be upon thee!”

Then King Shahryar, having sealed the missive and given it is to the Wazir with the offerings aforementioned, commanded him to shorten his skirts and strain his strength and make all expedition in going and returning. “Harkening and obedience!” quoth the Minister, who fell to making ready without stay and packed up his loads and prepared all his requisites without delay. This occupied him three days, and on the dawn of the fourth he took leave of his King and marched right away, over desert and hallway, stony waste and pleasant lea, without halting by night or by day. But whenever he entered a realm whose ruler was subject to his suzerain, where he was greeted with magnificent gifts of gold and silver and all manner of presents fair and rare, he would tarry there three days, the term of the guest rite. And when he left on the fourth, he would be honorably escorted for a whole day’s march.

As soon as the Wazir drew near Shah Zaman’s court in Samarkand he dispatched to report his arrival one of his high officials, who presented himself before the King and,