

## THE FAMILY IN ENGLAND FROM THE TIME OF WILLIAM THE CONQUEROR TO THE YEAR 1669

When King Shehriyar heard this story, he came to himself and awaking from his drunkenness, (164) said, "By Allah, this story is my story and this case is my case, for that indeed I was in wrath (165) and [danger of] punishment till thou turnedst me back from this into the right way, extolled be the perfection of the Causer of causes and the Liberator of necks! Indeed, O Shehrazad," continued he, "thou hast awakened me unto many things and hast aroused me from mine ignorance." [Then they all flew off in haste and] lighting down in the place where were their father Es Shisban and their grandfather the Sheikh Aboultaouaf, found the folk on the sorriest of plights. When their grandfather Iblis saw them, he rose to them and wept, and they all wept for Tuhfeh. Then said Iblis to them, 'Yonder dog hath outraged mine honour and taken Tuhfeh, and I doubt not but that she is like to perish [of concern] for herself and her lord Er Reshid and saying "All that they said and did (239) was false.'" Quoth Kemeriyeh, 'O grandfather mine, there is nothing left for it but [to use] stratagem and contrivance for her deliverance, for that she is dearer to me than everything; and know that yonder accursed one, whenas he is ware of your coming upon him, will know that he hath no power to cope with you, he who is the least and meanest [of the Jinn]; but we fear that, when he is assured of defeat, he will kill Tuhfeh; wherefore nothing will serve but that we contrive for her deliverance; else will she perish.' 'And what hast thou in mind of device?' asked he; and she answered, 'Let us take him with fair means, and if he obey, [all will be well]; else will we practise stratagem against him; and look thou not to other than myself for her deliverance.' Quoth Iblis, 'The affair is thine; contrive what thou wilt, for that Tuhfeh is thy sister and thy solicitude for her is more effectual than [that of] any.' Presently, up came a woman with a phial of urine, and when the [mock] physician saw the phial afar off, he said to her, 'This is the urine of a man, a stranger.' 'Yes,' answered she; and he continued, 'Is he not a Jew and is not his ailment indigestion?' 'Yes,' replied the woman, and the folk marvelled at this; wherefore the man was magnified in Galen's eyes, for that he heard speech such as was not of the usage of physicians, seeing that they know not urine but by shaking it and looking into it anear neither know they a man's water from a woman's water, nor a stranger's [from a countryman's], nor a Jew's from a Sherif's. (22) Then said the woman, 'What is the remedy?' Quoth the weaver, 'Pay down the fee.' So she paid him a dirhem and he gave her medicines contrary to that ailment and such as would aggravate the patient's malady.. "There was once, of old time, a king and he had a son [named Bihzad], there was not in his day a goodlier than he and he loved to consort with the folk and to sit with the merchants and converse with them. One day, as he sat in an assembly, amongst a number of folk, he heard them talking of his own goodliness and grace and saying, 'There is not in his time a goodlier than he.' But one of the company said, 'Indeed, the daughter of King Such-an-one is handsomer than he.' When Bihzad heard this saying, his reason fled and his heart fluttered and he called the last speaker and said to him, 'Repeat to me that which thou saidst and tell me the truth concerning her whom thou avouchest to be handsomer than I and whose daughter she is.' Quoth the man, 'She is the daughter of King Such-an-one;' whereupon Bihzad's heart clave to her and his colour changed.. One day, there came a traveller and seeing the picture, said, 'There is no god but God! My brother wrought this picture.' So the king sent for him and questioned him of the affair of the picture and where was he who had wrought it. 'O my lord,' answered the traveller, 'we are two brothers and one of us went to the land of Hind and fell in love with the king's daughter of the country, and it is she who is the original of the portrait. In every city he entereth, he painteth her portrait, and I follow him, and long is my journey.' When the king's son heard this, he said, 'Needs must I travel to this damsel.' So he took all manner rarities and store of riches and journeyed days and nights till he entered the land of Hind, nor did he win thereto save after sore travail. Then he enquired of the King of Hind and he also heard of him..? ? ? ? What strength have I solicitude and long desire to bear? Why art thou purposed to depart and leave me to despair?.?OF TRUST IN GOD..The king gave him money and men and troops galore and Bekhtzman said in himself, 'Now am I fortified with this army and needs must I conquer my enemy therewith and overcome him;' but he said not, 'With the aid of God the Most High.' So his enemy met him and overcame him again and he was defeated and put to the rout and fled at a venture. His troops were dispersed from him and his money lost and the enemy followed after him. So he sought the sea and passing over to the other side, saw a great city and therein a mighty citadel. He asked the name of the city and to whom it belonged and they said to him, 'It belongeth to Khedidan the king.' So he fared on till he came to the king's palace and concealing his condition, passed himself off for a horseman (120) and sought service with King Khedidan, who attached him to his household and entreated him with honour; but his heart still clave to his country and his home..Tither, The Unjust King and the, i. 273..74. The Devout Woman and the Two Wicked Elders dclix. When came the night, the vizier presented himself before the king, who bade him relate the [promised] story. So he said, "Hearkening and obedience. Know, Out.48. Haroun Er Reshid with the Damsel and Abou Nuwas dc.Actions, Of the Issues of Good and Evil, i. 103..66. The Imam Abou Yousuf with Er Reshid and Zubeideh dclii.Sindbad the Sailor and Hindbad the Porter, iii. 199..20. Haroun er Reshid and the three Poets cccxxxii.? ? ? ? a. Story of the Ox and the Ass.? ? ? ? I'm the keeper of the promise and the troth, And my gathering is eath, without impede..? ? ? ? All through the day its light and when the night grows dark, My grief forsakes me not, no, nor my heavy cheer..? ? ? ? a. The First Voyage of Sindbad the Sailor.The company marvelled at this story and the tenth officer came forward and said, 'As for me, there befell me that which was yet more extraordinary than all this.' Quoth El Melik ez Zahir, 'What was that?' And he said,.? ? ? ? q. The Shepherd and the Thief dccccxxi.Eleventh Officer's Story, The, ii. 175..? ? ? ? ? Whenas its jar was opened, the singers prostrate fell In worship of its brightness, it shone so wonder-clear..Then he sent for his daughter, whose name was Jemreh, and when she came, he said to her, 'Harkye, Jemreh! Know that I am going to [meet] the clans of Es Shisban and Queen Kemeriyeh and the kings of the Jinn. If I am vouchsafed the

victory over them, to Allah be the praise and thou shall have of me largesse; but, if thou see or hear that I am worsted and any come to thee with news of me [to this effect], hasten to slay Tuhfeh, so she may fall neither to me nor to them.' Then he took leave of her and mounted, saying, 'When this cometh about, pass over to the Crescent Mountain and take up thine abode there, and await what shall befall me and what I shall say to thee.' And Jemreh answered with 'Hearkening and obedience.' So Aamir took the water-skin and made for the water; but, when he came to the well, behold, two young men with gazelles, and when they saw him, they said to him, "Whither wilt thou, O youth, and of which of the Arabs art thou?" "Harkye, lads," answered he, "fill me my water-skin, for that I am a stranger man and a wayfarer and I have a comrade who awaiteth me." Quoth they, "Thou art no wayfarer, but a spy from El Akil's camp." Then they took him and carried him to [their king] Zuheir ben Shebib; and when he came before him, he said to him, "Of which of the Arabs art thou?" Quoth Aamir, "I am a wayfarer." And Zuheir said, "Whence comest thou and whither wilt thou?" "I am on my way to Akil," answered Aamir. When he named Akil, those who were present were agitated; but Zuheir signed to them with his eyes and said to him, "What is thine errand with Akil?" Quoth he, "We would fain see him, my friend and I." King Shah Bekht and His Vizier Er Rehwan. . . . a. The Physician Douban xi. . . . . Indeed, your long estrangement hath caused my bowels yearn. Would God I were a servant in waiting at your door! I went forth one day, purposing to make a journey, and fell in with a man whose wont it was to stop the way. When he came up with me, he offered to slay me and I said to him, "I have nothing with me whereby thou mayst profit." Quoth he, "My profit shall be the taking of thy life." "What is the cause of this?" asked I. "Hath there been feud between us aforetime?" And he answered, "No; but needs must I slay thee." Therewithal I fled from him to the river-side; but he overtook me and casting me to the ground, sat down on my breast. So I sought help of the Sheikh El Hejjaj (156) and said to him, "Protect me from this oppressor!" And indeed he had drawn a knife, wherewith to cut my throat, when, behold, there came a great crocodile forth of the river and snatching him up from off my breast, plunged with him into the water, with the knife still in his hand; whilst I abode extolling the perfection of God the Most High and rendering thanks for my preservation to Him who had delivered me from the hand of that oppressor. . . . . Peace on thee! Would our gaze might light on thee once more! So should our hearts be eased and eyes no longer sore..?OF THE APPOINTED TERM, (128) WHICH, IF IT BE ADVANCED, MAY NOT BE DEFERRED AND IF IT BE DEFERRED, MAY NOT BE ADVANCED..It is as the jasmine, when it I espy, ii. 236..? . . . . Get thee to patience fair, if thou remember thee of that Whose issues (quoth the Merciful) are ever benedight. (89)..? . . . . c. The Fuller and his Son. dcccclxxx.? . . . . ef. Story of the Barber's Sixth Brother clxiv.Sons, Story of King Suleiman Shah and his, i. 150..The Lady Zubeideh answered him many words and the talk waxed amain between them. At last the Khalif sat down at the heads of the pair and said, "By the tomb of the Apostle of God (may He bless and preserve him!) and the sepulchres of my fathers and forefathers, whoso will tell me which of them died before the other, I will willingly give him a thousand dinars!" When Aboulhusn heard the Khalifs words, he sprang up in haste and said, "I died first, O Commander of the Faithful! Hand over the thousand dinars and quit thine oath and the conjuration by which thou sworest." Then Nuzhet el Fuad rose also and stood up before the Khalif and the Lady Zubeideh, who both rejoiced in this and in their safety, and the princess chid her slave-girl. Then the Khalif and the Lady Zubeideh gave them joy at their well-being and knew that this [pretended] death was a device to get the money; and the princess said to Nuzhet el Fuad, "Thou shouldst have sought of me that which thou desiredst, without this fashion, and not have consumed my heart for thee." And she said, "Indeed, I was ashamed, O my lady."Druggist, The Singer and the, i. 229..? . . . . n. The Man and his Wilful Wife dcxxviii.When it was the third day, the third vizier came in to the king and said to him, "O king, delay not the affair of this youth, for that his deed hath caused us fall into the mouths of the folk, and it behoveth that thou slay him presently, so the talk may be estopped from us and it be not said, 'The king saw on his bed a man with his wife and spared him.'\*" The king was chagrined by this speech and bade bring the youth. So they brought him in shackles, and indeed the king's anger was roused against him by the speech of the vizier and he was troubled; so he said to him, "O base of origin, thou hast dishonoured us and marred our repute, and needs must I do away thy life from the world." Quoth the youth, "O king, make use of patience in all thine affairs, so wilt thou attain thy desire, for that God the Most High hath appointed the issue of patience [to be] in abounding good, and indeed by patience Abou Sabir ascended from the pit and sat down upon the throne." "Who was Abou Sabir," asked the king, "and what is his story?" And the youth answered, saying, "O king..?Story of King Suleiman Shah and His Sons..? . . . . Yea, so but Selma in the dust my bedfellow may prove, Fair fall it thee! In heaven or hell I reckon not if it be..Bekhtzman, Story of King, i. 115..? . . . . e. The Fifth Voyage of Sindbad the Sailor cclxiii.Then he called for a chest and bringing out thence a necklace of Greek handiwork, worth a thousand dinars, wrapped it in a mantle of green silk, set with pearls and jewels and inwrought with red gold, and joined thereto two caskets of musk and ambergris. Moreover, he put off upon the girl a mantle of Greek silk, striped with gold, wherein were divers figures and semblants depicted, never saw eyes its like. Therewithal the girl's wit fled for joy and she went forth from his presence and returned to her mistress. When she came in to her, she acquainted her with that which she had seen of El Abbas and that which was with him of servants and attendants and [set out to her] the loftiness of his station and gave her that which was with her..So, on the morrow, she made her ready and donning the costliest of apparel, adorned herself with the most magnificent of ornaments and the highest of price and stained her hands with henna. Then she let down her tresses upon her shoulders and went forth, walking along with coquettish swimming gait and amorous grace, followed by her slave-girls, till she came to the young merchant's shop and sitting down thereat, under colour of seeking stuffs, saluted him and demanded of him somewhat of merchandise. So he brought out to her various kinds of stuffs and she took them and turned them over, talking with him the while. Then said she to him, "Look at the goodness of my shape and my symmetry. Seest thou in me any

default?" And he answered, "No, O my lady." "Is it lawful," continued she, "in any one that he should slander me and say that I am humpbacked?". Thereupon they all dismounted and putting off that which was upon them of harness of war, came before El Abbas and tendered him allegiance and sued for his protection. So he held his hand from them and bade them gather together the spoils. Then he took the riches and the slaves and the camels, and they all became his liege-men and his retainers, to the number (according to that which is said) of fifty thousand horse. Moreover, the folk heard of him and flocked to him from all sides; whereupon he divided [the spoil amongst them] and gave gifts and abode thus three days, and there came presents to him. Then he bade set out for Akil's abiding-place; so they fared on six days and on the seventh day they came in sight of the camp. El Abbas bade his man Aamir forego him and give Akil the glad news of his cousin's coming. So he rode on to the camp and going in to Akil, gave him the glad news of Zuheir's slaughter and the conquest of his tribe.. Now the king was leaning back upon the cushion, when he heard the man's words, he knew the purport thereof; so he sat up and said, "Return to thy garden in all assurance and ease of heart; for, by Allah, never saw I the like of thy garden nor stouter of ward than its walls over its trees!" So Firouz returned to his wife, and the Cadi knew not the truth of the affair, no, nor any of those who were in that assembly, save the king and the husband and the damsel's brother. (176).? ? ? ? ? How long shall I thus question my heart that's drowned in woe? I'm mute for my complaining; but tears speak, as they flow..? ? ? ? ? c. About Sabir cccclxviii.? ? ? ? ? For the longing that abideth in my heart is hard to bear. Fare with me, then, to my loved one. Answer nothing, but obey.. Two months after this occurrence, there came to me one of the Cadi's officers, with a scroll, wherein was the magistrate's writ, summoning me to him. So I accompanied the officer and went in to the Cadi, whereupon the plaintiff, to wit, he who had taken out the summons, sued me for two thousand dirhems, avouching that I had borrowed them of him as the woman's agent. (117) I denied the debt, but he produced against me a bond for the amount, attested by four of those who were in company [on the occasion]; and they were present and bore witness to the loan. So I reminded them of my kindness and paid the amount, swearing that I would never again follow a woman's counsel. Is not this marvellous? Then said she to him, "O elder, I would fain drink." So he arose and brought her a gugglet of water; but she said to him, "Who bade thee fetch that?" Quoth he, "Saidst thou not to me, 'I would fain drink'?" And she answered, "I want not this; nay, I want wine, the delight of the soul, so haply, O elder, I may solace myself therewith." "God forbid," exclaimed the old man, "that wine should be drunk in my house, and I a stranger in the land and a Muezzin and an imam, (32) who prayeth with the true-believers, and a servant of the house of the Lord of the Worlds! "Quoth she, "Why wilt thou forbid me to drink thereof in thy house?" "Because," answered he, "it is unlawful." "O elder," rejoined she, "God hath forbidden [the eating of] blood and carrion and hog's flesh. Tell me, are grapes and honey lawful or unlawful?" Quoth he, "They are lawful;" and she said, "This is the juice of grapes and the water of honey." But he answered, "Leave this thy talk, for thou shall never drink wine in my house." "O Sheikh," rejoined she, "folk eat and drink and enjoy themselves and we are of the number of the folk and God is very forgiving, clement." (33) Quoth he, "This is a thing that may not be." And she said, "Hast thou not heard what the poet saith ... ?" And she recited the following verses:..? ? ? ? ? In the wide world no house thou hast, a homeless wanderer thou: To thine own place thou shall be borne, an object for lament. (88). El Abbas from Akil his stead is come again, iii. 108..? ? ? ? ? And when I long to look upon thy face, My life is perished with desire straightway.. Then the eunuchs went forth, that they might perfume the bath [for the use of the brides]; so they essenced it with rose-water and willow-flower-water and bladders of musk and fumigated it with Cakili (191) aloes-wood and ambergris. Then Shehrzad entered, she and her sister Dinarzad, and they cleansed their heads and clipped their hair. When they came forth of the bath, they donned raiment and ornaments, [such as were] prepared for the kings of the Chosroes; and among Shehrzad's apparel was a dress charactered with red gold and wroughten with semblants of birds and beasts. Moreover, they both encircled their necks with necklaces of jewels of price, in the like whereof Iskender (192) rejoiced not, for therein were great jewels such as amazed the wit and the eye, and the thought was bewildered at their charms, for indeed, each of them was brighter than the sun and the moon. Before them they kindled lighted flambeaux in torch-holders of gold, but their faces outshone the flambeaux, for that they had eyes sharper than drawn swords and the lashes of their eyelids ensorcelled all hearts. Their cheeks were rosy and their necks and shapes swayed gracefully and their eyes wantoned. And the slave-girls came to meet them with instruments of music.. Then he gave me the present and letter and money for my expenses. So I kissed his hand and going out from before him, repaired to the sea-coast, where I took ship with many other merchants and we sailed days and nights, till, after a prosperous voyage, God vouchsafed us a safe arrival at the island of Serendib. We landed and went up to the city, where I carried the letter and present to the king and kissing the earth fell [prostrate before him], invoking blessings on him. When he saw me, 'Welcome to thee, O Sindbad!' quoth he. 'By the Most Great God, we have longed for thy sight and the day is blessed on which we behold thee once more.' Then he took my hand and seating me by his side, welcomed me and entreated me friendly and rejoiced in me with an exceeding joy; after which he fell to conversing with me and caressing me and said, 'What brings thee to us, O Sindbad?' I kissed his hand and thanking him, said, 'O my lord, I bring thee a present and a letter from my lord the Khalif Haroun er Reshid.' Then I brought out to him the present and the letter and he read the latter and accepted the former, rejoicing therein with an exceeding joy.. [Aforetime] I journeyed in [many] lands and climes and towns and visited the great cities and traversed the ways and [exposed myself to] dangers and hardships. Towards the last of my life, I entered a city [of the cities of China], (155) wherein was a king of the Chosroes and the Tubbas (156) and the Caesars. (157) Now that city had been peopled with its inhabitants by means of justice and equitable dealing; but its [then] king was a tyrant, who despoiled souls and [did away] lives; there was no wanning oneself at his fire, (158) for that indeed he oppressed the true believers and wasted the lands. Now he had a younger brother, who was [king] in Samarcand of the

Persians, and the two kings abode a while of time, each in his own city and place, till they yearned unto each other and the elder king despatched his vizier in quest of his younger brother..? ? ? ? It chanced whiles that the blind man escapes a pit, Whilst he who is clear of sight falls into it..So he sat down at the sharper's head, and said to him, 'Know, O Razi, that I will not leave thee till after ten days and their nights, wherein I will wake and sleep by thy grave. So arise and be not a fool.' But he answered him not and El Merouzi [drew his knife and] fell to sticking it into the other's hands and feet, thinking to make him move; but [he stirred not and] he presently grew weary of this and concluded that the sharper was dead in good earnest. [However, he still misdoubted of the case] and said in himself, 'This fellow is dissembling, so he may enjoy all the money.' Therewith he addressed himself to prepare him [for burial] and bought him perfumes and what [not else] was needed. Then they brought him to the washing-place and El Merouzi came to him and heating water till it boiled and bubbled and a third of it was wasted, (40) fell to pouring it on his skin, so that it turned red and blue and blistered; but he abode still on one case [and stirred not]..? ? ? ? But the Merciful yet may incline thee to me And unite us again, in despite of our foes!.When Sindbad the Sailor had made an end of his story, all who were present marvelled at that which had befallen him. Then he bade his treasurer give the porter an hundred mithcals of gold and dismissed him, charging him return on the morrow, with the rest of the folk, to hear the history of his seventh voyage. So the porter went away to his house, rejoicing; and on the morrow he presented himself with the rest of the guests, who sat down, as of their wont, and occupied themselves with eating and drinking and merry-making till the end of the day, when their host bade them hearken to the story of his seventh voyage. Quoth Sindbad the Sailor..? ? ? ? Then sent I speech to thee in verses such as burn The heart; reproach therein was none nor yet unright;.It is said that the most extraordinary of that which happened to Er Reshid was as follows: His brother El Hadi, (153) when he succeeded to the Khalifate, enquired of a seal-ring of great price, that had belonged to his father El Mehdi, (154) and it came to his knowledge that Er Reshid had taken it. So he required it of the latter, who refused to give it up, and El Hadi insisted upon him, but he still denied the seal-ring of the Khalifate. Now this was on the bridge [over the Tigris], and he threw the ring into the river. When El Hadi died and Er Reshid succeeded to the Khalifate, he came in person to that bridge, with a seal-ring of lead, which he threw into the river at the same place, and bade the divers seek it. So they did [his bidding] and brought up the first ring, and this was reckoned [an omen] of Er Reshid's good fortune and [a presage of] the continuance of his reign. (155).Would God upon that bitterest day, when my death calls for me, i. 47.At this Queen Kemeriyeh was moved to exceeding delight and drank off her cup, saying, 'Well done, O queen of hearts!' Moreover, she took off a surcoat of blue brocade, fringed with red rubies, and a necklace of white jewels, worth an hundred thousand dinars, and gave them to Tuhfeh. Then she passed the cup to her sister Zelzeleh, who had in her hand sweet basil, and she said to Tuhfeh, 'Sing to me on this sweet basil.' 'Hearkening and obedience,' answered she and improvised and sang the following verses:.Patience, Of the Advantages of, i. 89..Now the folk used to go in to her and salute her and crave her prayers; and it was her wont to pray for none till he had confessed to her his sins, when she would seek pardon for him and pray for him that he might be healed, and he was straightway made whole of sickness, by permission of God the Most High. [So, when the four sick men were brought in to her,] she knew them forthright, though they knew her not, and said to them, ' Let each of you confess his sins, so I may crave pardon for him and pray for him.' And the brother said, 'As for me, I required my brother's wife of herself and she refused; whereupon despite and folly (7) prompted me and I lied against her and accused her to the townfolk of adultery; so they stoned her and slew her unjustly and unrighteously; and this is the issue of unright and falsehood and of the slaying of the [innocent] soul, whose slaughter God hath forbidden.'? ? ? ? a. The Cat and the Mouse dcix.? ? ? ? How long did the heart for thy love that languished with longing endure A burden of passion, 'neath which e'en mountains might totter and fail!.Then she wept till her voice rose high and her lamentation was discovered [to those without]; after which she again began to drink and plying the old man with wine, sang the following verses:.? ? ? ? And troubles, too, forsook us, who tears like dragons' blood, O lordings, for your absence had wept at every pore..? ? ? ? l. The Foolish Fisherman . dxxvi.[On this wise he abode a pretty while] and the days ceased not and the nights to transport him from country to country, till he came to the land of the Greeks and lighted down in a city of the cities thereof, wherein was Galen the Sage; but the weaver knew him not, nor was he ware who he was. So he went forth, according to his wont, in quest of a place where the folk might assemble together, and hired Galen's courtyard. (20) There he spread his carpet and setting out thereon his drugs and instruments of medicine, praised himself and his skill and vaunted himself of understanding such as none but he might claim..132. Sindbad the Sailor and Sindbad the Porter dxxxvi.Then the rest of the women of the palace came all to him and lifted him into a sitting posture, when he found himself upon a couch, stuffed all with floss-silk and raised a cubit's height from the ground. (19) So they seated him upon it and propped him up with a pillow, and he looked at the apartment and its greatness and saw those eunuchs and slave-girls in attendance upon him and at his head, whereat he laughed at himself and said, "By Allah, it is not as I were on wake, and [yet] I am not asleep!" Then he arose and sat up, whilst the damsels laughed at him and hid [their laughter] from him; and he was confounded in his wit and bit upon his finger. The bite hurt him and he cried "Oh!" and was vexed; and the Khalif watched him, whence he saw him not, and laughed..103. Julnar of the Sea and her Son King Bedr Basim of Persia dcccxcv.? ? ? ? ? ? ? ? ? ? ec. Story of the Barber's Third Brother cli.ER RESHID AND THE BARMECIDES. (152).When Sindbad the Sailor had made an end of his story, he bade his servant give the porter an hundred mithcals of gold and said to him, "How now, my brother! Hast ever in the world heard of one whom such calamities have betided as have betided me and hath any suffered that which I have suffered of afflictions or undergone that which I have undergone of hardships? Wherefore it behoveth that I have these pleasures in requital of that which I have undergone of travail and humiliations." So the porter came forward and kissing the merchant's hands, said

to him, "O my lord, thou hast indeed suffered grievous perils and hast well deserved these bounteous favours [that God hath vouchsafed thee]. Abide, then, O my lord, in thy delights and put away from thee [the remembrance of] thy troubles; and may God the Most High crown thine enjoyments with perfection and accomplish thy days in pleasnance until the hour of thine admission [to His mercy]!".124. The Saint to whom God gave a Cloud to serve him and the Devout King cccclxxiii.??? Brother of En Numan, with thee lies an old man's anguish to allay, A graybeard slain, may God make fair his deeds upon the Reckoning-Day!..??? No rest is there for me, no life wherein I may delight, Nor pleasant meat nor drink avails to please me, night or day..??? e. King Dadbin and his Viziers cccclv.??? b. The Fakir and his Pot of Butter dcx. Then she took Tuhfeh under her armpit and flying up, swiftilier than the blinding lightning, set her down with Kemeriyeh and her company; whereupon she went up to them and accosted them, saying, 'Fear not, no harm shall betide you; for I am a mortal, like unto you, and I would fain look on you and talk with you and hear your singing.' So they welcomed her and abode in their place, whilst Jemreh sat down beside them and fell a-snuffing their odours and saying, 'I smell the scent of the Jinn! I wonder whence [it cometh!]' Then said Wekhimeh to her sister Kemeriyeh, 'Yonder filthy one [smelleth us] and presently she will take to flight; so what is this remissness concerning her?' (245) Thereupon Kemeriyeh put out a hand, (246) as it were a camel's neck, (247) and dealt Jemreh a buffet on the head, that made it fly from her body and cast it into the sea. Then said she, 'God is most great!' And they uncovered their faces, whereupon Tuhfeh knew them and said to them, 'Protection!'. Then he gave the cup to the Khalif, saying, "Drink [and may] health and soundness [attend it]! It doth away disease and bringeth healing and setteth the runnels of health abroach.". Sailor and Hindbad the Porter, Sindbad the, iii. 199.. All this while, Selim lay in shackles and strait prison, and melancholy possessed him by reason of that whereinto he had fallen of that tribulation. Then, when troubles waxed on him and affliction was prolonged, he fell sick of a sore sickness. When the cook saw his plight (and indeed he was like to perish for much suffering), he loosed him from the shackles and bringing him forth of the prison, committed him to an old woman, who had a nose the bigness of a jug, and bade her tend him and medicine him and serve him and entreat him kindly, so haply he might be made whole of that his sickness. So the old woman took him and carrying him to her lodging, fell to tending him and giving him to eat and drink; and when he was quit of that torment, he recovered from his malady.. Ishac stared at her and seizing her hand, said to her, 'Know that I am bound by an oath that, when the singing of a damsel pleaseth me, she shall not make an end of her song but before the Commander of the Faithful. But now tell me, how came it that thou abodest with the slave-dealer five months and wast not sold to any, and thou of this skill, more by token that the price set on thee was no great matter?'. Queen Shuaaeh was moved to exceeding delight and emptying her cup, gave Tuhfeh an hundred thousand dinars. Then arose Iblis (may God curse him!) and said, 'Verily, the dawn gleameth.' Whereupon the folk arose and disappeared, all of them, and there abode not one of them save Tuhfeh, who went forth to the garden and entering the bath, made her ablutions and prayed that which had escaped her of prayers. Then she sat down and when the sun rose, behold, there came up to her near an hundred thousand green birds; the branches of the trees were filled with their multitudes and they warbled in various voices, whilst Tuhfeh marvelled at their fashion. Presently, up came eunuchs, bearing a throne of gold, set with pearls and jewels and jacinths white and red and having four steps of gold, together with many carpets of silk and brocade and Egyptian cloth of silk welted with gold. These latter they spread amiddleward the garden and setting up the throne thereon, perfumed the place with virgin musk and aloes and ambergris..? THE FIFTH OFFICER'S STORY..? ? ? ? ? Oft for thy love as I would be consoled, my yearning turns To-thee- ward still and my desires my reason still gainsay..? ? ? ? ? na. A Merry Jest of a Thief dccccxl. SHEHRZAD AND SHEHRIYAR. (163). So she arose and making the ablution, prayed that which behoved her of prayers (213) and accompanied the four queens to the palace, where she saw the candles lighted and the kings sitting. She saluted them and seated herself upon her couch; and behold, King Es Shisban had changed his favour, for all the pride of his soul. Then came up Iblis (whom God curse!) and Tuhfeh rose to him and kissed his hands. He in turn kissed her hand and called down blessings on her and said, 'How deemest thou? Is [not] this place pleasant, for all its loneliness and desolation?' Quoth she, 'None may be desolate in this place;' and he said, 'Know that no mortal dare tread [the soil of] this place.' But she answered, 'I have dared and trodden it, and this is of the number of thy favours.' Then they brought tables and meats and viands and fruits and sweetmeats and what not else, to the description whereof mortal man availeth not, and they ate till they had enough; after which the tables were removed and the trays and platters (214) set on, and they ranged the bottles and flagons and vessels and phials, together with all manner fruits and sweet-scented flowers..? ? ? ? ? Great in delight, beloved mine, your presence is with me; Yet greater still the miseries of parting and its bane.. [One day], as the ship was sailing along, and we unknowing where we were, behold, the captain came down [from the mast] and casting his turban from his head, fell to buffeting his face and plucking at his beard and weeping and supplicating [God for deliverance]. We asked him what ailed him, and he answered, saying, 'Know, O my masters, that the ship is fallen among shallows and drifteth upon a sand-bank of the sea. Another moment [and we shall be upon it]. If we clear the bank, [well and good]; else, we are all dead men and not one of us will be saved; wherefore pray ye to God the Most High, so haply He may deliver us from these deadly perils, or we shall lose our lives.' So saying, he mounted [the mast] and set the sail, but at that moment a contrary wind smote the ship, and it rose upon the crest of the waves and sank down again into the trough of the sea.. Now he was the king of the land of Serendib, (207) and he welcomed me and entreated me with kindness, bidding me be seated and admitting me to his table and converse. So I talked with him and called down blessings upon him and he took pleasure in my discourse and showed me satisfaction and said to me, 'What is thy name?' 'O my lord,' answered I, 'my name is Sindbad the Sailor;' and he said, 'And what countryman art thou?' Quoth I, 'I am of Baghdad.' 'And how earnest thou hither?' asked he.

So I told him my story and he marvelled mightily thereat and said, 'By Allah, O Sindbad, this thy story is marvellous and it behoveth that it be written in characters of gold.'? ? ? ? ? Nor, like others a little ere morning appear who bawl, "Come to safety!" (58) I stand up to prayer..? ? ? ? ? By thy ransom, (109) who dwellest alone in my heart, In despair for the loss of the loved one am I..Damascus (Noureddin Ali of) and Sitt el Milah, iii. 3..21. Kemerezzeman and Budour clxx.At eventide the king sat [in his privy sitting-chamber] and sending for the vizier, said to him, "Tell me the story of the fuller and his wife." "With all my heart," answered the vizier. So he came forward and said, "Know, O king of the age, that.? ? ? ? ? No good's in life (to the counsel list of one who's purpose-whole,) An if thou be not drunken still and gladden not thy soul..86. Omar ben el Khettab and the Young Bedouin cccxcv.? ? ? ? ? a. The Christian Broker's Story xxv.When the appointed day arrived, the chief of the police set apart for his officers a saloon, that had windows ranged in order and giving upon the garden, and El Melik ez Zahir came to him, and he seated himself, he and the Sultan, in the alcove. Then the tables were spread unto them for eating and they ate; and when the cup went round amongst them and their hearts were gladdened with meat and drink, they related that which was with them and discovered their secrets from concealment. The first to relate was a man, a captain of the watch, by name Muineddin, whose heart was engrossed with the love of women; and he said, 'Harkye, all ye people of [various] degree, I will acquaint you with an extraordinary affair which befell me aforetime. Know that.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).? ? ? ? ? "Forget him," quoth my censurers, "forget him; what is he?" "If I forget him, ne'er may God," quoth I, "remember me!".107. The Ruined Man of Baghdad and his Slave-girl dcccclxiv.54. The Woman whose Hands were cut off for Almsgiving dcxli.? ? ? ? ? So, O Aamir, haste thy going, e'en as I do, so may I Heal my sickness and the draining of the cup of love essay;.When Merjaneh had made an end of her song, the prince said to her, "Well done, O damsel! Indeed, thou sayest a thing that had occurred to my mind and my tongue was like to speak it." Then he signed to the fourth damsel, who was a Cairene, by name Sitt el Husn, and bade her tune her lute and sing to him upon the [same] subject. So she tuned her lute and sang the following verses:.Quoth the king, "O Saad, fetch him to me, for indeed thou describest to me a masterful man." (76) And he answered, saying, "By Allah, O my lord, hadst thou but seen our case with Hudheifeh, what while he challenged me to the field of war and the stead of thrusting and smiting and I held back from doing battle with him! Then, whenas I thought to go forth to him, behold, a cavalier gave loose to his bridle-rein and called out to me, saying, 'O Saad, wilt thou suffer me to fill thy room in waging war with him and I will ransom thee with myself?' And I said, 'By Allah, O youth, whence cometh thou?' Quoth he, 'This is no time for thy questions.'" Then he recounted to the king all that had passed between himself and El Abbas from first to last; whereupon quoth Ins ben Cais, "Bring him to me in haste, so we may learn his tidings and question him of his case." "It is well," answered Saad, and going forth of the king's presence, repaired to his own house, where he put off his harness of war and took rest for himself..Then said the Khalif to her, 'Repeat thy playing, O Tuhfeh.' So she repeated it and he said to her, 'Well done!' Moreover, he said to Ishac, 'Thou hast indeed brought me that which is extraordinary and worth in mine eyes the empire of the earth.' Then he turned to Mesroure the eunuch and said to him, 'Carry Tuhfeh to the lodging of honour.' (189) Accordingly, she went away with Mesroure and the Khalif looked at her clothes and seeing her clad in raiment of choice, said to Ishac, 'O Ishac, whence hath she these clothes?' 'O my lord, answered he, 'these are somewhat of thy bounties and thy largesse, and they are a gift to her from me. By Allah, O Commander of the Faithful, the world, all of it, were little in comparison with her!' Then the Khalif turned to the Vizier Jaafer and said to him, 'Give Ishac fifty thousand dirhems and a dress of honour of the apparel of choice.' 'Harkening and obedience,' replied Jaafer and gave him that which the Khalif ordered him..Here the treasure-seeker brought out a book and reading therein, dug in the crest of the mountain five cubits deep, whereupon there appeared to him a stone. He pulled it up and behold, it was a trap-door covering the mouth of a pit. So he waited till the [foul] air was come forth from the midst of the pit, when he bound a rope about the boy's middle and let him down to the bottom, and with him a lighted flambeau. The boy looked and beheld, at the upper end of the pit, wealth galore; so the treasure-seeker let down a rope and a basket and the boy fell to filling and the man to drawing up, till the latter had gotten his sufficiency, when he loaded his beasts and did his occasion, whilst the boy looked for him to let down to him the rope and draw him up; but he rolled a great stone to the mouth of the pit and went away..? ? ? ? ? k. The Blind Man and the Cripple dccccx.Presently, there came in upon us a spunger, without leave, and we went on playing, whilst he played with us. Then quoth the Sultan to the Vizier, "Bring the spunger who cometh in to the folk, without leave or bidding, that we may enquire into his case. Then will I cut off his head." So the headsman arose and dragged the spunger before the Sultan, who bade cut off his head. Now there was with them a sword, that would not cut curd; (151) so the headsman smote him therewith and his head flew from his body. When we saw this, the wine fled from our heads and we became in the sorriest of plights. Then my friends took up the body and went out with it, that they might hide it, whilst I took the head and made for the river..Then he sent for the old man, the Muezzin, and when the messenger came to him and told him that the Commander of the Faithful sought him, he feared the

denunciation of the damsel and accompanied him to the palace, walking and letting wind (44) as he went, whilst all who passed him by laughed at him. When he came into the presence of the Commander of the Faithful, he fell a-trembling and his tongue was embarrassed, [so that he could not speak]. The Khalif laughed at him and said to him, "O elder, thou hast done no offence; so [why] fearest thou?" "O my lord," answered the old man (and indeed he was in the sorest of that which may be of fear,) "by the virtue of thy pure forefathers, indeed I have done nought, and do thou enquire of my conduct." The Khalif laughed at him and ordering him a thousand dinars, bestowed on him a sumptuous dress of honour and made him chief of the Muezzins in his mosque..? ? ? ? It is as the jasmine, when it I espy, As it glitters and gleams midst its boughs, were a sky. Viziers, Story of King Dadbin and his. i. 104..God, Of the Speedy Relief of, i. 174..Therewithal Nouredin's life was troubled; so he arose and donned his clothes, and his host said, "Whither away this night, O my lord?" Quoth Nouredin, "I mean to go to my lodging, and to-morrow I will betake myself to the palace of the Commander of the Faithful and demand my slave-girl." "Sleep till the morning," said the other, "and go not forth at the like of this hour." But he answered, "Needs must I go;" and the host said to him, "[Go] in the safeguard of God." So Nouredin went forth, and drunkenness had got the mastery of him, wherefore he threw himself down on [a bench before one of] the shops. Now the watch were at that hour making their round and they smelt the sweet scent [of essences] and wine that exhaled from him; so they made for it and found the youth lying on the bench, without sense or motion. They poured water upon him, and he awoke, whereupon they carried him to the house of the Chief of the Police and he questioned him of his affair. "O my lord," answered Nouredin, "I am a stranger in this town and have been with one of my friends. So I came forth from his house and drunkenness overcame me." On this wise they abode a long while till one day the wife went out in quest of water, whereof she had need, and espied a physician who had spread a carpet in the Thereon he had set out great store of drugs and implements of medicine and he was speaking and muttering [charms], whilst the folk flocked to him and compassed him about on every side. The weaver's wife marvelled at the largeness of the physician's fortune (16) and said in herself, 'Were my husband thus, he would have an easy life of it and that wherein we are of straitness and misery would be enlarged unto him.'?STORY OF THE CREDULOUS HUSBAND

#### [The Decide](#)

[The Beach Boys Coloring Book American Surf Rock Legends and Wilson Brothers Inspired Adult Coloring Book](#)

[Memoir of Charles Burroughs DD Prepared for the New Hampshire Historical Society](#)

[Flowerfield Annual Seeds 1946](#)

[Andys X-Ray](#)

[Trenching at Gallipoli](#)

[Geschichte Vom Braven Kasperl Und Dem Schonen Annerl](#)

[Flower Baskets Out of Paper for All Occasions Book 23 Holiday Blue Cheer](#)

[Cracked But Not Broken Poetic Lessons on Life](#)

[A Buddhist Catechism](#)

[Mark Twains Letters - Volume 3 \(1876-1885\)](#)

[Sixes and Sevens by O Henry \(Short Story Collections\) William Sydney Porter \(September 11 1862 - June 5 1910\) Known by His Pen Name O](#)

[Henry Was an American Short Story Writer](#)

[Loves Meinie Three Lectures on Greek and English Birds](#)

[Flower Baskets Out of Paper for All Occasions Book 22 Added to Something Blue](#)

[Redemptions Inferno \(Inferno Book 3\)](#)

[The Heavenly Life](#)

[Night Elf Warden Blank Sketchbook](#)

[Helens Babies](#)

[King Alfred of England](#)

[Kindle Fire HD 8 10 The Ultimate User Guide to Master Your Kindle Fire HD \(2017 Updated User Guide Step-By-Step Guide Apps User Manual Smart Device Web Services\)](#)

[Abused Out of the Darkness](#)

[El Retrato de Dorian Gray \(Spanish Edition\)](#)

[The Latter-Day Saints Millennial Star Vol 102 February 29 1940](#)

[Priestcraft Defended A Sermon Occasioned by the Expulsion of Six Young Gentlemen from the University of Oxford for Praying Reading and Expounding the Scriptures](#)

[The Latter-Day Saints Millennial Star Vol 82 December 23 1920](#)

[Boys Drawing Book 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)

[The Latter-Day Saints Millennial Star Vol 88 October 21 1926](#)

[The Latter-Day Saints Millennial Star Vol 82 May 13 1920](#)

[Fundamental Differences Between Male and Female Psychology for Purposes of Counseling A Theory](#)

[Hindu Women and Their Homes](#)

[Clairvoyance and Some Practical Results](#)

[The American Method of Treating Joint Diseases and Deformities](#)

[The Latter-Day Saints Millennial Star Vol 64 July 24 1902](#)

[Dorothis Temptation](#)

[Christ Crucified From Christ and Ourselves](#)

[The National Cause Its Sanctity and Grandeur Oration by REV George W Pepper Chaplain 40th U S I Delivered at Raleigh North Carolina on July 4th 1867](#)

[The Latter-Day Saints Millennial Star Vol 67 August 10 1905](#)

[The Latter-Day Saints Millennial Star Vol 80 January 31 1918](#)

[A Sermon Preached at a General Meeting in the Gray-Friar-Church of Edinburgh Upon the 13th Day of June 1638 at Our Last Reformation](#)

[The New Affinities of Faith A Plea for Free Christian Union](#)

[Our Unity and Brotherhood in God A Sermon Preached in Hagley Church on Sunday November 8 1863 After the Celebration of the Coming Age of the Hon C G Lyttelton](#)

[Speech of Mr Joseph M Root of Ohio on the Message of the President Transmitting Documents in Relation to the Return of Santa Anna and Paredes to Mexico Delivered in the House of Representatives of the U S Wednesday March 15 1848](#)

[Catechism No 1 With Other Lessons for Young People in the History Doctrines and Usages of the Methodist Episcopal Church Including the Ten Commandments the Beatitudes the Lords Prayer the Apostles Creed Etc Etc](#)

[The Latter-Day Saints Millennial Star Vol 102 February 15 1940](#)

[Histoires Courtes Pour Avoir Peur](#)

[The Legend of Sleepy Hollow Large Print](#)

[The Church of England in Canada Should Be Protestant Until Rome Dies](#)

[Les Couples Mysterieux La Demeure de Fedex Et Rebecca](#)

[Snowed-Up with a Duchess A Comedietta in One Act](#)

[Runic Necromancer Blank Sketchbook](#)

[The Wind in the Willows Large Print](#)

[The Relaxing Book of Word Search Puzzles Volume 8](#)

[How to Become Like Christ](#)

[The Muted Swan](#)

[Booked by Kwame Alexander Student Workbook Quick Student Workbooks](#)

[Get in My Head Jareds Story](#)

[Le Swing Trading Avec Le Graphique En 4 Heures 3 Partie 3 Ou Est-Ce Que Je Place Mon Stop-Loss ?](#)

[Lincoln Poetry Poets Julia Ward Howe Excerpts from Newspapers and Other Sources](#)

[Four Weeks in the Trenches The War Story of a Violinist](#)

[The Awakening Large Print](#)

[Blank Books for Kids to Write Stories 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)

[Sewing in Tears](#)

[Catalog No 44 Trees Plants Seeds from the Heart of the Ozarks](#)

[The Latter-Day Saints Millennial Star Vol 95 August 24 1933](#)

[Christian Conduct in War Time](#)

[The Ketogenic Diet The Essential Guide to Start Your Keto Lifestyle Effortlessly](#)

[Minutes of the Seventy-Third Annual Session of the Primitive Baptist Association of Regular Baptists Held with Mining Ridge Church Wilkes County N C October 3 4 and 5 1941](#)

[An Address Delivered Before the Boston Sunday School Society on the Celebration of the Fiftieth Anniversary of the Sunday School Institution At the Federal Street Church September 14 1831](#)

[Beginning Gardening Other Entertaining Lies With Four Bonus - Murder in the Garden Stories](#)

[Isself Empower 160 Self Affirmations to Empower You!](#)

[Blank Book for Kids to Write Stories 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)

[Adult Coloring Book Zentangling Fun](#)

[Parks Floral Magazine Vol 52 November 1916](#)

[Re-Opening of Christ Church Cathedral Dublin First Day Feast of SS Philip and James and on the 2nd 3rd and 4th Days of May 1878](#)

[An Apology for Liberty A Lecture Delivered for the British Constitution Associaton](#)

[Precursor](#)

[Blank Drawing Book 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)

[The American Fancier and Breeder Vol 19 September 1902](#)

[Blank Journal for Teens 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)

[Canada Response to the Toast Canada at the Annual Dinner of the Lake Champlain Association at Delmonicos New York December 11th 1911](#)

[Seven Dark Bells and the Crystal Sword \(Book 1\) a Classic Sci-Fi Battle Adventure Fantasy Story The Dark Bells Chronicles](#)

[Cumorahs Southern Messenger Vol 8 20th September 1934](#)

[Des Innovations Dangereuses En Homoeopathie](#)

[Adults Sketch Book 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)

[Bulletin de la Vie Artistique Vol 2 Le 1er Avril 1921](#)

[Ware Der Beitritt Badens Zum Preussischen Zollverein Wunschenwerth?](#)

[Bulletin de la Vie Artistique Vol 2 Le 15 Fevrier 1921](#)

[The Childrens Vaudeville An Entertainment in Six Scenes](#)

[Adults Doodle Book 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)

[The Latter-Day Saints Millennial Star Vol 76 June 11 1914](#)

[Edith Bramleys Vision Vivid Description of a Jesuit Spirit Conclave](#)

[Blank Journal for Kids 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)

[The Latter-Day Saints Millennial Star Vol 90 March 8 1928](#)

[Adults Doodle Notebook 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)

[Blank Books for Kids to Write in 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)

[Trifles from a Tourist In Letters from Abroad](#)

[The Southern Planter Vol 2 Devoted to Agriculture Horticulture and the Household Arts August 1842](#)

[The Teacher of Dante](#)

[The Latter-Day Saints Millennial Star Vol 84 February 9 1922](#)

[The Royal Letter-Bag Containing Familiar Epistles from Royal Personages Ministers of State Bishops Generals Discarded Mistresses Italian Witnesses C C Relative to the Queen and Other Important State Affairs](#)

---