

## RICHARD HALLIBURTONS BOOK OF MARVELS THE ORIENT

????? Thou that the dupe of yearning art, how many a melting wight In waiting for the unkept tryst doth watch the weary night!. One day he went forth to the chase and left Tuhfeh in her pavilion. As she sat looking upon a book, with a candlestick of gold before her, wherein was a perfumed candle, behold, a musk-apple fell down before her from the top of the saloon. (190) So she looked up and beheld the Lady Zubeideh bint el Casim, (191) who saluted her and acquainted her with herself, whereupon Tuhfeh rose to her feet and said, 'O my lady, were I not of the number of the upstarts, I had daily sought thy service; so do not thou bereave me of thine august visits.' (192) The Lady Zubeideh called down blessings upon her and answered, 'By the life of the Commander of the Faithful, I knew this of thee, and but that it is not of my wont to go forth of my place, I had come out to do my service to thee.' Then said she to her, 'Know, O Tuhfeh, that the Commander of the Faithful hath forsaken all his concubines and favourites on thine account, even to myself. Yea, me also hath he deserted on this wise, and I am not content to be as one of the concubines; yet hath he made me of them and forsaken me, and I am come to thee, so thou mayst beseech him to come to me, though it be but once a month, that I may not be the like of the handmaids and concubines nor be evened with the slave-girls; and this is my occasion with thee.' 'Harkening and obedience,' answered Tuhfeh. 'By Allah, O my lady, I would well that he might be with thee a whole month and with me but one night, so thy heart might be comforted, for that I am one of thy handmaids and thou art my lady in every event.' The Lady Zubeideh thanked her for this and taking leave of her, returned to her palace..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..God keep the days of love-delight! How passing sweet they were! ii. 96.20. Haroun er Reshid and the three Poets cccxxxii.????? By Allah, but that I trusted that I should meet you again, Your camel-leader to parting had summoned you in vain!. Affairs, Of Looking to the Issues of, i. 80..????? I swear by his life, yea, I swear by the life of my love without peer, To please him or save him from hurt, I'd enter the fire without fear!. When King Shah Bekht heard this, he said in himself, "How like is this story to my present case with this vizier, who hath not his like!" Then he bade him depart to his own house and come again at eventide..Then she turned and saw within the chamber an old man, comely of hoariness, venerable of aspect, who was dancing on apt and goodly wise, a dance the like whereof none might avail unto. So she sought refuge with God the Most High from Satan the Stoned (193) and said, 'I will not give over what I am about, for that which God decreeth, He carrieth into execution.' Accordingly, she went on singing till the old man came up to her and kissed the earth before her, saying, 'Well done, O Queen of the East and the West! May the world be not bereaved of thee! By Allah, indeed thou art perfect of qualities and ingredients, O Tuhfet es Sudour! (194) Dost thou know me?' 'Nay, by Allah,' answered she; 'but methinks thou art of the Jinn.' Quoth he, 'Thou sayst sooth; I am the Sheikh Aboutawaif (195) Iblis, and I come to thee every night, and with me thy sister Kemeriyeh, for that she loveth thee and sweareth not but by thy life; and her life is not pleasant to her, except she come to thee and see thee, what while thou seest her not. As for me, I come to thee upon an affair, wherein thou shall find thine advantage and whereby thou shalt rise to high rank with the kings of the Jinn and rule them, even as thou rulest mankind; [and to that end I would have thee come with me and be present at the festival of my son's circumcision; (196)] for that the Jinn are agreed upon the manifestation of thine affair.' And she answered, 'In the name of God.' I marvelled at this with the utmost wonderment and knew that he was of the sons of the pious. So I bestirred myself for his release and tended him [till he recovered] and besought him of quittance and absolution of responsibility.'. Meanwhile the king said to his vizier, "How shall we do in the matter of yonder youth, the Yemani, on whom we thought to confer largesse, but he hath largessed us with tenfold [our gift] and more, and we know not if he be a sojourner with us or no?" Then he went into the harem and gave the rubies to his wife Afifeh, who said to him, "What is the worth of these with thee and with [other] the kings?" And he answered, "They are not to be found save with the greatest of kings and none may avail to price them with money." Quoth she, "Whence gottest thou them?" So he recounted to her the story of El Abbas from first to last, and she said, "By Allah, the claims of honour are imperative on us and the king hath fallen short of his due; for that we have not seen him bid him to his assembly, nor hath he seated him on his left hand.". Like a sun at the end of a cane in a hill of sand, iii. 190..89. Mesrour and Ibn el Caribi cccxcix.????? b. The Second Old Man's Story ii.66. The Imam Abou Yousuf with Er Reshid and Zubeideh dclii. When the king had departed on his journey, the vizier said in himself, 'Needs must I look upon this damsel whom the king loveth with all this love.' So he hid himself in a place, that he might look upon her, and saw her overpassing description; wherefore he was confounded at her and his wit was dazed and love got the mastery of him, so that he said to her, saying, 'Have pity on me, for indeed I perish for the love of thee.' She sent back to him, saying, 'O vizier, thou art in the place of trust and confidence, so do not thou betray thy trust, but make thine inward like unto thine outward (113) and occupy thyself with thy wife and that which is lawful to thee. As for this, it is lust

and [women are all of] one taste. (114) And if thou wilt not be forbidden from this talk, I will make thee a byword and a reproach among the folk.' When the vizier heard her answer, he knew that she was chaste of soul and body; wherefore he repented with the utmost of repentance and feared for himself from the king and said, 'Needs must I contrive a device wherewithal I may destroy her; else shall I be disgraced with the king.'? ? ? ? ? For the longing that abideth in my heart is hard to bear. Fare with me, then, to my loved one. Answer nothing, but obey..So she sent for him in private and said to him, 'I purpose to do thee a service, so thou canst but keep a secret.' He promised her all that she desired and she discovered to him her secret in the matter of her daughter, saying, 'I will marry thee to her and commit to thee the governance of her affair and make thee king and ruler over this city.' He thanked her and promised to uphold all that she should order him, and she said to him, 'Go forth to such an one of the neighbouring provinces privily.' So he went forth and on the morrow she made ready bales and gear and presents and bestowed on him a great matter, all of which they loaded on the backs of camels..115. The Angel of Death and the King of the Children of Israel cccclxiii.Wife, The King and his Chamberlain's, ii. 53..Sixth Officer's Story, The, ii. 146..Lewdness, The Pious Woman accused of, ii. 5..When she had made an end of her song, all who were in the assembly wept for the daintiness of her speech and the sweetness of her voice and El Abbas said to her, "Well done, O Merziyeh I Indeed, thou confoundest the wits with the goodness of thy verses and the elegance of thy speech." All this while Shefikeh abode gazing upon her, and when she beheld El Abbas his slave-girls and considered the goodness of their apparel and the nimbleness of their wits and the elegance of their speech, her reason was confounded. Then she sought leave of El Abbas and returning to her mistress Mariyeh, without letter or answer, acquainted her with his case and that wherein he was of puissance and delight and majesty and veneration and loftiness of rank. Moreover, she told her what she had seen of the slave-girls and their circumstance and that which they had said and how they had made El Abbas desirous of returning to his own country by the recitation of verses to the sound of the strings..As for the princess Mariyeh, when she returned to her palace, she bethought herself concerning the affair of El Abbas, repenting her of that which she had done, and the love of him took root in her heart. So, when the night darkened upon her, she dismissed all her women and bringing out the letters, to wit, those which El Abbas had written, fell to reading them and weeping. She gave not over weeping her night long, and when she arose in the morning, she called a damsel of her slave-girls, Shefikeh by name, and said to her, "O damsel, I purpose to discover to thee mine affair, and I charge thee keep my secret; to wit, I would have thee betake thyself to the house of the nurse, who used to serve me, and fetch her to me, for that I have grave occasion for her."? ? ? ? ? ? And high is my repute, for that I wounded aforetime My lord, (215) whom God made best of all the treaders of the clay..When he heard this, he came up to me and looking in my face, cried out and said, 'By Allah, this is my brother, the son of my mother and father! Allah! Allah!' Then he loosed me from my bonds and kissed my head, and behold it was my friend who used to borrow money of me. When I kissed his head, he kissed mine and said, 'O my brother, be not affrighted.' Then he called for my clothes [and money and restored to me all that had been taken from me] nor was aught missing to me. Moreover, he brought me a bowl full of [sherbet of] sugar, with lemons therein, and gave me to drink thereof; and the company came and seated me at a table. So I ate with them and he said to me, 'O my lord and my brother, now have bread and salt passed between us and thou hast discovered our secret and [become acquainted with] our case; but secrets [are safe] with the noble.' Quoth I, 'As I am a lawfully-begotten child, I will not name aught [of this] neither denounce [you!]\*' And they assured themselves of me by an oath. Then they brought me out and I went my way, scarce crediting but that I was of the dead..A Damsel made for love and decked with subtle grace, iii. 192..? ? ? ? ? f. King Bekhtzeman cccclxi.To return to the king his father. When he went to the pit, as of his wont, and called the nurse, she returned him no answer, whereat his breast was straitened and he let down a man who [found the nurse dead and the boy gone and] acquainted the king therewith; which when he heard, he buffeted his head and wept passing sore and descended into the midst of the pit, so he might see how the case stood. There he found the nurse slain and the lion dead, but saw not the boy; so he [returned and] acquainted the astrologers with the verification of their words, and they said, 'O king, the lion hath eaten him; destiny hath been accomplished upon him and thou art delivered from his hand; for, had he been saved from the lion, by Allah, we had feared for thee from him, for that the king's destruction should have been at his hand.' So the king left [sorrowing for] this and the days passed by and the affair was forgotten..When the king heard this from his son, he rose to his feet and calling for his charger of state, took horse with four-and-twenty amirs of the chief officers of his empire. Then he betook himself to the palace of the King of Baghdad, who, when he saw him coming, bade his chamberlains open the doors to him and going down himself to meet him, received him with all worship and hospitality and entreated him with the utmost honour. Moreover, he carried him [and his suite] into the palace and causing make ready for them carpets and cushions, sat down upon a chair of gold, with traverses of juniper- wood, set with pearls and jewels. Then he bade bring sweetmeats and confections and odoriferous flowers and commanded to slaughter four-and-twenty head of sheep and the like of oxen and make ready geese and fowls, stuffed and roasted, and pigeons and spread the tables; nor was it long before the meats were set on in dishes of gold and silver. So they ate till they had enough and when they had eaten their fill, the tables were removed and the wine-service set on and the cups and flagons ranged in order, whilst the mamelukes and the fair slave- girls sat down, with girdles of gold about their middles, inlaid with all manner pearls and diamonds and emeralds and rubies and other jewels. Moreover, the king bade fetch the musicians; so there presented themselves before him a score of damsels, with lutes and psalteries and rebecks, and smote upon instruments of music, on such wise that they moved the assembly to delight..?STORY OF THE SINGER AND THE DRUGGIST..Then Ishac went forth of the barrack and overtook Er Reshid [who had foregone him]; and they walked till they came to their [landing-]place, where they embarked in the boat and fared on to Theghr el Khanekah. (177) As for

the slave-dealer, he sent the damsel to the house of Ishac en Nedim, whose slave-girls took her and carried her to the bath. Then each damsel gave her somewhat of her apparel and they decked her with earrings and bracelets, so that she redoubled in beauty and became as she were the moon on the night of its full. When Ishac returned home from the Khalif's palace, Tuhfeh rose to him and kissed his hand; and he saw that which the slave-girls had done with her and thanked them therefor and said to them, 'Let her be in the house of instruction and bring her instruments of music, and if she be apt unto singing, teach her; and may God the Most High vouchsafe her health and weal!' So there passed over her three months, what while she abode with him in the house of instruction, and they brought her the instruments of music. Moreover, as time went on, she was vouchsafed health and soundness and her beauty waxed many times greater than before and her pallor was changed to white and red, so that she became a ravishment to all who looked on her..When Er Reshid heard this, he was sore chagrined and waxed exceeding wroth and said, "Shall this happen in a city wherein I am?" And the Hashimi vein (42) started out between his eyes. Then he bade fetch Jaafer, and when he came before him, he acquainted him with the matter and said to him, "Shall this come to pass in my city and I have no news of it?" Then he bade Jaafer fetch all whom the young Damascene had named [as having maltreated him], and when they came, he let smite off their heads. Moreover, he summoned him whom they called Ahmed and who had been the means of the young man's deliverance a first time and a second, and thanked him and showed him favour and bestowed on him a sumptuous dress of honour and invested him with the governance over his city. (43).A white one, from her sheath of tresses now laid bare, ii. 291..78. Mesrour and Ibn el Caribi dclxii.Fourteenth Officer's Story, The, ii. 183..So they gat them raiment of wool and clothing themselves therewith, went forth and wandered in the deserts and wastes; but, when some days had passed over them, they became weak for hunger and repented them of that which they had done, whenas repentance profited them not, and the prince complained to his father of weariness and hunger. 'Dear my son,' answered the king, 'I did with thee that which behoved me, (205) but thou wouldst not hearken to me, and now there is no means of returning to thy former estate, for that another hath taken the kingdom and become its defender; but I will counsel thee of somewhat, wherein do thou pleasure me.' Quoth the prince, 'What is it?' And his father said, 'Take me and go with me to the market and sell me and take my price and do with it what thou wilt, and I shall become the property of one who will provide for my support,' 'Who will buy thee of me,' asked the prince, 'seeing thou art a very old man? Nay, do thou rather sell me, for the demand for me will be greater.' But the king said, 'An thou wert king, thou wouldst require me of service.'Now this letter was written with ultramarine upon the skin of the hog-deer, the which is goodlier than parchment or paper and inclineth unto yellow, and was to the following effect: 'From the King of Hind, before whom are a thousand elephants and on the battlements of his palace a thousand jewels, [to the Khalif Haroun er Reshid, greeting]. To proceed: (209) we send thee some small matter of presents, which do thou accept and be to us as a brother and a friend, for that the love of thee aboundeth in our heart and we would have thee to know that we look to thee for an answer. Indeed, we are sharers with thee in love and fear, ceasing (210) never to do thee honour; and for a beginning, we send thee the Book of the Quintessence of Balms and a present after the measure of that which is fallen to our lot. Indeed, this is unworthy of thy rank, but we beseech thee, O brother, to favour us by accepting it, and peace be on thee!'.? ? ? ? ? ? ? ? ed. Story of the Barber's Fourth Brother clii.35. The Lover who feigned himself a Thief to save his Mistress's Honour ccxcvii.Speedy Relief of God, Of the, i. 174..When she had made an end of her song, she wept till she made the bystanders weep and the Lady Zubeideh condoled with her and said to her, "God on thee, O Sitt el Milah, sing us somewhat, so we may hearken to thee." "Harkening and obedience," answered the damsel and sang the following verses:.The Sixteenth Night of the Month..? ? ? ? ? Now God forbid a slave forget his liege lord's love! And how Of all things in the world should I forget the love of thee?.The Fifth Night of the Month.Haroun er Reshid, Tuhfet el Culoub and, ii. 203..Then said he to Aboulhusn, "Praised be God who hath done away from thee that which irked thee and that I see thee in weal!" And Aboulhusn said, "Never again will I take thee to boon-companion or sitting-mate; for the byword saith, 'Whoso stumbleth on a stone and returneth thereto, blame and reproach be upon him.' And thou, O my brother, nevermore will I entertain thee nor use companionship with thee, for that I have not found thy commerce propitious to me." (32) But the Khalif blandished him and conjured him, redoubling words upon him with "Verily, I am thy guest; reject not the guest," till Aboulhusn took him and [carrying him home], brought him into the saloon and set food before him and friendly entreated him in speech. Then he told him all that had befallen him, whilst the Khalif was like to die of hidden laughter; after which Aboulhusn removed the tray of food and bringing the wine-tray, filled a cup and emptied it out three times, then gave it to the Khalif, saying, "O boon-companion mine, I am thy slave and let not that which I am about to say irk thee, and be thou not vexed, neither do thou vex me." And he recited these verses:.It is as the jasmine, when it I espy, ii. 236..? ? ? ? ? So, by Allah, O richest of all men in charms, Vouchsafe to a lover, who's bankrupt well-nigh.When she had made an end of her verses, El Abbas bade the third damsel, who came from Samarcand of the Persians and whose name was Rummaneh, sing, and she answered with "Harkening and obedience." Then she took the psaltery and crying out from the midst of her bead (130) improvised and sang the following verses:.? ? ? ? ? From mine own land, to visit thee, I came at love's command, For all the distance did forbid,'twixt me and thee that spread..82. The Ignorant Man who set up for a Schoolmaster dclxvii.? ? ? ? ? The intercessor who to thee herself presenteth veiled Is not her like who naked comes with thee to intercede!'.? ? ? ? ? When the flies light on food, from the platter my hand I raise, though my spirit should long for the fare:.? ? ? ? ? Wherewith farewell, quoth I, and peace be on thee aye, What while the branches bend, what while the stars abide..Then she changed the measure and the mode [and played] so that she amazed the wits of those who were present, and Queen Es Shuhba was moved to mirth and said, 'Well done, O queen of delight!' Then she returned to the first mode and improvised the following verses on the water-lily:.47. The Man of Yemen and his six

Slave-girls dxcv. A great theft had been committed in the city and I was cited, (139) I and my fellows. Now it was a matter of considerable value and they (140) pressed hard upon us; but we obtained of them some days' grace and dispersed in quest of the stolen goods. As for me, I sallied forth with five men and went round about the city that day; and on the morrow we fared forth [into the suburbs]. When we came a parasang or two parasangs' distance from the city, we were athirst; and presently we came to a garden. So I went in and going up to the water-wheel, (141) entered it and drank and made the ablution and prayed. Presently up came the keeper of the garden and said to me, "Out on thee! Who brought thee into this water-wheel?" And he cuffed me and squeezed my ribs till I was like to die. Then he bound me with one of his bulls and made me turn in the water-wheel, flogging me the while with a cattle whip he had with him, till my heart was on fire; after which he loosed me and I went out, knowing not the way..Now the dancing of Iblis pleased Queen Es Shuhba and she said to him, 'By Allah, this is a goodly dancing!' He thanked her for this and said to Tuhfeh, 'O Tuhfeh, there is not on the face of the earth a skilfuller than Ishac en Nedim; but thou art more skilful than he. Indeed, I have been present with him many a time and have shown him passages (234) on the lute, and there have betided me such and such things with him. (235) Indeed, the story of my dealings with him is a long one and this is no time to repeat it; but now I would fain show thee a passage on the lute, whereby thou shall be exalted over all the folk.' Quoth she to him, 'Do what seemeth good to thee.' So he took the lute and played thereon on wondrous wise, with rare divisions and extraordinary modulations, and showed her a passage she knew not; and this was liefer to her than all that she had gotten. Then she took the lute from him and playing thereon, [sang and] presently returned to the passage that he had shown her; and he said, 'By Allah, thou singest better than I!' As for Tuhfeh, it was made manifest to her that her former usance (236) was all of it wrong and that what she had learnt from the Sheikh Aboutawaif Iblis was the origin and foundation [of all perfection] in the art. So she rejoiced in that which she had gotten of [new skill in] touching the lute far more than in all that had fallen to her lot of wealth and raiment and kissed the Sheikh's hand..On like wise, O king," continued the young treasurer, "is it with thee. If God have written aught on my forehead, needs must it befall me and my speech to the king shall not profit me, no, nor my adducing to him of [illustrative] instances, against the fore-ordinance of God. So with these viziers, for all their eagerness and endeavour for my destruction, this shall not profit them; for, if God [be minded to] save me, He will give me the victory over them." .?OF THE USELESSNESS OF ENDEAVOUR AGAINST PERSISTENT ILL FORTUNE..4. The Three Apples xix. When Er Reshid came to the throne, he invested Jaafer ben Yehya ben Khalid el Bermeki (156) with the vizierate. Now Jaafer was eminently distinguished for generosity and munificence, and the stories of him to this effect are renowned and are written in the books. None of the viziers attained to the rank and favour which he enjoyed with Er Reshid, who was wont to call him brother (157) and used to carry him with him into his house. The period of his vizierate was nineteen years, (158) and Yehya one day said to his son Jaafer, "O my son, what time thy reed trembleth, water it with kindness." (159) Opinions differ concerning the reason of Jaafer's slaughter, but the better is as follows. Er Reshid could not brook to be parted from Jaafer nor from his [own] sister Abbaseh, daughter of El Mehdi, a single hour, and she was the loveliest woman of her time; so he said to Jaafer, "I will marry thee to her, that it may be lawful to thee to look upon her, but thou shalt not touch her." [Accordingly, they were married] and they used both to be present in Er Reshid's sitting chamber. Now the Khalif would rise bytimes [and go forth] from the chamber, and they being both young and filled with wine, Jaafer would rise to her and swive her. She conceived by him and bore a handsome boy and fearing Er Reshid, despatched the newborn child by one of her confidants to Mecca the Holy, may God the Most High advance it in honour and increase it in veneration and nobility and magnification! The affair abode concealed till there befell despite between Abbaseh and one of her slave-girls, whereupon the latter discovered the affair of the child to Er Reshid and acquainted him with its abiding-place. So, when the Khalif made the pilgrimage, he despatched one who brought him the boy and found the affair true, wherefore he caused befall the Barmecides that which befell. (160).5. Nouredin Ali of Cairo and his Son Bedreddin Hassan lxxii. When he felt the water, he struck out, and gave not over swimming till he landed upon an island, where he abode five days, finding nothing which he might eat or drink; but, on the sixth day, when he despaired of himself, he caught sight of a passing ship; so he made signals to the crew and they came and took him up and fared on with him to an inhabited country, where they set him ashore, naked as he was. There he saw a man tilling; so he sought guidance of him and the husbandman said, 'Art thou a stranger?' 'Yes,' answered the king and sat with him and they talked. The husbandman found him quickwitted and intelligent and said to him, 'If thou sawest a comrade of mine, thou wouldst see him the like of what I see thee, for his case is even as thy case, and he is presently my friend.' Then they left him and dispersed and one of the sons fell to spying upon his father, so that he saw him hide the treasure without the city. When he had made an end of burying it, he returned to his house; and when the morning morrowed, his son repaired to the place where he had seen his father bury the treasure and dug and took it and went his way. When the [hour of the] old man's admission [to the mercy of God] drew nigh, he called his sons to him and acquainted them with the place where he had hidden his riches. As soon as he was dead, they went and dug up the treasure and found wealth galore, for that the money, which the first son had taken by stealth, was on the surface and he knew not that under it was other money. So they took it and divided it and the first son took his share with the rest and laid it to that which he had taken aforetime, behind [the backs of] his father and his brethren. Then he took to wife the daughter of his father's brother and was vouchsafed by her a male child, who was the goodliest of the folk of his time..Then the queen entered the palace and sat down on the throne of the circumcision (231) at the upper end of the hall, whereupon Tuhfeh took the lute and pressing it to her bosom, touched its strings on such wise that the wits of all present were bewildered and the Sheikh Iblis said to her, 'O my lady Tuhfeh, I conjure thee, by the life of this worshipful queen, sing for me and praise thyself, and gainsay me

not.' Quoth she, 'Hearkening and obedience; yet, but for the adjuration by which thou conjurest me, I had not done this. Doth any praise himself? What manner of thing is this?' Then she improvised and sang the following verses: k. The Vizier's Son and the Bathkeeper's Wife dccccclxxxviii. b. The Cook's Story (238) cxxi. I am content, for him I love, to all abide, iii. 25..Dethroned King whose Kingdom and Good were restored to him, The, i. 285.. h. The Drop of Honey dccccclxxxvi. When she had made an end of her verses, Er Reshid said to her, 'O Tuhfeh, thine absence was extraordinary, but thy presence (251) is yet more extraordinary.' 'By Allah, O my lord,' answered she, 'thou sayst sooth.' And she took his hand and said to him, 'See what I have brought with me.' So he looked and saw riches such as neither words could describe nor registers avail to set out, pearls and jewels and jacinths and precious stones and great pearls and magnificent dresses of honour, adorned with pearls and jewels and embroidered with red gold. Moreover, she showed him that which Queen Es Shuhba had bestowed on her of those carpets, which she had brought with her, and that her throne, the like whereof neither Chosroes nor Cassar possessed, and those tables inlaid with pearls and jewels and those vessels, that amazed all who looked on them, and the crown, that was on the head of the circumcised boy, and those dresses of honour, which Queen Es Shuhba and the Sheikh Aboultaouaif had put off upon her, and the trays wherein were those riches; brief, she showed him treasures the like whereof he had never in his life set eyes on and which the tongue availeth not to describe and whereat all who looked thereon were amazed.. Would God upon that bitterest day, when my death calls for me, What's 'twixt thine excrement and blood (50) I still may smell of thee!..All this while the Khalif was diverting himself with watching him and laughing, and at nightfall he bade one of the slave-girls drop a piece of henbane in the cup and give it to Aboulhusn to drink. So she did as he bade her and gave Aboulhusn the cup, whereof no sooner had he drunken than his head forewent his feet [and he fell down, senseless]. Therewith the Khalif came forth from behind the curtain, laughing, and calling to the servant who had brought Aboulhusn to the palace, said to him, "Carry this fellow to his own place." So Mesroul took him up [and carrying him to his own house], set him down in the saloon. Then he went forth from him and shutting the saloon-door upon him, returned to the Khalif, who slept till the morrow.. How oft I've waked, whilst over me my comrades kept the watch! How many a stony waste I've crossed, how many a desert dread!.. b. The Fakir and his Pot of Butter dccccii. Now over against the place in question was a host of enemies, hard of heart, and in this he purposed the youth's slaughter. So he bade bring him forth of the underground dungeon and caused him draw near to him and saw his case. Then he bestowed on him a dress of honour and the folk rejoiced in this. Moreover, he tied him an ensign (134) and giving him a numerous army, despatched him to the region aforesaid, whither all who went were still slain or made prisoners. So Melik Shah betook himself thither with his army and when it was one of the days, behold, the enemy fell in upon them in the night; whereupon some of his men fled and the rest the enemy took; and they took Melik Shah also and cast him into an underground dungeon, with a company of his men. There he abode a whole year in evil plight, whilst his fellows mourned over his beauty and grace..When she had made an end of her song, Sherareh was moved to exceeding delight and drinking off her cup, said to her, 'Well done, O gift of hearts!' Then she ordered her an hundred dresses of brocade and an hundred thousand dinars and passed the cup to Queen Wekhimeh. Now she had in her hand somewhat of blood-red anemone; so she took the cup from her sister and turning to Tuhfeh, said to her, 'O Tuhfeh, sing to me on this.' Quoth she, 'I hear and obey,' and improvised the following verses:..Then he bade take her away; so she was carried to her chamber and he sent her a black slave-girl, with a casket, wherein were three thousand dinars and a carcanet of gold, set with pearls, great and small, and jewels, worth other three thousand, saying to her, "The slave-girl and that which is with her are a gift from me to thee." When she heard this, she said, "God forbid that I should be consoled for the love of my lord and my master, though with the earth full of gold!" And she improvised and recited the following verses:..So saying, she rose [and going] to a chest, took out therefrom six bags full of gold and said to me, "This is what I took from Amin el Hukm's house. So, if thou wilt, restore it; else the whole is lawfully thine; and if thou desire other than this, [thou shalt have it;] for I have wealth in plenty and I had no design in this but to marry thee." Then she arose and opening [other] chests, brought out therefrom wealth galore and I said to her, "O my sister, I have no desire for all this, nor do I covet aught but to be quit of that wherein I am." Quoth she, "I came not forth of the [Cadi's] house without [making provision for] thine acquittance"..Sixth Voyage of Sindbad the Sailor, The, iii. 203..He [seated himself on the divan and] leant upon a cushion, whilst she put out her hand to her veil and did it off. Then she put off her heavy outer clothes and discovered her charms, whereupon he embraced her and kissed her and swived her; after which they washed and returned to their place and he said to her, 'Know that I have little knowledge [of what goes on] in my house, for that I trust to my servant; so arise thou and see what the boy hath made ready in the kitchen.' Accordingly, she arose and going down into the kitchen, saw cooking pots over the fire, wherein were all manner of dainty meats, and manchet-bread and fresh almond-and-honey cakes. So she set bread on a dish and ladled out [what she would] from the pots and brought it to him.. Under me's a slender camel, a devourer of the waste; Those who pass a cloudlet deem it, as it flitteth o'er the way..When King Kisra heard this, he redoubled in loveliking for her and affection and said to her, 'Do what thou wilt.' So he let bring a litter and carrying her therein to his dwelling-place, married her and entreated her with the utmost honour. Then he sent a great army to King Dadbin and fetching him and his vizier and the chamberlain, caused bring them before him, unknowing what he purposed with them. Moreover, he caused set up for Arwa a pavilion in the courtyard of his palace and she entered therein and let down the curtain before herself. When the servants had set their seats and they had seated themselves, Arwa raised a corner of the curtain and said, 'O Kardan, rise to thy feet, for it befitteth not that thou sit in the like of this assembly, before this mighty King Kisra.' When the vizier heard these words, his heart quaked and his joints were loosened and of his fear, he rose to his feet. Then said she to him, 'By the virtue of Him who hath

made thee stand in this place of standing [up to judgment], and thou abject and humiliated, I conjure thee speak the truth and say what prompted thee to lie against me and cause me go forth from my house and from the hand of my husband and made thee practise thus against a man, (117) a true believer, and slay him. This is no place wherein leasing availeth nor may prevarication be therein.' THE FIFTEENTH OFFICER'S STORY..Trust in God, Of, 114..? ? ? ? ? How often, too, hath gladness come to light Whence nought but dole thou didst anticipate!. All those who were present marvelled at this story with the utmost marvel, and the twelfth officer came forward and said, 'I will tell you a pleasant trait that I had from a certain man, concerning an adventure that befell him with one of the thieves. (Quoth he).? ? ? ? ? So shall we quaff the cups in ease and cheer, In endless joyance, quit of care and woe..? ? ? ? ? God keep the days of love-delight! How dearly sweet they were! How joyous and how solaceful was life in them whilere!.? ? ? ? ? p. The Idiot and the Sharper dccccv.? ? ? ? ? By Allah, I knew not their worth nor yet how dear.2. The Fisherman and the Genie viii.? ? ? ? ? She came in robes of green, the likeness of the leaf That the pomegranate's flower doth in the bud encase..Then we sat down on the edge of the estrade and presently I espied a closet beside me; so I looked into it and my friend said to me, 'What seest thou?' Quoth I, 'I see therein good galore and bodies of murdered folk. Look.' So he looked and said, 'By Allah, we are lost men!' And we fell a-weeping, I and he. As we were thus, behold, there came in upon us, by the door at which we had entered, four naked men, with girdles of leather about their middles, and made for my friend. He ran at them and dealing one of them a buffet, overthrew him, whereupon the other three fell all upon him. I seized the opportunity to escape, what while they were occupied with him, and espying a door by my side, slipped into it and found myself in an underground chamber, without window or other issue. So I gave myself up for lost and said, 'There is no power and no virtue save in God the Most High, the Supreme!' Then I looked to the top of the vault and saw in it a range of glazed lunettes; so I clambered up for dear life, till I reached the lunettes, and I distracted [for fear]. I made shift to break the glass and scrambling out through the frames, found a wall behind them. So I bestrode the wall and saw folk walking in the road; whereupon I cast myself down to the ground and God the Most High preserved me, so that I reached the earth, unhurt. The folk flocked round me and I acquainted them with my story..On this wise he abode a space of days, after which he made himself at home in the land and took to himself comrades and got him friends galore, with whom he addressed himself to diversion and good cheer. Moreover, he went a-pleasuring with his friends and their hearts were solaced [by his company] and he entertained them with stories and civilities (161) and diverted them with pleasant verses and told them abundance of histories and anecdotes. Presently, the report of him reached King Jemhour, lord of Cashghar of Hind, and great was his desire [for his company]. So he went in quest of him and Abdallah repaired to his court and going in to him, kissed the earth before him. Jemhour welcomed him and entreated him with kindness and bade commit him to the guest-house, where he abode three days, at the end of which time the king sent [to him] a chamberlain of his chamberlains and let bring him to his presence. When he came before him, he greeted him [with the usual compliment], and the interpreter accosted him, saying, "King Jemhour hath heard of thy report, that thou art a goodly boon-companion and an eloquent story-teller, and he would have thee company with him by night and entertain him with that which thou knowest of anecdotes and pleasant stories and verses." And he made answer with "Hearkening and obedience." ? ? ? ? ? Peace upon thee! Ah, how bitter were the severance from thee! Be not this thy troth-pledge's ending nor the last of our delight!.? ? ? ? ? A fire in mine entrails burns, than which the fire of the hells denounced For sinners' torment less scathing is: it seeketh me to slay...Moreover, he gave her a complete suit of clothes and raising his head to her, said, "When thou toldest me that which Mariyeh had done with thee, God rooted out the love of her from my heart, and never again will she occur to my mind; so extolled be the perfection of Him who turneth hearts and eyes! It was she who was the cause of my coming out from Yemen, and now the time is past for which I engaged with my people and I fear lest my father levy his troops and come forth in quest of me, for that he hath no child other than myself and cannot brook to be parted from me; and on like wise is it with my mother." When the nurse heard his words, she said to him, "O my lord, and which of the kings is thy father?" "My father is El Aziz, lord of Yemen and Nubia and the Islands (91) of the Benou Kehtan and the Two Noble Sanctuaries (92) (God the Most High have them in His keeping!)," answered El Abbas; "and whenas he taketh horse, there mount with him an hundred and twenty and four thousand horsemen, all smiters with the sword, let alone attendants and servants and followers, all of whom give ear unto my word and obey my commandment." "Why, then, O my lord," asked the nurse, "didst thou conceal the secret of thy rank and lineage and passedst thyself off for a wayfarer? Alas for our disgrace before thee by reason of our shortcoming in rendering thee thy due! What shall be our excuse with thee, and thou of the sons of the kings?" But he rejoined, "By Allah, thou hast not fallen short! Nay, it is incumbent on me to requite thee, what while I live, though I be far distant from thee." When the king heard this story, he said, "How like is this to our own case!" Then he bade the vizier retire to his lodging; so he withdrew to his house and on the morrow he abode at home [till the king should summon him to his presence].? ? ? ? ? The road of right thou hast made straight, that erst was crooked grown; Yea, for its path of old had fall'n to ruin and decay..86. Omar ben el Khettab and the Young Bedouin cccxcv.18. The Thief and his Monkey clii.13. The Wolf and the Fox cxlviii.? ? ? ? ? The earth is my birth-place, indeed; but my place Of abidance is still in the cheeks of the fair..Then came forward the fourteenth officer and said, 'Know that the story I have to tell is pleasanter and more extraordinary than this; and it is as follows..Then said the king, "How long wilt thou beguile us with thy prate, O youth? But now the hour of thy slaughter is come." And he bade crucify him upon the gibbet. [So they carried him to the place of execution] and were about to hoist him up [upon the cross,] when, behold, the captain of the thieves, who had found him and reared him, (141) came up at that moment and asked what was that assembly and [the cause of] the crowds gathered there. They told him that a servant of the king had committed a great crime and that he was about to put him to death. So the

captain of the thieves pressed forward and looking upon the prisoner, knew him, whereupon he went up to him and embraced him and clipped him and fell to kissing him upon his mouth. Then said he, "This is a boy whom I found under such a mountain, wrapped in a gown of brocade, and I reared him and he fell to stopping the way with us. One day, we set upon a caravan, but they put us to flight and wounded some of us and took the boy and went their way. From that day to this I have gone round about the lands in quest of him, but have not lighted on news of him [till now;] and this is he." With this the Khalif waxed wroth, and the Hashimi vein (36) started out from between his eyes and he cried out to Mesrou and said to him, "Go forth and see which of them is dead." So Mesrou went out, running, and the Khalif said to Zubeideh, "Wilt thou lay me a wager?" "Yes," answered she; "I will wager, and I say that Aboulhusn is dead." "And I," rejoined the Khalif, "wager and say that none is dead save Nuzhet el Fuad; and the stake shall be the Garden of Pleasance against thy palace and the Pavilion of Pictures." So they [agreed upon this and] abode awaiting Mesrou, till such time as he should return with news.

[Horae Homileticae or Discourses \(Principally in the Form of Skeletons\) Vol 13 of 21 Now First Digested Into One Continued Series and Forming a Commentary Upon Every Book of the Old and New Testament To Which Is Annexed an Improved Edition of a Trans](#)  
[Nouveau Dictionnaire d'Histoire Naturelle Vol 32 Appliquie Aux Arts i l'Agriculture i l'conomie Rurale Et Domestique i La Midecine Etc](#)  
[American Methodism](#)  
[Searching for Truth](#)  
[A Manual of Modern Scholastic Philosophy Vol 1 Cosmology Psychology Epistemology \(Criteriology\) General Metaphysics \(Ontology\)](#)  
[Une Jambe de Moins Episode de la Campagne D'Italie](#)  
[Crock Pot Cookbook A Complete Guide of Slow Cooker for the Busy and Lazy Man with 70+ Delicious and Time-Saving Recipes\( Free Bonus 4-Week Healthy Meal Plan\)](#)  
[Rationaliste 1868-1869 Vol 8 Le Journal Des Libres-Penseurs](#)  
[The Electrical Transmission of Energy A Manual for the Design of Electrical Circuits](#)  
[The History of the Family of Dallas And Their Connections and Descendants from the Twelfth Century](#)  
[Spiritual Life or Regeneration Illustrated in a Series of Disquisitions Relative to Its Author Subject Nature Means C](#)  
[The Quarterly Review Vol 174 January April 1892](#)  
[The Life Letters Writings of John Davenant DD 1572-1641 Lord Bishop of Salisbury](#)  
[Life and Light for Woman 1894 Vol 24](#)  
[Notes on the Churches of Derbyshire Vol 2](#)  
[The Books of the Apocrypha Their Origin Teaching and Contents](#)  
[A Guide to the Knowledge of Pottery Porcelain and Other Objects of Vertu Comprising an Illustrated Catalogue of the Bernal Collection of Works of Art with the Prices at Which They Were Sold by Auction and the Names of the Present Possessors](#)  
[Life and Epistles of St Paul Vol 2 of 2](#)  
[Complete Works of Josephus Vol 3 of 4 Antiquities of the Jews The Wars of the Jews Against Apion Etc Etc](#)  
[The Hidden Way Across the Threshold Vol 5 Or the Mystery Which Hath Been Hidden for Ages and from Generations](#)  
[Hoods Own Or Laughter from Year to Year Being Former Runnings of His Comic Vein with an Infusion of New Blood for General Circulation](#)  
[Bentleys Miscellany 1854 Vol 36](#)  
[Dictionary Sects Heresies Ecclesiastical Parties and Schools of Religious Thought](#)  
[Cyclopaedia of the Practice of Medicine Vol 10](#)  
[Grundlegung Der Politischen Oekonomie Vol 2 Volkswirtschaft Und Recht Besonders Vermogensrecht Oder Freiheit Und Eigenthum in Volkswirtschaftlicher Betrachtung Buch 1-3 \(Einleitung Persinliche Unfreiheit Und Freiheit Eigenthumsordnung Begrin](#)  
[An Introduction to Logic](#)  
[Histoire de Mon Temps Vol 5 Mimoires Du Chancelier Pasquier Deuxiime Partie Restauration II 1820-1824](#)  
[The Gayworthys A Story of Threads and Thrums](#)  
[Totemism and Exogamy Vol 1 of 4 A Treatise on Certain Early Forms of Superstition and Society](#)  
[The Whites and the Blues](#)  
[Sermons by the Late REV Edward D Griffin DD Vol 2 To Which Is Prefixed a Memoir of His Life](#)  
[Reminiscences and Memoirs of North Carolina and Eminent North Carolinians](#)  
[The Works of Charles and Mary Lamb Vol 6 Letters 1796-1820](#)  
[The Southern Amaranth](#)  
[Americana July 1910](#)  
[Observations on Certain Parts of the Animal Oeconomy](#)

[The Practical Works of the REV Richard Baxter Vol 2 of 23 With Life of the Author and a Critical Examination of His Writings](#)  
[Manuel de Droit Maritime](#)  
[Medieval Europe From 395 to 1270](#)  
[Our North Land Being a Full Account of the Canadian North-West and Hudsons Bay Route Together with a Narrative of the Experiences of the Hudsons Bay Expedition of 1884](#)  
[Dictionary of Quotations From Ancient and Modern English and Foreign Sources](#)  
[The Life and Times of Thomas Wakley Founder and First Editor of the Lancet](#)  
[Essays Reviews and Addresses Vol 3 Theological Philosophical](#)  
[Babylon Its Future History and Doom With Remarks on the Future of Egypt and Other Eastern Countries](#)  
[A Treatise on Gyrostatics and Rotational Motion Theory and Applications](#)  
[The Life and Letters of Dr Samuel Hahnemann](#)  
[Polybiblion 1905 Vol 61 Revue Bibliographique Universelle Paraissant Tous Les Mois Partie Litteraire](#)  
[Memoires Et Correspondance de Duplessis-Mornay Vol 10 Pour Servir A L'Histoire de la Reformation Et Des Guerres Civiles Et Religieuses En France Sous Les Regnes de Charles IX de Henri III de Henri IV Et de Louis XIII Depuis L'An 1571 Jusquen 1](#)  
[The Children of the Abbey A Tale](#)  
[The History of the Balkan Peninsula from the Earliest Times to the Present Day](#)  
[Baptist Home Missions in North America Including a Full Report of the Proceedings and Addresses of the Jubilee Meeting and a Historical Sketch of the American Baptist Home Mission Society Historical Tables Etc 1832-1882](#)  
[Lehrbuch Der Mechanik Vol 1](#)  
[Reports of the Industrial Commission 1901 Vol 11](#)  
[Studies in General History](#)  
[Twentieth Report from Select Committee on the Poor Law Amendment ACT With the Minutes of Evidence and Appendix](#)  
[La Revista de Buenos Aires Vol 3 Historia Americana Literatura y Derecho Periodico Destinado a la Republica Argentina La Oriental del Uruguay y La del Paraguay](#)  
[A Dictionary of the English Language Containing the Pronunciation Etymology and Explanation of All Words Authorized by Eminent Writers To Which Are Added a Vocabulary of the Roots of English Words and an Accented List of Greek Latin and Scripture](#)  
[The Book of the Victoria Cross](#)  
[The Life of Sir William Fairbairn Bart Partly Written by Himself](#)  
[Jesus and the Coming Glory Or Notes on Scripture](#)  
[Men of the Old Stone Age Their Environment Life and Art](#)  
[Metodo Di Commentare La Commedia Di Dante Allighieri Proposto Da Giambattista Giuliani Prof Nel R Istituto Di Studi Superiori in Firenze](#)  
[Primitive Industry Or Illustrations of the Handiwork in Stone Bone and Clay of the Native Races of the Northern Atlantic Seaboard of America](#)  
[The Pathology of Mind Being Third Edition of the Second Part of the Physiology and Pathology of Mind Recast Enlarged and Rewritten](#)  
[Oeuvres de Bossuet Eveque de Meaux Vol 11 Revues Sur Les Manuscrits Originaux Et Les Editions Les Plus Correctes](#)  
[Pedigrees from the Plea Rolls Collected from the Pleadings in the Various Courts of Law A D 1200 to 1500 from the Original Rolls in the Public Record Office](#)  
[A Treatise on the Diseases of the Chest Being a Course of Lectures Delivered at the New York Hospital](#)  
[Memoir of William Knibb Missionary in Jamaica](#)  
[The Treatment of Insanity](#)  
[The Life of John Marshall Vol 2](#)  
[Morriss Memorial History of Staten Island New York Vol 2](#)  
[The History of Redwood County Minnesota Vol 1](#)  
[Five Plays Viz the Northerne Laffe The Sparagus Garden The Antipodes A Jovial Crew The Queens Exchange](#)  
[Inverurie and the Earldom of the Garioch A Topographical and Historical Account of the Garioch from the Earliest Times to the Revolution Settlement with a Genealogical Appendix of Garioch Families Flourishing at the Period of the Revolution Settlement a](#)  
[Oeuvres Completes de Voltaire Vol 39 Dictionnaire Philosophique](#)  
[The Life of the Rev George Whitefield BA of Pembroke College Oxford Vol 1 of 2](#)  
[The History of the Decline and Fall of the Roman Empire Vol 4 of 7 With Twenty-One Illustrations and Map and Plan](#)  
[Studies and Illustrations of the Great Rebellion](#)  
[Westward Ho](#)

[The Probate Law and Practice of California Containing All the Statutes of the State Relating to Probate Courts and the Jurisdiction Thereof The Settlement of Estates of Deceased Persons The Duties of Guardians Descents Wills Etc with Judicial Dec](#)

[Manuel de Droit Constitutionnel Thiorie Ginirale de litat Le Droit Et litat-Les Libertis Publiques Organisation Politique](#)

[A Treatise on the Nervous Diseases of Children For Physicians and Students](#)

[The Christian Philosophy of Life Reflections on the Truths of Religion](#)

[The Durbar](#)

[The Travels of the King Charles II in Germany and Flanders 1654-1660](#)

[The Works of Garcilasso de la Vega Surnamed the Prince of Castilian Poets Translated Into English Verse With a Critical and Historical Essay on Spanish Poetry and a Life of the Author](#)

[History of the North-West Vol 1](#)

[The Journal of the British Archaeological Association Established 1843 Vol 2 For the Encouragement and Prosecution of Researches Into the Arts and Monuments of the Early and Middle Ages](#)

[Interviews with Mining Engineers](#)

[American Journal of Pharmacy Vol 75](#)

[Political Speeches of Robert G Ingersoll](#)

[The History of Imperial County California](#)

[A Treatise on the American Law of Real Property Vol 3](#)

[The Life and Work of the Seventh Earl of Shaftesbury K G Vol 3](#)

[A Defence of the Sincere and True Translations of the Holy Scriptures Into the English Tongue Against the Cavils of Gregory Martin](#)

[Transactions of the American Society of Civil Engineers Vol 36 December 1896](#)

[Proceedings of the American Association for the Advancement of Science Fifty-First Meeting Held at Pittsburg Pa June July 1902](#)

[The Proceedings and Transactions of the Nova Scotian Institute of Science Vol 10 Halifax Nova Scotia 1898-1902](#)

[The History of Van Buren County Iowa Containing a History of the County Its Cities Towns C a Biographical Directory of Citizens War Record of Its Volunteers in the Late Rebellion General and Local Statistics Portraits of Early Settlers and Prom](#)

[A Catalogue Raisonne of the Works of the Most Eminent Dutch Flemish and French Painters Vol 6 In Which Is Included a Short Biographical Notice of the Artists with a Copious Description of Their Principal Pictures](#)

---