

## NURTURE THE ART OF PARENTING

First Officer's Story, The, ii. 122.. "There was once a king of the kings, whose name was Bekhtzeman, and he was a great eater and drinker and carouser. Now enemies of his made their appearance in certain parts of his realm and threatened him; and one of his friends said to him, 'O king, the enemy maketh for thee: be on thy guard against him.' Quoth Bekhtzeman, 'I reckon not of him, for that I have arms and wealth and men and am not afraid of aught.' Then said his friends to him, 'Seek aid of God, O king, for He will help thee more than thy wealth and thine arms and thy men.' But he paid no heed to the speech of his loyal counsellors, and presently the enemy came upon him and waged war upon him and got the victory over him and his trust in other than God the Most High profited him nought. So he fled from before him and seeking one of the kings, said to him, 'I come to thee and lay hold upon thy skirts and take refuge with thee, so thou mayst help me against mine enemy.' 130. Abulhusn ed Durraj and Abou Jaafer the Leper cccclxxxi.???? And when I long to look upon thy face, My life is perished with desire straightway..?THE FIRST OFFICER'S STORY..When the king heard this, he said, "I will not isolate myself from the folk and slay my vizier." And he bade him depart to his dwelling..Midst colours, my colour excelleth in light, ii. 258..It chanced one day that one of the horsemen, who had fallen in with the young Melik Shah by the water and clad him and given him spending-money, saw the eunuch in the city, disguised as a merchant, and recognizing him, questioned him of his case and of [the reason of] his coming. Quoth he, 'I come to sell merchandise.' And the horseman said, 'I will tell thee somewhat, if thou canst keep it secret.' 'It is well,' answered the eunuch; 'what is it?' And the other said, 'We met the king's son Melik Shah, I and certain of the Arabs who were with me, and saw him by such a water and gave him spending-money and sent him towards the land of the Greeks, near his mother, for that we feared for him, lest his uncle Belehwan should kill him.' Then he told him all that had passed between them, whereupon the eunuch's countenance changed and he said to the cavalier, 'Assurance!' 'Thou shalt have assurance,' answered the other, 'though thou come in quest of him.' And the eunuch rejoined, saying, 'Truly, that is my errand, for there abideth no repose for his mother, lying down or rising up, and she hath sent me to seek news of him.' Quoth the cavalier, 'Go in safety, for he is in a [certain] part of the land of the Greeks, even as I said to thee.' 26. The City of Lebtait cclxxii.???? Abasement, misery and heart-break after those I suffer who endured before me many a year..When Shefikeh saw that which betided him, she came forward and said to him, "O bountiful lord, indeed my mistress returneth not the mantle and the necklace despitefully; but she is about to depart the world and thou hast the best right to them." "And what is the cause of this?" asked he. Quoth Shefikeh, "Thou knowest. By Allah, never among the Arabs nor the barbarians nor among the sons of the kings saw I a harder of heart than thou! Is it a light matter to thee that thou troublest Mariyeh's life and causest her mourn for herself and depart the world on account of (110) thy youth? Indeed, thou wast the cause of her acquaintance with thee and now she departeth the world on thine account, she whose like God the Most High hath not created among the daughters of the kings."..Meanwhile, the people of the city rejoiced and were glad and blessed the vizier's daughter, marvelling for that three days had passed and that the king had not put her to death and exulting in that, [as they deemed,] he had turned [from his purpose] and would never again burden himself with blood-guiltiness against any of the maidens of the city. Then, on the fourth night, she related to him a still more extraordinary story, and on the fifth night she told him anecdotes of kings and viziers and notables. On this wise she ceased not [to do] with him [many] days and nights, what while the king still said in himself, 'When I have heard the end of the story, I will put her to death,' and the people waxed ever in wonder and admiration. Moreover, the folk of the provinces and cities heard of this thing, to wit, that the king had turned from his custom and from that which he had imposed upon himself and had renounced his heresy, wherefore they rejoiced and the folk returned to the capital and took up their abode therein, after they had departed thence; yea, they were constant in prayer to God the Most High that He would stablish the king in that his present case; and this," said Shehrzad, "is the end of that which my friend related to me."..One day, he went forth in quest of certain stray camels of his and fared on all his day and night till eventide, when he [came to an Arab encampment and] was fain to seek hospitality of one of the inhabitants. So he alighted at one of the tents of the camp and there came forth to him a man of short stature and loathly aspect, who saluted him and lodging him in a corner of the tent, sat entertaining him with talk, the goodliest that might be. When his food was dressed, the Arab's wife brought it to the guest, and he looked at the mistress of the tent and saw a favour than which no goodlier might be. Indeed, her beauty and grace and symmetry amazed him and he abode confounded, looking now at her and now at her husband. When his looking grew long, the man said to him, 'Harkye, O son of the worthy! Occupy thyself with thine own concerns, for by me and this woman hangeth a rare story, that is yet goodlier than that which thou seest of her beauty; and when we have made an end of our food, I will tell it thee.'???? I had not left you, had I known that severance would prove My death; but what is past is past, Fate stoops to no control..To his beloved one the lover's heart's inclined, iii. 22..A thief of the thieves of the Arabs went [one night] to a certain man's house, to steal from a heap of wheat there, and the people of the house surprised him. Now on the heap was a great copper measure, and the thief buried himself in the corn and covered his head with the measure, so that the folk found him not and went away; but, as they were going, behold, there came a great crack of wind forth of the corn. So they went up to the measure and [raising it], discovered the thief and laid hands on him. Quoth he, "I have eased you of the trouble of seeking me: for I purposed, [in letting wind], to direct you to my [hiding-]place; wherefore do ye ease me and have compassion on me, so may God have compassion on you!" So they let him go and harmed him not..Accordingly, Ishac bade admit her; so she entered, and when her eyes fell upon the Commander of the Faithful, she kissed the earth before him and said, 'Peace be upon thee, O Commander of the Faithful and asylum of the people of the faith

and reviver of justice among all creatures! May God make plain the treading of thy feet and vouchsafe thee enjoyment of that which He hath bestowed on thee and make Paradise thy harbourage and the fire that of thine enemies!' Quoth Er Reshid, 'And on thee be peace, O damsel! Sit.' So she sat down and he bade her sing; whereupon she took the lute and tightening its strings, played thereon in many modes, so that the Commander of the Faithful and Jaafer were confounded and like to fly for delight. Then she returned to the first mode and sang the following verses:..Meanwhile, the news spread abroad that Bihzad, son of the king, was lost, whereupon his father sent letters in quest of him [to all the kings and amongst others to him with whom he was imprisoned]. When the letter reached the latter, he praised God the Most High for that he had not anydele hastened in Bihzad's affair and letting bring him before himself, said to him, 'Art thou minded to destroy thyself?' Quoth Bihzad, '[I did this] for fear of reproach;' and the king said, 'An thou fear reproach, thou shouldst not practise haste [in that thou dost]; knowest thou not that the fruit of haste is repentance? If we had hastened, we also, like unto thee, we had repented.' Now the woman was in a chest and two youths of the pages of the late king, who were now in the new king's service, were those who had been charged with the guardianship of the vessel and the goods. When the evening evened on them, the two youths fell a-talking and recounted that which had befallen them in their days of childhood and the manner of the going forth of their father and mother from their country and royal estate, whenas the wicked overcame their land, and [called to mind] how they had gone astray in the forest and how fate had made severance between them and their parents; brief, they recounted their story, from beginning to end. When the woman heard their talk, she knew that they were her very sons and cried out to them from the chest, saying, 'I am your mother such an one, and the token between you and me is thus and thus.' The young men knew the token and falling upon the chest, broke the lock and brought out their mother, who strained them to her breast, and they fell upon her and swooned away, all three..? ? ? ? c. The Jewish Physician's Story cxxix.? ? ? ? Ye've drowned me in the sea of love for you; my heart Denies to be consoled for those whom I adore..When the company heard this story, they marvelled thereat with the utmost wonderment. Then the fifth officer, who was the lieutenant of the bench, (113) came forward and said, '[This is] no wonder and there befell me that which is rarer and more extraordinary than this..? ? ? ? A good it is to have one's loved ones ever near..? ? ? ? That I am the pledge of passion still and that my longing love And eke my yearning do overpass all longing that was aye..? ? ? ? m. The Boy and the Thieves dccccviii.? ? ? ? Ah, then will I begin on you with chiding than the breeze More soft, ay pleasanter than clear cold water and more sweet..One of the host am I of lovers sad and sere, ii. 252..Me, till I stricken was therewith, to love thou didst excite, iii. 113..When it was the eleventh day, the viziers betook them early in the morning to the king's gate and said to him, "O king, the folk are assembled from the king's gate to the gibbet, so they may see [the execution of] the king's commandment on the youth." So the king bade fetch the prisoner and they brought him; whereupon the viziers turned to him and said to him, "O vile of origin, doth any hope of life remain with thee and lookest thou still for deliverance after this day?" "O wicked viziers," answered he, "shall a man of understanding renounce hope in God the Most High? Indeed, howsoever a man be oppressed, there cometh to him deliverance from the midst of stress and life from the midst of death, [as is shown by the case of] the prisoner and how God delivered him." "What is his story?" asked the king; and the youth answered, saying, "O king, they tell that.? ? ? ? Where lavender, myrtle, narcissus entwine, With all sweet-scented herbs, round the juice of the vine..One night, when the night was half spent, as Selim and Selma sat talking and devising with each other, they heard a noise below the house; so they looked out from a lattice that gave upon the gate of their father's mansion and saw a man of goodly presence, whose clothes were hidden by a wide cloak, which covered him. He came up to the gate and laying hold of the door-ring, gave a light knock; whereupon the door opened and out came their sister, with a lighted flambeau, and after her their mother, who saluted the stranger and embraced him, saying, 'O beloved of my heart and light of mine eyes and fruit of mine entrails, enter.' So he entered and shut the door, whilst Selim and Selma abode amazed..As for the king their father, he abode with his wife, their mother, what while God (to whom belong might and majesty) willed, and they rejoiced in reunion with each other. The kingship endured unto them and glory and victory, and the king continued to rule with justice and equity, so that the people loved him and still invoked on him and on his sons length of days and durance; and they lived the most delightsome of lives till there came to them the Destroyer of Delights and Sunderer of Companies, He who layeth waste the palaces and peopleth the tombs; and this is all that hath come down to us of the story of the king and his wife and children. Nor," added the vizier, "if this story be a solace and a diversion, is it pleasanter or more diverting than that of the young man of Khorassan and his mother and sister."..Khelbes and his Wife and the Learned Man, i. 301..One day, as I stood in my shop, there came up to me a woman and stopped before me; and she as she were the full moon rising from among the stars, and the place was illumined by her light. When I saw her, I fixed my eyes on her and stared in her face; and she bespoke me with soft speech. When I heard her words and the sweetness of her speech, I lusted after her; and when she saw that I lusted after her, she did her occasion and promising me [to come again], went away, leaving my mind occupied with her and fire kindled in my heart. Then I abode, perplexed and pondering my affair, whilst fire flamed in my heart, till the third day, when she came again and I scarce credited her coming. When I saw her, I talked with her and cajoled her and courted her and strove to win her favour with speech and invited her [to my house]; but she answered, saying, 'I will not go up into any one's house.' Quoth I, 'I will go with thee;' and she said, 'Arise and come with me.'..Unto its pristine lustre your land returned and more, iii. 132..When the king heard this story, he renounced his purpose of putting the vizier to death and his soul prompted him to continue him on life. So he bade him go away to his house..One of the good-for-noughts found himself one day without aught and the world was straitened upon him and his patience failed; so he lay down to sleep and gave not over sleeping till the sun burnt him and the foam came out upon his mouth, whereupon he arose, and he was penniless

and had not so much as one dirhem. Presently, he came to the shop of a cook, who had set up therein his pans (9) [over the fire] and wiped his scales and washed his saucers and swept his shop and sprinkled it; and indeed his oils (10) were clear (11) and his spices fragrant and he himself stood behind his cooking-pots [waiting for custom]. So the lackpenny went up to him and saluting him, said to him, 'Weigh me half a dirhem's worth of meat and a quarter of a dirhem's worth of kouskoussou (12) and the like of bread.' So the cook weighed out to him [that which he sought] and the lackpenny entered the shop, whereupon the cook set the food before him and he ate till he had gobbled up the whole and licked the saucers and abode perplexed, knowing not how he should do with the cook concerning the price of that which he had eaten and turning his eyes about upon everything in the shop..Reshid (Er) and the Barmecides, i. 189..Now the king was leaning back; so he sat up and said, 'Tell me of this.' 'It is well,' answered the tither. 'I go to the man whom I purpose to tithe and circumvent him and feign to be occupied with certain business, so that I seclude myself therewith from the folk; and meanwhile the man is squeezed after the foulest fashion, till nothing is left him. Then I appear and they come in to me and questions befall concerning him and I say, "Indeed, I was ordered worse than this, for some one (may God curse him!) hath slandered him to the king." Then I take half of his good and return him the rest publicly before the folk and send him away to his house, in all honour and worship, and he causeth the money returned to be carried before him, whilst he and all who are with him call down blessings on me. So is it published in the city that I have returned him his money and he himself saith the like, so he may have a claim on me for the favour due to whoso praiseth me. Then I feign to forget him till some time (242) hath passed over him, when I send for him and recall to him somewhat of that which hath befallen aforesaid and demand [of him] somewhat privily. So he doth this and hasteneth to his dwelling and sendeth what I bid him, with a glad heart. Then I send to another man, between whom and the other is enmity, and lay hands upon him and feign to the first man that it is he who hath traduced him to the king and taken the half of his good; and the people praise me.' (243).? ? ? ? So make me in your morning a delight And set me in your houses, high and low;? ? ? ? No rest is there for me, no life wherein I may delight, Nor pleasant meat nor drink avails to please me, night or day..? ? ? ? For the uses of food I was fashioned and made; The hands of the noble me wrought and inlaid..As for the eunuch, the chamberlain, who had counselled King Dadbin [not to slay her, but] to [cause] carry her to the desert [and there abandon her], she bestowed on him a sumptuous dress of honour and said to him, "The like of thee it behoveth kings to hold in favour and set in high place, for that thou spokest loyally and well, and a man is still requited according to his deed." And Kisra the king invested him with the governance of one of the provinces of his empire. Know, therefore, O king," continued the youth, "that whoso doth good is requited therewith and he who is guiltless of sin and reproach feareth not the issue of his affair. And I, O king, am free from guilt, wherefore I trust in God that He will show forth the truth and vouchsafe me the victory over enemies and enviers."43. Ibn es Semmak and Er Reshid dlxviii.? ? ? ? None, by Allah, 'mongst all creatures, none I love save thee alone! Yea, for I am grown thy bondman, by the troth betwixt us plight..? ? ? ? All things, indeed, that betide to you are fore-ordered of God; Yet still in your deeds is the source to which their fulfilment is due..? ? ? ? ? ? ? ? aa. Story of the Jealous Man and the Parrot (226) xiv.? ? ? ? Thy loss is the fairest of all my heart's woes; My case it hath altered and banished repose..TABLE OF CONTENTS OF THE BRESLAU (TUNIS)EDITION OF THE ARABIC TEXT OF THE BOOK OF THE THOUSAND NIGHTS AND ONE NIGHT..? ? ? ? Full many a man incited me to infidelity, But I refused, for all the talk wherewith they set on me..When it was eventide, the king summoned the vizier and sought of him the story of the King and the Tither, and he said, "Know, O king, that.? ? ? ? g. The King's Son and the Ogress dlxxxii.The woman who used to act as decoy for them once caught them a woman from a bride-feast, under pretence that she had a wedding toward in her own house, and appointed her for a day, whereon she should come to her. When the appointed day arrived, the woman presented herself and the other carried her into the house by a door, avouching that it was a privy door. When she entered [the saloon], she saw men and champions (131) [and knew that she had fallen into a trap]; so she looked at them and said, "Harkye, lads! (132) I am a woman and there is no glory in my slaughter, nor have ye any feud of blood-revenge against me, wherefore ye should pursue me; and that which is upon me of [trinkets and apparel] ye are free to take." Quoth they, "We fear thy denunciation." But she answered, saying, "I will abide with you, neither coming in nor going out." And they said, "We grant thee thy life."? ? ? ? Sherik ben Amrou, what device avails the hand of death to stay? O brother of the brotherless, brother of all th' afflicted, say..I fear to be seen in the air, ii. 255..Thus," continued Shehrzad, "none is safe from the calamities of fortune and the vicissitudes of time, and [in proof of this], I will relate unto thee yet another story still rarer and more extraordinary than this. Know, O King, that one said to me, 'A friend of mine, a merchant, told me the following story. Quoth he,.? ? ? ? o. The Man who was lavish of his House and his Victual to one whom he knew not dcccciv.Her verses pleased the kings of the Jinn and they said, 'By Allah, thou sayst sooth!' Then she rose to her feet, with the lute in her hand, and played and sang, whilst the Jinn and the Sheikh Aboultafaif danced. Then the latter came up to her and gave her a carbuncle he had taken from the hidden treasure of Japhet, son of Noah (on whom be peace), and which was worth the kingdom of the world; its light was as the light of the sun and he said to her, "Take this and glorify thyself withal over (233) the people of the world.' She kissed his hand and rejoiced in the jewel and said, 'By Allah, this beseemeth none but the Commander of the Faithful.'? ? ? ? z. The Stolen Purse dcv.Appointed Term, Of the, i. 147..I was one day abroad on an occasion with certain of my comrades, and as we went along, we fell in with a company of women, as they were moons, and among them one, the tallest and handsomest of them. When I saw her and she saw me, she tarried behind her companions and waited for me, till I came up to her and bespoke her. Quoth she, "O my lord, (God favour thee!) I saw thee prolong thy looking on me and imagined that thou knewest me. If it be thus, vouchsafe me more knowledge of thee." "By Allah," answered I, "I know thee not, save that God the Most High hath cast the love of thee

into my heart and the goodness of thine attributes hath confounded me and that wherewith God hath gifted thee of those eyes that shoot with arrows; for thou hast captivated me." And she rejoined, "By Allah, I feel the like of that which thou feellest; so that meseemeth I have known thee from childhood." . . . . . But if my wealth abound, of all I'm held in amity.. Vizier Er Rehwan, King Shah Bekht and his, i. 215.. The company marvelled at this story and the ninth officer came forward and said, 'I will tell you a right goodly story I heard at a wedding.. FIROUZ AND HIS WIFE (175). 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, . . . . . a. Nimeh ben er Rebya and Num his Slave-girl cccxxvii. Jest of a Thief, A Merry, ii. 186.. When he had made an end of his verses, he folded the letter and gave it to the nurse, who took it and carried it to Mariyeh. When she came into the princess's presence, she saluted her; but Mariyeh returned not her salutation and she said, "O my lady, how hard is thy heart that thou grudgest to return the salutation! Take this letter, for that it is the last of that which shall come to thee from him." Quoth Mariyeh, "Take my warning and never again enter my palace, or it will be the cause of thy destruction; for I am certified that thou purposest my dishonour. So get thee gone from me." And she commanded to beat the nurse; whereupon the latter went forth fleeing from her presence, changed of colour and absent of wits, and gave not over going till she came to the house of El Abbas.. 73. The Miller and his Wife cclxxxvii. Before I entered this corporation, (149) I had a draper's shop and there used to come to me a man whom I knew not, save by his face, and I would give him what he sought and have patience with him, till he could pay me. One day, I foregathered with certain of my friends and we sat down to drink. So we drank and made merry and played at Tab; (150) and we made one of us Vizier and another Sultan and a third headsman.. The head wept exceeding sore and said, 'O my lady, indeed thou hast solaced my heart, and I have nought but my life; so take it.' Quoth she, 'An I but knew that thou wouldst bring me news of my lord Er Reshid, it were liefer to me than the empery of the world.' And the head answered her, saying, 'It shall be done as thou desirest.' Then it disappeared and returning to her at the last of the night, said, 'Know, O my lady, that I have been to thy palace and have questioned one of the haunters thereof of the case of the Commander of the Faithful and that which befell him after thee; and he said, "When the Commander of the Faithful came to Tuhfeh's lodging and found her not and saw no sign of her, he buffeted his face and head and rent his clothes. Now there was in thy lodging the eunuch, the chief of thy household, and he cried out at him, saying, 'Bring me Jaafer the Barmecide and his father and brother forthright.' The eunuch went out, confounded in his wit for fear of the Commander of the Faithful, and whenas he came to Jaafer, he said to him, 'Come to the Commander of the Faithful, thou and thy father and brother.' So they arose in haste and betaking themselves to the Khalif's presence, said to him, 'O Commander of the Faithful, what is to do?' Quoth he, 'There is that to do which overpasseth description. Know that I locked the door and taking the key with me, betook myself to the daughter of mine uncle, with whom I lay the night; but, when I arose in the morning and came and opened the door, I found no sign of Tuhfeh.' 'O Commander of the Faithful,' rejoined Jaafer, 'have patience, for that the damsel hath been snatched away, and needs must she return, seeing she took the lute with her, and it is her [own] lute. The Jinn have assuredly carried her off and we trust in God the Most High that she will return.' Quoth the Khalif, ' This (221) is a thing that may nowise be' And he abode in her lodging, eating not neither drinking, what while the Barmecides besought him to go forth to the folk; and he weepeth and abideth on this wise till she shall return." This, then, is that which hath betided him after thee.' O thou that questionest the lily of its scent, ii. 256.. 7. Story of the Hunchback ci. As for the woman, whenas the man went out from her, she resolved to depart; so she went forth, saying in herself, 'There is no journeying for me in woman's attire.' Then she donned men's apparel, such as is worn of the pious, and set out and wandered over the earth; nor did she leave going till she entered a certain city. Now the king of that city had an only daughter in whom he gloried and whom he loved, and she saw the devotee and deeming her a pilgrim youth, said to her father, 'I would fain have this youth take up his abode with me, so I may learn of him wisdom and renunciation and religion.' Her father rejoiced in this and commanded the [supposed] pilgrim to take up his sojourn with his daughter in his palace. Now they were in one place and the king's daughter was strenuous to the utterest in continence and chastity and nobility of mind and magnanimity and devotion to the worship of God; but the ignorant slandered her (5) and the folk of the realm said, 'The king's daughter loveth the pilgrim youth and he loveth her.' They gave not over drinking and carousing till the middle of the night, when the Khalif said to his host, "O my brother, hast thou in thy heart a wish thou wouldst have accomplished or a regret thou wouldst fain do away?" "By Allah," answered he, "there is no regret in my heart save that I am not gifted with dominion and the power of commandment and prohibition, so I might do what is in my mind!" Quoth the Khalif, "For God's sake, O my brother, tell me what is in thy mind!" And Aboulhusn said, "I would to God I might avenge myself on my neighbours, for that in my neighbourhood is a mosque and therein four sheikhs, who take it ill, whenas there cometh a guest to me, and vex me with talk and molest me in words and threaten me that they will complain of me to the Commander of the Faithful, and indeed they oppress me sore, and I crave of God the Most High one day's dominion, that I may beat each of them with four hundred lashes, as well as the Imam of the mosque, and parade them about the city of Baghdad and let call before them, 'This is the reward and the least of the reward of whoso exceedeth [in talk] and spiteth the folk and troubleth on them their joys.' This is what I wish and no more." When the king heard this story, he smiled and it pleased him and he bade the vizier go away to his own house.. . . . . When from your land the breeze I scent that cometh, as I were A reveller bemused with wine, to lose my wits I'm fain.. INDEX TO THE NAMES OF THE "TALES FROM THE ARABIC". Then she told him the story of Anca, daughter of Behram Gour, with Anca, daughter of the wind, and described to him her dwelling-place and her island, whereupon quoth Er Reshid, 'O Tuhfet es Sedr, (252) tell me of El Anca, daughter of Behram Gour; is she of the Jinn or of mankind or of the birds? For this

long time have I desired to find one who should tell me of her.' 'It is well, O Commander of the Faithful,' answered Tuhfeh. 'I asked the queen of this and she acquainted me with her case and told me who built her the palace.' Quoth Er Reshid, 'I conjure thee by Allah, tell it me.' And Tuhfeh answered, 'It is well,' and proceeded to tell him. And indeed he was amazed at that which he heard from her and what she told him and at that which she had brought back of jewels and jacinths of various colours and precious stones of many kinds, such as amazed the beholder and confounded thought and mind. As for this, it was the means of the enrichment of the Barmecides and the Abbasides, and they abode in their delight. . . . My heart belike shall his infect with softness, even as me His body with disease infects, of its seductive air. . . . My heart will never credit that I am far from thee; In it thou art, nor ever the soul can absent be. . . . And whenas the dogs at a fountain have lapped, The lions to drink of the water forbear." Unjust King and the Tither, *The*, i. 272. When the king heard his vizier's words, he marvelled with the utmost wonderment and bade him retire to his lodging. [So Er Rehwan withdrew to his house and abode there till eventide of the next day, when he again presented himself before the king.] . . . Well-ground my polished sword is and thin and keen of edge And trenchant, eke, for smiting and long my steel-barbed spear. Man who was lavish of House and Victual to One whom he knew not, *The*, i. 293..94. The Man's Dispute with the Learned Woman of the relative Excellence of the Sexes dclxxxiii. . . . In my tears I have a witness; when I call thee to my mind, Down my cheeks they run like torrents, and I cannot stay their flight. . . . My fortitude fails, my endeavour is vain; My bosom is straitened. To Thee, I complain. Meinsoun drank off his cup and said to her, 'Well done, O perfect of attributes!' Then he signed to her and was absent awhile, after which he returned and with him a tray of jewels worth an hundred thousand dinars, [which he gave to Tuhfeh]. So Kemeriyeh arose and bade her slave-girl open the closet behind her, wherein she laid all that wealth. Then she delivered the key to Tuhfeh, saying, 'All that cometh to thee of riches, lay thou in this closet that is by thy side, and after the festival, it shall be carried to thy palace on the heads of the Jinn.' Tuhfeh kissed her hand, and another king, by name Munir, took the cup and filling it, said to her, 'O fair one, sing to me over my cup upon the jasmine.' 'Harkening and obedience,' answered she and improvised the following verses: . . . The fires in my vitals that rage if I did but discover to view, Their ardour the world to consume, from the East to the West, might avail. When the king heard this story, he said in himself, "Verily, had I given ear to the sayings of my courtiers and inclined to the idle prate [of those who counselled me] in the matter of [the slaying of] my vizier, I had repented to the uttermost of repentance, but praised be God, who hath disposed me to mansuetude and long-suffering and hath endowed me with patience!" Then he turned to the vizier and bade him return to his dwelling and [dismissed] those who were present, as of wont. So the old woman returned to the lover and said to him, "I have skilfully contrived the affair for thee with her; [and now it behoveth us to amend that we have marred]. So go now and sit with the draper and bespeak him of the turban-cloth, [saying, 'The turban-cloth I bought of thee I chanced to burn in two places; so I gave it to a certain old woman, to get mended, and she took it and went away, and I know not her dwelling-place.'] When thou seest me pass by, rise and lay hold of me [and demand of me the turban-cloth], to the intent that I may amend her case with her husband and that thou mayst be even with her." So he repaired to the draper's shop and sat down by him and said to him, "Thou knowest the turban-cloth I bought of thee?" "Yes," answered the draper, and the other said, "Knowest thou what is come of it?" "No," replied the husband, and the youth said, "After I bought it of thee, I fumigated myself (58) and it befell that the turban-cloth was burnt in two places. So I gave it to a woman, whose son, they said, was a fine-drawer, and she took it and went away with it; and I know not her abiding-place." When the draper heard this, he misdoubted him [of having wrongly suspected his wife] and marvelled at the story of the turban-cloth, and his mind was set at ease concerning her. So King Suleiman Shah made answer unto Caesar with 'Harkening and obedience.' Then he arose and despatched her to him, and Cassar went in to her and found her overpassing the description wherewithal they had described her to him; wherefore he loved her with an exceeding love and preferred her over all his women and his love for Suleiman Shah was magnified; but Shah Khatoun's heart still clave to her son and she could say nought. As for Suleiman Shah's rebellious son, Belehwan, when he saw that Shah Khatoun had married the king of the Greeks, this was grievous to him and he despaired of her. Meanwhile, his father Suleiman Shah kept strait watch over the child and cherished him and named him Melik Shah, after the name of his father. When he reached the age of ten, he made the folk swear fealty to him and appointed him his heir apparent, and after some days, [the hour of] the old king's admission [to the mercy of God] drew near and he died. . . . To whom save thee shall I complain, of whom relief implore, Whose image came to visit me, what while in dreams I lay? Tuhfeh entered the bath, after she had put off her clothes, and behold, the basin thereof was overlaid with gold set with pearls and red rubies and green emeralds and other jewels; so she extolled the perfection of God the Most High and hallowed Him for the magnificence of that which she saw of the attributes of that bath. Then she made her ablutions in that basin and pronouncing the Magnification of Prohibition, (207) prayed the morning prayer and what else had escaped her of prayers; (208) after which she went out and walked in that garden among jessamine and lavender and roses and camomile and gillyflowers and thyme and violets and sweet basil, till she came to the door of the pavilion aforesaid and sat down therein, pondering that which should betide Er Reshid after her, whenas he should come to her pavilion and find her not. She abode sunken in the sea of her solicitude, till presently sleep took her and she slept. . . . e. Story of the Portress lxxvii. THE BOOK OF THE THOUSAND NIGHTS AND ONE NIGHT. When the king heard this, he said, 'This proof sufficeth me,' and rising forthright in the night, let bring the youth and the eunuch. Then he examined the former's throat with a candle and saw [the scar where] it [had been] cut from ear to ear, and indeed the place had healed up and it was like unto a stretched-out thread. Therewithal the king fell down prostrate to God, [in thanksgiving to Him] for that He had delivered the prince from all these perils and from the stresses that he had undergone,

and rejoiced with an exceeding joy for that he had wrought deliberately and had not made haste to slay him, in which case sore repentance had betided him. As for the youth," continued the young treasurer, "he was not saved but because his term was deferred, and on like wise, O king, is it with me; I too have a deferred term, which I shall attain, and a period which I shall accomplish, and I trust in God the Most High that He will give me the victory over these wicked viziers." 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, . . . . . g. The Fuller and his Wife dcccxcvi. Khorassan, his Son and his Governor, Story of the Man of, i. 218. . . . . OF LOOKING TO THE ISSUES OF AFFAIRS. .60. Haroun Er Reshid and Zubeideh in the Bath dclxviii. . . . . n. The Man and his Wilful Wife dcxxviii. 115. The Malice of Women dcccclxxix. She passed the night in his lodging and when she arose in the morning, she said to him, "O elder, may I not lack thy kind offices for the morning-meal! Go to the money-changer and fetch me from him the like of yesterday's food." So he arose and betaking himself to the money-changer, acquainted him with that which she had bidden him. The money-changer brought him all that she required and set it on the heads of porters; and the old man took them and returned with them to Sitt el Milah. So she sat down with him and they ate their sufficiency, after which he removed the rest of the food. Then she took the fruits and the flowers and setting them over against herself, wrought them into rings and knots and letters, whilst the old man looked on at a thing whose like he had never in his life seen and rejoiced therein. . . . . Caution was the Cause of his Death, The Man whose, i 291. . . . . Fair patience use, for ease still followeth after stress, iii. 117. . . . . Therewithal Queen Es Shuhba was moved to exceeding delight and said, 'Well done, O queen of delight! None can avail to describe thee. Sing to us on the apple,' Quoth Tuhfeh, 'Harkening and obedience.' Then she improvised and sang the following verses: . . . . . 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.' EL ABBAS AND THE KING'S DAUGHTER OF BAGHDAD. (46). Hardly had we settled ourselves in the place when we heard a noise of kicking [at the door] and people running right and left and questioning the cook and saying, "Hath any one passed by thee?" "Nay," answered he; "none hath passed by me." But they ceased not to go round about the shop till the day broke, when they turned back, disappointed. Then the cook removed the grass and said to us, "Arise, for ye are delivered from death." So we arose, and we were uncovered, without mantle or veil; but the cook carried us up into his house and we sent to our lodgings and fetched us veils; and we repented unto God the Most High and renounced singing, (138) for indeed this was a great deliverance after stress. . . . . So the highwayman took the saddle-bags and offered to kill the traveller, who said, "What is this? Thou hast no blood-feud against me, that should make my slaughter incumbent [on thee]. Quoth the other, "Needs must I slay thee;" whereupon the traveller dismounted from his horse and grovelled on the earth, beseeching the robber and speaking him fair. The latter hearkened not to his prayers, but cast him to the ground; whereupon the traveller [raised his eyes and seeing a francolin flying over him.] said, in his agony, "O francolin, bear witness that this man slayeth me unjustly and wickedly; for indeed I have given him all that was with me and besought him to let me go, for my children's sake; yet would he not consent unto this. But be thou witness against him, for God is not unmindful of that which is done of the oppressors." The highwayman paid no heed to this speech, but smote him and cut off his head. . . . . Most like a wand of emerald my shape it is, trow I, ii. 245.

[Pictures from Punch Vol 1](#)

[Economic Products of India Exhibited at the Calcutta International Exhibition 1883-84 Vol 1](#)

[A Text Book on Prescription Writing and Pharmacy With Practice in Prescription-Writing Laboratory Exercises in Pharmacy and a Reference List of the Official Drugs Especially Designed for Medical Students](#)

[Syllabus of a Course of Six Lectures on Nineteenth Century Literature The Greater English Novelists \(1 Scott 2 Bulwer-Lytton 3 Thackeray 4 Dickens 5 George Eliot 6 the Modern Novel\)](#)

[List and Indexes Vol 1 Index of Chancery Proceedings \(Series D\) Preserved in the Public Record Office James I](#)

[Birds of California Vol 1 In Relation to the Fruit Industry](#)

[Practical Philosophy of Social Life or the Art of Conversing with Men After the German](#)  
[The Practitioners Pharmacopoeia and Universal Formulary Containing 2000 Classified Prescriptions Selected from the Practice of the Most Eminent British and Foreign Medical Authorities With an Abstract of the Three British Pharmacopoeias and Much Othe](#)  
[Sermons Vol 1 of 2](#)  
[The Diary of Adam Tas \(1705-1706\) With an Inquiry Into the Complaints of the Colonist Against the Governor Willem Adriaan Van Der Stel](#)  
[Local Government in Scotland](#)  
[The History of France from the Earliest Period to the Present Time Vol 1 Illustrated with Portraits of All the Kings and Rulers of France from Pharamond to Louis Napoleon](#)  
[History of the Progress and Present State of Animal Chemistry Vol 3 of 3](#)  
[The Quarterly Journal of Pure and Applied Mathematics 1867 Vol 8](#)  
[Faradays Diary Vol 3 Being the Various Philosophical Notes of Experimental Investigation Made by Michael Faraday D C L F R S During the Years 1820-1862 and Bequeathed by Him to the Royal Institution of Great Britain May 26 1836-Nov 9 1839](#)  
[Substance of Lectures on the Ancient Greeks and on the Revival of Greek Learning in Europe Vol 2 of 2](#)  
[The History of the Irish Rebellion in the Year 1798 C Containing an Impartial Narrative of the Proceedings of the Irish Revolutionists from the Year 1792 Till the Total Suppression of the Insurrections](#)  
[The British Chess Magazine 1882 Vol 2](#)  
[Memoirs of the Life of George Frederick Cooke Esquire Vol 2 of 2 Late of the Theatre Royal Covent Garden](#)  
[Shop Mathematics](#)  
[Ecology 1922 Vol 3 All Forms of Life in Relation to Environment With Sixty-Three Text Figures](#)  
[British Biography or an Accurate and Impartial Account of the Lives and Writings of Eminent Persons in Great Britain and Ireland Vol 3 From Wickliff Who Began the Reformation by His Writings to the Present Time](#)  
[On the Transmission from Parent to Offspring of Some Forms of Disease and of Morbid Taints and Tendencies](#)  
[The Commercial Power of Great Britain Vol 2 of 2 Exhibiting a Complete View of the Public Works of This Country](#)  
[Ireland Exhibited to England in a Political and Moral Survey of Her Population and in a Statistical and Scenographic Tour of Certain Districts Vol 1 Comprehending Specimens of Her Colonisation Natural History and Antiquities Arts Sciences and Com](#)  
[The Practical Navigator and Seamans New Daily Assistant Being an Epitome of Navigation Including the Different Methods of Working the Lunar Observations With Every Particular Requisite for Keeping a Complete Journal at Sea](#)  
[British India Its Races and Its History Considered with Reference to the Mutinies of 1857 Vol 2 A Series of Lectures Addressed to the Students of the Working Mens College](#)  
[Report of the Proceedings of the Thirty-Fifth Annual Convention of the American Railway Master Mechanics Association Held at Saratoga N Y June 23 24 and 25 1902](#)  
[Hookers Journal of Botany and Kew Garden Miscellany 1856 Vol 8](#)  
[Memoirs of Transactions at Sea During the War with France Beginning in 1688 and Ending in 1697](#)  
[The Ecclesiologist 1858 Vol 19](#)  
[Collections of Cayuga County Historical Society Auburn N Y 1889 Vol 7](#)  
[A Grammar of the Greek Language For the Use of Schools and Colleges](#)  
[The Ecclesiologist 1865 Vol 26](#)  
[The Doctrine of Plain and Spherical Trigonometry With Its Application and Use in the Following Parts of Mathematicks](#)  
[Transactions of the Royal Geological Society of Cornwall 1822 Vol 2](#)  
[The Napoleonic Empire in Southern Italy and the Rise of the Secret Societies Vol 1](#)  
[Journal of the American Oriental Society 1897 Vol 18 First Half](#)  
[The Food Journal 1874 Vol 4 A Review of Social and Sanitary Economy and Monthly Record of Food and Public Health](#)  
[Transactions of the Lancashire and Cheshire Antiquarian Society 1887 Vol 5](#)  
[The Eclectic Review 1911 Vol 14 Assisted by the Faculty of the Eclectic Medical College of the City of New York](#)  
[Quarterly Journal of Microscopical Science 1868 Vol 8](#)  
[The Glory of Regality An Historical Treatise of the Anointing and Crowning of the Kings and Queens of England](#)  
[Waste Products and Undeveloped Substances A Synopsis of Progress Made in Their Economic Utilisation During the Last Quarter of a Century at Home and Abroad](#)  
[Ten Weeks in Japan](#)  
[A Dissertation Concerning the Use of Sea Water in Diseases of the Glands C To Which Is Added an Epistolary Dissertation to R Frewin M D](#)

[Proceedings of the Liverpool Geological Society 1888-92 Vol 6 Sessions XXX-XXXIII](#)  
[China and the Chinese Vol 2 Their Religion Character Customs and Manufacturers The Evils Arising from the Opium Trade With a Glance at Our Religious Moral Political and Commercial Intercourse with the Country](#)  
[The Antiquities of Nottinghamshire Extracted Out of Records Original Evidences Leiger-Books Other Manuscripts and Authentic Authorities Beautified with Maps Prospects and Portraits](#)  
[Third Annual Report of the State Board of Agriculture With an Abstract of the Proceedings of the County Agricultural Societies of Missouri to the General Assembly for 1868](#)  
[Elements of Geology Including Fossil Botany and Palaeontology A Popular Treatise on the Most Interesting Parts of the Science](#)  
[A View of Northumberland Vol 2 With an Excursion to the Abbey of Mailross in Scotland Anno 1776](#)  
[The British Trident or Register of Naval Actions Vol 3 of 4 Including Authentic Accounts of All the Most Remarkable Engagements at Sea in Which the British Flag Has Been Distinguished From the Period of the Memorable Defeat of the Spanish Armada to](#)  
[Dix-Huitieme Siecle En Angleterre Le Etudes Humoristiques Les Excentriques Les Humoristes Psalmanazar Cruden Mysteres de Londres Au Xviie Siecle Etc Daniel de Foe Le Dernier Des Humoristes Sophie Dorothee Lady Esther Stanhope](#)  
[The Classical Journal Vol 26 For September and December 1882](#)  
[Oeuvres Posthumes de Frederic II Roi de Prusse Vol 4](#)  
[Bedouin Tribes of the Euphrates Vol 1 of 2](#)  
[Memorial de Sainte Helene Vol 2 Journal of the Private Life and Conversations of the Emperor Napoleon at Saint Helena by the Count de Las Cases Part the Third](#)  
[The History of the Decline and Fall of the Roman Empire Vol 6 of 12](#)  
[Droit Penal Romain Vol 1 Le](#)  
[L'Expedition de Chine de 1860 Histoire Diplomatique Notes Et Documents](#)  
[Saggio Di Esposizione Estetica in Dante Con Illustrazioni Bibliche Filologiche Ecc Alcuni Paralleli Tra Dante E Virgilio Ed Uno Squadro Artistico a Tutta La 3 Cantica](#)  
[Resumen de la Historia de Venezuela Desde El Aio de 1797 Hasta El de 1830 Vol 3](#)  
[Zeitschrift Der Savigny-Stiftung Fur Rechtsgeschichte 1901 Vol 22 XXXV Band Der Zeitschrift Fur Rechtsgeschichte Germanische Abtheilung](#)  
[Histoire Des Ducs de Bourgogne de la Maison de Valois 1364-1477 Vol 3 Jean-Sans-Peur](#)  
[The History of the Decline and Fall of the Roman Empire Vol 3 of 12](#)  
[The Annals of Philosophy Vol 21 January to June 1823](#)  
[The Natives of Sarawak and British North Borneo Vol 1 of 2 Based Chiefly on the Mss of the Late Hugh Brooke Low Sarawak Government Service](#)  
[Sitzungsberichte Der Mathematisch-Naturwissenschaftlichen Classe Der Kaiserlichen Akademie Der Wissenschaften Vol 19 Jahrgang 1856 Heft I Und II](#)  
[La Vie Artistique Vol 3 Histoire de L'Impressionnisme Avant-Propos Claude Monet Camille Pissarro Auguste Renoir Edouard Manet Edgar Degas Jean-Francois Raffaelli Jean-Louis Forain Paul Cezanne Berthe Morisot Marie Bracquemond Mary Cassat](#)  
[Zeitschrift Der Savigny-Stiftung Fur Rechtsgeschichte 1908 Vol 42 Germanische Abtheilung](#)  
[The Annals of Philosophy Vol 22 July to December 1823](#)  
[Le Rime Di Serafino De Ciminelli Dallaquila Vol 1](#)  
[Le Canal de Panama L'Isthme Americain Explorations Comparaison Des Traces Etudies Negotiations Etat Des Travaux Ouvrage Contenant Une Grande Carte de L'Isthme Colombien Un Plan Panoramique Du Canal de Panama Suppose Acheve Un Tableau Synop](#)  
[Feminisme Francais Vol 2 Le L'Emancipation Politique Et Familiale de la Femme](#)  
[Oeuvres Completes de Voltaire Vol 28 Melanges Historiques](#)  
[Trois ANS i La Cour de Perse](#)  
[Annales de Flore Et de Pomone Ou Journal Des Jardins Et Des Champs 1835-1836](#)  
[Studi Italiani Di Filologia Classica Vol 11](#)  
[The History of the Decline and Fall of the Roman Empire Vol 5 of 12](#)  
[Congres International de la Condition Et Des Droit Des Femmes Tenu Les 5 6 7 Et 8 Septembre 1900 A L'Exposition Universelle Au Palais de L'Economie Sociale Et Des Congres Questions Economiques Morales Et Sociales Education Legislation Droit P](#)  
[Memoires Militaires Historiques Et Politiques de Rochambeau Ancien Marechal de France Et Grand Officier de la Legion DHonneur Vol 1](#)  
[Xiiiie Congres International DHygiene Et de Demographie Vol 3 Tenu a Bruxelles Du 2 Au 8 Septembre 1903 Compte Rendu Du Congres Premiere Division-Hygiene Section II Hygiene Alimentaire](#)

[Legislation Appliquee Des Etablissements Industriels Vol 1 Notamment Des Usines Hydrauliques Ou a Vapeur Des Manufactures Fabriques Ateliers Dangereux Lucomodes Et Insalubres Moulins Hauts Fourneaux Etablissements Metaliurgiques Mines Mi](#)

[An Universal History of the United States of America Embracing the Whole Period from the Earliest Discoveries Down to the Present Time In Three Parts](#)

[Histoire Des Institutions Politiques de LAncienne France Vol 5 Les Origines Du Systeme Feodal Le Benefice Et Le Patronat Pendant LEpoque Merovingienne](#)

[Navigation Sous-Marine La Generalites Et Historique Theorie Du Sous-Marin Bateaux Sous-Marins Modernes La Guerre Maritime](#)

[A Gazetteer of the State of Georgia Embracing a Particular Description of the Counties Towns Villages Rivers C and Whatsoever Is Usual in Geographies and Minute Statistical Works](#)

[Les Bases Scientifiques de LEducation Physique Avec 209 Gravures Dans Le Texte](#)

[La Lutte Des Races Recherches Sociologiques](#)

[Le Cheval Comme Il Le Faut Quelle Quen Soit La Race Quel Que Soit Service Auquel on Le Destine](#)

[The Physical and Moral Aspects of Geology Containing the Leading Facts and Principles of the Science and a Discussion of the Great Moral Questions Growing Out of Modern Geological Discoveries](#)

[The History of Painting in Italy Vol 3 From the Period of the Revival of the Fine Arts to the End of the Eighteenth Century Containing the Schools of Bologna Ferrara Genoa and Piedmont](#)

[Les Applications Nouvelles de la Science A LIndustrie Et Aux Arts En 1855](#)

[Les Explosifs Modernes Traite Theorique Et Pratique A LUsage Des Ingenieurs Civils Et Militaires Des Entrepreneurs de Travaux Publics Des Mineurs Etc](#)

[de la Granulie Ou Maladie Granuleuse Connue Sous Les Noms de Fievre Cerebrale de Meningite Granuleuse DHydrocephale Aigue de Phthisie Galopante de Tuberculisation Aigue Etc](#)

[The Hyde Park Historical Record Vol 1 1891-92](#)

[Livre de Censorinus Sur Le Jour Natal](#)

[Les Discours de M Le Prince de Bismarck Vol 13 Avec Notices Historiques Sommaires Et Notes Table Chronologique Et Index Alphabetique](#)

[Annales de Psychiatrie Et DHypnologie Dans Leurs Rapports Avec La Psychologie Et La Medecine Legale 1891](#)

---