

BY LAWS OF THE NEW ENGLAND HISTORIC GENEALOGICAL SOCIETY 1893

Now he feared [to return to the pot then and there], lest the idiot should follow him to the place and find nothing and so his plan be marred. So he said to him, 'O Ajlan, (265) I would have thee come to my lodging and eat bread with me.' So the idiot went with him to his lodging and he seated him there and going to the market, sold somewhat of his clothes and pawned somewhat from his house and bought dainty food. Then he betook himself to the ruin and replacing the money in the pot, buried it again; after which he returned to his lodging and gave the idiot to eat and drink, and they went out together. The sharper went away and hid himself, lest the idiot should see him, whilst the latter repaired to his hiding- place and took the pot. 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.' ? ? ? ? Tirewomen to the bride, who whiskers, ay, and beard Upon her face produce, they never would assign. (194).29. Maan ben Zaideh and the three Girls dxxxii. Unto its pristine lustre your land returned and more, iii. 132.. When it was the time of the evening meal, the king repaired to the sitting-chamber and summoning the vizier, sought of him the story he had promised him; and the vizier said, "They avouch, O king, that. The king took his wife, the mother of his sons, and what he might [of good] and saved himself and fled in the darkness of the night, unknowing whither he should go. When travel grew sore upon them, there met them robbers by the way, who took all that was with them, [even to their clothes], so that there was left unto each of them but a shirt and trousers; yea, they left them without victual or camels or [other] riding-cattle, and they ceased not to fare on afoot, till they came to a coppice, to wit, a garden of trees, on the shore of the sea. Now the road which they would have followed was crossed by an arm of the sea, but it was scant of water. So, when they came to that place, the king took up one of his children and fording the water with him, set him down on the other bank and returned for his other son. Him also he set by his brother and returning for their mother, took her up and passing the water with her, came to the place [where he had left his children], but found them not. Then he looked at the midst of the island and saw there an old man and an old woman, engaged in making themselves a hut of reeds. So he put down his wife over against them and set off in quest of his children, but none gave him news of them and he went round about right and left, but found not the place where they were..?STORY OF THE KING WHO KNEW THE QUINTESENCE (204) OF THINGS.. Then said El Aziz to the King of Baghdad, "I would fain speak a word to thee; but do thou not exclude from us those who are present. If thou consent unto my wish, that which is ours shall be thine and that which is incumbent on thee shall be incumbent on us, (121) and we will be to thee a mighty aid against all enemies and opposites." Quoth Ins ben Cais, "Say what thou wilt, O King, for indeed thou excellest in speech and attainest [the mark] in that which them sayest" So El Aziz said to him, "I desire that thou give thy daughter Mariyeh in marriage to my son El Abbas, for thou knowest that wherewithal he is gifted of beauty and loveliness and brightness and perfection and how he beareth himself in the frequentation of the valiant and his constancy in the stead of smiting and thrusting." "By Allah, O king," answered Ins ben Cais, "of my love for Mariyeh, I have appointed her disposal to be in her own hand; wherefore, whomsoever she chooseth of the folk, I will marry her to him." ? ? ? ? k. The Vizier's Son and the Bathkeeper's Wife dcccclxxxviii. ? ? ? ? q. The Stolen Necklace dcccxciv. ? ? ? ? Where lavender, myrtle, narcissus entwine, With all sweet-scented herbs, round the juice of the vine.. When the king heard this story, he deemed it pleasant and said, "This story is near unto that which I know and meseemeth I should do well to have patience and hasten not to slay my vizier, so I may get of him the story of the king and his son." Then he gave the vizier leave to go away to his own house; so he thanked him and abode in his house all that day..132. Sindbad the Sailor and Sindbad the Porter dxxxvi. Officers of Police, El Melik ez Zahir Rukneddin Bibers el Bunducdar and the Sixteen, ii. 117.. On this wise, O King Shah Bekht," continued the vizier, "is the issue of eagerness for [the goods of] the world and covetise of that which our knowledge embraceth not; indeed, [whoso doth thus] shall perish and repent Nor, O king of the age, (added he) is this story more extraordinary than that of the sharper and the merchants." ?STORY OF THE SHARPER AND THE MERCHANTS.. ? ? ? ? They have departed; but the steeds yet full of them remain: Yea, they have left me, but my heart of them doth not complain.. ? ? ? ? Yet, an thou wilt vouchsafe thy favours unto me, My sabre thou shalt see the foemen put to flight; ? ? ? ? l. The Three Men and our Lord Jesus dccccl. ? ? ? ? No rest is there for me, no life wherein I may delight, Nor pleasant meat nor drink avails to please me, night or day.. Thereupon there sallied forth to him Zuheir ben Hebib, and they wheeled about and feinted awhile, then came to dose quarters and exchanged strokes. El Harith forewent his adversary in smiting and stretched him weltering in his gore; whereupon Hudheifeh cried out to him, saying, "Gifted of God art thou, O Harith! Call another of them." So he cried out, saying, "Is there a comer-forth [to battle?]" But they of Baghdad held back from him; and when it appeared to El Harith that confusion was amongst them, he fell upon them and overthrew the first of them upon their last and slew of them twelve men. Then the evening overtook him and the Baghdadis addressed themselves to flight.. Tuhfet el Culoub and Er Reshid, ii. 203.. Sharper, Story of the Old, ii. 187.. ? ? ? ? The dwellings, indeed, one and all, I adorned, Bewildered and dazed with delight at your view; And when she had made an end of her song, she

wept sore..Er Reshid was like to lose his wits for amazement at this sight and was confounded at this that he beheld and witnessed. Then said he to Tuhfeh, 'Come, tell me thy story from first to last, [and let me know all that hath betided thee,] as if I had been present' She answered with 'Hearkening and obedience,' and fell to telling him [all that had betided her] first and last, from the time when she first saw the Sheikh Aboutawaif, how he took her and descended with her through the side of the draught-house; and she told him of the horse she had ridden, till she came to the meadow aforesaid and described it to him, together with the palace and that which was therein of furniture, and related to him how the Jinn rejoiced in her and that which she had seen of the kings of them, men and women, and of Queen Kemeriye and her sisters and Queen Shuaaeh, Queen of the Fourth Sea, and Queen Es Shuhba, Queen of Queens, and King Es Shisban, and that which each one of them had bestowed upon her. Moreover, she told him the story of Meimoun the Sworder and described to him his loathly favour, which he had not consented to change, and related to him that which befell her from the kings of the Jinn, men and women, and the coming of the Queen of Queens, Es Shuhba, and how she had loved her and appointed her her vice-queen and how she was thus become ruler over all the kings of the Jinn; and she showed him the patent of investiture that Queen Es Shuhba had written her and told him that which had betided her with the Ghoul-head, whenas it appeared to her in the garden, and how she had despatched it to her palace, beseeching it to bring her news of the Commander of the Faithful and that which had betided him after her. Then she described to him the gardens, wherein she had taken her pleasure, and the baths inlaid with pearls and jewels and told him that which had befallen Meimoun the Sworder, whenas he carried her off, and how he had slain himself; brief, she told him all that she had seen of wonders and rarities and that which she had beheld of all kinds and colours among the Jinn..55. The Ruined Man who became Rich again through a Dream ccli. Presently, up came a horseman in quest of water, so he might water his horse. He saw the woman and she was pleasing in his sight; so he said to her, 'Arise, mount with me and I will take thee to wife and entreat thee kindly.' Quoth she, 'Spare me, so may God spare thee! Indeed, I have a husband.' But he drew his sword and said to her, 'An thou obey me not, I will smite thee and kill thee.' When she saw his malice, she wrote on the ground in the sand with her finger, saying, 'O Abou Sabir, thou hast not ceased to be patient, till thy wealth is gone from thee and thy children and [now] thy wife, who was more precious in thy sight than everything and than all thy wealth, and indeed thou abidest in thy sorrow all thy life long, so thou mayst see what thy patience will profit thee.' Then the horseman took her, and setting her behind him, went his way..Sindbad the Sailor and Hindbad the Porter, iii. 199..King Ibrahim and his Son, Story of, i. 138..? ? ? ? a. The Christian Broker's Story cix.[When] Hudheifeh [saw him], he cried out to him, saying, "Haste thee not, O youth! Who art thou of the folk?" And he answered, "I am Saad [ibn] el Wakidi, commander of the host of King Ins, and but that thou vauntedst thyself in challenging me, I had not come forth to thee; for that thou art not of my peers neither art counted equal to me in prowess and canst not avail against my onslaught. Wherefore prepare thee for departure, (73) seeing that there abideth but a little of thy life." When Hudheifeh heard this his speech, he threw himself backward, (74) as if in mockery of him, whereat El Abbas was wroth and called out to him, saying, "O Hudheifeh, guard thyself against me." Then he rushed upon him, as he were a swooper of the Jinn, (75) and Hudheifeh met him and they wheeled about a long while..The folk marvelled at this story and as for the prefect and El Melik ez Zahir, they said, 'Wrought ever any the like of this device?' And they marvelled with the utterest of wonderment Then arose a third officer and said, 'Hear what betided me, for it is yet stranger and more extraordinary..'Know, then,' said the merchant, 'that I am a man from the land of China and was in my youth well-favoured and well-to-do. Now I made no account of womankind, one and all, but followed after boys, and one night I saw, in a dream, as it were a balance set up, and it was said by it, "This is the portion of such an one." Presently, I heard my own name; so I looked and beheld a woman of the utmost loathliness; whereupon I awoke in affright and said, "I will never marry, lest haply this loathly woman fall to my lot." Then I set out for this city with merchandise and the voyage was pleasant to me and the sojourn here, so that I took up my abode here awhile and got me friends and factors, till I had sold all my merchandise and taken its price and there was left me nothing to occupy me till the folk (212) should depart and depart with them..The Sixteenth Night of the Month..? ? ? ? "Take comfort, for the loved are come again."..Meanwhile, the king and queen abode in the island, over against the old man and woman, and ate of the fruits that were in the island and drank of its waters, till, one day, as they sat, there came a ship and moored to the side of the island, to fill up with water, whereupon they (63) looked at each other and spoke. The master of the ship was a Magian and all that was therein, both men and goods, belonged to him, for that he was a merchant and went round about the world. Now covetise deluded the old man, the owner of the island, and he went up [into the ship] and gave the Magian news of the king's wife, setting out to him her charms, till he made him yearn unto her and his soul prompted him to use treachery and practise upon her and take her from her husband. So he sent to her, saying, 'With us in the ship is a woman with child, and we fear lest she be delivered this night. Hast thou skill in the delivering of women?' And she answered, 'Yes.' Now it was the last of the day; so he sent to her to come up into the ship and deliver the woman, for that the pangs of labour were come upon her; and he promised her clothes and spending-money. Accordingly, she embarked in all assurance, with a heart at ease for herself, and transported her gear to the ship; but no sooner was she come thither than the anchors were weighed and the canvas spread and the ship set sail..? ? ? ? And aloes-wood, to boot, he brought and caskets full of pearls And priceless rubies and the like of costly gems and bright;? ? ? ? What if the sabre cut me limb from limb! No torment 'twere for lovers true and leal..? ? ? ? The raven of parting croaks loud at our door; Alas, for our raven cleaves fast to us aye!..? ? ? ? All for a wild deer's love, whose looks have snared me And on whose brows the morning glitters bright.The Seventeenth Night of the Month..Damascus is all gardens decked for the pleasance of the eyes; For the seeker there are black-eyed girls and boys of Paradise."..Well done, O damsel!' cried Ishac. 'By Allah, this is a fair hour!' Whereupon she rose and kissed

his hand, saying, 'O my lord, the hands stand still in thy presence and the tongues at thy sight, and the eloquent before thee are dumb; but thou art the looser of the veil.' (171) Then she clung to him and said, 'Stand.' So he stood and said to her, 'Who art thou and what is thy need?' She raised a corner of the veil, and he beheld a damsel as she were the rising full moon or the glancing lightning, with two side locks of hair that fell down to her anklets. She kissed his hand and said to him, 'O my lord, know that I have been in this barrack these five months, during which time I have been withheld (172) from sale till thou shouldst be present [and see me]; and yonder slave-dealer still made thy coming a pretext to me (173) and forbade me, for all I sought of him night and day that he should cause thee come hither and vouchsafe me thy presence and bring me and thee together.' Quoth Ishac, 'Say what thou wouldst have.' And she answered, 'I beseech thee, by God the Most High, that thou buy me, so I may be with thee, by way of service.' 'Is that thy desire?' asked he, and she replied, 'Yes.' Merchants, The Sharper and the, ii. 46..? ? ? ? g. King Bihkerd cccclxiv. So they carried him into the city and hid him with them. Moreover, they agreed with a company of the king's chief officers, who had aforetime been those of Bekhtzeman, and acquainted them with this; whereat they rejoiced with an exceeding joy. Then they assembled together to Bekhtzeman and made a covenant and handfast [of fealty] with him and fell upon the enemy at unawares and slew him and seated King Bekhtzeman again on the throne of his kingship. And his affairs prospered and God amended his estate and restored His bounty to him, and he ruled his subjects justly and abode in the obedience of the Most High. On this wise, O king," continued the young treasurer, "he with whom God is and whose intent is pure, meeteth nought but good. As for me, I have no helper other than God, and I am content to submit myself to His ordinance, for that He knoweth the purity of my intent." ? ? ? ? Yea, and black slaves he proffered me and slave-girls big with child And steeds of price, with splendid arms and trappings rich bedight..O'erbold art thou in that to me, a stranger, thou hast sent, iii. 83..Dethroned King whose Kingdom and Good were restored to him, The, i. 285..? ? ? ? ? ? aa. Story of the Jealous Man and the Parrot (226) xiv.? ? ? ? e. The Rich Man and his Wasteful Son dcccxciii. And for another story of the same kind,' continued the officer..? ? ? ? She came in robes of green, the likeness of the leaf That the pomegranate's flower doth in the bud encase..71. Haroun er Reshid and the two Girls cccclxxxvii. Now there was with him a youth and he said, "By Allah, I was not with him and indeed it is six months since I entered the city, nor did I set eyes on the stuffs until they were brought hither." Quoth we, "Show us the stuffs." So he carried us to a place wherein was a pit, beside the water-wheel, and digging there, brought out the stolen goods, with not a stitch of them missing. So we took them and carried the keeper to the prefecture, where we stripped him and beat him with palm-rods till he confessed to thefts galore. Now I did this by way of mockery against my comrades, and it succeeded.' (142).? ? ? ? c. The Third Calender's Story xiv. When the tither heard the old man's speech, he relented towards him and said to him, 'O old man, I make thee a present of that which is due from thee, and do thou cleave to me and leave me not, so haply I may get of thee profit that shall do away from me my errors and guide me into the way of righteousness.' So the old man followed him, and there met him another with a load of wood. Quoth the tither to him, 'Pay what is due from thee.' And he answered, 'Have patience with me till to-morrow, for I owe the hire of a house, and I will sell another load of wood and pay thee two days' tithe.' But he refused him this and the old man said to him, 'If thou constrain him unto this, thou wilt enforce him quit thy country, for that he is a stranger here and hath no domicile; and if he remove on account of one dirhem, thou wilt lose [of him] three hundred and threescore dirhems a year. Thus wilt thou lose the much in keeping the little.' Quoth the tither, 'I give him a dirhem every month to the hire of his lodging.' Quoth Alaeddin, "Thou counsellest well," and locking up his shop, betook himself to the place before the citadel, where he foregathered with the drummers and pipers and instructed them how they should do, [even as his mistress had counselled him,] promising them a handsome reward. So they answered him with "Hearkening and obedience" and on the morrow, after the morning-prayer, he betook himself to the presence of the Cadi, who received him with obsequious courtesy and seated him beside himself. Then he turned to him and fell to conversing with him and questioning him of matters of selling and buying and of the price current of the various commodities that were exported to Baghdad from all parts, whilst Alaeddin replied to him of all whereof he asked him..? ? ? ? e. The Niggard and the Loaves of Bread dlxxx.? ? ? ? My transports I conceal for fear of those thereon that spy; Yet down my cheeks the tears course still and still my case bewray..The Eighth Day..[Aforetime] I journeyed in [many] lands and climes and towns and visited the great cities and traversed the ways and [exposed myself to] dangers and hardships. Towards the last of my life, I entered a city [of the cities of China], (155) wherein was a king of the Chosroes and the Tubbas (156) and the Caesars. (157) Now that city had been peopled with its inhabitants by means of justice and equitable dealing; but its [then] king was a tyrant, who despoiled souls and [did away] lives; there was no wanning oneself at his fire, (158) for that indeed he oppressed the true believers and wasted the lands. Now he had a younger brother, who was [king] in Samarcand of the Persians, and the two kings abode a while of time, each in his own city and place, till they yearned unto each other and the elder king despatched his vizier in quest of his younger brother..They have departed, but the steeds yet full of them remain, ii. 239..Two Kings and the Vizier's Daughters, The, iii. 145.El Abbas from Akil his stead is come again, iii. 108..? ? ? ? u. The Debauchee and the Three-year-old Child dcccxcviii.? ? ? ? So be thou kind to me, for love my body wasteth sore, The thrall of passion I'm become its fires consume me quite..? ? ? ? a. The First Calender's Story xxxvii. Rich Man and his Wasteful Son, The, i. 252..Son, The History of King Azadbekht and his, i. 61..? ? ? ? ? ? ed. Story of the Barber's Fourth Brother clii. Then said he to Arwa, "What wilt thou that I do with them?" And she answered, saying, "Accomplish on them the ordinance of God the Most High; (119) the slayer shall be slain and the transgressor transgressed against, even as he transgressed against us; yea, and the well-doer, good shall be done unto him, even as he did unto us." So she gave [her officers] commandment concerning Dadbin and they smote him on the head with a mace and slew him, and she said, "This is for

the slaughter of my father." Then she bade set the vizier on a beast [and carry him] to the desert whither he had caused carry her [and leave him there without victual or water]; and she said to him, "An thou be guilty, thou shalt abide [the punishment of] thy guilt and perish of hunger and thirst in the desert; but, if there be no guilt in thee, thou shalt be delivered, even as I was delivered." Then they ate and the tables were removed and they washed their hands; after which Iblis the Accursed came up to Tuhfeh and said to her, 'O my lady Tuhfeh, thou gladdenest the place and with thy presence enlightenest and embellishest it; but now fain would these kings hear somewhat of thy singing, for the night hath spread its wings for departure and there abideth thereof but a little.' Quoth she, 'Hearkening and obedience.' So she took the lute and touching its strings on rare wise, played thereon after a wondrous fashion, so that it seemed to those who were present as if the palace stirred with them for the music. Then she fell a-singing and chanted the following verses:..Meanwhile, the nurse awoke, that she might give the child suck, and seeing the bed running with blood, cried out; whereupon the sleepers and the king awoke and making for the place, found the child with his throat cut and the cradle running over with blood and his father slain and dead in his sleeping chamber. So they examined the child and found life in him and his windpipe whole and sewed up the place of the wound. Then the king sought his son Behlwan, but found him not and saw that he had fled; whereby he knew that it was he who had done this deed, and this was grievous to the king and to the people of his realm and to the lady Shah Katoun. So the king laid out his son Melik Shah and buried him and made him a mighty funeral and they mourned passing sore; after which he addressed himself to the rearing of the infant. 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." Midmost the watches of the night I see thee, in a dream; A lying dream, for he I love my love doth not repay..When King Shehriyar heard his brother's words he rejoiced with an exceeding joy and arising forthright, went in to his wife Shehrzad and gave her to know of that which his brother purposed, to wit, that he sought her sister Dinarzad in marriage; whereupon, "O king of the age," answered she, "we seek of him one condition, to wit, that he take up his abode with us, for that I cannot brook to be parted from my sister an hour, because we were brought up together and may not brook severance from each other. If he accept this condition, she is his handmaid." King Shehriyar returned to his brother and acquainted him with that which Shehrzad had said; and he answered, saying, "Indeed, this is what was in my mind, for that I desire nevermore to be parted from thee. As for the kingdom, God the Most High shall send unto it whom He chooseth, for that there abideth to me no desire for the kingship."..So I arose and gathering wood and planks from the wrecks, wrought of them the semblance of a boat [to wit, a raft,] and bound it fast with ropes, saying, 'I will embark thereon and fare with this water into the inward of the mountain. If it bring me to the mainland or to a place where I may find relief and safety, [well and good]; else I shall [but] perish, even as my companions have perished.' Then I collected of the riches and gold and precious stuffs, cast up there, whose owners had perished, a great matter, and of jacinths and crude ambergris and emeralds somewhat past count, and laid all this on the raft [together with what was left me of victual]. Then I launched it on the river and seating myself upon it, put my trust in God the Most High and committed myself to the stream..53. About Hassan es Ziyadi and the Man from Khorassan Night ccxlix. Then he could brook this no longer; so he went forth from the dominions of the Commander of the Faithful, under pretence of visiting certain of his kinsmen, and took with him servant nor companion, neither acquainted any with his intent, but betook himself to the road and fared on into the desert and the sandwastes, knowing not whither he went. After awhile, he fell in with travellers intending for the land of Hind [and journeyed with them]. When he came thither, he lighted down [in a city of the cities of the land and took up his abode] in one of the lodging-places; and there he abode a while of days, tasting not food neither solacing himself with the delight of sleep; nor was this for lack of dirhems or dinars, but for that his mind was occupied with musing upon [the reverses of] destiny and bemoaning himself for that the revolving sphere had turned against him and the days had decreed unto him the disfavour of our lord the Imam. (160). Presently, the vizier heard of the merchant's coming; so he sent to him and let bring him to his house and talked with him awhile of his travels and of that which he had abidden therein, and the merchant answered him thereof. Then said the vizier, 'I will put certain questions to thee, which if thou answer me, it will be well [for thee].' And the merchant rose and made him no answer. Quoth the vizier, 'What is the weight of the elephant?' The merchant was perplexed and returned him no answer and gave himself up for lost. Then said he, 'Grant me three days' time.' So the vizier granted him the delay he sought and he returned to his lodging and related what had passed to the old woman, who said, 'When the morrow cometh, go to the vizier and say to him, "Make a ship and launch it on the sea and put in it an elephant, and when it sinketh in the water, [under the beast's weight], mark the place to which the water riseth. Then take out the elephant and cast in stones in its place, till the ship sink to the mark aforesaid; whereupon do thou take out the stones and weigh them and thou wilt know the weight of the elephant"'. There was once in a city of Khorassan a family of affluence and distinction, and the townfolk used to envy them for that which God had vouchsafed them. As time went on, their fortune ceased from them and they passed away, till there remained of them but one old woman. When she grew feeble and decrepit, the townfolk succoured her not with aught, but put her forth of the city, saying, 'This old woman shall not harbour with us, for that we do her kindness and she requiteth us with evil.' So she took shelter in a ruined place and strangers used to bestow alms upon her, and on this wise she abode a while of time..When the youth had made an end of his story, the king's anger subsided a little and he said, "Restore him to the prison, for the day draweth to

an end, and tomorrow we will took into his affair." THE DISCIPLE'S STORY.. "He shall not come in to me. Who is at the door, other than he?" "Heman ben Ghalib el Ferezdec," (55) answered Adi; and Omar said, "It is he who saith, glorying in adultery ..." [And he repeated the following verses:]. When the evening evened, the king sat in his privy chamber and bade fetch the vizier, who presented himself before him, and the king required of him the promised story. So the vizier answered, "With all my heart. Know, O king, that. . . a. Story of the Ox and the Ass. . . . ? Then spare me, by Him who vouchsafed thee the kingship; For a gift in this world is the regal estate.. How long will ye admonished be, without avail or heed? iii. 40.. 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.. When it was the fifth day, the fifth Vizier, whose name was Jehrbaur, came in to the king and prostrating himself before him, said, "O king, it behoveth thee, if thou see or hear that one look on thy house, (111) that thou put out his eyes. How then should it be with him whom thou sawest midmost thy house and on thy very bed, and he suspected with thy harem, and not of thy lineage nor of thy kindred? Wherefore do thou away this reproach by putting him to death. Indeed, we do but urge thee unto this for the assurance of thine empire and of our zeal for thy loyal counselling and of our love to thee. How can it be lawful that this youth should live for a single hour?" Then he caused rear him among the nurses and matrons; but withal he ceased not to ponder the saying of the astrologers and indeed his life was troubled. So he betook himself to the top of a high mountain and dug there a deep pit and made in it many dwelling-places and closets and filled it with all that was needful of victual and raiment and what not else and made in it conduits of water from the mountain and lodged the boy therein, with a nurse who should rear him. Moreover, at the first of each month he used to go to the mountain and stand at the mouth of the pit and let down a rope he had with him and draw up the boy to him and strain him to his bosom and kiss him and play with him awhile, after which he would let him down again into the pit to his place and return; and he used to count the days till the seven years should pass by.. ? ? ? ? O blamer of me for the love of him who denieth his grace, Which be the delightsome of things, but those which the people deny?. Wind of the East, if thou pass by the land where my loved ones dwell, I pray, ii. 204, 271.. Love to its victim clings without relent, and he Of torments and unease complaineth evermore.. Then her case changed and her colour paled; and when Shefikeh saw her mistress in this plight, she repaired to her mother and told her that the lady Mariyeh refused meat and drink. "Since when hath this befallen her?" asked the queen, and Shefikeh answered, "Since yesterday;" whereat the queen was confounded and betaking herself to her daughter, that she might enquire into her case, found her as one dead. So she sat down at her head and Mariyeh opened her eyes and seeing her mother sitting by her, sat up for shamefastness before her. The queen questioned her of her case and she said, "I entered the bath and it stupefied me and weakened me and left an exceeding pain in my head; but I trust in God the Most High that it will cease." Then he folded the letter and committed it to the nurse and gave her five hundred dinars, saying, "Accept this from me, for that indeed thou hast wearied thyself between us." "By Allah, O my lord," answered she, "my desire is to bring about union between you, though I lose that which my right hand possesseth." And he said, "May God the Most High requite thee with good!" Then she carried the letter to Mariyeh and said to her, "Take this letter; belike it may be the end of the correspondence." So she took it and breaking it open, read it, and when she had made an end of it, she turned to the nurse and said to her, "This fellow putteth off lies upon me and avoucheth unto me that he hath cities and horsemen and footmen at his command and submitting to his allegiance; and he seeketh of me that which he shall not obtain; for thou knowest, O nurse, that kings' sons have sought me in marriage, with presents and rarities; but I have paid no heed unto aught of this; so how shall I accept of this fellow, who is the fool (90) of his time and possesseth nought but two caskets of rubies, which he gave to my father, and indeed he hath taken up his abode in the house of El Ghitrif and abideth without silver or gold? Wherefore, I conjure thee by Allah, O nurse, return to him and cut off his hope of me." One day as she sang before the Commander of the Faithful, he was moved to exceeding delight, so that he took her and offered to kiss her hand; but she drew it away from him and smote upon her lute and broke it and wept Er Reshid wiped away her tears and said, 'O desire of the heart, what is it maketh thee weep? May God not cause an eye of thine to weep!' 'O my lord,' answered she, 'what am I that thou shouldst kiss my hand? Wilt thou have God punish me for this and that my term should come to an end and my felicity pass away? For this is what none ever attained unto.' Quoth he, 'Well said, O Tuhfeh. Know that thy rank in my esteem is mighty and for that which wondered me of what I saw of thee, I offered to do this, but I will not return unto the like thereof; so be of good heart and cheerful eye, for I have no desire for other than thyself and will not die but in the love of thee, and thou to me art queen and mistress, to the exclusion of all humankind.' Therewith she fell to kissing his feet; and this her fashion pleased him, so that his love for her redoubled and he became unable to

brook an hour's severance from her..Now the king's son was playing in the exercise-ground with the ball and the mall, and the stone lit on his ear and cut it off, whereupon the prince fell down in a swoon. So they enquired who had thrown the stone and [finding that it was Bihkerd,] took him and carried him before the prince, who bade put him to death. Accordingly, they cast the turban from his head and were about to bind his eyes, when the prince looked at him and seeing him cropped of an ear, said to him, 'Except thou wert a lewd fellow, thine ear had not been cut off.' 'Not so, by Allah!' answered Bihkerd. 'Nay, but the story [of the loss] of my ear is thus and thus, and I pardoned him who smote me with an arrow and cut off my ear.' When the prince heard this, he looked in his face and knowing him, cried out and said, 'Art thou not Bihkerd the king?' 'Yes,' answered he, and the prince said to him 'What bringeth thee here?' So he told him all that had betided him and the folk marvelled and extolled the perfection of God the Most High..Hawk and the Locust, The, ii. 50..? ? ? ? Deem not, O youth, that I to thee incline; indeed, no part Have I in those who walk the ways, the children of the tent. (87)..? ? ? ? c. The Third Old Man's Story viii.Cook, The Lackpenny and the, i. 9..King Bihkerd, Story of, i. 121..Thy loss is the fairest of all my heart's woes, iii. 43..? ? ? ? a. Story of Prince Seif el Mulouk and the Princess Bediya el Jemal dcllviii.Prince Bihzad, Story of, i. 99..? ? ? ? Oft as I strove to make her keep the troth of love, Unto concealment's ways still would she turn aside..? ? ? ? My flower a marvel on your heads doth show, Yet homeless (237) am I in your land, I trow.

- [The History of Mother Bunch of the West Containing Many Rarities Out of Her Golden Closet of Curiosities Part the Second](#)
[A Funeral Discourse Delivered at the Interment of the Rev Benjamin Stevens DD Who Departed This Life May 18 1791 in the 71st Year of His Age \[two Lines from Parable of the Talents\]](#)
[The Bermudian a Poem \[two Lines in Latin from Horace\]](#)
[The Replies of Thomas Reeve Esq And Clement Wearg Esq In the House of Lords May 1723 in Behalf of the Bill to Inflict Pains and Penalties on the Bishop of Rochester Against the Defence Made by the Said Bishop and His Counsel](#)
[The Present State of Popery in England Discovering a New Ecclesiastical Jurisdiction Exercisd by Apostolical Vicars in a Letter from ***** to a Cardinal at Rome Dated Jan 1 1733 to Which Is Prefixd an Introduction by Theeditor](#)
[The Reasons and Necessity of the Reformation a Sermon Preached at Salters-Hall April 17 1735 by Thomas Leavesly](#)
[A Letter to a Particular Friend Educated in the Romish Church and Conscientiously Attached to That Communion by Richard Hill Esq](#)
[The Orphans Legacy a Sermon Preachd in the Parish-Church of Barnstaple on Sunday May 5 1734 Occasiond by the Death of the Rev Mr Samuel Thompson by R Luck](#)
[A Caution to Great Britain and Her Colonies in a Short Representation of the Calamitous State of the Enslaved Negroes in the British Dominions by Ant Benezet](#)
[A Friendly Admonition to the Churchman on the Sense and Sufficiency of His Religion In Two Sermons by William Jones](#)
[The Butchers Lecture Preachd at Newport-Market on Easter-Day in the Evening April 6 1729 and on Low-Sunday Following at the Oratory Removd from Newport-Market to Lincolns-Inn-Fields](#)
[A Second Essay on Free Trade and Finance Humbly Offered to the Consideration of the Public by a Citizen of Philadelphia](#)
[A Vindication of Pope and Grattan from the Attack of an Anonymous Defamer by W Burdon](#)
[An Address to the Members of the Massachusetts Charitable Fire Society at Their Annual Meeting May 29 1795 by George Richards Minot Vice-President of the Society](#)
[An Examination of the Pamphlet Entitled Thoughts on the English Government Addressed to the Quiet Good Sense of the People of England by Joseph Moser](#)
[The Treasure of the Gospel in Earthen Vessels a Sermon Addressed to the Congregation of Protestant Dissenters in Worcester on Tuesday May 28 1782 at a Meeting of Ministers by W Wood](#)
[The Linen Spinster in Defence of the Linen Manufactures c to Be Continued as Mrs Rebecca Woollpack Gives Occasion Number 1 by Jenny Distaff](#)
[A Letter to the Roman Catholics of the City of Worcester from the Late Chaplain of That Society Stating the Motives Which Induced Him to Relinquish Their Communion and Become a Member of the Protestant Church](#)
[An Address to Hibernia on the Late Most Happy Dissolution of That Dread Junto the Legion Club by Patriot Freeman Esq](#)
[An Oration Pronounced July 4 1799 at the Request of the Inhabitants of the Town of Boston in Commemoration of the Anniversary of American Independence by John Lowell Jun \[fourteen Lines of Quotations\]](#)
[A Funeral Discourse Upon the Death of the Papacy Delivered Before and Crowded Audience and Published at Their Request by the Rev John Baillie V D M](#)
[The Accurate Intelligencer Containing Answers to a Number of Curious Letters Never Yet Publishd in the Norwich Gazette by Henry Cross-Grove](#)
[The Satires of Persius Translated Into English Verse Satire the Third and Fourth](#)

[An Impartial Relation of the Proceedings of the Common-Hall and Court of Aldermen on Monday the 29th of September 1740 at the Election of a Lord Mayor for the Year Ensuing by a Citizen](#)

[The Dispute Better Adjusted about the Proper Time of Applying for a Repeal of the Corporation and Test Acts by Shewing That Some Time Is Proper in a Letter to the Author of the Dispute Adjusted](#)

[A Forensic Dispute on the Legality of Enslaving the Africans Held at the Public Commencement in Cambridge New-England July 21st 1773 by Two Candidates for the Bachelors Degree](#)

[A Discourse on Religious Innovations Pronounced by Walter Blake Kirwan at the Neapolitan Ambassadors Chapel the 20th March 1786 the Second Edition](#)

[A Sermon Preached in the Cathedral Church of Sarum Before the Governors of the General Infirmary at Their Anniversary Meeting on Friday September 29 1769 by the Right Reverend Charles Lord Bishop of St Davids the Second Edition](#)

[A Sermon Preached Before the University of Oxford on the 5th of November 1791 by Edward Tatham](#)

[The Prophetic Office Connected with Poetry and Music a Sermon Preached in the Cathedral Church of Worcester September 30 1800 at the Annual Meeting of the Three Choirs of Worcester Hereford and Gloucester by Thomas James](#)

[The Saviours Heart a Fragment Written by the Late Henry Peckwell](#)

[A Sermon Preached Before the Incorporated Society for the Propagation of the Gospel in Foreign Parts At Their Anniversary Meeting \[i\]n the Parish-Church of St Mary-Le-Bow on Friday February 19 1747 by Samuel Lord Bishop of St Asaph](#)

[A Seasonable Caution Agains\[t\] Seducers in a Sermon Preachd at the Parish Church of Dartford in the County of Kent on Sunday August the 11th 1717 by Samuel Hilliard](#)

[The Merciful Judgments of High-Church Triumphant on Offending Clergymen and Others in the Reign of Charles I](#)

[A Sermon Preachd at Colchester to the Dutch Congregation on February 1 1707 8 by the Reverend C Schrevelius and Translated Into English by BM MD](#)

[A Sermon Preachd in the Chapel-Royal of Saint James on the Eighth Day of August 1714 by William Reeves](#)

[A Sermon Preachd Before the Sons of the Clergy at Their Anniversary Meeting in the Cathedral-Church of St Paul December 5 1717 by William Lupton](#)

[The Divine Authority of Church-Government and Episcopacy Stated and Asserted Upon Principles Common to All Christians in a Sermon at the Consecration of Doctor Peter Brown Late Provost of Trinity College Dublin](#)

[The Repentance of Believers a Sermon on Mark I 15 by John Wesley Ma](#)

[A Dependence Upon Providence the Fairest Prospect of Success. a Sermon Preachd in the Parish Church of St James Clerkenwell on Thursday October 9 1746 by John Doughty](#)

[A Letter from the Prolocutor to the Reverend Dr Edward Tenison Archdeacon of Carmarthen](#)

[The Imitation of Christ a Sermon Preached Before the Vice-Presidents of the Westminster Hospital at the Parish-Church of St Margaret April 12th 1764 by Gregory Sharpe](#)

[The Good Mans Comfortable Companion or a Daily Preparation for Heaven Wherein Are Directions for Passing Our Days Well](#)

[A Modest Enquiry Into the Opinion Concerning a Guardian Angel](#)

[A Sermon Preachd Before the Societies for the Reformation of Manners at Salters-Hall on Monday July the 2d 1716 by Jeremiah Hunt](#)

[A Short Account of Mr John Pawson in a Letter to the Rev Mr John Wesley](#)

[The Nature of the Kingdom or Church of Christ as Set Forth in Holy Scripture in a Sermon Preachd at St Margt Lothbury London June 2 1717 by Samuel Hilliard](#)

[The Deity and Satisfaction of Christ Asserted Being an Answer to the Second Part of an Anonymous Pamphlet Intitled Causa Dei Contra Novatores Or God Ever Propitious to His People in a Letter to the Author by Samuel Wilson](#)

[An Answer to the Reverend Dr Trapps Four Sermons Against Mr Whitefield Shewing the Sin and Folly of Being Angry Over-Much by Robert Seagrave MA the Third Edition](#)

[A Letter to the Right Reverend the Lord Bishop of London Occasiond by His Lordships Late Pastoral Letter and the Revd Mr Whitefields Answer](#)

[The Dignity and Felicity of the Conquering Saint a Sermon Occasioned by the Death of the Reverend Thomas Reader Preached at Taunton June 15 by Joseph Barber to Which Is Added an Appendix by Samuel Rooker](#)

[The Church of England Securd The Toleration-ACT Enervated And the Dissenters Ruind and Undone by Sir Richard Cocks Bart Dedicated to the Right Honourable the Earl of Nottingham](#)

[A Monody on the Death of the Late Lady Arbella Denny by John Macaulay](#)

[An Oration on the Death of His Royal Highness Frederick Prince of Wales Who Departed This Life March 20 1750-1 Aged Forty-Four Years to Which Is Added a Devotionary Address to the Deity by S H Gent the Third Edition](#)

[The Remembrance of Former Days a Sermon Preached at Bread-Mead Bristol November 5 1778 by Caleb Evans the Second Edition](#)
[The Plot as It Is Performd by His Majestys Company of Comedians at the Theatre-Royal in Drury-Lane with the Musick Prefixd to Each Song](#)
[The Tryal of John Peter Zenger of New-York Printer Who Was Lately Tryd and Acquitted for Printing and Publishing a Libel Against the Government the Second Edition](#)
[A Sermon Delivered in the Parish Church of St Giles Cripplegate May 18 1729 Upon Occasion of the Much Lamented Death of the Revd John Rogers DD Late Vicar of the Same by Nath Marshall DD](#)
[A Letter to Dr Mead Concerning a New Edition of Thuanuss History](#)
[The Man of Enterprize a Farce as It Is Acted by His Majestys Servants of the Theatre-Royal Norwich](#)
[A Sermon on the Return of Plenty Preached in Tunbridge-Wells Chapel October 16th 1796 by Martin Benson](#)
[A Sermon Preached in Lambeth Chapel at the Consecration of the Right Reverend Father in God Frederick Lord Bishop of Litchfield and Coventry on Sunday Feb 18 1749 by H Thomas](#)
[The Causes of Opposition to the Gospel and the Moral Tendency of Its Doctrines to Remove Them Considered a Sermon Preached Before the Society in Scotland for Propagating Christian Knowledge on January 2 1764 by Andrew Mitchell](#)
[The Edinburgh Paradise Regaind on the City Set at Liberty to Propagate and Improve Her Trade and Commerce by a Merchant-Citizen](#)
[An Address Delivered Before the Members of the Massachusetts Charitable Fire Society at Their Annual Meeting in Boston May 31 1799 \[one Line of Latin Text\]](#)
[The Rival Queens with the Humours of Alexander the Great a Comical Tragedy as It Was Acted at the Theatre-Royal in Drury-Lane Written by Mr Cibber](#)
[An Epistle to Mr Southerne from Mr El Fenton from Kent Jan 28 1710 11](#)
[A Hymn to the Light of the World with a Short Description of the \[c\]artons of Raphael Urbin in the Gallery at Hampton-Court](#)
[An Alarm to Protestant Princes and People Who Are All Struck at in the Popish Cruelties at Thorn and Other Barbarous Executions Abroad the Second Edition](#)
[The Elevation Section Plan and Views of a Triple Vessel and of Wheels by Patrick Miller](#)
[A Sermon Preachd on November 22 1709 Being the Day of Thanksgiving for the Successes of the Last Campaign by Thomas Masters](#)
[A Sermon Preached Before the Gloucestershire Society at St James in Bristol on Thursday October 11 1781 by the Rev P M Cornwall the Second Edition](#)
[A Defence of the Observations on the First Chapter of a Book Called Miscellanea Analytica](#)
[A Sermon Preached Before the King on Sunday March 22 1752 Drawn Up for the Use of Their Royal Highnesses George Prince of Wales and Prince Edward by Thomas Lord Bishop of Norwich Preceptor the Second Edition](#)
[An Exhortative to Repentance a Sermon Preached at Bishops-Castle Church in the County of Salop Sunday Morning May the 10th 1741 by the Rev Mr Richard Mason](#)
[The Inoffensive Ministry Described in a Sermon Delivered Before the Convention of the Clergy of Massachusetts in Boston May 30 1799 by the Rev Eli Forbes Pastor of the First Church in Gloucester](#)
[A Letter from the Reverend Sir Harry Trelawny Bart AB to the Reverend Thomas Alcock](#)
[A Sermon Preached in Trinity-College Chappel in Cambridge December 21 1721 in Commemoration of the Founders and Benefactors by Tho Parne](#)
[The Religious Instruction of Children Recommended by the Rev James Stonhouse the Third Edition](#)
[A Sermon Delivered at the Ordination of the Rev Thomas Holt AM to the Pastoral Charge of the Church in Hardwick June 25th MDCCLXXXIX by Benjamin Trumbull AM Pastor of the Church in North-Haven](#)
[A Sermon Preached Before the Incorporated Society for the Propagation of the Gospel in Foreign Parts At Their Anniversary Meeting in the Parish-Church of St Mary-Le-Bow On Friday the 16th of February 1721 by Hugh Lord Bishop of Bristol](#)
[The Original of Publick Calamities a Sermon Preachd Before the Lord Mayor Aldermen and Several Livery Companies of the City of London at the Cathedral of St Paul on Saturday September the 2d 1727 by Henry Parker](#)
[A Discourse on the Lords Day Or Christian Sabbath in Which the Points of Doctrine on That Subject Are Stated Published in Addition to Three Sermons for the Festivals and Fasts of the Church of England by Joseph Holden Pott](#)
[The Nature of the Kingdom or Church of Christ a Sermon Preachd Before the King at the Royal Chapel at St James on Sunday March 31 1717 by Benjamin Lord Bishop of Bangor the Fifth Edition](#)
[A Companion to the Altar Shewing the Nature and Necessity of a Sacramental Preparation the Seventeenth Edition](#)
[A Discourse Upon the Self-Existence of Jesus Christ the Fifth Edition by William Romaine](#)
[The Truth of the Christian Religion with the Falshood of All Other Religions Provd to the Capacity of Children and Vulgar People by Thomas](#)

[Burnett DD](#)

[An Answer to the Rev Mr Churchs Remarks on the Rev Mr John Wesleys Last Journal in a Letter to That Gentleman by John Wesley](#)

[The Dangerous Consequences of Repealing the Sacramental Test at This Time Plainly Demonstrated](#)

[The Gospel of Christ the Glory of Christians a Sermon Preached at the Ordination of MR David Morison by W Graham](#)

[The Pretences for the Present Rebellion Considered in a Sermon Preachd at St Katherine Cree-Church and All-Hallows Barkin on Octob 16 1715 the Seventh Edition by Charles Lambe](#)

[A Short View of the Present State of the Protestant Religion in Britain as It Is Now Profest in the Episcopal Church in England the Presbyterian Church in Scotland and the Dissenters in Both](#)

[A Sermon Upon Occasion of the Death of Our Late Sovereign King William And Her Present Majestys Happy Accession to the Crown Preachd at the Parish-Church of Richmond in Surry Mar 15 1701 2 by Nicholas Brady the Second Edition](#)

[The Nature of Enthusiasm A Sermon on Acts XXVI 24 by John Wesley](#)

[A Sermon Preachd to the Societies for Reformation of Manners at Salters-Hall on Monday June 28 1725 by Samuel Price](#)

[A Sermon Preached at the Visitation of the Reverend Dr Thackeray Archdeacon of Surry at Southwark by T Jones the Fourth Edition](#)

[A Sermon Preachd at Hatfield on Sunday October the 6th 1745 by William Drake](#)

[Remarks Upon Seduction c by the Author of Thoughts Upon State Lotteries](#)

[British Constitutional Liberty a Sermon Preached in Broad-Mead Bristol November 5 1775 by Caleb Evans](#)

[Mr William Fullers Trip to Bridewell with a True Account of His Barbarous Usage in the Pillory Written by His Own Hand](#)
