

ENVIRONMENT AND CHILDREN

I fear to be seen in the air, ii. 255..52. Ibrahim ben el Mehdi and the Merchant's Sister dcvi. 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, ba. The Envier and the Envied xlvi. d. The Lover's Trick against the Chaste Wife dccccclxxx. Meanwhile, they carried the damsel into the Commander of the Faithful and she pleased him; so he assigned her a lodging of the apartments of choice. She abode in the palace, eating not neither drinking and ceasing not from weeping night nor day, till, one night, the Khalif sent for her to his sitting-chamber and said to her, "O Sitt el Milah, be of good heart and cheerful eye, for I will make thy rank higher than [any of] the concubines and thou shall see that which shall rejoice thee." She kissed the earth and wept; whereupon the Khalif called for her lute and bade her sing. So she improvised and sang the following verses, in accordance with that which was in her heart: When it was the third day, the third vizier came in to the king and said to him, "O king, delay not the affair of this youth, for that his deed hath caused us fall into the mouths of the folk, and it behoveth that thou slay him presently, so the talk may be estopped from us and it be not said, 'The king saw on his bed a man with his wife and spared him.'"* The king was chagrined by this speech and bade bring the youth. So they brought him in shackles, and indeed the king's anger was roused against him by the speech of the vizier and he was troubled; so he said to him, "O base of origin, thou hast dishonoured us and marred our repute, and needs must I do away thy life from the world." Quoth the youth, "O king, make use of patience in all thine affairs, so wilt thou attain thy desire, for that God the Most High hath appointed the issue of patience [to be] in abounding good, and indeed by patience Abou Sabir ascended from the pit and sat down upon the throne." "Who was Abou Sabir," asked the king, "and what is his story?" And the youth answered, saying, "O king, It befell one day that he entered a certain city and sold somewhat that was with him of merchandise and got him friends of the merchants of the place and fell to sitting with them and entertaining them and inviting them to his lodging and his assembly, whilst they also invited him to their houses. On this wise he abode a long while, till he was minded to leave the city; and this was bruited abroad among his friends, who were concerned for parting from him. Then he betook himself to him of them, who was the richest of them in substance and the most apparent of them in generosity, and sat with him and borrowed his goods; and when he was about to take leave, he desired him to give him the deposit that he had left with him. 'And what is the deposit?' asked the merchant. Quoth the sharper, 'It is such a purse, with the thousand dinars therein.' And the merchant said, 'When didst thou give it me?' 'Extolled be the perfection of God!' replied the sharper. 'Was it not on such a day, by such a token, and thus and thus?' 'I know not of this,' rejoined the merchant, and words were bandied about between them, whilst the folk [who were present also] disputed together concerning their affair and their speech, till their voices rose high and the neighbours had knowledge of that which passed between them. There abode once, of old days and in bygone ages and times, in the city of Baghdad, the Abode of Peace, the Khalif Haroun er Reshid, and he had boon-companions and story-tellers, to entertain him by night Among his boon-companions was a man called Abdallah ben Nan, who was high in favour with him and dear unto him, so that he was not forgetful of him a single hour. Now it befell, by the ordinance of destiny, that it became manifest to Abdallah that he was grown of little account with the Khalif and that he paid no heed unto him; nor, if he absented himself, did he enquire concerning him, as had been his wont. This was grievous to Abdallah and he said in himself, "Verily, the heart of the Commander of the Faithful and his fashions are changed towards me and nevermore shall I get of him that cordiality wherewith he was wont to entreat me." And this was distressful to him and concern waxed upon him, so that he recited the following verses: Now I had questioned her of her name and she answered, "My name is Rihaneh," and described to me her dwelling-place. When I saw her make the ablution, I said in myself, "This woman doth on this wise, and shall I not do the like of her?" Then said I to her, "Belike thou wilt seek us another pitcher of water?" So she went out to the housekeeper and said to her, "Take this para and fetch us water therewith, so we may wash the flags withal." Accordingly, the housekeeper brought two pitchers of water and I took one of them and giving her my clothes, entered the lavatory and washed. How many a victim of the pangs of love-liking hath died! Tired is my patience, but of blame my censors never tire. INTRODUCTION.--Story of King Shehriyar and his Brother. p. The Foxes and the Wolf dccccxxi.48. The Thief and the Money-Changer ccxlv.11. Sindbad the Sailor and Hindbad the Porter (239). v. The Stolen Purse dccccxcix. So be thou kind to me, for love my body wasteth sore, The thrall of passion I'm become its fires consume me quite. 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. Of patience, thy whilom endearments again, That I never to any divulged, nor deny. Ye

know I'm passion-maddened, racked with love and languishment, Yet ye torment me, for to you 'tis pleasing to torment..After this the king sat, with his son by his side and the viziers sitting before him, and summoned his chief officers and the folk of the city. Then the prince turned to the viziers and said to them, "See, O wicked viziers, that which God hath done and the speedy [coming of] relief." But they answered not a word and the king said, "It sufficeth me that there is nothing alive but rejoiceth with me this day, even to the birds in the sky, but ye, your breasts are straitened. Indeed, this is the greatest of ill-will in you to me, and had I hearkened to you, my regret had been prolonged and I had died miserably of grief." "O my father," quoth the prince, "but for the fairness of thy thought and thy judgment and thy longanimity and deliberation in affairs, there had not bedded thee this great joyance. Hadst thou slain me in haste, repentance would have been sore on thee and long grief, and on this wise doth he who ensueth haste repent." 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 As he and his father were thus engaged in talk, in came his mother and caught hold of him; and he said to her, "God on thee, let me go my gait and strive not to turn me from my purpose, for that needs must I go." "O my son," answered she, "if it must be so and there is no help for it, swear to me that them wilt not be absent from me more than a year." And he swore to her. Then he entered his father's treasuries and took therefrom what he would of jewels and jacinths and everything heavy of worth and light of carriage. Moreover, he bade his servant Aamir saddle him two horses and the like for himself, and whenas the night darkened behind him, (65) he rose from his couch and mounting his horse, set out for Baghdad, he and Aamir, whilst the latter knew not whither he intended..? ? ? ? Since thou hast looked on her, mine eye, be easy, for by God Nor mote nor ailment needst thou fear nor evil accident. 81. Mohammed el Amin and Jaafer ben el Hadi cccxcii. When the king heard the vizier's story, it pleased him and he bade him go to his house..Lackpenny and the Cook, The, i. 9..Reshid (Er) and the Barmecides, i. 189..When the king heard this from the vizier, he bade him go away [and he withdrew to his house]..108. Aboukir the Dyer and Abousir the Barber dcccxlxvii.138. Hind Daughter of En Numan and El Hejjaj dclxxxix. The Khalif and the Lady Zubeideh laughed and returned to the palace; and he gave Aboulhusn the thousand dinars, saying, "Take them as a thank-offering for thy preservation from death," whilst the princess did the like with Nuzhet el Fuad. Moreover, the Khalif increased Aboulhusn in his stipends and allowances, and he [and his wife] ceased not [to live] in joy and contentment, till there came to them the Destroyer of Delights and Sunderer of Companies, he who layeth waste the palaces and peopleth the tombs..When God caused the morning morrow, the two armies drew out in battle array and the troops stood looking at one another. Then came forth El Harith ibn Saad between the two lines and played with his lance and cried out and recited the following verses:..? ? ? ? The camel-leader singing came with the belov'd; our wish Accomplished was and we were quit of all the railers' prate..? ? ? ? Kohl (159) in its native country, too, is but a kind of stone; Cast out and thrown upon the ways, it lies unvalued quite;. When he saw those many bones, he rejoiced therein with an exceeding joy and carried away what he had a mind to thereof. Then we returned to his house and he entreated me with increased favour and said to me, 'Verily, O my son, thou hast directed us to a passing great gain, may God requite thee with all good! Thou art free for the sake of God the Most High. Every year these elephants used to kill of us much people on account of these bones; but God delivered thee from them and thou hast done us good service in the matter of these bones, of which thou hast given us to know; wherefore thou meritest a great recompense, and thou art free.' 'O my lord,' answered I, 'may God free thy neck from the fire! I desire of thee that thou give me leave to return to my own country.' 'So be it,' replied he; 'but we have a fair, on occasion whereof the merchants come hither to us and take of us these elephants' bones. The time of the fair is now at hand, and when they come to us, I will send thee with them and give thee somewhat to bring thee to thine own country.' Then the prince rose to him and embraced him and kissed him and entreated him with honour. Moreover, he seated him in a chair and bestowed on him a dress of honour; and he turned to his father and said to him, 'This is the king who pardoned me and this is his ear that I cut off with an arrow; and indeed he deserveth pardon from me, for that he pardoned me.' Then said he to Bihkerd, 'Verily, the issue of clemency hath been a provision for thee [in thine hour of need].' And they entreated him with the utmost kindness and sent him back to his own country in all honour and worship Know, then, O King," continued the youth, "that there is no goodlier thing than clemency and that all thou dost thereof, thou shalt find before thee, a treasure laid up for thee." The company marvelled at this story with the utmost wonderment, and the eleventh officer rose and said, 'I know a story yet rarer than this: but it happened not to myself..? ? ? ? c. The Fuller and his Son dlxxxix.? ? ? ? Though they their journey's goal, alas I have hidden, in their track Still will I follow on until the very planets wane..Hindbad the Porter, Sindbad the Sailor and, iii. 199..? ? ? ? e. The Barber's Story cxlix. Then said El Abbas to them, "O youths, sit by my arms and my horse till I return." But they answered, saying, "By Allah, thou prolongest discourse with that which beseemeth not of words! Make haste, or we will go with thy head, for indeed the king purposeth to slay thee and to slay thy comrade and take that which is with you." When the prince heard this, his skin quaked and he cried out at them with a cry that made them tremble. Then he sprang upon his horse and settling himself in the saddle, galloped till he came to the king's assembly, when he cried out at the top of his voice, saying ["To horse,] cavaliers!" And levelled his spear at the pavilion wherein was Zuheir. Now there were about him a thousand smiters with the sword; but El Abbas fell in upon them and dispersed them from around him, and there abode none in the tent save Zuheir and his vizier..When the king heard this story, he smiled and it pleased him and he bade the vizier go away to his own house..? ? ? ? c. The Third Calender's Story xiv.? ? ? ? x. The King and his Chamberlain's Wife dccccxvii. Calcutta (1814-18) Text..? ? ? ? d. The Tailor's Story cxxxvii.64. The Vizier of Yemen and his young Brother cclxxxiv.? ? ? ? Nor, like others a little ere morning appear who bawl, "Come to safety!" (58) I stand up to prayer..? ? ? ? I fear to be seen in the air, Without my consent, unaware;.? ? ? ? How many, in Yemameh, (64) dishevelled widows plain! How many a weakling

orphan unsuccoured doth remain, . . . In every rejoicing a boon (232) midst the singers and minstrels am I; . . . f. The Unjust King and the Pilgrim Prince dcxii.100. The Lovers of the Benou Tai ccccx.71. Haroun er Reshid and the two Girls ccllxxxvii. 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." There was once a man, a headman [of a village], by name Abou Sabir, and he had much cattle and a fair wife, who had borne him two sons. They abode in a certain village and there used to come thither a lion and devour Abou Sabir's cattle, so that the most part thereof was wasted and his wife said to him one day, "This lion hath wasted the most part of our cattle. Arise, mount thy horse and take thy men and do thine endeavour to kill him, so we may be at rest from him." But Abou Sabir said, 'Have patience, O woman, for the issue of patience is praised. This lion it is that transgresseth against us, and the transgressor, needs must Allah destroy him. Indeed, it is our patience that shall slay him, and he that doth evil, needs must it revert upon him.' A little after, the king went forth one day to hunt and falling in with the lion, he and his troops, gave chase to him and ceased not [to follow] after him till they slew him. This came to Abou Sabir's knowledge and he said to his wife, 'Said I not to thee, O woman, that whoso doth evil, it shall revert upon him? Belike, if I had sought to slay the lion myself, I had not availed against him, and this is the issue of patience.' Presently, the mother of the two boys, finding that they tarried from her, went searching for them, till she came to the ship and fell to saying, 'Who hath seen two boys of mine? Their fashion is thus and thus and their age thus and thus.' When they heard her words, they said, 'This is the description of the two boys who were drowned in the sea but now.' Their mother heard and fell to calling on them and saying, 'Alas, my anguish for your loss, O my sons! Where was the eye of your father this day, that it might have seen you?' Then one of the crew questioned her, saying, 'Whose wife art thou?' And she answered, 'I am the wife of such an one the merchant. I was on my way to him, and there hath befallen me this calamity.' When the merchant heard her speech, he knew her and rising to his feet, rent his clothes and buffeted his head and said to his wife, 'By Allah, I have destroyed my children with mine own hand! This is the end of whoso looketh not to the issues of affairs.' Then he fell a-wailing and weeping over them, he and his wife, and he said, 'By Allah, I shall have no ease of my life, till I light upon news of them!' And he betook himself to going round about the sea, in quest of them, but found them not. . . . Tirewomen to the bride, who whiskers, ay, and beard Upon her face produce, they never would assign. (194). When Aamir heard his lord's verses, he knew that he was a slave of love [and that she of whom he was enamoured abode] in Baghdad. Then they fared on night and day, traversing plains and stony wastes, till they came in sight of Baghdad and lighted down in its suburbs (66) and lay the night there. When they arose in the morning, they removed to the bank of the Tigris and there they encamped and sojourned three days. Then he bade fetch the youth; so they brought him before him and the viziers said, "O base of origin, out on thee! Thy term is at hand and the earth hungereth for thy body, so it may devour it." But he answered them, saying, "Death is not in your word nor in your envy; nay, it is an ordinance written upon the forehead; wherefore, if aught be written upon my forehead, needs must it come to pass, and neither endeavour nor thought-taking nor precaution will deliver me therefrom; [but it will surely happen] even as happened to King Ibrahim and his son." Quoth the king, "Who was King Ibrahim and who was his son?" And the youth said, "O king, . . . OF THE ADVANTAGES OF PATIENCE. . . . Indeed, thou'st told the tale of kings and men of might, Each one a lion fierce, impetuous in the fight. Then he folded the letter and sealing it, delivered it to the damsel, who took it and carried it to her mistress. When the princess read the letter and apprehended its contents, she said, "Meseemeth he recalleth to me that which I did aforetime." Then she called for inkhorn and paper and wrote the following verses: When she came in sight of the folk, they kissed the earth before her and she said to them, "Tell me what hath betided Queen Tuhfeh from yonder dog Meimoun and why did ye not send to me and tell me?" Quoth they, 'And who was this dog that we should send to thee, on his account? Indeed, he was the least and meanest [of the Jinn].' Then they told her what Kemeriyeh and her sisters had done and how they had practised upon Meimoun and delivered Tuhfeh from his hand, fearing lest he should slay her, whenas he found himself discomfited; and she said, 'By Allah, the accursed one was wont to prolong his looking upon her!' And Tuhfeh fell to kissing Queen Es Shuhba's hand, whilst the latter strained her to her bosom and kissed her, saying, 'Trouble is past; so rejoice in assurance of relief.' To return to the king's daughter of whom the prince went in quest and on whose account he was slain. She had been used to look out from the top of her palace and gaze on the youth and on his beauty and grace; so she said to her slave-girl one day, 'Harkye! What is come of the troops that were encamped beside my palace?' Quoth the maid, 'They were the troops of the youth, the king's son of the Persians, who came to demand thee in marriage, and wearied himself on thine account, but thou hadst no compassion on him.' 'Out on thee!' cried the princess. 'Why didst thou not tell me?' And the damsel answered, 'I feared thy wrath.' Then she sought an audience of the king her father and said to him, 'By Allah, I will go in quest of him, even as he came in quest of me; else should I not do him justice.' When the druggist heard the singer's words, he was certified of the case and knew that the calamity, all of it, was in his own house and that the wife was his wife; and he saw the shirt, whereupon he redoubled in certainty and said to the singer, 'Art thou now going to her?' 'Yes, O my brother,' answered he and taking leave of him, went away; whereupon the druggist started up, as he were a madman, and ungarnished his shop. (199) Whilst he was thus engaged, the singer won to the house, and presently up came the druggist and knocked at the door. The singer would have wrapped himself up in the rug, but she forbade him and said to him, 'Get thee down to the bottom of the house and enter the oven (200) and shut the lid upon thyself.'

So he did as she bade him and she went down to her husband and opened the door to him, whereupon he entered and went round about the house, but found no one and overlooked the oven. So he stood meditating and swore that he would not go forth of the house till the morrow..When the Khalif heard this, her speech pleased him and he strained her to his bosom. Then he went forth from her and locked the door upon her, as before; whereupon she took the book and sat looking in it awhile. Presently, she laid it down and taking the lute, tightened its strings. Then she smote thereon, after a wondrous fashion, such as would have moved inanimate things [to delight], and fell to singing marvellous melodies and chanting the following verses:..End of Volume I..? ? ? ? ? ? ? ? ? ? eb. Story of the Barber's Second Brother cliv. When the night was half spent, I arose [and went forth the tent] to do an occasion of mine, and none knew of my case save this woman. The dogs misdoubted of me and followed me and gave not over besetting me, till I fell on my back into a deep pit, wherein was water, and one of the dogs fell in with me. The woman, who was then a girl in the first bloom of youth, full of strength and spirit, was moved to pity on me, for that wherein I was fallen, and coming to me with a rope, said to me, "Lay hold of this rope." So I laid hold of the rope and clung to it and she pulled me up; but, when I was halfway up, I pulled her [down] and she fell with me into the pit; and there we abode three days, she and I and the dog..? ? ? ? ? Whenas the folk assemble for birling at the wine, Whether in morning's splendour or when night's shades descend..There was once, of old time, in one of the tribes of the Arabs, a woman great with child by her husband, and they had a hired servant, a man of excellent understanding. When the woman came to [the time of her] delivery, she gave birth to a maid-child in the night and they sought fire of the neighbours. So the journeyman went in quest of fire..As they were thus in the enjoyment of all that in most delicious of easance and delight, and indeed the wine was sweet to them and the talk pleasant, behold, there came a knocking at the door. So the master of the house went out, that he might see what was to do, and found ten men of the Khalif's eunuchs at the door. When he saw this, he was amazed and said to them, "What is to do?" Quoth they, "The Commander of the Faithful saluteth thee and requireth of thee the slave-girl whom thou hast for sale and whose name is Sitt el Milah." By Allah," answered the other, "I have sold her." And they said, "Swear by the head of the Commander of the Faithful that she is not in thy dwelling." He made oath that he had sold her and that she was no longer at his disposal; but they paid no *need to his word and forcing their way into the house, found the damsel and the young Damascene in the sitting-chamber. So they laid hands upon her, and the youth said, "This is my slave-girl, whom I have bought with my money." But they hearkened not to his speech and taking her, carried her off to the Commander of the Faithful..? ? ? ? ? How often, too, hath gladness come to light Whence nought but dole thou didst anticipate!.When King Shehriyar heard his brother's words, he rejoiced with an exceeding joy and said, "Verily, this is what I had wished, O my brother. So praised be God who hath brought about union between us!" Then he sent after the Cadis and learned men and captains and notables, and they married the two brothers to the two sisters. The contracts were drawn up and the two kings bestowed dresses of honour of silk and satin on those who were present, whilst the city was decorated and the festivities were renewed. The king commanded each amir and vizier and chamberlain and deputy to decorate his palace and the folk of the city rejoiced in the presage of happiness and content. Moreover, King Shehriyar bade slaughter sheep and get up kitchens and made bride-feasts and fed all comers, high and low..He returned them the most gracious of answers and bade carry the Magian forth of the town and set him on a high scaffold that had been builded for him there; and he said to the folk, 'Behold, I will torture him with all kinds of fashions of torment.' Then he fell to telling them that which he had wrought of knavery with the daughter of his father's brother and what he had caused betide her of severance between her and her husband and how he had required her of herself, but she had sought refuge against him with God (to whom belong might and majesty) and chose rather humiliation than yield to his wishes, notwithstanding stress of torment; neither recked she aught of that which he lavished to her of wealth and raiment and jewels..Forehead, Of that which is written on the, i. 136..I swear by his life, yea, I swear by the life of my love without peer, iii. 21..? ? ? ? ? d. Prince Bihzad ccccliii..So the thief entered, he and the husband; and when they were both in the chamber, she locked on them the door, which was a stout one, and said to the thief, 'Out on thee, O fool! Thou hast fallen [into the trap] and now I have but to cry out and the officers of the police will come and take thee and thou wilt lose thy life, O Satan!' Quoth he, 'Let me go forth;' and she said, 'Thou art a man and I am a woman; and in thy hand is a knife and I am afraid of thee.' Quoth he, 'Take the knife from me.' So she took the knife from him and said to her husband, 'Art thou a woman and he a man? Mar his nape with beating, even as he did with thee; and if he put out his hand to thee, I will cry out and the police will come and take him and cut him in sunder.' So the husband said to him, 'O thousand-horned, (248) O dog, O traitor, I owe thee a deposit, (249) for which thou dunnest me.' And he fell to beating him grievously with a stick of live-oak, whilst he called out to the woman for help and besought her of deliverance; but she said, 'Abide in thy place till the morning, and thou shalt see wonders.' And her husband beat him within the chamber, till he [well- nigh] made an end of him and he swooned away..Quoth Selim to her, 'It is for thee to decide and excellent is that which thou counselest; so let us do this, in the name of God the Most High, trusting in Him for grace and guidance.' So they arose and took the richest of their clothes and the lightest of that which was in their treasuries of jewels and things of price and gathered together a great matter. Then they equipped them ten mules and hired them servants of other than the people of the country; and Selim bade his sister Selma don man's apparel. Now she was the likest of all creatures to him, so that, [when she was clad in man's attire,] the folk knew no difference between them, extolled be the perfection of Him who hath no like, there is no God but He! Then he bade her mount a horse, whilst he himself bestrode another, and they set out, under cover of the night. None of their family nor of the people of their house knew of them; so they fared on into the wide world of God and gave not over going night and day two months' space, at the end of which time they came to a city on the sea-shore of the land of Mekran, by name Es Sherr, and it is the first city in Sind..?STORY OF

THE SINGER AND THE DRUGGIST..? ? ? ? ? By Allah, but that I trusted that I should meet you again, Your camel-leader to parting had summoned you in vain!.72. Haroun er Reshid and the three Girls ccclxxxvii. When those who were present heard this, they kissed the earth before him and offered up prayers for him and for the damsel Shehrzad, and the vizier thanked her. Then Shehriyar made an end of the session in all weal, whereupon the folk dispersed to their dwelling-places and the news was bruited abroad that the king purposed to marry the vizier's daughter Shehrzad. Then he proceeded to make ready the wedding gear, and [when he had made an end of his preparations], he sent after his brother King Shahzeman, who came, and King Shehriyar went forth to meet him with the troops. Moreover, they decorated the city after the goodliest fashion and diffused perfumes [from the censuring-vessels] and [burnt] aloes-wood and other perfumes in all the markets and thoroughfares and rubbed themselves with saffron, what while the drums beat and the flutes and hautboys sounded and it was a notable day..83. The Woman's Trick against her Husband cccxciii. They have shut out thy person from my sight, iii. 43..? ? ? ? ? And when the sun of morning sees her visage and her smile, O'ercome. he hasteneth his face behind the clouds to hide..? ? ? ? ? For the uses of food I was fashioned and made; The hands of the noble me wrought and inlaid..The old woman went out, running, whilst the Khalif and Mesrour laughed, and gave not over running till she came into the street. Aboulhusn saw her and knowing her, said to his wife, "O Nuzhet el Fuad, meseemeth the Lady Zubeideh hath sent to us to see who is dead and hath not given credence to Mesrour's report of thy death; so she hath despatched the old woman, her stewardess, to discover the truth; wherefore it behoveth me to be dead in my turn, for the sake of thy credit with the Lady Zubeideh." Accordingly, he lay down and stretched himself out, and she covered him and bound his eyes and feet and sat at his head, weeping..When King Shah Bekht heard this story, it pleased him and he bade the vizier go away to his own house..The Eighth Day..O thou that questionest the lily of its scent, ii. 256..? ? ? ? ? I. The Wife's Device to Cheat her Husband dccccxxxix.84. The Devout Woman and the two Wicked Elders cccxciv. Aboulhusn abode with his wife in eating and drinking and all delight of life, till all that was with them was spent, when he said to her, "Harkye, O Nuzhet el Fuad!" "At thy service," answered she, and he said, "I have it in mind to play a trick on the Khalif and thou shalt do the like with the Lady Zubeideh, and we will take of them, in a twinkling, two hundred dinars and two pieces of silk." "As thou wilt," answered she; "but what thinkest thou to do?" And he said, "We will feign ourselves dead and this is the trick. I will die before thee and lay myself out, and do thou spread over me a kerchief of silk and loose [the muslin of] my turban over me and tie my toes and lay on my heart a knife, and a little salt. (35) Then let down thy hair and betake thyself to thy mistress Zubeideh, tearing thy dress and buffeting thy face and crying out. She will say to thee, 'What aileth thee?' and do thou answer her, saying, 'May thy head outlive Aboulhusn el Khelia! For he is dead.' She will mourn for me and weep and bid her treasurers give thee a hundred dinars and a piece of silk and will say to thee, 'Go lay him out and carry him forth [to burial].' So do thou take of her the hundred dinars and the piece of silk and come back, and when thou returnest to me, I will rise up and thou shalt lie down in my place, and I will go to the Khalif and say to him, 'May thy head outlive Nuzhet el Fuad!' and tear my dress and pluck at my beard. He will mourn for thee and say to his treasurer, 'Give Aboulhusn a hundred dinars and a piece of silk.' Then he will say to me, 'Go; lay her out and carry her forth;' and I will come back to thee." ? ? ? ? ? ? ? ? ? aa. Story of King Sindbad and his Falcon v. ? STORY OF THE KING WHO LOST KINGDOM AND WIFE AND WEALTH AND GOD RESTORED THEM TO HIM..? ? ? ? ? a. The First Calender's Story xi. ? ? ? ? ? O my God! Who is stronger than Thou in resource? The Subtle, Thou knowest my plight and my pain..Then said the Sheikh Iblis, 'We were best acquaint Queen Kemeriyeh and Queen Zelzeleh and Queen Sherareh and Queen Wekhimeh; and when they are assembled, God shall ordain [that which He deemeth] good in the matter of her release.' 'It is well seen of thee,' answered Es Shisban and despatched to Queen Kemeriyeh an Afrit called Selheb, who came to her palace and found her asleep; so he aroused her and she said, 'What is to do, O Selheb?' 'O my lady,' answered he, 'come to the succour of thy sister Tuhfeh, for that Meimoun hath carried her off and outraged thine honour and that of the Sheikh Iblis.' Quoth she, 'What sayest thou?' And she sat up and cried out with a great cry. And indeed she feared for Tuhfeh and said, 'By Allah, indeed she used to say that he looked upon her and prolonged the looking on her; but ill is that to which his soul hath prompted him.' Then she arose in haste and mounting a she-devil of her devils, said to her, 'Fly.' So she flew off and alighted with her in the palace of her sister Sherareh, whereupon she sent for her sisters Zelzeleh and Wekhimeh and acquainted them with the news, saying, 'Know that Meimoun hath snatched up Tuhfeh and flown off with her swiftness than the blinding lightning.'

[The Story of a Dark Plot Or Tyranny on the Frontier](#)

[The Sermons Vol V](#)

[The Song of Hugh Glass](#)

[The Ice Lens A Four-ACT Play on College Morals \(Causes and Consequences\)](#)

[The Sufferings of the Royal Family During the Revolution in France Deduced Principally from Accounts by Eye-Witnesses with an Engraved Frontispiece of King Louis 16 Taking Leave of His Family in the Temple](#)

[The Liberty Reader](#)

[The Record Vol VIII November 1919 Part II No 18 Pp 231-416](#)

[The Philosophy of Thomas Hill Green](#)

[The Autobiography of Gurdon Saltonstall Hubbard Papa-Ma-Ta-Be the Swift Walker](#)

[The Collected Poems of Willima H Davies](#)
[The Words of Wellington Collected from His Dispatches Letters and Speeches with Anecdotes Etc](#)
[The Next Religion A Play in Three Acts](#)
[The Canadian Handbook and Tourists Guide Giving a Description of Canadian Lake and River Scenery and Places of Historical Interest with the Best Spots for Fishing and Shooting](#)
[The Classics of International Law Iuris Et Iudicii Feialis Sive Iuris Inter Gentes Et Quaestionum de Eodem Explicatio](#)
[The Students Legal History](#)
[The Laurel Bush an Old-Fashioned Love Story](#)
[The Social Law of Service](#)
[The Westfield Jubilee a Report of the Celebration at Westfield Mass on the Two Hundredth Anniversary of the Incorporation of the Town October 6 1869](#)
[The Young Patriot A Memorial of James Hall](#)
[The Man from Snowy River and Other Verses](#)
[The War Book of the German General Staff Being the Usages of War on Land Issued by the Great General Staff of the German Army](#)
[The Foreign Missionary His Field and His Work](#)
[The One-Footed Fairy and Other Stories](#)
[The Contest Over the Ratification of the Federal Constitution in the State of Massachusetts Harvard Historical Studies Volume II](#)
[The Church in Rural America](#)
[The Commonwealth of Massachusetts Bulletin of the Department of Education 1921 No9 Whole No 129 General Laws Relating to Education](#)
[The Fortescue Papers Consisting Chiefly of Letters Relating to State Affairs Collected by John Packer Secretary to George Villiers Duke of Buckingham](#)
[The Heart of the Creeds Historical Religion in the Light of Modern Thought](#)
[The Mistress of the Manse a Poem](#)
[The History and Teachings of the Early Church as a Basis for the Re-Union of Christendom Lectures Delivered in 1888 Under the Auspices of the Church Club in Christ Church NY](#)
[The Country Boy The Story of His Own Early Life](#)
[The Diary of a Free Kindergarten](#)
[The Immaculate Conception of the Mother of God](#)
[The Mother](#)
[The Misericords of Exeter Cathedral The House of Stuart and the Cary Family James II and Torre Abbey The Priory for Nuns of St Mary Cornworthy Devon](#)
[The Conflict of Naturalism and Humanism](#)
[The Right to Work](#)
[The Foundations of Strategy](#)
[The Law in General Practice Some Chapters in Every-Day Forensic Medicine](#)
[The Reconciliation of Races and Religions](#)
[The John Crerar Library Seventh Annual Report for the Year 1901-1904](#)
[Critique Litt raire Au Dix-Neuvi me Si cle de Mme de Sta l a mile Faguet La](#)
[The Genius of Judaism](#)
[The Fighting South](#)
[The Neutrality Laws of the United States](#)
[The Pre-Columbian Discovery of America by the Northmen With Translations from the Icelandic Sagas](#)
[The Navy in Mesopotamia 1914 to 1917](#)
[The Apology of Tertullian and the Meditations of the Emperor Marcus Aurelius Antoninus](#)
[The Dean of Women](#)
[The Karakorans and Kashmir An Account of a Journey](#)
[The Public Health Acts and Other Sanitary Laws Regulations Specially Prepared for the Diploma of Public Health](#)
[The Law Relating to Actions for Malicious Prosecution](#)
[The Egypt of the Future](#)
[The Waldorf Family Or Grandfathers Legends](#)

[The Dragon Relics Book Three of the Arlon Prophecies](#)
[The Politics of Iowa During the Civil War and Reconstruction](#)
[The Laws and Polity of the Jews](#)
[The Defective Delinquent and Insane the Relation of Focal Infections to Their Causation Treatment and Prevention](#)
[The Influence of King Edward and Essays on Other Subjects](#)
[The Basis of Social Relations A Study in Ethnic Psychology](#)
[The Sunbonnet Babies in Italy](#)
[The History of Peoria Illinois](#)
[The Right to Believe](#)
[The Preacher His Life and Work Yale Lectures](#)
[The Life of Abraham Lincoln Drawn from Original Sources and Containing Many Speeches Letters and Telegrams Hitherto Unpublished and Illustrated with Many Reproductions from Original Paintings Photographs Etc](#)
[The Young American Or Book of Government and Law Showing Their History Nature and Necessity](#)
[The Russian Offensive Being the Third Volume of Field Notes from the Russian Front Embracing the Period from June 5th to Sept 1st 1916](#)
[The Ballet Dancer and on Guard](#)
[The Rebuke of Islam](#)
[By Invitation Only](#)
[The Primitive Mind-Cure the Nature and Power of Faith Or Elementary Lessons in Christian Philosophy and Transcendental Medicine](#)
[The Eduninja Mindset 11 Habits for Building a Stronger Mind and Body](#)
[Immunities and criminal proceedings \(Equatorial Guinea v France\) request for the indication of provisional measures order of 7 December 2016](#)
[Practical Manual on Oral Histology and Oral Pathology](#)
[Compliance to Commercial The Quiet Approach to Finance Business Partnering](#)
[Lebanese Arabic Phrasebook Vol 2](#)
[The Infinite Monkey Cage - How to Build a Universe](#)
[The Classical Film Collection 46 pieces arranged for solo piano](#)
[The Ultimate Love Affair Awaken to Gods Love in Just 40 Days](#)
[Whos In Charge? Why children abuse parents and what you can do about it](#)
[Peters Room](#)
[Keep On Sailing the Wine - Dark Sea A Journey in Space Time and the Human Mind](#)
[Approaches to Teaching Barakas Dutchman](#)
[The Rules](#)
[The Laurel Hardy Movie Scripts 20 Original Short Subject Screenplays \(1926 - 1934\)](#)
[Gold Plated](#)
[Trumps America The Truth about Our Nations Great Comeback](#)
[The WEALTHTECH Book The FinTech Handbook for Investors Entrepreneurs and Finance Visionaries](#)
[A Kiss for Queens \(a Throne for Sisters-Book Six\)](#)
[Delorme Alaska Atlas Gazetteer](#)
[Brief Cases](#)
[No Place to Call Home](#)
[The Sea of Grass A Family Tale from the American Heartland](#)
[The Modern Witches Curriculum a Guide to Spiritual Exploration Discovery and Magickal Practices](#)
[The Cloud Adoption Playbook Proven Strategies for Transforming Your Organization with the Cloud](#)
[In the Wake of the Glacier New Selected Poems](#)
[The Bounds of Freedom Kants Causal Theory of Action](#)
[Crocheted Hoods and Cowls 20 Enchanting Designs for Women 7 Adorable Animal Hoods for Kids](#)
[Sparks in the Dark Lessons Ideas and Strategies to Illuminate the Reading and Writing Lives in All of Us](#)
[Letras Vueltas](#)
