

## FIFTY MISSIONARY HEROES EVERY BOY AND GIRL SHOULD KNOW

The woman who used to act as decoy for them once caught them a woman from a bride-feast, under pretence that she had a wedding toward in her own house, and appointed her for a day, whereon she should come to her. When the appointed day arrived, the woman presented herself and the other carried her into the house by a door, avouching that it was a privy door. When she entered [the saloon], she saw men and champions (131) [and knew that she had fallen into a trap]; so she looked at them and said, "Harkye, lads! (132) I am a woman and there is no glory in my slaughter, nor have ye any feud of blood-revenge against me, wherefore ye should pursue me; and that which is upon me of [trinkets and apparel] ye are free to take." Quoth they, "We fear thy denunciation." But she answered, saying, "I will abide with you, neither coming in nor going out." And they said, "We grant thee thy life." . . . r. The Heathcock and the Tortoises dcxxxiv. . . . My outward of my inward testifies And this bears witness that that tells aright. (39). 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, . . . b. The Second Old Man's Story vi. . . . Look at the moss-rose, on its branches seen, Midmost its leafage, covered all with green. . . . Whenas he runs, his feet still show like wings, (140) and for the wind When was a rider found, except King Solomon it were? (141). Then she arose and going in to the king, found him with his head between his knees, and he lamenting. So she sat down by him awhile and bespoke him with soft words and said to him, 'Indeed, O my son, thou consumest mine entrails, for that these [many] days thou hast not mounted to horse, and thou lamentest and I know not what aileth thee.' 'O my mother,' answered he, '[this my chagrin] is due to yonder accursed woman, of whom I still deemed well and who hath done thus and thus.' Then he related to her the whole story from first to last, and she said to him, 'This thy concern is on account of a worthless woman.' Quoth he, 'I was but considering by what death I should slay them, so the folk may [be admonished by their fate and] repent.' And she said, 'O my son, beware of haste, for it engendereth repentance and the slaying of them will not escape [thee]. When thou art assured of this affair, do what thou wilt.' 'O my mother,' rejoined he; 'there needeth no assurance concerning him for whom she despatched her eunuch and he fetched him.' Unto me the whole world's gladness is thy nearness and thy sight, iii. 15. . . . Though they their journey's goal, alas I have hidden, in their track Still will I follow on until the very planets wane. . . . STORY OF THE THREE MEN AND OUR LORD JESUS. . . 113. The Angel of Death with the Proud King and the Devout Man cccclxii. An if ye'd of evil be quit, look that no evil ye do, ii. 192. Meimoun was silent and Iblis turned to Tuhfeh and said to her, 'Sing to the kings of the Jinn this day and to-night until the morrow, when the boy will be circumcised and each shall return to his own place.' So she took the lute and Kemeriyeh said to her, (now she had in her hand a cedrat), 'O my sister, sing to me on this cedrat.' 'Harkening and obedience,' replied Tuhfeh, and improvising, sang the following verses: The Fourth Day. When the king heard this, he said, 'This proof sufficeth me,' and rising forthright in the night, let bring the youth and the eunuch. Then he examined the former's throat with a candle and saw [the scar where] it [had been] cut from ear to ear, and indeed the place had healed up and it was like unto a stretched-out thread. Therewithal the king fell down prostrate to God, [in thanksgiving to Him] for that He had delivered the prince from all these perils and from the stresses that he had undergone, and rejoiced with an exceeding joy for that he had wrought deliberately and had not made haste to slay him, in which case sore repentance had betided him. As for the youth," continued the young treasurer, "he was not saved but because his term was deferred, and on like wise, O king, is it with me; I too have a deferred term, which I shall attain, and a period which I shall accomplish, and I trust in God the Most High that He will give me the victory over these wicked viziers." The Eighth Day. . . . Abdulmelik ben Salih the Abbaside, Jaafer ben Yehya, and, i. 183. Razi (Er) and El Merouzi, ii. 28. The crown of the flow'rets am I, in the chamber of wine, And Allah makes mention of me 'mongst the pleasures divine; Yea, ease and sweet basil and peace, the righteous are told, In Eternity's Garden of sweets shall to bless them combine. (223) Where, then, is the worth that in aught with my worth can compare And where is the rank in men's eyes can be likened to mine. . . . She shot at me a shaft that reached my heart and I became The bond- man of despair, worn out with effort all in vain. . . 132. Sindbad the Sailor and Sindbad the Porter dxxxvi. . . . Whenas the burdens all were bounden on and shrill The camel-leader's call rang out across the air. . . . Picture, The Prince who fell in love with the, i. 256. [So he fared on towards them] and when he drew near unto them, he knew them and they knew him; whereupon they lighted down from their horses and saluting him, gave him joy of his safety and the folk flocked to him. When he came to his father, they embraced and greeted each other a long time, whilst neither of them availed unto speech, for the greatness of that which betided them of joy in reunion. Then El Abbas bade the folk mount; so they mounted and his mamelukes surrounded him and they entered Baghdad on the most magnificent wise and in the highest worship and glory. . . . INTRODUCTION. . . . Story of King Shehriyar and his Brother. . . . One day, as the prefect sat [in his house], the watchman came in to him and said, "O my lord, the Jew goeth to the house of such an one." Whereupon El Atwesh arose and went forth alone, taking with him none but myself. As he went along, he said to me, "Indeed, this [woman] is a fat piece of meat." (109) And we gave not over going till we came to the door of the house and stood there till a slave-girl came out, as if to buy them somewhat. We waited till she opened the door, whereupon, without further parley, we forced our way into the house and rushed in upon the girl, whom we found seated with the Jew in a saloon with four estrades, and cooking-pots

and candles therein. When her eyes fell on the prefect, she knew him and rising to her feet, said, "Welcome and fair welcome! Great honour hath betided me by my lord's visit and indeed thou honourest my dwelling." Then said the Khalif to her, "I lie and my eunuch lieth, and thou liest and thy waiting-woman lieth; so methinks we were best go, all four of us together, that we may see which of us telleth the truth." Quoth Mesrour, "Come, let us go, that I may put this ill-omened old woman to shame (37) and deal her a sound drubbing for her lying." And she answered him, saying, "O dotard, is thy wit like unto my wit? Indeed, thy wit is as the hen's wit." Mesrour was incensed at her words and would have laid violent hands on her, but the Lady Zubeideh warded him off from her and said to him, "Her sooth-fastness will presently be distinguished from thy sooth-fastness and her leasing from thy leasing." "I'll say. If for my loved ones' loss I rent my heart for dole, Rich Man and his Wasteful Son, The, i. 252.. O skinker of the wine of woe, turn from a love-sick maid, Who drinks her tears still, night and morn, thy bitter-flavoured bowl..157. Mesrour and Zein el Mewasif dcccxl. My virtues 'mongst men are extolled and my glory and station rank high..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. And to the birds' descant in the foredawns, From out the boughs it flowered forth and grew, k. The Vizier's Son and the Bathkeeper's Wife dlxxxiv. My watering lips, that cull the rose of thy soft cheek, declare My basil, (131) lily mine, to be the myrtles of thy hair..Son, The History of King Azadbekht and his, i. 61..Meanwhile the messenger had reached the opposite camp with the news of Tuhfeh's deliverance, whereat the Sheikh Aboutawaif rejoiced and bestowed on the bringer of good tidings a sumptuous dress of honour and made him commander over a company of the Jinn. Then they fell upon Meimoun's troops and destroyed them to the last man; and when they came to Meimoun, they found that he had slain himself and was even as we have said. Presently Kemeriyeh and her sister [Wekhimeh] came up to their grandfather and told him what they had done; whereupon he came to Tuhfeh and saluted her and gave her joy of her deliverance. Then he delivered Meimoun's palace to Selheb and took all the former's riches and gave them to Tuhfeh, whilst the troops encamped upon the Crescent Mountain. Moreover, the Sheikh Aboutawaif said to Tuhfeh, 'Blame me not,' and she kissed his hands. As they were thus engaged, there appeared to them the tribes of the Jinn, as they were clouds, and Queen Es Shuhba flying in their van, with a drawn sword in her hand..Accordingly, Shefikeh went out and repairing to the nurse's house, found her clad in apparel other (100) than that which she had been wont to wear aforetime. So she saluted her and said to her, "Whence hadst thou this dress, than which there is no goodlier?" "O Shefikeh," answered the nurse, "thou deemest that I have gotten (101) no good save of thy mistress; but, by Allah, had I endeavoured for her destruction, I had done [that which was my right], for that she did with me what thou knowest (102) and bade the eunuch beat me, without offence of me committed; wherefore do thou tell her that he, on whose behalf I bestirred myself with her, hath made me quit of her and her humours, for that he hath clad me in this habit and given me two hundred and fifty dinars and promised me the like thereof every year and charged me serve none of the folk." a. Story of Prince Seif el Mulouk and the Princess Bediya el Jemal dcllviii. Unto me the world's whole gladness is thy nearness and thy sight; All incumbent thy possession and thy love a law of right.. In wine, as the glittering sunbeams bright, my heart's contentment is, That banishes hence, with various joys, all kinds of care and dole.. ba. The Envier and the Envied xlvi.Prince Bihzad, Story of, i. 99..Now thieves had followed him, so they might rob him of his good, but availed not unto aught; wherefore he went up to the old woman and kissed her head and exceeded in munificence to her. Then she [warned him of that which awaited strangers entering the town and] said to him, 'I like not this for thee and I fear mischief for thee from these questions that the vizier hath appointed for the confrontation of the ignorant.' And she expounded to him the case according to its fashion. Then said she to him, 'But have no concern: only carry me with thee to thy lodging, and if he question thee of aught, whilst I am with thee, I will expound the answers to thee.' So he carried her with him to the city and established her in his lodging and entreated her kindly..?STORY OF THE SHARPER AND THE MERCHANTS..81. The Foolish Schoolmaster dclxvi.Second Officer's Story, The, ii. 134.. n. The Man and his Wilful Wife dcxxviii.Then he turned to a damsel of the damsels and said to her, "Who am I?" Quoth she, "Thou art the Commander of the Faithful;" and he said, "Thou liest, O calamity! (33) If I be indeed the Commander of the Faithful, bite my finger." So she came to him and bit it with her might, and he said to her, "It sufficeth." Then he said to the chief eunuch, "Who am I?" And he answered, "Thou art the Commander of the Faithful." So he left him and turning to a little white slave, said to him, "Bite my ear;" and he bent down to him and put his ear to his mouth. Now the slave was young and lacked understanding; so he closed his teeth upon Aboulhusn's ear with his might, till he came near to sever it; and he knew not Arabic, so, as often as Aboulhusn said to him, "It sufficeth," he concluded that he said, "Bite harder," and redoubled his bite and clenched his teeth upon the ear, whilst the damsels were diverted from him with hearkening to the singing-girls, and Aboulhusn cried out for succour from the boy and the Khalif [well-nigh] lost his senses for laughter..When Er Razi heard this, he said, 'Yonder wittol lusteth after my wife; but I will do him a mischief.' Then he rushed in upon them, and when El Merouzi saw him, he marvelled at him and said to him, 'How didst thou make thine escape?' So he told him the trick he had played and they abode talking of that which they had collected from the folk [by way of alms], and indeed they had gotten great store of money. Then said El Merouzi, 'Verily, mine absence hath been prolonged and fain would I return to my own country.'

Quoth Er Rasi, 'As thou wilt;' and the other said, 'Let us divide the money we have gotten and do thou go with me to my country, so I may show thee my tricks and my fashions.' 'Come to-morrow,' replied Er Razi, 'and we will divide the money.' When the morning morrowed, they found themselves reduced to a fourth part of their number and there was not one of them had dismounted from his horse. So they made sure of destruction and Hudheifeh came out between the ranks (now he was reckoned for a thousand cavaliers) and cried out, saying, "Harkye, my masters of Baghdad! Let none come forth to me but your Amir, so I may talk with him and he with me; and he shall meet me in single combat and I will meet him, and may he who is void of offence come off safe!" Then he repeated his speech and said, "Why do I not hear your Amir return me an answer?" But Saad, the amir of the army of Baghdad, [replied not to him], and indeed his teeth chattered in his head, whenas he heard him summon him to single combat..13. Seif el Mulouk and Bediya el Jemal cxcxi. When the morning morrowed, the draper went out, still angered against his wife, and the old woman returned to her and found her changed of colour, pale of face, dejected and heart-broken. [So she questioned her of the cause of her dejection and she told her how her husband was angered against her (as she supposed) on account of the burns in the turban-cloth.] "O my daughter," rejoined the old woman, "be not concerned; for I have a son, a fine-drawer, and he, by thy life, shall fine-draw [the holes] and restore the turban-cloth as it was. "The wife rejoiced in her saying and said to her, "And when shall this be?" "To-morrow, if it please God the Most High," answered the old woman, "I will bring him to thee, at the time of thy husband's going forth from thee, and he shall mend it and depart forth-right." Then she comforted her heart and going forth from her, returned to the young man and told him what had passed..When the king heard this from his son, he rose to his feet and calling for his charger of state, took horse with four-and-twenty amirs of the chief officers of his empire. Then he betook himself to the palace of the King of Baghdad, who, when he saw him coming, bade his chamberlains open the doors to him and going down himself to meet him, received him with all worship and hospitality and entreated him with the utmost honour. Moreover, he carried him [and his suite] into the palace and causing make ready for them carpets and cushions, sat down upon a chair of gold, with traverses of juniper- wood, set with pearls and jewels. Then he bade bring sweetmeats and confections and odoriferous flowers and commanded to slaughter four-and-twenty head of sheep and the like of oxen and make ready geese and fowls, stuffed and roasted, and pigeons and spread the tables; nor was it long before the meats were set on in dishes of gold and silver. So they ate till they had enough and when they had eaten their fill, the tables were removed and the wine-service set on and the cups and flagons ranged in order, whilst the mamelukes and the fair slave- girls sat down, with girdles of gold about their middles, inlaid with all manner pearls and diamonds and emeralds and rubies and other jewels. Moreover, the king bade fetch the musicians; so there presented themselves before him a score of damsels, with lutes and psalteries and rebecks, and smote upon instruments of music, on such wise that they moved the assembly to delight..?STORY OF THE SHARPERS WITH THE MONEY-CHANGER AND THE ASS..? ? ? ? Fain, fain would I forget thy love. Alack, my heart denies To be consoled, and 'gainst thy wrath nought standeth me in stead.? ? ? ? Nor troops have I nor henchmen nor one to lend me aid Save God, to whom, my Maker, my voice in praise I rear..Presently, as they stood by the mouth of the pit, the lion came scrambling up the sides and would have issued forth; but, as often as he showed his head, they pelted him with stones, till they beat him down and he fell; whereupon one of the hunters descended into the pit and despatched him and saw the boy wounded; after which he went to the cabinet, where he found the woman dead, and indeed the lion had eaten his fill of her. Then he noted that which was therein of clothes and what not else, and advising his fellows thereof, fell to passing the stuff up to them. Moreover, he took up the boy and bringing him forth of the pit, carried him to their dwelling-place, where they dressed his wounds and he grew up with them, but acquainted them not with his affair; and indeed, when they questioned him, he knew not what he should say, for that he was little, when they let him down into the pit. The hunters marvelled at his speech and loved him with an exceeding love and one of them took him to son and abode rearing him with him [and instructing him] in hunting and riding on horseback, till he attained the age of twelve and became a champion, going forth with the folk to the chase and to the stopping of the way..Now it was the enemy's wont, at every year's end, to bring forth their prisoners and cast them down from the top of the citadel to the bottom. So they brought them forth, at the end of the year, and cast them down, and Melik Shah with them. However, he fell upon the [other] men and the earth touched him not, for his term was [God-]guarded. Now those that were cast down there were slain and their bodies ceased not to lie there till the wild beasts ate them and the winds dispersed them. Melik Shah abode cast down in his place, aswoon, all that day and night, and when he recovered and found himself whole, he thanked God the Most High for his safety [and rising, fared on at a venture]. He gave not over walking, unknowing whither he went and feeding upon the leaves of the trees; and by day he hid himself whereas he might and fared on all his night at hazard; and thus he did some days, till he came to an inhabited land and seeing folk there, accosted them and acquainted them with his case, giving them to know that he had been imprisoned in the fortress and that they had cast him down, but God the Most High had delivered him and brought him off alive..? ? ? ? By thy ransom, (109) who dwellest alone in my heart, In despair for the loss of the loved one am I..? ? ? ? d. The Eldest Lady's Story (237) lxiv.Haroun er Reshid, Tuhfet el Culoub and, ii. 203..King's Son of Cashghar, Abdullah ben Nafi and the, ii. 195..? ? ? ? I had not left you, had I known that severance would prove My death; but what is past is past, Fate stoops to no control..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).? ? ? ? d.

The Eldest Lady's Story xvii. When the Khalif heard his verses, he took the cup from his hand and kissed it and drank it off and returned it to Aboulhusn, who made him an obeisance and filled and drank. Then he filled again and kissing the cup thrice, recited the following verses: I went forth one day, purposing to make a journey, and fell in with a man whose wont it was to stop the way. When he came up with me, he offered to slay me and I said to him, "I have nothing with me whereby thou mayst profit." Quoth he, "My profit shall be the taking of thy life." "What is the cause of this?" asked I. "Hath there been feud between us aforetime?" And he answered, "No; but needs must I slay thee." Therewithal I fled from him to the river-side; but he overtook me and casting me to the ground, sat down on my breast. So I sought help of the Sheikh El Hejjaj (156) and said to him, "Protect me from this oppressor!" And indeed he had drawn a knife, wherewith to cut my throat, when, behold, there came a great crocodile forth of the river and snatching him up from off my breast, plunged with him into the water, with the knife still in his hand; whilst I abode extolling the perfection of God the Most High and rendering thanks for my preservation to Him who had delivered me from the hand of that oppressor. ! ? ? ? ? ? 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). So he left him for dead and entering his brother's chamber, saw him asleep, with the damsel by his side, and thought to slay her, but said in himself, 'I will leave the damsel for myself.' Then he went up to his brother and cutting his throat, severed his head from his body, after which he left him and went away. Therewithal the world was straitened upon him and his life was a light matter to him and he sought his father Suleiman Shah's lodging, that he might slay him, but could not win to him. So he went forth from the palace and hid himself in the city till the morrow, when he repaired to one of his father's strengths and fortified himself therein. ? ? ? ? ? A moon is my love, in a robe of loveliness proudly arrayed, And the splendours of new-broken day from his cheeks and his forehead shine clear. 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 Kemeriyeh 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. Then there reigned after them an understanding king, who was just, keen-witted and accomplished and loved stories, especially those which chronicle the doings of kings and sultans, and he found [in the treasuries of the kings who had foregone him] these marvellous and rare and delightful stories, [written] in the thirty volumes aforesaid. So he read in them a first book and a second and a third and [so on] to the last of them, and each book pleased him more than that which forewent it, till he came to the end of them. Then he marvelled at that which he had read [therein] of stories and discourse and witty traits and anecdotes and moral instances and reminiscences and bade the folk copy them and publish them in all lands and climes; wherefore their report was bruited abroad and the people named them "The marvels and rarities of the Thousand Nights and One Night." This is all that hath come down to us of [the history of] this book, and God is All-Knowing. (196). When the king had departed on his journey, the vizier said in himself, 'Needs must I look upon this damsel whom the king loveth with all this love.' So he hid himself in a place, that he might look upon her, and saw her overpassing description; wherefore he was confounded at her and his wit was dazed and love got the mastery of him, so that he said to her, saying, 'Have pity on me, for indeed I perish for the love of thee.' She sent back to him, saying, 'O vizier, thou art in the place of trust and confidence, so do not thou betray thy trust, but make thine inward like unto thine outward (113) and occupy thyself with thy wife and that which is lawful to thee. As for this, it is lust and [women are all of] one taste. (114) And if thou wilt not be forbidden from this talk, I will make thee a byword and a reproach among the folk.' When the vizier heard her answer, he knew that she was chaste of soul and body; wherefore he repented with the utmost of repentance and feared for himself from the king and said, 'Needs must I contrive a device wherewithal I may destroy her; else shall I be disgraced with the king.' 85. Jaafer the Barmecide and the Old Bedouin cccxcv. 89. Firous and his Wife dclxxv. Woman of the Barmecides, Haroun er Reshid and the, i. 57. ? ? ? ? ? Till in a robe of sandal green 'twas clad And veil that blended rose and flame (216) in hue. As they were thus engaged, behold, up came the dancers and mountebanks, with their pipes and drums, whilst one of their number forewent them, with a great banner in his hand, and played all manner antics with his voice and limbs. When they came to the Courthouse, the Cadi exclaimed, "I seek refuge with God from yonder Satans!" And the merchant laughed, but said nothing. Then they entered and saluting his highness the Cadi, kissed Alaeddin's hands and said, "God's blessing on thee, O son of our uncle! Indeed, thou solacest our eyes in that which thou

dost, and we beseech God to cause the glory of our lord the Cadi to endure, who hath honoured us by admitting thee to his alliance and allotted us a part in his high rank and dignity." When the Cadi heard this talk, it bewildered his wit and he was confounded and his face flushed with anger and he said to his son-in-law, "What words are these?" Quoth the merchant, "Knowest thou not, O my lord, that I am of this tribe? Indeed this man is the son of my mother's brother and that other the son of my father's brother, and I am only reckoned of the merchants [by courtesy]!". Therewithal the king bade all his officers go round about in the thoroughfares and colleges [of the town] and bring before him all strangers whom they found there. So they went forth and brought him much people, amongst whom was the man who had painted the portrait. When they came into the presence, the Sultan bade the crier make proclamation that whoso wrought the portrait should discover himself and have whatsoever he desired. So the poor man came forward and kissing the earth before the king, said to him, "O king of the age, I am he who painted yonder portrait." Quoth El Aziz, "And knowest thou who she is?" "Yes," answered the other; "this is the portrait of Mariyeh, daughter of the king of Baghdad." The king ordered him a dress of honour and a slave-girl [and he went his way]. Then said El Abbas, "O father mine, give me leave to go to her, so I may look upon her; else shall I depart the world, without fail." The king his father wept and answered, saying, "O my son, I builded thee a bath, that it might divert thee from leaving me, and behold it hath been the cause of thy going forth; but the commandment of God is a foreordained (61) decree." (62). Now, as destiny would have it, a certain jeweller of the town had been robbed of ten pearls, like unto those which were with the merchant; so, when he saw the two pearls in the broker's hand, he said to him, 'To whom do these pearls belong?' and the broker answered, 'To yonder man.' [The jeweller looked at the merchant and] seeing him in sorry case and clad in tattered clothes, misdoubted of him and said to him (purposing to surprise him into confession), 'Where are the other eight pearls?' The merchant thought he asked him of those which were in the gown and answered, 'The thieves stole them from me.' When the jeweller heard his reply, he doubted not but that it was he who had taken his good; so he laid hold of him and haling him before the chief of the police, said to him, 'This is the man who stole my pearls: I have found two of them upon him and he confesseth to the other eight.' Then said she to him, "O elder, I would fain drink." So he arose and brought her a gugglet of water; but she said to him, "Who bade thee fetch that?" Quoth he, "Saidst thou not to me, 'I would fain drink'?" And she answered, "I want not this; nay, I want wine, the delight of the soul, so haply, O elder, I may solace myself therewith." "God forbid," exclaimed the old man, "that wine should be drunk in my house, and I a stranger in the land and a Muezzin and an imam, (32) who prayeth with the true-believers, and a servant of the house of the Lord of the Worlds!" Quoth she, "Why wilt thou forbid me to drink thereof in thy house?" "Because," answered he, "it is unlawful." "O elder," rejoined she, "God hath forbidden [the eating of] blood and carrion and hog's flesh. Tell me, are grapes and honey lawful or unlawful?" Quoth he, "They are lawful;" and she said, "This is the juice of grapes and the water of honey." But he answered, "Leave this thy talk, for thou shall never drink wine in my house." "O Sheikh," rejoined she, "folk eat and drink and enjoy themselves and we are of the number of the folk and God is very forgiving, clement." (33) Quoth he, "This is a thing that may not be." And she said, "Hast thou not heard what the poet saith ... ?" And she recited the following verses: Marriage to the Poor Old Man, The Rich Man who gave his Fair Daughter in, i. 247.. Now there was in the camp a wise woman, (11) and she questioned him of the new-born child, if it was male or female. Quoth he, 'It is a girl;' and she said, 'She shall do whoredom with a hundred men and a journeyman shall marry her and a spider shall slay her.' When the journeyman heard this, he returned upon his steps and going in to the woman, took the child from her by wile and slit its paunch. Then he fled forth into the desert at a venture and abode in strangerhood what [while] God willed.. STORY OF THE FOUL-FAVOURER AND HIS FAIR WIFE.. Thus," continued Shehrzad, "none is safe from the calamities of fortune and the vicissitudes of time, and [in proof of this], I will relate unto thee yet another story still rarer and more extraordinary than this. Know, O King, that one said to me, 'A friend of mine, a merchant, told me the following story. Quoth he, Merouzi (El) and Er Razi, ii. 28..36. The Mock Khalif dxliiii. Presently, El Abbas cried out at Hudheifeh a cry that astonished him and dealt him a blow, saying, "Take this from the hand of a champion who feareth not the like of thee." Hudheifeh met the stroke with his shield, thinking to ward it off from him; but the sword shore the target in sunder and descending upon his shoulder, came forth gleaming from the tendons of his throat and severed his arm at the armpit; whereupon he fell down, wallowing in his blood, and El Abbas turned upon his host; nor had the sun departed the pavilion of the heavens ere Hudheifeh's army was in full flight before El Abbas and the saddles were empty of men. Quoth Saad, "By the virtue of the Chosen [Prophet], whom God bless and keep, I saw El Abbas with the blood upon his saddle pads, [in gouts] like camels' livers, smiting with the sword right and left, till he scattered them abroad in every mountain-pass and desert; and when he turned [back to the camp], the men of Baghdad were fearful of him.".. Now Ilan Shah had three viziers, in whose hands the affairs [of the kingdom] were [aforetime] and they had been used to leave not the king night nor day; but they became shut out from him by reason of Abou Temam and the king was occupied with him to their exclusion. So they took counsel together upon the matter and said, 'What counsel ye we should do, seeing that the king is occupied from us with yonder man, and indeed he honoureth him more than us? But now come, let us cast about for a device, whereby we may remove him from the king.' So each of them spoke forth that which was in his mind, and one of them said, 'The king of the Turks hath a daughter, whose like there is not in the world, and whatsoever messenger goeth to demand her in marriage, her father slayeth him. Now our king hath no knowledge of this; so, come, let us foregather with him and bring up the talk of her. When his heart is taken with her, we will counsel him to despatch Abou Temam to seek her hand in marriage; whereupon her father will slay him and we shall be quit of him, for we have had enough of his affair.' . . . ? ? ? ? ? And if a creature in his tears could swim, as in a sea, I to do this of all that breathe were surely first and sole.. Think not that I forget our trothplight after you. Nay; God to me decreed

remembrance heretofore. (202).? ? ? ? Thou layst on me a load too great to bear, and thus thou dost But that my burdens I may bind and so towards thee fare..Presently he came to the land of the Turks, (228) and he naked and hungry and having with him nought but somewhat of jewels, bound about his fore-arm. So he went to the bazaar of the goldsmiths and calling one of the brokers, gave him the jewels. The broker looked and seeing two great rubies, said to him, 'Follow me.' So he followed him, till he brought him to a goldsmith, to whom he gave the jewels, saying, 'Buy these.' Quoth he, 'Whence hadst thou these?' And the broker replied, 'This youth is the owner of them.' Then said the goldsmith to the prince, 'Whence hadst thou these rubies?' And he told him all that had befallen him and that he was a king's son. The goldsmith marvelled at his story and bought of him the rubies for a thousand dinars..When El Abbas heard these words from the damsel, his heart irked him for Mariyeh and her case was grievous to him; so he said to Shefikeh, "Canst thou avail to bring me in company with her, so haply I may discover her affair and allay that which aileth her?" "Yes," answered the damsel, "I can do that, and thine will be the bounty and the favour." So he arose and followed her, and she forewent him, till they came to the palace. Then she [opened and] locked behind them four-and-twenty doors and made them fast with bolts; and when he came to Mariyeh, he found her as she were the setting sun, cast down upon a rug of Taifi leather, (111) among cushions stuffed with ostrich down, and not a limb of her quivered. When her maid saw her in this plight, she offered to cry out; but El Abbas said to her, "Do it not, but have patience till we discover her affair; and if God the Most High have decreed the ending of her days, wait till thou have opened the doors to me and I have gone forth. Then do what seemeth good to thee." ?OF ENVY AND MALICE..99. The History of Gherib and his brother Agib dcxcviii.? ? ? ? Then sent I speech to thee in verses such as burn The heart; reproach therein was none nor yet unright; ? ? ? ? a. The Ox and the Ass.Mariyeh folded the letter and gave it to Shefikeh, bidding her carry it to El Abbas. So she took it and going with it to his door, would have entered; but the chamberlains and serving-men forbade her, till they had gotten her leave from the prince. When she went in to him, she found him sitting in the midst of the five damsels aforesaid, whom his father had brought him. So she gave him the letter and he took it and read it. Then he bade one of the damsels, whose name was Khefifeh and who came from the land of China, tune her lute and sing upon the subject of separation. So she came forward and tuning the lute, played thereon in four-and-twenty modes; after which she returned to the first mode and sang the following verses:.63. Haroun er Reshid and the Two Girls dcli.? ? ? ? She hath an eye, whose glances pierce the hearts of all mankind, Nor can cornelian with her cheeks for ruddiness compare..? ? ? ? O thou that blamest me for my heart and raillest at my ill, Hadst them but tasted my spirit's grief, thou wouldst excuse me still..Benou Tai, En Numan and the Arab of the, i. 203..? ? ? ? g. King Bihkerd cccclxiv.The king gave him money and men and troops galore and Bekhtzeman said in himself, 'Now am I fortified with this army and needs must I conquer my enemy therewith and overcome him;' but he said not, 'With the aid of God the Most High.' So his enemy met him and overcame him again and he was defeated and put to the rout and fled at a venture. His troops were dispersed from him and his money lost and the enemy followed after him. So he sought the sea and passing over to the other side, saw a great city and therein a mighty citadel. He asked the name of the city and to whom it belonged and they said to him, 'It belongeth to Khedidan the king.' So he fared on till he came to the king's palace and concealing his condition, passed himself off for a horseman (120) and sought service with King Khedidan, who attached him to his household and entreated him with honour; but his heart still clave to his country and his home..? ? ? ? When the flies light on food, from the platter my hand I raise, though my spirit should long for the fare;.The merchant went out and returned to the old woman, who, seeing him changed of colour, said to him, 'What did he ask thee, [may God confound] his hoariness?' So he acquainted her with the case and she said to him, 'Fear not; I will bring thee forth of this [strait].' Quoth he, 'God requite thee with good!' And she said, 'To-morrow go to him with a stout heart and say, "The answer to that whereof thou askest me is that thou put the heads of two staves into one of the holes; then take the other two staves and lay them across the middle of the first two and stop with their heads the second hole and with their butts the fourth hole. Then take the butts of the first two staves and stop with them the third hole.'" (232).O friends, the tears flow ever, in mockery of my pain, iii. 116..? ? ? ? Or if to me "I'm absent" thou sayest, "'Tis a lie," My heart replies, bewildered 'twixt doubt and certainty..? ? ? ? If near and far thy toiling feet have trod the ways and thou Devils and Marids hast ensued nor wouldst be led aright..Then said the prince to him, 'Make ready to go with me to my country.' So he made ready and went with the prince till he drew near the frontiers of his father's kingdom, where the people received him with the utmost honour and sent to acquaint his father with his son's coming. The king came out to meet him and they entreated the goldsmith with honour. The prince abode awhile with his father, then set out, [he and the goldsmith] to return to the country of the fair one, the daughter of the King of Hind; but there met him robbers by the way and he fought the sorest of battles and was slain. The goldsmith buried him and marked his grave (229) and returned, sorrowing and distraught to his own country, without telling any of the prince's death..? ? ? ? e. The Barber's Story xxxi.SHEHRZAD AND SHEHRIYAR. (145).? ? ? ? Yet with perfidiousness (sure Fortune's self as thou Ne'er so perfidious was) my love thou didst requite.At this Queen Kemeriyeh was moved to exceeding delight and drank off her cup, saying, 'Well done, O queen of hearts!' Moreover, she took off a surcoat of blue brocade, fringed with red rubies, and a necklace of white jewels, worth an hundred thousand dinars, and gave them to Tuhfeh. Then she passed the cup to her sister Zelzeleh, who had in her hand sweet basil, and she said to Tuhfeh, 'Sing to me on this sweet basil.' 'Harkening and obedience,' answered she and improvised and sang the following verses:.Sixteenth Officer's Story, The, ii. 193..? ? ? ? p. The Page who feigned to know the Speech of Birds dxcii.When the evening evened, the king let fetch the vizier and required of him the [promised] story. So he said, "Know, O king, that.67. Haroun er Reshid and Zubeideh in the Bath cccclxxxv

[Autotherapy](#)

[The Homilies of S John Chrysostom on the Gospel of St Matthew](#)

[Narrative of a Journey Into Persia in the Suite of the Imperial Russian Embassy in the Year 1817 Translated From the German](#)

[Passages From the Life of Henry Warren Howe Consisting of Diary and Letters Written During the Civil War 1861-1865 A Condensed History of the Thirtieth Massachusetts Regiment and Its Flags](#)

[Perch of the Devil](#)

[Walks About St Hilary Chiefly Among the Poor](#)

[The Neutrals Portion A Romance of the Middle West](#)

[Tess of the Durbervilles](#)

[The Lives of the Popes From the Time of Our Saviour Jesus Christ to the Accession of Gregory VII Written Originally in Latin](#)

[Christ All in All to Believers Or What Christ Is Made to Believers in Forty Real Benefite](#)

[Rio Grande Do Sul And Its German Colonies](#)

[The Battle of April 19 1775 In Lexington Concord Lincoln Arlington Cambridge Somerville](#)

[The Pilgrims First Year in New England](#)

[New and Old \(Sermons\) A Monthly Repertory of Catholic Pulpit Eloquence Embracing Two Sermons for Each Sunday and Holy-Day of Obligation of the Ecclesiastical Year](#)

[A Select Library of Nicene and Post-Nicene Fathers of the Christian Church Second Series](#)

[The Borough A Poem in Twenty-Four Letters](#)

[The Official History of the 315th Infantry U S A Being a True Record of Its Organization and Training of Its Operations in the World War and of Its Activities Following the Signing of the Armistice 1917-1919](#)

[The History of Protective Tariff Laws](#)

[Marcus Aurelius A Biography Told as Much as May Be by Letters Together With Some Account of the Stoic Religion and an Exposition of the Roman Governments Attempt to Suppress Christianity During Marcuss Reign](#)

[William Augustus Duke of Cumberland His Early Life and Times \(1721-1748\)](#)

[History of the Seventh Regiment Illinois Volunteer Infantry From Its First Muster Into the U S Service April 25 1861 to Its Final Muster Out July 9 1865](#)

[The Letters of Madame De Sevigne to Her Daughter and Friends](#)

[A Key to the Symbolical Language of Scripture](#)

[Troja Results of the Latest Researches and Discoveries on the Site of Homers Troy and in the Heroic Tumuli and Other Sites Made in the Year 1882 and a Narrative of a Journey in the Troad in 1881](#)

[The Fundamental Christian Faith The Origin History and Interpretation of the Apostles and Nicene Creeds](#)

[The Ear of Dionysius Further Scripts Affording Evidence of Personal Survival](#)

[The Worlds Legal Philosophies](#)

[The Tale of Beryn With a Prologue of the Merry Adventure of the Pardoner With a Tapster at Canterbury Plans of Canterbury in 1588 and the Road Thither From London in 1675 C](#)

[Explanation of the Apostles Creed A Thorough Exposition of Catholic Faith With a Reflection Practice and Prayer on Each Article of the Creed](#)

[Traditions of De-Coo-Dah and Antiquarian Researches](#)

[Rapid Ramblings in Europe](#)

[The Schleswig-Holstein War](#)

[The Works of the Right Honourable Joseph Addison Esq Being Remarks on Several Parts of Italy C In the Years 1701 1702 1703](#)

[France Under Mazarin With a Review of the Administration of Richelieu](#)

[Life Sketches of Ellen G White Being a Narrative of Her Experience to 1881 as Written by Herself With a Sketch of Her Subsequent Labors and of Her Last Sickness Compiled From Original Sources](#)

[The Life of Marie Amelie Last Queen of the French 1782-1866 With Some Account of the Principal Personages at the Courts of Naples and France in Her Time and of the Careers of Her Sons and Daughters](#)

[Venice an Historical Sketch of the Republic](#)

[The Nut Culturist A Treatise on the Propagation Planting and Cultivation of Nut-Bearing Trees and Shrubs Adapted to the Climate of the United States With the Scientific and Common Names of the Fruits Known in Commerce as Edible or Otherwise Useful Nuts](#)

[Quabbin the Story of a Small Town With Outlooks Upon Puritan Life](#)

[The Heimskringla A History of the Norse Kings](#)

[John Sherman](#)

[Official Guide Book of the Worlds Fair of 1934](#)

[History of the Norwegian People](#)

[Pictorial Life of George Washington Embracing a Complete History of the Seven Years War the Revolutionary War the Formation of the Federal Constitution and the Administration of Washington](#)

[The Destruction of Poverty](#)

[Plato and Platonism A Series of Lectures](#)

[The Philosophy of the Upanishads](#)

[Electro-Homoeopathic Medicine A New Medical System Being a Popular and Domestic Guide Founded on Experience](#)

[Autobiography of Madame Guyon](#)

[Russian Grammar For Class and Reference Use a Progressive Method of Learning Russian](#)

[Cromwells Own A Story of the Great Civil War](#)

[Elements of Metaphysics](#)

[The New Mission of Art A Study of Idealism in Art](#)

[Modern Harmony Its Explanation and Application](#)

[A Register of Portraits Painted by Thomas Sully Arranged and Edited With an Introduction and Notes](#)

[Lake and Stream Game Fishing A Practical Book on the Popular Fresh-Water Game Fish the Tackle Necessary and How to Use It](#)

[Railroad Electrification and the Electric Locomotive Outline of Principles Involved in Railroad Electrification A Comparison of Steam and Electric](#)

[Locomotives History of Electrification in United States Data on Electrification in America Europe and Australia](#)

[The Art and Craft of Cabinet-Making A Practical Handbook to the Construction of Cabinet Furniture the Use of Tools Formation of Joints Hints on Designing and Setting Out Work Veneering Etc](#)

[A Manual of Natural Therapy](#)

[The Traditional Games of England Scotland and Ireland With Tunes Singing Rhymes and Methods of Playing According to the Variants Extant and Recorded in Different Parts of the Kingdom](#)

[Illustrated Homes A Series of Papers Describing Real Houses and Real People](#)

[Music Its Laws and Evolution](#)

[Home and School Sewing](#)

[Complete English Grammar For Common and High Schools](#)

[Christianity in Talmud and Midrash](#)

[The Philosophy of a Future State](#)

[Grammar of the Persian Language To Which Are Subjoined Several Dialogues With an Alphabetical List of the English and Persian Terms of Grammar and an Appendix on the Use of Arabic Words](#)

[Roses and How to Grow Them A Manual for Growing Roses in the Garden and Under Glass](#)

[You and Yours Practical Talks on Home Life](#)

[Life Teachings of Swami Dayanand](#)

[A Smaller Ancient History of the East From the Earliest Times to the Conquest by Alexander the Great](#)

[Dashed Against the Rock A Romance of the Coming Age](#)

[The Timaeus of Plato Edited With Introduction and Notes](#)

[Buddhist Psychology An Inquiry Into the Analysis and Theory of Mind in Pali Literature](#)

[Gems of Chinese Literature](#)

[The Tree of the Knowledge of Good and Evil](#)

[In My Vicarage Garden and Elsewhere](#)

[Danish Fairy Folk Tales A Collection of Popular Stories and Fairy Tales](#)

[The Letters of Charles Sorley With a Chapter of Biography](#)

[My Life in China and America](#)

[Travels in Russia the Krimea the Caucasus and Georgia](#)

[Why Women Are So](#)

[The Politics of Aristotle With an Introduction Two Prefatory Essays and Notes Critical and Explanatory](#)

[Chinese Recorder and Missionary Journal January-February 1874](#)

[Encyclopaedia Metropolitana Or System of Universal Knowledge On a Methodical Plan Greek and Roman Philosophy and Science](#)

[Agricultural Bacteriology](#)

[The History of Yachting](#)

[Schopenhauers System in Its Philosophical Significance](#)

[A Service of Love in War Time American Friends Relief Work in Europe 1917-1919](#)

[A History of the Maratha People](#)

[Notes on the Bedouins and Wahabys Collected During His Travels in the East](#)

[Oscar Wilde and Myself](#)

[Journals of the Continental Congress 1774-1789](#)

[The Authorship Text and History of the Hymn Dies Irae With Critical Historical and Biographical Notes](#)

[Division and Reunion](#)

[Military Geography for Professionals and the Public](#)

[Essays on Property and Labour as Connected With Natural Law and the Constitution of Society](#)

[The Lady With the Camelias](#)

[Illustrated History of McDonald County Missouri From the Earliest Settlement to the Present Time](#)

[Institutes Political and Military Written Originally in the Mogul Language by the Great Timour Improperly Called Tamerlane](#)

---