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Whittier Land A Handbook Of North Essex Containing Many Anecdotes Of And Poems By John Greenleaf

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How many a king to me hath come, of troops and guards ensued, And Bactrian camels brought with him, in many a laden line.,The company marvelled at this story and the tenth officer came forward and said, 'As for me, there befell me that which was yet more extraordinary than all this.' Quoth El Melik ez Zahir, 'What was that?' And he said, '? ? ? ? ? ? ? ? ab. Story of the King's Son and the Ogress v.Now this was at the beginning of the month, and when it was the end thereof, Aboulhusn longed to drink wine and returning to his former usance, furnished his saloon and made ready food and let bring wine; then, going forth to the bridge, he sat there, expecting one whom he should carouse withal, as of his wont. As he sat thus, behold, up came the Khalif [and Mesroul] to him; but Aboulhusn saluted them not and said to them, "No welcome and no greeting to the perverters! (31) Ye are no other than devils." However, the Khalif accosted him and said to him, "O my brother, did I not say to thee that I would return to thee?" Quoth Aboulhusn, "I have no need of thee; and as the byword says in verse: ? ? ? ? ? O'er all the fragrant flowers that be I have the preference aye, For that I come but once a year, and but a little stay..Then said he to them one day, 'There was with us bread and the locusts ate it; so we put in its place a stone, a cubit long and the like broad, and the locusts came and gnawed away the stone, because of the smell of the bread.' Quoth one of his friends (and it was he who had given him the lie concerning the dog and the bread and milk), 'Marvel not at this, for mice do more than that.' And he said, 'Go to your houses. In the days of my poverty, I was a liar [when I told you] of the dog's climbing upon the shelf and eating the bread and spoiling the milk; and to-day, for that I am rich again, I say sooth [when I tell you] that locusts devoured a stone a cubit long and a cubit broad.' They were confounded at his speech and departed from him; and the youth's good flourished and his case was amended. (227) Nor," added the vizier,"is this stranger or more extraordinary than the story of the king's son who fell in love with the picture." ? ? ? ? ? For whoso doth rejoice in meeting him shall have Largesse and gifts galore at his dismounting gain..On this wise, O King Shah Bekht," continued the vizier, "is the issue of eagerness for [the goods of] the world and covetise of that which our knowledge embraceth not; indeed, [whoso doth thus] shall perish and repent Nor, O king of the age, (added he) is this story more extraordinary than that of the sharper and the merchants."..All those who were present marvelled at this story with the utmost marvel, and the twelfth officer came forward and said, 'I will tell you a pleasant trait that I had from a certain man, concerning an adventure that befell him with one of the thieves. (Quoth he).Ten Viziers, The, i. 61.WOMEN'S CRAFT..? ? ? ? ? Midst colours, my colour excelleth in light And I would every eye of my charms might have sight..? ? ? ? ? She let him taste her honey and wine (183) before his death: This was his last of victual until the Judgment Day..? ? ? ? ? m. The Goldsmith and the Cashmere Singing-Girl dccccxc.Numan (En) and the Arab of the Benou Tai, i. 203..? ? ? ? ? b. The Story of Janshah cccccix.? ? ? ? ? Leave rhyming, madman that thou art, lest, bound upon the cross, Thou thy presumption in the stead of abjectness repent..? ? ? ? ? My heart bereavement of my friends forebode; may God of them The dwellings not bereave, but send them timely home again!.When the Khalif heard this, he laughed heartily and said, "By Allah, O my brother, thou art indeed excused in this matter, now that I know the cause and that the cause hath a tail. Nevertheless if it please God, I will not sever myself from thee." "O my guest," replied Aboulhusn, "did I not say to thee, 'Far be it that what is past should recur! For that I will never again foregather with any?'" Then the Khalif rose and Aboulhusn set before him a dish of roast goose and a cake of manchet-bread and sitting down, fell to cutting off morsels and feeding the Khalif therewith. They gave not over eating thus till they were content, when Aboulhusn brought bowl and ewer and potash (16) and they washed their hands..? ? ? ? ? b. The Fakir and his Pot of Butter dcx.? ? ? ? ? f. The Lady and her Two Lovers dccccxxxiv.Fortune its arrows all, through him I love, let fly, iii. 31..? ? ? ? ? Where lavender, myrtle, narcissus entwine, With all sweet-scented herbs, round the juice of the vine..Idiot and the Sharper, The, i. 298..TABLE OF CONTENTS OF THE CALCUTTA (1839-42).Thou liest, O accursed one,' cried the king and bade lay hands on him and clap him in irons. Then he turned to the two youths, his sons, and strained them to his breast, weeping sore and saying, 'O all ye who are present of cadis and assessors and officers of state, know that these twain are my sons and that this is my wife and the daughter of my father's brother; for that I was king aforetime in such a region.' And he recounted to them his history from beginning to end, nor is there aught of profit in repetition; whereupon the folk cried out with weeping and lamentation for the stress of that which they heard of marvellous chances and that rare story. As for the king's wife, he caused carry her into his palace and lavished upon her and upon her sons all that behoved and beseemed them of bounties, whilst the folk flocked to offer up prayers for him and give him joy of [his reunion with] his wife and children..? ? ? ? ? Unto me the world's whole gladness is thy nearness and thy sight; All incumbent thy possession and thy love a law of right..Sharper who cheated each his Fellow, The Two, ii. 28..? ? ? ? ? And on their saddles perched are warriors richly clad, That with their hands do smite on kettle-drums amain..? ? ? ? ? c. Story of the Chief of the Old Cairo Police dcv.? ? ? ? ? O ye who have withered my heart and marred my hearing

and my sight, Desire and transport for your sake wax on me night and day..Voyage of Sindbad the Sailor, The Sixth, iii. 203..Now this (155) was the francolin that bore witness against him.'.27. Alaeddin Abou es Shamat dx. THE TWO KINGS AND THE VIZIER'S DAUGHTERS. (154).58. The King's Daughter and the Ape ccclv. So he repaired to the vizier and repeated to him the answer; and he marvelled at its justness and said to him, 'Go; by Allah, I will ask thee no more questions, for thou with thy skill marrest my foundation.' (233) Then he entreated him friendly and the merchant acquainted him with the affair of the old woman; whereupon quoth the vizier, 'Needs must the man of understanding company with those of understanding.' Thus did this weak woman restore to that man his life and good on the easiest wise. Nor," added the vizier, "is this more extraordinary than the story of the credulous husband." 49. The Chief of the Cous Police and the Sharper cccxlv. When El Abbas had made an end of his verses, his father said to him, "I seek refuge for thee with God, O my son! Hast thou any want unto which thou availest not, so I may endeavour for thee therein and lavish my treasures in quest thereof?" "O father mine," answered El Abbas, "I have, indeed, an urgent want, on account whereof I came forth of my native land and left my people and my home and exposed myself to perils and stresses and became an exile from my country, and I trust in God that it may be accomplished by thine august endeavour." "And what is thy want?" asked the king. Quoth El Abbas, "I would have thee go and demand me in marriage Mariyeh, daughter of the King of Baghdad, for that my heart is distraught with love of her." And he recounted to his father his story from first to last..? ? ? ? A sun of beauty she appears to all who look on her, Glorious in arch and amorous grace, with coyness beautified; ? THE THIEF'S STORY..95. Abou Suweid and the Handsome Old Woman dclxxvii. Quoth the cook, 'Nothing will serve but I must slay thee, O fellow; for, if I spare thee, I shall myself be slain.' But Selim said, 'O my brother, I will counsel thee somewhat (74) other than this.' 'What is it?' asked the cook. 'Say and be brief, ere I cut thy throat' And Selim said, '[Do thou suffer me to live and] keep me, that I may be a servant unto thee, and I will work at a craft, of the crafts of the skilled workmen, wherefrom there shall return to thee every day two dinars.' Quoth the cook, 'What is the craft?' and Selim said, 'The cutting [and polishing] of jewels.' ? ? ? ? Whose streams beneath the myrtle's shade and cassia's welled amain And birds made carol jubilant from every blossomed spray..? STORY OF THE FOUL-FAVOURED MAN AND HIS FAIR WIFE..160. The Ruined Man of Baghdad and his Slave-girl dcccxcvi. How long, O Fate, wilt thou oppress and baffle me? ii. 69..11. The Voyages of Sindbad the Sailor ccxlv. Now the king's vizier had two daughters, own sisters, the elder of whom had read books and made herself mistress of [all] sciences and studied the writings of the sages and the histories of the boon-companions, (160) and she was possessed of abundant wit and knowledge galore and surpassing apprehension. She heard that which the folk suffered from the king and his despiteous usage of their children; whereupon compassion gat hold upon her for them and jealousy and she besought God the Most High that He would bring the king to renounce that his heresy, (161) and God answered her prayer. Then she took counsel with her younger sister and said to her, 'I mean to contrive somewhat for the liberation of the people's children; and it is that I will go up to the king [and offer myself to him], and when I come to his presence, I will seek thee. When thou comest in to me and the king hath done his occasion [of me], do thou say to me, 'O my sister, let me hear and let the king hear a story of thy goodly stories, wherewithal we may beguile the waking hours of our night, till we take leave of each other.' 'It is well,' answered the other. 'Surely this contrivance will deter the king from his heresy and thou shalt be requited with exceeding favour and abounding recompense in the world to come, for that indeed thou adventarest thyself and wilt either perish or attain to thy desire.'

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