

# SPIRITUAL TATTOO IDEAS

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had a Man to Lover dclxxxviii. ? ? ? ? Would God thou knewest that for love of thee which I endure! It hath indeed brought down on me estrangement and dismay..? ? ? ?  
? Up, to our comrade's convent, that we may visit him And drink of wine more subtle than dust; (115) our trusty fere. ? ? ? ? ? ? ? ? My severance to bewail in torment  
and dismay..If I must die, then welcome death to heal, iii. 23..169. Marouf the Cobbler and his Wife Fatimeh dccccxxxix-Mi.? ? ? ? ? Wherefore, O stranger, dare thou not  
approach me with desire, Lest ruin quick and pitiless thy hardihood requite..Druggist, The Singer and the, i. 229..The kings of the Jinn were moved to delight by that fair  
singing and fluent speech and praised Tuhfeh; and Queen Kemeriyeh rose to her and embraced her and kissed her between the eyes, saying, 'By Allah, it is good, O my  
sister and solace of mine eyes and darling of my heart!' Then said she, 'I conjure thee by Allah, give us more of this lovely singing.' And Tuhfeh answered with 'Hearkening  
and obedience.' So she took the lute and playing thereon after a different fashion from the former one, sang the following verses: The master of police held his hand from  
him, saying, "Belike he is of the kinsmen of the Commander of the Faithful," and said to the second, "Who art thou?" Quoth he, "I am the son of him whose rank (75) time  
abaseth not, and if it descend (76) one day, it will assuredly return [to its former height]; thou seest the folk [crowd] in troops to the light of his fire, some standing around it  
and some sitting." So the master of the police refrained from slaying him and said to the third, "Who art thou?" Quoth he, "I am the son of him who plungeth through the  
ranks (77) with his might and correcteth (78) them with the sword, (79) so that they stand straight; (80) his feet are not loosed from the stirrup, (81) whenas the horsemen on  
the day of battle are weary." So the master of police held his hand from him also, saying, "Belike, he is the son of a champion of the Arabs." Unto its pristine lustre your land  
returned and more, iii. 132..When Dabdin heard this, he burnt with rage and said to one of his eunuchs, (115) 'Go and slay her in her chamber.' But the eunuch said to him,  
'O king, may God prolong thy continuance! Indeed, the killing of her may not be at this time; but do thou bid one of thine eunuchs take her up on a camel and carry her to  
one of the trackless deserts and cast her down there; so, if she be at fault, God shall cause her to perish, and if she be innocent, He will deliver her, and the king shall be  
free from sin against her, for that this damsel is dear to thee and thou slewest her father by reason of thy love for her.' Quoth the king, 'By Allah, thou sayst sooth!' Then he  
bade one of his eunuchs carry her on a camel to one of the far-off deserts and there leave her and go away, and he forbade [him] to prolong her torment. So he took her up  
and betaking himself with her to the desert, left her there without victual or water and returned, whereupon she made for one of the [sand]-hills and ranging stones before  
her [in the form of a prayer-niche], stood praying..? ? ? ? ? d. The Fourth Officer's Story dccccxxxiv.Actions, Of the Issues of Good and Evil, i. 103..? ? ? ? ? For death in  
your absence to us was decreed; But, when ye came back, we were quickened anew..The Twentieth Night of the Month..Algates ye are our prey become; this many a day  
and night, iii. 6..Accordingly, he returned to the burial-ground and gave not over going till he stood at the door of the sepulchre, when he heard El Merouzi say to his fellow, 'I  
will not give thee a single dirhem of the money!' The other said the like and they were occupied with contention and mutual revilement and talk. So the thief returned in  
haste to his fellows, who said, 'What is behind thee?' Quoth he, 'Get you gone and flee for your lives and save yourselves, O fools; for that much people of the dead are  
come to life and between them are words and contention.' So the thieves fled, whilst the two sharpers retained to Er Razi's house and made peace with one another and  
laid the thieves' purchase to the money they had gotten aforetime and lived a while of time. Nor, O king of the age," added the vizier, "is this rarer or more marvellous than  
the story of the four sharpers with the money-changer and the ass..? ? ? ? ? ef. Story of the Barber's Sixth Brother clviii.? ? ? ? ? "How call'st thou this thy dress?"  
quoth we, and she replied A word wherein the wise a lesson well might trace;.67. The Khalif El Hakim and the Merchant dcliii.When her husband came home, she said to  
him, 'I desire to go a-pleasuring.' And he said, 'With all my heart.' So he went, till he came to a goodly place, abounding in vines and water, whither he carried her and  
pitched her a tent beside a great tree; and she betook herself to a place beside the tent and made her there an underground hiding-place, [in which she hid her lover]. Then  
said she to her husband, 'I desire to mount this tree.' And he said, 'Do so.' So she climbed up and when she came to the top of the tree, she cried out and buffeted her face,  
saying, 'Lewd fellow that thou art, are these thy usages? Thou sworest [fidelity to me] and liedst.' And she repeated her speech twice and thrice..The company marvelled at  
the goodness of his story and it pleased El Melik ez Zahir; and the prefect said, 'By Allah, this story is extraordinary!' Then came forward the sixth officer and said to the  
company, 'Hear my story and that which befell me, to wit, that which befell such an one the assessor, for it is rarer than this and stranger..? ? ? ? ? Like the full moon she  
shows upon a night of fortune fair, Slender of shape and charming all with her seductive air..Fifteenth Officer's Story, The, ii. 190..? ? ? ? ? Whenas thou passest by the  
dwellings of my love, Greet him for me with peace, a greeting debonair..When it was eventide, the king summoned the vizier and bade him tell the [promised] story,  
"Hearkening and obedience," answered he. "Know, O king, that.?THE TWELFTH OFFICER'S STORY..Now the king had a brother, whom he had imprisoned in that pit of  
old time, and he had died [there]; but the folk of the realm thought that he was alive, and when his [supposed] imprisonment grew long, the king's officers used to talk of this  
and of the tyranny of the king, and the report spread abroad that the king was a tyrant, wherefore they fell upon him one day and slew him. Then they sought the well and  
brought out Abou Sabir therefrom, deeming him the king's brother, for that he was the nearest of folk to him [in favour] and the likest, and he had been long in the prison. So  
they doubted not but that he was the prince in question and said to him, 'Reign thou in thy brother's room, for we have slain him and thou art king in his stead.' But Abou  
Sabir was silent and spoke not a word; and he knew that this was the issue of his patience. Then he arose and sitting down on the king's throne, donned the royal raiment  
and discovered justice and equity and the affairs [of the realm] prospered [in his hand]; wherefore the folk obeyed him and the people inclined to him and many were his  
troops..? ? ? ? ? I watch the stars for wake and pray that the belov'd May yet to me relent and bid my tears be dried..? ? ? ? ? They have forbid their image to visit me in  
sleep; So even my nightly phantom forsaketh me, heigho!Then he stripped him of his clothes and clapping on his neck a heavy chain, bound him to a high lattice and fell to  
drubbing him two bouts a day and two anights; and on this wise he abode the space of ten days. Then his mother came to him and said, "O my son, O Aboulhusn, return to  
thy reason, for this is the Devil's doing." Quoth he, "Thou sayst sooth, O my mother, and bear thou witness of me that I repent [and forswear] that talk and turn from my  
madness. So do thou deliver me, for I am nigh upon death." So his mother went out to the superintendant and procured his release and he returned to his own house..It  
chanced one day that one of the horsemen, who had fallen in with the young Melik Shah by the water and clad him and given him spending-money, saw the eunuch in the  
city, disguised as a merchant, and recognizing him, questioned him of his case and of [the reason of] his coming. Quoth he, 'I come to sell merchandise.' And the horseman  
said, 'I will tell thee somewhat, if thou canst keep it secret.' 'It is well,' answered the eunuch; 'what is it?' And the other said, 'We met the king's son Melik Shah, I and certain

of the Arabs who were with me, and saw him by such a water and gave him spending-money and sent him towards the land of the Greeks, near his mother, for that we feared for him, lest his uncle Belehwan should kill him.' Then he told him all that had passed between them, whereupon the eunuch's countenance changed and he said to the cavalier, 'Assurance!' 'Thou shalt have assurance,' answered the other, 'though thou come in quest of him.' And the eunuch rejoined, saying, 'Truly, that is my errand, for there abideth no repose for his mother, lying down or rising up, and she hath sent me to seek news of him.' Quoth the cavalier, 'Go in safety, for he is in a [certain] part of the land of the Greeks, even as I said to thee.' The old man laughed at her speech and her verses pleased him. Then said she to him, "I desire of thee a lute." (38) So he arose and brought her a piece of firewood. Quoth she, "What is that?" And he said, "Didst thou not bid me bring thee wood?" "I do not want this," answered she, and he rejoined, "What then is it that is called wood, other than this?" She laughed and said, "The lute is an instrument of music, whereunto I sing." Quoth he, "Where is this thing found and of whom shall I get it for thee?" And she said, "Of him who gave thee the wine." So he arose and betaking himself to his neighbour the Jew, said to him, "Thou favouredst us aforetime with the wine; so now complete thy favours and look me out a thing called a lute, to wit, an instrument for singing; for that she seeketh this of me and I know it not" "Harkening and obedience," replied the Jew and going into his house, brought him a lute. [The old man took it and carried it to Sitt el Milah.] whilst the Jew took his drink and sat by a window adjoining the other's house, so he might hear the singing..When Er Reshid heard this, he waxed exceeding wroth and said, "May God not reunite you twain in gladness!" Then he summoned the headsman, and when he presented himself, he said to him, "Strike off the head of this accursed slave-girl." So Mesroul took her by the hand and [led her away; but], when she came to the door, she turned and said to the Khalif, "O Commander of the Faithful, I conjure thee, by thy fathers and forefathers, give ear unto that I shall say!" Then she improvised and recited the following verses: . . . e. The Fifth Voyage of Sindbad the Sailor. . . . k. The Vizier's Son and the Bathkeeper's Wife dlxxiv. . . . And horses eke wouldst have led to thee day by day And girls, high-breasted maids, and damsels black and white..Some months after this, I met him again under arrest, in the midst of the guards and officers of the police, and he said to them, "Seize yonder man." So they laid hands on me and carried me to the chief of the police, who said, "What hast thou to do with this fellow?" The thief turned to me and looking a long while in my face, said, "Who took this man?" Quoth the officers, "Thou badest us take him; so we took him." And he said, "I seek refuge with God! I know not this man, nor knoweth he me; and I said not that to you but of a man other than this." So they released me, and awhile afterward the thief met me in the street and saluted me, saying, "O my lord, fright for fright! Hadst thou taken aught from me, thou hadst had a part in the calamity." (146) And I said to him, "God [judge] between thee and me!" And this is what I have to tell'. So they gat them raiment of wool and clothing themselves therewith, went forth and wandered in the deserts and wastes; but, when some days had passed over them, they became weak for hunger and repented them of that which they had done, whenas repentance profited them not, and the prince complained to his father of weariness and hunger. 'Dear my son,' answered the king, 'I did with thee that which behoved me, (205) but thou wouldst not hearken to me, and now there is no means of returning to thy former estate, for that another hath taken the kingdom and become its defender; but I will counsel thee of somewhat, wherein do thou pleasure me.' Quoth the prince, 'What is it?' And his father said, 'Take me and go with me to the market and sell me and take my price and do with it what thou wilt, and I shall become the property of one who will provide for my support,' 'Who will buy thee of me,' asked the prince, 'seeing thou art a very old man? Nay, do thou rather sell me, for the demand for me will be greater.' But the king said, 'An thou wert king, thou wouldst require me of service.' . . . Those who our parting plotted our sev'rance still delights; The spies, for fearful prudence, their wish of us attain..King Suleiman Shah and his Sons, Story of, i. 150.Dethroned King whose Kingdom and Good were restored to him, The, i. 285..King Azadbekht and his Son, History of, i. 61..When the evening evened, the king sat in his sitting-chamber and sending for his vizier, bade him relate the story of the wealthy man who lost his wealth and his wit. So he said, "Know, O king, that. . . ee. Story of the Barber's Fifth Brother clx. . . . g. The Seventh Voyage of Sindbad the Sailor dlxiii.44. Haroun er Reshid with the Damsel and Abou Nuwas cccxxxviii.22. El Hejjaj and the three Young Men cccxxxiv. 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..Then she changed the measure and the mode and sang the following verses: . . . THE SIXTH VOYAGE OF SINDBAD THE SAILOR. . . . So shall we quaff the cups in ease and cheer, In endless joyance, quit of care and woe..138. Hind Daughter of En Numan and El Hejjaj dclxxi. . . . His love he'd have hid, but his tears denounced him to the spy, For the heat of a red-hot coal that 'twixt his ribs did lie. . . . The starry arrows of her looks she darts above her veil; They hit and never miss the mark, though from afar they fare..There was once a king of the kings of Hind, who was goodly of polity, praiseworthy in administration, just to his subjects, beneficent to men of learning and piety and asceticism and devoutness and worship and shunning traitors and froward folk and those of lewd life. On this wise of polity he abode in his kingship what God the Most High willed of days and hours and years, and he married the daughter of his father's brother, a beautiful and lovesome woman, endowed with brightness and perfection, who had been reared in the king's house in splendour and delight. She bore him two sons, the comeliest that might be of boys. Then came fore-ordained fate, which there is no warding off, and God the Most High raised up against the king another king, who came forth upon his realm, and all the folk of the city, who had a mind unto evil and lewdness, joined themselves unto him. So he fortified himself against the king and made himself master of his kingdom, putting his troops to the rout and slaying his guards..Man whose Caution was the Cause of his Death, The, i. 291..So the prefect carried him up to the Sultan and he said, "I have an advertisement for thee, O my lord." "What is thine advertisement?" asked the Sultan; and the thief said, "I repent and will deliver into thy hand all who are evildoers; and whomsoever I bring not, I will stand in his stead." Quoth the Sultan, "Give him a dress of honour and accept his profession of repentance." So he went down from the presence and returning to his comrades, related to them that which had passed and they confessed his subtlety and gave him that which they had promised him. Then he took the rest of the stolen goods and went up with them to the Sultan. When the latter saw him, he was magnified in his eyes and he commanded that nought should be taken from him. Then, when he went down, [the Sultan's] attention was diverted from him, little by little, till the case was forgotten, and so he saved the booty [for himself]. The folk marvelled at this and the fifteenth officer came forward and said, 'Know that among those who make a trade of knavery are those whom God the Most High taketh on their own evidence against themselves.' 'How so?' asked they; and he said..Two months after this occurrence, there came to me one of the Cadi's officers, with a scroll, wherein was the magistrate's writ, summoning me to him. So I accompanied the officer and

went in to the Cadi, whereupon the plaintiff, to wit, he who had taken out the summons, sued me for two thousand dirhems, avouching that I had borrowed them of him as the woman's agent. (117) I denied the debt, but he produced against me a bond for the amount, attested by four of those who were in company [on the occasion]; and they were present and bore witness to the loan. So I reminded them of my kindness and paid the amount, swearing that I would never again follow a woman's counsel. Is not this marvellous?'.? ? ? ? ? To whom shall I complain of what is in my soul, Now thou art gone and I my pillow must forswear?.When the king heard this story, he renounced his purpose of putting the vizier to death and his soul prompted him to continue him on life. So he bade him go away to his house..11. Sindbad the Sailor and Hindbad the Porter (239).? ? ? ? ? w. The Sharper and the Merchants dccccv.? ? ? ? ? This is my saying; apprehend its purport, then, and know I may in no wise yield consent to that thou dost opine..O friends, the East wind waxeth, the morning draweth near, iii. 123..Poets, The Khalif Omar ben Abdulaziz and the, i. 45.

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