

CLASSIC TRUCKS 2019 CLASSIC TRUCKS ON THE ROAD

?? ? ? ? k. The Vizier's Son and the Bathkeeper's Wife dlxxxiv. Say, by the lightnings of thy teeth and thy soul's pure desire, iii. 19.. Now they had complained of them aforetime to the Sultan, and he said, 'If any of the Turks come to you, pelt them with stones.' So, when they saw the fuller, they fell upon him with sticks and stones and pelted him; whereupon quoth he [in himself], 'Verily, I am a Turk and knew it not.' Then he took of the money in his pocket and bought him victual [for the journey] and hired a hackney and set out for Ispahan, leaving his wife to the trooper. Nor," added the vizier, "is this more extraordinary than the story of the merchant and the old woman and the king." The season of my presence is never at an end, ii. 246.. ? ? ? ? ? i. The Spider and the Wind dcxv. ? ? ? ? ? f. The Sixth Voyage of Sindbad the Sailor. The Second Night of the Month. ? ? ? ? ? Let destiny with loosened rein its course appointed fare And lie thou down to sleep by night, with heart devoid of care: ? ? ? ? ? r. The Heathcock and the Tortoises dcxxxiv. Then he bade set up for her a tent and another for himself, facing hers, so he might worship God with her, and fell to sending her food; and she said in herself, 'This is a king and it is not lawful for me that I suffer him forsake his subjects and his kingdom for my sake. So she said to the serving-woman, who used to bring her the food, 'Speak to the king, so he may return to his women, for he hath no need of me and I desire to abide in this place, so I may worship God the Most High therein.' The slave-girl returned to the king and told him this, whereupon he sent back to her, saying, 'I have no need of the kingship and I also desire to abide here and worship God with thee in this desert.' When she found this earnestness in him, she consented to his wishes and said, 'O king, I will consent unto thee in that which thou desirest and will be to thee a wife, but on condition that thou bring me Dadbin the king and his Vizier Kardan and his chamberlain (116) and that they be present in thine assembly, so I may speak a word with them in thy presence, to the intent that thou mayest redouble in affection for me.' Quoth Kisra, 'And what is thine occasion unto this?' So she related to him her story from first to last, how she was the wife of Dadbin the king and how the latter's vizier had miscalled her honour.. ? ? ? ? ? o. The Merchant and the Thieves dccccxx. ? ? ? ? ? b. Story of the Eunuch Kafour .., ? ? ? ? ? O hills of the sands and the rugged piebald plain, Shall the bondman of love win ever free from pain! 19. The Sparrow and the Peacock clii. ? ? ? ? ? If slaves thou fain wouldst have by thousands every day Or, kneeling at thy feet, see kings of mickle might, Therewith King Shah Bekht rejoiced with an exceeding great joy and said, 'Praise be to God who hath delivered me from yonder man and hath preserved me from the loss of the kingship and the cessation of prosperity from me!' So the affair of the vizier returned to order and well-being and the king restored him to his place and advanced him in rank. Moreover, he assembled the folk who had missaid of him and destroyed them all, to the last man. And how like," continued the vizier, "is this story unto that of myself and King Shah Bekht, with regard to that whereinto I am fallen of the changing of the king's heart and his giving credence to others against me; but now is the righteousness of my dealing established in thine eyes, for that God the Most High hath inspired me with wisdom and endowed thee with longanimity and patience [to hearken] from me unto that which He allotted unto those who had foregone us, till He hath shown forth my innocence and made manifest unto thee the truth. For now the days are past, wherein it was avouched to the king that I should endeavour for the destruction of my soul, (81) [to wit,] the month; and behold, the probation time is over and gone, and past is the season of evil and ceased, by the king's good fortune." Then he bowed his head and was silent. (82). 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 swiftilier than the blinding lightning.' 78. Mesrour and Ibn el Caribi dclxii. When King El Aziz heard the damsel's song, her speech and her verses pleased him and he said to El Abbas, "O my son, verily, these damsels are weary with long versifying, and indeed they make us yearn after the dwellings and the homesteads with the goodliness of their songs. Indeed, these five have adorned our assembly with the excellence of their melodies and have done well in that which they have said before those who are present; wherefore we counsel thee to enfranchise them for the love of God the Most High." Quoth El Abbas, "There is no commandment but thy commandment;" and he enfranchised the ten damsels in the assembly; whereupon they kissed the hands of the king and his son and prostrated themselves in thanksgiving to God the Most High. Then they put off that which was upon them of ornaments and laying aside the lutes [and other] instruments of music, clave to their houses, veiled, and went not forth. (144). ? OF THE APPOINTED TERM, (128) WHICH, IF IT BE ADVANCED, MAY NOT BE DEFERRED AND IF IT BE DEFERRED, MAY NOT BE ADVANCED.. When Zuheir heard his words, he bade smite off his head; but his Vizier said to him, "Slay him not, till his friend be present." So he commanded the two slaves to fetch his friend; whereupon they repaired to El Abbas and called to him, saying, "O youth, answer the summons of King Zuheir." "What would the king with me?" asked he, and they answered, "We know not." Quoth he, "Who gave the king news of me?" "We went to draw water," answered they, "and found a man by the water. So we questioned him of his case, but he would not acquaint us

therewith; wherefore we carried him perforce to King Zuheir, who questioned him of his case and he told him that he was going to Akil. Now Akil is the king's enemy and he purposeth to betake himself to his camp and make prize of his offspring and cut off his traces." "And what," asked El Abbas, "hath Akil done with King Zuheir?" And they replied, "He engaged for himself that he would bring the king every year a thousand dinars and a thousand she-camels, besides a thousand head of thoroughbred horses and two hundred black slaves and fifty slave-girls; but it hath reached the king that Akil purposeth to give nought of this; wherefore he is minded to go to him. So hasten thou with us, ere the king be wroth with thee and with us." The subscribers to my "Book of the Thousand Nights and One Night" and the present "Tales from the Arabic" have now before them a complete English rendering (the first ever made) of all the tales contained in the four printed (Arabic) Texts of the original work and I have, therefore, thought it well to add to this, the last Volume of my Translation, full Tables of Contents of these latter, a comparison of which will show the exact composition of the different Editions and the particulars in which they differ from one another, together with the manner in which the various stories that make up the respective collections are distributed over the Nights. In each Table, the titles of the stories occurring only in the Edition of which it gives the contents are printed in Italics and each Tale is referred to the number of the Night on which it is begun..148. The Lovers of Medina dxcv. Rich Man who gave his Fair Daughter in Marriage to the Poor Old Man, The, i. 247..So she gave him all that she possessed and he sold it and paid the rest of her price; after which there remained to him a hundred dirhems. These he spent and lay that night with the damsel in all delight of life, and his soul was like to fly for joy; but when he arose in the morning, he sat weeping and the damsel said to him, 'What aileth thee to weep?' And he said, 'I know not if my father be dead, and he hath none other heir but myself; and how shall I win to him, seeing I have not a dirhem?' Quoth she, 'I have a bracelet; do thou sell it and buy small pearls with the price. Then bray them and fashion them into great pearls, and thereon thou shalt gain much money, wherewith we may make our way to thy country.' So he took the bracelet and repairing to a goldsmith, said to him, 'Break up this bracelet and sell it.' But he said, 'The king seeketh a good (183) bracelet; I will go to him and bring thee the price thereof.' So he carried the bracelet to the Sultan and it pleased him greatly, by reason of the goodliness of its workmanship. Then he called an old woman, who was in his palace, and said to her, 'Needs must I have the mistress of this bracelet, though but for a single night, or I shall die.' And the old woman answered, 'I will bring her to thee.' When the evening evened, the king let fetch the vizier and required of him the [promised] story. So he said, "Know, O king, that. . . . h. The Serpent-Charmer and his Wife dxciv. Rail not at the vicissitudes of Fate, ii. 219..God keep the days of love-delight! How dearly sweet they were! i. 225..The company marvelled at the goodliness 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..Now the king had a brother, who envied him and would fain have been in his place; and when he was weary of looking for his death and the term of his life seemed distant unto him, he took counsel with certain of his partisans and they said, 'The vizier is the king's counsellor and but for him, there would be left the king no kingdom.' So the king's brother cast about for the ruin of the vizier, but could find no means of accomplishing his design; and when the affair grew long upon him, he said to his wife, 'What deemest thou will advantage us in this?' Quoth she, 'What is it?' And he replied, 'I mean in the matter of yonder vizier, who inciteth my brother to devoutness with all his might and biddeth him thereto, and indeed the king is infatuated with his counsel and committeth to him the governance of all things and matters.' Quoth she, 'Thou sayst truly; but how shall we do with him?' And he answered, 'I have a device, so thou wilt help me in that which I shall say to thee.' Quoth she, 'Thou shall have my help in whatsoever thou desirest.' And he said, 'I mean to dig him a pit in the vestibule and dissemble it artfully.'?STORY OF THE TWO SHARPERS WHO CHEATED EACH HIS FELLOW..King's Son of Cashghar, Abdullah ben Nafi and the, ii. 195..? ? ? ? ? So shall we quaff the cups in ease and cheer, In endless joyance, quit of care and woe..O friends, the East wind waxeth, the morning draweth near, iii. 123..? ? ? ? ? How many a bidder unto love, a secret-craving wight, How many a swain, complaining, saith of destiny malign..? ? ? ? ? My friends have not accustomed me to rigour; for, of old, When I forsook them, they to seek accord did not disdain..? ? ? ? ? Taper of hoofs and straight of stature, in the dust They prance, as like a flood they pour across the plain;.As for the man, he committed his affair to God the Most High, relying upon Him for deliverance, and said in himself, 'What is this affair?' Then he did away the leaves from himself and rising, saw great plenty of men's bones there, of those whom the lion had devoured. He looked again and saw a heap of gold lying alongside a girdle; (140) whereat he marvelled and gathering up the gold in his skirts, went forth of the thicket and fled in affright at hazard, turning neither to the right nor to the left, in his fear of the lion; till he came to a village and cast himself down, as he were dead. He lay there till the day appeared and he was rested from his fatigue, when he arose and burying the gold, entered the village. Thus God gave him relief and he came by the gold."?STORY OF THE WEAVER WHO BECAME A PHYSICIAN BY HIS WIFE'S COMMANDMENT..Beard of the old he-goat, the one-eyed, what shall be, ii. 231..88. The Thief turned Merchant and the other Thief cccxcviii.? ? ? ? ? In every halting-place like Joseph (17) she appears And he in every stead with Jacob's grief (18) is pined..? ? ? ? ? r. Prince Behram of Persia and the Princess Ed Detma dccccxciv.Sons, The Merchant and his, i. 81..As for the Khalif, he swooned away for laughing and said, "O Aboulhusn, thou wilt never cease to be a wag and do rarities and oddities!" Quoth he, "O Commander of the Faithful, I played off this trick, for that the money was exhausted, which thou gavest me, and I was ashamed to ask of thee again. When I was single, I could never keep money; but since thou marriedst me to this damsel here, if I possessed thy wealth, I should make an end of it. So, when all that was in my hand was spent, I wrought this trick, so I might get of thee the hundred dinars and the piece of silk; and all this is an alms from our lord. But now make haste to give me the

thousand dinars and quit thee of thine oath." Then the two kings appointed their father-in-law the vizier to be viceroy in Samarcand and assigned him five of the chief amirs to accompany him, charging them attend him and do him service. The vizier kissed the earth and prayed that they might be vouchsafed length of life. Then he went in to his daughters, whilst the eunuchs and ushers walked before him, and saluted them and bade them farewell. They kissed his hands and gave him joy of the kingship and bestowed on him treasures galore. Then he took leave of them and setting out, journeyed days and nights till he came within three days' journey of Samarcand, where the townspeople met him and rejoiced in him with an exceeding joy. So he entered Samarcand and they decorated the city, and it was a notable day. He sat down on the throne of his kingship and the viziers did him homage and the grandees and amirs of Samarcand and prayed that he might be vouchsafed justice and victory and length of continuance [on life]. So he bestowed on them dresses of honour and entreated them with worship and they made him Sultan over them..?STORY OF THE OLD SHARPER..79. Khusrau and Shirin and the Fisherman cccxc. All who were present were delighted and the sitting-chamber shook with mirth, and Iblis said, 'Well done, O Tuhfet es Sudour!' Then they gave not over wine-bibbing and rejoicing and making merry and tambourining and piping till the night waned and the dawn drew near; and indeed exceeding delight entered into them. The most of them in mirth was the Sheikh Iblis, and for the excess of that which betided him of delight, he put off all that was upon him of coloured clothes and cast them over Tuhfeh, and among the rest a robe broidered with jewels and jacinths, worth ten thousand dinars. Then he kissed the earth and danced and put his finger to his arse and taking his beard in his hand, said to her, 'Sing about this beard and endeavour after mirth and pleasance, and no blame shall betide thee for this.' So she improvised and sang the following verses: When he had made an end of his verses, he folded the letter and gave it to the nurse, who took it and carried it to Mariyeh. When she came into the princess's presence, she saluted her; but Mariyeh returned not her salutation and she said, "O my lady, how hard is thy heart that thou grudgest to return the salutation! Take this letter, for that it is the last of that which shall come to thee from him." Quoth Mariyeh, "Take my warning and never again enter my palace, or it will be the cause of thy destruction; for I am certified that thou purposest my dishonour. So get thee gone from me." And she commanded to beat the nurse; whereupon the latter went forth fleeing from her presence, changed of colour and absent of wits, and gave not over going till she came to the house of El Abbas. 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." TABLE OF CONTENTS OF THE UNFINISHED CALCUTTA (1814-18) EDITION (FIRST TWO HUNDRED NIGHTS ONLY) OF THE ARABIC TEXT OF THE BOOK OF THE THOUSAND NIGHTS AND ONE NIGHT..64. Haroun er Reshid and the Three Girls dcli. Then they fell to journeying night and day, and as they went, behold, they sighted a camp of the camps of the Arabs. So El Abbas enquired thereof and was told that it was the camp of the Benou Zuhreh. Now there were around them sheep and cattle, such as filled the earth, and they were enemies to El Akil, the cousin of El Abbas, upon whom they still made raids and took his cattle; wherefore he used to pay them tribute every year, for that he availed not to cope with them. When El Abbas came near the camp, he dismounted from his courser and his servant Aamir also dismounted; and they set down the victual and ate their sufficiency and rested awhile of the day. Then said the prince to Aamir, "Fetch water and give the horses to drink and draw water for us in thy water-bag, by way of provision for the road." When it was the fifth day, the fifth Vizier, whose name was Jehrbaur, came in to the king and prostrating himself before him, said, "O king, it behoveth thee, if thou see or hear that one look on thy house, (111) that thou put out his eyes. How then should it be with him whom thou sawest midmost thy house and on thy very bed, and he suspected with thy harem, and not of thy lineage nor of thy kindred? Wherefore do thou away this reproach by putting him to death. Indeed, we do but urge thee unto this for the assurance of thine empire and of our zeal for thy loyal counselling and of our love to thee. How can it be lawful that this youth should live for a single hour?". The Fourth Night of the Month.. When the vizier returned to the king, the latter sought of him the story of the man whose caution slew him and he said, "Know, O august king, that. ? ? ? ? ? b. The Second Calender's Story xl. ? ? ? ? ? The absent ones' harbinger came us unto With tidings of those who (129) had caused us to rue.. The Fourth Day.. The Twenty-Sixth Night of the Month.. ? ? ? ? ? a. The Unlucky Merchant ccccxl. Then the king took counsel with himself to build his son a bath and adorn it with various paintings, so he might show it to him and divert him with the sight thereof, to the intent that his body might be solaced thereby and that the obsession of travel might cease from him and he be turned from [his purpose of] removal from his parents. So he addressed himself to the building of the bath and assembling architects and builders and artisans from all the towns and citadels and islands [of his dominions], assigned them a site and marked out its boundaries. Then the workmen occupied themselves with the making of the bath and the setting out and adornment of its cabinets and roofs. They used paints and precious stones of all kinds, according to the variousness of their hues, red and green and blue and yellow and what not else of all manner colours; and each artisan wrought at his handicraft and each painter at his art, whilst the rest of the folk busied themselves with transporting thither varicoloured stones.. My secret is disclosed, the which I strove to hide, iii. 89.. ? ? ? ? ? Ay, and around Baghdad the horsemen shalt behold, Like clouds that wall the world, full many a doughty knight, . ? ? ? ? ? y. The

foul-favoured Man and his Fair Wife dccccviii. THE TEN VIZIERS; OR THE HISTORY OF KING AZADBEKHT AND HIS SON. (94).? ? ? ? ?
a. The Cat and the Mouse dcix. Poor Old Man, The Rich Man who gave his Fair Daughter in Marriage to the, i. 247..100. The Rogueries of Delileh
the Crafty and her Daughter Zeyneb the Trickstress dcclvi.8. Ali ben Bekkar and Shemsennehar clxiii.31. The Scavenger and the Noble Lady of
Baghdad cclxxxii.? ? ? ? ? Endowed with amorous grace past any else am I; Graceful of shape and lithe and pleasing to the eye..The Twenty-Third
Night of the Month..? ? ? ? ? o. The Fifteenth Officer's Story dccccxl.Now the man who had stolen the clothes and forged a lie against the pious
woman, pretending that he was her lover, sickened of a sore sickness, and his people took him up and set out with him to visit the holy woman, and
Destiny brought them all together by the way. So they fared on, till they came to the city wherein the man dwelt for whom she had paid a thousand
dirhems, to deliver him from torment, and found him about to travel to her, by reason of a sickness that had betided him. So they all fared on
together, unknowing that the holy woman was she whom they had so foully wronged, and ceased not going till they came to her city and
foregathered at the gates of her palace, to wit, that wherein was the tomb of the king's daughter..The Merciful dyed me with that which I wear, ii.
245..Wife, The Old Woman and the Draper's, ii. 55..The eunuch fell a-weeping in the pit and the youth said to him, 'What is this weeping and what
shall it profit here?' Quoth the eunuch, 'I weep not for fear of death, but of pity for thee and the sorriness of thy case and because of thy mother's
heart and for that which thou hast suffered of horrors and that thy death should be this abject death, after the endurance of all manner stresses.' But
the youth said, 'That which hath betided me was forewrit to me and that which is written none hath power to efface; and if my term be advanced,
none may avail to defer it.' (136) Then they passed that night and the following day and the next night and the next day [in the pit], till they were
weak with hunger and came near upon death and could but groan feebly..To return to King El Aziz. When his son El Abbas left him, he was
desolated for him with an exceeding desolation, he and his mother; and when tidings of him tarried long and the appointed time passed [and the
prince returned not], the king caused public proclamation to be made, commanding all his troops to make ready to mount and go forth in quest of
his son El Abbas at the end of three days, after which time no cause of hindrance nor excuse should be admitted unto any. So on the fourth day, the
king bade number the troops, and behold, they were four-and-twenty thousand horse, besides servants and followers. Accordingly, they reared the
standards and the drums beat to departure and the king set out [with his army], intending for Baghdad; nor did he cease to fare on with all diligence,
till he came within half a day's journey of the city and bade his troops encamp in [a place there called] the Green Meadow. So they pitched the tents
there, till the country was straitened with them, and set up for the king a pavilion of green brocade, broidered with pearls and jewels..? ? ? ? ? The
raven of parting croaks loud at our door; Alas, for our raven cleaves fast to us aye! There was once, in a city of Hind, a just and beneficent king,
and he had a vizier, a man of understanding, just in his judgment, praiseworthy in his policy, in whose hand was the governance of all the affairs of
the realm; for he was firmly stablished in the king's favour and high in esteem with the folk of his time, and the king set great store by him and
committed himself to him in all his affairs, by reason of his contrivance for his subjects, and he had helpers (253) who were content with
him..When the king heard their speech, he bade the crier make proclamation in the thoroughfares of the city that the troops should prepare [for the
march] and that the horsemen should mount and the footmen come forth; nor was it but the twinkling of the eye ere the drums beat and the
trumpets sounded; and scarce was the forenoon of the day passed when the city was blocked with horse and foot. So the king passed them in review
and behold, they were four-and-twenty thousand in number, horsemen and footmen. He bade them go forth to the enemy and gave the
commandment over them to Said ibn el Wakidi, a doughty cavalier and a valiant man of war. So the horsemen set out and fared on along the bank
of the Tigris..? ? ? ? ? d. The Tailor's Story cxxxvii..So the vizier went in to his daughter and said to her, 'O my daughter, the king seeketh thee of
me and desireth to marry thee.' 'O my father,' answered she 'I desire not a husband and if thou wilt marry me, marry me not but with one who shall
be below me in rank and I nobler than he, so he may not turn to other than myself nor lift his eyes upon me, and marry me not to one who is nobler
than I, lest I be with him as a slave-girl and a serving-woman.' So the vizier returned to the king and acquainted him with that which his daughter
had said, whereat he redoubled in desire and love-liking for her and said to her father, 'An thou marry me not to her of good grace, I will take her
by force in thy despite.' The vizier again betook himself to his daughter and repeated to her the king's words, but she replied, 'I desire not a
husband.' So he returned to the king and told him what she said, and he was wroth and threatened the vizier, whereupon the latter took his daughter
and fled with her..? ? ? ? ? To me your rigour love-delight, your distance nearness is; Ay, your injustice equity, and eke your wrath
consent..?STORY OF THE SINGER AND THE DRUGGIST..? ? ? ? ? ed. Story of the Barber's Fourth Brother clii.104. Mesrour and Zein
el Mewasif dccccxi.The news came to the rest of the kings; so they [flew after him and] overtaking him, found him full of trouble and fear, with
fire issuing from his nostrils, and said to him, 'O Sheikh Aboutawaif, what is to do?' Quoth he, 'Know that Meimoun hath carried off Tuhfeh from
my palace and outraged mine honour.' When they heard this, they said, 'There is no power and no virtue but in God the Most High, the Supreme!
By Allah, he hath ventured upon a grave matter and indeed he destroyeth himself and his people!' Then the Sheikh Iblis gave not over flying till he
fell in with the tribes of the Jinn, and there gathered themselves together unto him much people, none may tell the tale of them save God the Most
High. So they came to the Fortress of Copper and the Citadel of Lead, (238) and the people of the strongholds saw the tribes of the Jinn issuing
from every steep mountain-pass and said, 'What is to do?' Then Iblis went in to King Es Shisban and acquainted him with that which had befallen,
whereupon quoth he, 'May God destroy Meimoun and his folk! He thinketh to possess Tuhfeh, and she is become queen of the Jinn! But have
patience till we contrive that which befitteth in the matter of Tuhfeh.' Quoth Iblis, 'And what befitteth it to do?' And Es Shisban said, *We will fall

upon him and slay him and his people with the sword.' Meanwhile, Selim abode with the cook a whole year's space, earning him two dinars every day; and when his affair was prolonged, the cook inclined unto him and took compassion on him, on condition that, if he let him go, he should not discover his fashion to the Sultan, for that it was his wont every little while to entrap a man and carry him to his house and slay him and take his money and cook his flesh and give it to the folk to eat. So he said to him, 'O youth, wilt thou that I release thee from this thy plight, on condition that thou be reasonable and discover not aught of thine affair ever?' And Selim answered, 'I will swear to thee by whatsoever oath thou chooseth that I will keep thy secret and will not speak one syllable against thy due, what while I abide on life.' Quoth the cook, 'I purpose to send thee forth with my brother and cause thee travel with him on the sea, on condition that thou be unto him a boughten slave; and when he cometh to the land of Hind, he shall sell thee and thus wilt thou be delivered from prison and slaughter.' And Selim said, 'It is well: be it as thou sayst, may God the Most High requite thee with good!'.47. The Man of Yemen and his six Slave-girls dxcv.????? Thy letter reached me; when the words thou wrot'st therein I read, My longing waxed and pain and woe redoubled on my head..When he was gone, the old man bade the trooper wash the kitchen-vessels and made ready passing goodly food. When the king returned, he set the meat before him, and he tasted food whose like he had never known; whereat he marvelled and asked who had dressed it. So they acquainted him with the old man's case and he summoned him to his presence and awarded him a handsome recompense. (207) Moreover, he commanded that they should cook together, he and the cook, and the old man obeyed his commandment..Meanwhile, he ceased not, he and his beloved, Queen Mariyeh, in the most delightsome of life and the pleasantest thereof, and he was vouchsafed by her children; and indeed there befell friendship and love between them and the longer their companionship was prolonged, the more their love waxed, so that they became unable to endure from each other a single hour, save the time of his going forth to the Divan, when he would return to her in the utterest that might be of longing. Aud on this wise they abode in all solace and delight of life, till there came to them the Destroyer of Delights and the Sunderer of Companies. So extolled be the perfection of Him whose kingdom endureth for ever, who is never heedless neither dieth nor sleepeth! This is all that hath come down to us of their story, and so peace [be on you!].Hakim (El) bi Amrillah, The Merchant and the Favourite of the Khalif El Mamoun, iii. 171..Officer's Story, The Fifth, ii. 144..Officer's Story, The Ninth, ii. 167..????? Lo, since the day I left you, O my masters, Life is not sweet, no aye my heart is light..Now in that town was a man of good breeding and large generosity, a merchant of condition, young of years and bright of face, who had come to that town from his own country with great store of merchandise and wealth galore. He took up his abode therein and the place was pleasant to him and he was lavish in expenditure, so that he came to the end of all his good and there remained with him nothing save that which was upon him of raiment. So he left the lodging wherein he had abidden in the days of his affluence, after he had wasted (260) that which was therein of furniture, and fell to harbouring in the houses of the townfolk from night to night..????? You swore you'd be faithful to us and our love, And true to your oath and your troth-plight were you;????? How long shall I anights distracted be for love Of thee? How long th' assaults of grief and woes abide?.135. Joudier and his Brothers dcvi.This was grievous to the princess and it irked her sore that he should not remember her; so she called her slave- girl Shefikeh and said to her, "Go to El Abbas and salute him and say to him, 'What hindereth thee from sending my lady Mariyeh her part of thy booty?'" So Shefikeh betook herself to him and when she came to his door, the chamberlains refused her admission, until they should have gotten her leave and permission. When she entered, El Abbas knew her and knew that she had somewhat of speech [with him]; so he dismissed his mamelukes and said to her, "What is thine errand, O handmaid of good?" "O my lord," answered she, "I am a slave-girl of the Princess Mariyeh, who kisseth thy hands and commendeth her salutation to thee. Indeed, she rejoiceth in thy safety and reproacheth thee for that thou breakest her heart, alone of all the folk, for that thy largesse embraceth great and small, yet hast thou not remembered her with aught of thy booty. Indeed, it is as if thou hadst hardened thy heart against her." Quoth he, "Extolled be the perfection of him who turneth hearts! By Allah, my vitals were consumed with the love of her [aforetime] and of my longing after her, I came forth to her from my native land and left my people and my home and my wealth, and it was with her that began the hardheartedness and the cruelty. Nevertheless, for all this, I bear her no malice and needs must I send her somewhat whereby she may remember me; for that I abide in her land but a few days, after which I set out for the land of Yemen.".18. The Thief and his Monkey clii.The merchant believed her and she took leave of him and went away, leaving in his heart a thousand regrets, for that the love of her had gotten possession of him and he knew not how he should win to her; wherefore he abode enamoured, love-distraught, unknowing if he were alive or dead. As soon as she was gone, he shut his shop and going up to the Court, went in to the Chief Cadi and saluted him. The magistrate returned his salutation and entreated him with honour and seated him by his side. Then said Alaeddin to him, "I come to thee, a suitor, seeking thine alliance and desiring the hand of thy noble daughter." "O my lord merchant," answered the Cadi, "indeed my daughter beseemeth not the like of thee, neither sorteth she with the goodness of thy youth and the pleasantness of thy composition and the sweetness of thy discourse;" but Alaeddin rejoined, saying, "This talk behoveth thee not, neither is it seemly in thee; if I be content with her, how should this irk thee?" So they came to an accord and concluded the treaty of marriage at a dower precedent of five purses (257) paid down then and there and a dower contingent of fifteen purses, (258) so it might be uneath unto him to put her away, forasmuch as her father had given him fair warning, but he would not be warned..Then he bade take her away; so she was carried to her chamber and he sent her a black slave-girl, with a casket, wherein were three thousand dinars and a carcanet of gold, set with pearls, great and small, and jewels, worth other three thousand, saying to her, "The slave-girl and that which is with her are a gift from me to thee." When she heard this, she said, "God forbid that I should be consoled for the love of my lord and my master, though with the earth full of gold!"

And she improvised and recited the following verses: Upon the parting day our loves from us did fare And left us to endure estrangement and despair..84. The Devout Woman and the two Wicked Elders cccxciv. ALPHABETICAL TABLE OF THE FIRST LINES OF THE VERSE IN THE "TALES FROM THE ARABIC." The herald of good news my hearing shall delight, They ate and drank and sported and made merry awhile of the day; and as they were thus engaged, up came the master of the house, with his friends, whom he had brought with him, that they might carouse together, as of wont. He saw the door opened and knocked lightly, saying to his friends, 'Have patience with me, for some of my family are come to visit me; wherefore excuse belongeth [first] to God the Most High, and then to you.' (263) So they took leave of him and went their ways, whilst he gave another light knock at the door. When the young man heard this, he changed colour and the woman said to him, 'Methinks thy servant hath returned.' 'Yes,' answered he; and she arose and opening the door to the master of the house, said to him, 'Where hast thou been? Indeed, thy master is wroth with thee.' 'O my lady,' answered he, 'I have but been about his occasions.' So we abode there, daily expecting death, and whoso of us had with him a day's victual ate it in five days, and after this he died; and whoso had with him a month's victual ate it in five months and died also. As for me, I had with me great plenty of victual; so I buried it in a certain place and brought it out, [little by little,] and fed on it; and we ceased not to be thus, burying one the other, till all died but myself and I abode alone, having buried the last of my companions, and but little victual remained to me. So I said in myself, 'Who will bury me in this place?' And I dug me a grave and abode in expectation of death, for that I was in a state of exhaustion. Then, of the excess of my repentance, I blamed and reproached myself for my much [love of] travel and said, 'How long wilt thou thus imperil thyself?' And I abode as I were a madman, unable to rest; but, as I was thus melancholy and distracted, God the Most High inspired me with an idea, and it was that I looked at the river aforesaid, as it entered in at the mouth of the cavern in the skirt of the mountain, and said in myself, 'Needs must this water have issue in some place.' Then he went to fetch that which he had hidden of the grain, but found it not and returned, perplexed and sorrowful, to the old man, who said to him, 'What aileth thee to be sorrowful?' And he answered, 'Methought thou wouldst not pay me my due; so I took of the grain, after the measure of my hire; and now thou hast paid me my due and I went to bring back to thee that which I had hidden from thee, but found it gone, for those who had happened upon it had stolen it.' The old man was wroth, when he heard this, and said to the merchant, 'There is no device [can cope] with ill luck! I had given thee this, but, of the sorriness of thy luck and thy fortune, thou hast done this deed, O oppressor of thine own self! Thou deemedst I would not acquit thee thy wage; but, by Allah, nevermore will I give thee aught.' And he drove him away from him. And troubles, too, forsook us, who tears like dragons' blood, O lordings, for your absence had wept at every pore. Presently, his father and his mother heard of the matter; whereupon the former arose and going up to the place, wrote a letter and [presented it to the king, who] read it, and behold, therein was written, saying, 'Have pity on me, so may God have pity on thee, and hasten not in the slaughter [of my son]; for indeed I acted hastily in a certain affair and drowned his brother in the sea, and to this day I drink the cup of his anguish. If thou must needs kill him, kill me in his stead.' Therewith the old merchant prostrated himself before the king and wept; and the latter said to him, 'Tell me thy story.' 'O my lord,' answered the merchant, 'this youth had a brother and I [in my haste] cast them both into the sea.' And he related to him his story from first to last, whereupon the king cried out with an exceeding great cry and casting himself down from the throne, embraced his father and brother and said to the former, 'By Allah, thou art my very father and this is my brother and thy wife is our mother.' And they abode weeping, all three. O my God! Who is stronger than Thou in resource? The Subtle, Thou knowest my plight and my pain. a. The First Voyage of Sindbad the Sailor dxxxviii.95. Abou Suweid and the Handsome Old Woman dclxxxvii. When the poor man heard the merchant's story, he became desirous of marrying his daughter. So he took her to wife and was vouchsafed of her exceeding love. Nor," added the vizier, "is this story more extraordinary than that of the rich man and his wasteful heir." 38. Yehya ben Khalid and Mensour ccv. And the king bade him depart to his own house. Sharpers, The Money-Changer and the Ass, The, ii. 41. Yea, horses hath he brought, full fair of shape and hue, Whose collars, anklet-like, ring to the bridle-rein. All, all, for thy sweet sake, I left; ay, I forsook Aziz, my sire, and those akin to me that hight. After this, news came to the king of robbers in his land; so he set out in quest of them and ceased not to follow after them, till he seized on them all, and behold, they were the [very] thieves who had despoiled him [and his wife] by the way and taken his children. So he bade bring them before him, and when they came into his presence, he questioned them, saying, 'Where are the two boys ye took on such a day?' Quoth they, 'They are with us and we will present them to our lord the king for slaves to serve him and give him wealth galore that we have gotten together and divest ourselves of all that we possess and repent from sin and fight in thy service.' Abou Sabir, however, paid no heed to their speech, but took all their good and bade put them all to death. Moreover, he took the two boys and rejoiced in them with an exceeding joy, whereat the troops murmured among themselves, saying, 'Verily, this is a greater tyrant than his brother! There come to him a sort of robbers and seek to repent and proffer two boys [by way of peace-offering], and he taketh the two boys and all their good and slayeth them!'. Now the uncle's son of the king of the city had aforesaid disputed [the kingship] with him, and the people disliked the king; but God the Most High decreed that he should get the better of his cousin. However, jealousy of him abode in his heart and he acquainted the vizier, who hid it not and sent [him] money. Moreover, he fell to summoning [all strangers who came to the town], man after man, and questioning them of their faith and their worldly estate, and whoso answered him not [to his liking], he took his good. (231) Now a certain wealthy man of the Muslims was on a journey and it befell that he arrived at that city by night, unknowing what was to do, and coming to the ruin aforesaid, gave the old woman money and said to her, 'No harm upon thee.' Whereupon she lifted up her voice and prayed [for him], He set down his merchandise by her [and

abode with her] the rest of the night and the next day..?STORY OF THE KING WHO LOST KINGDOM AND WIFE AND WEALTH AND GOD RESTORED THEM TO HIM..? ? ? ? ? My heart, since the leave-taking day afflicted, will tell of my case, And my body, for love and desire grown wasted and feeble and frail..Abbas (El) and the King's Daughter of Baghdad, iii. 53..Meanwhile, the king and queen abode in the island, over against the old man and woman, and ate of the fruits that were in the island and drank of its waters, till, one day, as they sat, there came a ship and moored to the side of the island, to fill up with water, whereupon they (63) looked at each other and spoke. The master of the ship was a Magian and all that was therein, both men and goods, belonged to him, for that he was a merchant and went round about the world. Now covetise deluded the old man, the owner of the island, and he went up [into the ship] and gave the Magian news of the king's wife, setting out to him her charms, till he made him yearn unto her and his soul prompted him to use treachery and practise upon her and take her from her husband. So he sent to her, saying, 'With us in the ship is a woman with child, and we fear lest she be delivered this night. Hast thou skill in the delivering of women?' And she answered, 'Yes.' Now it was the last of the day; so he sent to her to come up into the ship and deliver the woman, for that the pangs of labour were come upon her; and he promised her clothes and spending-money. Accordingly, she embarked in all assurance, with a heart at ease for herself, and transported her gear to the ship; but no sooner was she come thither than the anchors were weighed and the canvas spread and the ship set sail..Issues of Affairs, Of Looking to the, i. 80..? ? ? ? ? The bitterness of false accusing shall thou taste And eke the thing reveal that thou art fain to hide;Chamberlain's Wife, The King and his, ii. 53..Lewdness, The Pious Woman accused of, ii. 5..Firouz and his Wife, i. 209..? ? ? ? ? To lovers, "What see ye?" he saith, and to hearts of stone, "What love ye," quoth he, "[if to love me ye disdain?"].King and his Chamberlain's Wife, The, ii. 53..When it was the seventh day, the seventh vizier, whose name was Bihkema, came in to the king and prostrating himself to him, said, "O king, what doth thy long-suffering with this youth advantage thee? Indeed the folk talk of thee and of him. Why, then, dost thou postpone the putting him to death?" The vizier's words aroused the king's anger and he bade bring the youth. So they brought him before him, shackled, and Azadbekht said to him, "Out on thee! By Allah, after this day there abideth no deliverance for thee from my hand, for that thou hast outraged mine honour, and there can be no forgiveness for thee."? ? ? ? ? Were not the darkness (193) still in gender masculine, As oftentimes is the case with she-things passing fine.,Draper's Wife, The Old Woman and the, ii. 55.

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