

PROCEEDINGS JANUARY APRIL 1920

Camphor itself to me doth testify And in my presence owns me white as snow..The Tenth Night of the Month..Fuller and his Wife, The, i. 261..a. Story of Tuhfet el Culoub and Haroun er Reshid dccccxlii.. "The glory's not in those whom raiment rich makes fair, But those who still adorn the raiment that they wear." The absent ones' harbinger came us unto With tidings of those who (129) had caused us to rue.. e. The Barber's Story cxlix.. Yea, for the perfidies of Fate and sev'rance I'm become Even as was Bishr (85) of old time with Hind, (86) a fearful swain;. ?STORY OF THE SHARPER AND THE MERCHANTS.. Sharper, Story of the Old, ii. 187.. Rail not at the vicissitudes of Fate, ii. 219.. 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?. So El Merouzi went away and the other turned to his wife and said to her, 'We have gotten us great plenty of money, and yonder dog would fain take the half of it; but this shall never be, for that my mind hath been changed against him, since I heard him solicit thee; wherefore I purpose to play him a trick and enjoy all the money; and do not thou cross me.' 'It is well,' answered she, and he said to her, '[To-morrow] at day-peep I will feign myself dead and do thou cry out and tear thy hair, whereupon the folk will flock to me. Then lay me out and bury me, and when the folk are gone away [from the burial-place], do thou dig down to me and take me; and have no fear for me, for I can abide two days in the tomb [without hurt].' And she answered, 'Do what thou wilt.' One day, as the [chief] painter wrought at his work, there came in to him a poor man, who looked long upon him and observed his handicraft; whereupon quoth the painter to him, "Knowest thou aught of painting?" "Yes," answered the stranger; so he gave him tools and paints and said to him, "Make us a rare piece of work." So the stranger entered one of the chambers of the bath and drew [on the walls thereof] a double border, which he adorned on both sides, after a fashion than which never saw eyes a fairer. Moreover, [amiddleward the chamber] he drew a picture to which there lacked but the breath, and it was the portraiture of Mariyeh, the king's daughter of Baghdad. Then, when he had made an end of the portrait, he went his way [and told none of what he had done], nor knew any the chambers and doors of the bath and the adornment and ordinance thereof.. When the boy grew up, his father feared for him from poverty and change of case, so he said to him, 'Dear my son, know that in my youth I wronged my brothers in the matter of our father's good, and I see thee in weal; but, if thou [come to] need, ask not of one of them nor of any other, for I have laid up for thee in yonder chamber a treasure; but do not thou open it until thou come to lack thy day's food.' Then he died, and his wealth, which was a great matter, fell to his son. The young man had not patience to wait till he had made an end of that which was with him, but rose and opened the chamber, and behold, it was [empty and its walls were] whitened, and in its midst was a rope hanging down and half a score bricks, one upon another, and a scroll, wherein was written, 'Needs must death betide; so hang thyself and beg not of any, but kick away the bricks, so there may be no escape (225) for thee, and thou shall be at rest from the exultation of enemies and enviers and the bitterness of poverty.' Full many a man incited me to infidelity, But I refused, for all the talk wherewith they set on me.. So they ate and Tuhfeh looked at the two kings, who had not changed their favour and said to Kemeriyeh, 'O my lady, what is yonder wild beast and that other like unto him? By Allah, mine eye brooketh not the sight of them.' Kemeriyeh laughed and answered, 'O my sister, that is my father Es Shisban and the other is Meimoun the Swordsman; and of the pride of their souls and their arrogance, they consented not to change their [natural] fashion. Indeed, all whom thou seest here are, by nature, like unto them in fashion; but, on thine account, they have changed their favour, for fear lest thou be disquieted and for the comforting of thy mind, so thou mightest make friends with them and be at thine ease.' 'O my lady,' quoth Tuhfeh, 'indeed I cannot look at them. How frightful is yonder Meimoun, with his [one] eye! Mine eye cannot brook the sight of him, and indeed I am fearful of him.' Kemeriyeh laughed at her speech, and Tuhfeh said, 'By Allah, O my lady, I cannot fill my eye with them!' (200) Then said her father Es Shisban to her, 'What is this laughing?' So she bespoke him in a tongue none understood but they [two] and acquainted him with that which Tuhfeh had said; whereat he laughed a prodigious laugh, as it were the pealing thunder.. End of vol. II.. FIROUZ AND HIS WIFE (175).. Now God forbid thou shouldst attain thy wishes! What care I If thou have looked on me a look that caused thee languishment?. Son, The History of King Azadbekht and his, i. 61.. When the king returned from his journey, he questioned his vizier of the affairs of his kingdom and the latter answered, 'All is well, O king, save a vile matter, which I have discovered here and wherewith I am ashamed to confront the king; but, if I hold my peace thereof, I fear lest other than I discover it and I [be deemed to] have played traitor to the king in the matter of my [duty of] loyal warning and my trust.' Quoth Dabdin, 'Speak, for thou art none other than a truth-teller, a trusty one, a loyal counsellor in that which thou sayest, undistrusted in aught.' And the vizier said, 'O king, this woman to whose love thy heart cleaveth and of whose piety thou talkest and her fasting and praying, I will make plain to thee that this is craft and guile.' At this, the king was troubled and said, 'What is to do?' 'Know,' answered the vizier, 'that some days after thy departure, one came to me and said to me, "Come, O vizier, and look." So I went to the door of the [queen's] sleeping-chamber and beheld her sitting with Aboulkhair, her father's servant, whom she favoureth, and she did with him what she did, and this is the manner of that which I saw and heard.' One day, another of my friends came to me and said 'A neighbour of mine hath invited me to hear [music]. [And he would have me go with him;] but I said, 'I will not foregather with any one.' However, he prevailed upon me [to accompany him]; so we repaired to the place and found there a man, who came to meet us and said, '[Enter,] in the name of God!' Then he pulled out a key and opened the door, whereupon we entered and he locked

the door after us. Quoth I, 'We are the first of the folk; but where are their voices?' (128) '[They are] within the house,' answered he. 'This is but a privy door; so be not amazed at the absence of the folk.' And my friend said to me, 'Behold, we are two, and what can they avail to do with us?' [Then he brought us into the house,] and when we entered the saloon, we found it exceeding desolate and repulsive of aspect Quoth my friend, 'We are fallen [into a trap]; but there is no power and no virtue save in God the Most High, the Supreme!' And I said, 'May God not requite thee for me with good!' I was once an officer in the household of the Amir Jemaleddin El Atwesh El Mujhidi, who was invested with the governance of the Eastern and Western districts, (107) and I was dear to his heart and he concealed from me nought of that which he purposed to do; and withal he was master of his reason. (108) It chanced one day that it was reported to him that the daughter of such an one had wealth galore and raiment and jewels and she loved a Jew, whom every day she invited to be private with her, and they passed the day eating and drinking in company and he lay the night with her. The prefect feigned to give no credence to this story, but one night he summoned the watchmen of the quarter and questioned them of this. Quoth one of them, "O my lord, I saw a Jew enter the street in question one night; but know not for certain to whom he went in." And the prefect said, "Keep thine eye on him henceforth and note what place he entereth." So the watchman went out and kept his eye on the Jew..When they came to the palace, King Shehriyar commanded to spread the tables with beasts roasted [whole] and sweetmeats and all manner viands and bade the crier make proclamation to the folk that they should come up to the Divan and eat and drink and that this should be a means of reconciliation between him and them. So great and small came up unto him and they abode on that wise, eating and drinking, seven days with their nights. Then the king shut himself up with his brother and acquainted him with that which had betided him with the vizier's daughter [Shehrzad] in those three years [which were past] and told him what he had heard from her of saws and parables and chronicles and pleasant traits and jests and stories and anecdotes and dialogues and histories and odes and verses; whereat King Shahzeman marvelled with the utterest of marvel and said, "Fain would I take her younger sister to wife, so we may be two own brothers to two own sisters, and they on likewise be sisters unto us; for that the calamity which befell me was the means of the discovering of that which befell thee and all this time of three years past I have taken no delight in woman, save that I lie each night with a damsel of my kingdom, and when I arise in the morning, I put her to death; but now I desire to marry thy wife's sister Dinarzad." .7. Ali ben Bekkar and Shemsennehar clxix. King Dadbin and his Viziers, Story of, i. 104..? ? ? ? a. The Christian Broker's Story cvii.85. Isaac of Mosul and the Merchant dclxx.? ? ? ? Awaken, O ye sleepers all, and profit, whilst it's here By what's vouchsafed of fortune fair and life untroubled, clear.? ? ? ? Would God upon that bitterest day, when my death calls for me, What's 'twixt thine excrement and blood (50) I still may smell of thee! ? ? ? ? The intercessor who to thee herself presenteth veiled Is not her like who naked comes with thee to intercede.'.81. Mohammed el Amin and Jaafer ben el Hadi cccxcii.? ? ? ? When clear'd my sky was by the sweet of our foregathering And not a helper there remained to disuniting Fate., When she had made an end of her song, she wept and Nouredin wept also. Then she took the lute and improvised and sang the following verses:. There was once a king of the kings of the earth, who dwelt in a populous (236) city, abounding in good; but he oppressed its people and used them foully, so that he ruined (237) the city; and he was named none other than tyrant and misdoer. Now he was wont, whenas he heard of a masterful man (238) in another land, to send after him and tempt him with money to take service with him; and there was a certain tither, who exceeded all his brethren in oppression of the people and foulness of dealing. So the king sent after him and when he stood before him, he found him a mighty man (239) and said to him, "Thou hast been praised to me, but meseemeth thou overpasst the description. Set out to me somewhat of thy sayings and doings, so I may be dispensed therewith from [enquiring into] all thy circumstance." 'With all my heart,' answered the other. 'Know, O king, that I oppress the folk and people (240) the land, whilst other than I wasteth (241) it and peopleth it not.'.116. Iskender Dhoulkernein and a certain Tribe of Poor Folk ccclxiv.8. Nouredin Ali and the Damsel Enis el Jelii cxix.? ? ? ? Wind of the East, if thou pass by the land where my loved ones dwell, I pray, The fullest of greetings bear to them from me, their lover, and say.? ? ? ? "How call'st thou this thy dress?" quoth we, and she replied A word wherein the wise a lesson well might trace;.63. Haroun er Reshid and the Two Girls dcli.? ? ? ? For the longing that abideth in my heart is hard to bear. Fare with me, then, to my loved one. Answer nothing, but obey.. "O Shehrzad," quoth Shehriyar, "finish unto us the story that thy friend told thee, for that it resembleth the story of a king whom I knew; but fain would I hear that which betided the people of this city and what they said of the affair of the king, so I may return from that wherein I was." "With all my heart," answered Shehrzad. "Know, O august king and lord of just judgment and praiseworthy excellence and exceeding prowess, that, when the folk heard that the king had put away from him his custom and returned from that which had been his wont, they rejoiced in this with an exceeding joy and offered up prayers for him. Then they talked with one another of the cause of the slaughter of the girls, and the wise said, 'They (162) are not all alike, nor are the fingers of the hand alike.'" .90. The Apples of Paradise dclxxvi. When Tuhfeh heard this, she fell to weeping and wailing and said, 'By Allah, nought irketh me save separation from my lord Er Reshid; but, when I am dead, let the world be ruined after me.' And she doubted not in herself but that she was lost without recourse. Then Meimoun set forth with his army and departed in quest of the hosts [of the Jinn], leaving none in the palace save his daughter Jemreh and Tuhfeh and an Afrit who was dear unto him. They fared on till they met with the army of Es Shisban; and when the two hosts came face to face, they fell upon each other and fought a passing sore battle. After awhile, Es Shisban's troops began to give back, and when Meimoun saw them do thus, he despised them and made sure of victory over them..23. Hatim et Tal; his Generosity after Death cclxx.? ? ? ? But, when from home it fares, forthright all glory it attains And 'twixt the eyelid and the eye incontinent 'tis dight.. Wasteful Son, The Rich Man and his, i. 252.. So, when they had made an end of eating and drinking, the young man asked his host for the

story, and he said, 'Know that in my youth I was even as thou seest me in the matter of loathliness and foul favour; and I had brethren of the comeliest of the folk; wherefore my father preferred them over me and used to show them kindness, to my exclusion, and employ me, in their room [in menial service], like as one employeth slaves. One day, a she-camel of his went astray and he said to me, "Go thou forth in quest of her and return not but with her." Quoth I, "Send other than I of thy sons." But he would not consent to this and reviled me and insisted upon me, till the matter came to such a pass with him that he took a whip and fell to beating me. So I arose and taking a riding-camel, mounted her and sallied forth at a venture, purposing to go out into the deserts and return to him no more. I fared on all my night [and the next day] and coming at eventide to [the encampment of] this my wife's people, alighted down with her father, who was a very old man, and became his guest..A Damsel made for love and decked with subtle grace, iii. 192..WP="BR1">.Abou Temam, Story of Ilan Shah and, i. 126..On the fourth day, all the troops and the people of the realm assembled together to the [supposed] king and standing at his gate, craved leave to enter. Selma bade admit them; so they entered and paid her the service of the kingship and gave her joy of her brother's safe return. She bade them do suit and service to Selim, and they consented and paid him homage; after which they kept silence awhile, so they might hear what the king should command. Then said Selma, 'Harkye, all ye soldiers and subjects, ye know that ye enforced me to [accept] the kingship and besought me thereof and I consented unto your wishes concerning my investment [with the royal dignity]; and I did this [against my will]; for know that I am a woman and that I disguised myself and donned man's apparel, so haply my case might be hidden, whenas I lost my brother. But now, behold, God hath reunited me with my brother, and it is no longer lawful to me that I be king and bear rule over the people, and I a woman; for that there is no governance for women, whenas men are present. Wherefore, if it like you, do ye set my brother on the throne of the kingdom, for this is he; and I will busy myself with the worship of God the Most High and thanksgiving [to Him] for my reunion with my brother. Or, if it like you, take your kingship and invest therewith whom ye will.'.127. The Justice of Providence ccclxxviii.One day he went forth to the chase and left Tuhfeh in her pavilion. As she sat looking upon a book, with a candlestick of gold before her, wherein was a perfumed candle, behold, a musk-apple fell down before her from the top of the saloon. (190) So she looked up and beheld the Lady Zubeideh bint el Casim, (191) who saluted her and acquainted her with herself, whereupon Tuhfeh rose to her feet and said, 'O my lady, were I not of the number of the upstarts, I had daily sought thy service; so do not thou bereave me of thine august visits.' (192) The Lady Zubeideh called down blessings upon her and answered, 'By the life of the Commander of the Faithful, I knew this of thee, and but that it is not of my wont to go forth of my place, I had come out to do my service to thee.' Then said she to her, 'Know, O Tuhfeh, that the Commander of the Faithful hath forsaken all his concubines and favourites on thine account, even to myself. Yea, me also hath he deserted on this wise, and I am not content to be as one of the concubines; yet hath he made me of them and forsaken me, and I am come to thee, so thou mayst beseech him to come to me, though it be but once a month, that I may not be the like of the handmaids and concubines nor be evened with the slave-girls; and this is my occasion with thee.' 'Harkening and obedience,' answered Tuhfeh. 'By Allah, O my lady, I would well that he might be with thee a whole month and with me but one night, so thy heart might be comforted, for that I am one of thy handmaids and thou art my lady in every event.' The Lady Zubeideh thanked her for this and taking leave of her, returned to her palace..? ? ? ? Upon that day my loves my presence did depart;.N.B.--The Roman numerals denote the volume, the Arabic the page.Then she took leave of me and I of her, after I had strained her to my bosom and embraced her and we had kissed awhile. So she went away and I abode expecting the appointed day, till it came, when I arose and went forth, intending for the trysting-place; but a friend of mine met me by the way [and would have me go home with him. So I accompanied him to his house] and when I came up [into his sitting-chamber] he locked the door on me and went forth to fetch what we might eat and drink. He was absent till mid-day, then till the hour of afternoon-prayer, whereat I was sore disquieted. Then he was absent till sundown, and I was like to die of chagrin and impatience; [and indeed he returned not] and I passed my night on wake, nigh upon death, for that the door was locked on me, and my soul was like to depart my body on account of the tryst..Now the king was a very old man and destiny decreed the ending of his term of life; so he died and when he was buried, the folk assembled and many were the sayings of the people and of the king's kinsfolk and officers, and they took counsel together to slay the princess and the young pilgrim, saying, 'This fellow dishonoureth us with yonder strumpet and none accepteth dishonour but the base.' So they fell upon them and slew the princess, without questioning her of aught; whereupon the pious woman (whom they deemed a boy) said to them, 'Out on ye, O misbelievers I Ye have slain the pious lady.' Quoth they, 'Lewd fellow that thou art, dost thou bespeak us thus? Thou lovedst her and she loved thee, and we will slay thee without mercy.' 'God forbid!' answered she, 'Indeed, the affair is the contrary of this.' 'What proof hast thou of that?' asked they, and she said, 'Bring me women.' So they brought her women, and when they looked on her, they found her a woman..? ? ? ? ? ? ? ? ab. Story of the King's Son and the Ogress v.As stated In the Prefatory Note to my "Book of the Thousand Nights and One Night," four printed Editions (of which three are more or less complete) exist of the Arabic text of the original work, namely those of Calcutta (1839-42), Boulac (Cairo), Breslau (Tunis) and Calcutta (1814-18). The first two are, for purposes of tabulation, practically identical, one whole story only, (222) of those that occur in the Calcutta (1839-42) Edition, (which is the most complete of all,) being omitted from that of Boulac; and I have, therefore, given but one Table of Contents for these two Editions. The Breslau Edition, though differing widely from those of Calcutta (1839-42) and Boulac in contents, resembles them in containing the full number (a thousand and one) of Nights, whilst that of Calcutta (1814-18) is but a fragment, comprising only the first two hundred Nights and the Voyages of Sindbad, as a separate Tale..? ? ? ? ? ? ? ? How many an one, with loss of wealth, hath turned mine enemy!60. Uns el Wujoud and the Vizier's Daughter Rose-in-bud cclxxi.9. Noureddin Ali and

the Damsel Ennis el Jelis clxxxi. Locust, The Hawk and the, ii. 50. 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..24. Maan ben Zaideh and the three Girls cclxxi.???? Our Lord, after sev'rance, with them hath conjoined us, for he who doth good Shall ne'er disappointed abide and kindnesses kindness entail..They gave not over drinking and carousing till the middle of the night, when the Khalif said to his host, "O my brother, hast thou in thy heart a wish thou wouldst have accomplished or a regret thou wouldst fain do away?" "By Allah," answered he, "there is no regret in my heart save that I am not gifted with dominion and the power of commandment and prohibition, so I might do what is in my mind!" Quoth the Khalif, "For God's sake, O my brother, tell me what is in thy mind!" And Aboulhusn said, "I would to God I might avenge myself on my neighbours, for that in my neighbourhood is a mosque and therein four sheikhs, who take it ill, whenas there cometh a guest to me, and vex me with talk and molest me in words and threaten me that they will complain of me to the Commander of the Faithful, and indeed they oppress me sore, and I crave of God the Most High one day's dominion, that I may beat each of them with four hundred lashes, as well as the Imam of the mosque, and parade them about the city of Baghdad and let call before them, 'This is the reward and the least of the reward of whoso exceedeth [in talk] and spiteth the folk and troubleth on them their joys.' This is what I wish and no more." Son, The Rich Man and his Wasteful, i. 252..[Then they all flew off in haste and] lighting down in the place where were their father Es Shisban and their grandfather the Sheikh Aboutawaif, found the folk on the sorriest of plights. When their grandfather Iblis saw them, he rose to them and wept, and they all wept for Tuhfeh. Then said Iblis to them, 'Yonder dog hath outraged mine honour and taken Tuhfeh, and I doubt not but that she is like to perish [of concern] for herself and her lord Er Reshid and saying "All that they said and did (239) was false.'" Quoth Kemeriyeh, 'O grandfather mine, there is nothing left for it but [to use] stratagem and contrivance for her deliverance, for that she is dearer to me than everything; and know that yonder accursed one, whenas he is ware of your coming upon him, will know that he hath no power to cope with you, he who is the least and meanest [of the Jinn]; but we fear that, when he is assured of defeat, he will kill Tuhfeh; wherefore nothing will serve but that we contrive for her deliverance; else will she perish.' 'And what hast thou in mind of device?' asked he; and she answered, 'Let us take him with fair means, and if he obey, [all will be well]; else will we practise stratagem against him; and look thou not to other than myself for her deliverance.' Quoth Iblis, 'The affair is thine; contrive what thou wilt, for that Tuhfeh is thy sister and thy solicitude for her is more effectual than [that of] any.'???? By God, forgetfulness of her shall never cross my mind, What while I wear the bonds of life nor when of death they're rent. When it was the eighth day, the viziers all assembled and took counsel together and said, "How shall we do with this youth, who baffleth us with his much talk? Indeed, we fear lest he be saved and we fall [into perdition]. Wherefore, let us all go in to the king and unite our efforts to overcome him, ere he appear without guilt and come forth and get the better of us." So they all went in to the king and prostrating themselves before him, said to him, "O king, have a care lest this youth beguile thee with his sorcery and bewitch thee with his craft. If thou heardest what we hear, thou wouldst not suffer him live, no, not one day. So pay thou no heed to his speech, for we are thy viziers, [who endeavour for] thy continuance, and if thou hearken not to our word, to whose word wilt thou hearken? See, we are ten viziers who testify against this youth that he is guilty and entered not the king's sleeping-chamber but with evil intent, so he might put the king to shame and outrage his honour; and if the king slay him not, let him banish him his realm, so the tongue of the folk may desist from him." The Khalif assigned them pensions and allowances and as for Nouredin, his father brought him those riches and his wealth waxed and his case was goodly, till he became the richest of the folk of his time in Baghdad and left not the presence of the Commander of the Faithful night or day. Moreover, he was vouchsafed children by Sitt el Milah, and he ceased not to live the most delightful of lives, he and she and his father and mother, a while of time, till Aboulhusn sickened of a sore sickness and was admitted to the mercy of God the Most High. After awhile, his mother died also and he carried them forth and shrouded them and buried and made them expiations and nativities. (45) Then his children grew up and became like unto moons, and he reared them in splendour and fondness, what while his wealth waxed and his case flourished. He ceased not to pay frequent visits to the Commander of the Faithful, he and his children and his slave-girl Sitt el Milah, and they abode, he and they, in all solace of life and prosperity till there came to them the Destroyer of Delights and the Sunderer of Companies; and extolled be the perfection of the Abiding One, the Eternal! This is all that hath come down to us of their story..91. The Schoolmaster who Fell in Love by Report cccii. On this wise they abode till the morning, tasting not the savour of sleep; and when the day lightened, behold, the eunuch came with the mule and said to Sitt el Milah, "The Commander of the Faithful calleth for thee." So she arose and taking her lord by the hand, committed him to the old man, saying, "I commend him to thy care, under God, (40) till this eunuch cometh to thee; and indeed, O elder, I owe thee favour and largesse such as filleth the interspace betwixt heaven and earth." Meanwhile, news was brought that Khorassan had been conquered; (23) whereupon Er Reshid rejoiced and bade decorate Baghdad and release all who were in the prisons, giving each of them a dinar and a dress. So Jaafer addressed himself to the decoration of the city and bade his brother El Fezl ride to the prison and clothe and release the prisoners. El Fezl did his brother's bidding and released all but the young Damascene, who abode still in the Prison of Blood, saying, "There is no power and no virtue save in God the Most High,

the Sublime! Verily, we are God's and to Him we return." Then said El Fezl to the gaoler, "Is there any prisoner left in the prison?" "No," answered he, and El Fezl was about to depart, when Nouredin called out to him from within the prison, saying, "O my lord, tarry, for there remaineth none in the prison other than I and indeed I am oppressed. This is a day of clemency and there is no disputing concerning it." El Fezl bade release him; so they set him free and he gave him a dress and a dinar. So the young man went out, bewildered and knowing not whither he should go, for that he had abidden in the prison nigh a year and indeed his condition was changed and his favour faded, and he abode walking and turning round, lest El Muradi should come upon him and cast him into another calamity..As for the merchant, he bought him a sheep and slaughtering it, roasted it and dressed birds and [other] meats of various kinds and colours and bought dessert and sweetmeats and fresh fruits. Then he repaired to El Abbas and conjured him to accept of his hospitality and enter his house and eat of his victual. The prince consented to his wishes and went with him till they came to his house, when the merchant bade him enter. So El Abbas entered and saw a goodly house, wherein was a handsome saloon, with a vaulted estrade. When he entered the saloon, he found that the merchant had made ready food and dessert and perfumes, such as overpass description; and indeed he had adorned the table with sweet-scented flowers and sprinkled musk and rose-water upon the food. Moreover, he had smeared the walls of the saloon with ambergris and set [the smoke of burning] aloes-wood abroad therein..My watering lips, that cull the rose of thy soft cheek, declare, iii. 134..Lover, The Favourite and her, iii. 165..When she came to Alaeddin's shop, she sat down thereat and said to him, "May the day be blessed to thee, O my lord Alaeddin! God prosper thee and be good to thee and accomplish thy gladness and make it a wedding of weal and content!" He knitted his brows and frowned in answer to her; then said he to her, "Tell me, how have I failed of thy due, or what have I done to injure thee, that thou shouldst play me this trick?" Quoth she, "Thou hast no wise offended against me; but this inscription that is written on the door of thy shop irketh me and vexeth my heart. If thou wilt change it and write up the contrary thereof, I will deliver thee from thy predicament." And he answered, "This that thou seekest is easy. On my head and eyes be it." So saying, he brought out a ducat (264) and calling one of his mamelukes, said to him, "Get thee to such an one the scribe and bid him write us an inscription, adorned with gold and ultramarine, in these words, to wit, 'THERE IS NO CRAFT BUT WOMEN'S CRAFT, FOR THAT INDEED THEIR CRAFT IS A MIGHTY CRAFT AND OVERCOMETH AND HUMBLETH THE FABLES (265) OF MEN.'" And she said to the servant, "Go forthright."..Lewdness, The Pious Woman accused of, ii. 5..? ? ? ? ? How many a lover, who aspires to union with his love, For all his hopes seem near, is balked of that whereon he's bent!.Mamoun (El) El Hakim bi Amrillah, The Merchant and the Favourite of the Khalif, iii. 171..They lighted down without the place and when they arose in the morning, they saw a populous and goodly city, fair of seeming and great, abounding in trees and streams and fruits and wide of suburbs. So the young man said to his sister Selma, 'Abide thou here in thy place, till I enter the city and examine it and make assay of its people and seek out a place which we may buy and whither we may remove. If it befit us, we will take up our abode therein, else will we take counsel of departing elsewhere.' Quoth she, 'Do this, trusting in the bounty of God (to whom belong might and majesty) and in His blessing.'..Now it was the night-season. So the soldiers carried him without the city, thinking to crucify him, when, behold, there came out upon them thieves and fell in on them with swords and [other] weapons. Thereupon the guards left him whom they purposed to put to death [and took to flight], whilst the man who was going to slaughter fled forth at a venture and plunging into the desert, knew not whither he went before he found himself in a thicket and there came out upon him a lion of frightful aspect, which snatched him up and set him under him. Then he went up to a tree and tearing it up by the roots, covered the man therewith and made off into the thicket, in quest of the lioness..?OF THE ILL EFFECTS OF PRECIPITATION..Suleiman Shah and his Sons, Story of King, i. 150..? ? ? ? ? ? ? ? ? Behold, my loved ones all are ta'en from me away..There was once a sage of the sages, who had three sons and sons' sons, and when they waxed many and their posterity multiplied, there befell dissension between them. So he assembled them and said to them, 'Be ye one hand (219) against other than you and despise (220) not [one another,] lest the folk despise you, and know that the like of you is as the rope which the man cut, when it was single; then he doubled [it] and availed not to cut it; on this wise is division and union. And beware lest ye seek help of others against yourselves (221) or ye will fall into perdition, for by whosoever means ye attain your desire, (222) his word (223) will have precedence of (224) your word. Now I have wealth which I will bury in a certain place, so it may be a store for you, against the time of your need.'..So he opened to me and I went out and had not gone far from the house when I met a woman, who said to me, "Methinks a long life was fore-ordained to thee; else hadst thou not come forth of yonder house." "How so?" asked I, and she answered, "Ask thy friend [such an one," naming thee,] "and he will acquaint thee with strange things." So, God on thee, O my friend, tell me what befell thee of wonders and rarities, for I have told thee what befell me.' 'O my brother,' answered I, 'I am bound by a solemn oath.' And he said, 'O my friend, break thine oath and tell me.' Quoth I, 'Indeed, I fear the issue of this.' [But he importuned me] till I told him all, whereat he marvelled. Then I went away from him and abode a long while, [without farther news]..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." Reproach me not for what I did, but be thou kind to one Who's sick of body and whose heart is wasted all away..15. The Cat and the Crow cl.Sixth Voyage of Sindbad the Sailor, The, iii. 203..55. The Poor Man and his Generous Friend dcxliii. p. The Foxes and the Wolf dcxxx.4. The Three Apples lxix.A white one, from her sheath of tresses now laid bare, ii. 291..Haste not to that thou dost desire; for haste is still unblest, ii. 88..The End..129. The King of the Island cccclxxix.Term, Of the Appointed, i. 147..Then he raised his head to the Magian and said to him, 'Say thy say, thou also.' So the Magian said, 'This is my slave-girl, whom I bought with my money from such a land and for so many dinars, and I made her my favourite (67) and loved her with an exceeding love and gave her charge over my good; but she betrayed me in my substance and plotted with one of my servants to slay me, tempting him by promising him that she would be his wife. When I knew this of her and was certified that she purposed treason against me, I awoke [from my heedlessness] and did with her that which I did, of fear for myself from her craft and perfidy; for indeed she is a beguiler with her tongue and she hath taught these two youths this pretence, by way of trickery and of her perfidy and malice: so be thou not deluded by her and by her talk.' When she had made an end of her song, she threw the lute from her hand and wept till she swooned away. So they sprinkled on her rose-water, mingled with musk, and willow-flower water; and when she came to herself, Er Reshid said to her, "O Sitt el Milah, this is not fair dealing in thee. We love thee and thou lovest another." "O Commander of the Faithful," answered she, "there is no help for it." Therewithal he was wroth with her and said, "By the virtue of Hemzeh (19) and Akil (20) and Mohammed, Prince of the Apostles, if thou name one other than I in my presence, I will bid strike off thy head!" Then he bade return her to her chamber, whilst she wept and recited the following verses:. And eye that knoweth not the sweet of sleep; yet she, who caused My dole, may Fortune's perfidies for aye from her abstain!. h. The Thief and the Woman dcccxcix. g. The Crows and the Hawk dcxiii.Then said she to him, "O my son, was there any one with thee yesternight?" And he bethought himself and said, "Yes; one lay the night with me and I acquainted him with my case and told him my story. Doubtless, he was from the Devil, and I, O my mother, even as thou sayst truly, am Aboulhusn el Khelia." "O my son," rejoined she, "rejoice in tidings of all good, for yesterday's record is that there came the Vivier Jaafer the Barmecide [and his company] and beat the sheikhs of the mosque and the Imam, each four hundred lashes; after which they paraded them about the city, making proclamation before them and saying, 'This is the reward and the least of the reward of whoso lacketh of goodwill to his neighbours and troubleth on them their lives!' and banished them from Baghdad. Moreover, the Khalif sent me a hundred dinars and sent to salute me." Whereupon Aboulhusn cried out and said to her, "O old woman of ill-omen, wilt thou contradict me and tell me that I am not the Commander of the Faithful? It was I who commanded Jaafer the Barmecide to beat the sheikhs and parade them about the city and make proclamation before them and who sent thee the hundred dinars and sent to salute thee, and I, O beldam of ill-luck, am in very deed the Commander of the Faithful, and thou art a liar, who would make me out a dotard." Behold, I am clad in a robe of leaves green, ii. 242..After your loss, nor trace of me nor vestige would remain, iii. 41.. Be patient under its calamities, For all things have an issue soon or late..146. The Lovers of Bassora dcxciii. And left me all forlorn, to pine for languishment.,Now he had a friend, who pretended to quickwittedness and understanding; so he came up to him privily and said to him, 'Let me do, so I may put the change on this trickster, for I know him to be a liar and thou art near upon having to pay the money; but I will turn suspicion from thee and say to him, "The deposit is with me and thou erredst in imagining that it was with other than myself," and so divert him from thee.' 'Do so,' replied the merchant, 'and rid the folk of their [false] debts.'93. The Ignorant Man who set up for a Schoolmaster ccccliii. Whenas mine eyes behold thee not, that day As of my life I do not reckon aye;

[New Orleans Medical News and Hospital Gazette 1860 Vol 6 A Monthly Journal](#)

[The Sailors Magazine and Seamens Friend And the Life Boat for the Year Ending December 1879 Vol 51](#)

[The Genealogy of the Cleveland and Cleaveland Families Vol 3 of 3 An Attempt to Trace in Both the Male and the Female Lines the Posterity of](#)

[Moses Cleveland Who Came from Ipswich County Suffolk England about 1635 Was of Woburn Middlesex County](#)

[Reports of Cases Argued and Decided in the Supreme Court of Georgia at the March Term 1892 Vol 89](#)

[The Encyclopaedia Britannica Vol 24 A Dictionary of Arts Sciences and General Literature](#)

[A Reference Handbook of the Medical Sciences Vol 4 Embracing the Entire Range of Scientific and Practical Medicine and Allied Science](#)

[Illustrated by Chromolithographs and Eight Hundred and Fifty Nine Half-Tone and Wood Engravings](#)

[The Lawyers Reports Annotated 1893 Vol 21 All Current Cases of General Value and Importance with Full Annotation](#)

[Industrial Chemistry A Manual for Use in Technical Colleges or Schools and for Manufacturers Etc Based Upon a Translation \(Partly by Dr T D Barry\) of Stohmann and Englers German Edition of Payens Precis de Chime Industrielle](#)

[An Account of Ireland Statistical and Political Vol 2 of 2](#)

[A Text-Book of the Theory and Practice of Medicine Vol 1 of 2](#)

[A System of Medicine Vol 2 of 3 Diseases of the Respiratory and Circulatory Systems](#)

[The Cambridge Modern History 1907 Vol 8 The French Revolution](#)

[The Americana Vol 13 of 16 An Universal Reference Library Comprising the Arts and Sciences Literature History Biography Geography](#)

[Commerce Etc of the World](#)

[The Farmer and Stock-Breeder and Chamber of Agriculture Journal Vol 30 January 1 1917](#)

[The American Biblical Repository 1843 Vol 9 Devoted to Biblical and General Literature Theological Discussion the History of Theological Opinions Etc](#)

[The American Encyclopedia and Dictionary of Ophthalmology Vol 11 Muscles Ocular to Ophthalmology History of](#)

[The Gospel Messenger Vol 28 Published Monthly January 1906](#)

[Methodist Protestant Herald Vol 17 1911-1912](#)

[The Film Index Vol 6 July 2 1910](#)

[The Case of the United States Before the Tribunal of Arbitration Convened at Paris Under the Provisions of the Treaty Between the United States of America and Great Britain Concluded February 29 1892 Including the Reports of the Bering Sea Commission](#)

[Sixty-First Annual Report of the Trustees of the Perkins Institution and Massachusetts School for the Blind September 30 1892-September 30 1894](#)

[A New System of Modern Geography or a Geographical Historical and Commercial Grammar and Present State of the Several Kingdoms of the World Containing I the Figures Motions and Distances of the Planets According to the Newtonian System and the L](#)

[The Historie of Guicciardin Containing the Warres of Italie and Other Partes Continued for Manie Yeares Under Sundrie Kings and Princes Together with the Variations and Accidents of the Same](#)

[The Complete Works of John Ruskin Vol 29 Miscellanies Volumes One and Two](#)

[The Practice of the Law in All Its Departments Vol 1 of 2 With a View of Rights Injuries and Remedies and as Ameliorated by Recent Statutes Rules and Decisions Part I](#)

[Grammatical Theory Vol 2](#)

[Die Wiedergeburt Des Melchior Dronte](#)

[Deutsche Sagen](#)

[Kratylos](#)

[Einleitung in Die Geisteswissenschaften](#)

[The Count of Monte Cristo Volume 1](#)

[Moving Picture News Vol 6 July 6 1912](#)

[The Revised Reports 1854-1856 Vol 103 Being a Republication of Such Cases in the English Courts of Common Law and Equity from the Year 1785 as Are Still of Practical Utility](#)

[St Nicholas Vol 47 An Illustrated Magazine for Boys and Girls Part I November 1919 to April 1920](#)

[The British Journal of Homoeopathy 1881 Vol 39](#)

[The Entire Original Maupassant Short Stories](#)

[Rod and Gun in Canada Vol 13 December 1911](#)

[Encyclopedia of Religion and Ethics Vol 6 Fiction-Hyksos](#)

[American Annals of the Deaf 1905 Vol 50](#)

[Judicial and Statutory Definitions of Words and Phrases Vol 7 Publish-Supernumerary](#)

[Transactions of the International Engineering Congress 1915 Naval Architecture and Marine Engineering](#)

[The Missionary Gazetteer Comprising a Geographical and Statistical Account the Various Stations of the Church London Moravian Wesleyan Baptist and American Missionary Societies c c c With Their Progress in Evangelization and Civilization](#)

[Reports of the Immigration Commission Immigrants in Industries \(in Twenty-Five Parts\) Part 17 Copper Mining and Smelting Part 18 Iron Ore Mining Part 19 Anthracite Coal Mining Part 20 Oil Refining](#)

[The Saturday Review of Politics Literature Science and Art 1897 Vol 84](#)

[The Works of Henry Howard Earl of Surrey and of Sir Thomas Wyatt the Elder Vol 1 of 2](#)

[The Papers of Sir William Johnson Vol 5 Prepared Fur Publication by the Division of Archives and History](#)

[The School Arts Book Vol 7 September 1907 to June 1908](#)

[Reports of Cases Argued and Determined in the Court of Kings Bench with Tables of the Names of the Cases and the Principal Matters Vol 3 Containing the Cases of Michaelmas Hilary Easter and Trinity Terms in the 60th of Geo III and 1st of Geo](#)

[The Colorado Collegian October 5 1896](#)

[The New International Encyclopedia Vol 1](#)

[The Literary News 1897 Vol 18 A Monthly Journal of Current Literature](#)

[Judicial Settlement of Controversies Between States of the American Union Vol 2 of 2 Cases Decided in the Supreme Court of the United States Motion Picture Herald Vol 111 April 1 1933](#)

[Exhibitors Trade Review The Business Paper of the Motion Picture Industry March 1 1924](#)

[Rights on Trial How Workplace Discrimination Law Perpetuates Inequality](#)

[Johnsons Universal Encyclopedia Vol 4 of 8 A New Edition Prepared by a Corps of Thirty-Six Editors Assisted by Eminent European and American Specialists](#)

[Stellvertreterthemen ALS Mediales Ph nomen Und Ihre Rechtlichen Probleme](#)

[Emil Nolde The Grotesques](#)

[Edexcel AS and A level Mathematics Pure Mathematics Year 1 AS Textbook + e-book](#)

[Ship of Fate Memoir of a Vietnamese Repatriate](#)

[The Authority of the Saints](#)

[The I in Team Sports Fandom and the Reproduction of Identity](#)

[City in a Garden Environmental Transformations and Racial Justice in Twentieth-Century Austin Texas](#)

[The Wounds Been Found](#)

[Labor Under Fire A History of the AFL-CIO since 1979](#)

[LGBTQ Athletes Claim The Field - Striving for Equality](#)

[28 SAT Math Lessons to Improve Your Score in One Month - Advanced Course For Students Currently Scoring Above 600 in SAT Math and Want to Score 800](#)

[Motion Picture Herald Vol 121 November 2 1935](#)

[Lippincotts Monthly Magazine Vol 72 A Popular Journal of General Literature July to December 1903](#)

[The Christian Science Journal Vol 28 April 1910](#)

[The Catholic World Vol 116 A Monthly Magazine of General Literature and Science October 1922](#)

[A Dictionary of the French and English Languages](#)

[Moving Picture World Vol 42 December 6 1919](#)

[The Philadelphia Photographer 1876 An Illustrated Monthly Journal Devoted to Photography the Official Organ of the National Photographic Association of the United States](#)

[The Christian Workers Magazine Vol 12 September 1911](#)

[The Lawyers Reports Annotated 1897 Vol 35 All Current Cases of General Value and Importance with Full Annotation](#)

[Moving Picture World 1918 Vol 35](#)

[A Treatise on Diseases of the Anus Rectum and Pelvic Colon](#)

[The Encyclopedia Americana Vol 17 of 30](#)

[The Moving Picture World Vol 36 April-June 1918](#)

[Memoirs of the Colman Family Including Their Correspondence with the Most Distinguished Personages of Their Time](#)

[A System of Practical Therapeutics Vol 2 Fevers Diseases of the Respiratory and Circulation Systems Diseases of the Digestive System and Kidneys Nervous Diseases and Diseases of the Skin](#)

[Public Documents of Massachusetts Vol 5 Being the Annual Reports of Various Public Officers and Institutions for the Year 1874 Nos 30 to 32](#)

[Forty-Fifth Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution 1927-1928](#)

[American Poultry Journal 1905 Vol 36](#)

[Cobbetts Political Register Vol 19 From January to June 1811](#)

[A Reference Handbook of the Medical Sciences Vol 2 Embracing the Entire Range of Scientific and Practical Medicine and Allied Science](#)

[The New Larned History for Ready Reference Reading and Research Vol 1 of 12 The Actual Words of the Worlds Best Historians Biographers and Specialists A Complete System of History for All Uses Extending to All Countries and Subjects and Representi](#)

[The Swedenborg Concordance Vol 1 A Complete Work of Reference to the Theological Writings of Emanuel Swedenborg Based on the Original Latin Writings of the Author A to C](#)

[Orlando Furioso Volume 2](#)

[The Works of the British Poets Vol 9 With Prefaces Biographical and Critical Containing Swift Thompson Watts Hamilton Phillips \(A\) West \(G\)](#)

[Collins Dyer Shenstone Mallet Akenside and Harte](#)

[Cornell Rural School Leaflet Vol 11 September 1917](#)

[Off the Stage Vol 1 of 3 A Story](#)

[Radio Digest Vol 27 May 1931-May 1932](#)

[A History of the Earth and Animated Nature To Which Are Added the Life of the Author His Deserted Village Traveller Miscellanies C](#)

[The Southern Presbyterian Journal Vol 10 A Presbyterian Weekly Magazine Devoted to the Statement Defense and Propagation of the Gospel the](#)

[Faith Which Was Once for All Delivered Unto the Saints May 2 1951](#)

[Fifty-Fifth Annual Report of the Ohio State Board of Agriculture With an Abstract of the Proceedings of the County Agricultural Societies for the Year 1900 to the General Assembly of the State of Ohio](#)

[Ninth Annual Report of the Pennsylvania Department of Agriculture 1903](#)

[Annual Report of the Board of Regents of the Smithsonian Institution Showing the Operations Expenditures and Condition of the Institution for the Year 1884](#)

[Showmens Trade Review Vol 45 October 5 1946](#)
