

## INDIAS POCKET POSH JOURNAL MUM

Twere better and meeter thy presence to leave, For, if the eye see not, the heart doth not grieve. Full many a man incited me to infidelity, But I refused, for all the talk wherewith they set on me. I am become, for severance from my loved one, Like a left hand, forsaken of the right. After this, the authorities compounded with the highwayman for his submission, and when he came before them, they enriched him and he became in such favour with the Sultan's deputy that he used to eat and drink with him and there befell familiar converse between them. On this wise they abode a great while, till, one day, the Sultan's deputy made a banquet, and therein, for a wonder, was a roasted francolin, which when the robber saw, he laughed aloud. The deputy was angered against him and said to him, "What is the meaning of thy laughter? Seest thou default [in the entertainment] or dost thou mock at us, of thy lack of breeding?" "Not so, by Allah, O my lord," answered the highwayman. "But I saw yonder francolin and bethought myself thereanent of an extraordinary thing; and it was on this wise. In the days of my youth, I used to stop the way, and one day I fell in with a man, who had with him a pair of saddle-bags and money therein. So I said to him, 'Leave these bags, for I mean to kill thee.' Quoth he, 'Take the fourth part of [that which is in] them and leave [me] the rest.' And I said, 'Needs must I take the whole and slay thee, to boot.' Then said he, 'Take the saddle-bags and let me go my way.' But I answered, 'Needs must I slay thee.' As we were in this contention, he and I, behold, he saw a francolin and turning to it, said, 'Bear witness against him, O francolin, that he slayeth me unjustly and letteth me not go to my children, for all he hath gotten my money.' However, I took no pity on him neither hearkened to that which he said, but slew him and concerned not myself with the francolin's testimony." Here the treasure-seeker brought out a book and reading therein, dug in the crest of the mountain five cubits deep, whereupon there appeared to him a stone. He pulled it up and behold, it was a trap-door covering the mouth of a pit. So he waited till the [foul] air was come forth from the midst of the pit, when he bound a rope about the boy's middle and let him down to the bottom, and with him a lighted flambeau. The boy looked and beheld, at the upper end of the pit, wealth galore; so the treasure-seeker let down a rope and a basket and the boy fell to filling and the man to drawing up, till the latter had gotten his sufficiency, when he loaded his beasts and did his occasion, whilst the boy looked for him to let down to him the rope and draw him up; but he rolled a great stone to the mouth of the pit and went away. Had we thy coming known, we would for sacrifice Have poured thee out heart's blood or blackness of the eyes;.74. The Simpleton and the Sharper cclxxxviii. A good it is to have one's loved ones ever near. The pitcher then of goblets filled full and brimming o'er With limpid wine we plunder, that pass from friend to friend. The money-changer thought they did but finesse with him, that they might get the ass at their own price; but, when they went away from him and he had long in vain awaited their return, he cried out, saying, 'Woe!' and 'Ruin!' and 'Alack, my sorry chance!' and shrieked aloud and tore his clothes. So the people of the market assembled to him and questioned him of his case; whereupon he acquainted them with his plight and told them what the sharpers had said and how they had beguiled him and how it was they who had cajoled him into buying an ass worth half a hundred dirhems (47) for five thousand and five hundred. (48) His friends blamed him and a company of the folk laughed at him and marvelled at his folly and his credulity in accepting the sharpers' talk, without suspicion, and meddling with that which he understood not and thrusting himself into that whereof he was not assured. p. The Page who feigned to know the Speech of Birds dxcii. 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." My watering lips, that cull the rose of thy soft cheek, declare My basil, (131) lily mine, to be the myrtles of thy hair. aa. Story of the Jealous Man and the Parrot (226) xiv. Then said El Aziz to the King of Baghdad, "I would fain speak a word to thee; but do thou not exclude from us those who are present. If thou consent unto my wish, that which is ours shall be thine and that which is incumbent on thee shall be incumbent on us, (121) and we will be to thee a mighty aid against all enemies and opposites." Quoth Ins ben Cais, "Say what thou wilt, O King, for indeed thou excellest in speech and attainest [the mark] in that which them sayest" So El Aziz said to him, "I desire that thou give thy daughter Mariyeh in marriage to my son El Abbas, for thou knowest that wherewithal he is gifted of beauty and loveliness and brightness and perfection and how he beareth himself in the frequentation of the valiant and his constancy in the stead of smiting and thrusting." "By Allah, O king," answered Ins ben Cais, "of my love for Mariyeh, I have appointed her disposal to be in her own hand; wherefore, whomsoever she chooseth of the folk, I will marry her to him." My heart belike shall his infect with softness, even as me His body with disease infects, of its seductive air. 144. The Lovers of the Benou Udhreh dclxxxviii. c. Abou Sabir ccccxlviii. Accordingly, the hangman took him and bringing out the knife, offered to cut off his hand, what while El Muradi said to him, "Cut and sever the bone and sear (24) it not for him, so he may lose his blood and we be rid of him." But Ahmed, he who had aforetime been the means of his deliverance, sprang up to him and said, "O folk, fear God in [your dealings with] this youth, for that I know his affair from first to last and he is void of offence and guiltless. Moreover, he is of the folk of condition, (25) and except ye desist from him, I will go up to the Commander of the Faithful and acquaint him with the case from first to last and that the youth is guiltless of crime or offence." Quoth El Muradi, "Indeed, we are not assured from his mischief." And Ahmed answered, "Release him and commit him to me and I will warrant you against his affair, for ye shall never see him again after this." So they delivered Nouredin to him and he took him from their hands and said to him, "O youth, have compassion on thyself, for indeed thou hast fallen

into the hands of these folk twice and if they lay hold of thee a third time, they will make an end of thee; and [in dealing thus with thee], I aim at reward and recompense for thee (26) and answered prayer." (27). King who lost Kingdom and Wife and Wealth, The, ii. 66. When the banquet was ended and the folk had dispersed, the king said to El Abbas, "I would fain have thee [abide] with me and I will buy thee a house, so haply we may requite thee the high services for which we are beholden to thee; for indeed thy due is imperative [upon us] and thy worth is magnified in our eyes; and indeed we have fallen short of thy due in the matter of distance." (83) When the prince heard the king's speech, he rose and sat down (84) and kissing the earth, returned thanks for his bounty and said, "I am the king's servant, wheresoever I may be, and under his eye." Then he recounted to him the story of the merchant and the manner of the buying of the house, and the king said, "Indeed, I would fain have had thee with me and in my neighbourhood." Now there was in the house a fair singing-girl and when she saw the singer pinioned and bound to the tree, she waited till the Persian lay down on his couch, when she arose and going to the singer, fell to condoling with him over what had betided him and ogling him and handling his yard and rubbing it, till it rose on end. Then said she to him, 'Do thou swive me and I will loose thy bonds, lest he return and beat thee again; for he purposeth thee evil.' Quoth he, 'Loose me and I will do.' But she said, 'I fear that, [if I loose thee], thou wilt not do. But I will do, and thou standing; and when I have done, I will loose thee.' So saying, she pulled up her clothes and sitting down on the singer's yard, fell to going and coming. . . . . After your loss, nor trace of me nor vestige would remain, Did not the hope of union some whit my strength sustain. When Noureddin heard these his slave-girl's verses, he fell a-weeping, what while she strained him to her bosom and wiped away his tears with her sleeve and questioned him and comforted his mind. Then she took the lute and sweeping its strings, played thereon, after such a wise as would move the phlegmatic to delight, and sang the following verses: . . . . . Thou only art the whole of our desire; indeed Thy love is hid within our hearts' most secret core. Your water I'll leave without drinking, for there, i. 210. . . . . How oft of dole have I made moan for love and longing pain, What while my body for desire in mortal peril went! Endeavour against Persistent Ill Fortune, Of the Uselessness of, i. 70. . . . . Whenas the burdens all were bounden on and shrill The camel-leader's call rang out across the air, "He shall not come in to me. Who is at the door, other than he?" "El Akhtel et Teghlibi," (56) answered Adi; and Omar said, "He is the unbeliever who says in his verse ..." [And he repeated the following:]. El Abbas looked at them and saw the ensigns displayed and the standards loosed and heard the drums beating; so he bade his servant saddle him a charger and look to the girths and bring him his harness of war. Quoth Aamir, "And indeed I saw El Abbas his eyes flash and the hair of his hands stood on end, for that indeed horsemanship (69) abode [rooted in his heart]." So he mounted his charger, whilst Aamir also bestrode a war-horse, and they went forth with the troops and fared on two days. On the third day, after the hour of the mid-afternoon prayer, they came in sight of the enemy and the two armies met and the ranks joined battle. The strife raged amain and sore was the smiting, whilst the dust rose in clouds and hung vaulted [over them], so that all eyes were blinded; and they ceased not from the battle till the night overtook them, when the two hosts drew off from the mellay and passed the night, perplexed concerning themselves [and the issue of their affair]. 71. Yehya ben Khalid and the Poor Man dclvi. Therewithal he ordered her a handsome house and bade furnish it with carpets and other furniture and vessels of choice and commanded that all she needed should be given her. This was done during the rest of the day, and when the night came, she despatched the eunuch with the mule and a suit of clothes, to fetch Noureddin from the Muezzin's lodging. So the young man donned the clothes and mounting; rode to the house, where he abode in luxury and delight a full-told month, what while she solaced him with four things, to wit, the eating of fowls and the drinking of wine and the lying upon brocade and the entering the bath after copulation. Moreover, she brought him six suits of clothes and fell to changing his apparel day by day; nor was the appointed time accomplished ere his beauty returned to him and his goodliness; nay, his charms waxed tenfold and he became a ravishment to all who looked on him. Then I bought of the best and finest of the produce and rarities of the country and all I had a mind to and a good hackney (221) and we set out again and traversed the deserts from country to country till we came to Baghdad. Then I went in to the Khalif and saluted him and kissed his hand; after which I acquainted him with all that had passed and that which had befallen me. He rejoiced in my deliverance and thanked God the Most High; then he caused write my story in letters of gold and I betook myself to my house and foregathered with my brethren and family. This, then," added Sindbad, "is the last of that which befell me in my travels, and praise be to God, the One, the Creator, the Maker!" .36. The Mock Khalif dxliiii. When the evening evened, the king let fetch the vizier and required of him the [promised] story. So he said, "Know, O king, that. Presently, the princess turned to her maid and bade her fetch them somewhat of food and sweetmeats and dessert and fruits. So Shefikeh brought what she desired and they ate and drank [and abode on this wise] without lewdness, till the night departed and the day came. Then said El Abbas, "Indeed, the day is come. Shall I go to my father and bid him go to thy father and seek thee of him in marriage for me, in accordance with the Book of God the Most High and the Institutes of His Apostle (whom may He bless and keep!) so we may not enter into transgression?" And Mariyeh answered, saying, "By Allah, it is well counselled of thee!" So he went away to his lodging and nought befell between them; and when the day lightened, she improvised and recited the following verses: . . . . . STORY OF THE SINGER AND THE DRUGGIST. Now Ishac had returned to his house upon an occasion that presented itself to him; and when he entered the vestibule, he heard a sound of singing, the like whereof he had never heard in the world, for that it was [soft] as the breeze and richer (178) than almond oil. (179) So the delight of it gat hold of him and joyance overcame him, and he fell down aswoon in the vestibule, Tuhfeh heard the noise of steps and laying the lute from her hand, went out to see what was to do. She found her lord Ishac lying aswoon in the vestibule; so she took him up and strained him to her bosom, saying, 'I conjure thee in God's name, O my lord, tell me, hath aught befallen thee?' When he heard her voice, he recovered from his

swoon and said to her, 'Who art thou?' Quoth she, 'I am thy slave-girl Tuhfeh.' And he said to her, 'Art thou indeed Tuhfeh?' 'Yes,' answered she; and he, 'By Allah, I had forgotten thee and remembered thee not till now!' Then he looked at her and said, 'Indeed, thy case is altered and thy pallor is grown changed to rosinness and thou hast redoubled in beauty and loveliness. But was it thou who was singing but now?' And she was troubled and affrighted and answered, 'Even I, O my lord.' So the king bade fetch the old man and he came and stood before the Sultan, who showed him the two pearls. Quoth he, 'As for this one, it is worth a thousand dinars.' And the king said, 'So saith its owner.' 'But for this other,' continued the old man, 'it is worth but five hundred.' The folk laughed and marvelled at his saying, and the merchant, [the owner of the second pearl], said to him, 'How can this, which is greater of bulk and purer of water and more perfect of roundness, be less of worth than that?' And the old man answered, 'I have said what is with me.' (208) Then said the king to him, 'Indeed, the outward appearance thereof is like unto that of the other pearl; why then is it worth but the half of its price?' 'Yes,' answered the old man, '[its outward resembleth the other]; but its inward is corrupt.' 'Hath a pearl then an outward and an inward?' asked the merchant, and the old man said, 'Yes. In its inward is a boring worm; but the other pearl is sound and secure against breakage.' Quoth the merchant, 'Give us a token of this and prove to us the truth of thy saying.' And the old man answered, 'We will break the pearl. If I prove a liar, here is my head, and if I speak truth, thou wilt have lost thy pearl.' And the merchant said, 'I agree to that.' So they broke the pearl and it was even as the old man had said, to wit, in its midst was a boring worm..Ibn es Semmak and Er Reshid, i. 195..7. Ali ben Bekkar and Shemsennehar clxix. ? ? ? ? "Console thou thyself for his love," quoth they, "with another than he;" But, "Nay, by his life," answered I, "I'll never forget him my dear!".After that, there appeared a queen, never saw eyes a goodlier than she nor than her attributes; she was clad in rich raiment, embroidered with pearls and jewels, and on her head was a crown set with various kinds of pearls and jewels. About her were five hundred slave-girls, high-bosomed maids, as they were moons, screening her, right and left, and she among them as she were the moon on the night of its full, for that she was the most of them in majesty and dignity. She gave not over walking, till she came to Tuhfeh, whom she found gazing on her in amazement; and when the latter saw her turn to her, she rose to her, standing on her feet, and saluted her and kissed the earth before her..Like a sun at the end of a cane in a hill of sand, iii. 190..When the damsel heard these verses, she wept till her clothes were drenched and drew near the old woman, who said to her, 'Knowest thou such an one?' And wept and said, 'He is my lord. Whence knowest thou him?' 'O my lady,' answered the old woman, 'sawst thou not the madman who came hither yesterday with the old woman? He was thy lord. But this is no time for talk. When it is night, get thee to the top of the palace [and wait] on the roof till thy lord come to thee and contrive for thy deliverance.' Then she gave her what she would of perfumes and returning to the chamberlain, acquainted him with that which had passed, and he told the youth..150. The Rogueries of Delileh the Crafty and her Daughter Zeyneb the Trickstress dcxcviii.Meanwhile the messenger had reached the opposite camp with the news of Tuhfeh's deliverance, whereat the Sheikh Aboultaawaf rejoiced and bestowed on the bringer of good tidings a sumptuous dress of honour and made him commander over a company of the Jinn. Then they fell upon Meimoun's troops and destroyed them to the last man; and when they came to Meimoun, they found that he had slain himself and was even as we have said. Presently Kemeriyeh and her sister [Wekhimeh] came up to their grandfather and told him what they had done; whereupon he came to Tuhfeh and saluted her and gave her joy of her deliverance. Then he delivered Meimoun's palace to Selheb and took all the former's riches and gave them to Tuhfeh, whilst the troops encamped upon the Crescent Mountain. Moreover, the Sheikh Aboultaawaf said to Tuhfeh, 'Blame me not,' and she kissed his hands. As they were thus engaged, there appeared to them the tribes of the Jinn, as they were clouds, and Queen Es Shuhba flying in their van, with a drawn sword in her hand..Now there was a man of the kinsfolk of the Khalif [Haroun er Reshid], by name Abdulmelik ben Salih ben Ali ben Abdallah ben el Abbas, (148) who was great of gravity and piety and decorousness, and Er Reshid was used instantly to require of him that he should keep him company in his carousals and drink with him and had proffered him, to this end, riches galore, but he still refused. It chanced that this Abdulmelik es Salih came to the door of Jaafer ben Yehya, that he might bespeak him of certain occasions of his, and the chamberlain, doubting not but he was the Abdulmelik ben Salih aforesaid, whom Jaafer had charged him admit and that he should suffer none but him to enter, allowed him to go in to his master..? ? ? ? I'll say. If for my loved ones' loss I rent my heart for dole..? ? ? ? How many a lover, who aspires to union with his love, For all his hopes seem near, is baulked of that whereon he's bent!.Officer's Story, The Fourteenth, ii. 183..? ? ? ? And scatter musk on him and ambergris, so long As time endures; for this is all my wish and care..She laughed and cried out to the women of the house, saying, "Ho, Fatimeh! Ho, Khedijeh! Ho, Herifeh! Ho, Senineh!" Whereupon all those who were in the place of women and neighbours flocked to me and fell a-laughing at me and saying, "O blockhead, what ailed thee to meddle with gallantry?" Then one of them came and looked in my face and laughed, and another said, "By Allah, thou mightest have known that she lied, from the time she said she loved thee and was enamoured of thee? What is there in thee to love?" And a third said, "This is an old man without understanding." And they vied with each other in making mock of me, what while I suffered sore chagrin..? ? ? ? And high is my repute, for that I wounded aforetime My lord, (215) whom God made best of all the treaders of the clay..EL MAMOUN AND ZUBEIDEH (163).As an instance of the extreme looseness with which the book was edited, I may observe that the first four Vols. were published without tables of contents, which were afterwards appended en bloc to the fifth Volume. The state of corruption and incoherence in which the printed Text was placed before the public by the two learned Editors, who were responsible for its production, is such as might well drive a translator to despair: the uncorrected errors of the press would alone fill a volume and the verse especially is so corrupt that one of the most laborious of English Arabic scholars pronounced its translation a hopeless task. I have not, however, in any single instance, allowed myself to be

discouraged by the difficulties presented by the condition of the text, but have, to the best of my ability, rendered into English, without abridgment or retrenchment, the whole of the tales, prose and verse, contained in the Breslau Edition, which are not found in those of Calcutta (1839-42) and Boulac. In this somewhat ungrateful task, I have again had the cordial assistance of Captain Burton, who has (as in the case of my "Book of the Thousand Nights and One Night") been kind enough to look over the proofs of my translation and to whom I beg once more to tender my warmest thanks..Rehwan (Er), King Shah Bekht and his Vizier, i. 215..Then he returned to the city and forgot the youth; so the servants went in to him and said to him, 'O king, if thou keep silence concerning yonder youth, who would have slain thee, all thy servants will presume upon thee, and indeed the folk talk of this matter.' With this the king waxed wroth and saying, 'Fetch him hither,' commanded the headsman to strike off his head. So they [brought the youth and] bound his eyes; and the headsman stood at his head and said to the king, 'By thy leave, O my lord, I will strike off his head.' But the king said, 'Stay, till I look into his affair. Needs must I put him to death and the slaying of him will not escape [me].' So he restored him to the prison and there he abode till it should be the king's will to put him to death..When he felt the water, he struck out, and gave not over swimming till he landed upon an island, where he abode five days, finding nothing which he might eat or drink; but, on the sixth day, when he despaired of himself, he caught sight of a passing ship; so he made signals to the crew and they came and took him up and fared on with him to an inhabited country, where they set him ashore, naked as he was. There he saw a man tilling; so he sought guidance of him and the husbandman said, 'Art thou a stranger?' 'Yes,' answered the king and sat with him and they talked. The husbandman found him quickwitted and intelligent and said to him, 'If thou sawest a comrade of mine, thou wouldst see him the like of what I see thee, for his case is even as thy case, and he is presently my friend.'? ? ? ? Thy haters say and those who malice to thee bear A true word, profiting its hearers everywhere;? ? ? ? f. King Bekhtzeman cccclxi.34. The Imam Abou Yousuf with Haroun er Reshid and his Vizier Jaafer ccxcvi.? ? ? ? How often, too, hath gladness come to light Whence nought but dole thou didst anticipate!.136. The History of Gherib and his Brother Agib dcxxiv.Foul-favoured Man and his Fair Wife, The, ii. 61..Woman (The Old) and the Draper's Wife, ii. 55..Lavish of House and Victual to one whom he knew not, The Man who was, i. 293..Semmak (Ibn es) and Er Reshid, i. 195..? ? ? ? My clothes of sendal are, my veil of the sun's light, The very handiwork of God the Lord Most High..When the Khalif heard these his verses, he was moved to exceeding delight and taking the cup, drank it off, and they ceased not to drink and carouse till the wine rose to their heads. Then said Aboulhusn to the Khalif, "O boon-companion mine, of a truth I am perplexed concerning my affair, for meseemed I was Commander of the Faithful and ruled and gave gifts and largesse, and in very deed, O my brother, it was not a dream." "These were the delusions of sleep," answered the Khalif and crumbling a piece of henbane into the cup, said to him, "By my life, do thou drink this cup." And Aboulhusn said, "Surely I will drink it from thy hand." Then he took the cup from the Khalif's hand and drank it off, and no sooner had it settled in his belly than his head forewent his feet [and he fell down senseless]..Then El Abbas went in to Mariyeh in a happy and praiseworthy hour (123) and found her an unpierced pearl and a goodly filly that had never been mounted; wherefore he rejoiced and was glad and made merry, and care and sorrow ceased from him and his life was pleasant and trouble departed and he abode with her in the gladsomest of case and in the most easeful of life, till seven days were past, when King El Aziz determined to set out and return to his kingdom and bade his son seek leave of his father-in-law to depart with his wife to his own country. [So El Abbas bespoke King Ins of this] and he granted him the leave he sought; whereupon he chose out a red camel, taller (124) than the [other] camels, and mounting Mariyeh in a litter thereon, loaded it with apparel and ornaments..End of vol. II..Two months after this occurrence, there came to me one of the Cadi's officers, with a scroll, wherein was the magistrate's writ, summoning me to him. So I accompanied the officer and went in to the Cadi, whereupon the plaintiff, to wit, he who had taken out the summons, sued me for two thousand dirhems, avouching that I had borrowed them of him as the woman's agent. (117) I denied the debt, but he produced against me a bond for the amount, attested by four of those who were in company [on the occasion]; and they were present and bore witness to the loan. So I reminded them of my kindness and paid the amount, swearing that I would never again follow a woman's counsel. Is not this marvellous?'.Then the rest of the women of the palace came all to him and lifted him into a sitting posture, when he found himself upon a couch, stuffed all with floss-silk and raised a cubit's height from the ground. (19) So they seated him upon it and propped him up with a pillow, and he looked at the apartment and its greatness and saw those eunuchs and slave-girls in attendance upon him and at his head, whereat he laughed at himself and said, "By Allah, it is not as I were on wake, and [yet] I am not asleep!" Then he arose and sat up, whilst the damsels laughed at him and hid [their laughter] from him; and he was confounded in his wit and bit upon his finger. The bite hurt him and he cried "Oh!" and was vexed; and the Khalif watched him, whence he saw him not, and laughed..145. The Bedouin and his Wife dcxc.65. The Loves of the Boy and Girl at School cclxxxv..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.'? ?

?? ? He shot me with the shafts of looks launched from an eyebrow's (138) bow; A chamberlain (139) betwixt his eyes hath driven me to despair. When it was eventide, the king caused avoid his sitting chamber and summoned the vizier, who presented himself and making his obeisance to the king, kissed the earth before him and bespoke him as follows: So, of the heaviness of his wit, he believed her and turning back, went in to the trooper; but she had foregone him, and when he saw her beside her lover, he fell to looking on her and pondering. Then he saluted her and she returned him the salutation; and when she spoke, he was bewildered. So the trooper said to him, 'What ails thee to be thus?' And he answered, 'This woman is my wife and the voice is her voice.' Then he rose in haste and returning to his own house, saw his wife, who had foregone him by the secret passage. So he went back to the trooper's house and saw her sitting as before; whereupon he was abashed before her and sitting down in the trooper's sitting-chamber, ate and drank with him and became drunken and abode without sense all that day till nightfall, when the trooper arose and shaving off some of the fuller's hair (which was long and flowing) after the fashion of the Turks, clipped the rest short and clapped a tarboush on his head. 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..73. Mohammed el Amin and Jaafer ben el Hadi dclvii. The folk marvelled at this story with the utmost wonderment and the seventh officer said, 'There befell me in Alexandria the [God-]guarded a marvellous thing, [and it was that one told me the following story]..? ? ? ? And aloes-wood, to boot, he brought and caskets full of pearls And priceless rubies and the like of costly gems and bright;? ? ? ? Yet shall thou suffer that which I from thee have borne And with love's woes thy heart shall yet be mortified..When the king heard this story, he said in himself, "Verily, had I given ear to the sayings of my courtiers and inclined to the idle prate [of those who counselled me] in the matter of [the slaying of] my vizier, I had repented to the utterest of repentance, but praised be God, who hath disposed me to mansuetude and long-suffering and hath endowed me with patience!" Then he turned to the vizier and bade him return to his dwelling and [dismissed] those who were present, as of wont..The Twelfth Night of the Month..Then the old queen and her daughter and son-in-law embarked in the ship and setting sail, fared on till they came to the land of Mekran. Their arrival there befell at the last of the day; so they passed the night in the ship, and when the day was near to break, the young king went down from the ship, that he might go to the bath, and made for the market. As he drew near the bath, the cook met him by the way and knew him; so he laid hands on him and binding his arms fast behind him, carried him to his house, where he clapped the old shackles on his feet and straightway cast him back into his whilom place of duress..One day my master said to me, 'Knowest thou not some art or handicraft?' And I answered, saying, 'O my lord, I am a merchant and know nought but traffic.' Quoth he, 'Knowest thou how to shoot with a bow and arrows?' And I replied, 'Yes, I know that.' So he brought me a bow and arrows and mounting me behind him on an elephant, set out with me, at the last of the night, and fared on till we came to a forest of great trees; whereupon he made me climb a high and stout tree and giving me the bow and arrows, said to me, 'Sit here, and when the elephants come hither by day, shoot at them, so haply thou shalt hit one of them; and if any of them fall, come at nightfall and tell me.' Then he went away and left me trembling and fearful. I abode hidden in the tree till the sun rose, when the elephants came out and fared hither and thither among the trees, and I gave not over shooting at them with arrows, till I brought down one of them. So, at eventide, I went and told my master, who rejoiced in me and rewarded me; then he came and carried away the dead elephant..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..Meanwhile, the people of the city rejoiced and were glad and blessed the vizier's daughter, marvelling for that three days had passed and that the king had not put her to death and exulting in that, [as they deemed,] he had turned [from his purpose] and would never again burden himself with blood-guiltiness against any of the maidens of the city. Then, on the fourth night, she related to him a still more extraordinary story, and on the fifth night she told him anecdotes of kings and viziers and notables. On this wise she ceased not [to do] with him [many] days and nights, what while the king still said in himself, 'When I have heard the end of the story, I will put her to death,' and the people waxed ever in wonder and admiration. Moreover, the folk of the provinces and cities heard of this thing, to wit, that the king had turned from his custom and from that which he had imposed upon himself and had renounced his heresy, wherefore they rejoiced and the folk returned to the capital and took up their abode therein, after they had departed thence; yea, they were constant in prayer to God the Most High that He would stablish the king in that his present case; and this," said Shehrzad, "is the end of that which my friend related to me." It befell, one day of the days, that King Bihkerd embarked in a ship and put out to sea, so he might fish; but the wind blew on them and the ship foundered. The king won ashore on a plank, unknown of any, and came forth, naked, on one of the coasts; and it chanced that he landed in the country whereof the father of the youth aforesaid, [his sometime servant], was king. So he came in the night to the gate of the latter's

city and [finding it shut], took up his lodging [for the night] in a burying-place there..So the youth returned to his house, and indeed the world was grown black in his eyes and he said, 'My father said sooth.' Then he opened the chamber door and piling up the bricks under his feet, put the rope about his neck and kicked away the bricks and swung himself off; whereupon the rope gave way with him [and he fell] to the ground and the ceiling clove in sunder and there poured down on him wealth galore, So he knew that his father meant to discipline (226) him by means of this and invoked God's mercy on him. Then he got him again that which he had sold of lands and houses and what not else and became once more in good case. Moreover, his friends returned to him and he entertained them some days..129. The King of the Island cccclxxxix. When the king heard his vizier's story, he was assured that he would not slay him and said, "I will have patience with him, so I may get of him the story of the rich man and his wasteful heir." And he bade him depart to his own house..When King Bekhtzeman heard this, his heart was comforted and he said in himself, 'I put my trust in God. If He will, I shall overcome mine enemy by the might of God the Most High.' So he said to the folk, ' Know ye not who I am?' and they answered, ' No, by Allah.' Quoth he, 'I am King Bekhtzeman.' When they heard this and knew that it was indeed he, they dismounted from their horses and kissed his stirrup, to do him honour, and said to him, 'O king, why hast thou thus adventured thyself?' Quoth he, 'Indeed, my life is a light matter to me and I put my trust in God the Most High, looking to Him for protection.' And they answered him, saying, 'May this suffice thee! We will do with thee that which is in our power and whereof thou art worthy: comfort thy heart, for we will succour thee with our goods and our lives, and we are his chief officers and the most in favour with him of all folk. So we will take thee with us and cause the folk follow after thee, for that the inclination of the people, all of them, is to thee.' Quoth he, 'Do that unto which God the Most High enableth you.' The Ninth Day. 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..Merouzi (El) and Er Razi, ii. 28..There was once in the city of Hemadan (191) a young man of comely aspect and excellently skilled in singing to the lute, and he was well seen of the people of the city. He went forth one day of his city, with intent to travel, and gave not over journeying till his travel brought him to a goodly city. Now he had with him a lute and what pertained thereto, (192) so he entered and went round about the city till he fell in with a druggist, who, when he espied him, called to him. So he went up to him and he bade him sit down. Accordingly, he sat down by him and the druggist questioned him of his case. The singer told him what was in his mind and the other took him up into his shop and brought him food and fed him. Then said he to him, 'Arise and take up thy lute and beg about the streets, and whenas thou smellst the odour of wine, break in upon the drinkers and say to them, "I am a singer." They will laugh and say, "Come, [sing] to us." And when thou singest, the folk will know thee and bespeak one another of thee; so shall thou become known in the city and thine affairs will prosper.'? ? ? ? ? 1. The Foolish Fisherman . dcxvi. When it was the appointed time, there came to us the man of the Sultan's guards, [who had accompanied the Jew, when he came to complain of the loss of the money,] and said, "The Sultan biddeth you nail up (143) the Jew and bring the money, for that there is no way by which five thousand dinars can be lost." Wherefore we knew that our device sufficed not. So I went forth and finding a young man, a Haurani, (144) passing the road, laid hands on him and stripped him and beat him with palm-rods. Then I clapped him in irons and carrying him to the prefecture, beat him again, saying to them, "This is the thief who stole the money." And we strove to make him confess; but he would not confess. So we beat him a third and a fourth time, till we were weary and exhausted and he became unable to return an answer. But, when we had made an end of beating and tormenting him, he said, "I will fetch the money forthright."? ? ? ? ? d. The Fourth Voyage of Sindbad the Sailor dl. When the king heard his chamberlain's story, he was confounded and abashed and said to him, 'Abide on thy wonted service and till thy land, for that the lion entered it, but marred it not, and he will never more return thither.' (61) Then he bestowed on him a dress of honour and made him a sumptuous present; and the man returned to his wife and people, rejoicing and glad, for that his heart was set at rest concerning his wife. Nor," added the vizier, "O king of the age, is this rarer or more extraordinary than the story of the fair and lovely woman, endowed with amorous grace, with the foul-favoured man." Bibers el Bunducdari and the Sixteen Officers of Police, El Melik ez Zahir Rukneddin, ii. 117..? ? ? ? ? Yea, to Baghdad I came, where rigour gave me chase And I was overthrown of cruelty and pride..Then the king summoned the cadi and the witnesses and bade them many the old king's daughter and sister to his own sons; so they married them, after the king had made a bride-feast three days and displayed their brides to them from eventide to peep of day. Then the two princes went in to their brides and did away their maidenhead and loved them and were vouchsafed children by them..On the third day I said to myself, "Thou art mad or witless!" For I was going about in quest of a woman who knew me and I knew her not, seeing that indeed she was veiled, [whenas I saw her]. Then I went round about the third day till the hour of afternoon prayer, and sore was my concern and my chagrin, for I knew that there abode to me of my life but [till] the morrow, when the chief of the police would seek me. When it was the time of sundown, I passed through one of the streets, and beheld a woman at a window. Her door was ajar and she was clapping her hands and casting furtive glances at me, as who should say, "Come up by the door." So I went up, without suspicion, and when I entered, she rose and clasped me to her breast I marvelled at her affair and she said to me, "I am she whom thou depositedst with Amin el Hukm."

Quoth I to her, "O my sister, I have been going round and round in quest of thee, for indeed thou hast done a deed that will be chronicled in history and hast cast me into slaughter (100) on thine account." "Sayst thou this to me," asked she, "and thou captain of men?" And I answered, "How should I not be troubled, seeing that I am in concern [for an affair] that I turn over and over [in my mind], more by token that I abide my day long going about [searching for thee] and in the night I watch its stars [for wakefulness]?" Quoth she, "Nought shall betide but good, and thou shalt get the better of him." "Breaker of hearts," quoth she, "I call it, for therewith I've broken many a heart among the amorous race." So he repaired to the scribe, who wrote him the scroll, and he brought it to his master, who set it on the door and said to the damsel, "Art thou satisfied?" "Yes," answered she. "Arise forthright and get thee to the place before the citadel, where do thou foregather with all the mountebanks and ape-dancers and bear-leaders and drummers and pipers and bid them come to thee to-morrow early, with their drums and pipes, what time thou drinkest coffee with thy father-in-law the Cadi, and congratulate thee and wish thee joy, saying, 'A blessed day, O son of our uncle! Indeed, thou art the vein (266) of our eye! We rejoice for thee, and if thou be ashamed of us, verily, we pride ourselves upon thee; so, though thou banish us from thee, know that we will not forsake thee, albeit thou forsakest us.' And do thou fall to strewing dinars and dirhems amongst them; whereupon the Cadi will question thee, and do thou answer him, saying, 'My father was an ape-dancer and this is our original condition; but out Lord opened on us [the gate of fortune] and we have gotten us a name among the merchants and with their provost.' May the place of my session ne'er lack thee I Oh, why, My heart's love, hast thou saddened my mind and mine eye? (108)

[L'Auvergne Puy-De-D me Guide Complet Illustr](#)

[Sonnets Canzones Ballades Et Sextines de P trarque Tome 2](#)

[Souvenirs d'Algérie](#)

[Lettres Sur Différents Sujets Tome 3](#)

[Tous Les Amours](#)

[L'Anneau](#)

[Thinking in Images A Path to Being](#)

[Lettres Sur Différents Sujets Tome 5](#)

[Critical Thinking and Education](#)

[Aide-Moindre Pour Servir l'Histoire de l'Algérie](#)

[Une Mac doine Tome 3](#)

[The Kangaroos at the Lake](#)

[Quelques Expériences d'Acoustique](#)

[The Arabic Language Today](#)

[Géographie de la France](#)

[The Practical Budget](#)

[Lettres Sur Différents Sujets Tome 1](#)

[Mes Bien-Aimées](#)

[100 Books That Changed the World](#)

[Dictionnaire Encyclopédique Des Sciences Médicales Vol 36 ESP-Eys](#)

[Le Régime Minier Aux Colonies Vol 3 Documents Officiels Précédés de Notices Historiques Colonies Allemandes Canada itat Indépendant Du](#)

[Congo Cap de Bonne-Espérance Natal](#)

[Verhandlungen Des Naturforschenden Vereines in Brinn 1878 Vol 17](#)

[Obras del LIC D. Josi de Jesús Cuevas Vol 1 Discursos Religiosos](#)

[Ingenioso Hidalgo Don Quijote de la Mancha Vol 1 El](#)

[Histoire Complète de la Guerre D'Orient Contenant Le Récit Complet Des Opérations Militaires Dans La Turquie D'Europe Et D'Asie La Mer Noire](#)

[La Crimée Et La Mer Baltique](#)

[Prima Parte del Prontuario de Le Medaglie de Pii Illustri Et Fulgenti Huomini Et Donne Dal Principio del Mondo Infino Al Presente Tempo Con](#)

[Le Lor Vite in Compendio Raccolte](#)

[Römische Quartalschrift Für Christliche Alterthumskunde Und Kirchengeschichte 1888 Vol 2](#)

[Gedichte Das Lied Der Menschheit Erster Teil Tul Und Nahila Zweiter Teil Nimrod](#)

[Startalk Young Readers Edition](#)

[L'Amante de Son Dieu Représentée Dans Les Emblèmes de Hermannus Hugo Sur Ses Pieux Desirs Et Dans Ceux D'Othon Vaenius Sur](#)

[L'Amour Divin](#)

[Writing Toward Wholeness Lessons Inspired by C.G. Jung](#)

[Compendio de la Medicina i Medicina Practica En Que Se Declara Lacinicamente Lo Mas itil de Ella Que El Autor Tiene Observado En Estas Regiones de Nueva Espaiia Para Casi Todas Las Enfermedades Que Acometen Al Cuerpo Humano Dispuesto En Forma Alfa](#)

[Writers and Their Mothers](#)

[I Capitolari Delle Arti Veneziane Sottoposte Alla Giustizia E Poi Alla Giustizia Vecchia Dalle Origini Al MCCCXXX Vol 1 Con Sette Tavole Illustrative](#)

[Histoire Des Papes Crimes Meurtres Empoisonnements Parricides Adultires Incestes Depuis Saint Pierre Jusqua Grigoire XVI Vol 6 Histoire Des Saints Des Martyrs Des Pires de Liglise Des Ordres Religieux Des Conciles Des Cardinaux de L](#)

[Visionary Women How Rachel Carson Jane Jacobs Jane Goodall and Alice Waters Changed Our World](#)

[Barco Da Carreira DOS Tolos Vol 1 Obra Critica Moral E Divertida Janeiro](#)

[Indice de Los Protocolos de Cartago 1607-1700 Vol 1](#)

[Lecciones Sobre La Retorica y Las Bellas Letras Vol 3](#)

[Vierundsechzigster Jahres-Bericht Der Schlesischen Gesellschaft Fr Vaterlndische Cultur Enthlt Den Generalbericht Ber Die Arbeiten Und Vernderungen Der Gesellschaft Im Jahre 1886](#)

[Memoires de Chirurgie Militaire Et Campagnes de D J Larrey Vol 3](#)

[Botanisches Centralblatt Vol 5 Referierendes Organ Fur Das Gesamtgebiet Der Botanik Des In-Und Auslandes Zweiter Jahrgang 1881 I Quartal Ein Augenblick Im Paradies](#)

[Vie de la Venerable Mere Therese de St-Augustin Vol 1 Madame Louise de France Fille de Louis XV Religieuse Carmelite Du Monastere de St-Denis-Sur-Seine](#)

[Germania 1880 Vol 25 Vierteljahrsschrift Fur Deutsche Alterthumskunde](#)

[Exposition de la Morale Catholique Vol 2 La Liberte Conferences Et Retraite Careme 1904](#)

[Annales de GYNcologie Et DObsttrique 1901 Vol 55 Contenant Des Travaux de Boukmsky Chapot-PRVost Cristeanu Delanglade Delestre Dupaigne Engelmann Fieux Herrgott \(A\) Jorfida Keller Labusquire Lambret LA Mauclair Porak Por](#)

[Civilistische Abhandlungen](#)

[Principii Di Architettura Civile Vol 1](#)

[Nuevos Documentos Cervantinos](#)

[Elemens de LHistoire de France Depuis Clovis Jusqua Louis XV Vol 3 Nouvelle Edition Continuee Jusqua La Mort de Louis XVI](#)

[Commentaire Sur La Henriade Vol 1](#)

[Epistolario Di Giuseppe Mazzini Vol 19](#)

[Gramatica de la Lengua Latina Vol 2](#)

[Histoire Abreege Des Empereurs Romains Et Grecs Des Imperatrices Des Cesars Des Tyrans Et Des Personnes Des Familles Imperiales Pour Lesquelles on Frappe Des Medailles Vol 2 Depuis Pompee Jusqua La Prise de Constantinople Par Les Turcs S](#)

[Thyrse 1913-1914 Vol 15 Le Revue DArt](#)

[Neues Lausitzisches Magazin 1871 Vol 48 Im Auftrage Der Oberlausitzischen Gesellschaft Der Wissenschaften](#)

[Magasin de Zoologie 1837 Vol 7 Journal Destine a Etablir Une Correspondance Entre Les Zoologistes de Tous Les Pays Et a Leur Faciliter Les Moyens de Publier Les ESPeces Nouvelles Ou Peu Connues Quils Possedent](#)

[Environs de Paris](#)

[La Vie Spirituelle Ascetique Et Mystique Vol 1 Tables Generales Tomes I A XXXVI \(Octobre 1919-Septembre 1933\)](#)

[Epistolario de D Bernardo OHiggins Vol 1 Capitan General y Director Supremo de Chile Gran Mariscal del Peru y Brigadier de Las Provincias Unidas del Rio de la Plata 1798-1819](#)

[Oeuvres Choies de Cervantis Vol 1 Traduction Nouvelle](#)

[Mitteilungen Der Geographischen Gesellschaft \(Fir Thiringen\) Zu Jena 1896 Vol 14](#)

[Beruhmte Israelitische Manner Und Frauen in Der Kulturgeschichte Der Menschheit Vol 2 Lebens-Und Charakterbilder Aus Vergangenheit Und Gegenwart Ein Handbuch Fur Haus Und Familie Mit Zahlreichen Portrats Und Sonstigen Illustrationen](#)

[Oeuvres Complettes de J J Rousseau Citoyen de Geneve Vol 28](#)

[Katalog Der Kiniglichen National-Galerie Zu Berlin Vol 1 Beschreibung Des Gebiudes Geschichte Der Sammlung Verzeichniss Simmtlicher Kunstwerke](#)

[Considerations Sur Le Dogme de IEucharistie \(Generateur de la Piete Catholique\) Suivies de Vues Sur Le Dogme de la Penitence](#)

[Poesias de Mucio Teixeira Vol 1](#)

[Mimoires Du Cardinal de Retz Vol 2 Contenant Ce Qui CEst Passi de Remarquable En France Pendant Les Premieres Annies Du Regne de Louis XIV](#)



[L'Art de Vivre Heureux Forme Sur Les Plus Belles Maximes Et Veritez Chretiennes Pour Toutes Sortes de Personnes Et Particulierement Pour Ceux Qui Aspirerent A Etre Solidement A Dieu](#)

[Buch Beruhmter Kaufleute Manner Von Tatkraft Und Unternehmungsggeist in Ihrem Lebensgange Geschildert](#)

[Simtliche Schriften Vol 9](#)

[Preussen Und Polen Der Verlauf Und Ausgang Eines Zweitausendjahrigen Voelkergrenzstreites Und Deutsch-Slavischer Wechselbeziehungen](#)

[Sylloge Inscriptionum Graecarum Vol 3](#)

[Der Unbekannte Gott Vol 2 Roman](#)

[Theatralische Kreuz-Und Querzuge Oder Abenteuer Liebschaften Und Bekenntnisse Einer Reisenden Komoedianten-Bande Vol 1](#)

[Pouilles de la Province de Lyon](#)

[icrits Pour L'Art Floriculture Art D'icoratif Notices d'Exposition \(1884-1889\)](#)

[Pennsylvania College for Women 1910-1911](#)

[Almanach Fir Kaiserlichen Akademie Der Wissenschaften 1896 Vol 46](#)

[Etudes Franques Vol 1](#)

[Histoire Naturelle Des Oiseaux Vol 1](#)

[Berthold Auerbachs Simtliche Schwarzwilder Dorfgeschichten Vol 5 of 10](#)

[Theatre](#)

[Journal Des Avoues Ou Recueil General de Lois Ordonnances Royales Decisions Du Conseil DEtat Et Des Ministres Arrets de la Cour de Cassation Et Des Cours Royales Sur Les Matieres de Procedure Civile Criminelle Ou Commerciale 1821 Vol 23](#)

[Florentiner Bildhauer Der Renaissance](#)

[Alpha Tau Omega Palm 1896-1897 Vol 17](#)

[Chronique de Rimouski](#)

[Jahrbucher Fur Philologie Und Paedagogik 1830 Vol 14 Eine Kritische Zeitschrift in Verbindung Mit Einem Verein Von Gelehrten Erster Heft](#)

[Jacob Grimms Grammatik Der Hochdeutschen Sprache Unserer Zeit Fur Schulen Und Privatunterricht](#)

[Traite Des Membranes En General Et de Diverses Membranes En Particulier](#)

[Socialismo II Appunti](#)

[Bulletin Du Cercle Archeologique Litteraire Et Artistique de Malines 1904 Vol 14](#)

[Comedia Vlyssippo](#)

[Les Apologistes Grecs Du Iie Siecle de Notre Ere](#)

[de la Maniere DEcrire LHistoire](#)

[Sprachleben Und Sprachschaden Ein Fuhrer Durch Die Schwankungen Und Schwierigkeiten Des Deutschen Sprachgebrauchs](#)

[Lettere Inedite Ed Elogi del Sig Dottor Lodovico Antonio Muratori Vol 1](#)

[Apuntes Para Una Biblioteca Cientifica Espanola del Siglo XVI Estudios Biograficos y Bibliograficos de Ciencias Exactas Fisicas y Naturales y Sus Inmediatas Aplicaciones En Dicho Siglo](#)

[Lettres Sur Divers Sujets de Philosophie de Morale Et de Politique Vol 2](#)

---