

## THE CHICAGO TRIBUNE ITS FIRST HUNDRED YEARS VOL 3 1880 1900

Quoth I (and mine a body is of passion all forslain, Ay, and a heart that's all athirst for love and longing pain. Woman (The Old) and the Draper's Wife, ii. 55. Though Fortune whiles to thee belike may be unjust, Her seasons change and man's excused if he transgress. The best of all religions your love is, for in you Are love and life made easeful, untroubled and sincere. d. The Tailor's Story cxxxvii. If near and far thy toiling feet have trod the ways and thou Devils and Marids hast ensued nor wouldst be led aright,.109. The Woman who had a Boy and the other who had a Man to Lover cccxxiv. a. The Christian Broker's Story xxv. When he had made an end of his verses, he folded the letter and delivering it to the nurse, charged her keep the secret. So she took it and carrying it to Mariyeh, gave it to her. The princess broke it open and read it and apprehended its purport. Then said she, "By Allah, O nurse, my heart is burdened with an exceeding chagrin, never knew I a dourer, because of this correspondence and of these verses." And the muse made answer to her, saying, "O my lady, thou art in thy dwelling and thy place and thy heart is void of care; so return him an answer and reck thou not" Accordingly, the princess called for inkhorn and paper and wrote the following verses: Therewithal Noureddin's life was troubled; so he arose and donned his clothes, and his host said, "Whither away this night, O my lord?" Quoth Noureddin, "I mean to go to my lodging, and to-morrow I will betake myself to the palace of the Commander of the Faithful and demand my slave-girl." "Sleep till the morning," said the other, "and go not forth at the like of this hour." But he answered, "Needs must I go;" and the host said to him, "[Go] in the safeguard of God." So Noureddin went forth, and drunkenness had got the mastery of him, wherefore he threw himself down on [a bench before one of] the shops. Now the watch were at that hour making their round and they smelt the sweet scent [of essences] and wine that exhaled from him; so they made for it and found the youth lying on the bench, without sense or motion. They poured water upon him, and he awoke, whereupon they carried him to the house of the Chief of the Police and he questioned him of his affair. "O my lord," answered Noureddin, "I am a stranger in this town, and have been with one of my friends. So I came forth from his house and drunkenness overcame me." Envy and Malice, Of, i. 125. Oft as I strove to make her keep the troth of love, Unto concealment's ways still would she turn aside. Some days after this, as I stood at the door of my house, there came up to me a young man, with a chain about his neck and with him a trooper, and he said to me, "O my lord, charity for the love of God!" Quoth I, "God open!" (147) and he looked at me a long while and said, "That which thou shouldst give me would not come to the value of thy turban or thy waistcloth or what not else of thy raiment, to say nothing of the gold and the silver that was about thee." "How so?" asked I, and he said, "On such a night, when thou fellest into peril and the thieves would have stripped thee, I was with them and said to them, 'Yonder man is my lord and my master who reared me.' So was I the cause of thy deliverance and thus I saved thee from them." When I heard this, I said to him, "Stop;" and entering my house, brought him that which God the Most High made easy [to me]. (148) So he went his way. And this is my story. Queen Shuaaeh was moved to exceeding delight and emptying her cup, gave Tuhfeh an hundred thousand dinars. Then arose Iblis (may God curse him!) and said, 'Verily, the dawn gleameth.' Whereupon the folk arose and disappeared, all of them, and there abode not one of them save Tuhfeh, who went forth to the garden and entering the bath, made her ablutions and prayed that which had escaped her of prayers. Then she sat down and when the sun rose, behold, there came up to her near an hundred thousand green birds; the branches of the trees were filled with their multitudes and they warbled in various voices, whilst Tuhfeh marvelled at their fashion. Presently, up came eunuchs, bearing a throne of gold, set with pearls and jewels and jacinths white and red and having four steps of gold, together with many carpets of silk and brocade and Egyptian cloth of silk welted with gold. These latter they spread amiddleward the garden and setting up the throne thereon, perfumed the place with virgin musk and aloes and ambergris. With this the king's wrath subsided and he said, "Restore him to the prison till the morrow, so we may look into his affair." Then said she to him, 'When the king saw him and questioned thee of him, what saidst thou to him?' And he answered, 'I said to him, "This is the son of a nurse who belonged to us. We left him little and he grew up; so I brought him, that he might be servant to the king,"' Quoth she, 'Thou didst well.' And she charged him to be instant in the service of the prince. As for the king, he redoubled in kindness to the eunuch and appointed the youth a liberal allowance and he abode going in to the king's house and coming out therefrom and standing in his service, and every day he grew in favour with him; whilst, as for Shah Khatoun, she used to stand a-watch for him at the windows and balconies and gaze upon him, and she on coals of fire on his account, yet could she not speak. 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.' Haste not to that thou dost desire; for haste is still unblest, ii. 88. On this wise they did with her sister Dinazad, and when they had made an

end of displaying the two brides, the king bestowed dresses of honour on all who were present and dismissed them to their own places. Then Shehrzad went in to King Shehriyar and Dinarzad to King Shahzeman and each of them solaced himself with the company of his beloved and the hearts of the folk were comforted. When the morning morrowed, the vizier came in to the two kings and kissed the ground before them; wherefore they thanked him and were bountiful to him. Then they went forth and sat down upon couches of estate, whilst all the viziers and amirs and grandees and the chief officers of the realm and the household presented themselves before them and kissed the earth. King Shehriyar ordered them dresses of honour and largesse and they offered up prayers for the abiding continuance [on life] of the king and his brother..? ? ? ? The Merciful dyed me with that which I wear Of hues with whose goodliness none may compare..? ? ? ? The billows of thy love o'erwhelm me passing sore; I sink and all in vain for succour I implore..? ? ? ? By Allah, but that I trusted that I should meet you again, Your camel-leader to parting had summoned you in vain!.79. The Devout Prince dclxiv.? ? ? ? b. The Second Old Man's Story ii.? ? ? ? Thy presence honoureth us and we Confess thy magnanimity;.? ? ? ? For no hand is there but the hand of God is over it And no oppressor but shall be with worse than he opprest..? ? ? ? q. The Stolen Necklace dccccxiv.Then she cast the lute from her hand and wept till she made the Lady Zubeideh weep, and she said to her, "O Sitt el Milah, methinks he whom thou lovest is not in this world, for that the Commander of the Faithful hath sought him in every place, but hath not found him." Whereupon the damsel arose and kissing the Lady Zubeideh's hands, said to her, "O my lady, if thou wouldst have him found, I have a request to make to thee, wherein thou mayst accomplish my occasion with the Commander of the Faithful." Quoth the princess, "And what is it?" "It is," answered Sitt el Milah, "that thou get me leave to go forth by myself and go round about in quest of him three days, for the adage saith, 'She who mourneth for herself is not the like of her who is hired to mourn.' (29) If I find him, I will bring him before the Commander of the Faithful, so he may do with us what he will; and if I find him not, I shall be cut off from hope of him and that which is with me will be assuaged." Quoth the Lady Zubeideh, "I will not get thee leave from him but for a whole month; so be of good heart and cheerful eye." Whereupon Sitt el Milah was glad and rising, kissed the earth before her once more and went away to her own place, rejoicing..There was once a man who was exceeding cautious over himself, and he set out one day on a journey to a land abounding in wild beasts. The caravan wherein he was came by night to the gate of a city; but the warders refused to open to them; so they passed the night without the city, and there were lions there. The man aforesaid, of the excess of his caution, could not fix upon a place wherein he should pass the night, for fear of the wild beasts and reptiles; so he went about seeking an empty place wherein he might lie..? ? ? ? Hath spent thereon his substance, withouten stint; indeed, In his own cloak he wrapped it, he tendered it so dear. (116)..? ? ? ? Awaken, O ye sleepers all, and profit, whilst it's here By what's vouchsafed of fortune fair and life untroubled, clear..? ? ? ? m. The Boy and the Thieves dccccviii.? ? ? ? How many a victim of the pangs of love-liking hath died! Tired is my patience, but of blame my censors never tire..9. The History of King Omar ben Ennuman and his Sons Sherkan and Zoulmekan xlv.? ? ? ? El Abbas from Akil his stead is come again; Prize hath he made of steeds and many a baggage-train;.The old man carried Tuhfeh up [to the dais and seated her] on a chair of gold beside the throne, whilst she was amazed at that which she saw in that place and magnified her Lord (extolled be His perfection and exalted be He!) and hallowed Him. Then the kings of the Jinn came up to the throne and seated themselves thereon; and they were in the semblance of mortals, excepting two of them, who were in the semblance of the Jinn, with eyes slit endlong and jutting horns and projecting tusks. After this there came up a young lady, fair of favour and pleasant of parts; the light of her face outshone that of the flambeaux, and about her were other three women, than whom there were no fairer on the face of the earth. They saluted Tuhfeh and she rose to them and kissed the earth before them; whereupon they embraced her and sat down on the chairs aforesaid..The Tenth Night of the Month..92. The Foolish Schoolmaster cccci.102. Joudier and his Brothers dclxxv.? ? ? ? j. The Enchanted Springs dlxxxii.60. Haroun Er Reshid and Zubeideh in the Bath dclxviii.? ? ? ? g. The Seventh Officer's Story dccccxxiv.? ? ? ? In my tears I have a witness; when I call thee to my mind, Down my cheeks they run like torrents, and I cannot stay their flight..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).Cashghar, Abdallah ben Nafi and the King's Son of, ii. 195..13. The Wolf and the Fox cxlviii.The wife of the shopkeeper, to wit, the nurse, came out, with the rest of those who came out, to divert herself with gazing upon the show, and when she saw El Abbas and beheld his beauty and the goodliness of his army and that which he had brought back with him of herds and slaves and slave-girls and mamelukes, she improvised and recited the following verses:.Here Queen Es Shuhba bade them farewell and taking her troops, returned to her palace, whilst the kings also went away to their abodes and the Sheikh Aboutawaif addressed himself to divert Tuhfeh till nightfall, when he mounted her on the back of one of the Afrits and bade other thirty gather together all that she had gotten of treasure and raiment and jewels and dresses of honour. [Then they flew off,] whilst Iblis went with

her, and in less than the twinkling of an eye he set her down in her sleeping-chamber. Then he and those who were with him took leave of her and went away. When Tuhfeh found herself in her own chamber and on her couch, her reason fled for joy and it seemed to her as if she had never stirred thence. Then she took the lute and tuned it and touched it on wondrous wise and improvised verses and sang..The fuller gave not over sleeping till sunrise, when he awoke and finding himself in this plight, misdoubted of his affair and imagined that he was a Turk and abode putting one foot forward and drawing the other back. Then said he in himself, 'I will go to my dwelling, and if my wife know me, then am I Ahmed the fuller; but, if she know me not, I am a Turk.' So he betook himself to his house; but when the artful baggage his wife saw him, she cried out in his face, saying, 'Whither away, O trooper? Wilt thou break into the house of Ahmed the fuller, and he a man of repute, having a brother-in-law a Turk, a man of high standing with the Sultan? An thou depart not, I will acquaint my husband and he will requite thee thy deed.' When King Shah Bekht heard this, he said, "Most like all they say of the vizier is leasing and his innocence will appear, even as that of the pious woman appeared." Then he comforted the vizier's heart and bade him go to his house..149. El Melik en Nasir and his Vizier dxcvii.62. Aboulaswed and his Squinting Slave-girl dcli.THE KHALIF OMAR BEN ABDULAZIZ AND THE POETS. (41).? ? ? ? o. The King's Son and the Merchant's Wife dxcii.? ? ? ? a. Story of Taj el Mulouk and the Princess Dunya cviii.?OF DESTINY OR THAT WHICH IS WRITTEN ON THE FOREHEAD..Then he sat down again upon the throne of his kingship, whilst the vizier stood before him, and they returned to their former estate, but they had nought of the [goods of the world]. So the king said to his vizier, 'How shall we avail to abide in this city, and we in this state of poverty?' And he answered, 'Be at thine ease and have no concern.' Then he singled out one of the soldiers (255) and said to him, 'Send us thy service (256) for the year.' Now there were in the city fifty thousand subjects (257) and in the hamlets and villages a like number; and the vizier sent to each of these, saying, 'Let each of you get an egg and lay it under a hen.' So they did this and it was neither burden nor grievance to them..Caution was the Cause of his Death, The Man whose, i 291..When El Abbas heard her verses, they pleased him and he said to her, "Well done, O Sitt el Husn! Indeed, thou hast done away trouble from my heart and [banished] the things that had occurred to my mind." Then he heaved a sigh and signing to the fifth damsel, who was from the land of the Persians and whose name was Merziyeh (now she was the fairest of them all and the sweetest of speech and she was like unto a splendid star, endowed with beauty and loveliness and brightness and perfection and justness of shape and symmetry and had a face like the new moon and eyes as they were gazelle's eyes) and said to her, "O Merziyeh, come forward and tune thy lute and sing to us on the [same] subject, for indeed we are resolved upon departure to the land of Yemen." Now this damsel had met many kings and had consorted with the great; so she tuned her lute and sang the following verses:EL ABBAS AND THE KING'S DAUGHTER OF BAGHDAD. (46).15. The Cat and the Crow cl.?STORY OF THE KING WHO LOST KINGDOM AND WIFE AND WEALTH AND GOD RESTORED THEM TO HIM..All this time, the young Damascene was hearkening, and while he likened her voice to that of his slave-girl and while he put away from him this thought, and the damsel had no whit of knowledge of him. Then she broke out again into song and chanted the following verses:Ill Fortune, Of the Uselessness of Endeavour against Persistent, i 70..Now the king had a brother, whom he had imprisoned in that pit of old time, and he had died [there]; but the folk of the realm thought that he was alive, and when his [supposed] imprisonment grew long, the king's officers used to talk of this and of the tyranny of the king, and the report spread abroad that the king was a tyrant, wherefore they fell upon him one day and slew him. Then they sought the well and brought out Abou Sabir therefrom, deeming him the king's brother, for that he was the nearest of folk to him [in favour] and the likest, and he had been long in the prison. So they doubted not but that he was the prince in question and said to him, 'Reign thou in thy brother's room, for we have slain him and thou art king in his stead.' But Abou Sabir was silent and spoke not a word; and he knew that this was the issue of his patience. Then he arose and sitting down on the king's throne, donned the royal raiment and discovered justice and equity and the affairs [of the realm] prospered [in his hand]; wherefore the folk obeyed him and the people inclined to him and many were his troops..There was once of old time a foolish, ignorant man, who had wealth galore, and his wife was a fair woman, who loved a handsome youth. The latter used to watch for her husband's absence and come to her, and on this wise he abode a long while. One day, as the woman was private with her lover, he said to her, 'O my lady and my beloved, if thou desire me and love me, give me possession of thyself and accomplish my need in thy husband's presence; else will I never again come to thee nor draw near thee, what while I abide on life.' Now she loved him with an exceeding love and could not brook his separation an hour nor could endure to vex him; so, when she heard his words, she said to him, ['So be it,] in God's name, O my beloved and solace of mine eyes, may he not live who would vex thee!' Quoth he, 'To-day?' And she said, 'Yes, by thy life,' and appointed him of this..See, then, O august king," continued the youth, "what envy doth and injustice and how God caused the viziers' malice revert upon their own necks; and I trust in God that He will succour me against all who envy me my favour with the king and show forth the truth unto him. Indeed, I fear not for my life from death; only I fear lest the king repent of my slaughter, for that I am guiltless of offence, and if I knew that I were guilty of aught, my tongue would be mute." When the king had read this letter, he rejoiced with an exceeding joy and bestowed on me great store of presents and entreated me with the utmost honour. Some days after this, I sought of him leave to depart, but he granted it not to me save after much pressing. So I took leave of him and shipped with divers merchants and others, intending for my own country and having no desire for travel or traffic. We sailed on, without ceasing, till we had passed many islands; but, one day, as we fared on over a certain tract of the sea, there came forth upon us a multitude of boats full of men like devils, clad in chain-mail and armed with swords and daggers and bows and arrows, and surrounded us on every side. They entreated us after the cruellest fashion, smiting and wounding and slaying those who made head against them, and taking the ship, with the

crew and all that were therein, carried us to an island, where they sold us all for a low price. A rich man bought me and taking me into his house, gave me to eat and drink and clothed me and entreated me kindly, till my heart was comforted and I was somewhat restored..? ? ? ? o. The King's Son and the Merchant's Wife dccccxciii.? ? ? ? b. The Story of Janshah cccxcix.Issues of Good and Evil Actions, Of the, i. 103..? ? ? ? In her revolving scheme, to bitter sweetness still Succeeds and things become straight, after crookedness..The servant said no more to him, but, when it was morning, he acquainted a number of the king's servants with this and they said, 'This is an opportunity for us. Come let us assemble together and acquaint the king with this, so the young merchant may lose favour with him and he rid us of him and we be at rest from him.' So they assembled together and going in to the king, said to him, 'We have a warning we would give thee.' Quoth he, 'And what is your warning?' And they said, 'Yonder youth, the merchant, whom thou hast taken into favour and whose rank thou hast exalted above the chiefs of the people of thy household, we saw yesterday draw his sword and offer to fall upon thee, so he might slay thee.' When the king heard this, his colour changed and he said to them, 'Have ye proof of this?' Quoth they, 'What proof wouldst thou have? If thou desire this, feign thyself drunken again this night and lie down, as if asleep, and watch him, and thou wilt see with thine eyes all that we have named to thee.'.Azadbekht and his Son, History of King, i. 61.? ? ? ? 'Twas not of wine that I had drunk; her mouth's sweet honeyed dews It was intoxicated me with bliss and ravishment..? ? ? ? My body is dissolved with sufferance in vain; Relenting, ay, and grace I hoped should yet betide;.Shehriyar, Shehrzad and, ii. 111, iii. 141, 157..Then Ishac seized upon her hand and carrying her into the house, said to her, 'Take the lute and sing; for never saw I nor heard thy like in smiting upon the lute; no, not even myself!' 'O my lord,' answered she, 'thou makest mock of me. Who am I that thou shouldst say all this to me? Indeed, this is but of thy kindness.' 'Nay, by Allah,' exclaimed he, 'I said but the truth to thee and I am none of those on whom pretence imposeth. These three months hath nature not moved thee to take the lute and sing thereto, and this is nought but an extraordinary thing. But all this cometh of strength in the craft and self-restraint.' Then he bade her sing; and she said, 'Hearkening and obedience.' So she took the lute and tightening its strings, smote thereon a number of airs, so that she confounded Ishac's wit and he was like to fly for delight. Then she returned to the first mode and sang thereto the following verses:.? ? ? ? d. The Crow and the Serpent dcccciii.? A MERRY JEST OF A THIEF..132. Sindbad the Sailor and Sindbad the Porter dxxxvi.Then she discovered to him a part of her bosom, and when he saw her breasts, his reason took flight from his head and he said to her, "Cover it up, so may God have thee in His safeguard!" Quoth she, "Is it fair of any one to missay of my charms?" And he answered, "How shall any missay of thy charms, and thou the sun of loveliness?" Then said she, "Hath any the right to say of me that I am lophanded? "And tucking up her sleeves, showed him forearms, as they were crystal; after which she unveiled to him a face, as it were a full moon breaking forth on its fourteenth night, and said to him, "Is it lawful for any to missay of me [and avouch] that my face is pitted with smallpox or that I am one-eyed or crop-eared?" And he answered her, saying, "O my lady, what is it moveth thee to discover unto me that lovely face and those fair members, [of wont so jealously] veiled and guarded? Tell me the truth of the matter, may I be thy ransom!" And he recited the following verses:Then said Shehrzad, "They avouch, O king, (but God [alone] knowest the secret things,) that.Sixteenth Officer's Story, The, ii. 193..? ? ? ? w. The Fox and the Folk (235) M.When Hafizeh had made an end of her song, El Abbas said to her, "Well done! Indeed, thou quickenest hearts from sorrows." Then he called another damsel of the daughters of the Medes, by name Merjaneh, and said to her, "O Merjaneh, sing to me upon the days of separation." "Hearkening and obedience," answered she and improvising, sang the following verses:.? ? ? ? e. The Fifth Voyage of Sindbad the Sailor dlvi.98. Isaac of Mosul and the Merchant ccccvii.Young Men, El Hejjaj and the Three, i. 53..Then she arose and returned to her chamber..?STORY OF THE FULLER AND HIS WIFE..? ? ? ? ? ? ? ? ? ? Announcing the return o' th' absent ones,.EL MAMOUN AND ZUBEIDEH (163).? ? ? ? Upon that day my loves my presence did depart;.So the merchant went forth, afflicted, sorrowful, weeping, [and wandered on along the sea-shore], till he came to a sort of divers diving in the sea for pearls. They saw him weeping and mourning and said to him, 'What is thy case and what maketh thee weep?' So he acquainted them with his history, from first to last, whereby they knew him and said to him, 'Art thou [such an one] son of such an one?' 'Yes,' answered he; whereupon they condoled with him and wept sore for him and said to him, 'Abide here till we dive for thy luck this next time and whatsoever betideth us shall be between us and thee.' Accordingly, they dived and brought up ten oysters, in each two great pearls; whereat they marvelled and said to him, 'By Allah, thy luck hath returned and thy good star is in the ascendant!' Then they gave him ten pearls and said to him, 'Sell two of them and make them thy capital [whereon to trade]; and hide the rest against the time of thy straitness.' So he took them, joyful and contented, and addressed himself to sew eight of them in his gown, keeping the two others in his mouth; but a thief saw him and went and advertised his mates of him; whereupon they gathered together upon him and took his gown and departed from him. When they were gone away, he arose, saying, 'These two pearls [in my mouth] will suffice me,' and made for the [nearest] city, where he brought out the pearls [and repairing to the jewel- market, gave them to the broker], that he might sell them..When the prince saw her in this plight, he was as a sleeper awakened and said to her, "What hath befallen thee? Set out to me thy case." "God on thee," answered she, "nevermore send me to Mariyeh, and do thou protect me, so may God protect thee from the fires of hell!" Then she related to him that which had bedded her with Mariyeh; which when he heard, there took him the shamefastness of the generous and this was grievous unto him. The love of Mariyeh fled forth of his heart and he said to the nurse, "How much hadst thou of Mariyeh every month?" "Ten dinars," answered she, and he said, "Be not concerned." Then he put his hand to his poke and bringing out two hundred dinars, gave them to her and said, "Take this for a whole year's wage and turn not again to serve any one. When the year is out, I will give thee two years' wage, for that thou hast wearied thyself with us and on account of the

cutting off of thy dependence upon Mariyeh." 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. When the Baghdadis saw this succour that had betided them against their enemies [and the victory that El Abbas had gotten them], they turned back and gathering together the spoils [of the defeated host], arms and treasures and horses, returned to Baghdad, victorious, and all by the valour of El Abbas. As for Saad, he foregathered with the prince, and they fared on in company till they came to the place where El Abbas had taken horse, whereupon the latter dismounted from his charger and Saad said to him, "O youth, wherefore alightest thou in other than thy place? Indeed, thy due is incumbent upon us and upon our Sultan; so go thou with us to the dwellings, that we may ransom thee with our souls." "O Amir Saad," replied El Abbas, "from this place I took horse with thee and herein is my lodging. So, God on thee, name me not to the king, but make as if thou hadst never seen me, for that I am a stranger in the land." The queen rejoiced in her and putting out her hand to her, drew her to herself and seated her by her side on the couch; whereupon Tuhfeh kissed her hands and the queen said to her, 'Know, O Tuhfeh, that all that thou treadest of these belong not to any of the Jinn, (224) for that I am the queen of them all and the Sheikh Aboutawaif Iblis sought my permission (225) and prayed me to be present at the circumcision of his son. So I sent to him, in my stead, a slave-girl of my slave-girls, to wit, Shuaaeh, Queen of the Fourth Sea, who is vice-queen of my kingdom. When she was present at the wedding and saw thee and heard thy singing, she sent to me, giving me to know of thee and setting forth to me thine elegance and pleasantness and the goodliness of thy breeding and thy singing. So I am come to thee, for that which I have heard of thy charms, and this shall bring thee great worship in the eyes of all the Jinn.' (226).152. Ardeshir and Heyat en Nufous dcccxi. Then her case changed and her colour paled; and when Shefikeh saw her mistress in this plight, she repaired to her mother and told her that the lady Mariyeh refused meat and drink. "Since when hath this befallen her?" asked the queen, and Shefikeh answered, "Since yesterday;" whereat the queen was confounded and betaking herself to her daughter, that she might enquire into her case, found her as one dead. So she sat down at her head and Mariyeh opened her eyes and seeing her mother sitting by her, sat up for shamefastness before her. The queen questioned her of her case and she said, "I entered the bath and it stupefied me and weakened me and left an exceeding pain in my head; but I trust in God the Most High that it will cease." The season of my presence is never at an end, ii. 246..? ? ? ? ? "Fair patience practise, for thereon still followeth content." So runs the rede 'mongst all that dwell in city or in tent. Then he bade take her away; so she was carried to her chamber and he sent her a black slave-girl, with a casket, wherein were three thousand dinars and a carcanet of gold, set with pearls, great and small, and jewels, worth other three thousand, saying to her, "The slave-girl and that which is with her are a gift from me to thee." When she heard this, she said, "God forbid that I should be consoled for the love of my lord and my master, though with the earth full of gold!" And she improvised and recited the following verses: ? ? ? ? ? Peace on thee! Would our gaze might light on thee once more! So should our hearts be eased and eyes no longer sore..When the evening evened, the king sat in his privy closet and summoning the vizier, required of him the promised story. So Er Rehwan said, "Know, O king, that.157. Mesrour and Zein el Mewasif dcccxliv. The king marvelled, he and his company, and praised God the Most High for that he had come thither; after which he turned to the eunuch and said to him, 'What is this youth thou hast with thee?' 'O king,' answered he, 'this is the son of a nurse who belonged to us and we left him little. I saw him to-day and his mother said to me, 'Take him with thee.' So I brought him with me, that he might be a servant to the king, for that he is an adroit and quickwitted youth.' Then the king fared on, he and his company, and the eunuch and the youth with them, what while he questioned the former of Belehwan and his dealing with his subjects, and he answered, saying, 'As thy head liveth, O king, the folk with him are in sore straits and not one of them desireth to look on him, gentle or simple.' 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..Meanwhile, the youth her master abode expecting her; but she returned not and his heart forbode him of the draught [of separation]; so he went forth at hazard, distraught and knowing not what he should do, and fell to strewing dust upon his head and crying out, 'The old woman hath taken her and gone away!' The boys followed him with stones and pelted him, saying, 'A madman! A madman!' Presently, the king's chamberlain, who was a man of

age and worth, met him, and when he saw his youth, he forbade the boys and drove there away from him, after which he accosted him and questioned him of his case. So he told him how it was with him and the chamberlain said to him, 'Fear not: all shall yet be well with thee. I will deliver thy slave-girl for thee: so calm thy trouble.' And he went on to speak him fair and comfort him, till he put faith in his speech. Hardly was the night come, when he went in to his wife and found her lying back, [apparently] asleep; so he sat down by her side and laying the hoopoe's heart on her breast, waited awhile, so he might be certified that she slept. Then said he to her, 'Shah Khatoun, Shah Khatoun, is this my recompense from thee?' Quoth she, 'What offence have I committed?' And he, 'What offence can be greater than this? Thou sentest after yonder youth and broughtest him hither, on account of the desire of thy heart, so thou mightest do with him that for which thou lustedst.' 'I know not desire,' answered she. 'Verily, among thy servants are those who are comelier and handsomer than he; yet have I never desired one of them.' 'Why, then,' asked he, 'didst thou lay hold of him and kiss him!' And she said, 'This is my son and a piece of my heart; and of my longing and love for him, I could not contain myself, but sprang upon him and kissed him.' When the king heard this, he was perplexed and amazed and said to her, 'Hast thou a proof that this youth is thy son? Indeed, I have a letter from thine uncle King Suleiman Shah, [wherein he giveth me to know] that his unck Belehwan cut his throat.' 'Yes,' answered she, 'he did indeed cut his throat, but severed not the windpipe; so my uncle sewed up the wound and reared him, [and he lived,] for that his hour was not come.' 1. The Wife's Device to Cheat her Husband dcccclxxxix. There was once in a city of Khorassan a family of affluence and distinction, and the townfolk used to envy them for that which God had vouchsafed them. As time went on, their fortune ceased from them and they passed away, till there remained of them but one old woman. When she grew feeble and decrepit, the townfolk succoured her not with aught, but put her forth of the city, saying, 'This old woman shall not harbour with us, for that we do her kindness and she requiteth us with evil.' So she took shelter in a ruined place and strangers used to bestow alms upon her, and on this wise she abode a while of time. The Twenty-Sixth Night of the Month. 12. Asleep and Awake cclxxi. When came the night, the king summoned his vizier and bade him tell the story of the king who lost kingdom and wife and wealth. "Hearkening and obedience," replied Er Rehwan. "Know, O king, that Officer's Story, The Seventh, ii. 150. For the longing that abideth in my heart is hard to bear. Fare with me, then, to my loved one. Answer nothing, but obey. So they made ready his affair and the king conferred on him a dress of honour, and he took with him a present and a letter under the king's hand and setting out, fared on till he came to the [capital] city of Turkestan. When the king of the Turks knew of his coming, he despatched his officers to receive him and entreated him with honour and lodged him as befitted his rank. Then he entertained him three days, after which he summoned him to his presence and Abou Temam went in to him and prostrating himself before him, as beseemeth unto kings, laid the present before him and gave him the letter. One day the Commander of the Faithful bade bring him to the presence; so his slave-girl changed his raiment and clothing him in sumptuous apparel, mounted him on the mule. Then he rode to the palace and presenting himself before the Khalif, saluted him with the goodliest of salutations and bespoke him with eloquent and deep-thoughted speech. When Er Reshid saw him, he marvelled at the goodliness of his favour and his eloquence and the readiness of his speech and enquiring of him, was told that he was Sitt el Milah's lord; whereupon quoth he, "Indeed, she is excusable in her love for him, and if we had put her to death unrighteously, as we were minded to do, her blood would have been upon our heads." Then he turned to the young man and entering into discourse with him, found him well bred, intelligent, quick of wit and apprehension, generous, pleasant, elegant, erudite. So he loved him with an exceeding love and questioned him of his native city and of his father and of the manner of his journey to Baghdad. Nouredin acquainted him with that which he would know in the goodliest of words and with the concisest of expressions; and the Khalif said to him, "And where hast thou been absent all this while? Indeed, we sent after thee to Damascus and Mosul and other the towns, but lit on no tidings of thee." "O my lord," answered the young man, "there betided thy slave in thy city that which never yet betided any." And he acquainted him with his case from first to last and told him that which had befallen him of evil [from El Muradi and his crew]. Lo, since the day I left you, O my masters, Life is not sweet, no aye my heart is light. It is as the jasmine, when it I espy, As it glitters and gleams midst its boughs, were a sky. When he saw those many bones, he rejoiced therein with an exceeding joy and carried away what he had a mind to thereof. Then we returned to his house and he entreated me with increased favour and said to me, 'Verily, O my son, thou hast directed us to a passing great gain, may God requite thee with all good! Thou art free for the sake of God the Most High. Every year these elephants used to kill of us much people on account of these bones; but God delivered thee from them and thou hast done us good service in the matter of these bones, of which thou hast given us to know; wherefore thou meritest a great recompense, and thou art free.' 'O my lord,' answered I, 'may God free thy neck from the fire! I desire of thee that thou give me leave to return to my own country.' 'So be it,' replied he; 'but we have a fair, on occasion whereof the merchants come hither to us and take of us these elephants' bones. The time of the fair is now at hand, and when they come to us, I will send thee with them and give thee somewhat to bring thee to thine own country.' The railers for your loss pretend that I should patient be: 'Away!' I answer them: 'tis I, not you, that feel the pain.' Come, then, companions mine, rejoice with me and say, "All hail to thee, O friend, and welcome fair and fain!" 14. The Mouse and the Weasel cl. "Be it as thou deemest," answered Er Reshid and caused return the damsel to her chamber, saying to her, "The Lady Zubeideh saith thus and thus." Quoth she, "God requite her for me with good! Indeed, thou dealest equitably, O Commander of the Faithful, in this judgment." And he answered, "Go now to thy place, and to-morrow we will let bring thy lord." So she kissed the earth and recited the following verses: The Man who saw the Night of Power dxcvi. A sun of beauty she appears to all who look on her, iii. 191. THE TEN VIZIERS; OR THE HISTORY OF KING AZADBEKHT AND HIS SON. (94)

[English Dramatic Companies Vol 2 1558-1642](#)

[All Shakespeares Tales](#)

[A History of Auricular Confession and Indulgences Vol 2 In the Latin Church](#)

[Jennie Gerhardt A Novel](#)

[The Works of Bishop Sherlock Vol 4 With Some Account of His Life Summary of Each Discourse Notes C](#)

[Missionary Sketches in North India With References to Recent Events](#)

[The North Star and the Southern Cross Vol 2](#)

[The Vicarious Sacrifice Grounded in Principles of Universal Obligation](#)

[The Footsteps of St Paul](#)

[The Roman Republic and the Founder of the Empire Vol 1](#)

[Annales de Chimie Et de Physique 1848 Vol 22](#)

[Our Inland Seas Their Shipping Commerce for Three Centuries](#)

[A Popular Guide to Minerals With Chapters on the Bement Collection of Minerals in the American Museum of Natural History and the Development of Mineralogy For Use of Visitors to Public Cabinets of Minerals and for Elementary Teaching in Mineralogy](#)

[The Works of Soame Jenyns Esq Vol 1 of 2 Including Several Pieces Never Before Published to Which Are Prefixed Short Sketches of the History of the Authors Family and Also of His Life](#)

[The Magic Skin](#)

[The Life of Marie de Medicis Queen of France](#)

[The Works of Nathanael Emmons D D Vol 3 Late Pastor of the Church in Franklin Mass with a Memoir of His Life](#)

[The Elegies of Albius Tibullus The Corpus Tibullianum Edited with Introduction and Notes on Books I II and IV 2-14](#)

[Dialect Notes Vol 1](#)

[A Plain and Literal Translation of the Arabian Nights Entertainments Vol 4 Now Intituled the Book Thousand Nights and a Night](#)

[Oeuvres Completes de J de Maistre Vol 5 Les Soirees de Saint-Petersbourg \(Suite Et Fin\) Eclaircissement Sur Les Sacrifices Sur Les Delais de la Justice Divine](#)

[Les Etats-Unis Au Xxe Siecle](#)

[La Philosophie de Malebranche Vol 2](#)

[Memoires Inedits de LInternonce a Paris Pendant La Revolution 1790-1801](#)

[Memoires de Saint-Simon Vol 2](#)

[Oeuvres Completes de C-F Volney Comte Et Pair de France Vol 1 Mises En Ordre Et Precedes de la Vie de LAuteur](#)

[The History of the Ingenious Gentleman Don Quixote of La Mancha Vol 3 Translated from the Spanish](#)

[The Works of the Right Reverend Father in God John Cosin Lord Bishop of Durham Vol 1 Sermons](#)

[Lettres de Marguerite DAngouleme Soeur de Francois Ier Reine de Navarre Publiees DApres Les Manuscrits de la Bibliotheque Du Roi](#)

[An of the Town and Castle of Warwick and of the Neighbouring Spa of Leamington To Which Are Added Short Notices of the Towns Villages C Within the Circuit of Ten Miles](#)

[The Life of the Right Honourable John Philpot Curran Vol 2 of 2 Late Master of the Rolls in Ireland](#)

[The Works of the REV Richard Cecil Vol 3 of 3 With a Memoir of His Life](#)

[Letters of Charles Lamb Vol 2 of 2 With Some Account of the Writer His Friends and Correspondents and Explanatory Notes](#)

[Edward VI and the Book of Common Prayer An Examination Into Its Origin and Early History with an Appendix of Unpublished Documents](#)

[Life of Thomas MCrie DD](#)

[The Dublin Review Vol 37](#)

[Historical Sketch of the Rise Progress and Decline of the Reformation in Poland Vol 1 of 2 And of the Influence Which the Scriptural Doctrines Have Exercised on That Country in Literary Moral and Political Respects](#)

[Retrospections of an Active Life Vol 5](#)

[Theodore Parker Preacher and Reformer](#)

[Aus Literatur Und Geschichte Abhandlungen](#)

[The Mexican Guide](#)

[The Life and Writings of Henry Thomas Buckle](#)

[Fancy Work Recreations A Complete Guide to Knitting Crochet and Home Adornment](#)

[The Greek Anthology As Selected for the Use of Westminster Eton and Other Public Schools](#)

[The Boys Percy Being Old Ballads of War Adventure and Love from Bishop Thomas Percys Reliques of Ancient English Poetry Together with an](#)

[Appendix Containing Two Ballads from the Original Percy Polio Ms](#)  
[The Headless Horseman A Strange Tale of Texas](#)  
[Historical Sketch of the Persecutions Suffered by the Catholics of Ireland Under the Rule of Cromwell and the Puritans](#)  
[Gen Albert Pikes Poems With Introductory Biographical Sketch](#)  
[Upper Mississippi Or Historical Sketches of the Mound-Builders the Indian Tribes and the Progress of Civilization in the North-West from A D 1600 to the Present Time](#)  
[Olivier de Clisson Connetable de France](#)  
[The Gospels in the Second Century An Examination of the Critical Part of a Work Entitled Supernatural Religion](#)  
[The Life of Dr John Colet Dean of St Pauls In the Reigns of K Henry VII and K Henry VIII and Founder of St Pauls School With an Appendix Containing Some Account of the Masters and More Eminent Scholars of That Foundation and Several Original P](#)  
[The Dublin Hospital Reports and Communications in Medicine and Surgery 1818 Vol 2](#)  
[The Photo-Miniature Vol 14 A Magazine of Photographic Information January 1917](#)  
[Sophocles Vol 2 of 2 Ajax Electra Trachiniai Philoctetes](#)  
[Chefs-DOeuvre Dramatiques de Lefranc de Pompignan Guyot de Merville Pont de Veyle Et Lanoue](#)  
[A Book of Common Worship Prepared Under Direction of the New York State Conference of Religion by a Committee on the Possibilities of Common Worship](#)  
[The Gate of Asia A Journey from the Persian Gulf to the Black Sea](#)  
[LInstruction Publique Aux Etats-Unis Ecoles Publiques Colleges Universites Ecoles Speciales Rapport Adresse Au Ministre de LInstruction Publique](#)  
[Across Widest Africa Vol 1 An Account of the Country and People of Eastern Central and Western](#)  
[The Philosophical Works of Descartes Vol 1 of 2 Rendered Into English](#)  
[The History of America Vol 3 of 3](#)  
[Captain Bill McDonald Texas Ranger A Story of Frontier Reform](#)  
[History of Chickasaw and Howard Counties Iowa Vol 1](#)  
[The Dramatic Works of Thomas Heywood Vol 4 of 6 Now First Collected with Illustrative Notes and a Memoir of the Author](#)  
[A Book of Strattons Vol 1 Being a Collection of Stratton Records from England and Scotland and a Genealogical History of the Early Colonial Strattons in America with Five Generations of Their Descendants](#)  
[The Practical Elements of Rhetoric With Illustrative Examples](#)  
[A Brief History of William Miller The Great Pioneer in Adventual Faith](#)  
[Studies and Exercises in Formal Logic Including a Generalization of Logical Processes in Their Application to Complex Inference](#)  
[The Mythology of All Races Vol 3 of 13](#)  
[The Minstrelsy of the English Border Being a Collection of Ballads Ancient Remodelled and Original Founded on Well Known Border Legends With Illustrative Notes](#)  
[History of Madagascar Vol 2 of 2 Comprising Also the Progress of the Christian Mission Established in 1818 and an Authentic Account of the Persecution and Recent Martyrdom of the Native Christians](#)  
[The British Journal of Dermatology Vol 17 January-December 1905](#)  
[Wacousta A Tale of the Pontiac Conspiracy](#)  
[The British Invasion from the North The Campaigns of Generals Carleton and Burgoyne](#)  
[Notes on Docks and Dock Construction](#)  
[Leaves of Grass](#)  
[English Historical Literature in the Fifteenth Century With an Appendix of Chronicles and Historical Pieces Hitherto for the Most Part Unprinted](#)  
[The Oedipus Judaicus](#)  
[Gesta Romanorum Entertaining Moral Stories](#)  
[Memoirs of the American Revolution Vol 1 of 2 From Its Commencement to the Year 1776 Inclusive as Relating to the State of South-Carolina And Occasionally Referring to the States of North-Carolina and Georgia](#)  
[Immanuel Kant Vol 1 of 2 A Study and a Comparison with Goethe Leonardo Da Vinci Bruno Plato and Descartes](#)  
[Deep Well Drilling The Principles and Practices of Deep Well Drilling and a Hand Book of Useful Information for the Well Driller](#)  
[The Pastoral Epistles](#)  
[Social Control A Survey of the Foundations of Order](#)  
[Louis Van Beethovens Studies in Thorough-Bass Counterpoint and the Art of Scientific Composition Collected from the Autograph Posthumous](#)



[Manuscripts of the Great Composer and First Published Together with Biographical Notices](#)

[The Biographical Dictionary of America Vol 9 Brief Biographies of Authors Administrators Clergymen Editors Engineers Jurists Merchants](#)

[Officials Philanthropists Scientists Statesmen and Others Who Are Making American History Qua-Stearns](#)

[The Carolina Mountains](#)

[The Cenci A Tragedy in Five Acts](#)

[British Homeopathic Pharmacopoeia 1876](#)

[The Heather Moon](#)

[Western Cavaliers Embracing the History of the Methodist Episcopal Church in Kentucky from 1832 to 1844](#)

[The Ever-Victorious Army A History of the Chinese Campaign Under LT-Col C G Gordon C B R E and of the Suppression of the Tai-Ping Rebellion](#)

[Alberta Past and Present Historical and Biographical](#)

[What the Bible Teaches A Thorough and Comprehensive Study of What the Bible Has to Say Concerning the Great Doctrines of Which It Treats](#)

[Essays on the Picturesque as Compared with the Sublime and the Beautiful Vol 1 And on the Use of Studying Pictures for the Purpose of Improving Real Landscape](#)

[The Letters of Horace Walpole Earl of Orford Vol 6 of 9](#)

[A Junior Latin Reader](#)

[An Introduction to Greek and Latin Etymology](#)

[The Life of Samuel Morley](#)

---