

BRITISH AND FOREIGN MEDICAL REVIEW 1836 VOL 11 OR QUARTERLY JOURNAL OF PRACTICAL MEDICINE AND SURGERY

Light of mine eyes, my hope, my wish, my thirsting eyes With looking on thy face can never sate their drought..87. El Mamoun and the Pyramids of Egypt cccxcviii. When the boy grew up, his father feared for him from poverty and change of case, so he said to him, 'Dear my son, know that in my youth I wronged my brothers in the matter of our father's good, and I see thee in weal; but, if thou [come to] need, ask not of one of them nor of any other, for I have laid up for thee in yonder chamber a treasure; but do not thou open it until thou come to lack thy day's food.' Then he died, and his wealth, which was a great matter, fell to his son. The young man had not patience to wait till he had made an end of that which was with him, but rose and opened the chamber, and behold, it was [empty and its walls were] whitened, and in its midst was a rope hanging down and half a score bricks, one upon another, and a scroll, wherein was written, 'Needs must death betide; so hang thyself and beg not of any, but kick away the bricks, so there may be no escape (225) for thee, and thou shall be at rest from the exultation of enemies and enviers and the bitterness of poverty.' Thou madest known to us therein the road of righteousness, When we had wandered from the Truth, what while in gloom it lay..The old woman received the alms from her and carrying it to Selim, took part thereof herself and with the rest bought him an old shirt, in which she clad him, after she had stripped him of that he had on. Then she threw away the gown she had taken from off him and arising forthright, washed his body of that which was thereon of filth and scented him with somewhat of perfume. Moreover, she bought him chickens and made him broth; so he ate and his life returned to him and he abode with her on the most solaceful of life till the morrow..Then she took leave of me and I of her, after I had strained her to my bosom and embraced her and we had kissed awhile. So she went away and I abode expecting the appointed day, till it came, when I arose and went forth, intending for the trysting-place; but a friend of mine met me by the way [and would have me go home with him. So I accompanied him to his house] and when I came up [into his sitting-chamber] he locked the door on me and went forth to fetch what we might eat and drink. He was absent till mid-day, then till the hour of afternoon-prayer, whereat I was sore disquieted. Then he was absent till sundown, and I was like to die of chagrin and impatience; [and indeed he returned not] and I passed my night on wake, nigh upon death, for that the door was locked on me, and my soul was like to depart my body on account of the tryst..106. The Man of Upper Egypt and his Frank Wife dcccclxii.102. Joudier and his Brothers dclxxv.As for Er Razi and El Merouzi, they made peace with each other and sat down to share the booty. Quoth El Merouzi, 'I will not give thee a dirhem of this money, till thou pay me my due of the money that is in thy house.' And Er Razi said 'I will not do it, nor will I subtract this from aught of my due.' So they fell out upon this and disputed with one another and each went saying to his fellow, 'I will not give thee a dirhem!' And words ran high between them and contention was prolonged..?Story of the Merchant and His Sons..When I entered the service of this Amir, (88) I had a great repute and every lewd fellow feared me of all mankind, and whenas I rode through the city, all the folk would point at me with their fingers and eyes. It befell one day, as I sat in the house of the prefecture, with my back against a wall, considering in myself, there fell somewhat in my lap, and behold, it was a purse sealed and tied. So I took it in my hand and behold, it had in it a hundred dirhems, (89) but I found not who threw it and I said, "Extolled be the perfection of God, the King of the Kingdoms!" (90) Another day, [as I sat on like wise,] somewhat fell on me and startled me, and behold, it was a purse like the first. So I took it and concealing its affair, made as if I slept, albeit sleep was not with me..Still do I yearn, whilst passion's fire flames in my liver are, iii. 111.The merchant went out and returned to the old woman, who, seeing him changed of colour, said to him, 'What did he ask thee, [may God confound] his hoariness?' So he acquainted her with the case and she said to him, 'Fear not; I will bring thee forth of this [strait].' Quoth he, 'God requite thee with good!' And she said, 'To-morrow go to him with a stout heart and say, "The answer to that whereof thou askest me is that thou put the heads of two staves into one of the holes; then take the other two staves and lay them across the middle of the first two and stop with their heads the second hole and with their butts the fourth hole. Then take the butts of the first two staves and stop with them the third hole.'" (232).? She let him taste her honey and wine (183) before his death: This was his last of victual until the Judgment Day..Woman (The Old) and the Draper's Wife, ii. 55..Uselessness of Endeavour against Persistent Ill Fortune, Of the, i. 70. Awaken, O ye sleepers all, and profit, whilst it's here By what's vouchsafed of fortune fair and life untroubled, clear.. Sandhill (132) and down (133) betwixt there blooms a yellow willow-flower, (134) Pomegranate-blossoms (135) and for fruits pomegranates (136) that doth bear..? Whenas the couriers came with news of thee, how fair Thou wast and sweet and how thy visage shone with light,.Then he sent for the viziers and said to them, 'O wicked viziers, ye thought that God was heedless of your deed, but your wickedness shall revert upon you. Know ye not that whoso diggeth a pit for his brother shall fall into it? Take from me the punishment of this world and to-morrow ye shall get the punishment of the world to come and requital from God.' Then he bade put them to death; so [the headsman] smote off their heads before the king, and he went in to his wife and acquainted her with that wherein he had transgressed against Abou Temam; whereupon she grieved for him with an exceeding grief and the king and the people of his household left not weeping and repenting all their lives. Moreover, they brought Abou Temam forth of the well and the king built him a dome (127) in his palace and buried him therein..As the version of the sixth and seventh voyages of Sindbad the Sailor contained in (197) the Calcutta Edition (1814-18) of the first two hundred Nights and in the text of the Voyages published by M. Langles (Paris, 1814) differs very materially from that of the complete Calcutta (1839-42) Edition (198) (which is, in this case, practically identical with those of Boulac and Breslau), adopted by me as my standard text in the translation of "The Book of the Thousand Nights and One Night," the story of the seventh voyage in particular turning upon an altogether different

set of incidents, related nearly as in the old version of M. Galland, I now give a translation of the text of the two voyages in question afforded by the Calcutta (1814-18) Edition, corrected and completed by collation with that of M. Langles, from which it differs only in being slightly less full. It will be observed that in this version of the story the name Sindbad is reserved for the Sailor, the porter being called Hindbad. When the affair was prolonged upon the three sharpers, they went away and sat down a little apart; then they came up to the money-changer privily and said to him, 'If thou canst buy him for us, do so, and we will give thee a score of dirhems.' Quoth he, 'Go away and sit down afar from him.' So they did his bidding and the money-changer went up to the owner of the ass and gave not over tempting him with money and cajoling him and saying, 'Leave yonder fellows and sell me the ass, and I will reckon him a gift from thee,' till he consented to sell him the ass for five thousand and five hundred dirhems. Accordingly the money-changer counted down to him five thousand and five hundred dirhems of his own money, and the owner of the ass took the price and delivered the ass to him, saying, 'Whatsoever betideth, though he abide a deposit about thy neck, (46) sell him not to yonder rogues for less than ten thousand dirhems, for that they would fain buy him because of a hidden treasure whereof they know, and nought can guide them thereto but this ass. So close thy hand on him and gainsay me not, or thou wilt repent.'? ? ? ? Raiment of silk and sendal, too, he brought to us for gift, And me in marriage sought therewith; yet, all his pains despite..So he sat down upon the throne of the Khalifate and laid the dagger in his lap, whereupon all [present] came up to kiss the earth before him and called down on him length of life and continuance [of glory and prosperity]. Then came forward Jafer the Barmecide and kissing the earth, said, "May the wide world of God be the treading of thy feet and may Paradise be thy dwelling-place and the fire the habitation of thine enemies! May no neighbour transgress against thee nor the lights of fire die out for thee, (29) O Khalif of [all] cities and ruler of [all] countries!"? ? ? ? f. The Sixth Voyage of Sindbad the Sailor. 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..14. The Mouse and the Weasel cl.? ? ? ? Whose subtleness might well infect the understanding folk; And secrets didst thou, in thy cheer, to us communicate..Meanwhile, they carried the damsel into the Commander of the Faithful and she pleased him; so he assigned her a lodging of the apartments of choice. She abode in the palace, eating not neither drinking and ceasing not from weeping night nor day, till, one night, the Khalif sent for her to his sitting-chamber and said to her, "O Sitt el Milah, be of good heart and cheerful eye, for I will make thy rank higher than [any of] the concubines and thou shall see that which shall rejoice thee." She kissed the earth and wept; whereupon the Khalif called for her lute and bade her sing. So she improvised and sang the following verses, in accordance with that which was in her heart:..? ? ? ? h. Ilan Shah and Abou Temam ccclxvi. 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 rosiness 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.' All those who were present marvelled at this story with the utmost marvel, and the twelfth officer came forward and said, 'I will tell you a pleasant trait that I had from a certain man, concerning an adventure that befell him with one of the thieves. (Quoth he). "O king," answered the youth, "I hope for succour only from God, not from created beings: if He aid me, none can avail to harm me, and if He be with me and on my side, because of the truth, who is it I shall fear, because of falsehood? Indeed, I have made my intent with God a pure and sincere intent and have severed my expectation from the help of the creature; and whoso seeketh help [of God] findeth of his desire that which Bekhtzeman found." Quoth the king, "Who was Bekhtzeman and what is his story?" "O king," replied the youth, "Story of the Unlucky Merchant..After that I tarried till three days had elapsed, when I went to the bath and changing my clothes, betook myself to her house, but found the door locked and covered with dust. So I questioned the neighbours of her and they said, "This house hath been empty these many days; but three days ago there came a woman with an ass, and yesternight, at eventide, she took her gear and went away." So I turned back, confounded in my wit, and every day [after this, for many a day,] I inquired of the inhabitants [of the street] concerning her, but could light on no tidings of her. And indeed I marvelled at the eloquence of her tongue and [the readiness of] her speech; and this is the most extraordinary of that which hath betided me.'? ? ? ? My heart, since the leave-taking day afflicted, will tell of my case, And my body, for love and desire grown wasted and feeble and frail..The old man took the casting-bottle from the Jew and going up to Nouredin and the damsel, sprinkled their faces, whereupon they came to themselves and fell to relating to each other that which they had suffered, since their separation, for the anguish of severance. Moreover, Nouredin acquainted Sitt el Milah with that which he had

endured from the folk who would have slain him and made away with him; and she said to him, "O my lord, let us presently give over this talk and praise God for reunion of loves, and all this shall cease from us." Then she gave him the cup and he said, "By Allah, I will nowise drink it, whilst I am in this plight!" So she drank it off before him and taking the lute, swept the strings and sang the following verses: Wind of the East, if thou pass by the land where my loved ones dwell, I pray, The fullest of greetings bear to them from me, their lover, and say. d. The Fourth Officer's Story dccccxxiv. After your loss, nor trace of me nor vestige would remain, Did not the hope of union some whit my strength sustain. Thou whose desire possesseth my soul, the love of whom Hold on my reins hath gotten and will not let me free,.50. Ibrahim ben el Mehdi and the Merchant's Sister Night ccxlv. In wine, as the glittering sunbeams bright, my heart's contentment is, That banishes hence, with various joys, all kinds of care and dole..I marvelled at this with the utmost wonderment and knew that he was of the sons of the pious. So I bestirred myself for his release and tended him [till he recovered] and besought him of quittance and absolution of responsibility. Now over against the place in question was a host of enemies, hard of heart, and in this he purposed the youth's slaughter. So he bade bring him forth of the underground dungeon and caused him draw near to him and saw his case. Then he bestowed on him a dress of honour and the folk rejoiced in this. Moreover, he tied him an ensign (134) and giving him a numerous army, despatched him to the region aforesaid, whither all who went were still slain or made prisoners. So Melik Shah betook himself thither with his army and when it was one of the days, behold, the enemy fell in upon them in the night; whereupon some of his men fled and the rest the enemy took; and they took Melik Shah also and cast him into an underground dungeon, with a company of his men. There he abode a whole year in evil plight, whilst his fellows mourned over his beauty and grace..So she opened the door to him and brought him in. Then she seated him at the upper end of the room and set food before him. So he ate and drank and lay with her and swived her. Then she sat down in his lap and they toyed and laughed and kissed till the day was half spent, when her husband came home and she could find nothing for it but to hide the singer in a rug, in which she rolled him up. The husband entered and seeing the place disordered (194) and smelling the odour of wine, questioned her of this. Quoth she, 'I had with me a friend of mine and I conjured her [to drink with me]; so we drank a jar [of wine], she and I, and she went away but now, before thy coming in.' Her husband, (who was none other than the singer's friend the druggist, that had invited him and fed him), deemed her words true and went away to his shop, whereupon the singer came forth and he and the lady returned to their sport and abode on this wise till eventide, when she gave him money and said to him, 'Come hither to-morrow in the forenoon.' 'It is well,' answered he and departed; and at nightfall he went to the bath..Meanwhile the messenger had reached the opposite camp with the news of Tuhfeh's deliverance, whereat the Sheikh Aboutawaif 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 Aboutawaif 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..When King Shah Bekht heard his vizier's story, he gave him leave to withdraw to his own house and he abode there the rest of the night and the next day till the evening..When came the night, the vizier presented himself before the king, who bade him relate the [promised] story. So he said, "Hearkening and obedience. Know, Out. 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..? ? ? ? ? Yea, horses hath he brought, full fair of shape and hue, Whose collars, anklet-like, ring to the bridle-rein..Now this (155) was the francolin that bore witness against him.'? ? ? ? ? For no hand is there but the hand of God is over it And no oppressor but shall be with worse than he oppress..? ? ? ? ? x. The Sandal-wood Merchant and the Sharpers dciii.95. Abdurrehman the Moor's Story of the Roc ccciv.? ? ? ? ? ? ? ? ? ? My pleasant life for loss of friends is troubled aye..And the king bade him depart to his own house..So they gat them raiment of wool and clothing themselves therewith, went forth and wandered in the deserts and wastes; but, when some days had passed over them, they became weak for hunger and repented them of that which they had done, whenas repentance profited them not, and the prince complained to his father of weariness and hunger. 'Dear my son,' answered the king, 'I did with thee that which behoved me, (205) but thou wouldst not hearken to me, and now there is no means of returning to thy former estate, for that another hath taken the kingdom and become its defender; but I will counsel thee of somewhat, wherein do thou pleasure me.' Quoth the prince, 'What is it?' And his father said, 'Take me and go with me to the market and sell me and take my price and do with it what thou wilt, and I shall become the property of one who will provide for my support,' 'Who will buy thee of me,' asked the prince, 'seeing thou art a very old man? Nay, do thou rather sell me, for the demand for me will be greater.' But the king said, 'An thou wert king, thou wouldst require me of service.' 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..But for the spying of the eyes [ill-omened,] we had seen, i. 50..Melik (El) Ez Zahir Rukneddin Bibers el Bunducdari and the Sixteen Officers of Police, ii. 117..The Nineteenth Night of the Month..? ? ? ? It is as the jasmine, when it I espy, As it glitters and gleams midst its boughs, were a sky.? ? ? ? I am become, for severance from my loved one, Like a left hand, forsaken of the right..98. Isaac of Mosul and the Merchant ccccvii.Reshid (Er), Ibn es Semmak and, i. 195..? ? ? ? d. The Rich Man who gave his Fair Daughter in Marriage to the Poor Old Man dcccxcii.EL MAMOUN AND ZUBEIDEH (163).The ship tarried with him some days, till he should be certified what he would do, (104) and he said, 'I will enquire of the merchants what this merchandise profiteth and in what country it lacketh and how much is the gain thereon.' [So he questioned them and] they directed him to a far country, where his dirhem should profit a hundredfold. Accordingly, he set sail and steered for the land in question; but, as he went, there blew on him a tempestuous wind and the ship foundered. The merchant saved himself on a plank and the wind cast him up, naked as he was, on the sea-shore, hard by a town there. So he praised God and gave Him thanks for his preservation; then, seeing a great village hard by, he betook himself thither and saw, seated therein, a very old man, whom he acquainted with his case and that which had betided him. The old man grieved sore for him, when he heard his story, and set food before him. So he ate and the old man said to him, 'Abide here with me, so I may make thee my steward and factor over a farm I have here, and thou shall have of me five dirhems (105) a day.' 'God make fair thy reward,' answered the merchant, 'and requite thee with benefits!'.Therewith Wekhimeh was moved to exceeding delight and drinking off the cup, ordered her twenty dresses of Greek brocade and a tray, wherein were thirty thousand dinars. Then she gave the cup to Queen Shuaaeh, Queen of the Fourth Sea, who took it and said, 'O my lady Tuhfeh, sing to me on the gillyflower.' Quoth she 'Harkening and obedience,' and improvised the following verses:..? ? ? ? Thy letter reached me; when the words thou wrot'st therein I read, My longing waxed and pain and woe redoubled on my head..? ? ? ? But for the spying of the eyes [ill-omened,] we had seen Wild cattle's eyes and antelopes' tresses of sable sheen..19. Hassan of Bassora and the King's Daughter of the Jinn cclxxxvi.?OF THE ADVANTAGES OF PATIENCE..? ? ? ? k. The Vizier's Son and the Bathkeeper's Wife dlxxxiv.Merchant, The Unlucky, i. 73..On this wise they abode a long while till one day the wife went out in quest of water, whereof she had need, and espied a physician who had spread a carpet in the Thereon he had set out great store of drugs and implements of medicine and he was speaking and muttering [charms], whilst the folk flocked to him and compassed him about on every side. The weaver's wife marvelled at the largeness of the physician's fortune (16) and said in herself, 'Were my husband thus, he would have an easy life of it and that wherein we are of straitness and misery would be enlarged unto him.'.Now in that town was a man of good breeding and large generosity, a merchant of condition, young of years and bright of face, who had come to that town from his own country with great store of merchandise and wealth galore. He took up his abode therein and the place was pleasant to him and he was lavish in expenditure, so that he came to the end of all his good and there remained with him nothing save that which was upon him of raiment. So he left the lodging wherein he had abidden in the days of his affluence, after he had wasted (260) that which was therein of furniture, and fell to harbouring in the houses of the townfolk from night to night..Ye chide at one who weepeth for troubles ever new, iii. 30..124. The Saint to whom God gave a Cloud to serve him and the Devout King cccclxxiii.Ninth Officer's Story, The, ii. 167..Then he called his servant Aamir and said to him, "Saddle the horses." When the nurse heard his words and indeed [she saw that] Aamir brought him the horses and they were resolved upon departure, the tears ran down upon her cheeks and she said to him, "By Allah, thy separation is grievous to me, O solace of the eye!" Then said she, "Where is the goal of thine intent, so we may know thy news and solace ourselves with thy report?" Quoth he, "I go hence to visit Akil, the son of my father's brother, for that he hath his sojourn in the camp of Kundeh ben Hisham, and these twenty years have I not seen him nor he me; wherefore I purpose to repair to him and discover his news and return hither. Then will I go hence to Yemen, if it be the will of God the Most High."..? ? ? ? The eyes of lovely women are likened unto me; Indeed, amongst the gardens I open many an eye..Now the children had entered the coppice, to make water, and there was there a forest of trees, wherein, if a horseman entered, he might wander by the week, [before finding his way out], for none knew the first thereof from the last. So the boys entered therein and knew not how they should return and went astray in that wood, to an end that was willed of God the Most High, whilst their father sought them, but found them not. So he returned to their mother and they abode weeping for their children. As for these latter, when they entered the wood, it swallowed them up and they went wandering in it many days, knowing not where they had entered, till they came forth, at another side, upon the open country..On this wise, O King Shah Bekht," continued the vizier, "is the issue of eagerness for [the goods of] the world and covetise of that which our knowledge embraceth not; indeed, [whoso doth thus] shall perish and repent Nor, O king of the age, (added he) is this story more extraordinary than that of the sharper and the merchants.".Now this was at the beginning of the month, and when it was the end thereof, Aboulhusn longed to drink wine and returning to his former usance, furnished his saloon and made ready food and let bring wine; then, going forth to the bridge, he sat there, expecting one whom he should carouse withal, as of his wont. As he sat thus, behold, up came the Khalif [and Mesrouf] to him; but Aboulhusn saluted them not and said to them, "No welcome and no greeting to the perverters! (31) Ye are no other than devils." However, the Khalif accosted him and said to him, "O my brother, did I not say to thee that I would return to thee?" Quoth Aboulhusn, "I have no need of thee; and as the byword says in verse:..Now the magistrate knew of the theft of the pearls; so he bade clap the merchant in prison. Accordingly they imprisoned him and flogged him, and he abode in the prison a whole year, till, by the ordinance of God the Most High, the Master of Police arrested one of the divers aforesaid and imprisoned him in the prison where the merchant lay. He saw the latter and knowing him,

questioned him of his case; whereupon he told them his story and that which had befallen him, and the diver marvelled at the sorriness of his luck. So, when he came forth of the prison, he acquainted the Sultan with the merchant's case and told him that it was he who had given him the pearls. The Sultan bade bring him forth of the prison and questioned him of his story, whereupon he told him all that had befallen him and the Sultan pitied him and assigned him a lodging in his own palace, together with an allowance for his living. His love on him took pity and wept for his dismay: Of those that him did visit she was, as sick he lay. Whenas the soul desireth one other than its peer, It winneth not of fortune the wish it holdeth dear. As time went on, the boy, the son of the king, grew up and fell to stopping the way (99) with the thieves, and they used to carry him with them, whenas they went a-thieving. They sallied forth one day upon a caravan in the land of Seistan, and there were in that caravan strong and valiant men and with them merchandise galore. Now they had heard that in that land were thieves; so they gathered themselves together and made ready their arms and sent out spies, who returned and gave them news of the thieves. Accordingly, they prepared for battle, and when the robbers drew near the caravan, they fell in upon them and they fought a sore battle. At last the folk of the caravan overmastered the thieves, by dint of numbers, and slew some of them, whilst the others fled. Moreover they took the boy, the son of King Azadbekht, and seeing him as he were the moon, possessed of beauty and grace, brightfaced and comely of fashion, questioned him, saying, "Who is thy father, and how camest thou with these thieves?" And he answered, saying, "I am the son of the captain of the thieves." So they took him and carried him to the capital of his father King Azadbekht. The dealer stood at her head and one of the merchants said, "I bid a thousand dinars for her." Quoth another, "I bid eleven hundred dinars;" [and a third, "I bid twelve hundred"]. Then said a fourth merchant, "Be she mine for fourteen hundred dinars." And the biddings stood still at that sum. Quoth her owner, "I will not sell her save with her consent. If she desire to be sold, I will sell her to whom she willeth." And the slave-dealer said to him, "What is her name?" "Her name is Sitt el Milah," (11) answered the other; whereupon the dealer said to her, "By thy leave, I will sell thee to yonder merchant for this price of fourteen hundred dinars." Quoth she, "Come hither to me." So he came up to her and when he drew near, she gave him a kick with her foot and cast him to the ground, saying, "I will not have that old man." The slave-dealer arose, shaking the dust from his clothes and head, and said, "Who biddeth more? Who is desirous [of buying?]" Quoth one of the merchants, "I," and the dealer said to her, "O Sitt el Milah, shall I sell thee to this merchant?" "Come hither to me," answered she; but he said "Nay; speak and I will hearken to thee from my place, for I will not trust myself to thee," And she said, "I will not have him." I went forth one day, purposing to make a journey, and fell in with a man whose wont it was to stop the way. When he came up with me, he offered to slay me and I said to him, "I have nothing with me whereby thou mayst profit." Quoth he, "My profit shall be the taking of thy life." "What is the cause of this?" asked I. "Hath there been feud between us aforetime?" And he answered, "No; but needs must I slay thee." Therewithal I fled from him to the river-side; but he overtook me and casting me to the ground, sat down on my breast. So I sought help of the Sheikh El Hejjaj (156) and said to him, "Protect me from this oppressor!" And indeed he had drawn a knife, wherewith to cut my throat, when, behold, there came a great crocodile forth of the river and snatching him up from off my breast, plunged with him into the water, with the knife still in his hand; whilst I abode extolling the perfection of God the Most High and rendering thanks for my preservation to Him who had delivered me from the hand of that oppressor. !?STORY OF THE CREDULOUS HUSBAND. Porter, Sindbad the Sailor and Hindbad the, iii. 199. If in night's blackness thou hast plunged into the desert's heart And hast denied thine eyes the taste of sleep and its delight, When the evening evened, the king withdrew to his privy sitting-chamber and bade fetch the vizier. When he presented himself before him, he said to him, "Tell me the story of the wealthy man who married his daughter to the poor old man." "It is well," answered the vizier. "Know, O puissant king, that. Then I sang and the captain said, "It is good," Quoth I, "Nay, but thou art loathly." He looked at me and said, "By Allah, thou shalt never more scent the odour of the world!" But his comrades said to him, "Do it not," and appeased him, till he said, "If it must be so, she shall abide here a whole year, not going forth." And I said, "I am content to submit to whatsoever pleaseth thee. If I have erred, thou art of those to whom pertaineth clemency." He shook his head and drank, then arose and went out to do his occasion, what while his comrades were occupied with what they were about of merry-making and drunkenness and sport. So I winked to my fellows and we slipped out into the corridor. We found the door open and fled forth, unveiled and knowing not whither we went; nor did we halt till we had left the house far behind and happened on a cook cooking, to whom said I, "Hast thou a mind to quicken dead folk?" And he said, "Come up." So we went up into the shop, and he said, 'Lie down.' Accordingly, we lay down and he covered us with the grass, (137) wherewith he was used to kindle [the fire] under the food. When the damsel had made an end of her song, El Abbas swooned away and they sprinkled on him rose-water, mingled with musk, till he came to himself, when he called another damsel (now there was on her of linen and clothes and ornaments that which beggareth description, and she was endowed with brightness and loveliness and symmetry and perfection, such as shamed the crescent moon, and she was a Turkish girl from the land of the Greeks and her name was Hafizeh) and said to her, "O Hafizeh, close thine eyes and tune thy lute and sing to us upon the days of separation." She answered him with "Hearkening and obedience" and taking the lute, tuned its strings and cried out from her head, (107) in a plaintive voice, and sang the following verses: They abode thus awhile and presently she said, "Up to now we have not become drunken; let me pour out." So she took the cup and gave him to drink and plied him with liquor, till he became drunken, when she took him and carried him into a closet. Then she came out, with his head in her hand, what while I stood silent, fixing not mine eyes on hers neither questioning her of this; and she said to me, "What is this?" "I know not," answered I; and she said, "Take it and cast it into the river." I obeyed her commandment and she arose and stripping herself of her clothes, took a knife and cut the dead man's body in pieces, which she laid in three

baskets, and said to me, "Throw them into the river." As for the youth, he gave his governor a thousand dirhems and despatched him to his father, to fetch money from him, so he might pay the rest of the girl's price, saying to him, 'Be not [long] absent.' But the governor said in himself, 'How shall I go to his father and say to him, "Thy son hath wasted thy money and wantoned it away"?' (180) With what eye shall I look on him, and indeed, I am he in whom he confided and to whom he hath entrusted his son? Indeed, this were ill seen. Nay, I will fare on to the pilgrimage (181) [with the caravan of pilgrims], in despite of this fool of a youth; and when he is weary [of waiting], he will demand back the money [he hath already paid] and return to his father, and I shall be quit of travail and reproach.' So he went on with the caravan to the pilgrimage (182) and took up his abode there. Presently, there came in upon us a spunger, without leave, and we went on playing, whilst he played with us. Then quoth the Sultan to the Vizier, "Bring the spunger who cometh in to the folk, without leave or bidding, that we may enquire into his case. Then will I cut off his head." So the headsman arose and dragged the spunger before the Sultan, who bade cut off his head. Now there was with them a sword, that would not cut curd; (151) so the headsman smote him therewith and his head flew from his body. When we saw this, the wine fled from our heads and we became in the sorriest of plights. Then my friends took up the body and went out with it, that they might hide it, whilst I took the head and made for the river. So Ishac returned to the slave-dealer and said to him, 'Harkye, Gaffer Said!' 'At thy service, O my lord,' answered the old man; and Ishac said, 'In the corridor is a cell and therein a damsel pale of colour. What is her price in money and how much dost thou ask for her?', Quoth the slave-dealer, 'She whom thou mentionest is called Tuhfet el Hemca.' (174) 'What is the meaning of El Hemca?' asked Ishac, and the old man replied, 'Her price hath been paid down an hundred times and she still saith, "Show me him who desireth to buy me;" and when I show her to him, she saith, "This fellow is not to my liking; he hath in him such and such a default." And in every one who would fain buy her she allegeth some default or other, so that none careth now to buy her and none seeketh her, for fear lest she discover some default in him.' Quoth Ishac, 'She seeketh presently to sell herself; so go thou to her and enquire of her and see her price and send her to the palace.' 'O my lord,' answered Said, 'her price is an hundred dinars, though, were she whole of this paleness that is upon her face, she would be worth a thousand; but folly and pallor have diminished her value; and behold, I will go to her and consult her of this.' So he betook himself to her, and said to her, 'Wilt thou be sold to Ishac ben Ibrahim el Mausili?' 'Yes,' answered she, and he said, 'Leave frowardness, (175) for to whom doth it happen to be in the house of Ishac the boon-companion?' (176). The Ninth Day. The Fifteenth Officer's Story dccccxl. 24. Maan ben Zaidah and the three Girls cclxxi

[Ancestral Stories and Traditions of Great Families Illustrative of English](#)

[Abnormal Psychology](#)

[The Human Species](#)

[Commentary on the Epistle to the Hebrews Vol 2](#)

[The History of the Buccaneers of America Containing Detailed Accounts of Those Bold and Daring Freebooters Chiefly Along the Spanish Main in the West Indies and in the Great South Sea Succeeding the Civil Wars in England](#)

[My Story](#)

[A Literary History of Persia](#)

[The National Geographic Magazine Vol 13](#)

[The General History of China Vol 2 Containing a Geographical Historical Chronological Political and Physical Description of the Empire of China Chinese-Tartary Corea and Thibet Including Exact and Particular Account of Their Customs Manners Cer](#)

[Life and Work of Romesh Chunder Dutt C I E](#)

[Astronomy Explained Upon Sir Isaac Newtons Principles Vol 1 of 2](#)

[A Short History of Tapestry](#)

[Flora of Los Angeles and Vicinity](#)

[On the Connexion of the Physical Sciences](#)

[Problems of Religion 1916 An Introductory Survey](#)

[The Decline of Aristocracy in the Politics of New York](#)

[Revista de Archivos Bibliotecas y Museos Vol 9 Organo Oficial del Cuerpo Facultativo del Ramo Julio A Diciembre de 1905](#)

[The Olio or Museum of Entertainment Vol 2 July to January](#)

[Substance and Function and Einsteins Theory of Relativity](#)

[Arbeiten Aus Dem Kaiserlichen Gesundheitsamte Vol 49 Beihefte Zu Den Veriffentlichungen Des Kaiserlichen Gesundheitsamtes](#)

[Trahison de Pichegru Et Les Intrigues Royalistes Dans lEst Avant Fructidor La](#)

[Observations On the Social and Political State of the European People in 1848 and 1849 Being the Second Series of the Notes of a Traveller](#)

[Autumn From the Journal of Henry David Thoreau](#)

[Voyages Dans Les Alpes Precedes dUn Essai Sur lHistoire Naturelle Des Environs de Geneve Vol 7](#)

[Philippi Melanthonis Opera Quae Supersunt Omnia Vol 11](#)

[Historical Sketches of the Missions of the United Brethern For Propagating the Gospel Among the Heathen from Their Commencement to the Year 1817](#)

[Minutes of the Board of Trustees Internal Improvement Fund of the State of Florida Vol 4](#)

[An Inventory of the Property and Effects of Every Description Which Have Come Into the Possession or Under the Control of Reuben Hitchcock Receiver of the Atlantic and Great Western Railways Etc Etc Etc In Virtue of the Orders of the Supreme Court](#)

[The Preaching of Islam A History of the Propagation of the Muslim Faith](#)

[Transcendental Magic Its Doctrine and Ritual A Complete Translation of dogme Et Rituel de la Haute Magie with a Biographical Preface](#)

[Traite de Medecine Legale Et dHygiene Publique Ou E Police de Sante Adapte Aux Codes de lEmpire Francais Et Aux Connaissances Actuelles Vol 4 A lUsage Des Gens de lArt de Ceux Du Barreau Des Jures Et Des Administrateurs de la Sante Pub](#)

[Theologische Ethik Vol 3](#)

[Illustrations of the Manners Customs and Condition of the North American Indians Vol 2 of 2 With Letters and Notes Written During Eight Years of Travel and Adventure Among the Wildest and Most Remarkable Tribes Now Existing](#)

[History of the United States Vol 6 From the Compromise of 1850 to the Final Restoration of Home Rule at the South in 1877](#)

[Osiris and the Egyptian Resurrection](#)

[Principia Mathematica Vol 3](#)

[Military and Civil History of the County of Essex New York And a General Survey of Its Physical Geography Its Mines and Minerals and Industrial Pursuits Embracing an Account of the Northern Wilderness And Also the Military Annals of the Fortresses O](#)

[Handbook of Nature-Study for Teachers and Parents Vol 1 of 2 Based on the Cornell Nature-Study Leaflets with Much Additional Material and Many New Illustrations Including Parts I and II](#)

[Personal Memoirs of U S Grant Vol 1 of 2](#)

[The Jewish Messiah A Critical History of the Messianic Idea Among the Jews from the Rise of the Maccabees to the Closing of the Talmud A Theory of Natural Philosophy Latin-English Edition from the Text of the First Venetian Edition Published Under the Personal Superintendence of the Author in 1763 With a Short Life of Boscovich](#)

[Introduction to Political Science](#)

[The Electric ARC](#)

[The Myths of Plato Translated with Introductory and Other Observations](#)

[Economics an Introduction for the General Reader](#)

[The State of Innocence and Fall of Man Described in Miltons Paradise Lost Renderd Into Prose with Historical Philosophical and Explanatory Notes](#)

[Operations Carried on at the Pyramids of Gizeh in 1837 Vol 2 With an Account of a Voyage Into Upper Egypt and an Appendix](#)

[Entretiens Sur Les Vies Et Sur Les Ouvrages Des Plus Excellens Peintres Anciens Et Modernes Vol 3 Avec La Vie Des Architectes](#)

[Ohio Archeological and Historical Publications Vol 4](#)

[Oeuvres de Descartes Vol 2](#)

[The Mountains of California](#)

[Beitrag Zur Chemie Und Physik Vol 8](#)

[Annales dOculistique 1845 Vol 14 Huitieme Annee](#)

[The Battle-Ground](#)

[The Draftsman Containing a Collection of Concise Precedents and Forms in Conveyancing](#)

[Dunham Genealogy English and American Branches of the Dunham Family](#)

[The Origins of the Islamic State Vol 1 Being a Translation from the Arabic Accompanied with Annotations Geographic and Historic Notes of the Kitib Futih Al-Buldin of Al-Imim Abu-L abbis Ahmad Ibn-Jibir Al-Balidhuri](#)

[The Wilderness Trail Vol 2 of 2 Or the Ventures and Adventures of the Pennsylvania Traders on the Allegheny Path with Some New Annals of the Old West and the Records of Some Strong Men and Some Bad Ones](#)

[Shackletons Last Voyage The Story of the Quest](#)

[Handbook of Hydraulics For the Solution of Hydraulic Problems](#)

[The Works of Shakespear with the Authors Life A Glossary And Copious Indexes in Eight Volumes of 8 Volume 7](#)

[Phronsie Pepper The Youngest of the Five Little Peppers](#)

[Scandinavian Immigrants in New York 1630-1674](#)

[Lives and Exploits of English Highwaymen Pirates and Robbers Drwan Form the Most Authentic Sources](#)

[The Op Dyck Genealogy Containing the Opdyck Opdycke Updyke Updike American Descendents of the Opdyke and Holland Families](#)

[Descendants of the Wesel and Holland Families](#)

[Some Account of the Cone Family in America Principally of the Descendants of Daniel Cone Who Settled in Haddam Connecticut in 1662](#)

[The History and Antiquities of the Name and Family of Kilbourn \(in Its Varied Orthography\)](#)

[Creole Families of New Orleans](#)

[The Poetry of Robert Browning](#)

[A History of the Clan MacLean from Its First Settlement at Castle in the Isle of Mull to the Present Period Including a Genealogical Account of Some of the Principal Tog Families Together with Their Heraldry Legends Superstitions Etc](#)

[Geschichte Der Musiktheorie Im IX XIX Jahrhundert](#)

[A Short History of the Confederate States of America](#)

[Historical Sketches of the Campbell Pilcher and Kindred Families Including the Bowen Russell Owen Grant Goodwin Amis Carothers Hope](#)

[Taliaferro and Powell Families](#)

[The Ryerson Genealogy Genealogy and History of the Knickerbocker Families of Ryerson Ryerse Ryerss Also Adriance and Martense Families](#)

[All Descendants of Martin and Adriaen Reyersz \(Reverszen\) of Amsterdam Holland](#)

[The Annals of Newtown in Queens County New York Containing Its History from Its First Settlement Together with Many Interesting Facts Concerning the Adjacent Towns](#)

[History of the Town of Durham New Hampshire \(Oyster River Plantation\) Vol 2 of 2 With Genealogical Notes Genealogical](#)

[Plane and Solid Geometry](#)

[2015 Vol 8](#)

[Midgard](#)

[2015 Vol 6](#)

[Ars Moriendi](#)

[First Lessons in the Maori Language with a Short Vocabulary](#)

[Cutler Anderson Architects The Houses](#)

[Cours I mentale de Droit Criminel Conforme Au Programme Des Facult s de Droit](#)

[Formulaire Et Consultations M dicales](#)

[Explication M thodique Des Institutes de Justinien Tome 1](#)

[Criminal Mitigation Case Studies](#)

[2015 Vol 7](#)

[Liaigre Paris](#)

[California Sixties Volume 2](#)

[Histoire Des Cocus C l bres](#)

[California Crazy](#)

[Bus Stop Talk](#)

[Child of Fire Child of Ice](#)

[2015 Vol 3](#)

[The Dreamline Journal](#)

[Boden-Und Wasserverhiltnisse Des Odenwaldes Und Seiner Umgebung Die](#)

[Ausfuhrliche Auslegung Der Bergpredigt Christi Nach Matthaus](#)

[The American Medical Times Vol 1 Being a Weekly Series of the New York Journal of Medicine July to December 1860](#)

[Queries and Answers](#)
