

## PATCHWORK A MEMOIR OF LOVE AND LOSS

An if my substance fail, no one there is will succour me, i. 6..? ? ? ? ? Wherefore, O stranger, dare thou not approach me with desire, Lest ruin quick and pitiless thy hardihood requite..Envy and Malice, Of, i. 125..? ? ? ? ? ? ? ? ? ? aa. The Merchant and the Parrot xiv.I kissed his hand and thanked him, and as I was walking about, [waiting,] up came the guards and eunuchs with the women, who were weeping and crying out and taking leave of one another. The eunuchs cried out to us, whereupon we came with the boat, and they said to the boatman, "Who is this?" "This is my mate," answered he, "[whom I have brought,] to help me, so one of us may keep the boat, whilst another doth your service." Then they brought out to us the women, one by one, saying, "Throw them [in] by the Island;" and we answered, "It is well." Now each of them was shackled and they had made a jar of sand fast about her neck. We did as the eunuchs bade us and ceased not to take the women, one after another, and cast them in, till they gave us my mistress and I winked to my comrade. So we took her and carried her out into mid-stream, where I gave her the empty calabashes (188) and said to her, "Wait for me at the mouth of the canal." Then we cast her in, after we had loosed the jar of sand from her neck and done off her fetters, and returned..? ? ? ? ? On the dear nights of union, in you was our joy, But afflicted were we since ye bade us adieu..The Sixth Night of the Month.Then he commanded one of the slave-girls to take the lute and strike it at Aboulhusn's head, whilst the rest smote upon their instruments. [So they played and sang,] till Aboulhusn awoke at the last of the night and heard the noise of lutes and tabrets and the sound of the pipes and the singing of the slave-girls, whereupon he opened his eyes and finding himself in the palace, with the slave-girls and eunuchs about him, exclaimed, "There is no power and no virtue but in God the Most High, the Supreme! Verily, I am fearful of the hospital and of that which I suffered therein aforetime, and I doubt not but the Devil is come to me again, as before. O my God, put thou Satan to shame!" Then he shut his eyes and laid his head in his sleeve and fell to laughing softly and raising his head [bytimes], but [still] found the apartment lighted and the girls singing..When Er Razi heard this, he said, 'Yonder wittol lusteth after my wife; but I will do him a mischief.' Then he rushed in upon them, and when El Merouzi saw him, he marvelled at him and said to him, 'How didst thou make thine escape?' So he told him the trick he had played and they abode talking of that which they had collected from the folk [by way of alms], and indeed they had gotten great store of money. Then said El Merouzi, 'Verily, mine absence hath been prolonged and fain would I return to my own country.' Quoth Er Razi, 'As thou wilt;' and the other said, 'Let us divide the money we have gotten and do thou go with me to my country, so I may show thee my tricks and my fashions.' 'Come to-morrow,' replied Er Razi, 'and we will divide the money.' Thy haters say and those who malice to thee bear, iii. 8..I clipped her in mine arms and straight grew drunken with the scent, iii. 125..? ? ? ? ? Or if to me "I'm absent" thou sayest, "'Tis a lie," My heart replies, bewildered 'twixt doubt and certainty..I fear to be seen in the air, ii. 255..? ? ? ? ? No slaves with me have I nor camels swift of foot, Nor slave-girls have I brought in curtained litters dight..Like a sun at the end of a cane in a hill of sand, iii. 190..18. The Thief and his Monkey clii.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..?STORY OF THE OLD WOMAN, THE MERCHANT AND THE KING..They have departed, but the steeds yet full of them remain, ii. 239..? ? ? ? ? Ye've drowned me in the sea of love for you; my heart Denies to be consoled for those whom I adore..My fortitude fails, my endeavour is vain, ii. 95..? ? ? ? ? ? ? ? ? ? eb. Story of the Barber's Second Brother cxlviii.4. The Three Apples lxix.Then she changed the measure and the mode and sang the following verses..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"..So King Suleiman Shah made answer unto Caesar with 'Harkening and obedience.' Then he arose and despatched her to him, and Cassar went in to her and found her overpassing the description wherewithal they had described her to him; wherefore he loved her with an exceeding love and preferred her over all his women and his love for Suleiman Shah was magnified; but Shah Khatoun's heart still clave to her son and she could say nought. As for Suleiman Shah's rebellious son, Belehwan, when he saw that Shah Khatoun had married the king of the Greeks, this was grievous to him and he despaired of her. Meanwhile, his father Suleiman Shah kept strait watch over the child and cherished him and named him Melik Shah, after the name of his father. When he reached the age of ten, he made the folk swear fealty to him and appointed him his heir apparent, and after some days, [the hour of] the old king's admission [to the mercy of God] drew near and he died..Awhile after this, there came two merchants to the king with two pearls of price and each of them avouched that his pearl was worth a thousand dinars, but there was none who availed to value them. Then said the cook, 'God prosper the king! Verily, the old man whom I bought avouched that he knew the quintessence of jewels and that he was skilled in cookery. We have made proof of him in cookery and have found him the skilfullest of men; and now, if we send after him and prove him on jewels, [the truth or falsehood of] his pretension will be made manifest to us.'? ? ? ? ? Your image midst mine eye sits nor forsakes me aye; Ye are my moons in gloom of night and shadowtide..? ? ? ? ? n. The Man and his Wilful Wife dccccix.? ? ? ? ? a. The Adventures of Beloukiya cccclxxxvi.Sitt el Milah, Nouredin Ali of Damascus and, iii. 3..Then he went to fetch that which he had hidden of the grain, but found it not and returned, perplexed and sorrowful, to the old man, who said to him, "What aileth thee to be sorrowful?" And he answered,

'Methought thou wouldst not pay me my due; so I took of the grain, after the measure of my hire; and now thou hast paid me my due and I went to bring back to thee that which I had hidden from thee, but found it gone, for those who had happened upon it had stolen it.' The old man was wroth, when he heard this, and said to the merchant, 'There is no device [can cope] with ill luck! I had given thee this, but, of the sorriness of thy luck and thy fortune, thou hast done this deed, O oppressor of thine own self! Thou deemedst I would not acquit thee thy wage; but, by Allah, nevermore will I give thee aught.' And he drove him away from him..The Twenty-Seventh Night of the Month.?? ? ? ? b. The Second Calender's Story xlii.?? ? ? ? z. The King who lost Kingdom and Wife and Wealth and God restored them to him dccccix.When Er Reshid drew near the door of the chamber, he heard the sound of the lute and Tuhfeh's voice singing; whereat he could not restrain his reason and was like to swoon away for excess of joy. Then he pulled out the key, but could not bring his hand to open the door. However, after awhile, he took heart and applying himself, opened the door and entered, saying, 'Methinks this is none other than a dream or an illusion of sleep.' When Tuhfeh saw him, she rose and coming to meet him, strained him to her bosom; and he cried out with a cry, wherein his soul was like to depart, and fell down in a swoon. She strained him to her bosom and sprinkled on him rose-water, mingled with musk, and washed his face, till he came to himself, as he were a drunken man, for the excess of his joy in Tuhfeh's return to him, after he had despaired of her..So the folk gathered together to them and blamed the lackpenny and said to him, 'Give him the price of that which thou hast eaten.' Quoth he, 'I gave him a dirhem before I entered the shop;' and the cook said, 'Be everything I sell this day forbidden (15) to me, if he gave me so much as the name of a piece of money! By Allah, he gave me nought, but ate my food and went out and [would have] made off, without aught [said I]' 'Nay,' answered the lackpenny, 'I gave thee a dirhem,' and he reviled the cook, who returned his abuse; whereupon he dealt him a cuff and they gripped and grappled and throttled each other. When the folk saw them on this wise, they came up to them and said to them, 'What is this strife between you, and no cause for it?' 'Ay, by Allah,' replied the lackpenny, 'but there is a cause for it, and the cause hath a tail!' Whereupon, 'Yea, by Allah,' cried the cook, 'now thou mindest me of thyself and thy dirhem! Yes, he gave me a dirhem and [but] a quarter of the price is spent. Come back and take the rest of the price of thy dirhem.' For that he understood what was to do, at the mention of the tail; and I, O my brother," added Aboulhusn, "my story hath a cause, which I will tell thee." Here they halted and took up their lodging with the old man, who questioned the husband of his case and that of his brother and the reason of their journey, and he said, 'I purpose to go with my brother, this sick man, to the holy woman, her whose prayers are answered, so she may pray for him and God may make him whole by the blessing of her prayers.' Quoth the villager, 'By Allah, my son is in a parlous plight for sickness and we have heard that the holy woman prayeth for the sick and they are made whole. Indeed, the folk counsel me to carry him to her, and behold, I will go in company with you. And they said, 'It is well.' So they passed the night in that intent and on the morrow they set out for the dwelling of the holy woman, this one carrying his son and that his brother..Abou Temam, Story of Ilan Shah and, i. 126..When the king heard his vizier's story, he was assured that he would not slay him and said, "I will have patience with him, so I may get of him the story of the rich man and his wasteful heir." And he bade him depart to his own house..1. The Merchant and the Genie i.?? ? ? ? s. The Journeyman and the Girl dccccix.10. The Enchanted Horse ccxlii.105. El Feth ben Khacan and El Mutawekkil ccccxix.When the vizier came to the King of Samarcand [and acquainted him with his errand], he submitted himself to the commandment [of his brother and made answer] with 'Hearkening and obedience.' Then he equipped himself and made ready for the journey and brought forth his tents and pavilions. A while after midnight, he went in to his wife, that he might take leave of her, and found with her a strange man, sleeping with her in one bed. So he slew them both and dragging them out by the feet, cast them away and set forth incontinent on his journey. When he came to his brother's court, the latter rejoiced in him with an exceeding joy and lodged him in the pavilion of entertainment, [to wit, the guest-house,] beside his own palace. Now this pavilion overlooked a garden belonging to the elder king and there the younger brother abode with him some days. Then he called to mind that which his wife had done with him and remembered him of her slaughter and bethought him how he was a king, yet was not exempt from the vicissitudes of fortune; and this wrought upon him with an exceeding despite, so that it caused him abstain from meat and drink, or, if he ate anything, it profited him not..149. El Melik en Nasir and his Vizier dcxcvii.The Eleventh Day..When I awoke and opened my eyes, I found myself [in the open air] and the raft moored to the bank of the stream, whilst about me were folk of the blacks of Hind. When they saw that I was awake, they came up to me, to question me; so I rose to them and saluted them. They bespoke me in a tongue I knew not, whilst I deemed myself in a dream, and for the excess of my joy, I was like to fly and my reason refused to obey me. Then there came to my mind the verses of the poet and I recited, saying:..Still do I yearn, whilst passion's fire flames in my liver are, iii. 111.As they were thus engaged, behold, up came the dancers and mountebanks, with their pipes and drums, whilst one of their number forewent them, with a great banner in his hand, and played all manner antics with his voice and limbs. When they came to the Courthouse, the Cadi exclaimed, "I seek refuge with God from yonder Satans!" And the merchant laughed, but said nothing. Then they entered and saluting his highness the Cadi, kissed Alaeddin's hands and said, "God's blessing on thee, O son of our uncle! Indeed, thou solacest our eyes in that which thou dost, and we beseech God to cause the glory of our lord the Cadi to endure, who hath honoured us by admitting thee to his alliance and allotted us a part in his high rank and dignity." When the Cadi heard this talk, it bewildered his wit and he was confounded and his face flushed with anger and he said to his son-in-law, "What words are these?" Quoth the merchant, "Knowest thou not, O my lord, that I am of this tribe? Indeed this man is the son of my mother's brother and that other the son of my father's brother, and I am only reckoned of the merchants [by courtesy]!"..So she donned a devotee's habit and betaking herself to the goldsmith, said to him, 'To whom belongeth the bracelet that is in the king's hand?' Quoth he, 'It belongeth to a man, a stranger, who

hath bought him a slave-girl from this city and lodgeth with her in such a place.' So the old woman repaired to the young man's house and knocked at the door. The damsel opened to her and seeing her clad in devotee's apparel, (184) saluted her and said to her, 'Belike thou hast an occasion with us?' 'Yes,' answered the old woman; 'I desire privacy and ablution.' (185) Quoth the girl, 'Enter.' So she entered and did her occasion and made the ablution and prayed. Then she brought out a rosary and began to tell her beads thereon, and the damsel said to her, 'Whence comest thou, O pilgrim?' (186) Quoth she 'I come] from [visiting] the Idol (187) of the Absent in such a church. (188) There standeth up no woman [to prayer] before him, who hath an absent friend and discovereth to him her need, but he acquainteth her with her case and giveth her tidings of her absent one.' 'O pilgrim,' said the damsel, 'we have an absent one, and my lord's heart cleaveth to him and I desire to go to the idol and question him of him.' Quoth the old woman, '[Wait] till to-morrow and ask leave of thy husband, and I will come to thee and go with thee in weal.' Then the king acquainted the people [of his court] with the matter and said to them, 'O folk, how deem ye of my looking to the issues of affairs?' And they all marvelled at his wisdom and foresight. Then he turned to his father and said to him, 'Hadst thou looked to the issue of thine affair and dealt deliberately in that which thou didst, there had not betided thee this repentance and grief all this time.' Then he let bring his mother and they rejoiced in each other and lived all their days in joy and gladness. What then," continued the young treasurer, "is more grievous than the lack of looking to the issues of affairs? Wherefore hasten thou not in the slaying of me, lest repentance betide thee and sore concern." . . . . . d. The Tailor's Story cxxxvi.85. Jaafer the Barmecide and the Old Bedouin cccxcv. "There was once a king in the land of Teberistan, by name Dadbin, and he had two viziers, called one Zourkhan and the other Kardan. The Vizier Zourkhan had a daughter, there was not in her time a handsomer than she nor yet a chaster nor a more pious, for she was a faster, a prayer and a worshipper of God the Most High, and her name was Arwa. Now Dadbin heard tell of her charms; so his heart clave to her and he called the vizier [her father] and said to him, 'I desire of thee that thou marry me to thy daughter.' Quoth Zourkhan, 'Allow me to consult her, and if she consent, I will marry thee with her.' And the king said, 'Hasten unto this.' Then he gave the cup to the Khalif, saying, "Drink [and may] health and soundness [attend it]! It doth away disease and bringeth healing and setteth the runnels of health abroad." . . . . . ba. The Envier and the Envied xlvi. When she had made an end of her verses, she folded the letter and delivered it to the nurse, who took it and went with it to El Abbas. When she gave it to him, he took it and breaking it open, read it and apprehended its purport; and when he came to the end of it, he swooned away. After awhile, he came to himself and said, "Praised be God who hath caused her return an answer to my letter! Canst thou carry her another letter, and with God the Most High be thy requital?" Quoth she, "And what shall letters profit thee, seeing she answereth on this wise?" But he said, "Belike, she may yet be softened." Then he took inkhorn and paper and wrote the following verses: When the evening came, the king bade fetch the vizier; so he presented himself before him and the king bade him tell the [promised] story. So he said, "Hearkening and obedience. Know, O king (but God alone knoweth His secret purpose and is versed in all that is past and was foredone among bygone peoples), that . . . . . And dar'dst, O dweller in the tents, to lift thine eyes to me, Hoping by stress to win of me the amorous delight, When she had made an end of her song, she threw the lute from her hand and wept till she swooned away. So they sprinkled on her rose-water, mingled with musk, and willow-flower water; and when she came to herself, Er Reshid said to her, "O Sitt el Milah, this is not fair dealing in thee. We love thee and thou lovest another." "O Commander of the Faithful," answered she, "there is no help for it." Therewithal he was wrath with her and said, "By the virtue of Hemzeh (19) and Akil (20) and Mohammed, Prince of the Apostles, if thou name one other than I in my presence, I will bid strike off thy head!" Then he bade return her to her chamber, whilst she wept and recited the following verses: .90. The Apples of Paradise dclxxvi. When the king had made an end of his story, he bade the bystanders spit in the Magian's face and curse him; and they did this. Then he bade cut out his tongue and on the morrow he bade cut off his ears and nose and pluck out his eyes. On the third day he bade cut off his hands and on the fourth his feet; and they ceased not to lop him limb from limb, and each member they cast into the fire, after its cutting-off, before his face, till his soul departed, after he had endured torments of all kinds and fashions. The king bade crucify his trunk on the city-wall three days' space; after which he let burn it and reduce its ashes to powder and scatter them abroad in the air. . . . . So, O Aamir, haste thy going, e'en as I do, so may I Heal my sickness and the draining of the cup of love essay: .Destiny, Of, i. 136. . . . . n. The Man whose Caution was the Cause of his Death dcccciii. The Fourth Night of the Month. Presently, up came the Khalif and the Lady Zubeideh and Mesrou and the old woman and entering, found Aboulhusn and his wife both stretched out [apparently] dead; which when the Lady Zubeideh saw, she wept and said, "They ceased not to bring [ill] news of my slave- girl, till she died; methinketh Aboulhusn's death was grievous to her and that she died after him." (39). Quoth the Khalif, "Thou shalt not forestall me with talk and prate. She certainly died before Aboulhusn, for he came to me with his clothes torn and his beard plucked out, beating his breast with two bricks, and I gave him a hundred dinars and a piece of silk and said to him, 'Go, carry her forth [and bury her] and I will give thee a concubine other than she and handsomer, and she shall be in stead of her.' But it would appear that her death was no light matter to him and he died after her; (40) so it is I who have beaten thee and gotten thy stake." .53. Abou Hassan es Ziyadi and the Man from Khorassan Night ccxlix. . . . . For those whom we cherish are parted and gone; They have left us in torment to pine for dismay. . . . . b. Bakoun's Story of the Hashish-Eater cxliii. Ibn es Semmak and Er Reshid, i. 195. Now the late king had left a wife and a daughter, and the people would fain have married the latter to the new king, to the intent that the kingship might not pass out of the old royal family. So they proposed to him that he should take her to wife, and he promised them this, but put them off from him, (64) of his respect for the covenant he had made with his former wife, to wit, that he would take none other to wife than herself. Then he betook himself to fasting by day and

standing up by night [to pray], giving alms galore and beseeching God (extolled be His perfection and exalted be He!) to reunite him with his children and his wife, the daughter of his father's brother..144. The Lovers of the Benou Udhreh dclxxxviii.73. The Miller and his Wife ccclxxxvii. When the king heard this, he said, "Restore him to the prison till the morrow, so we may look into his affair; for that deliberation in affairs is advisable and the slaughter of this [youth] shall not escape [us]." Accordingly, one night, when they were alone with the king and he leant back, as he were asleep, they said these words and the king heard it all and was like to die of rage and said in himself, "These are young boys, not come to years of discretion, and have no intrigue with any; and except they had heard these words from some one, they had not spoken with each other thereof." When it was morning, wrath overmastered him, so that he stayed not neither deliberated, but summoned Abou Temam and taking him apart, said to him, 'Whoso guardeth not his lord's honour, (126) what behoveth unto him?' Quoth Abou Temam, 'It behoveth that his lord guard not his honour.' 'And whoso entereth the king's house and playeth the traitor with him,' continued the king, 'what behoveth unto him?' And Abou Temam answered, 'He shall not be left on life.' Whereupon the king spat in his face and said to him, 'Both these things hast thou done.' Then he drew his dagger on him in haste and smiting him in the belly, slit it and he died forthright; whereupon the king dragged him to a well that was in his palace and cast him therein. The king gave him leave for this and the vizier betook himself to the queen and said to her, "I am come to thee, on account of a grave reproach, and I would have thee be truthful with me in speech and tell me how came the youth into the sleeping-chamber." Quoth she, "I have no knowledge whatsoever [of it]" and swore to him a solemn oath thereof, whereby he knew that she had no knowledge of the matter and that she was not at fault and said to her, "I will teach thee a device, where- with thou mayst acquit thyself and thy face be whitened before the king." "What is it?" asked she; and he answered, saying, "When the king calleth for thee and questioneth thee of this, say thou to him, 'Yonder youth saw me in the privy-chamber and sent me a message, saying, "I will give thee a hundred jewels, to whose price money may not avail, so thou wilt suffer me to foregather with thee." I laughed at him who bespoke me with these words and rebuffed him; but he sent again to me, saying, "An thou fall not in with my wishes, I will come one of the nights, drunken, and enter and lie down in the sleeping-chamber, and the king will see me and kill me; so wilt thou be put to shame and thy face will be blackened with him and thine honour abased." Be this thy saying to the king, and I will presently go to him and repeat this to him." Quoth the queen, "And I also will say thus." 43. Ibn es Semmak and Er Reshid dlxxviii. ? ? ? ? d. The Lover's Trick against the Chaste Wife dccccxxx. Unlucky Merchant, The, i 73.. Thereupon there sallied forth to him Zuheir ben Hebib, and they wheeled about and fainted awhile, then came to dose quarters and exchanged strokes. El Harith forewent his adversary in smiting and stretched him weltering in his gore; whereupon Hudheifeh cried out to him, saying, "Gifted of God art thou, O Harith! Call another of them." So he cried out, saying, "Is there a comer-forth [to battle?]" But they of Baghdad held back from him; and when it appeared to El Harith that confusion was amongst them, he fell upon them and overthrew the first of them upon their last and slew of them twelve men. Then the evening overtook him and the Baghdadis addressed themselves to flight. Then the Khalif went in to the Lady Zubeideh, pale with anger, and she noted this in him and said to him, "How cometh it that I see the Commander of the Faithful changed of colour?" "O daughter of my uncle," answered he, "I have a beautiful slave-girl, who reciteth verses and telleth stories, and she hath taken my whole heart; but she loveth other than I and avoucheth that she loveth her [former] master; wherefore I have sworn a great oath that, if she come again to my sitting-chamber and sing for other than I, I will assuredly take a span from her highest part." (21) Quoth Zubeideh, "Let the Commander of the Faithful favour me with her presence, so I may look on her and hear her singing." So he bade fetch her and she came, whereupon the Lady Zubeideh withdrew behind the curtain, whereas she saw her not, and Er Reshid said to her, "Sing to us." So she took the lute and tuning it, sang the following verses: THE TWELFTH OFFICER'S STORY.. ? ? ? ? Be gracious, so our gladness may be fulfilled with wine And we of our beloved have easance, without fear.. David and Solomon, i. 275.. He [seated himself on the divan and] leant upon a cushion, whilst she put out her hand to her veil and did it off. Then she put off her heavy outer clothes and discovered her charms, whereupon he embraced her and kissed her and swived her; after which they washed and returned to their place and he said to her, 'Know that I have little knowledge [of what goes on] in my house, for that I trust to my servant; so arise thou and see what the boy hath made ready in the kitchen.' Accordingly, she arose and going down into the kitchen, saw cooking pots over the fire, wherein were all manner of dainty meats, and manchet-bread and fresh almond-and-honey cakes. So she set bread on a dish and ladled out [what she would] from the pots and brought it to him.. ? ? ? ? Reproach me not for what I did, but be thou kind to one Who's sick of body and whose heart is wasted all away..27. Alaeddin Abou es Shamat dx. ? ? ? ? g. The Fuller and his Wife dccccxvi. Then he gave me the present and letter and money for my expenses. So I kissed his hand and going out from before him, repaired to the sea-coast, where I took ship with many other merchants and we sailed days and nights, till, after a prosperous voyage, God vouchsafed us a safe arrival at the island of Serendib. We landed and went up to the city, where I carried the letter and present to the king and kissing the earth fell [prostrate before him], invoking blessings on him. When he saw me, 'Welcome to thee, O Sindbad!' quoth he. 'By the Most Great God, we have longed for thy sight and the day is blessed on which we behold thee once more.' Then he took my hand and seating me by his side, welcomed me and entreated me friendly and rejoiced in me with an exceeding joy; after which he fell to conversing with me and caressing me and said, 'What brings thee to us, O Sindbad?' I kissed his hand and thanking him, said, 'O my lord, I bring thee a present and a letter from my lord the Khalif Haroun er Reshid.' Then I brought out to him the present and the letter and he read the latter and accepted the former, rejoicing therein with an exceeding joy.. ? ? ? ? And when I long to look upon thy face, My life is perished with desire straightway.. King Shah Bekht and his Vizier Er Rehwan, i. 215.. The head wept exceeding sore and said, 'O my lady, indeed thou hast

solaced my heart, and I have nought but my life; so take it.' Quoth she, 'An I but knew that thou wouldst bring me news of my lord Er Reshid, it were liefer to me than the empery of the world.' And the head answered her, saying, 'It shall be done as thou desirest.' Then it disappeared and returning to her at the last of the night, said, 'Know, O my lady, that I have been to thy palace and have questioned one of the haunters thereof of the case of the Commander of the Faithful and that which befell him after thee; and he said, "When the Commander of the Faithful came to Tuhfeh's lodging and found her not and saw no sign of her, he buffeted his face and head and rent his clothes. Now there was in thy lodging the eunuch, the chief of thy household, and he cried out at him, saying, 'Bring me Jaafer the Barmecide and his father and brother forthright.' The eunuch went out, confounded in his wit for fear of the Commander of the Faithful, and whenas he came to Jaafer, he said to him, 'Come to the Commander of the Faithful, thou and thy father and brother.' So they arose in haste and betaking themselves to the Khalif's presence, said to him, 'O Commander of the Faithful, what is to do?' Quoth he, 'There is that to do which overpasseth description. Know that I locked the door and taking the key with me, betook myself to the daughter of mine uncle, with whom I lay the night; but, when I arose in the morning and came and opened the door, I found no sign of Tuhfeh.' 'O Commander of the Faithful,' rejoined Jaafer, 'have patience, for that the damsel hath been snatched away, and needs must she return, seeing she took the lute with her, and it is her [own] lute. The Jinn have assuredly carried her off and we trust in God the Most High that she will return.' Quoth the Khalif, 'This (221) is a thing that may nowise be' And he abode in her lodging, eating not neither drinking, what while the Barmecides besought him to go forth to the folk; and he weepeth and abideth on this wise till she shall return." This, then, is that which hath betided him after thee.'.78. The Water-Carrier and the Goldsmith's Wife cccxc.??? g. The King's Son and the Ogress dccccxxxv.???? Whilere, the verses that I made it was thy wont to flout, Saying, "No passer by the way (105) hath part in me or mine..Quoth the cook, 'Nothing will serve but I must slay thee, O fellow; for, if I spare thee, I shall myself be slain.' But Selim said, 'O my brother, I will counsel thee somewhat (74) other than this.' 'What is it?' asked the cook. 'Say and be brief, ere I cut thy throat' And Selim said, '[Do thou suffer me to live and] keep me, that I may be a servant unto thee, and I will work at a craft, of the crafts of the skilled workmen, wherefrom there shall return to thee every day two dinars.' Quoth the cook, 'What is the craft?' and Selim said, 'The cutting [and polishing] of jewels.'???? b. The Fakir and his Pot of Butter dcx.51. The Thief and the Money-changer dcv.???? Whenas its jar was opened, the singers prostrate fell In worship of its brightness, it shone so wonder-clear..So she arose and tearing her clothes, went in to the king, in the presence of the viziers, and cast herself upon him, saying, "O king, falleth my shame not upon thee and fearest thou not reproach? Indeed, this is not of the behoof of kings that their jealousy over their women should be thus [aggard]. Thou art heedless and all the folk of the realm prate of thee, men and women. So either slay him, that the talk may be cut off, or slay me, if thy soul will not consent to his slaughter." Thereupon the king's wrath waxed hot and he said to her, "I have no pleasure in his continuance [on life] and needs must I slay him this day. So return to thy house and comfort thy heart.".Money-Changer and the Ass, The Sharpers, the, ii. 41..So he was concerned with an exceeding concern for his lack of travel and discovered this to his father, who said to him, "O my son, why do I see thee chagrined?" And he answered, "I would fain travel." Quoth Aboulhusn, "O my son, none travelleth save those whose occasion is urgent and those who are compelled thereunto [by need]. As for thee, O my son, thou enjoyest ample fortune; so do thou content thyself with that which God hath given thee and be bounteous [unto others], even as He hath been bounteous unto thee; and afflict not thyself with the toil and hardship of travel, for indeed it is said that travel is a piece of torment." (5) But the youth said, "Needs must I travel to Baghdad, the abode of peace."???? i. The Spider and the Wind dccccviii. There was once a man of Nishapour, (1) who had a wife of the utmost loveliness and piety, and he was minded to set out on the pilgrimage. So he commended his wife to the care of his brother and besought him to aid her in her affairs and further her to her desires till he should return, so they both abode alive and well. Then he took ship and departed and his absence was prolonged. Meanwhile, the brother went in to his brother's wife, at all times and seasons, and questioned her of her circumstances and went about her occasions; and when his visits to her were prolonged and he heard her speech and looked upon her face, the love of her gat hold upon his heart and he became distraught with passion for her and his soul prompted him [to evil]. So he besought her to lie with him, but she refused and chid him for his foul deed, and he found him no way unto presumption; (2) wherefore he importuned her with soft speech and gentleness..???? m. The Boy and the Thieves dcxxvii. 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.'.One of the good-for-noughts found himself one day without aught and the world was straitened upon him and his patience failed; so he lay down to sleep and gave not over sleeping till the sun burnt him and the foam came out upon his mouth, whereupon he arose, and he was penniless and had not so much as one dirhem. Presently, he came to the shop of a cook,

who had set up therein his pans (9) [over the fire] and wiped his scales and washed his saucers and swept his shop and sprinkled it; and indeed his oils (10) were clear (11) and his spices fragrant and he himself stood behind his cooking-pots [waiting for custom]. So the lackpenny went up to him and saluting him, said to him, 'Weigh me half a dirhem's worth of meat and a quarter of a dirhem's worth of kouskoussou (12) and the like of bread.' So the cook weighed out to him [that which he sought] and the lackpenny entered the shop, whereupon the cook set the food before him and he ate till he had gobbled up the whole and licked the saucers and abode perplexed, knowing not how he should do with the cook concerning the price of that which he had eaten and turning his eyes about upon everything in the shop..As for Aboulhusn, he gave not over sleeping till God the Most High brought on the morning, when he awoke, crying out and saying, "Ho, Tuffaheh! Ho, Rahet el Culoub! Ho, Miskeh! Ho, Tuhfeh!" And he gave not over calling upon the slave-girls till his mother heard him calling upon strange damsels and rising, came to him and said, "The name of God encompass thee! Arise, O my son, O Aboulhusn! Thou dreamest." So he opened his eyes and finding an old woman at his head, raised his eyes and said to her, "Who art thou?" Quoth she, "I am thy mother;" and he answered, "Thou liest! I am the Commander of the Faithful, the Vicar of God." Whereupon his mother cried out and said to him, "God preserve thy reason! Be silent, O my son, and cause not the loss of our lives and the spoiling of thy wealth, [as will assuredly betide,] if any hear this talk and carry it to the Khalif."Credulous Husband, The, i. 270..97. Dibil el Khuzai with the Lady and Muslin ben el Welid ccccvii.?? ? ? ? e. The Fifth Voyage of Sindbad the Sailor dlvi.WOMEN'S CRAFT..? ? ? ? ? The sent I speech to thee in verses such as burn The heart; reproach therein was none nor yet unright;Mariyeh, El Abbas and, iii. 53..Now the four women who thus accosted Tuhfeh were the princess Kemeriyeh, daughter of King Es Shisban, and her sisters; and Kemeriyeh loved Tuhfeh with an exceeding love. So, when she came up to her, she fell to kissing and embracing her, and Iblis said, 'Fair befall you! Take me between you.' At this Tuhfeh laughed and Kemeriyeh said, 'O my sister, I love thee and doubtless hearts have their evidences, (197) for, since I saw thee, I have loved thee.' 'By Allah,' replied Tuhfeh, 'hearts have deeps, (198) and thou, by Allah, art dear to me and I am thy handmaid.' Kemeriyeh thanked her for this and said to her, 'These are the wives of the kings of the Jinn: salute them. This is Queen Jemreh, (199) that is Queen Wekhimeh and this other is Queen Sherareh, and they come not but for thee.' So Tuhfeh rose to her feet and kissed their hands, and the three queens kissed her and welcomed her and entreated her with the utmost honour..King who knew the Quintessence of Things, The, i. 230..Whenas the soul desireth one other than its peer, ii 207..? ? ? ? ? ? ? ? ? ? But if my wealth abound, of all I'm held in amity.

[American Book Prices Current Vol 3 A Record of Books Manuscripts and Autographs Sold at Auction in New York Boston Philadelphia Chicago and Cincinnati from September 1 1896 to September 1 1897 with the Prices Realized](#)

[Boston Journal of Natural History Vol 6 Containing Papers and Communications Read to the Boston Society of Natural History 1850 1857 Theodore de Banville 1823-1891](#)

[En Ligne LEglise de France Pendant Le Grande Guerre \(1914-1918\)](#)

[Nuovi Studi Danteschi Nel VI Centenario Della Morte Di Dante](#)

[Beihefte Zur Zeitschrift Fur Die Alttestamentliche Wissenschaft Vol 20](#)

[Departement Du Gard Vol 1 Cahiers de Doleances de la Senechaussee de Nimes Pour Les Etats Generaux de 1789](#)

[Gesammelte Aufsätze Ueber Musik Und Anderes](#)

[Archiv Literatur-Und Kirchen-Geschichte Des Mittelalters](#)

[Die Zionistische Bewegung Eine Kurze Darstellung Ihrer Entwicklung](#)

[Neues Archiv Gesellschaft Fur Aeltere Deutsche Geschichtskunde Zur Befoerderung Einer Gesamtausgabe Der Quellenschriften Deutscher Geschichten Des Mittelalters](#)

[Zeitschrift Fir Indogermanistik Sprach Und Alerttumskune](#)

[Buenos Aires Desde Su Fundacion Hasta Nuestros Dias Especialmente El Periodo Comprendido En Los Siglos XVIII y XIX](#)

[Chamberss Miscellany of Useful and Entertaining Tracts Vol 3](#)

[Proceedings of the Cambridge Philosophical Society Vol 12 October 27 1902 May 16 1904](#)

[Shaksperes Works Vol 3](#)

[Memoirs of the Most Renowned James Graham Marquis of Montrose](#)

[The European Magazine and London Review Vol 43 Containing Portraits Views Biography Anecdotes Literature History Politics Arts Manners and Amusements of the Age From Jan To June 1803](#)

[Proceedings of the American Philosophical Society Vol 55 Held at Philadelphia for Promoting Useful Knowledge 1916](#)

[The Works of William Shakespeare Vol 3 of 10](#)

[Proceedings of the New Jersey Historical Society Vol 4 1875-1877](#)

[A Select Library of Nicene and Post-Nicene Fathers of the Christian Church Vol 5 Select Writings and Letters of Gregory Bishop of Nyssa Hakluytus Posthumus or Purchas His Pilgrimes Vol 18 of 20 Contayning a History of the World in Sea Voyages and Lande Travells by Englishmen and Others](#)

[The Pennsylvania Magazine of History and Biography Vol 17 Published Quarterly April 1893](#)  
[Correspondance Litteraire Philosophique Et Critique Par Grimm Diderot Vol 4 Raynal Meister Etc](#)  
[A History of the Church from the Birth of Christ to the Present Time Embracing an Account of the Life of Christ the Labors of the Apostles the Primitive Persecutions the Decline of Paganism the Mahometan Imposture the Crusades the Reformation](#)  
[Bailys Magazine of Sports and Pastimes 1899 Vol 2 of 70](#)  
[Bruyere Dans La Maison de Conde La](#)  
[A New Variorum Edition of Shakespeare Romeo and Juliet](#)  
[The London Edinburgh and Dublin Philosophical Magazine and Journal of Science Vol 36 New and United Series of the Philosophical Magazine](#)  
[Annals of Philosophy and Journal of Science January June 1850](#)  
[Socialism New and Old](#)  
[The Pennsylvania Magazine of History and Biography 1890 Vol 14](#)  
[In the District Court of the United States for the District of Minnesota Vol 9 The United States of America Petitioner Vs International Harvester Company et al Defendants Testimony of Witnesses for the Defendants](#)  
[The History of the Reign of Emperor Charles V Vol 2](#)  
[Journal of the British Archaeological Association Established 1843 Vol 7 For the Encouragement and Prosecution of Researches Into the Arts and Monuments of the Early and Middle Ages](#)  
[The Edinburgh Medical and Surgical Journal 1837 Vol 48 Exhibiting a Concise View of the Latest and Most Important Discoveries in Medicine Surgery and Pharmacy](#)  
[Theoretical Astronomy Relating to the Motions of the Heavenly Bodies Revolving Around the Sun in Accordance with the Law of Universal Gravitation](#)  
[Nineteenth Report of the Free Public Library Commission of Massachusetts 1909](#)  
[The History of Greece From Its Conquest by the Crusaders to Its Conquest by the Turks and of the Empire of Trebizond 1204 1461](#)  
[W O Simpson Methodist Minister and Missionary Early Life and Life in the Home Work Mission Life](#)  
[Journal of Orificial Surgery Vol 6 1897-98](#)  
[Athenae Cantabrigienses Vol 1 1500 1585](#)  
[The Geologist 1863 A Popular Illustrated Monthly Magazine of Geology](#)  
[The American Ten Years War 1855-1865](#)  
[Architect and Engineer Vol 180 January 1945](#)  
[The Poetical Works of Robert Browning Vol 5 Dramatic Romances Christmas-Eve and Easter-Day](#)  
[A Summary of the Law of Torts or Wrongs Independent of Contract](#)  
[Good Roads Vol 63 July 5 1922](#)  
[A Select Library of Nicene and Post-Nicene Fathers of the Christian Church Vol 7 Second Series](#)  
[Le Sultan Et Le Pacha dEgypte](#)  
[J Whyte Evans and W D Wood Appellants Vs H L Pittock and Georgiana Pittock Appellees Transcript of Record Upon Appeal from the United States Circuit Court for the District of Oregon](#)  
[Mimic World and Public Exhibitions Their History Their Morals and Effects](#)  
[First Letter to the Very REV J H Newman D D In Explanation Chiefly in Regard to the Reverential Love Due to the Ever-Blessed Theotokos and the Doctrine of Her Immaculate Conception With an Analysis of Cardinal de Turrecrematas Work on the Immacu](#)  
[Twenty Sermons Upon Social Duties and Their Opposite Vices To Which Is Added an Essay Towards Evidencing the Divine Original of Tythes Which the Author Considers as a Species of Social Duties](#)  
[The Hudson River from Ocean to Source Historical Legendary Picturesque](#)  
[A Critical and Exegetical Commentary on Judges](#)  
[Handbook to the Grammar of the Greek Testament Together with a Complete Vocabulary and an Examination of the Chief New Testament Synonyms](#)  
[The Civilization of Babylonia and Assyria Its Remains Language History Religion Commerce Law Art and Literature](#)  
[History of the Castle Town and Forest of Knaresbrough with Harrogate and Its Medicinal Springs Including an Account of the Most Remarkable Places in the Neighbourhood](#)  
[Pahlavi Texts Vol 2](#)  
[Proceedings of the New Jersey Historical Society Vol 4 A Magazine of History Biography and Genealogy](#)  
[American Journal of Physiology Vol 1](#)

[The Principles of Hygiene A Practical Manual for Students Physicians and Health-Officers](#)  
[The Graduate Magazine of the University of Kansas Volume 2](#)  
[An Observer in the Philippines Or Life in Our New Possessions](#)  
[Essays on Some Theological Questions of the Day](#)  
[History of Greece Vol 7 of 12 From the Earliest Period to the Close of the Generation Contemporary with Alexander the Great](#)  
[A Grammar of the Spanish Language Vol 1 With Practical Exercises](#)  
[Audubon and His Journals Vol 1 of 2](#)  
[The Whole Works of the Right REV Jeremy Taylor DD Vol 5 of 15 Lord Bishop of Down Connor and Dromore With a Life of the Author and a Critical Examination of His Writings](#)  
[France and England in North America A Series of Historical Narratives](#)  
[A History of Modern Europe Vol 2](#)  
[The Works of Samuel Richardson Vol 6 of 12 With a Prefatory Chapter of Biographical Criticism](#)  
[The South Pole Vol 1 of 2 An Account of the Norwegian Antarctic Expedition in the Fram 1910-12](#)  
[The Principles of Political Economy](#)  
[Proceedings of the Literary and Philosophical Society of Liverpool Vol 28 During the Sixty-Third Session 1878-74](#)  
[The Works of Alexandre Dumas Vol 8 of 9 The Queens Necklace a Sequel to Memoirs of a Physician Taking the Bastille or Six Years Later a Sequel to the Queens Necklace](#)  
[The Annals of Electricity Magnetism and Chemistry Vol 1 And Guardian of Experimental Science October 1836 to October 1837](#)  
[The Portion of Labor](#)  
[The Daltons Vol 1 of 2 Or Three Roads in Life](#)  
[A Select Library of the Nicene and Post-Nicene Father of the Christian Church Vol 2](#)  
[The Story of a Poet Madison Cawein His Intimate Life as Revealed by His Letters and Other Hitherto Unpublished Material Including Reminiscences by His Closest Associates Also Articles from Newspapers and Magazines and a List of His Poems](#)  
[Form of Prayers for the Day of the Atonement With English Translation](#)  
[A New History of the Holy Bible from the Beginning of the World to the Establishment of Christianity Vol 3 With Answers to Most of the Controverted Questions Dissertations Upon the Most Remarkable Passages and a Connection of Profane History All Alo](#)  
[The Doctrines and Principles of the Law of Injunctions](#)  
[The Nicaragua Canal and the Monroe Doctrine A Political History of Isthmus Transit with Special Reference to the Nicaragua Canal Project and the Attitude of the United States Government Thereto](#)  
[Whole Year Round](#)  
[Monographie de la Famille Des Hirudinees](#)  
[The Life and Times of Georg Joachim Goschen Vol 1 of 2 Publisher and Printer of Leipzig 1752-1828](#)  
[History of the Great and Little Bolton Co-Operative Society Limited Showing Fifty Years Progress](#)  
[Kinigreich Serbien Und Das Serbenvolk Von Der Rimerzeit Bis Zur Gegenwart Vol 1 Das Land Und Bevilkerung](#)  
[Hospitals and Asylums of the World Vol 4 Hospital Construction with Plans and Bibliography](#)  
[The Memoirs of Sir John Reresby Of Thrybergh Bart M P for York C 1634-1689](#)  
[Manuel de lArt Des Autopsies Cadaveriques Surtout Dans Ses Applications A lAnatomie Pathologique](#)  
[The Rhine and Northern Germany Handbook for Travellers](#)  
[Source Book in Anthropology](#)  
[Medical Research and Education](#)  
[History of the Reformation in Germany Vol 1](#)  
[Russia at the Close of the Sixteenth Century Comprising the Treatise of the Russe Common Wealth by Dr Giles Fletcher And the Travels of Sir Jerome Horsey Knt Now for the First Time Printed Entire from His Own Manuscript](#)  
[Deutsche Wirtschaftsgeschichte Bis Zum Schluss Der Karolingerperiode](#)

---