

SPINDLES AND OARS

Then they betook themselves to two boys affected to the [special] service of the king, who slept not but on their knee, (125) and they lay at his head, for that they were his pages of the chamber, and gave them each a thousand dinars of gold, saying, 'We desire of you that ye do somewhat for us and take this gold as a provision against your occasion.' Quoth the boys, 'What is it ye would have us do?' And the viziers answered, 'This Aboutemam hath marred our affairs for us, and if his case abide on this wise, he will estrange us all from the king's favour; and what we desire of you is that, when ye are alone with the king and he leaneth back, as he were asleep, one of you say to his fellow, "Verily, the king hath taken Aboutemam into his especial favour and hath advanced him to high rank with him, yet is he a transgressor against the king's honour and an accursed one." Then let the other of you ask, "And what is his transgression?" And the first make answer, "He outrageth the king's honour and saith, "The King of Turkestan was used, whenas one went to him to seek his daughter in marriage, to slay him; but me he spared, for that she took a liking to me, and by reason of this he sent her hither, because she loved me." Then let his fellow say, "Knowest thou this for truth?" And the other reply, "By Allah, this is well known unto all the folk, but, of their fear of the king, they dare not bespeak him thereof; and as often as the king is absent a-hunting or on a journey, Aboutemam comes to her and is private with her." And the boys answered, 'We will say this.'? ? ? ? ? And eye that knoweth not the sweet of sleep; yet she, who caused My dole, may Fortune's perfidies for aye from her abstain! ? ? ? ? ? In the wide world no house thou hast, a homeless wanderer thou: To thine own place thou shall be borne, an object for lament. (88).139. Khuzeimeh ben Bishr and Ikrimeh el Feyyas dclxxxii.? ? ? ? ? Still by your ruined camp a dweller I abide; Ne'er will I change nor e'er shall distance us divide.? ? ? ? ? ? ? ? ? ef. Story of the Barber's Sixth Brother xxxiii.Then said El Abbas to them, "O youths, sit by my arms and my horse till I return." But they answered, saying, "By Allah, thou prolongest discourse with that which beseemeth not of words! Make haste, or we will go with thy head, for indeed the king purposeth to slay thee and to slay thy comrade and take that which is with you." When the prince heard this, his skin quaked and he cried out at them with a cry that made them tremble. Then he sprang upon his horse and settling himself in the saddle, galloped till he came to the king's assembly, when he cried out at the top of his voice, saying ["To horse,] cavaliers!" And levelled his spear at the pavilion wherein was Zuheir. Now there were about him a thousand smiters with the sword; but El Abbas fell in upon them and dispersed them from around him, and there abode none in the tent save Zuheir and his vizier..? ? ? ? ? The billows of thy love o'erwhelm me passing sore; I sink and all in vain for succour I implore..? ? ? ? ? t. The Sandalwood Merchant and the Sharpers dccccxcviii.? ? ? ? ? Fawn of the palace, knowst thou not that I, to look on thee, The world have traversed, far and wide, o'er many a hill and plain? ? ? ? ? ? Ye chide at one who weepeth for troubles ever new; Needs must th' afflicted warble the woes that make him rue..32. The Mock Khalif cclxxxvi.TABLE OF CONTENTS OF THE UNFINISHED CALCUTTA (1814-18) EDITION (FIRST TWO HUNDRED NIGHTS ONLY) OF THE ARABIC TEXT OF THE BOOK OF THE THOUSAND NIGHTS AND ONE NIGHT..The Sixth Day.Four sharpers once plotted against a money-changer, a man of abounding wealth, and agreed upon a device for the taking of somewhat of his money. So one of them took an ass and laying on it a bag, wherein was money, lighted down at the money-changer's shop and sought of him change for the money. The money- changer brought out to him the change and bartered it with him, whilst the sharper was easy with him in the matter of the exchange, so he might give him confidence in himself. [As they were thus engaged,] up came the [other three] sharpers and surrounded the ass; and one of them said, '[It is] he,' and another said, 'Wait till I look at him.' Then he fell to looking on the ass and stroking him from his mane to his crupper; whilst the third went up to him and handled him and felt him from head to tail, saying, ' Yes, [it is] in him.' Quoth another, ['Nay,] it is not in him.' And they gave not over doing the like of this..Now there was in the camp a wise woman, (11) and she questioned him of the new-born child, if it was male or female. Quoth he, 'It is a girl;' and she said, 'She shall do whoredom with a hundred men and a journeyman shall marry her and a spider shall slay her.' When the journeyman heard this, he returned upon his steps and going in to the woman, took the child from her by wile and slit its paunch. Then he fled forth into the desert at a venture and abode in strangerhood what [while] God willed..Meanwhile, El Abbas abode with his cousin Akil twenty days, after which he made ready for the journey to Baghdad and letting bring the booty he had gotten of King Zuheir, divided it between himself and his cousin. Then he set out for Baghdad, and when he came within two days' journey of the city, he called his servant Aamir and bade him mount his charger and forego him with the baggage-train and the cattle. So Aamir [took horse and] fared on till he came to Baghdad, and the season of his entering was the first of the day; nor was there little child or hoary old man in the city but came forth to divert himself with gazing on those flocks and herds and upon the goodliness of those slave-girls, and their wits were amazed at what they saw. Presently the news reached the king that the young man El Abbas, who had gone forth from him, was come back with herds and rarities and slaves and a mighty host and had taken up his sojourn without the city, whilst his servant Aamir was presently come to Baghdad, so he might make ready dwelling- places for his lord, wherein he should take up his abode..King Shehriyar marvelled [at this story (146)] and said "By Allah, verily, injustice slayeth its folk!" (147) And he was edified by that wherewith Shehrzad bespoke him and sought help of God the Most High. Then said he to her, "Tell me another of thy stories, O Shehrzad; let it be a pleasant one and this shall be the completion of the story-telling." "With all my heart," answered Shehrzad. "It hath reached me, O august King, that a man once said to his fellows, I will set forth to you a means (148) of security (149) against vexation. (150) A friend of mine once related to me and said, "We attained [whiles] to security (151) against vexation, (152)and the origin of it was other than this; to wit, it was as follows. (153).So the thief entered, he and the

husband; and when they were both in the chamber, she locked on them the door, which was a stout one, and said to the thief, 'Out on thee, O fool! Thou hast fallen [into the trap] and now I have but to cry out and the officers of the police will come and take thee and thou wilt lose thy life, O Satan!' Quoth he, 'Let me go forth;' and she said, 'Thou art a man and I am a woman; and in thy hand is a knife and I am afraid of thee.' Quoth he, 'Take the knife from me.' So she took the knife from him and said to her husband, 'Art thou a woman and he a man? Mar his nape with beating, even as he did with thee; and if he put out his hand to thee, I will cry out and the police will come and take him and cut him in sunder.' So the husband said to him, 'O thousand-horned, (248) O dog, O traitor, I owe thee a deposit, (249) for which thou dunnest me.' And he fell to beating him grievously with a stick of live-oak, whilst he called out to the woman for help and besought her of deliverance; but she said, 'Abide in thy place till the morning, and thou shalt see wonders.' And her husband beat him within the chamber, till he [well- nigh] made an end of him and he swooned away..? ? ? ? ? z. The King who lost Kingdom and Wife and Wealth and God restored them to him dccccxix. After this came the horseman, who had taken Abou Sabir's wife, and complained of her to the king that she would not give him possession of herself, avouching that she was his wife. The king bade bring her before him, that he might hear her speech and pronounce judgment upon her. So the horseman came with her before him, and when the king saw her, he knew her and taking her from her ravisher, bade put the latter to death. Then he became aware of the troops, that they murmured against him and spoke of him as a tyrant; so he turned to his officers and viziers and said to them, 'As for me, by God the Great, I am not the king's brother! Nay, I am but one whom the king imprisoned upon a word he heard from me and used every day to taunt me therewith. Ye think that I am the king's brother; but I am Abou Sabir and God hath given me the kingship in virtue of my patience. As for the king who sought protection of me and I despoiled him, it was he who first wronged me, for that he despoiled me aforetime and drove me forth of my native land and banished me, without due [cause]; wherefore I requited him with that which he had done to me, in the way of lawful vengeance. As for the thieves who proffered repentance, there was no repentance for them with me, for that they began upon me with foul [dealing] and waylaid me by the road and despoiled me and took my good and my sons. Now these two boys, that I took of them and whom ye deemed slaves, are my very sons; so I avenged myself on the thieves of that which they did with me aforetime and requited them with equity. As for the horseman whom I slew, the woman I took from him was my wife and he took her by force, but God the Most High hath restored her [to me]; so this was my right, and my deed that I have done was just, albeit ye, [judging] by the outward of the matter, deemed that I had done this by way of tyranny.' When the folk heard this, they marvelled and fell prostrate before him; and they redoubled in esteem for him and exceeding affection and excused themselves to him, marvelling at that which God had done with him and how He had given him the kingship by reason of his longsuffering and his patience and how he had raised himself by his patience from the bottom of the pit to the throne of the kingdom, what while God cast down the [late] king from the throne into the pit. (109) Then Abou Sabir foregathered with his wife and said to her, 'How deemest thou of the fruit of patience and its sweetness and the fruit of haste and its bitterness? Verily, all that a man doth of good and evil, he shall assuredly abide.' On like wise, O king," continued the young treasurer, "it behoveth thee to practise patience, whenas it is possible to thee, for that patience is of the fashion of the noble, and it is the chiefest of their reliance, especially for kings." Then they brought the raft before him and I said to him, 'O my lord, I am in thy hands, I and all my good.' He looked at the raft and seeing therein jacinths and emeralds and crude ambergris, the like whereof was not in his treasuries, marvelled and was amazed at this. Then said he, 'O Sindbad, God forbid that we should covet that which God the Most High hath vouchsafed unto thee! Nay, it behoveth us rather to further thee on thy return to thine own country.' So I called down blessings on him and thanked him. Then he signed to one of his attendants, who took me and established me in a goodly lodging, and the king assigned me a daily allowance and pages to wait on me. And every day I used to go in to him and he entertained me and entreated me friendly and delighted in my converse; and as often as our assembly broke up, I went out and walked about the town and the island, diverting myself by viewing them..? ? ? ? ? ? ? ? ? ? aa. Story of the Jealous Man and the Parrot (226) xiv. He returned them the most gracious of answers and bade carry the Magian forth of the town and set him on a high scaffold that had been builded for him there; and he said to the folk, 'Behold, I will torture him with all kinds of fashions of torment.' Then he fell to telling them that which he had wrought of knavery with the daughter of his father's brother and what he had caused betide her of severance between her and her husband and how he had required her of herself, but she had sought refuge against him with God (to whom belong might and majesty) and chose rather humiliation than yield to his wishes, notwithstanding stress of torment; neither recked she aught of that which he lavished to her of wealth and raiment and jewels..Bihkerd, Story of King, i. 121..Merry Jest of a Thief, A, ii. 186..The wife of the shopkeeper, to wit, the nurse, came out, with the rest of those who came out, to divert herself with gazing upon the show, and when she saw El Abbas and beheld his beauty and the goodliness of his army and that which he had brought back with him of herds and slaves and slave-girls and mamelukes, she improvised and recited the following verses:..? ? ? ? ? Love no light matter is, O folk, nor are the woe and care And blame a little thing to brook that unto it pertain..Then she took leave of the princess and veiling her face, disguised herself; (30) after which she mounted the mule and sallying forth, went round about seeking her lord in the thoroughfares of Baghdad three days' space, but lit on no tidings of him; and on the fourth day, she rode forth without the city. Now it was the noontide hour and great was the heat, and she was aweary and thirst waxed upon her. Presently, she came to the mosque, wherein the young Damascene had taken shelter, and lighting down at the door, said to the old man, [the Muezzin], "O elder, hast thou a draught of cold water? Indeed, I am overcome with heat and thirst." Quoth he, "[Come up] with me into my house." So he carried her up into his lodging and spreading her [a carpet and cushions], seated her [thereon]; after which he brought her cold water and she drank and said to the eunuch, "Go thy

ways with the mule and on the morrow come back to me here." [So he went away] and she slept and rested herself.. "O king," answered the youth, "if there have betided thee talk because of me, by Allah, by Allah the Great, those who have brought on thee this talk from the folk are these wicked viziers, who devise with the folk and tell them foul things and evil concerning the king's house; but I trust in God that He will cause their malice to revert upon their heads. As for the king's menace of me with slaughter, I am in the grasp of his hand; so let not the king occupy his mind with my slaughter, for that I am like unto the sparrow in the hand of the fowler; if he will, he slaughtereth him, and if he will, he looseth him. As for the delaying of my slaughter, it [proceedeth] not [from] the king, but from Him in whose hand is my life; for, by Allah, O king, if God willed my slaughter, thou couldst not avail to postpone it, no, not for a single hour. Indeed, man availeth not to fend off evil from himself, even as it was with the son of King Suleiman Shah, whose anxiety and carefulness for the accomplishment of his desire of the new-born child [availed him nothing], for his last hour was deferred how many a time! and God saved him until he had accomplished his [foreordained] period and had fulfilled [the destined term of] his life." Now the merchant and his wife had taken up their abode in a city in the land whereof their [other] son was king, and when the boy [whom they had found] grew up, his father assigned unto him merchandise, so he might travel therewith. So he set out and entered the city wherein his brother was king. News reached the latter that there was a merchant come thither with merchandise befitting kings. So he sent for him and the young merchant obeyed the summons and going in to him, sat down before him. Neither of them knew the other; but blood stirred between them and the king said to the young merchant, 'I desire of thee that thou abide with me and I will exalt thy station and give thee all that thou desirest and cravest.' So he abode with him awhile, quitting him not; and when he saw that he would not suffer him to depart from him, he sent to his father and mother and bade them remove thither to him. So they addressed them to remove to that island, and their son increased still in honour with the king, albeit he knew not that he was his brother..? ? ? ? So shall we quaff the cups in ease and cheer, In endless joyance, quit of care and woe..Picture, The Prince who fell in love with the, i. 256..Eleventh Officer's Story, The, ii. 175..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 Iblis drank off his cup, and when he had made an end of his draught, he waved his hand to Tuhfeh, and putting off that which was upon him of clothes, delivered them to her. Amongst them was a suit worth ten thousand dinars and a tray full of jewels worth a great sum of money. Then he filled again and gave the cup to his son Es Shisban, who took it from his hand and kissing it, stood up and sat down again. Now there was before him a tray of roses; so he said to her 'O Tuhfeh sing upon these roses.' Harkening and obedience,' answered she and sang the following verses: There was once aforetime a chief officer [of police] and there passed by him one day a Jew, with a basket in his hand, wherein were five thousand dinars; whereupon quoth the officer to one of his slaves, "Canst thou make shift to take that money from yonder Jew's basket?" "Yes," answered he, nor did he tarry beyond the next day before he came to his master, with the basket in his hand. So (quoth the officer) I said to him, "Go, bury it in such a place." So he went and buried it and returned and told me. Hardly had he done this when there arose a clamour and up came the Jew, with one of the king's officers, avouching that the money belonged to the Sultan and that he looked to none but us for it. We demanded of him three days' delay, as of wont, and I said to him who had taken the money, "Go and lay somewhat in the Jew's house, that shall occupy him with himself." So he went and played a fine trick, to wit, he laid in a basket a dead woman's hand, painted [with henna] and having a gold seal- ring on one of the fingers, and buried the basket under a flagstone in the Jew's house. Then came we and searched and found the basket, whereupon we straightway clapped the Jew in irons for the murder of a woman..? ? ? ? And all the desert spaces devour, whilst to my rede, Or if in sport or earnest, (93) still Aamir giveth ear..So on the morrow, early, he took the stuff and carrying it to the market whence it had been stolen, sat down at the shop whence it had been stolen and gave it to the broker, who took it and cried it for sale. Its owner knew it and bidding for it, [bought it] and sent after the chief of the police, who seized the sharper and seeing him an old man of venerable appearance, handsomely clad, said to him, "Whence hadst thou this piece of stuff?" "I had it from this market," answered he, "and from yonder shop where I was sitting." Quoth the prefect, "Did its owner sell it to thee?" "Nay," replied the thief; "I stole it and other than it." Then said the magistrate, "How camest thou to bring it [for sale] to the place whence thou stolest it?" And he answered, "I will not tell my story save to the Sultan, for that I have an advertisement (154) wherewith I would fain bespeak him." Quoth the prefect, "Name it." And the thief said, "Art thou the Sultan?" "No," replied the other; and the old man said, "I will not tell it but to himself." So she hastened to admit the eunuch, who entered; and when he saw the Commander of the Faithful, he saluted not neither kissed the earth, but said, 'Quick, quick! Arise in haste! My lady Tuhfeh sitteth in her chamber, singing a goodly ditty. Come to her in haste and see all that I say to thee! Hasten! She sitteth [in her chamber].' The Khalif was amazed at his speech and said to him, 'What sayst thou?' 'Didst thou not hear the first of the speech?' replied the eunuch. 'Tuhfeh sitteth in the sleeping-chamber, singing and playing the lute. Come thy quickest! Hasten!' So Er Reshid arose and donned his clothes; but he credited not the eunuch's words and said to him, 'Out on thee! What is this thou sayst? Hast thou not seen this in a dream?' 'By Allah,' answered the eunuch, 'I know not what thou sayest, and I was not asleep.' Quoth Er Reshid, 'If thy speech be true, it shall be for thy good luck, for I will enfranchise thee and give

thee a thousand dinars; but, if it be untrue and thou have seen this in sleep, I will crucify thee.' And the eunuch said in himself, 'O Protector, (250) let me not have seen this in Sleep!' Then he left the Khalif and going to the chamber-door, heard the sound of singing and lute-playing; whereupon he returned to Er Reshid and said to him, 'Go and hearken and see who is asleep.' 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..The Tenth Night of the Month..Then said the king, "How long wilt thou beguile us with thy prate, O youth? But now the hour of thy slaughter is come." And he bade crucify him upon the gibbet. [So they carried him to the place of execution] and were about to hoist him up [upon the cross,] when, behold, the captain of the thieves, who had found him and reared him, (141) came up at that moment and asked what was that assembly and [the cause of] the crowds gathered there. They told him that a servant of the king had committed a great crime and that he was about to put him to death. So the captain of the thieves pressed forward and looking upon the prisoner, knew him, whereupon he went up to him and embraced him and clipped him and fell to kissing him upon his mouth. Then said he, "This is a boy whom I found under such a mountain, wrapped in a gown of brocade, and I reared him and he fell to stopping the way with us. One day, we set upon a caravan, but they put us to flight and wounded some of us and took the boy and went their way. From that day to this I have gone round about the lands in quest of him, but have not lighted on news of him [till now;] and this is he." .83. Adi ben Zeid and the Princess Hind dclxviii. When the youth saw this, he marvelled at that which his father had done and said, 'This is a sorry treasure.' Then he went forth and fell to eating and drinking with the folk, till nothing was left him and he abode two days without tasting food, at the end of which time he took a handkerchief and selling it for two dirhems, bought bread and milk with the price and left it on the shelf [and went out. Whilst he was gone,] a dog came and took the bread and spoiled the milk, and when the man returned and saw this, he buffeted his face and went forth, distraught, at a venture. Presently, he met a friend of his, to whom he discovered his case, and the other said to him, 'Art thou not ashamed to talk thus? How hast thou wasted all this wealth and now comest telling lies and saying, "The dog hath mounted on the shelf," and talking nonsense?' And he reviled him..When she came in sight of the folk, they kissed the earth before her and she said to them, "Tell me what hath betided Queen Tuhfeh from yonder dog Meimoun and why did ye not send to me and tell me?" Quoth they, 'And who was this dog that we should send to thee, on his account? Indeed, he was the least and meanest [of the Jinn].' Then they told her what Kemeriyeh and her sisters had done and how they had practised upon Meimoun and delivered Tuhfeh from his hand, fearing lest he should slay her, whenas he found himself discomfited; and she said, 'By Allah, the accursed one was wont to prolong his looking upon her!' And Tuhfeh fell to kissing Queen Es Shuhba's hand, whilst the latter strained her to her bosom and kissed her, saying, 'Trouble is past; so rejoice in assurance of relief.' Looking to the Issues of Affairs, Of, i. 80..46. The Sharper of Alexandria and the Master of Police cccxli. ? ? ? ? Sore, sore doth rigour me beset, its onslaughts bring me near Unto the straitness of the grave, ere in the shroud I'm dight..54. The Poor Man and his Generous Friend cccli. Then said the Khalif to her, "I lie and my eunuch lieth, and thou liest and thy waiting-woman lieth; so methinks we were best go, all four of us together, that we may see which of us telleth the truth." Quoth Mesrour, "Come, let us go, that I may put this ill-omened old woman to shame (37) and deal her a sound drubbing for her lying." And she answered him, saying, "O dotard, is thy wit like unto my wit? Indeed, thy wit is as the hen's wit." Mesrour was incensed at her words and would have laid violent hands on her, but the Lady Zubeideh warded him off from her and said to him, "Her sooth-fastness will presently be distinguished from thy sooth-fastness and her leasing from thy leasing." "Leave the mention of him. Who is at the door?" Quoth Adi, "El Akhwes el Ansari." (54) "God the Most High put him away and estrange him from His mercy!" cried Omar. "Is it not he who said, berhyming on a man of Medina his slave-girl, so she might outlive her master ... ?" [And he repeated the following line:].104. El Amin and his Uncle Ibrahim ben el Mehdi ccccxviii. So the king bade fetch the old man and he came and stood before the Sultan, who showed him the two pearls. Quoth he, 'As for this one, it is worth a thousand dinars.' And the king said, 'So saith its owner.' 'But for this other,' continued the old man, 'it is worth but five hundred.' The folk laughed and marvelled at his saying, and the merchant, [the owner of the second pearl], said to him, 'How can this, which is greater of bulk and purer of water and more perfect of rondure, be less of worth than that?' And the old man answered, 'I have said what is with me.' (208) Then said the king to him, 'Indeed, the outward appearance thereof is like unto that of the other pearl; why then is it worth but the half of its price?' 'Yes,' answered the old man, '[its outward resembleth the other]; but its inward is corrupt.' 'Hath a pearl then an outward and an inward?' asked the merchant, and the old man said, 'Yes. In its inward is a boring worm; but the other pearl is sound and secure against breakage.' Quoth the merchant, 'Give us a token of this and prove to us the truth of thy saying.' And the old man answered, 'We will break the pearl. If I prove a liar, here is my head, and if I speak truth, thou wilt have lost thy pearl.' And the merchant said, 'I agree to that.' So they broke the pearl and it was even as the old man had said, to wit, in its midst was a boring worm..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. Then, in his anger, he walled up the door of the granary with clay, and by the ordinance of God the Most High, there came a great rain and descended from the roofs of the house wherein was the wheat [so that the latter rotted]; and needs must the merchant give the porters five hundred dirhems from his purse, so they should carry it forth and cast it without the city, for that the smell of it was noisome. So his friend said to him, 'How often did I tell thee thou hadst no luck in wheat? But thou wouldst not give ear to my speech, and now it behoveth thee to go to the astrologer and question him of thy star.' Accordingly the merchant betook himself to the astrologer and questioned him of his star, and the astrologer said to him, 'Thy star is unpropitious. Put not thy hand to any business, for thou wilt not prosper therein.' However, he paid no heed to the astrologer's words and said in himself, 'If I do my occasion, (103) I am not afraid of aught.' Then he took the other part of his money, after he had spent therefrom three years, and built [therewith] a ship, which he loaded with all that seemed good to him and all that was with him and embarked on the sea, so he might travel. . . . Compared with thine enjoyment, the hardest things are light To win and all things distant draw near and easy be. . . . SINDBAD THE SAILOR AND HINDBAD THE PORTER. . . . p. The Idiot and the Sharper dccccv. Abdulmelik ben Salih the Abbaside, Jafer ben Yehya, and, i. 183..60. Haroun Er Reshid and Zubeideh in the Bath dcxlviii. On the morrow, he repaired to the druggist, who saluted him and came to meet him and rejoiced in him and smiled in his face, deeming his wife innocent. Then he questioned him of his yesterday's case and he told him how he had fared, saying, 'O my brother, when the cuckold knocked at the door, I would have entered the chest; but his wife forbade me and rolled me up in the rug. The man entered and thought of nothing but the chest; so he broke it open and abode as he were a madman, going up and coming down. Then he went his way and I came out and we abode on our wonted case till eventide, when she gave me this shirt of her husband's; and behold, I am going to her.' As I was passing one day in the market, I found that a thief had broken into the shop of a money-changer and taken thence a casket, with which he had made off to the burial-grounds. So I followed him thither [and came up to him, as] he opened the casket and fell a-looking into it; whereupon I accosted him, saying, "Peace be on thee!" And he was startled at me. Then I left him and went away from him. . . . My juice among kings is still drunken for wine And a present am I betwixt friends, young and old. . . . Before I rent my clothes, reproach me not, I pray. . . . Accordingly, the trooper bought him a house near at hand and made therein an underground passage communicating with his mistress's house. When he had accomplished his affair, the wife bespoke her husband as her lover had lessoned her and he went out to go to the trooper's house, but turned back by the way, whereupon quoth she to him, 'By Allah, go forthright, for that my sister asketh of thee.' So the dolt of a fuller went out and made for the trooper's house, whilst his wife forewent him thither by the secret passage, and going up, sat down beside her lover. Presently, the fuller entered and saluted the trooper and his [supposed] wife and was confounded at the coincidence of the case. (230) Then doubt betided him and he returned in haste to his dwelling; but she forewent him by the underground passage to her chamber and donning her wonted clothes, sat [waiting] for him and said to him, 'Did I not bid thee go to my sister and salute her husband and make friends with them?' Quoth he, 'I did this, but I misdoubted of my affair, when I saw his wife.' And she said, 'Did I not tell thee that she resembleth me and I her, and there is nought to distinguish between us but our clothes? Go back to her.' All this time, the young Damascene was hearkening, and whiles he likened her voice to that of his slave-girl and whiles he put away from him this thought, and the damsel had no whit of knowledge of him. Then she broke out again into song and chanted the following verses:

[Recherches Historiques Sur Les Environs de Bourgoin \(Isere\) Demptezieu Saint-Chef Maubec Sejour de J J Rousseau La Marechale de LHospital Mgr de Mercy Archeveque de Bourges Mgr Raillon Archeveque DAix \(Biographies\)](#)

[Fils de Coralie Le](#)

[Forty-Fourth Annual Report of the Board of Commissioners of Public Schools to the Mayor and City Council of Baltimore For the Year Ending October 31st 1872](#)

[Taxation for Special Purposes by Independent Boards in Illinois](#)

[May Flowers Poems and Songs Some in the Scottish Dialect](#)

[University of Massachusetts Board of Trustees Records 1836-2010 Committees 1944-47](#)

[The Souwester 1906](#)

[Teatro Vol 31 Alfilerazos Los Nuevos Yernos El Suicidio de Lucerito](#)

[The Susquehanna Vol 16 October 1905](#)

[Annual Report of the Secretary of the Interior Fiscal Year Ended June 30 1942](#)

[Memoires Secrets Pour Servir A L'Histoire de la Republique Des Lettres En France Depuis 1762 Jusqua Nos Ou Journal DUn Observateur Vol 11 Contenant Les Analyses Des Pieces de Theatre Qui Ont Paru Durant CET Intervalle Les Relations Des Assemb](#)

[Select Cases Reported in the Several Courts of the United States and Great Britain in the Years 1845 1846 and 1847 Vol 7 Some Entire But Mostly in a Condensed Form](#)

[Madame La Comtesse Du Barry](#)

[Journal of Debates and Proceedings in the Convention of Delegates Chosen to Revise the Constitution of Massachusetts Begun and Holden at Boston November 15 1820 and Continued by Adjournment to January 9 1821](#)

[Twenty-Fourth Annual Report of the Womans Missionary Council of the Methodist Episcopal Church South 1933-1934](#)
[Controlling World Trade Cartels and Commodity Agreements](#)
[The Bulletin Vol 75 Medical Alumni Association School and Hospital Summer 1990](#)
[Essentials of Chemistry and Toxicology For the Use of Students in Medicine](#)
[A Monographic Study of the American Marsupial Caenolestes And the Long-Clawed South American Rodents of the Genus Notiomys](#)
[Du Pont Products Correct to September 1 1917](#)
[L'Antiquaire \(the Antiquary\) Vol 1](#)
[The Spice Handbook Spices Aromatic Seeds and Herbs](#)
[The American Numismatic Society Exhibition of United States and Colonial Coins Catalogue January Seventeenth to February Eighteenth 1914](#)
[Moving Picture World Vol 57 August 5 1922](#)
[A Glance at Australia in 1880 or Food from the South Showing the Present Condition and Production of Some of Its Leading Industries Namely Wool Wine Grain Dressed Meat Etc Etc the Amounts of Each Produced and Exported](#)
[Merchants Parcel Post and Express Guide Parcel Post and Express Charges from New York N Y Boston Mass and Chicago Ill and \(Additional Points as Shown on Pages 3 and 4 Taking the Same Rates\) to All Express Stations in the United States](#)
[The Domesday Survey of Cheshire Edited with Introduction Translation and Notes](#)
[A Catalogue of the Library of the College of Margaret and St Bernard Vol 1 Commonly Called Queens College in the University of Cambridge Methodically Arranged](#)
[A Historical Account of His Majestys Visit to Scotland](#)
[Somersetshire Archaeological and Natural History Society 1876 General Index to Vols I to XX of the Societys Proceedings and Index to Wells Chapter Records](#)
[Lectures on the Inorganic Nutrition of Plants Prather Lectures at Harvard University](#)
[The Pupils Arithmetic Vol 2 Primary Book](#)
[A Day of Solemn Thanksgiving](#)
[List of Foreign Accounts Enrolled on the Great Rolls of the Exchequer Preserved in the Public Record Office](#)
[Fasti Academiae Mariscallanae Aberdonensis Vol 3 Selections from the Records of the Marischal College and University 1593-1840 Index to Volume II](#)
[The Commercial Vade Mecum Greatly Extended and Improved](#)
[Tables of Stresses in Roof Trusses Including Tables of Compression and Tension Members and Extracts from the Building Laws of Various Cities](#)
[The Silurian Geology and Faunas of Ontario Peninsula and Manitoulin and Adjacent Islands](#)
[Dictionary of Biological Equivalents German-English](#)
[Southwestern Monuments Monthly Report July 1941](#)
[Biennial Report of the State Superintendent of Free Schools of the State of West Virginia For the Years 1893 and 1894](#)
[Melanges Politiques Et Litteraires Articles de Journaux Et Discours](#)
[Report of the Ninth Annual Meeting Held at Ottawa November 27-28 1917](#)
[The San Francisco Bay Area Its Problems and Future](#)
[1980 Annual Report to the Illinois General Assembly](#)
[The University of Cincinnati Catalogue 1903-1904](#)
[Letters Written by His Excellency Hugh Boulter D D Lord Primate of All Ireland C to Several Ministers of State in England and Some Others Vol 2 Containing an Account of the Most Interesting Transactions Which Passed in Ireland from 1724 to 173](#)
[Nouvelle Apologie Du Clerge Catholique de France Contre Les Calomnies Publiees Dans Les Rapports de MM Francois de Neufchateau Et Francais de Nantes Sur Les Projets de Loi Relatifs Aux Troubles Religieux Avec Des Observations Sur Les Vraies Cause](#)
[Message of His Excellency Hobart B Bigelow Governor of Connecticut to the General Assembly January 4 1882](#)
[Faculty Bulletin Vol 2 September 7 1936](#)
[Proceedings of the Sixteenth Annual Convention of the National Association of Life Underwriters Unity Hall Hartford Conn September 19 20 and 21 1905](#)
[The Harvard University Catalogue 1872-73](#)
[Le Roman de Dumouriez Le Livret de Robespierre Adam Lux Et Charlotte Corday Le Comite de Salut Public Et La Comedie Francaise Le Journaliste Lebois Et L'Ami Du Peuple](#)
[A Cumulative Supplement to the Second Edition of Eastman on Private Corporations in Pennsylvania Containing All Laws Relative to Private Corporations in Pennsylvania Other Than Railroad and Canal Companies Enacted at the Sessions of the General Assembl](#)

[Journal of the Society of Comparative Legislation 1906 Vol 7 Part 2](#)

[State and Federal Marketing Activities 1925 Vol 5](#)

[The Political Grammar of the United States or a Complete View of the Theory and Practice of the General and State Governments with the Relations Between Them Dedicated and Adapted to the Young Men of the United States](#)

[The Library Chronicle 1884 Vol 1 A Journal of Librarianship and Bibliography](#)

[The Twenty-Ninth Vermont School Report Made by the State Superintendent of Education to the Legislature October 1886](#)

[River Crossings 1996 Vol 5](#)

[Manual of the Board of Health of the Health Department of the City of New York August 1872](#)

[Report Vol 5 Compliance Issue January-February 1977](#)

[Nineteenth Annual Report of the Board of Education For the Year Ending June 27 1873](#)

[The Statutes of California Passed at the Fourth Session of the Legislature Begun on the Third of January 1853 and Ended on the Nineteenth Day of May 1853 at the Cities of Vallejo and Benicia](#)

[Twenty-Seventh Annual Report Womans Missionary Council of the Methodist Episcopal Church South 1936-1937](#)

[La Vallee de Charmon](#)

[Oeuvres Completes Vol 44 Kenilworth](#)

[Civilisation 1914-1917](#)

[Annual Report of the Commissioners of the District of Columbia Year Ended June 30 1909 Vol 4 Report of the Board of Education](#)

[Police and Peace Officers Journal of the State of California 1939 Vol 17](#)

[Les Eaux Printanieres Et Le Gentilhomme de la Steppe](#)

[Duelo de la Inquisicion O Pesame Que Un Filosofo Rancio Da a Sus Amados Compatriotas Los Verdaderos Espanoles El Por La Extincion de Tan Santo y Utilisimo Tribunal](#)

[The Humming Bird 1892 Vol 2 A Monthly Scientific Artistic and Industrial Review](#)

[A Journal of the Proceedings of the Senate of the General Assembly of the State of Florida at Its Fourth Session Begun and Held in the City of Tallahassee on Monday Nov 27 1848 at the Capitol](#)

[Validation and Assessment of Energy Models Proceedings of a Symposium Held at the National Bureau of Standards Gaithersburg MD May 19-21 1980](#)

[The Dial 1925](#)

[Stoutonia 1919-1920 Vol 6](#)

[The Index 1927](#)

[Revue Des Etudes Juives 1911 Vol 61 Publication Trimestrielle de la Societe Des Etudes Juives](#)

[Organization of Family Consultation Centers Thesis](#)

[Calendar of Queens University and College Kingston Canada Session 1865-66](#)

[Recruits to Labour The British Labour Party 1914-1931](#)

[The Bryn Mawr Alumnae Bulletin Vol 2 Anniversary of the Bulletin the Institute of Politics at Williamstown Development of the Appointment Bureau Alumnae at Work January 1922](#)

[La Senechaussee Presidiale Du Puy](#)

[Les Philosophes Aux Prises Avec Eux-Memes Vol 1](#)

[Soldiers French Course](#)

[Child-Welfare Conditions and Resources in Seven Pennsylvania Counties](#)

[Graded Exercises in Arithmetic Sixth Year First Half](#)

[First Lessons in Latin A Series of Exercises Analytical and Synthetical in Latin Syntax Designed as an Introduction to Ross Latin Grammar But Suited to Any Other Grammar of the Language](#)

[Archives of the Middlesex Hospital 1904 Vol 3 Third Report from the Cancer Research Laboratories](#)

[Report of the Surveyor to the Governor of the Territory of Hawaii For the Year Ending December 31st 1900](#)

[Warren Town Tax Assessed June 1902 With the Reports of the Town Treasurer and Overseer of the Poor Town Ordinances List of Town Officers](#)

[The Dukes of Albany and Their Castle of Doune](#)

[Report of the Adjutant-General of Michigan For the Period Between September 30 1900 and September 30 1902](#)

[Bomb](#)

[Album of the Second Battalion Duryee Zouaves One Hundred and Sixty-Fifth Regt New York Volunteer Infantry](#)

[The Geology of the Miconui Subdivision North Westland](#)

[The Farm Journal Illustrated Rural Directory of Genesee County Michigan 1919](#)

[Physicians Pocket-List](#)

[Historic Structure Report Historical Data Section The Delaware Aqueduct Upper Delaware National Scenic and Recreational River New York-Pennsylvania](#)
