

# MADE SIMPLE A PRACTICAL GUIDE TO SELLING PROMOTING AND LAUNCHING YOUR BUSINESS BOOK

?? f. The Sixth Officer's Story dccccxxiv. How long, O Fate, wilt thou oppress and baffle me? ii. 69.. Then said the king, "Hast thou a need we may accomplish unto thee? For indeed we are exceeding beholden to thee for that which thou didst in the matter of Hudheifeh and his folk." And he let cast over him a mantle of Egyptian satin, worth an hundred dinars. Moreover, he bade his treasurer give him a thousand dinars and said to him, "O youth, take this in part of that which thou deserves! of us; and if thou prolong thy sojourn with us, we will give thee slaves and servants." El Abbas kissed the earth and said, "O king, may grant thee abiding prosperity, I deserve not all this." Then he put his hand to his poke and pulling out two caskets of gold, in each of which were rubies, whose value none could tell, gave them to the king, saying, "O king, God cause thy prosperity to endure, I conjure thee by that which God hath vouchsafed thee, heal my heart by accepting these two caskets, even as I have accepted thy present." So the king accepted the two caskets and El Abbas took his leave and went away to the bazaar.. Meanwhile the messenger had reached the opposite camp with the news of Tuhfeh's deliverance, whereat the Sheikh Aboutawaif rejoiced and bestowed on the bringer of good tidings a sumptuous dress of honour and made him commander over a company of the Jinn. Then they fell upon Meimoun's troops and destroyed them to the last man; and when they came to Meimoun, they found that he had slain himself and was even as we have said. Presently Kemeriyeh and her sister [Wekhimeh] came up to their grandfather and told him what they had done; whereupon he came to Tuhfeh and saluted her and gave her joy of her deliverance. Then he delivered Meimoun's palace to Selheb and took all the former's riches and gave them to Tuhfeh, whilst the troops encamped upon the Crescent Mountain. Moreover, the Sheikh Aboutawaif said to Tuhfeh, 'Blame me not,' and she kissed his hands. As they were thus engaged, there appeared to them the tribes of the Jinn, as they were clouds, and Queen Es Shuhba flying in their van, with a drawn sword in her hand..?STORY OF THE MAN OF KHORASSAN, HIS SON AND HIS GOVERNOR..EL MAMOUN AND ZUBEIDEH (163). An if ye'd of evil be quit, look that no evil ye do, ii. 192..127. The Justice of Providence ccclxxviii. Think not that I forget our trothplight after you. Nay; God to me decreed remembrance heretofore. (202).? ? ? ? Fast flowed my tears; despair gat hold upon my soul And needs mine eyelids must the sweet of sleep forbear..? ? ? ? Thou only art the whole of our desire; indeed Thy love is hid within our hearts' most secret core..King Dadbin and his Viziers, Story of, i. 104..?OF CLEMENCY.. Therewithal Aboulhusn cried out at him and said, "O dog of the sons of Bermek, go down forthright, thou and the master of the police of the city, to such a place in such a street and deliver a hundred dinars to the mother of Aboulhusn the Wag and bear her my salutation. [Then, go to such a mosque] and take the four sheikhs and the Imam and beat each of them with four hundred lashes and mount them on beasts, face to tail, and go round with them about all the city and banish them to a place other than the city; and bid the crier make proclamation before them, saying, 'This is the reward and the least of the reward of whoso multiplieth words and molesteth his neighbours and stinteth them of their delights and their eating and drinking!'" Jaafer received the order [with submission] and answered with ["Hearkening and] obedience;" after which he went down from before Aboulhusn to the city and did that whereunto he had bidden him.. 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..? ? ? ? O my God! Who is stronger than Thou in resource? The Subtle, Thou knowest my plight and my pain..? ? ? ? The eyes of lovely women are likened unto me; Indeed, amongst the gardens I open many an eye..End of vol. II..? ? ? ? My heart will never credit that I am far from thee; In it thou art, nor ever the soul can absent be.. At this Queen Kemeriyeh was moved to exceeding delight and drank off her cup, saying, 'Well done, O queen of hearts!' Moreover, she took off a surcoat of blue brocade, fringed with red rubies, and a necklace of white jewels, worth an hundred thousand dinars, and gave them to Tuhfeh. Then she passed the cup to her sister Zelzeleh, who had in her hand sweet basil, and she said to Tuhfeh, 'Sing to me on this sweet basil.' 'Hearkening and obedience,' answered she and improvised and sang the following verses:. In this island is a river of very sweet water, issuing from the shore of the sea and entering in at a wide cavern in the skirt of an inaccessible mountain, and the stones of the island are all limpid sparkling crystal and jacinths of price. Therein also is a spring of liquid, welling up like [molten] pitch, and when it cometh to the shore of the island, the fish swallow it, then return and cast it up, and it becometh changed from its condition and that which it was aforesaid; and it is crude ambergris. Moreover, the trees of the island are all of the most precious aloes-wood, both Chinese and Comorin; but there is no way of issue from the place, for it is as an abyss midmost the sea; the steepness of its shore forbiddeth the drawing up of ships, and if any approach the mountain, they fall into the eddy aforesaid; nor is there any resource (205) in that island.. So each of them fared on with that which was with him and gave not over going till they met in one of the inns (33) and each complained to the other of that which he had abidden of travel [in quest of custom] and of the lack of demand for his wares. Now each of them had it in mind to cheat his fellow; so El Merouzi said to Er Razi, 'Wilt thou sell me that?' 'Yes,' answered he, and the other continued, 'And wilt thou buy that which is with me?' Er Razi assented; so they agreed upon this and each of them sold his fellow that which was with him [in exchange for the other's ware]; after which they bade each other farewell and parted. As soon as they were out of each other's sight, they examined their loads, to see what was therein, and one of them found that he had a load of sheep's dung and the other that he had a load of goat's dung; whereupon each of them turned back in quest of his fellow. They met in the inn aforesaid and laughed at each other and cancelling their bargain, agreed to enter into

partnership and that all that they had of money and other good should be in common between them, share and share alike..110. King Shah Bekhi and his Vizier Er Rehwan dcccclxxxv.????? Upon the table of her cheek beauty hath writ, "Alack, Her charms! 'Twere well thou refuge sought' with God incontinent." (119).????????? eb. Story of the Barber's Second Brother cliv.Jesus, The Three Men and our Lord, i. 282..As we stood, behold, up came the lady, and with her a slave-girl. When she saw the young man, she said to him, "Art thou here?" And he answered, "Yes, O my lady." Quoth she, "To-day I am bidden by this man. Wilt thou go with us?" And he replied, "Yes." Then said she, "Thou hast brought me [hither] against my will and perforce. Wilt thou go with us in any event?" (184) "Yes, yes," answered he and we fared on, [all three,] till we came to Er Rauzeh and entered the pavilion. The lady diverted herself awhile with viewing its ordinance and furniture, after which she put off her [walking-]clothes and sat down [with the young man] in the goodliest and chiefest place. Then I went forth and brought them what they should eat at the first of the day; moreover, I went out also and fetched them what they should eat at the last of the day and brought them wine and dessert and fruits and flowers. On this wise I abode in their service, standing on my feet, and she said not unto me, "Sit," nor "Take, eat" nor "Take, drink," what while she and the young man sat toying and laughing, and he fell to kissing her and pinching her and hopping about upon the ground and laughing..Now the singer had entered and the druggist's wife said to him, 'Arise, enter this chest.' So he entered it and she shut the lid on him and opened to her husband, who came in, in a state of bewilderment, and searched the house, but found none and overlooked the chest. So he said in himself, "The house [of which the singer spoke] is one which resembleth my house and the woman is one who resembles my wife,' and returned to his shop; whereupon the singer came forth of the chest and falling upon the druggist's wife, did his occasion and paid her her due and weighed down the scale for her. (196) Then they ate and drank and kissed and clipped, and on this wise they abode till the evening, when she gave him money, for that she found his weaving good, (197) and made him promise to come to her on the morrow..????? d. The Rich Man who gave his Fair Daughter in Marriage to the Poor Old Man dcccxcii.????? I'll lay Upon their threshold's dust my cheeks and to my soul,????? But now unto me of my loves accomplished are joyance and cheer And those whom I cherish my soul with the wine of contentment regale..When the king heard this, he said in himself, "Since the tither repented, in consequence of the admonitions [of the woodcutter], it behoves that I spare this vizier, so I may hear the story of the thief and the woman." And he bade Er Rehwan withdraw to his lodging..Therewithal Sindbad the Sailor bestowed largesse upon him and made him his boon-companion, and he abode, leaving him not night or day, to the last of their lives. Praise be to God the Glorious, the Omnipotent, the Strong, the Exalted of estate, Creator of heaven and earth and land and sea, to whom belongeth glorification! Amen. Amen. Praise be to God, the Lord of the Worlds! Amen..????? A good it is to have one's loved ones ever near,.Had we thy coming known, we would for sacrifice, i. 13..53. King Kelyaad (231) of Hind and his Vizier Shimas dcix.?OF THE ILL EFFECTS OF PRECIPITATION..When Nouredin heard these his slave-girl's verses, he fell a-weeping, what while she strained him to her bosom and wiped away his tears with her sleeve and questioned him and comforted his mind. Then she took the lute and sweeping its strings, played thereon, after such a wise as would move the phlegmatic to delight, and sang the following verses:????? My kinsmen and my friends for thee I did forsake And left them weeping tears that poured as 'twere a tide..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.'????? j. The Tenth Officer's Story dccccxxxviii.????? Who dares with them to cope draws death upon himself; Yea, of the deadly lance incontinent he's slain..Quoth the Khalif, "God grant thee that thou seekest! Let us drink one last cup and rise before the dawn draw near, and to-morrow night I will be with thee again." "Far be it!" said Aboulhusn. Then the Khalif filled a cup and putting therein a piece of Cretan henbane, gave it to his host and said to him, "My life on thee, O my brother, drink this cup from my hand!" "Ay, by thy life," answered Aboulhusn, "I will drink it from thy hand." So he took it and drank it off; but hardly had he done so, when his head forewent his feet and he fell to the ground like a slain man; whereupon the Khalif went out and said to his servant Mesroul, "Go in to yonder young man, the master of the house, and take him up and bring him to me at the palace; and when thou goest out, shut the door."42. The Loves of Jubeir ben Umeir and the Lady Budour cccxxvii.????? ? ? Though over me be the tombstone laid, if ever thou call on me, Though rotten my bone should be, thy voice I'll answer, come what will..There was once of old time a foolish, ignorant man, who had wealth galore, and his wife was a fair woman, who loved a handsome youth. The latter used to watch for her husband's absence and come to her, and on this wise he abode a long while. One day, as the woman was private with her lover, he said to her, 'O my lady and my beloved, if thou desire me and love me, give me possession of thyself and accomplish my need in thy husband's presence; else will I never again come to thee nor draw near thee, what while I abide on life.' Now she loved him with an exceeding love and could not brook his separation an hour nor could endure to vex him; so, when she heard his words, she said to him, '[So be it,] in God's name, O my beloved and solace of mine eyes, may he not live who would vex thee!' Quoth he, 'To-day?' And she said, 'Yes, by thy life,' and appointed him of this..Moreover, he gave her a complete suit of clothes and raising his head to her, said, "When thou toldest me that which Mariyeh had done with thee, God rooted out the love of her from my heart, and never again will she occur to my mind; so extolled be the perfection of Him who turneth hearts and eyes! It was she who was the cause of my coming out from Yemen, and now the time is past for which I engaged with my people and I fear lest my father levy his troops and come forth in quest of me, for that he hath no child other than myself and cannot brook to be parted from me;

and on like wise is it with my mother." When the nurse heard his words, she said to him, "O my lord, and which of the kings is thy father?" "My father is El Aziz, lord of Yemen and Nubia and the Islands (91) of the Benou Kehtan and the Two Noble Sanctuaries (92) (God the Most High have them in His keeping!)," answered El Abbas; "and whenas he taketh horse, there mount with him an hundred and twenty and four thousand horsemen, all smiters with the sword, let alone attendants and servants and followers, all of whom give ear unto my word and obey my commandment." "Why, then, O my lord," asked the nurse, "didst thou conceal the secret of thy rank and lineage and passedst thyself off for a wayfarer? Alas for our disgrace before thee by reason of our shortcoming in rendering thee thy due! What shall be our excuse with thee, and thou of the sons of the kings?" But he rejoined, "By Allah, thou hast not fallen short! Nay, it is incumbent on me to requite thee, what while I live, though I be far distant from thee." . . . . . g. King Bihkerd cccclxiv. Munir drank off his cup and ordered her eight hundred thousand dinars, whereat Kemeriyeh rejoiced and rising to her feet, kissed Tuhfeh on her face and said to her, 'May the world not be bereaved of thee, O thou who lordest it over the hearts of Jinn and mortals!' Then she returned to her place and the Sheikh Iblis arose and danced, till all present were confounded; after which he said to Tuhfeh, 'Indeed, thou embellishest my festival, O thou who hast commandment over men and Jinn and rejoicest their hearts with thy loveliness and the excellence of thy faithfulness to thy lord. All that thy hands possess shall be borne to thee [in thy palace and placed] at thy service; but now the dawn is near at hand; so do thou rise and rest thee, as of thy wont' Tuhfeh turned and found with her none of the Jinn; so she laid her head on the ground and slept till she had gotten her rest; after which she arose and betaking herself to the pool, made the ablution and prayed. Then she sat beside the pool awhile and pondered the affair of her lord Er Reshid and that which had betided him after her and wept sore..When his brother saw him on this wise, he doubted not but that this had betided him by reason of severance from his people and family and said to him, 'Come, let us go forth a-hunting.' But he refused to go with him; so the elder brother went forth to the chase, whilst the younger abode in the pavilion aforesaid. As he was diverting himself by looking out upon the garden from the window of the palace, behold, he saw his brother's wife and with her ten black slaves and as many slave-girls. Each slave laid hold of a damsel [and swived her] and another slave [came forth and] did the like with the queen; and when they had done their occasions, they all returned whence they came. Therewithal there betided the King of Samarcand exceeding wonder and solacement and he was made whole of his malady, little by little.. . . . The dwellings, indeed, one and all, I adorned, Bewildered and dazed with delight at your view;.When the king had read this letter, he rejoiced with an exceeding joy and bestowed on me great store of presents and entreated me with the utmost honour. Some days after this, I sought of him leave to depart, but he granted it not to me save after much pressing. So I took leave of him and shipped with divers merchants and others, intending for my own country and having no desire for travel or traffic. We sailed on, without ceasing, till we had passed many islands; but, one day, as we fared on over a certain tract of the sea, there came forth upon us a multitude of boats full of men like devils, clad in chain-mail and armed with swords and daggers and bows and arrows, and surrounded us on every side. They entreated us after the cruellest fashion, smiting and wounding and slaying those who made head against them, and taking the ship, with the crew and all that were therein, carried us to an island, where they sold us all for a low price. A rich man bought me and taking me into his house, gave me to eat and drink and clothed me and entreated me kindly, till my heart was comforted and I was somewhat restored..84. Dibil el Khuzai with the Lady and Muslim ben el Welid dclxx. . . . . To lovers, "What see ye?" he saith, and to hearts of stone, "What love ye," quoth he, "[if to love me ye disdain?]. . . . . His justice and his truth all creatures do embrace; The erring he corrects and those of wandering mind.. . . . Your coming to-me-ward, indeed, with "Welcome! fair welcome!" I hail. Your sight to me gladness doth bring and banisheth sorrow and bale;.Meanwhile, his father and mother had gone round about all the islands of the sea in quest of him and his brother, hoping that the sea might have cast them up, but found no trace of them; so they despaired of finding them and took up their abode in one of the islands. One day, the merchant, being in the market, saw a broker, and in his hand a boy he was calling for sale, and said in himself, 'I will buy yonder boy, so I may console myself with him for my sons.' So he bought him and carried him to his house; and when his wife saw him, she cried out and said, 'By Allah, this is my son!' So his father and mother rejoiced in him with an exceeding joy and questioned him of his brother; but he answered, 'The sea parted us and I knew not what became of him.' Therewith his father and mother consoled themselves with him and on this wise a number of years passed..Barmecides, Haroun er Reshid and the Woman of the, i. 57..69. Musab ben ez Zubeir and Aaisheh his Wife cclxxxvi.They ate and drank and sported and made merry awhile of the day; and as they were thus engaged, up came the master of the house, with his friends, whom he had brought with him, that they might carouse together, as of wont. He saw the door opened and knocked lightly, saying to his friends, 'Have patience with me, for some of my family are come to visit me; wherefore excuse belongeth [first] to God the Most High, and then to you.' (263) So they took leave of him and went their ways, whilst he gave another light knock at the door. When the young man heard this, he changed colour and the woman said to him, 'Methinks thy servant hath returned.' 'Yes,' answered he; and she arose and opening the door to the master of the house, said to him, 'Where hast thou been? Indeed, thy master is wroth with thee.' 'O my lady,' answered he, 'I have but been about his occasions.! . . . . Algates ye are our prey become; this many a day and night Right instantly of God we've craved to be vouchsafed your sight.. . . . . . a. The First Voyage of Sindbad the Sailor dxxxviii.Unto its pristine lustre your land returned and more, iii. 132..As for his mother, Shah Khatoun, great was her longing for her son and she [still] thought of him and news of him was cut off from her, wherefore her life was troubled and she forswore sleep and could not make mention of him before King Caesar her husband. Now she had an eunuch who had come with her from the court of her uncle King Suleiman Shah, and he was intelligent, quickwitted, a man of good counsel. So she took him apart one day and said to him,

'Thou hast been my servant from my childhood to this day; canst thou not therefore avail to get me news of my son, for that I cannot speak of his matter?' 'O my lady,' answered he, 'this is an affair that thou hast concealed from the first, and were thy son here, it would not be possible for thee to harbour him, lest thine honour fall into suspicion with the king; for they would never credit thee, since the news hath been spread abroad that thy son was slain by his uncle.' Quoth she, 'The case is even as thou sayst and thou speakest truly; but, provided I know that my son is alive, let him be in these parts pasturing sheep and let me not see him nor he me.' And he said to her, 'How shall we contrive in this affair?' 'Here are my treasures and my wealth,' answered she. 'Take all thou wilt and bring me my son or else news of him.' Officer's Story, The Second, ii. 134..Here the treasure-seeker brought out a book and reading therein, dug in the crest of the mountain five cubits deep, whereupon there appeared to him a stone. He pulled it up and behold, it was a trap-door covering the mouth of a pit. So he waited till the [foul] air was come forth from the midst of the pit, when he bound a rope about the boy's middle and let him down to the bottom, and with him a lighted flambeau. The boy looked and beheld, at the upper end of the pit, wealth galore; so the treasure-seeker let down a rope and a basket and the boy fell to filling and the man to drawing up, till the latter had gotten his sufficiency, when he loaded his beasts and did his occasion, whilst the boy looked for him to let down to him the rope and draw him up; but he rolled a great stone to the mouth of the pit and went away..On the fourth day, all the troops and the people of the realm assembled together to the [supposed] king and standing at his gate, craved leave to enter. Selma bade admit them; so they entered and paid her the service of the kingship and gave her joy of her brother's safe return. She bade them do suit and service to Selim, and they consented and paid him homage; after which they kept silence awhile, so they might hear what the king should command. Then said Selma, 'Harkye, all ye soldiers and subjects, ye know that ye enforced me to [accept] the kingship and besought me thereof and I consented unto your wishes concerning my investment [with the royal dignity]; and I did this [against my will]; for know that I am a woman and that I disguised myself and donned man's apparel, so haply my case might be hidden, whenas I lost my brother. But now, behold, God hath reunited me with my brother, and it is no longer lawful to me that I be king and bear rule over the people, and I a woman; for that there is no governance for women, whenas men are present. Wherefore, if it like you, do ye set my brother on the throne of the kingdom, for this is he; and I will busy myself with the worship of God the Most High and thanksgiving [to Him] for my reunion with my brother. Or, if it like you, take your kingship and invest therewith whom ye will.????? t. The Weaver who became a Physician by his Wife's Commandment dccccix.Meanwhile, the youth abode expecting his governor's return, but he returned not; wherefore concern and chagrin waxed upon him, because of his mistress, and his longing for her redoubled and he was like to slay himself. She became aware of this and sent him a messenger, bidding him to her. So he went to her and she questioned him of the case; whereupon he told her what was to do of the matter of his governor, and she said to him, 'With me is longing the like of that which is with thee, and I misdoubt me thy messenger hath perished or thy father hath slain him; but I will give thee all my trinkets and my clothes, and do thou sell them and pay the rest of my price, and we will go, I and thou, to thy father.'The following story occupies the last five Nights (cxcv-cc) of the unfinished Calcutta Edition of 1814-18. The only other text of it known to me is that published by Monsieur Langles (Paris, 1814), as an appendix to his Edition of the Voyages of Sindbad, and of this I have freely availed myself in making the present translation, comparing and collating with it the Calcutta (1814-18) Text and filling up and correcting omissions and errors that occur in the latter. In the Calcutta (1814-18) Text this story (Vol. II. pp. 367-378) is immediately succeeded by the Seven Voyages of Sindbad (Vol. II. pp. 378-458), which conclude the work..Then said she to the villager's son, 'Know that I am the woman whom thy father delivered from harm and stress and whom there betided from thee of false accusation and frowardness that which thou hast named.' And she craved pardon for him and he was made whole of his sickness. [Then said she to the thief, 'I am she against whom thou liedst, avouching that I was thy mistress, who had been stoned on thine account, and that I was of accord with thee concerning the robbing of the villager's house and had opened the doors to thee.' And she prayed for him and he was made whole of his sickness.] Then said she to [the townsman], him of the tribute, 'I am she who gave thee the [thousand] dirhems and thou didst with me what thou didst.' And she craved pardon for him and prayed for him and he was made whole; whereupon the folk marvelled at her oppressors, who had been afflicted alike, so God (extolled be His perfection and exalted be He!) might show forth her innocence before witnesses..Whenas the soul desireth one other than its peer, ii 207..The Merciful dyed me with that which I wear, ii. 245..Now there was in the house a fair singing-girl and when she saw the singer pinioned and bound to the tree, she waited till the Persian lay down on his couch, when she arose and going to the singer, fell to condoling with him over what had betided him and ogling him and handling his yard and rubbing it, till it rose on end. Then said she to him, 'Do thou swive me and I will loose thy bonds, lest he return and beat thee again; for he purposeth thee evil.' Quoth he, 'Loose me and I will do.' But she said, 'I fear that, [if I loose thee], thou wilt not do. But I will do, and thou standing; and when I have done, I will loose thee.' So saying, she pulled up her clothes and sitting down on the singer's yard, fell to going and coming..????? For whoso doth rejoice in meeting him shall have Largesse and gifts galore at his dismounting gain..When it was the ninth day, the viziers [foregathered and] said, one to another, "Verily, this youth baffleth us, for as often as the king is minded to put him to death, he beguileth him and ensorcelleth him with a story; so what deem ye we should do, that we may slay him and be at rest from him?" Then they took counsel together and were of accord that they should go to the king's wife [and prompt her to urge the king to slaughter the youth. So they betook themselves to her] and said to her, "Thou art heedless of this affair wherein thou art and this heedlessness will not profit thee; whilst the king is occupied with eating and drinking and diversion and forgetteth that the folk beat upon tabrets and sing of thee and say, 'The king's wife loveth the youth;' and what while he abideth on life, the talk will increase and not diminish." Quoth she,

"By Allah, it was ye set me on against him, and what shall I do [now]?" And they answered, "Do thou go in to the king and weep and say to him, 'Verily, the women come to me and tell me that I am become a byword in the city, and what is thine advantage in the sparing of this youth? If thou wilt not slay him, slay me, so this talk may be estopped from us.'" ?STORY OF THE WEAVER WHO BECAME A PHYSICIAN BY HIS WIFE'S COMMANDMENT..Now the king was leaning back upon the cushion, when he heard the man's words, he knew the purport thereof; so he sat up and said, "Return to thy garden in all assurance and ease of heart; for, by Allah, never saw I the like of thy garden nor stouter of ward than its walls over its trees!" So Firouz returned to his wife, and the *cadi* knew not the truth of the affair, no, nor any of those who were in that assembly, save the king and the husband and the damsel's brother. (176).When the king heard this story, he was fortified in his resolve to spare the vizier and to leave haste in an affair whereof he was not assured; so he comforted him and bade him withdraw to his lodging..? ? ? ? ? 'Twas not of wine that I had drunk; her mouth's sweet honeyed dews It was intoxicated me with bliss and ravishment..Queen Es Shubha rejoiced in this with an exceeding delight and said, 'Well done! By Allah, there is none surpasseth thee.' Tuhfeh kissed the earth, then returned to her place and improvised on the tuberose, saying:.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..? ? ? ? ? e. The Barber's Story cxlix.The Eighteenth Night of the Month..As an instance of the extreme looseness with which the book was edited, I may observe that the first four Vols. were published without tables of contents, which were afterwards appended en bloc to the fifth Volume. The state of corruption and incoherence in which the printed Text was placed before the public by the two learned Editors, who were responsible for its production, is such as might well drive a translator to despair: the uncorrected errors of the press would alone fill a volume and the verse especially is so corrupt that one of the most laborious of English Arabic scholars pronounced its translation a hopeless task. I have not, however, in any single instance, allowed myself to be discouraged by the difficulties presented by the condition of the text, but have, to the best of my ability, rendered into English, without abridgment or retrenchment, the whole of the tales, prose and verse, contained in the Breslau Edition, which are not found in those of Calcutta (1839-42) and Boulac. In this somewhat ungrateful task, I have again had the cordial assistance of Captain Burton, who has (as in the case of my "Book of the Thousand Nights and One Night") been kind enough to look over the proofs of my translation and to whom I beg once more to tender my warmest thanks..Officer's Story, The Sixteenth, ii. 193..? ? ? ? ? To me your rigour love-delight, your distance nearness is; Ay, your injustice equity, and eke your wrath consent..When the evening evened, the king bade fetch the vizier and required of him the story of the journeyman and the girl. So he said, "Harkening and obedience. Know, O august king, that.When Galen saw what appeared to him of the [mock] physician's incapacity, he turned to his disciples and pupils and bade them fetch the other, with all his gear and drugs. So they brought him into his presence on the speediest wise, and when Galen saw him before him, he said to him, 'Knowest thou me?' ' No,' answered the other, 'nor did I ever set eyes on thee before this day.' Quoth the sage, 'Dost thou know Galen?' And the weaver said, 'No.' Then said Galen, 'What prompted thee to that which thou dost?' So he related to him his story and gave him to know of the dowry and the obligation by which he was bound with regard to his wife, whereat Galen marvelled and certified himself of the matter of the dower..Then he turned to the woman and said to her, 'And thou, what sayst thou?' So she expounded to him her case and recounted to him all that had betided her and her husband, first and last, up to the time when they took up their abode with the old man and woman who dwelt on the sea-shore. Then she set out that which the Magian had practised on her of knavery and how he had carried her off in the ship and all that had betided her of humiliation and torment, what while the *cadis* and judges and deputies hearkened to her speech. When the king heard the last of his wife's story, he said, 'Verily, there hath betided thee a grievous matter; but hast thou knowledge of what thy husband did and what came of his affair?' 'Nay, by Allah,' answered she; 'I have no knowledge of him, save that I leave him no hour unremembered in fervent prayer, and never, whilst I live, will he cease to be to me the father of my children and my father's brother's son and my flesh and my blood.' Then she wept and the king bowed his head, whilst his eyes brimmed over with tears at her story..? ? ? ? ? z. The Stolen Purse dcv.'Know, then,' said the merchant, 'that I am a man from the land of China and was in my youth well-favoured and well-to-do. Now I made no account of womankind, one and all, but followed after boys, and one night I saw, in a dream, as it were a balance set up, and it was said by it, "This is the portion of such an one." Presently, I heard my own name; so I looked and beheld a woman of the utmost loathliness; whereupon I awoke in affright and said, "I will never marry, lest haply this loathly woman fall to my lot." Then I set out for this city with merchandise and the voyage was pleasant to me and the sojourn here, so that I took up my abode here awhile and got me friends and factors, till I had sold all my merchandise and taken its price and there was left me nothing to occupy me till the folk (212) should depart and depart with them..36. The Mock Khalif dxliiii.? ? ? ? ? Crude amber (158) in its native land unheeded goes, but, when It comes abroad, upon the necks to raise it men delight..22. El Hejjaj and the three Young Mem cccxxxiv.[When the king returned to his palace,] he went in to his wife Shah Khatoun and said to her, 'I give thee the glad news of thine eunuch's return.' And he told her what had betided and of the youth whom he had brought with him. When she heard this, her wits fled and she would have cried out, but her reason restrained her, and the king said to her, 'What is this? Art thou overcome with grief for [the loss of] the treasure or [for that which hath befallen] the eunuch?' 'Nay, as thy head liveth, O king!' answered she. 'But women are fainthearted.' Then came the servant and going in to her, told her all that had befallen him and acquainted her with her son's case also and with that which he had suffered of stresses and how his uncle had exposed him to slaughter and he had been taken prisoner and they had cast him into the pit and hurled him from the top of the citadel and how God had delivered him from these perils, all of them; and he went on to tell her [all that had betided him], whilst she

wept..?SINDBAD THE SAILOR AND HINDBAD THE PORTER..Thy letter reached me; when the words thou wrot'st therein I read, iii. 84..130. Abulhusn ed Durraj and Abou Jaafer the Leper cccclxxxi.????????? Announcing the return o' th' absent ones,.No good's in life (to the counsel list of one who's purpose-whole), i. 28..103. The Loves of Abou Isa and Curret el Ain ccccxiv.????? A damsel made for love and decked with subtle grace; Thou'dst deem the very sun had borrowed from her face..Officer's Story, The Tenth, ii. 172..????? Look at the moss-rose, on its branches seen, Midmost its leafage, covered all with green..61. Abou Nuwas with the three Boys and the Khalif Haroun er Reshid cclxxxii.2. The Fisherman and the Genie viii.????????? aa. Story of King Sindbad and his Falcon v.Pease on thee! Would our gaze might light on thee once more! ii. 89..Lackpenny and the Cook, The, i. 9..????? Abasement, misery and heart-break after those I suffer who endured before me many a year..First Officer's Story, The, ii. 122..????? b. Bakoun's Story of the Hashish-Eater cxliiii.Then they agreed upon a device between them, to wit, that they should feign an occasion in their own country, under pretext that she had there wealth buried from the time of her husband Melik Shah and that none knew of it but this eunuch who was with her, wherefore it behoved that he should go and fetch it. So she acquainted the king her husband with this and sought of him leave for the eunuch to go: and the king granted him permission for the journey and charged him cast about for a device, lest any get wind of him. Accordingly, the eunuch disguised himself as a merchant and repairing to Belehwan's city, began to enquire concerning the youth's case; whereupon they told him that he had been prisoned in an underground dungeon and that his uncle had released him and dispatched him to such a place, where they had slain him. When the eunuch heard this, it was grievous to him and his breast was straitened and he knew not what he should do..????? o. The Merchant and the Thieves dcxxix.????? Let destiny with loosened rein its course appointed fare And lie thou down to sleep by night, with heart devoid of care;

[Code Pharmaceutique Traduit Du Latin Sous Le Titre de Codex Medicamentarius](#)

[Codes Des Gardes Nationales](#)

[de la Menstruation Consid r e Dans Ses Rapports Physiologiques Et Pathologiques](#)

[Recherches Sur Les Maladies Chroniques Leurs Rapports Avec Les Maladies Aigu s](#)

[Hygi ne de la Premi re Enfance](#)

[Nouveau Formulaire Magistral Avec Les Poids Nouveaux Et Anciens En Regard 18e dition](#)

[The Traitor](#)

[Nouveau Formulaire Magistral Avec Les Poids Nouveaux Et Anciens En Regard 19e dition](#)

[Chirurgie Orthop dique Th rapeutique Des Difformit s Cong nitaes Ou Acquises Le ons Cliniques](#)

[Droit International Codifi Traduit de l'Allemand 4e dition Le](#)

[We Can Do IT Women in Library Information Technology](#)

[It Is Written! A Bible Poetry Collection](#)

[The Family That Went to War](#)

[Eve Arnold Retrospective](#)

[Morality in Practice](#)

[The Ultimate Nsaa Guide 400 Practice Questions Fully Worked Solutions Time Saving Techniques Score Boosting Strategies 2019 Edition](#)

[Uniadmissions](#)

[Dietland](#)

[Strabo the Geography in Two Volumes Volume II Books IX Ch 3 - XVII](#)

[Torts I Practicing Tort Law](#)

[Balance Books Diary 2018 2019](#)

[Dog Training The Soft-Handed Approach](#)

[Immobilien ALS Kapitalanlage Fur Privatanleger Lohnt Sich Der Immobilienkauf Noch?](#)

[Native American Girl](#)

[Query Answers with SQL Server Volume II In-Depth Querying](#)

[Gebirgsmechanische Grundlagen Zum Rheologischen Verhalten Von Salzgesteinen](#)

[Middle Grounds Essays on Midlife Mothering](#)

[Two Golden Age Comedias Featuring the Muslim Corsair Barbarroja El Cerco de T nez y Ganada de la Goleta Por El Emperador Carlos Quinto and Segunda Parte del Cosario Barbarroja y \[el\] Hu rfano Desterrado](#)

[Rakkaudella Sinulle](#)

[Dragonfly Dreams](#)

[Der Brain Drain Aus Einer Entwicklungsoekonomischen Perspektive](#)

[Die Letzten Verlust](#)

[A Practical Guide to Slots Playing and Health Cultivation](#)  
[Frühkindliche Bindungserfahrung Hypothesen Zu Den Auswirkungen Auf Die Persönlichkeitsentwicklung Und Auf Schulische Leistungen](#)  
[Electric Fire Benjamin Franklins Time Travel Adventure](#)  
[Fairfield County South Carolina Minutes of the County Court 1785-1789](#)  
[Problem Der Apostasie Im Zeitgenössischen Ägypten Das](#)  
[Garden of Memory Etel Adnan - Simone Fattal - Bob Wilson](#)  
[Nations and Nationalisms](#)  
[Strong Hold](#)  
[Adventures of a Mountain Man The Narrative of Zenas Leonard \(Hardcover\)](#)  
[Recovering Inequality Hurricane Katrina the San Francisco Earthquake of 1906 and the Aftermath of Disaster](#)  
[For Mother and Country - a B-29ers War Discovering the Lost WWII Legacy of the Greatest Generation](#)  
[Darkness Falling](#)  
[Fame Faces Portraits and Caricatures of Women in the Reign of George III](#)  
[Secrets](#)  
[The Great War and the British Empire Culture and society](#)  
[MEI Further Maths Further Pure Maths with Technology](#)  
[Recueil Des R glements G n raux Et Particuliers Concernant Les Manufactures Et Fabriques Du Royaume](#)  
[India and Pakistan Neighbours at Odds](#)  
[Oberlin Hotbed of Abolitionism College Community and the Fight for Freedom and Equality in Antebellum America](#)  
[A Luminous Brotherhood Afro-Creole Spiritualism in Nineteenth-Century New Orleans](#)  
[You Gentiles](#)  
[Installation Art and the Practices of Archivalism](#)  
[American Child Bride A History of Minors and Marriage in the United States](#)  
[MEI Further Maths Extra Pure Maths](#)  
[Journal of a Trapper Nine Years in the Rocky Mountains 1834-1843 \(Hardcover\)](#)  
[The Developing Countries Employment and Capital Investment](#)  
[Australias Metropolitan Imperative An Agenda for Governance Reform](#)  
[Hunter Boys True Tales from Pilots of the Hawker Hunter](#)  
[Accelerated Leadership Development How to Turn Your Top Talent into Leaders](#)  
[Islam in India or the Q n n-i-Isl m The Customs of the Musalm ns of India](#)  
[Sciences for the IB MYP 45 By Concept MYP by Concept](#)  
[Remaking Housing Policy An International Study](#)  
[Social Media in Medicine](#)  
[Transforming the Clunky Organization Pragmatic Leadership Skills for Breaking Inertia](#)  
[Japanese Management International perspectives](#)  
[Spaces of Justice Peripheries Passages Appropriations](#)  
[The Political Economy of Chinas Great Transformation](#)  
[Fiscal Policy in Dynamic Economies](#)  
[Made in Greece Studies in Popular Music](#)  
[Business Law 2018-2019](#)  
[Golda and Meyer Marks Cobra Collection NSU Art Museum Fort Lauderdale](#)  
[Womens Voices in Psychiatry A Collection of Essays](#)  
[Superboy and the Legion of Super-Heroes Volume 2](#)  
[Learning Sciences Research for Teaching](#)  
[Teaching History with Film Strategies for Secondary Social Studies](#)  
[Inequality Inclusive Growth and Fiscal Policy in Asia](#)  
[City Branding The Ghostly Politics of Representation in Globalising Cities](#)  
[Asian Religions Technology and Science](#)  
[MCAT Physics and Math Review 2019-2020 Online + Book](#)  
[Cymraeg yn y Gweithle](#)

[MCAT General Chemistry Review 2019-2020 Online + Book](#)

[Inclusive Growth in Africa Policies Practice and Lessons Learnt](#)

[The British Army Regular Mounted Infantry 1880-1913](#)

[Environment and Identity Politics in Colonial Africa Fulani Migrations and Land Conflict](#)

[Business and Post-disaster Management Business organisational and consumer resilience and the Christchurch earthquakes](#)

[From Practice to Praxis A reflexive turn The selected works of Susan Groundwater-Smith](#)

[Gestures of Seeing in Film Video and Drawing](#)

[The Lost Book of Sun Yatsen and Edwin Collins](#)

[Des Privil ges Et Hypoth ques Ou Commentaire Du Titre XVIII Du Livre III Du Code Civil Tome 2](#)

[MCAT Biology Review 2019-2020 Online + Book](#)

[Technology Transfer Between the US China and Taiwan Moving Knowledge](#)

[Guns on the Internet Online Gun Communities First Amendment Protections and the Search for Common Ground on Gun Control](#)

[Managing Currency Options in Financial Institutions Vanna-Volga method](#)

[The Stockholm School and the Development of Dynamic Method](#)

[People Changing Places New Perspectives on Demography Migration Conflict and the State](#)

[The Origin of the Inequality of the Social Classes](#)

[My Contemporaries in Fiction](#)

[Sylvania Lucas County Ohio From Footpaths to Expressways and Beyond Volume Seven](#)

[The Conquest of Illusion An Exploration of Human Consciousness and the Reality of Life Through Yoga \(Hardcover\)](#)

---