

## RACCOLTA DI COMMEDIE SCELTE DELL'AVVOCATO C GOLDONI VOL 2

Favourite and her Lover, The, iii. 165..? ? ? ? Great in delight, beloved mine, your presence is with me; Yet greater still the miseries of parting and its bane..So he left her and slept his night and on the morrow he repaired to the shop of his friend the druggist and saluted him. The other welcomed him and questioned him of his case; whereupon he told him how he had fared, till he came to the mention of the woman's husband, when he said, 'Then came the cuckold her husband and she clapped me into the chest and shut the lid on me, whilst her addeleated pimp of a husband went round about the house, top and bottom; and when he had gone his way, we returned to what we were about.' With this, the druggist was certified that the house was his house and the wife his wife, and he said, 'And what wilt thou do to-day?' Quoth the singer, 'I shall return to her and weave for her and full her yarn, (198) and I came but to thank thee for thy dealing with me.' The old woman returned to the man and told him what the damsel said; and he lusted after her, by reason of her beauty and her repentance; so he took her to wife, and when he went in to her, he loved her and she also loved him. On this wise they abode a great while, till one day he questioned her of the cause of a mark (13) he espied on her body, and she said, 'I know nought thereof save that my mother told me a marvellous thing concerning it.' 'What was that?' asked he, and she answered, 'She avouched that she gave birth to me one night of the nights of the winter and despatched a hired man, who was with us, in quest of fire for her. He was absent a little while and presently returning, took me and slit my belly and fled. When my mother saw this, affliction overcame her and compassion possessed her; so she sewed up my belly and tended me till, by the ordinance of God (to whom belong might and majesty), the wound healed up.' Three men once went out in quest of riches and came upon a block of gold, weighing a hundred pounds. When they saw it, they took it up on their shoulders and fared on with it, till they drew near a certain city, when one of them said, 'Let us sit in the mosque, whilst one of us goes and buys us what we may eat.' So they sat down in the mosque and one of them arose and entered the city. When he came therein, his soul prompted him to play his fellows false and get the gold for himself alone. So he bought food and poisoned it; but, when he returned to his comrades, they fell upon him and slew him, so they might enjoy the gold without him. Then they ate of the [poisoned] food and died, and the gold abode cast down over against them..Officer's Story, The Fourteenth, ii. 183..Twere better and meeter thy presence to leave, For, if the eye see not, the heart doth not grieve.' So she gave him all that she possessed and he sold it and paid the rest of her price; after which there remained to him a hundred dirhems. These he spent and lay that night with the damsel in all delight of life, and his soul was like to fly for joy; but when he arose in the morning, he sat weeping and the damsel said to him, 'What aileth thee to weep?' And he said, 'I know not if my father be dead, and he hath none other heir but myself; and how shall I win to him, seeing I have not a dirhem?' Quoth she, 'I have a bracelet; do thou sell it and buy small pearls with the price. Then bray them and fashion them into great pearls, and thereon thou shalt gain much money, wherewith we may make our way to thy country.' So he took the bracelet and repairing to a goldsmith, said to him, 'Break up this bracelet and sell it.' But he said, 'The king seeketh a good (183) bracelet; I will go to him and bring thee the price thereof.' So he carried the bracelet to the Sultan and it pleased him greatly, by reason of the goodliness of its workmanship. Then he called an old woman, who was in his palace, and said to her, 'Needs must I have the mistress of this bracelet, though but for a single night, or I shall die.' And the old woman answered, 'I will bring her to thee.' Then he conferred on him a dress of honour and engaged to him for the completion of the dowry and sent to his father, giving him the glad news and comforting his heart with [the tidings of] his son's safety; after which he said to Bihzad, Arise, O my son, and go to thy father.' 'O king,' rejoined the prince, 'complete thy kindness to me by [hastening] my going-in to my wife; for, if I go back to my father, till he send a messenger and he return, promising me, the time will be long.' The king laughed and marvelled at him and said to him, 'I fear for thee from this haste, lest thou come to shame and attain not thy desire.' Then he gave him wealth galore and wrote him letters, commending him to the father of the princess, and despatched him to them. When he drew near their country, the king came forth to meet him with the people of his realm and assigned him a handsome lodging and bade hasten the going-in of his daughter to him, in compliance with the other king's letter. Moreover, he advised the prince's father [of his son's coming] and they busied themselves with the affair of the damsel..Then he folded the letter and committed it to the nurse and gave her five hundred dinars, saying, "Accept this from me, for that indeed thou hast wearied thyself between us." "By Allah, O my lord," answered she, "my desire is to bring about union between you, though I lose that which my right hand possesseth." And he said, "May God the Most High requite thee with good!" Then she carried the letter to Mariyeh and said to her, "Take this letter; belike it may be the end of the correspondence." So she took it and breaking it open, read it, and when she had made an end of it, she turned to the nurse and said to her, "This fellow putteth off lies upon me and avoucheth unto me that he hath cities and horsemen and footmen at his command and submitting to his allegiance; and he seeketh of me that which he shall not obtain; for thou knowest, O nurse, that kings' sons have sought me in marriage, with presents and rarities; but I have paid no heed unto aught of this; so how shall I accept of this fellow, who is the fool (90) of his time and possesseth nought but two caskets of rubies, which he gave to my father, and indeed he hath taken up his abode in the house of El Ghitrif and abideth without silver or gold? Wherefore, I conjure thee by Allah, O nurse, return to him and cut off his hope of me." Now this servant was of the sons of the kings and had fled from his father, on account of an offence he had committed. Then he went and took service with King Bihkerd and there happened to him what happened. After awhile, it chanced that a man recognized him and went and told his father, who sent him a letter, comforting his heart and mind and [beseeching him] to return to him. So he returned to his father, who came forth to meet him and rejoiced in him, and the prince's affairs were set right with him..Wife, The Old Woman and

the Draper's, ii. 55..? ? ? ? ? Whenas thou passest by the dwellings of my love, Greet him for me with peace, a greeting debonair,.Now the king, who had plundered Abou Sabir[*s goods*] and driven him forth of his village, had an enemy; and the latter took horse against him and overcame him and captured his [capital] city; wherefore he addressed himself to flight and came to Abou Sabir's city, craving protection of him and seeking that he should succour him. He knew not that the king of the city was the headman whom he had despoiled; so he presented himself before him and made complaint to him; but Abou Sabir knew him and said to him, 'This is somewhat of the issue of patience. God the Most High hath given me power over thee.' Then he bade his guards plunder the [unjust] king and his attendants; so they plundered them and stripping them of their clothes, put them forth of his country. When Abou Sabir's troops saw this, they marvelled and said, 'What is this deed that the king doth? There cometh a king to him, craving protection, and he despoileth him! This is not of the fashion of kings.' But they dared not [be]speak [him] of this..? ? ? ? ?

When the flies light on food, from the platter my hand I raise, though my spirit should long for the fare; King Bihkerd, *Story of*, i. 121..Ishac entered, he and his company, and seating themselves in the place of honour, amused themselves by looking on the slave-girls and mamelukes and watching how they were sold, till the sale came to an end, when some of the folk went away and other some sat. Then said the slave-dealer, 'Let none sit with us except him who buyeth by the thousand [dinars] and upwards.' So those who were present withdrew and there remained none but Er Reshid and his company; whereupon the slave-dealer called the damsel, after he had caused set her a chair of fawwak, (170) furnished with Greek brocade, and it was as she were the sun shining in the clear sky. When she entered, she saluted and sitting down, took the lute and smote upon it, after she had touched its strings and tuned it, so that all present were amazed. Then she sang thereto the following verses:..Presently, her husband entered and saw the girdle and knew it. Now he was ware of the king's love for women; so he said to his wife, 'What is this that I see with thee?' Quoth she, 'I will tell thee the truth,' and recounted to him the story; but he believed her not and doubt entered into his heart. As for the king, he passed that night in chagrin and concern, and when it morrowed, he summoned the chamberlain and investing him with the governance of one of his provinces, bade him betake himself thither, purposing, after he should have departed and come to his destination, to foregather with his wife. The chamberlain perceived [his intent] and knew his design; so he answered, saying, 'Hearkening and obedience. I will go and set my affairs in order and give such charges as may be necessary for the welfare of my estate; then will I go about the king's occasion.' And the king said, 'Do this and hasten.'9. Kemerezzeman and Budour ccxviii.Thy loss is the fairest of all my heart's woes, iii. 43..One day as she sang before the Commander of the Faithful, he was moved to exceeding delight, so that he took her and offered to kiss her hand; but she drew it away from him and smote upon her lute and broke it and wept Er Reshid wiped away her tears and said, 'O desire of the heart, what is it maketh thee weep? May God not cause an eye of thine to weep!' 'O my lord,' answered she, 'what am I that thou shouldst kiss my hand? Wilt thou have God punish me for this and that my term should come to an end and my felicity pass away? For this is what none ever attained unto.' Quoth he, 'Well said, O Tuhfeh. Know that thy rank in my esteem is mighty and for that which wondered me of what I saw of thee, I offered to do this, but I will not return unto the like thereof; so be of good heart and cheerful eye, for I have no desire for other than thyself and will not die but in the love of thee, and thou to me art queen and mistress, to the exclusion of all humankind.' Therewith she fell to kissing his feet; and this her fashion pleased him, so that his love for her redoubled and he became unable to brook an hour's severance from her..The Twenty-Eighth and Last Night of the Month.The eunuch returned and told the king, who said, "Indeed, we have been neglectful with regard to El Abbas. What shall be our excuse with the king? By Allah, my soul misdoubted me that the youth was of the sons of the kings!" The Lady Afifeh, his wife, saw him lamenting for [his usage of] El Abbas and said to him, "O king, what is it thou regrettest with this exceeding regret?" Quoth he, "Thou knowest the stranger youth, who gave us the rubies?" "Assuredly," answered she; and he said, "Yonder youths, who have halted in the palace court, are his mamelukes, and his father King El Aziz, lord of Yemen, hath pitched his camp in the Green Meadow; for he is come with his army to seek him, and the number of his troops is [four-and-] twenty thousand men." [Then he went out from her], and when she heard his words, she wept sore for him and had compassion on his case and sent after him, counselling him to send for the mamelukes and lodge them [in the palace] and entertain them..She laughed and cried out to the women of the house, saying, "Ho, Fatimeh! Ho, Khedijeh! Ho, Herifeh! Ho, Senineh!" Whereupon all those who were in the place of women and neighbours flocked to me and fell a-laughing at me and saying, "O blockhead, what ailed thee to meddle with gallantry?" Then one of them came and looked in my face and laughed, and another said, "By Allah, thou mightest have known that she lied, from the time she said she loved thee and was enamoured of thee? What is there in thee to love?" And a third said, "This is an old man without understanding." And they vied with each other in making mock of me, what while I suffered sore chagrin..Presently, El Abbas, son of King El Aziz, lord of the land of Yemen and Zebidoun (55) and Mecca (which God increase in honour and brightness and beauty!), heard of her; and he was of the great ones of Mecca and the Hejaz (56) and was a youth without hair on his cheeks. So he presented himself one day in his father's sitting-chamber, (57) whereupon the folk made way for him and the king seated him on a chair of red gold, set with pearls and jewels. The prince sat, with his head bowed to the ground, and spoke not to any; whereby his father knew that his breast was straitened and bade the boon-companions and men of wit relate marvellous histories, such as beseem the assemblies of kings; nor was there one of them but spoke forth the goodliest of that which was with him; but El Abbas still abode with his head bowed down. Then the king bade his session-mates withdraw, and when the chamber was void, he looked at his son and said to him, "By Allah, thou rejoicest me with thy coming in to me and chagrinst me for that thou payest no heed to any of the session-mates nor of the boon-companions. What is the cause of this?".Ishac stared at her and seizing her hand, said to her, 'Know that I am bound by an oath that, when the singing of a

damsel pleaseth me, she shall not make an end of her song but before the Commander of the Faithful. But now tell me, how came it that thou abodest with the slave-dealer five months and wast not sold to any, and thou of this skill, more by token that the price set on thee was no great matter? . . . . . How many a friend, for money's sake, hath companied with me!. When the company heard the seventh officer's story, they were moved to exceeding mirth, and El Melik ez Zahir Bibers rejoiced in that which he heard and said, 'By Allah, there betide things in this world, from which kings are shut out, by reason of their exalted station!' Then came forward another man from amongst the company and said, 'There hath reached me from one of my friends another story bearing on the malice of women and their craft, and it is rarer and more extraordinary and more diverting than all that hath been told to you.'. 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..?THE TWELFTH OFFICER'S STORY..? . . . . . I wept, but those who spied to part us had no ruth On me nor on the fires that in my vitals flare..When the vizier was ware that she was Arwa and heard her speech, he knew that it behoved him not to lie and that nought would avail him but truth-speaking; so he bowed [his head] to the ground and wept and said, 'Whoso doth evil, needs must he abide it, though his day be prolonged. By Allah, I am he who hath sinned and transgressed, and nought prompted me unto this but fear and overmastering desire and the affliction written upon my forehead; (118) and indeed this woman is pure and chaste and free from all fault.' When King Dadbin heard this, he buffeted his face and said to his vizier, 'God slay thee! It is thou that hast parted me and my wife and wronged me!' But Kisra the king said to him, 'God shall surely slay thee, for that thou hastenedst and lookedst not into thine affair and knewest not the guilty from the guiltless. Hadst thou wrought deliberately, the false had been made manifest to thee from the true; so where was thy judgment and thy sight?'.Sabir (Abou), Story of, i. 90..When it was the appointed time, there came to us the man of the Sultan's guards, [who had accompanied the Jew, when he came to complain of the loss of the money,] and said, "The Sultan biddeth you nail up (143) the Jew and bring the money, for that there is no way by which five thousand dinars can be lost." Wherefore we knew that our device sufficed not. So I went forth and finding a young man, a Haurani, (144) passing the road, laid hands on him and stripped him and beat him with palm-rods. Then I clapped him in irons and carrying him to the prefecture, beat him again, saying to them, "This is the thief who stole the money." And we strove to make him confess; but he would not confess. So we beat him a third and a fourth time, till we were weary and exhausted and he became unable to return an answer. But, when we had made an end of beating and tormenting him, he said, "I will fetch the money forthright.".So the vizier returned to the king and said to him, "Verily, this youth hath merited grievous punishment, after abundance of bounty [bestowed on him], and it may not be that a bitter kernel should ever become sweet; but, as for the woman, I am certified that there is no fault in her." Then he repeated to the king the story which he had taught the queen, which when Azadbekht heard, he rent his clothes and bade fetch the youth. So they brought him and stationed him before the king, who let bring the headsman, and the folk all fixed their eyes upon the youth, so they might see what the king should do with him..Now there was with him a youth and he said, "By Allah, I was not with him and indeed it is six months since I entered the city, nor did I set eyes on the stuffs until they were brought hither." Quoth we, "Show us the stuffs." So he carried us to a place wherein was a pit, beside the water-wheel, and digging there, brought out the stolen goods, with not a stitch of them missing. So we took them and carried the keeper to the prefecture, where we stripped him and beat him with palm-rods till he confessed to thefts galore. Now I did this by way of mockery against my comrades, and it succeeded.' (142).? . . . . . i. The Woman who made her Husband Sift Dust dccccclxxxvi.Love to its victim clings without relent, and he Of torments and unease complaineth evermore..? . . . . . b. The Second Calender's Story xlii."When I returned from my fifth voyage, I gave myself up to eating and drinking and passed my time in solace and delight and forgot that which I had suffered of stresses and afflictions, nor was it long before the thought of travel again presented itself to my mind and my soul hankered after the sea. So I brought out the goods and binding up the bales, departed from Baghdad, [intending] for certain of the lands, and came to the sea-coast, where I embarked in a stout ship, in company with a number of other merchants of like mind with myself, and we [set out and] sailed till we came among certain distant islands and found ourselves in difficult and dangerous case..Meanwhile, the people of the city rejoiced and were glad and blessed the vizier's daughter, marvelling for that three days had passed and that the king had not put her to death and exulting in that, [as they deemed,] he had turned [from his purpose] and would never again burden himself with blood-guiltiness against any of the maidens of the city. Then, on the fourth night, she related to him a still more extraordinary story, and on the fifth night she told him anecdotes of kings and viziers and notables. On this wise she ceased not [to do] with him [many] days and nights, what while the king still said in himself, 'When I have heard the end of the story, I will put her to death,' and the people waxed ever in wonder and admiration. Moreover, the folk of the provinces and cities heard of this thing, to wit, that the king had turned from his custom and from that which he had imposed upon himself and had renounced his heresy, wherefore they rejoiced and the folk returned to the capital and took up their abode therein, after they had departed thence; yea, they were constant in prayer to God the Most High that He would stablish the king in that his present case; and this," said Shehrzad, "is the end of that which my friend related to me.".? . . . . . Would God upon that bitterest day, when my death calls for me, What's 'twixt thine excrement and blood (50) I still may smell of thee!.101. The Mad Lover ccccxii.Malice, Of Envy and, i. 125..? . . . . . A good it is to have one's loved ones ever near..One day, as the prefect sat

[in his house], the watchman came in to him and said, "O my lord, the Jew goeth to the house of such an one." Whereupon El Atwesh arose and went forth alone, taking with him none but myself. As he went along, he said to me, "Indeed, this [woman] is a fat piece of meat." (109) And we gave not over going till we came to the door of the house and stood there till a slave-girl came out, as if to buy them somewhat. We waited till she opened the door, whereupon, without further parley, we forced our way into the house and rushed in upon the girl, whom we found seated with the Jew in a saloon with four estrades, and cooking-pots and candles therein. When her eyes fell on the prefect, she knew him and rising to her feet, said, "Welcome and fair welcome! Great honour hath betided me by my lord's visit and indeed thou honourest my dwelling." . . . . . ab.

The King's Son and the Ogress xv.29. Maan ben Zaideh and the three Girls dxxxii. On this wise they did with her sister Dinarzad, and when they had made an end of displaying the two brides, the king bestowed dresses of honour on all who were present and dismissed them to their own places. Then Shehrzad went in to King Shehriyar and Dinarzad to King Shahzeman and each of them solaced himself with the company of his beloved and the hearts of the folk were comforted. When the morning morrowed, the vizier came in to the two kings and kissed the ground before them; wherefore they thanked him and were bountiful to him. Then they went forth and sat down upon couches of estate, whilst all the viziers and amirs and grandees and the chief officers of the realm and the household presented themselves before them and kissed the earth. King Shehriyar ordered them dresses of honour and largesse and they offered up prayers for the abiding continuance [on life] of the king and his brother..24. Maan ben Zaideh and the three Girls cclxxi. Then they returned to Dinarzad and displayed her in the fifth dress and in the sixth, which was green. Indeed, she overpassed with her loveliness the fair of the four quarters of the world and outshone, with the brightness of her countenance, the full moon at its rising; for she was even as saith of her the poet in the following verses: . . . . . 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;. Wife, The Fuller and his, i. 261.. . . . If thou forsake us, there is none Can stand to us instead of thee.. Now this present was a cup of ruby, a span high and a finger's length broad, full of fine pearls, each a mithcal (211) in weight and a bed covered with the skin of the serpent that swalloweth the elephant, marked with spots, each the bigness of a dinar, whereon whoso sitteth shall never sicken; also an hundred thousand mithcals of Indian aloes-wood and thirty grains of camphor, each the bigness of a pistachio-nut, and a slave-girl with her paraphernalia, a charming creature, as she were the resplendent moon. Then the king took leave of me, commending me to the merchants and the captain of the ship, and I set out, with that which was entrusted to my charge and my own good, and we ceased not to pass from island to island and from country to country, till we came to Baghdad, when I entered my house and foregathered with my family and brethren.. . . . Were not the darkness (193) still in gender masculine, As ofttimes is the case with she-things passing fine,. . . . . n. The Fourteenth Officer's Story dccccxxxix. . . . . j. The Enchanted Springs dccccxxvi. . . . . b. The Merchant's Wife and the Parrot dlxxix. . . . . p. The Sixteenth Officer's Story dccccxl. Officer's Story, The Ninth, ii. 167.. Officer's Story, The Fifteenth, ii. 190.. 115. The Angel of Death and the King of the Children of Israel cccclxiii. . . . . c. The Fishes and the Crab dcccciii. Money-Changer and the Ass, The Sharpers, the, ii. 41.. Then the rest of the women of the palace came all to him and lifted him into a sitting posture, when he found himself upon a couch, stuffed all with floss-silk and raised a cubit's height from the ground. (19) So they seated him upon it and propped him up with a pillow, and he looked at the apartment and its greatness and saw those eunuchs and slave-girls in attendance upon him and at his head, whereat he laughed at himself and said, "By Allah, it is not as I were on wake, and [yet] I am not asleep!" Then he arose and sat up, whilst the damsels laughed at him and hid [their laughter] from him; and he was confounded in his wit and bit upon his finger. The bite hurt him and he cried "Oh!" and was vexed; and the Khalif watched him, whence he saw him not, and laughed.. 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." "There was once a king named Bihkerd aed he had wealth galore and many troops; but his deeds were evil and he would punish for a slight offence and never forgave. He went forth one day to hunt and one of his servants shot an arrow, which lit on the king's ear and cut it off. Quoth Bihkerd, 'Who shot that arrow?' So the guards brought him in haste the offender, whose name was Yetrou, and he of his fear fell down on the ground in a swoon. Then said the king, 'Put him to death;' but Yetrou said, 'O King, this that hath befallen was not of my choice nor of my knowledge; so do thou pardon me, in the hour of thy power over me, for that clemency is of the goodliest of things and belike it shall be [in this world] a provision and a good work [for which thou shall be required] one of these days, and a treasure [laid up to thine account] with God in the world to come. Pardon me, therefore, and fend off evil from me, so shall God fend off from thee evil the like thereof.' When the king heard this, it pleased him and he pardoned the servant, albeit he had never before pardoned any.. Then said he to Aboulhusn, "Praised be God who hath done away from thee that which irked thee and that I see thee in weal!" And Aboulhusn said, "Never again will I take thee to boon-companion or sitting-mate; for the byword saith, 'Whoso stumbleth on a stone and returneth thereto, blame and reproach be upon him.' And thou, O my brother, nevermore will I entertain thee nor use companionship with thee, for that I have not found thy commerce propitious to me." (32) But the Khalif blandished him and conjured him, redoubling words upon him with "Verily, I am thy guest; reject

not the guest," till Aboulhusn took him and [carrying him home], brought him into the saloon and set food before him and friendly entreated him in speech. Then he told him all that had befallen him, whilst the Khalif was like to die of hidden laughter; after which Aboulhusn removed the tray of food and bringing the wine-tray, filled a cup and emptied it out three times, then gave it to the Khalif, saying, "O boon-companion mine, I am thy slave and let not that which I am about to say irk thee, and be thou not vexed, neither do thou vex me." And he recited these verses: 81. The Foolish Schoolmaster dclxvi. There was once a king named Suleiman Shah, who was goodly of polity and judgment, and he had a brother who died and left a daughter. So Suleiman Shah reared her on the goodliest wise and the girl grew up, endowed with reason and perfection, nor was there in her time a fairer than she. Now the king had two sons, one of whom he had appointed in himself that he would marry her withal, and the other purposed in himself that he would take her. The elder son's name was Belehwan and that of the younger Melik Shah, and the girl was called Shah Khatoun. Sharper, *Story of the Old*, ii. 187. . . . . The earth is my birth-place, indeed; but my place Of abidance is still in the cheeks of the fair. IBN ES SEMMAK AND ER RESHID. (161). When he had made an end of his speech, his wife came forward forthright and told her story, from first to last, how her mother bought him from the cook's partner and the people of the kingdom came under his rule; nor did she leave telling till she came, in her story, to that city [and acquainted the queen with the manner of her falling in with her lost husband]. When she had made an end of her story, the cook exclaimed, 'Alack, what impudent liars there be! By Allah, O king, this woman lieth against me, for this youth is my rearling (75) and he was born of one of my slave-girls. He fled from me and I found him again. I went out one night to the house of one of my friends and when it was the middle of the night, I sallied forth alone [to go home]. When I came into the road, I espied a sort of thieves and they saw me, whereupon my spittle dried up; but I feigned myself drunken and staggered from side to side, crying out and saying, "I am drunken." And I went up to the walls right and left and made as if I saw not the thieves, who followed me till I reached my house and knocked at the door, when they went away. . . . . How oft of dole have I made moan for love and longing pain, What while my body for desire in mortal peril went! . . . . ? Indeed, your long estrangement hath caused my bowels yearn. Would God I were a servant in waiting at your door! . . . . Story of the Unlucky Merchant. When the vizier returned to the king, the latter sought of him the story of the man whose caution slew him and he said, "Know, O august king, that. When God caused the morning morrow, the two armies drew out in battle array and the troops stood looking at one another. Then came forth El Harith ibn Saad between the two lines and played with his lance and cried out and recited the following verses: . . . . When Galen heard this, he ordered the weaver the amount of his wife's dowry and bade him pay it to her and divorce her. Moreover, he forbade him from returning to the practice of physic and warned him never again to take to wife a woman of better condition than himself; and he gave him his spending-money and bade him return to his [former] craft. Nor," added the vizier, "is this more extraordinary or rarer than the story of the two sharpeners who cozened each his fellow." . . . . c. The Jewish Physician's Story xxviii. 143. Ibrahim of Mosul and the Devil dclxxxvii. 28. Ibrahim ben el Mehdi and the Barber-surgeon cclxxiii. The Eighth Day. With this the king's wrath subsided and he said, "Restore him to the prison till the morrow, so we may look into his affair." Physician by his Wife's Commandment, The Weaver who became a, ii. 21. . . . . b, The Merchant's Wife and the Parrot dccccclxxx. Then she turned to her father and said to him, 'Give ear unto that which I shall say to thee.' Quoth he, 'Say on;' and she said, 'Take thy troops and go to him, for that, when he heareth this, he in his turn will levy his troops and come forth to thee; whereupon do thou give him battle and prolong the fighting with him and make a show to him of weakness and giving way. Meantime, I will practise a device for winning to Tuhfeh and delivering her, what while he is occupied with you in battle; and when my messenger cometh to thee and giveth thee to know that I have gotten possession of Tuhfeh and that she is with me, do thou return upon Meimoun forthright and destroy him, him and his hosts, and take him prisoner. But, if my device succeed not with him and we avail not to deliver Tuhfeh, he will assuredly go about to slay her, without recourse, and regret for her will abide in our hearts.' Quoth Iblis, 'This is the right counsel,' and let call among the troops to departure, whereupon an hundred thousand cavaliers, doughty men of war, joined themselves to him and set out for Meimoun's country. . . . . Yea, passion raged in me and love-longing was like To slay me; yet my heart to solace still it wrought. The End. Then they displayed Shehrzad in the third dress and the fourth and the fifth, and she became as she were a willow-wand or a thirsting gazelle, goodly of grace and perfect of attributes, even as saith of her one in the following verses: . . . . And indeed, O my brother, the night thou camest to me and we caroused together, I and thou, it was as if the Devil came to me and troubled me that night." "And who is he, the Devil?" asked the Khalif. "He is none other than thou," answered Aboulhusn; whereat the Khalif smiled and sitting down by him, coaxed him and spoke him fair, saying, "O my brother, when I went out from thee, I forgot [to shut] the door [and left it] open, and belike Satan came in to thee." Quoth Aboulhusn, "Ask me not of that which hath betided me. What possessed thee to leave the door open, so that the Devil came in to me and there befell me with him this and that?" And he related to him all that had befallen him, from first to last, and there is no advantage in the repetition of it; what while the Khalif laughed and hid his laughter. . . . . 36. Jaafer the Barmecide and the Bean-Seller cxcix. Then I bought of the best and finest of the produce and rarities of the country and all I had a mind to and a good hackney (221) and we set out again and traversed the deserts from country to country till we came to Baghdad. Then I went in to the Khalif and saluted him and kissed his hand; after which I acquainted him with all that had passed and that which had befallen me. He rejoiced in my deliverance and thanked God the Most High; then he caused write my story in letters of gold and I betook myself to my house and foregathered with my brethren and family. This, then," added Sindbad, "is the last of that which befell me in my travels, and praise be to God, the One, the Creator, the Maker!". When he heard this, he came up to me and looking in my face, cried out and said, 'By Allah, this is my brother, the son of my mother and father! Allah! Allah!' Then he

loosed me from my bonds and kissed my head, and behold it was my friend who used to borrow money of me. When I kissed his head, he kissed mine and said, 'O my brother, be not affrighted.' Then he called for my clothes [and money and restored to me all that had been taken from me] nor was aught missing to me. Moreover, he brought me a bowl full of [sherbet of] sugar, with lemons therein, and gave me to drink thereof; and the company came and seated me at a table. So I ate with them and he said to me, 'O my lord and my brother, now have bread and salt passed between us and thou hast discovered our secret and [become acquainted with] our case; but secrets [are safe] with the noble.' Quoth I, 'As I am a lawfully-begotten child, I will not name aught [of this] neither denounce [you!]\*' And they assured themselves of me by an oath. Then they brought me out and I went my way, scarce crediting but that I was of the dead..Old Sharper, Story of the, ii. 187..Uselessness of Endeavour against Persistent Ill Fortune, Of the, i. 70.When the evening evened, the king summoned his vizier and bade him tell the [promised] story. So he said, "It is well. Know, O king, that.On this wise they abode months and years and the queen-mother ceased not to do thus till the cook's brother came to the town in his ship, and with him Selim. So he landed with the youth and showed him to the queen, [that she might buy him]. When she saw him, she augured well of him; so she bought him from the cook's brother and was kind to him and entreated him with honour. Then she fell to proving him in his parts and making assay of him in his affairs and found in him all that is in kings' sons of understanding and breeding and goodly manners and qualities..14. Khelif the Fisherman (227) cccxxi.?????ef. Story of the Barber's Sixth Brother clxiv.?????aa. Selim and Selma dccccxxii.????? May the place of my session ne'er lack thee I Oh, why, My heart's love, hast thou saddened my mind and mine eye? (108).One day my master said to me, 'Knowest thou not some art or handicraft?' And I answered, saying, 'O my lord, I am a merchant and know nought but traffic.' Quoth he, 'Knowest thou how to shoot with a bow and arrows?' And I replied, 'Yes, I know that.' So he brought me a bow and arrows and mounting me behind him on an elephant, set out with me, at the last of the night, and fared on till we came to a forest of great trees; whereupon he made me climb a high and stout tree and giving me the bow and arrows, said to me, 'Sit here, and when the elephants come hither by day, shoot at them, so haply thou shalt hit one of them; and if any of them fall, come at nightfall and tell me.' Then he went away and left me trembling and fearful. I abode hidden in the tree till the sun rose, when the elephants came out and fared hither and thither among the trees, and I gave not over shooting at them with arrows, till I brought down one of them. So, at eventide, I went and told my master, who rejoiced in me and rewarded me; then he came and carried away the dead elephant..They knew him forthright and rising to him, kissed his hands and rejoiced in him and said to him, 'O our lord, in good sooth, thou art a king and the son of a king, and we desire thee nought but good and beseech [God to grant] thee continuance. Consider how God hath rescued thee from this thy wicked uncle, who sent thee to a place whence none came ever off alive, purposing not in this but thy destruction; and indeed thou fellest into [peril of] death and God delivered thee therefrom. So how wilt thou return and cast thyself again into thine enemy's hand? By Allah, save thyself and return not to him again. Belike thou shall abide upon the face of the earth till it please God the Most High [to vouchsafe thee relief]; but, if thou fall again into his hand, he will not suffer thee live a single hour.'How long, O Fate, wilt thou oppress and baffle me? ii. 69.?????c. The Third Voyage of Sindbad the Sailor dxlvi.The company marvelled at the generosity of this man and his clemency (152) and courtesy, and the Sultan said, 'Tell us another of thy stories.' (153) 'It is well,' answered the officer, 'They avouch that.?Story of Prince Bihzad..????? Where is a man's resource and what can he do? It is the Almighty's will; we most submit..?????i. The Spider and the Wind dcxv.????? Thou, thou enjoy'st repose and comfortable sleep, Nor of the mis'ries reckst by which my heart is wried..????? ? Him with my life I'd ransom whose rigours waste away My frame and cause me languish; yet, if he would but hear,.146. The Lovers of Bassora dxcxiii.I marvelled at her words and said to her, "What wouldst thou have me do?" And she answered, "O Captain Muin, I would have thee give me a helping hand." Quoth I, "What have I to do with the daughter of the Cadi Amin el Hukm?" And she said, "Know that I would not have thee intrude upon the Cadi's daughter, but I would fain contrive for the attainment of my wishes.' This is my intent and my desire, and my design will not be accomplished but by thine aid." Then said she, "I mean this night to go with a stout heart and hire me trinkets of price; then will I go and sit in the street wherein is the house of Amin el Hukm; and when it is the season of the round and the folk are asleep, do thou pass, thou and those who are with thee of the police, and thou wilt see me sitting and on me fine raiment and ornaments and wilt smell on me the odour of perfumes; whereupon do thou question me of my case and I will say, 'I come from the Citadel and am of the daughters of the deputies (91) and I came down [into the town,] to do an occasion; but the night overtook me at unawares and the Zuweyleh gate was shut against me and all the gates and I knew not whither I should go this night Presently I saw this street and noting the goodness of its ordinance and its cleanness, took shelter therein against break of day.' When I say this to thee with all assurance (92) the chief of the watch will have no suspicion of me, but will say, 'Needs must we leave her with one who will take care of her till morning.' And do thou rejoin, 'It were most fitting that she pass the night with Amin el Hukm and lie with his family and children till the morning.' Then do thou straightway knock at the Cadi's door, and thus shall I have gained admission into his house, without inconvenience, and gotten my desire; and peace be on thee!" And I said to her, "By Allah, this is an easy matter."Rich Man who gave his Fair Daughter in Marriage to the Poor Old Man, The, i. 247.

[The Christians Pocket Library by John Stanford MA Vol I of 2 Volume 2](#)

[The Life and Adventures of James Ramble Esq Interspersed with the Various Fortunes of Certain Noble Personages Deeply Concerned in the Northern Commotions in the Year 1715 from His Own Manuscript of 2 Volume 1](#)

[The New Foundling Hospital for Wit Being a Collection of Fugitive Pieces in Prose and Verse Not in Any Other Collection with Several Pieces Never Before Published a New Edition Corrected and Considerably Enlarged in Six Volumes of 6 Volume 1](#)

[The Roman History in a Series of Letters from a Nobleman to His Son of 2 Volume 2](#)

[The Historical Pocket Library Or Biographical Vade-Mecum Six Volumes Consisting of I the Heathen-Mythology II Ancient History III the Roman History IV the History of England V Geography VI Natural History of 6 Volume 1](#)

[The Expedition of Humphry Clinker by Tobias Smollet MD with Plates by T Rowlandson of 2 Volume 1](#)

[The North Briton of 3 Volume 2](#)

[The Hermit of the Rock a Novel a New Edition Being the Fourth in Three Volumes of 3 Volume 1](#)

[The Minstrel Or Anecdotes of Distinguished Personages in the Fifteenth Century in Three Volumes of 3 Volume 2](#)

[The History of the Life and Reign of Philip King of Macedon The Father of Alexander by Thomas Leland of 2 Volume 1](#)

[The Works of Alexander Pope Esq Volume IV Containing His Satires c of 8 Volume 4](#)

[The Dramatic Works of Shakspeare Revised by George Steevens of 4 Volume 2](#)

[The Schoolmasters Assistant Being a Compendium of Arithmetic Both Practical and Theoretical in Five Parts to Which Is Prefixt an Essay on the Education of Youth a New Edition by Thomas Dilworth](#)

[A Demonstration of the Existence of God Deduced from the Knowledge of Nature by Francis de Salignac de la Mothe Fenelon](#)

[A Catalogue of Books for MDCCXCIII Part the First Which Are This Day Selling by John Egerton MDCCXCIII](#)

[The Works of M de Voltaire Translated from the French with Notes Historical and Critical by T Smollett and Others the Second Edition of 34 Volume 6](#)

[The Dramatic Works of Samuel Foote Esq In Four Volumes of 4 Volume 1](#)

[The Miscellaneous Works in Verse and Prose of Sir Thomas Overbury Knt with Memoirs of His Life the Tenth Edition](#)

[The Country Housewife and Ladys Director in the Management of a House and the Delights and Profits of a Farm by R Bradley the Sixth Edition with Additions](#)

[Colporteur Histoire Morale Et Critique Par M de Chevrier Le](#)

[The Poetical Works of John Milton from the Text of Dr Newton in Four Volumes with the Life of the Author and a Critique on Paradise Lost by Joseph Addison Esq of 4 Volume 4](#)

[A Catalogue of Engravers Who Have Been Born or Resided in England Digested by Horace Walpole from the Mss of Mr George Vertue of 5 Volume 5](#)

[Microm gas de Mr de Voltaire Avec Une Histoire Des Croisades Un Nouveau Plan de lHistoire de lEsprit Humain Par Le Meme Le](#)

[The Trial of Lord George Gordon for High Treason at the Bar of the Court of Kings Bench on Monday February 5th 1781 to Which Are Subjoined Several Original Papers Relating to the Subject](#)

[An Account of the Societies for Reformation of Manners in England and Ireland with a Persuasive to Be Zealous and Diligent in Promoting the Execution of the Laws Against Prophaneness and Debauchery the Fifth Edition](#)

[The Spectator the Second Edition of 8 Volume 4](#)

[A Compendium of Colors and Other Materials Used in the Arts Dependant on Design Including the Method of Drawing of Painting of Engraving of Modelling and of Sculpture c c](#)

[The Poems of William Shakspeare with Mr Capells History of the Origin of Shakspeares Fables to Which Is Added a Glossary](#)

[The Life and Opinions of Tristram Shandy Gentleman in Two Volumes](#)

[The Works of M de Voltaire Translated from the French with Notes Historical and Critical by T Smollett and Others the Second Edition of 34 Volume 19](#)

[The Poetical Works of John Milton from the Text of Dr Newton in Four Volumes with the Life of the Author and a Critique on Paradise Lost by Joseph Addison Esq of 4 Volume 1](#)

[The Works of M de Voltaire Translated from the French with Notes Historical and Critical by T Smollett and Others the Second Edition of 34 Volume 4](#)

[The Dictionary of Love in Which Is Contained the Explanation of Most of the Terms Used in That Language](#)

[A New Catalogue for the Year 1797 of a Valuable Collection of Books Ancient and Modern in Various Languages and in Every Branch of Literature to Be Sold by Thomas Payne](#)

[Youths Introduction to Trade and Business Containing Tables of the Most Usual Clerk-Like Contractions of Words VI Great Variety of Questions Interspersed the Eighth Edition Corrected Augmented New-Modelled and Improved](#)

[A Pocket Hymn Book Designed as a Constant Companion for the Pious Collected from Various Authors the Tenth Edition](#)

[Meditations and Contemplations by the Revd James Hervey to Which Is Prefixed the Life of the Author of 2 Volume 2](#)

[In Two Parts the Fortieth Edition with Additions](#)

[de l'Education Des Enfants Traduit de l'Anglois de M Jean Locke Par M Coste Nouvelle idition i Laquelle on a Joint La Mithode Observie Pour l'Education Des Enfants de France of 2 Volume 1](#)

[A Plain Account of the Nature and End of the Sacrament of the Lords-Supper in Which All the Texts in the New Testament Relating to It Are Produced and Explained to Which Are Added Forms of Prayer the Third Edition](#)

[Grace Defended in a Modest Plea for an Important Truth Namely That the Offer of Salvation Made to Sinners in the Gospel Comprises in It an Offer of the Grace Given in Regeneration](#)

[Meditations and Contemplations in Two Volumes by James Hervey the Twenty-Fifth Edition in Which the Latin Verses Are Translated Vol I of 2 Volume 1](#)

[An Explicatory Catechism Or an Explanation of the Assemblies Shorter Catechism Wherein All the Answers in the Assemblies Catechism Are Explained and Provd by Reason and Scripture by Thomas Vincent](#)

[The Principal Subjects of Christianity Practical and Experimental Illustrated and Enforced with Occasional Notes and Observations by William Howell](#)

[Fontenelles Dialogues of the Dead in Three Parts Dialogues of the Antients the Antients with the Moderns the Moderns Translated from the French With a Reply to Some Remarks in a Critique the Third Edition](#)

[The British Negociator Or Foreign Exchanges Made Perfectly Easy Containing Tables for All the Various Courses of Exchange Likewise the Weights and Measures of Foreign Nations](#)

[the Seventh Edition by Micaiah Towgood](#)

[He Charis Dotheisa II Tim19 That Is the Holy Spirit the Author of Immortality Or Immortality a Peculiar Grace of the Gospel Proved Against Mr Clarks Bold Assertion of the Souls Natural Immortality](#)

[An Answer to Mr de Fontenelles History of Oracles in Which Mr Van-Dales System Is Confuted And the Opinion of the Fathers Upon That Subject Vindicated](#)

[A Letter from Rome Shewing an Exact Conformity Between Popery and Paganism Or the Religion of the Present Romans Derived from That of Their Heathen Ancestors the Fourth Edition](#)

[Oeuvres Badines Et Morales de MR Cazotte Nouvelle idition Corrigie Augmentie of 7 Volume 1](#)

[Sermons on the Following Subjects Viz of Moral and Natural Evil by James Foster Volume II the Fourth Edition of 2 Volume 2](#)

[The Devout Communicant Or Spiritual Entertainments Before and After Communion in Pious Meditations for Three Days Before and Three Days After Receiving the Blessed Sacrament by P Baker the Fourth Edition](#)

[Containing a Short Discourse on Their Excellencies And Directions How to Study Them to Advantage With an Essay on the Nature of Figures Which Give Strength to Writing the Second Edition](#)

[A Short and Plain Instruction for the Better Understanding of the Lords Supper With the Necessary Preparation Requird For the Benefit of Young Communicants the Second Edition with Additions and Corrected Throughout](#)

[The Sick Mans Companion Or the Clergymans Assistant in Visiting the Sick with a Preliminary Dissertation on Prayer by William Dodwell the Second Edition](#)

[Oeuvres Badines Et Morales de MR Cazotte Nouvelle idition Corrigie Augmentie of 7 Volume 5](#)

[Mattino Mezzo Giorno E La Sera Poema del Abate Parini II](#)

[The Laws of Appeals and Murder Containing I the Nature of Appeals in General IV Latin Precedents in the Whole Course of Appeals Compild from the Manuscripts of an Eminent Practiser Deceased](#)

[The Travels of Mr John Gulliver Son to Capt Lemuel Gulliver Translated from the French by J Lockman of 2 Volume 2](#)

[An Account of the Rise and Progress of the Religious Societies in the City of London c and of Their Endeavours for Reformation of Manners by Josiah Woodward the Third Edition Enlarged](#)

[The Travels of Mr John Gulliver Son to Capt Lemuel Gulliver Translated from the French by J Lockman of 2 Volume 1](#)

[The Laws Relating to Landlords and Tenants Or Every Landlord and Tenant His Own Lawyer by John Paul Revised and Corrected by George Wilson the Eighth Edition](#)

[The History of England from the Invasion of Julius Cisar to the Dissolution of the Present Parliament Adorned with Plates in Fourteen Volumes by Joseph Collyer of 14 Volume 2](#)

[A Digest of the Law of Actions at Nisi Prius in Two Volumes by Isaac espinasse of 2 Volume 1](#)

[A Concise Account of Some Natural Curiosities in the Environs of Malham in Craven Yorkshire by Thomas Hurtle](#)

[A Serious Call to a Holy Life](#)

[The History of Jemmy and Jenny Jessamy in Three Volumes by the Author of the History of Betsy Thoughtless of 3 Volume 2](#)

[A Tour Through Sicily and Malta in a Series of Letters to William Beckford Esq of Somerly in Suffolk From P Brydone of 2 Volume 1](#)

[The Tutor of Truth in Two Volumes Volume I](#)

[The Excursion a Novel by Mrs Brooke in Two Volumes the Second Edition of 2 Volume 1](#)

[The Dispensatory of the Royal College of Physicians London Translated Into English with Remarks c by H Pemberton](#)

[The Lounger a Periodical Paper Published at Edinburgh in the Years 1785 and 1786 in Three Volumes the Fourth Edition of 3 Volume 2](#)

[The History of England from the Invasion of Julius Cisar to the Dissolution of the Present Parliament Adorned with Plates in Fourteen Volumes by Joseph Collyer of 14 Volume 14](#)

[The History of England from the Invasion of Julius Cisar to the Dissolution of the Present Parliament Adorned with Plates in Fourteen Volumes by Joseph Collyer of 14 Volume 5](#)

[The Whole Works of Lavater on Physiognomy Written by the Rev John Caspar Lavater Translated from the Last Paris Edition by George Grenville Esqr Illustrated by Several Hundred Engravings of 4 Volume 3](#)

[A New Inquiry Into the Suspension of Vital Action in Cases of Drowning and Suffocation by A Fothergill MD Third Edition](#)

[An Abstract of a Course of Lectures on Practical Medicines Considered as Related to Diet Surgery and Pharmacy and on the Modern Practice of Physic by Francis de Valangin](#)

[The Sermons of Mr Yorick Published by Laurence Sterne](#)

[An Extract from a Serious Call to a Devout and Holy Life Adapted to the State and Condition of All Orders of Christians by William Law AM](#)

[The Contempt of the Clergy Considered in a Letter to a Friend by John Hildrop the Second Edition](#)

[The Farther Adventures of Robinson Crusoe Being the Second and Last Part of His Life and of the Strange Surprising Account of His Travels Round Three Parts of the Globe Written by Himself the Seventh Edition Adorned with Cuts](#)

[The Character of a Primitive Bishop in a Letter to a Non-Juror by a Presbyter of the Church of England the Second Edition with an Appendix](#)

[The Egoist](#)

[The Enthusiasm of Methodists and Papists Compared Part II the Second Edition](#)

[The Seasons by James Thomson to Which Is Prefixed the Life of the Author by Patrick Murdoch DD FRS and an Essay on the Plan and Character of the Poem by J Aikin a New Edition Revised and Corrected by J J C Timaeus](#)

[An Essay Upon Education by James Wadham Whitchurch Ba](#)

[A Whigs Apology for His Consistency In a Letter from a Member of Parliament to His Friend in the Borough of \\*\\*\\*\\*](#)

[A Dissertation on the Hebrew Vowel-Points Shewing That They Are an Original and Essential Part of the Language in Eleven Sections with an Introduction by P Whitfield](#)

[The Truth of Christianity Demonstrated with a Dissertation Concerning Private Judgment and Authority to Which Is Prefixed a Vindication of the Short Method with the Deists by Charles Leslie the Sixth Edition](#)

[The History of the Decline and Fall of the Roman Empire Vol 5](#)

[The History of Tom Jones](#)

[An Essay of Health and Long Life by George Cheyne](#)

[An Essay on Epic Poetry In Five Epistles to the Revd Mr Mason with Notes by William Hayley Esq](#)

[The Florists Directory Or a Treatise on the Culture of Flowers To Which Is Added a Supplementary Dissertation on Soils Manures c by James Maddock](#)

[The Confessions of Saint Augustine](#)

[The Great Instauration](#)

[The Gardeners Kalendar Directing What Works Are Necessary to Be Done Every Month in the Kitchen Fruit and Pleasure Gardens and in the Conservatory by Philip Miller the Second Edition To Which Is Added a Complete Index](#)

[An Estimate of the Religion of the Fashionable World by Hannah More the Fifth Edition](#)

[A System of French Syntax Intended as an Illustration Correction and Improvement of the Principles Laid Down by Chambaud on That Subject in His Grammar by the Rev Mr Holder of Barbadoes](#)

---