

SAL RESTITUTION DELIVERED TO THE SOCIETY OF PROTESTANT DISSENTERS IN

And on their saddles perched are warriors richly clad, That with their hands do smite on kettle-drums amain. No exhorter am I to abstain from the fair, Nor to love Mecca's vale for my profit I care; The prefect released the man and gave him back all that the thieves had taken from him; and he laid hands on the woman and the rest and took forth of the house treasures galore. Amongst the rest, they found the money-bag of the Turcoman sheep-merchant. The thieves they nailed up incontinent against the wall of the house, whilst, as for the woman, they wrapped her in one of her veils and nailing her [to a board, set her] upon a camel and went round about the town with her. Thus God razed their dwelling-places and did away from me that which I feared. All this befell, whilst I looked on, and I saw not my friend who had saved me from them the first time, whereat I marvelled to the uttermost of marvel. However, some days afterward, he came up to me, and indeed he had renounced (130) [the world] and donned a fakir's habit; and he saluted me and went away. c. The Third Officer's Story dccccxxii. Sabir (Abou), Story of, i. 90..19. The Sparrow and the Peacock clii. Then he stripped him of his clothes and clapping on his neck a heavy chain, bound him to a high lattice and fell to drubbing him two bouts a day and two anights; and on this wise he abode the space of ten days. Then his mother came to him and said, "O my son, O Aboulhusn, return to thy reason, for this is the Devil's doing." Quoth he, "Thou sayst sooth, O my mother, and bear thou witness of me that I repent [and forswear] that talk and turn from my madness. So do thou deliver me, for I am nigh upon death." So his mother went out to the superintendant and procured his release and he returned to his own house. Pease on thee! Would our gaze might light on thee once more! ii. 89. All, all, for thy sweet sake, I left; ay, I forsook Aziz, my sire, and those akin to me that hight. OF TRUST IN GOD. 168. Abdallah ben Fasil and his Brothers dcccclixviii. By Allah, I knew not their worth nor yet how dear. Voyage of Sindbad the Sailor, The Sixth, iii. 203. She hath an eye, whose glances pierce the hearts of all mankind, Nor can cornelian with her cheeks for ruddiness compare. Then she took leave of the princess and veiling her face, disguised herself; (30) after which she mounted the mule and sallying forth, went round about seeking her lord in the thoroughfares of Baghdad three days' space, but lit on no tidings of him; and on the fourth day, she rode forth without the city. Now it was the noontide hour and great was the heat, and she was aweary and thirst waxed upon her. Presently, she came to the mosque, wherein the young Damascene had taken shelter, and lighting down at the door, said to the old man, [the Muezzin], "O elder, hast thou a draught of cold water? Indeed, I am overcome with heat and thirst." Quoth he, "[Come up] with me into my house." So he carried her up into his lodging and spreading her [a carpet and cushions], seated her [thereon]; after which he brought her cold water and she drank and said to the eunuch, "Go thy ways with the mule and on the morrow come back to me here." [So he went away] and she slept and rested herself. Now Ilmeddin Senjer was at that time Master of Police and he was a man of experience, well versed in affairs: so the king sent for him and when he came before him, he discovered to him that which was in his mind. Quoth Ilmeddin Senjer, 'I will do my endeavour for that which our lord the Sultan seeketh.' Then he arose and returning to his house, summoned the captains of the watch and the lieutenants of police and said to them, 'Know that I purpose to marry my son and make him a bride-feast, and it is my wish that ye assemble, all of you, in one place. I also will be present, I and my company, and do ye relate that which ye have heard of extraordinary occurrences and that which hath betided you of experiences.' And the captains and sergeants and agents of police made answer to him, saying, 'It is well: in the name of God! We will cause thee see all this with thine eyes and hear it with thine ears.' Then the master of police arose and going up to El Melik ez Zahir, informed him that the assembly would take place on such a day at his house; and the Sultan said, 'It is well,' and gave him somewhat of money for his expenses. There was once in the city of Hemadan (191) a young man of comely aspect and excellently skilled in singing to the lute, and he was well seen of the people of the city. He went forth one day of his city, with intent to travel, and gave not over journeying till his travel brought him to a goodly city. Now he had with him a lute and what pertained thereto, (192) so he entered and went round about the city till he fell in with a druggist, who, when he espied him, called to him. So he went up to him and he bade him sit down. Accordingly, he sat down by him and the druggist questioned him of his case. The singer told him what was in his mind and the other took him up into his shop and brought him food and fed him. Then said he to him, 'Arise and take up thy lute and beg about the streets, and whenas thou smellst the odour of wine, break in upon the drinkers and say to them, "I am a singer." They will laugh and say, "Come, [sing] to us." And when thou singest, the folk will know thee and bespeak one another of thee; so shall thou become known in the city and thine affairs will prosper.' 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?'. As at the casement high she sat, her charms I might espy, For from her cheeks the envious veil that hid them she had ta'en. Wasteful Son, The Rich Man and his, i. 252. The Eighth Officer's Story dccccxxv. Reproach me not for what I did, but be thou kind to one Who's sick of body and whose heart is wasted all away. When Sindbad the Sailor had made an end of his story, he bade his servant give the porter an hundred mithcals

of gold and said to him, "How now, my brother! Hast ever in the world heard of one whom such calamities have betided as have betided me and hath any suffered that which I have suffered of afflictions or undergone that which I have undergone of hardships? Wherefore it behoveth that I have these pleasures in requital of that which I have undergone of travail and humiliations." So the porter came forward and kissing the merchant's hands, said to him, "O my lord, thou hast indeed suffered grievous perils and hast well deserved these bounteous favours [that God hath vouchsafed thee]. Abide, then, O my lord, in thy delights and put away from thee [the remembrance of] thy troubles; and may God the Most High crown thine enjoyments with perfection and accomplish thy days in pleasance until the hour of thine admission [to His mercy]!" 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. . . . Repression's draught, by cups, from the beloved's hand I've quaffed; with colocynth for wine she hath me plied. . . . I'll lay Upon their threshold's dust my cheeks and to my soul. So he returned to his mother (and indeed his spirit was broken), and related to her that which had happened to him and what had betided him from his friends, how they, had neither shared with him nor requited him with speech. "O Aboulhusn," answered she, "on this wise are the sons (5) of this time: if thou have aught, they make much of thee, (6) and if thou have nought, they put thee away [from them]." And she went on to condole with him, what while he bewailed himself and his tears flowed and he repeated the following verses: . . . s. The House with the Belvedere dccccxcv. After a few days, his brother returned and finding him healed of his sickness, said to him, "Tell me, O my brother, what was the cause of thy sickness and thy pallor, and what is the cause of the return of health to thee and of rosiness to thy face after this?" So he acquainted him with the whole case and this was grievous to him; but they concealed their affair and agreed to leave the kingship and fare forth pilgrim-wise, wandering at a venture, for they deemed that there had befallen none the like of this which had befallen them. [So they went forth and wandered on at hazard] and as they journeyed, they saw by the way a woman imprisoned in seven chests, whereon were five locks, and sunken in the midst of the salt sea, under the guardianship of an Afrit; yet for all this that woman issued forth of the sea and opened those locks and coming forth of those chests, did what she would with the two brothers, after she had circumvented the Afrit. . . . Ye sleep; by Allah, sleep comes not to ease my weary lids; But from mine eyes, since ye have passed away, the blood doth rain. Sixteenth Officer's Story, The, ii. 193. . . . a. The Christian Broker's Story cvii. THE NINTH OFFICER'S STORY. . . . Lo, since the day I left you, O my masters, Life is not sweet, no aye my heart is light. Then the old queen and her daughter and son-in-law embarked in the ship and setting sail, fared on till they came to the land of Mekran. Their arrival there befell at the last of the day; so they passed the night in the ship, and when the day was near to break, the young king went down from the ship, that he might go to the bath, and made for the market. As he drew near the bath, the cook met him by the way and knew him; so he laid hands on him and binding his arms fast behind him, carried him to his house, where he clapped the old shackles on his feet and straightway cast him back into his whilom place of duresse. . . . How many a lover, who aspires to union with his love, For all his hopes seem near, is baulked of that whereon he's bent! O son of Simeon, give no ear to other than my say, iii. 36. . . . a. The King and his Vizier's Wife dlxxviii. Benou Tai, En Numan and the Arab of the, i. 203. . . . Were I cut off, beloved, from hope of thy return, Slumber, indeed, for ever my wakeful lids would flee. When the evening evened, the king sat in his sitting-chamber and sending for his vizier, bade him relate the story of the wealthy man who lost his wealth and his wit. So he said, "Know, O king, that. . . . e. The Fifth Officer's Story dccccxxiv. . . . j. The Enchanted Springs dccccxxxvi. Accordingly, one night, when they were alone with the king and he leant back, as he were asleep, they said these words and the king heard it all and was like to die of rage and said in himself, "These are young boys, not come to years of discretion, and have no intrigue with any; and except they had heard these words from some one, they had not spoken with each other thereof." When it was morning, wrath overmastered him, so that he stayed not neither deliberated, but summoned Abou Temam and taking him apart, said to him, "Whoso guardeth not his lord's honour, (126) what behoveth unto him?" Quoth Abou Temam, 'It behoveth that his lord guard not his honour.' 'And whoso entereth the king's house and playeth the traitor with him,' continued the king, 'what behoveth unto him?' And Abou Temam answered, 'He shall not be left on life.' Whereupon the king spat in his face and said to him, 'Both these things hast thou done.' Then he drew his dagger on him in haste and smiting him in the belly, slit it and he died forthright; whereupon the king dragged him to a well that was in his palace and cast him therein. Officer's Story, The Fourteenth, ii. 183. [When the appointed day arrived], I arose and changing my clothes and favour, donned sailor's apparel; then I took with me a purse full of gold and buying good [victual for the] morning-meal, accosted a boatman [at Deir et Tin] and sat down and ate with him; after which said I to him, "Wilt thou hire me thy boat?" Quoth he, "The Commander of the Faithful hath commanded me to be here;" and he told me the story of the concubines and how the Khalif purposed to drown them that day. When I heard this from him, I brought out to him half a score dinars and discovered to him my case, whereupon quoth he to me, "O my brother, get thee empty calabashes, and when thy mistress cometh, give me to know of her and I will contrive the trick." . . . Compared with thine enjoyment, the hardest things are light To win and all things distant draw near and easy be. 57. Abou Nuwas with the

Three Boys and the Khalif Haroun er Reshid dcxlv.???? In every rejoicing a boon (232) midst the singers and minstrels am I;???? I fear me for my body from sickness and unrest, Lest of the fear of sev'rance it be betrayed and slain.???? At their appointed terms souls die; but for despair My soul is like to die, or ere its term betide..Then he turned back, pondering upon that sleeping youth, and coming to him, as he slept, lighted down from his horse and sat down by him. He fixed his eyes upon his face and considered him awhile and said in himself, 'For aught I know, this youth may be Melik Shah.' And he fell a-hemming and saying, 'Harkye, O youth!' Whereupon the sleeper awoke and sat up; and the eunuch said to him, 'Who is thy father in this village and where is thy dwelling?' The youth sighed and answered, 'I am a stranger;' and the eunuch said, 'From what land art thou and who is thy father?' Quoth the other, 'I am from such a land,' and the eunuch ceased not to question him and he to answer him, till he was certified of him and knew him. So he rose and embraced him and kissed him and wept over his case. Moreover, he told him that he was going about in quest of him and informed him that he was come privily from the king his mother's husband and that his mother would be content [to know] that he was alive and well, though she saw him not.???? I hope for present (62) good [and bounty at thy hand,] For souls of men are still to present (63) good inclined.???? Of spies, "How long, O scoffer, wilt mock at my despair, As 'twere God had created nought else whereat to jeer?".Presently, there came in upon us a spunger, without leave, and we went on playing, whilst he played with us. Then quoth the Sultan to the Vizier, "Bring the spunger who cometh in to the folk, without leave or bidding, that we may enquire into his case. Then will I cut off his head." So the headsman arose and dragged the spunger before the Sultan, who bade cut off his head. Now there was with them a sword, that would not cut curd; (151) so the headsman smote him therewith and his head flew from his body. When we saw this, the wine fled from our heads and we became in the sorriest of plights. Then my friends took up the body and went out with it, that they might hide it, whilst I took the head and made for the river..Wife, The King and his Chamberlain's, ii. 53..So Iblis drank off his cup, and when he had made an end of his draught, he waved his hand to Tuhfeh, and putting off that which was upon him of clothes, delivered them to her. Amongst them was a suit worth ten thousand dinars and a tray full of jewels worth a great sum of money. Then he filled again and gave the cup to his son Es Shisban, who took it from his hand and kissing it, stood up and sat down again. Now there was before him a tray of roses; so he said to her 'O Tuhfeh sing upon these roses.' Harkening and obedience,' answered she and sang the following verses:.So the folk resorted to her from all parts and she used to pray God (to whom belong might and majesty) for the oppressed and God granted him relief, and against his oppressor, and He broke him in sunder. Moreover, she prayed for the sick and they were made whole; and on this wise she abode a great space of time. As for her husband, when he returned from the pilgrimage, his brother and the neighbours acquainted him with his wife's affair, whereat he was sore concerned and misdoubted of their story, for that which he knew of her chastity and prayerfulness; and he wept for her loss..When the prefect saw this, he said, "By Allah, the captain is excused!" Then my comrades came round about me and sprinkled water on my face, [till I came to myself,] when I arose and accosting the Cadi, who was covered with confusion, said to him, "Thou seest that suspicion is fallen on thee, and indeed this affair is no light matter, for that this woman's family will assuredly not sit down under her loss." Therewith the Cadi's heart quaked and he knew that the suspicion had reverted upon him, wherefore his colour paled and his limbs smote together; and he paid of his own money, after the measure of that which he had lost, so we would hush up the matter for him. (106) Then we departed from him in peace, whilst I said in myself, "Indeed, the woman deceived me not.".108. Ali ben Tahir and the Girl Mounis cccxxiv.18. The Thief and his Monkey clii.The Eight Night of the Month.To return to his sister Selma. She awaited him till the last of the day, but he came not; and she awaited him a second day and a third and a fourth, yet there came no news of him, wherefore she wept and beat with her hands on her breast and bethought her of her affair and her strangerhood and her brother's absence; and she recited the following verses:.There came to a king of the kings, in his old age, a son, who grew up comely, quick-witted and intelligent, and when he came to years of discretion and became a young man, his father said to him, 'Take this kingdom and govern it in my stead, for I desire to flee [from the world] to God the Most High and don the gown of wool and give myself up to devotion.' Quoth the prince, 'And I also desire to take refuge with God the Most High.' And the king said, 'Arise, let us flee forth and make for the mountains and worship in them, for shamefastness before God the Most High.' Then he braced up his courage and gathering his skirts about him, threw himself into the water, and it bore him along with an exceeding might and carrying him under the earth, stayed not till it brought him out into a deep valley, wherethrough ran a great river, that welled up from under the earth. When he found himself on the surface of the earth, he abode perplexed and dazed all that day; after which he came to himself and rising, fared on along the valley, till he came to an inhabited land and a great village in the dominions of the king his father. So he entered the village and foregathered with its inhabitants, who questioned him of his case; whereupon he related to them his history and they marvelled at him, how God had delivered him from all this. Then he took up his abode with them and they loved him exceedingly..Vizier's Daughters, The Two Kings and the, iii. 145..Ill Fortune, Of the Uselessness of Endeavour against Persistent, i 70..Then they fell to journeying night and day, and as they went, behold, they sighted a camp of the camps of the Arabs. So El Abbas enquired thereof and was told that it was the camp of the Benou Zuhreh. Now there were around them sheep and cattle, such as filled the earth, and they were enemies to El Akil, the cousin of El Abbas, upon whom they still made raids and took his cattle; wherefore he used to pay them tribute every year, for that he availed not to cope with them. When El Abbas came near the camp, he dismounted from his courser and his servant Aamir also dismounted; and they set down the victual and ate their sufficiency and rested awhile of the day. Then said the prince to Aamir, "Fetch water and give the horses to drink and draw water for us in thy water-bag, by way of provision for the road." So they ate and Tuhfeh looked at the two kings, who had not changed their favour and said to Kemeriyeh, 'O my

lady, what is yonder wild beast and that other like unto him? By Allah, mine eye brooketh not the sight of them.' Kemeriyeh laughed and answered, 'O my sister, that is my father Es Shisban and the other is Meimoun the Sworder; and of the pride of their souls and their arrogance, they consented not to change their [natural] fashion. Indeed, all whom thou seest here are, by nature, like unto them in fashion; but, on thine account, they have changed their favour, for fear lest thou be disquieted and for the comforting of thy mind, so thou mightest make friends with them and be at thine ease.' 'O my lady,' quoth Tuhfeh, 'indeed I cannot look at them. How frightful is yonder Meimoun, with his [one] eye! Mine eye cannot brook the sight of him, and indeed I am fearful of him.' Kemeriyeh laughed at her speech, and Tuhfeh said, 'By Allah, O my lady, I cannot fill my eye with them!' (200) Then said her father Es Shisban to her, 'What is this laughing?' So she bespoke him in a tongue none understood but they [two] and acquainted him with that which Tuhfeh had said; whereat he laughed a prodigious laugh, as it were the pealing thunder..King of Ind and his Vizier, The, ii. 105..? ? ? ? ? I fear to be seen in the air, Without my consent, unaware; The eunuch heard the smiting of the lute within the chamber and said, 'By Allah, that is my lady Tuhfeh's touch!' So he arose and went, as he were a madman, falling down and rising up, till he came to the eunuch on guard at the door at the Commander of the Faithful and found him sitting. When the latter saw him, and he like a madman, falling down and rising up, he said to him, 'What aileth thee and what bringeth thee hither at this hour?' Quoth the other, 'Wilt thou not make haste and awaken the Commander of the Faithful?' And he fell to crying out at him; whereupon the Khalif awoke and heard them bandying words together and Tuhfeh's servant saying to the other, 'Out on thee! Awaken the Commander of the Faithful in haste.' So he said, 'O Sewab, what aileth thee?' And the chief eunuch answered, saying, 'O our lord, the eunuch of Tuhfeh's lodging hath taken leave of his wits and saith, "Awaken the Commander of the Faithful in haste!"' Then said Er Reshid to one of the slave-girls, 'See what is to do.' Then said he to them one day, 'There was with us bread and the locusts ate it; so we put in its place a stone, a cubit long and the like broad, and the locusts came and gnawed away the stone, because of the smell of the bread.' Quoth one of his friends (and it was he who had given him the lie concerning the dog and the bread and milk), 'Marvel not at this, for mice do more than that.' And he said, 'Go to your houses. In the days of my poverty, I was a liar [when I told you] of the dog's climbing upon the shelf and eating the bread and spoiling the milk; and to-day, for that I am rich again, I say sooth [when I tell you] that locusts devoured a stone a cubit long and a cubit broad.' They were confounded at his speech and departed from him; and the youth's good flourished and his case was amended. (227) Nor," added the vizier, "is this stranger or more extraordinary than the story of the king's son who fell in love with the picture." When it was the time of the evening meal, the king repaired to the sitting-chamber and summoning the vizier, sought of him the story he had promised him; and the vizier said, "They avouch, O king, that. ? ? ? ? k. The Blind Man and the Cripple dxcvi. ? ? ? ? ? An if my substance fail, no one there is will succour me..111. The Pilgrim and the Old Woman who dwelt in the Desert ccccxiv. ? ? ? ? ? The flames of long desire wax on me day by day And far away are pitched the tent-poles of my fair..Now there was in the house a ram, with which the Persian used to butt, and when he saw what the woman did, he thought she would butt with him; so he broke his halter and running at her, butted her and broke her head. She fell on her back and cried out; whereupon the Persian started up from sleep in haste and seeing the singing-girl [cast down on her back] and the singer with his yard on end, said to the latter, 'O accursed one, doth not what thou hast already done suffice thee?' Then he beat him soundly and opening the door, put him out in the middle of the night..Whenas mine eyes behold thee not, that day, iii. 47..Rail not at the vicissitudes of Fate, ii. 219..Presently, the sharper came to the ruin, rejoicing in that which he deemed he should get, and dug in the place, but found nothing and knew that the idiot had tricked him. So he buffeted his face, for chagrin, and fell to following the other whithersoever he went, so he might get what was with him, but availed not unto this, for that the idiot knew what was in his mind and was certified that he spied upon him, [with intent to rob him]; so he kept watch over himself. Now, if the sharper had considered [the consequences of] haste and that which is begotten of loss therefrom, he had not done thus. Nor," continued the vizier, "is this story, O king of the age, rarer or more extraordinary or more diverting than the story of Khelbes and his wife and the learned man and that which befell between them." When Er Reshid heard this, he waxed exceeding wroth and said, "May God not reunite you twain in gladness!" Then he summoned the headsman, and when he presented himself, he said to him, "Strike off the head of this accursed slave-girl." So Mesroul took her by the hand and [led her away; but], when she came to the door, she turned and said to the Khalif, "O Commander of the Faithful, I conjure thee, by thy fathers and forefathers, give ear unto that I shall say!" Then she improvised and recited the following verses:..When the messenger came to King Azadbekht and he read the letter and the present was laid before him, he rejoiced with an exceeding joy and occupied himself with eating and drinking, hour after hour. But the chief Vizier of his Viziers came to him and said, "O king, know that Isfehnd the Vizier is thine enemy, for that his soul liketh not that which thou hast done with him, and the message that he hath sent thee [is a trick; so] rejoice thou not therein, neither be thou deluded by the sweetness of his words and the softness of his speech." The king hearkened [not] to his Vizier's speech, but made light of the matter and presently, [dismissing it from his thought], busied himself with that which he was about of eating and drinking and merrymaking and delight..Endeavour against Persistent Ill Fortune, Of the Uselessness of, i. 70.."Forget him," quoth my censurers, "forget him; what is he?" iii. 42..? ? ? ? ? g. The Seventh Voyage of Sindbad the Sailor dlxiii.Reshid (Er), Tuhfet el Culoub and, ii. 203..EN NUMAN AND THE ARAB OF THE BENOUI. (168).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..? ? ? ? ? Would he were not who sundered us upon the parting day! How many a body hath he slain, how many a bone laid bare? ? ? ? ? a. Nimeh ben er Rebya and Num his Slave-girl ccxxxvii. His father rejoiced in him with the utmost joy and his heart was solaced and he was glad; and he made banquets to the folk and clad the poor and the widows. He named the boy Sidi (3) Noureddin Ali and reared him in fondness and delight among the slaves and servants. When he came to seven years of age, his father put him to school, where he learned the sublime Koran and the arts of writing and reckoning: and when he reached his tenth year, he learned horsemanship and archery and to occupy himself with arts and sciences of all kinds, part and parts. (4) He grew up pleasant and subtle and goodly and lovesome, ravishing all who beheld him, and inclined to companying with brethren and comrades and mixing with merchants and travellers. From these latter he heard tell of that which they had seen of the marvels of the cities in their travels and heard them say, "He who leaveth not his native land diverteth not himself [with the sight of the marvels of the world,] and especially of the city of Baghdad." The learned man bethought him awhile of this, then made for Khelbes's house, which adjoined his own, still holding the latter; and when they entered, they found the young man lying on the bed with Khelbes's wife; whereupon quoth he to him, 'O accursed one, the calamity is with thee and in thine own house!' So Khelbes put away his wife and went forth, fleeing, and returned not to his own land. This, then," continued the vizier, "is the consequence of lewdness, for whoso purposeth in himself craft and perfidy, they get possession of him, and had Khelbes conceived of himself that (266) which he conceived of the folk of dishonour and calamity, there had betided him nothing of this. Nor is this story, rare and extraordinary though it be, more extraordinary or rarer than that of the pious woman whose husband's brother accused her of lewdness." .31. The Scavenger and the Noble Lady of Baghdad cclxxxii. "Except," continued the Khalif, "he were the enemy of God, he had wished for her in this world, so he might after [repent and] return to righteous dealing. By Allah, he shall not come in to me! Who is at the door other than he?" Quoth Adi, "Jemil ben Mamer el Udhri (51) is at the door;" and Omar said, "It is he who says in one of his odes" ... [And he recited the following:].? ? ? ? ? Oft for thy love as I would be consoled, my yearning turns To-thee- ward still and my desires my reason still gainsay..54. The Poor Man and his Generous Friend cccli. Uselessness of Endeavour against Persistent Ill Fortune, Of the, i. 70. Prince Bihzad, Story of, i. 99. 47. El Melik en Nasir and the three Masters of Police cccxliviii.? ? ? ? ? a. The Man of Khorassan, his Son and his Governor dcccxxxvi.? ? ? ? ? How many a victim of the pangs of love-liking hath died! Tired is my patience, but of blame my censors never tire..? ? ? ? ? O hills of the sands and the rugged piebald plain, Shall the bondman of love win ever free from pain!. The merchant went out and returned to the old woman, who, seeing him changed of colour, said to him, 'What did he ask thee, [may God confound] his hoariness?' So he acquainted her with the case and she said to him, 'Fear not; I will bring thee forth of this [strait].' Quoth he, 'God requite thee with good!' And she said, 'To-morrow go to him with a stout heart and say, "The answer to that whereof thou askest me is that thou put the heads of two staves into one of the holes; then take the other two staves and lay them across the middle of the first two and stop with their heads the second hole and with their butts the fourth hole. Then take the butts of the first two staves and stop with them the third hole.'" (232). HAROUN ER RESHID AND THE WOMAN OF THE BARMECIDES. (84). Looking to the Issues of Affairs, Of, i. 80.. My fortitude fails, my endeavour is vain, ii. 95.. The king gave ear to her counsel and despatching the eunuch for the mamelukes, assigned them a lodging and said to them, "Have patience, till the king give you tidings of your lord El Abbas." When they heard his words, their eyes ran over with plenteous tears, of their much longing for the sight of their lord. Then the king bade the queen enter the privy chamber (97) and let down the curtain (98) [before the door thereof]. So she did this and he summoned them to his presence. When they stood before him, they kissed the earth, to do him worship, and showed forth their breeding (99) and magnified his dignity. He bade them sit, but they refused, till he conjured them by their lord El Abbas. So they sat down and he caused set before them food of various kinds and fruits and sweetmeats. Now within the Lady Afifeh's palace was an underground way communicating with the palace of the princess Mariyeh. So the queen sent after her and she came to her, whereupon she made her stand behind the curtain and gave her to know that El Abbas was the king's son of Yemen and that these were his mamelukes. Moreover, she told her that the prince's father had levied his troops and was come with his army in quest of him and that he had pitched his camp in the Green Meadow and despatched these mamelukes to make enquiry of their lord. So Mariyeh abode looking upon them and upon their beauty and grace and the goodliness of their apparel, till they had eaten their fill of food and the tables were removed; whereupon the king recounted to them the story of El Abbas and they took leave of him and went away.. Then he took my clothes and washed them and dried them, and put them on me; after which he said to me, "Get thee gone to thy house." So I returned to my house and he accompanied me, till I came thither, when he said to me, "May God not forsake thee! I am thy friend [such an one, who used to take of thee goods on credit,] and I am beholden to thee for kindness; but henceforward thou wilt never see me more." The old woman received the alms from her and carrying it to Selim, took part thereof herself and with the rest bought him an old shirt, in which she clad him, after she had stripped him of that he had on. Then she threw away the gown she had taken from off him and arising forthright, washed his body of that which was thereon of filth and scented him with somewhat of perfume. Moreover, she bought him chickens and made him broth; so he ate and his life returned to him and he abode with her on the most solaceful of life till the morrow..73. The Woman's Trick against her Husband dclviii. Presently, up came a horseman in quest of water, so he might water his horse. He saw the woman and she was pleasing in his sight; so he said to her, 'Arise, mount with me and I will take thee to wife and entreat thee kindly.' Quoth she, 'Spare me, so may God spare thee! Indeed, I have a husband.' But he drew his sword and said to her, 'An thou obey me not, I will smite thee and kill thee.' When she saw his malice, she wrote on the ground in the sand with her finger, saying,

'O About Sabir, thou hast not ceased to be patient, till thy wealth is gone from thee and thy children and [now] thy wife, who was more precious in thy sight than everything and than all thy wealth, and indeed thou abidest in thy sorrow all thy life long, so thou mayst see what thy patience will profit thee.' Then the horseman took her, and setting her behind him, went his way..Her verses pleased the kings of the Jinn and they said, 'By Allah, thou sayst sooth!' Then she rose to her feet, with the lute in her hand, and played and sang, whilst the Jinn and the Sheikh Aboutawaif danced. Then the latter came up to her and gave her a carbuncle he had taken from the hidden treasure of Japhet, son of Noah (on whom be peace), and which was worth the kingdom of the world; its light was as the light of the sun and he said to her, 'Take this and glorify thyself withal over (233) the people of the world.' She kissed his hand and rejoiced in the jewel and said, 'By Allah, this beseemeth none but the Commander of the Faithful.'.110. King Shah Bekhi and his Vizier Er Rehwan dcccxxxv.? ? ? ? Thou that wast absent from my stead, yet still with me didst bide, Thou wast removed from mine eye, yet still wast by my side..115. The Angel of Death and the King of the Children of Israel cccclxiii.On this wise, O King Shah Bekht," continued the vizier, "is the issue of eagerness for [the goods of] the world and covetise of that which our knowledge embraceth not; indeed, [whoso doth thus] shall perish and repent Nor, O king of the age, (added he) is this story more extraordinary than that of the sharper and the merchants.".Next morning, he again took up the bier and went round with it as before, in quest of alms. Presently, the master of police, who was of those who had given alms on account of the supposed dead man on the previous day, met him; so he was angered and fell on the porters and beat them and took the [supposed] dead body, saying, 'I will bury him and earn the reward [of God].'(35) So his men took him up and carrying him to the prefecture, fetched grave-diggers, who dug him a grave. Then they bought him a shroud and perfumes (36) and fetched an old man of the quarter, to wash him. So he recited over him [the appointed prayers and portions of the Koran] and laying him on the bench, washed him and shrouded him. After he had shrouded him, he voided; (37) so he renewed the washing and went away to make his ablutions, (38) whilst all the folk departed, likewise, to make the [obligatory] ablution, previously to the funeral.

[Public Health and Agriculture](#)

[Three Selections from Plutarchs Genius of Sokrates Who the Genii Are the Dream of Timarchus the Care of the Genii](#)

[Covert Ancestry](#)

[Twelve Poems](#)

[Monterey Zephyrs](#)

[Liste Des Frinois Et Suisses From an Old Manuscript List of French and Swiss Protestants Settled in Charleston on the Santee and at Orange Quarter in Carolina Who Desired Naturalization Prepared Probably about 1695-6 with Introductory](#)

[Confidence in God a Sermon \[ed by FG Lee\]](#)

[Bibliotheca Botanica Rosarum Ou Bibliographie Spciale Des Crits Publis Sur La Rose Et Le Rosier - Laquelle on a Joint La Liste Des Principaux Ouvrages de Botanique Descriptive Qui Contiennent Des Monographies DEspces Du Genre Rosa](#)

[Chevalier DEon de Beaumont A Treatise](#)

[The Entomological Code a Code of Nomenclature for Use in Entomology](#)

[Map of Sinaloa with Statistical and Geological Notes](#)

[Are the Indians Dying Out? Preliminary Observations Relating to Indian Civilization and Education](#)

[Annual Report of the Trustees and Superintendent of the Indiana Village for Epileptics at New Castle Issue 6](#)

[On the Jute Angle and Saxon Royal Pedigrees](#)

[Report of the Governor of Wyoming to the Secretary of the Interior](#)

[Lexicon Zur Bergmannssprache Oder Populire Erliuterung Der Beim Bergwerkswesen Vorkommenden Kunstwirter](#)

[On the Position of a Constitutional Governor Under Responsible Government](#)

[Book of Reference to the Plan of the Parish of](#)

[Die Current-Kalligraphie Anleitung in Sechs Bis Zehn Stunden Schin Schreiben Zu Lernen Mit Einem Vorwarte Von G Ma#255r Volume 1](#)

[History of Freemasonry in Elizabeth NJ](#)

[Prince Halim Pacha of Egypt - A Freemason Egyptian Affairs](#)

[Pallass Sand Grouse \(Syrhaptus Paradoxus\) Its History Habits Food and Migrations With Hints as to Its Utility and a Plea for Its Preservation](#)

[Memoirs of the Duke of Sully Prime Minister to Henry the Great Volume 3](#)

[Inclusions in Aluminum-Alloy Sand Castings](#)

[Belles of Canterbury A Chaucer Tale Out of School a Play in One Act for Eleven Girls](#)

[Einige Berichtigungen Der Topographie Des Herzogl Sachsen-Coburg-Meiningischen Antheils an Dem Herzogthum Coburg Und Der Geographischen Karte Dieses Landes](#)

[36 Chess Problems](#)

[Forage Plants for the South](#)

[Eisenbahnwesen Fur Jedermann Das](#)
[Farbenanalytische Untersuchungen Zur Histologie Und Klinik Des Blutes Vol 1 Gesammelte Mittheilungen](#)
[Diss Iur de Mitiganda Adulterii Poena OB Denegatum Debitum Coniugale](#)
[Die Sophokleische Responson Verteidigung Berichtigungen Folgerungen](#)
[Rechtmssigkeit Der Amtsausbung Im Begriffe Des Vergehens Der Widersetzlichkeit Die 113 Des R-St-G-B](#)
[UEBer Das Anonyme Mhd Gedicht Von Den Sieben Weisen Meistern Inaugural-Dissertation](#)
[Das Compensationsverfahren Im Vorjustinianischen Stricti Juris Iudicium](#)
[Beitrag Zur Kenntnis Der Seekreiden Und Des Kalkigen Teichschlammes Der Jetzigen Und Fruherer Geologischen Perioden Inaugural-Dissertation](#)
[Verfasst Und Der Hohen Philosophischen Facultat Der K Bayer Julius-Maximilians-Universitat Zu Wurzburg Zur Wrl](#)
[Declination Der Substantiva in Der Oil-Sprache I Bis Auf Crestiens de Troies Die Philologische Inaugural-Dissertation Welche Mit Genehmigung](#)
[Der Philosophischen Facultat Der Universitat Breslau Behufs Erlangung Der Doctorwurde Mittwoch Den 27 Maer](#)
[Die Reform Des Fremdsprachlichen Unterrichts](#)
[UEBer Die Mischzustande Des Manisch-Depressiven Irreseins Ein Beitrag Zur Klinischen Psychiatrie](#)
[Uber Parenthetische Satze Und Satzverbindungen in Den Reden Des Demosthenes Inaugural-Dissertation Zur Erlangung Der Doktorwurde Der](#)
[Hohen Philosophischen Fakultat Der Friedrich-Alexanders-Universitat Erlangen](#)
[Donaueschinger Briefsteller Ein Lateinische Stilbungen Des XII Jahrhunderts Aus Der Orlasschen Schule](#)
[Abriss Einer Theorie Der Complexen Functionen Und Der Thetafunctionen Einer Veranderlichen](#)
[Neubegrundete Laboratorium Fur Angewandte Chemie an Der Universitat Leipzig Das](#)
[Supplicio de Una Mujer El Comedia En Tres Actos](#)
[Die Geschichtliche Entwicklung Der Schweizerischen Eisenbahngesetzgebung](#)
[Untersuchungen Uber Entstehung Und Verbreitung Des Abdominaltyphus Im Auftrag Grossherzogl Ministeriums Nach Amtlichen Quellen Aus 62](#)
[Epidemieen](#)
[Bau Und Betrieb Von Prall-Luftschiffen Vol 2 Allgemeine Darstellung Des Entwurfs Und Der Konstruktion](#)
[Bindehaut Der Hornhaut Und Der Greisenbogen Die Inaugural-Dissertation Der Hochlobl Medicinischen Facultat Zu Heidelberg](#)
[Bibliotheca Germanorum Nuptialis Verzeichniss Von Einzeldrucken Deutscher Hochzeitgedichte Und Hochzeitscherze in Prosa Von Mitte Des](#)
[XVI Jahrhunderts Bis Zur Neuzeit Mit Anmerkungen Angabe Von Bibliotheken Und Marktpreisen Zusammengestellt](#)
[Motiv Des Aufgestutzten Fusses in Der Antiken Kunst Und Dessen Statuarische Verwendung Durch Lysippos Das](#)
[Der Einfluss Aragons Auf Den Prozess Des Basler Konzils Gegen Papst Eugen IV Inaugural-Dissertation](#)
[Wucher in Oesterreich Der](#)
[Public Aid to Mothers with Dependent Children Extent and Fundamental Principles](#)
[Paedagogik Melanchthons Die Ein Beitrag Zur Geschichte Des Humanistischen Unterrichts Im 16 Jahrhundert](#)
[Diophantine Sets Over Polynomial Rings](#)
[Summary Report Public Open Space in East Boston](#)
[Technological Forecasting Bibliography I An Annotated Listing of Associated TF References](#)
[Home Work in Bridgeport Connecticut December 1919](#)
[Home Mission Monthly Volume 29 Issue 4](#)
[Report of the Special Committee on Free Bridges Giving a Review of the Work of the Committee Towards Securing the Freeing of the Bridges](#)
[Across the Allegheny River](#)
[Summer Rations for Fattening Steers](#)
[A Report to the Legislature 1984](#)
[Taxation of Petroleum Imports Scheduled for Hearings Before the Subcommittee on Energy and Agricultural Taxation of the Senate Committee on](#)
[Finance on February 27-28 1986 Jcs-5-86](#)
[Testimony of John R McBride Before the Natural Resources Committee Montana House of Representatives Helena Montana January 24 1976](#)
[1976](#)
[Ten Years of Ministry in Chicago an Anniversary Sermon Preached to the Union Park Congregational Church Chicago Ill](#)
[Summer School \[catalogue\] 1926](#)
[Dioxin Hazards to Fish Wildlife and Invertebrates \[microform\] A Synoptic Review](#)
[Reports of the Officers of the Town of Acworth 1972](#)
[To You Magazine \(Vol 4 No 2\) \(April 1937\) 4-2](#)
[Thin Unsteady Heavy Jets](#)

[The Principles Which Govern the Value of Paper Currency With Reference to Banking Establishments as Stated In the New Edinburgh Review for January 1823 With Some Observations on Joint Stock Companies 20](#)

[Teamwork to Develop Technology Strategy](#)

[Summer School \[catalogue\] 1935](#)

[The Significance of the Matrix Form in Accounting](#)

[Ray Shooting and Other Applications of Spanning Trees with Low Stabbing Number](#)

[Shall the Proposed New Constitution Be Adopted? Proposition to Be Voted Upon at a Special Election December 12 1922 Vote Yes \[its Publications 49\]](#)

[Psychophysical Method and Phoria as Variables Determining Apparent Movement](#)

[Report of the Proceedings of a Meeting Held at Concert Hall Philadelphia On Tuesday Evening November 3 1863 to Take Into Consideration the Condition of the Freed People of the South](#)

[Reply to a Ministerial Pamphlet Entitled Considerations Upon the State of Public Affairs in the Year 1799 Ireland](#)

[Reauthorization of the National Transportation Safety Board and S 1588 Hearing Before the Subcommittee on Aviation of the Committee on Commerce Science and Transportation United States Senate One Hundred Third Congress First Session October 29 1](#)

[Testimony of James Sterling Murray and Edward Tiers Manning Regarding Clarence Hiskey and Arthur Adams Hearings Eighty-First Congress First Session August 14 and October 5 1949](#)

[Regulations for the Admission of Students Associates and Fellows 1902-1903](#)

[To a Lady on Her Passion for Old China](#)

[Report 1917-18](#)

[A Tentative Inventory of Habits](#)

[The Report of the General Officers Appointed to Enquire Into the Conduct of Major General Stuart and Colonels Cornwallis and Earl of Effingham December 8th 1756 to Which Is Prefixed His Majestys Warrant](#)

[The Province of Functional Psychology](#)

[Towards a Unified Theory of Domain Decomposition Algorithms for Elliptic Problems](#)

[Report of Audit Huntingdon Environmental Inc Period Ended June 30 1995 1995](#)

[Redemption Home and Bible Schools Address](#)

[The Question of the Vote by Ballot Plainly Stated and Objections Fully Examined and Refuted In a Letter to John Hodgson Esq MP](#)

[Report of Committee on Style Drafting Transition and Submission on Judiciary 1972 No 5](#)

[Thoughts on the Liquidation of the Public Debt and on the Relief of the Country from the Distress Incident to a Population Exceeding the Demand for Labour 35](#)

[Remarks on the Crustacea of the West Coast of North America with a Catalogue of the Species in the Museum of the California Academy of Sciences](#)

[Town of Chichester New Hampshire Annual Report 1904](#)

[Reflections Occasioned by a Letter Addressed by Some of the Members of the Faculty of Advocates to the Dean of That Learned Body In the Form of Letters Addressed to the Printer of the Caledonian Mercury](#)

[Summary of Revenue Provisions in President Bushs Fiscal Year 1990 Budget Proposal Jcs-6-89](#)

[Remarks Upon the Present Crisis Humbly Addressd to the Knights Citizens and Burgesses to Serve in the Present Parliament](#)

[Remarks Upon a Letter to the Author of the Inquiry Into the Revenue Credit and Commerce of France Addressd to the Letter-Writer Quincy-Geneva Demonstration Block](#)
