

ORGANIST OF THE CHURCHES OF ST JAMES AND ST NICHOLAS BRISTOL ENGLA

????? b. The Second Voyage of Sindbad the Sailor dxliii. Presently, the vizier entered and the king signed to him to cause avoid the place. So he signed to those who were present to withdraw, and they departed; whereupon quoth the king to him, "How deemest thou, O excellent vizier, O loyal counsellor in all manner of governance, of a vision I have seen in my sleep?" "What is it, O king?" asked the vizier, and Shah Bekht related to him his dream, adding, "And indeed the sage interpreted it to me and said to me, 'An thou put not the vizier to death within a month, he will slay thee.' Now I am exceeding both to put the like of thee to death, yet do I fear to leave thee on life. What then dost thou counsel me that I should do in this matter?" The vizier bowed his head awhile, then raised it and said, "God prosper the king! Verily, it skills not to continue him on life of whom the king is afraid, and my counsel is that thou make haste to put me to death." .Singer and the Druggist, The, i. 229. 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." .Jaafer ben Yehya and Abdulmelik ben Salih the Abbaside, i. 183..115. The Malice of Women dccccxxix.????????? ba. Story of the Envier and the Envied (225) xiii. 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." .NOTE..66. The Imam Abou Yousuf with Er Reshid and Zubeideh dclii. Queen Es Shubha rejoiced in this with an exceeding delight and said, 'Well done! By Allah, there is none surpasseth thee.' Tuhfeh kissed the earth, then returned to her place and improvised on the tuberose, saying: .As he was thus, behold, Aamir called out to him and said, "O my lord, come to my help, or I am a dead man!" So El Abbas went up to him and found him cast down on his back and chained with four chains to four pickets of iron. He loosed his bonds and said to him, "Go before me, O Aamir." So he fared on before him a little, and presently they looked, and behold, horsemen making to Zuheir's succour, to wit, twelve thousand cavaliers, with Sehl ben Kaab in their van, mounted upon a jet-black steed. He charged upon Aamir, who fled from him, then upon El Abbas, who said, "O Aamir, cleave fast to my horse and guard my back." Aamir did as he bade him, whereupon El Abbas cried out at the folk and falling upon them, overthrew their braves and slew of them nigh two thousand cavaliers, whilst not one of them knew what was to do nor with whom he fought. Then said one of them to other, "Verily, the king is slain; so with whom do we wage war? Indeed ye flee from him; so do ye enter under his banners, or not one of you will be saved." .When a year had elapsed, there came to the city a ship, wherein were merchants and goods galore. Now it was of their usance, from time immemorial, that, when there came a ship to the city, the king sent unto it such of his servants as he trusted in, who took charge of the goods, so they might be [first of all] shown to the king, who bought such of them as befitted him and gave the merchants leave to sell the rest. So he sent, as of wont, one who should go up to the ship and seal up the goods and set over them who should keep watch over them..????? r. The Heathcock and the Tortoises dcxxxiv. It befell, after this, that a man was slain in Abou Sabir's village; wherefore the Sultan caused plunder the village, and they plundered the headman's goods with the rest So his wife said to him, 'All the Sultan's officers know thee; so do thou prefer thy plaint to the king, that he may cause thy beasts to be restored to thee.' But he said to her, 'O woman, said I not to thee that he who doth evil shall suffer it? Indeed, the king hath done evil, and he shall suffer [the consequences of] his deed, for whoso taketh the goods of the folk, needs must his goods be taken.' A man of his neighbours heard his speech, and he was an envier of his; so he went to the Sultan and acquainted him therewith, whereupon he sent and plundered all [the rest of] his goods and drove him forth from the village, and his wife [and children] with him. So they went wandering in the desert and his wife said to him, 'All that hath befallen us cometh of thy slothfulness in affairs and thy default.' But he said to her, 'Have patience, for the issue of patience is good.' 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. When they reached the city, the king heard of their coming and commanded that they should attend him with what befitted [of their merchandise]. So they presented themselves before him, [and the boy with them,] whom when the king saw, he said to them, "To whom belongeth this boy?" And they answered, "O king, we were going in such a road, when there came out upon us a sort of robbers; so we made war upon them and overcame them and took this boy prisoner. Then we questioned him, saying, 'Who is thy father?' and he answered, 'I am the captain's son of the thieves.'" Quoth the king, "I would fain have this boy." And the captain of the caravan said, "God maketh thee gift of him, O king of the age, and we all are thy slaves." Then the king dismissed [the people of] the caravan and let carry the youth into his palace and he became as one of the servants, what while his father the king knew not that he was his son. As time went on, the king observed in him good breeding and understanding and knowledge (100) galore and he pleased him; so he committed his treasuries to his charge and straitened the viziers' hand therefrom, commanding that nought should be taken forth therefrom except by leave of the youth. On this wise he abode a number of years and the king saw in him nought but fidelity and studiousness in well-doing. Then they returned to Shehrzad and displayed her in the second dress. They clad her in a dress of surpassing goodness, and veiled her face to the eyes with her hair. Moreover, they let down her side locks and she was even as saith of her one of her describers in the following verses: The crown of the flow'rets am I, in the chamber of wine, And Allah makes mention of me 'mongst the pleasures divine; Yea, ease and sweet basil and peace, the righteous are told, In Eternity's Garden of sweets shall to bless them combine. (223) Where, then, is the worth that in aught with my worth can compare And where is the rank in men's eyes can be likened to mine? The king marvelled at what he saw and questioned him of [how he came by] the knowledge of this. 'O king,' answered the old man, 'this [kind of] jewel is engendered in the belly of a creature called the oyster and its origin is a drop of rain and it is firm to the touch [and groweth not warm, when held in the hand]; so, when [I took the second pearl and felt that] it was warm to the touch, I knew that it harboured some living thing, for that live things thrive not but in heat.' (209) So the king said to the cook, 'Increase his allowance.' And he appointed to him [fresh] allowances. When she had made an end of her song, she threw the lute from her hand and wept and lamented. Then she slept awhile and presently awaking, said, "O elder, hast thou what we may eat?" "O my lady," answered the old man, "there is the rest of the food;" but she said, "I will not eat of a thing I have left. Go down to the market and fetch us what we may eat." Quoth he, "Excuse me, O my lady; I cannot stand up, for that I am overcome with wine; but with me is the servant of the mosque, who is a sharp youth and an intelligent. I will call him, so he may buy thee that which thou desirest." "Whence hast thou this servant?" asked she; and he replied, "He is of the people of Damascus." When she heard him speak of the people of Damascus, she gave a sob, that she swooned away; and when she came to herself, she said, "Woe's me for the people of Damascus and for those who are therein! Call him, O elder, that he may do our occasions." .70. Aboulaswed and his squinting Slave-girl ccclxxxvii. When she had made an end of her song, all who were present were moved to delight and El Abbas rejoiced in this. Then he bade the second damsel sing somewhat on the like subject. So she came forward and tuning the strings of her harp, which was of balass ruby, (128) warbled a plaintive air and improvising, sang the following verses; Meanwhile, news came to his wife that her husband had taken service with King Such-an-one; so she arose and taking her two sons, (for she had given birth to twin boys in his absence,) set out for those parts. As fate would have it, they happened upon an island and her husband came thither that very night in the ship. [When the woman heard of the coming of the ship], she said to her children, 'This ship cometh from the country where your father is; so go ye to the sea-shore, that ye may enquire of him.' So they repaired to the sea-shore and [going up into the ship], fell to playing about it and occupied themselves with their play till the evening. .102. The Apples of Paradise ccccxii. ? ? ? ? We spent the night in passing the cup, my mates and I, Till in the Eastward heaven the day-star did appear. ? ? ? ? For whoso doth rejoice in meeting him shall have Largesse and gifts galore at his dismounting gain. After that I tarried till three days had elapsed, when I went to the bath and changing my clothes, betook myself to her house, but found the door locked and covered with dust. So I questioned the neighbours of her and they said, "This house hath been empty these many days; but three days ago there came a woman with an ass, and yesternight, at eventide, she took her gear and went away." So I turned back, confounded in my wit, and every day [after this, for many a day,] I inquired of the inhabitants [of the street] concerning her, but could light on no tidings of her. And indeed I marvelled at the eloquence of her tongue and [the readiness of] her speech; and this is the most extraordinary of that which hath betided me. Certain husbandmen once made complaint to David (on whom be peace!) against certain owners of sheep, whose flocks had fallen upon their crops by night and devoured them, and he bade value the crops [and that the shepherds should make good the amount]. But Solomon (on whom be peace!) rose and said, "Nay, but let the sheep be delivered to the husbandmen, so they may take their milk and wool, till they have repaid themselves the value of their crops; then let the sheep return to their owners." So David withdrew his own ordinance and caused execute that of Solomon; yet was David no oppressor; but Solomon's judgment was more pertinent and he showed himself therein better versed in jurisprudence.' (245). When I had made an end of washing, I cried out, saying, "Harkye, my lady Rihaneh!" But none answered me. So I went out and found her not; and indeed she had taken my clothes and that which was therein of money, to wit, four hundred dirhems. Moreover, she had taken my turban and my handkerchief and I found not wherewithal to cover my nakedness; wherefore I suffered somewhat than which death is less grievous and abode looking about the place, so haply I might espy wherewithal to hide my shame. Then I sat a little and presently going up to the door, smote upon it; whereupon up came the housekeeper and I said to her, "O my sister, what hath God done with the woman who was here?" Quoth she, "She came down but now and said, 'I am going to cover the boys with

the clothes and I have left him sleeping. If he awake, tell him not to stir till the clothes come to him." Then said I, "O my sister, secrets are [safe] with the worthy and the freeborn. By Allah, this woman is not my wife, nor ever in my life have I seen her before this day!" And I recounted to her the whole affair and begged her to cover me, informing her that I was discovered of the privities..Behold, I am clad in a robe of leaves green, ii. 242..? ? ? ? Beauty on his cheek hath written, "Blest be Allah, He who created this enchanting wight!".109. Abdallah the Fisherman and Abdallah the Merman dccclxxvii.Selim abode in the governance, invested with the sultanate, and ruled the people a whole year, after which he returned to El Mensoureh and sojourned there another year. And he [and his wife] ceased not to go from city to city and abide in this a year and that a year, till he was vouchsafed children and they grew up, whereupon he appointed him of his sons, who was found fitting, to be his deputy in [one] kingdom [and abode himself in the other]; and he lived, he and his wife and children, what while God the Most High willed. Nor," added the vizier, "O king of the age, is this story rarer or more extraordinary than that of the king of Hind and his wronged and envied vizier." And for another story of the same kind,' continued the officer,.On this wise they abode a long while till one day the wife went out in quest of water, whereof she had need, and espied a physician who had spread a carpet in the Thereon he had set out great store of drugs and implements of medicine and he was speaking and muttering [charms], whilst the folk flocked to him and compassed him about on every side. The weaver's wife marvelled at the largeness of the physician's fortune (16) and said in herself, 'Were my husband thus, he would have an easy life of it and that wherein we are of straitness and misery would be enlarged unto him.'.147. Isaac of Mosul and his Mistress and the Devil dcxcviii. 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.'.? ? ? ? 'Tis He who pardoneth errors alike to slave and free; On Him is my reliance in good and evil cheer..Therewithal Queen Es Shuhba rejoiced and all who were present rejoiced also and admired her speech and fell to kissing her; and when she had made an end of her song, Queen Kemeriyeh said to her, 'O my sister, ere thou go to thy palace, I would fain bring thee to look upon El Anca, daughter of Behram Gour, whom El Anca, daughter of the wind, carried off, and her beauty; for that there is not her match on the face of the earth.' And Queen Es Shuhba said, 'O Kemeriyeh, I [also] have a mind to see her.' Quoth Kemeriyeh, 'I saw her three years ago; but my sister Wekhimeh seeth her at all times, for that she is near unto her, and she saith that there is not in the world a fairer than she. Indeed, this Queen El Anca is become a byword for loveliness and proverbs are made upon her beauty and grace' And Wekhimeh said, 'By the mighty inscription [on the seal-ring of Solomon], there is not her like in the world!' Then said Queen Es Shuhba, 'If it needs must be and the affair is as ye say, I will take Tuhfeh and go with her [to El Anca], so she may see her.'.?OF THE USELESSNESS OF ENDEAVOUR AGAINST PERSISTENT ILL FORTUNE..? ? ? ? b. The Singer and the Druggist dccclxxxviii.? ? ? ? And dar'dst, O dweller in the tents, to lift thine eyes to me, Hoping by stress to win of me the amorous delight,.149. El Melik en Nasir and his Vizier dcxcvii. There was once, of old days, a king of the kings, whose name was Azadbekht; his [capital] city was called Kuneim Mudoud and his kingdom extended to the confines of Seistan and from the frontiers of Hindustan to the sea He had ten viziers, who ordered his state and his dominion, and he was possessed of judgment and exceeding wisdom. One day he went forth with certain of his guards to the chase and fell in with an eunuch on horseback, holding in his hand the halter of a mule, which he led along. On the mule's back was a litter of gold-inwoven brocade, garded about with an embroidered band set with gold and jewels, and over against the litter was a company of horsemen. When King Azadbekht saw this, he separated himself from his companions and making for the mule and the horsemen, questioned the latter, saying, "To whom belongeth this litter and what is therein?". The eunuch answered, (for he knew not that he was King Azadbekht,) saying, "This litter belongeth to Isfehend, vizier to King Azadbekht, and therein is his daughter, whom he purposeth to marry to Zad Shah the King.".? ? ? ? ? ? Him I beseech our loves who hath dissevered, Us of his grace once more to reunite..? ? ? ? f. The Unjust King and the Pilgrim Prince dcxii.The company marvelled at this story and the ninth officer came forward and said, 'I will tell you a right goodly story I heard at a wedding..The Thirteenth Night of the Month..? ? ? ? ? How many a king to me hath come, of troops and guards ensued, And Bactrian camels brought with him, in many a laden line..Presently, in came the draper, at the hour of evening prayer, and sitting down in the place where the old woman had prayed, looked about him and espied the turban. He knew it [for that which he had that day sold to the young man] and misdoubted of the case, wherefore anger appeared in his face and he was wroth with his wife and reviled her and abode his day and his night, without speaking to her, what while she knew not the cause of his anger. Then she looked and seeing the turban-cloth before him and noting the traces of burning thereon, understood that his anger was on account of this and concluded that he was wroth because it was burnt..? ? ? ? ? Or if to me "I'm absent" thou sayest, "'Tis a lie," My heart replies, bewildered 'twixt doubt and certainty..The king approved her speech and bestowed on her a dress of honour and gave her magnificent gifts; after which, for that his choice had fallen upon his younger son, Melik Shah, he married her with him and made him his heir apparent and caused the folk swear fealty to him. When this came to the knowledge of his brother Belehwani and he was ware

that his younger brother had been preferred over him, his breast was straitened and the affair was grievous to him and envy entered into him and rancour; but he concealed this in his heart, whilst fire raged therein because of the damsel and the kingship..156. Khelifeh the Fisherman of Baghdad cccxxxii. At this I trembled and replied, 'By the Most Great God, O my lord, I have taken a loathing to travel, and whenas any maketh mention to me of travel by sea or otherwise, I am like to swoon for affright, by reason of that which hath befallen me and what I have suffered of hardships and perils. Indeed, I have no jot of inclination left for this, and I have sworn never again to leave Baghdad.' And I related to him all that had befallen me, first and last; whereat he marvelled exceedingly and said, 'By the Most Great God, O Sindbad, never was heard from time immemorial of one whom there betided that which hath betided thee and well may it behove thee never again to mention travel! But for my sake go thou this once and carry my letter to the King of Serendib and return in haste, if it be the will of God the Most High, so we may not remain indebted to the king for favour and courtesy.' And I answered him with 'Hearkening and obedience,' for that I dared not gainsay his commandment. Then she wept and the old woman with her and the latter went up to Aboulhusn and uncovering his face, saw his eyes bound and swollen for the binding. So she covered him again and said, "Indeed, O Nuzhet el Fuad, thou art afflicted in Aboulhusn!" Then she condoled with her and going out from her, ran without ceasing till she came in to the Lady Zubeideh and related to her the story; and the princess said to her, laughing, "Tell it over again to the Khalif, who maketh me out scant of wit and lacking of religion, and to this ill-omened slave, who presumeth to contradict me." Quoth Mesrou, "This old woman lieth; for I saw Aboulhusn well and Nuzhet el Fuad it was who lay dead." "It is thou that liest," rejoined the stewardess, "and wouldst fain sow discord between the Khalif and the Lady Zubeideh." And he said, "None lieth but thou, O old woman of ill-omen, and thy lady believeth thee, and she dotheth." Whereupon the Lady Zubeideh cried out at him, and indeed she was enraged at him and at his speech and wept..? ? ? ? I watch the stars for wake and pray that the belov'd May yet to me relent and bid my tears be dried..Endeavour against Persistent Ill Fortune, Of the Uselessness of, i. 70..? ? ? ? ? 1. The Three Men and our Lord Jesus dcccci. She laughed and answered, 'O my lord, my story is a strange one and my case extraordinary. Know that I belonged aforetime to a Mughrebi merchant, who bought me, when I was three years old, and there were in his house many slave-girls and eunuchs; but I was the dearest to him of them all. So he kept me with him and used not to call me but "daughterling," and indeed I am presently a clean maid. Now there was with him a damsel, a lutanist, and she reared me and taught me the craft, even as thou seest. Then was my master admitted to the mercy of God the Most High (184) and his sons divided his good. I fell to the lot of one of them; but it was only a little while ere he had squandered all his substance and there was left him no tittle of money. So I left the lute, fearing lest I should fall into the hand of a man who knew not my worth, for that I was assured that needs must my master sell me; and indeed it was but a few days ere he carried me forth to the barrack of the slave-merchant who buyeth slave-girls and showeth them to the Commander of the Faithful. Now I desired to learn the craft; so I refused to be sold to other than thou, till God (extolled be His perfection and exalted be He!) vouchsafed me my desire of thy presence; whereupon I came out to thee, whenas I heard of thy coming, and besought thee to buy me. Thou healedst my heart and boughtedst me; and since I entered thy house, O my lord, I have not taken up the lute till now; but to-day, whenas I was quit of the slave-girls, [I took it]; and my purpose in this was that I might see if my hand were changed (185) or no. As I was singing, I heard a step in the vestibule; so I laid the lute from my hand and going forth to see what was to do, found thee, O my lord, on this wise.' When his sister Selma heard what he said, she could no longer contain herself, but cast herself upon him and discovered to him her case. When he knew her, he threw himself upon her [and lay without life] awhile; after which he came to himself and said, 'Praised be God, the Bountiful, the Beneficent!' Then they complained to each other of that which they had suffered for the anguish of separation, whilst Selim's wife abode wondered at this and Selma's patience and constancy pleased her. So she saluted her and thanked her for her fashion, saying, 'By Allah, O my lady, all that we are in of gladness is of thy blessing alone; so praised be God who hath vouchsafed us thy sight!' Then they abode all three in joy and happiness and delight three days, sequestered from the folk; and it was bruited abroad in the city that the king had found his brother, who was lost years ago..After this, she abode with the four queens, till they arose and entered the palace, where she found the candles lit and ranged in candlesticks of gold and silver and censuring-vessels of gold and silver, filled with aloes-wood and ambergris, and there were the kings of the Jinn sitting. So she saluted them, kissing the earth before them and doing them worship; and they rejoiced in her and in her sight. Then she ascended [the estrade] and sat down upon her chair, whilst King Es Shisban and King El Muzfir and Queen Loulough and [other] the kings of the Jinn sat on chairs, and they brought tables of choice, spread with all manner meats befitting kings. They ate their fill; after which the tables were removed and they washed their hands and wiped them with napkins. Then they brought the wine-service and set on bowls and cups and flagons and hanaps of gold and silver and beakers of crystal and gold; and they poured out the wines and filled the flagons..With this the Khalif waxed wroth, and the Hashimi vein (36) started out from between his eyes and he cried out to Mesrou and said to him, "Go forth and see which of them is dead." So Mesrou went out, running, and the Khalif said to Zubeideh, "Wilt thou lay me a wager?" "Yes," answered she; "I will wager, and I say that Aboulhusn is dead." "And I," rejoined the Khalif, "wager and say that none is dead save Nuzhet el Fuad; and the stake shall be the Garden of Pleasance against thy palace and the Pavilion of Pictures." So they [agreed upon this and] abode awaiting Mesrou, till such time as he should return with news..Then he turned to the viziers and said to them, "Out on ye! What liars ye are! What excuse is left you?" "O king," answered they, "there abideth no excuse for us and our sin hath fallen upon us and broken us in pieces. Indeed we purposed evil to this youth and it hath reverted upon us, and we plotted mischief against him and it hath overtaken us; yea, we digged a pit for him and have fallen ourselves therein." So the king bade hoist up the viziers upon the gibbets and

crucify them there, for that God is just and ordaineth that which is right. Then Azadbekht and his wife and son abode in joyance and contentment, till there came to them the Destroyer of Delights and they died all; and extolled be the perfection of the [Ever-]Living One, who dieth not, to whom be glory and whose mercy be upon us for ever and ever! Amen..King and his Chamberlain's Wife, The, ii. 53..Man and his Fair Wife, The Foul-favoured, ii. 61..? ? ? ? h. The Drop of Honey dlxxxii.Sharper, Story of the Old, ii. 187..? ? ? ? ? When from your land the breeze I scent that cometh, as I were A reveller bemused with wine, to lose my wits I'm fain..? ? ? ? v. The Stolen Purse dccccxcix.Then she mounted the mule and repairing to the palace of the Commander of the Faithful, went in to him and kissed the earth before him. Quoth he to her, as who should make mock of her, "I doubt not but thou hast found thy lord." "By thy felicity and the length of thy continuance [on life.]" answered she, "I have indeed found him!" Now Er Reshid was leaning back; but, when he heard this, he sat up and said to her, "By my life, [is this thou sayest] true?" "Ay, by thy life!" answered she; and he said, "Bring him into my presence, so I may see him." But she replied, "O my lord, there have betided him many stresses and his charms are changed and his favour faded; and indeed the Commander of the Faithful vouchsafed me a month; wherefore I will tend him the rest of the month and then bring him to do his service to the Commander of the Faithful." Quoth Er Reshid, "True; the condition was for a month; but tell me what hath betided him." "O my lord," answered she, "may God prolong thy continuance and make Paradise thy place of returning and thy harbourage and the fire the abiding-place of thine enemies, when he presenteth himself to pay his respects to thee, he will expound to thee his case and will name unto thee those who have wronged him; and indeed this is an arrear that is due to the Commander of the Faithful, in (41) whom may God fortify the Faith and vouchsafe him the mastery over the rebel and the froward!".What strength have I solicitude and long desire to bear, iii. 20..?OF DESTINY OR THAT WHICH IS WRITTEN ON THE FOREHEAD..Rich Man and his Wasteful Son, The, i. 252..As for Belehwan, when he fled and fortified himself, his power waxed amain and there remained for him but to make war upon his father, who had cast his affection upon the child and used to rear him on his knees and supplicate God the Most High that he might live, so he might commit the commandment to him. When he came to five years of age, the king mounted him on horseback and the people of the city rejoiced in him and invoked on him length of life, so he might take his father's leavings (130) and [heal] the heart of his grandfather..? ? ? ? b. The Second Old Man's Story ii.When the tither heard the old man's speech, he relented towards him and said to him, 'O old man, I make thee a present of that which is due from thee, and do thou cleave to me and leave me not, so haply I may get of thee profit that shall do away from me my errors and guide me into the way of righteousness.' So the old man followed him, and there met him another with a load of wood. Quoth the tither to him, 'Pay what is due from thee.' And he answered, 'Have patience with me till to-morrow, for I owe the hire of a house, and I will sell another load of wood and pay thee two days' tithes.' But he refused him this and the old man said to him, 'If thou constrain him unto this, thou wilt enforce him quit thy country, for that he is a stranger here and hath no domicile; and if he remove on account of one dirhem, thou wilt lose [of him] three hundred and threescore dirhems a year. Thus wilt thou lose the much in keeping the little.' Quoth the tither, 'I give him a dirhem every month to the hire of his lodging.'? ? ? ? b. The Second Voyage of Sindbad the Sailor.All this while the Khalif was diverting himself with watching him and laughing, and at nightfall he bade one of the slave-girls drop a piece of henbane in the cup and give it to Aboulhusn to drink. So she did as he bade her and gave Aboulhusn the cup, whereof no sooner had he drunken than his head forewent his feet [and he fell down, senseless]. Therewith the Khalif came forth from behind the curtain, laughing, and calling to the servant who had brought Aboulhusn to the palace, said to him, "Carry this fellow to his own place." So Mesroul took him up [and carrying him to his own house], set him down in the saloon. Then he went forth from him and shutting the saloon-door upon him, returned to the Khalif, who slept till the morrow..Now the late king had left a wife and a daughter, and the people would fain have married the latter to the new king, to the intent that the kingship might not pass out of the old royal family. So they proposed to him that he should take her to wife, and he promised them this, but put them off from him, (64) of his respect for the covenant he had made with his former wife, to wit, that he would take none other to wife than herself. Then he betook himself to fasting by day and standing up by night [to pray], giving alms galore and beseeching God (extolled be His perfection and exalted be He!) to reunite him with his children and his wife, the daughter of his father's brother..46. The Loves of Budour and Jubeir ben Umeir dlxxxvii.? ? ? ? ? Where is a man's resource and what can he do? It is the Almighty's will; we most submit..Then she arose and going in to the king, found him with his head between his knees, and he lamenting. So she sat down by him awhile and bespoke him with soft words and said to him, 'Indeed, O my son, thou consumest mine entrails, for that these [many] days thou hast not mounted to horse, and thou lamentest and I know not what aileth thee.' 'O my mother,' answered he, '[this my chagrin] is due to yonder accursed woman, of whom I still deemed well and who hath done thus and thus.' Then he related to her the whole story from first to last, and she said to him, 'This thy concern is on account of a worthless woman.' Quoth he, 'I was but considering by what death I should slay them, so the folk may [be admonished by their fate and] repent.' And she said, 'O my son, beware of haste, for it engendereth repentance and the slaying of them will not escape [thee]. When thou art assured of this affair, do what thou wilt.' 'O my mother,' rejoined he; 'there needeth no assurance concerning him for whom she despatched her eunuch and he fetched him.' "O Shehrzad," quoth Shehriyar, "finish unto us the story that thy friend told thee, for that it resembleth the story of a king whom I knew; but fain would I hear that which betided the people of this city and what they said of the affair of the king, so I may return from that wherein I was." "With all my heart," answered Shehrzad. "Know, O august king and lord of just judgment and praiseworthy excellence and exceeding prowess, that, when the folk heard that the king had put away from him his custom and returned from that which had been his wont, they rejoiced in this with an exceeding joy and offered up prayers for him. Then they talked with one another of the cause

of the slaughter of the girls, and the wise said, "They (162) are not all alike, nor are the fingers of the hand alike." Story of Abou Sabir. Love's slave, I keep my troth with them; but, when they vowed, Fate made itself Urcoub, (16) whom never oath could bind. Accordingly, Ishac bade admit her; so she entered, and when her eyes fell upon the Commander of the Faithful, she kissed the earth before him and said, 'Peace be upon thee, O Commander of the Faithful and asylum of the people of the faith and reviver of justice among all creatures! May God make plain the treading of thy feet and vouchsafe thee enjoyment of that which He hath bestowed on thee and make Paradise thy harbourage and the fire that of thine enemies!' Quoth Er Reshid, 'And on thee be peace, O damsel! Sit.' So she sat down and he bade her sing; whereupon she took the lute and tightening its strings, played thereon in many modes, so that the Commander of the Faithful and Jaafer were confounded and like to fly for delight. Then she returned to the first mode and sang the following verses: "O king," answered the youth, "I hope for succour only from God, not from created beings: if He aid me, none can avail to harm me, and if He be with me and on my side, because of the truth, who is it I shall fear, because of falsehood? Indeed, I have made my intent with God a pure and sincere intent and have severed my expectation from the help of the creature; and whoso seeketh help [of God] findeth of his desire that which Bekhtzman found." Quoth the king, "Who was Bekhtzman and what is his story?" "O king," replied the youth, "Then they displayed Dinarzad in a second and a third and a fourth dress and she came forward, as she were the rising sun, and swayed coquettishly to and fro; and indeed she was even as saith the poet of her in the following verses: A certain assessor was one day taken with a woman and much people assembled before his house and the lieutenant of police and his men came to him and knocked at the door. The assessor looked out of window and seeing the folk, said, "What aileth you?" Quoth they, "[Come,] speak with the lieutenant of police such an one." So he came down and they said to him, "Bring forth the woman that is with thee." Quoth he, "Are ye not ashamed? How shall I bring forth my wife?" And they said, "Is she thy wife by contract (118) or without contract?" ["By contract,"] answered he, "according to the Book of God and the Institutes of His Apostle." "Where is the contract?" asked they; and he replied, "Her contract is in her mother's house." Quoth they, "Arise and come down and show us the contract." And he said to them, "Go from her way, so she may come forth." Now, as soon as he got wind of the matter, he had written the contract and fashioned it after her fashion, to suit with the case, and written therein the names of certain of his friends as witnesses and forged the signatures of the drawer and the wife's next friend and made it a contract of marriage with his wife and appointed it for an excuse. (119) So, when the woman was about to go out from him, he gave her the contract that he had forged, and the Amir sent with her a servant of his, to bring her to her father. So the servant went with her and when she came to her door, she said to him, "I will not return to the citation of the Amir; but let the witnesses (120) present themselves and take my contract." .29. The City of Irem cclxxvi.104. Mesrour and Zein el Mewasif dcccxi. Some months after this, I met him again under arrest, in the midst of the guards and officers of the police, and he said to them, "Seize yonder man." So they laid hands on me and carried me to the chief of the police, who said, "What hast thou to do with this fellow?" The thief turned to me and looking a long while in my face, said, "Who took this man?" Quoth the officers, "Thou badest us take him; so we took him." And he said, "I seek refuge with God! I know not this man, nor knoweth he me; and I said not that to you but of a man other than this." So they released me, and awhile afterward the thief met me in the street and saluted me, saying, "O my lord, fright for fright! Hadst thou taken aught from me, thou hadst had a part in the calamity." (146) And I said to him, "God [judge] between thee and me!" And this is what I have to tell'. Now in that town was a man of good breeding and large generosity, a merchant of condition, young of years and bright of face, who had come to that town from his own country with great store of merchandise and wealth galore. He took up his abode therein and the place was pleasant to him and he was lavish in expenditure, so that he came to the end of all his good and there remained with him nothing save that which was upon him of raiment. So he left the lodging wherein he had abidden in the days of his affluence, after he had wasted (260) that which was therein of furniture, and fell to harbouring in the houses of the townsfolk from night to night. Now this vizier had many enemies, who envied him his high place and still sought to do him hurt, but found no way thereunto, and God, in His fore-knowledge and His fore-ordinance from time immemorial, decreed that the king dreamt that the Vizier Er Rehwan gave him a fruit from off a tree and he ate it and died. So he awoke, affrighted and troubled, and when the vizier had presented himself before him [and withdrawn] and the king was alone with those in whom he trusted, he related to them his dream and they counselled him to send for the astrologers and interpreters [of dreams] and commended to him a sage, for whose skill and wisdom they vouched. So the king sent for him and entreated him with honour and made him draw near to himself. Now there had been private with the sage in question a company of the vizier's enemies, who besought him to slander the vizier to the king and counsel him to put him to death, in consideration of that which they promised him of wealth galore; and he agreed with them of this and told the king that the vizier would slay him in the course of the [ensuing] month and bade him hasten to put him to death, else would he surely slay him. . . . a. The Foolish Weaver clii. . . . o. The Merchant and the Thieves dcxxix. . . . My favours I deny not all the year; Though cessation be desired, I nothing heed..63. Haroun er Reshid and the Two Girls dcli. When came the time [of the accomplishment] of the foreordered fate and the fortune graven on the forehead and there abode for the boy but ten days till the seven years should be complete, there came to the mountain hunters hunting wild beasts and seeing a lion, gave chase to him. He fled from them and seeking refuge in the mountain, fell into the pit in its midst. The nurse saw him forthright and fled from him into one of the closets; whereupon the lion made for the boy and seizing upon him, tore his shoulder, after which he sought the closet wherein was the nurse and falling upon her, devoured her, whilst the boy abode cast down in a swoon. Meanwhile, when the hunters saw that the lion had fallen into the pit, they came to the mouth thereof and heard the shrieking of the boy and the woman; and after awhile the cries ceased, whereby they

knew that the lion had made an end of them..? ? ? ? ? g. The Seventh Voyage of Sindbad the Sailor dlxiii

[The Cincinnati Medical News 1884 Vol 13](#)

[Muerte Civil La Drama En Tres Actos](#)

[The Register of Debates 1834 Vol 1 Being a Report of the Speeches Delivered in the Two Houses of Congress Reported for the United States](#)

[Telegraph 23d Congress 1st Session](#)

[The Speeches of the Right Honourable Charles James Fox in the House of Commons](#)

[The Holy Bible Vol 3 of 5 Containing the Old and New Testaments with Original Notes Practical Observations and Copious Marginal References](#)

[Annual Report of the Board of Commissioners of Savings Banks 1888](#)

[The British Cyclopaedia of Natural History Vol 2 of 3 A Scientific Classification of Animals Plants and Minerals With a Popular View of Their Habits Economy and Structure](#)

[Discussions on Philosophy and Literature Education and University Reform](#)

[Lord Randolph Churchill](#)

[Reports of Cases Argued and Determined in the Court of Kings Bench in Trinity and Michaelmas Terms in the Third and Fourth Year of Will IV Vol 2](#)

[Storia Della Universita Di Genova Vol 1 Fino Al 1773](#)

[Petoefis Leben Und Werke Eingefuhrt Von Maurus Jokai](#)

[Ecclesiastical and Other Sketches of Southington Conn](#)

[A Complete Physics Written for London Medical Students and General Use](#)

[Knights London Vol 1](#)

[The Surveyor and Municipal and County Engineer Vol 12 July 2 to December 31 1897](#)

[Die Christliche Sitte Nach Den Grundsitzen Der Evangelischen Kirche Im Zusammenhinge Dargestellt](#)

[Zeitschrift Fir Die Geschichte Des Oberrheins 1903 Vol 57](#)

[Die Elektrische Telegraphie in Engeren Sinne Vol 1 Die Erfordernisse Zum Telegraphiren](#)

[Apollonii Argonautica](#)

[Commentaries on the Laws of England Vol 2 of 2 With Notes by William Wait](#)

[Annual Report of the Commissioner of Public Safety for the Year Ending November 30 1923](#)

[Bibliotheca Rhetorum Pricepta Et Exempla Complectens Qui Ad Poeticam Facultatem Pertinent Discipulis Pariter AC Magistris Perutilis](#)

[Juristische Wochenschrift 1906 Vol 35 Organ Des Deutschen Anwalt-Vereins](#)

[Johann Lorenz Von Mosheims Vollstindige Kirchengeschichte Des Neuen Testaments Vol 4 Aus Dessen Gesamten Lateinischen Werken Frey ibersezt Mit Zusitzen Vermehret](#)

[Stenographische Berichte iber Die Verhandlungen Des Deutschen Reichstages Vol 4 XI Legislaturperiode II Session 1905 1906 Erster](#)

[Sessionsabschnitt Vom 28 November 1905 Bis Zur Vertagung Der Session Am 28 Mai 1906 Von Der Sitzung Am 26 April 1](#)

[Thirty-Ninth Annual Report of the Secretary of the Massachusetts Board of Agriculture 1891 Together with the Ninth Annual Report of the State Agricultural Experiment Station](#)

[The Liturgy Compared with the Bible Or an Illustration and Confirmation by Scripture Quotations and References of Such Parts of the Book of Common Prayer Administration of the Sacraments and Other Rites and Ceremonies of the United Church of England](#)

[Annual Reports of the Various Boards of Town Officers of the Town of Mendon Including Reports of the Superintendent of Schools and School Committee For the Municipal Year Ending March 4 1889](#)

[San Francisco Business Vol 2 January 7 1921](#)

[Liber Sextus Decretalium D Bonifacii Papae VIII Suae Integritati Uni Cum Clementinis Et Extrauagantibus Earumque Glossis Restitutus](#)

[Ninth Annual Report of the State Board of Health and Vital Statistics of the Commonwealth of Pennsylvania](#)

[Ludwig Tiecks Schriften Vol 23 Novellen](#)

[Mimoires de la Sociiti de Physique Et dHistoire Naturelle de Genive 1888 Vol 30 Premiire Partie](#)

[Geschichte Der Evangelisch-Lutherischen Gemeinde St Petri in St Petersburg](#)

[Transports Et Tarifs Rigime Administratif Des Voies de Communication Conditions Techniques Et Commerciales Des Transports Lois conomiques de la Ditermination Des Prix Tarifs Des Chemins de Fer Statistique Du Trafic En France Et i Litranger](#)

[Journal of the One Hundred Eighty-Fifth Annual Convention of the Diocese of North Carolina in the Episcopal Church Winston-Salem North Carolina February First Second and Third 2001 Together with the Constitution and Canons and Rules of Order](#)

[Anales del Reinado de Da Isabel II 1850 Obra Postuma](#)

[D Junii Iuvenalis Aquinatis Satirae XVI Vol 1 Ad Optimorum Exemplarium Fidem Recensitae Varietate Lectionum Perpetuoque Commentario Illustratae Et Indice Uberrimo Instructae](#)

[La Natureza Vol 3 Periidico Cientifico de la Sociedad Mexicana de Historia Natural Aios de 1897 a 1903](#)

[Beati Petri Canisii Societatis Iesu Epistulae Et Acta 1561 1562 Vol 3 Collegit Et Adnotationibus Illustravit](#)

[Accademia Dafnica Di Scienze Lettere Ed Arti in Acireale Vol 1 Atti E Rendiconti Anno 1892-93](#)

[Encyclopidie Internationale de Chirurgie Vol 5 Tite Yeux Oreilles Bouche Face Nez Dents Cou Et Rachis](#)

[Landwirthschaftliches Conversations-Lexikon Fir Praktiker Und Laien Vol 1 A Bis E](#)

[Bulletin of the New York Public Library Vol 23 January to December 1919](#)

[Bullarum Diplomatum Et Privilegiorum Sanctorum Romanorum Pontificum Taurinensis Editio Locupletior Facta Collectione Novissima Plurium Brevium Epistolarum Decretorum Actorumque S Sedis a S Leone Magno Usque Ad Praesens Vol 2 AB Alexandro II \(An 10](#)

[Almanach Der Kaiserlichen Akademie Der Wissenschaften 1905 Vol 55](#)

[Journal DAgriculture Pratique 1904 Vol 68 Moniteur Des Comices Des Propriitaires Et Des Fermier 2e Semestre](#)

[Annales de Gynicologie 1878 Vol 9 Maladies Des Femmes Accouchements Ier Semestre](#)

[Report of the Treasurer of Virginia 1860 and 1861](#)

[Or and Sable A Book of the Graemes and Grahams](#)

[Iuris Pontificii de Propaganda Fide Vol 3 Pars Prima Complectens Bullas Brevia ACTA S S a Congregationis Institutione Ad Praesens Iuxta Temporis Seriem Disposita](#)

[Poets Corner A Manual for Students in English Poetry With Biographical Sketches of the Authors](#)

[Gmelin-Krauts Handbuch Der Anorganischen Chemie Vol 1 Abteilung 3](#)

[Proceedings of the Royal Irish Academy 1909-1910 Vol 28](#)

[Biographical History of Northern Michigan Containing Biographies of Prominent Citizens](#)

[The Magic Skin And the Quest of the Absolute And Other Stories](#)

[Blackwoods Magazine Vol 197 January-June 1915](#)

[The Moving Picture World Vol 19 January to March 1914](#)

[The History of the Litigation and Legislation Respecting Presbyterian Chapels and Charities in England and Ireland Between 1816 and 1849](#)

[A Discourse Upon the Plague With a Preparatory Account of Malignant Fevers In Two Parts](#)

[Evolution of Cellular Structures](#)

[Augustus Und Seine Zeit Vol 2 Erster Halbband](#)

[The Journal of Nervous and Mental Disease 1915 Vol 42 An American Journal of Neurology and Psychiatry](#)

[The History of Lower Tidewater Virginia Vol 3 Family and Personal History](#)

[The Literary News 1891 Vol 12 A Monthly Journal of Current Literature](#)

[Genealogical and Family History of the State of New Hampshire Vol 2 A Record of the Achievements of Her People in the Making of a Commonwealth and the Founding of a Nation](#)

[Worship Song With Accompanying Tunes](#)

[Religious Thought and Heresy in the Middle Ages](#)

[Guia de Forasteros Para El Aio de 1868](#)

[Historia de Espaia Vol 1](#)

[The English Reports Vol 20 Privy Council 9 Containing Moore Indian Appeals Volumes 11 to 14](#)

[Abrigi Des Miditations Du Pire Louis Du Pont de la Compagnie de Jisus Vol 3 Suivi DUne Retraite de Huit Jours Comprenant Les Miditations Du Iiie Au Xviiie Dimanche Apris La Pentecite Et Des Fites Principales de Juillet Aout Et Septembre](#)

[The American Historical Review Vol 18 October 1912 to July 1913](#)

[The Retail Grocers Advocate Vol 12 July 5 1907](#)

[Jahrbuch Des Vereins Fir Niederdeutsche Sprachforschung Jahrgang 1875](#)

[Deutscher Litteratur Kalender Auf Das Jahr 1901 Vol 23](#)

[The Catholic World Vol 1 A Monthly Eclectic Magazine of General Literature and Science April to September 1865](#)

[Vergleichende Erdkunde Der Sinai-Halbinsel Von Palistina Und Syrien Vol 3 Erste Abtheilung Judia Samaria Galilia Mit Einem Plan Van Jerusalem Und Einer Karte Van Galilia](#)

[Fortschritte Der Physik Im Jahre 1868 Vol 24 Die](#)

[The Journal of the Linnean Society 1898 Vol 26 Zoology](#)

[Handbuch Der Geographie Und Statistik Von Nord-Amerika Nebst Einer Allgemeinen Uebersicht Von Amerika](#)

[Dizionario Amministrativo Repertorio Generale Di Giurisprudenza Amministrativa Ossia Indice Analitico Alfabetico Riassuntivo del Manuale Degli Amministratori Comunali Et Provinciali E Delle Opere Pie Dall'anno 1862 a Tutto Il 1883](#)

[Annales Des Mines Ou Recueil de Mimoires Sur L'Exploitation Des Mines Et Sur Les Sciences Qui Sy Rapportent 1843 Vol 4](#)

[The New International Encyclopedia Vol 1](#)

[Arts Et Metiers Micaniques Vol 8](#)

[Zeitschrift Fir Ethnologie 1888 Vol 20 Organ Der Berliner Gesellschaft Fir Anthropologie Ethnologie Und Urgeschichte](#)

[Register of Debates in Congress Vol 2 Comprising the Leading Debates and Incidents of the First Session of the Nineteenth Congress Together with an Appendix Containing the Most Important Papers and Public Documents to Which the Session Has Given Birth](#)

[Rechtslexikon Vol 1 Aagesen-Fungible Sachen](#)

[Traiti de Therapeutique Chirurgicale Vol 1](#)

[General Electric Review Vol 26 Index to Volume XXVI January 1923 to December 1923](#)

[Geschichte Der Einfuhrung Und Verbreitung Des Christenthums in Sidostdeutschland Vol 3 Baioaren-Zeit Christianisirung Altbaioariens](#)

[Journal Des Armes Spciales Et de Litat-Major Vol 27 Recueil Scientifique Du Ginie de L'Artillerie de la Topographie Militaire Etc Etc 33e Annie Janvier Fivrier Et Marsr 1866](#)

[Sitzungsberichte Der Philosophische-Philologischen Und Historischen Classe Der K B Akademie Der Wissenschaften Zu Minchen Vol 1 Jahrgang 1882](#)

[Sancti Patris Nostri Joannis Chrysostomi Opera Omnia Qui Exstant Vol 13 Vel Que Ejus Nomine Circumferuntur
iber Volksetymologie in Der Volksschule Nach Einem Vortrage](#)

[Hardwood Record Vol 53 April 25 1922](#)

[Sammlung Gemeinverstandlicher Wissenschaftlicher Vortrige 1875 Heft 217-240](#)

[Sammlung Gemeinverstandlicher Wissenschaftlicher Vortrige Heft 361-384](#)

[Annales de la Sociiti Belge de Microscopie Vol 5 Mimoires Annie 1879](#)
