

## AVIS UNIVERSALIS 2 A SPECIMEN OF TRUE PHILOSOPHY BY ARTHUR COLLIER 3

???? I supplicate Him, who parted us and doomed Our separation, that we may meet again..When the king heard his speech, he turned to him and said, "It is grievous to me, O vizier of good counsel." And he told him that the [other] sages testified [to the correctness of their fellow's interpretation of the dream]; whereupon Er Rehwan sighed and knew that the king went in fear of him; but he showed him fortitude and said to him, "God assain the king! My counsel is that the king accomplish his commandment and execute his ordinance, for that needs must death be and it is liefer to me that I die, oppressed, than that I die, an oppressor. But, if the king see fit to defer the putting of me to death till the morrow and will pass this night with me and take leave of me, when the morrow cometh, the king shall do what he will."When the cook heard this, he said in himself, 'It will do me no hurt if I imprison him and shackle him and bring him what he may work at. If he tell truth, I will let him live, and if he prove a liar, I will slay him.' So he took a pair of stout shackles and clapping them on Selim's legs, imprisoned him within his house and set over him one who should guard him. Then he questioned him of what tools he needed to work withal. Selim set forth to him that which he required, and the cook went out from him and presently returning, brought him all he needed. So Selim sat and wrought at his craft; and he used every day to earn two dinars; and this was his wont and usance with the cook, whilst the latter fed him not but half his fill..At daybreak, my friend returned and opening the door, came in, bringing with him meat-pottage (177) and fritters and bees' honey, (178) and said to me, 'By Allah, thou must needs excuse me, for that I was with a company and they locked the door on me and have but now let me go.' But I returned him no answer. Then he set before me that which was with him and I ate a single mouthful and went out, running, so haply I might overtake that which had escaped me. (179) When I came to the palace, I saw over against it eight-and-thirty gibbets set up, whereon were eight-and-thirty men crucified, and under them eight-and-thirty concubines as they were moons. So I enquired of the reason of the crucifixion of the men and concerning the women in question, and it was said unto me, 'The men [whom thou seest] crucified the Khalif found with yonder damsels, who are his favourites.' When I heard this, I prostrated myself in thanksgiving to God and said, 'God requite thee with good, O my friend!' For that, had he not invited me [and kept me perforce in his house] that night, I had been crucified with these men, wherefore praise be to God!.His story troubled the Sultan's deputy and he was sore enraged against him; so he drew his sword and smiting him, cut off his head; whereupon one recited the following verses:.So he repaired to the scribe, who wrote him the scroll, and he brought it to his master, who set it on the door and said to the damsel, "Art thou satisfied?" "Yes," answered she. "Arise forthright and get thee to the place before the citadel, where do thou foregather with all the mountebanks and ape-dancers and bear-leaders and drummers and pipers and bid them come to thee to-morrow early, with their drums and pipes, what time thou drinkest coffee with thy father-in-law the Cadi, and congratulate thee and wish thee joy, saying, 'A blessed day, O son of our uncle! Indeed, thou art the vein (266) of our eye! We rejoice for thee, and if thou be ashamed of us, verily, we pride ourselves upon thee; so, though thou banish us from thee, know that we will not forsake thee, albeit thou forsakest us.' And do thou fall to strewing dinars and dirhems amongst them; whereupon the Cadi will question thee, and do thou answer him, saying, 'My father was an ape-dancer and this is our original condition; but out Lord opened on us [the gate of fortune] and we have gotten us a name among the merchants and with their provost.'???? k. The Vizier's Son and the Bathkeeper's Wife dccccxxxviii.When the morning morrowed, he recited the following verses:.When the king heard this, he said, "Restore him to the prison till the morrow, so we may look into his affair; for that deliberation in affairs is advisable and the slaughter of this [youth] shall not escape [us].".Then said the Khalif to her, 'Repeat thy playing, O Tuhfeh.' So she repeated it and he said to her, 'Well done!' Moreover, he said to Ishac, 'Thou hast indeed brought me that which is extraordinary and worth in mine eyes the empire of the earth.' Then he turned to Mesrou the eunuch and said to him, 'Carry Tuhfeh to the lodging of honour.' (189) Accordingly, she went away with Mesrou and the Khalif looked at her clothes and seeing her clad in raiment of choice, said to Ishac, 'O Ishac, whence hath she these clothes?' 'O my lord, answered he, 'these are somewhat of thy bounties and thy largesse, and they are a gift to her from me. By Allah, O Commander of the Faithful, the world, all of it, were little in comparison with her!' Then the Khalif turned to the Vizier Jaafer and said to him, 'Give Ishac fifty thousand dirhems and a dress of honour of the apparel of choice.' 'Hearkening and obedience,' replied Jaafer and gave him that which the Khalif ordered him..11. The Hermits cxlviii.???? Were my affliction thine, love's anguish hadst thou dreed And in the flaming hell of long estrangement sighed..On this wise we abode a whole year, at the end of which time she was absent (185) from me a month's space, wherefore fire raged in my heart on her account. When it was the next month, behold, a little eunuch presented himself to me and said, "I am a messenger to thee from such an one," [naming my mistress], "who giveth thee to know that the Commander of the Faithful hath sentenced her to be drowned, her and those who are with her, six-and-twenty slave-girls, on such a day at Deir et Tin, (186) for that they have confessed against one another of lewdness, and she biddeth thee look how thou mayst do with her and how thou mayst contrive to deliver her, even if thou gather together all her money and spend it upon her, for that this is the time of manhood." (187) Quoth I, "I know not this woman; belike it is other than I [to whom this message is addressed]; so beware, O eunuch, lest thou cast me into stress." Quoth he, "Behold, I have told thee [that which I had to say,]" and went away, leaving me in concern [on her account]..???? But the Merciful yet may incline thee to me And unite us again, in despite of our foes!.64. Haroun er Reshid and the Three Girls dcli.131. The Queen of the Serpents cccclxxxii.110. King Shah Bekhi and his Vizier Er Rehwan dcccxxxv.???? And high is my repute, for that I wounded aforetime My lord, (215) whom God made best of all the treaders of the clay..163. Abdallah the Fisherman and Abdallah the Merman dccccxl.?Story of King Dadbin and

His Viziers..Then she discovered to him a part of her bosom, and when he saw her breasts, his reason took flight from his head and he said to her, "Cover it up, so may God have thee in His safeguard!" Quoth she, "Is it fair of any one to missay of my charms?" And he answered, "How shall any missay of thy charms, and thou the sun of loveliness?" Then said she, "Hath any the right to say of me that I am lophanded? "And tucking up her sleeves, showed him forearms, as they were crystal; after which she unveiled to him a face, as it were a full moon breaking forth on its fourteenth night, and said to him, "Is it lawful for any to missay of me [and avouch] that my face is pitted with smallpox or that I am one-eyed or crop-eared?" And he answered her, saying, "O my lady, what is it moveth thee to discover unto me that lovely face and those fair members, [of wont so jealously] veiled and guarded? Tell me the truth of the matter, may I be thy ransom!" And he recited the following verses: . . . wa. The Hawk and the Locust dccccxvi. Then we sat down on the edge of the estrade and presently I espied a closet beside me; so I looked into it and my friend said to me, 'What seest thou?' Quoth I, 'I see therein good galore and bodies of murdered folk. Look.' So he looked and said, 'By Allah, we are lost men!' And we fell a-weeping, I and he. As we were thus, behold, there came in upon us, by the door at which we had entered, four naked men, with girdles of leather about their middles, and made for my friend. He ran at them and dealing one of them a buffet, overthrew him, whereupon the other three fell all upon him. I seized the opportunity to escape, what while they were occupied with him, and espying a door by my side, slipped into it and found myself in an underground chamber, without window or other issue. So I gave myself up for lost and said, 'There is no power and no virtue save in God the Most High, the Supreme!' Then I looked to the top of the vault and saw in it a range of glazed lunettes; so I clambered up for dear life, till I reached the lunettes, and I distracted [for fear]. I made shift to break the glass and scrambling out through the frames, found a wall behind them. So I bestrode the wall and saw folk walking in the road; whereupon I cast myself down to the ground and God the Most High preserved me, so that I reached the earth, unhurt. The folk flocked round me and I acquainted them with my story..Meanwhile, his father and mother had gone round about all the islands of the sea in quest of him and his brother, hoping that the sea might have cast them up, but found no trace of them; so they despaired of finding them and took up their abode in one of the islands. One day, the merchant, being in the market, saw a broker, and in his hand a boy he was calling for sale, and said in himself, 'I will buy yonder boy, so I may console myself with him for my sons.' So he bought him and carried him to his house; and when his wife saw him, she cried out and said, 'By Allah, this is my son!' So his father and mother rejoiced in him with an exceeding joy and questioned him of his brother; but he answered, 'The sea parted us and I knew not what became of him.' Therewith his father and mother consoled themselves with him and on this wise a number of years passed..THE FOURTH OFFICER'S STORY..Merchants, The Sharper and the, ii. 46..When the evening evened, the king withdrew to his privy sitting-chamber and bade fetch the vizier. When he presented himself before him, he said to him, "Tell me the story of the wealthy man who married his daughter to the poor old man." "It is well," answered the vizier. "Know, O puissant king, that. . . Let destiny with loosened rein its course appointed fare And lie thou down to sleep by night, with heart devoid of care; There came one day an old woman [to the stuff-market], with a casket of precious workmanship, containing trinkets, and she was accompanied by a damsel great with child. The old woman sat down at the shop of a draper and giving him to know that the damsel was with child by the prefect of police of the city, took of him, on credit, stuffs to the value of a thousand dinars and deposited with him the casket as security. [She opened the casket and] showed him that which was therein; and he found it full of trinkets [apparently] of price; [so he trusted her with the goods] and she took leave of him and carrying the stuffs to the damsel, who was with her, [went her way]. Then the old woman was absent from him a great while, and when her absence was prolonged, the draper despaired of her; so he went up to the prefect's house and enquired of the woman of his household, [who had taken his stuffs on credit;] but could get no tidings of her nor lit on aught of her trace.. . . When clear'd my sky was by the sweet of our foregathering And not a helper there remained to disuniting Fate,. . . Parting afar hath borne you, but longing still is fain To bring you near; meseemeth mine eye doth you contain..Zubeideh, El Mamoun and, i. 199.Now Afifeh and her daughter Mariyeh were behind the curtain, looking at him; and when he came before the king, he saluted him and greeted him with the greeting of kings, whilst all who were present stared at him and at his beauty and grace and perfection. The king seated him at the head of the table; and when Afifeh saw him and straitly considered him, she said, "By the virtue of Mohammed, prince of the Apostles, this youth is of the sons of the kings and cometh not to these parts but for some high purpose!" Then she looked at Mariyeh and saw that her face was changed, and indeed her eyes were dead in her face and she turned not her gaze from El Abbas a glance of the eyes, for that the love of him had gotten hold upon her heart. When the queen saw what had befallen her daughter, she feared for her from reproach concerning El Abbas; so she shut the wicket of the lattice and suffered her not to look upon him more. Now there was a pavilion set apart for Mariyeh, and therein were privy chambers and balconies and lattices, and she had with her a nurse, who served her, after the fashion of kings' daughters..When the boy grew up, his father feared for him from poverty and change of case, so he said to him, 'Dear my son, know that in my youth I wronged my brothers in the matter of our father's good, and I see thee in weal; but, if thou [come to] need, ask not of one of them nor of any other, for I have laid up for thee in yonder chamber a treasure; but do not thou open it until thou come to lack thy day's food.' Then he died, and his wealth, which was a great matter, fell to his son. The young man had not patience to wait till he had made an end of that which was with him, but rose and opened the chamber, and behold, it was [empty and its walls were] whitened, and in its midst was a rope hanging down and half a score bricks, one upon another, and a scroll, wherein was written, 'Needs must death betide; so hang thyself and beg not of any, but kick away the bricks, so there may be no escape (225) for thee, and thou shall be at rest from the exultation of enemies and enviers and the bitterness of poverty.'.IBN ES SEMMAK AND ER RESHID.

(161).As for the merchant, he bought him a sheep and slaughtering it, roasted it and dressed birds and [other] meats of various kinds and colours and bought dessert and sweetmeats and fresh fruits. Then he repaired to El Abbas and conjured him to accept of his hospitality and enter his house and eat of his victual. The prince consented to his wishes and went with him till they came to his house, when the merchant bade him enter. So El Abbas entered and saw a goodly house, wherein was a handsome saloon, with a vaulted estrade. When he entered the saloon, he found that the merchant had made ready food and dessert and perfumes, such as overpass description; and indeed he had adorned the table with sweet-scented flowers and sprinkled musk and rose-water upon the food. Moreover, he had smeared the walls of the saloon with ambergris and set [the smoke of burning] aloes-wood abroad therein. Yet with perfidiousness (sure Fortune's self as thou Ne'er so perfidious was) my love thou didst requite.<sup>47</sup> The Man of Yemen and his six Slave-girls dxcv. She gives me to drink of her cheeks and her honeyed lips And quenches the worst of the fires that my heart devour. e. King Dadbin and his Viziers ccclv. Meanwhile, El Abbas betook himself to his father's camp, which was pitched in the Green Meadow, by the side of the Tigris, and none might make his way between the tents, for the much interlacement of the tent-ropes. When the prince reached the first of the tents, the guards and servants came out to meet him from all sides and escorted him till he drew near the sitting-place of his father, who knew of his coming. So he issued forth of his pavilion and coming to meet his son, kissed him and made much of him. Then they returned together to the royal pavilion and when they had seated themselves and the guards had taken up their station in attendance on them, the king said to El Abbas, "O my son, make ready thine affair, so we may go to our own land, for that the folk in our absence are become as they were sheep without a shepherd." El Abbas looked at his father and wept till he swooned away, and when he recovered from his swoon, he improvised and recited the following verses: My secret is disclosed, the which I strove to hide, iii. 89. The King and his Chamberlain's Wife dccccvii. Drink ever, O lovers, I rede you, of wine, ii. 230. Then said he to Arwa, "What wilt thou that I do with them?" And she answered, saying, "Accomplish on them the ordinance of God the Most High; (119) the slayer shall be slain and the transgressor transgressed against, even as he transgressed against us; yea, and the well-doer, good shall be done unto him, even as he did unto us." So she gave [her officers] commandment concerning Dadbin and they smote him on the head with a mace and slew him, and she said, "This is for the slaughter of my father." Then she bade set the vizier on a beast [and carry him] to the desert whither he had caused carry her [and leave him there without victual or water]; and she said to him, "An thou be guilty, thou shalt abide [the punishment of] thy guilt and perish of hunger and thirst in the desert; but, if there be no guilt in thee, thou shalt be delivered, even as I was delivered." The dwellings, indeed, one and all, I adorned, Bewildered and dazed with delight at your view; 106. The Man of Upper Egypt and his Frank Wife dcccclxii. Quoth I (and mine a body is of passion all forslain, Ay, and a heart that's all athirst for love and longing pain. If in night's blackness thou hast plunged into the desert's heart And hast denied thine eyes the taste of sleep and its delight, w. The King's Son and the Afrit's Mistress dcii. So El Aziz sent after his son and acquainted him with that which had passed; whereupon El Abbas called for four-and-twenty males and half a score horses [and as many camels] and loaded the mules with pieces of silk and rags of leather and boxes of camphor and musk and the camels [and horses] with chests of gold and silver. Moreover, he took the richest of the stuffs and wrapping them in pieces of gold-striped silk, laid them on the heads of porters, and they fared on with the treasures till they reached the King of Baghdad's palace, whereupon all who were present dismounted in honour of El Abbas and escorting him to the presence of King Ins ben Cais, displayed unto the latter all that they had with them of things of price. The king bade carry all this into the harem and sent for the Cadis and the witnesses, who drew up the contract and married Mariyeh to Prince El Abbas, whereupon the latter commanded to [slaughter] a thousand head of sheep and five hundred buffaloes. So they made the bride-feast and bade thereto all the tribes of the Arabs, Bedouins and townsfolk, and the tables abode spread for the space of ten days. Rehwan (Er), King Shah Bekht and his Vizier, i. 215. The damsel rejoiced, when the old man returned to her with the lute, and taking it from him, tuned its strings and sang the following verses: Bihkerd, Story of King, i. 121. Meanwhile, Queen Kemeriyeh and her company sailed on, without ceasing, till they came under the palace wherein was Tuhfeh, to wit, that of Meimoun the Sworder; and by the ordinance of destiny, Tuhfeh herself was then sitting on the belvedere of the palace, pondering the affair of Haroun er Reshid and her own and that which had befallen her and weeping for that she was doomed to slaughter. She saw the ship and what was therein of those whom we have named, and they in mortal guise, and said, 'Alas, my sorrow for yonder ship and the mortals that be therein!' As for Kemeriyeh and her company, when they drew near the palace, they strained their eyes and seeing Tuhfeh sitting, said, 'Yonder sits Tuhfeh. May God not bereave [us] of her!' Then they moored their ship and making for the island, that lay over against the palace, spread carpets and sat eating and drinking; whereupon quoth Tuhfeh, 'Welcome and fair welcome to yonder faces! These are my kinswomen and I conjure thee by Allah, O Jemreh, that thou let me down to them, so I may sit with them awhile and make friends with them and return.' Quoth Jemreh, 'I may on no wise do that.' And Tuhfeh wept. Then the folk brought out wine and drank, what while Kemeriyeh took the lute and sang the following verses: When the vizier came to the King of Samarcand [and acquainted him with his errand], he submitted himself to the commandment [of his brother and made answer] with 'Harkening and obedience.' Then he equipped himself and made ready for the journey and brought forth his tents and pavilions. A while after midnight, he went in to his wife, that he might take leave of her, and found with her a strange man, sleeping with her in one bed. So he slew them both and dragging them out by the feet, cast them away and set forth incontinent on his journey. When he came to his brother's court, the latter rejoiced in him with an exceeding joy and lodged him in the pavilion of entertainment, [to wit, the guest-house,] beside his own palace. Now this pavilion overlooked a garden belonging to the elder king and there the younger brother

abode with him some days. Then he called to mind that which his wife had done with him and remembered him of her slaughter and bethought him how he was a king, yet was not exempt from the vicissitudes of fortune; and this wrought upon him with an exceeding despite, so that it caused him abstain from meat and drink, or, if he ate anything, it profited him not..108. Aboukir the Dyer and Abousir the Barber dccclxvii. The Twentieth Night of the Month..Then they drank till they were drunken, and when they had taken leave [of their wits], the host turned to me and said, "Thou dealtest not friendly with him who sought an alms of thee and thou saidst to him, 'How loathly thou art!'" I considered him and behold, he was the lophand who had accosted me in my pleasance. So I said, "O my lord, what is this thou sayest?" And he answered, saying, "Wait; thou shall remember it." So saying, he shook his head and stroked his beard, whilst I sat down for fear. Then he put out his hand to my veil and shoes and laying them by his side, said to me, "Sing, O accursed one!" So I sang till I was weary, whilst they occupied themselves with their case and intoxicated themselves and their heat redoubled. (136) Presently, the doorkeeper came to me and said, "Fear not, O my lady; but, when thou hast a mind to go, let me know." Quoth I, "Thinkest thou to delude me?" And he said, "Nay, by Allah! But I have compassion on thee for that our captain and our chief purposeth thee no good and methinketh he will slay thee this night." Quoth I to him, "An thou be minded to do good, now is the time." And he answered, saying, "When our chief riseth to do his occasion and goeth to the draught-house, I will enter before him with the light and leave the door open; and do thou go whithersoever thou wilt." ? ? ? ? ? Till in a robe of sandal green 'twas clad And veil that blended rose and flame (216) in hue..They lighted down without the place and when they arose in the morning, they saw a populous and goodly city, fair of seeming and great, abounding in trees and streams and fruits and wide of suburbs. So the young man said to his sister Selma, 'Abide thou here in thy place, till I enter the city and examine it and make assay of its people and seek out a place which we may buy and whither we may remove. If it befit us, we will take up our abode therein, else will we take counsel of departing elsewhere.' Quoth she, 'Do this, trusting in the bounty of God (to whom belong might and majesty) and in His blessing.'.When the king heard this, he said in himself "How like is this to my own story in the matter of the vizier and his slaughter! Had I not used precaution, I had put him to death." And he bade Er Rehwani depart to his own house..King's Son of Cashghar, Abdullah ben Nafi and the, ii. 195..When she had made an end of her song, she threw the lute from her hand and wept till she swooned away. So they sprinkled on her rose-water, mingled with musk, and willow-flower water; and when she came to herself, Er Reshid said to her, "O Sitt el Milah, this is not fair dealing in thee. We love thee and thou lovest another." "O Commander of the Faithful," answered she, "there is no help for it." Therewithal he was wroth with her and said, "By the virtue of Hemzeh (19) and Akil (20) and Mohammed, Prince of the Apostles, if thou name one other than I in my presence, I will bid strike off thy head!" Then he bade return her to her chamber, whilst she wept and recited the following verses:..Jesus, The Three Men and our Lord, i. 282..10. The Birds and Beasts and the Son of Adam cxlvi."And indeed," continued Adi, "this ode on the Prophet (may God bless and keep him!) is well known and to comment it would be tedious." Quoth Omar, "Who is at the door?" "Among them is Omar ibn [Abi] Rebya the Cureishite," (49) answered Adi, and the Khalif said, "May God show him no favour neither quicken him! Was it not he who said ... ?" And he recited the following verses:..? ? ? ? ? By God, how pleasant was the night we passed, with him for third! Muslim and Jew and Nazarene, we sported till the day..? ? ? ? ? All intercessions come and all alike do ill succeed, Save Tuhfeh's, daughter of Merjan, for that, in very deed,..Next morning, up came the Cadi, with his face like the ox-eye, (104) and said, "In the name of God, where is my debtor and where is my money?" Then he wept and cried out and said to the prefect, "Where is that ill-omened fellow, who aboundeth in thievery and villainy?" Therewith the prefect turned to me and said, "Why dost thou not answer the Cadi?" And I replied, "O Amir, the two heads (105) are not equal, and I, I have no helper but God; but, if the right be on my side, it will appear." At this the Cadi cried out and said, "Out on thee, O ill-omened fellow! How wilt thou make out that the right is on thy side?" "O our lord the Cadi," answered I, "I deposited with thee a trust, to wit, a woman whom we found at thy door, and on her raiment and trinkets of price. Now she is gone, even as yesterday is gone; and after this thou turnest upon us and makest claim upon me for six thousand dinars. By Allah, this is none other than gross unright, and assuredly some losel of thy household hath transgressed against her!".There was once aforetime a certain sharper, who [was so eloquent that he] would turn the ear inside out, and he was a man of understanding and quick wit and skill and perfection. It was his wont to enter a town and [give himself out as a merchant and] make a show of trafficking and insinuate himself into the intimacy of people of worth and consort with the merchants, for he was [apparently] distinguished for virtue and piety. Then he would put a cheat on them and take [of them] what he might spend and go away to another city; and he ceased not to do thus a great while..? ? ? ? ? Yea, so but Selma in the dust my bedfellow may prove, Fair fall it thee! In heaven or hell I reckon not if it be..? ? ? ? ? a. The Cat and the Mouse dccoc.Sharper and the Merchant, The, ii. 46.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."..? ? ? ? ? Wherewith farewell, quoth I, and peace be on thee aye, What while the branches bend, what while the stars abide..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: Love's slave, I keep my troth with them; but, when they vowed, Fate made itself Urcoub, (16) whom never oath could bind..Son, The Rich Man and his Wasteful, i. 252..79. Khusrau and Shirin and the Fisherman cccxci. So she gave him all that she possessed and he sold it and paid the rest of her price; after which there remained to him a hundred dirhems. These he spent and lay that night with the damsel in all delight of life, and his soul was like to fly for joy; but when he arose in the morning, he sat weeping and the damsel said to him, 'What aileth thee to weep?' And he said, 'I know not if my father be dead, and he hath none other heir but myself; and how shall I win to him, seeing I have not a dirhem?' Quoth she, 'I have a bracelet; do thou sell it and buy small pearls with the price. Then bray them and fashion them into great pearls, and thereon thou shalt gain much money, wherewith we may make our way to thy country.' So he took the bracelet and repairing to a goldsmith, said to him, 'Break up this bracelet and sell it.' But he said, 'The king seeketh a good (183) bracelet; I will go to him and bring thee the price thereof.' So he carried the bracelet to the Sultan and it pleased him greatly, by reason of the goodliness of its workmanship. Then he called an old woman, who was in his palace, and said to her, 'Needs must I have the mistress of this bracelet, though but for a single night, or I shall die.' And the old woman answered, 'I will bring her to thee.' When I awoke and opened my eyes, I found myself [in the open air] and the raft moored to the bank of the stream, whilst about me were folk of the blacks of Hind. When they saw that I was awake, they came up to me, to question me; so I rose to them and saluted them. They bespoke me in a tongue I knew not, whilst I deemed myself in a dream, and for the excess of my joy, I was like to fly and my reason refused to obey me. Then there came to my mind the verses of the poet and I recited, saying: I am a man in whom good faith's a natural attribute; The deeds of every upright man should with his speech agree..When Hafizeh had made an end of her song, El Abbas said to her, "Well done! Indeed, thou quickenest hearts from sorrows." Then he called another damsel of the daughters of the Medes, by name Merjaneh, and said to her, "O Merjaneh, sing to me upon the days of separation." "Hearkening and obedience," answered she and improvising, sang the following verses: 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..? ? ? ? O hills of the sands and the rugged piebald plain, Shall the bondman of love win ever free from pain!..? ? ? ? If slaves thou fain wouldst have by thousands every day Or, kneeling at thy feet, see kings of mickle might..When El Abbas had made an end of his verses, his father said to him, "I seek refuge for thee with God, O my son! Hast thou any want unto which thou availest not, so I may endeavour for thee therein and lavish my treasures in quest thereof?" "O father mine," answered El Abbas, "I have, indeed, an urgent want, on account whereof I came forth of my native land and left my people and my home and exposed myself to perils and stresses and became an exile from my country, and I trust in God that it may be accomplished by thine august endeavour." "And what is thy want?" asked the king. Quoth El Abbas, "I would have thee go and demand me in marriage Mariyeh, daughter of the King of Baghdad, for that my heart is distraught with love of her." And he recounted to his father his story from first to last..156. Khelifeh the Fisherman of Baghdad cccxxxii. Meanwhile the king said to his vizier, "How shall we do in the matter of yonder youth, the Yemani, on whom we thought to confer largesse, but he hath largessed us with tenfold [our gift] and more, and we know not if he be a sojourner with us or no?" Then he went into the harem and gave the rubies to his wife Afifeh, who said to him, "What is the worth of these with thee and with [other] the kings?" And he answered, "They are not to be found save with the greatest of kings and none may avail to price them with money." Quoth she, "Whence gottest thou them?" So he recounted to her the story of El Abbas from first to last, and she said, "By Allah, the claims of honour are imperative on us and the king hath fallen short of his due; for that we have not seen him bid him to his assembly, nor hath he seated him on his left hand".35. The Lover who feigned himself a Thief to save his Mistress's Honour ccxcvii. After three days, the old woman came to him and bringing him the [thousand dinars, the] price of the stuffs, demanded the casket. (122) When he saw her, he laid hold of her and carried her to the prefect of the city; and when she came before the Cadi, he said to her, "O Sataness, did not thy first deed suffice thee, but thou must come a second time?" Quoth she, "I am of those who seek their salvation (123) in the cities, and we foregather every month; and yesterday we foregathered." "Canst thou [bring me to] lay hold of them?" asked the prefect; and she answered, "Yes; but, if thou wait till to-morrow, they will have dispersed. So I will deliver them to thee to-night." Quoth he to her, "Go;" and she said, "Send with me one who shall go with me to them and obey me in that which I shall say to him, and all that I bid him he shall give ear unto and obey me therein." So he gave her a company of men and she took them and bringing them to a certain door, said to them, "Stand at this door, and whoso cometh out to you, lay hands on him; and I will come out to you last of all." "Hearkening and obedience," answered they and stood at the door, whilst the old woman went in. They waited a long while, even as the Sultan's deputy had bidden them, but none came out to them and their standing was prolonged. When they were weary of waiting, they went up to the door and smote upon it heavily and violently, so that they came nigh to break the lock. Then one of them entered and was absent a long while, but found nought; so he returned to his comrades and said to them, "This is the door of a passage, leading to such a street; and indeed she laughed at you and left you and went away." When they heard his words, they returned to the Amir and acquainted him with the

case, whereby he knew that the old woman was a crafty trickstress and that she had laughed at them and cozened them and put a cheat on them, to save herself. Consider, then, the cunning of this woman and that which she contrived of wiles, for all her lack of foresight in presenting herself [a second time] to the draper and not apprehending that his conduct was but a trick; yet, when she found herself in danger, she straightway devised a shift for her deliverance. "O elder," added she, "if Muslims and Jews and Nazarenes drink wine, who are we [that we should abstain from it]?" "By Allah, O my lady," answered he, "spare thine endeavour, for this is a thing to which I will not hearken." When she knew that he would not consent to her desire, she said to him, "O elder, I am of the slave-girls of the Commander of the Faithful and the food waxeth on me (34) and if I drink not, I shall perish, (35) nor wilt thou be assured against the issue of my affair. As for me, I am quit of blame towards thee, for that I have made myself known to thee and have bidden thee beware of the wrath of the Commander of the Faithful." ?STORY OF THE KING WHO LOST KINGDOM AND WIFE AND WEALTH AND GOD RESTORED THEM TO HIM..[When the king heard his wife's words], it was as if he had been asleep and awoke; so he went forth of the harem and bade slaughter fowls and dress meats of all kinds and colours. Moreover, he assembled all his retainers and let bring sweetmeats and dessert and all that besemeth unto kings' tables. Then he adorned his palace and despatched after El Abbas a man of the chief officers of his household, who found him coming forth of the bath, clad in a doublet of fine goats' hair and over it a Baghdadi scarf; his waist was girt with a Rustec (81) kerchief and on his head he wore a light turban of Damietta make..Then the queen entered the palace and sat down on the throne of the circumcision (231) at the upper end of the hall, whereupon Tuhfeh took the lute and pressing it to her bosom, touched its strings on such wise that the wits of all present were bewildered and the Sheikh Iblis said to her, 'O my lady Tuhfeh, I conjure thee, by the life of this worshipful queen, sing for me and praise thyself, and gainsay me not.' Quoth she, 'Harkening and obedience; yet, but for the adjuration by which thou conjurest me, I had not done this. Doth any praise himself? What manner of thing is this?' Then she improvised and sang the following verses: King (The Dethroned), whose Kingdom and Good were restored to him, i. 285..The first to take the cup was Iblis the Accursed, who said, 'O Tuhfet es Sudour, sing over my cup.' So she took the lute and touching it, sang the following verses: Fourth Officer's Story, The, ii. 142..? ? ? ? ? My clothes of sendal are, my veil of the sun's light, The very handiwork of God the Lord Most High..? ? ? ? ? O friends, the tears flow ever, in mockery of my pain; My heart is sick for sev'rance and love-longing in vain..? ? ? ? ? Your image midst mine eye sits nor forsakes me aye; Ye are my moons in gloom of night and shadowtide.

[The Lure of the Mask Bestsellers](#)

[Personal Memoirs of U S Grant Vol 2 of 2](#)

[The Apples of New York Vol 2 Report of the New York Agricultural Experiment Station for the Year 1903](#)

[The Works of Leonard Woods DD Vol 3 of 5 Lately Professor of Christian Theology in He Theological Seminary Andover](#)

[An Ecclesiastical History Antient and Modern from the Birth of Christ to the Beginning of the Present Century Vol 5 In Which the Rise Progress and Variations of Church Power Are Considered in Their Connexion with the State of Learning and Philosop](#)

[Vaccin Contre La Pauvreti Auto-Injection - Guirison](#)

[Lahontans New Voyages to North-America Vol 1](#)

[The Calcutta University Calendar 1875-76](#)

[Wiltshire Notes and Queries Vol 5 An Illustrated Quarterly Antiquarian Genealogical Magazine 1905 1907](#)

[Introduction Historique Et Critique Aux Livres de LAncien Et Du Nouveau Testament Vol 3](#)

[The Investors Review Vol 34 Saturday July 4 1914](#)

[The Genealogy of the Cushing Family An Account of the Ancestors and Descendants of Matthew Cushing Who Came to America in 1638](#)

[Layamons Brut or Chronicle of Britain Vol 2 A Poetical Semi-Saxon Paraphrase of the Brut of Wace Now First Published from the Cottonian Manuscripts in the British Museum](#)

[The Missions and Missionaries of California Vol 3](#)

[Proverbs Maxims and Phrases of All Ages Vol 2 of 2 Classified Subjectively and Arranged Alphabetically](#)

[Quo Vadis A Tale of the Time of Nero](#)

[Memoir of the North South Atlantic Ocean Containing Sailing Directions for Navigating Coasts of France Spain and Portugal the West Coast of Africa the Azores Madeira Cape Verds](#)

[Law School Wednesday - Wills Trusts Real Property The Background of the Law That Top ABA Schools Teach](#)

[Code Pleading as Interpreted by the Courts of Missouri](#)

[Caloric Vol 2 Its Mechanical Chemical and Vital Agencies in the Phenomena of Nature](#)

[Commentaries on Classical Learning](#)

[Reports of Cases in Law and Equity Determined in the Supreme Court of the State of Iowa Vol 3](#)

[Calendar of Inquisitions Post Mortem and Other Analogous Documents Vol 4 Preserved in the Public Record Office Edward I](#)

[A History of France Vol 1 B C 58 A D 1453](#)

[The Poetical Rhapsody Vol 1 To Which Are Added Several Other Pieces](#)  
[The Geological Magazine or Monthly Journal of Geology Vol 10 With Which Is Incorporated the Geologist January December 1873](#)  
[A General History of Music From the Infancy of the Greek Drama to the Present Period](#)  
[The Writings of Irenius Vol 1](#)  
[A History of England Political Military and Social from the Earliest Times to the Present](#)  
[The American Review Vol 7 A Whig Journal Devoted to Politics and Literature January 1848](#)  
[The Southern Workman Vol 48 January Through December 1919](#)  
[Lake Ngami or Explorations and Discoveries During Four Years Wanderings in the Wilds of South Western Africa](#)  
[Rachel Et La Tragedie](#)  
[John Marshall Life Character and Judicial Services Vol 2 of 3 As Portrayed in the Centenary and Memorial Addresses and Proceedings Throughout the United States on Marshall Day 1901 and in the Classic Orations of Binney Story Phelps Waite and Raw](#)  
[Secret Journals of the Acts and Proceedings of Congress Vol 2 From the First Meeting Thereof to the Dissolution of the Confederation by the Adoption of the Constitution of the United States](#)  
[Poetical Works of Ella Wheeler Wilcox With Index Titles and Index of First Lines](#)  
[Theological and Literary Journal Vol 10 July 1857 April 1858](#)  
[The North American Review 1907 Vol 186](#)  
[The Spirit of the Bible or the Nature and Value of the Jewish and Christian Scriptures Discriminated in an Analysis of Their Several Books Vol 1 Containing the Old Testament](#)  
[The Virginia Magazine of History and Biography Vol 18 Published Quarterly by the Virginia Historical Society for the Year Ending December 31 1910](#)  
[Life and Public Services of Hon Grover Cleveland the Model Citizen Eminent Jurist and Efficient Reform Governor of the Empire State Also the Unanimous Nominee of the Democratic Party for the Presidency of the United States Also a Biographical Sketc](#)  
[The Christian Ladys Magazine January 1840](#)  
[New Light on Drake A Collection of Documents Relating to His Voyage of Circumnavigation 1577-1580](#)  
[A History of the American Nation](#)  
[Startling Facts in Modern Spiritualism](#)  
[A Critical and Exegetical Commentary on Deuteronomy](#)  
[The Story of Gladstones Life](#)  
[Educational Review Vol 35](#)  
[Nature Vol 94 A Weekly Illustrated Journal of Science](#)  
[Supplement to the Works of Geoffrey Chaucer Vol 7 of 6](#)  
[Upper Peninsula 1893-1897 Vol 6 Part I Isle Royale Part II Keweenaw Point with Particular Reference to the Felsites and Their Associated Rocks](#)  
[Report of the Librarian of Congress 1904](#)  
[Sessional Papers Vol 11 Sixth Session of the Twelfth Parliament of the Dominion of Canada](#)  
[The History of American Painting](#)  
[The United States Magazine and Democratic Review Vol 15 July 1844](#)  
[The Works of Alexandre Dumas Vol 6 of 9 The Forty-Five Guardsmen a Sequel to Chicot the Jester The Conspirators or the Chevalier dHarmantal](#)  
[The Regents Daughter a Sequel to the Conspirators](#)  
[A Handbook of the Philippines](#)  
[Annals of Surgery 1891 Vol 14](#)  
[Sermons Vol 2 of 7 Preached Upon Several Occasions](#)  
[Lectures on Jurisprudence Vol 1 of 2 Or the Philosophy of Positive Law](#)  
[Transactions Vol 22](#)  
[Proceedings of the Academy of Natural Sciences of Philadelphia 1898](#)  
[Daily Compass for Your Life \(Second Edition\)](#)  
[The Library Vol 3 A Magazine of Bibliography and Literature](#)  
[A General History of the Catholic Church Vol 1 From the Commencement of the Christian Era Until the Present Time](#)  
[Cicero Select Orations](#)  
[The Garden 1876 Vol 9 An Illustrated Weekly Journal of Gardening in All Its Branches](#)  
[The Best Short Stories of 1917 And the Yearbook of the American Short Story](#)

[Freemasonry Its Symbolism Religious Nature and Law of Perfection](#)

[The Autobiography of Sir Henry Morton Stanley](#)

[Commentary on the Book of the Prophet Isaiah Vol 3](#)

[Congressional Oversight of Executive Agreements Hearing Before the Subcommittee on Separation of Powers of the Committee on the Judiciary Unites States Senate](#)

[An Universal History](#)

[System of Public Instruction and Primary School Law of Michigan With Explanatory Notes Forms Regulations and Instructions A Digest of Decisions A Detailed History of Public Instruction and the Laws Relating Thereto The History of and Laws Relating T](#)

[The Whole Works of the REV John Howe M Vol 8 of 8 With a Memoir of the Author](#)

[Critical Commentary and Paraphrase on the Old and New Testament and the Apocrypha Vol 3 of 6](#)

[A History of the Precious Metals From the Earliest to the Present](#)

[Standard Novels Vol 1 of 2 Canterbury Tales](#)

[Austria Vol 2 of 2](#)

[Alumni Cantabrigienses Vol 2 A Biographical List of All Known Students Graduates and Holders of Office at the University of Cambridge from the Earliest Times to 1900](#)

[The Canadian Practitioner and Review Vol 45 January to December 1920](#)

[Notes and Queries A Medium of Entercommunication for Literary Men General Readers Etc](#)

[New York as an Eighteenth Century Municipality Part I Prior to 1731 Part II 1731-1776](#)

[Educational Review Vol 40](#)

[History and Genealogy of the Jewetts of America Vol 2 A Record of Edward Jewett of Bradford West Riding of Yorkshire England and of His Two Emigrant Sons Deacon Maximilian and Joseph Jewett Settlers of Rowley Massachusetts in 1639 Also or Abra](#)

[The British Bee Journal Vol 18 Bee-Keepers Record and Adviser](#)

[The Naval Chronicle for 1807 Vol 17 Containing a General and Biographical History of the Royal Navy of the United Kingdom With a Variety of Original Papers on Nautical Subjects](#)

[Illinois Biological Monographs 1915-16 Vol 2](#)

[Transactions of the Medical Society of the State of North Carolina Sixty-Third Annual Meeting Held at Durham North Carolina April 18 19 20 1916](#)

[Breviora Numbers 296 325 1968 1969](#)

[Annual Report of Program Activities National Institute of Child Health and Human Development Fiscal Year 1975](#)

[Sixty-Ninth Annual Report of the Board of Education Together with the Sixty-Ninth Annual Report of the Secretary of the Board 1904-1905 January 1906](#)

[Transactions of the Medical Society of the State of North Carolina Seventy-Fourth Annual Session Held at Durham North Carolina April 18 19 and 20 1927](#)

[Life and Light for Woman 1908 Vol 38](#)

[The Dial Vol 62 January 11 to June 14 1917](#)

[The M S C Bulletin Vol 24 The College Catalogue Number for the Sessions of 1931 1932](#)

[Knowledge and Practice or a Plain Discourse of the Chief Things Necessary to Known Believd and Practised in Order to Salvation Drawn Up and Principally Intended for the Use and Benefit of North-Cadbury in Somersetshire](#)

[Nature Vol 40](#)

[Farmers Bulletins Nos 801-825 with Contents and Index](#)

[United States Circuit Court of Appeals for the Ninth Circuit American Fuel Company a Corporation Plaintiff in Error Vs Interstate Fuel Agency a Corporation Defendant in Error Transcript of Record](#)