

ULLEN ZU DEN GYMNASIEN UNIVERSITÄTEN UND ZUM STAATSDIENST UND SEINE

How long did the heart for thy love that languished with longing endure A burden of passion, 'neath which e'en mountains might totter and fail! But deemed yourself secure from every changing chance Nor recked the ebb and flow of Fortune's treacherous tide..Then he went away, whilst the fire was loosed in the heart of the druggist and he shut his shop and betaking himself to his house, knocked at the door. Quoth the singer, 'Let me get into the chest, for he saw me not yesterday.' 'Nay,' answered she, 'wrap thyself up in the rug.' So he wrapped himself up in the rug and stood in a corner of the room, whilst the druggist entered and went straight to the chest, but found it empty. Then he went round about the house and searched it from top to bottom, but found nothing and no one and abode between belief and disbelief, and said in himself, 'Belike, I suspect my wife of that which is not in her.' So he was certified of her innocence and returned to his shop, whereupon out came the singer and they abode on their former case, as of wont, till eventide, when she gave him one of her husband's shirts and he took it and going away, passed the night in his lodging..To his beloved one the lover's heart's inclined, iii. 22..? ? ? ? Ye, of your strength, have burdened me, upon my weakness, With burdens not to be endured of mountain nor of plain..? ? ? ? This is my saying; apprehend its purport, then, and know I may in no wise yield consent to that thou dost opine..Meanwhile, the king and queen abode in the island, over against the old man and woman, and ate of the fruits that were in the island and drank of its waters, till, one day, as they sat, there came a ship and moored to the side of the island, to fill up with water, whereupon they (63) looked at each other and spoke. The master of the ship was a Magian and all that was therein, both men and goods, belonged to him, for that he was a merchant and went round about the world. Now covetise deluded the old man, the owner of the island, and he went up [into the ship] and gave the Magian news of the king's wife, setting out to him her charms, till he made him yearn unto her and his soul prompted him to use treachery and practise upon her and take her from her husband. So he sent to her, saying, 'With us in the ship is a woman with child, and we fear lest she be delivered this night. Hast thou skill in the delivering of women?' And she answered, 'Yes.' Now it was the last of the day; so he sent to her to come up into the ship and deliver the woman, for that the pangs of labour were come upon her; and he promised her clothes and spending-money. Accordingly, she embarked in all assurance, with a heart at ease for herself, and transported her gear to the ship; but no sooner was she come thither than the anchors were weighed and the canvas spread and the ship set sail..So she hastened to admit the eunuch, who entered; and when he saw the Commander of the Faithful, he saluted not neither kissed the earth, but said, 'Quick, quick! Arise in haste! My lady Tuhfeh sitteth in her chamber, singing a goodly ditty. Come to her in haste and see all that I say to thee! Hasten! She sitteth [in her chamber].' The Khalif was amazed at his speech and said to him, 'What sayst thou?' 'Didst thou not hear the first of the speech?' replied the eunuch. 'Tuhfeh sitteth in the sleeping-chamber, singing and playing the lute. Come thy quickest! Hasten!' So Er Reshid arose and donned his clothes; but he credited not the eunuch's words and said to him, 'Out on thee! What is this thou sayst? Hast thou not seen this in a dream?' 'By Allah,' answered the eunuch, 'I know not what thou sayest, and I was not asleep.' Quoth Er Reshid, 'If thy speech be true, it shall be for thy good luck, for I will enfranchise thee and give thee a thousand dinars; but, if it be untrue and thou have seen this in sleep, I will crucify thee.' And the eunuch said in himself, 'O Protector, (250) let me not have seen this in Sleep!' Then he left the Khalif and going to the chamber-door, heard the sound of singing and lute-playing; whereupon he returned to Er Reshid and said to him, 'Go and hearken and see who is asleep.'? ? ? ? f. The Sixth Voyage of Sindbad the Sailor cclxvi. Therewithal Queen Es Shuhba was moved to delight and said, 'Well done, O Tuhfeh! Let me have more of thy singing.' So she smote the lute and changing the mode, improvised the following verses on the moss-rose:.151. The Adventures of Quicksilver Ali of Cairo, a Sequel to the Rogueries of Delileh the Crafty dccviii. Bihzad, Story of Prince, i. 99..60. Uns el Wujoud and the Vizier's Daughter Rose-in-bud cclxxi.? ? ? ? ? ? ? ? ? ? aa. Story of Aziz and Azizeh cxliii.? ? ? ? ? p. The Sixteenth Officer's Story dccccx. When King Shehriyar heard his brother's words he rejoiced with an exceeding joy and arising forthright, went in to his wife Shehrzad and gave her to know of that which his brother purposed, to wit, that he sought her sister Dinarzad in marriage; whereupon, "O king of the age," answered she, "we seek of him one condition, to wit, that he take up his abode with us, for that I cannot brook to be parted from my sister an hour, because we were brought up together and may not brook severance from each other. If he accept this condition, she is his handmaid." King Shehriyar returned to his brother and acquainted him with that which Shehrzad had said; and he answered, saying, "Indeed, this is what was in my mind, for that I desire nevermore to be parted from thee. As for the kingdom, God the Most High shall send unto it whom He chooseth, for that there abideth to me no desire for the kingship." Accordingly, one night, when they were alone with the king and he leant back, as he were asleep, they said these words and the king heard it all and was like to die of rage and said in himself, "These are young boys, not come to years of discretion, and have no intrigue with any; and except they had heard these words from some one, they had not spoken with each other thereof.' When it was morning, wrath overmastered him, so that he stayed not neither deliberated, but summoned Abou Temam and taking him apart, said to him, 'Whoso guardeth not his lord's honour, (126) what behoveth unto him?' Quoth Abou Temam, 'It behoveth that his lord guard not his honour.' 'And whoso entereth the king's house and playeth the traitor with him,' continued the king, 'what behoveth unto him?' And Abou Temam answered, 'He shall not be left on life.' Whereupon the king spat in his face and said to him, 'Both these things hast thou done.' Then he drew his dagger on him in haste and smiting him in the belly, slit it and he died forthright; whereupon the king dragged him to a well that was in his palace and cast him therein..Next morning, the old woman said to him, 'When the lady cometh to thee, do thou arise and kiss her hand and say to her, "I am a strange man and indeed cold and hunger slay me;" so haply she may give

thee somewhat that thou mayst expend upon thy case.' And he answered, 'Harkening and obedience.' Then she took him by the hand and carrying him without her house, seated him at the door. As he sat, behold, the lady came up to him, whereupon the old woman rose to her and Selim kissed her hand and offered up prayers for her. Then he looked on her and when he saw her, he knew her for his wife; so he cried out and wept and groaned and lamented; whereupon she came up to him and cast herself upon him; for indeed she knew him with all knowledge, even as he knew her. So she laid hold of him and embraced him and called to her serving-men and attendants and those who were about her; and they took him up and carried him forth of that place..With this the Cadi's wrath redoubled and he swore by the most solemn of oaths that I should go with him and search his house. "By Allah," replied I, "I will not go, except the prefect be with us; for, if he be present, he and the officers, thou wilt not dare to presume upon me." And the Cadi rose and swore an oath, saying, "By Him who created mankind, we will not go but with the Amir!" So we repaired to the Cadi's house, accompanied by the prefect, and going up, searched high and low, but found nothing; whereupon fear gat hold upon me and the prefect turned to me and said, "Out on thee, O ill-omened fellow! Thou puttest us to shame before the men." And I wept and went round about right and left, with the tears running down my face, till we were about to go forth and drew near the door of the house. I looked at the place [behind the door] and said, "What is yonder dark place that I see?" And I said to the sergeants, "Lift up this jar with me." They did as I bade them and I saw somewhat appearing under the jar and said, "Rummage and see what is under it." So they searched and found a woman's veil and trousers full of blood, which when I beheld, I fell down in a swoon..Then she carried him up [to the estrade] and seating him on the couch, brought him meat and wine and gave him to drink; after which she put off all that was upon her of raiment and jewels and tying them up in a handkerchief, said to him, "O my lord, this is thy portion, all of it." Moreover she turned to the Jew and said to him, "Arise, thou also, and do even as I." So he arose in haste and went out, scarce crediting his deliverance. When the girl was assured of his escape, she put out her hand to her clothes [and jewels] and taking them, said to the prefect, "Is the requital of kindness other than kindness? Thou hast deigned [to visit me and eat of my victual]; so now arise and depart from us without ill-[doing]; or I will give one cry and all who are in the street will come forth." So the Amir went out from her, without having gotten a single dirhem; and on this wise she delivered the Jew by the excellence of her contrivance.'.Then said the Khalif to her, "I lie and my eunuch lieth, and thou liest and thy waiting-woman lieth; so methinks we were best go, all four of us together, that we may see which of us telleth the truth." Quoth Mesrour, "Come, let us go, that I may put this ill-omened old woman to shame (37) and deal her a sound drubbing for her lying." And she answered him, saying, "O dotard, is thy wit like unto my wit? Indeed, thy wit is as the hen's wit." Mesrour was incensed at her words and would have laid violent hands on her, but the Lady Zubeideh warded him off from her and said to him, "Her sooth-fastness will presently be distinguished from thy sooth-fastness and her leasing from thy leasing." .? ? ? ? ? For death in your absence to us was decreed; But, when ye came back, we were quickened anew..A certain wealthy merchant had a fair daughter, who was as the full moon, and when she attained the age of fifteen, her father betook himself to an old man and spreading him a carpet in his sitting-chamber, gave him to eat and caroused with him. Then said he to him, 'I desire to marry thee to my daughter.' The other excused himself, because of his poverty, and said to him, 'I am not worthy of her nor am I a match for thee.' The merchant was instant with him, but he repeated his answer to him, saying, 'I will not consent to this till thou acquaint me with the reason of thy desire for me. If I find it reasonable, I will fall in with thy wish; and if not, I will not do this ever.'.38. The Lover who feigned himself a Thief to save his Mistress's Honour dlvii.Then said the king, "How long wilt thou beguile us with thy prate, O youth? But now the hour of thy slaughter is come." And he bade crucify him upon the gibbet. [So they carried him to the place of execution] and were about to hoist him up [upon the cross,] when, behold, the captain of the thieves, who had found him and reared him, (141) came up at that moment and asked what was that assembly and [the cause of] the crowds gathered there. They told him that a servant of the king had committed a great crime and that he was about to put him to death. So the captain of the thieves pressed forward and looking upon the prisoner, knew him, whereupon he went up to him and embraced him and clipped him and fell to kissing him upon his mouth. Then said he, "This is a boy whom I found under such a mountain, wrapped in a gown of brocade, and I reared him and he fell to stopping the way with us. One day, we set upon a caravan, but they put us to flight and wounded some of us and took the boy and went their way. From that day to this I have gone round about the lands in quest of him, but have not lighted on news of him [till now;] and this is he."."There was once a king in the land of Teberistan, by name Dadbin, and he had two viziers, called one Zourkhan and the other Kardan. The Vizier Zourkhan had a daughter, there was not in her time a handsomer than she nor yet a chaster nor a more pious, for she was a faster, a prayer and a worshipper of God the Most High, and her name was Arwa. Now Dadbin heard tell of her charms; so his heart clave to her and he called the vizier [her father] and said to him, 'I desire of thee that thou marry me to thy daughter.' Quoth Zourkhan, 'Allow me to consult her, and if she consent, I will marry thee with her.' And the king said, 'Hasten unto this.'.?STORY OF THE IDIOT AND THE SHARPER..? ? ? ? ? But for the spying of the eyes [ill-omened,] we had seen Wild cattle's eyes and antelopes' tresses of sable sheen..Now there was with him a youth and he said, "By Allah, I was not with him and indeed it is six months since I entered the city, nor did I set eyes on the stuffs until they were brought hither." Quoth we, "Show us the stuffs." So he carried us to a place wherein was a pit, beside the water-wheel, and digging there, brought out the stolen goods, with not a stitch of them missing. So we took them and carried the keeper to the prefecture, where we stripped him and beat him with palm-rods till he confessed to thefts galore. Now I did this by way of mockery against my comrades, and it succeeded.' (142).All this while, Selim lay in shackles and strait prison, and melancholy possessed him by reason of that whereinto he had fallen of that tribulation. Then, when troubles waxed on him and affliction was prolonged, he fell sick of a sore

sickness. When the cook saw his plight (and indeed he was like to perish for much suffering), he loosed him from the shackles and bringing him forth of the prison, committed him to an old woman, who had a nose the bigness of a jug, and bade her tend him and medicine him and serve him and entreat him kindly, so haply he might be made whole of that his sickness. So the old woman took him and carrying him to her lodging, fell to tending him and giving him to eat and drink; and when he was quit of that torment, he recovered from his malady..When he was gone, the old man bade the trooper wash the kitchen-vessels and made ready passing goodly food. When the king returned, he set the meat before him, and he tasted food whose like he had never known; whereat he marvelled and asked who had dressed it. So they acquainted him with the old man's case and he summoned him to his presence and awarded him a handsome recompense. (207) Moreover, he commanded that they should cook together, he and the cook, and the old man obeyed his commandment..? ? ? ? The starry arrows of her looks she darts above her veil; They hit and never miss the mark, though from afar they fare..When God caused the morning morrow, the two armies drew out in battle array and the troops stood looking at one another. Then came forth El Harith ibn Saad between the two lines and played with his lance and cried out and recited the following verses:..As for the governor, he wasted all that was with him and returned to the city, where he saw the youth and excused himself to him. Then he questioned him of what had befallen him and he told him, whereat he marvelled and returned to companionship with him; but the youth ceased to have regard for him and gave him not stipends, as of his [former] wont, neither discovered to him aught of his secrets. When the governor saw that there was no profit for him with the young Khorassani, he returned to the king, the ravisher of the damsel, and told him what the chamberlain had done and counselled him to slay the latter and incited him to recover the damsel, [promising] to give his friend to drink of poison and return. So the king sent for the chamberlain and upbraided him; whereupon he fell upon him and slew him and the king's servants fell upon the chamberlain and slew him..? ? ? ? Till in a robe of sandal green 'twas clad And veil that blended rose and flame (216) in hue..116. Iskender Dhoulkernein and a certain Tribe of Poor Folk cccclxiv.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 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 Belehwan 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..? ? ? ? Algates ye are our prey become; this many a day and night Right instantly of God we've craved to be vouchsafed your sight..? ? ? ? Thine honour, therefore, guard and eke thy secret keep, Nor save to one free-born and true thy case confess..There was once, in the parts of Khorassan, a man of the affluent of the country, who was a merchant of the chiefest of the merchants and was blessed with two children, a son and a daughter. He was assiduous in rearing them and making fair their education, and they grew up and throve after the goodliest fashion. He used to teach the boy, who taught his sister all that he learnt, so that the girl became perfect in the knowledge of the Traditions of the Prophet and in polite letters, by means of her brother. Now the boy's name was Selim and that of the girl Selma. When they grew up and waxed, their father built them a mansion beside his own and lodged them apart therein and appointed them slave-girls and servants to tend them and assigned unto each of them pensions and allowances and all that they needed of high and low, meat and bread and wine and raiment and vessels and what not else. So Selim and Selma abode in that mansion, as they were one soul in two bodies, and they used to sleep on one couch; and rooted in each one's heart was love and affection and familiar friendship [for the other of them]..When the night darkened on her, she called him to mind and her heart clave to him and sleep visited her not; and on this wise she abode days and nights, till she sickened and abstained from food. So her lord went in to her and said to her, "O Sitt el Milah, how findest thou thyself?" "O my lord," answered she, "I am dead without recourse and I beseech thee to bring me my shroud, so I may look on it before my death." Therewithal he went out from her, sore concerned for her, and betook himself to a friend of his, a draper, who had been present on the day when the damsel was cried [for sale]. Quoth his friend to him, "Why do I see thee troubled?" And he answered, "Sitt el Milah is at the point of death and these three days she hath neither eaten nor drunken. I questioned her to-day of her case and she said, 'O my lord, buy me a shroud, so I may look on it before my death.'" Quoth the draper, "Methinks nought ails her but that she is enamoured of the young Damascene and I counsel thee to mention his name to her and avouch to her that he hath foregathered with thee on her account and is desirous of coming to thy house, so he may hear somewhat of her singing. If she say, 'I reckon not of him, for there is that to do with me which distracteth me from the Damascene and from other than he,' know that she saith sooth concerning her sickness; but, if she say to thee other than this, acquaint me therewith."Like the full moon she shows upon a night of fortune fair, iii. 191..? ? ? ? ? Where is a man's resource and what can he do? It is the Almighty's will; we most submit..? ? ? ? k. The Prisoner and how God gave him Relief . cccclxxxv.Accordingly, the king bade fetch the girl [and she came]. Then there befell that which befell of his foregathering with the elder sister, and when he went up to his couch, that he might sleep, the younger sister said to the elder, 'I conjure thee by Allah, O my sister, an thou be not

asleep, tell us a story of thy goodly stories, wherewithal we may beguile the watches of our night, against morning come and parting.' 'With all my heart,' answered she and fell to relating to her, whilst the king listened. Her story was goodly and delightful, and whilst she was in the midst of telling it, the dawn broke. Now the king's heart clave to the hearing of the rest of the story; so he respited her till the morrow, and when it was the next night, she told him a story concerning the marvels of the lands and the extraordinary chances of the folk, that was yet stranger and rarer than the first. In the midst of the story, the day appeared and she was silent from the permitted speech. So he let her live till the ensuing night, so he might hear the completion of the story and after put her to death..? ? ? ? Taper of hoofs and straight of stature, in the dust They prance, as like a flood they pour across the plain; When she awoke, she said to the old man, "O elder, hast thou aught of food?" And he answered, "O my lady, I have bread and olives." Quoth she, "That is food fit but for the like of thee. As for me, I will have nought but roast lamb and broths and fat rissoled fowls and stuffed ducks and all manner meats dressed with [pounded nuts and almond-]kernels and sugar." "O my lady," replied the Muezzin, "I never heard of this chapter in the Koran, nor was it revealed unto our lord Mohammed, whom God bless and keep!" (31) She laughed and said, "O elder, the matter is even as thou sayest; but bring me inkhorn and paper." So he brought her what she sought and she wrote a letter and gave it to him, together with a seal-ring from her finger, saying, "Go into the city and enquire for such an one the money-changer and give him this my letter." ? ? ? ? ? ? ? ? aa. The Merchant and the Parrot xiv. There came to a king of the kings, in his old age, a son, who grew up comely, quick-witted and intelligent, and when he came to years of discretion and became a young man, his father said to him, 'Take this kingdom and govern it in my stead, for I desire to flee [from the world] to God the Most High and don the gown of wool and give myself up to devotion.' Quoth the prince, 'And I also desire to take refuge with God the Most High.' And the king said, 'Arise, let us flee forth and make for the mountains and worship in them, for shamefastness before God the Most High.' ? ? ? ? q. The Stolen Necklace dccccxiv. Daughters, The Two Kings and the Vizier's, iii. 145..? ? ? ? So, by Allah, O richest of all men in charms, Vouchsafe to a lover, who's bankrupt well-nigh. ? ? ? ? In her revolving scheme, to bitter sweetness still Succeeds and things become straight, after crookedness..? ? ? ? ? ? ? ? eb. Story of the Barber's Second Brother cxlviii. Presently Aboulhusn turned to a damsel and called to her; whereupon she came to him and he said to her, "By the protection of God, O damsel, am I Commander of the Faithful?" "Yes, indeed," answered she; "by the protection of God thou in this time art Commander of the Faithful." Quoth he, "By Allah, thou liest, O thousandfold strumpet!" Then he turned to the chief eunuch and called to him, whereupon he came to him and kissing the earth before him, said, "Yes, O Commander of the Faithful." "Who is Commander of the Faithful?" asked Aboulhusn. "Thou," replied the eunuch and Aboulhusn said, "Thou liest, thousandfold catamite that thou art!" Then he turned to another eunuch and said to him, "O my chief, (20) by the protection of God, am I Commander of the Faithful?" "Ay, by Allah, O my lord!" answered he. "Thou in this time art Commander of the Faithful and Vicar of the Lord of the Worlds." Aboulhusn laughed at himself and misdoubted of his reason and was perplexed at what he saw and said, "In one night I am become Khalif! Yesterday I was Aboulhusn the Wag, and to-day I am Commander of the Faithful." Then the chief eunuch came up to him and said, "O Commander of the Faithful, (the name of God encompass thee!) thou art indeed Commander of the Faithful and Vicar of the Lord of the Worlds!" And the slave-girls and eunuchs came round about him, till he arose and abode wondering at his case..? ? ? ? Though they their journey's goal, alas I have hidden, in their track Still will I follow on until the very planets wane..? ? ? ? Whenas the folk assemble for birling at the wine, Whether in morning's splendour or when night's shades descend..35. Isaac of Mosul's Story of Khedijeh and the Khalif Mamoun dxl.? ? ? ? Camphor itself to me doth testify And in my presence owns me white as snow..At this the accursed Iblis was moved to delight and put his finger to his arse, whilst Meimoun danced and said, 'O Tuhfet es Sudour, soften the mode; (201) for, as delight, entereth into my heart, it bewildereth my vital spirits.' So she took the lute and changing the mode, played a third air; then she returned to the first and sang the following verses:.So he arose and taking his weaving gear, sold it and bought with the price drugs and simples and wrought himself a carpet, with which they set out and journeyed to a certain village, where they took up their abode. Then the man donned a physician's habit and fell to going round about the hamlets and villages and country parts; and he began to earn his living and make gain. Their affairs prospered and their case was bettered; wherefore they praised God for their present ease and the village became to them a home..When the king heard these words, he abode in perplexity and said, "Restore him to the prison till the morrow, so we may look into his affair, for the day draweth to an end and I mean to put him to death on exemplary wise, and [to-morrow] we will do with him that which he meriteth." Presently, the chief workman came to the palace and sought an audience of the king, who bade admit him. So he entered and kissing the earth, saluted him with a salutation beseeming kings and said, "O king of the time and lord of the age and the day, may felicity endure unto thee and acceptance and be thy rank exalted over all the kings both morning and evening! (58) The work of the bath is accomplished, by the king's fair fortune and the eminence of his magnanimity, (59) and indeed we have done all that behoved us and there remaineth but that which behoveth the king." El Aziz ordered him a sumptuous dress of honour and expended monies galore, giving unto each who had wroughten, after the measure of his work. Then he assembled in the bath all the grandees of his state, amirs and viziers and chamberlains and lieutenants, and the chief officers of his realm and household, and sending for his son El Abbas, said to him, "O my son, I have builded thee a bath, wherein thou mayst take thy pleasure; so enter thou therein, that thou mayst see it and divert thyself by gazing upon it and viewing the goodliness of its ordinance and decoration." "With all my heart," replied the prince and entered the bath, he and the king and the folk about them, so they might divert themselves with viewing that which the workmen's hands had wroughten..? ? ? ? ? ? ? ? Announcing the return o' th' absent ones,.Now the king of the Greeks heard tell of the damsel (132) and of the beauty and grace

wherewith she was gifted, wherefore his heart clave to her and he sent to seek her in marriage of Suleiman Shah, who could not refuse him. So he arose and going in to Shah Khatoun, said to her, 'O my daughter, the king of the Greeks hath sent to me to seek thee in marriage. What sayst thou?' She wept and answered, saying, 'O king, how canst thou find it in thy heart to bespeak me thus? Abideth there husband for me, after the son of my uncle?' 'O my daughter,' rejoined the king, 'it is indeed as thou sayest; but let us look to the issues of affairs. Needs must I take account of death, for that I am an old man and fear not but for thee and for thy little son; and indeed I have written to the king of the Greeks and others of the kings and said, "His uncle slew him," and said not that he [hath recovered and] is living, but concealed his affair. Now hath the king of the Greeks sent to demand thee in marriage, and this is no thing to be refused and fain would we have our back strengthened with him." (133) And she was silent and spoke not..The following story occupies the last five Nights (cxv-cc) of the unfinished Calcutta Edition of 1814-18. The only other text of it known to me is that published by Monsieur Langles (Paris, 1814), as an appendix to his Edition of the Voyages of Sindbad, and of this I have freely availed myself in making the present translation, comparing and collating with it the Calcutta (1814-18) Text and filling up and correcting omissions and errors that occur in the latter. In the Calcutta (1814-18) Text this story (Vol. II. pp. 367-378) is immediately succeeded by the Seven Voyages of Sindbad (Vol. II. pp. 378-458), which conclude the work..? ? ? ? Read thou my writ and apprehend its purport, for my case This is and fate hath stricken me with sorrows past allay..When El Melik ez Zahir heard Muineddin's story, he marvelled thereat Then rose another officer and said, 'O lord, bear what befell me in bygone days..When Er Reshid came to the throne, he invested Jaafer ben Yehya ben Khalid el Bermeki (156) with the vizierate. Now Jaafer was eminently distinguished for generosity and munificence, and the stories of him to this effect are renowned and are written in the books. None of the viziers attained to the rank and favour which he enjoyed with Er Reshid, who was wont to call him brother (157) and used to carry him with him into his house. The period of his vizierate was nineteen years, (158) and Yehya one day said to his son Jaafer, "O my son, what time thy reed trembleth, water it with kindness." (159) Opinions differ concerning the reason of Jaafer's slaughter, but the better is as follows. Er Reshid could not brook to be parted from Jaafer nor from his [own] sister Abbaseh, daughter of El Mehdi, a single hour, and she was the loveliest woman of her time; so he said to Jaafer, "I will marry thee to her, that it may be lawful to thee to look upon her, but thou shalt not touch her." [Accordingly, they were married] and they used both to be present in Er Reshid's sitting chamber. Now the Khalif would rise bytimes [and go forth] from the chamber, and they being both young and filled with wine, Jaafer would rise to her and swive her. She conceived by him and bore a handsome boy and fearing Er Reshid, despatched the newborn child by one of her confidants to Mecca the Holy, may God the Most High advance it in honour and increase it in veneration and nobility and magnification! The affair abode concealed till there befell despite between Abbaseh and one of her slave-girls, whereupon the latter discovered the affair of the child to Er Reshid and acquainted him with its abiding-place. So, when the Khalif made the pilgrimage, he despatched one who brought him the boy and found the affair true, wherefore he caused befall the Barmecides that which befell. (160).? ? ? ? I marvel for that to my love I see thee now incline, What time my heart, indeed, is fain to turn away from thine..Third Officer's Story, The, ii. 137..47. The Man of Yemen and his six Slave-girls dxcv.132. Sindbad the Sailor and Sindbad the Porter dxxxvi.? ? ? ? Nay, at daybreak I drink of the wind-freshened wine And prostrate me (59) instead in the dawn-whitened air..? ? ? ? Of patience, thy whilom endearments again, That I never to any divulged, nor deny.? ? ? ? a. The First Voyage of Sindbad the Sailor dxxxviii.Cook, The Lackpenny and the, i. 9..When the Khalif heard his verses, he took the cup from his hand and kissed it and drank it off and returned it to Aboulhusn, who made him an obeisance and filled and drank. Then he filled again and kissing the cup thrice, recited the following verses:.Then said the king, "Hast thou a need we may accomplish unto thee? For indeed we are exceeding beholden to thee for that which thou didst in the matter of Hudheifeh and his folk." And he let cast over him a mantle of Egyptian satin, worth an hundred dinars. Moreover, he bade his treasurer give him a thousand dinars and said to him, "O youth, take this in part of that which thou deserves! of us; and if thou prolong thy sojourn with us, we will give thee slaves and servants." El Abbas kissed the earth and said, "O king, may grant thee abiding prosperity, I deserve not all this." Then he put his hand to his poke and pulling out two caskets of gold, in each of which were rubies, whose value none could tell, gave them to the king, saying, "O king, God cause thy prosperity to endure, I conjure thee by that which God hath vouchsafed thee, heal my heart by accepting these two caskets, even as I have accepted thy present." So the king accepted the two caskets and El Abbas took his leave and went away to the bazaar..? ? ? ? ? Whenas En Nebhan strove to win my grace, himself to me With camel- loads he did commend of musk and camphor white,.139. Khuzeimeh ben Bishr and Ikrimeh el Feyyas dclxxxii.?STORY OF THE DETHRONED KING WHOSE KINGDOM AND GOOD WERE RESTORED TO HIM..The Ninth Night of the Month..? ? ? ? I had not left you, had I known that severance would prove My death; but what is past is past, Fate stoops to no control..When the affair was prolonged upon the three sharpers, they went away and sat down a little apart; then they came up to the money-changer privily and said to him, 'If thou canst buy him for us, do so, and we will give thee a score of dirhems.' Quoth he, 'Go away and sit down afar from him.' So they did his bidding and the money-changer went up to the owner of the ass and gave not over tempting him with money and cajoling him and saying, 'Leave yonder fellows and sell me the ass, and I will reckon him a gift from thee,' till he consented to sell him the ass for five thousand and five hundred dirhems. Accordingly the money-changer counted down to him five thousand and five hundred dirhems of his own money, and the owner of the ass took the price and delivered the ass to him, saying, 'Whatsoever betideth, though he abide a deposit about thy neck, (46) sell him not to yonder rogues for less than ten thousand dirhems, for that they would fain buy him because of a hidden treasure whereof they know, and nought can guide them thereto but this ass. So close thy hand on him and gainsay me not, or thou wilt repent.'.Presently, the mother

of the two boys, finding that they tarried from her, went searching for them, till she came to the ship and fell to saying, 'Who hath seen two boys of mine? Their fashion is thus and thus and their age thus and thus.' When they heard her words, they said, 'This is the description of the two boys who were drowned in the sea but now.' Their mother heard and fell to calling on them and saying, 'Alas, my anguish for your loss, O my sons! Where was the eye of your father this day, that it might have seen you?' Then one of the crew questioned her, saying, 'Whose wife art thou?' And she answered, 'I am the wife of such an one the merchant. I was on my way to him, and there hath befallen me this calamity.' When the merchant heard her speech, he knew her and rising to his feet, rent his clothes and buffeted his head and said to his wife, 'By Allah, I have destroyed my children with mine own hand! This is the end of whoso looketh not to the issues of affairs.' Then he fell a-wailing and weeping over them, he and his wife, and he said, 'By Allah, I shall have no ease of my life, till I light upon news of them!' And he betook himself to going round about the sea, in quest of them, but found them not..Clemency, Of, i. 120..When the king heard this, his mind was occupied [with the story he had heard and that which the vizier promised him], and he bade the latter depart to his own house..Then Iblis took the cup and signed to Tuhfeh to sing; and she said, 'Harkening and obedience.' So she took the lute and tuning it, sang the following verses:.The company marvelled at this story and said all, 'Woe to the oppressor!' Then came forward the sixteenth officer and said, 'And I also will tell you a marvellous story, and it is on this wise..37. About Mohammed the Lazy ccc.???? Upon that day my loves my presence did depart;.Here the treasure-seeker brought out a book and reading therein, dug in the crest of the mountain five cubits deep, whereupon there appeared to him a stone. He pulled it up and behold, it was a trap-door covering the mouth of a pit. So he waited till the [foul] air was come forth from the midst of the pit, when he bound a rope about the boy's middle and let him down to the bottom, and with him a lighted flambeau. The boy looked and beheld, at the upper end of the pit, wealth galore; so the treasure-seeker let down a rope and a basket and the boy fell to filling and the man to drawing up, till the latter had gotten his sufficiency, when he loaded his beasts and did his occasion, whilst the boy looked for him to let down to him the rope and draw him up; but he rolled a great stone to the mouth of the pit and went away..Now there was in the camp a wise woman, (11) and she questioned him of the new-born child, if it was male or female. Quoth he, 'It is a girl;' and she said, 'She shall do whoredom with a hundred men and a journeyman shall marry her and a spider shall slay her.' When the journeyman heard this, he returned upon his steps and going in to the woman, took the child from her by wile and slit its paunch. Then he fled forth into the desert at a venture and abode in strangerhood what [while] God willed..''There was once a man, a merchant, who was fortunate in trade, and at one time his [every] dirhem profited [him] fifty. Presently, his luck turned against him and he knew it not; so he said in himself, 'I have wealth galore, yet do I weary myself and go round about from country to country; I were better abide in my own country and rest myself in my house from this travail and affliction and sell and buy at home.' Then he made two parts of his money, with one whereof he bought wheat in summer, saying, 'When the winter cometh, I will sell it at a great profit.' But, when the winter came, wheat became at half the price for which he had bought it, whereat he was sore concerned and left it till the next year. However, next year, the price fell yet lower and one of his friends said to him, 'Thou hast no luck in this wheat; so do thou sell it at whatsoever price.' Quoth the merchant, 'This long while have I profited and it is allowable that I lose this time. God is all-knowing! If it abide [with me] half a score years, I will not sell it save at a profit.'???? Crude amber (158) in its native land unheeded goes, but, when It comes abroad, upon the necks to raise it men delight..Now the dancing of Iblis pleased Queen Es Shuhba and she said to him, 'By Allah, this is a goodly dancing!' He thanked her for this and said to Tuhfeh, 'O Tuhfeh, there is not on the face of the earth a skilfuller than Ishac en Nedim; but thou art more skilful than he. Indeed, I have been present with him many a time and have shown him passages (234) on the lute, and there have betided me such and such things with him. (235) Indeed, the story of my dealings with him is a long one and this is no time to repeat it; but now I would fain show thee a passage on the lute, whereby thou shall be exalted over all the folk.' Quoth she to him, 'Do what seemeth good to thee.' So he took the lute and played thereon on wondrous wise, with rare divisions and extraordinary modulations, and showed her a passage she knew not; and this was liefer to her than all that she had gotten. Then she took the lute from him and playing thereon, [sang and] presently returned to the passage that he had shown her; and he said, 'By Allah, thou singest better than I!' As for Tuhfeh, it was made manifest to her that her former usance (236) was all of it wrong and that what she had learnt from the Sheikh Aboutawaif Iblis was the origin and foundation [of all perfection] in the art. So she rejoiced in that which she had gotten of [new skill in] touching the lute far more than in all that had fallen to her lot of wealth and raiment and kissed the Sheikh's hand..Solomon, David and, i. 275.???? a. The Hawk and the Partridge cxlix..When the king heard this story, he renounced his purpose of putting the vizier to death and his soul prompted him to continue him on life. So he bade him go away to his house..Voyage of Sindbad the Sailor, The Seventh, iii. 224..So, of the heaviness of his wit, he believed her and turning back, went in to the trooper; but she had foregone him, and when he saw her beside her lover, he fell to looking on her and pondering. Then he saluted her and she returned him the salutation; and when she spoke, he was bewildered. So the trooper said to him, 'What ails thee to be thus?' And he answered, 'This woman is my wife and the voice is her voice.' Then he rose in haste and returning to his own house, saw his wife, who had foregone him by the secret passage. So he went back to the trooper's house and saw her sitting as before; whereupon he was abashed before her and sitting down in the trooper's sitting-chamber, ate and drank with him and became drunken and abode without sense all that day till nightfall, when the trooper arose and shaving off some of the fuller's hair (which was long and flowing) after the fashion of the Turks, clipped the rest short and clapped a tarboush on his head..???? k. The Vizier's Son and the Bathkeeper's Wife dlxxxiv..Then said El Aziz to the King of Baghdad, "I would fain speak a word to thee; but do thou not exclude from us those who are present. If thou consent unto my wish, that which is

ours shall be thine and that which is incumbent on thee shall be incumbent on us, (121) and we will be to thee a mighty aid against all enemies and opposites." Quoth Ins ben Cais, "Say what thou wilt, O King, for indeed thou excellest in speech and attainest [the mark] in that which they sayest" So El Aziz said to him, "I desire that thou give thy daughter Mariyeh in marriage to my son El Abbas, for thou knowest that wherewithal he is gifted of beauty and loveliness and brightness and perfection and how he beareth himself in the frequentation of the valiant and his constancy in the stead of smiting and thrusting." "By Allah, O king," answered Ins ben Cais, "of my love for Mariyeh, I have appointed her disposal to be in her own hand; wherefore, whomsoever she chooseth of the folk, I will marry her to him." 11. Sindbad the Sailor and Hindbad the Porter (239).?STORY OF THE MAN OF KHORASSAN, HIS SON AND HIS GOVERNOR..A sun of beauty she appears to all who look on her, iii. 191..When El Aziz had sat awhile, he summoned the mamelukes of his son El Abbas, and they were five-and-twenty in number, besides half a score slave-girls, as they were moons, five of whom the king had brought with him and other five he had left with the prince's mother. When the mamelukes came before him, he cast over each of them a mantle of green brocade and bade them mount like horses of one and the same fashion and enter Baghdad and enquire concerning their lord El Abbas. So they entered the city and passed through the [streets and] markets, and there abode in Baghdad nor old man nor boy but came forth to gaze on them and divert himself with the sight of their beauty and grace and the goodliness of their aspect and of their clothes and horses, for that they were even as moons. They gave not over going till they came to the royal palace, where they halted, and the king looked at them and seeing their beauty and the goodliness of their apparel and the brightness of their faces, said, "Would I knew of which of the tribes these are!" And he bade the eunuch bring him news of them..Then he raised his head to the Magian and said to him, 'Say thy say, thou also.' So the Magian said, 'This is my slave-girl, whom I bought with my money from such a land and for so many dinars, and I made her my favourite (67) and loved her with an exceeding love and gave her charge over my good; but she betrayed me in my substance and plotted with one of my servants to slay me, tempting him by promising him that she would be his wife. When I knew this of her and was certified that she purposed treason against me, I awoke [from my heedlessness] and did with her that which I did, of fear for myself from her craft and perfidy; for indeed she is a beguiler with her tongue and she hath taught these two youths this pretence, by way of trickery and of her perfidy and malice: so be thou not deluded by her and by her talk.' "O sister mine," answered Dinarzad, "bring forth that which is with thee and that which is present to thy mind of the story concerning the craft of women and their wiles, and have no fear lest this endamage thee with the king; for that women are like unto jewels, which are of all kinds and colours. When a [true] jewel falleth into the hand of him who is knowing therein, he keepeth it for himself and leaveth that which is other than it. Moreover, he preferreth some of them over others, and in this he is like unto the potter, who filleth his oven with all the vessels [he hath moulded] and kindleth fire thereunder. When the baking is at an end and he goeth about to take forth that which is in the oven, he findeth no help for it but that he must break some thereof, whilst other some are what the folk need and whereof they make use, and yet other some there be that return to their whilom case. Wherefore fear thou not to adduce that which thou knowest of the craft of women, for that in this is profit for all folk." Sitt el Milah filled a cup and emptied it; after which she drank a second and a third. Then she filled the cup a fourth time and handed it to the old man, but he would not accept it from her. However, she conjured him, by her own head and that of the Commander of the Faithful, that he should take it from her, till he took the cup from her hand and kissed it and would have set it down; but she conjured him by her life to smell it. So he smelt it and she said to him, "How deemest thou?" "Its smell is sweet," replied he; and she conjured him, by the life of the Commander of the Faithful, to taste it. So he put it to his mouth and she rose to him and made him drink; whereupon, "O princess of the fair," said he, "this is none other than good." Quoth she, "So deem I. Hath not our Lord promised us wine in Paradise?" And he answered, "Yes. Quoth the Most High, 'And rivers of wine, a delight to the drinkers.' (36) And we will drink it in this world and the world to come." She laughed and emptying the cup, gave him to drink, and he said, "O princess of the fair, indeed thou art excusable in thy love for this." Then he took from her another and another, till he became drunken and his talk waxed great and his prate..? ? ? ? My fruit is a jewel all wroughten of gold, Whose beauty amazeth all those that behold..? ? ? ? By Allah, O thou that chid'st my heart concerning my sister's love, Leave chiding and rather bemoan my case and help me to my will..Let destiny with loosened rein its course appointed fare, iii. 211.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: "Leave the mention of him. Who is at the door?" Quoth Adi, "El Akhwes el Ansari." (54) "God the Most High put him away and estrange him from His mercy!" cried Omar. "Is it not he who said, berhyming on a man of Medina his slave-girl, so she might outlive her master ... ?" [And he repeated the following line:].Fourteenth Officer's Story, The, ii. 183..When the youth had made an end of his story, the king's anger subsided a little and he said, "Restore him to the prison, for the day draweth to an end, and tomorrow we will took into his affair."? ? ? ? ? A dark affair thou listest up with Islam and with proof Quenchedst the flaming red-coals of error and dismay..?Story of the Unlucky Merchant..? ? ? ? ? A talking-stock among the folk for ever I abide; Life and the days pass by, yet ne'er my wishes I attain), 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..Hejjaj (El) and the Three Young Men, i. 53..? ? ? ? e. The Fox and the Wild Ass dxxi.Fair fall the maid whose loosened locks her cheeks do overcloud! iii. 191..? ? ? ? e. The Barber's Story xxxi.54. The Poor Man and his Generous Friend cccli.? ? ? ? Who art thou, wretch, that thou shouldst hope to win me? With thy rhymes What wouldst of me? Thy reason, sure, with passion is forspent..Ten Viziers, The, i. 61.Moreover, he assembled the sages and the theologians and the sons of the kings and devised with them and asked them questions and problems and examined with them into many things of all fashions that might direct him to well-doing in the kingly office; and he questioned them also of subtleties and religious obligations and of the laws of the kingdom and the fashions of administration and of that which it behoveth the king to do of looking into the affairs of the people and repelling the enemy [from the realm] and fending off his malice with war; wherefore the people's contentment redoubled and their joy in that which God the Most High had vouchsafed them of his elevation to the kingship over them. So he upheld the ordinance of the realm and the affairs thereof abode established upon the accepted customs..It is told of a certain doughty thief, that he used to rob and stop the way by himself upon caravans, and whenever the prefect of police and the magistrates sought him, he would flee from them and fortify himself in the mountains. Now it befell that a certain man journeyed along the road wherein was the robber in question, and this man was alone and knew not the perils that beset his way. So the highwayman came out upon him and said to him, "Bring out that which is with thee, for I mean to slay thee without fail." Quoth the traveller, "Slay me not, but take these saddle-bags and divide [that which is in] them and take the fourth part [thereof]." And the thief answered, "I will not take aught but the whole." "Take half," rejoined the traveller, "and let me go." But the robber replied, "I will take nought but the whole, and I will slay thee [to boot]." And the traveller said, "Take it." .Jesus, The Three Men and our Lord, i. 282..? ? ? ? If, in his own land, midst his folk, abjection and despite Afflict a man, then exile sure were better for the wight..We were sleeping one night on the roof, when a woman made her way into the house and gathering into a bundle all that was therein, took it up, that she might go away with it. Now she was great with child and near upon her term and the hour of her deliverance; so, when she made up the bundle and offered to shoulder it and make off with it, she hastened the coming of the pangs of labour and gave birth to a child in the dark. Then she sought for the flint and steel and striking a light, kindled the lamp and went round about the house with the little one, and it was weeping. [The noise awoke us,] as we lay on the roof, and we marvelled. So we arose, to see what was to do, and looking down through the opening of the saloon, (112) saw a woman, who had kindled the lamp, and heard the little one weeping. She heard our voices and raising her eyes to us, said, "Are ye not ashamed to deal with us thus and discover our nakedness? Know ye not that the day belongeth to you and the night to us? Begone from us! By Allah, were it not that ye have been my neighbours these [many] years, I would bring down the house upon you!" We doubted not but that she was of the Jinn and drew back our heads; but, when we arose on the morrow, we found that she had taken all that was with us and made off with it; wherefore we knew that she was a thief and had practised [on us] a device, such as was never before practised; and we repented, whenas repentance advantaged us not.'? ? ? ? Then sent I speech to thee in verses such as burn The heart; reproach therein was none nor yet unright;.? ? ? ? All wasted is my body and bowels tortured sore; Love's fire on me still waxeth, mine eyes with tears still rain..? ? ? ? The raven of parting croaks loud at our door; Alas, for our raven cleaves fast to us aye!.So saying, he went up to the princess and laying his hand upon her heart, found it fluttering like a doveling and the life yet clinging to (112) her bosom. So he laid his hand upon her cheek, whereupon she opened her eyes and beckoning to her maid, signed to her, as who should say, "Who is this that treadeth my carpet and transgresseth against me?" (113) "O my lady," answered Shefikeh, "this is Prince El Abbas, for whose sake thou departest the world." When Mariyeh heard speak of El Abbas, she raised her hand from under the coverlet and laying it upon his neck, inhaled his odour awhile. Then she sat up and her colour returned to her and they sat talking till a third part of the night was past..When Shefikeh saw that which betided him, she came forward and said to him, "O bountiful lord, indeed my mistress returneth not the mantle and the necklace despitefully; but she is about to depart the world and thou hast the best right to them." "And what is the cause of this?" asked he. Quoth Shefikeh, "Thou knowest. By Allah, never among the Arabs nor the barbarians nor among the sons of the kings saw I a harder of heart than thou! Is it a light matter to thee that thou troublest Mariyeh's life and causest her mourn for herself and depart the world on account of (110) thy youth? Indeed, thou wast the cause of her acquaintance with thee and now she departeth the world on thine account, she whose like God the Most High hath not created among the daughters of the kings." .On like wise, O king," continued the young treasurer, "is it with thee. If God have written aught on my forehead, needs must it befall me and my speech to the king shall not profit me, no, nor my adducing to him of [illustrative] instances, against the fore-ordinance of God. So with these viziers, for all their eagerness and endeavour for my destruction, this shall not profit them; for, if God [be minded to] save me, He will give me the victory over them."

[A Pipe of Tobacco In Imitation of Six Several Authors](#)

[Divine Providence Exemplified in a Singular Deliverance at Sea](#)

[Speech of John Allen Esqr in the House of Representatives Friday the 20th Day of April 1798 Relative to Employing the Armed Vessels as Convoys](#)

[Friderici Hoffmanni de Differente Artis Medic Et Medicorum Conditione AC Statu Pr fatio Operum Suorum Omnium Editioni Pr fixa](#)

[The Munchers and Guzlers Diary the Wits the Critics the Conundrumists the Farmers the Petit-Maitres Pocket Companion by Noureddin](#)

[Alraschin](#)

[Appendix to Mr Beresfords Narrative of Circumstances Attending His Marriage with Miss Hamilton](#)
[The Tonometer Explaining and Demonstrating by an Easie Method in Numbers and Proportion All the 32 Distinct and Different Notes Adjuncts or Suppliments Contained in Each of Four Octaves Inclusive of the Gamut by Ambrose Warren](#)
[One Article of the Duty of Garter King of Arms Is to Make Diligent Enquiries After the Military Acts of the Knights Companions](#)
[An Extract of Some Physico-Mathematical Discourses Contained in Mr Cotess Hydrostatical and Pneumatical Lectures Printed for the Use of Those That Go the Course of Experiments](#)
[Essay on Nautical Surveying by a Dalrymple Originally Published in 1771 Second Edition](#)
[Mankind Accountable Creatures a Sermon Occasioned by the Death of the Right Honourable the Lady Viscountess Glenorchy Preached in Her Ladyships Chapel Edinburgh July 30 1786 by T S Jones](#)
[Slavery Inconsistent with Justice and Good Policy Proved by a Speech Delivered in the Convention Held at Danville Kentucky by the Rev David Rice](#)
[A Caution to the Inhabitants of Dublin By a Freeman of Dublin](#)
[Letter to the Nobility and Gentry Composing the Committee for Raising the Naval Pillar or Monument Under the Patronage of His Royal Highness the Duke of Clarence In Answer to the Letter of John Flaxman by Alexander Dufour](#)
[Sanguine Lovers Or the Irish Cry a Poem by the Author of a Divine Paraphrase](#)
[General Introduction to the Charts and Memoirs Published by a Dalrymple Originally Printed in 1772 Second Edition](#)
[Arms of the Irish Nobility and Tables of Dates to Family Honours by John Millan](#)
[Sun-Beams May Be Extracted from Cucumbers But the Process Is Tedious an Oration Pronounced on the Fourth of July 1799 at the Request of the Citizens of New-Haven by David Daggett](#)
[Vindicators Remarks on Sarsfields Letters Which Appeared in Four Numbers of the Dublin Evening Post Beginning 26th August and Ending 2D of September](#)
[To the Memory of Edward Russel Late Earl of Orford from His Character by Anthony Hammond Esq An Essay](#)
[Legal Considerations on the Regency as Far as It Regards Ireland](#)
[An Alarum to the People of Great-Britain and Ireland In Answer to a Late Proposal for Uniting These Kingdoms Shewing the Fatal Consequences Particularly Offered to the Parliament Now Sitting in Ireland by N Archdall Esq](#)
[The Philosophic Whim Or Astronomy a Farce in the Old Thespian Manner Being a New and Humorous Display of the Universe by the Author of Dramatic Genius](#)
[Three Short Political Poems Addressed to the Society for Preserving Liberty and Property Against Levellers and Republicans by John Parrish](#)
[The Spirit of Christianity and the Spirit of Popery Compared Together in a Sermon Preached in the Parish-Church of Aylsham in Norfolk Nov 5th 1721 by Jonathan Wrench](#)
[A Letter to the Revd Mr Enty in Answer to His Slandorous Pamphlet Intituled a Preservative Against Several Abuses and Corruptions of Revelld Religion c Being a Defense of Several Notes and Discourses Containd in a Book](#)
[A Letter to a Member of Parliament with Some Few Remarks on the ACT Made for the Better Regulation of Attornies and Sollicitors Together with Animadversions on the Grievances the Subjects of England](#)
[The Rational Method of Preaching Exemplified by the Great Apostle of the Gentiles Is Evangelical and Recommended to Christian Ministers of Every Denomination in a Discourse Delivered June 28th 1797](#)
[A Letter from a Friend to Mr John Mackmillan Wherein Is Demonstrate the Contrariety of His Principles and Practices to the Scripture Our Covenants Confession of Faith and Practice of Christ and the Primitive Christians](#)
[A Good Magistrate a Publick Blessing a Sermon Preached Before the Right Honourable the Lord-Mayor and Court of Aldermen and the Several Livery Companies of the City of London](#)
[A Narrative of the Sufferings and Surprizing Deliverances of William and Elizabeth Fleming Who Were Taken Captive by Capt Jacob Commander of the Indians](#)
[A Sermon Preached Before the House of Lords in the Abby-Church of Westminster on Friday February 6th 1756 Being the Day Appointed to Be Observed as a General Fast on Occasion of the Late Dreadful Earthquake by John Lord Bishop of Lincoln](#)
[A Vindication of the Professors of the Church of England in Connecticut Against the Invectives Contained in a Sermon Preached at Stanford by Mr Noah Hobart Dec 31 1746](#)
[The Manner in Which the Gospel Should Be Heard and the Importance of Hearing It Rightly Illustrated and Urged in a Discourse Preached by Samuel Austin MA in Worcester on the Lords Day Immediately Succeeding His Installation](#)
[A Sermon on Public Worship by the Rev Rees Price Curate of Okehampton](#)
[The Modern Fanatick Part II Containing What Is Necessary to Clear All the Matters of Fact in the First Part And to Confute What Has Been](#)

[Printed in the Pretended Vindication of Dr Sacheverell Relating to My Self \[sic\] by William Bisset](#)
[An Examination and Refutation of a Late Pamphlet Intituled Considerations on the Navy Bill Wherein the Present Power of the Lords Commissioners of the Admiralty Over Half-Pay Officers Is Shewn to Be Fully Sufficient by a Real Sea Officer](#)
[The Friend of Jesus a Sermon Preached at Royston January 4 1795 on the Death of the Rev Habakkuk Crabb Who Died December 25 1794 Aged Forty-Five by Samuel Palmer to Which Is Added the Funeral Oration by Robert Hall](#)
[An Eulogy on the Life Character and Services of Brother George Washington Deceased Pronounced Before the Fraternity of Free and Accepted Masons](#)
[An Abstract of the History of the Cruel Sufferings of the Blessed French Martyr Louis de Marolles from His Condemnation to the Gallies to His Death in the Dungeon Translated from the French](#)
[The Distinguishing Marks of a Work of the Spirit of God Extracted from Mr Edwards by John Wesley the Third Edition](#)
[A Sermon Preachd at the Coronation of Queen Anne in the Abby-Church of Westminster April XXIII MDCCII by John Lord Archbishop of York the Fourth Edition](#)
[The Nature and Necessity of Fasting Being the Substance of Two Sermons Preachd in the Parish Churches of West Ham Essex and St Olaves Hart-Street London the Third Edition](#)
[The Opinion of One That Has Perused the Summer Mornings Conversation Concerning Original Sin Wrote by the Rev Mr Peter Clark in Two Things Principally](#)
[A Letter to the Right Hon Henry Dundas MP Secretary of State c c Or an Appeal to the People of Great-Britain Being an Answer to Some Reflections Cast Upon a Citizen Whose Loyalty Was Only Confined to His Razor](#)
[A True and Genuine Narrative of the Whole Affair Relating to the Ship Sussex as Sent to the Directors of the Honourable East India Company From the Time She Was Deserted by the Officers](#)
[A Sermon Preachd at New-Haven on the Sabbath Preceeding the Publick Commencement Sept 9th Anno Dom 1744 by Chauncey Whittelsey Tutor of Yale-College in New-Haven](#)
[A Copy of a Letter Sent to a Reverend Minister at Norham to Which Is Now Added a Postscript or Continuation Likewise a Dialogue Betwixt Inquisitive and Plaintruth](#)
[Observations and Experiments on the Power of the Mephytic Acid in Dissolving Stones of the Bladder in a Letter to Dr Percival by William Saunders](#)
[A Letter to the Clergy of the Church of England On Occasion of the Commitment of the Right Reverend the Lord Bishop of Rochester to the Tower of London by a Clergyman of the Church of England the Second Edition](#)
[In Which the Words of the Institution of the Lords Supper Are Particularly Considered Preached at Salters-Hall February 13 1734-5 by W Harris DD](#)
[Inattention of Christians to Set Days of Public Fasting Justifiable a Discourse Delivered in the Union Chapel Livery-Street Birmingham the Sunday After the Day Appointed for a National Fast March 13 1796 by J Edwards](#)
[Remarks Upon Dr Priestleys Letters to the Jews Upon His Discourse on the Resurrection of Jesus and Upon His Letters to the Members of the New Jerusalem Written by Jacob Barnet](#)
[Or Reasons Against the Bill Now Depending in the House of Commons](#)
[Three Letters to His Grace the Archbishop of Canterbury on the Prayer for His Majestys Recovery Containing a Comparison Between It and That of the Jews by a Presbyter of the Church of England](#)
[Lyrick Poems Inscribed to Ladies of Distinguished Eminence in the Kingdoms of Scotland and Ireland to Which Will Be Added a Letter on the Birth of a Child by the Rev James Poulson](#)
[An Astronomical Diary Or Almanack for the Year of Christian Aera 1775 by Nathanael Low](#)
[Machiavels Letter to the Lords and Commons of G**** B***** Proposing Infallible Methods to Pay the National Debt](#)
[Pontefract Castle an Account How It Was Taken And How General Rainsborough Was Surprised in His Quarters at Doncaster Anno 1648 by Captain Tho Paulden](#)
[City Corruption and Mal-Administration Displayd Occasiond by the Ill Management of the Publick Money in General With Some Remarks Upon the Modest Enquiry Into the Conduct of the Court of Aldermen c by a Citizen the Second Edition](#)
[Gospel Repentance a Sermon Preached in St Peters Church on Sunday November the 25th 1759 by the Hon and Rev Walter Shirley](#)
[A Lash at Enthusiasm In a Dialogue Founded Upon Real Facts Between Mrs Clinker and Miss Martha Steady to Which Is Added an Evening Conversation Between Four Very Good Old Ladies Over a Comfortable Game at Quadrille the Second Edition Enlarged](#)
[The Man of Real Sensibility Or the History of Sir George Ellison \[five Lines from Sterne\]](#)
[Medea a Tragedy in Five Acts Written by Mr Glover Taken from the Managers Book at the Theatre Royal Drury-Lane](#)

[Lessons for Children of Three Years Old by Elizabeth Somerville](#)

[DAVverbj Particelle Preposizioni E Di Frasi Avverbiali Libretto Utilissimo a Glinglesi Amatori Della Lingua Italiano](#)

[State of the Country in the Autumn of 1798](#)

[Miscellanies in Prose and Verse on Several Occasions by Claudero](#)

[Islington Or the Humours of New Tunbridge Wells Entertaining and Useful Adapted to the Taste of Both Sexes and All Ages Or the Blazing Star in the World of the Moon Addressd to Mrs Reason Who Represents the Chief Character](#)

[Christian Benevolence Recommended Upon Christian Principles a Sermon Preachd Before the Subscribers to the Bristol Infirmary in the Parish-Church of St James June 17 1755 by Samuel Seyer of 1 Volume 1](#)

[An Account of the Captivity of Elizabeth Hanson Late of Kachecky in New-England Who with Four of Her Children and Servant-Maid Was Taken Captive by the Indians a New Edition Taken in Substance from Her Own Mouth by Samuel Bownas](#)

[Of the Reflecting Sextant and Its Use at Sea](#)

[The Rise and Fall of Madam Coming-Sir Or an Unfortunate Slip from the Tavern-Bar Into the Surgeons Powdering-Tub](#)

[Remarks on the Letter to the Author of the State-Memorial](#)

[Remarks on the Proposals Lately Published for a New Translation of Don Quixote in Which Will Be Considered the Design of Cervantes in Writing the Original in a Letter from a Gentleman in the Country to a Friend in Town](#)

[The Period of Gods Patience to the Prayers of French Martyrs Or an Essay to Illustrate the Analogy Between the Present State of France and the Language of Scripture Prophecy by the REV Richard Leggett](#)

[Preparation for Death and Judgment a Sermon Preached at the Lock-Chapel April 30 1786 Upon the Occasion of the Death of the Rev Dr Conyers of Deptford by Thomas Scott](#)

[Information for Robert Wightman and Others Against the Earl of Hopeton](#)

[Milk for Babes Or a Hornbook for That Able Divine Eminent Lawyer and Honest Politician Mr H-S and His Disciples Being No V of Oratory-Transactions by J Henley Ma](#)

[Satires c by Jaques Part the First](#)

[A Succinct Treatise of Popular Astronomy Or That Science Made Plain Easy and Intelligible to Every Capacity to Which Are Subjoined](#)

[Prognostics of the Weather by a Lover of the Sciences](#)

[Some Remarks on a Pamphlet Intituled a Letter to a Person Lately Joined with the People Called Quakers in Answer to a Letter Wrote by Him in a Letter from a Friend in the Country to Another in Bristol](#)

[Disputatio Medica Inauguralis de Dysenteria Quam Pro Gradu Doctoris Eruditorum Examini Subjicit Franciscus Peyton](#)

[English Nights Entertainments the History of Oroonoko Or the Royal Slave Written Originally by Mrs Behn and Revised by Mrs Griffiths](#)

[Remarks on the Hadleys Quadrant Tending Principally to Remove the Difficulties Which Have Hitherto Attended the Use of the Back-Observation by Nevil Maskelyne](#)

[Resignation the Duty of Mourners a Sermon Preached at Coventry Nov 22 1772 on the Death of Mr Thomas Dawson Who Departed This Life November 15 1772 by Stephen Addington](#)

[The History of Periander King of Corinth Extracted from the Most Authentick Greek and Latin Historians and the Chevalier Ramsays Cyrus Addressed to the Readers and Spectators of the Tragedy of Periander](#)

[Songs Duets Trios c in the Comic Opera of the Castle of Andalusia as Performed at the Theatre-Royal in Covent-Garden the Eleventh Edition](#)

[Analysis of a Course of Lectures on Mechanics Pneumatics Hydrostatics and Astronomy Read by James Ferguson](#)

[Dissertatio Medica Inauguralis de Morbo Psoadico Quam Pro Gradu Doctoris Eruditorum Examini Subjicit Raius Beckwith](#)

[Tentamen Medicum Inaugurale de Podagra Quod Pro Gradu Doctoris Eruditorum Examini Subjicit Dominicus Lynch](#)

[Observations Occasioned by the Contest about Literary Property](#)

[Insula Sacra Or the General Utilities Arising from Some Permanent Foundation for the Preservation of Our Antient Annals Demonstrated and the Means Pointed Out](#)

[Animadversions on Dr Haweis Impartial and Succinct History of the Church of Christ by the Rev Isaac Milner Being the Preface to the Second Edition of of the Late Rev Joseph Milners History of the Church of Christ Volume 1](#)

[Plain Truth in a Plain Dress Or a Short Admonition to the Middle Ranks of Great Britain and Ireland by William Tindal Ma](#)

[An Address to the Board of Baptist Ministers by John Martin](#)

[The Bloody Buoy Abridged Thrown Out as a Warning to Britons at the Present Important Period Containing a Faithful Relation of a Multitude of Acts of Horrid Barbarity](#)

[The Two Adams a Poem by Andrew Kessell](#)

[A Letter from Sir Richard Cox Bart to Thomas Prior Esq Shewing from Experience a Sure Method to Establish the Linen-Manufacture and the](#)

[Beneficial Effects It Will Immediately Produce](#)

[An Account of the Behaviour of Mr James Maclaine from the Time of His Condemnation to the Day of His Execution October 3 1750 by the Reverend Dr Allen](#)
