

THE FIFTH GOSPEL UNDERSTANDING THE CHRIST OF REVELATION

????? Ye sleep; by Allah, sleep comes not to ease my weary lids; But from mine eyes, since ye have passed away, the blood doth rain..When twenty days had passed by, each [egg] was hatched, and the vizier bade them pair the chickens, male and female, and rear them well. So they did this and it was found a charge unto no one. Then they waited for them awhile and after this the vizier enquired of the chickens and was told that they were become fowls. Moreover, they brought him all their eggs and he bade set them; and after twenty days there were hatched from each [pair] of them thirty or five-and-twenty or fifteen [chickens] at the least. The vizier let note against each man the number of chickens that pertained to him, and after two months, he took the old hens and the cockerels, and there came to him from each man nigh half a score, and he left the [young] hens with them. On like wise he sent to the country folk and let the cocks abide with them. So he got him young ones [galore] and appropriated to himself the sale of the fowls, and on this wise he got him, in the course of a year, that which the regal estate required of the king and his affairs were set right for him by the vizier's contrivance. And he peopled (258) the country and dealt justly by his subjects and returned to them all that he took from them and lived a happy and prosperous life. Thus good judgment and prudence are better than wealth, for that understanding profiteth at all times and seasons. Nor," added the vizier, "is this more extraordinary than the story of the man whose caution slew him."????? So I stretch out my root neath the flood And my branches turn back to it there..116. Iskender Dhoulkernein and a certain Tribe of Poor Folk cccclxiv.????? p. The Page who feigned to know the Speech of Birds dxcii.?Story of the Unlucky Merchant..When the king heard this story, he was fortified in his resolve to spare the vizier and to leave haste in an affair whereof he was not assured; so he comforted him and bade him withdraw to his lodging..Picture, The Prince who fell in love with the, i. 256..As they were thus in the enjoyment of all that in most delicious of easance and delight, and indeed the wine was sweet to them and the talk pleasant, behold, there came a knocking at the door. So the master of the house went out, that he might see what was to do, and found ten men of the Khalif's eunuchs at the door. When he saw this, he was amazed and said to them, "What is to do?" Quoth they, "The Commander of the Faithful saluteth thee and requireth of thee the slave-girl whom thou hast for sale and whose name is Sitt el Milah." By Allah," answered the other, "I have sold her." And they said, "Swear by the head of the Commander of the Faithful that she is not in thy dwelling." He made oath that he had sold her and that she was no longer at his disposal; but they paid no *need to his word and forcing their way into the house, found the damsel and the young Damascene in the sitting-chamber. So they laid hands upon her, and the youth said, "This is my slave-girl, whom I have bought with my money." But they hearkened not to his speech and taking her, carried her off to the Commander of the Faithful..????? Lo! in the garden-ways, the place of ease and cheer, Still, like the moon at full, my light thou mayst espy.."O king," answered the youth, "if there have betided thee talk because of me, by Allah, by Allah the Great, those who have brought on thee this talk from the folk are these wicked viziers, who devise with the folk and tell them foul things and evil concerning the king's house; but I trust in God that He will cause their malice to revert upon their heads. As for the king's menace of me with slaughter, I am in the grasp of his hand; so let not the king occupy his mind with my slaughter, for that I am like unto the sparrow in the hand of the fowler; if he will, he slaughtereth him, and if he will, he looseth him. As for the delaying of my slaughter, it [proceedeth] not [from] the king, but from Him in whose hand is my life; for, by Allah, O king, if God willed my slaughter, thou couldst not avail to postpone it, no, not for a single hour. Indeed, man availeth not to fend off evil from himself, even as it was with the son of King Suleiman Shah, whose anxiety and carefulness for the accomplishment of his desire of the new-born child [availed him nothing], for his last hour was deferred how many a time! and God saved him until he had accomplished his [foreordained] period and had fulfilled [the destined term of] his life."..Now this letter was written with ultramarine upon the skin of the hog-deer, the which is goodlier than parchment or paper and inclineth unto yellow, and was to the following effect: 'From the King of Hind, before whom are a thousand elephants and on the battlements of his palace a thousand jewels, [to the Khalif Haroun er Reshid, greeting]. To proceed: (209) we send thee some small matter of presents, which do thou accept and be to us as a brother and a friend, for that the love of thee aboundeth in our heart and we would have thee to know that we look to thee for an answer. Indeed, we are sharers with thee in love and fear, ceasing (210) never to do thee honour; and for a beginning, we send thee the Book of the Quintessence of Balms and a present after the measure of that which is fallen to our lot. Indeed, this is unworthy of thy rank, but we beseech thee, O brother, to favour us by accepting it, and peace be on thee!'.45. The Man who stole the Dog's Dish of Gold cccxl.47. The Man of Yemen and his six Slave-girls dxcv.28. Hatim Tai; his Generosity after Death dxxxi.King Bekhtzeman, Story of, i. 115..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."..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..????? b. Story of the Eunuch Kafour xxxix.????? The best of all religions your love is, for in you Are love and life made easeful, untroubled and sincere..Now the

king had a brother, who envied him and would fain have been in his place; and when he was weary of looking for his death and the term of his life seemed distant unto him, he took counsel with certain of his partisans and they said, 'The vizier is the king's counsellor and but for him, there would be left the king no kingdom.' So the king's brother cast about for the ruin of the vizier, but could find no means of accomplishing his design; and when the affair grew long upon him, he said to his wife, 'What deemest thou will advantage us in this?' Quoth she, 'What is it?' And he replied, 'I mean in the matter of yonder vizier, who inciteth my brother to devoutness with all his might and biddeth him thereto, and indeed the king is infatuated with his counsel and committeth to him the governance of all things and matters.' Quoth she, 'Thou sayst truly; but how shall we do with him?' And he answered, 'I have a device, so thou wilt help me in that which I shall say to thee.' Quoth she, 'Thou shall have my help in whatsoever thou desirest.' And he said, 'I mean to dig him a pit in the vestibule and dissemble it artfully.' When the troops entered Baghdad, each of them alighted in his pavilion, whilst El Abbas encamped apart in a place near the Tigris and commanded to slaughter for the troops, each day, that which should suffice them of oxen and sheep and bake them bread and spread the tables. So the folk ceased not to come to him and eat of his banquet. Moreover, all the people of the country came to him with presents and rarities and he requited them many times the like of their gifts, so that the lands were filled with his tidings and the report of him was bruited abroad among the folk of the deserts and the cities.. Thus," continued Shehrzad, "none is safe from the calamities of fortune and the vicissitudes of time, and [in proof of this], I will relate unto thee yet another story still rarer and more extraordinary than this. Know, O King, that one said to me, 'A friend of mine, a merchant, told me the following story. Quoth he, 'I wander seeking East and West for you, and every time Unto a camp I come, I'm told, "They've fared away again." In my soul the fire of yearning and affliction rageth aye; Lo, I burn with love and longing; nought in answer can I say..The Twenty-First Night of the Month..It is said that En Numan (169) had two boon-companions, one of whom was called Ibn Saad and the other Amrou ben el Melik, and he became one night drunken and bade bury them alive; so they buried them. When he arose on the morrow, he enquired for them and was acquainted with their case, whereupon he built over them a monument and appointed to himself a day of ill-luck and a day of good-luck. If any met him on his day of ill-omen, he slew him and with his blood he washed the monument aforesaid, the which is a place well known in Cufa; and if any met him on his day of grace, he enriched him..One night, when the night was half spent, as Selim and Selma sat talking and devising with each other, they heard a noise below the house; so they looked out from a lattice that gave upon the gate of their father's mansion and saw a man of goodly presence, whose clothes were hidden by a wide cloak, which covered him. He came up to the gate and laying hold of the door-ring, gave a light knock; whereupon the door opened and out came their sister, with a lighted flambeau, and after her their mother, who saluted the stranger and embraced him, saying, 'O beloved of my heart and light of mine eyes and fruit of mine entrails, enter.' So he entered and shut the door, whilst Selim and Selma abode amazed..Algates ye are our prey become; this many a day and night, iii. 6.. "There was once a man, a merchant, who had a wife and abundant wealth. He set out one day on a journey with merchandise, leaving his wife big with child, and said to her, 'If it be the will of God the Most High, I will return before the birth of the child.' Then he took leave of her and setting out, journeyed from country to country till he came to the court of one of the kings and foregathered with him. Now this king was in need of one who should order his affairs and those of his kingdom and seeing the merchant well-bred and intelligent, he charged him abide with him and entreated him with honour and munificence. After awhile, he sought of the king leave to go to his own house, but the latter would not consent to this; whereupon he said to him, 'O king, suffer me go and see my children and come again.' So he gave him leave for this and took surety of him for his return. Moreover, he gave him a purse, wherein were a thousand gold dinars, and the merchant embarked in a ship and set sail, intending for his own country..Now the merchant's wife aforesaid, who was the nurse of the king's daughter, was watching him from a window, unknown of him, and [when she heard his verses], she knew that there hung some rare story by him; so she went in to him and said, "Peace be on thee, O afflicted one, who acquaintest not physician with thy case! Verily, thou exposeth thyself unto grievous peril! I conjure thee by the virtue of Him who hath afflicted thee and stricken thee with the constraint of love-liking, that thou acquaint me with thine affair and discover to me the truth of thy secret; for that indeed I have heard from thee verses that trouble the wit and dissolve the body." So he acquainted her with his case and enjoined her to secrecy, whereof she consented unto him, saying, "What shall be the recompense of whoso goeth with thy letter and bringeth thee an answer thereto?" He bowed his head for shamefastness before her [and was silent]; and she said to him, "Raise thy head and give me thy letter." So he gave her the letter and she took it and carrying it to the princess, said to her, "Read this letter and give me the answer thereto." For whoso doth rejoice in meeting him shall have Largesse and gifts galore at his dismounting gain..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]..Learned Man, Khelbes and his Wife and the, i. 301..77. King Kisra Anoushirwan and the Village Damsel cclxxxix.? ? ? ? You swore you'd be faithful to us and our love, And true to your oath and your troth-pledge were you;.? ? ? ? c. The Third

Calender's Story xiv. Quoth Ishac, 'Indeed, this was of thy fair fortune. By Allah, I know not that which thou knowest in this craft!' Then he arose and going to a chest, brought out therefrom striped clothes of great price, netted with jewels and great pearls, and said to her, 'In the name of God, don these, O my lady Tuhfeh.' So she arose and donned those clothes and veiled herself and went up [with Ishac] to the palace of the Khalifate, where he made her stand without, whilst he himself went in to the Commander of the Faithful (with whom was Jaafer the Barmecide) and kissing the earth before him, said to him, 'O Commander of the Faithful, I have brought thee a damsel, never saw eyes her like for excellence in singing and touching the lute; and her name is Tuhfeh.' (186) 'And where,' asked Er Reshed, 'is this Tuhfeh, who hath not her like in the world?' Quoth Ishac, 'Yonder she stands, O Commander of the Faithful;' and he acquainted the Khalif with her case from first to last. Then said Er Reshid, 'It is a marvel to hear thee praise a slave-girl after this fashion. Admit her, so we may see her, for that the morning may not be hidden.' Then she turned to the old man who had delivered her from the pit and prayed for him and gave him presents galore and among them a myriad of money; (9) and they all departed from her, except her husband. When she was alone with him, she made him draw near unto her and rejoiced in his coming and gave him the choice of abiding with her. Moreover, she assembled the people of the city and set out to them his virtue and worth and counselled them to invest him with the charge of their governance and besought them to make him king over them. They fell in with her of this and he became king and took up his abode amongst them, whilst she gave herself up to her religious exercises and abode with her husband on such wise as she was with him aforetime. (10) Nor," added the vizier, "is this story, O king of the time, more extraordinary or more delightful than that of the journeyman and the girl whose belly he slit and fled." The Eighteenth Night of the Month..? ? ? ? ? a. The First Old Man's Story iv. Thief and the Woman, The, i. 278. Then he bade lodge him near himself and was bountiful to him and took him apart and said to him, 'Expound to me the story of the phial and whence then knewest that the water therein was that of a man, and he a stranger and a Jew, and that his ailment was indigestion?' 'It is well,' answered the weaver. 'Thou must know that we people of Persia are skilled in physiognomy (23) and I saw the woman to be rosy-cheeked, blue-eyed and tall. Now these attributes belong to women who are enamoured of a man and are distraught for love of him; (24) moreover, I saw her consumed [with anxiety]; wherefore I knew that the patient was her husband. As for his strangerhood, I observed that the woman's attire differed from that of the people of the city, wherefore I knew that she was a stranger; and in the mouth of the phial I espied a yellow rag, (25) whereby I knew that the patient was a Jew and she a Jewess. Moreover, she came to me on the first day [of the week]; (26) and it is the Jews' custom to take pottages (27) and meats that have been dressed overnight (28) and eat them on the Sabbath day, (29) hot and cold, and they exceed in eating; wherefore indigestion betideth them. On this wise I was directed and guessed that which thou hast heard.' Then they attired Dinarzad in a dress of blue brocade and she became as she were the full moon, whenas it shineth forth. So they displayed her in this, for the first dress, before King Shahzeman, who rejoiced in her and well-nigh took leave of his wits for longing and amorous desire; yea, he was distraught with love for her, whenas he saw her, for, indeed, she was as saith of her one of her describers in the following verses: The vizier's story pleased King Shah Bekht and his heart clave to the story of the merchant and the old woman; so he bade Er Rehwan withdraw to his lodging, and he went away to his house and abode there the next day. But she said, 'There is a thing wherewith we will make her confess, and all that is in her heart shall be discovered to thee.' 'What is that?' asked the king, and she answered, 'I will bring thee a hoopoe's heart, (138) which, when she sleepeth, do thou lay upon her heart and question her of all thou wilt, and she will discover this unto thee and show forth the truth to thee.' The king rejoiced in this and said to his nurse, 'Hasten and let none know of thee.' So she arose and going in to the queen, said to her, 'I have done thine occasion and it is on this wise. This night the king will come in to thee and do thou feign thyself asleep; and if he ask thee of aught, do thou answer him, as if in thy sleep.' The queen thanked her and the old woman went away and fetching the hoopoe's heart, gave it to the king..25. Maan ben Zaideh and the Bedouin cclxxi. Therewithal the king bade all his officers go round about in the thoroughfares and colleges [of the town] and bring before him all strangers whom they found there. So they went forth and brought him much people, amongst whom was the man who had painted the portrait. When they came into the presence, the Sultan bade the crier make proclamation that whoso wrought the portrait should discover himself and have whatsoever he desired. So the poor man came forward and kissing the earth before the king, said to him, "O king of the age, I am he who painted yonder portrait." Quoth El Aziz, "And knowest thou who she is?" "Yes," answered the other; "this is the portrait of Mariyeh, daughter of the king of Baghdad." The king ordered him a dress of honour and a slave-girl [and he went his way]. Then said El Abbas, "O father mine, give me leave to go to her, so I may look upon her; else shall I depart the world, without fail." The king his father wept and answered, saying, "O my son, I builded thee a bath, that it might divert thee from leaving me, and behold it hath been the cause of thy going forth; but the commandment of God is a foreordained (61) decree." (62).? ? ? ? ? Read thou my writ and apprehend its purport, for my case This is and fate hath stricken me with sorrows past allay..? ? ? ? ? d. The Tailor's Story xxix.20. Haroun er Reshid and the three Poets cccxxxii.? ? ? ? ? ee. Story of the Barber's Fifth Brother clx. When it was the eleventh day, the viziers betook them early in the morning to the king's gate and said to him, "O king, the folk are assembled from the king's gate to the gibbet, so they may see [the execution of] the king's commandment on the youth." So the king bade fetch the prisoner and they brought him; whereupon the viziers turned to him and said to him, "O vile of origin, doth any hope of life remain with thee and lookest thou still for deliverance after this day?" "O wicked viziers," answered he, "shall a man of understanding renounce hope in God the Most High? Indeed, howsoever a man be oppressed, there cometh to him deliverance from the midst of stress and life from the midst of death, [as is shown by the case of] the prisoner and how God delivered him." "What is his story?" asked the king; and the youth answered, saying, "O king, they

tell that. So she gave him the lute and he forewent her, till he came to the house of easance, and behold, therein was a door and a stairway. When Tuhfeh saw this, her reason fled; but Iblis cheered her with discourse. Then he descended the stair and she followed him to the bottom thereof, where she found a passage and they fared on therein, till they came to a horse standing, Teady saddled and bridled and accoutred. Quoth Iblis, '[Mount], in the name of God, O my lady Tuhfeh;' and he held the stirrup for her. So she mounted and the horse shook under her and putting forth wings, flew up with her, whilst the old man flew by her side; whereat she was affrighted and clung to the pommel of the saddle; nor was it but an hour ere they came to a fair green meadow, fresh-flowered as if the soil thereof were a goodly robe, embroidered with all manner colours..? ? ? ? ? ? ? ? ? ? ef. Story of the Barber's Sixth Brother xxxiii. ? ? ? ? ? aa. Selim and Selma dccccxii. ? ? ? ? ? The sweet of slumber after thee I have forsworn; indeed The loss of thee hath smitten me with trouble and affright..Hind and his Vizier, The King of, ii. 105..When the dead man found himself alone, he sprang up, as he were a Satan, and donning the washer's clothes, (39) took the bowls and water-can and wrapped them up in the napkins. Then he took his shroud under his arm and went out. The doorkeepers thought that he was the washer and said to him, 'Hast thou made an end of the washing, so we may tell the Amir?' 'Yes,' answered the sharper and made off to his lodging, where he found El Merouzi soliciting his wife and saying to her, 'Nay, by thy life, thou wilt never again look upon his face; for that by this time he is buried. I myself escaped not from them but after travail and trouble, and if he speak, they will put him to death.' Quoth she, 'And what wilt thou have of me?' 'Accomplish my desire of thee,' answered he, 'and heal my disorder, for I am better than thy husband.' And he fell a-toying with her..? ? ? ? ? She shot at me a shaft that reached my heart and I became The bond- man of despair, worn out with effort all in vain..Eleventh Officer's Story, The, ii. 175..Reshid (Haroun er) and the Woman of the Barmecides, i. 57..The Tenth Day..? ? ? ? ? Ye are the pleasaunce of my soul; or present though you be Or absent from me, still my heart and thought with you remain..O thou that blamest me for my heart and raillest at my ill, ii. 101..When the prince saw her in this plight, he was as a sleeper awakened and said to her, "What hath befallen thee? Set out to me thy case." "God on thee," answered she, "nevermore send me to Mariyeh, and do thou protect me, so may God protect thee from the fires of hell!" Then she related to him that which had bedded her with Mariyeh; which when he heard, there took him the shamefastness of the generous and this was grievous unto him. The love of Mariyeh fled forth of his heart and he said to the nurse, "How much hadst thou of Mariyeh every month?" "Ten dinars," answered she, and he said, "Be not concerned." Then he put his hand to his poke and bringing out two hundred dinars, gave them to her and said, "Take this for a whole year's wage and turn not again to serve any one. When the year is out, I will give thee two years' wage, for that thou hast wearied thyself with us and on account of the cutting off of thy dependence upon Mariyeh." Presently, the old woman came in to her and saw her sitting at Aboulhusn's head, weeping and lamenting; and when she saw the old woman, she cried out and said to her, "See what hath betided me! Indeed, Aboulhusn is dead and hath left me alone and forlorn!" Then she cried out and tore her clothes and said to the old woman, "O my mother, how good he was!" Quoth the other, "Indeed thou art excused, for thou wast used to him and he to thee." Then she considered what Mesrou had reported to the Khalif and the Lady Zubeideh and said to her, "Indeed, Mesrou goeth about to sow discord between the Khalif and the Lady Zubeideh." "And what is the [cause of] discord, O my mother?" asked Nuzhet el Fuad. "O my daughter," answered the old woman, "Mesrou came to the Khalif and the Lady Zubeideh and gave them news of thee that thou wast dead and that Aboulhusn was well. "And Nuzhet el Fuad said to her, "O my aunt, I was with my lady but now and she gave me a hundred dinars and a piece of silk; and now see my condition and that which hath befallen me! Indeed, I am bewildered, and how shall I do, and I alone, forlorn? Would God I had died and he had lived!".158. Ali Nouredin and the Frank King's Daughter dccccxiii. ?Story of Ilan Shah and Abou Teman..?STORY OF THE THIEF AND THE WOMAN..Therewithal the cook equipped his brother and freighting him a ship, embarked therein merchandise. Then he committed Selim unto him and they set out and departed with the ship. God decreed them safety, so that they arrived [in due course] at the first city [of the land of Hind], the which is known as El Mensoureh, and cast anchor there. Now the king of that city had died, leaving a daughter and a widow, who was the quickest-witted of women and gave out that the girl was a boy, so that the kingship might be stablished unto them. The troops and the amirs doubted not but that the case was as she avouched and that the princess was a male child; so they obeyed her and the queen mother took order for the matter and used to dress the girl in man's apparel and seat her on the throne of the kingship, so that the folk might see her. Accordingly, the grandees of the kingdom and the chief officers of the realm used to go in to her and salute her and do her service and go away, nothing doubting but she was a boy..? ? ? ? ? When the flies light on food, from the platter my hand I raise, though my spirit should long for the fare;.Tenth Officer's Story, The, ii. 172. ? ? ? ? ? Quoth he, what while from out his hair the morning glimmered white, "This, this is life indeed, except, alas! it doth not stay." ? ? ? ? ? ? ? ? ? ? na. A Merry Jest of a Thief dccccxl. There was once a man hight Khelbes, who was a lewd fellow, a calamity, notorious for this fashion, and he had a fair wife, renowned for beauty and loveliness. A man of his townfolk fell in love with her and she also loved him. Now Khelbes was a crafty fellow and full of tricks, and there was in his neighbourhood a learned man, to whom the folk used to resort every day and he told them stories and admonished them [with moral instances]; and Khelbes was wont to be present in his assembly, for the sake of making a show before the folk..?THE SIXTEENTH OFFICER'S STORY..Uselessness of Endeavour against Persistent Ill Fortune, Of the, i. 70. When I had made an end of washing, I cried out, saying, "Harkye, my lady Rihaneh!" But none answered me. So I went out and found her not; and indeed she had taken my clothes and that which was therein of money, to wit, four hundred dirhems. Moreover, she had taken my turban and my handkerchief and I found not wherewithal to cover my nakedness; wherefore I suffered somewhat than which death is less grievous and abode looking about the place, so haply I might espy wherewithal

to hide my shame. Then I sat a little and presently going up to the door, smote upon it; whereupon up came the housekeeper and I said to her, "O my sister, what hath God done with the woman who was here?" Quoth she, "She came down but now and said, 'I am going to cover the boys with the clothes and I have left him sleeping. If he awake, tell him not to stir till the clothes come to him.'" Then said I, "O my sister, secrets are [safe] with the worthy and the freeborn. By Allah, this woman is not my wife, nor ever in my life have I seen her before this day!" And I recounted to her the whole affair and begged her to cover me, informing her that I was discovered of the privities...? ? ? ? And high is my repute, for that I wounded aforetime My lord, (215) whom God made best of all the treaders of the clay..Moreover, he gave her a complete suit of clothes and raising his head to her, said, "When thou toldest me that which Mariyeh had done with thee, God rooted out the love of her from my heart, and never again will she occur to my mind; so extolled be the perfection of Him who turneth hearts and eyes! It was she who was the cause of my coming out from Yemen, and now the time is past for which I engaged with my people and I fear lest my father levy his troops and come forth in quest of me, for that he hath no child other than myself and cannot brook to be parted from me; and on like wise is it with my mother." When the nurse heard his words, she said to him, "O my lord, and which of the kings is thy father?" "My father is El Aziz, lord of Yemen and Nubia and the Islands (91) of the Benou Kehtan and the Two Noble Sanctuaries (92) (God the Most High have them in His keeping!)," answered El Abbas; "and whenas he taketh horse, there mount with him an hundred and twenty and four thousand horsemen, all smiters with the sword, let alone attendants and servants and followers, all of whom give ear unto my word and obey my commandment." "Why, then, O my lord," asked the nurse, "didst thou conceal the secret of thy rank and lineage and passedst thyself off for a wayfarer? Alas for our disgrace before thee by reason of our shortcoming in rendering thee thy due! What shall be our excuse with thee, and thou of the sons of the kings?" But he rejoined, "By Allah, thou hast not fallen short! Nay, it is incumbent on me to requite thee, what while I live, though I be far distant from thee." Then the two kings entered the bath, and when they came forth, they sat down on a couch, inlaid with pearls and jewels, whereupon the two sisters came up to them and stood before them, as they were moons, swaying gracefully from side to side in their beauty and grace. Presently they brought forward Shehrzad and displayed her, for the first dress, in a red suit; whereupon King Shehriyar rose to look upon her and the wits of all present, men and women, were confounded, for that she was even as saith of her one of her describers:.99. The Three Unfortunate Lovers cccix. One day, as he went wandering about the streets, he espied a woman of the utmost beauty and grace, and what he saw of her charms amazed him and there betided him what made him forget his present plight. She accosted him and jested with him and he besought her of foregathering and companionship. She consented to this and said to him, 'Let us go to thy lodging.' With this he repented and was perplexed concerning his affair and grieved for that which must escape him of her company by reason of the straitness of his hand, (261) for that he had no jot of spending money. But he was ashamed to say, 'No,' after he had made suit to her; so he went on before her, bethinking him how he should rid himself of her and casting about for an excuse which he might put off on her, and gave not over going from street to street, till he entered one that had no issue and saw, at the farther end, a door, whereon was a padlock..When he had made an end of his speech, his wife came forward forthright and told her story, from first to last, how her mother bought him from the cook's partner and the people of the kingdom came under his rule; nor did she leave telling till she came, in her story, to that city [and acquainted the queen with the manner of her falling in with her lost husband]. When she had made an end of her story, the cook exclaimed, 'Alack, what impudent liars there be! By Allah, O king, this woman lieth against me, for this youth is my rearling (75) and he was born of one of my slave-girls. He fled from me and I found him again..147. Isaac of Mosul and his Mistress and the Devil dxcv. ? ? ? ? ? Unto me the world's whole gladness is thy nearness and thy sight; All incumbent thy possession and thy love a law of right..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.' Then she gave out among the folk that the king's father's brother's son was come and bade the grandees and troops go forth to meet him. Moreover, she decorated the city in his honour and the drums of good tidings beat for him, whilst all the king's household [went out to meet him and] dismounting before him, [escorted him to the city and] lodged him with the queen-mother in her palace. Then she bade the chiefs of the state attend his assembly; so they presented themselves before him and saw of his breeding and accomplishments that which amazed them and made them forget the breeding of those who had foregone him of the kings..How long shall I thus question my heart that's drowned in woe? iii. 42..? ? ? ? ? Ramazan in my life ne'er I fasted, nor e'er Have I eaten of flesh, save in public (57) it were..? ? ? ? ? t. The two Pigeons dxcvii. When the appointed day arrived, En Numan sent for Sherik and said to him, "Verily the first part of this day is past." And Sherik answered, "The king hath no recourse against me till it be eventide." When it evened, there appeared one afar off and En Numan fell to looking upon him and on Sherik, and the latter said to him, "Thou hast no right over me till yonder fellow come, for belike he is my man." As he spoke, up came the Tai in haste and En Numan said "By Allah, never saw I [any] more generous than you two! I know not whether of you is the more generous, this one who became warrant for thee in [danger of] death or thou who returnest unto slaughter." Then said he to Sherik, "What prompted thee to become warrant for him, knowing that it was death?" And he said, "[I did this] lest it be said, 'Generosity hath departed from viziers.'" Then said En Numan to the Tai, "And thou, what prompted thee to return, knowing that therein was death and thine own destruction?" Quoth the Arab, "[I did this] lest it be said, 'Fidelity hath departed from the folk.'" And

En Numan said, "By Allah, I will be the third of you, (173) lest it be said, 'Clemency hath departed from kings.'" So he pardoned him and bade abolish the day of ill-omen; whereupon the Arab recited the following verses:.88. The Thief turned Merchant and the other Thief cccxcviii. The old woman received the alms from her and carrying it to Selim, took part thereof herself and with the rest bought him an old shirt, in which she clad him, after she had stripped him of that he had on. Then she threw away the gown she had taken from off him and arising forthright, washed his body of that which was thereon of filth and scented him with somewhat of perfume. Moreover, she bought him chickens and made him broth; so he ate and his life returned to him and he abode with her on the most solaceful of life till the morrow..39. Abou Mohammed the Lazy dlvi. My fortitude fails, my endeavour is vain, ii. 95..? ? ? ? p. The Sixteenth Officer's Story dccccxl.157. Mesrour and Zein el Mewasif dccccxl. SHEHRZAD AND SHEHRIYAR. (163). Then they betook themselves to two boys affected to the [special] service of the king, who slept not but on their knee, (125) and they lay at his head, for that they were his pages of the chamber, and gave them each a thousand dinars of gold, saying, 'We desire of you that ye do somewhat for us and take this gold as a provision against your occasion.' Quoth the boys, 'What is it ye would have us do?' And the viziers answered, 'This Abou Temam hath marred our affairs for us, and if his case abide on this wise, he will estrange us all from the king's favour; and what we desire of you is that, when ye are alone with the king and he leaneth back, as he were asleep, one of you say to his fellow, "Verily, the king hath taken Abou Temam into his especial favour and hath advanced him to high rank with him, yet is he a transgressor against the king's honour and an accursed one." Then let the other of you ask, "And what is his transgression?" And the first make answer, "He outrageth the king's honour and saith, 'The King of Turkestan was used, whenas one went to him to seek his daughter in marriage, to slay him; but me he spared, for that she took a liking to me, and by reason of this he sent her hither, because she loved me.'" Then let his fellow say, "Knowest thou this for truth?" And the other reply, "By Allah, this is well known unto all the folk, but, of their fear of the king, they dare not bespeak him thereof; and as often as the king is absent a-hunting or on a journey, Abou Temam comes to her and is private with her.'" And the boys answered, 'We will say this.'. Khalif Omar ben Abdulaziz and the Poets, The, i. 45..? ? ? ? Tis gazed at for its slender swaying shape And cherished for its symmetry and sheen..? ? ? ? O'er all the fragrant flowers that be I have the preference aye, For that I come but once a year, and but a little stay..? ? ? ? In every rejoicing a boon (232) midst the singers and minstrels am I;

[Le Chateau de Montbrun Vol 2](#)

[Fossilen Tintenfische Die Eine Palaozoologische Monographie](#)

[La Tribune de Saint-Gervais Vol 20 Revue Musicale de la Schola Cantorum 1914-1915](#)

[Petit Homme de Dieu Le Roman](#)

[President Millerand Dans Le Nord Africain Le LOeuvre de la Republique Maroc-Algerie-Tunisie](#)

[Calaveras Area Investigation Reconnaissance Report October 1963](#)

[Recueil de Discours Prononces Au Parlement DAngleterre Vol 3](#)

[Zeitschrift Fur Induktive Abstammungs-Und Vererbungslehre 1916 Vol 16](#)

[Estudios Filosoficos Con Una Introduccion de Enrique Martinez Paz](#)

[Das Verhaltnis Zwischen Glauben Und Wissen Theologie Und Philosophie Nach Duns Scotus](#)

[Lectures on Education](#)

[Catalogue Des Livres Anciens Et Modernes Rares Et Curieux](#)

[Imperial Defence](#)

[Contro Uno E Contro Tutti](#)

[Uniform Crime Reports for the United States and Its Possessions Vol 11 First Quarterly Bulletin 1940](#)

[Entretiens de Phocion Sur Le Rapport de la Morale Avec La Politique Traduits Du Grec de Nicoels Avec Des Remarques](#)

[Senato del Regno Discorsi](#)

[The Mechanics Lien Law of the State of New York \(Passed May 27th 1885\) Revised and Enlarged with All the Amendments and Applicable to the Entire State Also the Lien Laws as to Municipal Property in Incorporated Cities Railroads Oil Wells C Wi](#)

[Dichter Die Ein Roman](#)

[General Deficiency Bill 1915 Hearing Before Subcommittee of House Committee on Appropriations Consisting of Messrs John J Fitzgerald \(Chairman\) Charles L Bartlett Thomas Upton Sisson Frederick H Gillett and William S Vare in Charge of Deficien](#)

[Histoire de la Riformation a Dieppe 1557-1657 Vol 2](#)

[Schillers Samtliche Werke Vol 21](#)

[Nouvelles de Eugene Scribe de LAcademie Francaise Maurice Carlo Broschi La Maitresse Anonyme](#)

[Oeuvres Philosophiques de la Mettrie Vol 3](#)

[Internationale Kirchliche Zeitschrift 1972 Vol 62](#)

[Publications of the American Jewish Historical Society](#)

[Diced Fruit Yoghurt](#)

[Greatmask \(an Epic Fantasy Novel\)](#)

[Forged by Flames A Dragons Breath Novel](#)

[Random Rhymes of Leisure Hours](#)

[Feudal Manuals of English History A Series of Popular Sketches of Our National History Compiled at Different Periods from the Thirteenth Century to the Fifteenth Use the Use Feudal Gentry and Nobility](#)

[Earth Shadows Earthrise Book 5](#)

[Conferences DAngleterre Rome Et Le Christianisme Marc-Aurele](#)

[Critical and Historical Essays Contributed to the Edinburgh Review Vol 5 of 5](#)

[Towers Above](#)

[The Wrong Evidence Journal 365 Page Journal Notebook Diary](#)

[Growing Up in the New World Order](#)

[Catherine](#)

[The Devil-Worshippers Tales of Diabolism and Black Magic](#)

[Colecciin de Fueros y Cartas-Pueblas de Espaia Por La Real Academia de la Historia Catilogo](#)

[What Was Journal 365 Page Journal Notebook Diary](#)

[Unusual Effect of Running Running for Beginners Healthy Living How to Lose Weight Fast Feeling Good Increase Endurance](#)

[The Greatest Sales Book Ever Written How to Become a Top Sales Representative or the Best at Anything You Do - 2nd Edition](#)

[Charter of the City and County of San Francisco As Adopted March 26 1931 \(in Effect January 8 1932 \) with Amendments to and Including January 11 1943](#)

[LLC LLC Quick Start Guide - A Beginners Guide to Limited Liability Companies and Starting a Business](#)

[Marine Corps Reference Publication McRp 3-30d2 \(Formerly McRp 6-12d\) Devotional Field Book 2 May 2016](#)

[Precis de lHistoire de la Musique Depuis Les Temps Les Plus Recules Suivi de Notices Sur Un Grand Nombre dEcrivains Didactiques Et Theoriciens de lArt Musical](#)

[Die Vorgeschichte Des Weltkrieges](#)

[Nicolas Gogol](#)

[Albrecht](#)

[Annual Report of the Geological Survey of Pennsylvania for 1886 Vol 4 of 4 Miscellaneous Reports](#)

[The Microscopy of Drinking-Water](#)

[The Canadian Field-Naturalist 1950 Vol 64](#)

[The Treasury of Human Inheritance Vol 2 Nettleship Memorial Volume](#)

[Tennyson](#)

[Poetical Works of William Hayley Esq Vol 3 of 3](#)

[Voyages of a Merchant Navigator of the Days That Are Past Compiled from the Journals and Letters of the Late Richard J Cleveland](#)

[Douglass Aeneid](#)

[A Laughing Philosopher Being the Revelations of an Infant in Arms An Absurdity Together with Two Comic Plays](#)

[Histoire Du Clerge de France Pendant La Revolution de 1848 de la Chute de Louis-Philippe A LElection de Louis Bonaparte 24 Fevrier-20 Decembre 1848](#)

[A New England Group and Others Shelburne Essays](#)

[The Archbishops of St Andrews Vol 5](#)

[Illinois Cases Common Law Pleading](#)

[Scribbleomania Or the Printers Devils Polichronicon A Sublime Poem](#)

[Adrian Vidal Vol 1 of 3](#)

[The Anatomy of the Human Eye](#)

[An Historical Sketch of the Baptist Missionary Convention of the State of New York Embracing a Narrative of the Origin and Progress of the Baptist Denomination in Central and Western New York](#)

[A Double Wedding Vol 3 of 3](#)

[Croquis Parisiens A Vau-LEau Un Dilemme](#)

[Butterflies Worth Knowing](#)

[A Register of the Members of St Mary Magdalen College Oxford from the Foundation of the College Vol 3 Fellows 1576-1648](#)

[Gwen Wynn Vol 2 of 3 A Romance of the Wye](#)
[The Gold of Ophir Vol 45 Whence Brought and by Whom?](#)
[Principles of English Grammar Defined and Illustrated To Which Are Added Pieces in Prose and Poetry Designed for Analytical Exercises And False Syntax for Correction](#)
[A Practical Handbook of Surgical After-Treatment](#)
[The Plant World 1912 Vol 15 A Monthly Magazine of General Botany](#)
[Excursion in Eastern Quebec and the Maritime Provinces Vol 1 Excursion A1](#)
[Contributions to the Natural History of the United States of America Vol 2 First Monograph in Three Parts](#)
[A Class Compend of Pharmaceutic Botany Embracing an Elementary Treatise on the Structural Morphologic Microscopic Physiologic and Systematic Departments of Botany Designed Especially for Students of Pharmacy and Pharmacists](#)
[Herbert Lacy Vol 2 of 2](#)
[A Knight of the Toilers](#)
[Proceedings of the Twelfth Regular Meeting And Fire Underwriters Association of the Northwest Chicago Ill September 14 and 15 1881](#)
[Statistical Directory of State Institutions for the Defective Dependent and Delinquent Classes](#)
[The Mind of St Peter And Other Sermons](#)
[Shadows from Life And Other Poems](#)
[Annales Du Service Des Antiquites de LEgypte Vol 19](#)
[Letters on Cavalry](#)
[Herpetology of Missouri](#)
[Les Territoires Africains Et Les Conventions Franco-Anglaises](#)
[Eine Vorkanonische Überlieferung Des Lukas in Evangelium Und Apostelgeschichte Eine Untersuchung](#)
[Royal Commission on Agriculture Vol 1 Minutes of Evidence \(5th August 1919 to 20th August 1919\)](#)
[Welfare and Housing Apractical Record of War-Time Management](#)
[Special Reports on the Mineral Resources of Great Britain Vol 14 Refractory Materials Fireclays Resources and Geology](#)
[On the Water Relations of the Coconut Palm \(Cocos Nucifera\) On the Oil Produced from the Nuts The Factors Entering Into the Rancidity of the Oil and the Insects Attacking the Trees](#)
[The Use of Blood Agar for the Study of Streptococci](#)
[The Entomologists Monthly Magazine Vol 9](#)
[The British Drama a Collection of the Most Esteemed Dramatic Productions with Biography of the Respective Authors And Critique on Each Play Vol 1 of 14 Containing Jane Shore Cato Isabella George Barnwell](#)
[Piso and the Praefect or the Ancients Off Their Stilts Vol 2 of 3](#)
[LIntrigue de Rodez Infanticide Impute a Jausion Aveux de Bancal Mourant](#)
[Guy Mannering or the Astrologer Vol 1 of 3](#)
