

MANIFESTATIONS OF THE KINGDOM 30 DAYS OF REFLECTION ON WHAT GODS REIGN MEANS FOR YOU

?? ? ? ? m. The Boy and the Thieves dccccxviii. ? ? ? ? ? I swear by his life, yea, I swear by the life of my love without peer, To please him or save him from hurt, I'd enter the fire without fear! There was once, in the land of Fars, (15) a man who took to wife a woman higher than himself in rank and nobler of lineage, but she had no guardian to preserve her from want. It misliked her to marry one who was beneath her; nevertheless, she married him, because of need, and took of him a bond in writing to the effect that he would still be under her commandment and forbiddance and would nowise gainsay her in word or deed. Now the man was a weaver and he bound himself in writing to pay his wife ten thousand dirhems, [in case he should make default in the condition aforesaid]. ? ? ? ? ? ? ? ? ? aa. Story of the Jealous Man and the Parrot (226) xiv. Then he turned to the woman and said to her, "Is it not thus?" "Yes, O Commander of the Faithful," answered she; and he said, "What prompted thee to this?" Quoth she, "Thou slewest my father and my mother and my kinsfolk and tookest their goods." "Whom meanest thou?" asked the Khalif, and she replied, "I am of the house of Bermek." (93) Then said he to her, "As for the dead, they are of those who are past away, and it booteth not to speak of them; but, as for that which I took of wealth, it shall be restored to thee, yea, and more than it." And he was bountiful to her to the utmost of munificence. ? STORY OF THE SHARPER AND THE MERCHANTS. 14. The Mouse and the Weasel cl. 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." Let destiny with loosened rein its course appointed fare, iii. 211. ? ? ? ? ? Fain, fain would I forget thy love. Alack, my heart denies To be consoled, and 'gainst thy wrath nought standeth me in stead. As for Aboulhusn, he gave not over sleeping till God the Most High brought on the morning, when he awoke, crying out and saying, "Ho, Tuffaheh! Ho, Rahet el Culoub! Ho, Miskeh! Ho, Tuhfeh!" And he gave not over calling upon the slave-girls till his mother heard him calling upon strange damsels and rising, came to him and said, "The name of God encompass thee! Arise, O my son, O Aboulhusn! Thou dreamest." So he opened his eyes and finding an old woman at his head, raised his eyes and said to her, "Who art thou?" Quoth she, "I am thy mother;" and he answered, "Thou liest! I am the Commander of the Faithful, the Vicar of God." Whereupon his mother cried out and said to him, "God preserve thy reason! Be silent, O my son, and cause not the loss of our lives and the spoiling of thy wealth, [as will assuredly betide,] if any hear this talk and carry it to the Khalif." Presently, in came Mesrour the eunuch to him and saluted him and seeing Nuzhet el Fuad stretched out, uncovered her face and said, "There is no god but God! Our sister Nuzhet el Fuad is dead. How sudden was the [stroke of] destiny! May God have mercy on thee and acquit thee of responsibility!" Then he returned and related what had passed before the Khalif and the Lady Zubeideh, and he laughing. "O accursed one," said the Khalif, "is this a time for laughter? Tell us which is dead of them." "By Allah, O my lord," answered Mesrour, "Aboulhusn is well and none is dead but Nuzhet el Fuad." Quoth the Khalif to Zubeideh, "Thou hast lost thy pavilion in thy play," and he laughed at her and said to Mesrour, "O Mesrour, tell her what thou sawest." "Verily, O my lady," said the eunuch, "I ran without ceasing till I came in to Aboulhusn in his house and found Nuzhet el Fuad lying dead and Aboulhusn sitting at her head, weeping. I saluted him and condoled with him and sat down by his side and uncovered the face of Nuzhet el Fuad and saw her dead and her face swollen. So I said to him, 'Carry her out forthright [to burial], so we may pray over her.' He answered, 'It is well;' and I left him to lay her out and came hither, that I might tell you the news." Meanwhile, the news spread abroad that Bihzad, son of the king, was lost, whereupon his father sent letters in quest of him [to all the kings and amongst others to him with whom he was imprisoned]. When the letter reached the latter, he praised God the Most High for that he had not anydele hastened in Bihzad's affair and letting bring him before himself, said to him, 'Art thou minded to destroy thyself?' Quoth Bihzad, '[I did this] for fear of reproach;' and the king said, 'An thou fear reproach, thou shouldst not practise haste [in that thou dost]; knowest thou not that the fruit of haste is repentance? If we had hastened, we also, like unto thee, we had repented.' My flower a marvel on your heads doth show, ii. 254.. "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.' ? ? ? ? ? b. The Cook's Story (238) cxxi. 21. Kemerezzeman and Budour clxx. I am filled full of longing pain and memory and dole, iii. 15.. ? ? ? ? ? a. The Christian Broker's Story cix. [When the king returned to his palace,] he went in to his wife Shah Khatoun and said to her, 'I give thee the glad news of thine eunuch's return.' And he told her what had betided and of the youth whom he had brought with him. When she heard this, her wits fled and she would have cried out, but her reason restrained her, and the king said to her, 'What is this? Art thou overcome with grief for [the loss of] the treasure or [for that which hath befallen] the eunuch?' 'Nay, as thy head liveth, O king!' answered she. 'But women are fainthearted.' Then came the

servant and going in to her, told her all that had befallen him and acquainted her with her son's case also and with that which he had suffered of stresses and how his uncle had exposed him to slaughter and he had been taken prisoner and they had cast him into the pit and hurled him from the top of the citadel and how God had delivered him from these perils, all of them; and he went on to tell her [all that had betided him], whilst she wept..? ? ? ? Yea, passion raged in me and love-longing was like To slay me; yet my heart to solace still it wrought..So she opened the door to him and brought him in. Then she seated him at the upper end of the room and set food before him. So he ate and drank and lay with her and swived her. Then she sat down in his lap and they toyed and laughed and kissed till the day was half spent, when her husband came home and she could find nothing for it but to hide the singer in a rug, in which she rolled him up. The husband entered and seeing the place disordered (194) and smelling the odour of wine, questioned her of this. Quoth she, 'I had with me a friend of mine and I conjured her [to drink with me]; so we drank a jar [of wine], she and I, and she went away but now, before thy coming in.' Her husband, (who was none other than the singer's friend the druggist, that had invited him and fed him), deemed her words true and went away to his shop, whereupon the singer came forth and he and the lady returned to their sport and abode on this wise till eventide, when she gave him money and said to him, 'Come hither to-morrow in the forenoon.' 'It is well,' answered he and departed; and at nightfall he went to the bath..Woman of the Barmecides, Haroun er Reshid and the, i. 57..? ? ? ? b. Story of the Eunuch Kafour xxxix.Then Selim turned to Selma and said to her, 'O sister mine, how deemest thou of this calamity and what counsellest thou thereanent?' 'O my brother,' answered she, 'indeed I know not what I shall say concerning the like of this; but he is not disappointed who seeketh direction [of God], nor doth he repent who taketh counsel. One getteth not the better of the traces of burning by (68) haste, and know that this is an affliction that hath descended on us; and we have need of management to do it away, yea, and contrivance to wash withal our shame from our faces.' And they gave not over watching the gate till break of day, when the young man opened the door and their mother took leave of him; after which he went his way and she entered, she and her handmaid..? ? ? ? ? ? ab. The King's Son and the Ogress xv.? ? ? ? ? I am a man in whom good faith's a natural attribute; The deeds of every upright man should with his speech agree..Nor," added the vizier, "is this, O king of the age, more extraordinary or stranger than the story of the king and his chamberlain's wife; nay, the latter is rarer than this and more delightsome." ? ? ? ? Ask mine eyes whether slumber hath lit on their lids since the hour of your loss Or if aye on a lover they've looked. Nay, an ye believe not their tale,.The Twenty-Third Night of the Month..? ? ? ? r. The Man who saw the Night of Power dxcvi.? ? ? ? ? e. The Rich Man and his Wasteful Son dcccxciii.? ? ? ? ? If slaves thou fain wouldst have by thousands every day Or, kneeling at thy feet, see kings of mickle might,.Shah Bekht and his Vizier Er Rehwan, King, i. 215..Relief, Story of the Prisoner and how God gave him, i. 174..? ? ? ? ? I'm the keeper of the promise and the troth, And my gathering is eath, without impede..47. The Man of Yemen and his six Slave-girls dxcv.When her master heard this, his reason fled for joy and he went to his friend the draper and said to him, "Thou wast right in the matter of the damsel, for that she is enamoured of the young Damascene; so how shall I do?" Quoth the other, "Go to the bazaar and when thou seest him, salute him and say to him, 'Indeed, thy departure the other day, without accomplishing thine occasion, was grievous to me; so, if thou be still minded to buy the girl, I will abate thee an hundred dinars of that which thou badest for her, by way of hospitable entreatment of thee and making myself agreeable to thee; for that thou art a stranger in our land.' If he say to thee, 'I have no desire for her' and hold off from thee, know that he will not buy; in which case, let me know, so I may contrive thee another device; and if he say to thee other than this, conceal not from me aught..? ? ? ? ? Where lavender, myrtle, narcissus entwine, With all sweet-scented herbs, round the juice of the vine..Then they drew up the contract of marriage and the merchant said, "I desire to go in to her this night." So they carried her to him in procession that very night, and he prayed the prayer of eventide and entered the privy chamber prepared for him; but, when he lifted the veil from the face of the bride and looked, he saw a foul face and a blameworthy aspect; yea, he beheld somewhat the like whereof may God not show thee! loathly, dispensing from description, inasmuch as there were reckoned in her all legal defects. (259) So he repented, whenas repentance availed him not, and knew that the girl had cheated him. However, he lay with the bride, against his will, and abode that night sore troubled in mind, as he were in the prison of Ed Dilem. (260) Hardly had the day dawned when he arose from her and betaking himself to one of the baths, dozed there awhile, after which he made the ablution of defilement (261) and washed his clothes. Then he went out to the coffee-house and drank a cup of coffee; after which he returned to his shop and opening the door, sat down, with discomfiture and chagrin written on his face..? ? ? ? ? The starry arrows of her looks she darts above her veil; They hit and never miss the mark, though from afar they fare..I was one day abroad on an occasion with certain of my comrades, and as we went along, we fell in with a company of women, as they were moons, and among them one, the tallest and handsomest of them. When I saw her and she saw me, she tarried behind her companions and waited for me, till I came up to her and bespoke her. Quoth she, "O my lord, (God favour thee!) I saw thee prolong thy looking on me and imagined that thou knewest me. If it be thus, vouchsafe me more knowledge of thee." "By Allah," answered I, "I know thee not, save that God the Most High hath cast the love of thee into my heart and the goodness of thine attributes hath confounded me and that wherewith God hath gifted thee of those eyes that shoot with arrows; for thou hast captivated me." And she rejoined, "By Allah, I feel the like of that which thou feelest; so that meseemeth I have known thee from childhood." Omar ben Abdulaziz and the Poets, The Khalif, i. 45..On this wise she abode a great while and indeed yearning for him came nigh to slay her; so she stood and watched for him one day at the door of her chamber and straining him to her bosom, kissed him on the cheek and breast. At this moment, out came the master of the king's household and seeing her embracing the youth, abode amazed. Then he asked to whom that chamber belonged and was answered, 'To Shah Khatoun, wife of the king,' whereupon he turned back,

trembling as [one smitten by] a thunderbolt. The king saw him quaking and said to him, 'Out on thee! what is the matter?' 'O king,' answered he, 'what matter is graver than that which I see?' 'What seest thou?' asked the king and the officer said, 'I see that yonder youth, who came with the eunuch, he brought not with him but on account of Shah Khatoun; for that I passed but now by her chamber door, and she was standing, watching; [and when the youth came up,] she rose to him and clipped him and kissed him on his cheek.' 'w. The Sharper and the Merchants dccccxv.?' 'Reproach me not for what I did, but be thou kind to one Who's sick of body and whose heart is wasted all away..I marvelled at this with the utmost wonderment and knew that he was of the sons of the pious. So I bestirred myself for his release and tended him [till he recovered] and besought him of quittance and absolution of responsibility.' 'q. The Shepherd and the Thief dcxxxii.24. The Ten Viziers; or the History of King Azad- bekht and his Son cccccxxv.?THE FOURTH OFFICER'S STORY..?' 'l. The Foolish Fisherman . dcxxvi.?' 'In every halting-place like Joseph (17) she appears And he in every stead with Jacob's grief (18) is pined..?' 'He shot me with the shafts of looks launched from an eyebrow's (138) bow; A chamberlain (139) betwixt his eyes hath driven me to despair..Meanwhile, when the thieves halted, one of them said to the others, 'Let us return and see;' and the captain said, 'This thing is impossible of the dead: never heard we that they came to life on this wise. So let us return and take our good, for that the dead have no occasion for good.' And they were divided in opinion as to returning: but [presently they came to a decision and] said, 'Indeed, our arms are gone and we cannot avail against them and will not draw near the place where they are: only let one of us [go thither and] look at it, and if he hear no sound of them, let him advertise us what we shall do.' So they agreed that they should send a man of them and assigned him [for this service] two parts [of the booty]..?' 'Whenas in body ye from us are far removed, would God I knew who shall to us himself with news of you present!?' 'I shut myself up with my love; no spy betwixt us was; We feared no enemies' despite, no envious neighbour's hate..?' 'What is there in the tents? Their burdens are become A lover's, whose belov'd is in the litters' shrined..?' 'Well-ground my polished sword is and thin and keen of edge And trenchant, eke, for smiting and long my steel-barbed spear..The first who sought her in marriage was King Nebhan of Mosul, who came to her with a great company, bringing with him an hundred she-camels laden with musk and aloes-wood and ambergris and as many laden with camphor and jewels and other hundred laden with silver money and yet other hundred laden with raiment of silken and other stuffs and brocade, besides an hundred slave-girls and an hundred magnificent horses of swift and generous breeds, completely housed and accoutred, as they were brides; and all this he laid before her father, demanding her of him in marriage. Now King Ins ben Cais had bound himself by an oath that he would not marry his daughter but to him whom she should choose; so, when King Nebhan sought her in marriage, her father went in to her and consulted her concerning his affair. She consented not and he repeated to Nebhan that which she said, whereupon he departed from him. After this came King Behram, lord of the White Island, with riches more than the first; but she accepted not of him and he returned, disappointed; nor did the kings give over coming to her father, on her account, one after other, from the farthest of the lands and the climes, each glorying in more (54) than those who forewent him; but she paid no heed unto any of one them..When the morning morrowed, the people went seeking for him, but found him not; and when the king knew this, he was perplexed concerning his affair and abode unknowing what he should do. Then he sought for a vizier to fill his room, and the king's brother said, 'I have a vizier, a sufficient man.' 'Bring him to me,' said the king. So he brought him a man, whom he set at the head of affairs; but he seized upon the kingdom and clapped the king in irons and made his brother king in his stead. The new king gave himself up to all manner of wickedness, whereat the folk murmured and his vizier said to him, 'I fear lest the Indians take the old king and restore him to the kingship and we both perish; wherefore, if we take him and cast him into the sea, we shall be at rest from him; and we will publish among the folk that he is dead.' And they agreed upon this. So they took him up and carrying him out to sea, cast him in..The folk took compassion on him and gave him to eat and drink and he abode with them awhile. Then he questioned them of the way that led to the kingdom of his uncle Belehwan, but told them not that he was his uncle. So they taught him the way and he ceased not to go barefoot, till he drew near his uncle's capital, and he naked and hungry, and indeed his body was wasted and his colour changed. He sat down at the gate of the city, and presently up came a company of King Belehwan's chief officers, who were out a-hunting and wished to water their horses. So they lighted down to rest and the youth accosted them, saying, 'I will ask you of somewhat, wherewith do ye acquaint me.' Quoth they, 'Ask what thou wilt.' And he said, 'Is King Belehwan well?' They laughed at him and answered, 'What a fool art thou, O youth! Thou art a stranger and a beggar, and what concern hast thou with the king's health?' Quoth he, 'Indeed, he is my uncle;' whereat they marvelled and said, 'It was one question (135) and now it is become two.' Then said they to him, 'O youth, it is as thou wert mad. Whence pretendest thou to kinship with the king? Indeed, we know not that he hath aught of kinsfolk, except a brother's son, who was prisoned with him, and he despatched him to wage war upon the infidels, so that they slew him.' 'I am he,' answered Melik Shah, 'and they slew me not, but there betided me this and that.' 'O skinker of the wine of woe, turn from a love-sick maid, Who drinks her tears still, night and morn, thy bitter-flavoured bowl..Appointed Term, Of the, i. 147..[One day], as the ship was sailing along, and we unknowing where we were, behold, the captain came down [from the mast] and casting his turban from his head, fell to buffeting his face and plucking at his beard and weeping and supplicating [God for deliverance]. We asked him what ailed him, and he answered, saying, 'Know, O my masters, that the ship is fallen among shallows and drifteth upon a sand-bank of the sea. Another moment [and we shall be upon it]. If we clear the bank, [well and good]; else, we are all dead men and not one of us will be saved; wherefore pray ye to God the Most High, so haply He may deliver us from these deadly perils, or we shall lose our lives.' So saying, he mounted [the mast] and set the sail, but at that moment a contrary wind smote the ship, and it rose

upon the crest of the waves and sank down again into the trough of the sea..? ? ? ? k. The Prisoner and how God gave him Relief .
ccccxxxv. There was once a man who was exceeding cautious over himself, and he set out one day on a journey to a land abounding in wild beasts. The caravan wherein he was came by night to the gate of a city; but the warders refused to open to them; so they passed the night without the city, and there were lions there. The man aforesaid, of the excess of his caution, could not fix upon a place wherein he should pass the night, for fear of the wild beasts and reptiles; so he went about seeking an empty place wherein he might lie..? ? ? ? ? In my soul the fire of yearning and affliction rageth aye; Lo, I burn with love and longing; nought in answer can I say..So she arose and tearing her clothes, went in to the king, in the presence of the viziers, and cast herself upon him, saying, "O king, falleth my shame not upon thee and fearest thou not reproach? Indeed, this is not of the behoof of kings that their jealousy over their women should be thus [laggard]. Thou art heedless and all the folk of the realm prate of thee, men and women. So either slay him, that the talk may be cut off, or slay me, if thy soul will not consent to his slaughter." Thereupon the king's wrath waxed hot and he said to her, "I have no pleasure in his continuance [on life] and needs must I slay him this day. So return to thy house and comfort thy heart." Bekhtzman, Story of King, i. 115..? ? ? ? ? b. Story of the Enchanted Youth vii 3. The Porter and the Three Ladies of Baghdad ix. Now the king, who had plundered Abou Sabir[*'s goods*] and driven him forth of his village, had an enemy; and the latter took horse against him and overcame him and captured his [capital] city; wherefore he addressed himself to flight and came to Abou Sabir's city, craving protection of him and seeking that he should succour him. He knew not that the king of the city was the headman whom he had despoiled; so he presented himself before him and made complaint to him; but Abou Sabir knew him and said to him, "This is somewhat of the issue of patience. God the Most High hath given me power over thee." Then he bade his guards plunder the [unjust] king and his attendants; so they plundered them and stripping them of their clothes, put them forth of his country. When Abou Sabir's troops saw this, they marvelled and said, "What is this deed that the king doth? There cometh a king to him, craving protection, and he despoileth him! This is not of the fashion of kings." But they dared not [be]speak [him] of this..There was once a man of the Arabs who had a number of sons, and amongst them a boy, never was seen a fairer than he of favour nor a more accomplished in loveliness, no, nor a more perfect of wit. When he came to man's estate, his father married him to the daughter of one of his uncles, and she excelled not in beauty, neither was she praiseworthy of attributes; wherefore she pleased not the youth, but he bore with her, for kinship's sake..? ? ? ? Quoth I (and mine a body is of passion all forslain, Ay, and a heart that's all athirst for love and longing pain. End of vol. II..? ? ? ? ? Ye, of your strength, have burdened me, upon my weakness, With burdens not to be endured of mountain nor of plain..Then he left beating him and when the thief came to himself, the woman said to her husband, 'O man, this house is on hire and we owe its owners much money, and we have nought; so how wilt thou do?' And she went on to bespeak him thus. Quoth the thief, 'And what is the amount of the rent?' 'It will be fourscore dirhems,' answered the husband; and the thief said, 'I will pay this for thee and do thou let me go my way.' Then said the wife, 'O man, how much do we owe the baker and the greengrocer?' Quoth the thief, 'What is the sum of this?' And the husband said, 'Sixscore dirhems.' 'That makes two hundred dirhems,' rejoined the other; 'let me go my way and I will pay them.' But the wife said, 'O my dear one, and the girl groweth up and needs must we marry her and equip her and [do] what else is needful' So the thief said to the husband, 'How much dost thou want?' And he answered, 'A hundred dirhems, in the way of moderation.' (250) Quoth the thief, 'That makes three hundred dirhems.' And the woman said, 'O my dear one, when the girl is married, thou wilt need money for winter expenses, charcoal and firewood and other necessaries.' 'What wouldst thou have?' asked the thief; and she said, 'A hundred dirhems.' 'Be it four hundred dirhems,' rejoined he; and she said, 'O my dear one and solace of mine eyes, needs must my husband have capital in hand, wherewith he may buy merchandise and open him a shop.' 'How much will that be?' asked he, and she said, 'A hundred dirhems.' Quoth the thief, '[That makes five hundred dirhems; I will pay it;] but may I be divorced from my wife if all my possessions amount to more than this, and that the savings of twenty years! Let me go my way, so I may deliver them to thee.' 'O fool,' answered she, 'how shall I let thee go thy way? Give me a right token.' [So he gave her a token for his wife] and she cried out to her young daughter and said to her, 'Keep this door.' The king marvelled at this and at his dealing and contrivance and invested him with [the control of] all his affairs and of his kingdom and the land abode [under his governance] and he said to him, 'Take and people.' (244) One day, the tither went out and saw an old man, a woodcutter, and with him wood; so he said to him, 'Pay a dirhem tithes for thy load.' Quoth the old man, 'Behold, thou killest me and killest my family.' 'What [meanest thou]?' said the tither. 'Who killeth the folk?' And the other answered, 'If thou suffer me enter the city, I shall sell the wood there for three dirhems, whereof I will give thee one and buy with the other two what will support my family; but, if thou press me for the tithes without the city, the load will sell but for one dirhem and thou wilt take it and I shall abide without food, I and my family. Indeed, thou and I in this circumstance are like unto David and Solomon, on whom be peace!' ['How so?' asked the tither, and the woodcutter said], 'Know that. My heart will never credit that I am far from thee, ii. 275..? ? ? ? ? s. The House with the Belvedere dccccxcv.97. Dibil el Khuzai with the Lady and Muslin ben el Welid ccccvii..? ? ? ? ? How many a king for my sweet sake with other kings hath vied, Still craving union with me and suing for my sight!.?THE FOURTEENTH OFFICER'S STORY..? ? ? ? ? Except I be appointed a day [to end my pain], I'll weep until mine eyelids with blood their tears ensue..?THE SEVENTH OFFICER'S STORY..? ? ? ? ? A fair one, to idolaters if she herself should show, They'd leave their idols and her face for only Lord would know;.Selim abode in the governance, invested with the sultanate, and ruled the people a whole year, after which he returned to El Mensoureh and sojourned there another year. And he [and his wife] ceased not to go from city to city and abide in this a year and that a year, till he was vouchsafed children and they grew up, whereupon he appointed him of his sons, who was found fitting, to be his deputy in [one]

kingdom [and abode himself in the other]; and he lived, he and his wife and children, what while God the Most High willed. Nor," added the vizier, "O king of the age, is this story rarer or more extraordinary than that of the king of Hind and his wronged and envied vizier." The Twentieth Night of the Month..?THE SECOND OFFICER'S STORY..? ? ? ? ? My patience underneath the loss of friends and folk With pallor's sorry garb hath clad me, comrades dear..? ? ? ? ? To God of all the woes I've borne I plain me, for I pine For longing and lament, and Him for solace I entreat.Noureddin Ali of Damascus and Sitt el Milan, iii, 3..When the night was half spent, I arose [and went forth the tent] to do an occasion of mine, and none knew of my case save this woman. The dogs misdoubted of me and followed me and gave not over besetting me, till I fell on my back into a deep pit, wherein was water, and one of the dogs fell in with me. The woman, who was then a girl in the first bloom of youth, full of strength and spirit, was moved to pity on me, for that wherein I was fallen, and coming to me with a rope, said to me, "Lay hold of this rope." So I laid hold of the rope and clung to it and she pulled me up; but, when I was halfway up, I pulled her [down] and she fell with me into the pit; and there we abode three days, she and I and the dog..Kings and the Vizier's Daughters, The Two, iii. 145..The Eleventh Night of the Month..A certain singing-woman was fair of favour and high in repute, and it befell one day that she went out apleasuring. As she sat, (133) behold, a man lopped of the hand stopped to beg of her, and he entered in at the door. Then he touched her with his stump, saying, "Charity, for the love of God!" but she answered, "God open [on thee the gate of subsistence]!" and reviled him. Some days after this, there came to her a messenger and gave her the hire of her going forth. (134) So she took with her a handmaid and an accompanist; (135) and when she came to the appointed place, the messenger brought her into a long passage, at the end whereof was a saloon. So (quoth she) we entered and found none therein, but saw the [place made ready for an] entertainment with candles and wine and dessert, and in another place we saw food and in a third beds..Now he feared [to return to the pot then and there], lest the idiot should follow him to the place and find nothing and so his plan be marred. So he said to him, 'O Ajlan, (265) I would have thee come to my lodging and eat bread with me.'" So the idiot went with him to his lodging and he seated him there and going to the market, sold somewhat of his clothes and pawned somewhat from his house and bought dainty food. Then he betook himself to the ruin and replacing the money in the pot, buried it again; after which he returned to his lodging and gave the idiot to eat and drink, and they went out together. The sharper went away and hid himself, lest the idiot should see him, whilst the latter repaired to his hiding- place and took the pot.When Tuhfeh beheld this, she called to mind her lord and wept sore and said, 'I beseech God the Most High to vouchsafe me speedy deliverance, so I may return to my palace and that my high estate and queendom and glory and be reunited with my lord and master Er Reshid.' Then she walked in that garden and saw in its midst a dome of white marble, raised on columns of black teak and hung with curtains embroidered with pearls and jewels. Amiddleground this pavilion was a fountain, inlaid with all manner jacinths, and thereon a statue of gold, and [beside it] a little door. She opened the door and found herself in a long passage; so she followed it and behold, a bath lined with all kinds of precious marbles and floored with a mosaic of pearls and jewels. Therein were four cisterns of alabaster, one facing other, and the ceiling of the bath was of glass coloured with all manner colours, such as confounded the understanding of the folk of understanding and amazed the wit..Then he again began to pay me frequent visits and I entered into converse with him and questioned him of the band and how he came to escape, he alone of them all. Quoth he, 'I left them from the day on which God the Most High delivered thee from them, for that they would not obey my speech; wherefore I swore that I would no longer consort with them.' And I said, 'By Allah, I marvel at thee, for that thou wast the cause of my preservation!' Quoth he, 'The world is full of this sort [of folk]; and we beseech God the Most High for safety, for that these [wretches] practise upon men with every kind of device.' Then said I to him, 'Tell me the most extraordinary adventure of all that befell thee in this villainy thou wast wont to practise.' And he answered, saying, 'O my brother, I was not present when they did on this wise, for that my part with them was to concern myself with selling and buying and [providing them with] food; but I have heard that the most extraordinary thing that befell them was on this wise..After this, the authorities compounded with the highwayman for his submission, and when he came before them, they enriched him and he became in such favour with the Sultan's deputy that he used to eat and drink with him and there befell familiar converse between them. On this wise they abode a great while, till, one day, the Sultan's deputy made a banquet, and therein, for a wonder, was a roasted francolin, which when the robber saw, he laughed aloud. The deputy was angered against him and said to him, "What is the meaning of thy laughter? Seest thou default [in the entertainment] or dost thou mock at us, of thy lack of breeding?" "Not so, by Allah, O my lord," answered the highwayman. "But I saw yonder francolin and bethought myself thereanent of an extraordinary thing; and it was on this wise. In the days of my youth, I used to stop the way, and one day I fell in with a man, who had with him a pair of saddle-bags and money therein. So I said to him, 'Leave these bags, for I mean to kill thee.' Quoth he, 'Take the fourth part of [that which is in] them and leave [me] the rest.' And I said, 'Needs must I take the whole and slay thee, to boot.' Then said he, 'Take the saddle-bags and let me go my way.' But I answered, 'Needs must I slay thee.' As we were in this contention, he and I, behold, he saw a francolin and turning to it, said, 'Bear witness against him, O francolin, that he slayeth me unjustly and letteth me not go to my children, for all he hath gotten my money.' However, I took no pity on him neither hearkened to that which he said, but slew him and concerned not myself with the francolin's testimony." Then they displayed Shehrzad in the third dress and the fourth and the fifth, and she became as she were a willow-wand or a thirsting gazelle, goodly of grace and perfect of attributes, even as saith of her one in the following verses..Now the king had a brother, whom he had imprisoned in that pit of old time, and he had died [there]; but the folk of the realm thought that he was alive, and when his [supposed] imprisonment grew long, the king's officers used to talk of this and of the tyranny of the king, and the report spread abroad that the king was a tyrant, wherefore they fell upon him one day and slew him.

Then they sought the well and brought out Abou Sabir therefrom, deeming him the king's brother, for that he was the nearest of folk to him [in favour] and the likest, and he had been long in the prison. So they doubted not but that he was the prince in question and said to him, 'Reign thou in thy brother's room, for we have slain him and thou art king in his stead.' But Abou Sabir was silent and spoke not a word; and he knew that this was the issue of his patience. Then he arose and sitting down on the king's throne, donned the royal raiment and discovered justice and equity and the affairs [of the realm] prospered [in his hand]; wherefore the folk obeyed him and the people inclined to him and many were his troops..? ? ? ? The true believer is pinched for his daily bread, Whilst infidel rogues enjoy all benefit..Midst colours, my colour excelleth in light, ii. 258..The king marvelled, he and his company, and praised God the Most High for that he had come thither; after which he turned to the eunuch and said to him, 'What is this youth thou hast with thee?' 'O king,' answered he, 'this is the son of a nurse who belonged to us and we left him little. I saw him to-day and his mother said to me, 'Take him with thee.' So I brought him with me, that he might be a servant to the king, for that he is an adroit and quickwitted youth.' Then the king fared on, he and his company, and the eunuch and the youth with them, what while he questioned the former of Belehwan and his dealing with his subjects, and he answered, saying, 'As thy head liveth, O king, the folk with him are in sore straits and not one of them desireth to look on him, gentle or simple.'?STORY OF THE KING AND HIS CHAMBERLAIN'S WIFE..Mariyeh opened the mantle, and when she saw that necklace, and indeed the place was illumined with the lustre thereof, she looked at her slave-girl and said to her, "By Allah, O Shefikeh, one look at him were liefer to me than all that my hand possesseth! Would I knew what I shall do, whenas Baghdad is empty of him and I hear no tidings of him!" Then she wept and calling for inkhorn* and paper and pen of brass, wrote the following verses: King who lost Kingdom and Wife and Wealth, The, ii. 66.

[Suede PRehistorique La](#)

[Aeschlyli Eumenides Annotatione Critica Et Commentario Exegetico](#)

[Aborigenes de la Republica Argentina Los Manual Adaptado A Los Programas de Las Escuelas Primarias Colegios Nacionales y Escuelas Normales](#)

[Il Giornalismo Dalmato Dal 1848 Al 1860](#)

[Archiv Des Hauses Stubenberg Das](#)

[Manual de Flebotomianos O Sangradores y Dentistas](#)

[Glanures Entomologiques 1859 Ou Recueil de Notes Monographiques Descriptions Critiques Remarques Et Synonymies Diverses](#)

[Christenliche Predig Vom Nachtmal Des Herrn So Zu Augspurg in Werendem Reichstag Auff Den Sontag Cantate Anno 1559 Gehalten Ein](#)

[Atlas Zur Skelettlehre Passiver Bewegungsapparat Knochen Und Bander](#)

[Beranger Comedie En Trois Actes Et Un Prologue](#)

[Gramatica Arabe Metodo Teorico-Practico](#)

[Les Chants Secrets](#)

[The Notarys Manual \(Fifth Edition\) Based Upon the Sections of the California Codes Relating to Notaries Public With Extracts from and Notes on State Supreme Court Decisions Also Contains Legal Forms for the Various Notarys Certificates and Protest](#)

[Maria Theresia Und Das Land Krain 1740-1780](#)

[de Sophoclis Indagatorum Fragmentis Papyraceis Specimen Litterarium Inaugurale Quod Ex Auctoritate Rectoris Magnifici G Kalff Litt Hum Doct in Facult Litt Et Philos Prof Ord Amplissimi Senatus Academici Consensu Et Nobilissimae Facultatis Lit](#)

[Erlauterungen Und Aufsätze Zur Einführung in Goethes Faust Fur Lehrer Und Den Gebildeten](#)

[Colmar Und Die Schreckenszeit Vol 1 Ein Tagebuch Und Aktenstucke Aus Den Revoltuionsjahren 1789-1796](#)

[Memoires Posthumes Du Comte de D B Avant Son Retour a Dieu Fonde Sur lExperience Des Vanites Humaines Vol 4](#)

[Centenaire de Voltaire Fete Oratoire Discours de MM E Spuller Emile Deschanel Victor Hugo](#)

[Eleusinia de Quelques Problmes Relatifs Aux Mystres DEleusis](#)

[Lyrik Aus Deutschsterreich Vom Mittelalter Bis Zur Gegenwart](#)

[LAnnotatore Degli Errori Di Lingua Ec E Della Piu Leggiadre E Men Note Frasi Tratte Dai Classici Prosatori Italiani Si Antichi Che Moderni](#)

[Venetianische Epigramme](#)

[Il Cuore Nascosto](#)

[LAntitrinitarisme a Genve Au Temps de Calvin Tude Historique](#)

[I Molluschi Dei Terreni Terziarii del Piemonte E Della Liguria Vol 19 Turritellidae E Mathildidae](#)

[Essai Sur BRenger de Tours Et La Controverse Sacramentaire Au XIE Sicle](#)

[Chevauchee dYeldis Et Autres Poemes \(1892\) La](#)

[Geitzige Der Ein Lustspiel in Fünf Aufzugen](#)

[Geschichte Der Auswartigen Politic Oesterreichs Im 19 Jahrhundert Vol 1 Bis Zum Sturze Metternichs](#)

[La Strega Commedia a Cura Di Giovanni Papini](#)
[Bulletin de la Societe dHistoire Naturelle Du Departement de la Moselle 1844 Vol 2](#)
[Bulle dOr La Suivie de la Sanction Pragmatique Et Loi Perpetuelle](#)
[Annales de la Socit Entomologique Belge Vol 4 Anne 1860 1er Semestre](#)
[Heimat Schauspiel in Vier Akten](#)
[A Review of President Days Treatise on the Will](#)
[The Treaty of Peace Union Friendship and Mutual Defence Between the Crowns of Great Britain France and Spain Concluded at Seville on the 9th of November NS 1729](#)
[Grif A Story of Australian Life Volumes 1-2](#)
[To You Magazine \(Vol 6 No 6\) \(Jan-Feb 1940\) 6-6](#)
[Turbulent Mixing Theory Applied to Radio Scattering](#)
[The Saturday Club 1915-1916](#)
[Scan of Multifamily Apartments and Rent Comparability in the Oak Terrace General Market Area](#)
[School Foundation Program \[report\] to the 43rd Legislative Assembly 1972](#)
[Radio Listening in the Gdr Appendix](#)
[Opuscles Entomologiques Vol 8](#)
[A Report to the Water Policy Committee on the Status of the Water Leasing Study and Pilot Program 1990 Volume 1990](#)
[The Union of Church and State Talbot Collection of British Pamphlets](#)
[A Report to the Fortieth Legislative Assembly the State of Montana with Recommendations for Annual Legislative Sessions Increase in Legislative Compensation Improved Physical Facilities More Adequate Staff and Services and Continued Study of Legisla 1967](#)
[An Oration Addressed to the Citizens of the Town of Quincy On the Fourth of July 1831 the Fifty-](#)
[Variations in Milk](#)
[The True History of the Late Division in the Anti-Slavery Societies Being Part of the Second Annual Report of the Executive Committee of the Massachusetts Abolition Society](#)
[Ruling Out Productivity? Labor Contract Pages and Plant Performance](#)
[The National Medals of the United States a Paper](#)
[Mittheilungen Der Naturforschenden Gesellschaft in Bern Aus Dem Jahre 1866 NR 603-618](#)
[Bars and Shadows](#)
[Proceedings of the Annual Meeting of the Baptist State Convention \[serial\] 1830](#)
[Emancipation in the West Indies in 1838](#)
[A Sermon Preached Before the House of Lords in the Abbey-Church of Westminster on Monday Jan 30 1737 8](#)
[Americana Reiseeindrücke Betrachtungen Geschichtliche Gesamtansicht](#)
[Faune de France Vol 4 Sipunculiens Chiuriens Priapuliens](#)
[The Goodness of God in My Life! and His Supernatural Power!](#)
[Dialogo Dellimpresa Militari Et Amorse Di Monsignor Giovio Vescovo Di Nocera Con Un Ragionamento](#)
[Albani \(Emma Lajeunesse\)](#)
[L'Homoeopathie A L'Academie de Medecine de Belgique En 1878 Reponse Au Rapport Academique de M Le Dr Cousot Sur Le Memoire Relatif A](#)
[L'Arsenicisme](#)
[Bericht Des Naturwissenschaftlichen \(Früher Zoologisch-Mineralogischen\) Vereins Zu Regensburg Vol 7 Für Die Jahre 1898 Und 1899](#)
[Enrique Ferri y El Positivismo Penal](#)
[Opera Prima Venti Poesie in Rima E Venti Ragioni in Prosa](#)
[Das System Der Theologischen Summe Des HI Thomas Von Aquin](#)
[Irish Facts for British Platforms Vol 2 December 1908](#)
[Namenstudien](#)
[Goethe Zu Dessen Näherem Verständniss](#)
[Les Oiseaux Des Phosphorites Du Quercy](#)
[Le Semeur Vol 21 DCembre 1918](#)
[Vaticinia Siue Prophetiae Abbatis Joachimi Et Anselmi Episcopi Marsicani Cum Imaginibus Aere Incisis Correctione Et Pulcritudine Plurium](#)
[Manuscriptorum Exemplariu Opere](#)
[Zeitschrift Für AEGyptische Sprache Und Alterthumskunde 1872 Vol 10](#)

[Il Giglio Nero Commedia in 4 Atti](#)

[Alfred Mombert Der Denker Eine Studie](#)

[Einführung in Die Physiologie Der Einzelligen \(Protozoen\)](#)

[Lettere Su Roma E Napoli](#)

[Gepufte Liebe Vol 1 Eine Erzählung](#)

[Zwei Jahre Am Congo Erlebnisse Und Schilderungen](#)

[Home Mission Monthly Volume 33 Issue 8](#)

[Memories Meanderings Meditations of a Misfit](#)

[Improvements in Education](#)

[Instructors Guide to Accounting Theory and Practice A First Year Text Volume 1](#)

[A Plea for the Bible Addressed to Educated Hindus](#)

[Memoir of the Reverend James Proudfit 1732-1802](#)

[Orchard Cover Crops](#)

[Contribution to the Chemistry of American Conifers](#)

[Musiker-Biographien Vol 12 Meyerbeer](#)

[Custom House Justice and Haviland China](#)

[Notes on the Kiowa Sun Dance](#)

[Ostrolenka Grand Heroic Opera in Four Acts](#)

[Hope Lifts Stories of Hope That Will Lift Your Spirit!](#)

[A Biological Assessment of Sites in the Ninemile Creek Drainage Missoula County Montana Tmdl-C04 July 2003 2004](#)

[A Preliminary Treatment of the Opuntioideae of North America](#)

[New Book of Niagara Scenes in Summer and Winter](#)

[Magazine Volume 1 Issue 1](#)

[Ode on the Bones of the Im-Mortal Thomas Paine Newly Transported from America to England by the No Less Im-Mortal William Cobbett Esq](#)

[Organic Evolution](#)
