

THE WHITE LIGHT A LIMITLESS REALITY

When the damsel heard these verses, she wept till her clothes were drenched and drew near the old woman, who said to her, 'Knowest thou such an one?' And wept and said, 'He is my lord. Whence knowest thou him?' 'O my lady,' answered the old woman, 'sawst thou not the madman who came hither yesterday with the old woman? He was thy lord. But this is no time for talk. When it is night, get thee to the top of the palace [and wait] on the roof till thy lord come to thee and contrive for thy deliverance.' Then she gave her what she would of perfumes and returning to the chamberlain, acquainted him with that which had passed, and he told the youth..When it was eventide, the chamberlain let bring two horses and great store of water and victual and a saddle-camel and a man to show them the way. These he hid without the town, whilst he and the young man took with them a long rope, made fast to a staple, and repaired to the palace. When they came thither, they looked and beheld the damsel standing on the roof. So they threw her the rope and the staple; whereupon she [made the latter fast to the parapet and] wrapping her sleeves about her hands, slid down [the rope] and landed with them. They carried her without the town, where they mounted, she and her lord, and fared on, whilst the guide forewent them, directing them in the way, and they gave not over going night and day till they entered his father's house. The young man saluted his father, who rejoiced in him, and he related to him all that had befallen him, whereupon he rejoiced in his safety..? ? ? ? ? I fear me for my body from sickness and unrest, Lest of the fear of sev'rance it be betrayed and slain..? ? ? ? ? m. The Boy and the Thieves dcxxvii.? ? ? ? ? At their appointed terms souls die; but for despair My soul is like to die, or ere its term betide..? ? ? ? ? Great in delight, beloved mine, your presence is with me; Yet greater still the miseries of parting and its bane..Rich Man and his Wasteful Son, The, i. 252..? ? ? ? ? To his beloved one the lover's heart's inclined; His soul's a captive slave, in sickness' hands confined..160. The Ruined Man of Baghdad and his Slave-girl dcccxcvi.The company marvelled at this story with the utmost wonderment, and the eleventh officer rose and said, 'I know a story yet rarer than this: but it happened not to myself..? ? ? ? ? Algates ye are our prey become; this many a day and night Right instantly of God we've craved to be vouchsafed your sight..On this wise he abode a space of days, after which he made himself at home in the land and took to himself comrades and got him friends galore, with whom he addressed himself to diversion and good cheer. Moreover, he went a-pleasuring with his friends and their hearts were solaced [by his company] and he entertained them with stories and civilities (161) and diverted them with pleasant verses and told them abundance of histories and anecdotes. Presently, the report of him reached King Jemhour, lord of Cashghar of Hind, and great was his desire [for his company]. So he went in quest of him and Abdallah repaired to his court and going in to him, kissed the earth before him. Jemhour welcomed him and entreated him with kindness and bade commit him to the guest-house, where he abode three days, at the end of which time the king sent [to him] a chamberlain of his chamberlains and let bring him to his presence. When he came before him, he greeted him [with the usual compliment], and the interpreter accosted him, saying, "King Jemhour hath heard of thy report, that thou art a goodly boon-companion and an eloquent story-teller, and he would have thee company with him by night and entertain him with that which thou knowest of anecdotes and pleasant stories and verses." And he made answer with "Harkening and obedience." 84. The Devout Woman and the two Wicked Elders cccxciv.The company marvelled at this story and at the doings of women. Then came forward a fourth officer and said, 'Verily, that which hath betided me of strange adventures is yet more extraordinary than this; and it was on this wise..? ? ? ? ? Our stead, that late was desert, grew green and eke our trees, That barren were, grew loaded with ripened fruits galore..So the vizier returned to the king and said to him, "Verily, this youth hath merited grievous punishment, after abundance of bounty [bestowed on him], and it may not be that a bitter kernel should ever become sweet; but, as for the woman, I am certified that there is no fault in her." Then he repeated to the king the story which he had taught the queen, which when Azadbekht heard, he rent his clothes and bade fetch the youth. So they brought him and stationed him before the king, who let bring the headsman, and the folk all fixed their eyes upon the youth, so they might see what the king should do with him..? ? ? ? ? g. King Bihkerd cccclxiv.149. El Melik en Nasir and his Vizier dcxcvii.? ? ? ? ? Favour or flout me, still my soul shall be Thy ransom, in contentment or despite..? ? ? ? ? Except I be appointed a day [to end my pain], I'll weep until mine eyelids with blood their tears ensue..Presently, up came the old woman, whereupon the young man sprang to his feet and laying hold of her, demanded of her the turban-cloth. Quoth she, "Know that I entered one of the houses and made the ablution and prayed in the place of prayer; and I forgot the turban-cloth there and went out. Now I know not the house in which I prayed, nor have I been directed (59) thereto, and I go round about every day till the night, so haply I may light on it, for I know not its owner." When the draper heard this, he said to the old woman, "Verily, Allah restoreth unto thee what which thou hast lost. Rejoice, for the turban-cloth is with me and in my house." And he arose forthright and gave her the turban-cloth, as it was. She gave it to the young man, and the draper made his peace with his wife and gave her raiment and jewellery, [by way of peace-offering], till she was content and her heart was appeased. (60).40. Jaafer ben Yehya and Abdulmelik ben Salih dlxv.99. The Three Unfortunate Lovers ccccxix.? ? ? ? ? g. The Crows and the Hawk dccccvi.Next morning, he again took up the bier and went round with it as before, in quest of alms. Presently, the master of police, who was of those who had given alms on account of the supposed dead man on the previous day, met him; so he was angered and fell on the porters and beat them and took the [supposed] dead body, saying, 'I will bury him and earn the reward [of God].' (35) So his men took him up and carrying him to the prefecture, fetched grave-diggers, who dug him a grave. Then they bought him a shroud and perfumes (36) and fetched an old man of the quarter, to wash him. So he recited over him [the appointed prayers and portions of the Koran] and laying him on the bench, washed him and shrouded him. After he had shrouded him, he voided; (37) so he renewed the washing and

went away to make his ablutions, (38) whilst all the folk departed, likewise, to make the [obligatory] ablution, previously to the funeral..When it was the day of the going-in, (110) Bihzad, of his haste and lack of patience, betook himself to the wall, which was between himself and the princess's lodging and in which there was a hole pierced, and looked, so he might see his bride, of his haste. But the bride's mother saw him and this was grievous to her; so she took from one of the servants two red-hot iron spits and thrust them into the hole through which the prince was looking. The spits ran into his eyes and put them out and he fell down aswoon and joyance was changed and became mourning and sore concern. See, then, O king," continued the youth, "the issue of the prince's haste and lack of deliberation, for indeed his haste bequeathed him long repentance and his joy was changed to mourning; and on like wise was it with the woman who hastened to put out his eyes and deliberated not. All this was the doing of haste; wherefore it behoveth the king not to be hasty in putting me to death, for that I am under the grasp of his hand, and what time soever thou desirest my slaughter, it shall not escape [thee]." I swear by his life, yea, I swear by the life of my love without peer, iii. 21..After he had slain him, he fell into repentance and mourning and chagrin waxed upon him, and none, who questioned him, would he acquaint with the cause thereof, nor, of his love for his wife, did he tell her of this, and whenas she asked him of [the cause of] his grief, he answered her not. When the viziers knew of Abou Temam's death, they rejoiced with an exceeding joy and knew that the king's grief arose from regret for him. As for Ilan Shah, he used, after this, to betake himself by night to the sleeping-chamber of the two boys and spy upon them, so he might hear what they said concerning his wife. As he stood one night privily at the door of their chamber, he saw them spread out the gold before them and play with it and heard one of them say, 'Out on us! What doth this gold profit us? For that we cannot buy aught therewith neither spend it upon ourselves. Nay, but we have sinned against Abou Temam and done him to death unjustly.' And the other answered, 'Had we known that the king would presently kill him, we had not done what we did.' Then said he to them one day, 'There was with us bread and the locusts ate it; so we put in its place a stone, a cubit long and the like broad, and the locusts came and gnawed away the stone, because of the smell of the bread.' Quoth one of his friends (and it was he who had given him the lie concerning the dog and the bread and milk), 'Marvel not at this, for mice do more than that.' And he said, 'Go to your houses. In the days of my poverty, I was a liar [when I told you] of the dog's climbing upon the shelf and eating the bread and spoiling the milk; and to-day, for that I am rich again, I say sooth [when I tell you] that locusts devoured a stone a cubit long and a cubit broad.' They were confounded at his speech and departed from him; and the youth's good flourished and his case was amended. (227) Nor," added the vizier,"is this stranger or more extraordinary than the story of the king's son who fell in love with the picture." Now the king's vizier had two daughters, own sisters, the elder of whom had read books and made herself mistress of [all] sciences and studied the writings of the sages and the histories of the boon-companions, (160) and she was possessed of abundant wit and knowledge galore and surpassing apprehension. She heard that which the folk suffered from the king and his despiteous usage of their children; whereupon compassion gat hold upon her for them and jealousy and she besought God the Most High that He would bring the king to renounce that his heresy, (161) and God answered her prayer. Then she took counsel with her younger sister and said to her, 'I mean to contrive somewhat for the liberation of the people's children; and it is that I will go up to the king [and offer myself to him], and when I come to his presence, I will seek thee. When thou comest in to me and the king hath done his occasion [of me], do thou say to me, 'O my sister, let me hear and let the king hear a story of thy goodly stories, wherewithal we may beguile the waking hours of our night, till we take leave of each other.' 'It is well,' answered the other. 'Surely this contrivance will deter the king from his heresy and thou shalt be requited with exceeding favour and abounding recompense in the world to come, for that indeed thou adventrest thyself and wilt either perish or attain to thy desire.' After this came the horseman, who had taken Abou Sabir's wife, and complained of her to the king that she would not give him possession of herself, avouching that she was his wife. The king bade bring her before him, that he might hear her speech and pronounce judgment upon her. So the horseman came with her before him, and when the king saw her, he knew her and taking her from her ravisher, bade put the latter to death. Then he became aware of the troops, that they murmured against him and spoke of him as a tyrant; so he turned to his officers and viziers and said to them, 'As for me, by God the Great, I am not the king's brother! Nay, I am but one whom the king imprisoned upon a word he heard from me and used every day to taunt me therewith. Ye think that I am the king's brother; but I am Abou Sabir and God hath given me the kingship in virtue of my patience. As for the king who sought protection of me and I despoiled him, it was he who first wronged me, for that he despoiled me aforetime and drove me forth of my native land and banished me, without due [cause]; wherefore I requited him with that which he had done to me, in the way of lawful vengeance. As for the thieves who proffered repentance, there was no repentance for them with me, for that they began upon me with foul [dealing] and waylaid me by the road and despoiled me and took my good and my sons. Now these two boys, that I took of them and whom ye deemed slaves, are my very sons; so I avenged myself on the thieves of that which they did with me aforetime and requited them with equity. As for the horseman whom I slew, the woman I took from him was my wife and he took her by force, but God the Most High hath restored her [to me]; so this was my right, and my deed that I have done was just, albeit ye, [judging] by the outward of the matter, deemed that I had done this by way of tyranny.' When the folk heard this, they marvelled and fell prostrate before him; and they redoubled in esteem for him and exceeding affection and excused themselves to him, marvelling at that which God had done with him and how He had given him the kingship by reason of his longsuffering and his patience and how he had raised himself by his patience from the bottom of the pit to the throne of the kingdom, what while God cast down the [late] king from the throne into the pit. (109) Then Abou Sabir foregathered with his wife and said to her, 'How deemest thou of the fruit of patience and its sweetness and the fruit of haste and its bitterness? Verily, all that a man doth

of good and evil, he shall assuredly abide.' On like wise, O king," continued the young treasurer, "it behoveth thee to practise patience, whenas it is possible to thee, for that patience is of the fashion of the noble, and it is the chiefest of their reliance, especially for kings." King's Daughter of Baghdad, El Abbas and the, iii. 53..She abode awaiting him thus till the end of the month, but discovered no tidings of him neither happened upon aught of his trace; wherefore she was troubled with an exceeding perturbation and despatching her servants hither and thither in quest of him, abode in the sorest that might be of grief and concern. When it was the beginning of the new month, she arose in the morning and bidding cry him throughout the city, sat to receive visits of condolence, nor was there any in the city but betook himself to her, to condole with her; and they were all concerned for her, nothing doubting but she was a man..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:..Bihkerd, Story of King, i. 121..? ? ? ? ? God keep the days of love-delight! How dearly sweet they were! How joyous and how solaceful was life in them whilere!.Then she charged her husband keep watch over the thief, till she should return, and repairing to his wife, acquainted her with his case and told her that her husband the thief had been taken and had compounded for his release, at the price of seven hundred dirhems, and named to her the token. So she gave her the money and she took it and returned to her house. By this time, the dawn had broken; so she let the thief go his way, and when he went out, she said to him, 'O my dear one, when shall I see thee come and take the treasure?' 'O indebted one,' answered he, 'when thou needest other seven hundred dirhems, wherewithal to amend thy case and that of thy children and to discharge thy debts.' And he went out, hardly believing in his deliverance from her. Nor," added the vizier, "is this more extraordinary than the story of the three men and our Lord Jesus." .?THE SEVENTH OFFICER'S STORY..Then she turned and saw within the chamber an old man, comely of hoariness, venerable of aspect, who was dancing on apt and goodly wise, a dance the like whereof none might avail unto. So she sought refuge with God the Most High from Satan the Stoned (193) and said, 'I will not give over what I am about, for that which God decreeth, He carrieth into execution.' Accordingly, she went on singing till the old man came up to her and kissed the earth before her, saying, 'Well done, O Queen of the East and the West! May the world be not bereaved of thee! By Allah, indeed thou art perfect of qualities and ingredients, O Tuhfet es Sudour! (194) Dost thou know me?' 'Nay, by Allah,' answered she; 'but methinks thou art of the Jinn.' Quoth he, 'Thou sayst sooth; I am the Sheikh Aboutawaif (195) Iblis, and I come to thee every night, and with me thy sister Kemeriye, for that she loveth thee and sweareth not but by thy life; and her life is not pleasant to her, except she come to thee and see thee, what while thou seest her not. As for me, I come to thee upon an affair, wherein thou shall find thine advantage and whereby thou shalt rise to high rank with the kings of the Jinn and rule them, even as thou rulest mankind; [and to that end I would have thee come with me and be present at the festival of my son's circumcision; (196)] for that the Jinn are agreed upon the manifestation of thine affair.' And she answered, 'In the name of God.'? ? ? ? ? Of me he got not what he sought and brideless did return, For that estrangement and disdain were pleasing in my sight..When she had made an end of her song, she threw the lute from her hand and wept till she swooned away. So they sprinkled on her rose-water, mingled with musk, and willow-flower water; and when she came to herself, Er Reshid said to her, "O Sitt el Milah, this is not fair dealing in thee. We love thee and thou lovest another." "O Commander of the Faithful," answered she, "there is no help for it." Therewithal he was wroth with her and said, "By the virtue of Hemzeh (19) and Akil (20) and Mohammed, Prince of the Apostles, if thou name one other than I in my presence, I will bid strike off thy head!" Then he bade return her to her chamber, whilst she wept and recited the following verses:..End of vol. II..Then the king assembled his nobles and commons and the astrologers and said to them, 'Know that what God hath graven upon the forehead, be it fair fortune or calamity, none may avail to efface, and all that is decreed unto a man he must needs abide. Indeed, this my caretaking and my endeavour profited me nought, for that which God decreed unto my son, he hath abidden and that which He decreed unto me hath betided me. Nevertheless, I praise God and thank Him for that this was at my son's hand and not at the hand of another, and praised be He for that the kingship is come to my son!' And he strained the youth to his breast and embraced him and kissed him, saying, 'O my son, this matter was on such a wise, and of my care and watchfulness over thee from destiny, I lodged thee in that pit; but caretaking availed not.' Then he took the crown of the kingship and set it on his son's head and caused the folk and the people swear fealty to him and commended the subjects to his care and enjoined him to justice and equity. And he took leave of him that night and died and his son reigned in his stead..Then he went to fetch that which he had hidden of the grain, but found it not and returned, perplexed and sorrowful, to the old man, who said to him, 'What aileth thee to be sorrowful?' And he answered, 'Methought thou wouldst not pay me my due; so I took of the grain, after the measure of my hire; and now thou hast paid me my due and I went to bring back to thee that which I had hidden from thee, but found it gone, for those who had happened upon it had stolen it.' The old man was wroth, when he heard this, and said to the merchant, 'There is no device [can cope] with ill luck! I had given thee this, but, of the sorriness of thy luck and thy fortune, thou hast done this deed, O oppressor of thine own self! Thou deemedst I would not acquit thee thy wage; but, by Allah, nevermore will I give thee aught.' And he drove him away from him..Patience, Of the Advantages of, i. 89..? ? ? ? ? s. The Journeyman and the Girl dccccix.100. The Lovers of the Benou Tai ccccx.Presently, the vizier heard of the merchant's coming; so he sent to him and let bring him to his house and talked with him awhile of his travels and of that which he had abidden therein, and the merchant answered him thereof. Then said the vizier, 'I will put certain questions to thee, which if thou answer me, it will be well [for thee].' And the merchant rose and

made him no answer. Quoth the vizier, 'What is the weight of the elephant?' The merchant was perplexed and returned him no answer and gave himself up for lost. Then said he, 'Grant me three days' time.' So the vizier granted him the delay he sought and he returned to his lodging and related what had passed to the old woman, who said, 'When the morrow cometh, go to the vizier and say to him, "Make a ship and launch it on the sea and put in it an elephant, and when it sinketh in the water, [under the beast's weight], mark the place to which the water riseth. Then take out the elephant and cast in stones in its place, till the ship sink to the mark aforesaid; whereupon do thou take out the stones and weigh them and thou wilt know the weight of the elephant"'. Moreover, King Shehriyar summoned chroniclers and copyists and bade them write all that had betided him with his wife, first and last; so they wrote this and named it "The Stories of the Thousand Nights and One Night." The book came to (195) thirty volumes and these the king laid up in his treasury. Then the two kings abode with their wives in all delight and solace of life, for that indeed God the Most High had changed their mourning into joyance; and on this wise they continued till there took them the Destroyer of Delights and Sunderer of Companies, he who maketh void the dwelling-places and peopleth the tombs, and they were translated to the mercy of God the Most High; their houses were laid waste and their palaces ruined and the kings inherited their riches..Then the old queen and her daughter and son-in-law embarked in the ship and setting sail, fared on till they came to the land of Mekran. Their arrival there befell at the last of the day; so they passed the night in the ship, and when the day was near to break, the young king went down from the ship, that he might go to the bath, and made for the market. As he drew near the bath, the cook met him by the way and knew him; so he laid hands on him and binding his arms fast behind him, carried him to his house, where he clapped the old shackles on his feet and straightway cast him back into his whilom place of duress..? ? ? ? ? g. The Fuller and his Wife dcccxcvi. There was once a man of Nishapour, (1) who had a wife of the utmost loveliness and piety, and he was minded to set out on the pilgrimage. So he commended his wife to the care of his brother and besought him to aid her in her affairs and further her to her desires till he should return, so they both abode alive and well. Then he took ship and departed and his absence was prolonged. Meanwhile, the brother went in to his brother's wife, at all times and seasons, and questioned her of her circumstances and went about her occasions; and when his visits to her were prolonged and he heard her speech and looked upon her face, the love of her gat hold upon his heart and he became distraught with passion for her and his soul prompted him [to evil]. So he besought her to lie with him, but she refused and chid him for his foul deed, and he found him no way unto presumption; (2) wherefore he importuned her with soft speech and gentleness..? ? ? ? ? By God, how pleasant was the night we passed, with him for third! Muslim and Jew and Nazarene, we sported till the day..111. The Pilgrim and the Old Woman who dwelt in the Desert ccccxxxiv. When it was eventide, the king summoned the vizier and bade him tell the [promised] story, "Hearkening and obedience," answered he. "Know, O king, that. When the Khalif heard this, her speech pleased him and he strained her to his bosom. Then he went forth from her and locked the door upon her, as before; whereupon she took the book and sat looking in it awhile. Presently, she laid it down and taking the lute, tightened its strings. Then she smote thereon, after a wondrous fashion, such as would have moved inanimate things [to delight], and fell to singing marvellous melodies and chanting the following verses:. So he was concerned with an exceeding concern for his lack of travel and discovered this to his father, who said to him, "O my son, why do I see thee chagrined?" And he answered, "I would fain travel." Quoth Aboulhusn, "O my son, none travelleth save those whose occasion is urgent and those who are compelled thereunto [by need]. As for thee, O my son, thou enjoyest ample fortune; so do thou content thyself with that which God hath given thee and be bounteous [unto others], even as He hath been bounteous unto thee; and afflict not thyself with the toil and hardship of travel, for indeed it is said that travel is a piece of torment." (5) But the youth said, "Needs must I travel to Baghdad, the abode of peace." ? ? ? ? ? wa. The Hawk and the Locust dcccxcvi. ? ? ? ? ? All wasted is my body and bowels tortured sore; Love's fire on me still waxeth, mine eyes with tears still rain.. All this while Meimoun's eye was upon her and presently he said to her, 'Harkye, Tuhfeh! Sing to me.' But Queen Zelzeleh cried out at him and said, 'Desist, O Meimoun. Thou sufferest not Tuhfeh to pay heed unto us.' Quoth he, 'I will have her sing to me.' And words waxed between them and Queen Zelzeleh cried out at him. Then she shook and became like unto the Jinn and taking in her hand a mace of stone, said to him, 'Out on thee! What art thou that thou shouldst bespeak us thus? By Allah, but for the king's worship and my fear of troubling the session and the festival and the mind of the Sheikh Iblis, I would assuredly beat the folly out of thy head!' When Meimoun heard these her words, he rose, with the fire issuing from his eyes, and said, 'O daughter of Imlac, what art thou that thou shouldst outrage me with the like of this talk?' 'Out on thee, O dog of the Jinn,' replied she, 'knowest thou not thy place?' So saying, she ran at him and offered to strike him with the mace, but the Sheikh Iblis arose and casting his turban on the ground, said, 'Out on thee, O Meimoun! Thou still dost with us on this wise. Wheresoever thou art present, thou troubleth our life! Canst thou not hold thy peace till thou goest forth of the festival and this bride-feast (222) be accomplished? When the circumcision is at an end and ye all return to your dwelling-places, then do as thou wilt. Out on thee, O Meimoun! Knowest thou not that Imlac is of the chiefs of the Jinn? But for my worship, thou shouldst have seen what would have betided thee of humiliation and punishment; but by reason of the festival none may speak. Indeed thou exceedest: knowest thou not that her sister Wekhimeh is doughtier than any of the Jinn? Learn to know thyself: hast thou no regard for thy life? ? ? ? ? Quoth I (and mine a body is of passion all forslain, Ay, and a heart that's all athirst for love and longing pain. Lo, since the day I left you, O my masters, iii. 24.. When the evening evened, the king summoned the vizier and bade him tell the story of the King of Hind and his vizier. So he said, "Hearkening and obedience. Know, O king of august lineage, that. ? ? ? ? ? Quoth Sherik, "On me be his warranty, may God assain the king!" So the Tai departed, after a term had been assigned him for his coming.. ? ? ? ? ? I make a vow to God, if ever day or night. ? ? ? ? ? For whoso doth rejoice in meeting

him shall have Largesse and gifts galore at his dismounting gain..As for Abou Sabir, when he returned, he saw not his wife and read what was written on the ground, wherefore he wept and sat [awhile] sorrowing. Then said he to himself, 'O Abou Sabir, it behoveth thee to be patient, for belike there shall betide [thee] an affair yet sorer than this and more grievous;' and he went forth wandering at a venture, like to the love-distraught, the madman, till he came to a sort of labourers working upon the palace of the king, by way of forced labour. When [the overseers] saw him, they laid hold of him and said to him, 'Work thou with these folk at the palace of the king; else will we imprison thee for life.' So he fell to working with them as a labourer and every day they gave him a cake of bread. He wrought with them a month's space, till it chanced that one of the labourers mounted a ladder and falling, broke his leg; whereupon he cried out and wept. Quoth Abou Sabir to him, 'Have patience and weep not; for thou shall find ease in thy patience.' But the man said to him, 'How long shall I have patience?' And he answered, saying, 'Patience bringeth a man forth of the bottom of the pit and seateth him on the throne of the kingdom.' So he carried her to a place wherein was running water and setting her down on the ground, left her and went away, marvelling at her. After he left her, he found his camels, by her blessing, and when he returned, King Kisra asked him, 'Hast thou found the camels?' ['Yes,' answered he] and acquainted him with the affair of the damsel and set out to him her beauty and grace; whereupon the king's heart clave to her and he mounted with a few men and betook himself to that place, where he found the damsel and was amazed at her, for that he saw her overpassing the description wherewith the camel-driver had described her to him. So he accosted her and said to her, 'I am King Kisra, greatest of the kings. Wilt thou not have me to husband?' Quoth she, 'What wilt thou do with me, O king, and I a woman abandoned in the desert?' And he answered, saying, 'Needs must this be, and if thou wilt not consent to me, I will take up my sojourn here and devote myself to God's service and thine and worship Him with thee.' The queen rejoiced in her and putting out her hand to her, drew her to herself and seated her by her side on the couch; whereupon Tuhfeh kissed her hands and the queen said to her, 'Know, O Tuhfeh, that all that thou treadest of these belong not to any of the Jinn, (224) for that I am the queen of them all and the Sheikh Aboutawaif Iblis sought my permission (225) and prayed me to be present at the circumcision of his son. So I sent to him, in my stead, a slave-girl of my slave-girls, to wit, Shuaaeh, Queen of the Fourth Sea, who is vice-queen of my kingdom. When she was present at the wedding and saw thee and heard thy singing, she sent to me, giving me to know of thee and setting forth to me thine elegance and pleasantness and the goodliness of thy breeding and thy singing. So I am come to thee, for that which I have heard of thy charms, and this shall bring thee great worship in the eyes of all the Jinn.' (226). When she had made an end of her song, she wept till she made the bystanders weep and the Lady Zubeideh condoled with her and said to her, "God on thee, O Sitt el Milah, sing us somewhat, so we may hearken to thee." "Harkening and obedience," answered the damsel and sang the following verses: Fair patience use, for ease still followeth after stress, iii. 117.. On the morrow, she said to the old man, "Get thee to the money-changer and fetch me the ordinary." So he repaired to the money-changer and delivered him the message, whereupon he made ready meat and drink, as of his wont, [with which the old man returned to the damsel and they ate till they had enough. When she had eaten,] she sought of him wine and he went to the Jew and fetched it. Then they sat down and drank; and when she grew drunken, she took the lute and smiting it, fell a-singing and chanted the following verses: My juice among kings is still drunken for wine And a present am I betwixt friends, young and old. Officer's Story, the Eighth, ii. 155.. So he sat down upon the throne of the Khalifate and laid the dagger in his lap, whereupon all [present] came up to kiss the earth before him and called down on him length of life and continuance [of glory and prosperity]. Then came forward Jaafer the Barmecide and kissing the earth, said, "May the wide world of God be the treading of thy feet and may Paradise be thy dwelling-place and the fire the habitation of thine enemies! May no neighbour transgress against thee nor the lights of fire die out for thee, (29) O Khalif of [all] cities and ruler of [all] countries!". 108. Aboukir the Dyer and Abousir the Barber dcccixvii.40. The Khalif El Mamoun and the Strange Doctor cccvi.1. The Merchant and the Genie i.37. The Imam Abou Yousuf with Er Reshid and Jaafer dlv. My flower a marvel on your heads doth show, Yet homeless (237) am I in your land, I trow.. . . . Peace on you, people of my troth! With peace I do you greet. Said ye not truly, aforetime, that we should live and meet?.93. The Ignorant Man who set up for a Schoolmaster cccci. In every halting-place like Joseph (17) she appears And he in every stead with Jacob's grief (18) is pined..Awaken, O ye sleepers all, and profit, whilst it's here, ii. 234..60. Haroun Er Reshid and Zubeideh in the Bath dclxlviii.A Damsel made for love and decked with subtle grace, iii. 192.. Alack, my grief! Thou wast, indeed, grown absent from my yiew, Yet art the apple of mine eye nor couldst from me divide.. How many a bidder unto love, a secret-craving wight, How many a swain, complaining, saith of destiny malign,. If I must die, then welcome death to heal My woes; 'twere lighter than the pangs I feel.. Yet thou repaidst me with constraint, rigour and perfidy, To which no lover might himself on any wise resign..97. Dibil el Khuzai with the Lady and Muslin ben el Welid ccccvii. All intercessions come and all alike do ill succeed, Save Tuhfeh's, daughter of Merjan, for that, in very deed,.140. Younus the Scribe and the Khalif Welid ben Sehl dclxxxiv.Reshid (Er), Tuhfet el Culoub and, ii. 203..When the Khalif heard these his verses, he was moved to exceeding delight and taking the cup, drank it off, and they ceased not to drink and carouse till the wine rose to their heads. Then said Aboulhusn to the Khalif, "O boon-companion mine, of a truth I am perplexed concerning my affair, for meseemed I was Commander of the Faithful and ruled and gave gifts and largesse, and in very deed, O my brother, it was not a dream." "These were the delusions of sleep," answered the Khalif and crumbling a piece of henbane into the cup, said to him, "By my life, do thou drink this cup." And Aboulhusn said, "Surely I will drink it from thy hand." Then he took the cup from the Khalif's hand and drank it off, and no sooner had it settled in his belly than his head forewent his feet [and he fell down senseless].. Whenas the burdens all were bounden on and shrill The camel-leader's call

rang out across the air. Meanwhile, the governor returned to the youth, who questioned him of his absence, and he told him that he had been in the city of the king who had taken the damsel. When the youth heard this, he misdoubted of the governor and never again trusted him in aught, but was still on his guard against him. Then the governor made great store of sweetmeats and put in them deadly poison and presented them to the youth. When the latter saw the sweetmeats, he said in himself, 'This is an extraordinary thing of the governor! Needs must there be mischief in this sweetmeat, and I will make proof of it upon himself.' So he made ready victual and set on the sweetmeat amongst it and bade the governor to his house and set food before him. He ate and amongst the rest, they brought him the poisoned sweetmeat; so he ate thereof and died forthright; whereby the youth knew that this was a plot against himself and said, 'He who seeketh his fortune of his own [unaided] might (190) attaineth it not.' Nor (continued the vizier) is this, O king of the age, more extraordinary than the story of the druggist and his wife and the singer." Selma, Selim and, ii. 81..? ? ? ? ? g. The Crows and the Hawk dcxiii. 'Harkening and obedience,' answered El Ased and flew till he came to the Crescent Mountain, when he sought audience of Meimoun, who bade admit him. So he entered and kissing the earth before him, gave him Queen Kemeriyeh's message, which when he heard he said to the Afrit, 'Return whence thou comest and say to thy mistress, "Be silent and thou wilt do wisely." Else will I come and seize upon her and make her serve Tuhfeh; and if the kings of the Jinn assemble together against me and I be overcome of them, I will not leave her to scent the wind of this world and she shall be neither mine nor theirs, for that she is presently my soul (243) from between my ribs; and how shall any part with his soul?' When the Afrit heard Meimoun's words, he said to him, 'By Allah, O Meimoun, thou hast lost thy wits, that thou speakest these words of my mistress, and thou one of her servants!' Whereupon Meimoun cried out and said to him, 'Out on thee, O dog of the Jinn! Wilt thou bespeak the like of me with these words?' Then, he bade those who were about him smite El Ased, but he took flight and soaring into the air, betook himself to his mistress and told her that which had passed; and she said, 'Thou hast done well, O cavalier.! ? ? ? ? c. The Jewish Physician's Story cxxix. ? ? ? ? ? She hath an eye, whose glances pierce the hearts of all mankind, Nor can cornelian with her cheeks for ruddiness compare..27. Alaeddin Abou es Shamat dxx. ?STORY OF THE THREE MEN AND OUR LORD JESUS.. Whilst the Sheikh was thus occupied with taking leave of the kings, Meimoun sought his opportunity, whenas he saw the place empty, and taking up Tuhfeh on his shoulders, soared up with her to the confines of the sky and flew away with her. Presently, Iblis came to look for Tuhfeh and see what she purposed, but found her not and saw the slave-girls buffeting their faces; so he said to them, 'Out on ye! What is to do?' 'O our lord,' answered they, 'Meimoun hath snatched up Tuhfeh and flown away with her.' When Iblis heard this, he gave a cry, to which the earth trembled, and said, 'What is to be done? Out on ye! Shall he carry off Tuhfeh from my very palace and outrage mine honour? Doubtless, this Meimoun hath lost his wits.' Then he cried out a second time, that the earth quaked therefor, and rose up into the air..? ? ? ? ? Still, as my transports wax, grows restlessness on me And woes have ta'en the place of love-delight denied..? ? ? ? ? i. The Credulous Husband dcccxcviii. ? ? ? ? ? Her eye is sharper than a sword; the soul with ecstasy It takes and longing leaves behind, that nothing may assain.

[Vier Und Zwanzig Bucher Der Heiligen Schrift Die Nach Dem Masoretischen Texte](#)

[Nurnbergische Gelehrte Zeitung Auf Das Jahr 1784 Nebst Einem Register](#)

[P Ovidii Nasonis Heroides Et A Sabini Epistolae Vol 1 E Veterum Librorum Fide Et Virorum Doctorum Annotationibus Recensuit Varias Lectiones Codicum Et Nonnullarum Editionum Apposuit Commentariis](#)

[Zeitschrift Fur Den Deutschen Unterricht 1906 Vol 20](#)

[Des Strabo Eines Alten Stoischen Weltweisen Aus Der Stadt Amasia Geburtig Allgemeine Erdbeschreibung Vol 2 Oder Europa](#)

[Two Sermons Preached Fifty Years from the Building of the New Meeting-House for the First](#)

[A Sermon Preacht at Holy-Rood-House 30 January 1681-2 Before Her Highness the Lady Anne](#)

[Dizionario Geografico Fisco Storico Della Toscana Vol 3 Contenente La Descrizione Di Tutti I Luoghi del Granducato Ducato Di Lucca](#)

[Garfagnana E Lunigiana](#)

[The Journal of Jurisprudence 1868 Vol 12](#)

[Mansions of the Skies An Acrostic Poem on the Lords Prayer](#)

[What One School Did and How It Did It](#)

[A Discourse in Memory of Our Late President Abraham Lincoln Delivered in the First Parish Church Holliston Mass Thursday June 1 1865](#)

[Duelling Being the Enlargement of a Discourse on a Late Fatal Event Preached in DOLier-Street Chapel Dublin](#)

[Pipes and Perdition](#)

[Death of Abraham Lincoln A Discourse on the Assassination of Abraham Lincoln President of the United States April 14 1865 Delivered at North Colebrook April 23 1865](#)

[Why Is History Read So Little? An Address to Parents Teachers and Members of Fashionable Society by a Student of History](#)

[The Crisis And Its Alternatives Offered to the Free Choice of Englishmen Being an Abridgment of Earnest and Serious Reflections on the Urgency of the Present Crisis C](#)

[Awakenings with in Athens](#)

[A Letter from Gerrit Smith to Albert Barnes 1868](#)

[On the Introduction of the Natural Sciences Into General Education A Lecture Delivered at the Commencement of the Session of the Faculty of Arts in University College London October 15th 1838](#)

[The Christian College An Address at the Centennial Educational Meeting Held in the M E Church Napa City California February 15th 16th and 17th](#)

[Poems To My Friends and Patrons Greeting](#)

[Value of a Faithful Minister A Sermon Preached by REV M J Steere of Great Falls at the Installation of REV Hiram Whitcher as Pastor of the F W Baptist Church Concord N H](#)

[Britains Contribution to Victory Vol 19](#)

[On Doing Good A Sermon Preached at the Ordination of REV John R Freeman Andover Conn June 24 1856](#)

[The Way of the Cross And Other Verses](#)

[Addresses on the Consideration of Resolutions Relative to the Death of Abraham Lincoln](#)

[The Sculptor And Other Verses](#)

[Just Thoughts Now and Then](#)

[Submission to God Psalm XXXIX 9 A Sermon Preached at the Funeral of Mrs Caroline E Lathrop Wife of Mr Alvan Lathrop Who Died at Poughkeepsie N Y Thursday February 27 1845 at 1-4 Before 5 A M and Was Buried March 1st 1845](#)

[Biennial Report of the Surveyor General of the State of California from December 4 1871 to August 1 1873](#)

[Reports to the General Assembly of Illinois 1889 Vol 1](#)

[True Religion Spiritual Catholic and Practical A Discourse Delivered at the Ordination of REV Martin Dudley to the Pastoral Charge of the Congregational Church and Society in Easton Dec 31 1851](#)

[The Skaith of Guillardun A Breton Romance](#)

[Dangers of Our Republic An Oration Delivered in Chester VT July 4 1857](#)

[Traite Des Tumeurs de la Vessie Tumeurs Intra-Vesicales Et Para-Vesicales](#)

[A Poem](#)

[The Alienation of Church and People](#)

[A Tribute to the Memory of Miss A C Hasseltine Principal of Bradford Female Academy](#)

[Address Delivered by Hon James W Wall at Newark N J July 4th 1863](#)

[Our Duties at This Crisis A Sermon Preached in the Trinitarian Church New Bedford April 21 1861](#)

[The Sisters A Play in One Act](#)

[The State of the Country Speech of William H Seward in the United States Senate February 29 1860](#)

[San Francisco Police and Peace Officers Journal of the State of California Vol 23 February 1947](#)

[The Gleaner Vol 1 June 1912](#)

[Thoughts](#)

[Encyclical Letter of His Holiness Pius X Proclaiming a Jubilee Indulgence Circular Letter to the Clergy Religious and Laity of the Archdiocese of Toronto](#)

[The Evolution of Jewish Disability](#)

[The Flourish of the Annual Spring Improved in a Sermon Preached at the Thursday Lecture in Boston May 3 1739](#)

[The Queens Case Stated](#)

[The Perpetuity of the Reign of Christ](#)

[What Christianity Demands of Us at the Present Crisis A Sermon Preached on Thanksgiving Day Nov 29 1860](#)

[Captain Wheelers Narrative of His Wanderings in Brazil South America](#)

[Die Letzten Zeiten Des Erzbisthums Riga Dargestellt in Einer Gleichzeitigen Chronik Des Bartholomaus Grefenthal Und in Einer Sammlung Der Auf Jene Zeiten Bezuglichen Urkunden](#)

[In Memoriam Luther Dana Woodbridge M D 1899](#)

[Civilta Cattolica 1879 Vol 11 La Quaderno 697](#)

[Sixth Biennial Report of the Trustees and Medical Superintendent of the Southern Indiana Hospital for the Insane at Evansville Indiana for the Biennial Period Ending October 31 1900](#)

[The Faith of the People Called Quakers in Our Lord and Saviour Jesus Christ Set Forth in Various Extracts from Their Writings](#)

[Speech of Hon Abraham Lincoln in New York in Vindication of the Policy of the Framers of the Constitution and the Principles of the Republican Party Delivered in the Cooper Institute Feb 27th 1860](#)

[A Letter to the Tories](#)

[Petri Bongii Bergomatis Numerorum Mysteria Opus Maximarum Rerum Doctrina Et Copia Refertum in Quo Mirus in Primis Idemque Perpetuus Arithmeticae Pythagoricae Cum Diuinae Paginae Numeris Consensus Multiplici Ratione Probantur](#)

[Catalogue of Ancient and Modern Pictures and Water-Colour Drawings From the Collections of John Alexander Esq Deceased Late of 49 Porchester Terrace Alexander Bowman Esq Deceased of Edinburgh Walter Long Esq of Preshaw Bishops Waltham and PIC](#)

[Speech of R R Bridgers Esq of Edgecombe on the Convention Question Delivered in Committee of the Whole in the House of Commons of North-Carolina January 14th 1861](#)

[Charge Delivered to the Convocation Held at Bishops Court Thursday June 4th 1857](#)

[The Playing Cards Embody a Scientific Record of the Great Pyramid](#)

[Rivista Clinica Di Bologna 1869 Vol 8 Continuazione Dellebdomadario Clinico](#)

[Deutsche Zeitschrift Fur Chirurgie 1925 Vol 191](#)

[The Weekly Valley Herald Vol 11 Oct 1872](#)

[Letter in Vindication of the Principles of the Reformation Addressed to Roger Therry Esq Commissioner of the Courts of Requests in New South Wales In Consequence of a Speech Delivered by Him in the Roman Catholic Chapel at Sydney on Sunday July](#)

[My Grandfathers Old Coat A Political Allegory](#)

[A Review of an Appeal to the Christian Public from the Unprovoked Attacks of the Reverend George Duffield Against the Methodist Episcopal Church](#)

[Rugensch-Pommersche Geschichten Vol 4 Aus Sieben Jahrhunderten Innerer Zwift Und Blutige Fehden](#)

[Memoires de la Societe Des Antiquaires Du Centre 1887-1888 Vol 15](#)

[A Seasonable and Necessary Warning and Declaration Concerning Present and Imminent Dangers and Concerning Duties Relating Thereto from the Generall Assembly of This Kirk Unto All the Members Thereto](#)

[Les Slaves de Turquie Serbes Montenegrins Bosniaques Albanais Et Bulgares Vol 1 Leurs Ressources Leurs Tendances Et Leurs Progres Politiques](#)

[Bulletin 1903 Vol 16](#)

[A Discourse Delivered in the Second Presbyterian Church Albany April 16 1865 The Sunday Morning Immediately Succeeding the Assassination of the President of the United States](#)

[Uferschalungen Strombauten Und Schiffahrts-Canale Vol 3](#)

[Bankkatastrophen in Sachsen Im Jahre 1901 Die](#)

[Grundsätze Der Finanzwissenschaft Mit Besonderer Beziehung Auf Den Preussischen Staat](#)

[An Historical Discourse Preached to the South Evangelical Church West Roxbury June 10 1860](#)

[The Juvenile Instructor Vol 24 January 1 1889](#)

[Handbuch Der Lateinischen Laut-Und Formenlehre Eine Einfuhrung in Das Sprachwissenschaftliche Studium Des Lateins](#)

[The Registers of the Protestant Church at Caen \(Normandy\) Vol 1](#)

[Inventaire Des Tableaux Commandes Et Achetes Par La Direction Des Batiments Du Roi \(1709-1792\)](#)

[Etude Des Vignobles de France Pour Servir A LEnseignement Mutuel de la Viticulture Et de la Vinification Francaises Vol 3 Regions Du Centre-Nord Du Nord-Est Et Du Nord-Ouest](#)

[La Revue Legale 1889 Vol 17 Recueil de Jurisprudence Et DARrets de la Province de Quebec](#)

[Theory Teaching in Chemistry Vol 1](#)

[Quand on Voyage](#)

[Sonnensystem Nach Dem Gegenwartigen Zustande Der Wissenschaft Vom Standpunkte Der Kosmischen Weltanschauung Das](#)

[Memoires de la Societe Archeologique de LArrondissement DAvesnes \(Nord\) Vol 7](#)

[Lehrbuch Der Organischen Chemie Zur Einfuhrung in Das Specielle Studium Derselben](#)

[Oeuvres Pastorales Et Oratoires Vol 2](#)

[D Martin Luthers Werke Vol 4 Kritische Gesamtausgabe](#)

[Histoire de LAstronomie Moderne Vol 2](#)

[Children and the Environment in an Australian Indigenous Community A psychological approach](#)

[Variety Tests of Sugarcanes in Louisiana During the Crop Year 1929-30](#)

[The Record of the Hampden-Sydney Alumni Association Vol 34 April 1960](#)

[The Livestock and Meat Situation Vol 18 August 1948](#)

[Neuer Nekrolog Der Deutschen 1841 Vol 2 Neunzehnter Jahrgang](#)