

COLORS OF GODS LOVE DEVOTIONAL COLORING BOOK

52. The Devout Israelite cccxlvi.164. The Merchant of Oman dccccxvi. So the folk resorted to her from all parts and she used to pray God (to whom belong might and majesty) for the oppressed and God granted him relief, and against his oppressor, and He broke him in sunder. Moreover, she prayed for the sick and they were made whole; and on this wise she abode a great space of time. As for her husband, when he returned from the pilgrimage, his brother and the neighbours acquainted him with his wife's affair, whereat he was sore concerned and misdoubted of their story, for that which he knew of her chastity and prayerfulness; and he wept for her loss..(When Shehriyar heard this, he said in himself, 'By Allah, I have indeed been reckless in the slaying of women and girls, and praised be God who hath occupied me with this damsel from the slaughter of souls, for that the slaughter of souls is a grave [matter!] By Allah, if Shah Bekht spare the vizier, I will assuredly spare Shehrzad!' Then he gave ear to the story and heard her say to her sister:).? ? ? ? ? Ay, and we would have spread our bosoms in thy way, That so thy feet might fare on eyelids, carpet-wise..? ? ? ? ? O ye who have withered my heart and marred my hearing and my sight, Desire and transport for your sake wax on me night and day..Cook, The Lackpenny and the, i. 9. Then she cast the lute from her hand and swooned away; so she was carried to her chamber and indeed passion waxed upon her. After a long while, the Commander of the Faithful sent for her a third time and bade her sing. So she took the lute and sang the following verses: ? ? ? ? ? Assemble, ye people of passion, I pray; For the hour of our torment hath sounded to-day..To return to El Abbas, when he alighted from his charger, he put off his harness of war and rested awhile; after which he brought out a shirt of Venetian silk and a gown of green damask and donning them, covered himself with a turban of Damietta stuff and girt his middle with a handkerchief. Then he went out a-walking in the thoroughfares of Baghdad and fared on till he came to the bazaar of the merchants. There he found a merchant, with chess before him; so he stood watching him and presently the other looked up at him and said to him, "O youth, what wilt thou stake upon the game?" And he answered, "Be it thine to decide." "Then be it a hundred dinars," said the merchant, and El Abbas consented to him, whereupon quoth he, "O youth, produce the money, so the game may be fairly stablished." So El Abbas brought out a satin purse, wherein were a thousand dinars, and laid down an hundred dinars therefrom on the edge of the carpet, whilst the merchant did the like, and indeed his reason fled for joy, whenas he saw the gold in El Abbas his possession..As for the eunuch, the chamberlain, who had counselled King Dadbin [not to slay her, but] to [cause] carry her to the desert [and there abandon her], she bestowed on him a sumptuous dress of honour and said to him, "The like of thee it behoveth kings to hold in favour and set in high place, for that thou spokest loyally and well, and a man is still requited according to his deed." And Kisra the king invested him with the governance of one of the provinces of his empire. Know, therefore, O king," continued the youth, "that whoso doth good is requited therewith and he who is guiltless of sin and reproach feareth not the issue of his affair. And I, O king, am free from guilt, wherefore I trust in God that He will show forth the truth and vouchsafe me the victory over enemies and enviers." .102. Joudier and his Brothers dclxxv. So Iblis the Accursed drank and said, 'Well done, O desire of hearts! but thou owest me yet another song.' Then he filled the cup and signed to her to sing. Quoth she, 'Harkening and obedience,' and sang the following verses: .101. The Adventures of Quicksilver Ali of Cairo dclxvi. ? ? ? ? ? "Breaker of hearts," quoth she, "I call it, for therewith I've broken many a heart among the amorous race." ? ? ? ? ? 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..It befell one day that the king had occasion to make a journey; so he called his Vizier Kardan and said to him, 'I have a trust to commit to thy care, and it is yonder damsel, my wife, the daughter of the Vizier [Zourkhan], and I desire that thou keep her and guard her thyself, for that there is not in the world aught dearer to me than she.' Quoth Kardan in himself, 'Of a truth, the king honoureth me with an exceeding honour [in entrusting me] with this damsel.' And he answered 'With all my heart.' Noureddin fell to kissing his hand and calling down blessings on him and said to him, "Know that I am a stranger in this your city and the completion of kindness is better than the beginning thereof; wherefore I beseech thee of thy favour that thou complete to me thy good offices and kindness and bring me to the gate of the city. So will thy beneficence be accomplished unto me and may God the Most High requite thee for me with good!" ["Fear not,"] answered Ahmed; "no harm shall betide thee. Go; I will bear thee company till thou come to thy place of assurance." And he left him not till he brought him to the gate of the city and said to him, "O youth, go in the safeguard of God and return not to the city; for, if they fall in with thee [again], they will make an end of thee." Noureddin kissed his hand and going forth the city, gave not over walking till he came to a mosque that stood in one of the suburbs of Baghdad and entered therein with the night..Then they left him and dispersed and one of the sons fell to spying upon his father, so that he saw him hide the treasure without the city. When he had made an end of burying it, he returned to his house; and when the morning morrowed, his son repaired to the place where he had seen his father bury the treasure and dug and took it and went his way. When the [hour of the] old man's admission [to the mercy of God] drew nigh, he called his sons to him and acquainted them with the place where he had hidden his riches. As soon as he was dead, they went and dug up the treasure and found wealth galore, for that the money, which the first son had taken by stealth, was on the surface and he knew not that under it was other money. So they took it and divided it and the first son took his share with the rest and laid it to that which he had taken aforetime, behind [the backs of] his father and his brethren. Then he took to wife the daughter of his father's brother and was vouchsafed by her a male child, who was the goodliest of the folk of his time.. 'Twere fitter and better my loves that I leave, For, if the eye see not, the heart will not grieve..Now it chanced that a camel-driver, belonging to Kisra the king, lost certain camels and the king threatened him, if he found them not, that he would slay him. So he set out and plunged into the deserts till he came to the place where the

damsel was and seeing her standing praying, waited till she had made an end of her prayer, when he went up to her and saluted her, saying, 'Who art thou?' Quoth she, 'I am a handmaid of God.' 'What dost thou in this desolate place?' asked he, and she said, 'I serve God the Most High.' When he saw her beauty and grace, he said to her, 'Harkye! Do thou take me to husband and I will be tenderly solicitous over thee and use thee with exceeding compassion and I will further thee in obedience to God the Most High.' But she answered, saying, 'I have no need of marriage and I desire to abide here [alone] with my Lord and His service; but, if thou wouldst deal compassionately with me and further me in the obedience of God the Most High, carry me to a place where there is water and thou wilt have done me a kindness.' Son, Story of King Ibrahim and his, i. 138. Presently a villager passed by [the pit and finding] her [alive,] carried her to his house and tended her, [till she recovered]. Now, he had a son, and when the young man saw her, he loved her and besought her of herself; but she refused and consented not to him, whereupon he redoubled in love and longing and despite prompted him to suborn a youth of the people of his village and agree with him that he should come by night and take somewhat from his father's house and that, when he was discovered, he should say that she was of accord with him in this and avouch that she was his mistress and had been stoned on his account in the city. So he did this and coming by night to the villager's house, stole therefrom goods and clothes; whereupon the old man awoke and seizing the thief, bound him fast and beat him, to make him confess. So he confessed against the woman that she had prompted him to this and that he was her lover from the city. The news was bruited abroad and the people of the city assembled to put her to death; but the old man, with whom she was, forbade them and said, 'I brought this woman hither, coveting the recompense [of God,] and I know not [the truth of] that which is said of her and will not suffer any to hurt her.' Then he gave her a thousand dirhems, by way of alms, and put her forth of the village. As for the thief, he was imprisoned for some days; after which the folk interceded for him with the old man, saying, 'This is a youth and indeed he erred;' and he released him..73. The Miller and his Wife ccllxxxvii. Three Young Men, El Hejjaj and the, i. 53. Reshid (Haroun er) and the Woman of the Barmecides, i. 57..159. The Man of Upper Egypt and his Frank Wife dcccxciv.84. Dibil el Khuzai with the Lady and Muslim ben el Welid dclxx. One day, he went forth in quest of certain stray camels of his and fared on all his day and night till eventide, when he [came to an Arab encampment and] was fain to seek hospitality of one of the inhabitants. So he alighted at one of the tents of the camp and there came forth to him a man of short stature and loathly aspect, who saluted him and lodging him in a corner of the tent, sat entertaining him with talk, the goodliest that might be. When his food was dressed, the Arab's wife brought it to the guest, and he looked at the mistress of the tent and saw a favour than which no goodlier might be. Indeed, her beauty and grace and symmetry amazed him and he abode confounded, looking now at her and now at her husband. When his looking grew long, the man said to him, 'Harkye, O son of the worthy! Occupy thyself with thine own concerns, for by me and this woman hangeth a rare story, that is yet goodlier than that which thou seest of her beauty; and when we have made an end of our food, I will tell it thee.' Now, as destiny would have it, a certain jeweller of the town had been robbed of ten pearls, like unto those which were with the merchant; so, when he saw the two pearls in the broker's hand, he said to him, 'To whom do these pearls belong?' and the broker answered, 'To yonder man.' [The jeweller looked at the merchant and] seeing him in sorry case and clad in tattered clothes, misdoubted of him and said to him (purposing to surprise him into confession), 'Where are the other eight pearls?' The merchant thought he asked him of those which were in the gown and answered, 'The thieves stole them from me.' When the jeweller heard his reply, he doubted not but that it was he who had taken his good; so he laid hold of him and haling him before the chief of the police, said to him, 'This is the man who stole my pearls: I have found two of them upon him and he confesseth to the other eight.' Young Men, El Hejjaj and the Three, i. 53. Affairs, Of Looking to the Issues of, i. 80. There was once in the land [of Egypt and] the city of Cairo, [under the dynasty] of the Turks, (84) a king of the valiant kings and the exceeding mighty Sultans, by name El Melik ez Zahir Rukneddin Bibers el Bunducdari. (85) He was used to storm the Islamite strongholds and the fortresses of the Coast (86) and the Nazarene citadels, and the governor of his [capital] city was just to the folk, all of them. Now El Melik ez Zahir was passionately fond of stories of the common folk and of that which men purposed and loved to see this with his eyes and hear their sayings with his ears, and it befell that he heard one night from one of his story-tellers (87) that among women are those who are doughtier than men of valour and greater of excellence and that among them are those who will do battle with the sword and others who cozen the quickest-witted of magistrates and baffle them and bring down on them all manner of calamity; whereupon quoth the Sultan, 'I would fain hear this of their craft from one of those who have had to do theiewith, so I may hearken unto him and cause him tell.' And one of the story-tellers said, 'O king, send for the chief of the police of the town.' 103. Julnar of the Sea and her Son King Bedr Basim of Persia dcccxciv. ? ? ? ? If thou forsake us, there is none Can stand to us instead of thee.. ? ? ? ? a. The Cat and the Mouse dccoc. So she arose and making the ablution, prayed that which behoved her of prayers (213) and accompanied the four queens to the palace, where she saw the candles lighted and the kings sitting. She saluted them and seated herself upon her couch; and behold, King Es Shisban had changed his favour, for all the pride of his soul. Then came up Iblis (whom God curse!) and Tuhfeh rose to him and kissed his hands. He in turn kissed her hand and called down blessings on her and said, 'How deemest thou? Is [not] this place pleasant, for all its loneliness and desolation?' Quoth she, 'None may be desolate in this place;' and he said, 'Know that no mortal dare tread [the soil of] this place.' But she answered, 'I have dared and trodden it, and this is of the number of thy favours.' Then they brought tables and meats and viands and fruits and sweetmeats and what not else, to the description whereof mortal man availeth not, and they ate till they had enough; after which the tables were removed and the trays and platters (214) set on, and they ranged the bottles and flagons and vessels and phials, together with all manner fruits and sweet-scented flowers.. In every rejoicing a boon (240) midst the singers and minstrels am I, ii. 258. Mamoun

(El) and Zubeideh, i. 199..Uselessness of Endeavour against Persistent Ill Fortune, Of the, i. 70.Merchant and his Sons, The, i. 81..? ? ? ? ? By Allah, without fail, to-morrow thou shalt see Me with ox-leather dress and drub the nape of thee!.And when she had made an end of her song, she wept sore..56. The Ruined Man who became Rich again through a Dream dcxliv.So he sat down at the sharper's head, and said to him, 'Know, O Razi, that I will not leave thee till after ten days and their nights, wherein I will wake and sleep by thy grave. So arise and be not a fool.' But he answered him not and El Merouzi [drew his knife and] fell to sticking it into the other's hands and feet, thinking to make him move; but [he stirred not and] he presently grew weary of this and concluded that the sharper was dead in good earnest. [However, he still misdoubted of the case] and said in himself, 'This fellow is dissembling, so he may enjoy all the money.' Therewith he addressed himself to prepare him [for burial] and bought him perfumes and what [not else] was needed. Then they brought him to the washing-place and El Merouzi came to him and heating water till it boiled and bubbled and a third of it was wasted, (40) fell to pouring it on his skin, so that it turned red and blue and blistered; but he abode still on one case [and stirred not].Then said she to me, "To-morrow morning, when Amin el Hukm cometh, have patience with him till he have made an end of his speech, and when he is silent, return him no answer; and if the prefect say to thee, 'What ailest thee that thou answerest him not?' do thou reply, 'O lord, know that the two words are not alike, but there is no [helper] for him who is undermost (101), save God the Most High.' (102) The Cadi will say, 'What is the meaning of thy saying," The two words are not alike"?' And do thou make answer, saying, 'I deposited with thee a damsel from the palace of the Sultan, and most like some losel of thy household hath transgressed against her or she hath been privily murdered. Indeed, there were on her jewels and raiment worth a thousand dinars, and hadst thou put those who are with thee of slaves and slave-girls to the question, thou hadst assuredly lit on some traces [of the crime].' When he heareth this from thee, his agitation will redouble and he will be confounded and will swear that needs must thou go with him to his house; but do thou say, 'That will I not do, for that I am the party aggrieved, more by token that I am under suspicion with thee.' If he redouble in calling [on God for aid] and conjure thee by the oath of divorce, saying, 'Needs must thou come,' do thou say, 'By Allah, I will not go, except the prefect come also.'A certain assessor was one day taken with a woman and much people assembled before his house and the lieutenant of police and his men came to him and knocked at the door. The assessor looked out of window and seeing the folk, said, "What aileth you?" Quoth they, "[Come,] speak with the lieutenant of police such an one." So he came down and they said to him, "Bring forth the woman that is with thee." Quoth he, "Are ye not ashamed? How shall I bring forth my wife?" And they said, "Is she thy wife by contract (118) or without contract?" ["By contract,"] answered he, "according to the Book of God and the Institutes of His Apostle." "Where is the contract?" asked they; and he replied, "Her contract is in her mother's house." Quoth they, "Arise and come down and show us the contract." And he said to them, "Go from her way, so she may come forth." Now, as soon as he got wind of the matter, he had written the contract and fashioned it after her fashion, to suit with the case, and written therein the names of certain of his friends as witnesses and forged the signatures of the drawer and the wife's next friend and made it a contract of marriage with his wife and appointed it for an excuse. (119) So, when the woman was about to go out from him, he gave her the contract that he had forged, and the Amir sent with her a servant of his, to bring her to her father. So the servant went with her and when she came to her door, she said to him, "I will not return to the citation of the Amir; but let the witnesses (120) present themselves and take my contract."So Abdulmelik went away to his house, whither he found that the money had foregone him, and on the morrow Jaafer presented himself before the Khalif and acquainted him with what had passed and that he had appointed Abdulmelik's son governor of Egypt and had promised him his daughter in marriage. Er Reshid approved of this and confirmed the appointment and the marriage. [Then he sent for the young man] and he went not forth of the palace of the Khalif till he wrote him the patent [of investiture with the government] of Egypt; and he let bring the Cadis and the witnesses and drew up the contract of marriage..? ? ? ? ? An you'd of evil be quit, look that no evil yon do; Nay, but do good, for the like God will still render to you..The Ninth Day.? ? ? ? ? d. The Eldest Lady's Story (237) lxiv.El Abbas from Akil his stead is come again, iii. 108..When the old woman saw this, she cried out to the cook from within the house, and he said to her, 'Go before me.' So she forewent him and he ran after her till he [overtook the party and] catching hold of Selim, said [to the latter's wife,] 'What aileth thee to take my servant?' Whereupon she cried out at him, saying, 'Know that this is my husband, whom I had lost.' And Selim also cried out, saying, 'Mercy! Mercy! I appeal to God and to the Sultan against this Satan!' Therewith the folk gathered together to them forthright and loud rose the clamours and the cries between them; but the most part of them said, 'Refer their affair to the Sultan.' So they referred the case to the Sultan, who was none other than Selim's sister Selma..?OF THE USELESSNESS OF ENDEAVOUR AGAINST PERSISTENT ILL FORTUNE..Then they agreed upon a device between them, to wit, that they should feign an occasion in their own country, under pretext that she had there wealth buried from the time of her husband Melik Shah and that none knew of it but this eunuch who was with her, wherefore it behoved that he should go and fetch it. So she acquainted the king her husband with this and sought of him leave for the eunuch to go: and the king granted him permission for the journey and charged him cast about for a device, lest any get wind of him. Accordingly, the eunuch disguised himself as a merchant and repairing to Belehwan's city, began to enquire concerning the youth's case; whereupon they told him that he had been prisoned in an underground dungeon and that his uncle had released him and dispatched him to such a place, where they had slain him. When the eunuch heard this, it was grievous to him and his breast was straitened and he knew not what he should do..100. The Lovers of the Benou Tai ccccx.So he went out to them and questioned them of their case, whereupon, "Return to thy lord," answered they, "and question him of Prince El Abbas, if he have come unto him, for that he left his father King El Aziz a full-told year ago, and indeed longing for him troubleth the king and he hath levied a

part of his army and his guards and is come forth in quest of his son, so haply he may light upon tidings of him." Quoth the eunuch, "Is there amongst you a brother of his or a son?" "Nay, by Allah!" answered they. "But we are all his mamelukes and the boughten of his money, and his father El Aziz hath despatched us to make enquiry of him. So go thou to thy lord and question him of the prince and return to us with that which he shall answer you." "And where is King El Aziz?" asked the eunuch; and they replied, "He is encamped in the Green Meadow." (96). Her eye is sharper than a sword; the soul with ecstasy It takes and longing leaves behind, that nothing may assain..All this while, Selim lay in shackles and strait prison, and melancholy possessed him by reason of that whereinto he had fallen of that tribulation. Then, when troubles waxed on him and affliction was prolonged, he fell sick of a sore sickness. When the cook saw his plight (and indeed he was like to perish for much suffering), he loosed him from the shackles and bringing him forth of the prison, committed him to an old woman, who had a nose the bigness of a jug, and bade her tend him and medicine him and serve him and entreat him kindly, so haply he might be made whole of that his sickness. So the old woman took him and carrying him to her lodging, fell to tending him and giving him to eat and drink; and when he was quit of that torment, he recovered from his malady.. Nor, like others a little ere morning appear who bawl, "Come to safety!" (58) I stand up to prayer.. Unto its pristine lustre your land returned and more, Whenas ye came, dispelling the gloom that whiles it wore..They cut their bonds and poured wine into their gullets, till they came to themselves, when the king looked at the eunuch and recognizing him, said, 'Harkye, such an one!' 'Yes, O my lord the king,' replied the man and prostrated himself to him; whereat the king marvelled with an exceeding wonder and said to him, 'How earnest thou to this place and what hath befallen thee?' Quoth the eunuch, 'I went and took out the treasure and brought it hither; but the [evil] eye was behind me and I unknowing. So the thieves took us alone here and seized the money and cast us into this pit, so we might die of hunger, even as they had done with other than we; but God the Most High sent thee, in pity to us.' When the king heard the vizier's story, it pleased him and he bade him go to his house..So Kemeriyeh cried out to an Afrit of the Afrits and a calamity of the calamities, (240) by name El Ased et Teyyar, (241) and said to him, 'Go with my message to the Crescent Mountain, the abiding-place of Meimoun the Sworder, and enter in to him and salute him in my name and say to him, "How canst thou be assured for thyself, O Meimoun? (242) Couldst thou find none on whom to vent thy drunken humour and whom to maltreat save Tuhfeh, more by token that she is a queen? But thou art excused, for that thou didst this not but of thine intoxication, and the Shekh Aboutawaif pardoneth thee, for that thou wast drunken. Indeed, thou hast outraged his honour; but now restore her to her palace, for that she hath done well and favoured us and done us service, and thou knowest that she is presently our queen. Belike she may bespeak Queen Es Shuhba, whereupon the matter will be aggravated and that wherein there is no good will betide. Indeed, thou wilt get no tittle of profit [from this thine enterprise]; verily, I give thee good counsel, and so peace be on thee!'" Presently, El Abbas looked out of the window of the saloon and saw thereby a house of goodly ordinance, lofty of building and abounding in chambers, with two upper stories; but therein was no sign of inhabitants. So he said to the merchant, "Indeed, thou exceedest in doing us honour; but, by Allah, I will not eat of thy victual till thou tell me what is the reason of the emptiness of yonder house." "O my lord," answered the other, "that was El Ghitrif's house and he was admitted to the mercy of God (79) and left none other heir than myself; so it became mine, and by Allah, if thou hast a mind to sojourn in Baghdad, do thou take up thine abode in this house, so thou mayst be in my neighbourhood; for that indeed my heart inclineth unto thee with love and I would have thee never absent from my sight, so I may still have my fill of thee and hearken to thy speech." El Abbas thanked him and said to him, "Indeed, thou art friendly in thy speech and exceedest [in courtesy] in thy discourse, and needs must I sojourn in Baghdad. As for the house, if it like thee, I will abide therein; so take of me its price." The Seventh Night of the Month.. How presents in great store thou didst refuse and eke The givers, great and small, with flouting didst requite.. Then, when he rode to his house that he had bought, the shopkeeper and his wife came to him and gave him joy of his safety; whereupon he ordered them three swift thoroughbred horses and ten dromedaries and an hundred head of sheep and clad them both in sumptuous dresses of honour. Then he chose out ten slave-girls and ten black slaves and fifty horses and the like number of she-camels and three hundred head of sheep, together with twenty ounces of musk and as many of camphor, and sent all this to the King of Baghdad. When this came to Ins ben Cais, his wit fled for joy and he was perplexed wherewithal to requite him. Moreover, El Abbas gave gifts and largesse and bestowed dresses of honour upon great and small, each after the measure of his station, save only Mariyeh; for unto her he sent nothing..79. The Devout Prince dclxiv. Ramazan in my life ne'er I fasted, nor e'er, i. 49.. Presently, Jesus, son of Mary (on whom be peace!) passed by and seeing this, besought God the Most High for tidings of their case; so He told him what had betided them, whereat great was his wonderment and he related to his disciples what he had seen. Quoth one of them, 'O Spirit of God, (251) nought resembleth this but my own story.' 'How so?' asked Jesus, and the other said, 'When the king heard this, he said, "I will not isolate myself from the folk and slay my vizier." And he bade him depart to his dwelling.. Fawn of the palace, knowst thou not that I, to look on thee, The world have traversed, far and wide, o'er many a hill and plain?. The fuller gave not over sleeping till sunrise, when he awoke and finding himself in this plight, misdoubted of his affair and imagined that he was a Turk and abode putting one foot forward and drawing the other back. Then said he in himself, 'I will go to my dwelling, and if my wife know me, then am I Ahmed the fuller; but, if she know me not, I am a Turk.' So he betook himself to his house; but when the artful baggage his wife saw him, she cried out in his face, saying, 'Whither away, O trooper? Wilt thou break into the house of Ahmed the fuller, and he a man of repute, having a brother-in-law a Turk, a man of high standing with the Sultan? An thou depart not, I will acquaint my husband and he will requite thee thy deed.' There was once a man, a headman [of a village], by name Abou Sabir, and he had much cattle and a fair wife, who had borne him two sons. They abode in a certain

village and there used to come thither a lion and devour Abou Sabir's cattle, so that the most part thereof was wasted and his wife said to him one day, 'This lion hath wasted the most part of our cattle. Arise, mount thy horse and take thy men and do thine endeavour to kill him, so we may be at rest from him.' But Abou Sabir said, 'Have patience, O woman, for the issue of patience is praised. This lion it is that transgresseth against us, and the transgressor, needs must Allah destroy him. Indeed, it is our patience that shall slay him, and he that doth evil, needs must it revert upon him.' A little after, the king went forth one day to hunt and falling in with the lion, he and his troops, gave chase to him and ceased not [to follow] after him till they slew him. This came to Abou Sabir's knowledge and he said to his wife, 'Said I not to thee, O woman, that whoso doth evil, it shall revert upon him? Belike, if I had sought to slay the lion myself, I had not availed against him, and this is the issue of patience.'⁶⁸. Haroun er Reshid and the three Poets cccclxxxvi. Now the liefest of all things to Mariyeh was the recitation of poems and verses and linked rhymes and the twanging [of the strings of the lute], and she was versed in all tongues; so she took the letter and opening it, read that which was therein and apprehended its purport. Then she cast it on the ground and said, "O nurse, I have no answer to make to this letter." Quoth the nurse, "Indeed, this is weakness in thee and a reproach unto thee, for that the people of the world have heard of thee and still praise thee for keenness of wit and apprehension; so do thou return him an answer, such as shall delude his heart and weary his soul." "O nurse," rejoined the princess, "who is this that presumeth upon me with this letter? Belike he is the stranger youth who gave my father the rubies." "It is himself," answered the woman, and Mariyeh said, "I will answer his letter on such a wise that thou shalt not bring me other than it [from him]." Quoth the nurse, "So be it." So the princess called for inkhorn and paper and wrote the following verses: . . . ? ? ? ? ? Tis gazed at for its slender swaying shape And cherished for its symmetry and sheen. . . ? ? ? ? ? Suppose for distraction he seek in the Spring and its blooms one day, The face of his loved one holds the only Spring for his eye. . . ? ? ? ? ? a. Story of the Chief of the New Cairo Police cccxliii. . . ? ? ? ? ? d. The Eldest Lady's Story xvii. At daybreak, my friend returned and opening the door, came in, bringing with him meat-pottage (177) and fritters and bees' honey, (178) and said to me, 'By Allah, thou must needs excuse me, for that I was with a company and they locked the door on me and have but now let me go.' But I returned him no answer. Then he set before me that which was with him and I ate a single mouthful and went out, running, so haply I might overtake that which had escaped me. (179) When I came to the palace, I saw over against it eight-and-thirty gibbets set up, whereon were eight-and-thirty men crucified, and under them eight-and-thirty concubines as they were moons. So I enquired of the reason of the crucifixion of the men and concerning the women in question, and it was said unto me, 'The men [whom thou seest] crucified the Khalif found with yonder damsels, who are his favourites.' When I heard this, I prostrated myself in thanksgiving to God and said, 'God requite thee with good, O my friend!' For that, had he not invited me [and kept me perforce in his house] that night, I had been crucified with these men, wherefore praise be to God! . . . ? ? ? ? ? Thy loss is the fairest of all my heart's woes; My case it hath altered and banished repose. . . When the king heard his vizier's story, he was assured that he would not slay him and said, "I will have patience with him, so I may get of him the story of the rich man and his wasteful heir." And he bade him depart to his own house. . . When the king heard this story, he renounced his purpose of putting the vizier to death and his soul prompted him to continue him on life. So he bade him go away to his house. . . Now the king was leaning back upon the cushion, when he heard the man's words, he knew the purport thereof; so he sat up and said, "Return to thy garden in all assurance and ease of heart; for, by Allah, never saw I the like of thy garden nor stouter of ward than its walls over its trees!" So Firouz returned to his wife, and the *cadi* knew not the truth of the affair, no, nor any of those who were in that assembly, save the king and the husband and the damsel's brother. (176). When they came to the palace, King Shehriyar commanded to spread the tables with beasts roasted [whole] and sweetmeats and all manner viands and bade the crier make proclamation to the folk that they should come up to the Divan and eat and drink and that this should be a means of reconciliation between him and them. So great and small came up unto him and they abode on that wise, eating and drinking, seven days with their nights. Then the king shut himself up with his brother and acquainted him with that which had betided him with the vizier's daughter [Shehrzad] in those three years [which were past] and told him what he had heard from her of saws and parables and chronicles and pleasant traits and jests and stories and anecdotes and dialogues and histories and odes and verses; whereat King Shahzeman marvelled with the utterest of marvel and said, "Fain would I take her younger sister to wife, so we may be two own brothers to two own sisters, and they on likewise be sisters unto us; for that the calamity which befell me was the means of the discovering of that which befell thee and all this time of three years past I have taken no delight in woman, save that I lie each night with a damsel of my kingdom, and when I arise in the morning, I put her to death; but now I desire to marry thy wife's sister Dinarzad." 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.⁹⁸. Isaac of Mosul and the Merchant ccccvii. When thou comest to the house, begin by searching the roofs; then search the closets and cabinets; and if thou find nought, humble thyself unto the *Cadi* and make a show of abjection and feign thyself defeated, and after stand at the door and look as if thou soughtest a place wherein to make water, for that there is a dark corner there. Then come forward, with a heart stouter than granite, and lay hold upon a jar of the jars and raise it from its place. Thou wilt find under it the skirt of a veil; bring it out publicly and call the prefect in a loud voice, before those who are present. Then open it and thou wilt find it full of blood, exceeding of redness, (103) and in it [thou wilt find also] a woman's shoes and a pair of trousers and somewhat of linen." When I heard this from her, I rose to go out and she said to me, "Take these hundred dinars, so they may advantage thee; and this is my

guest-gift to thee." So I took them and bidding her farewell, returned to my lodging..?STORY OF KHELBES AND HIS WIFE AND THE LEARNED MAN..But for the spying of the eyes [ill-omened,] we had seen, i. 50..? ? ? ? ? For death in your absence to us was decreed; But, when ye came back, we were quickened anew..Cashghar, Abdallah ben Nafi and the King's Son of, ii. 195..Therewithal Queen Es Shuhba was moved to exceeding delight and said, 'Well done, O queen of delight! None can avail to describe thee. Sing to us on the apple,' Quoth Tuhfeh, 'Hearkening and obedience.' Then she improvised and sang the following verses: ? ? ? ? ? o. The King's Son and the Merchant's Wife dccccxciii.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 tithe 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 tithe 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.When it was the fourth day, the fourth vizier, whose name was Zoushad, made his appearance and prostrating himself to the king, said to him, "O king, suffer not the talk of yonder youth to delude thee, for that he is not a truth-teller. So long as he abideth on life, the folk will not give over talking nor will thy heart cease to be occupied with him." "By Allah," cried the king, "thou sayst sooth and I will cause fetch him this day and slay him before me." Then he commanded to bring the youth; so they brought him in shackles and he said to him, "Out on thee! Thinkest thou to appease my heart with thy prate, whereby the days are spent in talk? I mean to slay thee this day and be quit of thee." "O king," answered the youth, "it is in thy power to slay me whensoever thou wilt, but haste is of the fashion of the base and patience of that of the noble. If thou put me to death, thou wilt repent, and if thou desire to bring me back to life, thou wilt not be able thereunto. Indeed, whoso acteth hastily in an affair, there befalleth him what befell Bihzad, son of the king." Quoth the king, "And what is his story?" "O king," replied the young treasurer, "We abode thus till the setting-in of the time of mid-afternoon, when she said, "Needs must I wash before I go." Quoth I, "Get water wherewithal we may wash," and pulled out from my pocket about a score of dirhems, thinking to give them to her; but she said, "I seek refuge with God!" and brought out of her pocket a handful of silver, saying, "But for destiny and that God hath caused the love of thee fall into my heart, there had not happened that which hath happened." Quoth I, "Take this in requital of that which thou hast spent;" and she said, "O my lord, by and by, whenas companionship is prolonged between us, thou wilt see if the like of me looketh unto money and gain or no." Then she took a pitcher of water and going into the lavatory, washed (111) and presently coming forth, prayed and craved pardon of God the Most High for that which she had done..Then they went on a little, and thieves met them and despoiling them of that which remained with them, stripped them of their raiment and took the children from them; whereupon the woman wept and said to her husband, 'O man, put away from thee this folly and arise, let us follow the thieves, so haply they may have compassion on us and restore the children to us.' 'O woman,' answered he, 'have patience, for he who doth evil shall be requited with evil and his wickedness shall revert upon him. Were I to follow them, most like one of them would take his sword and smite off my head and slay me; but have patience, for the issue of patience is praised.' Then they fared on till they drew near a village in the land of Kirman, and by it a river of water. So he said to his wife, 'Abide thou here, whilst I enter the village and look us out a place wherein we may take up our lodging.' And he left her by the water and entered the village..18. Ardeshir and Heyat en Nufous cclxiv.Conclusion..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..Meanwhile, they carried the damsel into the Commander of the Faithful and she pleased him; so he assigned her a lodging of the apartments of choice. She abode in the palace, eating not neither drinking and ceasing not from weeping night nor day, till, one night, the Khalif sent for her to his sitting-chamber and said to her, "O Sitt el Milah, be of good heart and cheerful eye, for I will make thy rank higher than [any of] the concubines and thou shall see that which shall rejoice thee." She kissed the earth and wept; whereupon the Khalif called for her lute and bade her sing. So she improvised and sang the following verses, in accordance with that which was in her heart:..Ye know I'm passion-maddened, racked with love and languishment, ii. 230..? ? ? ? ? c. The Third Old Man's Story ii.? ? ? ? ? God to a tristful lover be light! A man of wit, Yet perishing for yearning and body-worn is he..?Story of the Prisoner and How God Gave Him Relief..Term, Of the Appointed, i. 147..[Then they all flew off in haste and] lighting down in the place where were their father Es Shisban and their grandfather the Sheikh Aboultawaif, found the folk on the sorriest of plights. When their grandfather Iblis saw them, he rose to them and wept, and they all wept for Tuhfeh. Then said Iblis to them, 'Yonder dog hath outraged mine honour and taken Tuhfeh, and I doubt not but that she is like to perish [of concern] for herself and her lord Er Reshid and saying "All that they said and did (239) was false.'" Quoth Kemeriyeh, 'O grandfather mine, there is

nothing left for it but [to use] stratagem and contrivance for her deliverance, for that she is dearer to me than everything; and know that yonder accursed one, whenas he is ware of your coming upon him, will know that he hath no power to cope with you, he who is the least and meanest [of the Jinn]; but we fear that, when he is assured of defeat, he will kill Tuhfeh; wherefore nothing will serve but that we contrive for her deliverance; else will she perish.' 'And what hast thou in mind of device?' asked he; and she answered, 'Let us take him with fair means, and if he obey, [all will be well]; else will we practise stratagem against him; and look thou not to other than myself for her deliverance.' Quoth Iblis, 'The affair is thine; contrive what thou wilt, for that Tuhfeh is thy sister and thy solicitude for her is more effectual than [that of] any.' As for the woman, whenas the man went out from her, she resolved to depart; so she went forth, saying in herself, 'There is no journeying for me in woman's attire.' Then she donned men's apparel, such as is worn of the pious, and set out and wandered over the earth; nor did she leave going till she entered a certain city. Now the king of that city had an only daughter in whom he gloried and whom he loved, and she saw the devotee and deeming her a pilgrim youth, said to her father, 'I would fain have this youth take up his abode with me, so I may learn of him wisdom and renunciation and religion.' Her father rejoiced in this and commanded the [supposed] pilgrim to take up his sojourn with his daughter in his palace. Now they were in one place and the king's daughter was strenuous to the utterest in continence and chastity and nobility of mind and magnanimity and devotion to the worship of God; but the ignorant slandered her (5) and the folk of the realm said, 'The king's daughter loveth the pilgrim youth and he loveth her.' Now the singer had entered and the druggist's wife said to him, 'Arise, enter this chest.' So he entered it and she shut the lid on him and opened to her husband, who came in, in a state of bewilderment, and searched the house, but found none and overlooked the chest. So he said in himself, 'The house [of which the singer spoke] is one which resembleth my house and the woman is one who resembles my wife,' and returned to his shop; whereupon the singer came forth of the chest and falling upon the druggist's wife, did his occasion and paid her her due and weighed down the scale for her. (196) Then they ate and drank and kissed and clipped, and on this wise they abode till the evening, when she gave him money, for that she found his weaving good, (197) and made him promise to come to her on the morrow..? ? ? ? If they could hearken to Azzeh's speech, as I, I hearken to it, They straight would humble themselves to her and prone before her fall..? ? ? ? 'Twas not of wine that I had drunk; her mouth's sweet honeyed dews It was intoxicated me with bliss and ravishment..? ? ? ? Between mine eyes and wake ye have your dwelling-place, and thus My tears flow on unceasingly, my sighs know no relent..Sailor and Hindbad the Porter, Sindbad the, iii. 199..Then they returned to Shehrzad and displayed her in the second dress. They clad her in a dress of surpassing goodness, and veiled her face to the eyes with her hair. Moreover, they let down her side locks and she was even as saith of her one of her describers in the following verses:.The master of police held his hand from him, saying, "Belike he is of the kinsmen of the Commander of the Faithful," and said to the second, "Who art thou?" Quoth he, "I am the son of him whose rank (75) time abaseth not, and if it descend (76) one day, it will assuredly return [to its former height]; thou seest the folk [crowd] in troops to the light of his fire, some standing around it and some sitting." So the master of the police refrained from slaying him and said to the third, "Who art thou?" Quoth he, "I am the son of him who plungeth through the ranks (77) with his might and correcteth (78) them with the sword, (79) so that they stand straight; (80) his feet are not loosed from the stirrup, (81) whenas the horsemen on the day of battle are weary." So the master of police held his hand from him also, saying, "Belike, he is the son of a champion of the Arabs." Then she turned to the old man who had delivered her from the pit and prayed for him and gave him presents galore and among them a myriad of money; (9) and they all departed from her, except her husband. When she was alone with him, she made him draw near unto her and rejoiced in his coming and gave him the choice of abiding with her. Moreover, she assembled the people of the city and set out to them his virtue and worth and counselled them to invest him with the charge of their governance and besought them to make him king over them. They fell in with her of this and he became king and took up his abode amongst them, whilst she gave herself up to her religious exercises and abode with her husband on such wise as she was with him aforetime. (10) Nor," added the vizier, "is this story, O king of the time, more extraordinary or more delightful than that of the journeyman and the girl whose belly he slit and fled." So Iblis drank off his cup, and when he had made an end of his draught, he waved his hand to Tuhfeh, and putting off that which was upon him of clothes, delivered them to her. Amongst them was a suit worth ten thousand dinars and a tray full of jewels worth a great sum of money. Then he filled again and gave the cup to his son Es Shisban, who took it from his hand and kissing it, stood up and sat down again. Now there was before him a tray of roses; so he said to her 'O Tuhfeh sing upon these roses.' Harkening and obedience,' answered she and sang the following verses:.? ? ? ? Were my affliction thine, love's anguish hadst thou dreed And in the flaming hell of long estrangement sighed..The old woman received the alms from her and carrying it to Selim, took part thereof herself and with the rest bought him an old shirt, in which she clad him, after she had stripped him of that he had on. Then she threw away the gown she had taken from off him and arising forthright, washed his body of that which was thereon of filth and scented him with somewhat of perfume. Moreover, she bought him chickens and made him broth; so he ate and his life returned to him and he abode with her on the most solaceful of life till the morrow..? ? ? ? p. The Man who saw the Night of Power dccccxciii.? ? ? ? How oft I've waked, whilst over me my comrades kept the watch! How many a stony waste I've crossed, how many a desert dread!.59. The Enchanted Horse Night ccvii.'A great theft had been committed in the city and I was cited, (139) I and my fellows. Now it was a matter of considerable value and they (140) pressed hard upon us; but we obtained of them some days' grace and dispersed in quest of the stolen goods. As for me, I sallied forth with five men and went round about the city that day; and on the morrow we fared forth [into the suburbs]. When we came a parasang or two parasangs' distance from the city, we were athirst; and presently we came to a garden. So I went in and going up to the

water-wheel, (141) entered it and drank and made the ablution and prayed. Presently up came the keeper of the garden and said to me, "Out on thee! Who brought thee into this water-wheel?" And he cuffed me and squeezed my ribs till I was like to die. Then he bound me with one of his bulls and made me turn in the water-wheel, flogging me the while with a cattle whip he had with him, till my heart was on fire; after which he loosed me and I went out, knowing not the way..When El Abbas had made an end of his verses, his father said to him, "I seek refuge for thee with God, O my son! Hast thou any want unto which thou avaiest not, so I may endeavour for thee therein and lavish my treasures in quest thereof?" "O father mine," answered El Abbas, "I have, indeed, an urgent want, on account whereof I came forth of my native land and left my people and my home and exposed myself to perils and stresses and became an exile from my country, and I trust in God that it may be accomplished by thine august endeavour." "And what is thy want?" asked the king. Quoth El Abbas, "I would have thee go and demand me in marriage Mariyeh, daughter of the King of Baghdad, for that my heart is distraught with love of her." And he recounted to his father his story from first to last..? ? ? ? An if I live, in love of her I'll live, and if I die Of love and longing for her sight, O rare! O excellent!..? ? ? ? ? ? ? ? ee. Story of the Barber's Fifth Brother clx. When Galen saw what appeared to him of the [mock] physician's incapacity, he turned to his disciples and pupils and bade them fetch the other, with all his gear and drugs. So they brought him into his presence on the speediest wise, and when Galen saw him before him, he said to him, 'Knowest thou me?' 'No,' answered the other, 'nor did I ever set eyes on thee before this day.' Quoth the sage, 'Dost thou know Galen?' And the weaver said, 'No.' Then said Galen, 'What prompted thee to that which thou dost?' So he related to him his story and gave him to know of the dowry and the obligation by which he was bound with regard to his wife, whereat Galen marvelled and certified himself of the matter of the dower..? ? ? ? Then came I after them, desiring thee, with me No second save my sword, my falchion keen and bright..? ? ? ? I supplicate Him, who parted us and doomed Our separation, that we may meet again..So Belehwan the froward abode king in his father's room and his affairs prospered, what while the young Melik Shah lay in the underground dungeon four full-told years, till his charms faded and his favour changed. When God (extolled be His perfection and exalted be He!) willed to relieve him and bring him forth of the prison, Belehwan sat one day with his chief officers and the grantees of his state and discoursed with them of the story of King Suleiman Shah and what was in his heart. Now there were present certain viziers, men of worth, and they said to him, 'O king, verily God hath been bountiful unto thee and hath brought thee to thy wish, so that thou art become king in thy father's stead and hast gotten thee that which thou soughtest. But, as for this boy, there is no guilt in him, for that, from the day of his coming into the world, he hath seen neither ease nor joyance, and indeed his favour is faded and his charms changed [with long prison]. What is his offence that he should merit this punishment? Indeed, it is others than he who were to blame, and God hath given thee the victory over them, and there is no fault in this poor wight.' Quoth Belehwan, 'Indeed, it is as ye say; but I am fearful of his craft and am not assured from his mischief; belike the most part of the folk will incline unto him.' 'O king,' answered they, 'what is this boy and what power hath he? If thou fear him, send him to one of the frontiers.' And Belehwan said, 'Ye say sooth: we will send him to be captain over such an one of the marches.'. Therewithal Queen Es Shuhba rejoiced and all who were present rejoiced also and admired her speech and fell to kissing her; and when she had made an end of her song, Queen Kemeriyeh said to her, 'O my sister, ere thou go to thy palace, I would fain bring thee to look upon El Anca, daughter of Behram Gour, whom El Anca, daughter of the wind, carried off, and her beauty; for that there is not her match on the face of the earth.' And Queen Es Shuhba said, 'O Kemeriyeh, I [also] have a mind to see her.' Quoth Kemeriyeh, 'I saw her three years ago; but my sister Wekhimeh seeth her at all times, for that she is near unto her, and she saith that there is not in the world a fairer than she. Indeed, this Queen El Anca is become a byword for loveliness and proverbs are made upon her beauty and grace' And Wekhimeh said, 'By the mighty inscription [on the seal-ring of Solomon], there is not her like in the world!' Then said Queen Es Shuhba, 'If it needs must be and the affair is as ye say, I will take Tuhfeh and go with her [to El Anca], so she may see her.'

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