

## NIRVANA COLORING FOR ARTISTS

Merchants, The Sharper and the, ii. 46.???? Tis gazed at for its slender swaying shape And cherished for its symmetry and sheen.????  
Though they their journey's goal, alas I have hidden, in their track Still will I follow on until the very planets wane.?????l. The Three Men and  
our Lord Jesus dcccci. When the company heard this story, they marvelled thereat with the utmost wonderment. Then the fifth officer, who was the  
lieutenant of the bench, (113) came forward and said, [This is] no wonder and there befell me that which is rarer and more extraordinary than  
this..So he arose and taking his weaving gear, sold it and bought with the price drugs and simples and wrought himself a carpet, with which they set  
out and journeyed to a certain village, where they took up their abode. Then the man donned a physician's habit and fell to going round about the  
hamlets and villages and country parts; and he began to earn his living and make gain. Their affairs prospered and their case was bettered;  
wherefore they praised God for their present ease and the village became to them a home..The Twenty-Seventh Night of the Month. Now he had  
with him nought wherewithal he might cover himself; so he wrapped himself up in one of the rugs of the mosque [and abode thus till daybreak],  
when the Muezzins came and finding him sitting in that case, said to him, "O youth, what is this plight?" Quoth he, "I cast myself on your  
hospitality, imploring your protection from a company of folk who seek to kill me unjustly and oppressively, without cause." And [one of] the  
Muezzin[s] said, "Be of good heart and cheerful eye." Then he brought him old clothes and covered him withal; moreover, he set before him  
somewhat of meat and seeing upon him signs of gentle breeding, said to him, "O my son, I grow old and desire thee of help, [in return for which] I  
will do away thy necessity." "Hearkening and obedience," answered Nouredin and abode with the old man, who rested and took his ease, what  
while the youth [did his service in the mosque], celebrating the praises of God and calling the faithful to prayer and lighting the lamps and filling  
the ewers (28) and sweeping and cleaning out the place..When he had made an end of his verses, he folded the letter and delivering it to the nurse,  
charged her keep the secret. So she took it and carrying it to Mariyeh, gave it to her. The princess broke it open and read it and apprehended its  
purport. Then said she, "By Allah, O nurse, my heart is burdened with an exceeding chagrin, never knew I a dourer, because of this correspondence  
and of these verses." And the nurse made answer to her, saying, "O my lady, thou art in thy dwelling and thy place and thy heart is void of care; so  
return him an answer and reckon thou not" Accordingly, the princess called for inkhorn and paper and wrote the following verses:..All this time, the  
young Damascene was hearkening, and while he likened her voice to that of his slave-girl and while he put away from him this thought, and the  
damsel had no whit of knowledge of him. Then she broke out again into song and chanted the following verses:???? The sable torrent of her  
locks falls down unto her hips; Beware the serpents of her curls, I counsel thee, beware!.When it was the ninth day, the viziers [foregathered and]  
said, one to another, "Verily, this youth baffleth us, for as often as the king is minded to put him to death, he beguileth him and ensorcelleth him  
with a story; so what deem ye we should do, that we may slay him and be at rest from him?" Then they took counsel together and were of accord  
that they should go to the king's wife [and prompt her to urge the king to slaughter the youth. So they betook themselves to her] and said to her,  
"Thou art heedless of this affair wherein thou art and this heedlessness will not profit thee; whilst the king is occupied with eating and drinking and  
diversion and forgetteth that the folk beat upon tabrets and sing of thee and say, 'The king's wife loveth the youth;' and what while he abideth on  
life, the talk will increase and not diminish." Quoth she, "By Allah, it was ye set me on against him, and what shall I do [now]?" And they  
answered, "Do thou go in to the king and weep and say to him, 'Verily, the women come to me and tell me that I am become a byword in the city,  
and what is thine advantage in the sparing of this youth? If thou wilt not slay him, slay me, so this talk may be estopped from us.'" Hardly was the  
night come, when he went in to his wife and found her lying back, [apparently] asleep; so he sat down by her side and laying the hoopoe's heart on  
her breast, waited awhile, so he might be certified that she slept. Then said he to her, 'Shah Khatoun, Shah Khatoun, is this my recompense from  
thee?' Quoth she, 'What offence have I committed?' And he, 'What offence can be greater than this? Thou sentest after yonder youth and broughtest  
him hither, on account of the desire of thy heart, so thou mightest do with him that for which thou lustedst.' 'I know not desire,' answered she.  
'Verily, among thy servants are those who are comelier and handsomer than he; yet have I never desired one of them.' 'Why, then,' asked he, 'didst  
thou lay hold of him and kiss him!' And she said, 'This is my son and a piece of my heart; and of my longing and love for him, I could not contain  
myself, but sprang upon him and kissed him.' When the king heard this, he was perplexed and amazed and said to her, 'Hast thou a proof that this  
youth is thy son? Indeed, I have a letter from thine uncle King Suleiman Shah, [wherein he giveth me to know] that his unck Belehwan cut his  
throat.' 'Yes,' answered she, 'he did indeed cut his throat, but severed not the windpipe; so my uncle sewed up the wound and reared him, [and he  
lived,] for that his hour was not come.'.When Er Reshid heard this, he waxed exceeding wroth and said, "May God not reunite you twain in  
gladness!" Then he summoned the headsman, and when he presented himself, he said to him, "Strike off the head of this accursed slave-girl." So  
Mesrour took her by the hand and [led her away; but], when she came to the door, she turned and said to the Khalif, "O Commander of the Faithful,  
I conjure thee, by thy fathers and forefathers, give ear unto that I shall say!" Then she improvised and recited the following verses:???? 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!???? Till in a robe of sandal green 'twas clad And  
veil that blended rose and flame (216) in hue..When Ibrahim heard this, he let fetch the thieves and said to them, "Tell me truly, which of you shot  
the arrow that wounded me.' Quoth they, 'It was this youth that is with us.' Whereupon the king fell to looking upon him and said to him, 'O youth,  
acquaint me with thy case and tell me who was thy father and thou shalt have assurance from God.' 'O my lord,' answered the youth, 'I know no

father; as for me, my father lodged me in a pit [when I was little], with a nurse to rear me, and one day, there fell in upon us a lion, which tore my shoulder, then left me and occupied himself with the nurse and rent her in pieces; and God vouchsafed me one who brought me forth of the pit.' Then he related to him all that had befallen him, first and last; which when Ibrahim heard, he cried out and said, 'By Allah, this is my very son!' And he said to him, 'Uncover thy shoulder.' So he uncovered it and behold, it was scarred..The Eighteenth Night of the Month..????? So make me in your morning a delight And set me in your houses, high and low;.140. Younus the Scribe and the Khalif Welid ben Sehl dclxxxiv.????? Let destiny with loosened rein its course appointed fare And lie thou down to sleep by night, with heart devoid of care;.When Selim found himself in that sorry plight and considered that wherewith he was afflicted of tribulation and the contrariness of his fortune, in that he had been a king and was now returned to shackles and prison and hunger, he wept and groaned and lamented and recited the following verses:.WOMEN'S CRAFT..One day, as the prefect sat [in his house], the watchman came in to him and said, "O my lord, the Jew goeth to the house of such an one." Whereupon El Atwesh arose and went forth alone, taking with him none but myself. As he went along, he said to me, "Indeed, this [woman] is a fat piece of meat." (109) And we gave not over going till we came to the door of the house and stood there till a slave-girl came out, as if to buy them somewhat. We waited till she opened the door, whereupon, without further parley, we forced our way into the house and rushed in upon the girl, whom we found seated with the Jew in a saloon with four estrades, and cooking-pots and candles therein. When her eyes fell on the prefect, she knew him and rising to her feet, said, "Welcome and fair welcome! Great honour hath betided me by my lord's visit and indeed thou honourest my dwelling."..As soon as his father-in-law had departed for Samarcand, King Shehriyar summoned the grantees of his realm and made them a magnificent banquet of all manner rich meats and exquisite sweetmeats. Moreover, he bestowed on them dresses of honour and guerdoned them and divided the kingdoms between himself and his brother in their presence, whereat the folk rejoiced. Then the two kings abode, ruling each a day in turn and they accorded with each other, what while their wives continued in the love of God the Most High and in thanksgiving to Him; and the subjects and the provinces were at peace and the preachers prayed for them from the pulpits, and their report was bruited abroad and the travellers bore tidings of them [to all countries]..?STORY OF THE JOURNEYMAN AND THE GIRL..Tither, The Unjust King and the, i. 273..On this wise he continued to do for the space of a whole year, till, one day, as he sat on the bridge, according to his custom, expecting who should come to him, so he might take him and pass the night with him, behold, [up came] the Khalif and Mesrour, the swordsman of his vengeance, disguised [in merchants' habits] as of their wont. So he looked at them and rising up, for that he knew them not, said to them, "What say ye? Will you go with me to my dwelling-place, so ye may eat what is ready and drink what is at hand, to wit, bread baked in the platter (8) and meat cooked and wine clarified?" The Khalif refused this, but he conjured him and said to him, "God on thee, O my lord, go with me, for thou art my guest this night, and disappoint not my expectation concerning thee!" And he ceased not to press him till he consented to him; whereat Aboulhusn rejoiced and going on before him, gave not over talking with him till they came to his [house and he carried the Khalif into the] saloon. Er Reshid entered and made his servant abide at the door; and as soon as he was seated, Aboulhusn brought him somewhat to eat; so he ate, and Aboulhusn ate with him, so eating might be pleasant to him. Then he removed the tray and they washed their hands and the Khalif sat down again; whereupon Aboulhusn set on the drinking vessels and seating himself by his side, fell to filling and giving him to drink and entertaining him with discourse..Selim and Selma, ii. 81..When the youth had made an end of his story, the king's anger subsided a little and he said, "Restore him to the prison, for the day draweth to an end, and tomorrow we will took into his affair."..Twere better and meeter thy presence to leave, For, if the eye see not, the heart doth not grieve..!Lackpenny and the Cook, The, i. 9..Then he turned to a damsel of the damsels and said to her, "Who am I?" Quoth she, "Thou art the Commander of the Faithful;" and he said, "Thou liest, O calamity! (33) If I be indeed the Commander of the Faithful, bite my finger." So she came to him and bit it with her might, and he said to her, "It sufficeth." Then he said to the chief eunuch, "Who am I?" And he answered, "Thou art the Commander of the Faithful." So he left him and turning to a little white slave, said to him, "Bite my ear;" and he bent down to him and put his ear to his mouth. Now the slave was young and lacked understanding; so he closed his teeth upon Aboulhusn's ear with his might, till he came near to sever it; and he knew not Arabic, so, as often as Aboulhusn said to him, "It sufficeth," he concluded that he said, "Bite harder," and redoubled his bite and clenched his teeth upon the ear, whilst the damsels were diverted from him with hearkening to the singing-girls, and Aboulhusn cried out for succour from the boy and the Khalif [well-nigh] lost his senses for laughter..????? Whenas the burdens all were bounden on and shrill The camel-leader's call rang out across the air,..????? For whom is thy departure even as a father's loss! To fly or creep, like nestlings, alone, they strive in vain..Presently, his friends and acquaintances among the merchants and people of the market began to come up to him, by ones and twos, to give him joy, and said to him, laughing, "God's blessing on thee! Where an the sweetmeats? Where is the coffee? (262) It would seem thou hast forgotten us; surely, the charms of the bride have disordered thy reason and taken thy wit, God help thee! Well, well; we give thee joy, we give thee joy." And they made mock of him, whilst he gave them no answer and was like to tear his clothes and weep for vexation. Then they went away from him, and when it was the hour of noon, up came his mistress, trailing her skirts and swaying in her gait, as she were a cassia-branch in a garden. She was yet more richly dressed and adorned and more bewitching (263) in her symmetry and grace than on the previous day, so that she made the passers stop and stand in ranks to look on her..?OF THE APPOINTED TERM, (128) WHICH, IF IT BE ADVANCED, MAY NOT BE DEFERRED AND IF IT BE DEFERRED, MAY NOT BE ADVANCED..THE BOOK OF THE THOUSAND NIGHTS AND ONE NIGHT..Presently, El Abbas, son of King El Aziz, lord of the land of Yemen and Zebidoun (55) and Mecca (which God increase in honour and

brightness and beauty!), heard of her; and he was of the great ones of Mecca and the Hejaz (56) and was a youth without hair on his cheeks. So he presented himself one day in his father's sitting-chamber, (57) whereupon the folk made way for him and the king seated him on a chair of red gold, set with pearls and jewels. The prince sat, with his head bowed to the ground, and spoke not to any; whereby his father knew that his breast was straitened and bade the boon-companions and men of wit relate marvellous histories, such as beseem the assemblies of kings; nor was there one of them but spoke forth the goodliest of that which was with him; but El Abbas still abode with his head bowed down. Then the king bade his session-mates withdraw, and when the chamber was void, he looked at his son and said to him, "By Allah, thou rejoicest me with thy coming in to me and chagrimest me for that thou payest no heed to any of the session-mates nor of the boon-companions. What is the cause of this?" "My secret is disclosed, the which I strove to hide; Of thee and of thy love enough have I abyed.." "He shall not come in to me. Who is at the door, other than he?" "El Akhtel et Teghlibi," (56) answered Adi; and Omar said, "He is the unbeliever who says in his verse ..." [And he repeated the following:]. When he had made an end of his speech, his wife came forward forthright and told her story, from first to last, how her mother bought him from the cook's partner and the people of the kingdom came under his rule; nor did she leave telling till she came, in her story, to that city [and acquainted the queen with the manner of her falling in with her lost husband]. When she had made an end of her story, the cook exclaimed, 'Alack, what impudent liars there be! By Allah, O king, this woman lieth against me, for this youth is my rearling (75) and he was born of one of my slave-girls. He fled from me and I found him again..? ? ? ? The wine was sweet to us to drink in pleasance and repose, And in a garden of the garths of Paradise we lay,. Now thieves had followed him, so they might rob him of his good, but availed not unto aught; wherefore he went up to the old woman and kissed her head and exceeded in munificence to her. Then she [warned him of that which awaited strangers entering the town and] said to him, 'I like not this for thee and I fear mischief for thee from these questions that the vizier hath appointed for the confrontation of the ignorant.' And she expounded to him the case according to its fashion. Then said she to him, 'But have no concern: only carry me with thee to thy lodging, and if he question thee of aught, whilst I am with thee, I will expound the answers to thee.' So he carried her with him to the city and established her in his lodging and entreated her kindly..? ? ? ? a. The First Old Man's Story ii.? ? ? ? ? And when my feet trod earth, "Art slain, that we should fear," Quoth they, "or live, that we may hope again thy sight?"..? ? ? ? s. The House with the Belvedere dccccxcv.? ? ? ? ? Quoth thou, "The goodliest of things is patience and its use: Its practice still mankind doth guide to all that's fair and fine.."..? ? ? ? ? For whoso doth rejoice in meeting him shall have Largesse and gifts galore at his dismounting gain..Presently, her brothers returned, whereupon the old man acquainted them with the whole case and said to them, "O my sons, know that your sister purposed not aught but good, and if ye slay this man, ye will earn abiding reproach and ye will wrong him, ay, and wrong yourselves and your sister, to boot; for indeed there appeareth no cause [of offence] such as calleth for slaughter, and it may not be denied that this incident is a thing the like whereof may well betide and that he may well have been baffled by the like of this chance." Then he turned to me and questioned me of my lineage; so I set forth to him my genealogy and he said, "A man of equal rank, honourable [and] understanding." And he offered me [his daughter in] marriage. I consented to him of this and marrying her, took up my abode with him and God the Most High hath opened on me the gates of weal and fortune, so that I am become the most abounding in substance of the folk of the tribe; and He hath stablished me in that which He hath given me of His bounties.'. Daughters, The Two Kings and the Vizier's, iii. 145..When the king heard this, he said in himself "How like is this to my own story in the matter of the vizier and his slaughter! Had I not used precaution, I had put him to death." And he bade Er Rehwan depart to his own house..The messenger wished him joy of the bath and exceeded in doing him worship. Then he said to him, "The king biddeth thee in weal." (82) "Hearkening and obedience," answered El Abbas and accompanied the messenger to the king's palace..? ? ? ? ? The pitcher then of goblets filled full and brimming o'er With limpid wine we plunder, that pass from friend to friend..? ? ? ? ? Thou layst on me a load too great to bear, and thus thou dost But that my burdens I may bind and so towards thee fare..? ? ? ? ? c. The Sparrow and the Eagle clii.Tenth Officer's Story, The, ii. 172.Now the king's son was playing in the exercise-ground with the ball and the mall, and the stone lit on his ear and cut it off, whereupon the prince fell down in a swoon. So they enquired who had thrown the stone and [finding that it was Bihkerd,] took him and carried him before the prince, who bade put him to death. Accordingly, they cast the turban from his head and were about to bind his eyes, when the prince looked at him and seeing him cropped of an ear, said to him, 'Except thou wert a lewd fellow, thine ear had not been cut off.' 'Not so, by Allah!' answered Bihkerd. 'Nay, but the story [of the loss] of my ear is thus and thus, and I pardoned him who smote me with an arrow and cut off my ear.' When the prince heard this, he looked in his face and knowing him, cried out and said, 'Art thou not Bihkerd the king?' 'Yes,' answered he, and the prince said to him 'What bringeth thee here?' So he told him all that had betided him and the folk marvelled and extolled the perfection of God the Most High..The Twelfth Night of the Month..?Story of King Ibrahim and His Son..When the affair was prolonged upon the three sharpers, they went away and sat down a little apart; then they came up to the money-changer privily and said to him, 'If thou canst buy him for us, do so, and we will give thee a score of dirhems.' Quoth he, 'Go away and sit down afar from him.' So they did his bidding and the money-changer went up to the owner of the ass and gave not over tempting him with money and cajoling him and saying, 'Leave yonder fellows and sell me the ass, and I will reckon him a gift from thee,' till he consented to sell him the ass for five thousand and five hundred dirhems. Accordingly the money-changer counted down to him five thousand and five hundred dirhems of his own money, and the owner of the ass took the price and delivered the ass to him, saying, 'Whatsoever betideth, though he abide a deposit about thy neck, (46) sell him not to yonder rogues for less than ten thousand dirhems, for that they would fain buy him because of a hidden treasure whereof they know, and

nought can guide them thereto but this ass. So close thy hand on him and gainsay me not, or thou wilt repent.' When King Shah Bekht heard this story, it pleased him and he bade the vizier go away to his own house..EL ABBAS AND THE KING'S DAUGHTER OF BAGHDAD. (46).? ? ? ? ? After your loss, nor trace of me nor vestige would remain, Did not the hope of union some whit my strength sustain..Meanwhile, the woman went out at hazard and donning devotee's apparel, fared on without ceasing, till she came to a city and found the king's deputies dunning the towns-folk for the tribute, out of season. Presently, she saw a man, whom they were pressing for the tribute; so she enquired of his case and being acquainted therewith, paid down the thousand dirhems for him and delivered him from beating; whereupon he thanked her and those who were present. When he was set free, he accosted her and besought her to go with him to his dwelling. So she accompanied him thither and supped with him and passed the night. When the night darkened on him, his soul prompted him to evil, for that which he saw of her beauty and loveliness, and he lusted after her and required her [of love]; but she repelled him and bade him fear God the Most High and reminded him of that which she had done with him of kindness and how she had delivered him from beating and humiliation..55. The Ruined Man who became Rich again through a Dream ccli.Then said he to Arwa, "What wilt thou that I do with them?" And she answered, saying, "Accomplish on them the ordinance of God the Most High; (119) the slayer shall be slain and the transgressor transgressed against, even as he transgressed against us; yea, and the well-doer, good shall be done unto him, even as he did unto us." So she gave [her officers] commandment concerning Dadbin and they smote him on the head with a mace and slew him, and she said, "This is for the slaughter of my father." Then she bade set the vizier on a beast [and carry him] to the desert whither he had caused carry her [and leave him there without victual or water]; and she said to him, "An thou be guilty, thou shalt abide [the punishment of] thy guilt and perish of hunger and thirst in the desert; but, if there be no guilt in thee, thou shalt be delivered, even as I was delivered."? ? ? ? ? And on their saddles perched are warriors richly clad, That with their hands do smite on kettle-drums amain..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.'When the evening evened, the king sat in his privy chamber and bade fetch the vizier, who presented himself before him, and the king required of him the promised story. So the vizier answered, "With all my heart. Know, O king, that.? ? ? ? ? O thou that blamest me for my heart and raillest at my ill, Hadst them but tasted my spirit's grief, thou wouldst excuse me still..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:129. The King of the Island cccclxxix.Like a sun at the end of a cane in a hill of sand, iii. 190..92. The Foolish Schoolmaster ccccliii.At this the accursed Iblis was moved to delight and put his finger to his arse, whilst Meimoun danced and said, 'O Tuhfet es Sudour, soften the mode; (201) for, as delight, entereth into my heart, it bewilders my vital spirits.' So she took the lute and changing the mode, played a third air; then she returned to the first and sang the following verses:101. The Adventures of Quicksilver Ali of Cairo dcclxvi.When the king saw this, he cried out and his wife wept in the ship and offered to cast herself into the sea; but the Magian bade the sailors lay hands on her. So they seized her and it was but a little while ere the night darkened and the ship disappeared from the king's eyes; whereupon he swooned away for excess of weeping and lamentation and passed his night bewailing his wife and children..Then Mesroul carried her to the other end of the sitting-chamber and bound her eyes and making her sit, stood awaiting a second commandment; whereupon quoth the Lady Zubeideh, "O Commander of the Faithful, with thy permission, wilt thou not vouchsafe this damsel a share of thy clemency? Indeed, if thou slay her, it were injustice." Quoth he, "What is to be done with her?" And she said, "Forbear to slay her and send for her lord. If he be as she describeth him in grace and goodliness, she is excused, and if he be not on this wise, then slay her, and this shall be thy justification against her." (22).? ? ? ? ? For love with your presence grows sweet, untroubled and life is serene And the star of our fortune burns bright, that clouds in your absence did veil..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:.? ? ? ? ? "The glory's not in those whom raiment rich makes fair, But those who still adorn the raiment that they wear".? ? ? ? ? O thou with love of whom I'm smitten, yet content, I prithee come to me and hasten to my side..? ? ? ? ? i. The Woman who made her Husband sift Dust dlxxxii.When the king heard his speech, he turned to him and said, "It is grievous to me, O vizier of good counsel." And he told him that the [other] sages testified [to the correctness of their fellow's interpretation of the dream]; whereupon Er Rehwan sighed and knew that the king went in fear of him; but he showed him fortitude and said to him, "God assain the king! My counsel is that the king accomplish his commandment and execute his ordinance, for that needs must death be and it is liefer to me that I die, oppressed, than that I die, an oppressor. But, if the king see fit to defer the putting of me to death till the morrow and will pass this night with me and take leave of me, when the morrow cometh, the king shall do what he will." "O king," answered the youth, "I hope for succour only from God, not from created beings: if He aid me, none can avail to harm me, and if He be with me

and on my side, because of the truth, who is it I shall fear, because of falsehood? Indeed, I have made my intent with God a pure and sincere intent and have severed my expectation from the help of the creature; and whoso seeketh help [of God] findeth of his desire that which Bekhtzeman found." Quoth the king, "Who was Bekhtzeman and what is his story?" "O king," replied the youth,.Then the Khalif summoned her to his presence a fourth time and said to her, "O Sitt el Milah, sing." So she improvised and sang the following verses:.? ? ? ? She comes in a robe the colour of ultramarine, Blue as the stainless sky, unflecked with white;.Quoth En Numan, "What prompted thee to keep faith, the case being as thou sayest?" "O king," answered the Arab, "it was my religion." And En Numan said, "What is thy religion?" "The Christian," replied the other. Quoth the king, "Expound it unto me." [So the Tai expounded it to him] and En Numan became a Christian. (174).? ? ? ? Thou whose desire possesseth my soul, the love of whom Hold on my reins hath gotten and will not let me free,.? ? ? ? Say, by the lightnings of thy teeth and thy soul's pure desire, Moan'st thou as moan the doves and is thy heart for doubt on fire?.Then he stripped him of his clothes and clapping on his neck a heavy chain, bound him to a high lattice and fell to drubbing him two bouts a day and two anights; and on this wise he abode the space of ten days. Then his mother came to him and said, "O my son, O Aboulhusn, return to thy reason, for this is the Devil's doing." Quoth he, "Thou sayst sooth, O my mother, and bear thou witness of me that I repent [and forswear] that talk and turn from my madness. So do thou deliver me, for I am nigh upon death." So his mother went out to the superintendant and procured his release and he returned to his own house..The old man took the casting-bottle from the Jew and going up to Nouredin and the damsel, sprinkled their faces, whereupon they came to themselves and fell to relating to each other that which they had suffered, since their separation, for the anguish of severance. Moreover, Nouredin acquainted Sitt el Milah with that which he had endured from the folk who would have slain him and made away with him; and she said to him, "O my lord, let us presently give over this talk and praise God for reunion of loves, and all this shall cease from us." Then she gave him the cup and he said, "By Allah, I will nowise drink it, whilst I am in this plight!" So she drank it off before him and taking the lute, swept the strings and sang the following verses:.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, 'Harkening and obedience.' Then she improvised and sang the following verses:.I was one day abroad on an occasion with certain of my comrades, and as we went along, we fell in with a company of women, as they were moons, and among them one, the tallest and handsomest of them. When I saw her and she saw me, she tarried behind her companions and waited for me, till I came up to her and bespoke her. Quoth she, "O my lord, (God favour thee!) I saw thee prolong thy looking on me and imagined that thou knewest me. If it be thus, vouchsafe me more knowledge of thee." "By Allah," answered I, "I know thee not, save that God the Most High hath cast the love of thee into my heart and the goodliness of thine attributes hath confounded me and that wherewith God hath gifted thee of those eyes that shoot with arrows; for thou hast captivated me." And she rejoined, "By Allah, I feel the like of that which thou feelest; so that meseemeth I have known thee from childhood." 15. Ghanim ben Eyoub the Slave of Love cccxxii.59. El Mutelemmis and his Wife Umeimeh dcxlviii.Woman (The Old) and the Draper's Wife, ii. 55..Pious Woman accused of Lewdness, The, ii. 5..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..Officer's Story, The Twelfth, ii. 179..With this the Cadi's wrath redoubled and he swore by the most solemn of oaths that I should go with him and search his house. "By Allah," replied I, "I will not go, except the prefect be with us; for, if he be present, he and the officers, thou wilt not dare to presume upon me." And the Cadi rose and swore an oath, saying, "By Him who created mankind, we will not go but with the Amir!" So we repaired to the Cadi's house, accompanied by the prefect, and going up, searched high and low, but found nothing; whereupon fear gat hold upon me and the prefect turned to me and said, "Out on thee, O ill-omened fellow! Thou putttest us to shame before the men." And I wept and went round about right and left, with the tears running down my face, till we were about to go forth and drew near the door of the house. I looked at the place [behind the door] and said, "What is yonder dark place that I see?" And I said to the sergeants, "Lift up this jar with me." They did as I bade them and I saw somewhat appearing under the jar and said, "Rummage and see what is under it." So they searched and found a woman's veil and trousers full of blood, which when I beheld, I fell down in a swoon..When the king heard this story, he deemed it pleasant and said, "This story is near unto that which I know and meseemeth I should do well to have patience and hasten not to slay my vizier, so I may get of him the story of the king and his son." Then he gave the vizier leave to go away to his own house; so he thanked him and abode in his house all that day..? ? ? ? Though little, with beauty myself I've adorned; So the flowers are my subjects and I am their queen..Precipitation, Of the Ill Effects of, i. 98.When Er Reshid heard this, he was sore chagrined and waxed exceeding wroth and said, "Shall this happen in a city wherein I am?" And the Hashimi vein (42) started out between his eyes. Then he bade fetch Jaafer, and when he came before him, he acquainted him with the matter and said to him, "Shall this come to pass in my city and I have no news of it?" Then he bade Jaafer fetch all whom the young Damascene had named [as having maltreated him], and when they came, he let smite off their heads.

Moreover, he summoned him whom they called Ahmed and who had been the means of the young man's deliverance a first time and a second, and thanked him and showed him favour and bestowed on him a sumptuous dress of honour and invested him with the governance over his city. (43).? ? ? ? Thou that wast absent from my stead, yet still with me didst bide, Thou wast removed from mine eye, yet still wast by my side..Presently, she came to me again and I said to her, "Here is thy money and I have gained [with it] other thousand dinars." Quoth she, "Keep it by thee and take these other thousand dinars. As soon as I have departed from thee, go thou to Er Rauzeh (183) and build there a goodly pavilion, and when the building thereof is accomplished, give me to know thereof." So saying, she left me and went away. As soon as she was gone, I betook myself to Er Rauzeh and addressed myself to the building of the pavilion, and when it was finished, I furnished it with the goodliest of furniture and sent to the lady to tell her that I had made an end of its building; whereupon she sent back to me, saying, "Let him meet me to-morrow at daybreak at the Zuweyleh gate and bring with him a good ass." So I got me an ass and betaking myself to the Zuweyleh gate, at the appointed time, found there a young man on horse- back, awaiting her, even as I awaited her..45. The Man who stole the Dog's Dish of Gold cccxl.When the king heard this, his wrath subsided and he said, "Carry him back to the prison till the morrow, so we may look into his affair."

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