

THE SECOND EPISTLE TO THE CORINTHIANS

Then he lighted him three candles and three lamps and spreading the drinking-cloth, brought clarified wine, limpid, old and fragrant, the scent whereof was as that of virgin musk. He filled the first cup and saying, "O my boon-companion, by thy leave, be ceremony laid aside between us! I am thy slave; may I not be afflicted with thy loss!" drank it off and filled a second cup, which he handed to the Khalif, with a reverence. His fashion pleased the Khalif and the goodness of his speech and he said in himself, "By Allah, I will assuredly requite him for this!" Then Aboulhusn filled the cup again and handed it to the Khalif, reciting the following verses: Then they displayed Shehrzad in the third dress and the fourth and the fifth, and she became as she were a willow-wand or a thirsting gazelle, goodly of grace and perfect of attributes, even as saith of her one in the following verses: Damascus is all gardens decked for the pleasance of the eyes; For the seeker there are black-eyed girls and boys of Paradise." Meanwhile, El Abbas betook himself to his father's camp, which was pitched in the Green Meadow, by the side of the Tigris, and none might make his way between the tents, for the much interlacement of the tent-ropes. When the prince reached the first of the tents, the guards and servants came out to meet him from all sides and escorted him till he drew near the sitting-place of his father, who knew of his coming. So he issued forth of his pavilion and coming to meet his son, kissed him and made much of him. Then they returned together to the royal pavilion and when they had seated themselves and the guards had taken up their station in attendance on them, the king said to El Abbas, "O my son, make ready thine affair, so we may go to our own land, for that the folk in our absence are become as they were sheep without a shepherd." El Abbas looked at his father and wept till he swooned away, and when he recovered from his swoon, he improvised and recited the following verses: Two Kings and the Vizier's Daughters, The, iii. 145. The old man kissed his hand and went away; whereupon quoth Er Reshid to him, 'O Ishac, who is yonder man and what is his occasion?' 'O my lord,' answered the other, 'this is a man called Said the Slave-dealer, and he it is who buyeth us slave-girls and mamelukes. (169) He avoucheth that with him is a fair [slave-girl, a] lutanist, whom he hath withheld from sale, for that he could not fairly sell her till he had shown her to me.' 'Let us go to him,' said the Khalif, 'so we may look on her, by way of diversion, and see what is in the slave-dealer's barrack of slave-girls.' And Ishac answered, 'Commandment belongeth to God and to the Commander of the Faithful.' Then he went on before them and they followed in his track till they came to the slave-dealer's barrack and found it high of building and spacious of contenance, with sleeping-cells and chambers therein, after the number of the slave-girls, and folk sitting upon the benches. On like wise, O king," continued the youth, "whilst fortune was favourable to me, all that I did came to good; but now that it is grown contrary to me, everything turneth against me." "Take comfort, for the loved are come again," How many, in Yemameh, dishevelled widows plain! i. 50. Reshid (Er), Ibn es Semmak and, i. 195. Presently, the king arose from the wine-chamber and taking his wife by the hand, repaired with her to the chamber in which he slept. He opened the door and entering, saw the youth lying on the bed, whereupon he turned to his wife and said to her, "What doth this youth here? This fellow cometh not hither but on thine account." Quoth she, "I have no knowledge of him." With this, the youth awoke and seeing the king, sprang up and prostrated himself before him, and Azadbekht said to him, "O vile of origin, (102) O lack-loyalty, what hath prompted thee to outrage my dwelling?" And he bade imprison him in one place and the woman in another. So the king bade fetch the old man and he came and stood before the Sultan, who showed him the two pearls. Quoth he, 'As for this one, it is worth a thousand dinars.' And the king said, 'So saith its owner.' 'But for this other,' continued the old man, 'it is worth but five hundred.' The folk laughed and marvelled at his saying, and the merchant, [the owner of the second pearl], said to him, 'How can this, which is greater of bulk and purer of water and more perfect of rondure, be less of worth than that?' And the old man answered, 'I have said what is with me.' (208) Then said the king to him, 'Indeed, the outward appearance thereof is like unto that of the other pearl; why then is it worth but the half of its price?' 'Yes,' answered the old man, '[its outward resembleth the other]; but its inward is corrupt.' 'Hath a pearl then an outward and an inward?' asked the merchant, and the old man said, 'Yes. In its inward is a boring worm; but the other pearl is sound and secure against breakage.' Quoth the merchant, 'Give us a token of this and prove to us the truth of thy saying.' And the old man answered, 'We will break the pearl. If I prove a liar, here is my head, and if I speak truth, thou wilt have lost thy pearl.' And the merchant said, 'I agree to that.' So they broke the pearl and it was even as the old man had said, to wit, in its midst was a boring worm. 116. The Two Kings and the Vizier's Daughters M. They have shut out thy person from my sight, iii. 43..78. Mesrour and Ibn el Caribi dclxii. Quoth the company, "Tell us thy story and expound it unto us, so we may see that which it hath of extraordinary." And he said 'Know, then, that. So we abode there, daily expecting death, and whoso of us had with him a day's victual ate it in five days, and after this he died; and whoso had with him a month's victual ate it in five months and died also. As for me, I had with me great plenty of victual; so I buried it in a certain place and brought it out, [little by little,] and fed on it; and we ceased not to be thus, burying one the other, till all died but myself and I abode alone, having buried the last of my companions, and but little victual remained to me. So I said in myself, 'Who will bury me in this place?' And I dug me a grave and abode in expectation of death, for that I was in a state of exhaustion. Then, of the excess of my repentance, I blamed and reproached myself for my much [love of] travel and said, 'How long wilt thou thus imperil thyself?' And I abode as I were a madman, unable to rest; but, as I was thus melancholy and distracted, God the Most High inspired me with an idea, and it was that I looked at the river aforesaid, as it entered in at the mouth of the cavern in the skirt of the mountain, and said in myself, 'Needs must this water have issue in some place.' Woman (The Old), the Merchant and the King, i. 265. Prisoner and how God gave him Relief, Story of the, i. 174..? ? ? ? Would God upon that bitterest day, when my death calls for me, What's 'twixt thine excrement and

blood (50) I still may smell of thee!. Fuller and his Wife, The, i. 261..Awake, Asleep and, i. 5..ER RESHID AND THE BARMECIDES. (152). Whilst the Sheikh was thus occupied with taking leave of the kings, Meimoun sought his opportunity, whenas he saw the place empty, and taking up Tuhfeh on his shoulders, soared up with her to the confines of the sky and flew away with her. Presently, Iblis came to look for Tuhfeh and see what she purposed, but found her not and saw the slave-girls buffeting their faces; so he said to them, 'Out on ye! What is to do?' 'O our lord,' answered they, 'Meimoun hath snatched up Tuhfeh and flown away with her.' When Iblis heard this, he gave a cry, to which the earth trembled, and said, 'What is to be done? Out on ye! Shall he carry off Tuhfeh from my very palace and outrage mine honour? Doubtless, this Meimoun hath lost his wits.' Then he cried out a second time, that the earth quaked therefor, and rose up into the air..? ? ? ? I crave none other than thou for friend, beloved of my heart; So trust in my speech, for the generous are true and trusty still..158. Ali Nouredin and the Frank King's Daughter dcccclxiii. When the morning morrowed, the first who presented himself before the Amir was the Cadi Amin el Hukm, leaning on two of his black slaves; and he was crying out and calling [on God] for aid and saying, "O crafty and perfidious Amir, thou depositedst with me a woman [yesternight] and broughtest her into my house and my dwelling-place, and she arose [in the night] and took from me the good of the little orphans, (96) six great bags, [containing each a thousand dinars, (97) and made off;] but as for me, I will say no more to thee except in the Sultan's presence." (98) When the Master of the Police heard these words, he was troubled and rose and sat down; then he took the Cadi and seating him by his side, soothed him and exhorted him to patience, till he had made an end of talk, when he turned to the officers and questioned them. They fixed the affair on me and said, "We know nothing of this affair but from Captain Muineddin." So the Cadi turned to me and said, "Thou wast of accord with this woman, for she said she came from the Citadel".66. The Imam Abou Yousuf with Er Reshid and Zubeideh dclii.? ? ? ? Ne'er shall I them forget, nay, nor the day they went. Wife, The Old Woman and the Draper's, ii. 55..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.'? ? ? ? Sore, sore doth rigour me beset, its onslaughts bring me near Unto the straitness of the grave, ere in the shroud I'm dight.

[Practising Research Why youre always part of the research process even when you think youre not](#)

[Roadwork Theory and Practice](#)

[Beyond Schizophrenia Living and Working with a Serious Mental Illness](#)

[Paul A Rabbinic Source Commentary and Language Study Bible Volume 6a](#)

[Resort 1](#)

[Experimental Acute Pancreatitis Models for Testing a Free Radical Mechanism](#)

[Its the Little Things Creating Big Moments in Your Home Through The Stylish Small Stuff](#)

[44 Soccer Midfielder Mistakes to Avoid](#)

[The Writings of Lyle F Bachman Assuring That What We Count Counts in Language Assessment](#)

[Air Power A Global History](#)

[From Oil to Gas and Beyond A Review of the Trinidad and Tobago Model and Analysis of Future Challenges](#)

[Early Modern Women Journal V101](#)

[Melinda Camber Porter in Conversation with Wim Wenders On the Film Set of Paris Texas 1983 Vol 1 No 3](#)

[Etruscan Magic Occult Remedies](#)

[Algebra an Elementary Text Book for the Higher Classes of Secondary Schools and for Colleges - Part II](#)

[PostgreSQL 95 Vol5 Reference](#)

[Japanese Fast Course - Student Text](#)

[CFP Certification Exam Practice Question Workbook 1000 Comprehensive Practice Questions \(6th Edition\)](#)

[Allgemeines Repertorium Der Literatur Fur Die Jahre 1785 Bis 1790](#)

[PostgreSQL 95 Vol1 The SQL Language](#)

[Grosse Jagen Das](#)

[Shona Basic Course - Student Text](#)

[PostgreSQL 95 Vol6 Internals](#)

[Historical Characters](#)

[Sammtliche Marchen](#)

[Schneider Von Ulm Der](#)

[Hungarian Graded Reader - Student Text](#)

[Principles and Practice of Plastic Surgery](#)
[Bitter Waters The Struggles of the Pecos River](#)
[Interactions with Search Systems](#)
[Wir Sind](#)
[In Defense of the Textus Receptus](#)
[Nights of Dan Curtis The Television Epics of the Dark Shadows Auteur Horror Western and War](#)
[English Plus Level 2 Workbook with access to Practice Kit](#)
[Passing Memories A Collection of Chinese Poems on Cold Food Festival](#)
[Grammar Teachers Guide](#)
[Intracellular Consequences of Amyloid in Alzheimers Disease](#)
[Creative Daoism](#)
[Together We Survive Ethnographic Intuitions Friendships and Conversations](#)
[Faster Than a Bullet](#)
[Lippische Regesten](#)
[Facets of Qing Daoism](#)
[Essays in Sound First Technophonia Diffractions Final](#)
[A Brief Guide to Georgia Evictions](#)
[Code of Federal Regulations Title 49 Transportation PT 300-399 Revised as of October 1 2015](#)
[Flight of the Bumble Bee Flute Piccolo Solo with Concert Band](#)
[Japanische Geistergeschichten](#)
[Ulrich Hakel Suite Voil](#)
[Big Bands on One Night Stand Volume 1](#)
[Code of Federal Regulations Title 49 Transportation 300-399 Revised as of October 1 2015](#)
[The College and Career Success Bible for Those with Physical Disabilities Second Edition How to Transition from Motivated Student to Happily Employed Graduate](#)
[Residential Garden Design](#)
[A New Strategy for Complex Warfare Combined Effects in East Asia](#)
[Creating Dynamic UIs with Android Fragments -](#)
[Situaci n de Los Instrumentos Jur dicos de la Omc](#)
[Adn de Power Pivot El](#)
[Planting Design Connecting People and Place](#)
[Designing with Libreoffice](#)
[Dictionnaire Des Manuscrits Ou Recueil de Catalogues de Manuscrits Bibliothiques dEurope Tome 1](#)
[ivolution de la Terre Et de lHomme](#)
[Lonely Planet Greece \(Travel Guide\)](#)
[Eternity Realms](#)
[Traiti Des Sections Tendineuses Et Musculaires Dans Le Strabisme La Myopie La Faitgue Des Yeux](#)
[Droit Civil Expliqu de la Prescription Ou Commentaire Du Code Napol on Tome 2](#)
[Dettagli Frammenti Di Quotidianita Paesana](#)
[Dictionnaire d eonomie Charitable Ou Expos de lAssistance Religieuse Tome 1](#)
[Encyclopidie Mithodique Beaux-Arts Tome 1](#)
[Trai t Alphab tique Des Droits dEnregistrement de Timbre Et dHypoth ques Fascicule 2](#)
[Le Fils de Monte-Cristo](#)
[Nouveaux iliments de Thirapeutique Et de Matiire Midicale Tome 2](#)
[Traiti Giniral Thiorique Et Pratique Des Sociitis Civiles Et Commerciales Tome 1](#)
[Tertullien Et Saint-Augustin Oeuvres Choisies Avec La Traduction En Franiais](#)
[Cours de Droit Public Et Administratif Les Lois Nouvelles Et Introduction Historique Tome 1](#)
[European and International Experiences of Strategic Environmental Assessment Recent progress and future prospects](#)
[La France Industrielle Ou Description Des Industries Franiaises](#)
[Lois de la Procidure Civile Et Commerciale Tome 10](#)

[Histoire de Marchienne-Au-Pont](#)

[Traiti Des Maladies Du Sein Et de la Rigion Mammaire](#)

[Histoire de la Criation Des itres Organisis dApris Les Lois Naturelles](#)

[Tahiti](#)

[Volksmarchen Der Deutschen](#)

[Elektronische Charakterisierung Von DC-DC-Konvertern Zur Spannungsversorgung Des Cms-Spurdetektors Am SIhc](#)

[Aus Schwaben Sagen Legenden Aberglauben Sitten Rechtsbrauche Ortsneckereien Lieder Kinderreime](#)

[Seul Renaissance](#)

[Matchpoint](#)

[Washington DC](#)

[Nichts Im Ubermass](#)

[Streifzuge Im Kaukasus in Persien Und in Der Asiatischen Turkei](#)

[Handreichung Zum Heidelberger Katechismus](#)

[Inscriptions from Burial Grounds of the Nashaway Towns Lancaster Harvard Bolton Leominster Sterling Berlin West Boylston and Hudson](#)

[Massachusetts](#)

[Medieval Book of Psalms](#)

[Statistik Des Regierungs-Bezirkes Dusseldorf](#)

[Chinas Urbanization Migration by the Millions - Chinese Version](#)

[Program Research Specialist Trainee](#)

[Is the Roman Catholic Religion in Any or in All Its Principles or Doctrines Inimical to Civil or Religious Liberty?](#)

[German Programmed Introduction Course - Student Text](#)

[Serbo-Croatian Basic Course - Student Text Volume 1](#)

[Comunita Di Famiglie Nuovo Orizzonte Dellassociazionismo Nella Chiesa](#)

[Spectral Methods in Transition Metal Complexes](#)

[The How-To Guide to Lawyering Like Lincoln Lessons Tips and Tales on Practicing Law and Hanging Out a Shingle](#)
