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So he said to him, "O my lord, I conjure thee by God the Great, wilt thou not tell me whither thou intendest?" El Abbas looked at him and made answer with the following verses: 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." .? ? ? ? a. The First Voyage of Sindbad the Sailor cclii. Destiny, Of, i. 136. ? ? ? ? The herald of good news my hearing shall delight. Druggist, The Singer and the, i. 229. Old Sharper, Story of the, ii. 187. 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. He found it every way complete and saw therein ten great trays, full of all fruits and cakes and all manner sweetmeats. So he sat down and ate thereof after the measure of his sufficiency, and finding there three troops of singing-girls, was amazed and made the girls eat. Then he sat and the singers also seated themselves, whilst the black slaves and the white slaves and the eunuchs and pages and boys stood, and the slave-girls, some of them, sat and some stood. The damsels sang and warbled all manner melodies and the place answered them for the sweetness of the songs, whilst the pipes cried out and the lutes made accord with them, till it seemed to Aboulhusn that he was in Paradise and his heart was cheered and his breast dilated. So he sported and joyance waxed on him and he bestowed dresses of honour on the damsels and gave and bestowed, challenging this one and kissing that and toying with a third, plying one with wine and another with meat, till the night fell down. ? ? ? ? But for the spying of the eyes [ill-omened,] we had seen Wild cattle's eyes and antelopes' tresses of sable sheen. Kings and the Vizier's Daughters, The Two, iii. 145. 134. The Malice of Women dlxxviii. The crown of the flow'rets am I, in the chamber of wine, And Allah makes mention of me 'mongst the pleasures divine; Yea, ease and sweet basil and peace, the righteous are told, In Eternity's Garden of sweets shall to bless them combine. (223) Where, then, is the worth that in aught with my worth can compare And where is the rank in men's eyes can be likened to mine?. There was once a man of fortune, who lost his wealth, and chagrin and melancholy got the mastery of him, so that he became an idiot and lost his wit. There abode with him of his wealth about a score of dinars and he used to beg alms of the folk, and that which they gave him he would gather together and lay to the dinars that were left him. Now there was in that town a vagabond, who made his living by sharpening, and he knew that the idiot had somewhat of money; so he fell to spying upon him and gave not over watching him till he saw him put in an earthen pot that which he had with him of money and enter a deserted ruin, where he sat down, [as if] to make water, and dug a hole, in which he laid the pot and covering it up, strewed earth upon the place. Then he went away and the sharper came and taking what was in the pot, covered it up again, as it was. One day he went forth to the chase and left Tuhfeh in her pavilion. As she sat looking upon a book, with a candlestick of gold before her, wherein was a perfumed candle, behold, a musk-apple fell down before her from the top of the saloon. (190) So she looked up and beheld the Lady Zubeideh bint el Casim, (191) who saluted her and acquainted her with herself, whereupon Tuhfeh rose to her feet and said, 'O my lady, were I not of the number of the upstarts, I had daily sought thy service; so do not thou bereave me of thine august visits.' (192) The Lady Zubeideh called down blessings upon her and answered, 'By the life of the Commander of the Faithful, I knew this of thee, and but that it is not of my wont to go forth of my place, I had come out to do my service to thee.' Then said she to her, 'Know, O Tuhfeh, that the Commander of the Faithful hath forsaken all his concubines and favourites on thine account, even to myself. Yea, me also hath he deserted on this wise, and I am not content to be as one of the concubines; yet hath he made me of them and forsaken me, and I am come to thee, so thou mayst beseech him to come to me, though it be but once a month, that I may not be the like of the handmaids and concubines nor be evened with the slave-girls; and this is my occasion with thee.' 'Hearkening and obedience,' answered Tuhfeh. 'By Allah, O my lady, I would well that he might be with thee a whole month and with me but one night, so thy heart might be comforted, for that I am one of thy handmaids and thou art my lady in every event.' The Lady Zubeideh thanked her for this and taking leave of her, returned to her palace. Now the king's vizier had two daughters, own sisters, the elder of whom had read books and made herself mistress of [all] sciences and studied the writings of the sages and the histories of the boon-companions, (160) and she was possessed of abundant wit and knowledge galore and surpassing apprehension. She heard that which the folk suffered from the king and his despiteous usage of their children; whereupon compassion gat hold upon her for them and jealousy and she besought God the Most High that He would bring the king to renounce that his heresy, (161) and God answered her prayer. Then she took counsel with her younger sister and said to her, 'I mean to contrive somewhat for the liberation of the people's children; and it is that I will go up to the king [and offer myself to him], and when I come to his presence, I will seek thee. When thou comest in to me and the king hath done his occasion [of me], do thou say to me, 'O my sister, let me hear and let the king hear a story of thy goodly stories, wherewithal we may beguile the waking hours of our night, till we take leave of each other.' 'It is well,' answered the other. 'Surely this contrivance will deter the king from his heresy and thou shalt be requited with exceeding favour and abounding recompense in the world to come, for that indeed thou adventured thyself and wilt either perish or attain to thy desire.' ? ? ? ? A fire in mine entrails burns, than which the fire of the hells denounced For sinners' torment less scathing is: it seeketh me to slay. 75 El Fezl ben Rebiya (233) and the Old Bedouin dclx. ? ? ? ? b. The Fakir and his Pot of Butter dccccii. ? ? ? ? c. The Fuller and his Son. dccccxxx. With this the king bade the vizier go away to his lodging, and when he arose in the morning, he abode his day in his house. The Twenty-Eighth and Last Night of the Month. The king gave him leave for this and the vizier betook himself to the queen and said to her, "I am come to thee, on account of a grave reproach, and I would have thee be truthful with me in speech and tell me how came the youth into the sleeping-chamber." Quoth she, "I have no knowledge whatsoever [of it]" and swore to him a solemn oath thereof, whereby he knew that she had no knowledge of the matter and that she was not at fault and said to her, "I will teach thee a device, where- with thou mayst acquit thyself and thy face be whitened before the king." "What is it?" asked she; and he answered, saying, "When the king calleth for thee and questioneth thee of this, say thou to him, 'Yonder youth saw me in the privy-chamber and sent me a message, saying, "I will give

thee a hundred jewels, to whose price money may not avail, so thou wilt suffer me to foregather with thee." I laughed at him who bespoke me with these words and rebuffed him; but he sent again to me, saying, "An thou fall not in with my wishes, I will come one of the nights, drunken, and enter and lie down in the sleeping-chamber, and the king will see me and kill me; so wilt thou be put to shame and thy face will be blackened with him and thine honour abased." Be this thy saying to the king, and I will presently go to him and repeat this to him." Quoth the queen, "And I also will say thus." A thief of the thieves of the Arabs went [one night] to a certain man's house, to steal from a heap of wheat there, and the people of the house surprised him. Now on the heap was a great copper measure, and the thief buried himself in the corn and covered his head with the measure, so that the folk found him not and went away; but, as they were going, behold, there came a great crack of wind forth of the corn. So they went up to the measure and [raising it], discovered the thief and laid hands on him. Quoth he, "I have eased you of the trouble of seeking me: for I purposed, [in letting wind], to direct you to my [hiding-]place; wherefore do ye ease me and have compassion on me, so may God have compassion on you!" So they let him go and harmed him not..? ? ? ? Forbear thy verse-making, O thou that harbourest in the camp, Lest to the gleemen thou become a name of wonderment. Quoth Selim to her, 'It is for thee to decide and excellent is that which thou counsellist; so let us do this, in the name of God the Most High, trusting in Him for grace and guidance.' So they arose and took the richest of their clothes and the lightest of that which was in their treasuries of jewels and things of price and gathered together a great matter. Then they equipped them ten mules and hired them servants of other than the people of the country; and Selim bade his sister Selma don man's apparel. Now she was the likest of all creatures to him, so that, [when she was clad in man's attire,] the folk knew no difference between them, extolled be the perfection of Him who hath no like, there is no God but He! Then he bade her mount a horse, whilst he himself bestrode another, and they set out, under cover of the night. None of their family nor of the people of their house knew of them; so they fared on into the wide world of God and gave not over going night and day two months' space, at the end of which time they came to a city on the sea-shore of the land of Mekran, by name Es Sherr, and it is the first city in Sind..?STORY OF THE KING WHO LOST KINGDOM AND WIFE AND WEALTH AND GOD RESTORED THEM TO HIM..101. The Adventures of Quicksilver Ali of Cairo dcclxvi. When the king had made an end of his story, he bade the bystanders spit in the Magian's face and curse him; and they did this. Then he bade cut out his tongue and on the morrow he bade cut off his ears and nose and pluck out his eyes. On the third day he bade cut off his hands and on the fourth his feet; and they ceased not to lop him limb from limb, and each member they cast into the fire, after its cutting-off, before his face, till his soul departed, after he had endured torments of all kinds and fashions. The king bade crucify his trunk on the city-wall three days' space; after which he let burn it and reduce its ashes to powder and scatter them abroad in the air..King Shehriyar marvelled [at this story (146)] and said "By Allah, verily, injustice slayeth its folk!" (147) And he was edified by that wherewith Shehrzad bespoke him and sought help of God the Most High. Then said he to her, "Tell me another of thy stories, O Shehrzad; let it be a pleasant one and this shall be the completion of the story-telling." "With all my heart," answered Shehrzad. "It hath reached me, O august King, that a man once said to his fellows, 'I will set forth to you a means (148) of security (149) against vexation. (150) A friend of mine once related to me and said, "We attained [whiles] to security (151) against vexation, (152)and the origin of it was other than this; to wit, it was as follows. (153).When it was the tenth day, (now this day was called El Miharjan (129) and it was the day of the coming in of the folk, gentle and simple, to the king, so they might give him joy and salute him and go forth), the counsel of the viziers fell of accord that they should speak with a company of the notables of the city [and urge them to demand of the king that he should presently put the youth to death]. So they said to them, "When ye go in to-day to the king and salute him, do ye say to him, 'O king, (to God be the praise!) thou art praiseworthy of policy and governance, just to all thy subjects; but this youth, to whom thou hast been bountiful, yet hath he reverted to his base origin and wrought this foul deed, what is thy purpose in his continuance [on life]? Indeed, thou hast prisoned him in thy house, and every day thou hearest his speech and thou knowest not what the folk say.'" And they answered with "Hearkening and obedience."..When the king heard the vizier's speech, he deemed it goodly and it pleased him; so he bade him go away to his house, and there he abode his day long..Then he sat down again upon the throne of his kingship, whilst the vizier stood before him, and they returned to their former estate, but they had nought of the [goods of the world]. So the king said to his vizier, 'How shall we avail to abide in this city, and we in this state of poverty?' And he answered, 'Be at thine ease and have no concern.' Then he singled out one of the soldiers (255) and said to him, 'Send us thy service (256) for the year.' Now there were in the city fifty thousand subjects (257) and in the hamlets and villages a like number; and the vizier sent to each of these, saying, 'Let each of you get an egg and lay it under a hen.' So they did this and it was neither burden nor grievance to them..? ? ? ? s. The Journeyman and the Girl dcccix. On this wise I abode a while of time, every day shooting an elephant, whereupon my master came and carried it away, till, one day, as I sat hidden in the tree, there came up elephants without number, roaring and trumpeting, so that meseemed the earth trembled for the din. They all made for the tree whereon I was and the girth whereof was fifty cubits, and compassed it about. Then a huge elephant came up to the tree and winding his trunk about it, tugged at it, till he plucked it up by the roots and cast it to the ground. I fell among the elephants, and the great elephant, coming up to me, as I lay swoon for affright, wound his trunk about me and tossing me on to his back, made off with me, accompanied by the others; nor did he leave faring on with me, and I absent from the world, till he brought me to a certain place and casting me down from off his back, went away, followed by the rest. I lay there awhile, till my trouble subsided and my senses returned to me, when I sat up, deeming myself in a dream, and found myself on a great hill, stretching far and wide and all of elephants' bones. So I knew that this was their burial-place and that they had brought me thither on account of the bones..Ye know I'm passion-maddened, racked with love and languishment, ii. 230..? ? ? ? My heart bereavement of my friends forebode; may God of them The dwellings not bereave, but send them timely home again!..? ? ? ? Whenas my sisters dear forsake me, grieved that they Must leave their native place and far away must hie..When the morning morrowed and the folk came forth of the city, they found a murdered man cast down in a corner of the burial-ground and seeing Bihkerd there, doubted not but it was he who had slain him; so they laid hands on him and carried him up to the king and said to him, 'This fellow hath slain a man.' The king bade imprison him; [so they clapped him in prison] and he fell a-saying in himself, what while he was in the prison, 'All that hath befallen me is of the abundance of my sins and my tyranny, for, indeed, I have slain much people unrighteously and this is the requital of my deeds and that which I have wrought aforetime of oppression.' As he was thus pondering in himself, there came a bird and lighted down on the coign of the prison, whereupon, of his much eagerness in the chase, he took a stone and cast it at the bird..102. Joudar and his Brothers dcclxxv. Wasteful Son, The Rich Man and his, i. 252..? ? ? ? o. The Merchant and the Thieves dcxxix..? ? ? ?

O Amir of justice, be kind to thy subjects; For justice, indeed, of thy nature's a trait..SHEHRZAD AND SHEHRIYAR. (163).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.The prefect bade carry him to his lodging; but one of those in attendance upon him, by name El Muradi, said to him, "What wilt thou do? This man is clad in rich clothes and on his finger is a ring of gold, the bezel whereof is a ruby of great price; so we will carry him away and slay him and take that which is upon him of raiment [and what not else] and bring it to thee; for that thou wilt not [often] see profit the like thereof, more by token that this fellow is a stranger and there is none to enquire concerning him." Quoth the prefect, "This fellow is a thief and that which he saith is leasing." And Nouredin said, "God forbid that I should be a thief!" But the prefect answered, "Thou liest." So they stripped him of his clothes and taking the ring from his finger, beat him grievously, what while he cried out for succour, but none succoured him, and besought protection, but none protected him. Then said he to them, "O folk, ye are quit of (12) that which ye have taken from me; but now restore me to my lodging." But they answered, saying, "Leave this knavery, O cheat! Thine intent is to sue us for thy clothes on the morrow." "By Allah, the One, the Eternal," exclaimed he, "I will not sue any for them!" But they said, "We can nowise do this." And the prefect bade them carry him to the Tigris and there slay him and cast him into the river..Sharper, Story of the Old, ii. 187..Man who was lavish of House and Victual to One whom he knew not, The, i 293..? ? ? ? Since thou hast looked on her, mine eye, be easy, for by God Nor mote nor ailment needst thou fear nor evil accident..Then they went to the youth and said to him, 'Know that the king thanketh thee for thy dealing yesternight and exceedeth in [praise of] thy good deed;' and they prompted him to do the like again. So, when the next night came, the king abode on wake; watching the youth; and as for the latter, he went to the door of the pavilion and drawing his sword, stood in the doorway. When the king saw him do thus, he was sore disquieted and bade seize him and said to him, 'Is this my requital from thee? I showed thee favour more than any else and thou wouldst do with me this vile deed.' Then arose two of the king's servants and said to him, 'O our lord, if thou command it, we will strike off his head.' But the king said, 'Haste in slaying is a vile thing, for it (107) is a grave matter; the quick we can slay, but the slain we cannot quicken, and needs must we look to the issue of affairs. The slaying of this [youth] will not escape us.' (108) Therewith he bade imprison him, whilst he himself returned [to the city] and despatching his occasions, went forth to the chase..Let destiny with loosened rein its course appointed fare, iii. 211.Khalif Omar ben Abdulaziz and the Poets, The, i. 45.. "There was once a man of Khorassan and he had a son, whose improvement he ardently desired; but the young man sought to be alone and to remove himself from his father's eye, so he might give himself up to plesance and delight. So he sought of his father [leave to make] the pilgrimage to the Holy House of God and to visit the tomb of the Prophet (whom God bless and keep!). Now between them and Mecca was a journey of five hundred parasangs; but his father could not gainsay him, for that the law of God made this (178) incumbent on him and because of that which he hoped for him of improvement [therefrom]. So he joined unto him a governor, in whom he trusted, and gave him much money and took leave of him. The son set out on the holy pilgrimage (179) with the governor and abode on that wise, spending freely and using not thrift..139. Khuzeimeh ben Bishr and Ikrimah el Feyyas dclxxxii.Now the man who had stolen the clothes and forged a lie against the pious woman, pretending that he was her lover, sickened of a sore sickness, and his people took him up and set out with him to visit the holy woman, and Destiny brought them all together by the way. So they fared on, till they came to the city wherein the man dwelt for whom she had paid a thousand dirhems, to deliver him from torment, and found him about to travel to her, by reason of a sickness that had betided him. So they all fared on together, unknowing that the holy woman was she whom they had so foully wronged, and ceased not going till they came to her city and foregathered at the gates of her palace, to wit, that wherein was the tomb of the king's daughter..When the Khalif heard this, he laughed heartily and said, "By Allah, O my brother, thou art indeed excused in this matter, now that I know the cause and that the cause hath a tail. Nevertheless if it please God, I will not sever myself from thee." "O my guest," replied Aboulhusn, "did I not say to thee, 'Far be it that what is past should recur! For that I will never again foregather with any?'" Then the Khalif rose and Aboulhusn set before him a dish of roast goose and a cake of manchet-bread and sitting down, fell to cutting off morsels and feeding the Khalif therewith. They gave not over eating thus till they were content, when Aboulhusn brought bowl and ewer and potash (16) and they washed their hands..? ? ? ? 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.? ? ? ? So make me in your morning a delight And set me in your houses, high and low;.Third Officer's Story, The, ii. 137..? ? ? ? a. Story of the Eunuch Bekhit xxxix.Now there was in the house a ram, with which the Persian used to butt, and when he saw what the woman did, he thought she would butt with him; so he broke his halter and running at her, butted her and broke her head. She fell on her back and cried out; whereupon the Persian started up from sleep in haste and seeing the singing-girl [cast down on her back] and the singer with his yard on end, said to the latter, 'O accursed one, doth not what thou hast already done suffice thee?' Then he beat him soundly and opening the door, put him out in the middle of the night..O thou that blamest me for my heart and raillest at my ill, ii. 101..? ? ? ? My tears flow still, nor aye of bitterness I'm quit, Bewildered as I am betwixten hope and fear..Ibrahim and his Son, Story of King, i. 138..68. Haroun er Reshid and the three Poets ccclxxvi.? ? ? ? Were my affliction thine, love's anguish hadst thou dreed And in the flaming hell of long estrangement sighed..? ? ? ? I marvel for that to my love I see thee now incline, What time my heart, indeed, is fain to turn away from thine..? ? ? ? Nor troops have I nor henchmen nor one to lend me aid Save God, to whom, my Maker, my voice in praise I rear..Then he bade take her away; so she was carried to her chamber and he sent her a black slave-girl, with a casket, wherein were three thousand dinars and a carcanet of gold, set with pearls, great and small, and jewels, worth other three thousand, saying to her, "The slave-girl and that which is with her are a gift from me to thee." When she heard this, she said, "God forbid that I should be consoled for the love of my lord and my master, though with the earth full of gold!" And she improvised and recited the following

verses: .?STORY OF THE KING AND HIS CHAMBERLAIN'S WIFE..My heart will never credit that I am far from thee, ii. 275..? ? ? ? ? b. The Story of Janshah
 dccccxix.God, Of Trust in, i. 114..? ? ? ? ? q. The Stolen Necklace dccccxiv.? ? ? ? ? The billows of thy love o'erwhelm me passing sore; I sink and all in vain for succour I
 implore..? ? ? ? ? c. The Third Officer's Story dccccxxii.Then will he say to thee, 'Then thou art an ape-leader of the tribe of the mountebanks?' And do thou reply, 'I may in
 nowise deny my origin, for the sake of thy daughter and in her honour.' The Cadi will say, 'It may not be that thou shalt be given the daughter of a sheikh who sitteth upon
 the carpet of the Law and whose descent is traceable by genealogy to the loins of the Apostle of God, (267) nor is it seemly that his daughter be in the power of a man who
 is an ape-dancer, a minstrel.' And do thou rejoin, 'Nay, O Effendi, she is my lawful wife and every hair of her is worth a thousand lives, and I will not let her go, though I be
 given the kingship of the world.' Then be thou persuaded to speak the word of divorce and so shall the marriage be dissolved and ye be delivered from each
 other.".Money-Changer and the Ass, The Sharpers, the, ii. 41..When those who were present heard this, they kissed the earth before him and offered up prayers for him
 and for the damsel Shehrzad, and the vizier thanked her. Then Shehriyar made an end of the session in all weal, whereupon the folk dispersed to their dwelling-places and
 the news was bruited abroad that the king purposed to marry the vizier's daughter Shehrzad. Then he proceeded to make ready the wedding gear, and [when he had made
 an end of his preparations], he sent after his brother King Shahzeman, who came, and King Shehriyar went forth to meet him with the troops. Moreover, they decorated the
 city after the goodliest fashion and diffused perfumes [from the censuring-vessels] and [burnt] aloes-wood and other perfumes in all the markets and thoroughfares and
 rubbed themselves with saffron, what while the drums beat and the flutes and hautboys sounded and it was a notable day..? ? ? ? ? x. The King and his Chamberlain's Wife
 dccccxvii.To return to his sister Selma. She awaited him till the last of the day, but he came not; and she awaited him a second day and a third and a fourth, yet there came
 no news of him, wherefore she wept and beat with her hands on her breast and bethought her of her affair and her strangerhood and her brother's absence; and she recited
 the following verses:..ALPHABETICAL TABLE OF THE FIRST LINES OF THE VERSE IN THE "TALES FROM THE ARABIC"..? ? ? ? ? ? ? ? ? ? eb. Story of the Barber's
 Second Brother xxxi.? ? ? ? ? My transports I conceal for fear of those thereon that spy; Yet down my cheeks the tears course still and still my case bewray..The Twentieth
 Night of the Month..?THE FIFTH OFFICER'S STORY.."There was once a man, a merchant, who had a wife and abundant wealth. He set out one day on a journey with
 merchandise, leaving his wife big with child, and said to her, 'If it be the will of God the Most High, I will return before the birth of the child.' Then he took leave of her and
 setting out, journeyed from country to country till he came to the court of one of the kings and foregathered with him. Now this king was in need of one who should order his
 affairs and those of his kingdom and seeing the merchant well-bred and intelligent, he charged him abide with him and entreated him with honour and munificence. After
 awhile, he sought of the king leave to go to his own house, but the latter would not consent to this; whereupon he said to him, 'O king, suffer me go and see my children and
 come again.' So he gave him leave for this and took surety of him for his return. Moreover, he gave him a purse, wherein were a thousand gold dinars, and the merchant
 embarked in a ship and set sail, intending for his own country..The king read the letter and said to Abou Temam, "We will do what behoveth in the matter; but, O Abou
 Temam, needs must thou see my daughter and she thee, and needs must thou hear her speech and she thine.' So saying, he sent him to the lodging of the princess, who
 had had notice of this; so that they had adorned her sitting-chamber with the costliest that might be of utensils of gold and silver and the like, and she seated herself on a
 throne of gold, clad in the most sumptuous of royal robes and ornaments. When Abou Temam entered, he bethought himself and said, 'The wise say, he who restraineth his
 sight shall suffer no evil and he who guardeth his tongue shall hear nought of foul, and he who keepeth watch over his hand, it shall be prolonged and not curtailed.' (121)
 So he entered and seating himself on the ground, [cast down his eyes and] covered his hands and feet with his dress. (122) Quoth the king's daughter to him, 'Lift thy head,
 O Abou Temam, and look on me and speak with me.' But he spoke not neither raised his head, and she continued, 'They sent thee but that thou mightest look on me and
 speak with me, and behold, thou speakest not at all. Take of these pearls that be around thee and of these jewels and gold and silver. But he put not forth his hand unto
 aught, and when she saw that he paid no heed to anything, she was angry and said, 'They have sent me a messenger, blind, dumb and deaf.'? ? ? ? ? "Console thou
 thyself for his love," quoth they, "with another than he;" But, "Nay, by his life," answered I, "I'll never forget him my dear!".Thou that wast absent from my stead, yet still with
 me didst bide, iii. 46..Jesus, The Three Men and our Lord, i. 282.

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