

DD MEDICAL SCIENCE CONSISTING OF ORIGINAL COMMUNICATIONS REVIEWS R

When Bekhtzeman heard this, he awoke from his heedlessness and said, 'Extolled be the perfection of God the Great! O king, this is my case and my story, nothing added and nought diminished, for I am King Bekhtzeman and all this happened to me; wherefore I will seek the gate of God[*'s* mercy] and repent unto Him.' So he went forth to one of the mountains and there worshipped God awhile, till one night, as he slept, one appeared to him in a dream and said to him, 'O Bekhtzeman, God accepteth thy repentance and openeth on thee [the gate of succour] and will further thee against thine enemy.' When he was certified of this in the dream, he arose and turned back, intending for his own city; and when he drew near thereunto, he saw a company of the king's retainers, who said to him, 'Whence art thou? We see that thou art a stranger and fear for thee from this king, for that every stranger who enters this city, he destroys him, of his fear of King Bekhtzeman.' Quoth Bekhtzeman, 'None shall hurt him nor advantage him save God the Most High.' And they answered, saying, 'Indeed, he hath a vast army and his heart is fortified in the multitude of his troops.' The Twentieth Night of the Month..However, he would not be denied, and when he saw her [constant] refusal of herself to him, he feared lest she should tell the folk of him. So, when he arose in the morning, he took a scroll and wrote in it what he would of forgery and falsehood and going up to the Sultan's palace, said, '[I have] an advisement [for the king].' So he bade admit him and he delivered him the writ that he had forged, saying, 'I found this letter with the woman, the devotee, the ascetic, and indeed she is a spy, a secret informer against the king to his enemy; and I deem the king's due more incumbent on me than any other and his advisement the first [duty], for that he uniteth in himself all the people, and but for the king's presence, the subjects would perish; wherefore I have brought [thee] warning.' The king put faith in his words and sent with him those who should lay hands upon the woman and put her to death; but they found her not..Nor," added the vizier, "is this, O king of the age, more extraordinary or stranger than the story of the king and his chamberlain's wife; nay, the latter is rarer than this and more delightsome."..Asleep and Awake, i. 5..72. Haroun er Reshid and the three Girls ccllxxxvii.Abou Temam, Story of Ilan Shah and, i. 126..? ? ? ? Then came I after them, desiring thee, with me No second save my sword, my falchion keen and bright..The Third Day..? ? ? ? She hath an eye, whose glances pierce the hearts of all mankind, Nor can cornelian with her cheeks for ruddiness compare..Then, when it was night, she brought her to me, after she had adorned her and perfumed her, and said to her, "Gainsay not this thy lord in aught that he shall seek of thee." When she came to bed with me, I said in myself, "Verily, this damsel (216) is more generous than I!" Then I sent away the slave-girl and drew not nigh unto her, but arose forthright and betaking myself to my wife, lay with her and did away her maidenhead. She straightway conceived by me and accomplishing the time of her pregnancy, gave birth to this dear little daughter; in whom I rejoiced, for that she was lovely to the utterest, and she hath inherited her mother's wit and her father's comeliness..? ? ? ? Drink ever, O lovers, I rede you, of wine And praise his desert who for yearning doth pine..? ? ? ? But when ye saw my writ, the standard ye o'erthrew Of faith, your favours grudged and aught of grace denied..? ? ? ? Whenas we saw the cup, forthright we signed to past it round And sun and moon unto our eyes shone sparkling from it straight..? ? ? ? Your coming to-me-ward, indeed, with "Welcome! fair welcome!" I hail. Your sight to me gladness doth bring and banisheth sorrow and bale; 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.' The company marvelled at the generosity of this man and his clemency (152) and courtesy, and the Sultan said, 'Tell us another of thy stories.' (153) 'It is well,' answered the officer, 'They avouch that..It chanced one day that one of the horsemen, who had fallen in with the young Melik Shah by the water and clad him and given him spending-money, saw the eunuch in the city, disguised as a merchant, and recognizing him, questioned him of his case and of [the reason of] his coming. Quoth he, 'I come to sell merchandise.' And the horseman said, 'I will tell thee somewhat, if thou canst keep it secret.' 'It is well,' answered the eunuch; 'what is it?' And the other said, 'We met the king's son Melik Shah, I and certain of the Arabs who were with me, and saw him by such a water and gave him spending-money and sent him towards the land of the Greeks, near his mother, for that we feared for him, lest his uncle Belehwan should kill him.' Then he told him all that had passed between them, whereupon the eunuch's countenance changed and he said to the cavalier, 'Assurance!' 'Thou shalt have assurance,' answered the other, 'though thou come in quest of him.' And the eunuch rejoined, saying, 'Truly, that is my errand, for there abideth no repose for his mother, lying down or rising up, and she hath sent me to seek news of him.' Quoth the cavalier, 'Go in safety, for he is in a [certain] part of the land of the Greeks, even as I said to thee.' Presently, one of the eunuchs sat down at his head and said to him, "Sit up, O Commander of the Faithful, and look on thy palace and thy slave-girls." Quoth Aboulhusn, "By the protection of God, am I in truth Commander of the Faithful and dost thou not lie? Yesterday, I went not forth neither ruled, but drank and slept, and this eunuch cometh to rouse me up." Then he sat up and bethought himself of that which had betided him with his mother and how he had beaten her and entered the hospital, and he saw the marks of the beating, wherewithal the superintendant of the hospital had beaten him, and was perplexed concerning his affair and pondered in himself, saying, "By Allah, I know not how my case is nor what is this that betideth me!"..27. The Khalif Hisham and the Arab Youth cclxxi..? ? ? ? b. The Second Calender's Story xl..? ? ? ? Yea, all my passion and desire and love-longing in verse, As pearls in goodly order strung it were, I

did enshrine. Presently, one of the slave-girls brought him a pair of sandals wrought with raw silk and green silk and embroidered with red gold, and he took them and put them in his sleeve, whereat the slave cried out and said, "Allah! Allah! O my lord, these are sandals for the treading of thy feet, so thou mayst enter the draught-house." Aboulhusn was confounded and shaking the sandals from his sleeve, put them on his feet, whilst the Khalif [well-nigh] died of laughter at him. The slave forewent him to the house of easance, where he entered and doing his occasion, came out into the chamber, whereupon the slave-girls brought him a basin of gold and an ewer of silver and poured water on his hands and he made the ablution. The Tenth Night of the Month. . . . n. The Man who never Laughed again dccccxi. Disciple's Story, The, i. 283. . . . g. King Bihkerd cccclxiv. 93. El Feth ben Khacan and El Mutawekkil dclxxxiii. . . . My tears flow still, nor aye of bitterness I'm quit, Bewildered as I am betwixten hope and fear. . . . d. The Eldest Lady's Story xvii. The First Day. When he felt the water, he struck out, and gave not over swimming till he landed upon an island, where he abode five days, finding nothing which he might eat or drink; but, on the sixth day, when he despaired of himself, he caught sight of a passing ship; so he made signals to the crew and they came and took him up and fared on with him to an inhabited country, where they set him ashore, naked as he was. There he saw a man tilling; so he sought guidance of him and the husbandman said, 'Art thou a stranger?' 'Yes,' answered the king and sat with him and they talked. The husbandman found him quickwitted and intelligent and said to him, 'If thou sawest a comrade of mine, thou wouldst see him the like of what I see thee, for his case is even as thy case, and he is presently my friend.' May the place of my session ne'er lack thee! Oh, why, iii. 118. Daughters, The Two Kings and the Vizier's, iii. 145. . . . Since thou hast looked on her, mine eye, be easy, for by God Nor mote nor ailment needst thou fear nor evil accident. . . . How bright and how goodly my lustre appears! Yea, my wreaths are like girdles of silver so white. . . . Oft for thy love as I would be consoled, my yearning turns To-thee-ward still and my desires my reason still gainsay. Then they brought trays and tables and amongst the rest a platter of red gold, inlaid with pearls and jewels; its margents were of gold and emerald, and thereon were graven the following verses: Calcutta (1814-18) Text. . . . a. The Cat and the Mouse dccc. Rich Man who gave his Fair Daughter in Marriage to the Poor Old Man, The, i. 247. Meanwhile, the eunuch betook himself, he and the horsemen, to her father and said to him, "O my lord, the king is beholden to thee for many years' service and thou hast not failed him a day of the days; and now, behold, he hath taken thy daughter against thy wish and without thy permission." And he related to him what had passed and how the king had taken her by force. When Isfehnd heard the eunuch's story, he was exceeding wroth and assembling many troops, said to them, "Whenas the king was occupied with his women [and concerned not himself with the affairs of his kingdom], we took no reck of him; but now he putteth out his hand to our harem; wherefore methinketh we should do well to look us out a place, wherein we may have sanctuary." Er Reshid considered her beauty and the goodliness of her singing and her eloquence and what not else she comprised of qualities and rejoiced with an exceeding joyance; and for the stress of that which overcame him of delight, he descended from the couch and sitting down with her upon the ground, said to her, 'Thou hast done well, O Tuhfeh. By Allah, thou art indeed a gift' (187) Then he turned to Ishac and said to him, 'Thou dealtest not equitably, O Ishac, in the description of this damsel, (188) neither settest out all that she compriseth of goodliness and skill; for that, by Allah, she is incomparably more skilful than thou; and I know of this craft that which none knoweth other than I!' 'By Allah,' exclaimed Jaafer, 'thou sayst sooth, O my lord, O Commander of the Faithful. Indeed, this damsel hath done away my wit' Quoth Ishac, 'By Allah, O Commander of the Faithful, I had said that there was not on the face of the earth one who knew the craft of the lute like myself; but, when I heard her, my skill became nothing worth in mine eyes.' 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. . . . 1. The Wife's Device to Cheat her Husband dcccclxxxix. . . . Sandhill (132) and down (133) betwixt there blooms a yellow willow-flower, (134) Pomegranate-blossoms (135) and for fruits pomegranates (136) that doth bear. . . . STORY OF THE JOURNEYMAN AND THE GIRL. Ten Viziers, The, i. 61. . . . Though little, with beauty myself I've adorned; So the flowers are my subjects and I am their queen. THE TEN VIZIERS; OR THE HISTORY OF KING AZADBEKHT AND HIS SON. (94). ABDALLAH BEN NAFI AND THE KING'S SON OF CASHGHAR. (157). . . . My heart bereavement of my friends forebode; may God of them The dwellings not bereave, but send them timely home again! Khelbes and his Wife and the Learned Man, i. 301. As I sat one day in my shop, there came up to me a fair woman, as she were the moon at its rising, and with her a slave-girl. Now I was a handsome man in my time; so the lady sat down on [the bench before] my shop and buying stuffs of me, paid down the price and went away. I questioned the girl of her and she said, "I know not her name." Quoth I, "Where is her abode?" "In heaven," answered the slave-girl; and I said, "She is presently on the earth; so when doth she ascend to heaven and where is the ladder by which she goeth up?" Quoth the girl, "She hath her lodging in a palace between two rivers, (181) to wit, the palace of El Mamoun el Hakim bi Amrillah." (182) Then said I, "I am a dead man, without recourse; "but she replied, "Have patience, for needs must she return unto thee and buy stuffs of thee yet again." "And how cometh it," asked I, "that the Commander of the Faithful trusteth her to go out?" "He loveth her with an exceeding love," answered she, "and is wrapped up in her and gainsayeth her not." One day, a day of excessive heat, as I stood at the door of my house, I saw a fair woman approaching, and with her a slave-girl carrying a parcel. They gave not over going till they came up to me, when the woman stopped and said to me, 'Hast thou a draught of water?' 'Yes,' answered I. 'Enter the vestibule, O my lady, so thou mayst drink.' Accordingly, she entered and I went up into the house and fetched two mugs of

earthenware, perfumed with musk (175) and full of cold water. She took one of them and discovered her face, [that she might drink]; whereupon I saw that she was as the shining sun or the rising moon and said to her, 'O my lady, wilt thou not come up into the house, so thou mayst rest thyself till the air grow cool and after go away to thine own place?' Quoth she, 'Is there none with thee?' 'Indeed,' answered I, 'I am a [stranger] and a bachelor and have none belonging to me, nor is there a living soul in the house.' And she said, 'An thou be a stranger, thou art he in quest of whom I was going about.'? ? ? ? ? In glory's raiment clad, by thee the stars of heaven are shamed And in amaze the full moon stares to see thy goodlihead..There was once a man of Nishapour, (1) who had a wife of the utmost loveliness and piety, and he was minded to set out on the pilgrimage. So he commended his wife to the care of his brother and besought him to aid her in her affairs and further her to her desires till he should return, so they both abode alive and well. Then he took ship and departed and his absence was prolonged. Meanwhile, the brother went in to his brother's wife, at all times and seasons, and questioned her of her circumstances and went about her occasions; and when his visits to her were prolonged and he heard her speech and looked upon her face, the love of her gat hold upon his heart and he became distraught with passion for her and his soul prompted him [to evil]. So he besought her to lie with him, but she refused and chid him for his foul deed, and he found him no way unto presumption; (2) wherefore he importuned her with soft speech and gentleness..? ? ? ? ? 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..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: Unlucky Merchant, The, i 73..Draper's Wife, The Old Woman and the, ii. 55..?OF THE APPOINTED TERM, (128) WHICH, IF IT BE ADVANCED, MAY NOT BE DEFERRED AND IF IT BE DEFERRED, MAY NOT BE ADVANCED..KING SHAH BEKHT AND HIS VIZIER ER REHWAN. (177).? ? ? ? ? One of the host am I of lovers sad and sere For waiting long drawn out and expectation drear..? ? ? ? ? When love-longing for her sweet sake I took upon myself, The railers flocked to me anon, on blame and chiding bent; Quintessence of Things, The King who knew the, i. 230..Therewithal he ordered her a handsome house and bade furnish it with carpets and other furniture and vessels of choice and commanded that all she needed should be given her. This was done during the rest of the day, and when the night came, she despatched the eunuch with the mule and a suit of clothes, to fetch Nouredin from the Muezzin's lodging. So the young man donned the clothes and mounting; rode to the house, where he abode in luxury and delight a full-told month, what while she solaced him with four things, to wit, the eating of fowls and the drinking of wine and the lying upon brocade and the entering the bath after copulation. Moreover, she brought him six suits of clothes and fell to changing his apparel day by day; nor was the appointed time accomplished ere his beauty returned to him and his goodliness; nay, his charms waxed tenfold and he became a ravishment to all who looked on him..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). 'Twere fitter and better my loves that I leave, For, if the eye see not, the heart will not grieve..Then said the young man, the villager's son, 'And I, O holy woman, my father brought us a woman who had been stoned, and my people tended her till she recovered. Now she was surpassing of beauty; so I required her of herself; but she refused and clave fast to God (to whom belong might and majesty), wherefore folly (8) prompted me, so that I agreed with one of the youths that he should steal clothes and coin from my father's house. Then I laid hands on him [and carried him] to my father and made him confess. So he avouched that the woman was his mistress from the city and had been stoned on his account and that she was of accord with him concerning the theft and had opened the doors to him, and this was a lie against her, for that she had not yielded to me in that which I sought of her. So there befell me what ye see of punishment." And the young man, the thief, said, 'I am he with whom thou agreedst concerning the theft and to whom thou openedst the door, and I am he who avouched against her falsely and calumniously and God (extolled be His perfection and exalted be He!) knoweth that I never did evil with her, no, nor knew her in any wise before then.'? ? ? ? ? Taper of hoofs and straight of stature, in the dust They prance, as like a flood they pour across the plain; Relief, Story of the Prisoner and how God gave him, i. 174..46. The Sharper of Alexandria and the Master of Police cccxli. When the cook heard this, he said in himself, 'It will do me no hurt if I imprison him and shackle him and bring him what he may work at. If he tell truth, I will let him live, and if he prove a liar, I will slay him.' So he took a pair of stout shackles and clapping them on Selim's legs, imprisoned him within his house and set over him one who should guard him. Then he questioned him of what tools he needed to work withal. Selim set forth to him that which he required, and the cook went out from him and presently returning, brought him all he needed. So Selim sat and wrought at his craft; and he used every day to earn two dinars; and this was his wont and usance with the cook, whilst the latter fed him not but half his fill..86. Omar ben el Khettab and the Young Bedouin cccxcv.115. The Angel of Death and the King of the Children of Israel cccclxiii. Then said she to the villager's son, 'Know that I am the woman whom thy father delivered from harm and stress and whom there betided from thee of false accusation and frowardness that which thou hast named.' And she craved pardon for him and he was made whole of his sickness. [Then said she to the thief, 'I am she against whom thou liedst, avouching that I was thy mistress, who had been stoned on thine account, and that I was of accord with thee concerning the robbing of the villager's house and had opened the doors to thee.' And she prayed for him and he was made

whole of his sickness.] Then said she to [the townsman], him of the tribute, 'I am she who gave thee the [thousand] dirhems and thou didst with me what thou didst.' And she craved pardon for him and prayed for him and he was made whole; whereupon the folk marvelled at her oppressors, who had been afflicted alike, so God (extolled be His perfection and exalted be He!) might show forth her innocence before witnesses..? ? ? ? ? i. The Spider and the Wind dcxv. It is told of a certain doughty thief, that he used to rob and stop the way by himself upon caravans, and whenever the prefect of police and the magistrates sought him, he would flee from them and fortify himself in the mountains. Now it befell that a certain man journeyed along the road wherein was the robber in question, and this man was alone and knew not the perils that beset his way. So the highwayman came out upon him and said to him, "Bring out that which is with thee, for I mean to slay thee without fail." Quoth the traveller, "Slay me not, but take these saddle-bags and divide [that which is in] them and take the fourth part [thereof]." And the thief answered, "I will not take aught but the whole." "Take half," rejoined the traveller, "and let me go." But the robber replied, "I will take nought but the whole, and I will slay thee [to boot]." And the traveller said, "Take it." Presently, her husband entered and saw the girdle and knew it. Now he was ware of the king's love for women; so he said to his wife, 'What is this that I see with thee?' Quoth she, 'I will tell thee the truth,' and recounted to him the story; but he believed her not and doubt entered into his heart. As for the king, he passed that night in chagrin and concern, and when it morrowed, he summoned the chamberlain and investing him with the governance of one of his provinces, bade him betake himself thither, purposing, after he should have departed and come to his destination, to foregather with his wife. The chamberlain perceived [his intent] and knew his design; so he answered, saying, 'Harkening and obedience. I will go and set my affairs in order and give such charges as may be necessary for the welfare of my estate; then will I go about the king's occasion.' And the king said, 'Do this and hasten.' 101. The Mad Lover cccxi. ? ? ? ? ? h. The Serpent-Charmer and his Wife dcxiv. When his father saw the strength of his determination to travel, he fell in with his wishes and equipped him with five thousand dinars in cash and the like in merchandise and sent with him two serving-men. So the youth set out, trusting in the blessing of God the Most High, and his father went out with him, to take leave of him, and returned [to Damascus]. As for Nouredin Ali, he gave not over travelling days and nights till he entered the city of Baghdad and laying up his loads in the caravanserai, made for the bath, where he did away that which was upon him of the dirt of the road and putting off his travelling clothes, donned a costly suit of Yemen stuff, worth an hundred dinars. Then he put in his sleeve (6) a thousand mithcals (7) of gold and sallied forth a-walking and swaying gracefully as he went. His gait confounded all those who beheld him, as he shamed the branches with his shape and belittled the rose with the redness of his cheeks and his black eyes of Babylonian witchcraft; indeed, thou wouldst deem that whoso looked on him would surely be preserved from calamity; [for he was] even as saith of him one of his describers in the following verses:..When the Khalif heard this, her speech pleased him and he strained her to his bosom. Then he went forth from her and locked the door upon her, as before; whereupon she took the book and sat looking in it awhile. Presently, she laid it down and taking the lute, tightened its strings. Then she smote thereon, after a wondrous fashion, such as would have moved inanimate things [to delight], and fell to singing marvellous melodies and chanting the following verses:..So the prefect carried him up to the Sultan and he said, "I have an advertisement for thee, O my lord." "What is thine advertisement?" asked the Sultan; and the thief said, "I repent and will deliver into thy hand all who are evildoers; and whomsoever I bring not, I will stand in his stead." Quoth the Sultan, "Give him a dress of honour and accept his profession of repentance." So he went down from the presence and returning to his comrades, related to them that which had passed and they confessed his subtlety and gave him that which they had promised him. Then he took the rest of the stolen goods and went up with them to the Sultan. When the latter saw him, he was magnified in his eyes and he commanded that nought should be taken from him. Then, when he went down, [the Sultan's] attention was diverted from him, little by little, till the case was forgotten, and so he saved the booty [for himself]. The folk marvelled at this and the fifteenth officer came forward and said, 'Know that among those who make a trade of knavery are those whom God the Most High taketh on their own evidence against themselves.' 'How so?' asked they; and he said..? ? ? ? ? a. The Christian Broker's Story xxv. STORY OF THE KING WHO LOST KINGDOM AND WIFE AND WEALTH AND GOD RESTORED THEM TO HIM..Moreover, he assembled the sages and the theologians and the sons of the kings and devised with them and asked them questions and problems and examined with them into many things of all fashions that might direct him to well-doing in the kingly office; and he questioned them also of subtleties and religious obligations and of the laws of the kingdom and the fashions of administration and of that which it behoveth the king to do of looking into the affairs of the people and repelling the enemy [from the realm] and fending off his malice with war; wherefore the people's contentment redoubled and their joy in that which God the Most High had vouchsafed them of his elevation to the kingship over them. So he upheld the ordinance of the realm and the affairs thereof abode established upon the accepted customs..After that I tarried till three days had elapsed, when I went to the bath and changing my clothes, betook myself to her house, but found the door locked and covered with dust. So I questioned the neighbours of her and they said, "This house hath been empty these many days; but three days ago there came a woman with an ass, and yesternight, at eventide, she took her gear and went away." So I turned back, confounded in my wit, and every day [after this, for many a day,] I inquired of the inhabitants [of the street] concerning her, but could light on no tidings of her. And indeed I marvelled at the eloquence of her tongue and [the readiness of] her speech; and this is the most extraordinary of that which hath betided me.' When King Kisra heard this, he redoubled in loveliking for her and affection and said to her, 'Do what thou wilt.' So he let bring a litter and carrying her therein to his dwelling-place, married her and entreated her with the utmost honour. Then he sent a great army to King Dadbin and fetching him and his vizier and the chamberlain,

occasion for the bath?" "No," answered I; and she said, "Art thou for breakfast?" But I replied, "No;" and on this wise I abode three days, tasting neither meat nor drink..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..? ? ? ? And whenas the dogs at a fountain have lapped, The lions to drink of the water forbear." ? ? ? ? ? eb. Story of the Barber's Second Brother xxxi.21. Omar ben Abdulaziz and the Poets cccxxxii.Now the king was seated at the lattice, hearkening to their talk, and Abou Sabir's words angered him; so he bade bring him before him and they brought him forthright. Now there was in the king's palace an underground dungeon and therein a vast deep pit, into which the king caused cast Abou Sabir, saying to him, 'O lackwit, now shall we see how thou wilt come forth of the pit to the throne of the kingdom.' Then he used to come and stand at the mouth of the pit and say, 'O lackwit, O Abou Sabir, I see thee not come forth of the pit and sit down on the king's throne!' And he assigned him each day two cakes of bread, whilst Abou Sabir held his peace and spoke not, but bore with patience that which betided him..Endeavour against Persistent Ill Fortune, Of the Uselessness of, i. 70..127. The Justice of Providence cccclxxviii.When the king heard this story, he smiled and it pleased him and he bade the vizier go away to his own house..?THE NINTH OFFICER'S STORY..King and his Chamberlain's Wife, The, ii. 53..All this while the Khalif was diverting himself with watching him and laughing, and at nightfall he bade one of the slave-girls drop a piece of henbane in the cup and give it to Aboulhusn to drink. So she did as he bade her and gave Aboulhusn the cup, whereof no sooner had he drunken than his head forewent his feet [and he fell down, senseless]. Therewith the Khalif came forth from behind the curtain, laughing, and calling to the servant who had brought Aboulhusn to the palace, said to him, "Carry this fellow to his own place." So Mesrou took him up [and carrying him to his own house], set him down in the saloon. Then he went forth from him and shutting the saloon-door upon him, returned to the Khalif, who slept till the morrow..Then said the Khalif to her, "I lie and my eunuch lieth, and thou liest and thy waiting-woman lieth; so methinks we were best go, all four of us together, that we may see which of us telleth the truth." Quoth Mesrou, "Come, let us go, that I may put this ill-omened old woman to shame (37) and deal her a sound drubbing for her lying." And she answered him, saying, "O dotard, is thy wit like unto my wit? Indeed, thy wit is as the hen's wit." Mesrou was incensed at her words and would have laid violent hands on her, but the Lady Zubeideh warded him off from her and said to him, "Her sooth-fastness will presently be distinguished from thy sooth-fastness and her leasing from thy leasing." ? ? ? ? ? If thou forsake us, there is none Can stand to us instead of thee..To return to the queen his wife. When the Magian fled with her, he proffered himself to her and lavished unto her wealth galore, but she rejected his suit and was like to slay herself for chagrin at that which had befallen and for grief for her separation from her husband. Moreover, she refused meat and drink and offered to cast herself into the sea; but the Magian shackled her and straitened her and clad her in a gown of wool and said to her, 'I will continue thee in misery and abjection till thou obey me and consent to my wishes.' So she took patience and looked for God to deliver her from the hand of that accursed one; and she ceased not to travel with him from place to place till he came with her to the city wherein her husband was king and his goods were put under seal..? ? ? ? ? I am become, for severance from my loved one, Like a left hand, forsaken of the right..? ? ? ? ? p. The Idiot and the Sharper dccccv.62. Aboulaswed and his Squinting Slave-girl dcli.? ? ? ? ? By Allah, I knew not their worth nor yet how dear.The vizier's story pleased King Shah Bekht and his heart clave to the story of the merchant and the old woman; so he bade Er Rehwān withdraw to his lodging, and he went away to his house and abode there the next day..? ? ? ? ? Except I be appointed a day [to end my pain], I'll weep until mine eyelids with blood their tears ensue..EL MAMOUN AND ZUBEIDEH (163).Now he had a nurse, a foster-mother, on whose knees he had been reared, and she was a woman of understanding and misdoubted of him, but dared not accost him [with questions]. So she went in to Shah Khatoun and finding her in yet sorrier plight than he, asked her what was to do; but she refused to answer. However, the nurse gave not over coaxing and questioning her, till she exacted of her an oath of secrecy. So the old woman swore to her that she would keep secret all that she should say to her, whereupon the queen related to her her history from first to last and told her that the youth was her son. With this the old woman prostrated herself before her and said to her, 'This is an easy matter.' But the queen answered, saying, 'By Allah, O my mother, I choose my destruction and that of my son rather than defend myself by avouching a thing whereof they will not credit me; for they will say, "She avoucheth this, but that she may fend off reproach from herself" And nought will avail me but patience.' The old woman was moved by her speech and her intelligence and said to her, 'Indeed, O my daughter, it is as thou sayst, and I hope in God that He will show forth the truth. Have patience and I will presently go in to the king and hear what he saith and contrive somewhat in this matter, if it be the will of God the Most High.' ? ? ? ? ? j. The Unjust King and the Tither dccccxix

[Crystal Night The Rudy Styne Quadriology Book III](#)

[Arizona Cardinals](#)

[Super Simple Backyard Projects Fun Easy Animal Environment Activities](#)

[Spotted Hyena Cackling Carnivore of the Savanna](#)

[The Adventures of the Untouchables Volume 1](#)

[Losing Aaron](#)

[Einsatz Von Interaktiven Whiteboards Im Englischunterricht](#)

[Äquivalenz Von Modalitäten de Dicto Und de Re ALS Folge Der Barcanschen Formeln](#)

[Alter Der Bildwerke Und Die Bauzeit Des Sogenannten Theseion in Athen Das](#)

[The Gift to Be Simple Coplands Appalachian Spring Und Das Problem Des Amerikanischen Nationalstils in Komposition Und Rezeption](#)

[Herausforderungen Fur Public Health](#)

[Welchen Einfluss Hat Die Wechselbeziehung Von Sprache Und Identität Auf Die Integration Der Zweiten Migrantengeneration?](#)

[Schulung Von Mitarbeitern Exemplarische Durchführung Einer Präsenzveranstaltung Im Lehrgebiet -Pflegerwissenschaften-](#)

[Praktinische Versorgung Eines Spannungspneumothoraxes](#)

[Oden Von Friedrich Der Groe Die](#)

[The Medicalisation of Marijuana How Will It Affect the Conduct of Individuals in North America?](#)

[Humor in Der Werbung Chance Oder Risiko?](#)

[Komik Bei Moliere Le Malade Imaginaire](#)

[Angel in Disguise](#)

[Die Kundbarkeit Von Bausparverträgen](#)

[Deutsche Mindestlohnkommission Und Die Low Pay Commission Großbritanniens Im Vergleich Die](#)

[Fachdidaktische Konkretisierung Des Jahrgangsgemischten Mathematikunterrichts](#)

[Mittelstrecke in Der Leichtathletik B-Trainer Lauf](#)

[Eu State Aid the Gibraltar Case](#)

[Einfluss Sozialer Ungleichheit Auf Das Gesundheitsverhalten Von Kindern Und Jugendlichen Im Hinblick Auf Das Sport- Und](#)

[Bewegungsverhalten Der](#)

[Die Drei Englisch-Niederländischen Seekriege](#)

[Das Britische Reich in America](#)

[Einsatz Von Informationstechnologie Fur Das Vernetzte Automobil Der](#)

[A Bible Study of Proverbs Chapter 29--Book 4](#)

[Harry Frankfurt Und Sein Konzept Der Sorge Bezüge Zur Freiheit](#)

[Broken Pieces](#)

[Final Report of the Thirty-Ninth Antarctic Treaty Consultative Meeting - Volume I \(Russian\)](#)

[Dinosaur Jokes](#)

[Forever and for Always \(the Inn at Sunset Harbor-Book 2\)](#)

[Seretse and Ruth The Love Story](#)

[Indoctrination Impedes Humanization Sociological Essay](#)

[Wills Purpose The End Is Near and So It Begins](#)

[Combinacion de Los Alimentos La](#)

[The Hidden Beauty of Emotional Instability](#)

[Esker](#)

[Quatermain The New Adventures Volume Two](#)

[Origin Stories](#)

[The Piece A Contemporary Ballet Novel](#)

[I Am Home!](#)

[Wildflower the Perfect Ending](#)

[The Stuff of Life](#)

[Color Couture A Stress Relieving Adult Coloring Book](#)

[The Streets of Brickington](#)

[Miss Right for Mr Right A Good Man Is Not Hard to Find](#)

[Practice What You Preach Preach What You Practice](#)

[From an Immigrants Oven A Casserole of Our Familys Potted History from the Vantage Point of My Stomach](#)

[Dynamic English Skills for the Australian Curriculum Year 10 3 Year Subscription A multi-level approach](#)

[The Scroll Seekers Who Created the New Testament?](#)

[A Different Look at the Wheel The Principles of Taoism as Expressed in Astrology](#)
[Living at the End of the Rope Going on When Things Arent Getting Better](#)
[Chasing the Moon](#)
[United Nations Unlocked The Missing Link the Un Needs to Tackle Global Terrorism and the Coming Tech Tsunami](#)
[Paint the Sky](#)
[Building 8 You Know If Youve Been There](#)
[What More Is There to Say? Stories of a Very Good Life](#)
[Voices from the Past Extracts from the Annual Reports of the South Australian Chief Protectors of Aborigines 1837 Onwards](#)
[Heavens Radio](#)
[From Glory to Glory A Divine Metamorphosis](#)
[Put a Smile on That Face](#)
[Common Angels Little Town A Front Porch View of Heaven](#)
[Revolution and Fall Christian Life in a Post-Christian World](#)
[My Home Is My Fortress Hidden Facts Regarding People Living in Strata Communities in British Columbia Canada](#)
[Leaders of All Time](#)
[A New Me Carlos Must Go!](#)
[Where the Dead Go to Die](#)
[Musings on Doctrine Christian Beliefs Revisited](#)
[Letters to the Muse A Poetic Journey of the Soul](#)
[My Furry Four-Footed Friends And Other Creatures Great and Small](#)
[Pride to Pack](#)
[Step This Way MR Lynam The Good the Bad the Ugly](#)
[Create Lifetime Loyal Customers 7 Success Principles to Attract More Customers in Any Business Even in the Toughest Economies](#)
[Morrigans Exile](#)
[Definition Und Historische Entwicklung Von Frauenhandel](#)
[Messen Steuern Und Regeln Mit Lego Mindstorm Fuballroboter Mit Stadion
#22320#23398#30340#36275#36857 - #19990#32426#38598#22242](#)
[Tocotronic Bandgeschichte Texte Und Verbindung Zur Hamburger Schule](#)
[Das Verhaltnis Von Freiheit Und Notwendigkeit Im Hobbesschen Gesellschaftsvertrag](#)
[Einführung in Die Personalführung Führungsstile Und Führungsinstrumente](#)
[Forschungen Zum Kulturtransfer Zwischen Deutschland Und Frankreich](#)
[Kobaltbergbau Und Die Blaufarbenwerke in Sachsen Bis Zum Jahre 1653 Der
#29289#29702#23398#30340#36275#36857 - #19990#32426#38598#22242
#20892#23398#30340#36275#36857 - #19990#32426#38598#22242](#)
[Receta Secreta de la Abuela Magdalena La](#)
[Historians of Redundant Moments](#)
[Zu Personalverwaltung Und Personalentgelt](#)
[Norbert Wickbolds Denkkzettel 2](#)
[Europaisierung Der Deutschen Fluchtlingspolitik](#)
[Doodle Dumpster A Creative Playground for Your Mind](#)
[Alice Im Unterbewusstsein Carrolls Die Auf Traumichtung Basierende Gesellschaftskritik in -Alice Im Wunderland-](#)
[Weiterbildung Der Kantschen Aprioritätslehre Bis Zur Gegenwart Die
#29983#29289#23398#30340#36275#36857 - #19990#32426#38598#22242](#)
[Herausforderungen Und Chancen Der Umsetzung Der Bundesinitiative Netzwerke Fruhe Hilfen Und Familienhebammen Am Beispiel Eines
Berliner Bezirkes](#)
[La Ligue Des T n bres Saison 2 LUnion Des Parfaits
#29983#20102#30284#65292#24590#20040#21507--#20309#35029#27665#25945#25480#39278#39135#25 - #19990#32426#38598#22242](#)
[Sono de Cristal](#)