

THE CAUSE AND PREVENTION OF BERI BERI

Benou Tai, En Numan and the Arab of the, i. 203..Quoth I (and mine a body is of passion all forslain), iii. 81..Now I had questioned her of her name and she answered, "My name is Rihaneh," and described to me her dwelling-place. When I saw her make the ablution, I said in myself, "This woman doth on this wise, and shall I not do the like of her?" Then said I to her, "Belike thou wilt seek us another pitcher of water?" So she went out to the housekeeper and said to her, "Take this para and fetch us water therewith, so we may wash the flags withal." Accordingly, the housekeeper brought two pitchers of water and I took one of them and giving her my clothes, entered the lavatory and washed..The Ninth Night of the Month..? ? ? ? For death in your absence to us was decreed; But, when ye came back, we were quickened anew..116. Iskender Dhoulkernein and a certain Tribe of Poor Folk cccclxiv.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."..Now this letter was written with ultramarine upon the skin of the hog-deer, the which is goodlier than parchment or paper and inclineth unto yellow, and was to the following effect: 'From the King of Hind, before whom are a thousand elephants and on the battlements of his palace a thousand jewels, [to the Khalif Haroun er Reshid, greeting]. To proceed: (209) we send thee some small matter of presents, which do thou accept and be to us as a brother and a friend, for that the love of thee aboundeth in our heart and we would have thee to know that we look to thee for an answer. Indeed, we are sharers with thee in love and fear, ceasing (210) never to do thee honour; and for a beginning, we send thee the Book of the Quintessence of Balms and a present after the measure of that which is fallen to our lot. Indeed, this is unworthy of thy rank, but we beseech thee, O brother, to favour us by accepting it, and peace be on thee!'.When El Abbas had made an end of his verses, his father said to him, "I seek refuge for thee with God, O my son! Hast thou any want unto which thou availest not, so I may endeavour for thee therein and lavish my treasures in quest thereof?" "O father mine," answered El Abbas, "I have, indeed, an urgent want, on account whereof I came forth of my native land and left my people and my home and exposed myself to perils and stresses and became an exile from my country, and I trust in God that it may be accomplished by thine august endeavour." "And what is thy want?" asked the king. Quoth El Abbas, "I would have thee go and demand me in marriage Mariyeh, daughter of the King of Baghdad, for that my heart is distraught with love of her." And he recounted to his father his story from first to last..? ? ? ? b. The Controller's Story xxvii.Then he bade set up for her a tent and another for himself, facing hers, so he might worship God with her, and fell to sending her food; and she said in herself, 'This is a king and it is not lawful for me that I suffer him forsake his subjects and his kingdom for my sake. So she said to the serving-woman, who used to bring her the food, 'Speak to the king, so he may return to his women, for he hath no need of me and I desire to abide in this place, so I may worship God the Most High therein.' The slave-girl returned to the king and told him this, whereupon he sent back to her, saying, 'I have no need of the kingship and I also desire to abide here and worship God with thee in this desert.' When she found this earnestness in him, she consented to his wishes and said, 'O king, I will consent unto thee in that which thou desirest and will be to thee a wife, but on condition that thou bring me Dabbin the king and his Vizier Kardan and his chamberlain (116) and that they be present in thine assembly, so I may speak a word with them in thy presence, to the intent that thou mayest redouble in affection for me.' Quoth Kisra, 'And what is thine occasion unto this?' So she related to him her story from first to last, how she was the wife of Dabbin the king and how the latter's vizier had miscalled her honour.. "If it must be and no help, admit Jerir." So Adi went forth and admitted Jerir, who entered, saying:..? ? ? ? Tow'rds El Akil my journey I take; to visit him, The wastes in praise and safety I traverse, without fear,..? ? ? ? How long shall I thus question my heart that's drowned in woe? I'm mute for my complaining; but tears speak, as they flow..11. The Voyages of Sindbad the Sailor ccxlv.Daughters, The Two Kings and the Vizier's, iii. 145..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..Now the old woman had heard from the folk of the lady who gave alms to the sick, and indeed [the news of] her bounties reached both poor and rich; so she arose and bringing out Selim to the door of her house, laid him on a mat and wrapped him in a mantle and sat over against him. Presently, it befell that the charitable lady passed by them, which when the old woman saw, she rose to her and offered up prayers for her, saying, 'O my daughter, O thou to whom pertain goodness and beneficence and charity and almsdoing, know that this young man is a stranger, and indeed want and vermin and hunger and nakedness and cold slay him.' When the lady heard this, she gave her alms of that which was

with her; and indeed her heart inclined unto Selim, [but she knew him not for her husband]..This was all the merchant's good; so he said, "O youth, I will play thee another game for the shop." Now the value of the shop was four thousand dinars; so they played and El Abbas beat him and won his shop, with that which was therein; whereupon the other arose, shaking his clothes, and said to him, "Up, O youth, and take thy shop." So El Abbas arose and repairing to the shop, took possession thereof, after which he returned to [the place where he had left] his servant [Aamir] and found there the Amir Saad, who was come to bid him to the presence of the king. El Abbas consented to this and accompanied him till they came before King Ins ben Cais, whereupon he kissed the earth and saluted him and exceeded (78) in the salutation. Quoth the king to him, "Whence comest thou, O youth?" and he answered, "I come from Yemen." When the banquet was ended and the folk had dispersed, the king said to El Abbas, "I would fain have thee [abide] with me and I will buy thee a house, so haply we may requite thee the high services for which we are beholden to thee; for indeed thy due is imperative [upon us] and thy worth is magnified in our eyes; and indeed we have fallen short of thy due in the matter of distance." (83) When the prince heard the king's speech, he rose and sat down (84) and kissing the earth, returned thanks for his bounty and said, "I am the king's servant, wheresoever I may be, and under his eye." Then he recounted to him the story of the merchant and the manner of the buying of the house, and the king said, "Indeed, I would fain have had thee with me and in my neighbourhood." The absent ones' harbinger came us unto, iii. 153..? ? ? ? a. The First Voyage of Sindbad the Sailor dxxxviii.? ? ? ? ? ? ? ? My severance to bewail in torment and dismay..? ? ? ? ? El Abbas from Akil his stead is come again; Prize hath he made of steeds and many a baggage-train;? ? ? ? ? Then sent I speech to thee in verses such as burn The heart; reproach therein was none nor yet unright;? ? ? ? ? I'll lay Upon their threshold's dust my cheeks and to my soul, 83. Adi ben Zeid and the Princess Hind dclxviii.Presently, the mother of the two boys, finding that they tarried from her, went searching for them, till she came to the ship and fell to saying, 'Who hath seen two boys of mine? Their fashion is thus and thus and their age thus and thus.' When they heard her words, they said, 'This is the description of the two boys who were drowned in the sea but now.' Their mother heard and fell to calling on them and saying, 'Alas, my anguish for your loss, O my sons! Where was the eye of your father this day, that it might have seen you?' Then one of the crew questioned her, saying, 'Whose wife art thou?' And she answered, 'I am the wife of such an one the merchant. I was on my way to him, and there hath befallen me this calamity.' When the merchant heard her speech, he knew her and rising to his feet, rent his clothes and buffeted his head and said to his wife, 'By Allah, I have destroyed my children with mine own hand! This is the end of whoso looketh not to the issues of affairs.' Then he fell a-wailing and weeping over them, he and his wife, and he said, 'By Allah, I shall have no ease of my life, till I light upon news of them!' And he betook himself to going round about the sea, in quest of them, but found them not..? ? ? ? ? But deemed yourself secure from every changing chance Nor recked the ebb and flow of Fortune's treacherous tide..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."? ? ? ? ? c. The Fishes and the Crab dcxii.? ? ? ? ? Reproach me not for what I did, but be thou kind to one Who's sick of body and whose heart is wasted all away..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." I fear to be seen in the air, ii. 255..Old Woman and the Draper's Wife, The, ii. 55..Then she discovered to him a part of her bosom, and when he saw her breasts, his reason took flight from his head and he said to her, "Cover it up, so may God have thee in His safeguard!" Quoth she, "Is it fair of any one to missay of my charms?" And he answered, "How shall any missay of thy charms, and thou the sun of loveliness?" Then said she, "Hath any the right to say of me that I am lophanded? "And tucking up her sleeves, showed him forearms, as they were crystal; after which she unveiled to him a face, as it were a full moon breaking forth on its fourteenth night, and said to him, "Is it lawful for any to missay of me [and avouch] that my face is pitted with smallpox or that I am one-eyed or crop-eared?" And he answered her, saying, "O my lady, what is it moveth thee to discover unto me that lovely face and those fair members, [of wont so jealousy] veiled and guarded? Tell me the truth of the matter, may I be thy ransom!" And he recited the following verses:~? ? ? ? ? As if the maid the day resplendent and her locks The night that o'er it spreads its shrouding darkness were..Then said the sharper, 'O folk, this is my friend and I deposited with him a deposit, but he denieth it; so in whom shall the folk put trust after this?' And they said, 'This (49) is a man of worth and we have found in him nought but trustiness and loyalty and good breeding, and he is endowed with understanding and generosity. Indeed, he avoucheth no falsehood, for that we have consorted with him and mixed with him and he with us and we know the sincerity of his religion.' Then quoth one of them to the merchant, 'Harkye, such an one! Bethink thee and consult thy memory. It may not be but that thou hast forgotten.' But he said, 'O folk, I know nothing of that which he saith, for indeed he deposited nought with me.' And the affair was prolonged between them. Then said the sharper to the merchant, 'I am about to make a journey and have, praised be God the Most High, wealth galore, and this money shall not escape me; but do thou swear to me.' And the folk said, 'Indeed, this man doth justice upon himself.' (50) Whereupon the merchant fell into that which he misliked (51) and came near upon [suffering] loss and ill repute..12. Asleep and

Awake cclxxi.???? To whom save thee shall I complain, of whom relief implore, Whose image came to visit me, what while in dreams I lay? 95. Abou Suweid and the Handsome Old Woman dclxxxvii. Singer and the Druggist, The, i. 229..Meanwhile, Selim abode with the cook a whole year's space, earning him two dinars every day; and when his affair was prolonged, the cook inclined unto him and took compassion on him, on condition that, if he let him go, he should not discover his fashion to the Sultan, for that it was his wont every little while to entrap a man and carry him to his house and slay him and take his money and cook his flesh and give it to the folk to eat. So he said to him, 'O youth, wilt thou that I release thee from this thy plight, on condition that thou be reasonable and discover not aught of thine affair ever?' And Selim answered, 'I will swear to thee by whatsoever oath thou chooseth that I will keep thy secret and will not speak one syllable against thy due, what while I abide on life.' Quoth the cook, 'I purpose to send thee forth with my brother and cause thee travel with him on the sea, on condition that thou be unto him a boughten slave; and when he cometh to the land of Hind, he shall sell thee and thus wilt thou be delivered from prison and slaughter.' And Selim said, 'It is well: be it as thou sayst, may God the Most High requite thee with good!'. 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, caused bring them before him, unknowing what he purposed with them. Moreover, he caused set up for Arwa a pavilion in the courtyard of his palace and she entered therein and let down the curtain before herself. When the servants had set their seats and they had seated themselves, Arwa raised a corner of the curtain and said, 'O Kardan, rise to thy feet, for it befiteth not that thou sit in the like of this assembly, before this mighty King Kisra.' When the vizier heard these words, his heart quaked and his joints were loosened and of his fear, he rose to his feet. Then said she to him, 'By the virtue of Him who hath made thee stand in this place of standing [up to judgment], and thou abject and humiliated, I conjure thee speak the truth and say what prompted thee to lie against me and cause me go forth from my house and from the hand of my husband and made thee practise thus against a man, (117) a true believer, and slay him. This is no place wherein leasing availeth nor may prevarication be therein.'???? Yea, he thou lov'st shall be hard-hearted, recking not Of fortune's turns or fate's caprices, in his pride..There came one day an old woman [to the stuff-market], with a casket of precious workmanship, containing trinkets, and she was accompanied by a damsel great with child. The old woman sat down at the shop of a draper and giving him to know that the damsel was with child by the prefect of police of the city, took of him, on credit, stuffs to the value of a thousand dinars and deposited with him the casket as security. [She opened the casket and] showed him that which was therein; and he found it full of trinkets [apparently] of price; [so he trusted her with the goods] and she took leave of him and carrying the stuffs to the damsel, who was with her, [went her way]. Then the old woman was absent from him a great while, and when her absence was prolonged, the draper despaired of her; so he went up to the prefect's house and enquired of the woman of his household, [who had taken his stuffs on credit;] but could get no tidings of her nor lit on aught of her trace..?THE FIRST OFFICER'S STORY..When the prefect saw this, he said, "By Allah, the captain is excused!" Then my comrades came round about me and sprinkled water on my face, [till I came to myself,] when I arose and accosting the Cadi, who was covered with confusion, said to him, "Thou seest that suspicion is fallen on thee, and indeed this affair is no light matter, for that this woman's family will assuredly not sit down under her loss." Therewith the Cadi's heart quaked and he knew that the suspicion had reverted upon him, wherefore his colour paled and his limbs smote together; and he paid of his own money, after the measure of that which he had lost, so we would hush up the matter for him. (106) Then we departed from him in peace, whilst I said in myself, "Indeed, the woman deceived me not." "O sister mine," answered Dinarzad, "bring forth that which is with thee and that which is present to thy mind of the story concerning the craft of women and their wiles, and have no fear lest this endamage thee with the king; for that women are like unto jewels, which are of all kinds and colours. When a [true] jewel falleth into the hand of him who is knowing therein, he keepeth it for himself and leaveth that which is other than it. Moreover, he preferreth some of them over others, and in this he is like unto the potter, who filleth his oven with all the vessels [he hath moulded] and kindleth fire thereunder. When the baking is at an end and he goeth about to take forth that which is in the oven, he findeth no help for it but that he must break some thereof, whilst other some are what the folk need and whereof they make use, and yet other some there be that return to their whilom case. Wherefore fear thou not to adduce that which thou knowest of the craft of women, for that in this is profit for all folk."???? a. Story of Taj el Mulouk and the Princess Dunya cvii.???? Sans fault of mine, my blood and tears he shed and beggared me Of him I love, yet for himself gained nought thereby whate'er.???? And all the desert spaces devour, whilst to my rede, Or if in sport or earnest, (93) still Aamir giveth ear..???? No good's in life (to the counsel list of one who's purpose-whole.) An if thou be not drunken still and gladden not thy soul..Now over against the place in question was a host of enemies, hard of heart, and in this he purposed the youth's slaughter. So he bade bring him forth of the underground dungeon and caused him draw near to him and saw his case. Then he bestowed on him a dress of honour and the folk rejoiced in this. Moreover, he tied him an ensign (134) and giving him a numerous army, despatched him to the region aforesaid, whither all who went were still slain or made prisoners. So Melik Shah betook himself thither with his army and when it was one of the days, behold, the enemy fell in upon them in the night; whereupon some of his men fled and the rest the enemy took; and they took Melik Shah also and cast him into an underground dungeon, with a company of his men. There he abode a whole year in evil plight, whilst his fellows mourned over his beauty and grace.???? In every rejoicing a boon (232) midst the singers and minstrels am I; There was once a man who was exceeding cautious over himself, and he set out one day on a journey to a land abounding in wild beasts. The caravan wherein he was came by night to the gate of a city; but the warders refused to open to

them; so they passed the night without the city, and there were lions there. The man aforesaid, of the excess of his caution, could not fix upon a place wherein he should pass the night, for fear of the wild beasts and reptiles; so he went about seeking an empty place wherein he might lie.?? ? ? ? ? The sable torrent of her locks falls down unto her hips; Beware the serpents of her curls, I counsel thee, beware!.163. Abdallah the Fisherman and Abdallah the Merman dccccxl.Then there reigned after them an understanding king, who was just, keen-witted and accomplished and loved stories, especially those which chronicle the doings of kings and sultans, and he found [in the treasuries of the kings who had foregone him] these marvellous and rare and delightful stories, [written] in the thirty volumes aforesaid. So he read in them a first book and a second and a third and [so on] to the last of them, and each book pleased him more than that which forewent it, till he came to the end of them. Then he marvelled at that which he had read [therein] of stories and discourse and witty traits and anecdotes and moral instances and reminiscences and bade the folk copy them and publish them in all lands and climes; wherefore their report was bruited abroad and the people named them "The marvels and rarities of the Thousand Nights and One Night." This is all that hath come down to us of [the history of] this book, and God is All-Knowing. (196).? ? ? ? ? It rests with him to heal me; and I (a soul he hath Must suffer that which irks it), go saying, in my fear.Abdulmelik ben Salih the Abbaside, Jaafer ben Yehya, and, i. 183..So the old woman returned to the lover and said to him, "I have skilfully contrived the affair for thee with her; [and now it behoveth us to amend that we have marred]. So go now and sit with the draper and bespeak him of the turban-cloth, [saying, 'The turban-cloth I bought of thee I chanced to burn in two places; so I gave it to a certain old woman, to get mended, and she took it and went away, and I know not her dwelling-place.'] When thou seest me pass by, rise and lay hold of me [and demand of me the turban-cloth], to the intent that I may amend her case with her husband and that thou mayst be even with her." So he repaired to the draper's shop and sat down by him and said to him, "Thou knowest the turban-cloth I bought of thee?" "Yes," answered the draper, and the other said, "Knowest thou what is come of it?" "No," replied the husband, and the youth said, "After I bought it of thee, I fumigated myself (58) and it befell that the turban-cloth was burnt in two places. So I gave it to a woman, whose son, they said, was a fine-drawer, and she took it and went away with it; and I know not her abiding-place." When the draper heard this, he misdoubted him [of having wrongly suspected his wife] and marvelled at the story of the turban-cloth, and his mind was set at ease concerning her..But she said, 'There is a thing wherewith we will make her confess, and all that is in her heart shall be discovered to thee.' 'What is that?' asked the king, and she answered, 'I will bring thee a hoopoe's heart, (138) which, when she sleepeth, do thou lay upon her heart and question her of all thou wilt, and she will discover this unto thee and show forth the truth to thee." The king rejoiced in this and said to his nurse, 'Hasten and let none know of thee.' So she arose and going in to the queen, said to her, 'I have done thine occasion and it is on this wise. This night the king will come in to thee and do thou feign thyself asleep; and if he ask thee of aught, do thou answer him, as if in thy sleep.' The queen thanked her and the old woman went away and fetching the hoopoe's heart, gave it to the king..Reshid (Er) and the Barmecides, i. 189..I am content, for him I love, to all abide, iii. 25..? ? ? ? ? Fain, fain would I forget thy love. Alack, my heart denies To be consoled, and 'gainst thy wrath nought standeth me in stead..Suleiman Shah and his Sons, Story of King, i. 150..? ? ? ? ? a. The First Calender's Story xi.? ? ? ? ? O'erbold art thou in that to me, a stranger, thou hast sent These verses; 'twill but add to thee unease and discontent..Then Ishac went forth of the barrack and overtook Er Reshid [who had foregone him]; and they walked till they came to their [landing-]place, where they embarked in the boat and fared on to Theghr el Khanekah. (177) As for the slave-dealer, he sent the damsel to the house of Ishac en Nedim, whose slave-girls took her and carried her to the bath. Then each damsel gave her somewhat of her apparel and they decked her with earrings and bracelets, so that she redoubled in beauty and became as she were the moon on the night of its full. When Ishac returned home from the Khalifs palace, Tuhfeh rose to him and kissed his hand; and he saw that which the slave-girls had done with her and thanked them therefor and said to them, 'Let her be in the house of instruction and bring her instruments of music, and if she be apt unto singing, teach her; and may God the Most High vouchsafe her health and weal!' So there passed over her three months, what while she abode with him in the house of instruction, and they brought her the instruments of music. Moreover, as time went on, she was vouchsafed health and soundness and her beauty waxed many times greater than before and her pallor was changed to white and red, so that she became a ravishment to all who looked on her..? ? ? ? ? So, O Aamir, haste thy going, e'en as I do, so may I Heal my sickness and the draining of the cup of love essay;.Relief of God, Of the Speedy, i. 174..? ? ? ? ? Now God forbid thou shouldst attain thy wishes! What care I If thou have looked on me a look that caused thee languishment?.King's Son of Cashghar, Abdullah ben Nafi and the, ii. 195..53. Abou Hassan es Ziyadi and the Man from Khorassan Night ccxlix.Chamberlain's Wife, The King and his, ii. 53..? ? ? ? ? Think not, my lords, that I forget: the case is still the same. When such a fever fills the heart, what leach can make it whole?.A certain thief was a [cunning] workman and used not to steal aught, till he had spent all that was with him; moreover, he stole not from his neighbours, neither companied with any of the thieves, lest some one should come to know him and his case get wind. On this wise he abode a great while, in flourishing case, and his secret was concealed, till God the Most High decreed that he broke in upon a poor man, deeming that he was rich. When he entered the house, he found nought, whereat he was wroth, and necessity prompted him to wake the man, who was asleep with his wife. So he aroused him and said to him, 'Show me thy treasure.'..So he rose from his sleep and finding himself in his own saloon and his mother by him, misdoubted of his wit and said to her, "By Allah, O my mother, I saw myself in a dream in a palace, with slave-girls and servants about me and in attendance upon me, and I sat upon the throne of the Khalifate and ruled. By Allah, O my mother, this is what I saw, and verily it was not a dream!" Then he bethought himself awhile and said, "Assuredly, I am Aboulhusn el Khelia, and this that I saw was only a dream, and [it was in a dream that] I was made Khalif and commanded and

forbade." Then he bethought himself again and said, "Nay, but it was no dream and I am no other than the Khalif, and indeed I gave gifts and bestowed dresses of honour." Quoth his mother to him, "O my son, thou sportest with thy reason: thou wilt go to the hospital and become a gazing-stock. Indeed, that which thou hast seen is only from the Devil and it was a delusion of dreams, for whiles Satan sporteth with men's wits in all manner ways." The Twenty-First Night of the Month..Picture, The Prince who fell in love with the, i. 256..? ? ? ? ? Read then my writ and pity thou the blackness of my fate, Sick, love- distraught, without a friend to whom I may complain..? ? ? ? ? d. The Tailor's Story cxxxvii.A sun of beauty she appears to all who look on her, iii. 191..? ? ? ? ? Yea, passion raged in me and love-longing was like To slay me; yet my heart to solace still it wrought..?STORY OF THE KING WHO LOST KINGDOM AND WIFE AND WEALTH AND GOD RESTORED THEM TO HIM..? ? ? ? ? So fell and fierce my stroke is, if on a mountain high It lit, though all of granite, right through its midst 'twould shear..Learned Man, Khelbes and his Wife and the, i. 301..? ? ? ? ? For thy sweet sake, as 'twere, indeed, an exile I had been, Lone and deserted I became, lamenting, weeping-eyed..? ? ? ? ? f. The Sixth Voyage of Sindbad the Sailor cclxvi.45. Ali Shir (230) and Zumurrud dlxix.? ? ? ? ? b. Bakoun's Story of the Hashish-Eater cxliii.? ? ? ? ? By God, forgetfulness of her shall never cross my mind, What while I wear the bonds of life nor when of death they're rent.? ? ? ? ? A white one, from her sheath of tresses now laid bare And now again concealed in black, luxuriant hair; (256).? ? ? ? ? For 'twixt the closing of an eye and th'opening thereof, God hath it in His power to change a case from foul to fair..? ? ? ? ? So be thou kind to me, for love my body wasteth sore, The thrall of passion I'm become its fires consume me quite..A white one, from her sheath of tresses now laid bare, ii. 291..So he opened to me and I went out and had not gone far from the house when I met a woman, who said to me, "Methinks a long life was fore-ordained to thee; else hadst thou not come forth of yonder house." "How so?" asked I, and she answered, "Ask thy friend [such an one," naming thee,] "and he will acquaint thee with strange things." So, God on thee, O my friend, tell me what befell thee of wonders and rarities, for I have told thee what befell me.' 'O my brother,' answered I, 'I am bound by a solemn oath.' And he said, 'O my friend, break thine oath and tell me.' Quoth I, 'Indeed, I fear the issue of this.' [But he importuned me] till I told him all, whereat he marvelled. Then I went away from him and abode a long while, [without farther news].One day, as he went wandering about the streets, he espied a woman of the utmost beauty and grace, and what he saw of her charms amazed him and there betided him what made him forget his present plight. She accosted him and jested with him and he besought her of foregathering and companionship. She consented to this and said to him, 'Let us go to thy lodging.' With this he repented and was perplexed concerning his affair and grieved for that which must escape him of her company by reason of the straitness of his hand, (261) for that he had no jot of spending money. But he was ashamed to say, 'No,' after he had made suit to her; so he went on before her, bethinking him how he should rid himself of her and casting about for an excuse which he might put off on her, and gave not over going from street to street, till he entered one that had no issue and saw, at the farther end, a door, whereon was a padlock..The Khalif laughed and said, "Tell it again and again to thy lady lack-wit." When the Lady Zubeideh heard Mesrour's words [and those of the Khalif,] she was wroth and said, "None lacketh wit but he who believeth a black slave." And she reviled Mesrour, whilst the Khalif laughed. Mesrour was vexed at this and said to the Khalif, "He spoke sooth who said, 'Women lack wit and religion.'" Then said the Lady Zubeideh to the Khalif, "O Commander of the Faithful, thou sportest and jestest with me, and this slave hoodwinketh me, to please thee; but I will send and see which is dead of them." And he answered, saying, "Send one who shall see which is dead of them." So the Lady Zubeideh cried out to an old woman, a stewardess, and said to her, "Go to the house of Nuzhet el Fuad in haste and see who is dead and loiter not." And she railed at her..?THE THIRTEENTH OFFICER'S STORY..Then she was silent, and when the king heard her speech and profited by that which she said, he summoned up his reasoning faculties and cleansed his heart and caused his understanding revert [to the right way] and turned [with repentance] to God the Most High and said in himself, "Since there befell the kings of the Chosroes more than that which hath befallen me, never, whilst I abide [on life], shall I cease to blame myself [for that which I did in the slaughter of the daughters of the folk]. As for this Shehrzad, her like is not found in the lands; so extolled be the perfection of Him who appointed her a means for the deliverance of His creatures from slaughter and oppression!" Then he arose from his session and kissed her head, whereat she rejoiced with an exceeding joy, she and her sister Dinarzad..40. Jaafer ben Yehya and Abdulmelik ben Salih dlxv.Mamoun (El) and Zubeideh, i. 199..When her husband came home, she said to him, 'I desire to go a-pleasuring.' And he said, ' With all my heart.' So he went, till he came to a goodly place, abounding in vines and water, whither he carried her and pitched her a tent beside a great tree; and she betook herself to a place beside the tent and made her there an underground hiding-place, [in which she hid her lover]. Then said she to her husband, 'I desire to mount this tree.' And he said, 'Do so.' So she climbed up and when she came to the top of the tree, she cried out and buffeted her face, saying, 'Lewd fellow that thou art, are these thy usages? Thou sworest [fidelity to me] and liedst.' And she repeated her speech twice and thrice..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.'? ? ? ? ? Yea, so but Selma in the dust my bedfellow may prove, Fair fall it thee! In heaven or hell I reckon not if it be..Therewith the king was filled with wrath and said, "Bring him forthright," So they brought the youth before him, shackled, and the king said to him, "Out on thee! Thou hast sinned a great sin and the time of thy life hath been long; (112) but needs

must we put thee to death, for that there is for us no ease in thy life after this," "O king," answered he, "know that I, by Allah, am guiltless, and by reason of this I hope for life, for that he who is guiltless of offence goeth not in fear of punishment neither maketh great his mourning and his concern; but whoso hath sinned, needs must his sin be expiated upon him, though his life be prolonged, and it shall overtake him, even as it overtook Dadbin the king and his vizier." "How was that?" asked Azadbekht, and the youth said, "Then she turned to her father and said to him, 'Give ear unto that which I shall say to thee.' Quoth he, 'Say on;' and she said, 'Take thy troops and go to him, for that, when he heareth this, he in his turn will levy his troops and come forth to thee; whereupon do thou give him battle and prolong the fighting with him and make a show to him of weakness and giving way. Meantime, I will practise a device for winning to Tuhfeh and delivering her, what while he is occupied with you in battle; and when my messenger cometh to thee and giveth thee to know that I have gotten possession of Tuhfeh and that she is with me, do thou return upon Meimoun forthright and destroy him, him and his hosts, and take him prisoner. But, if my device succeed not with him and we avail not to deliver Tuhfeh, he will assuredly go about to slay her, without recourse, and regret for her will abide in our hearts.' Quoth Iblis, 'This is the right counsel,' and let call among the troops to departure, whereupon an hundred thousand cavaliers, doughty men of war, joined themselves to him and set out for Meimoun's country..? ? ? ? My friends have not accustomed me to rigour; for, of old, When I forsook them, they to seek accord did not disdain..165. Ibrahim and Jemileh dcccciii.? ? ? ? All for a wild deer's love, whose looks have snared me And on whose brows the morning glitters bright.137. Otbeh and Reyya dclxxx.So she hastened to admit the eunuch, who entered; and when he saw the Commander of the Faithful, he saluted not neither kissed the earth, but said, 'Quick, quick! Arise in haste! My lady Tuhfeh sitteth in her chamber, singing a goodly ditty. Come to her in haste and see all that I say to thee! Hasten! She sitteth [in her chamber].' The Khalif was amazed at his speech and said to him, 'What sayst thou?' 'Didst thou not hear the first of the speech?' replied the eunuch. 'Tuhfeh sitteth in the sleeping-chamber, singing and playing the lute. Come thy quickliest! Hasten!' So Er Reshid arose and donned his clothes; but he credited not the eunuch's words and said to him, 'Out on thee! What is this thou sayst? Hast thou not seen this in a dream?' 'By Allah,' answered the eunuch, 'I know not what thou sayest, and I was not asleep.' Quoth Er Reshid, 'If thy speech be true, it shall be for thy good luck, for I will enfranchise thee and give thee a thousand dinars; but, if it be untrue and thou have seen this in sleep, I will crucify thee.' And the eunuch said in himself, 'O Protector, (250) let me not have seen this in Sleep!' Then he left the Khalif and going to the chamber-door, heard the sound of singing and lute-playing; whereupon he returned to Er Reshid and said to him, 'Go and hearken and see who is asleep..? ? ? ? And high is my repute, for that I wounded aforetime My lord, (215) whom God made best of all the treaders of the clay..? ? ? ? All through the day its light and when the night grows dark, My grief forsakes me not, no, nor my heavy cheer..? ? ? ? My outward of my inward testifies And this bears witness that that tells aright. (39).So, when they had made an end of eating and drinking, the young man asked his host for the story, and he said, 'Know that in my youth I was even as thou seest me in the matter of loathliness and foul favour; and I had brethren of the comeliest of the folk; wherefore my father preferred them over me and used to show them kindness, to my exclusion, and employ me, in their room [in menial service], like as one employeth slaves. One day, a she-camel of his went astray and he said to me, "Go thou forth in quest of her and return not but with her." Quoth I, "Send other than I of thy sons." But he would not consent to this and reviled me and insisted upon me, till the matter came to such a pass with him that he took a whip and fell to beating me. So I arose and taking a riding-camel, mounted her and sallied forth at a venture, purposing to go out into the deserts and return to him no more. I fared on all my night [and the next day] and coming at eventide to [the encampment of] this my wife's people, alighted down with her father, who was a very old man, and became his guest..? ? ? ? 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..Sharper and the Merchant, The, ii. 46.? ? ? ? His justice and his truth all creatures do embrace; The erring he corrects and those of wandering mind..There was once a king of the kings of the earth, who dwelt in a populous (236) city, abounding in good; but he oppressed its people and used them foully, so that he ruined (237) the city; and he was named none other than tyrant and misdoer. Now he was wont, whenas he heard of a masterful man (238) in another land, to send after him and tempt him with money to take service with him; and there was a certain tither, who exceeded all his brethren in oppression of the people and foulness of dealing. So the king sent after him and when he stood before him, he found him a mighty man (239) and said to him, "Thou hast been praised to me, but meseemeth thou overpassest the description. Set out to me somewhat of thy sayings and doings, so I may be dispensed therewith from [enquiring into] all thy circumstance.' 'With all my heart,' answered the other. 'Know, O king, that I oppress the folk and people (240) the land, whilst other than I wasteth (241) it and peopleth it not.'.152. Ardeshir and Heyat en Nufous dccxu.? ? ? ? The fire of love-longing I hide; severance consumeth me, A thrall of care, for long desire to wakefulness a prey..? ? ? ? m. The Dethroned King whose Kingdom and Good were Restored to Him dcccci

[Radiation in Medicine and Biology](#)
[Dynamics of Linguistic Diversity](#)
[San Lorenzo A Florentine Church](#)
[Medical Terminology Systems 8e](#)
[Polymeric Surfactants Dispersion Stability and Industrial Applications](#)
[Lycopene Advances in Research Applications](#)
[Data Structures Transmission Research Technology Applications](#)
[Decommunised Ukrainian Soviet Mosaics](#)
[Atherosclerotic Plaque Characterization Methods Based on Coronary Imaging](#)
[Toxoplasma Gondii Dangers Life Cycle Research](#)
[The French of Medieval England Essays in Honour of Jocelyn Wogan-Browne](#)
[Rogier Van Der Weyden and Spain Rogier Van Der Weyden y Espana](#)
[Spin S=1 2 Dependent Phenomena of Fermions in Magnetic Nanostructures Nanoelements](#)
[Fundamentals of Medical Imaging](#)
[Russlands Bodenkunde in Der Welt Eine Ost-Westliche Transfergeschichte 1880-1945](#)
[College Teaching Assistant \(TA\) Handbook](#)
[Fruit Juices Bioactive Properties Consumption Role in Disease Prevention](#)
[Principal Component Analysis Methods Applications Technology](#)
[Biotechnological Applications of Seaweeds](#)
[Ultracondensed Matter by Dynamic Compression](#)
[Voice at the End of the Telephone Line The Psychology of Tele Carers](#)
[Drames Et Pieces Historiques Tome IV - Les Merveilleuses Madame Sans-Genes Pamela Marchande de Frivolites](#)
[Episcopal Acts and Cognate Documents Relating to Welsh Dioceses 1066-1272 Volume III The acts of the Dioceses of St Asaph and Bangor and indexes](#)
[International Students in Higher Education Internationalization and the Need for Cultural Change in UK Universities](#)
[Quaternary of the Levant Environments Climate Change and Humans](#)
[PROLOG Der Hebraischen Bibel Der Literar- Und Theologiegeschichtliche Diskurs Der Urgeschichte \(Gen 1-11\)](#)
[Buddhism Practices Interpretations Perspectives](#)
[Wildlife Perceptions Threats Conservation](#)
[Non-Elite Women in Early Imperial Rome Funerary Art Ritual and Law](#)
[Therapeutic Exercise](#)
[Luis de Camoes The Poet as Scriptural Exegete](#)
[The Rationale for Aniconism in the Old Testament A Study of Select Texts](#)
[Linear Programming and Generalizations A Problem-based Introduction with Spreadsheets](#)
[Aristides Apology and the Novel Barlaam and Ioasaph](#)
[The Unspeakable Gender and Sexuality in Medieval Literature 1000-1400](#)
[Stilbene Derivatives Applications Research](#)
[Dendrimers in Medical Science](#)
[Phototherapy in Dermatology](#)
[Wind Energy Harvesting Micro-to-Small Scale Turbines](#)
[Sleeve Gastrectomy Surgical Techniques Clinical Outcomes Potential Complications](#)
[Leaving Land in Anglo-Saxon England](#)
[Ideas of Race in the History of the Humanities](#)
[Theophilus and the Theory and Practice of Medieval Art](#)
[Commitments to Medieval Mysticism within Contemporary Contexts](#)
[Groundwater Contamination Performance Limitations Impacts](#)
[Verzwecktes Heil? Studien zur Rezeption neutestamentlicher Heilungserzahlungen](#)
[Egypt 2015 Perspectives of Research Proceedings of the Seventh European Conference of Egyptologists \(2nd-7th June 2015 Zagreb - Croatia\)](#)
[Focus on Educational Research Practices Challenges Perspectives](#)
[Life Transitions Theory Strategies Practice](#)

[Chaotic Systems Dynamics Algorithms Synchronization](#)
[The Illustrated Network How TCP IP Works in a Modern Network](#)
[Art Design Education Perspectives Challenges Opportunities](#)
[Seneca Thyestes Edited with Introduction Translation and Commentary](#)
[Irish Divorce Joyces Ulysses](#)
[Dublins Bourgeois Homes Building the Victorian Suburbs 1850-1901](#)
[Let Us Use White Noise](#)
[Advances in Construction ICT and e-Business](#)
[Representations of Nature of Science in School Science Textbooks A Global Perspective](#)
[NoSQL Database for Storage and Retrieval of Data in Cloud](#)
[International Patent Rights Harmonisation The Case of China](#)
[Lesson Study in Inclusive Educational Settings](#)
[The Desert Fayum Reinvestigated The Early to Mid-Holocene Landscape Archaeology of the Fayum North Shore Egypt](#)
[The Truth of the Russian Revolution The Memoirs of the Tsars Chief of Security and His Wife](#)
[Wider World 3 Teachers ActiveTeach](#)
[sthetik Und Ideologie 1945 Wandlung Oder Kontinuit t Poetologischer Paradigmen Deutschsprachiger Schriftsteller](#)
[Drames Et Pieces Historiques Tome II - Fedora La Tosca Spiritisme](#)
[Les Artistes-Lecteurs Chez Marcel Proust Et Ivan Bounine](#)
[Drames Et Pieces Historiques Tome V - Theodora Cleopatre Gismonda](#)
[Signal Processing and Networking for Big Data Applications](#)
[Gastrointestinal Tissue Oxidative Stress and Dietary Antioxidants](#)
[Comprehensive Applied Mathematics Volume II](#)
[Die Anwendung Des Deutschen Sachenrechts Auf Windenergieanlagen Im Bereich Der Deutschen Ausschliesslichen Wirtschaftszone](#)
[Police Global Perceptions Performance Ethical Challenges](#)
[brut-i>-chronicle-the-manuscript-culture-of-late-medieval-england.pdf">The Construction of Vernacular History in the Anglo-Norman Prose](#)
[I>Brut I> Chronicle The Manuscript Culture of Late Medieval England](#)
[Schwarze Komik Narrative Sinnirritationen Zwischen Mare Und Schwank](#)
[Joseph Beuys und die Zeichnungssammlung Kluser Der Blick des Sammlers als Blick des Kunstlers](#)
[Aquifers Properties Roles Research](#)
[Organic Solvents Properties Applications Health Effects](#)
[Algorithmic Diagnosis of Symptoms and Signs](#)
[Forensic Textile Science](#)
[Die Mitbestimmung Des Betriebsrats Bei Dienstkleidung](#)
[Environmental Product Policy A Legal Perspective](#)
[Mystical Theology and Continental Philosophy Interchange in the Wake of God](#)
[Photography Natural History and the Nineteenth-Century Museum Exchanging Views of Empire](#)
[Developing Technologies in Food Science Status Applications and Challenges](#)
[Sincerity in Politics and International Relations \(Open Access\)](#)
[The Good Holiday Development Tourism and the Politics of Benevolence in Mozambique](#)
[Propaganda and Nation Building Selling the Irish Free State](#)
[A Political Biography of Maria Edgeworth](#)
[Archeologies of Confession Writing the German Reformation 1517-2017](#)
[Location Strategies and Value Creation of International Mergers and Acquisitions](#)
[Tests Measurement for People Who \(Think They\) Hate Tests Measurement](#)
[The \(Pre-\)dawning Of Functional Specialization In Physics](#)
[Hodges Harbrace Handbook 2016 MLA Update](#)
[Physical Medicine and Rehabilitation QA Review](#)
[Global Marketing Management System](#)
[Clients and Users in Construction Agency Governance and Innovation](#)
[Digital Creative Industries in Europe SmartCulture](#)

[Historical Dictionary of Latvia](#)

[Where is Creativity? A Multi-disciplinary Approach](#)
