

THERAPEUTISCHE MONATSFESTE 1890 VOL 4

So they dragged him away, what while he wept and spoke the words which whoso saith shall nowise be confounded, to wit, "There is no power and no virtue save in God the Most High, the Sublime!" When they came to the Tigris, one of them drew the sword upon him and El Muradi said to the swordbearer, "Smite off his head." But one of them, Ahmed by name, said, "O folk, deal gently with this poor wretch and slay him not unjustly and wickedly, for I stand in fear of God the Most High, lest He burn me with his fire." Quoth El Muradi, "A truce to this talk!" And Ahmed said, "If ye do with him aught, I will acquaint the Commander of the Faithful." "How, then, shall we do with him?" asked they; and he answered, "Let us deposit him in prison and I will be answerable to you for his provision; so shall we be quit of his blood, for indeed he is wrongfully used." So they took him up and casting him into the Prison of Blood, (13) went away.. Now it befell, by the ordinance of God the Most High and His providence, that Caesar, king of the Greeks, the husband of Melik Shah's mother Shah Khatoun, [went forth to the chase that day]. He started a head of game, he and his company, and chased it, till they came up with it by that pit, whereupon one of them lighted down from his horse, to slaughter it, hard by the mouth of the pit. He heard a sound of low moaning from the bottom of the pit) so he arose and mounting his horse, waited till the troops were assembled. Then he acquainted the king with this and he bade one of his servants [descend into the pit]. So the man descended and brought out the youth [and the eunuch], aswoon..?STORY OF THE OLD WOMAN, THE MERCHANT AND THE KING..83. The Woman's Trick against her Husband cccxciii. Quoth the company, 'Tell us thy story and expound it unto us, so we may see that which it hath of extraordinary.' And he said 'Know, then, that. The company marvelled at this story with the utmost wonderment, and the eleventh officer rose and said, 'I know a story yet rarer than this: but it happened not to myself..? ? ? ? ? c. The Fuller and his Son. dccccxxx. 19. The Sparrow and the Peacock clii. When she had made an end of her song, the Commander of the Faithful said to her, "O damsel, thou art in love." "Yes," answered she. And he said, "With whom?" Quoth she, "With my lord and my master, my love for whom is as the love of the earth for rain, or as the love of the female for the male; and indeed the love of him is mingled with my flesh and my blood and hath entered into the channels of my bones. O Commander of the Faithful, whenas I call him to mind, mine entrails are consumed, for that I have not accomplished my desire of him, and but that I fear to die, without seeing him, I would assuredly kill myself." And he said, "Art thou in my presence and bespeakest me with the like of these words? I will assuredly make thee forget thy lord." When the king returned from his journey, he questioned his vizier of the affairs of his kingdom and the latter answered, 'All is well, O king, save a vile matter, which I have discovered here and wherewith I am ashamed to confront the king; but, if I hold my peace thereof, I fear lest other than I discover it and I [be deemed to] have played traitor to the king in the matter of my [duty of] loyal warning and my trust.' Quoth Dabdin, 'Speak, for thou art none other than a truth-teller, a trusty one, a loyal counsellor in that which thou sayest, undistrusted in aught.' And the vizier said, 'O king, this woman to whose love thy heart cleaveth and of whose piety thou talkest and her fasting and praying, I will make plain to thee that this is craft and guile.' At this, the king was troubled and said, "What is to do?" 'Know,' answered the vizier, 'that some days after thy departure, one came to me and said to me, "Come, O vizier, and look." So I went to the door of the [queen's] sleeping-chamber and beheld her sitting with Aboulkhair, her father's servant, whom she favoureth, and she did with him what she did, and this is the manner of that which I saw and heard.' 66. El Mutelemmis and his Wife Umeimeh ccclxxxv. Then they went on a little, and thieves met them and despoiling them of that which remained with them, stripped them of their raiment and took the children from them; whereupon the woman wept and said to her husband, 'O man, put away from thee this folly and arise, let us follow the thieves, so haply they may have compassion on us and restore the children to us.' 'O woman,' answered he, 'have patience, for he who doth evil shall be requited with evil and his wickedness shall revert upon him. Were I to follow them, most like one of them would take his sword and smite off my head and slay me; but have patience, for the issue of patience is praised.' Then they fared on till they drew near a village in the land of Kirman, and by it a river of water. So he said to his wife, 'Abide thou here, whilst I enter the village and look us out a place wherein we may take up our lodging.' And he left her by the water and entered the village.. To return to his wife and her mother. When the former arose in the morning and her husband returned not to her with break of day, she forebode all manner of calamity and straightway despatched her servants and all who were with her in quest of him; but they happened not on any trace of him neither fell in with aught of his news. So she bethought herself concerning her affair and complained and wept and groaned and sighed and blamed perfidious fortune, bewailing that sorry chance and reciting these verses:..? ? ? ? ? No slaves with me have I nor camels swift of foot, Nor slave-girls have I brought in curtained litters dight..? ? ? ? ? In glory's raiment clad, by thee the stars of heaven are shamed And in amaze the full moon stares to see thy goodlihead.. So, when it was the foredawn hour, she tied his beard and spreading a veil over him, cried out, whereupon the people of the quarter flocked to her, men and women. Presently, up came El Merouzi, for the division of the money, and hearing the crying [of the mourners], said, 'What is to do?' Quoth they, 'Thy brother is dead;' and he said in himself, 'The accursed fellow putteth a cheat on me, so he may get all the money for himself, but I will do with him what shall soon bring him to life again.' Then he rent the bosom of his gown and uncovered his head, weeping and saying, 'Alas, my brother! Alas, my chief! Alas, my lord!' And he went in to the men, who rose and condoled with him. Then he accosted Er Razi's wife and said to her, 'How came his death about?' 'I know not,' answered she, 'except that, when I arose in the morning, I found him dead.' Moreover, he questioned her of the money and good that was with her, but she said, 'I have no knowledge of this and no tidings.' 2. The Fisherman and the Genie viii. Now there was in the camp a wise woman, (11) and she questioned him of the new-born child, if it was male or female. Quoth he, 'It is a girl;' and she said, 'She shall

do whoredom with a hundred men and a journeyman shall marry her and a spider shall slay her.' When the journeyman heard this, he returned upon his steps and going in to the woman, took the child from her by wile and slit its paunch. Then he fled forth into the desert at a venture and abode in strangerhood what [while] God willed..Officer's Story, The Seventh, ii. 150..So saying, she rose [and going] to a chest, took out therefrom six bags full of gold and said to me, "This is what I took from Amin el Hukm's house. So, if thou wilt, restore it; else the whole is lawfully thine; and if thou desire other than this, [thou shalt have it;] for I have wealth in plenty and I had no design in this but to marry thee." Then she arose and opening [other] chests, brought out therefrom wealth galore and I said to her, "O my sister, I have no desire for all this, nor do I covet aught but to be quit of that wherein I am." Quoth she, "I came not forth of the [Cadi's] house without [making provision for] thine acquittance." Oft as I strove to make her keep the troth of love, Unto concealment's ways still would she turn aside..So the chamberlain went about that which he needed and assembling his wife's kinsfolk, said to them, 'I am resolved to put away my wife.' They took this ill of him and complained of him and summoning him before the king, sat pleading with him. Now the king had no knowledge of that which had passed; so he said to the chamberlain, 'Why wilt thou put her away and how can thy soul consent unto this and why takest thou unto thyself a goodly piece of land and after forsake it? 'May God amend the king!' answered the husband. 'By Allah, O king, I saw therein the track of the lion and fear to enter the land, lest the lion devour me; and indeed the like of my affair with her is that which befell between the old woman and the draper's wife.' 'What is their story?' asked the king; and the chamberlain said, 'Know, O king, that. f. The Lady and her Two Lovers dccccclxxxiv. When the Khalif returned from the chase, he betook himself to Tuhfeh's pavilion and bringing out the key, opened the door and went in to her. She rose to receive him and kissed his hand, and he took her to his breast and seated her on his knee. Then food was brought to them and they ate and washed their hands; after which she took the lute and sang, till Er Reshid was moved to sleep. When she was ware of this, she left singing and told him her adventure with the Lady Zubeideh, saying, 'O Commander of the Faithful, I would have thee do me a favour and heal my heart and accept my intercession and reject not my word, but go forthright to the Lady Zubeideh's lodging.' Now this talk befell after he had stripped himself naked and she also had put off her clothes; and he said, 'Thou shouldst have named this before we stripped ourselves naked.' But she answered, saying, 'O Commander of the Faithful, I did this not but in accordance with the saying of the poet in the following verses: By Allah, without fail, to-morrow thou shalt see Me with ox-leather dress and drub the nape of thee! na. A Merry Jest of a Thief dccccxl. Behold, I am clad in a robe of leaves green And a garment of honour of ultramarine..Conclusion.46. The Sharper of Alexandria and the Master of Police cccxli. A sun of beauty she appears to all who look on her, Glorious in arch and amorous grace, with coyness beautified; Marriage to the Poor Old Man, The Rich Man who gave his Fair Daughter in, i. 247..Man whose Caution was the Cause of his Death, The, i. 291..Now he had a friend, who pretended to quickwittedness and understanding; so he came up to him privily and said to him, 'Let me do, so I may put the change on this trickster, for I know him to be a liar and thou art near upon having to pay the money; but I will turn suspicion from thee and say to him, "The deposit is with me and thou erredst in imagining that it was with other than myself," and so divert him from thee.' 'Do so,' replied the merchant, 'and rid the folk of their [false] debts.' Then they all four arose, laying wagers with one another, and went forth, walking, from the palace-gate [and fared on] till they came in at the gate of the street in which Aboulhusn el Khelia dwelt. He saw them and said to his wife Nuzhet el Fuad, "Verily, all that is sticky is not a pancake and not every time cometh the jar off safe. (38) Meseemeth the old woman hath gone and told her lady and acquainted her with our case and she hath disputed with Mesroure the eunuch and they have laid wagers with one another about our death and are come to us, all four, the Khalif and the eunuch and the Lady Zubeideh and the old woman." When Nuzhet el Fuad heard this, she started up from her lying posture and said, "How shall we do?" And he said, "We will both feign ourselves dead and stretch ourselves out and hold our breath." So she hearkened unto him and they both lay down on the siesta[-carpet] and bound their feet and shut their eyes and covered themselves with the veil and held their breath..114. The Angel of Death and the Rich King ccclxii. He shot me with the shafts of looks launched from an eyebrow's (138) bow; A chamberlain (139) betwixt his eyes hath driven me to despair..32. The Khalif Hisham and the Arab Youth dxxxiv.58. The King's Daughter and the Ape ccclv.131. The Queen of the Serpents cccclxxxii. How many a bidder unto love, a secret-craving wight, How many a swain, complaining, saith of destiny malign.,64. The Vizier of Yemen and his young Brother cclxxxiv. Wind of the East, if thou pass by the land where my loved ones dwell, I pray, ii. 204, 271.. t. The Weaver who became a Physician by his Wife's Commandment dccccix. Ay, ne'er will I leave to drink of wine, what while the night on me Darkens, till drowsiness bow down my head upon my bowl..37. The Imam Abou Yousuf with Er Reshid and Jaafer dlv. Idiot and the Sharper, The, i. 298..There was once a man hight Khelbes, who was a lewd fellow, a calamity, notorious for this fashion, and he had a fair wife, renowned for beauty and loveliness. A man of his townfolk fell in love with her and she also loved him. Now Khelbes was a crafty fellow and full of tricks, and there was in his neighbourhood a learned man, to whom the folk used to resort every day and he told them stories and admonished them [with moral instances]; and Khelbes was wont to be present in his assembly, for the sake of making a show before the folk..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. . . . The pitcher then of goblets filled full and brimming o'er With limpid wine we plunder, that pass from friend to friend..On this wise he continued to do for the space of a whole year, till, one day, as he sat on the bridge, according to his custom, expecting who should come to him, so he might take him and pass the night with him, behold, [up came] the Khalif and Mesrou, the swordsman of his vengeance, disguised [in merchants' habits] as of their wont. So he looked at them and rising up, for that he knew them not, said to them, "What say ye? Will you go with me to my dwelling-place, so ye may eat what is ready and drink what is at hand, to wit, bread baked in the platter (8) and meat cooked and wine clarified?" The Khalif refused this, but he conjured him and said to him, "God on thee, O my lord, go with me, for thou art my guest this night, and disappoint not my expectation concerning thee!" And he ceased not to press him till he consented to him; whereat Aboulhusn rejoiced and going on before him, gave not over talking with him till they came to his [house and he carried the Khalif into the] saloon. Er Reshid entered and made his servant abide at the door; and as soon as he was seated, Aboulhusn brought him somewhat to eat; so he ate, and Aboulhusn ate with him, so eating might be pleasant to him. Then he removed the tray and they washed their hands and the Khalif sat down again; whereupon Aboulhusn set on the drinking vessels and seating himself by his side, fell to filling and giving him to drink and entertaining him with discourse. . . . Indeed, mine eyelids still with tears are ulcered and to you My bowels yearn to be made whole of all their pain and heat. . . . Thou left'st unto me, after thee, languor and carefulness; I lived a life wherein no jot of sweetness I espied. . . . d. The Crow and the Serpent dcccciii. Story of the Prisoner and How God Gave Him Relief. 'Know, then,' said the merchant, 'that I am a man from the land of China and was in my youth well-favoured and well-to-do. Now I made no account of womankind, one and all, but followed after boys, and one night I saw, in a dream, as it were a balance set up, and it was said by it, "This is the portion of such an one." Presently, I heard my own name; so I looked and beheld a woman of the utmost loathliness; whereupon I awoke in affright and said, "I will never marry, lest haply this loathly woman fall to my lot." Then I set out for this city with merchandise and the voyage was pleasant to me and the sojourn here, so that I took up my abode here awhile and got me friends and factors, till I had sold all my merchandise and taken its price and there was left me nothing to occupy me till the folk (212) should depart and depart with them. . . . STORY OF THE IDIOT AND THE SHARPER. . . . So he took a belt, wherein were a thousand dinars, and binding it about his middle, entered the city and gave not over going round about its streets and markets and gazing upon its houses and sitting with those of its folk whose aspect bespoke them men of worth, till the day was half spent, when he resolved to return to his sister and said in himself, 'Needs must I buy what we may eat of ready-[dressed] food] I and my sister.' Accordingly, he accosted a man who sold roast meat and who was clean [of person], though odious in his [means of getting a] living, and said to him, 'Take the price of this dish [of meat] and add thereto of fowls and chickens and what not else is in your market of meats and sweetmeats and bread and arrange it in dishes.' So the cook set apart for him what he desired and calling a porter, laid it in his basket, and Selim paid the cook the price of his wares, after the fullest fashion. . . . 107. The Ruined Man of Baghdad and his Slave-girl dccccxiv. Now this (155) was the francolin that bore witness against him. . . . Now God forbid a slave forget his liege lord's love! And how Of all things in the world should I forget the love of thee? Khalif Omar ben Abdulaziz and the Poets, The, i. 45. . . . Story of Ilan Shah and Abou Teman. . . . Twelfth Officer's Story, The, ii. 179. . . . 83. Adi ben Zeid and the Princess Hind dclxviii. . . . I am a man in whom good faith's a natural attribute; The deeds of every upright man should with his speech agree. . . . i. The Spider and the Wind dccccviii. . . . x. The King and his Chamberlain's Wife dccccvii. . . . How long, O Fate, wilt thou oppress and baffle me? . . . 87. The Lovers of the Benou Tai dclxxiii. Barmecides, Er Reshid and the, i. 189. . . . Thou layst on me a load too great to bear, and thus thou dost But that my burdens I may bind and so towards thee fare. . . . OF THE ADVANTAGES OF PATIENCE. . . . If I must die, then welcome death to heal My woes; 'twere lighter than the pangs I feel. . . . My tears flow still, nor aye of bitterness I'm quit, Bewildered as I am betwixten hope and fear. . . . Unto its pristine lustre your land returned and more, Whenas ye came, dispelling the gloom that whiles it wore. . . . Then the girl went away, running, after her mistress, whereupon I left the shop and set out after them, so I might see her abiding-place. I followed after them all the way, till she disappeared from mine eyes, when I returned to my place, with a heart on fire. Some days after, she came to me again and bought stuffs of me. I refused to take the price and she said, "We have no need of thy goods." Quoth I, "O my lady, accept them from me as a gift;" but she said, "[Wait] till I try thee and make proof of thee." Then she brought out of her pocket a purse and gave me therefrom a thousand dinars, saying, "Trade with this till I return to thee." So I took the purse and she went away [and returned not to me] till six months had passed by. Meanwhile, I traded with the money and sold and bought and made other thousand dinars profit [on it]. . . . Then she took Tuhfeh under her armpit and flying up, swiftness than the blinding lightning, set her down with Kemeriyeh and her company; whereupon she went up to them and accosted them, saying, 'Fear not, no harm shall betide you; for I am a mortal, like unto you, and I would fain look on you and talk with you and hear your singing.' So they welcomed her and abode in their place, whilst Jemreh sat down beside them and fell a-snuffing their odours and saying, 'I smell the scent of the Jinn! I wonder whence [it cometh!]' Then said Wekhimeh to her sister Kemeriyeh, 'Yonder filthy one [smelleth us] and presently she will take to flight; so what is this remissness concerning her?' (245) Thereupon Kemeriyeh put out a hand, (246) as it were a camel's neck, (247) and dealt Jemreh a buffet on the head, that made it fly from her body and cast it into the sea. Then said she, 'God is most great!' And they uncovered their faces, whereupon Tuhfeh knew them and said to them, 'Protection! . . . o. The Man who was lavish of his House and his Victual to one whom he knew not dcccciv. . . . Sore, sore doth rigour me beset, its onslaughts bring me near Unto the straitness of the grave, ere in the shroud I'm dight.

[Betrugende Zauberkunst Und Traumende Hexerei](#)
[Der Londoner Viehmarkt Und Seine Bedeutung Fur Den Kontinent](#)
[Freundschaft Liebe Und Eifersucht](#)
[Theatergeschichtliche Forschungen](#)
[Versuch Einer Geschichte Des Theaters in Rostock](#)
[Das Leben Des Heiligen Alexis](#)
[Schwarze Kabinette](#)
[Der Sarmatische Wahlschoppen Oder Kurtzgefasste Erzahlungen](#)
[Klerikale Politik Im Neunzehnten Jahrhundert](#)
[Altslovenische Formenlehre in Paradigmen Mit Texten Aus Glagolitischen Quellen](#)
[Loving and Beloved Tales of Rabbi Levi Yitzhak of Berdichev Defender of Israel](#)
[Wiener Linie](#)
[The Secrets of Physical Science A Cartoon Guide](#)
[The Love in Our Tears](#)
[Medusas Country](#)
[Flesh Falls Blood Rains](#)
[Energeticum Phantasticum](#)
[My fathers daughter](#)
[King of Doubt](#)
[The Inventors Roadmap to Success](#)
[The Adventures of Max The Stairway to Heaven](#)
[Annas Legacy Book II of the Sackville Hotel Trilogy](#)
[In the shadow of the angel of death Why death is not the end of your world](#)
[Numeric English New Testament Contemporary Version](#)
[Corrugated Metal Plastic Backdrop \(4 Ft X 30 FT\)](#)
[Strategic A2 AD in Cyberspace](#)
[Home of the Brave](#)
[The Secrets of Math A Cartoon Guide](#)
[Die Freiheit Des Willens ALS Grundlage Der Sittlichkeit](#)
[Just Being Me](#)
[Millies Feathered Foster Family](#)
[Tommys Rainy Day Adventure](#)
[Basel III Auswirkungen Der Neuen Regelungen Auf Kreditinstitute \(Stand 2013\)](#)
[Die Jesajaerzahlungen - Jesaja 36-39](#)
[Distributionspolitik Bei Luftfahrtunternehmen Am Beispiel Lufthansa](#)
[Unerwunschte Kinder in Der Unerwunschten Welt](#)
[Natalitats- Und Mortalitats-Verhaltnisse Ungarischer Stadte Die](#)
[Protecting History](#)
[Milchsaftgefaesse Und Die Verwandten Organe Der Rinde Die](#)
[Jenny Gets a Genie](#)
[Der Eremit Auf Formentera](#)
[Speeches for the Soul A Collection of Inspirational Messages to Encourage Enrich and Empower Your Life](#)
[Nothing Day](#)
[Roll Back A Time Travel Adventure](#)
[The Mysteries of Mormonism](#)
[Die Allgemeine Industrie](#)
[Der Leumund Der Sachsen](#)
[Haleys Star Book Three of the Shooting Star Series](#)
[Grenzüberschreitende Fusion Zwischen Lufthansa Und Austrian Airlines Welche Probleme Traten Im Zuge Der Übernahme Auf? Die](#)
[The New Hexagon Perpetual Calendar](#)

[Modern Death How Medicine Changed the End of Life](#)
[Oysters A Celebration in the Raw](#)
[Doctor Who -The Novel Adaptations Cold Fusion](#)
[Jewry in Music Entry to the Profession from the Enlightenment to Richard Wagner](#)
[Trappe and Colledgeville](#)
[the Fujifilm X-T2 115 X-Perf Tips to Get the Most Out of Your Camera](#)
[Believers Hymn Book Large Print Hardback Edition](#)
[Well Always Have Casablanca The Life Legend and Afterlife of Hollywoods Most Beloved Movie](#)
[365 Day Starters](#)
[Baby Doll \(Spanish Edition\)](#)
[How to Write Your Life Story and Leave a Legacy A Story Starter Guide Workbook to Write Your Autobiography and Memoir](#)
[68 Volume 6 Last Rites](#)
[The Digital Matrix New Rules for Business Transformation Through Technology](#)
[El Dorado Canyon Reagans Undeclared War with Qaddafi](#)
[Everyday Seafood From the Simplest Fish to a Seafood Feast 100 Recipes for Home Cooking](#)
[The Merchant Republics Amsterdam Antwerp and Hamburg 1648-1790](#)
[Popobawa Tanzanian Talk Global Misreadings](#)
[How to Use Limited Liability Companies and Limited Partnerships Getting the Most Out of Your Legal Structure](#)
[Laser Cutting and 3-D Printing for Railway Modellers](#)
[KJV Giant Print Lux-Leather Teal Brown](#)
[The Gems of Genesis Wellness Blueprint Volume 1](#)
[Life Is But a Dream A Memoir of Living with Illness](#)
[-Happiness- To Be Happy](#)
[Brownie Bear Learns to Growl](#)
[The Mothers Promise](#)
[Beyond the Last Hill](#)
[Und Ewig Ist Der Augenblick](#)
[Serenity Through God 1](#)
[Woolworth Und Paul](#)
[Digger the Service Dog](#)
[Reflections of a Dreamer](#)
[Dichtungen Des Hans Sachs Zur Geschichte Der Stadt Wien Die](#)
[Season 1 A Mack McKyer Sports Story](#)
[A Daily Prescription for Natural Health A Journal for Kelee\(r\) Meditation Students](#)
[The Duty of All Mankind God Wants Us to Choose Him Every Time!](#)
[Michile A Novel Translated by Donald Henderson](#)
[Messiah Complex And Other Stories](#)
[Cr nicas de Un Amor Desquiciado](#)
[He Is Faithful from a - Z](#)
[Fitpreneur The Ultimate Leader Healthy Wealthy and Wise How to Be the CEO of Your Business and Your Life](#)
[Sex After A Womans Guide to Empowered and Enhanced Sexual Experiences in the Evolution of Life](#)
[Rinas Traumschule](#)
[Kleine Elfe Annemarie Die](#)
[Golden Days and Close Calls Seasons of Adventures on a Farm](#)
[Ueber Resorption Und Secretion](#)
[Reiseerinnerungen Eines Ruhelosen](#)
[Strafgesetzbuch Fur Den Kanton Bern](#)
[Schlüssel Zu Den Aufgaben in Der Danischen Grammatik Nach Ollendorffs Methode](#)
[Sirius - Ein Mysterium](#)
[Monographie Der Rhynchollen Der Juraformation Von Elsass-Lothringen](#)