

## **CRIME HABIT OR DISEASE A QUESTION OF SEX FROM THE STANDPOINT OF PSYCHO PAT**

One of the most famous of lovers sad and serene, ii. 252.. There was once, of old days and in bygone ages and times, a merchant of the merchants of Damascus, by name Aboulhusn, who had money and riches and slaves and slave-girls and lands and houses and baths; but he was not blessed with a child and indeed his years waxed great; wherefore he addressed himself to supplicate God the Most High in private and in public and in his inclining and his prostration and at the season of the call to prayer, beseeching Him to vouchsafe him, before his admittance [to His mercy], a son who should inherit his wealth and possessions; and God answered his prayer. So his wife conceived and the days of her pregnancy were accomplished and her months and her nights and the pangs of her travail came upon her and she gave birth to a male child, as he were a piece of the moon. He had not his match for beauty and he put to shame the sun and the resplendent moon; for he had a shining face and black eyes of Babylonian witchery (2) and aquiline nose and ruby lips; brief, he was perfect of attributes, the loveliest of the folk of his time, without doubt or gainsaying.. As for Er Reshid, he shut himself up with Tuhfeh that night and found her a clean maid and rejoiced in her; and she took high rank in his heart, so that he could not endure from her a single hour and committed to her the keys of the affairs of the realm, for that which he saw in her of good breeding and wit and modesty. Moreover, he gave her fifty slave-girls and two hundred thousand dinars and clothes and trinkets and jewels and precious stones, worth the kingdom of Egypt; and of the excess of his love for her, he would not entrust her to any of the slave-girls or eunuchs; but, whenas he went out from her, he locked the door upon her and took the key with him, against he should return to her, forbidding the damsels to go in to her, of his fear lest they should slay her or practise on her with knife or poison; and on this wise he abode awhile.. ? ? ? ? Her eye is sharper than a sword; the soul with ecstasy it takes and longing leaves behind, that nothing may assain.. Fifth Officer's Story, The, ii. 144.. ? ? ? ? g. The Seventh Voyage of Sindbad the Sailor. 14. Khelif the Fisherman (227) cccxxi. 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.. 12. The Waterfowl and the Tortoise cxlviii. So he sat down at the sharper's head, and said to him, 'Know, O Razi, that I will not leave thee till after ten days and their nights, wherein I will wake and sleep by thy grave. So arise and be not a fool.' But he answered him not and El Merouzi [drew his knife and] fell to sticking it into the other's hands and feet, thinking to make him move; but [he stirred not and] he presently grew weary of this and concluded that the sharper was dead in good earnest. [However, he still misdoubted of the case] and said in himself, 'This fellow is dissembling, so he may enjoy all the money.' Therewith he addressed himself to prepare him [for burial] and bought him perfumes and what [not else] was needed. Then they brought him to the washing-place and El Merouzi came to him and heating water till it boiled and bubbled and a third of it was wasted, (40) fell to pouring it on his skin, so that it turned red and blue and blistered; but he abode still on one case [and stirred not]. 40. The Khalif El Mamoun and the Strange Doctor cccvi. ? ? ? ? Nor, like others a little ere morning appear who bawl, "Come to safety!" (58) I stand up to prayer.. "There was once, of old time, a king and he had a son [named Bihzad], there was not in his day a goodlier than he and he loved to consort with the folk and to sit with the merchants and converse with them. One day, as he sat in an assembly, amongst a number of folk, he heard them talking of his own goodliness and grace and saying, 'There is not in his time a goodlier than he.' But one of the company said, 'Indeed, the daughter of King Such-an-one is handsomer than he.' When Bihzad heard this saying, his reason fled and his heart fluttered and he called the last speaker and said to him, 'Repeat to me that which thou saidst and tell me the truth concerning her whom thou avouchest to be handsomer than I and whose daughter she is.' Quoth the man, 'She is the daughter of King Such-an-one;' whereupon Bihzad's heart clave to her and his colour changed.. Assemble, ye people of passion, I pray, iii. 31.. My fortitude fails, my endeavour is vain, ii. 95.. ? ? ? ? Wind of the East, if thou pass by the land where my loved ones dwell, I pray, The fullest of greetings bear to them from me, their lover, and say.. Sindbad the Sailor, The Seventh Voyage of, iii. 224.. [Then they all flew off in haste and] lighting down in the place where were their father Es Shisban and their grandfather the Sheikh Aboultaawif, found the folk on the sorriest of plights. When their grandfather Iblis saw them, he rose to them and wept, and they all wept for Tuhfeh. Then said Iblis to them, 'Yonder dog hath outraged mine honour and taken Tuhfeh, and I doubt not but that she is like to perish [of concern] for herself and her lord Er Reshid and saying "All that they said and did (239) was false."' Quoth Kemeriyeh, 'O grandfather mine, there is nothing left for it but [to use] stratagem and contrivance for her deliverance, for that she is dearer to me than everything; and know that yonder accursed one, whenas he is ware of your coming upon him, will know that he hath no power to cope with you, he who is the least and meanest [of the Jinn]; but we fear that, when he is assured of defeat, he will kill Tuhfeh; wherefore nothing will serve but that we contrive for her deliverance; else will she perish.' 'And what hast thou in mind of device?' asked he; and she answered, 'Let us take him with fair means, and if he obey, [all will be well]; else will we practise stratagem against him; and look thou not to other than myself for her deliverance.' Quoth Iblis, 'The affair is thine; contrive what thou wilt, for that Tuhfeh is thy sister and thy solicitude for her is more effectual

than [that of] any.' With this the king's wrath subsided and he said, "Restore him to the prison till the morrow, so we may look into his affair." . . . .  
. . . . If to my favours thou aspire and covet me, good luck! What leach such madness can assain or what medicament? . . . . . My pleasant  
life for loss of friends is troubled aye..4. The Three Apples xix.109. Abdallah the Fisherman and Abdallah the Merman dcccclxxvii. Presently, her  
brothers returned, whereupon the old man acquainted them with the whole case and said to them, "O my sons, know that your sister purposed not  
ought but good, and if ye slay this man, ye will earn abiding reproach and ye will wrong him, ay, and wrong yourselves and your sister, to boot; for  
indeed there appeareth no cause [of offence] such as calleth for slaughter, and it may not be denied that this incident is a thing the like whereof may  
well betide and that he may well have been baffled by the like of this chance." Then he turned to me and questioned me of my lineage; so I set forth  
to him my genealogy and he said, "A man of equal rank, honourable [and] understanding." And he offered me [his daughter in] marriage. I  
consented to him of this and marrying her, took up my abode with him and God the Most High hath opened on me the gates of weal and fortune, so  
that I am become the most abounding in substance of the folk of the tribe; and He hath stablished me in that which He hath given me of His  
bounties.' A great theft had been committed in the city and I was cited, (139) I and my fellows. Now it was a matter of considerable value and they  
(140) pressed hard upon us; but we obtained of them some days' grace and dispersed in quest of the stolen goods. As for me, I sallied forth with  
five men and went round about the city that day; and on the morrow we fared forth [into the suburbs]. When we came a parasang or two parasangs'  
distance from the city, we were athirst; and presently we came to a garden. So I went in and going up to the water-wheel, (141) entered it and drank  
and made the ablution and prayed. Presently up came the keeper of the garden and said to me, "Out on thee! Who brought thee into this  
water-wheel?" And he cuffed me and squeezed my ribs till I was like to die. Then he bound me with one of his bulls and made me turn in the  
water-wheel, flogging me the while with a cattle whip he had with him, till my heart was on fire; after which he loosed me and I went out, knowing  
not the way.. Then said El Abbas to them, "O youths, sit by my arms and my horse till I return." But they answered, saying, "By Allah, thou  
prolongest discourse with that which beseemeth not of words! Make haste, or we will go with thy head, for indeed the king purposeth to slay thee  
and to slay thy comrade and take that which is with you." When the prince heard this, his skin quaked and he cried out at them with a cry that made  
them tremble. Then he sprang upon his horse and settling himself in the saddle, galloped till he came to the king's assembly, when he cried out at  
the top of his voice, saying ["To horse,] cavaliers!" And levelled his spear at the pavilion wherein was Zuheir. Now there were about him a  
thousand smiters with the sword; but El Abbas fell in upon them and dispersed them from around him, and there abode none in the tent save Zuheir  
and his vizier.. . . . Peace on thee! Would our gaze might light on thee once more! So should our hearts be eased and eyes no longer sore.. On  
like wise, O king," continued the youth, "whilst fortune was favourable to me, all that I did came to good; but now that it is grown contrary to me,  
everything turneth against me." When the prince saw her in this plight, he was as a sleeper awakened and said to her, "What hath befallen thee? Set  
out to me thy case." "God on thee," answered she, "nevermore send me to Mariyeh, and do thou protect me, so may God protect thee from the fires  
of hell!" Then she related to him that which had bedded her with Mariyeh; which when he heard, there took him the shamefastness of the generous  
and this was grievous unto him. The love of Mariyeh fled forth of his heart and he said to the nurse, "How much hadst thou of Mariyeh every  
month?" "Ten dinars," answered she, and he said, "Be not concerned." Then he put his hand to his poke and bringing out two hundred dinars, gave  
them to her and said, "Take this for a whole year's wage and turn not again to serve any one. When the year is out, I will give thee two years' wage,  
for that thou hast wearied thyself with us and on account of the cutting off of thy dependence upon Mariyeh." .79. Khusrav and Shirin and the  
Fisherman cccxci. . . . . She came in robes of green, the likeness of the leaf That the pomegranate's flower doth in the bud encase.. . . . And  
aloes-wood, to boot, he brought and caskets full of pearls And priceless rubies and the like of costly gems and bright;.116. Iskender Dhoulkernein  
and a certain Tribe of Poor Folk cccclxiv.' There was once an old man renowned for roguery, and he went, he and his mates, to one of the markets  
and stole thence a parcel of stuffs. Then they separated and returned each to his quarter. Awhile after this, the old man assembled a company of his  
fellows and one of them pulled out a costly piece of stuff and said, "Will any one of you sell this piece of stuff in its own market whence it was  
stolen, that we may confess his [pre-eminence in] sharpening?" Quoth the old man, "I will;" and they said, "Go, and God the Most High prosper  
thee!". 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. . . . . ab. The King's Son and the Ogress xv.91. The Schoolmaster who Fell in Love by Report cccclii. His love he'd have hid, but his  
tears denounced him to the spy, iii. 42. Sailor and Hindbad the Porter, Sindbad the, iii. 199.. So Aamir took the water-skin and made for the water;  
but, when he came to the well, behold, two young men with gazelles, and when they saw him, they said to him, "Whither wilt thou, O youth, and of  
which of the Arabs art thou?" "Harkye, lads," answered he, "fill me my water-skin, for that I am a stranger man and a wayfarer and I have a  
comrade who awaiteth me." Quoth they, "Thou art no wayfarer, but a spy from El Akil's camp." Then they took him and carried him to [their king]  
Zuheir ben Shebib; and when he came before him, he said to him, "Of which of the Arabs art thou?" Quoth Aamir, "I am a wayfarer." And Zuheir  
said, "Whence comest thou and whither wilt thou?" "I am on my way to Akil," answered Aamir. When he named Akil, those who were present  
were agitated; but Zuheir signed to them with his eyes and said to him, "What is thine errand with Akil?" Quoth he, "We would fain see him, my  
friend and I." . . . . Hence on the morrow forth I fare and leave your land behind; So take your leave of us nor fear mishap or ill event.. When the  
king heard this, he was certified that the youth was his very son; so he cried out at the top of his voice and casting himself upon him, embraced him  
and wept and said, "Had I put thee to death, as was my intent, I should have died of regret for thee." Then he cut his bonds and taking his crown

from his head, set it on that of his son, whereupon the people raised cries of joy, whilst the trumpets sounded and the drums beat and there befell a great rejoicing. They decorated the city and it was a glorious day; the very birds stayed their flight in the air, for the greatness of the clamour and the noise of the crying. The army and the folk carried the prince [to the palace] in magnificent procession, and the news came to his mother Behrjaur, who came forth and threw herself upon him. Moreover, the king bade open the prison and bring forth all who were therein, and they held high festival seven days and seven nights and rejoiced with a mighty rejoicing; whilst terror and silence and confusion and affright fell upon the viziers and they gave themselves up for lost. Then came up El Abbas to the door of the tent, and therein were four-and-twenty golden doves; so he took them, after he had beaten them down with the end of his lance. Then he called out, saying, "Harkye, Zuheir! Doth it not suffice thee that thou hast quelled El Akil's repute, but thou art minded to quell that of those who sojourn round about him? Knowest thou not that he is of the lieutenants of Kundeh ben [Hisham of the Benou] Sheiban, a man renowned for prowess? Indeed, covetise of him hath entered into thee and jealousy of him hath gotten possession of thee. Doth it not suffice thee that thou hast orphaned his children (94) and slain his men? By the virtue of the Chosen Prophet, I will make thee drink the cup of death!" So saying, he drew his sword and smiting Zuheir on his shoulder, caused the steel issue, gleaming, from the tendons of his throat. Then he smote the vizier and clove his head in sunder. .102. The Apples of Paradise ccccxii. Learned Man, Khelbes and his Wife and the, i. 301. I swear by his life, yea, I swear by the life of my love without peer, iii. 21. Women's Craft, ii. 287. . . . . Make drink your usance in my company And flout the time that languishing doth go. When she had made an end of her verses, she folded the letter and delivered it to the nurse, who took it and went with it to El Abbas. When she gave it to him, he took it and breaking it open, read it and apprehended its purport; and when he came to the end of it, he swooned away. After awhile, he came to himself and said, "Praised be God who hath caused her return an answer to my letter! Canst thou carry her another letter, and with God the Most High be thy requital?" Quoth she, "And what shall letters profit thee, seeing she answereth on this wise?" But he said, "Belike, she may yet be softened." Then he took inkhorn and paper and wrote the following verses: .When it was the ninth day, the viziers [foregathered and] said, one to another, "Verily, this youth baffleth us, for as often as the king is minded to put him to death, he beguileth him and ensorcelleth him with a story; so what deem ye we should do, that we may slay him and be at rest from him?" Then they took counsel together and were of accord that they should go to the king's wife [and prompt her to urge the king to slaughter the youth. So they betook themselves to her] and said to her, "Thou art heedless of this affair wherein thou art and this heedlessness will not profit thee; whilst the king is occupied with eating and drinking and diversion and forgetteth that the folk beat upon tabrets and sing of thee and say, 'The king's wife loveth the youth;' and what while he abideth on life, the talk will increase and not diminish." Quoth she, "By Allah, it was ye set me on against him, and what shall I do [now]?" And they answered, "Do thou go in to the king and weep and say to him, 'Verily, the women come to me and tell me that I am become a byword in the city, and what is thine advantage in the sparing of this youth? If thou wilt not slay him, slay me, so this talk may be estopped from us.'" . . . . . To lovers, "What see ye?" he saith, and to hearts of stone, "What love ye," quoth he, "[if to love me ye disdain?"] . Then the Khalif summoned her to his presence a fourth time and said to her, "O Sitt el Milah, sing." So she improvised and sang the following verses: . . . . . And pliedst us with cups of wine, whilst from the necklace pearls (142) A strange intoxicating bliss withal did circulate. He who Mohammed sent, as prophet to mankind, i. 50. Favourite and her Lover, The, iii. 165. Then said Er Razi to El Merouzi, 'Come with me to my city, for that it is nearer [than thine].' So he went with him, and when he came to his lodging, he said to his wife and household and neighbours, 'This is my brother, who hath been absent in the land of Khorassan and is come back.' And he abode with him in all honour and worship three days' space. On the fourth day, Er Razi said to him, 'Know, O my brother, that I purpose to do somewhat' 'What is it?' asked El Merouzi. Quoth the other, 'I mean to feign myself dead and do thou go to the market and hire two porters and a bier. [Then come back and take me up and go round about the streets and markets with me and collect alms on my account.] (34). . . . . Upon you be the peace of God! May all prosperity, For what's decreed of years and lives, upon you ever wait! . So he left him for dead and entering his brother's chamber, saw him asleep, with the damsel by his side, and thought to slay her, but said in himself, 'I will leave the damsel for myself.' Then he went up to his brother and cutting his throat, severed his head from his body, after which he left him and went away. Therewithal the world was straitened upon him and his life was a light matter to him and he sought his father Suleiman Shah's lodging, that he might slay him, but could not win to him. So he went forth from the palace and hid himself in the city till the morrow, when he repaired to one of his father's strengths and fortified himself therein. 'I was aforetime in such a city and hid a thousand dirhems in a monastery there. After awhile, I went thither and taking the money, bound it about my middle. [Then I set out to return] and when I came to the desert, the carrying of the money was burdensome to me. Presently, I espied a horseman pricking after me; so I [waited till he came up and] said to him, "O horseman, carry this money [for me] and earn reward and recompense [from God]." "Nay," answered he; "I will not do it, for I should weary myself and weary my horse." Then he went on, but, before he had gone far, he said in himself, "If I take up the money and spur my horse and forego him, how shall he overtake me?" And I also said in myself, "Verily, I erred [in asking him to carry the money]; for, had he taken it and made off, I could have done nought." Then he turned back to me and said to me, "Hand over the money, that I may carry it for thee." But I answered him, saying, "That which hath occurred to thy mind hath occurred to mine also; so go in peace." . . . . . Ye sleep; by Allah, sleep comes not to ease my weary lids; But from mine eyes, since ye have passed away, the blood doth rain. . . . . Hath spent thereon his substance, withouten stint; indeed, In his own cloak he wrapped it, he tendered it so dear. (116).124. The Saint to whom God gave a Cloud to serve him and the Devout King ccclxxiii. . . . . c. The Third Calender's Story

xiv. Seventh Officer's Story, The, ii. 150.. So saying, he went up to the princess and laying his hand upon her heart, found it fluttering like a dove and the life yet clinging to (112) her bosom. So he laid his hand upon her cheek, whereupon she opened her eyes and beckoning to her maid, signed to her, as who should say, "Who is this that treadeth my carpet and transgresseth against me?" (113) "O my lady," answered Shefikeh, "this is Prince El Abbas, for whose sake thou departest the world." When Mariyeh heard speak of El Abbas, she raised her hand from under the coverlet and laying it upon his neck, inhaled his odour awhile. Then she sat up and her colour returned to her and they sat talking till a third part of the night was past.. With this the king bade the vizier go away to his lodging, and when he arose in the morning, he abode his day in his house.. Then the captain looked on her [and she pleased him]; so he took her for himself and she abode with him a whole year, doing her endeavour in their service. till they became accustomed to her [and felt assured of her]. One night she plied them with drink and they drank [till they became intoxicated]; whereupon she arose and took her clothes and five hundred dinars from the captain; after which she fetched a razor and shaved all their chins. Then she took soot from the cooking-pots and blackening their faces withal, opened the doors and went out; and when the thieves awoke, they abode confounded and knew that the woman had practised upon them."'. 138. Hind Daughter of En Numan and El Hejjaj dclxxxi. Then, when he rode to his house that he had bought, the shopkeeper and his wife came to him and gave him joy of his safety; whereupon he ordered them three swift thoroughbred horses and ten dromedaries and an hundred head of sheep and clad them both in sumptuous dresses of honour. Then he chose out ten slave-girls and ten black slaves and fifty horses and the like number of she-camels and three hundred head of sheep, together with twenty ounces of musk and as many of camphor, and sent all this to the King of Baghdad. When this came to Ins ben Cais, his wit fled for joy and he was perplexed wherewithal to requite him. Moreover, El Abbas gave gifts and largesse and bestowed dresses of honour upon great and small, each after the measure of his station, save only Mariyeh; for unto her he sent nothing..? ? ? ? ? Nay, at daybreak I drink of the wind-freshened wine And prostrate me (59) instead in the dawn-whitened air..? ? ? ? ? Like a sun at the end of a cane in a hill of sand, She shines in a dress of the hue of pomegranate flower.. Meanwhile, Belehwan the froward addressed himself to pay court to Caesar, King of the Greeks, (131) and seek help of him in making war upon his father, and he inclined unto him and gave him a numerous army. His father the king heard of this and sent to Caesar, saying, 'O king of illustrious might, succour not an evil-doer. This is my son and he hath done thus and thus and cut his brother's throat and that of his brother's son in the cradle.' But he told not the King of the Greeks that the child [had recovered and] was alive. When Caesar heard [the truth] of the matter, it was grievous to him and he sent back to Suleiman Shah, saying, 'If it be thy will, O king, I will cut off his head and send it to thee.' But he made answer, saying, 'I reckon not of him: the reward of his deed and his crimes shall surely overtake him, if not to-day, then to-morrow.' And from that day he continued to correspond with Caesar and to exchange letters and presents with him..? ? ? ? ? I am filled full of longing pain and memory and dole, That from the wasted body's wounds distract the anguished soul..? ? ? ? ? But rigour still hath waxed on me and changed my case And love hath left me bound, afflicted, weeping-eyed.. Ibn es Semmak and Er Reshid, i. 195.. "There was once a man of Khorassan and he had a son, whose improvement he ardently desired; but the young man sought to be alone and to remove himself from his father's eye, so he might give himself up to plesance and delight. So he sought of his father [leave to make] the pilgrimage to the Holy House of God and to visit the tomb of the Prophet (whom God bless and keep!). Now between them and Mecca was a journey of five hundred parasangs; but his father could not gainsay him, for that the law of God made this (178) incumbent on him and because of that which he hoped for him of improvement [therefrom]. So he joined unto him a governor, in whom he trusted, and gave him much money and took leave of him. The son set out on the holy pilgrimage (179) with the governor and abode on that wise, spending freely and using not thrift.. It is said that the most extraordinary of that which happened to Er Reshid was as follows: His brother El Hadi, (153) when he succeeded to the Khalifate, enquired of a seal-ring of great price, that had belonged to his father El Mehdi, (154) and it came to his knowledge that Er Reshid had taken it. So he required it of the latter, who refused to give it up, and El Hadi insisted upon him, but he still denied the seal-ring of the Khalifate. Now this was on the bridge [over the Tigris], and he threw the ring into the river. When El Hadi died and Er Reshid succeeded to the Khalifate, he came in person to that bridge, with a seal-ring of lead, which he threw into the river at the same place, and bade the divers seek it. So they did [his bidding] and brought up the first ring, and this was reckoned [an omen] of Er Reshid's good fortune and [a presage of] the continuance of his reign. (155). The prince thanked them and said to them, 'God requite you with all good, for indeed ye give me loyal counsel; but whither would ye have me go?' Quoth they, 'Get thee to the land of the Greeks, the abiding-place of thy mother.' And he said, 'My grandfather Suleiman Shah, when the King of the Greeks wrote to him, demanding my mother in marriage, concealed my affair and hid my secret; [and she hath done the like,] and I cannot make her a liar.' 'Thou sayst sooth,' rejoined they; 'but we desire thine advantage, and even if thou tookest service with the folk, it were a means of thy continuance [on life].' Then each of them brought out to him money and gave to him and clad him and fed him and fared on with him a parasang's distance till they brought him far from the city, and giving him to know that he was safe, departed from him, whilst he fared on till he came forth of the dominions of his uncle and entered those [of the king] of the Greeks. Then he entered a village and taking up his abode therein, betook himself to serving one there in ploughing and sowing and the like.. 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." . . . . . How many a victim of the pangs of love-liking hath died! Tired is my patience, but of blame my censors never tire..As he was thus, behold, Aamir called out to him and said, "O my lord, come to my help, or I am a dead man!" So El Abbas went up to him and found him cast down on his back and chained with four chains to four pickets of iron. He loosed his bonds and said to him, "Go before me, O Aamir." So he fared on before him a little, and presently they looked, and behold, horsemen making to Zuheir's succour, to wit, twelve thousand cavaliers, with Sehl ben Kaab in their van, mounted upon a jet-black steed. He charged upon Aamir, who fled from him, then upon El Abbas, who said, "O Aamir, cleave fast to my horse and guard my back." Aamir did as he bade him, whereupon El Abbas cried out at the folk and falling upon them, overthrew their braves and slew of them nigh two thousand cavaliers, whilst not one of them knew what was to do nor with whom he fought. Then said one of them to other, "Verily, the king is slain; so with whom do we wage war? Indeed ye flee from him; so do ye enter under his banners, or not one of you will be saved."..God knows I ne'er recalled thy memory to my thought, iii. 46..? ? ? ? ? "Be thou not hard of heart," quoth I. Had ye but deigned To visit me in dreams, I had been satisfied..? ? ? ? ? I am become, for severance from my loved one, Like a left hand, forsaken of the right..? ? ? ? ? They left me and content forthright forsook my heart.,When the vizier returned to the king, the latter sought of him the story of the man whose caution slew him and he said, "Know, O august king, that.Bekhtzeman, Story of King, i. 115..? ? ? ? ? d. The Lover's Trick against the Chaste Wife dccccxxx.Then she changed the measure and improvised the following:..When it was the eighth day, the viziers all assembled and took counsel together and said, "How shall we do with this youth, who baffleth us with his much talk? Indeed, we fear lest he be saved and we fall [into perdition]. Wherefore, let us all go in to the king and unite our efforts to overcome him, ere he appear without guilt and come forth and get the better of us." So they all went in to the king and prostrating themselves before him, said to him, "O king, have a care lest this youth beguile thee with his sorcery and bewitch thee with his craft. If thou heardest what we hear, thou wouldst not suffer him live, no, not one day. So pay thou no heed to his speech, for we are thy viziers, [who endeavour for] thy continuance, and if thou hearken not to our word, to whose word wilt thou hearken? See, we are ten viziers who testify against this youth that he is guilty and entered not the king's sleeping-chamber but with evil intent, so he might put the king to shame and outrage his honour; and if the king slay him not, let him banish him his realm, so the tongue of the folk may desist from him."..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 forsakest 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..? ? ? ? ? Whenas he runs, his feet still show like wings, (140) and for the wind When was a rider found, except King Solomon it were? (141).36. Jaafer the Barmecide and the Bean-Seller cccxcix..? ? ? ? ? I clipped her (118) in mine arms and straight grew drunken with the scent Of a fresh branch that had been reared in affluence and content..Officer's Story, The Fifth, ii. 144..9. Nouredin Ali and the Damsel Ennis el Jelis clxxxi..? ? ? ? ? Yea, in the night the thought of you still slays me; Hidden are my traces from the wise men's sight..? ? ? ? ? And scatter musk on him and ambergris, so long As time endures; for this is all my wish and care..? ? ? ? ? Sherik ben Amrou, what device avails the hand of death to stay? O brother of the brotherless, brother of all th' afflicted, say..? ? ? ? ? k. The Prisoner and how God gave him Relief . cccccxxxv

[Tiil Storyworld Magazine Issue 2](#)

[Bienheureuse Delphine de Sabran Et Les Saints de Provence Au Xive Siicle La](#)

[Thirteenth Report to the Legislature of Vermont Relating to the Registry and Returns of Births Marriages and Deaths in This State for the Year Ending December 31st 1869](#)

[Le Monarque Ou Les Devoirs Du Souverain Troisiime idition](#)

[Ripertoire Giniral Des Causes Cilibres Sirie 1](#)

[Tableau ilimentaire de Botanique](#)

[itude Historique Sur Le Xiie Siicle Barthilimy de Vir ivique de Laon](#)

[Monsieur de litincelle Ou Arles Et Paris Roman de la Vie Moderne Tome 1](#)

[Commentaire Des Lois Sur Les Brevets dInvention Sur Les Noms Des Fabricants Tome 3](#)

[Manuel Des Chefs de Station Et Des Employis de Bureaux de lAdministration de Lignes Tiligraphiques](#)

[La Difense de Belfort 5e idition](#)

[Vie Du Vinirable Jean de la Barriere Abbi Et Riformateur de lAbbaye Des Feuillants](#)

[Guide Des Tribunaux Militaires Ou Ligislation Criminelle de lArmie Tome 2](#)

[Vie Du Dauphin Pire de Louis XVI 5e id Augm](#)

[The Little White Cloud That Cried](#)  
[Recherche Analytique de la Structure Des Parties Du Corps Humain Tome 1](#)  
[Academie Universelle Des Jeux Contenant Un Nouveau Traiti Complet de licarti](#)  
[Traiti Raisonné de la Distillation Ou La Distillation Rduite En Principes Traiti Des Odeurs](#)  
[Social Innovation In Africa A practical guide for scaling impact](#)  
[Manuel ilimentaire de Droit International Public i lUsage Des itudiants En Droit 1899](#)  
[Traiti de la Dot Developpement Des Principes Chapitre III Du Livre III Du Code Civil Tome 2](#)  
[Voitures De Collection Le Placement Passion Et Capitalisation](#)  
[With Love from Eternity-Lana](#)  
[How Long Is Exile? Book III the Long Road Home](#)  
[Henry and Harriet](#)  
[Independence Heights](#)  
[My Journey to Love A Lesbian Romance Novel](#)  
[A Guide to Researching African American Ancestors in Laurens County South Carolina and Selected Finding AIDS](#)  
[Hermans Christmas Wish](#)  
[Vessels and Stations of Earthspace and the Belt](#)  
[Vvrviv Vegan Vegetarian Raw Ital Vital](#)  
[Stop Wasting Money on Ineffectual Marketing](#)  
[Asian Perspectives on Water Policy](#)  
[Reconstructing Afghanistan Civil-Military Experiences in Comparative Perspective](#)  
[Ce Qui Les Unit](#)  
[Mathematics 1st First Order Linear Differential Equations 2nd Second Order Linear Differential Equations Laplace Fourier Bessel Mathematics](#)  
[Molly to the Rescue](#)  
[Arizona Estate Administration Answer Book](#)  
[Beatrix](#)  
[Journal of Electricity Vol 38 January to June 1917](#)  
[Speeches of Thomas Lord Erskine With a Memoir of His Life](#)  
[The Delphian Course Vol 7 A Systematic Plan of Education Embracing the Worlds Progress and Development of the Liberal Arts](#)  
[Proceedings of the Society of Biblical Archaeology Vol 13 November 1890 to June 1891 Twenty-First Session](#)  
[Private Correspondence of Benjamin Franklin Vol 1 of 2](#)  
[Testamenta Cantiana A Series of Extracts from Fifteenth and Sixteenth Century Wills Relating to Church Building and Topography West Kent](#)  
[The Manitoba Reports Vol 30 -44-67 Containing Reports of Cases Decided in the Court of Kings Bench and Court of Appeal for Manitoba](#)  
[The Poetical Works of John Milton Edited After the Original Texts](#)  
[The Worlds Progress Vol 8 With Illustrative Texts from Masterpieces of Egyptian Hebrew Greek Latin Modern European and American Literature](#)  
[Journals of the House of Burgesses of Virginia 1752-1755 1756-1758](#)  
[A Ward of the Golden Gate The Heritage of Dedlow Marsh](#)  
[The Technology Review Vol 10 1908](#)  
[The Greek Anthology As Selected for the Use of Westminster Eton and Other Public Schools](#)  
[Through Central Asia With a Map and Appendix on the Diplomacy and Delimitation of the Russo-Afghan Frontier](#)  
[Minutes of Evidence Taken Before Her Majestys Commissioners Appointed to Inquire Into the Subject of Agricultural Depression 1896 Vol 4](#)  
[With Appendices Alphabetical Digest](#)  
[Nobody](#)  
[The Young Womans Journal Vol 2 1890-91](#)  
[History of Ionia County Michigan Vol 1 Her People Industries ANS Institutions](#)  
[Historical Sketch of the Convent and Academy of the Sisters of St Francis in Oldenburg Indiana and of the Work of Their Community in the United States A Souvenir of the Golden Jubilee Celebrated 1901](#)  
[The Diary of James K Polk During His Presidency 1845 to 1849 Vol 3 of 4 Now First Printed from the Original Manuscript in the Collections of the Chicago Historical Society](#)  
[Temperance Tales](#)  
[Proceedings of the Academy of Natural Sciences of Philadelphia 1897](#)

[The Canadian Magazine Vol 46 November 1915](#)

[Common Bench Reports Vol 4 New Series Cases Argued and Determined in Court of Common Pleas Exchequer and in the Vacation 1857 to Trinity Term 1858](#)

[Statistics of Mines and Mining in the States and Territories West of the Rocky Mountains Being the Fourth Annual Report Punch 1855 Vol 28](#)

[Letters of Charles Lamb Vol 2 of 2 With Some Account of the Writer His Friends and Correspondents and Explanatory Notes](#)

[The British Monthly Vol 2 December 1901](#)

[Poet-Lore Vol 8](#)

[Forty-Third Annual Report of the State Board of Health of Massachusetts](#)

[The Pinetum Being a Synopsis of All the Coniferous Plants at Present Known with Descriptions History and Synonyms and a Comprehensive Systematic Index](#)

[Torreya Vol 7 A Monthly Journal of Botanical Notes and News](#)

[Coke A Treatise on the Manufacture of Coke and Other Prepared Fuels and the Saving of By-Products With Special References to the Methods and Ovens Best Adapted to the Production of Good Coke from the Various American Coals](#)

[The Works of William Paley D D Archdeacon of Carlisle Vol 1 of 2 Evidences of Christianity Moral and Political Philosophy](#)

[Proceedings of the Literary and Philosophical Society of Liverpool During the Fifty-Seventh Session 1868-69 And During the Fifty-Ninth Session 1869-70](#)

[The Monist Vol 9 October 1898](#)

[Report on the Prisons and Reformatories of the United States and Canada Made to the Legislature of New York January 1867](#)

[Journal of Educational Psychology 1910 Vol 1](#)

[Theology Vol 2 of 5 Explained and Defended in a Series of Sermons](#)

[Scribners Monthly 1871 Vol 2](#)

[The Dublin Review July October 1875](#)

[On the Nature of Bacteria](#)

[A Collection of All the Ecclesiastical Laws Canons Answers or Rescripts Vol 1 With Other Memorials Concerning the Government Discipline and Worship of the Church of England](#)

[1980 Census of Population Vol 1 Characteristics of the Population Chapter D Detailed Population Characteristics Part 50 West Virginia](#)

[The British Critic Vol 2 Published in April and July](#)

[The Antarctic Manual for the Use of the Expedition of 1901](#)

[A New Method of Learning to Read Write and Speak a Language in Six Months Adapted to the Italian For the Use of Schools and Private Teachers](#)

[The New Greek Comedy](#)

[The Life and Times of Philip Schuyler Vol 2](#)

[Quarterly Review Vol 148 Published in July and October 1879](#)

[The Probate Records of Essex County Massachusetts Vol 1 1635-1664](#)

[The North American Review 1835 Vol 40](#)

[A Second Visit to the United States of North America Vol 1 of 2](#)

[The Catholic University Bulletin 1899 Vol 5](#)

[The Delphian Course Vol 3 A Systematic Plan of Education Embracing the Worlds Progress and Development of the Liberal Arts](#)

[The Works of Tobias Smollett Vol 2 Roderick Random Part III and Sir Launcelot Greaves](#)

[The International Directory of Booksellers and Bibliophiles Manual Including Lists of the Public Libraries of the World Publishers Book Collectors Learned Societies and Institutions Universities and Colleges](#)

[Handbook to the Birds of Australia](#)

[Joint Documents of the State of Michigan For the Year 1861](#)

[The North American Review 1934 Vol 237](#)

[The New Students Reference Work for Teachers Students and Families Vol 3](#)