

ASSESSMENT OF RELATIONSHIP BETWEEN DEPRESSION AND PERIODONTAL DISEASE

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Presently, as they stood by the mouth of the pit, the lion came scrambling up the sides and would have issued forth; but, as often as he showed his head, they pelted him with stones, till they beat him down and he fell; whereupon one of the hunters descended into the pit and despatched him and saw the boy wounded; after which he went to the cabinet, where he found the woman dead, and indeed the lion had eaten his fill of her. Then he noted that which was therein of clothes and what not else, and advising his fellows thereof, fell to passing the stuff up to them. Moreover, he took up the boy and bringing him forth of the pit, carried him to their dwelling-place, where they dressed his wounds and he grew up with them, but acquainted them not with his affair; and indeed, when they questioned him, he knew not what he should say, for that he was little, when they let him down into the pit. The hunters marvelled at his speech and loved him with an exceeding love and one of them took him to son and abode rearing him with him [and instructing him] in hunting and riding on horseback, till he attained the age of twelve and became a champion, going forth with the folk to the chase and to the stopping of the way..? ? ? ? But now unto me of my loves accomplished are joyance and cheer And those whom I cherish my soul with the wine of contentment regale..Fifteenth Officer's Story, The, ii. 190..Accordingly, the hangman took him and bringing out the knife, offered to cut off his hand, what while El Muradi said to him, "Cut and sever the bone and sear (24) it not for him, so he may lose his blood and we be rid of him." But Ahmed, he who had aforetime been the means of his deliverance, sprang up to him and said, "O folk, fear God in [your dealings with] this youth, for that I know his affair from first to last and he is void of offence and guiltless. Moreover, he is of the folk of condition, (25) and except ye desist from him, I will go up to the Commander of the Faithful and acquaint him with the case from first to last and that the youth is guiltless of crime or offence." Quoth El Muradi, "Indeed, we are not assured from his mischief." And Ahmed answered, "Release him and commit him to me and I will warrant you against his affair, for ye shall never see him again after this." So they delivered Nouredin to him and he took him from their hands and said to him, "O youth, have compassion on thyself, for indeed thou hast fallen into the hands of these folk twice and if they lay hold of thee a third time, they will make an end of thee; and [in dealing thus with thee], I aim at reward and recompense for thee (26) and answered prayer." (27).As for the youth, he gave his governor a thousand dirhems and despatched him to his father, to fetch money from him, so he might pay the rest of the girl's price, saying to him, 'Be not [long] absent.' But the governor said in himself, 'How shall I go to his father and say to him, "Thy son hath wasted thy money and wantoned it away"? (180) With what eye shall I look on him, and indeed, I am he in whom he confided and to whom he hath entrusted his son? Indeed, this were ill seen. Nay, I will fare on to the pilgrimage (181) [with the caravan of pilgrims], in despite of this fool of a youth; and when he is weary [of waiting], he will demand back the money [he hath already paid] and return to his father, and I shall be quit of travail and reproach.' So he went on with the caravan to the pilgrimage (182) and took up his abode there..? ? ? ? For the longing that abideth in my heart is hard to bear. Fare with me, then, to my loved one. Answer nothing, but obey.. "There was once a merchant named Abou Temam, and he was a man of understanding and good breeding, quick-witted and truthful in all his affairs, and he had wealth galore. Now there was in his land an unjust king and a jealous, and Abou Temam feared for his wealth from this king and said, 'I will remove hence to another place where I shall not be in fear.' So he made for the city of Ilan Shah and built himself a palace therein and transporting his wealth thither, took up his abode there. Presently, the news of him reached King Ilan Shah; so he sent to bid him to his presence and said to him, 'We know of thy coming to us and thine entry under our allegiance, and indeed we have heard of thine excellence and wit and generosity; so welcome to thee and fair welcome! The land is thy land and at thy commandment, and whatsoever occasion thou hast unto us, it is [already] accomplished unto thee; and it behoveth that thou be near our person and of our assembly.' Abou Temam prostrated himself to the king and said to him, 'O king, I will serve thee with my wealth and my life, but do thou excuse me from nearness unto thee, for that, [if I took service about thy person], I should not be safe from enemies and enviers.' Then he addressed himself to serve the king with presents and largesses, and the king saw him to be intelligent, well-bred and of good counsel; so he committed to him the ordinance of his affairs and in his hand was the power to bind and loose..110. The Haunted House in Baghdad cccxxiv.? ? ? ? I swear by his life, yea, I swear by the life of my love without peer, To please him or save him from hurt, I'd enter the fire without fear!74. The Devout Woman and the Two Wicked Elders dclix.Then they went to the youth and said to him, 'Know that the king thanketh thee for thy dealing yesternight and exceedeth in [praise of] thy good deed;' and they prompted him to do the like again. So, when the next night came, the king abode on wake; watching the youth; and as for the latter, he went to the door of the pavilion and drawing his sword, stood in the doorway. When the king saw him do thus, he was sore disquieted and bade seize him and said to him, 'Is this my requital from thee? I showed thee favour more than any else and thou wouldst do with me this vile deed.' Then arose two of the king's servants and said to him, 'O our lord, if thou command it, we will strike off his head.' But the king said, 'Haste in slaying is a vile thing, for it (107) is a grave matter; the quick we can slay, but the slain we cannot quicken, and needs must we look to the issue of affairs. The slaying of this [youth] will not escape us.' (108) Therewith he bade imprison him, whilst he himself returned [to the city] and despatching his occasions, went forth to the chase..When the evening evened, the king sat in his privy sitting-chamber and his mind was occupied with the story of the singer and the druggist. So he called the vizier and bade him tell the story. "It is well," answered he, "They tell, O my lord, that.Now the king was a very old man and destiny decreed the ending of his term of life; so he died and when he was buried, the folk assembled and many were the sayings of the people and of the king's kinsfolk and officers, and they took counsel together to slay the princess and the young pilgrim, saying, 'This fellow dishonoureth us with yonder strumpet and none accepteth dishonour but the base.' So they fell upon them and slew the princess, without questioning her of aught; whereupon the pious woman (whom they deemed a boy) said to them, 'Out on ye, O misbelievers I Ye have slain the pious lady.' Quoth they, 'Lewd fellow that thou art, dost thou bespeak us thus? Thou lovedst her and she loved

thee, and we will slay thee without mercy.' 'God forbid!' answered she, 'Indeed, the affair is the contrary of this.' 'What proof hast thou of that?' asked they, and she said, 'Bring me women.' So they brought her women, and when they looked on her, they found her a woman..38. Yehya ben Khalid and Mensour ccv. ? ? ? ? ? a. The Foolish Weaver clii. 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.' 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!'. It befell, one day of the days, that King Bihkerd embarked in a ship and put out to sea, so he might fish; but the wind blew on them and the ship foundered. The king won ashore on a plank, unknown of any, and came forth, naked, on one of the coasts; and it chanced that he landed in the country whereof the father of the youth aforesaid, [his sometime servant], was king. So he came in the night to the gate of the latter's city and [finding it shut], took up his lodging [for the night] in a burying-place there..The absent ones' harbinger came us unto, iii. 153..? ? ? ? ? Indeed, thou'st told the tale of kings and men of might, Each one a lion fierce, impetuous in the fight,. 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]..? ? ? ? ? q. The Shepherd and the Thief dccccxi. Now this was at the beginning of the month, and when it was the end thereof, Aboulhusn longed to drink wine and returning to his former usance, furnished his saloon and made ready food and let bring wine; then, going forth to the bridge, he sat there, expecting one whom he should carouse withal, as of his wont. As he sat thus, behold, up came the Khalif [and Mesroul] to him; but Aboulhusn saluted them not and said to them, "No welcome and no greeting to the perverters! (31) Ye are no other than devils." However, the Khalif accosted him and said to him, "O my brother, did I not say to thee that I would return to thee?" Quoth Aboulhusn, "I have no need of thee; and as the byword says in verse:. So he was concerned with an exceeding concern for his lack of travel and discovered this to his father, who said to him, "O my son, why do I see thee chagrined?" And he answered, "I would fain travel." Quoth Aboulhusn, "O my son, none travelleth save those whose occasion is urgent and those who are compelled thereunto [by need]. As for thee, O my son, thou enjoyest ample fortune; so do thou content thyself with that which God hath given thee and be bounteous [unto others], even as He hath been bounteous unto thee; and afflict not thyself with the toil and hardship of travel, for indeed it is said that travel is a piece of torment." (5) But the youth said, "Needs must I travel to Baghdad, the abode of peace." Then said the young man, the villager's son, 'And I, O holy woman, my father brought us a woman who had been stoned, and my people tended her till she recovered. Now she was surpassing of beauty; so I required her of herself; but she refused and clave fast to God (to whom belong might and majesty), wherefore folly (8) prompted me, so that I agreed with one of the youths that he should steal clothes and coin from my father's house. Then I laid hands on him [and carried him] to my father and made him confess. So he avouched that the woman was his mistress from the city and had been stoned on his account and that she was of accord with him concerning the theft and had opened the doors to him, and this was a lie against her, for that she had not yielded to me in that which I sought of her. So there befell me what ye see of punishment." And the young man, the thief, said, 'I am he with whom thou agreedst concerning the theft and to whom thou openedst the door, and I am he who avouched against her falsely and calumniously and God (extolled be His perfection and exalted be He!) knoweth that I never did evil with her, no, nor knew her in any wise before then.'. When the night darkened on her, she called him to mind and her heart clave to him and sleep visited her not; and on this wise she abode days and nights, till she sickened and abstained from food. So her lord went in to her and said to her, "O Sitt el Milah, how findest thou thyself?" "O my lord," answered she, "I am dead without recourse and I beseech thee to bring me my shroud, so I may look on it before my death." Therewithal he went out from her, sore concerned for her, and betook himself to a friend of his, a draper, who had been present on the day when the damsel was cried [for sale]. Quoth his friend to him, "Why do I see thee troubled?" And he answered, "Sitt el Milah is at the point of death and these three days she hath neither eaten nor drunken. I questioned her to-day of her case and she said, 'O my lord, buy me a shroud, so I may look on it before my death.'" Quoth the draper, "Methinks nought ails her but that she is enamoured of the young Damascene and I counsel thee to mention his name to her and avouch to her that he hath foregathered with thee on her account and is desirous of coming to thy house, so he may hear somewhat of her singing. If she say, 'I reckon not of him, for there is that to do with me which distracteth me from the Damascene and from other than he,' know that she saith sooth concerning her sickness; but, if she say to thee other than this, acquaint me

therewith." Then said the prince to him, 'Make ready to go with me to my country.' So he made ready and went with the prince till he drew near the frontiers of his father's kingdom, where the people received him with the utmost honour and sent to acquaint his father with his son's coming. The king came out to meet him and they entreated the goldsmith with honour. The prince abode awhile with his father, then set out, [he and the goldsmith] to return to the country of the fair one, the daughter of the King of Hind; but there met him robbers by the way and he fought the sorest of battles and was slain. The goldsmith buried him and marked his grave (229) and returned, sorrowing and distraught to his own country, without telling any of the prince's death..Old Woman, the Merchant and the King, The, i. 265.. Then he wrote a letter to King Azadbekht, saying to him, "I am a servant of thy servants and a slave of thy slaves and my daughter is a handmaid at thy service, and may God the Most High prolong thy days and appoint thy times [to be] in delight and contentment! Indeed, I still went girded of the waist in thy service and in caring for the preservation of thy dominion and warding off thine enemies from thee; but now I abound yet more than before in zeal and watchfulness, for that I have taken this to charge upon myself, since my daughter is become thy wife." And he despatched a messenger to the king with the letter and a present..? ? ? ? I'm the crown of every sweet and fragrant weed; When the loved one calls, I keep the tryst agreed..? ? ? ? O blamer of me for the love of him who denieth his grace, Which be the delightsome of things, but those which the people deny?..? ? ? ? a. Story of Prince Seif el Mulouk and the Princess Bediya el Jemal dcllviii.? ? ? ? In her revolving scheme, to bitter sweetness still Succeeds and things become straight, after crookedness..Then Iblis took the cup and signed to Tuhfeh to sing; and she said, 'Harkening and obedience.' So she took the lute and tuning it, sang the following verses:.I seated myself amidward the saloon, misdoubting, and as I sat, there came down on me from the estrade seven naked men, without other clothing than leather girdles about their waists. One of them came up to me and took my turban, whilst another took my handkerchief, that was in my sleeve, with my money, and a third stripped me of my clothes; after which a fourth came and bound my hands behind me with his girdle. Then they all took me up, pinioned as I was, and casting me down, fell a-dragging me towards a sink-hole that was there and were about to cut my throat, when, behold, there came a violent knocking at the door. When they heard this, they were afraid and their minds were diverted from me by fear; so the woman went out and presently returning, said to them, 'Fear not; no harm shall betide you this day. It is only your comrade who hath brought you your noon-meal.' With this the new-comer entered, bringing with him a roasted lamb; and when he came in to them, he said to them, 'What is to do with you, that ye have tucked up [your sleeves and trousers]?' Quoth they, '[This is] a piece of game we have caught.' He who Mohammed sent, as prophet to mankind, i. 50..? ? ? ? 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)..? ? ? ? I wander seeking East and West for you, and every time Unto a camp I come, I'm told, "They've fared away again." AND BOULAC EDITIONS OF THE ARABIC TEXT OF.Quoth Shefikeh, "My mistress hath occasion for thee; so come thou with me and I will engage to restore thee to thy dwelling in weal and safety." But the nurse answered, saying, "Indeed, her palace is become forbidden (103) to me and never again will I enter therein, for that God (extolled be His perfection and exalted be He!) of His favour and bounty hath rendered me independent of her." So Shefikeh returned to her mistress and acquainted her with the nurse's words and that wherein she was of affluence; whereupon Mariyeh confessed the unseemliness of her dealing with her and repented, whenas repentance profited her not; and she abode in that her case days and nights, whilst the fire of longing flamed in her heart.."O father mine," answered the prince, "I have heard tell that in the land of Irak is a woman of the daughters of the kings, and her father is called King Ins ben Cais, lord of Baghdad; she is renowned for beauty and grace and brightness and perfection, and indeed many folk have sought her in marriage of the kings; but her soul consented not unto any one of them. Wherefore I am minded to travel to her, for that my heart cleaveth unto her, and I beseech thee suffer me to go to her." "O my son," answered his father, "thou knowest that I have none other than thyself of children and thou art the solace of mine eyes and the fruit of mine entrails; nay, I cannot brook to be parted from thee an instant and I purpose to set thee on the throne of the kingship and marry thee to one of the daughters of the kings, who shall be fairer than she." El Abbas gave ear to his father's word and dared not gainsay him; so he abode with him awhile, whilst the fire raged in his entrails..? ? ? ? y. The foul-favoured Man and his Fair Wife dccccxviii.100. The Lovers of the Benou Tai ccccx.So on the morrow, early, he took the stuff and carrying it to the market whence it had been stolen, sat down at the shop whence it had been stolen and gave it to the broker, who took it and cried it for sale. Its owner knew it and bidding for it, [bought it] and sent after the chief of the police, who seized the sharper and seeing him an old man of venerable appearance, handsomely clad, said to him, "Whence hadst thou this piece of stuff?" "I had it from this market," answered he, "and from yonder shop where I was sitting." Quoth the prefect, "Did its owner sell it to thee?" "Nay," replied the thief; "I stole it and other than it." Then said the magistrate, "How camest thou to bring it [for sale] to the place whence thou stolest it?" And he answered, "I will not tell my story save to the Sultan, for that I have an advertisement (154) wherewith I would fain bespeak him." Quoth the prefect, "Name it." And the thief said, "Art thou the Sultan?" "No," replied the other; and the old man said, "I will not tell it but to himself." Then said the king, "How long wilt thou beguile us with thy prate, O youth? But now the hour of thy slaughter is come." And he bade crucify him upon the gibbet. [So they carried him to the place of execution] and were about to hoist him up [upon the cross,] when, behold, the captain of the thieves, who had found him and reared him, (141) came up at that moment and asked what was that assembly and [the cause of] the crowds gathered there. They told him that a servant of the king had committed a great crime and that he was about to put him to death. So the captain of the thieves pressed forward and looking upon the prisoner, knew him, whereupon he went up to him and embraced him and clipped him and fell to kissing him upon his mouth. Then said he, "This is a boy whom I found under such a mountain, wrapped in a gown of brocade, and I reared him and he fell to stopping the way with us. One day, we set upon a caravan, but they put us to flight and wounded some of us and took the boy and went their way. From that day to this I have gone round about the lands in quest of him, but have not lighted on news of him [till now;] and this is he." Presently, her husband entered and saw the girdle and knew it. Now he was ware of the king's love for women; so he said to his wife, 'What is this that I see with thee?' Quoth she, 'I will tell thee the truth,' and recounted to him the story; but he believed her not and doubt entered into his heart. As for the king, he passed that night in chagrin and concern, and when it morrowed, he summoned the chamberlain and investing him with the governance of one of his provinces, bade him betake himself thither, purposing, after he should have departed and come to his destination, to foregather with his wife. The chamberlain perceived [his intent] and knew his design; so he answered, saying, 'Harkening and obedience. I will go and set my affairs in order and give such charges as may be necessary for the welfare of my estate; then will I go about the king's occasion.' And the king said, 'Do this and hasten.' The company marvelled at this story and the ninth

officer came forward and said, 'I will tell you a right goodly story I heard at a wedding..? ? ? ? The sweet of slumber after thee I have forsworn; indeed The loss of thee hath smitten me with trouble and affright..? ? ? ? n. The Man and his Wilful Wife dccxviii.? ? ? ? In the wide world no house thou hast, a homeless wanderer thou: To thine own place thou shall be borne, an object for lament. (88).Queen Shuaaeh was moved to exceeding delight and emptying her cup, gave Tuhfeh an hundred thousand dinars. Then arose Iblis (may God curse him!) and said, 'Verily, the dawn gleameth.' Whereupon the folk arose and disappeared, all of them, and there abode not one of them save Tuhfeh, who went forth to the garden and entering the bath, made her ablutions and prayed that which had escaped her of prayers. Then she sat down and when the sun rose, behold, there came up to her near an hundred thousand green birds; the branches of the trees were filled with their multitudes and they warbled in various voices, whilst Tuhfeh marvelled at their fashion. Presently, up came eunuchs, bearing a throne of gold, set with pearls and jewels and jacinths white and red and having four steps of gold, together with many carpets of silk and brocade and Egyptian cloth of silk welted with gold. These latter they spread amiddleward the garden and setting up the throne thereon, perfumed the place with virgin musk and aloes and ambergris..? ? ? ? ? ? ? ? ec. Story of the Barber's Third Brother cli.6. Story of the Hunchback xxv.When the king heard this from the youth, his anger subsided; so he bade restore him to the prison, and the folk dispersed that day..? ? ? ? ? b. Story of the Eunuch Kafour xxxix.? ? ? ? ? Of spies, "How long, O scoffer, wilt mock at my despair, As 'twere God had created nought else whereat to jeer?".? ? ? ? ? You swore you'd be faithful to us and our love, And true to your oath and your troth-pledge were you;? ? ? ? ? So hath the Merciful towards Hudhefeh driven you, A champion ruling over all, a lion of great might..The vizier's story pleased the king and he bade depart to his dwelling..84. The Devout Woman and the two Wicked Elders cccxciv.His story troubled the Sultan's deputy and he was sore enraged against him; so he drew his sword and smiting him, cut off his head; whereupon one recited the following verses:..? ? ? ? ? Sherik ben Amrou, what device avails the hand of death to stay? O brother of the brotherless, brother of all th' afflicted, say..? ? ? ? ? a. Story of the Eunuch Bekhit xxxix.As the eunuch was speaking with the king, behold, the damsel raised a corner of the curtain that shut in the litter, so she might look upon the speaker, and saw the king. When Azadbekht beheld her and noted her fashion and her loveliness (and indeed never set story-teller (95) eyes on her like,) his soul inclined to her and she took hold upon his heart and he was ravished by her sight. So he said to the eunuch, "Turn the mule's head and return, for I am King Azadbekht and I will marry her myself, for that Isfehnd her father is my vizier and he will accept of this affair and it will not be grievous to him." "O king," answered the eunuch, "may God prolong thy continuance, have patience till I acquaint my lord her father, and thou shalt take her in the way of approval, for it befitteth thee not neither is it seemly unto thee that thou take her on this wise, seeing that it will be an affront to her father if thou take her without his knowledge." Quoth Azadbekht, "I have not patience [to wait] till thou go to her father and return, and no dishonour will betide him, if I marry her." "O my lord," rejoined the eunuch, "nought that is done in haste is long of durance nor doth the heart rejoice therein; and indeed it behoveth thee not to take her on this foul wise. Whatsoever betideth thee, destroy not thyself with [undue] haste, for I know that her father's breast will be straitened by this affair and this that thou dost will not profit thee." But the king said, "Verily, Isfehnd is [my boughten] servant and a slave of my slaves, and I reckon not of her father, if he be vexed or pleased." So saying, he drew the reins of the mule and carrying the damsel, whose name was Behrjaur, to his house, married her..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 hearest 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."The woman who used to act as decoy for them once caught them a woman from a bride-feast, under pretence that she had a wedding toward in her own house, and appointed her for a day, whereon she should come to her. When the appointed day arrived, the woman presented herself and the other carried her into the house by a door, avouching that it was a privy door. When she entered [the saloon], she saw men and champions (131) [and knew that she had fallen into a trap]; so she looked at them and said, "Harkye, lads! (132) I am a woman and there is no glory in my slaughter, nor have ye any feud of blood-revenge against me, wherefore ye should pursue me; and that which is upon me of [trinkets and apparel] ye are free to take." Quoth they, "We fear thy denunciation." But she answered, saying, "I will abide with you, neither coming in nor going out." And they said, "We grant thee thy life".? ? ? ? ? This is my saying; apprehend its purport, then, and know I may in no wise yield consent to that thou dost opine..? ? ? ? ? d. The Lover's Trick against the Chaste Wife dccccxxx.? ? ? ? ? O'er all the fragrant flowers that be I have the preference aye, For that I come but once a year, and but a little stay..85. Isaac of Mosul and the Merchant dclxx.103. Julnar of the Sea and her Son King Bedr Basim of Persia dccciv.95. Abou Suweid and the Handsome Old Woman dclxxxvii.Then they drew up the contract of marriage and the merchant said, "I desire to go in to her this night." So they carried her to him in procession that very night, and he prayed the prayer of eventide and entered the privy chamber prepared for him; but, when he lifted the veil from the face of the bride and looked, he saw a foul face and a blameworthy aspect; yea, he beheld somewhat the like whereof may God not show thee! loathly, dispensing from description, inasmuch as there were reckoned in her all legal defects. (259) So he repented, whenas repentance availed him not, and knew that the girl had cheated him. However, he lay with the bride, against his will, and abode that night sore troubled in mind, as he were in the prison of Ed Dilem. (260) Hardly had the day dawned when he arose from her and betaking himself to one of the baths, dozed there awhile, after which he made the ablution of defilement (261) and washed his clothes. Then he went out to the coffee-house and drank a cup of coffee; after which he returned to his shop and opening the door, sat down, with discomfiture and chagrin written on his face..? ? ? ? ? His love on him took pity and wept for his dismay: Of those that him did visit she was, as sick he lay..? ? ? ? ? Nor, like others a little ere morning appear who bawl, "Come to safety!" (58) I stand up to prayer..? ? ? ? ? My patience underneath the loss of friends and folk With pallor's sorry garb hath clad me, comrades dear..HAROUN ER RESHID AND THE WOMAN OF THE BARMECIDES. (84).34. The Imam Abou Yousuf with Haroun er Reshid and his Vizier Jaafer ccxcvi.?THE EIGHTH OFFICER'S STORY..Relief of God, Of the Speedy, i. 174..?Story of the Prisoner and How God Gave Him Relief..? ? ? ? ? The absent ones' harbinger came us

unto With tidings of those who (129) had caused us to rue..When the evening evened, the king sat in his privy chamber and bade fetch the vizier, who presented himself before him, and the king required of him the promised story. So the vizier answered, "With all my heart. Know, O king, that. ? ? ? ? ? Oft as I strove to make her keep the troth of love, Unto concealment's ways still would she turn aside..Therewithal Aboulhusn cried out at him and said, "O dog of the sons of Bermek, go down forthright, thou and the master of the police of the city, to such a place in such a street and deliver a hundred dinars to the mother of Aboulhusn the Wag and bear her my salutation. [Then, go to such a mosque] and take the four sheikhs and the Imam and beat each of them with four hundred lashes and mount them on beasts, face to tail, and go round with them about all the city and banish them to a place other than the city; and bid the crier make proclamation before them, saying, 'This is the reward and the least of the reward of whoso multiplieth words and molesteth his neighbours and stinteth them of their delights and their eating and drinking!'" Jaafer received the order [with submission] and answered with ["Hearkening and] obedience;" after which he went down from before Aboulhusn to the city and did that whereunto he had bidden him..Damascus is all gardens decked for the pleasance of the eyes, iii. 9..?OF TRUST IN GOD..? ? ? ? ? Fain, fain would I forget thy love. Alack, my heart denies To be consoled, and 'gainst thy wrath nought standeth me in stead..68. Haroun er Reshid and the three Poets cclxxxvi.Prince who fell in Love with the Picture, The, i. 256..To return to his sister Selma. She awaited him till the last of the day, but he came not; and she awaited him a second day and a third and a fourth, yet there came no news of him, wherefore she wept and beat with her hands on her breast and bethought her of her affair and her strangerhood and her brother's absence; and she recited the following verses..Then they agreed upon a device between them, to wit, that they should feign an occasion in their own country, under pretext that she had there wealth buried from the time of her husband Melik Shah and that none knew of it but this eunuch who was with her, wherefore it behoved that he should go and fetch it. So she acquainted the king her husband with this and sought of him leave for the eunuch to go: and the king granted him permission for the journey and charged him cast about for a device, lest any get wind of him. Accordingly, the eunuch disguised himself as a merchant and repairing to Belehwan's city, began to enquire concerning the youth's case; whereupon they told him that he had been prisoned in an underground dungeon and that his uncle had released him and dispatched him to such a place, where they had slain him. When the eunuch heard this, it was grievous to him and his breast was straitened and he knew not what he should do..Accordingly El Merouzi repaired to the market and fetching that which he sought, returned to Er Razi's house, where he found the latter cast down in the vestibule, with his beard tied and his eyes shut; and indeed, his colour was paled and his belly blown out and his limbs relaxed. So he deemed him in truth dead and shook him; but he spoke not; and he took a knife and pricked him in the legs, but he stirred not. Then said Er Razi, 'What is this, O fool?' And El Merouzi answered, 'Methought thou wast dead in very sooth.' Quoth Er Razi, 'Get thee to seriousness and leave jesting.' So he took him up and went with him to the market and collected [alms] for him that day till eventide, when he carried him back to his lodging and waited till the morrow..Numan (En) and the Arab of the Benou Tai, i. 203..On this wise they abode a long while till one day the wife went out in quest of water, whereof she had need, and espied a physician who had spread a carpet in the Thereon he had set out great store of drugs and implements of medicine and he was speaking and muttering [charms], whilst the folk flocked to him and compassed him about on every side. The weaver's wife marvelled at the largeness of the physician's fortune (16) and said in herself, 'Were my husband thus, he would have an easy life of it and that wherein we are of straitness and misery would be enlarged unto him.'Think not that I forget our trothplight after you. Nay; God to me decreed remembrance heretofore. (202).Quoth the king, "Belike, if I hear this story, I shall gain wisdom from it; so I will not hasten in the slaying of this vizier, nor will I put him to death before the thirty days have expired." Then he gave him leave to withdraw, and he went away to his own house..? ? ? ? ? b. The Controller's Story xxvii

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