

S OF THE WORKSHOP ON CONTROL SYSTEMS READINESS FOR MUNITIONS PLA

One day, he went forth in quest of certain stray camels of his and fared on all his day and night till eventide, when he [came to an Arab encampment and] was fain to seek hospitality of one of the inhabitants. So he alighted at one of the tents of the camp and there came forth to him a man of short stature and loathly aspect, who saluted him and lodging him in a corner of the tent, sat entertaining him with talk, the goodliest that might be. When his food was dressed, the Arab's wife brought it to the guest, and he looked at the mistress of the tent and saw a favour than which no goodlier might be. Indeed, her beauty and grace and symmetry amazed him and he abode confounded, looking now at her and now at her husband. When his looking grew long, the man said to him, 'Harkye, O son of the worthy! Occupy thyself with thine own concerns, for by me and this woman hangeth a rare story, that is yet goodlier than that which thou seest of her beauty; and when we have made an end of our food, I will tell it thee.'? ? ? ? ? None, by Allah, 'mongst all creatures, none I love save thee alone! Yea, for I am grown thy bondman, by the troth betwixt us plight..18. The Thief and his Monkey clii.All this time, the young Damascene was hearkening, and whiles he likened her voice to that of his slave-girl and whiles he put away from him this thought, and the damsel had no whit of knowledge of him. Then she broke out again into song and chanted the following verses:..?STORY OF THE HAWK AND THE LOCUST..? ? ? ? ? a. The First Voyage of Sindbad the Sailor cclii.Speedy Relief of God, Of the, i. 174...25. The City of Brass cccclxxxvii.The Twenty-Eighth and Last Night of the Month.Now in that town was a man of good breeding and large generosity, a merchant of condition, young of years and bright of face, who had come to that town from his own country with great store of merchandise and wealth galore. He took up his abode therein and the place was pleasant to him and he was lavish in expenditure, so that he came to the end of all his good and there remained with him nothing save that which was upon him of raiment. So he left the lodging wherein he had abidden in the days of his affluence, after he had wasted (260) that which was therein of furniture, and fell to harbouring in the houses of the townfolk from night to night..? ? ? ? ? k. The Blind Man and the Cripple dccccx.Sabir (Abou), Story of, i. 90..? ? ? ? ? An if I live, in love of her I'll live, and if I die Of love and longing for her sight, O rare! O excellent!.When the king heard this, wonderment gat hold of him and his admiration for the vizier redoubled; so he bade him go to his house and return to him [on the morrow], according to his wont. Accordingly, the vizier withdrew to his lodging, where he passed the night and the ensuing day..?STORY OF SELIM AND SELMA..? ? ? ? ? What is the pleasance of the world, except it be to see My lady's face, to drink of wine and ditties still to hear?.43. Ibn es Semmak and Er Reshid dlxviii.?STORY OF THE FULLER AND HIS WIFE..? ? ? ? ? But deemed yourself secure from every changing chance Nor recked the ebb and flow of Fortune's treacherous tide..The crown of the flow'rets am I, in the chamber of wine, And Allah makes mention of me 'mongst the pleasures divine; Yea, ease and sweet basil and peace, the righteous are told, In Eternity's Garden of sweets shall to bless them combine. (223) Where, then, is the worth that in aught with my worth can compare And where is the rank in men's eyes can be likened to mine?.So she donned a devotee's habit and betaking herself to the goldsmith, said to him, 'To whom belongeth the bracelet that is in the king's hand?' Quoth he, 'It belongeth to a man, a stranger, who hath bought him a slave-girl from this city and lodgeth with her in such a place.' So the old woman repaired to the young man's house and knocked at the door. The damsel opened to her and seeing her clad in devotee's apparel, (184) saluted her and said to her, 'Belike thou hast an occasion with us?' 'Yes,' answered the old woman; 'I desire privacy and ablution.' (185) Quoth the girl, 'Enter.' So she entered and did her occasion and made the ablution and prayed. Then she brought out a rosary and began to tell her beads thereon, and the damsel said to her, 'Whence comest thou, O pilgrim?' (186) Quoth she '[I come] from [visiting] the Idol (187) of the Absent in such a church. (188) There standeth up no woman [to prayer] before him, who hath an absent friend and discovereth to him her need, but he acquainteth her with her case and giveth her tidings of her absent one.' 'O pilgrim,' said the damsel, 'we have an absent one, and my lord's heart cleaveth to him and I desire to go to the idol and question him of him.' Quoth the old woman, '[Wait] till to-morrow and ask leave of thy husband, and I will come to thee and go with thee in weal.'.Meanwhile, the woman went out at hazard and donning devotee's apparel, fared on without ceasing, till she came to a city and found the king's deputies dunning the towns-folk for the tribute, out of season. Presently, she saw a man, whom they were pressing for the tribute; so she enquired of his case and being acquainted therewith, paid down the thousand dirhems for him and delivered him from beating; whereupon he thanked her and those who were present. When he was set free, he accosted her and besought her to go with him to his dwelling. So she accompanied him thither and supped with him and passed the night. When the night darkened on him, his soul prompted him to evil, for that which he saw of her beauty and loveliness, and he lusted after her and required her [of love]; but she repelled him and bade him fear God the Most High and reminded him of that which she had done with him of kindness and how she had delivered him from beating and humiliation..? ? ? ? ? a. Story of the Eunuch Bekhit xxxix.He [seated himself on the divan and] leant upon a cushion, whilst she put out her hand to her veil and did it off. Then she put off her heavy outer clothes and discovered her charms, whereupon he embraced her and kissed her and swived her; after which they washed and returned to their place and he said to her, 'Know that I have little knowledge [of what goes on] in my house, for that I trust to my servant; so arise thou and see what the boy hath made ready in the kitchen.' Accordingly, she arose and going down into the kitchen, saw cooking pots over the fire, wherein were all manner of dainty meats, and manchet-bread and fresh almond-and-honey cakes. So she set bread on a dish and ladled out [what she would] from the pots and brought it to him..? ? ? ? ? Fast flowed my tears; despair gat hold upon my soul And needs mine eyelids must the sweet of sleep forbear..When it was the tenth day, (now this day was called El Miharjan (129) and it was the day of the coming in of the folk, gentle and simple, to

the king, so they might give him joy and salute him and go forth), the counsel of the viziers fell of accord that they should speak with a company of the notables of the city [and urge them to demand of the king that he should presently put the youth to death]. So they said to them, "When ye go in to-day to the king and salute him, do ye say to him, 'O king, (to God be the praise!) thou art praiseworthy of policy and governance, just to all thy subjects; but this youth, to whom thou hast been bountiful, yet hath he reverted to his base origin and wrought this foul deed, what is thy purpose in his continuance [on life]? Indeed, thou hast prisoned him in thy house, and every day thou hearest his speech and thou knowest not what the folk say.'" And they answered with "Harkening and obedience." When it was eventide, the king summoned the vizier and sought of him the story of the King and the Tither, and he said, "Know, O king, that. 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. Then they displayed Dinarzad in a second and a third and a fourth dress and she came forward, as she were the rising sun, and swayed coquettishly to and fro; and indeed she was even as saith the poet of her in the following verses:.. Sindbad the Sailor, The Seventh Voyage of, iii. 224.. Sixteen Officers of Police, El Melik ez Zahir Rukneddin Bibers el Bunducdari and the, ii. 117.. So he arose and taking his weaving gear, sold it and bought with the price drugs and simples and wrought himself a carpet, with which they set out and journeyed to a certain village, where they took up their abode. Then the man donned a physician's habit and fell to going round about the hamlets and villages and country parts; and he began to earn his living and make gain. Their affairs prospered and their case was bettered; wherefore they praised God for their present ease and the village became to them a home..? ? ? ? Those who our parting plotted our sev'rance still delights; The spies, for fearful prudence, their wish of us attain.. King of Ind and his Vizier, The, ii. 105.. Trust in God, Of, 114.. 59. El Mutelemmis and his Wife Umeimeh dclxlviii. "He shall not come in to me. Who is at the door, other than he?" "Heman ben Ghalib el Ferezdec," (55) answered Adi; and Omar said, "It is he who saith, glorying in adultery ..." [And he repeated the following verses:]. When the morning morrowed, the people went seeking for him, but found him not; and when the king knew this, he was perplexed concerning his affair and abode unknowing what he should do. Then he sought for a vizier to fill his room, and the king's brother said, 'I have a vizier, a sufficient man.' 'Bring him to me,' said the king. So he brought him a man, whom he set at the head of affairs; but he seized upon the kingdom and clapped the king in irons and made his brother king in his stead. The new king gave himself up to all manner of wickedness, whereat the folk murmured and his vizier said to him, 'I fear lest the Indians take the old king and restore him to the kingship and we both perish; wherefore, if we take him and cast him into the sea, we shall be at rest from him; and we will publish among the folk that he is dead.' And they agreed upon this. So they took him up and carrying him out to sea, cast him in.. 41. Ali Shar and Zumurrud cccvii. When her people arose in the morning and saw her not, they sought her in the camp, but, finding her not and missing me also, doubted not but she had fled with me. Now she had four brothers, as they were falcons, and they mounted and dispersed in quest of us. When the day dawned [on the fourth morning], the dog began to bark and the other dogs answered him and coming to the mouth of the pit, stood howling to him. My wife's father, hearing the howling of the dogs, came up and standing at the brink of the pit, [looked in and] beheld a marvel. Now he was a man of valour and understanding, an elder versed (62) in affairs so he fetched a rope and bringing us both forth, questioned us of our case. I told him all that had betided and he abode pondering the affair.. Now the dancing of Iblis pleased Queen Es Shuhba and she said to him, 'By Allah, this is a goodly dancing!' He thanked her for this and said to Tuhfeh, 'O Tuhfeh, there is not on the face of the earth a skilfuller than Ishac en Nedim; but thou art more skilful than he. Indeed, I have been present with him many a time and have shown him passages (234) on the lute, and there have betided me such and such things with him. (235) Indeed, the story of my dealings with him is a long one and this is no time to repeat it; but now I would fain show thee a passage on the lute, whereby thou shall be exalted over all the folk.' Quoth she to him, 'Do what seemeth good to thee.' So he took the lute and played thereon on wondrous wise, with rare divisions and extraordinary modulations, and showed her a passage she knew not; and this was liefer to her than all that she had gotten. Then she took the lute from him and playing thereon, [sang and] presently returned to the passage that he had shown her; and he said, 'By Allah, thou singest better than I!' As for Tuhfeh, it was made manifest to her that her former usance (236) was all of it wrong and that what she had learnt from the Sheikh Aboutawaif Iblis was the origin and foundation [of all perfection] in the art. So she rejoiced in that which she had gotten of [new skill in] touching the lute far more than in all that had fallen to her lot of wealth and raiment and kissed the Sheikh's hand..? ? ? ? The Merciful dyed me with that which I wear Of hues with whose goodness none may compare..? THE NINTH OFFICER'S STORY.. 140. Younus the Scribe and the Khalif Welid ben Sehl dclxxxiv. On the fourth day, all the troops and the people of the realm assembled together to the [supposed] king and standing at his gate, craved leave to enter. Selma bade admit them; so they entered and paid her the service of the kingship and gave her joy of her brother's safe return. She bade them do suit and service to Selim, and they consented and paid him homage; after which they kept silence awhile, so they might hear what the king should command. Then said Selma, 'Harkye, all ye soldiers and subjects, ye know that ye enforced me to [accept] the kingship and besought me thereof and I consented unto your wishes concerning my investment [with the royal dignity]; and I did this [against my will]; for know that I am a woman and that I disguised myself and donned man's apparel, so haply my case might be hidden, whenas I lost my brother. But now, behold, God hath reunited me with my brother, and it is no longer lawful to me that I be king and bear rule over the people, and I a woman; for that there is no governance for women, whenas men are present. Wherefore, if it like you, do ye set my brother on the throne of the kingdom, for this is he; and I will busy myself with the worship of God the Most High and thanksgiving [to Him] for my reunion with my brother. Or, if it like you, take your kingship and invest therewith whom ye will.' Twelfth

Officer's Story, The, ii. 179..She laughed and answered, 'O my lord, my story is a strange one and my case extraordinary. Know that I belonged aforetime to a Mughrebi merchant, who bought me, when I was three years old, and there were in his house many slave-girls and eunuchs; but I was the dearest to him of them all. So he kept me with him and used not to call me but "daughterling," and indeed I am presently a clean maid. Now there was with him a damsel, a lutanist, and she reared me and taught me the craft, even as thou seest. Then was my master admitted to the mercy of God the Most High (184) and his sons divided his good. I fell to the lot of one of them; but it was only a little while ere he had squandered all his substance and there was left him no tittle of money. So I left the lute, fearing lest I should fall into the hand of a man who knew not my worth, for that I was assured that needs must my master sell me; and indeed it was but a few days ere he carried me forth to the barrack of the slave-merchant who buyeth slave-girls and showeth them to the Commander of the Faithful. Now I desired to learn the craft; so I refused to be sold to other than thou, till God (extolled be His perfection and exalted be He!) vouchsafed me my desire of thy presence; whereupon I came out to thee, whenas I heard of thy coming, and besought thee to buy me. Thou healedst my heart and boughtedst me; and since I entered thy house, O my lord, I have not taken up the lute till now; but to-day, whenas I was quit of the slave-girls, [I took it]; and my purpose in this was that I might see if my hand were changed (185) or no. As I was singing, I heard a step in the vestibule; so I laid the lute from my hand and going forth to see what was to do, found thee, O my lord, on this wise.'? ? ? ? ? All wasted is my body and bowels tortured sore; Love's fire on me still waxeth, mine eyes with tears still rain..When the appointed day arrived, En Numan sent for Sherik and said to him, "Verily the first part of this day is past." And Sherik answered, "The king hath no recourse against me till it be eventide." When it evened, there appeared one afar off and En Numan fell to looking upon him and on Sherik, and the latter said to him, "Thou hast no right over me till yonder fellow come, for belike he is my man." As he spoke, up came the Tai in haste and En Numan said "By Allah, never saw I [any] more generous than you two! I know not whether of you is the more generous, this one who became warrant for thee in [danger of] death or thou who returnest unto slaughter." Then said he to Sherik, "What prompted thee to become warrant for him, knowing that it was death?" And he said, "[I did this] lest it be said, 'Generosity hath departed from viziers.'" Then said En Numan to the Tai, "And thou, what prompted thee to return, knowing that therein was death and thine own destruction?" Quoth the Arab, "[I did this] lest it be said, 'Fidelity hath departed from the folk.'" And En Numan said, "By Allah, I will be the third of you, (173) lest it be said, 'Clemency hath departed from kings.'" So he pardoned him and bade abolish the day of ill-omen; whereupon the Arab recited the following verses:.121. The Devout Platter-maker and his Wife ccclxviii.Ninth Officer's Story, The, ii. 167..? ? ? ? ? That I am the pledge of passion still and that my longing love And eke my yearning do overpass all longing that was aye..? ? ? ? ? x. The King and his Chamberlain's Wife dccccxvii.? ? ? ? ? Parting afar hath borne you, but longing still is fain To bring you near; meseemeth mine eye doth you contain..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..Then they accosted the owner of the ass and chaffered with him and he said, 'I will not sell him but for ten thousand dirhems.' They offered him a thousand dirhems; but he refused and swore that he would not sell the ass but for that which he had said. They ceased not to add to their bidding, till the price reached five thousand dirhems, whilst their fellow still said, 'I will not sell him but for ten thousand dirhems.' The money-changer counselled him to sell, but he would not do this and said to him, 'Harkye, gaffer! Thou hast no knowledge of this ass's case. Concern thyself with silver and gold and what pertaineth thereto of change and exchange; for indeed the virtue of this ass passeth thy comprehension. To every craft its craftsman and to every means of livelihood its folk.'? ? ? ? ? If thou forsake us, there is none Can stand to us instead of thee..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:.5. Noureddin Ali of Cairo and his Son Bedreddin Hassan xx.6. Story of the Hunchback xxv.77 The Draper and the Thief (234) dclxi.9. Noureddin Ali and the Damsel Ennis el Jelis clxxxii.Now the Persian had a mameluke, (201) as he were the full moon, and he arose [and went out], and the singer followed him and wept before him, professing love to him and kissing his hands and feet. The mameluke took compassion on him and said to him, 'When the night cometh and my master entereth [the harem] and the folk go away, I will grant thee thy desire; and I lie in such a place.' Then the singer returned and sat with the boon-companions, and the Persian rose and went out, he and the mameluke beside him. [Then they returned and sat down.] (202) Now the singer knew the place that the mameluke occupied at the first of the night; but it befell that he rose from his place and the candle went out. The Persian, who was drunken, fell over on his face, and the singer, supposing him to be the mameluke, said, 'By Allah, it is good!' and threw himself upon him and clipped him, whereupon the Persian started up, crying out, and laying hands on the singer, pinioned him and beat him grievously, after which he bound him to a tree that was in the house. (203).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. ?STORY OF THE WEAVER WHO BECAME A
 PHYSICIAN BY HIS WIFE'S COMMANDMENT..? ? ? ? ? How long shall I anights distracted be for love Of thee? How long th' assaults of grief
 and woes abide?.? ? ? ? ? Midst colours, my colour excelleth in light And I would every eye of my charms might have sight..Sindbad the Sailor and
 Hindbad the Porter. Then she turned to the old man who had delivered her from the pit and prayed for him and gave him presents galore and among
 them a myriad of money; (9) and they all departed from her, except her husband. When she was alone with him, she made him draw near unto her
 and rejoiced in his coming and gave him the choice of abiding with her. Moreover, she assembled the people of the city and set out to them his
 virtue and worth and counselled them to invest him with the charge of their governance and besought them to make him king over them. They fell
 in with her of this and he became king and took up his abode amongst them, whilst she gave herself up to her religious exercises and abode with
 her husband on such wise as she was with him aforetime. (10) Nor," added the vizier, "is this story, O king of the time, more extraordinary or more
 delightful than that of the journeyman and the girl whose belly he slit and fled." ? ? ? ? ? How long will ye admonished be, without avail or heed?
 The shepherd still his flocks forbids, and they obey his rede..? ? ? ? ? It rests with him to heal me; and I (a soul he hath Must suffer that which irks
 it), go saying, in my fear.? ? ? ? ? "My soul be thy ransom," quoth I, "for thy grace! Indeed, to the oath that thou swor'st thou wast true." So the old
 man put his head forth of the window and called the youth, who came to him from the mosque and sought leave [to enter]. The Muezzin bade him
 enter, and when he came in to the damsel, he knew her and she knew him; whereupon he turned back in bewilderment and would have fled; but she
 sprang up to him and seized him, and they embraced and wept together, till they fell down on the ground in a swoon. When the old man saw them
 in this plight, he feared for himself and fled forth, seeing not the way for drunkenness. His neighbour the Jew met him and said to him, "How
 comes it that I see thee confounded?" "How should I not be confounded," answered the old man, "seeing that the damsel who is with me is fallen in
 love with the servant of the mosque and they have embraced and fallen down in a swoon? Indeed, I fear lest the Khalif come to know of this and be
 wroth with me; so tell me thou what is to be done in this wherewith I am afflicted of the affair of this damsel." Quoth the Jew, "For the nonce, take
 this casting-bottle of rose-water and go forth-right and sprinkle them therewith. If they be aswoon for this their foregathering and embracement,
 they will come to themselves, and if otherwise, do thou flee." "O sister mine," answered Dinarzad, "bring forth that which is with thee and that
 which is present to thy mind of the story concerning the craft of women and their wiles, and have no fear lest this endamage thee with the king; for
 that women are like unto jewels, which are of all kinds and colours. When a [true] jewel falleth into the hand of him who is knowing therein, he
 keepeth it for himself and leaveth that which is other than it. Moreover, he preferreth some of them over others, and in this he is like unto the
 potter, who filleth his oven with all the vessels [he hath moulded] and kindleth fire thereunder. When the baking is at an end and he goeth about to
 take forth that which is in the oven, he findeth no help for it but that he must break some thereof, whilst other some are what the folk need and
 whereof they make use, and yet other some there be that return to their whilom case. Wherefore fear thou not to adduce that which thou knowest of
 the craft of women, for that in this is profit for all folk." Viziers, The Ten, i. 61..? ? ? ? ? m. The Boy and the Thieves dccccxviii. O son of Simeon,
 give no ear to other than my say, iii. 36..Ibn es Semmak and Er Reshid, i. 195..Abdallah ben Nafi and the King's Son of Cashghar, ii. 195..? ? ? ? ?
 Though Fortune whiles to thee belike may be unjust, Her seasons change and man's excused if he transgress..? ? ? ? ? o. The Merchant and the
 Thieves dccccxx. Therewithal El Abbas smiled and her verses pleased him. Then he bade the fourth damsel come forward and sing. Now she was
 from the land of Morocco and her name was Belekhsa. So she came forward and taking the lute and the psaltery, tightened the strings thereof and
 smote thereon in many modes; then returned to the first mode and improvising, sang the following verses: 'Twere fitter and better my loves that I
 leave, For, if the eye see not, the heart will not grieve..Bihkerd, Story of King, i. 121..The old woman went out, running, whilst the Khalif and
 Mesrour laughed, and gave not over running till she came into the street. Aboulhusn saw her and knowing her, said to his wife, "O Nuzhet el Fuad,
 meseemeth the Lady Zubeideh hath sent to us to see who is dead and hath not given credence to Mesrour's report of thy death; so she hath
 despatched the old woman, her stewardess, to discover the truth; wherefore it behoveth me to be dead in my turn, for the sake of thy credit with the
 Lady Zubeideh." Accordingly, he lay down and stretched himself out, and she covered him and bound his eyes and feet and sat at his head,
 weeping..? ? ? ? ? She came in robes of green, the likeness of the leaf That the pomegranate's flower doth in the bud encase..? ? ? ? ? The pitcher
 then of goblets filled full and brimming o'er With limpid wine we plunder, that pass from friend to friend..So the youth returned to his house, and
 indeed the world was grown black in his eyes and he said, 'My father said sooth.' Then he opened the chamber door and piling up the bricks under
 his feet, put the rope about his neck and kicked away the bricks and swung himself off; whereupon the rope gave way with him [and he fell] to the
 ground and the ceiling clove in sunder and there poured down on him wealth galore, So he knew that his father meant to discipline (226) him by
 means of this and invoked God's mercy on him. Then he got him again that which he had sold of lands and houses and what not else and became
 once more in good case. Moreover, his friends returned to him and he entertained them some days..? ? ? ? ? a. The King and his Vizier's Wife
 dccccxxx.? ? ? ? ? b. The Second Calender's Story xl.? ? ? ? ? d. The Crow and the Serpent dcxii.167. Kemerezzeman and the Jeweller's Wife
 dcccclxiii.? ? ? ? ? Get thee to patience fair, if thou remember thee of that Whose issues (quoth the Merciful) are ever benedight. (89).The Khalif
 smiled and said to his eunuch, "O Mesrour, verily women are little of wit. I conjure thee, by Allah, say, was not Aboulhusn with me but now?"
 ["Yes, O Commander of the Faithful," answered Mesrour] Quoth the Lady Zubeideh, laughing from a heart full of wrath, "Wilt thou not leave thy
 jesting? Is it not enough that Aboulhusn is dead, but thou must kill my slave-girl also and bereave us of the two and style me little of wit?"

"Indeed," answered the Khalif, "it is Nuzhet el Fuad who is dead." And Zubeideh said, "Indeed he hath not been with thee, nor hast thou seen him, and none was with me but now but Nuzhet el Fuad, and she sorrowful, weeping, with her clothes torn. I exhorted her to patience and gave her a hundred dinars and a piece of silk; and indeed I was awaiting thy coming, so I might condole with thee for thy boon-companion Aboulhusn el Khelia, and was about to send for thee." The Khalif laughed and said, "None is dead but Nuzhet el Fuad;" and she, "No, no, my lord; none is dead but Aboulhusn." Say, by the lightnings of thy teeth and thy soul's pure desire, Moan'st thou as moan the doves and is thy heart for doubt on fire? "Be thou not hard of heart," quoth I. Had ye but deigned To visit me in dreams, I had been satisfied. There was once a man of the drapers, who had a fair wife, and she was curtained (54) and chaste. A certain young man saw her coming forth of the bath and loved her and his heart was occupied with her. So he cast about [to get access to her] with all manner of devices, but availed not to win to her; and when he was weary of endeavour and his patience was exhausted for weariness and his fortitude failed him and he was at an end of his resources against her, he complained of this to an old woman of ill-omen, (55) who promised him to bring about union between him and her. He thanked her for this and promised her all manner of good; and she said to him, "Get thee to her husband and buy of him a turban-cloth of fine linen, and let it be of the goodliest of stuffs." So saying, he went away, whilst Mesrou entered and taking up Aboulhusn, shut the door after him, and followed his master, till he reached the palace, what while the night drew to an end and the cocks cried out, and set him down before the Commander of the Faithful, who laughed at him. Then he sent for Jaafer the Barmecide and when he came before him, he said to him, "Note this young man and when thou seest him to-morrow seated in my place of estate and on the throne of my Khalifate and clad in my habit, stand thou in attendance upon him and enjoin the Amirs and grandees and the people of my household and the officers of my realm to do the like and obey him in that which he shall command them; and thou, if he bespeak thee of anything, do it and hearken unto him and gainsay him not in aught in this coming day." Jaafer answered with, "Hearkening and obedience," (17) and withdrew, whilst the Khalif went in to the women of the palace, who came to him, and he said to them, "Whenas yonder sleeper awaketh to-morrow from his sleep, kiss ye the earth before him and make obeisance to him and come round about him and clothe him in the [royal] habit and do him the service of the Khalifate and deny not aught of his estate, but say to him, 'Thou art the Khalif.'" Then he taught them what they should say to him and how they should do with him and withdrawing to a privy place, let down a curtain before himself and slept. Whenas En Nebhan strove to win my grace, himself to me With camel-loads he did commend of musk and camphor white. q. The Shepherd and the Thief dccccxi. Since thou hast looked on her, mine eye, be easy, for by God Nor mote nor ailment needst thou fear nor evil accident..85. Jaafer the Barmecide and the Old Bedouin cccxcv. Now the four women who thus accosted Tuhfeh were the princess Kemeriyeh, daughter of King Es Shisban, and her sisters; and Kemeriyeh loved Tuhfeh with an exceeding love. So, when she came up to her, she fell to kissing and embracing her, and Iblis said, 'Fair befall you! Take me between you.' At this Tuhfeh laughed and Kemeriyeh said, 'O my sister, I love thee and doubtless hearts have their evidences, (197) for, since I saw thee, I have loved thee.' 'By Allah,' replied Tuhfeh, 'hearts have deeps, (198) and thou, by Allah, art dear to me and I am thy handmaid.' Kemeriyeh thanked her for this and said to her, 'These are the wives of the kings of the Jinn: salute them. This is Queen Jemreh, (199) that is Queen Wekhimeh and this other is Queen Sherareh, and they come not but for thee.' So Tuhfeh rose to her feet and kissed their hands, and the three queens kissed her and welcomed her and entreated her with the utmost honour..1. The Merchant and the Genie i. The first to take the cup was Iblis the Accursed, who said, 'O Tuhfet es Sudour, sing over my cup.' So she took the lute and touching it, sang the following verses: My maker reserved me for generous men And the niggard and sland'rer to use me forbade..A Damsel made for love and decked with subtle grace, iii. 192.. Yea, he thou lov'st shall be hard-hearted, recking not Of fortune's turns or fate's caprices, in his pride..Er Reshid was like to lose his wits for amazement at this sight and was confounded at this that he beheld and witnessed. Then said he to Tuhfeh, 'Come, tell me thy story from first to last, [and let me know all that hath betided thee,] as if I had been present' She answered with 'Hearkening and obedience,' and fell to telling him [all that had betided her] first and last, from the time when she first saw the Sheikh Aboultaawif, how he took her and descended with her through the side of the draught-house; and she told him of the horse she had ridden, till she came to the meadow aforesaid and described it to him, together with the palace and that which was therein of furniture, and related to him how the Jinn rejoiced in her and that which she had seen of the kings of them, men and women, and of Queen Kemeriyeh and her sisters and Queen Shuaaeh, Queen of the Fourth Sea, and Queen Es Shuhba, Queen of Queens, and King Es Shisban, and that which each one of them had bestowed upon her. Moreover, she told him the story of Meimoun the Sworder and described to him his loathly favour, which he had not consented to change, and related to him that which befell her from the kings of the Jinn, men and women, and the coming of the Queen of Queens, Es Shuhba, and how she had loved her and appointed her her vice-queen and how she was thus become ruler over all the kings of the Jinn; and she showed him the patent of investiture that Queen Es Shuhba had written her and told him that which had betided her with the Ghoul-head, whenas it appeared to her in the garden, and how she had despatched it to her palace, beseeching it to bring her news of the Commander of the Faithful and that which had betided him after her. Then she described to him the gardens, wherein she had taken her pleasure, and the baths inlaid with pearls and jewels and told him that which had befallen Meimoun the Sworder, whenas he carried her off, and how he had slain himself; brief, she told him all that she had seen of wonders and rarities and that which she had beheld of all kinds and colours among the Jinn.. Ah, then will I begin on you with chiding than the breeze More soft, ay pleasanter than clear cold water and more sweet..The Vicar of the Lord of the Worlds (162) Haroun er Reshid had a boon-companion of the number of his boon-companions, by name Ishac ben Ibrahim en

Nedim el Mausili, (163) who was the most accomplished of the folk of his time in the art of smiting upon the lute; and of the Commander of the Faithful's love for him, he assigned him a palace of the choicest of his palaces, wherein he was wont to instruct slave-girls in the arts of lute-playing and singing. If any slave-girl became, by his instruction, accomplished in the craft, he carried her before the Khalif, who bade her play upon the lute; and if she pleased him, he would order her to the harem; else would he restore her to Ishac's palace..So the vizier went in to his daughter and said to her, 'O my daughter, the king seeketh thee of me and desireth to marry thee.' 'O my father,' answered she 'I desire not a husband and if thou wilt marry me, marry me not but with one who shall be below me in rank and I nobler than he, so he may not turn to other than myself nor lift his eyes upon me, and marry me not to one who is nobler than I, lest I be with him as a slave-girl and a serving-woman.' So the vizier returned to the king and acquainted him with that which his daughter had said, whereat he redoubled in desire and love-liking for her and said to her father, 'An thou marry me not to her of good grace, I will take her by force in thy despite.' The vizier again betook himself to his daughter and repeated to her the king's words, but she replied, 'I desire not a husband.' So he returned to the king and told him what she said, and he was wroth and threatened the vizier, whereupon the latter took his daughter and fled with her..When Tuhfeh beheld this, she called to mind her lord and wept sore and said, 'I beseech God the Most High to vouchsafe me speedy deliverance, so I may return to my palace and that my high estate and queendom and glory and be reunited with my lord and master Er Reshid.' Then she walked in that garden and saw in its midst a dome of white marble, raised on columns of black teak and hung with curtains embroidered with pearls and jewels. Amiddleward this pavilion was a fountain, inlaid with all manner jacinths, and thereon a statue of gold, and [beside it] a little door. She opened the door and found herself in a long passage; so she followed it and behold, a bath lined with all kinds of precious marbles and floored with a mosaic of pearls and jewels. Therein were four cisterns of alabaster, one facing other, and the ceiling of the bath was of glass coloured with all manner colours, such as confounded the understanding of the folk of understanding and amazed the wit..The king read the letter and said to Abou Temam, "We will do what behoveth in the matter; but, O Abou Temam, needs must thou see my daughter and she thee, and needs must thou hear her speech and she thine.' So saying, he sent him to the lodging of the princess, who had had notice of this; so that they had adorned her sitting-chamber with the costliest that might be of utensils of gold and silver and the like, and she seated herself on a throne of gold, clad in the most sumptuous of royal robes and ornaments. When Abou Temam entered, he bethought himself and said, 'The wise say, he who restraineth his sight shall suffer no evil and he who guardeth his tongue shall hear nought of foul, and he who keepeth watch over his hand, it shall be prolonged and not curtailed.' (121) So he entered and seating himself on the ground, [cast down his eyes and] covered his hands and feet with his dress. (122) Quoth the king's daughter to him, 'Lift thy head, O Abou Temam, and look on me and speak with me.' But he spoke not neither raised his head, and she continued, 'They sent thee but that thou mightest look on me and speak with me, and behold, thou speakest not at all. Take of these pearls that be around thee and of these jewels and gold and silver. But he put not forth his hand unto aught, and when she saw that he paid no heed to anything, she was angry and said, 'They have sent me a messenger, blind, dumb and deaf'.Bunducdari (El) and the Sixteen Officers of Police, El Melik ez Zahir Rukneddin Bibers, ii. 117..The Seventeenth Night of the Month..? ? ? ? ? o. The King's Son and the Merchant's Wife dccccxciii.Accordingly, he returned to the burial-ground and gave not over going till he stood at the door of the sepulchre, when he heard El Merouzi say to his fellow, 'I will not give thee a single dirhem of the money!' The other said the like and they were occupied with contention and mutual revilement and talk. So the thief returned in haste to his fellows, who said, 'What is behind thee?' Quoth he, 'Get you gone and flee for your lives and save yourselves, O fools; for that much people of the dead are come to life and between them are words and contention.' So the thieves fled, whilst the two sharpers retained to Er Razi's house and made peace with one another and laid the thieves' purchase to the money they had gotten aforetime and lived a while of time. Nor, O king of the age," added the vizier, "is this rarer or more marvellous than the story of the four sharpers with the money-changer and the ass.".Thereupon the folk all cried out, saying, 'We accept him to king over us!' And they did him suit and service and gave him joy of the kingship. So the preachers preached in his name (76) and the poets praised him; and he lavished gifts upon the troops and the officers of his household and overwhelmed them with favours and bounties and was prodigal to the people of justice and equitable dealings and goodly usance and polity. When he had accomplished this much of his desire, he caused bring forth the cook and his household to the divan, but spared the old woman who had tended him, for that she had been the cause of his deliverance. Then they assembled them all without the town and he tormented the cook and those who were with him with all manner of torments, after which he put him to death on the sorriest wise and burning him with fire, scattered his ashes abroad in the air..? ? ? ? ? Yea, nevermore I ceased from that wherewith I stricken was; My night with wakefulness was filled, my heart with dreariment..On the morrow, he betook himself to the shop of his friend the druggist, who welcomed him and questioned him of his case and how he had fared that day. Quoth the singer, 'May God requite thee with good, O my brother! For that thou hast directed me unto easance!' And he related to him his adventure with the woman, till he came to the mention of her husband, when he said, 'And at midday came the cuckold her husband and knocked at the door. So she wrapped me in the mat, and when he had gone about his business, I came forth and we returned to what we were about.' This was grievous to the druggist and he repented of having taught him [how he should do] and misdoubted of his wife. So he said to the singer, 'And what said she to thee at thy going away?' And the other answered, 'She bade me come back to her on the morrow. So, behold, I am going to her and I came not hither but that I might acquaint thee with this, lest thy heart be occupied with me.' Then he took leave of him and went his way. As soon as the druggist was assured that he had reached the house, he cast the net over his shop (195) and made for his house, misdoubting of his wife, and knocked at the door..? ? ? ? ? The true believer

is pinched for his daily bread, Whilst infidel rogues enjoy all benefit..73. The Woman's Trick against her Husband dclviii. When El Muradi heard of his release, he betook himself to the chief of the police and said to him, "O our lord, we are not assured from yonder youth, [the Damascene], for that he hath been released from prison and we fear lest he complain of us." Quoth the prefect, "How shall we do?" And El Muradi answered, saying, "I will cast him into a calamity for thee." Then he ceased not to follow the young Damascene from place to place till he came up with him in a strait place and a by-street without an issue; whereupon he accosted him and putting a rope about his neck, cried out, saying, "A thief!" The folk flocked to him from all sides and fell to beating and reviling Nouredin, whilst he cried out for succour, but none succoured him, and El Muradi still said to him, "But yesterday the Commander of the Faithful released thee and to-day thou stealest!" So the hearts of the folk were hardened against him and El Muradi carried him to the master of police, who bade cut off his hand..? ? ? ? c. Hemmad the Bedouin's Story cxliv. ? ? ? ? The best of all religions your love is, for in you Are love and life made easeful, untroubled and sincere..The Sixth Day.? ? ? ? Fortune its arrows all, through him I love, let fly At me and parted me from him for whom I sigh..? ? ? ? ? ? ? ? ab. The King's Son and the Ogress xv.? ? ? ? ? ? Ye chide at one who weepeth for troubles ever new; Needs must th' afflicted warble the woes that make him rue..? ? ? ? ? She shot at me a shaft that reached my heart and I became The bond- man of despair, worn out with effort all in vain..It is as the jasmine, when it I espy, ii. 236..Then she took Tuhfeh under her armpit and flying up, swiffler 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!'. There was once a sage of the sages, who had three sons and sons' sons, and when they waxed many and their posterity multiplied, there befell dissension between them. So he assembled them and said to them, 'Be ye one hand (219) against other than you and despise (220) not [one another,] lest the folk despise you, and know that the like of you is as the rope which the man cut, when it was single; then he doubled [it] and availed not to cut it; on this wise is division and union. And beware lest ye seek help of others against yourselves (221) or ye will fall into perdition, for by whosoever means ye attain your desire, (222) his word (223) will have precedence of (224) your word. Now I have wealth which I will bury in a certain place, so it may be a store for you, against the time of your need.'

[Poeta Della Meteorologia Gioviano Pontano Un Memoria Letta Allaccademia Pontaniana Dal P Giuseppe Boffito Ba Dellosservatorio Di Moncalieri](#)

[Semon Que Predico El Illustrissimo y Reverendissimo Senor D Fr Ioan de Bohorques Maestro En Sancta Theologia y Obispo de Guaxaca En El Octavo Dia de Las Insignes Fiestas Que La Sancta Iglesia de Tlaxcala Y Su Illustrissimo Prelado El Senor D Alon](#)

[Peter I Tchaikowsky Op 39 Album for the Young Twenty-Four Easy Piano-Pieces](#)

[Kernmechanismen Einer Adaptiven Transformation](#)

[Burley Tobacco Production in Greece](#)

[The Legend of Henry Pech](#)

[Leaping the Tingles](#)

[The Treasure Is the Trip The Journey Has Its Rewards](#)

[Zany Circus Paradox](#)

[Get Shit Done Wochenplaner 2018 Portables Format 19x23cm Violettgold Premium Cover](#)

[Afraid to Cry](#)

[Slaves of the Third Millennium](#)

[Tengo M s L o Que El Veterinario de Los 101 D Imatas Agenda 2018 Semana Vista Espa ol 190 X 235 MM 160 G M](#)

[Black Bird in the Blue Dawn My Scattered Journeys](#)

[Geh Das Risiko Ein Oder Lass Dir Die Chance Entgehen Wochenplaner 2018 19 X 23 CM 160g M Wochenkalender Planer Terminplaner](#)

[Lakes](#)

[IO Posso E Lo Far Guardami Agenda Settimanale 2018 Italiano 19x23cm 160g M](#)

[Reconciliation Heaven and Earth](#)

[Agenda 2018 Agenda Semainier 19x23cm Blanc Cass Sur Rose P le](#)

[Sins Daughter](#)

[Orens Gift A Poem of Hope](#)

[Diversion y Juegos Planifiquemos Una Fiesta Perfecta Division \(Fun and Games Planning a Perfect Party Division\) \(Spanish Version\) \(Grade 3\)](#)

[The Total Money Makeover Workbook Classic Edition The Essential Companion for Applying the Books Principles](#)

[Naishapur and Babylon Poems \(2005-2017\)](#)

[Say Bye to Mommy](#)

[Beyond Terror A Battered Wife on Trial for the Alleged Murder of Her Husband](#)

[Agenda 2018 Agenda Semana Vista Espa ol 190 X 235 MM 160 G M Moderno Estampado Floral En Amarillo Rosa Verde Azulado Y Coral](#)

[Manche Leute Brauchen Ein High-Five Ins Gesicht Mit Einem Stuhl Wochenplaner Wochenplaner Terminplaner 2018 19 X 23 CM](#)

[Hasta El Mo o Agenda 2018 Semana Vista Espa ol 190 X 235 MM 160 G M Planificador Semanal](#)

[Quelques Reflexions Sur La Politique Exterieur](#)

[Metz Et Le Marechal Bazaine](#)

[Chiesa Di S Maria Di Cerrate Nel Contado Di Lecce La Ricerche](#)

[Notice Sur Les Livres Sacres de la Perse](#)

[Adaptation of Fiber Flax to the South Atlantic States](#)

[Notice Sur Les Faiences de Diruta DApres Des Documents Nouveaux Avec Une Planches de la Chromotypographie Danel](#)

[Quelques Observations Sur Les 19 Toiles Attribuees a Louis David A LExposition Des Portraits Du Siecle \(1783-1883\) Ecole Nationale Des Beaux-Arts](#)

[Sur Les Lois de Reciprocite](#)

[LOrdre Du Temple En Syrie Et a Chypre Les Templiers En Terre Sainte](#)

[Breve Narrazione Dei Servizi Prestati Nella Carriera Militare Per La Nazione Ed Il Re Ed Altri Resi Allumanita](#)

[Methodologie Des Langues Vivantes Notes Prises Aux Conferences Faites a la Sorbonne](#)

[Canada Le Courte Esquisse de Sa Position Geographique Ses Productions Son Climat Ses Ressources Ses Institutions Scolaires Et Municipales Ses Pecheries Chemins de Fer C C C](#)

[Pieces Inedites Du Roman de Tristan Precedees de Recherches Sur Son Origine Et Son Developpement](#)

[Rapport Sur La Question de la Revision Du Code Civil A LOccasion de la Celebration de Son Centenaire 1904](#)

[Autumn 1931 Bulbs Seeds Shrubs and Trees](#)

[LOrigine de LHomme DApres Ernest Haeckel](#)

[Annual Report of the Treasurer and Other Town Officers of Orange N H For the Year Ending March 1 1889](#)

[Rome Et Le Canada Causerie Donnee Devant Les Membres Du Cercle Catholique de Quebec Le Mercredi 4 Mars 1885](#)

[Sylviculture Francaise de LElevation Des Droits de Douane A LImportation Des Bois Reclamee de M Le President de la Republique Par Les Grands Proprietaires Forestiers de France Ou Refutation de Leur Memoire Sur La Situation Critique de la PR](#)

[Catalogue of a Valuable Collection of Coins Books and Curiosities Being a Portion of the Relics of Peales Museum the Property of Prof](#)

[Montroville Wilson Dickeson Consisting of American Silver and Copper Colonial and Washington Pieces Miscellaneous](#)

[Twenty-First Annual Report of the Newsboys Lodging and Industrial Home For Year Ending 30th September 1889](#)

[Spinoza Conference Tenue a la Haye Le 12 Fevrier 1877 Deux-Centieme Anniversaire de la Mort de Spinoza](#)

[Environmental Assessment Development Concept Plan Lodgepole Valley Sequoia Kings Canyon National Parks California](#)

[Poissons](#)

[My Life in the Projects A Kids-Eye View of HUD Housing in the 1980s](#)

[Wisdom Before Wealth Principles of Wealth Creation and Financial Independence for the Next Generation](#)

[What to Do When Leaded Fuel Becomes Extinct](#)

[Winter Woods](#)

[Alimenta](#)

[Sorg](#)

[As One Like Christ and the Church](#)

[Los Atletas](#)

[Confessions of a Cheerful Giver](#)

[Eboli to Brooklyn - One Way](#)

[8 Seconds to Midnight](#)

[6 Pack Ceo](#)

[Collective Rage A Play in 5 Betties](#)

[De la estupidez a la locura Cronicas para el futuro que nos espera](#)

[Ponder A Romance Novel of the Old West](#)

[Northwest Vignettes Volume One Creative Nonfiction Stories by NW Writers](#)

[Alphaprints Create Your Own A Sticker and Doodle Activity Book](#)

[Southern Rhone](#)

[In the Midnight Hour](#)

[Keep Calm and Let the Latin Teacher Handle It](#)

[Thirty Days Book Four](#)

[Tiembla En La Ciudad Compilaci](#)

[Tiny Infinities](#)

[El Inductor Bienvenido Al Portal del Karma](#)

[Matris Ein Beitrag Zur Quellenkritik Diodors](#)

[New Species of Xanthium and Solidago Vol 4](#)

[Interpolation Und Responson in Den Jambischen Partien Der Andromache Des Euripides](#)

[Letter to Sir Henry Parnell Bart M P on the New Colonial Trade Bill](#)

[Proceedings of the Presbytery of Toronto In the Case of Messrs Leach and Ritchie](#)

[By-Laws of the Board of Arts and Manufactures for Lower Canada Passed at the Quarterly Meeting Held on the 5th of January 1858](#)

[History of the Forrester Memorial](#)

[The Canadian Pacific Railway An Insight Into Its Management and Policy Facts and Figures](#)

[Culture and Manufacture of Ramie and Jute in the United States](#)

[Prospectus of the Montreal and Bytown Railroad](#)

[Intercolonial Trade Our Only Safeguard Against Disunion](#)

[Annual Report of the Directors and Chief Engineer to the Shareholders of the Quebec and Richmond Railway Company Presented 18th January 1853](#)

[Earth Sewage Versus Water Sewage Or National Health and Wealth Instead of Disease and Waste](#)

[The Hon Mr Merritt and the Quebec Board of Trade Or the St Lawrence](#)

[Address Delivered at Regiopolis College On the Eve of the Anniversary of the REV Angus McDonell V G of Kingston](#)

[Seance Publique de Rentree de LEcole Centrale Du Departement DIndre Et Loire](#)

[A Short View of the Present State of the Eastern Townships in the Province of Lower Canada Bordering on the Line 45 With Hints for Their Improvement](#)

[Catalogue of the Officers and Students of Bordentown Female College Bordentown New Jersey](#)

[Uber Die Alkalimetrische Methode Der Harnsaurebestimmung Von F Gowland Hopkins Inaugural-Dissertation Welche Zur Erlangung Der](#)

[Doctorwurde in Der Medicin Und Chirurgie Mit Zustimmung Der Medicinischen Facultat Der Friedrich-Wilhelms-Universitat Zu](#)

[A Brief Review of the Revenue Resources and Expenditures of Canada Compared with Those of the Neighboring State of New York](#)

[Canadian Department of Fine Art Worlds Columbian Exposition 1893 Catalogue of Paintings](#)

[Trade Price List Ornamentals and Roses October 1 1929](#)

[Three Chapters on a Triple Project The Canal and the Rail](#)
