

A CENTRALIZZAZIONE I DECRETI DOTTOBRE E LE LEGGI AMMINISTRATIVE STUDIO

When it was eventide, the king summoned the vizier and bade him tell the [promised] story, "Harkening and obedience," answered he. "Know, O king, that. So the prefect carried him up to the Sultan and he said, "I have an advertisement for thee, O my lord." "What is thine advertisement?" asked the Sultan; and the thief said, "I repent and will deliver into thy hand all who are evildoers; and whomsoever I bring not, I will stand in his stead." Quoth the Sultan, "Give him a dress of honour and accept his profession of repentance." So he went down from the presence and returning to his comrades, related to them that which had passed and they confessed his subtlety and gave him that which they had promised him. Then he took the rest of the stolen goods and went up with them to the Sultan. When the latter saw him, he was magnified in his eyes and he commanded that nought should be taken from him. Then, when he went down, [the Sultan's] attention was diverted from him, little by little, till the case was forgotten, and so he saved the booty [for himself]. The folk marvelled at this and the fifteenth officer came forward and said, 'Know that among those who make a trade of knavery are those whom God the Most High taketh on their own evidence against themselves.' 'How so?' asked they; and he said..109. Abdallah the Fisherman and Abdallah the Merman dcccclxxvii. WOMEN'S CRAFT..46. The Sharper of Alexandria and the Master of Police cccxli. They abode thus awhile and presently she said, "Up to now we have not become drunken; let me pour out." So she took the cup and gave him to drink and plied him with liquor, till he became drunken, when she took him and carried him into a closet. Then she came out, with his head in her hand, what while I stood silent, fixing not mine eyes on hers neither questioning her of this; and she said to me, "What is this?" "I know not," answered I; and she said, "Take it and cast it into the river." I obeyed her commandment and she arose and stripping herself of her clothes, took a knife and cut the dead man's body in pieces, which she laid in three baskets, and said to me, "Throw them into the river." Then he called Sitt el Milah and said to her, "The house [wherein thou lodgest] and that which is therein Is a guerdon [from me] to thy lord. So do thou take him and depart with him in the safeguard of God the Most High; but absent not yourselves from our presence." [So she went forth with Noureddin and] when she came to the house, she found that the Commander of the Faithful had sent them gifts galore and abundance of good things. As for Noureddin, he sent for his father and mother and appointed him agents and factors in the city of Damascus, to take the rent of the houses and gardens and khans and baths; and they occupied themselves with collecting that which accrued to him and sending it to him every year. Meanwhile, his father and mother came to him, with that which they had of monies and treasures and merchandise, and foregathering with their son, saw that he was become of the chief officers of the Commander of the Faithful and of the number of his session-mates and entertainers, wherefore they rejoiced in reunion with him and he also rejoiced in them..The vizier's story pleased the king and he bade depart to his dwelling..? ? ? ? Ye sleep; by Allah, sleep comes not to ease my weary lids; But from mine eyes, since ye have passed away, the blood doth rain..?STORY OF THE RICH MAN WHO GAVE HIS FAIR DAUGHTER IN MARRIAGE TO THE POOR OLD MAN..His love on him took pity and wept for his dismay, ii. 210..Think not that I forget our trothplight after you. Nay; God to me decreed remembrance heretofore. (202).Now the king of the city was dead and had left no son, and the townsfolk fell out concerning who should be king over them: and their sayings differed and their counsels, so that turmoil was like to betide between them by reason of this. At last, after long dissension, they came to an accord and agreed to leave the choice to the late king's elephant and that he unto whom he consented should be king and that they would not contest the commandment with him. So they made oath of this and on the morrow, they brought out the elephant and came forth to the utterward of the city; nor was there man or woman left in the place but was present at that time. Then they adorned the elephant and setting up the throne on his back, gave him the crown in his trunk; and he went round about examining the faces of the folk, but stopped not with any of them till he came to the banished king, the forlorn, the exile, him who had lost his children and his wife, when he prostrated himself to him and placing the crown on his head, took him up and set him on his back..When the Baghdadis saw this succour that had betided them against their enemies [and the victory that El Abbas had gotten them], they turned back and gathering together the spoils [of the defeated host], arms and treasures and horses, returned to Baghdad, victorious, and all by the valour of El Abbas. As for Saad, he foregathered with the prince, and they fared on in company till they came to the place where El Abbas had taken horse, whereupon the latter dismounted from his charger and Saad said to him, "O youth, wherefore alightest thou in other than thy place? Indeed, thy due is incumbent upon us and upon our Sultan; so go thou with us to the dwellings, that we may ransom thee with our souls." "O Amir Saad," replied El Abbas, "from this place I took horse with thee and herein is my lodging. So, God on thee, name me not to the king, but make as if thou hadst never seen me, for that I am a stranger in the land."..90. The Apples of Paradise dclxxvi..How long, O Fate, wilt thou oppress and baffle me? ii. 69..As for the king their father, he abode with his wife, their mother, what while God (to whom belong might and majesty) willed, and they rejoiced in reunion with each other. The kingship endured unto them and glory and victory, and the king continued to rule with justice and equity, so that the people loved him and still invoked on him and on his sons length of days and durance; and they lived the most delightful of lives till there came to them the Destroyer of Delights and Sunderer of Companies, He who layeth waste the palaces and peopleth the tombs; and this is all that hath come down to us of the story of the king and his wife and children. Nor," added the vizier, "if this story be a solace and a diversion, is it pleasanter or more diverting than that of the young man of Khorassan and his mother and sister." Then said El Abbas to them, "O youths, sit by my arms and my horse till I return." But they answered, saying, "By Allah, thou prolongest discourse with that which beseemeth not of words! Make haste, or we will go with thy head, for indeed the king purposeth to slay thee and to slay thy comrade and take that which is with you." When the

prince heard this, his skin quaked and he cried out at them with a cry that made them tremble. Then he sprang upon his horse and settling himself in the saddle, galloped till he came to the king's assembly, when he cried out at the top of his voice, saying ["To horse,] cavaliers!" And levelled his spear at the pavilion wherein was Zuheir. Now there were about him a thousand smiters with the sword; but El Abbas fell in upon them and dispersed them from around him, and there abode none in the tent save Zuheir and his vizier..Abdumelik ben Salih the Abbaside, Jaafer ben Yehya, and, i. 183..? ? ? ? ? "My soul be thy ransom," quoth I, "for thy grace! Indeed, to the oath that thou swor'st thou wast true." 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..When the druggist heard the singer's words, he was certified of the case and knew that the calamity, all of it, was in his own house and that the wife was his wife; and he saw the shirt, whereupon he redoubled in certainty and said to the singer, 'Art thou now going to her?' 'Yes, O my brother,' answered he and taking leave of him, went away; whereupon the druggist started up, as he were a madman, and ungarnished his shop. (199) Whilst he was thus engaged, the singer won to the house, and presently up came the druggist and knocked at the door. The singer would have wrapped himself up in the rug, but she forbade him and said to him, 'Get thee down to the bottom of the house and enter the oven (200) and shut the lid upon thyself.' So he did as she bade him and she went down to her husband and opened the door to him, whereupon he entered and went round about the house, but found no one and overlooked the oven. So he stood meditating and swore that he would not go forth of the house till the morrow..With this the king bade the vizier go away to his lodging, and when he arose in the morning, he abode his day in his house..(Quoth Abdallah ben Nan) So I became his boon-companion and entertained him by night [with stories and the like]; and this pleased him to the utmost and he took me into especial favour and bestowed on me dresses of honour and assigned me a separate lodging; brief, he was everywise bountiful to me and could not brook to be parted from me a single hour. So I abode with him a while of time and every night I caroused with him [and entertained him], till the most part of the night was past; and when drowsiness overcame him, he would rise [and betake himself] to his sleeping-place, saying to me, "Forsake not my service for that of another than I and hold not aloof from my presence." And I made answer with "Hearkening and obedience." .77. King Kisra Anoushirwan and the Village Damsel cclxxxix."Be it as thou deemest," answered Er Reshid and caused return the damsel to her chamber, saying to her, "The Lady Zubeideh saith thus and thus." Quoth she, "God requite her for me with good! Indeed, thou dealest equitably, O Commander of the Faithful, in this judgment." And he answered, "Go now to thy place, and to-morrow we will let bring thy lord." So she kissed the earth and recited the following verses:.87. The Lovers of the Benou Tai dclxxiii.Presently, up came the old woman, whereupon the young man sprang to his feet and laying hold of her, demanded of her the turban-cloth. Quoth she, "Know that I entered one of the houses and made the ablution and prayed in the place of prayer; and I forgot the turban-cloth there and went out. Now I know not the house in which I prayed, nor have I been directed (59) thereto, and I go round about every day till the night, so haply I may light on it, for I know not its owner." When the draper heard this, he said to the old woman, "Verily, Allah restoreth unto thee what which thou hast lost. Rejoice, for the turban-cloth is with me and in my house." And he arose forthright and gave her the turban-cloth, as it was. She gave it to the young man, and the draper made his peace with his wife and gave her raiment and jewellery, [by way of peace-offering], till she was content and her heart was appeased. (60).6. Story of the Hunchback cii.50. Ibrahim ben el Mehdi and the Merchant's Sister Night cclxvi.Then she charged her husband keep watch over the thief, till she should return, and repairing to his wife, acquainted her with his case and told her that her husband the thief had been taken and had compounded for his release, at the price of seven hundred dirhems, and named to her the token. So she gave her the money and she took it and returned to her house. By this time, the dawn had broken; so she let the thief go his way, and when he went out, she said to him, 'O my dear one, when shall I see thee come and take the treasure?' 'O indebted one,' answered he, 'when thou needest other seven hundred dirhems, wherewithal to amend thy case and that of thy children and to discharge thy debts.' And he went out, hardly believing in his deliverance from her. Nor," added the vizier, "is this more extraordinary than the story of the three men and our Lord Jesus." ? ? ? ? ? o. The Fifteenth Officer's Story dccccxl.It befell one day that the king had occasion to make a journey; so he called his Vizier Kardan and said to him, 'I have a trust to commit to thy care, and it is yonder damsel, my wife, the daughter of the Vizier [Zourkhan], and I desire that thou keep her and guard her thyself, for that there is not in the world aught dearer to me than she.' Quoth Kardan in himself, 'Of a truth, the king honoureth me with an exceeding honour [in entrusting me] with this damsel.' And he answered 'With all my heart.' ? ? ? ? ? 1. The Wife's Device to Cheat her Husband dccccxxxix.My flower a marvel on your heads doth show, ii. 254..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.' ? ? ? ? ? If to my favours thou aspire

and covet me, good lack! What leach such madness can assain or what medicament? . . . The curtain of delight, perforce, we've lifted through the friend, (143) For tidings of great joy, indeed, there came to us of late. . . . 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? The Tenth Night of the Month. . . . For indeed I am mated with longing love in public and privily, Nor ever my heart, alas I will cease from mourning, will I or nill. . . . Love's slave, I keep my troth with them; but, when they vowed, Fate made itself Urcoub, (16) whom never oath could bind. When Jaafer saw him, his reason was like to depart for shame and he knew that the chamberlain had been deceived by the likeness of the name; and Abdulmelik also perceived how the case stood and confusion was manifest to him in Jaafer's face. So he put on a cheerful favour and said, "No harm be upon you! (149) Bring us of these dyed clothes." So they brought him a dyed gown (150) and he put it on and sat discoursing cheerily with Jaafer and jesting with him. Then said he, "Give us to drink of your wine." So they poured him out a pint and he said, "Be ye indulgent with us, for we have no wont of this." Then he chatted and jested with them till Jaafer's breast dilated and his constraint ceased from him and his shamefastness, and he rejoiced in this with an exceeding joy and said to Abdulmelik, "What is thine errand?" Quoth the other, "I come (may God amend thee!) on three occasions, whereof I would have thee bespeak the Khalif; to wit, firstly, I have on me a debt to the amount of a thousand thousand dirhems, (151) which I would have discharged; secondly, I desire for my son the office of governor of a province, whereby his rank may be raised; and thirdly, I would fain have thee marry him to a daughter of the Khalif, for that she is his cousin and he is a match for her." And Jaafer said, "God accomplished! unto thee these three occasions. As for the money, it shall presently be carried to thy house; as for the government, I make thy son viceroy of Egypt; and as for the marriage, I give him to wife such an one, the daughter of our Lord the Commander of the Faithful, at a dowry of such and such a sum. So depart in the assurance of God the Most High." Meanwhile, Queen Kemeriyeh and her company sailed on, without ceasing, till they came under the palace wherein was Tuhfeh, to wit, that of Meimoun the Sworder; and by the ordinance of destiny, Tuhfeh herself was then sitting on the belvedere of the palace, pondering the affair of Haroun er Reshid and her own and that which had befallen her and weeping for that she was doomed to slaughter. She saw the ship and what was therein of those whom we have named, and they in mortal guise, and said, 'Alas, my sorrow for yonder ship and the mortals that be therein!' As for Kemeriyeh and her company, when they drew near the palace, they strained their eyes and seeing Tuhfeh sitting, said, 'Yonder sits Tuhfeh. May God not bereave [us] of her!' Then they moored their ship and making for the island, that lay over against the palace, spread carpets and sat eating and drinking; whereupon quoth Tuhfeh, 'Welcome and fair welcome to yonder faces! These are my kinswomen and I conjure thee by Allah, O Jemreh, that thou let me down to them, so I may sit with them awhile and make friends with them and return.' Quoth Jemreh, 'I may on no wise do that.' And Tuhfeh wept. Then the folk brought out wine and drank, what while Kemeriyeh took the lute and sang the following verses: Man who was lavish of House and Victual to One whom he knew not, The, i 293. Uselessness of Endeavour against Persistent Ill Fortune, Of the, i. 70.83. The Woman's Trick against her Husband cccxciii. 76 En Numan and the Arab of the Benou Tai dclx. . . . My heart will never credit that I am far from thee; In it thou art, nor ever the soul can absent be. One day, as he went wandering about the streets, he espied a woman of the utmost beauty and grace, and what he saw of her charms amazed him and there betided him what made him forget his present plight. She accosted him and jested with him and he besought her of foregathering and companionship. She consented to this and said to him, 'Let us go to thy lodging.' With this he repented and was perplexed concerning his affair and grieved for that which must escape him of her company by reason of the straitness of his hand, (261) for that he had no jot of spending money. But he was ashamed to say, 'No,' after he had made suit to her; so he went on before her, bethinking him how he should rid himself of her and casting about for an excuse which he might put off on her, and gave not over going from street to street, till he entered one that had no issue and saw, at the farther end, a door, whereon was a padlock. . . . Indeed, mine eyelids still with tears are ulcered and to you My bowels yearn to be made whole of all their pain and heat. . . . Alaeddin Abou esh Shamat ccl. . . . Who letteth us or hind'reth our way, I spring on him, As springeth lynx or panther upon the frightened deer; . . . And left me all forlorn, to pine for languishment. . . . Whose subtleness might well infect the understanding folk; And secrets didst thou, in thy cheer, to us communicate. . . . I hope for present (62) good [and bounty at thy hand.] For souls of men are still to present (63) good inclined. The Seventh Night of the Month. . . . Thou left'st unto me, after thee, languor and carefulness; I lived a life wherein no jot of sweetness I espied. . . . 128. The Ferryman of the Nile and the Hermit cccclxxix. Therewithal, O my brother, the locust fell to going round about among the company of the birds, but saw nought resembling the hawk in bulk and body save the kite and deemed well of her. So she brought the hawk and the kite together and counselled the former to make friends with the latter. Now it chanced that the hawk fell sick and the kite abode with him a long while [and tended him] till he recovered and became whole and strong; wherefore he thanked her [and she departed from him]. But after awhile the hawk's sickness returned to him and he needed the kite's succour. So the locust went out from him and was absent from him a day, after which she returned to him with a [another] locust, (53) saying, "I have brought thee this one." When the hawk saw her, he said, "God requite thee with good! Indeed, thou hast done well in the quest and hast been subtle in the choice." . . . 107. The Ruined Man of Baghdad and his Slave-girl cccclxiv. So he repaired to the draper and buying of him a turban-cloth of lawn, returned with it to the old woman, who took it and burned it in two places. Then she donned devotees' apparel and taking the turban-cloth with her, went to the draper's house and knocked at the door. When the draper's wife saw her, she opened to her and received her kindly and made much of her and welcomed her. So the old woman went in to her and conversed with her awhile. Then said she to her, "[I desire to make] the ablution [preparatory] to prayer." So the wife brought her water and she made the ablution and standing up to pray,

prayed and did her occasion. When she had made an end of her prayers, she left the turban-cloth in the place of prayer and went away..She abode with Ins ben Cais twelve years, during which time he was blessed with no children by her; wherefore his breast was straitened, by reason of the failure of lineage, and he besought his Lord to vouchsafe him a child. Accordingly the queen conceived, by permission of God the Most High; and when the days of her pregnancy were accomplished, she gave birth to a maid-child, than whom never saw eyes a goodlier, for that her face was as it were a pure pearl or a shining lamp or a golden (50) candle or a full moon breaking forth of a cloud, extolled be the perfection of Him who created her from vile water (51) and made her a delight to the beholders! When her father saw her on this wise of loveliness, his reason fled for joy, and when she grew up, he taught her the art of writing and polite letters (52) and philosophy and all manner of tongues. So she excelled the folk of her time and overpassed her peers; (53) and the sons of the kings heard of her and all of them desired to look upon her..39. Yehya ben Khalid and the Man who forged a Letter in his Name ccvi.Sabir (Abou), Story of, i. 90..Quoth Omar, "O Jerir, keep the fear of God before thine eyes and say nought but the truth." And Jerir recited the following verses:One day, as I was thus feigning sleep, I felt a hand in my lap, and in it a magnificent purse. So I seized the hand and behold, it was that of a fair woman. Quoth I to her, "O my lady, who art thou?" And she said, "Rise [and come away] from here, that I may make myself known to thee." So I arose and following her, fared on, without tarrying, till she stopped at the door of a lofty house, whereupon quoth I to her,"O my lady, who art thou? Indeed, thou hast done me kindness, and what is the reason of this?" "By Allah," answered she, "O Captain Mum, I am a woman on whom desire and longing are sore for the love of the daughter of the Cadi Amin el Hukm. Now there was between us what was and the love of her fell upon my heart and I agreed with her upon meeting, according to possibility and convenience. But her father Amin el Hukm took her and went away, and my heart cleaveth to her and love-longing and distraction are sore upon me on her account."..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 quickest! 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.'.THE TWO KINGS AND THE VIZIER'S DAUGHTERS. (154).Then he arose and going in to his daughter, found her mother with her; so he set out to them the case and Mariyeh said, "O father mine, my wish is subject unto (122) thy commandment and my will ensueth thy will; so whatsoever thou chooseth, I am still obedient unto thee and under thy dominion." Therewithal the King knew that Mariyeh inclined unto El Abbas; so he returned forthright to King El Aziz and said to him, "May God amend the King! Verily, the occasion is accomplished and there is no opposition unto that which thou commandest" Quoth El Aziz, "By God's leave are occasions accomplished. How deemest thou, O King, of fetching El Abbas and drawing up the contract of marriage between Mariyeh and him?" And Ins ben Cais answered, saying, "Thine be it to decide."..? ? ? ? ? Compared with thine enjoyment, the hardest things are light To win and all things distant draw near and easy be..INTRODUCTION.--Story of King Shehriyar and his Brother..?Story of King Suleiman Shah and His Sons..? ? ? ? v. The House with the Belvedere dxcviii.Then he again began to pay me frequent visits and I entered into converse with him and questioned him of the band and how he came to escape, he alone of them all. Quoth he, 'I left them from the day on which God the Most High delivered thee from them, for that they would not obey my speech; wherefore I swore that I would no longer consort with them.' And I said, 'By Allah, I marvel at thee, for that thou wast the cause of my preservation!' Quoth he, 'The world is full of this sort [of folk]; and we beseech God the Most High for safety, for that these [wretches] practise upon men with every kind of device.' Then said I to him, 'Tell me the most extraordinary adventure of all that befell thee in this villainy thou wast wont to practise.' And he answered, saying, 'O my brother, I was not present when they did on this wise, for that my part with them was to concern myself with selling and buying and [providing them with] food; but I have heard that the most extraordinary thing that befell them was on this wise..? ? ? ? ? c. The Jewish Physician's Story cxxix.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..165. Ibrahim and Jemileh dcccciii.Thereat Queen Zelzeleh was moved to exceeding delight and bidding her treasurers bring a basket, wherein were fifty pairs of bracelets and the like number of earrings, all of gold, set with jewels of price, the like whereof nor men nor Jinn possessed, and an hundred robes of coloured brocade and an hundred thousand dinars, gave the whole to Tuhfeh. Then she passed the cup to her sister Sherareh, who had in her hand a stalk of narcissus; so she took it from her and turning to Tuhfeh, said to her, 'O Tuhfeh, sing to me on this.' 'Hearkening and obedience,' answered she and improvised and sang the following verses:..104. El Amin and his Uncle Ibrahim ben el Mehdi ccccxviii..? ? ? ? o. The Merchant and the Thieves ccccxix.One of

the good-for-noughts found himself one day without aught and the world was straitened upon him and his patience failed; so he lay down to sleep and gave not over sleeping till the sun burnt him and the foam came out upon his mouth, whereupon he arose, and he was penniless and had not so much as one dirhem. Presently, he came to the shop of a cook, who had set up therein his pans (9) [over the fire] and wiped his scales and washed his saucers and swept his shop and sprinkled it; and indeed his oils (10) were clear (11) and his spices fragrant and he himself stood behind his cooking-pots [waiting for custom]. So the lackpenny went up to him and saluting him, said to him, 'Weigh me half a dirhem's worth of meat and a quarter of a dirhem's worth of kouskoussou (12) and the like of bread.' So the cook weighed out to him [that which he sought] and the lackpenny entered the shop, whereupon the cook set the food before him and he ate till he had gobbled up the whole and licked the saucers and abode perplexed, knowing not how he should do with the cook concerning the price of that which he had eaten and turning his eyes about upon everything in the shop..? ? ? ? ? ? ? ? wa. The Hawk and the Locust dccccxvi.? ? ? ? ? Thou taught'st me what I cannot bear; afflicted sore am I; Yea, thou hast wasted me away with rigour and despite..I marvelled at this with the utmost wonderment and knew that he was of the sons of the pious. So I bestirred myself for his release and tended him [till he recovered] and besought him of quittance and absolution of responsibility.'.Quoth the king, "O Saad, fetch him to me, for indeed thou describest to me a masterful man." (76) And he answered, saying, "By Allah, O my lord, hadst thou but seen our case with Hudheifeh, what while he challenged me to the field of war and the stead of thrusting and smiting and I held back from doing battle with him! Then, whenas I thought to go forth to him, behold, a cavalier gave loose to his bridle-rein and called out to me, saying, 'O Saad, wilt thou suffer me to fill thy room in waging war with him and I will ransom thee with myself?' And I said, 'By Allah, O youth, whence cometh thou?' Quoth he, 'This is no time for thy questions.'" Then he recounted to the king all that had passed between himself and El Abbas from first to last; whereupon quoth Ins ben Cais, "Bring him to me in haste, so we may learn his tidings and question him of his case." "It is well," answered Saad, and going forth of the king's presence, repaired to his own house, where he put off his harness of war and took rest for himself..So, when the night darkened, we sallied forth to make our round, attended by men with sharp swords, and went round about the streets and compassed the city, till we came to the by-street where was the woman, and it was the middle of the night Here we smelt rich scents and heard the clink of earrings; so I said to my comrades, "Methinks I spy an apparition," And the captain of the watch said, "See what it is." So I came forward and entering the lane, came presently out again and said, "I have found a fair woman and she tells me that she is from the Citadel and that the night surprised her and she espied this street and seeing its cleanness and the goodness of its ordinance, knew that it appertained to a man of rank and that needs must there be in it a guardian to keep watch over it, wherefore she took shelter therein." Quoth the captain of the watch to me, "Take her and carry her to thy house." But I answered, "I seek refuge with Allah! (93) My house is no place of deposit (94) and on this woman are trinkets and apparel [of price]. By Allah, we will not deposit her save with Amin el Hukrn, in whose street she hath been since the first of the darkness; wherefore do thou leave her with him till the break of day." And he said, "As thou wilt." Accordingly, I knocked at the Cadi's door and out came a black slave of his slaves, to whom said I, "O my lord, take this woman and let her be with you till break of day, for that the lieutenant of the Amir Imeddin hath found her standing at the door of your house, with trinkets and apparel [of price] on her, and we feared lest her responsibility be upon you; (95) wherefore it is most fit that she pass the night with you." So the slave opened and took her in with him..103. Julnar of the Sea and her Son King Bedr Basim of Persia dcccxciv.So the sharper took the two thousand dinars and made off; and when he was gone, the merchant said to his friend, the [self-styled] man of wit and intelligence, 'Harkye, such an one! Thou and I are like unto the hawk and the locust.' 'What was their case?' asked the other; and the merchant said,.118. The Merchant of Cairo and the Favourite of the Khalif El Mamoun El Hikim bi Amrillak M.Then, in his anger, he walled up the door of the granary with clay, and by the ordinance of God the Most High, there came a great rain and descended from the roofs of the house wherein was the wheat [so that the latter rotted]; and needs must the merchant give the porters five hundred dirhems from his purse, so they should carry it forth and cast it without the city, for that the smell of it was noisome. So his friend said to him, 'How often did I tell thee thou hadst no luck in wheat? But thou wouldst not give ear to my speech, and now it behoveth thee to go to the astrologer and question him of thy star.' Accordingly the merchant betook himself to the astrologer and questioned him of his star, and the astrologer said to him, 'Thy star is unpropitious. Put not thy hand to any business, for thou wilt not prosper therein.' However, he paid no heed to the astrologer's words and said in himself, 'If I do my occasion, (103) I am not afraid of aught.' Then he took the other part of his money, after he had spent therefrom three years, and built [therewith] a ship, which he loaded with all that seemed good to him and all that was with him and embarked on the sea, so he might travel..? ? ? ? ? For if "Her grave above her is levelled" it be said, Of life and its continuance no jot indeed reck I.No good's in life (to the counsel list of one who's purpose-whole), i. 28..(continued)..? ? ? ? ? Ah, then will I begin on you with chiding than the breeze More soft, ay pleasanter than clear cold water and more sweet..They tell that Haroun er Reshid was sitting one day to do away grievances, when there came up to him a woman and said to him, "O Commander of the Faithful, may God accomplish thine affair and cause thee rejoice in that which He hath given thee and increase thee in elevation! Indeed, thou hast done justice (85) and wrought equitably." (86) Quoth the Khalif to those who were present with him, "Know ye what this woman meaneth by her saying?" And they answered, "Of a surety, she meaneth not otherwise than well, O Commander of the Faithful." "Nay," rejoined Haroun; "she purposeth only in this an imprecation against me. As for her saying, 'God accomplish thine affair!' she hath taken it from the saying of the poet, 'When an affair is accomplished, its abatement (87) beginneth. Beware of cessation, whenas it is said, "It is accomplished." As for her saying 'God cause thee rejoice in that which He hath given thee,' she took it from the saying of God the Most High, 'Till, whenas they

rejoiced in that which they were given, we took them suddenly and lo, they were confounded!' (88) As for her saying, 'God increase thee in elevation!' she took it from the saying of the poet, 'No bird flieth and riseth up on high, but, like as he flieth, he falleth.' And as for her saying, 'Indeed, thou hast done justice and wrought equitably,' it is from the saying of the Most High, '[If ye deviate (89) or lag behind or turn aside, verily, God of that which ye do is aware;' (90) and] 'As for the transgressors,' (91) they are fuel for hell[-fire]." (92). Officer's Story, The Twelfth, ii. 179..? ? ? ? In my tears I have a witness; when I call thee to my mind, Down my cheeks they run like torrents, and I cannot stay their flight..? ? ? ? Bravo for a fawn with a houri's eye of black, Like the sun or the shining moon midst the starry train!. Barmecides, Haroun er Reshid and the Woman of the, i. 57..68. Haroun er Reshid and the three Poets cclxxxvi. When the king heard this, his mind was occupied [with the story he had heard and that which the vizier promised him], and he bade the latter depart to his own house.. The Fourteenth Night of the Month..? ? ? ? r. The Pious Woman accused of Lewdness dccccvii.? ? ? ? j. The Tenth Officer's Story dccccxxviii

[Crimmigration Law](#)

[BUNDLE Neck Organizational Behavior + Neck Organizational Behavior Interactive Ebook](#)

[Silvas Diagnostic Renal Pathology](#)

[Torah and Tradition Papers Read at the Sixteenth Joint Meeting of the Society for Old Testament Study and the Oudtestamentisch Werkgezelschap Edinburgh 2015](#)

[Religiose Kunst Im Konflikt Zwischen Urheberrecht Und Sacheigentum Unter Besonderer Berucksichtigung Von Kirchenbauten](#)

[Walchen Romani Und Latini Variatinnen Einer Nachromischen Gruppenbezeichnung Zwischen Britannien Und Dem Balkan](#)

[Simpliciana XXXVIII \(2016\)](#)

[Internationale Geschichte in Theorie Und Praxis International History in Theory and Practice](#)

[Revenue Recognition 2016](#)

[Vehicle Battery Fires Why They Happen and How They Happen](#)

[Nutritional Modulators of Pain in the Aging Population](#)

[A Colour Handbook on Field Problems of Rabi Crops Identification Treatment and Management Identification Treatment and Management](#)

[Spielwerke Aus Prag Und Wien](#)

[The Routledge Companion to Production and Operations Management](#)

[Women Presidents and Prime Ministers in Post-Transition Democracies](#)

[Advances in European Borderlands Studies](#)

[Noncommutative Geometry And Physics 4 - Workshop On Strings Membranes And Topological Field Theory](#)

[Essentials of Genetic Analysis](#)

[Open Innovation Unveiling The Power Of The Human Element](#)

[Routledge Handbook of Political Advertising](#)

[Glaubigerschutz Durch Berufshaftpflichtversicherung in Der Partgmbb](#)

[Quick Easy Kaizen Refill Pack](#)

[Translational Immunotherapy of Brain Tumors](#)

[Strange Voices in Narrative Fiction](#)

[Disorders of Childhood Development and Psychopathology Loose-Leaf Version](#)

[Critical and Clinical Cartographies Architecture Robotics Medicine Philosophy](#)

[The Routledge International Handbook of Life-Course Criminology](#)

[A Gift of Fire Social Legal and Ethical Issues for Computing Technology](#)

[Procurement Management in the Supply Chain Environment A Practical Guide to Understanding Procurement Management and Enhancing](#)

[Procurement Effectiveness and Efficiency](#)

[Federal Income Taxation 17th Edition](#)

[Calculus Single Variable International Metric Edition](#)

[Routledge Handbook on Consumption](#)

[The Routledge Handbook of Language and Humor](#)

[The Secret Origins of Comics Studies](#)

[Color Atlas of Veterinary Ophthalmology](#)

[The statutory rules of Northern Ireland 2016 Part 1 \[Nos 1 - 130\]](#)

[US Master Pension Guide 2017 Edition](#)

[Brand Protection Online A Practical Guide to Protection from Online Infringement](#)

[Occupational Safety and Hygiene V Selected papers from the International Symposium on Occupational Safety and Hygiene \(SHO 2017\) April 10-11 2017 Guimaraes Portugal](#)

[Essentials of Organizational Behavior Student Value Edition Plus Mylab Management with Pearson Etext -- Access Card Package](#)

[Mental Health Law](#)

[Acute Coronary Syndrome Urgent and Follow-up Care](#)

[Greek Influence on Egyptian-Coptic Contact-Induced Change in an Ancient African Language \(Ddglc Working Papers 1\)](#)

[Contracts Cases Discussion and Problems 4th Edition](#)

[Optical Materials Microstructuring Surfaces with Off-Electrode Plasma](#)

[Naphthalenediimide and its Congeners From Molecules to Materials](#)

[Children and Forced Migration Durable Solutions During Transient Years](#)

[Twenty-First Century Procedure 2nd Edition](#)

[Calculus International Metric Edition](#)

[Machinery Materials Science and Engineering Applications Proceedings of the 6th International Conference on Machinery Materials Science and Engineering Applications \(MMSE 2016\) Wuhan China October 26-29 2016](#)

[High Field Brain MRI Use in Clinical Practice](#)

[Paste Tailings Management](#)

[Cooperative Synchronization in Distributed Microgrid Control](#)

[The Flipped Classroom Practice and Practices in Higher Education](#)

[International Human Resource Management in South Korean Multinational Enterprises](#)

[Photonic Fiber and Crystal Devices Advances in Materials and Innovations in Device Applications X](#)

[China Mutual Funds 2017](#)

[Discovering the Life Span -- Books a la Carte](#)

[Remote Sensing and Modeling of Ecosystems for Sustainability](#)

[Hurricanes and Climate Change Volume 3](#)

[Optimal Control Applications for Operations Strategy](#)

[The Urban Forest Cultivating Green Infrastructure for People and the Environment](#)

[Prediction and Inference from Social Networks and Social Media](#)

[Clinical Guide to Accelerated Orthodontics With a Focus on Micro-Osteoperforations](#)

[Low-Dimensional Materials and Devices](#)

[Target and Background Signatures II](#)

[Development Report on Chinas New Media](#)

[Emerging Practices in Scholarship of Learning and Teaching in a Digital Era](#)

[VSM Office Workflow Facilitator Guide](#)

[Wormlike Micelles Advances in Systems Characterisation and Applications](#)

[Remote Sensing of Clouds and the Atmosphere XXI](#)

[Synthetic Protein Switches Methods and Protocols](#)

[Plant Responses to Environmental Stimuli The Role of Specific Forms of Plant Memory](#)

[8th International Symposium on Advanced Optical Manufacturing and Testing Technologies Optoelectronic Materials and Devices](#)

[Juden in Franken Zwischen Mittelalter Und Fruher Neuzeit Die Grafschaften Castell Und Wertheim Im Regionalen Kontext](#)

[Standard Setting in Education The Nordic Countries in an International Perspective](#)

[Perspectives in Environmental Toxicology](#)

[Talio Esto Recherches Sur Les Origines de la Formule oeil Pour Oeil Dent Pour Dent Dans Les Droits Du Proche-Orient Ancien Et Sur Son Devenir Dans Le Monde Gr co-Romain](#)

[Statics and Influence Functions - from a Modern Perspective](#)

[Benn Forum 2 Benn Forum \(2010 2011\)](#)

[Now I Know Five Centuries of Aqedah Exegesis](#)

[Irrigated Agriculture in Egypt Past Present and Future](#)

[Laser Communication and Propagation through the Atmosphere and Oceans V](#)

[Social Knowledge Management in Action Applications and Challenges](#)

[Small Modular Reactors for Electricity Generation An Economic and Technologically Sound Alternative](#)

[Algebraic Graph Theory Morphisms Monoids and Matrices](#)

[Management of Thyroid Nodules and Differentiated Thyroid Cancer A Practical Guide](#)

[Group Processes Data-Driven Computational Approaches](#)

[In Search of the Next Memory Inside the Circuitry from the Oldest to the Emerging Non-Volatile Memories](#)

[Semantics of the Probabilistic Typed Lambda Calculus Markov Chain Semantics Termination Behavior and Denotational Semantics](#)

[Advances in Shape Memory Materials In Commemoration of the Retirement of Professor Hisaaki Tobushi](#)

[From the Paris Agreement to a Low-Carbon Bretton Woods Rationale for the Establishment of a Mitigation Alliance](#)

[Sustainable Value Management for Construction Projects](#)

[The Dynamics of Judicial Independence A Comparative Study of Courts in Malaysia and Pakistan](#)

[Low-Carbon Energy in Africa and Latin America Renewable Technologies Natural Gas and Nuclear Energy](#)

[Tongue Image Analysis](#)

[Efficient Predictive Algorithms for Image Compression](#)

[Robust Control of Linear Descriptor Systems](#)

[Information and Communications Technology in Primary School Education](#)

[Infrared Sensors Devices and Applications VI](#)
