

# AL REGULATIONS TITLE 40 PROTECTION OF THE ENVIRONMENT 1 49 REVISED AS

Cashghar, Abdallah ben Nafi and the King's Son of, ii. 195..? ? ? ? My heart will never credit that I am far from thee; In it thou art, nor ever the soul can absent be..Now he feared [to return to the pot then and there], lest the idiot should follow him to the place and find nothing and so his plan be marred. So he said to him, 'O Ajlan, (265) I would have thee come to my lodging and eat bread with me.'" So the idiot went with him to his lodging and he seated him there and going to the market, sold somewhat of his clothes and pawned somewhat from his house and bought dainty food. Then he betook himself to the ruin and replacing the money in the pot, buried it again; after which he returned to his lodging and gave the idiot to eat and drink, and they went out together. The sharper went away and hid himself, lest the idiot should see him, whilst the latter repaired to his hiding- place and took the pot.? ? ? ? Ye know I'm passion-maddened, racked with love and languishment, Yet ye torment me, for to you 'tis pleasing to torment..Chamberlain's Wife, The King and his, ii. 53..As for the king, he arose in haste and disguising himself, repaired to the house of Firouz and knocked at the door. Quoth Firouz's wife, "Who is at the door?" And he answered, saying, "I am the king, thy husband's master." So she opened the door and he entered and sat down, saying, "We are come to visit thee." Quoth she, "I seek refuge [with God] from this visitation, for indeed I deem not well thereof." And the king said, "O desire of hearts, I am thy husband's master and methinks thou knowest me not." "Nay," answered she, "I know thee, O my lord and master, and I know thy purpose and that which thou seekest and that thou art my husband's lord. I understand what thou wishest, and indeed the poet hath forestalled thee in his saying of the following verses, in reference to thy case: The First Night of the Month.? ? ? ? l. The Foolish Fisherman . dcxvi..So, when he arose in the morning, he repaired to the vizier and repeated to him that which the old woman had taught him; whereat the vizier marvelled and said to him, 'What sayst thou of a man, who seeth in his house four holes, and in each a viper offering to come out and kill him, and in his house are four staves and each hole may not be stopped but with the ends of two staves? How shall he stop all the holes and deliver himself from the vipers?' When the merchant heard this, there betided him [of concern] what made him forget the first and he said to the vizier, 'Grant me time, so I may consider the answer.' 'Go out,' replied the vizier, 'and bring me the answer, or I will seize thy good.' 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 Ishac seized upon her hand and carrying her into the house, said to her, 'Take the lute and sing; for never saw I nor heard thy like in smiting upon the lute; no, not even myself!' 'O my lord,' answered she, 'thou makest mock of me. Who am I that thou shouldst say all this to me? Indeed, this is but of thy kindness.' 'Nay, by Allah,' exclaimed he, 'I said but the truth to thee and I am none of those on whom pretence imposeth. These three months hath nature not moved thee to take the lute and sing thereto, and this is nought but an extraordinary thing. But all this cometh of strength in the craft and self-restraint.' Then he bade her sing; and she said, 'Harkening and obedience.' So she took the lute and tightening its strings, smote thereon a number of airs, so that she confounded Ishac's wit and he was like to fly for delight. Then she returned to the first mode and sang thereto the following verses:..115. The Malice of Women dccccxxix.? ? ? ? I'll say. If for my loved ones' loss I rent my heart for dole,..? ? ? ? e. The Barber's Story cxlix.? ? ? ? Whenas En Nebhan strove to win my grace, himself to me With camel- loads he did commend of musk and camphor white,.I swear by his life, yea, I swear by the life of my love without peer, iii. 21..So I arose and putting in my sleeve a handkerchief, wherein was a good sum of money, followed the woman, who went on before me and gave not over walking till she brought me to a by-street and to a door, which she bade me open. I refused and she opened it and brought me into the vestibule. As soon as I had entered, she locked the door of entrance from within and said to me, 'Sit [here] till I go in to the slave-girls and cause them enter a place where they shall not see me.' 'It is well,' answered I and sat down; whereupon she entered and was absent from me a moment, after which she returned to me, without a veil, and said, 'Arise, [enter,] in the name of God.' (127) So I arose and went in after her and we gave not over going till we entered a saloon. When I examined the place, I found it neither handsome nor agreeable, but unseemly and desolate, without symmetry or cleanliness; nay, it was loathly to look upon and there was a foul smell in it..Then said he to Arwa, "What wilt thou that I do with them?" And she answered, saying, "Accomplish on them the ordinance of God the Most High; (119) the slayer shall be slain and the transgressor transgressed against, even as he transgressed against us; yea, and the well-doer, good shall be done unto him, even as he did unto us." So she gave [her officers] commandment concerning Dadbin and they smote him on the head with a mace and slew him, and she said, "This is for the slaughter of my father." Then she bade set the vizier on a beast [and carry him] to the desert whither he had caused carry her [and leave him there without victual or water]; and she said to him, "An thou be guilty, thou shalt abide [the punishment of] thy guilt and perish of hunger and thirst in the desert; but, if there be no guilt in thee, thou shalt be delivered, even as I was delivered." ?STORY OF THE MAN OF KHORASSAN, HIS SON AND HIS GOVERNOR..? ? ? ? The folk witness bear of my worth and none can my virtues deny..? ? ? ? r. The Pious Woman accused of Lewdness dccccvii.53. Abou Hassan es Ziyadi and the Man from Khorassan Night

ccxlix. She laughed and cried out to the women of the house, saying, "Ho, Fatimeh! Ho, Khedijeh! Ho, Herifeh! Ho, Senineh!" Whereupon all those who were in the place of women and neighbours flocked to me and fell a-laughing at me and saying, "O blockhead, what ailed thee to meddle with gallantry?" Then one of them came and looked in my face and laughed, and another said, "By Allah, thou mightest have known that she lied, from the time she said she loved thee and was enamoured of thee? What is there in thee to love?" And a third said, "This is an old man without understanding." And they vied with each other in making mock of me, what while I suffered sore chagrin..So the king bade fetch the old man and he came and stood before the Sultan, who showed him the two pearls. Quoth he, 'As for this one, it is worth a thousand dinars.' And the king said, 'So saith its owner.' 'But for this other,' continued the old man, 'it is worth but five hundred.' The folk laughed and marvelled at his saying, and the merchant, [the owner of the second pearl], said to him, 'How can this, which is greater of bulk and purer of water and more perfect of rondure, be less of worth than that?' And the old man answered, 'I have said what is with me.' (208) Then said the king to him, 'Indeed, the outward appearance thereof is like unto that of the other pearl; why then is it worth but the half of its price?' 'Yes,' answered the old man, '[its outward resembleth the other]; but its inward is corrupt.' 'Hath a pearl then an outward and an inward?' asked the merchant, and the old man said, 'Yes. In its inward is a boring worm; but the other pearl is sound and secure against breakage.' Quoth the merchant, 'Give us a token of this and prove to us the truth of thy saying.' And the old man answered, 'We will break the pearl. If I prove a liar, here is my head, and if I speak truth, thou wilt have lost thy pearl.' And the merchant said, 'I agree to that.' So they broke the pearl and it was even as the old man had said, to wit, in its midst was a boring worm..As I sat one day at the door of the prefecture, a woman entered and said to me privily, "O my lord, I am the wife of such an one the physician, and with him is a company of the notables (114) of the city, drinking wine in such a place." When I heard this, I misliked to make a scandal; so I rebuffed her and sent her away. Then I arose and went alone to the place in question and sat without till the door opened, when I rushed in and entering, found the company engaged as the woman had set out, and she herself with them. I saluted them and they returned my greeting and rising, entreated me with honour and seated me and brought me to eat. Then I informed them how one had denounced them to me, but I had driven him (115) away and come to them by myself; wherefore they thanked me and praised me for my goodness. Then they brought out to me from among them two thousand dirhems (116) and I took them and went away..Here the treasure-seeker brought out a book and reading therein, dug in the crest of the mountain five cubits deep, whereupon there appeared to him a stone. He pulled it up and behold, it was a trap-door covering the mouth of a pit. So he waited till the [foul] air was come forth from the midst of the pit, when he bound a rope about the boy's middle and let him down to the bottom, and with him a lighted flambeau. The boy looked and beheld, at the upper end of the pit, wealth galore; so the treasure-seeker let down a rope and a basket and the boy fell to filling and the man to drawing up, till the latter had gotten his sufficiency, when he loaded his beasts and did his occasion, whilst the boy looked for him to let down to him the rope and draw him up; but he rolled a great stone to the mouth of the pit and went away..? ? ? ? a. The Foolish Weaver clii.? ? ? ? The camel-leader singing came with the below'd; our wish Accomplished was and we were quit of all the railers' prate..When it was the seventh day, the seventh vizier, whose name was Bihkemal, came in to the king and prostrating himself to him, said, "O king, what doth thy long-suffering with this youth advantage thee? Indeed the folk talk of thee and of him. Why, then, dost thou postpone the putting him to death?" The vizier's words aroused the king's anger and he bade bring the youth. So they brought him before him, shackled, and Azadbekht said to him, "Out on thee! By Allah, after this day there abideth no deliverance for thee from my hand, for that thou hast outraged mine honour, and there can be no forgiveness for thee."? ? ? ? Yea, they'd join me in pouring forth tears and help me my woes to lament, And like unto me they'd become all wasted and tortured and pale..? ? ? ? j. The Two Kings dcxvi.?STORY OF THE RICH MAN WHO GAVE HIS FAIR DAUGHTER IN MARRIAGE TO THE POOR OLD MAN..103. Julnar of the Sea and her Son King Bedr Basim of Persia dcccxciv.? ? ? ? A talking-stock among the folk for ever I abide; Life and the days pass by, yet ne'er my wishes I attain)..95. About Suweid and the Handsome Old Woman dclxxxvii.? ? ? ? e. The Fifth Voyage of Sindbad the Sailor dlvi.Actions, Of the Issues of Good and Evil, i. 103..A fair one, to idolaters if she herself should show, iii. 10..Twere better and meeter thy presence to leave, ii. 85..Full many a man incited me to infidelity, i. 205..165. Ibrahim and Jemileh dccciii.And the king bade him depart to his own house..So, when they entered with the folk and had prostrated themselves before the king and given him joy and he had raised their rank, [they sat down]. Now it was the custom of the folk to salute and go forth, so, when they sat down, the king knew that they had a word that they would fain say. So he turned to them and said, "Ask your need." And the viziers also were present. Accordingly, they bespoke him with all that these latter had taught them and the viziers also spoke with them; and Azadbekht said to them, "O folk, I know that this your speech, there is no doubt of it, proceedeth from love and loyal counsel to me, and ye know that, were I minded to slay half these folk, I could avail to put them to death and this would not be difficult to me; so how shall I not slay this youth and he in my power and under the grip of my hand? Indeed, his crime is manifest and he hath incurred pain of death and I have only deferred his slaughter by reason of the greatness of the offence; for, if I do this with him and my proof against him be strengthened, my heart is healed and the heart of the folk; and if I slay him not to-day, his slaughter shall not escape me to-morrow."? ? ? ? How many a king to me hath come, of troops and guards ensued, And Bactrian camels brought with him, in many a laden line..61. Musab ben ez Zubeir and Aaisheh his Wife dclxlix.Meanwhile, the governor returned to the youth, who questioned him of his absence, and he told him that he had been in the city of the king who had taken the damsel. When the youth heard this, he misdoubted of the governor and never again trusted him in aught, but was still on his guard against him. Then the governor made great store of sweetmeats and put in them deadly poison and presented them to the youth. When the latter saw the

sweetmeats, he said in himself, 'This is an extraordinary thing of the governor! Needs must there be mischief in this sweetmeat, and I will make proof of it upon himself.' So he made ready victual and set on the sweetmeat amongst it and bade the governor to his house and set food before him. He ate and amongst the rest, they brought him the poisoned sweetmeat; so he ate thereof and died forthright; whereby the youth knew that this was a plot against himself and said, 'He who seeketh his fortune of his own [unaided] might (190) attaineth it not.' Nor (continued the vizier) is this, O king of the age, more extraordinary than the story of the druggist and his wife and the singer." My flower a marvel on your heads doth show, ii. 254..Now this (155) was the francolin that bore witness against him.' On like wise, O king," continued the youth, "whilst fortune was favourable to me, all that I did came to good; but now that it is grown contrary to me, everything turneth against me." When the night came, the king sat in his privy chamber and sending after the vizier, sought of him the promised story; and he said, "Know, O august king, that. 144. The Lovers of the Benou Udhreh dclxxxviii. ? ? ? ? p. The Foxes and the Wolf dcxxx. By Allah, come ye forth to me, for lo, I'm come to you I May he who's wronged the victory get and God defend the right! (70). [One day], as the ship was sailing along, and we unknowing where we were, behold, the captain came down [from the mast] and casting his turban from his head, fell to buffeting his face and plucking at his beard and weeping and supplicating [God for deliverance]. We asked him what ailed him, and he answered, saying, 'Know, O my masters, that the ship is fallen among shallows and drifteth upon a sand-bank of the sea. Another moment [and we shall be upon it]. If we clear the bank, [well and good]; else, we are all dead men and not one of us will be saved; wherefore pray ye to God the Most High, so haply He may deliver us from these deadly perils, or we shall lose our lives.' So saying, he mounted [the mast] and set the sail, but at that moment a contrary wind smote the ship, and it rose upon the crest of the waves and sank down again into the trough of the sea..As for King Shehriyar, he marvelled at Shehrazad with the utmost wonder and drew her near to his heart, of his much love for her; and she was magnified in his eyes and he said in himself, "By Allah, the like of this woman is not deserving of slaughter, for indeed the time affordeth not her like. By Allah, I have been heedless of mine affair, and had not God overcome me with His mercy and put this woman at my service, so she might adduce to me manifest instances and truthful cases and goodly admonitions and edifying traits, such as should restore me to the [right] road, [I had come to perdition!]. Wherefore to God be the praise for this and I beseech Him to make my end with her like unto that of the vizier and Shah Bekht." Then sleep overcame the king and glory be unto Him who sleepeth not!. When the dead man found himself alone, he sprang up, as he were a Satan, and donning the washer's clothes, (39) took the bowls and water-can and wrapped them up in the napkins. Then he took his shroud under his arm and went out. The doorkeepers thought that he was the washer and said to him, 'Hast thou made an end of the washing, so we may tell the Amir?' 'Yes,' answered the sharper and made off to his lodging, where he found El Merouzi soliciting his wife and saying to her, 'Nay, by thy life, thou wilt never again look upon his face; for that by this time he is buried. I myself escaped not from them but after travail and trouble, and if he speak, they will put him to death.' Quoth she, 'And what wilt thou have of me?' 'Accomplish my desire of thee,' answered he, 'and heal my disorder, for I am better than thy husband.' And he fell a-toying with her..?Story of the Prisoner and How God Gave Him Relief..The king gave him leave for this and the vizier betook himself to the queen and said to her, "I am come to thee, on account of a grave reproach, and I would have thee be truthful with me in speech and tell me how came the youth into the sleeping-chamber." Quoth she, "I have no knowledge whatsoever [of it]" and swore to him a solemn oath thereof, whereby he knew that she had no knowledge of the matter and that she was not at fault and said to her, "I will teach thee a device, where- with thou mayst acquit thyself and thy face be whitened before the king." "What is it?" asked she; and he answered, saying, "When the king calleth for thee and questioneth thee of this, say thou to him, 'Yonder youth saw me in the privy-chamber and sent me a message, saying, "I will give thee a hundred jewels, to whose price money may not avail, so thou wilt suffer me to foregather with thee." I laughed at him who bespoke me with these words and rebuffed him; but he sent again to me, saying, "An thou fall not in with my wishes, I will come one of the nights, drunken, and enter and lie down in the sleeping-chamber, and the king will see me and kill me; so wilt thou be put to shame and thy face will be blackened with him and thine honour abased." Be this thy saying to the king, and I will presently go to him and repeat this to him." Quoth the queen, "And I also will say thus." Presently, his father and his mother heard of the matter; whereupon the former arose and going up to the place, wrote a letter and [presented it to the king, who] read it, and behold, therein was written, saying, 'Have pity on me, so may God have pity on thee, and hasten not in the slaughter [of my son]; for indeed I acted hastily in a certain affair and drowned his brother in the sea, and to this day I drink the cup of his anguish. If thou must needs kill him, kill me in his stead.' Therewith the old merchant prostrated himself before the king and wept; and the latter said to him, 'Tell me thy story.' 'O my lord,' answered the merchant, 'this youth had a brother and I [in my haste] cast them both into the sea.' And he related to him his story from first to last, whereupon the king cried out with an exceeding great cry and casting himself down from the throne, embraced his father and brother and said to the former, 'By Allah, thou art my very father and this is my brother and thy wife is our mother.' And they abode weeping, all three..? ? ? ? h. The Thief and the Woman dcccxcix. ? ? ? ? What if the sabre cut me limb from limb! No torment 'twere for lovers true and leal..? ? ? ? And horses eke wouldst have led to thee day by day And girls, high-breasted maids, and damsels black and white., 108. Ali ben Tahir and the Girl Mounis ccccxiv. ? ? ? ? ? I marvel for that to my love I see thee now incline, What time my heart, indeed, is fain to turn away from thine..?THE THIEF'S STORY..So he said to her, 'Do thou excuse me, for my servant hath locked the door, and who shall open to us?' Quoth she, 'O my lord, the padlock is worth [but] half a score dirhems.' So saying, she tucked up [her sleeves] from fore-arms as they were crystal and taking a stone, smote upon the padlock and broke it. Then she opened the door and said to him, 'Enter, O my lord.' So he entered, committing his affair to God, (to whom belong might and

majesty,) and she entered after him and locked the door from within. They found themselves in a pleasant house, comprising all (262) weal and gladness; and the young man went on, till he came to the sitting-chamber, and behold, it was furnished with the finest of furniture [and arrayed on the goodliest wise for the reception of guests,] as hath before been set out, [for that it was the house of the man aforesaid]. Presently, in came Mesroul the eunuch to him and saluted him and seeing Nuzhet el Fuad stretched out, uncovered her face and said, "There is no god but God! Our sister Nuzhet el Fuad is dead. How sudden was the [stroke of] destiny! May God have mercy on thee and acquit thee of responsibility!" Then he returned and related what had passed before the Khalif and the Lady Zubeideh, and he laughing. "O accursed one," said the Khalif, "is this a time for laughter? Tell us which is dead of them." "By Allah, O my lord," answered Mesroul, "Aboulhusn is well and none is dead but Nuzhet el Fuad." Quoth the Khalif to Zubeideh, "Thou hast lost thy pavilion in thy play," and he laughed at her and said to Mesroul, "O Mesroul, tell her what thou sawest." "Verily, O my lady," said the eunuch, "I ran without ceasing till I came in to Aboulhusn in his house and found Nuzhet el Fuad lying dead and Aboulhusn sitting at her head, weeping. I saluted him and condoled with him and sat down by his side and uncovered the face of Nuzhet el Fuad and saw her dead and her face swollen. So I said to him, 'Carry her out forthright [to burial], so we may pray over her.' He answered, 'It is well;' and I left him to lay her out and came hither, that I might tell you the news." 166. Aboulhusn of Khorassan dcccclix. Merchant of Cairo and the Favourite of the Khalif El Maraoun El Hakim bi Amrillah, The, iii. 171..? ? ? ? n. The Man and his Wilful Wife dcxxviii. Reshid (Er) and the Barmecides, i. 189..? ? ? ? Lo, since the day I left you, O my masters, Life is not sweet, no aye my heart is light. Then she came down from the tree and rent her clothes and said, 'O villain, if these be thy dealings with me before my eyes, how dost thou when thou art absent from me?' Quoth he, 'What aileth thee?' and she said, 'I saw thee swive the woman before my very eyes.' 'Not so, by Allah!' cried he. 'But hold thy peace till I go up and see.' So he climbed the tree and no sooner did he begin to do so than up came the lover [from his hiding-place] and taking the woman by the legs, [fell to swiving her]. When the husband came to the top of the tree, he looked and beheld a man swiving his wife. So he said, 'O strumpet, what doings are these?' And he made haste to come down from the tree to the ground; [but meanwhile the lover had returned to his hiding- place] and his wife said to him, 'What sawest thou?' 'I saw a man swive thee,' answered he; and she said, 'Thou liest; thou sawest nought and sayst this but of conjecture.' He returned them the most gracious of answers and bade carry the Magian forth of the town and set him on a high scaffold that had been builded for him there; and he said to the folk, 'Behold, I will torture him with all kinds of fashions of torment.' Then he fell to telling them that which he had wrought of knavery with the daughter of his father's brother and what he had caused betide her of severance between her and her husband and how he had required her of herself, but she had sought refuge against him with God (to whom belong might and majesty) and chose rather humiliation than yield to his wishes, notwithstanding stress of torment; neither recked she aught of that which he lavished to her of wealth and raiment and jewels..? ? ? ? Like the full moon she shows upon a night of fortune fair, Slender of shape and charming all with her seductive air. Then the two kings appointed their father-in-law the vizier to be viceroy in Samarcand and assigned him five of the chief amirs to accompany him, charging them attend him and do him service. The vizier kissed the earth and prayed that they might be vouchsafed length of life. Then he went in to his daughters, whilst the eunuchs and ushers walked before him, and saluted them and bade them farewell. They kissed his hands and gave him joy of the kingship and bestowed on him treasures galore. Then he took leave of them and setting out, journeyed days and nights till he came within three days' journey of Samarcand, where the townspeople met him and rejoiced in him with an exceeding joy. So he entered Samarcand and they decorated the city, and it was a notable day. He sat down on the throne of his kingship and the viziers did him homage and the grandees and amirs of Samarcand and prayed that he might be vouchsafed justice and victory and length of continuance [on life]. So he bestowed on them dresses of honour and entreated them with worship and they made him Sultan over them..? ? ? ? By God, forgetfulness of her shall never cross my mind, What while I wear the bonds of life nor when of death they're rent. 145. The Bedouin and his Wife dcxcxi. 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.' When the king heard this story, he said, "How like is this to our own case!" Then he bade the vizier retire to his lodging; so he withdrew to his house and on the morrow he abode at home [till the king should summon him to his presence.]. There was once, of old time, in one of the tribes of the Arabs, a woman great with child by her husband, and they had a hired servant, a man of excellent understanding. When the woman came to [the time of her] delivery, she

gave birth to a maid-child in the night and they sought fire of the neighbours. So the journeyman went in quest of fire..Accordingly, Ishac bade admit her; so she entered, and when her eyes fell upon the Commander of the Faithful, she kissed the earth before him and said, 'Peace be upon thee, O Commander of the Faithful and asylum of the people of the faith and reviver of justice among all creatures! May God make plain the treading of thy feet and vouchsafe thee enjoyment of that which He hath bestowed on thee and make Paradise thy harbourage and the fire that of thine enemies!' Quoth Er Reshid, 'And on thee be peace, O damsel! Sit.' So she sat down and he bade her sing; whereupon she took the lute and tightening its strings, played thereon in many modes, so that the Commander of the Faithful and Jaafer were confounded and like to fly for delight. Then she returned to the first mode and sang the following verses:..? ? ? ? Couched are their limber spears, right long and lithe of point, Keen-ground and polished sheer, amazing wit and brain..Awake, Asleep and, i. 5..God keep the days of love-delight! How passing sweet they were! ii. 96.Woman, The Thief and the, i. 278..At this I trembled and replied, 'By the Most Great God, O my lord, I have taken a loathing to travel, and whenas any maketh mention to me of travel by sea or otherwise, I am like to swoon for affright, by reason of that which hath befallen me and what I have suffered of hardships and perils. Indeed, I have no jot of inclination left for this, and I have sworn never again to leave Baghdad.' And I related to him all that had befallen me, first and last; whereat he marvelled exceedingly and said, 'By the Most Great God, O Sindbad, never was heard from time immemorial of one whom there betided that which hath betided thee and well may it behove thee never again to mention travel! But for my sake go thou this once and carry my letter to the King of Serendib and return in haste, if it be the will of God the Most High, so we may not remain indebted to the king for favour and courtesy.' And I answered him with 'Hearkening and obedience,' for that I dared not gainsay his commandment..Accordingly, the trooper bought him a house near at hand and made therein an underground passage communicating with his mistress's house. When he had accomplished his affair, the wife bespoke her husband as her lover had lessoned her and he went out to go to the trooper's house, but turned back by the way, whereupon quoth she to him, 'By Allah, go forthright, for that my sister asketh of thee.' So the dolt of a fuller went out and made for the trooper's house, whilst his wife forewent him thither by the secret passage, and going up, sat down beside her lover. Presently, the fuller entered and saluted the trooper and his [supposed] wife and was confounded at the coincidence of the case. (230) Then doubt betided him and he returned in haste to his dwelling; but she forewent him by the underground passage to her chamber and donning her wonted clothes, sat [waiting] for him and said to him, 'Did I not bid thee go to my sister and salute her husband and make friends with them?' Quoth he, 'I did this, but I misdoubted of my affair, when I saw his wife.' And she said, 'Did I not tell thee that she resembleth me and I her, and there is nought to distinguish between us but our clothes? Go back to her.' Galen heard that which he avouched of his understanding and it was certified unto him and established in his mind that the man was a skilled physician of the physicians of the Persians and [he said in himself], 'Except he had confidence in his knowledge and were minded to confront me and contend with me, he had not sought the door of my house neither spoken that which he hath spoken.' And concern gat hold upon Galen and doubt. Then he looked out upon (21) the weaver and addressed himself to see what he should do, whilst the folk began to flock to him and set out to him their ailments, and he would answer them thereof [and prescribe for them], hitting the mark one while and missing it another, so that there appeared unto Galen of his fashion nothing whereby his mind might be assured that he had formed a just opinion of his skill..Meanwhile, El Abbas betook himself to his father's camp, which was pitched in the Green Meadow, by the side of the Tigris, and none might make his way between the tents, for the much interlacement of the tent-ropes. When the prince reached the first of the tents, the guards and servants came out to meet him from all sides and escorted him till he drew near the sitting-place of his father, who knew of his coming. So he issued forth of his pavilion and coming to meet his son, kissed him and made much of him. Then they returned together to the royal pavilion and when they had seated themselves and the guards had taken up their station in attendance on them, the king said to El Abbas, "O my son, make ready thine affair, so we may go to our own land, for that the folk in our absence are become as they were sheep without a shepherd." El Abbas looked at his father and wept till he swooned away, and when he recovered from his swoon, he improvised and recited the following verses:..? ? ? ? ? The curtain of delight, perforce, we've lifted through the friend, (143) For tidings of great joy, indeed, there came to us of late..? ? ? ? ? g. The Seventh Voyage of Sindbad the Sailor.65. The Simpleton and the Sharper dclii.?Story of King Bekhtzeman..Then she discovered to him a part of her bosom, and when he saw her breasts, his reason took flight from his head and he said to her, "Cover it up, so may God have thee in His safeguard!" Quoth she, "Is it fair of any one to missay of my charms?" And he answered, "How shall any missay of thy charms, and thou the sun of loveliness?" Then said she, "Hath any the right to say of me that I am lophanded?" And tucking up her sleeves, showed him forearms, as they were crystal; after which she unveiled to him a face, as it were a full moon breaking forth on its fourteenth night, and said to him, "Is it lawful for any to missay of me [and avouch] that my face is pitted with smallpox or that I am one-eyed or crop-eared?" And he answered her, saying, "O my lady, what is it moveth thee to discover unto me that lovely face and those fair members, [of wont so jealously] veiled and guarded? Tell me the truth of the matter, may I be thy ransom!" And he recited the following verses:..When the evening evened, the king summoned the vizier and required of him the hearing of the [promised] story. So he said, "Hearkening and obedience. Know, O king, that..? ? ? ? ? I see yon like unto mankind in favour and in form; But oxen. (37) verily, ye are in fashion and in deed..So saying, he took leave of the woman and her husband and set out, intending for Akil, his father's brother's son. Now there was between Baghdad and Akil's abiding-place forty days' journey; so El Abbas settled himself on the back of his courser and his servant Aamir mounted also and they fared forth on their way. Presently, El Abbas turned right and left and recited the following verses:..When came the night, the king summoned his vizier and

bade him tell the story of the king who lost kingdom and wife and wealth. "Hearkening and obedience," replied Er Rehwan. "Know, O king, that.?  
? ? ? ? Our loves are joined and cruelty at last is done away; Ay, and the cup of love-delight 'twixt us doth circulate..There was once a king of the  
kings, who had a high palace, overlooking a prison of his, and he used to hear in the night one saying, 'O Ever-present Deliverer, O Thou whose  
relief is nigh, relieve Thou me!' One day the king waxed wroth and said, "Yonder fool looketh for relief from [the consequences of] his crime.  
'Then said he to his officers, 'Who is in yonder prison?' And they answered, 'Folk upon whom blood hath been found.' (139) So the king bade bring  
the man in question before him and said to him, 'O fool, little of wit, how shall thou be delivered from this prison, seeing that thine offence is  
great?' Then he committed him to a company of his guards and said to them, 'Take this fellow and crucify him without the city.' As for Firouz,  
when he went forth from his house, he sought the letter, but found it not; so he returned home. Now his return fell in with the king's going forth and  
he found the latter's sandal in his house, whereat his wit was dazed and he knew that the king had not sent him away but for a purpose of his own.  
However, he held his peace and spoke not a word, but, taking the letter, went on his errand and accomplished it and returned to the king, who gave  
him a hundred dinars. So Firouz betook himself to the market and bought what beseemeth women of goodly gifts and returning to his wife, saluted  
her and gave her all that he had brought and said to her, "Arise [go] to thy father's house." "Wherefore?" asked she, and he said, "Verily, the king  
hath been bountiful to me and I would have thee show forth this, so thy father may rejoice in that which he seeth upon thee." "With all my heart,"  
answered she and arising forthright, betook herself to the house of her father, who rejoiced in her coming and in that which he saw upon her; and  
she abode with him a month's space, and her husband made no mention of her..The head wept exceeding sore and said, 'O my lady, indeed thou  
hast solaced my heart, and I have nought but my life; so take it.' Quoth she, 'An I but knew that thou wouldst bring me news of my lord Er Reshid,  
it were liefer to me than the empery of the world.' And the head answered her, saying, 'It shall be done as thou desirest.' Then it disappeared and  
returning to her at the last of the night, said, 'Know, O my lady, that I have been to thy palace and have questioned one of the haunters thereof of  
the case of the Commander of the Faithful and that which befell him after thee; and he said, "When the Commander of the Faithful came to  
Tuhfeh's lodging and found her not and saw no sign of her, he buffeted his face and head and rent his clothes. Now there was in thy lodging the  
eunuch, the chief of thy household, and he cried out at him, saying, 'Bring me Jaafer the Barmecide and his father and brother forthright.' The  
eunuch went out, confounded in his wit for fear of the Commander of the Faithful, and whenas he came to Jaafer, he said to him, 'Come to the  
Commander of the Faithful, thou and thy father and brother.' So they arose in haste and betaking themselves to the Khalif's presence, said to him,  
'O Commander of the Faithful, what is to do?' Quoth he, 'There is that to do which overpasseth description. Know that I locked the door and taking  
the key with me, betook myself to the daughter of mine uncle, with whom I lay the night; but, when I arose in the morning and came and opened  
the door, I found no sign of Tuhfeh.' 'O Commander of the Faithful,' rejoined Jaafer, 'have patience, for that the damsel hath been snatched away,  
and needs must she return, seeing she took the lute with her, and it is her [own] lute. The Jinn have assuredly carried her off and we trust in God the  
Most High that she will return.' Quoth the Khalif, ' This (221) is a thing that may nowise be' And he abode in her lodging, eating not neither  
drinking, what while the Barmecides besought him to go forth to the folk; and he weepeth and abideth on this wise till she shall return." This, then,  
is that which hath betided him after thee..? ? ? ? ? ? ? ? ? ? Before I rent my clothes, reproach me not, I pray..There was once a man of Nishapour,  
(1) who had a wife of the utmost loveliness and piety, and he was minded to set out on the pilgrimage. So he commended his wife to the care of his  
brother and besought him to aid her in her affairs and further her to her desires till he should return, so they both abode alive and well. Then he took  
ship and departed and his absence was prolonged. Meanwhile, the brother went in to his brother's wife, at all times and seasons, and questioned her  
of her circumstances and went about her occasions; and when his visits to her were prolonged and he heard her speech and looked upon her face,  
the love of her gat hold upon his heart and he became distraught with passion for her and his soul prompted him [to evil]. So he besought her to lie  
with him, but she refused and chid him for his foul deed, and he found him no way unto presumption; (2) wherefore he importuned her with soft  
speech and gentleness..Now Ilmeddin Senjer was at that time Master of Police and he was a man of experience, well versed in affairs: so the king  
sent for him and when he came before him, he discovered to him that which was in his mind. Quoth Ilmeddin Senjer, 'I will do my endeavour for  
that which our lord the Sultan seeketh.' Then he arose and returning to his house, summoned the captains of the watch and the lieutenants of police  
and said to them, 'Know that I purpose to marry my son and make him a bride-feast, and it is my wish that ye assemble, all of you, in one place. I  
also will be present, I and my company, and do ye relate that which ye have heard of extraordinary occurrences and that which hath betided you of  
experiences.' And the captains and sergeants and agents of police made answer to him, saying, 'It is well: in the name of God! We will cause thee  
see all this with thine eyes and hear it with thine ears.' Then the master of police arose and going up to El Melik ez Zahir, informed him that the  
assembly would take place on such a day at his house; and the Sultan said, 'It is well,' and gave him somewhat of money for his expenses..Then she  
went up into the house and put off her [walking] clothes and I found her as she were the full moon. I brought her what I had by me of meat and  
drink and said to her, 'O my lady, excuse me: this is that which is ready.' Quoth she, 'This is abundant kindness and indeed it is what I sought' And  
she ate and gave the slave-girl that which was left; after which I brought her a casting-bottle of rose-water, mingled with musk, and she washed her  
hands and abode with me till the season of afternoon-prayer, when she brought out of the parcel that she had with her a shirt and trousers and an  
upper garment (176) and a kerchief wroughten with gold and gave them to me; saying, 'Know that I am one of the favourites of the Khalif, and we  
are forty favourites, each one of whom hath a lover who cometh to her as often as she would have him; and none is without a lover save myself,

wherefore I came forth to-day to find me a gallant and behold, I have found thee. Thou must know that the Khalif lieth each night with one of us, whilst the other nine-and-thirty favourites take their ease with the nine-and-thirty men, and I would have thee be with me on such a day, when do thou come up to the palace of the Khalif and wait for me in such a place, till a little eunuch come out to thee and say to thee a [certain] word, to wit, "Art thou Sendel?" And do thou answer, "Yes," and go with him.'? ? ? ? ? Where is a man's resource and what can he do? It is the Almighty's will; we most submit.

[Development of Chemistry-Based Screening Platform for Access to Mirror-Image Library of Natural Products](#)

[Design manual for roads and bridges Vol 9 Network - traffic control and communications Section 1 Detection technology Part 2 Detection on the motorway and trunk road network](#)

[Becoming `Good Muslim The Tablighi Jamaat in the UK and Bangladesh](#)

[European Democracy in Crisis Politics Under Challenge and Social Movements](#)

[Conservation Science Balancing the Needs of People and Nature](#)

[Research on Translator and Interpreter Training A Collective Volume of Bibliometric Reviews and Empirical Studies on Learners](#)

[Marx's Theory of the Genesis of Money How Why and Through What is a Commodity Money?](#)

[Bundle Abernathy American Government + Pika Understanding a New Presidency in the Age of Trump](#)

[Advances in Visual Informatics 5th International Visual Informatics Conference IVIC 2017 Bangi Malaysia November 28-30 2017 Proceedings](#)

[Cosmetic and Reconstructive Surgery of Congenital Ear Deformities An Issue of Facial Plastic Surgery Clinics of North America](#)

[State-of-the-Art Imaging of Head and Neck Tumors An Issue of Magnetic Resonance Imaging Clinics of North America](#)

[Homological and Computational Methods in Commutative Algebra Dedicated to Winfried Bruns on the Occasion of his 70th Birthday](#)

[The Politics of Football in Yugoslavia Sport Nationalism and the State](#)

[The Correspondence and Unpublished Papers of Robert Persons SJ Volume 1 1574-1588](#)

[California Taxes Guidebook to \(2018\)](#)

[Chinas Stefan Zweig The Dynamics of Cross-Cultural Reception](#)

[Abbreviated MRI of the Breast A Practical Guide](#)

[Loose-Leaf Version for Scientific American Biology for a Changing World 3e Launchpad for Shusters Scientific American Biology for a Changing World 3e \(Twelve Month Access\)](#)

[Digital Techniques for Documenting and Preserving Cultural Heritage](#)

[Elements of Argument A Text and Reader](#)

[International Law Reports International Law Reports Series Number 172 Volume 172](#)

[The Handbook of the History and Philosophy of Criminology](#)

[Rethinking the Place of Context in Science Education](#)

[The Development of International Banking in Asia](#)

[Power Line Carriers - Simplified A Field Engineers Perspective](#)

[Study on Adjustment of Personal Income Gap for Promoting Social Equity](#)

[Applied Meteorology on the Grid Complex Problem Solving with Virtual Organisation Resource Sharing](#)

[Trends and Technologies for Maps and the Internet](#)

[Limb Salvage of the Diabetic Foot An Interdisciplinary Approach](#)

[Topological Structure of the Solution Set for Evolution Inclusions](#)

[The Soils of Poland](#)

[Linguistic Prefabrication A Discourse Analysis Approach](#)

[Exergetic Recovery Factors of Energy Resources An Easy to Use Methodology to Assess Energy Projects](#)

[Theoretical and Experimental Approaches to Dark Energy and the Cosmological Constant Problem](#)

[Die Evangelischen Klosterschulen Des Furstentums Braunschweig-Wolfenbuttel 1568-1613 Stipendiaten - Lehrer - Lehrinhalte - Verwaltung](#)

[Aspects of Management Planning for Cultural World Heritage Sites Principles Approaches and Practices](#)

[Mylab Health Professions with Pearson Etext -- Access Card -- For Math Basics for the Health Care Professional](#)

[The Routledge Companion to British Folklore](#)

[Chinese Middle Constructions Lexical Middle Formation](#)

[Reflections on Human Inquiry Science Philosophy and Common Life](#)

[Tetsugaku Companion to Japanese Ethics and Technology](#)

[The Ecosystem of Kongsfjorden Svalbard](#)

[Crustal Channel Flow Kinematics and Examples Deformation mechanism](#)

[The Positive Side of Occupational Health Psychology](#)

[Introductory Econometrics](#)

[Mondrians Philosophy of Visual Rhythm Phenomenology Wittgenstein and Eastern thought](#)

[Descriptor Revision Belief Change through Direct Choice](#)

[Digital Technology and Journalism An International Comparative Perspective](#)

[SAS Certification Prep Guide Base Programming for Sas9 Fourth Edition](#)

[Finite Elements-Based Optimization Electromagnetic Product Design and Nondestructive Evaluation](#)

[Materials Management Model for Remanufacturing](#)

[Chemical Issues in Biomass Burning in Sub-Saharan Africa](#)

[Quality of Life in Urban China Economic Growth and the Environment](#)

[Theory of Cryptography 15th International Conference TCC 2017 Baltimore MD USA November 12-15 2017 Proceedings Part II](#)

[xuvres Completes - Collected Works](#)

[Open Source TCAD EDA for Compact Modeling](#)

[The Logical Legacy of Nikolai Vasiliev and Modern Logic](#)

[Microstructure of the First Organized Futures Market The Dojima Security Exchange from 1730 to 1869](#)

[State Tax Handbook \(2018\)](#)

[Structural Engineering Solved Problems for the Se Exam](#)

[High Precision Optical Spectroscopy and Quantum State Selected Photodissociation of Ultracold 88Sr2 Molecules in an Optical Lattice](#)

[Stability Vibration and Control of Machines and Structures Keynote and invited Lectures of the International Symposium on Stability Vibration and Control of Machines and Structures Belgrade July 3-52014](#)

[Multivariate Hypergeometric Functions Related to the Coulomb Problem](#)

[A Mathematical Approach to Protein Biophysics](#)

[Sovereign Insolvency Possible Legal Solutions](#)

[Phonology in Protolanguage and Interlanguage](#)

[Advances in Catalysis Volume 61](#)

[The Evolution of Scotlands Towns Creation Growth and Fragmentation](#)

[Postcolonial Biology Psyche and Flesh after Empire](#)

[The Hillsong Movement Examined You Call Me Out Upon the Waters](#)

[Treaty Series Volume 2828 \(English French Edition\)](#)

[Comparing Globalizations Historical and World-Systems Approaches](#)

[Religion in Bioethischen Diskursen](#)

[Hazardous Reagent Substitution A Pharmaceutical Perspective](#)

[Shakespeare Not Shakespeare](#)

[Hospitality Rape and Consent in Vampire Popular Culture Letting the Wrong One In](#)

[A History of World Societies Value Combined Volume Launchpad for a History of World Societies \(Twelve Month Access\)](#)

[Applied Differential Equations for the Real World An Applications-Based Approach](#)

[Non-Local Partial Differential Equations for Engineering and Biology Mathematical Modeling and Analysis](#)

[Hans J Morgenthau and the American Experience](#)

[The World of Ionia](#)

[Adolescent Health Sourcebook Basic Consumer Health Information about Adolescent Growth and Development Puberty Sexuality Reproductive Health and Physical Emotional Social and Mental Health Concerns of Teens and Their Parents Including Facts about Nutrition Physical Activity](#)

[The Entrepreneur in Rule-Based Economics Theory Empirical Practice and Policy Design](#)

[Reactive Inkjet Printing A Chemical Synthesis Tool](#)

[Medieval Urban Culture](#)

[An Archaeological Landscape Study of the Birecik-Carchemish Region \(Middle Euphrates River Valley\) Between the 5th and the 3rd Millennium BC](#)

[International Criminal Investigations Law and Practice](#)

[Memory Battles of the Spanish Civil War History Fiction Photography](#)

[The Routledge Handbook of Justice and Home Affairs Research](#)

[Where the Everyday Begins A Study of Environment and Everyday Life](#)  
[Everyday Sacred Religion in Contemporary Quebec](#)  
[Tissue Type Plasminogen Activity Volume I](#)  
[The Routledge International Handbook of Forensic Intelligence and Criminology](#)  
[Essentials of Social Statistics for a Diverse Society](#)  
[The Routledge International Handbook on Fear of Crime](#)  
[Challenging Inequalities Readings in Race Ethnicity and Immigration](#)  
[Asian American Librarians and Library Services Activism Collaborations and Strategies](#)  
[Fundamentals and Basic Optical Instruments](#)  
[Japanese Americans The History and Culture of a People](#)  
[Routledge Handbook of Human Rights and Climate Governance](#)

---