

EXPERIENCE MANAGEMENT FOR WATER UTILITIES MARKETING URBAN WATER

Wherewith farewell, quoth I, and peace be on thee aye, What while the branches bend, what while the stars abide..50. El Melik en Nasir and the Three Masters of Police dciii.35. Isaac of Mosul's Story of Khedijeh and the Khalif Mamoun dxl.The prefect released the man and gave him back all that the thieves had taken from him; and he laid hands on the woman and the rest and took forth of the house treasures galore. Amongst the rest, they found the money-bag of the Turcoman sheep-merchant. The thieves they nailed up incontinent against the wall of the house, whilst, as for the woman, they wrapped her in one of her veils and nailing her [to a board, set her] upon a camel and went round about the town with her. Thus God razed their dwelling-places and did away from me that which I feared. All this befell, whilst I looked on, and I saw not my friend who had saved me from them the first time, whereat I marvelled to the utterest of marvel. However, some days afterward, he came up to me, and indeed he had renounced (130) [the world] and donned a fakir's habit; and he saluted me and went away..Full many a man incited me to infidelity, i. 205..? ? ? ? ? When in the sitting-chamber we for merry-making sate, With thine eyes' radiance the place thou didst illuminate.When his father saw the strength of his determination to travel, he fell in with his wishes and equipped him with five thousand dinars in cash and the like in merchandise and sent with him two serving-men. So the youth set out, trusting in the blessing of God the Most High, and his father went out with him, to take leave of him, and returned [to Damascus]. As for Noureddin Ali, he gave not over travelling days and nights till he entered the city of Baghdad and laying up his loads in the caravanserai, made for the bath, where he did away that which was upon him of the dirt of the road and putting off his travelling clothes, donned a costly suit of Yemen stuff, worth an hundred dinars. Then he put in his sleeve (6) a thousand mithcals (7) of gold and sallied forth a-walking and swaying gracefully as he went. His gait confounded all those who beheld him, as he shamed the branches with his shape and belittled the rose with the redness of his cheeks and his black eyes of Babylonian witchcraft; indeed, thou wouldst deem that whoso looked on him would surely be preserved from calamity; [for he was] even as saith of him one of his describers in the following verses:.So Iblis drank off his cup, and when he had made an end of his draught, he waved his hand to Tuhfeh, and putting off that which was upon him of clothes, delivered them to her. Amongst them was a suit worth ten thousand dinars and a tray full of jewels worth a great sum of money. Then he filled again and gave the cup to his son Es Shisban, who took it from his hand and kissing it, stood up and sat down again. Now there was before him a tray of roses; so he said to her 'O Tuhfeh sing upon these roses.' Harkening and obedience,' answered she and sang the following verses:.King Shah Bekht and His Vizier Er Rehwan.To his beloved one the lover's heart's inclined, iii. 22..Now the king had a brother, who envied him and would fain have been in his place; and when he was weary of looking for his death and the term of his life seemed distant unto him, he took counsel with certain of his partisans and they said, 'The vizier is the king's counsellor and but for him, there would be left the king no kingdom.' So the king's brother cast about for the ruin of the vizier, but could find no means of accomplishing his design; and when the affair grew long upon him, he said to his wife, 'What deemest thou will advantage us in this?' Quoth she, 'What is it?' And he replied, 'I mean in the matter of yonder vizier, who inciteth my brother to devoutness with all his might and biddeth him thereto, and indeed the king is infatuated with his counsel and committeth to him the governance of all things and matters.' Quoth she, 'Thou sayst truly; but how shall we do with him?' And he answered, 'I have a device, so thou wilt help me in that which I shall say to thee.' Quoth she, 'Thou shall have my help in whatsoever thou desirest.' And he said, 'I mean to dig him a pit in the vestibule and dissemble it artfully'.81. Mohammed el Amin and Jaafer ben el Hadi cccxcii.? ? ? ? ? Were my affliction thine, love's anguish hadst thou dreed And in the flaming hell of long estrangement sighed..? ? ? ? ? f. The Sixth Voyage of Sindbad the Sailor dlxx.? ? ? ? ? To Baghdad upon a matter of all moment do I fare, For the love of one whose beauties have my reason led astray..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..?STORY OF THE WEAVER WHO BECAME A PHYSICIAN BY HIS WIFE'S COMMANDMENT..Officer's Story, The Fifteenth, ii. 190..?THE THIRD OFFICER'S STORY.163. Abdallah the Fisherman and Abdallah the Merman dccccxl.Quoth Alaeddin, "Thou counsellest well," and locking up his shop, betook himself to the place before the citadel, where he foregathered with the drummers and pipers and instructed them how they should do, [even as his mistress had counselled him,] promising them a handsome reward. So they answered him with "Harkening and obedience" and on the morrow, after the morning-prayer, he betook himself to the presence of the Cadi, who received him with obsequious courtesy and seated him beside himself. Then he turned to him and fell to conversing with him and questioning him of matters of selling and buying and of the price current of the various commodities that were exported to Baghdad from all parts, whilst Alaeddin replied to him of all whereof he asked him..Sixth Voyage of Sindbad the Sailor, The, iii. 203..157. Mesrour and Zein el Mewasif dccccxl.Three Young Men, El Hejjaj and the, i. 53..? ? ? ? ? g. The Crows and the Hawk dccccvi.? ? ? ? ? d. The Eldest Lady's Story lxiii.? ? ? ? ? And left me all forlorn, to pine for languishment,.? ? ? ? ? I'll lay Upon their threshold's dust my cheeks and to my soul,.? ? ? ? ? The world is upon me all desolate grown. Alack, my long grief and forlornness! Who knows.? ? ? ? ? Would he were not who sundered us upon the parting day! How many a body hath he slain, how

many a bone laid bare? For death in your absence to us was decreed; But, when ye came back, we were quickened anew..Prisoner and how God gave him Relief, Story of the, i. 174.. The Shepherd and the Thief dcxxxii. Fair patience use, for ease still followeth after stress And all things have their time and ordinance no less..Sharper, Story of the Old, ii. 187..14. The Mouse and the Weasel cl. There was once a man of the Arabs who had a number of sons, and amongst them a boy, never was seen a fairer than he of favour nor a more accomplished in loveliness, no, nor a more perfect of wit. When he came to man's estate, his father married him to the daughter of one of his uncles, and she excelled not in beauty, neither was she praiseworthy of attributes; wherefore she pleased not the youth, but he bore with her, for kinship's sake. Yet shall thou suffer that which I from thee have borne And with love's woes thy heart shall yet be mortified. 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..When the king heard this, his wrath subsided and he said, "Carry him back to the prison till the morrow, so we may look into his affair." Then he thrust his feet into boots and girt him with a sword and a girdle and bound about his middle a quiver and a bow and arrows. Moreover, he put money in his pocket and thrust into his sleeve letters-patent addressed to the governor of Ispahan, bidding him assign to Rustem Khemartekeni a monthly allowance of a hundred dirhems and ten pounds of bread and five pounds of meat and enrol him among the Turks under his commandment. Then he took him up and carrying him forth, left him in one of the mosques..10. The Birds and Beasts and the Son of Adam cxlvi. Then they told the damsel, who came forth and looked upon him and knew him not. But he knew her; so he bowed his head and wept. She was moved to compassion for him and gave him somewhat and returned to her place, whilst the youth returned with the stewardess to the chamberlain and told him that she was in the king's house, whereat he was chagrined and said, 'By Allah, I will assuredly contrive a device for her and deliver her!' Whereupon the youth kissed his hands and feet. Then he turned to the old woman and bade her change her apparel and her favour. Now this old woman was goodly of speech and nimble of wit; so he gave her costly and delicious perfumes and said to her, 'Get thee to the king's slave girls and sell them these [perfumes] and make thy way to the damsel and question her if she desire her master or not.' So the old woman went out and making her way to the palace, went in to the damsel and drew near her and recited the following verses: In glory's raiment clad, by thee the stars of heaven are shamed And in amaze the full moon stares to see thy goodlihead..79. Khusrau and Shirin and the Fisherman cccxci. Now this letter was written with ultramarine upon the skin of the hog-deer, the which is goodlier than parchment or paper and inclineth unto yellow, and was to the following effect: 'From the King of Hind, before whom are a thousand elephants and on the battlements of his palace a thousand jewels, [to the Khalif Haroun er Reshid, greeting]. To proceed: (209) we send thee some small matter of presents, which do thou accept and be to us as a brother and a friend, for that the love of thee aboundeth in our heart and we would have thee to know that we look to thee for an answer. Indeed, we are sharers with thee in love and fear, ceasing (210) never to do thee honour; and for a beginning, we send thee the Book of the Quintessence of Balms and a present after the measure of that which is fallen to our lot. Indeed, this is unworthy of thy rank, but we beseech thee, O brother, to favour us by accepting it, and peace be on thee!' k. The Blind Man and the Cripple dcxvi. When she had made an end of her song, she cast the lute from her hand and wept till she swooned away, whereupon the Khalif bade carry her to her chamber. Now he was ravished with her and loved her with an exceeding love; so, after awhile, he again commanded to bring her to his presence, and when she came, he bade her sing. Accordingly, she took the lute and spoke forth that which was in her heart and sang the following verses: When the cook heard this, he said in himself, 'It will do me no hurt if I imprison him and shackle him and bring him what he may work at. If he tell truth, I will let him live, and if he prove a liar, I will slay him.' So he took a pair of stout shackles and clapping them on Selim's legs, imprisoned him within his house and set over him one who should guard him. Then he questioned him of what tools he needed to work withal. Selim set forth to him that which he required, and the cook went out from him and presently returning, brought him all he needed. So Selim sat and wrought at his craft; and he used every day to earn two dinars; and this was his wont and usance with the cook, whilst the latter fed him not but half his fill..51. The Thief and the Money-changer dcv. O son of Simeon, give no ear to other than my say. How bitter from the convent 'twas to part and fare away! Now the merchant's wife aforesaid, who was the nurse of the king's daughter, was watching him from a window, unknown of him, and [when she heard his verses], she knew that there hung some rare story by him; so she went in to him and said, "Peace be on thee, O afflicted one, who acquaintest not physician with thy case! Verily, thou exposest thyself unto grievous peril! I conjure thee by the virtue of Him who hath afflicted thee and stricken thee with the constraint of love-liking, that thou acquaint me with thine affair and discover to me the truth of thy secret; for that indeed I have heard from thee verses that trouble the wit and dissolve the body." So he acquainted her with his case and enjoined her to secrecy, whereof she consented unto him, saying, "What shall be the recompense of whoso goeth with thy letter and bringeth thee an answer thereto?" He bowed his head for shamefastness before her [and was silent]; and she said to him, "Raise thy head and give me thy letter." So he gave her the letter and she took it and carrying it to the princess, said to her, "Read this letter and give me the answer thereto." .169. Marouf the Cobbler and his Wife Fatimeh dcccclxxxix-Mi. STORY OF THE RICH MAN WHO GAVE HIS FAIR DAUGHTER IN MARRIAGE TO THE POOR OLD MAN..As for the princess Mariyeh, when she returned to her palace, she bethought herself concerning the affair of El Abbas, repenting her of that which she had done, and the love of him took root in her heart. So, when the night darkened upon her, she dismissed all her women and bringing out the letters, to wit, those which El Abbas had written, fell to reading them and weeping. She gave not over weeping her night long, and when she arose in the morning, she called a damsel of her slave-girls, Shefikeh by name, and said to her, "O damsel, I purpose to discover to thee mine affair, and I charge thee keep my secret; to wit, I would have thee betake thyself to the house of the nurse, who

used to serve me, and fetch her to me, for that I have grave occasion for her." To whom save thee shall I complain, of whom relief implore, Whose image came to visit me, what while in dreams I lay? When the messenger came to King Azadbekht and he read the letter and the present was laid before him, he rejoiced with an exceeding joy and occupied himself with eating and drinking, hour after hour. But the chief Vizier of his Viziers came to him and said, "O king, know that Isfehnd the Vizier is thine enemy, for that his soul liketh not that which thou hast done with him, and the message that he hath sent thee [is a trick; so] rejoice thou not therein, neither be thou deluded by the sweetness of his words and the softness of his speech." The king hearkened [not] to his Vizier's speech, but made light of the matter and presently, [dismissing it from his thought], busied himself with that which he was about of eating and drinking and merrymaking and delight. o. The Merchant and the Thieves dcxxix. So be thou kind to me, for love my body wasteth sore, The thrall of passion I'm become its fires consume me quite..As for his mother, Shah Khatoun, great was her longing for her son and she [still] thought of him and news of him was cut off from her, wherefore her life was troubled and she forswore sleep and could not make mention of him before King Caesar her husband. Now she had an eunuch who had come with her from the court of her uncle King Suleiman Shah, and he was intelligent, quickwitted, a man of good counsel. So she took him apart one day and said to him, 'Thou hast been my servant from my childhood to this day; canst thou not therefore avail to get me news of my son, for that I cannot speak of his matter?' 'O my lady,' answered he, 'this is an affair that thou hast concealed from the first, and were thy son here, it would not be possible for thee to harbour him, lest thine honour fall into suspicion with the king; for they would never credit thee, since the news hath been spread abroad that thy son was slain by his uncle.' Quoth she, 'The case is even as thou sayst and thou speakest truly; but, provided I know that my son is alive, let him be in these parts pasturing sheep and let me not see him nor he me.' And he said to her, 'How shall we contrive in this affair?' 'Here are my treasures and my wealth,' answered she. 'Take all thou wilt and bring me my son or else news of him.' Whenas the soul desireth one other than its peer, It winneth not of fortune the wish it holdeth dear..Now thieves had followed him, so they might rob him of his good, but availed not unto aught; wherefore he went up to the old woman and kissed her head and exceeded in munificence to her. Then she [warned him of that which awaited strangers entering the town and] said to him, 'I like not this for thee and I fear mischief for thee from these questions that the vizier hath appointed for the confrontation of the ignorant.' And she expounded to him the case according to its fashion. Then said she to him, 'But have no concern: only carry me with thee to thy lodging, and if he question thee of aught, whilst I am with thee, I will expound the answers to thee.' So he carried her with him to the city and established her in his lodging and entreated her kindly..They have departed, but the steeds yet full of them remain, ii. 239..Now the king had a brother, whom he had imprisoned in that pit of old time, and he had died [there]; but the folk of the realm thought that he was alive, and when his [supposed] imprisonment grew long, the king's officers used to talk of this and of the tyranny of the king, and the report spread abroad that the king was a tyrant, wherefore they fell upon him one day and slew him. Then they sought the well and brought out Abou Sabir therefrom, deeming him the king's brother, for that he was the nearest of folk to him [in favour] and the likeliest, and he had been long in the prison. So they doubted not but that he was the prince in question and said to him, 'Reign thou in thy brother's room, for we have slain him and thou art king in his stead.' But Abou Sabir was silent and spoke not a word; and he knew that this was the issue of his patience. Then he arose and sitting down on the king's throne, donned the royal raiment and discovered justice and equity and the affairs [of the realm] prospered [in his hand]; wherefore the folk obeyed him and the people inclined to him and many were his troops..When the prefect saw this, he said, "By Allah, the captain is excused!" Then my comrades came round about me and sprinkled water on my face, [till I came to myself,] when I arose and accosting the Cadi, who was covered with confusion, said to him, "Thou seest that suspicion is fallen on thee, and indeed this affair is no light matter, for that this woman's family will assuredly not sit down under her loss." Therewith the Cadi's heart quaked and he knew that the suspicion had reverted upon him, wherefore his colour paled and his limbs smote together; and he paid of his own money, after the measure of that which he had lost, so we would hush up the matter for him. (106) Then we departed from him in peace, whilst I said in myself, "Indeed, the woman deceived me not." When Galen saw what appeared to him of the [mock] physician's incapacity, he turned to his disciples and pupils and bade them fetch the other, with all his gear and drugs. So they brought him into his presence on the speediest wise, and when Galen saw him before him, he said to him, 'Knowest thou me?' 'No,' answered the other, 'nor did I ever set eyes on thee before this day.' Quoth the sage, 'Dost thou know Galen?' And the weaver said, 'No.' Then said Galen, 'What prompted thee to that which thou dost?' So he related to him his story and gave him to know of the dowry and the obligation by which he was bound with regard to his wife, whereat Galen marvelled and certified himself of the matter of the dower..Your coming to-me-ward, indeed, with "Welcome! Fair welcome!" I hail, iii. 136..Officer's Story, The Third, ii. 137..? ? ? ? f. The Unjust King and the Pilgrim Prince dccccv.105. Ali Nouredin and the Frank King's Daughter dcccxxxi.Wife, Firouz and his, i. 209..13. The Wolf and the Fox cxlviii.? ? ? ? And aloes-wood, to boot, he brought and caskets full of pearls And priceless rubies and the like of costly gems and bright;.Next morning, he again took up the bier and went round with it as before, in quest of alms. Presently, the master of police, who was of those who had given alms on account of the supposed dead man on the previous day, met him; so he was angered and fell on the porters and beat them and took the [supposed] dead body, saying, 'I will bury him and earn the reward [of God].' (35) So his men took him up and carrying him to the prefecture, fetched grave-diggers, who dug him a grave. Then they bought him a shroud and perfumes (36) and fetched an old man of the quarter, to wash him. So he recited over him [the appointed prayers and portions of the Koran] and laying him on the bench, washed him and shrouded him. After he had shrouded him, he voided; (37) so he renewed the washing and went away to make his ablutions, (38) whilst all the folk departed, likewise, to make

the [obligatory] ablution, previously to the funeral..When the princess heard this her slave-girl's report, she wept and lamented and was like to depart the world. Then she claved to her pillow and said, "O Shefikeh, I will instruct thee of somewhat that is not hidden from God the Most High, and it is that thou watch over me till God the Most High decree the accomplishment of His commandment, and when my days are ended, take thou the necklace and the mantle that El Abbas gave me and return them to him. Indeed, I deem not he will live after me, and if God the Most High decree against him and his days come to an end, do thou give one charge to shroud us and bury us both in one grave." m. The Boy and the Thieves dccccviii. j. The Enchanted Springs dccccclxxxvi. 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. By Allah, O thou that chid'st my heart concerning my sister's love, Leave chiding and rather bemoan my case and help me to my will..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..Pious Woman accused of Lewdness, The, ii. 5..103. Julnar of the Sea and her Son King Bedr Basim of Persia dcccxciv. Tai, En Numan and the Arab of the Benou. i. 203..36. Jaafer the Barmecide and the Bean-Seller cccxcix. eb. Story of the Barber's Second Brother xxxi. When the king heard this, he could not contain himself, but rushed in upon them and said to them, 'Out on you! What did ye? Tell me.' And they said, 'Pardon, O king.' Quoth he, 'An ye would have pardon from God and me, it behoveth you to tell me the truth, for nothing shall save you from me but truth-speaking.' So they prostrated themselves before him and said, 'By Allah, O king, the viziers gave us this gold and taught us to lie against Abou Teman, so thou mightest put him to death, and what we said was their words.' When the king heard this, he plucked at his beard, till he was like to tear it up by the roots and bit upon his fingers, till he well-nigh sundered them in twain, for repentance and sorrow that he had wrought hastily and had not delayed with Abou Temam, so he might look into his affair..When King Shah Bekht heard this, he said, "Most like all they say of the vizier is leasing and his innocence will appear, even as that of the pious woman appeared." Then he comforted the vizier's heart and bade him go to his house.. . . . "Breaker of hearts," quoth she, "I call it, for therewith I've broken many a heart among the amorous race." Some with religion themselves concern and make it their business all; Sitting, (53) they weep for the pains of hell and still for mercy bawl!.So they all arose and repaired to El Anca, who abode in the Mountain Caf. (248) When she saw them, she rose to them and saluted them, saying, 'O my ladies, may I not be bereaved of you!' Quoth Wekhimeh to her, 'Who is like unto thee, O Anca? Behold, Queen Es Shuhba is come to thee.' So El Anca kissed the queen's feet and lodged them in her palace; whereupon Tuhfeh came up to her and fell to kissing her and saying, 'Never saw I a goodlier than this favour.' Then she set before them somewhat of food and they ate and washed their hands; after which Tuhfeh took the lute and played excellent well; and El Anca also played, and they fell to improvising verses in turns, whilst Tuhfeh embraced El Anca every moment. Quoth Es Shuhba, 'O my sister, each kiss is worth a thousand dinars;' and Tuhfeh answered, 'Indeed, a thousand dinars were little for it.' Whereat El Anca laughed and on the morrow they took leave of her and went away to Meimoun's palace. (249).When King Shehriyar heard his brother's words he rejoiced with an exceeding joy and arising forthright, went in to his wife Shehrzad and gave her to know of that which his brother purposed, to wit, that he sought her sister Dinarzad in marriage; whereupon, "O king of the age," answered she, "we seek of him one condition, to wit, that he take up his abode with us, for that I cannot brook to be parted from my sister an hour, because we were brought up together and may not brook severance from each other. If he accept this condition, she is his handmaid." King Shehriyar returned to his brother and acquainted him with that which Shehrzad had said; and he answered, saying, "Indeed, this is what was in my mind, for that I desire nevermore to be parted from thee. As for the kingdom, God the Most High shall send unto it whom He chooseth, for that there abideth to me no desire for the kingship." Lo, since the day I left you, O my masters, Life is not sweet, no aye my heart is light..Reshid (Er), Ibn es Semmak and, i. 195..THE FOURTEENTH OFFICER'S STORY.. . . . e. The Niggard and the Loaves of Bread dlxxx. Woman of the Barmecides, Haroun er Reshid and the, i. 57.. . . . c. Abou Sabir cccccxlviii. So he carried her to a place wherein was running water and setting her down on the ground, left her and went away, marvelling at her. After he left her, he found his camels, by her blessing, and when he returned, King Kisra asked him, 'Hast thou found the camels?' ['Yes,' answered he] and acquainted him with the affair of the damsel and set out to him her beauty and grace; whereupon the king's heart claved to her and he mounted with a few men and betook himself to that place, where he found the damsel and was amazed at her, for that he saw her overpassing the description wherewith the camel-driver had described her to him. So he accosted her and said to her, 'I am King Kisra, greatest of the kings. Wilt thou not have me to husband?' Quoth she, 'What wilt thou do with me, O king, and I a woman abandoned in the desert?' And he

answered, saying, 'Needs must this be, and if thou wilt not consent to me, I will take up my sojourn here and devote myself to God's service and thine and worship Him with thee.' When her husband heard this, he said to her, 'What is thy name and what are the names of thy father and mother?' She told him their names and her own, whereby he knew that it was she whose belly he had slit and said to her, 'And where are thy father and mother?' 'They are both dead,' answered she, and he said, 'I am that journeyman who slit thy belly.' Quoth she, 'Why didst thou that?' And he replied, 'Because of a saying I heard from the wise woman.' 'What was it?' asked his wife, and he said, 'She avouched that thou wouldst play the harlot with a hundred men and that I should after take thee to wife.' Quoth she, 'Ay, I have whored it with a hundred men, no more and no less, and behold, thou hast married me.' 'Moreover,' continued her husband, 'the wise woman foresaid, also, that thou shouldst die, at the last of thy life, of the bite of a spider. Indeed, her saying hath been verified of the harlotry and the marriage, and I fear lest her word come true no less in the matter of thy death.' 'Thou that wast absent from my stead, yet still with me didst bide, Thou wast removed from mine eye, yet still wast by my side..155. Hassan of Bassora and the King's Daughter of the Jinn dclxxviii.112. Abdallah ben Nafi and the King's Son of Cashghar dccccxli.48. The Thief and the Money-Changer ccxlv.????. At their appointed terms souls die; but for despair My soul is like to die, or ere its term betide..? ? ? ? f. The Unjust King and the Pilgrim Prince dcxii.48. Haroun Er Reshid with the Damsel and Abou Nuwas dc.Term, Of the Appointed, i. 147..? ? ? ? All hearkening to my word, obeying my command, In whatsoever thing is pleasing to my sight..Mariyeh folded the letter and gave it to Shefikeh, bidding her carry it to El Abbas. So she took it and going with it to his door, would have entered; but the chamberlains and serving-men forbade her, till they had gotten her leave from the prince. When she went in to him, she found him sitting in the midst of the five damsels aforesaid, whom his father had brought him. So she gave him the letter and he took it and read it. Then he bade one of the damsels, whose name was Khefifeh and who came from the land of China, tune her lute and sing upon the subject of separation. So she came forward and tuning the lute, played thereon in four-and-twenty modes; after which she returned to the first mode and sang the following verses:.54. The Woman whose Hands were cut off for Almsgiving dcxli.105. El Feth ben Khacan and El Mutawekkil ccccxix.????. d. The Rich Man who gave his Fair Daughter in Marriage to the Poor Old Man dccccxii.????? And eye that knoweth not the sweet of sleep; yet she, who caused My dole, may Fortune's perfidies for aye from her abstain!..? ? ? ? The wine was sweet to us to drink in pleasance and repose, And in a garden of the garths of Paradise we lay,.When the evening evened, the king sat in his privy sitting-chamber and his mind was occupied with the story of the singer and the druggist. So he called the vizier and bade him tell the story. "It is well," answered he, "They tell, O my lord, that.????. Ay, and around Baghdad the horsemen shalt behold, Like clouds that wall the world, full many a doughty knight,.Presently, Jesus, son of Mary (on whom be peace!) passed by and seeing this, besought God the Most High for tidings of their case; so He told him what had betided them, whereat great was his wonderment and he related to his disciples what he had seen. Quoth one of them, 'O Spirit of God, (251) nought resembleth this but my own story.' 'How so?' asked Jesus, and the other said,.As for the woman, whenas the man went out from her, she resolved to depart; so she went forth, saying in herself, 'There is no journeying for me in woman's attire.' Then she donned men's apparel, such as is worn of the pious, and set out and wandered over the earth; nor did she leave going till she entered a certain city. Now the king of that city had an only daughter in whom he gloried and whom he loved, and she saw the devotee and deeming her a pilgrim youth, said to her father, 'I would fain have this youth take up his abode with me, so I may learn of him wisdom and renunciation and religion.' Her father rejoiced in this and commanded the [supposed] pilgrim to take up his sojourn with his daughter in his palace. Now they were in one place and the king's daughter was strenuous to the utterest in continence and chastity and nobility of mind and magnanimity and devotion to the worship of God; but the ignorant slandered her (5) and the folk of the realm said, 'The king's daughter loveth the pilgrim youth and he loveth her.'? ? ? ? Most like a wand of emerald my shape it is, trow I; Amongst the fragrant flow'rets there's none with me can vie..When the evening evened, the king summoned the vizier and required of him the [promised] story; so he said, "It is well. Know, O king, that.????. Thy presence honoureth us and we Confess thy magnanimity;.Then he turned to the woman and said to her, 'And thou, what sayst thou?' So she expounded to him her case and recounted to him all that had betided her and her husband, first and last, up to the time when they took up their abode with the old man and woman who dwelt on the sea-shore. Then she set out that which the Magian had practised on her of knavery and how he had carried her off in the ship and all that had betided her of humiliation and torment, what while the cadis and judges and deputies hearkened to her speech. When the king heard the last of his wife's story, he said, 'Verily, there hath betided thee a grievous matter; but hast thou knowledge of what thy husband did and what came of his affair?' 'Nay, by Allah,' answered she; 'I have no knowledge of him, save that I leave him no hour unremembered in fervent prayer, and never, whilst I live, will he cease to be to me the father of my children and my father's brother's son and my flesh and my blood.' Then she wept and the king bowed his head, whilst his eyes brimmed over with tears at her story..Favourite and her Lover, The, iii. 165..?A MERRY JEST OF A THIEF..Then he went on and presently there met him a third woodcutter and he said to him, 'Pay what is due from thee.' And he answered, 'I will pay thee a dirhem when I enter the city; or take of me four danics (246) [now].' Quoth the tither, 'I will not do it,' but the old man said to him, 'Take of him the four danics presently, for it is easy to take and hard to restore.' 'By Allah,' quoth the tither, 'it is good!' and he arose and went on, crying out, at the top of his voice and saying, 'I have no power to-day [to do evil].' Then he put off his clothes and went forth wandering at a venture, repenting unto his Lord. Nor," added the vizier, "is this story more extraordinary than that of the thief who believed the woman and sought refuge with God against falling in with her like, by reason of her cunning contrivance for herself."? ? ? ? Who letteth us or hind'reth our way, I spring on him, As springeth lynx or panther upon the frightened deer;.83. The Woman's Trick

against her Husband cccxciii. 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. Then he wept again and El Abbas said to him, "Fear not for me, for thou knowest my prowess and my puissance in returning answers in the assemblies of the land and my good breeding (63) and skill in rhetoric; and indeed he whose father thou art and whom thou hast reared and bred and in whom thou hast united praiseworthy qualities, the repute whereof hath traversed the East and the West, thou needest not fear for him, more by token that I purpose but to seek diversion (64) and return to thee, if it be the will of God the Most High." Quoth the king, "Whom wilt thou take with thee of attendants and [what] of good?" "O father mine," replied El Abbas, "I have no need of horses or camels or arms, for I purpose not battle, and I will have none go forth with me save my servant Aamir and no more." Presently, the princess turned to her maid and bade her fetch them somewhat of food and sweetmeats and dessert and fruits. So Shefikeh brought what she desired and they ate and drank [and abode on this wise] without lewdness, till the night departed and the day came. Then said El Abbas, "Indeed, the day is come. Shall I go to my father and bid him go to thy father and seek thee of him in marriage for me, in accordance with the Book of God the Most High and the Institutes of His Apostle (whom may He bless and keep!) so we may not enter into transgression?" And Mariyeh answered, saying, "By Allah, it is well counselled of thee!" So he went away to his lodging and nought befell between them; and when the day lightened, she improvised and recited the following verses:

[Confession DUn Homme DAujourdhui](#)

[Tables Deducued from the Mortality Experience of Life Assurance Companies as Collected and Arranged by the Institute of Actuaries of Great Britain and Ireland With an Introduction Explanatory of the Construction and Application of the Tables and an Appe](#)

[Die Speculative Theologie Des Heiligen Thomas Von Aquin Des Englischen Lehrers Zu Den Grundzugen Systematisch Entwickelt](#)

[The Gospel Liturgy A Prayer-Book for Churches Congregations and Families](#)

[The Tiger Vol 2 September 21 1899](#)

[Filices Madagascarienses](#)

[The Archives of Physiological Therapy Vol 1 February-June 1905](#)

[The Land of the Pink Pearl or Recollections of Life in the Bahamas](#)

[Enteroclysis Hypodermoclysis and Infusion A Manual for Physicians and Students with a Chapter on the Carbonated Bath and Some New Applications Also Therapeutic Addenda](#)

[A Pocket Manual or Repertory of Homoeopathic Medicine Alphabetically and Nosologically Arranged Which May Be Used as the Physicians Vade-Mecum the Travellers Medical Companion or the Family Physician Containing the Principal Remedies for the Most](#)

[Board of Governors University of Toronto Minute Book 1940-1941](#)

[Theodreti Graecarum Affectionum Curatio Ad Codices Optimos Denuo Collatos Recensuit](#)

[Animal Mechanism and Physiology Being a Plain and Familiar Exposition of the Structure and Functions of the Human System Designed for the Use of Families and Schools](#)

[Annual Report of the Adjutant General of the State of New York Vol 1 Transmitted to the Legislature January 17 1866](#)

[Etymologies Wallonnes Et Francaises](#)

[Mme La Comtesse de Genlis En Miniature Ou Abrege Critique de Ses Memoires](#)

[Civilite LETiquette La Mode Le Bon Ton Du Xiiie Au Xixe Siecle Vol 1 La](#)

[Terriens](#)

[Sermons Panegyriques Oraison Et Eloges Funebres Discours Divers Vol 2](#)

[Traite de Pathologie Interne](#)

[Observations Sobre El Presente y El Porvenir de la Iglesia En Espana](#)

[Catalogue of the Periodicals and Other Serial Publications \(Exclusive of U S Government Publications\) in the Library of the U S Department of Agriculture 1901](#)

[Farmer Movements in the South 1865-1933](#)

[Le Probleme Agraire Du Socialisme La Viticulture Industrielle Du MIDI de la France](#)

[Les Sept Chateaux Du Roi de Boheme Les Quatre Talismans](#)

[The Alumni Register of Duke University Vol 12 January 1926](#)

[Annales Du Senat Debats Parlementaires Session Extraordinaire de 1890 Tome Unique Du 20 Octobre an 24 Decembre 1890](#)

[Memoires Et Recits de Frederic Mistral Traduction Du Provençal](#)

[Guerres Des Vendéens Et Des Chouans Contre La Republique Francaise Vol 6 Ou Annales Des Departemens de LOuest Pendant Ces Guerres D'apres Les Actes Et La Correspondence Du Comite de Salut Public Des Ministres Des Representans Du Peuple En Mi](#)

[Footwear Technology Symposium Manufacturing a Competitive Advantage Proceedings of the Footwear Technology Symposium Held at the National Bureau of Standards Gaithersburg Maryland June 1-2 1978](#)

[La Vendee Et Madame](#)

[Correspondance Vol 1 Avec Un Portrait de LAuteur Et Une Introduction](#)

[Fourteenth Annual Report of the Wisconsin Agricultural Experiment Association With Fourth Annual Report of Alfalfa Order Address of President Secretarys Report with Papers and Addresses Given by Members of the Association and Others Interested in Prog](#)

[The Tobacco Industry A Selected List of References on the Economic Aspects of the Industry 1932-June 1938](#)

[Minutes of the Seventy-First Annual Session of the Green River Baptist Association Held with Mountain Creek Baptist Church Rutherford County N C Sept 28 29 30 and Oct 1 1911](#)

[The Doctor in Canada His Whereabouts and the Laws Which Govern Him A Ready Book of Reference](#)

[Book News Vol 7 A Monthly Survey of General Literature September 1888 to August 1889](#)

[The Tobacco Business Directory 1882 and 1883 Embracing the Name Address and Factory Number of the Cigar and Tobacco Manufacturers of the United States and Havana Also the Name and Address of the Cigarette Manufactures Importers of Havana and Sumatra](#)

[Record of Indiana Volunteers in the Spanish-American War 1898-1899](#)

[Transit Assistance Act of 1981 Hearings Before the Subcommittee on Housing and Urban Affairs of the Committee on Banking Housing and Urban Affairs United States Senate Ninety-Seventh Congress First Session on S 1160 May 15 and 20 1981](#)

[1968 Budget Explanatory Notes Forest Service](#)

[Historical Records of Australia Vol 1 Governors Despatches to and from England Volume IV 1803-June 1804](#)

[Monthly Information Bulletin Vol 12 January-June 1930](#)

[Papers and Reports Relating to Minerals and Mining 1903 Comprising Statement by the Minister of Miner Report on the Goldfields Report on Coal Mines Report on State Coal-Mines](#)

[Annual of the 168th Annual Session of the Baptist State Convention of North Carolina Lawrence Joel Memorial Coliseum Winston-Salem North Carolina November 9-11 1998](#)

[A Bibliographical Dictionary Vol 6 Containing a Chronological Account Alphabetically Arranged of the Most Curious Scarce Useful and Important Books in All Departments of Literature](#)

[Index of Chancery Proceedings Bridges Division 1613-1714 Preserved in the Public Record Office Vol 2 D-H](#)

[A New Complete Arithmetic Uniting Oral and Written Exercises](#)

[Hourly Means of the Readings Obtained from the Self-Recording Instruments at the Four Observatories Under the Meteorological Council 1887](#)

[A Collection of Mathematical Tables For the Use of Students in Universities and Academies for the Practical Navigator Geographer and Surveyor for Men of Business C](#)

[A Modular Energy Balance Program Including Subroutines for Greenhouses and Other Latent Heat Devices](#)

[First Report of the Superintendent of Public Instruction of the State of Tennessee Ending Thursday October 7th 1869](#)

[General Deficiency Bill 1916 Hearing Before Subcommittee of House Committee on Appropriations Consisting of Messrs John J Fitzgerald \(Chairman\) John J Eagan Thomas Upton Sisson Joseph G Cannon and William S Vare in Charge of Deficiency Appropr](#)

[The Weekly Underwriter Vol 37 An Insurance Newspaper July 2 to December 31 1887 Inclusive](#)

[The Nautilus Vol 21 A Monthly Journal Devoted to the Interests of Conchologists May 1907 to April 1908](#)

[Twelfth Biennial Report of the State Superintendent of Free Schools to the Governor of the State of West Virginia Containing the Thirty-Second and Thirty-Third Annual Reports for the Years 1895 and 1896](#)

[Italian French and English Furniture Rare Oriental Rugs Tapestries Textiles and Laces China Glass and Silver Linens Paintings Bronzes and Marbles From the Collections of the Estate of the Late John Fiske Sold by Orders of the Executors Jerome N](#)

[The Swatantra Party and Indian Conservatism](#)

[Heraldic Visitations of Wales and Part of the Marches Vol 1 Between the Years 1586 and 1613 Under the Authority of Clarencieux and Norroy](#)

[Two Kings at Arms Transcribed from the Original Manuscripts and Edited with Numerous Explanatory Notes](#)

[Bell Telephone Magazine 1937 Vol 16](#)

[Proceedings of the Geologists Association 1870-1871 Vol 2](#)

[Blue Book Police Department of Rochester New York with Complete Biographical Sketches of Each Member](#)

[An English-Siamese Pronouncing Hand-Book Containing Vocabulary Familiar Phrases Forms of Address and Reply on Every Day Topics](#)
[A Treatise on Nasal Suppuration Or Suppurative Diseases of the Nose and Its Accessory Sinuses](#)
[Employees Are People What Management Owes Them and What It Does for Them](#)
[Aniruddhas Commentary and the Original Parts of Vedantin Mahadevas Commentary on the Samkhya Sutras Translated with an Introduction on the Age and Origin of the Samkhya System](#)
[Herodotus Vol 2](#)
[Jacobian Elliptic Functions](#)
[Visitations and Memorials of Southwell Minster](#)
[Titus Livius Selections from the First Five Books Together with the Twenty-First and Twenty-Second Books Entire Chiefly from the Text of Alschevski With English Notes for Schools and Colleges](#)
[The Skim-Milk Treatment of Diabetes and Brights Disease With Clinical Observations on the Symptoms and Pathology of These Affections](#)
[Fall and Winter Catalogue 1913-14](#)
[Origenis Selectorum in Psalmos Vol 3 Selecta in Threnos Fragmenta Ex Commentariis in Proverbia Salomonis Atque in Isaiam Item Homiliae in Isaiam Et Fragmentum Graecum Ex Ejusdem Commentariis in Oseam](#)
[Memoirs of the Geological Survey of India Vol 47 A Guide to the Practical Study of Plants Containing Representatives of the Leading Forms of Plant Life Cryptogams](#)
[Zeus Vol 3 A Study in Ancient Religion](#)
[Wisconsin Losses in the Civil War A List of the Names of Wisconsin Soldiers Killed in Action Mortally Wounded or Dying from Other Causes in the Civil War Arranged According to Organization and Also in a Separate Alphabetical List](#)
[A History of the Tar River Association](#)
[Budget Report of the State Budget and Efficiency Commissioner As Approved by the State Executive Council for the Biennium Ending June 30 1943](#)
[Historia Da Revolta de 6 de Setembro de 1893 Vol 1](#)
[LEpopee Napoleonienne Dans La Poesie Francaise Poemes Choisis Et Annotes](#)
[Essai Sur LAmitie](#)
[Halycon of 1929](#)
[Allgemeine Literatur-Zeitung Vom Jahre 1802 Vol 2 April May Junius](#)
[LHistoire de France Racontee a la Jeunesse Vol 1](#)
[Denkschriften Der Kaiserlichen Akademie Der Wissenschaften 1875 Vol 34 Mathematisch-Naturwissenschaftliche Classe](#)
[Anarquia Argentina y El Caudillismo La Estudio Psicologico de Los Origenes Nacionales Hasta El Ano XXIX](#)
[Revue de Linguistique Et de Philologie Comparee 1897 Vol 30](#)
[Ward 1 14 Precincts List of Residents 20 Years of Age and Over Non-Citizens Indicated by Males Indicated by #9725 As of January 1 1964](#)
[Figures Byzantines Byzance Et LOccident A LEpoque Des Croisades Anne Comene Irene Doukas Andronic Comene Un Poete de Cour Princesses DOccident a la Cour Des Comenes Et Des Paleologues](#)
[LAgriculture Et Maison Rustique En Laquelle Est Contenu Tout Ce Qui Peut Estre Requis Pour Bastir Maison Champestre Nourrir Et Medeciner Bestial Et Volaille de Toutes Fortes Dresser Jardins Tant Potagers Que Parterres Gouverner Mousches a Miel](#)
[Ausgewahlte Schriften Vol 4](#)
[Lorna Doone Vol 1 A Romance of Exmoor](#)
[LAmi de la Religion 1830 Vol 64 Journal Ecclesiastique Politique Et Litteraire](#)
[Recueil de Lois Et Reglemens Concernant LInstruction Publique Depuis LEdit de Henri IV En 1598 Jusqua Ce Jour Vol 4 Publie Par Ordre de Son Excellence Le Grand-Maitre de LUniversite de France Premiere Serie Contenant Les Lois Decrets](#)
[Gli Ideali Di Un Economista](#)
[Mitaphysique de Herbart Et La Critique de Kant La](#)
[Le poime-ivangile de Walt Whitman](#)
[OS Jesuitas No Grao-Para Suas Missoes E a Colonizacao Bosquejo Historico Com Varios Documentos Ineditos](#)
[Papers Relative to the Discussion with France in the Year 1806](#)
[Mecanique Des Langues Et LArt de Les Enseigner La](#)
