

DUCTION TO MANAGEMENT SCIENCE QUANTITATIVE APPROACHES TO DECISION

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..? ? ? ? If they could hearken to Azzeh's speech, as I, I hearken to it, They straight would humble themselves to her and prone before her fall..42. Er Reshid and the Barmecides dlxxvii.? ? ? ? O thou with love of whom I'm smitten, yet content, I prithee come to me and hasten to my side..? ? ? ? Accuse me falsely, cruelly entreat me; still ye are My heart's beloved, at whose hands no rigour I resent..Death, The Man whose Caution was the Cause of his, i. 291..Hejjaj (El) and the Three Young Men, i. 53..The old man betook himself to the city, as she bade him, and enquired for the money-changer, to whom they directed him. So he gave him the ring and the letter, which when he saw, he kissed the letter and breaking it open, read it and apprehended its purport. Then he repaired to the market and buying all that she bade him, laid it in a porter's basket and bade him go with the old man. So the latter took him and went with him to the mosque, where he relieved him of his burden and carried the meats in to Sitt el Milah. She seated him by her side and they ate, he and she, of those rich meats, till they were satisfied, when the old man rose and removed the food from before her..An if my substance fail, no one there is will succour me, i. 6..When in the sitting-chamber we for merry-making sate, iii. 135..Abou Temam, Story of Ilan Shah and, i. 126..?Story of King Suleiman Shah and His Sons..Sons, Story of King Suleiman Shah and his, i. 150..? ? ? ? ? 1. The Wife's Device to Cheat her Husband dlxxxiv.The old woman received the alms from her and carrying it to Selim, took part thereof herself and with the rest bought him an old shirt, in which she clad him, after she had stripped him of that he had on. Then she threw away the gown she had taken from off him and arising forthright, washed his body of that which was thereon of filth and scented him with somewhat of perfume. Moreover, she bought him chickens and made him broth; so he ate and his life returned to him and he abode with her on the most solaceful of life till the morrow..Fortune its arrows all, through him I love, let fly, iii. 31..? ? ? ? ? b. The Merchant's Wife and the Parrot dlxxix.Quoth I (and mine a body is of passion all forslain), iii. 81..Appointed Term, Of the, i. 147..? ? ? ? ? "My soul be thy ransom," quoth I, "for thy grace! Indeed, to the oath that thou swor'st thou wast true." "O father mine," answered the prince, "I have heard tell that in the land of Irak is a woman of the daughters of the kings, and her father is called King Ins ben Cais, lord of Baghdad; she is renowned for beauty and grace and brightness and perfection, and indeed many folk have sought her in marriage of the kings; but her soul consented not unto any one of them. Wherefore I am minded to travel to her, for that my heart cleaveth unto her, and I beseech thee suffer me to go to her." "O my son," answered his father, "thou knowest that I have none other than thyself of children and thou art the solace of mine eyes and the fruit of mine entrails; nay, I cannot brook to be parted from thee an instant and I purpose to set thee on the throne of the kingship and marry thee to one of the daughters of the kings, who shall be fairer than she." El Abbas gave ear to his father's word and dared not gainsay him; so he abode with him awhile, whilst the fire raged in his entrails..? ? ? ? ? To his beloved one the lover's heart's inclined; His soul's a captive slave, in sickness' hands confined..When Abou Temam returned with [news of] the accomplishment of his errand and brought the presents and the letter, King Ilan Shah rejoiced in this and redoubled in showing him honour and made much of him. Some days thereafter, the king of Turkestan sent his daughter and she went in to King Ilan Shah, who rejoiced in her with an exceeding joy and Abou Temam's worth was exalted in his sight. When the viziers saw this, they redoubled in envy and despite and said, 'An we contrive us not a device to rid us of this man, we shall perish of rage.' So they bethought them [and agreed upon] a device they should practise..? ? ? ? ? f. King Bekhtzeman cccclxi.? ? ? ? ? Alack, my grief! Thou wast, indeed, grown absent from my view, Yet art the apple of mine eye nor couldst from me divide..Then said he to her, 'By Allah, thou art the desire of the Commander of the Faithful! (182) So take the lute and sing a song that thou shalt sing to the Khalif, whenas thou goest in to him.' So she took the lute and tuning it, sang the following verses:..? ? ? ? ? w. The King's Son and the Afrit's Mistress dcii.? ? ? ? ? d. The Tailor's Story cxxxvii.?THE FIRST OFFICER'S STORY..The drums of glad tidings beat and they entered in the utmost of worship and magnificence. Moreover, the tribes heard of them and the people of the towns and brought them the richest of presents and the costliest of rarities and the prince's mother rejoiced with an exceeding joy. Then they slaughtered beasts and made mighty bride-feasts to the people and kindled fires, that it might be visible afar to townsman [and Bedouin] that this was the house of the guest-meal and the wedding, festival, to the intent that, if any passed them by, [without partaking of their hospitality], it should be of his own fault (126) So the folk came to them from all parts and quarters and on this wise they abode days and months..The eunuch heard the smiting of the lute within the chamber and said, 'By Allah, that is my lady Tuhfeh's touch!' So he arose and went, as he were a madman, falling down and rising up, till he came to the eunuch on guard at the door at the Commander of the Faithful and found him sitting. When the latter saw him, and he like a madman, falling down and rising up, he said to him, 'What aileth thee and what bringeth thee hither at this hour?' Quoth the other, 'Wilt thou not make haste and awaken the Commander of the Faithful?' And he fell to crying out at him; whereupon the Khalif awoke and heard them bandying words together and Tuhfeh's servant saying to the other, 'Out on thee! Awaken the Commander of the Faithful in haste.' So he said, 'O Sewab, what aileth thee?' And the chief

eunuch answered, saying, 'O our lord, the eunuch of Tuhfeh's lodging hath taken leave of his wits and saith, "Awaken the Commander of the Faithful in haste!" Then said Er Reshid to one of the slave-girls, 'See what is to do.' Awhile after this, there came two merchants to the king with two pearls of price and each of them avouched that his pearl was worth a thousand dinars, but there was none who availed to value them. Then said the cook, 'God prosper the king! Verily, the old man whom I bought avouched that he knew the quintessence of jewels and that he was skilled in cookery. We have made proof of him in cookery and have found him the skilfullest of men; and now, if we send after him and prove him on jewels, [the truth or falsehood of] his pretension will be made manifest to us.' O son of Simeon, give no ear to other than my say. How bitter from the convent 'twas to part and fare away! So he fell to resorting daily to the physician and committing to memory his sayings and that which he spoke of jargon, till he had gotten a great matter by heart, and all this he studied thoroughly and digested it. Then he returned to his wife and said to her, 'I have committed the physician's sayings to memory and have learned his fashion of muttering and prescribing and applying remedies (19) and have gotten by heart the names of the remedies and of all the diseases, and there abideth nought [unaccomplished] of thy commandment. What wilt thou have me do now?' Quoth she, 'Leave weaving and open thyself a physician's shop.' But he answered, 'The people of my city know me and this affair will not profit me, save in a land of strangerhood; so come, let us go out from this city and get us to a strange land and [there] live.' And she said, 'Do as thou wilt.' The best of all religions your love is, for in you Are love and life made easeful, untroubled and sincere..38. Yehya ben Khalid and Mensour ccv. b, The Merchant's Wife and the Parrot dcccclxxx. Whenas the fire of passion flamed in my breast, with tears, Upon the day of wailing, to quench it I was fain.. Compared with thine enjoyment, the hardest things are light To win and all things distant draw near and easy be.. My heart, since the leave-taking day afflicted, will tell of my case, And my body, for love and desire grown wasted and feeble and frail.. Then she changed the measure and improvised the following: Fifteenth Officer's Story, The, ii. 190.. Presently, the idiot returned, with somewhat to add to his hoard, but found it not; so he bethought him who had followed him and remembered that he had found the sharper aforesaid assiduous in sitting with him and questioning him. So he went in quest of him, assured that he had taken the pot, and gave not over looking for him till he espied him sitting; whereupon he ran to him and the sharper saw him. [Then the idiot stood within earshot] and muttered to himself and said, 'In the pot are threescore dinars and I have with me other score in such a place and to-day I will unite the whole in the pot.' When the sharper heard him say this to himself, muttering and mumbling after his fashion, he repented him of having taken the dinars and said, 'He will presently return to the pot and find it empty; wherefore that (264) for which I am on the look-out will escape me; and meseemeth I were best restore the dinars [to their place], so he may see them and leave all that is with him in the pot, and I can take the whole.' "There was once a man, a merchant, who was fortunate in trade, and at one time his [every] dirhem profited [him] fifty. Presently, his luck turned against him and he knew it not; so he said in himself, 'I have wealth galore, yet do I weary myself and go round about from country to country; I were better abide in my own country and rest myself in my house from this travail and affliction and sell and buy at home.' Then he made two parts of his money, with one whereof he bought wheat in summer, saying, 'When the winter cometh, I will sell it at a great profit.' But, when the winter came, wheat became at half the price for which he had bought it, whereat he was sore concerned and left it till the next year. However, next year, the price fell yet lower and one of his friends said to him, 'Thou hast no luck in this wheat; so do thou sell it at whatsoever price.' Quoth the merchant, 'This long while have I profited and it is allowable that I lose this time. God is all-knowing! If it abide [with me] half a score years, I will not sell it save at a profit.' 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! All this time, the young Damascene was hearkening, and whiles he likened her voice to that of his slave-girl and whiles he put away from him this thought, and the damsel had no whit of knowledge of him. Then she broke out again into song and chanted the following verses: So he took a belt, wherein were a thousand dinars, and binding it about his middle, entered the city and gave not over going round about its streets and markets and gazing upon its houses and sitting with those of its folk whose aspect bespoke them men of worth, till the day was half spent, when he resolved to return to his sister and said in himself, 'Needs must I buy what we may eat of ready-[dressed] food] I and my sister.' Accordingly, he accosted a man who sold roast meat and who was clean [of person], though odious in his [means of getting a] living, and said to him, 'Take the price of this dish [of meat] and add thereto of fowls and chickens and what not else is in your market of meats and sweetmeats and bread and arrange it in dishes.' So the cook set apart for him what he desired and calling a porter, laid it in his basket, and Selim paid the cook the price of his wares, after the fullest fashion..29. The City of Irem cclxxvi. Then the king sent for the captain of the thieves and bestowed on him a dress of honour, (142) commanding that all who loved the king should put off [their raiment and cast it] upon him. (143) So there fell dresses of honour [and other presents] on him, till he was wearied with their much plenty, and Azadbekht invested him with the mastership of the police of his city. Then he bade set up other nine gibbets beside the first and said to his son, "Thou art guiltless, and yet these wicked viziers endeavoured for thy slaughter." "O my father," answered the prince, "I had no fault [in their eyes] but that I was a loyal counsellor to thee and still kept watch over thy good and withheld their hands from thy treasures; wherefore they were jealous and envied me and plotted against me and sought to slay me," Quoth the king, "The time [of retribution] is at hand, O my son; but what deemest thou we should do with them in requital of that which they did with thee? For that they have endeavoured for thy slaughter and exposed thee to public ignominy and soiled my honour among the kings." As fate would have it, the chief of the police was passing through the market; so the people told him [what was to do] and he made for the door and burst it open. We entered with a rush and found the thieves, as they had overthrown my friend and cut his throat; for they occupied not themselves with

me, but said, 'Whither shall yonder fellow go? Indeed, he is in our grasp.' So the prefect took them with the hand (129) and questioned them, and they confessed against the woman and against their associates in Cairo. Then he took them and went forth, after he had locked up the house and sealed it; and I accompanied him till he came without the [first] house. He found the door locked from within; so he bade break it open and we entered and found another door. This also he caused burst in, enjoining his men to silence till the doors should be opened, and we entered and found the band occupied with a new victim, whom the woman had just brought in and whose throat they were about to cut..111 El Melik es Zahir Rukneddin Bibers el Bunducdari and the Sixteen Officers of Police dccccxxx.???? For thy sweet sake, as 'twere, indeed, an exile I had been, Lone and deserted I became, lamenting, weeping-eyed.."O sister mine," answered Dinarzad, "bring forth that which is with thee and that which is present to thy mind of the story concerning the craft of women and their wiles, and have no fear lest this endamage thee with the king; for that women are like unto jewels, which are of all kinds and colours. When a [true] jewel falleth into the hand of him who is knowing therein, he keepeth it for himself and leaveth that which is other than it. Moreover, he preferreth some of them over others, and in this he is like unto the potter, who filleteth his oven with all the vessels [he hath moulded] and kindleth fire thereunder. When the baking is at an end and he goeth about to take forth that which is in the oven, he findeth no help for it but that he must break some thereof, whilst other some are what the folk need and whereof they make use, and yet other some there be that return to their whilom case. Wherefore fear thou not to adduce that which thou knowest of the craft of women, for that in this is profit for all folk." Then the Khalif went in to the Lady Zubeideh, pale with anger, and she noted this in him and said to him, "How cometh it that I see the Commander of the Faithful changed of colour?" "O daughter of my uncle," answered he, "I have a beautiful slave-girl, who reciteth verses and telleth stories, and she hath taken my whole heart; but she loveth other than I and avoucheth that she loveth her [former] master; wherefore I have sworn a great oath that, if she come again to my sitting-chamber and sing for other than I, I will assuredly take a span from her highest part." (21)Quoth Zubeideh, "Let the Commander of the Faithful favour me with her presence, so I may look on her and hear her singing." So he bade fetch her and she came, whereupon the Lady Zubeideh withdrew behind the curtain, whereas she saw her not, and Er Reshid said to her, "Sing to us." So she took the lute and tuning it, sang the following verses:.Wife and the Learned Man, Khelbes and his, i. 301..18. Ardeshir and Heyat en Nufous cclxiv.King Suleiman Shah and his Sons, Story of, i. 150.When the Khalif heard his verses, he took the cup from his hand and kissed it and drank it off and returned it to Aboulhusn, who made him an obeisance and filled and drank. Then he filled again and kissing the cup thrice, recited the following verses:.Second Officer's Story, The, ii. 134..The Khalif laughed and said, "Tell it again and again to thy lady lack-wit." When the Lady Zubeideh heard Mesrou's words [and those of the Khalif,] she was wroth and said, "None lacketh wit but he who believeth a black slave." And she reviled Mesrou, whilst the Khalif laughed. Mesrou was vexed at this and said to the Khalif, "He spoke sooth who said, 'Women lack wit and religion.'" Then said the Lady Zubeideh to the Khalif, "O Commander of the Faithful, thou sportest and jestest with me, and this slave hoodwinketh me, to please thee; but I will send and see which is dead of them." And he answered, saying, "Send one who shall see which is dead of them." So the Lady Zubeideh cried out to an old woman, a stewardess, and said to her, "Go to the house of Nuzhet el Fuad in haste and see who is dead and loiter not." And she railed at her..Quoth Jesus (on whom be peace!), 'Had these dealt prudently, they had taken thought for themselves; but they neglected the issues of events; for that whoso acteth prudently is safe and conquereth, (252) and whoso neglecteth precaution perisheth and repenteth.' Nor," added the vizier, "is this more extraordinary nor goodlier than the story of the king, whose kingdom was restored to him and his wealth, after he had become poor, possessing not a single dirhem." 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..?STORY OF THE OLD WOMAN, THE MERCHANT AND THE KING..?STORY OF SELIM AND SELMA..Then he sent for the old man, the Muezzin, and when the messenger came to him and told him that the Commander of the Faithful sought him, he feared the denunciation of the damsel and accompanied him to the palace, walking and letting wind (44) as he went, whilst all who passed him by laughed at him. When he came into the presence of the Commander of the Faithful, he fell a-trembling and his tongue was embarrassed, [so that he could not speak]. The Khalif laughed at him and said to him, "O elder, thou hast done no offence; so [why] fearest thou?" "O my lord," answered the old man (and indeed he was in the sorest of that which may be of fear,) "by the virtue of thy pure forefathers, indeed I have done nought, and do thou enquire of my conduct." The Khalif laughed at him and ordering him a thousand dinars, bestowed on him a sumptuous dress of honour and made him chief of the Muezzins in his mosque..????? ab. Story of the King's Son and the Ogress xv.Then they displayed Dinarzad in a second and a third and a fourth dress and she came forward, as she were the rising sun, and swayed coquettishly to and fro; and indeed she was even as saith the poet of her in the following verses:???? e. The Barber's Story cxlix.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." If with her cheek and lustre thou thyself adorn, (120) thou'lt find But chrysolites and gold, with nought of baser metal blent.. "He shall not come in to me. Who is at the door, other than he?" "Heman ben Ghalib el Ferezdec," (55) answered Adi; and Omar said, "It is he who saith, glorying in adultery ..." [And he repeated the following verses:]. 'Know, then,' said the merchant, 'that I am a man from the land of China and was in my youth well-favoured and well-to-do. Now I made no account of womankind, one and all, but followed after boys, and one night I saw, in a dream, as it were a balance set up, and it was said by it, "This is the portion of such an one." Presently, I heard my own name; so I looked and beheld a woman of the utmost loathliness; whereupon I awoke in affright and said, "I will never marry, lest haply this loathly woman fall to my lot." Then I set out for this city with merchandise and the voyage was pleasant to me and the sojourn here, so that I took up my abode here awhile and got me friends and factors, till I had sold all my merchandise and taken its price and there was left me nothing to occupy me till the folk (212) should depart and depart with them.. . . . All, all, for thy sweet sake, I left; ay, I forsook Aziz, my sire, and those akin to me that hight. The company marvelled at this story with the utmost wonderment, and the eleventh officer rose and said, 'I know a story yet rarer than this: but it happened not to myself.. Then he girt his middle with a handkerchief and entering, saluted the young merchant, who said to him, 'Where hast thou been?' Quoth he, 'I have done thine errands;' and the youth said, 'Go and eat and come hither and drink.' So he went away, as he bade him, and ate. Then he washed and returning to the saloon, sat down on the carpet and fell to talking with them; whereupon the young merchant's heart was comforted and his breast dilated and he addressed himself to joyance. They abode in the most delightsome life and the most abounding pleasance till a third part of the night was past, when the master of the house arose and spreading them a bed, invited them to lie down. So they lay down and the youth abode on wake, pondering their affair, till daybreak, when the woman awoke and said to her companion, 'I wish to go.' So he bade her farewell and she departed; whereupon the master of the house followed her with a purse of money and gave it to her, saying, 'Blame not my master,' and made his excuse to her for the young merchant.. . . . The sweet of slumber after thee I have forsworn; indeed The loss of thee hath smitten me with trouble and affright.. The vizier's story pleased the king and he bade depart to his dwelling.. When the Khalif heard this, he said, "By Allah, O Jerir, Omar possesseth but a hundred dirhems." (66) [And he cried out to his servant, saying,] "Ho, boy! give them to him." Moreover, he gave him the ornaments of his sword; and Jerir went forth to the [other] poets, who said to him, "What is behind thee?" (67) And he answered, "A man who giveth to the poor and denieth the poets, and I am well-pleased with him." (68). i. The Spider and the Wind dccccviii. Then the rest of the women of the palace came all to him and lifted him into a sitting posture, when he found himself upon a couch, stuffed all with floss-silk and raised a cubit's height from the ground. (19) So they seated him upon it and propped him up with a pillow, and he looked at the apartment and its greatness and saw those eunuchs and slave-girls in attendance upon him and at his head, whereat he laughed at himself and said, "By Allah, it is not as I were on wake, and [yet] I am not asleep!" Then he arose and sat up, whilst the damsels laughed at him and hid [their laughter] from him; and he was confounded in his wit and bit upon his finger. The bite hurt him and he cried "Oh!" and was vexed; and the Khalif watched him, whence he saw him not, and laughed.. "There was once a king of the kings, whose name was Bekhtzeman, and he was a great eater and drinker and carouser. Now enemies of his made their appearance in certain parts of his realm and threatened him; and one of his friends said to him, 'O king, the enemy maketh for thee: be on thy guard against him.' Quoth Bekhtzeman, 'I reckon not of him, for that I have arms and wealth and men and am not afraid of aught.' Then said his friends to him, 'Seek aid of God, O king, for He will help thee more than thy wealth and thine arms and thy men.' But he paid no heed to the speech of his loyal counsellors, and presently the enemy came upon him and waged war upon him and got the victory over him and his trust in other than God the Most High profited him nought. So he fled from before him and seeking one of the kings, said to him, 'I come to thee and lay hold upon thy skirts and take refuge with thee, so thou mayst help me against mine enemy.' So he abode in this employ, till he had sowed and reaped and threshed and winnowed, and all was sheer in his hand and the owner appointed neither inspector nor overseer, but relied altogether upon him. Then he bethought himself and said, '_I_* misdoubt me the owner of this grain will not give me my due; so I were better take of it, after the measure of my hire; and if he give me my due, I will restore him that which I have taken.' So he took of the grain, after the measure of that which fell to him, and hid it in a privy place. Then he carried the rest to the old man and meted it out to him, and he said to him, 'Come, take [of the grain, after the measure of] thy hire, for which I agreed with thee, and sell it and buy with the price clothes and what not else; and though thou abide with me half a score years, yet shall thou still have this wage and I will acquit it to thee thus.' Quoth the merchant in himself, 'Indeed, I have done a foul thing in that I look it without his leave.' So I arose and gathering wood and planks from the wrecks, wrought of them the semblance of a boat [to wit, a raft,] and bound it fast with ropes, saying, 'I will embark thereon and fare with this water into the inward of the mountain. If it bring me to the mainland or to a place where I may find relief and safety, [well and good]; else I shall [but] perish, even as my companions have perished.' Then I collected of the riches and gold and precious stuffs, cast up there, whose owners had perished, a great matter, and of jacinths and crude ambergris and emeralds somewhat past count, and laid all this on the raft [together with what was left me of victual]. Then I launched it on the river and seating myself upon it, put my trust in God the Most High and committed myself to the stream.. Sitt el Milah, Nouredin Ali of Damascus and, iii. 3..8. Nouredin Ali and the Damsel Enis el Jelii cxcix. Issues of Good and Evil Actions, Of the, i. 103..8. Ali ben Bekkar and Shemsennehar clxiii. Now this was at the beginning of the month, and

when it was the end thereof, Aboulhusn longed to drink wine and returning to his former usance, furnished his saloon and made ready food and let bring wine; then, going forth to the bridge, he sat there, expecting one whom he should carouse withal, as of his wont. As he sat thus, behold, up came the Khalif [and Mesroul] to him; but Aboulhusn saluted them not and said to them, "No welcome and no greeting to the perverters! (31) Ye are no other than devils." However, the Khalif accosted him and said to him, "O my brother, did I not say to thee that I would return to thee?" Quoth Aboulhusn, "I have no need of thee; and as the byword says in verse: 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. 100. The Rogueries of Delileh the Crafty and her Daughter Zeyneb the Trickstress dclvi. 158. Ali Nouredin and the Frank King's Daughter dcccclxiii.???????? ha. The Thief's Story dccccxxviii.????? For death in your absence to us was decreed; But, when ye came back, we were quickened anew. One day, Ishac let bring all who were with him of slave-girls from the house of instruction and carried them up to Er Reshid's palace, leaving none in his house save Tuhfeh and a cookmaid; for that he bethought him not of Tuhfeh, nor did she occur to his mind, and none of the damsels remembered him of her. When she saw that the house was empty of the slave-girls, she took the lute (now she was unique in her time in smiting upon the lute, nor had she her like in the world, no, not Ishac himself, nor any other) and sang thereto the following verses: When the Cadi heard this, his colour changed and he was troubled and waxed exceeding wroth and was rike to burst for excess of rage. Then said he to the merchant, "God forbid that this should be! How shall it be permitted that the daughter of the Cadi of the Muslims abide with a man of the dancers and vile of origin? By Allah, except thou divorce her forthright, I will bid beat thee and cast thee into prison till thou die! Had I foreknown that thou wast of them, I had not suffered thee to approach me, but had spat in thy face, for that thou art filthier (268) than a dog or a hog." Then he gave him a push and casting him down from his stead, commanded him to divorce; but he said, "Be clement to me, O Effendi, for that God is clement, and hasten not. I will not divorce my wife, though thou give me the kingdom of Irak."????? The true believer is pinched for his daily bread, Whilst infidel rogues enjoy all benefit. 169. Marouf the Cobbler and his Wife Fatimeh dccccclxxxix-Mi. Hindbad the Porter, Sindbad the Sailor and, iii. 199.????? Quoth thou, "The goodliest of things is patience and its use: Its practice still mankind doth guide to all that's fair and fine."????? For no hand is there but the hand of God is over it And no oppressor but shall be with worse than he oppress. 115. The Malice of Women dccccclxxxix.????? Her eye is sharper than a sword; the soul with ecstasy It takes and longing leaves behind, that nothing may assain. Then said El Abbas to them, "O youths, sit by my arms and my horse till I return." But they answered, saying, "By Allah, thou prolongest discourse with that which beseemeth not of words! Make haste, or we will go with thy head, for indeed the king purposeth to slay thee and to slay thy comrade and take that which is with you." When the prince heard this, his skin quaked and he cried out at them with a cry that made them tremble. Then he sprang upon his horse and settling himself in the saddle, galloped till he came to the king's assembly, when he cried out at the top of his voice, saying ["To horse,] cavaliers!" And levelled his spear at the pavilion wherein was Zuheir. Now there were about him a thousand smiters with the sword; but El Abbas fell in upon them and dispersed them from around him, and there abode none in the tent save Zuheir and his vizier.????? Yet, an thou wilt vouchsafe thy favours unto me, My sabre thou shalt see the foemen put to flight;????? For indeed I am mated with longing love in public and privily, Nor ever my heart, alas I will cease from mourning, will I or nill. 13. The Wolf and the Fox cxlviii. Merouzi (El) and Er Razi, ii. 28. Reshid (Haroun er) and the Woman of the Barmecides, i. 57.????? Ne'er shall I them forget, nay, nor the day they went. So he was concerned with an exceeding concern for his lack of travel and discovered this to his father, who said to him, "O my son, why do I see thee chagrined?" And he answered, "I would fain travel." Quoth Aboulhusn, "O my son, none travelleth save those whose occasion is urgent and those who are compelled thereunto [by need]. As for thee, O my son, thou enjoyest ample fortune; so do thou content thyself with that which God hath given thee and be bounteous [unto others], even as He hath been bounteous unto thee; and afflict not thyself with the toil and hardship of travel, for indeed it is said that travel is a piece of torment." (5) But the youth said, "Needs must I travel to Baghdad, the abode of peace."????? Then came I after them, desiring thee, with me No second save my sword, my falchion keen and bright. Were not the darkness still in gender masculine, iii. 193.????? Announcing the return o' th' absent ones. Omar ben Abdulaziz and the Poets, The Khalif, i. 45. King's Son of Cashghar, Abdullah ben Nafi and the, ii. 195. Accordingly, he made a banquet, and stationing himself in the man's way, invited him and carried him to his house, where they sat down and ate and drank and abode in discourse. Presently, the young man said to the other, 'I hear that thou hast with thee a slave-girl, whom thou desirest to sell.' And he answered, saying, 'By Allah, O my lord, I have no mind to sell her!' Quoth the youth, 'I hear that she cost thee a thousand dinars, and I will give thee six hundred, to boot.' And the other said, 'I sell her to thee [at that price].' So they fetched notaries, who drew up the contract of sale, and the young man counted out to the girl's master half the purchase money, saying, 'Let her be with thee till I complete to thee the rest of the price and take my slave-girl.' The other consented to this and took of him a bond for the rest of the money, and the girl abode with her master, on deposit.????? Get thee to patience fair, if thou remember thee of that Whose issues (quoth the

Merciful) are ever benedight. (89).The Fourteenth Night of the Month..So saying, he turned away from him and Saad fared on to the palace, where he found all the suite in attendance on the king and recounting to him that which had betided them with El Abbas. Quoth the king, "Where is he?" And they answered, "He is with the Amir Saad." [So, when the latter entered], the king [looked, but] found none with him; and Saad, seeing that he hankered after the youth, cried out to him, saying, "God prolong the king's days! Indeed, he refuseth to present himself before thee, without leave or commandment." "O Saad," asked the king, "whence cometh this man?" And the Amir answered, "O my lord, I know not; but he is a youth fair of favour, lovesome of aspect, accomplished in discourse, goodly of repartee, and valour shineth from between his eyes." When the king heard these tidings of Aamir, he sent for him and let bring him before him; and when he entered his presence, he kissed the earth and saluted and showed forth his breeding and greeted him with the goodliest of compliments. The king bade him raise his head and questioned him of his lord El Abbas; whereupon he acquainted him with his tidings and told him that which had betided him with King Zuheir and of the army that was become at his commandment and of the spoil that he had gotten. Moreover, he gave him to know that El Abbas was coming on the morrow, and with him more than fifty thousand cavaliers, obedient to his commandment. When the king heard his speech, he bade decorate Baghdad and commanded [the inhabitants] to equip themselves with the richest of their apparel, in honour of the coming of El Abbas. Moreover, he sent to give King El Aziz the glad tidings of his son's return and acquainted him with that which he had heard from the prince's servant..Thy loss is the fairest of all my heart's woes, iii. 43..When King Shehriyar heard this story, he came to himself and awaking from his drunkenness, (164) said, "By Allah, this story is my story and this case is my case, for that indeed I was in wrath (165) and [danger of] punishment till thou turnedst me back from this into the right way, extolled be the perfection of the Causer of causes and the Liberator of necks! Indeed, O Shehrzad," continued he, "thou hast awakened me unto many things and hast aroused me from mine ignorance." .? ? ? ? Well-ground my polished sword is and thin and keen of edge And trenchant, eke, for smiting and long my steel-barbed spear..Then came forward the fourteenth officer and said, 'Know that the story I have to tell is pleasanter and more extraordinary than this; and it is as follows..? ? ? ? s. The House with the Belvedere dccccxcv.When the king heard the vizier's story, it pleased him and he bade him go to his house..? ? ? ? And on their saddles perched are warriors richly clad, That with their hands do smite on kettle-drums amain..And the king bade him depart to his own house..Oft as my yearning waxeth, my heart consoleth me, ii. 228..Officer's Story, The Seventh, ii. 150..80. The Schoolmaster who fell in Love by Report dclxv.Then he again began to pay me frequent visits and I entered into converse with him and questioned him of the band and how he came to escape, he alone of them all. Quoth he, 'I left them from the day on which God the Most High delivered thee from them, for that they would not obey my speech; wherefore I swore that I would no longer consort with them.' And I said, 'By Allah, I marvel at thee, for that thou wast the cause of my preservation!' Quoth he, 'The world is full of this sort [of folk]; and we beseech God the Most High for safety, for that these [wretches] practise upon men with every kind of device.' Then said I to him, 'Tell me the most extraordinary adventure of all that befell thee in this villainy thou wast wont to practise.' And he answered, saying, 'O my brother, I was not present when they did on this wise, for that my part with them was to concern myself with selling and buying and [providing them with] food; but I have heard that the most extraordinary thing that befell them was on this wise..When she had made an end of her song, she wept sore, till presently sleep overcame her and she slept..Then she drank three cups and filling the old man other three, sang the following verses:.Now they had complained of them aforetime to the Sultan, and he said, 'If any of the Turks come to you, pelt them with stones.' So, when they saw the fuller, they fell upon him with sticks and stones and pelted him; whereupon quoth he [in himself], 'Verily, I am a Turk and knew it not.' Then he took of the money in his pocket and bought him victual [for the journey] and hired a hackney and set out for Ispahan, leaving his wife to the trooper. Nor," added the vizier, "is this more extraordinary than the story of the merchant and the old woman and the king." .? ? ? ? The flames of long desire wax on me day by day And far away are pitched the tent-poles of my fair.

[Yale Lectures on Preaching the Romance of Preaching \[new York\]](#)

[Mmoire Sur Cette Question La Pr cession Des quinoxes A-T-Elle t Connue Des gyptiens Ou de Quelque Autre Peuple Avant Hipparque?](#)

[Sadhana Der Weg Zur Vollendung](#)

[Fundamentals of Pentecostal Oneness](#)

[Histoire Du Culte de Sin En Babylonie Et En Assyrie](#)

[Lyman Beecher Lectures on Preaching Yale University 1917 Good Ministers of Jesus Christ](#)

[Les Villes dArt Celebres Rouen Ouvrage Orne de 108 Gravures](#)

[Pen 33](#)

[Heavens Demons](#)

[Itin raire Des Invit s Aux F tes dInauguration Du Canal de Suez Qui S jourment Au Caire Et Font Le Voyage Du Nil](#)

[Socially Intelligent Selling The Ground-Breaking way to Close Less and Win More](#)

[Waiting with Purpose](#)

[China Star](#)

[The Little Prince - Large Print Edition](#)

[King Lear](#)

[Stein House A German Family Saga](#)

[Chips and Sausage A Guide to Ireland and Her Wonders 2017](#)

[Police Officer to Entrepreneur The Six-Step Method for Building a Successful Business Beyond the Force](#)

[In Tandem Crickets Great Pace Pairs](#)

[Pal Cars 500 Constitution Rules Book 2017 1st Edition](#)

[Lessons in Corruption](#)

[The Darkness Beneath](#)

[Winter Wont Promise Magic](#)

[The Tiger And The Wren](#)

[366 - A Scriptovisual Composition Unknown An Artistic Investigation of the Spaces Between Spaces in the Quest to Create a Post-European Era Post-Enlightenment Science](#)

[Essai Sur Le Patrimoine de Beaufort Et La Vallee Histoire de la Vallee Entre Loire Et Authion](#)

[The Evolution of Dog Training From Choke Chains to Clickers Uncovering the Secrets to Having a Well-Behaved Dog](#)

[Black Revenge in the White House The Racist Reign of the New Elagabalus](#)

[Commercial Pilot Test Prep 2018 Study Prepare Pass your test and know what is essential to become a safe competent pilot from the most trusted source in aviation training](#)

[Retro TV Lover Presents All the Single Girls](#)

[Iemerge Now Is the Time](#)

[Les Delices Des Yeux Et de LEsprit Ou Collection Generale Des Differentes Especes de Coquillages Que La Mer Renferme](#)

[Science Sociale Vol 6 Le Protestantisme Religieux Politique Et Social](#)

[Money and Work Unchained](#)

[Avec Napoleon En Russie Souvenirs de la Campagne de 1812](#)

[Goldene Stier Vol 2 Der Eine Biographie](#)

[Vita Della B Vergine Gertruda La Ridotta in V Libri Dal R F Gio Lanspergio Monaco Della Certosa Ne Quali Si Contengono Le Rivelationi Della Divina Pietà E Perfettioni del Cristiano](#)

[Metaaprendizaje La Educacion del Futuro El Universo En Una Sala de Clases](#)

[Three Men in a Boat](#)

[The Stone Place](#)

[Empowered Hearts Courageous Writers Connected by Words](#)

[Kick Ass Vegan! Plant Based Recipes Made Easy Cookbook Healthy Everyday Vegan Recipes \(Plant Based Diet Vegan Food Easy Vegan\)](#)

[Guide de la Conversation En Francais Et En Grec Moderne A LUsage Des Voyageurs Et Des Etudiants En Trois Parties](#)

[Kingdom of the Snow Hawk](#)

[Cartas de Vale de Lobos Vol 2 4 Vol Das Cartas Ao 3 Duque de Palmela E a Jose Candido DOS Santos](#)

[Oestreichische Militarische Zeitschrift 1830 Vol 3 Siebenten Bis Neuntes Heft](#)

[Acts and Resolutions of the United States of America Passed at the Second Session of the Fortieth Congress December 2 1867-November 10 1868](#)

[La Paloma](#)

[Nouvelles Archives Des Missions Scientifiques Et Litteraires Choix de Rapports Et Instructions 1892 Vol 3 Publie Sous Les Auspices Du](#)

[Ministere de LInstruction Publique Des Beaux-Arts Et Des Cultes](#)

[Island in the Dark](#)

[La Gente Per Bene](#)

[The Discovery of the North-West Passage](#)

[A Persian Story The Hawk and the Songbird](#)

[Inhale](#)

[Observations on US Japanese and German Forex Interventions 1973-2004](#)

[Colored Water Marriage Involuntary Divorce the Law and God](#)

[The Tao of San Francisco Special Ed Lee Edition](#)

[Tennis Disruption What We Need to Know to Prepare Kids](#)

[Kommentierte Gesetzessammlung Sachkunde Nach 34a Und Geprüfte Schutz- Und Sicherheitskraft Alle Einschlagigen Gesetze Und Vorschriften](#)

[Inklusive Der Dguv Vorschriften 1 Und 23](#)

[Natural Reflections](#)

[Unlock the American Dream The Secrets of Starting Your Own Business](#)

[Zuf llig-Alles](#)

[No Quarter Wenches \(the Complete Series\) A Piratical Suspenseful Romance](#)

[Pet Business Planning Almanack - 2018](#)

[Lammana](#)

[Gorilla Grip 16 Simple Exercises That Will Give You a Grip Like a Pair of Steel Pliers Brute Forearm Power and Increased Strength Throughout the Entire Body!](#)

[Hell Dont Last Always](#)

[Ali-Ogba A Geographic Perspective on Its Environment Development and Change](#)

[Manual Para Potenciar La Autoestima](#)

[New Century Soul Food Cooking An Experience in African America Heritage and Culture](#)

[Thunderbolt Unleashed](#)

[Psychologische Selbsthilfe Bei Mobbing Zuversicht Vertrauen Veranderung](#)

[I Helped to Stage the Moon Landing in 1969](#)

[The Tao of the Colorado River The Tao of the River Special Colorado River Edition](#)

[A Different History of Human Rights Second Revised Edition of Three Conceptions of Human Rights](#)

[Wie Unternehmen Erfolgskritische Stellen Gezielt Und Richtig Besetzen Konnen](#)

[Hot Heavy](#)

[Reversing Samuels Curse](#)

[Schimmer Der Liebe](#)

[My One Day Surgery Oh Mercy Me!](#)

[The Golem Goddess The Golem Girls Part Two](#)

[Bible of Wealth Secrets](#)

[Attraverso LAtlantico in Pallone](#)

[Le Grand Meaulnes](#)

[A Se Tordre](#)

[Draft Time Write the First Draft of Your Novel](#)

[Justice de Femme](#)

[Decouvrir Les Lois Cosmiques](#)

[Abissinia](#)

[District Seven](#)

[Bathing in Luke Warm Water](#)

[My Life from U S Coast Guard to U S Tiger Ucgc Vol 3 NR 2](#)

[Searching for Sheila](#)

[The Handout](#)

[The Suburban Cage](#)

[A Land Far Away A True Story 2nd Edition](#)

[Distrikt Sju](#)

[You Are Not Alone Rediscovering Faith in God After Infant Loss](#)

[Casters Human Session](#)

[Fire and Forget](#)