

PLANNING YOUR FARMSTEAD WIRING AND LIGHTING

So Kemeriyeh cried out to an Afrit of the Afrits and a calamity of the calamities, (240) by name El Ased et Teyyar, (241) and said to him, 'Go with my message to the Crescent Mountain, the abiding-place of Meimoun the Sworder, and enter in to him and salute him in my name and say to him, "How canst thou be assured for thyself, O Meimoun? (242) Couldst thou find none on whom to vent thy drunken humour and whom to maltreat save Tuhfeh, more by token that she is a queen? But thou art excused, for that thou didst this not but of thine intoxication, and the Shekh Aboutawaif pardoneth thee, for that thou wast drunken. Indeed, thou hast outraged his honour; but now restore her to her palace, for that she hath done well and favoured us and done us service, and thou knowest that she is presently our queen. Belike she may bespeak Queen Es Shuhba, whereupon the matter will be aggravated and that wherein there is no good will betide. Indeed, thou wilt get no tittle of profit [from this thine enterprise]; verily, I give thee good counsel, and so peace be on thee!'" When the king heard the vizier's speech, he deemed it goodly and it pleased him; so he bade him go away to his house, and there he abode his day long. Then the astrologers made their calculations and looked into his nativity and his ascendant, whereupon their colour changed and they were confounded. Quoth the king to them, 'Acquaint me with his horoscope and ye shall have assurance and fear ye not of aught' 'O king,' answered they, 'this child's nativity denotes that, in the seventh year of his age, there is to be feared for him from a lion, which will attack him; and if he be saved from the lion, there will betide an affair yet sorer and more grievous.' 'What is that?' asked the king; and they said, 'We will not speak, except the king command us thereto and give us assurance from [that which we] fear.' Quoth the king, 'God assure you!' And they said, 'If he be saved from the lion, the king's destruction will be at his hand.' When the king heard this, his colour changed and his breast was straitened; but he said in himself, 'I will be watchful and do my endeavour and suffer not the lion to eat him. It cannot be that he will kill me, and indeed the astrologers lied! My fortitude fails, my endeavour is vain; My bosom is straitened. To Thee, I complain. When Hafizeh had made an end of her song, El Abbas said to her, "Well done! Indeed, thou quickenest hearts from sorrows." Then he called another damsel of the daughters of the Medes, by name Merjaneh, and said to her, "O Merjaneh, sing to me upon the days of separation." "Harkening and obedience," answered she and improvising, sang the following verses: Now the king was seated at the lattice, hearkening to their talk, and Abou Sabir's words angered him; so he bade bring him before him and they brought him forthright. Now there was in the king's palace an underground dungeon and therein a vast deep pit, into which the king caused cast Abou Sabir, saying to him, 'O lackwit, now shall we see how thou wilt come forth of the pit to the throne of the kingdom.' Then he used to come and stand at the mouth of the pit and say, 'O lackwit, O Abou Sabir, I see thee not come forth of the pit and sit down on the king's throne!' And he assigned him each day two cakes of bread, whilst Abou Sabir held his peace and spoke not, but bore with patience that which betided him. 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. Endowed with amorous grace past any else am I; Graceful of shape and lithe and pleasing to the eye. When the townfolk saw this, they repented of that which they had done and the affair was grievous to them; so they sought pardon [of God] and said to her, 'By the virtue of Him whom thou servest, do thou seek pardon for us [of God!]' Quoth she, 'As for me, I may no longer abide with you and I am about to depart from you.' Then they humbled themselves in supplication to her and wept and said to her, 'We conjure thee, by the virtue of God the Most High, that thou take upon thyself the governance of the kingdom and of the subjects.' But she refused; whereupon they came up to her and wept and gave not over supplicating her, till she consented and abode in the kingship. Her first commandment was that they should bury the princess and build over her a dome (6) and she abode in that palace, worshipping God the Most High and ruling the people with justice, and God (extolled be His perfection and exalted be He!) vouchsafed her, by reason of the excellence of her piety and her patience and continence, the acceptance of her prayers, so that she sought not aught of Him to whom belong might and majesty, but He granted her prayer; and her report was noised abroad in all countries. Presently, the king arose from the wine-chamber and taking his wife by the hand, repaired with her to the chamber in which he slept. He opened the door and entering, saw the youth lying on the bed, whereupon he turned to his wife and said to her, "What doth this youth here? This fellow cometh not hither but on thine account." Quoth she, "I have no knowledge of him." With this, the youth awoke and seeing the king, sprang up and prostrated himself before him, and Azadbekht said to him, "O vile of origin, (102) O lack-loyalty, what hath prompted thee to outrage my dwelling?" And he bade imprison him in one place and the woman in another. Sailor and Hindbad the Porter, Sindbad the, iii. 199. I wept, but those who spied to part us had no ruth On me nor on the fires that in my vitals flare. Envy and Malice, Of, i. 125. After your loss, nor trace of me nor vestige would remain, iii. 41. THE SEVENTH VOYAGE OF SINDBAD THE SAILOR. When she had made an end of her verses, she folded the letter and delivered it to the nurse, who took it and carried it to El Abbas. He broke it open and read it and apprehended its purport; then took inkhorn and paper and wrote the following verses: The Eighth Day. How many a lover, who aspires to union with his love, For all his hopes seem near, is baulked of that whereon he's bent! She let him taste

her honey and wine (183) before his death: This was his last of victual until the Judgment Day..If I must die, then welcome death to heal, iii. 23..[Aforetime] I journeyed in [many] lands and climes and towns and visited the great cities and traversed the ways and [exposed myself to] dangers and hardships. Towards the last of my life, I entered a city [of the cities of China], (155) wherein was a king of the Chosroes and the Tubbas (156) and the Caesars. (157) Now that city had been peopled with its inhabitants by means of justice and equitable dealing; but its [then] king was a tyrant, who despoiled souls and [did away] lives; there was no wanning oneself at his fire, (158) for that indeed he oppressed the true believers and wasted the lands. Now he had a younger brother, who was [king] in Samarcand of the Persians, and the two kings abode a while of time, each in his own city and place, till they yearned unto each other and the elder king despatched his vizier in quest of his younger brother..? ? ? ? ? ? ? ? Quoth thou, "The goodliest of things is patience and its use: Its practice still mankind doth guide to all that's fair and fine." Then she drank three cups and filling the old man other three, sang the following verses:..Had we thy coming known, we would for sacrifice, i. 13..When the youth had made an end of his story, the king's anger subsided a little and he said, "Restore him to the prison, for the day draweth to an end, and tomorrow we will took into his affair." ? ? ? ? ? ? ? ? ba. Story of the Envier and the Envied (225) xiii.? ? ? ? ? ? Yea, wonder-words I read therein, my trouble that increased And caused emaciation wear my body to a shred..? ? ? ? ? ? Nor troops have I nor henchmen nor one to lend me aid Save God, to whom, my Maker, my voice in praise I rear..? ? ? ? ? ? a. Story of Taj el Mulouk and the Princess Dunya cvii.When she had made an end of her song, all who were present were moved to delight and El Abbas rejoiced in this. Then he bade the second damsel sing somewhat on the like subject. So she came forward and tuning the strings of her harp, which was of balass ruby, (128) warbled a plaintive air and improvising, sang the following verses:..?THE DISCIPLE'S STORY..? ? ? ? ? ? To lovers, "What see ye?" he saith, and to hearts of stone, "What love ye," quoth he, "[if to love me ye disdain?"]..? ? ? ? ? ? Then, after them came I to thee and union did entreat And unto thee set forth at length my case and my design; Weaver who became a Physician by his Wife's Commandment, The ii. 21..? ? ? ? ? ? Ah, then will I begin on you with chiding than the breeze More soft, ay pleasanter than clear cold water and more sweet..? ? ? ? ? ? g. The Seventh Voyage of Sindbad the Sailor cclxix.?STORY OF THE RICH MAN AND HIS WASTEFUL SON..Then she went away, and when the girl's master came, she sought his leave to go with the old woman and he granted her leave. So the beldam took her and carried her to the king's door. The damsel entered with her, unknowing whither she went, and beheld a goodly house and chambers adorned [with gold and colours] that were no idol's chambers. Then came the king and seeing her beauty and grace, went up to her, to kiss her; whereupon she fell down in a fit and strove with her hands and feet. When he saw this, he was solicitous for her and held aloof from her and left her; but the thing was grievous to her and she refused meat and drink, and as often as the king drew near her, she fled from him in affright, wherefore he swore by Allah that he would not approach her, save with her consent, and fell to guerdoning her with trinkets and raiment, but she only redoubled in aversion to him..? ? ? ? ? ? o. The Man who was lavish of his House and his Victual to one whom he knew not dccciv.? ? ? ? ? ? ? ? ? ? ee. Story of the Barber's Fifth Brother clx.? ? ? ? ? ? r. The Man who saw the Night of Power dxcvi.O son of Simeon, give no ear to other than my say, iii. 36..148. The Lovers of Medina dcxcvi.26. Nimeh ben er Rebya and Num his Slave-girl di.? ? ? ? ? ? Tis gazed at for its slender swaying shape And cherished for its symmetry and sheen..? ? ? ? ? ? m. The Boy and the Thieves dcxxvii.Locust, The Hawk and the, ii. 50..Cairo (The Merchant of) and the Favourite of the Khalif El Mamoun El Hakim bi Amrillah, iii. 171..One day my master said to me, 'Knowest thou not some art or handicraft?' And I answered, saying, 'O my lord, I am a merchant and know nought but traffic.' Quoth he, 'Knowest thou how to shoot with a bow and arrows?' And I replied, 'Yes, I know that.' So he brought me a bow and arrows and mounting me behind him on an elephant, set out with me, at the last of the night, and fared on till we came to a forest of great trees; whereupon he made me climb a high and stout tree and giving me the bow and arrows, said to me, 'Sit here, and when the elephants come hither by day, shoot at them, so haply thou shalt hit one of them; and if any of them fall, come at nightfall and tell me.' Then he went away and left me trembling and fearful. I abode hidden in the tree till the sun rose, when the elephants came out and fared hither and thither among the trees, and I gave not over shooting at them with arrows, till I brought down one of them. So, at eventide, I went and told my master, who rejoiced in me and rewarded me; then he came and carried away the dead elephant..Meanwhile, Aboulhusn gave not over snoring in his sleep, till the day broke and the rising of the sun drew near, when a waiting-woman came up to him and said to him, "O our lord [it is the hour of] the morning- prayer." When he heard the girl's words, he laughed and opening his eyes, turned them about the place and found himself in an apartment the walls whereof were painted with gold and ultramarine and its ceiling starred with red gold. Around it were sleeping-chambers, with curtains of gold-embroidered silk let down over their doors, and all about vessels of gold and porcelain and crystal and furniture and carpets spread and lamps burning before the prayer-niche and slave-girls and eunuchs and white slaves and black slaves and boys and pages and attendants. When he saw this, he was confounded in his wit and said, "By Allah, either I am dreaming, or this is Paradise and the Abode of Peace!" (18) And he shut his eyes and went to sleep again. Quoth the waiting-woman, "O my lord, this is not of thy wont, O Commander of the Faithful!"..My heart will never credit that I am far from thee, ii. 275..Then he turned back, pondering upon that sleeping youth, and coming to him, as he slept, lighted down from his horse and sat down by him. He fixed his eyes upon his face and considered him awhile and said in himself, 'For aught I know, this youth may be Melik Shah.' And he fell a-hemming and saying, 'Harkye, O youth!' Whereupon the sleeper awoke and sat up; and the eunuch said to him, 'Who is thy father in this village and where is thy dwelling?' The youth sighed and answered, 'I am a stranger;' and the eunuch said, 'From what land art thou and who is thy father?' Quoth the other, 'I am from such a land,' and the eunuch ceased not to question him and he to answer him, till he was certified of him and knew him. So he rose and embraced him

and kissed him and wept over his case. Moreover, he told him that he was going about in quest of him and informed him that he was come privily from the king his mother's husband and that his mother would be content [to know] that he was alive and well, though she saw him not..? ? ? ? t. The two Pigeons dxcvii.The first to take the cup was Iblis the Accursed, who said, 'O Tuhfet es Sudour, sing over my cup.' So she took the lute and touching it, sang the following verses:..? ? ? ? ? Yea, horses hath he brought, full fair of shape and hue, Whose collars, anklet-like, ring to the bridle-rein..117. The Favourite and her Lover M.? ? ? ? ? a. The First Voyage of Sindbad the Sailor ccli.The Twenty-First Night of the Month..So they wrapped him in the shroud and set him on the bier. Then they took up his bier and bearing him to the burial-place, laid him in the grave (41) and threw the earth over him; after which the folk dispersed, but El Merouzi and the widow abode by the tomb, weeping, and gave not over sitting till sundown, when the woman said to him, 'Come, let us go to the house, for this weeping will not profit us, nor will it restore the dead.' 'By Allah,' answered the sharper, 'I will not budge hence till I have slept and waked by this tomb ten days, with their nights!' When she heard this his speech, she feared lest he should keep his word and his oath, and so her husband perish; but she said in herself, 'This fellow dissembleth: if I go away and return to my house, he will abide by him a little while and go away.' And El Merouzi said to her, 'Arise, thou, and go away.'Abou Sabir, Story of, i. 90..When El Aziz had sat awhile, he summoned the mamelukes of his son El Abbas, and they were five-and-twenty in number, besides half a score slave-girls, as they were moons, five of whom the king had brought with him and other five he had left with the prince's mother. When the mamelukes came before him, he cast over each of them a mantle of green brocade and bade them mount like horses of one and the same fashion and enter Baghdad and enquire concerning their lord El Abbas. So they entered the city and passed through the [streets and] markets, and there abode in Baghdad nor old man nor boy but came forth to gaze on them and divert himself with the sight of their beauty and grace and the goodliness of their aspect and of their clothes and horses, for that they were even as moons. They gave not over going till they came to the royal palace, where they halted, and the king looked at them and seeing their beauty and the goodliness of their apparel and the brightness of their faces, said, "Would I knew of which of the tribes these are!" And he bade the eunuch bring him news of them..? ? ? ? ? Thy loss is the fairest of all my heart's woes; My case it hath altered and banished repose..? ? ? ? ? d. The Fourth Voyage of Sindbad the Sailor dl.? ? ? ? ? Our loves are joined and cruelty at last is done away; Ay, and the cup of love-delight 'twixt us doth circulate..ALPHABETICAL TABLE OF THE FIRST LINES OF THE VERSE IN THE "TALES FROM THE ARABIC"..? ? ? ? ? Whose wits (like mine, alack!) thou stalest and whose hearts With shafts from out thine eyes bewitching thou didst smite..And indeed, O my brother, the night thou camest to me and we caroused together, I and thou, it was as if the Devil came to me and troubled me that night." "And who is he, the Devil?" asked the Khalif. "He is none other than thou," answered Aboulhusn; whereat the Khalif smiled and sitting down by him, coaxed him and spoke him fair, saying, "O my brother, when I went out from thee, I forgot [to shut] the door [and left it] open, and belike Satan came in to thee." Quoth Aboulhusn, "Ask me not of that which hath betided me. What possessed thee to leave the door open, so that the Devil came in to me and there befell me with him this and that?" And he related to him all that had befallen him, from first to last, and there is no advantage in the repetition of it; what while the Khalif laughed and hid his laughter..Hakim (El) bi Amrillah, The Merchant and the Favourite of the Khalif El Mamoun, iii. 171..Presently, El Abbas cried out at Hudheifeh a cry that astonished him and dealt him a blow, saying, "Take this from the hand of a champion who feareth not the like of thee." Hudheifeh met the stroke with his shield, thinking to ward it off from him; but the sword shore the target in sunder and descending upon his shoulder, came forth gleaming from the tendons of his throat and severed his arm at the armpit; whereupon he fell down, wallowing in his blood, and El Abbas turned upon his host; nor had the sun departed the pavilion of the heavens ere Hudheifeh's army was in full flight before El Abbas and the saddles were empty of men. Quoth Saad, "By the virtue of the Chosen [Prophet], whom God bless and keep, I saw El Abbas with the blood upon his saddle pads, [in gouts] like camels' livers, smiting with the sword right and left, till he scattered them abroad in every mountain-pass and desert; and when he turned [back to the camp], the men of Baghdad were fearful of him."..Like a sun at the end of a cane in a hill of sand, iii. 190..? ? ? ? ? Thou whose desire possesseth my soul, the love of whom Hold on my reins hath gotten and will not let me free..Malice, Of Envy and, i. 125..41. Ali Shar and Zumurrud ccvii.? ? ? ? ? How oft of dole have I made moan for love and longing pain, What while my body for desire in mortal peril went!..On the morrow, he repaired to the druggist, who saluted him and came to meet him and rejoiced in him and smiled in his face, deeming his wife innocent. Then he questioned him of his yesterday's case and he told him how he had fared, saying, 'O my brother, when the cuckold knocked at the door, I would have entered the chest; but his wife forbade me and rolled me up in the rug. The man entered and thought of nothing but the chest; so he broke it open and abode as he were a madman, going up and coming down. Then he went his way and I came out and we abode on our wonted case till eventide, when she gave me this shirt of her husband's; and behold, I am going to her.'133. The City of Brass dlxvi.? ? ? ? ? h. The Old Woman, the Merchant and the King dcccxcvi.52. The Devout Israelite cccxlviiii.? ? ? ? ? So arise, by your lives I conjure you, arise And come let us fare to our loved ones away..? ? ? ? ? ? ? ? ? ? ? My severance to bewail in torment and dismay..114. The Angel of Death and the Rich King ccclxii.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..In every rejoicing a boon (240) midst the

singers and minstrels am I, ii. 258. AND BOULAC EDITIONS OF THE ARABIC TEXT OF.97. Dibil el Khuzai with the Lady and Muslin ben el Welid ccccvii. As for the eunuch, the chamberlain, who had counselled King Dadbin [not to slay her, but] to [cause] carry her to the desert [and there abandon her], she bestowed on him a sumptuous dress of honour and said to him, "The like of thee it behoveth kings to hold in favour and set in high place, for that thou spokest loyally and well, and a man is still requited according to his deed." And Kisra the king invested him with the governance of one of the provinces of his empire. Know, therefore, O king," continued the youth, "that whoso doth good is requited therewith and he who is guiltless of sin and reproach feareth not the issue of his affair. And I, O king, am free from guilt, wherefore I trust in God that He will show forth the truth and vouchsafe me the victory over enemies and enviers." 93. The Ignorant Man who set up for a Schoolmaster cccci. When it was eventide, the king summoned the vizier and bade him tell the [promised] story, "Harkening and obedience," answered he. "Know, O king, that. Therewithal the young man was moved to delight and exclaimed, "By Allah, thou sayest well, O Sitt el Milan! Let me hear more." Then he handselled her with fifty dinars and they drank and the cups went round among them; and her seller said to her, "O Sitt el Milah, this is the season of leave-taking; so let us hear somewhat on the subject." Accordingly she struck the lute and avouching that which was in her heart, sang the following verses: .? ? ? ? ? Read then my writ and pity thou the blackness of my fate, Sick, love- distraught, without a friend to whom I may complain. .? ? ? ? ? But if my wealth abound, of all I'm held in amity. .Jaafer ben Yehya and Abdulmelik ben Salih the Abbaside, i. 183. .Actions, Of the Issues of Good and Evil, i. 103. .Benou Tai, En Numan and the Arab of the, i. 203. .? STORY OF THE TWO SHARPERS WHO CHEATED EACH HIS FELLOW. .? ? ? ? ? My pleasant life for loss of friends is troubled aye. .To return to the king's daughter of whom the prince went in quest and on whose account he was slain. She had been used to look out from the top of her palace and gaze on the youth and on his beauty and grace; so she said to her slave-girl one day, 'Harkye! What is come of the troops that were encamped beside my palace?' Quoth the maid, 'They were the troops of the youth, the king's son of the Persians, who came to demand thee in marriage, and wearied himself on thine account, but thou hadst no compassion on him.' 'Out on thee!' cried the princess. 'Why didst thou not tell me?' And the damsel answered, 'I feared thy wrath.' Then she sought an audience of the king her father and said to him, 'By Allah, I will go in quest of him, even as he came in quest of me; else should I not do him justice.' .? ? ? ? ? When the flies light on food, from the platter my hand I raise, though my spirit should long for the fare;. Clemency, Of, i. 120. .I saw thee, O thou best of all the human race, display, i. 46. .? ? ? ? ? i. King Ibrahim and his Son cccclxxi. Then he commanded one of the slave-girls to take the lute and strike it at Aboulhusn's head, whilst the rest smote upon their instruments. [So they played and sang,] till Aboulhusn awoke at the last of the night and heard the noise of lutes and tabrets and the sound of the pipes and the singing of the slave-girls, whereupon he opened his eyes and finding himself in the palace, with the slave-girls and eunuchs about him, exclaimed, 'There is no power and no virtue but in God the Most High, the Supreme! Verily, I am fearful of the hospital and of that which I suffered therein aforetime, and I doubt not but the Devil is come to me again, as before. O my God, put thou Satan to shame!' Then he shut his eyes and laid his head in his sleeve and fell to laughing softly and raising his head [bytimes], but [still] found the apartment lighted and the girls singing. .Meanwhile, the Sheikh Aboutawaf Iblis and his son Es Shisban set out, as we have said, with their troops, who were of the doughtiest of the Jinn and the most accomplished of them in valour and horsemanship, [and fared on till they drew near the Crescent Mountain], When the news of their approach reached Meimoun, he cried out with a great cry to the troops, who were twenty thousand horse, [and bade them make ready for departure]. Then he went in to Tuhfeh and kissing her, said to her, 'Know that thou art presently my life of the world, and indeed the Jinn are gathered together to wage war on me on thine account. If I am vouchsafed the victory over them and am preserved alive, I will set all the kings of the Jinn under thy feet and thou shall become queen of the world.' But she shook her head and wept; and he said, 'Weep not, for, by the virtue of the mighty inscription engraven on the seal-ring of Solomon, thou shall never again see the land of men! Can any one part with his life? So give ear unto that which I say; else will I kill thee.' And she was silent. .? ? ? ? ? e. King Dadbin and his Viziers cccclv. Then they displayed Shehrzad in the sixth and seventh dresses and clad her in youths' apparel, whereupon she came forward, swaying coquettishly from side to side; and indeed she ravished wits and hearts and ensorcelled with her glances [all who looked on her]. She shook her sides and wagged her hips, then put her hair on the hilt of her sword and went up to King Shehriyar, who embraced her, as the hospitable man embraces the guest, and threatened her in her ear with the taking of the sword; and indeed she was even as saith of her the poet in these verses: .King Bekhtzman, Story of, i. 115. .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 the evening evened, the king sat in his privy closet and summoning the vizier, required of him the promised story. So Er Rehwan said, "Know, O king, that. So saying, he left him and went away, whereupon up came the three other sharpers, the comrades of him of the ass, and said to the money-changer, 'God requite thee for us with good, for that thou hast bought him! How can we requite thee!' Quoth he, 'I will not sell him but for ten thousand dirhems.' When they heard this, they

returned to the ass and fell again to examining him and handling him. Then said they to the money-changer, 'We were mistaken in him. This is not the ass we sought and he is not worth more than half a score paras to us.' Then they left him and offered to go away, whereat the money-changer was sore chagrined and cried out at their speech, saying, 'O folk, ye besought me to buy him for you and now I have bought him, ye say, "We were deceived [in him], and he is not worth more than ten paras to us.'" Quoth they, 'We supposed that in him was that which we desired; but, behold, in him is the contrary of that which we want; and indeed he hath a default, for that he is short of back.' And they scoffed at him and went away from him and dispersed..? ? ? ? q. Khelbes and his Wife and the Learned Man dccccvi. It is said that, when the Khalifate devolved on Omar ben Abdulaziz (42) (of whom God accept), the poets [of the time] resorted to him, as they had been used to resort to the Khalifs before him, and abode at his door days and days, but he gave them not leave to enter, till there came to Omar Adi ben Artah, (43) who stood high in esteem with him. Jerir (44) accosted him and begged him to crave admission for them [to the Khalif]. "It is well," answered Adi and going in to Omar, said to him, "The poets are at thy door and have been there days and days; yet hast thou not given them leave to enter, albeit their sayings are abiding (45) and their arrows go straight to the mark." Quoth Omar, "What have I to do with the poets?" And Adi answered, saying, "O Commander of the Faithful, the Prophet (whom God bless and preserve) was praised [by a poet] and gave [him largesse,] and therein (46) is an exemplar to every Muslim." Quoth Omar, "And who praised him?" "Abbas ben Mirdas (47) praised him," replied Adi, "and he clad him with a suit and said, 'O Bilal, (48) cut off from me his tongue!'" "Dost thou remember what he said?" asked the Khalif; and Adi said, "Yes." "Then repeat it," rejoined Omar. So Adi recited the following verses: When King Kisra heard this, he redoubled in loveliking for her and affection and said to her, 'Do what thou wilt.' So he let bring a litter and carrying her therein to his dwelling-place, married her and entreated her with the utmost honour. Then he sent a great army to King Dadbin and fetching him and his vizier and the chamberlain, caused bring them before him, unknowing what he purposed with them. Moreover, he caused set up for Arwa a pavilion in the courtyard of his palace and she entered therein and let down the curtain before herself. When the servants had set their seats and they had seated themselves, Arwa raised a corner of the curtain and said, 'O Kardan, rise to thy feet, for it befiteth not that thou sit in the like of this assembly, before this mighty King Kisra.' When the vizier heard these words, his heart quaked and his joints were loosened and of his fear, he rose to his feet. Then said she to him, 'By the virtue of Him who hath made thee stand in this place of standing [up to judgment], and thou abject and humiliated, I conjure thee speak the truth and say what prompted thee to lie against me and cause me go forth from my house and from the hand of my husband and made thee practise thus against a man, (117) a true believer, and slay him. This is no place wherein leasing availeth nor may prevarication be therein.'

[Basic Clinical Radiobiology](#)

[The Norton Anthology of Poetry](#)

[Business Ethics The Big Picture](#)

[Engines That Move Markets Technology Investing from Railroads to the Internet and Beyond](#)

[Hec Campus Evolution of a Model](#)

[Christ Existing as Community Bonhoeffers Ecclesiology](#)

[In Statu Nascendi Journal of Political Philosophy and International Relations 2018 1](#)

[American Sports From the Age of Folk Games to the Age of the Internet](#)

[Biological Small Angle Scattering Theory and Practice](#)

[Computational Problems for Physics With Guided Solutions Using Python](#)

[Gill Mill Later Prehistoric Landscape and a Roman Nucleated Settlement in the Lower Windrush Valley at Gill Mill near Witney Oxfordshire](#)

[The New Company Officer](#)

[Natural Language Processing with Java Techniques for building machine learning and neural network models for NLP 2nd Edition](#)

[Die zypern-Rettung Durch Die Europäische Union Eine Notwendige Massnahme?](#)

[Pixie Recherche de Sens](#)

[Islam Humanity and the Indonesian Identity Reflections on History](#)

[Chancen Und Herausforderungen Bei Der Rohstoff- Und Bodengewinnung Aus Menschlichen Fakalien](#)

[Econversations Todays Students Discuss Todays Issues + Economics of Public Issues](#)

[Sind Wir Weiber Oder Entnervte Schwachlinge? Ressentiments Gegen Jüdische Soldaten Am Vorabend Der Preussischen Befreiungskriege](#)

[Lexikalische Arabismen Im Spanischen Und Katalanischen Eine Neuperspektivierung Aus Kommunikationsraumlicher Sicht](#)

[Fractured Rock Hydraulics](#)

[Linking Von Emissionshandelssystemen](#)

[Educacion nutricional Guia para profesionales de la nutricion](#)

[Transferfoerderung Wissenschaftlicher Weiterbildung Durch Die Rolle Der Führungskraft](#)

[Fuhr Eine Feedback-Option Eines Spielers In Einem Gefangenen-Dilemma Mit Einseitiger Kommunikation Zu Mehr Kooperation?](#)

[Cambridge International IGCSE Cambridge IGCSE \(R\) and O Level Additional Mathematics Cambridge Elevate Teachers Resource Access Card](#)
[NES Assessment of Professional Knowledge Elementary Study Guide 2019-2020 NES 051 Test Prep and Practice Test Questions for the National Evaluation Series Exam](#)
[Developing Insights on Branding in the B2B Context Case Studies from Business Practice](#)
[Sustainable Governance in Northeast Asia Challenges for Innovation Frontier](#)
[Deutschland Durch Die Brille Der Welt](#)
[Healthcare Analytics Made Simple Techniques in healthcare computing using machine learning and Python](#)
[Immobilienwerb in Frankreich](#)
[Bash Cookbook Leverage Bash scripting to automate daily tasks and improve productivity](#)
[Mastering Kibana 6x Visualize your Elastic Stack data with histograms maps charts and graphs](#)
[Learn OpenShift Deploy build manage and migrate applications with OpenShift Origin 39](#)
[Chemically-Induced DNA Damage Mutagenesis and Cancer](#)
[Kotlin Standard Library Cookbook Master the powerful Kotlin standard library through practical code examples](#)
[Voluntary and Involuntary Childlessness The Joys of Otherhood?](#)
[Architecting Data-Intensive Applications Develop scalable data-intensive and robust applications the smart way](#)
[Exploring the Culture of Open Innovation Towards an Altruistic Model of Economy](#)
[Public interest litigation in South Africa](#)
[Sustainable Governance in Northeast Asia Challenges for Sustainable Frontier](#)
[Hands-On Intelligent Agents with OpenAI Gym Your guide to developing AI agents using deep reinforcement learning](#)
[Building Serverless Python Web Services with Zappa Build and deploy serverless applications on AWS using Zappa](#)
[Leaders Doing Headstands](#)
[Fit Command Nutritional Curriculum Grades K - 2](#)
[Resolutions and other decisions of the 30th Assembly resolutions 1110-1130 27 November to 6 December 2017](#)
[Making Mathematical Culture University and Print in the Circle of Lefevre dEtaples](#)
[Kommerz vs Tradition? Wie Sich Die Gesellschaftlichen Funktionen Des Fussballs Verandern](#)
[Thriller the Dark Side of the Netherlands Thriller the Dark Side of the Netherlands](#)
[Zusammenhang Zwischen Work-Life-Balance Und Commitment Bei Angeh rigen Der Generation Y](#)
[Sermons and Prayers](#)
[The Origin of 7-Day Creation](#)
[The Cambridge Edition of the Works of Jonathan Swift Series Number 14 Irish Political Writings after 1725 A Modest Proposal and Other Works](#)
[Partizipationsprozesse in Der Seminararbeit Von Jugendfreiwilligendiensten Moglichkeiten Und Grenzen Eines Beteiligungsorientierten Vorgehens Aus Sicht Der Padagogischen Fachkrafte](#)
[Masaryks Democracy](#)
[Miguel Torga Le Dialogue Inassouvi Essai dAnalyse de Son criture Dramatique](#)
[Der Bahnhof ALS Oeffentliches Forum](#)
[Seven Lean Years](#)
[Entwicklung Eines Mobilen Rettungswagenassistenzsystems](#)
[Distributed Denial of Service Attacks](#)
[Transfer Operators Endomorphisms and Measurable Partitions](#)
[State Building in the Middle of a Geopolitical Struggle The Cases of Ukraine Moldova and Pridnestrovia](#)
[Treating Addictions The Four Components](#)
[The Power of Will in International Conflict How to Think Critically in Complex Environments](#)
[The APRNs Complete Guide to Prescribing Pediatric Drug Therapy 2019](#)
[The New Politics of a Majority-Minority Nation Aging Diversity and Immigration](#)
[Outcome-Driven Business Architecture Synergizing Strategies and Intelligence with Architecture](#)
[Linkages and Boundaries in Private and Public International Law](#)
[Late Neolithic and Early Chalcolithic Glyphs and Stamp Seals in the British Museum](#)
[Sex the Illustrated History Through Time Religion and Culture Volume III Sex in the Modern World Europe from the 17th Century to the 21st Century Colonial North and South America to the 21st Century Slavery and Homosexual Histories and Bisexuality](#)
[St John Fisher Reformer Humanist Martyr](#)

[Comparative Literature - Literature Studies - Cultural Studies](#)

[Code of Federal Regulations Title 10 Energy 200-499 Revised as of January 1 2018](#)

[Trial by Jury and Counter-Terrorism](#)

[Public Water Policies The Ultimate Weapons of Social Control](#)

[Technologies of Refuge and Displacement Rethinking Digital Divides](#)

[Maria Lekapene Empress of the Bulgarians Neither a Saint Nor a Malefactress](#)

[Multiple Imputation in Practice With Examples Using IVEware](#)

[The Friedman Archives Guide to Sonys Rx100 VI and Rx100 Va \(Bw Edition\)](#)

[Code of Federal Regulations Title 26 Internal Revenue 1301-1400 Revised as of April 1 2018](#)

[Unconscionable Conduct in Australian Consumer and Commercial Contracts](#)

[Major Principles of Media Law 2019 Edition](#)

[Microservices in Action](#)

[Philosophy Asking Questions--Seeking Answers](#)

[Generic Coarse Geometry of Leaves](#)

[Books Before Print Exploring Medieval Manuscript Culture](#)

[The End of the Psalter Psalms 146a150 in the Masoretic Text the Dead Sea Scrolls and the Septuagint](#)

[Investition Multimediale Einfuhrung in Finanzmathematische Entscheidungskonzepte](#)

[The Twenty-First Century University Developing Faculty Engagement in Internationalization Second Edition](#)

[Thoughtful Data Science A Programmers Toolset for Data Analysis and Artificial Intelligence with Python Jupyter Notebook and PixieDust](#)

[Truth Beauty The Pre-Raphaelites and Their Sources of Inspiration](#)

[Financial Exposure Carl Levins Senate Investigations into Finance and Tax Abuse](#)

[Canaan in the Second Millennium BCE Collected Essays volume 2](#)

[R Deep Learning Essentials A step-by-step guide to building deep learning models using TensorFlow Keras and MXNet 2nd Edition](#)

[Political Extremism in the United States](#)

[ASPNET Core in Action p1](#)

[Bivalve Paleobiology](#)

[Jo Ann Walters - Wood River Blue Pool](#)

[Amy Conway - Oracles](#)
