

## INTRODUCTION INTO GAME THEORY (BUSINESS CONTEXT)

STORY OF THE SINGER AND THE DRUGGIST..The Third Day..He who Mohammed sent, as prophet to mankind, i. 50.. The Eldest Lady's Story lxiii. The Merchant and the Thieves dcxxix. They have shut out thy person from my sight; They cannot shut thy memory from my spright. But rigour still hath waxed on me and changed my case And love hath left me bound, afflicted, weeping-eyed..When the morning morrowed, he recited the following verses:.84. The Devout Woman and the two Wicked Elders cccxciv.Then the captain looked on her [and she pleased him]; so he took her for himself and she abode with him a whole year, doing her endeavour in their service. till they became accustomed to her [and felt assured of her]. One night she plied them with drink and they drank [till they became intoxicated]; whereupon she arose and took her clothes and five hundred dinars from the captain; after which she fetched a razor and shaved all their chins. Then she took soot from the cooking-pots and blackening their faces withal, opened the doors and went out; and when the thieves awoke, they abode confounded and knew that the woman had practised upon them."..When Tuhfeh heard this, she fell to weeping and wailing and said, 'By Allah, nought irketh me save separation from my lord Er Reshid; but, when I am dead, let the world be ruined after me.' And she doubted not in herself but that she was lost without recourse. Then Meimoun set forth with his army and departed in quest of the hosts [of the Jinn], leaving none in the palace save his daughter Jemreh and Tuhfeh and an Afrit who was dear unto him. They fared on till they met with the army of Es Shisban; and when the two hosts came face to face, they fell upon each other and fought a passing sore battle. After awhile, Es Shisban's troops began to give back, and when Meimoun saw them do thus, he despised them and made sure of victory over them..Now the old woman had heard from the folk of the lady who gave alms to the sick, and indeed [the news of] her bounties reached both poor and rich; so she arose and bringing out Selim to the door of her house, laid him on a mat and wrapped him in a mantle and sat over against him. Presently, it befell that the charitable lady passed by them, which when the old woman saw, she rose to her and offered up prayers for her, saying, 'O my daughter, O thou to whom pertain goodness and beneficence and charity and almsdoing, know that this young man is a stranger, and indeed want and vermin and hunger and nakedness and cold slay him.' When the lady heard this, she gave her alms of that which was with her; and indeed her heart inclined unto Selim, [but she knew him not for her husband]..El Abbas from Akil his stead is come again, iii. 108..The company marvelled at this story and said all, 'Woe to the oppressor!' Then came forward the sixteenth officer and said, 'And I also will tell you a marvellous story, and it is on this wise..[When the appointed day arrived], I arose and changing my clothes and favour, donned sailor's apparel; then I took with me a purse full of gold and buying good [victual for the] morning-meal, accosted a boatman [at Deir et Tin] and sat down and ate with him; after which said I to him, "Wilt thou hire me thy boat?" Quoth he, "The Commander of the Faithful hath commanded me to be here;" and he told me the story of the concubines and how the Khalif purposed to drown them that day. When I heard this from him, I brought out to him half a score dinars and discovered to him my case, whereupon quoth he to me, "O my brother, get thee empty calabashes, and when thy mistress cometh, give me to know of her and I will contrive the trick."..138. Hind Daughter of En Numan and El Hejjaj dclxxxi.48. Haroun Er Reshid with the Damsel and Abou Nuwas dc.Then Ishac seized upon her hand and carrying her into the house, said to her, 'Take the lute and sing; for never saw I nor heard thy like in smiting upon the lute; no, not even myself!' 'O my lord,' answered she, 'thou makest mock of me. Who am I that thou shouldst say all this to me? Indeed, this is but of thy kindness.' 'Nay, by Allah,' exclaimed he, 'I said but the truth to thee and I am none of those on whom pretence imposeth. These three months hath nature not moved thee to take the lute and sing thereto, and this is nought but an extraordinary thing. But all this cometh of strength in the craft and self-restraint.' Then he bade her sing; and she said, 'Harkening and obedience.' So she took the lute and tightening its strings, smote thereon a number of airs, so that she confounded Ishac's wit and he was like to fly for delight. Then she returned to the first mode and sang thereto the following verses:.84. Dibil el Khuzai with the Lady and Muslim ben el Welid dclxx.76 En Numan and the Arab of the Benou Tai dclx.The Eighth Day..I clipped her in mine arms and straight grew drunken with the scent, iii. 125..Then he turned to a damsel of the damsels and said to her, "Who am I?" Quoth she, "Thou art the Commander of the Faithful;" and he said, "Thou liest, O calamity! (33) If I be indeed the Commander of the Faithful, bite my finger." So she came to him and bit it with her might, and he said to her, "It sufficeth." Then he said to the chief eunuch, "Who am I?" And he answered, "Thou art the Commander of the Faithful." So he left him and turning to a little white slave, said to him, "Bite my ear;" and he bent down to him and put his ear to his mouth. Now the slave was young and lacked understanding; so he closed his teeth upon Aboulhusn's ear with his might, till he came near to sever it; and he knew not Arabic, so, as often as Aboulhusn said to him, "It sufficeth," he concluded that he said, "Bite harder," and redoubled his bite and clenched his teeth upon the ear, whilst the damsels were diverted from him with harkening to the singing-girls, and Aboulhusn cried out for succour from the boy and the Khalif [well-nigh] lost his senses for laughter.. All intercessions come and all alike do ill succeed, Save Tuhfeh's, daughter of Merjan, for that, in very deed..When Selim found himself in that sorry plight and considered that wherewith he was afflicted of tribulation and the contrariness of his fortune, in that he had been a king and was now returned to shackles and prison and hunger, he wept and groaned and lamented and recited the following verses:.King Azadbekht and his Son, History of, i. 61.. When in the sitting-chamber we for merry-making sate, With thine eyes' radiance the place thou didst illuminate.Death, The Man whose Caution was the Cause of his, i. 291..Er Reshid considered her beauty and the goodness of her singing and her eloquence and what not else she comprised of qualities and rejoiced with an exceeding joyance; and for the stress of that which overcame him of delight, he descended from the

couch and sitting down with her upon the ground, said to her, 'Thou hast done well, O Tuhfeh. By Allah, thou art indeed a gift' (187) Then he turned to Ishac and said to him, 'Thou dealtest not equitably, O Ishac, in the description of this damsel, (188) neither settest out all that she compriseth of goodliness and skill; for that, by Allah, she is incomparably more skilful than thou; and I know of this craft that which none knoweth other than I!' 'By Allah,' exclaimed Jaafer, 'thou sayst sooth, O my lord, O Commander of the Faithful. Indeed, this damsel hath done away my wit' Quoth Ishac, 'By Allah, O Commander of the Faithful, I had said that there was not on the face of the earth one who knew the craft of the lute like myself; but, when I heard her, my skill became nothing worth in mine eyes.' ? ? ? ? p. The Man who saw the Night of Power dccccxciii. As for King El Aziz, he lived after this seven years and was admitted to the mercy of God the Most High; whereupon his son El Abbas carried him forth to burial on such wise as beseemeth unto kings and let make recitations and readings of the Koran, in whole or in part, over his tomb. He kept up the mourning for his father a full-told month, at the end of which time he sat down on the throne of the kingship and judged and did justice and distributed silver and gold. Moreover, he loosed all who were in the prisons and abolished grievances and customs dues and did the oppressed justice of the oppressor; wherefore the people prayed for him and loved him and invoked on him endurance of glory and kingship and length of continuance [on life] and eternity of prosperity and happiness. Moreover, the troops submitted to him and the hosts from all parts of the kingdom, and there came to him presents from all the lands. The kings obeyed him and many were his troops and his grandees, and his subjects lived with him the most easeful and prosperous of lives..? ? ? ? Who letteth us or hind'reth our way, I spring on him, As springeth lynx or panther upon the frightened deer;. They tell that El Hejjaj (70) once commanded the Master of Police [of Bassora] to go round about [the city] by night, and whomsoever he found [abroad] after nightfall, that he should strike off his head. So he went round one night of the nights and came upon three youths staggering from side to side, and on them signs of [intoxication with] wine. So the officers laid hold of them and the captain of the watch said to them, "Who are ye that ye transgress the commandment of the [lieutenant of the] Commander of the Faithful and come abroad at this hour?" Quoth one of the youths, "I am the son of him to whom [all] necks (71) abase themselves, alike the nose-pierced (72) of them and the [bone-]breaker; (73) they come to him in their own despite, abject and submissive, and he taketh of their wealth (74) and of their blood." .15. Ghanim ben Eyoub the Slave of Love cccxxxii. When it was the second day, the second of the king's viziers, whose name was Beheroun, came in to him and said, "God advance the king! This that yonder youth hath done is a grave matter and a foul deed and a heinous against the household of the king." So Azadbekht bade fetch the youth, because of the saying of the vizier; and when he came into his presence, he said to him, "Out on thee, O youth! Needs must I slay thee by the worst of deaths, for indeed thou hast committed a grave crime, and I will make thee a warning to the folk." "O king," answered the youth, "hasten not, for the looking to the issues of affairs is a pillar of the realm and [a cause of] continuance and sure establishment for the kingship. Whoso looketh not to the issues of affairs, there befalleth him that which befell the merchant, and whoso looketh to the issues of affairs, there betideth him of joyance that which betided the merchant's son." "And what is the story of the merchant and his son?" asked the king. "O king," answered the youth,. 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: It chanced one night that the king sallied forth without the city and drank and the wine got the mastery of him and he became drunken. So, of the youth's fearfulness for him, he said, 'I will keep watch myself over the king this night, seeing that he deserveth this from me, for that which he hath wrought with me of kindnesses.' So he arose forthright and drawing his sword, stationed himself at the door of the king's pavilion. Now one of the royal servants saw him standing there, with the drawn sword in his hand, and he was of those who envied him his favour with the king; so he said to him, 'Why dost thou on this wise at this season and in the like of this place?' Quoth the youth, 'I am keeping watch over the king myself, in requital of his bounties to me.' Trust in God, Of, 114.. The Twenty-First 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." ? ? ? ? ? Like a sun at the end of a cane in a hill of sand, She shines in a dress of the hue of pomegranate flower.. Semmak (Ibn es) and Er Reshid, i. 195.. ? ? ? ? ? Yea, and black slaves he proffered me and slave-girls big with child And steeds of price, with splendid arms and trappings rich bedight.. 'Well done, O damsel!' cried Ishac. 'By Allah, this is a fair hour!' Whereupon she rose and kissed his hand, saying, 'O my lord, the hands stand still in thy presence and the tongues at thy sight, and the eloquent before thee are dumb; but thou art the looser of the veil.' (171) Then she clung to him and said, 'Stand.' So he stood and said to her, 'Who art thou and what is thy need?' She raised a corner of the veil, and he beheld a damsel as she were the rising full moon or the glancing lightning, with two side locks of hair that fell down to her anklets. She kissed his hand and said to him, 'O my lord, know that I have been in this barrack these five months, during which time I have been withheld (172) from sale till thou shouldst be present [and see me]; and yonder slave-dealer still made thy coming a pretext to me (173) and forbade me, for all I sought of him night and day that he should cause thee come hither and vouchsafe me thy presence and bring me and thee together.' Quoth Ishac, 'Say what thou wouldst

have.' And she answered, 'I beseech thee, by God the Most High, that thou buy me, so I may be with thee, by way of service.' 'Is that thy desire?' asked he, and she replied, 'Yes.'? ? ? ? ? A moon is my love, in a robe of loveliness proudly arrayed, And the splendours of new-broken day from his cheeks and his forehead shine clear..115. The Angel of Death and the King of the Children of Israel cccclxiii.? ? ? ? ? eb. Story of the Barber's Second Brother cxlviii.25. Maan ben Zaideh and the Bedouin cclxxi.? ? ? ? ? h. Ilan Shah and Abou Temam cccclxvi.? ? ? ? ? d. The Eldest Lady's Story xvii.? ? ? ? ? Yea, for the perfidies of Fate and sev'rance I'm become Even as was Bishr (85) of old time with Hind, (86) a fearful swain;.Meanwhile, Queen Kemeriyeh and her company sailed on, without ceasing, till they came under the palace wherein was Tuhfeh, to wit, that of Meimoun the Sworder; and by the ordinance of destiny, Tuhfeh herself was then sitting on the belvedere of the palace, pondering the affair of Haroun er Reshid and her own and that which had befallen her and weeping for that she was doomed to slaughter. She saw the ship and what was therein of those whom we have named, and they in mortal guise, and said, 'Alas, my sorrow for yonder ship and the mortals that be therein!' As for Kemeriyeh and her company, when they drew near the palace, they strained their eyes and seeing Tuhfeh sitting, said, 'Yonder sits Tuhfeh. May God not bereave [us] of her!' Then they moored their ship and making for the island, that lay over against the palace, spread carpets and sat eating and drinking; whereupon quoth Tuhfeh, 'Welcome and fair welcome to yonder faces! These are my kinswomen and I conjure thee by Allah, O Jemreh, that thou let me down to them, so I may sit with them awhile and make friends with them and return.' Quoth Jemreh, 'I may on no wise do that.' And Tuhfeh wept. Then the folk brought out wine and drank, what while Kemeriyeh took the lute and sang the following verses:.81. The Foolish Schoolmaster dclxvi.When Ibrahim heard this, he let fetch the thieves and said to them, 'Tell me truly, which of you shot the arrow that wounded me.' Quoth they, 'It was this youth that is with us.' Whereupon the king fell to looking upon him and said to him, 'O youth, acquaint me with thy case and tell me who was thy father and thou shalt have assurance from God.' 'O my lord,' answered the youth, 'I know no father; as for me, my father lodged me in a pit [when I was little], with a nurse to rear me, and one day, there fell in upon us a lion, which tore my shoulder, then left me and occupied himself with the nurse and rent her in pieces; and God vouchsafed me one who brought me forth of the pit.' Then he related to him all that had befallen him, first and last; which when Ibrahim heard, he cried out and said, 'By Allah, this is my very son!' And he said to him, 'Uncover thy shoulder.' So he uncovered it and behold, it was scarred..108. Ali ben Tahir and the Girl Mounis ccccxiv.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..Then he turned to the woman and said to her, "Is it not thus?" "Yes, O Commander of the Faithful," answered she; and he said, "What prompted thee to this?" Quoth she, "Thou slewest my father and my mother and my kinsfolk and tookest their goods." "Whom meanest thou?" asked the Khalif, and she replied, "I am of the house of Bermek." (93) Then said he to her, "As for the dead, they are of those who are past away, and it booteth not to speak of them; but, as for that which I took of wealth, it shall be restored to thee, yea, and more than it." And he was bountiful to her to the utmost of munificence..? ? ? ? ? All charms, indeed, thou dost comprise; so who shall vie with thee And who shall blame me if for love of such a fair I'm sped?.When she had made an end of her song, she threw the lute from her hand and wept and lamented. Then she slept awhile and presently awaking, said, "O elder, hast thou what we may eat?" "O my lady," answered the old man, "there is the rest of the food;" but she said, "I will not eat of a thing I have left. Go down to the market and fetch us what we may eat." Quoth he, "Excuse me, O my lady; I cannot stand up, for that I am overcome with wine; but with me is the servant of the mosque, who is a sharp youth and an intelligent. I will call him, so he may buy thee that which thou desirest." "Whence hast thou this servant?" asked she; and he replied, "He is of the people of Damascus." When she heard him speak of the people of Damascus, she gave a sob, that she swooned away; and when she came to herself, she said, "Woe's me for the people of Damascus and for those who are therein! Call him, O elder, that he may do our occasions." .10. Women's Craft cxcv-cc.How long, O Fate, wilt thou oppress and baffle me? ii. 69..? ? ? ? ? Your coming to-me-ward, indeed, with "Welcome! fair welcome!" I hail. Your sight to me gladness doth bring and banisheth sorrow and bale;.Thy presence honoureth us and we, i. 13..? ? ? ? ? c. The Third Voyage of Sindbad the Sailor.67. Haroun er Reshid and Zubeideh in the Bath cclxxxv.God judge betwixt me and her lord! Away, i. 48..All this, O my brother,' continued the merchant, 'befell because the locust had no knowledge of the secret essence that lieth hid in apparent bodies. As for thee, O my brother, (may God requite thee with good!) thou wast subtle in device and usedst precaution; but precaution sufficeth not against fate, and fortune fore-ordained baffleth contrivance. How excellent is the saying of the poet! And he recited the following verses:Presently, as they stood by the mouth of the pit, the lion came scrambling up the sides and would have issued forth; but, as often as he showed his head, they pelted him with stones, till they beat him down and he fell; whereupon one of the hunters descended into the pit and despatched him and saw the boy wounded; after which he went to the cabinet, where he found the woman dead, and indeed the lion had eaten his fill of her. Then he noted that which was therein of clothes and what not else, and advising his fellows thereof, fell to passing the stuff up to them. Moreover, he took up the boy and

bringing him forth of the pit, carried him to their dwelling-place, where they dressed his wounds and he grew up with them, but acquainted them not with his affair; and indeed, when they questioned him, he knew not what he should say, for that he was little, when they let him down into the pit. The hunters marvelled at his speech and loved him with an exceeding love and one of them took him to son and abode rearing him with him [and instructing him] in hunting and riding on horseback, till he attained the age of twelve and became a champion, going forth with the folk to the chase and to the stopping of the way...? ? ? ? My fortitude fails, my endeavour is vain; My bosom is straitened. To Thee, I complain..On like wise, O king," continued the youth, "whilst fortune was favourable to me, all that I did came to good; but now that it is grown contrary to me, everything turneth against me." .16. The Fox and the Crow cl.54. The Woman whose Hands were cut off for Almsgiving dcxli.? ? ? ? Sherik ben Amrou, what device avails the hand of death to stay? O brother of the brotherless, brother of all th' afflicted, say..The company marvelled at the goodness of his story and it pleased El Melik ez Zahir; and the prefect said, 'By Allah, this story is extraordinary!' Then came forward the sixth officer and said to the company, 'Hear my story and that which befell me, to wit, that which befell such an one the assessor, for it is rarer than this and stranger..The Ninth Night of the Month..[When the king returned to his palace,] he went in to his wife Shah Khatoun and said to her, 'I give thee the glad news of thine eunuch's return.' And he told her what had betided and of the youth whom he had brought with him. When she heard this, her wits fled and she would have cried out, but her reason restrained her, and the king said to her, 'What is this? Art thou overcome with grief for [the loss of] the treasure or [for that which hath befallen] the eunuch?' 'Nay, as thy head liveth, O king!' answered she. 'But women are fainthearted.' Then came the servant and going in to her, told her all that had befallen him and acquainted her with her son's case also and with that which he had suffered of stresses and how his uncle had exposed him to slaughter and he had been taken prisoner and they had cast him into the pit and hurled him from the top of the citadel and how God had delivered him from these perils, all of them; and he went on to tell her [all that had betided him], whilst she wept..As for Er Reshid, he shut himself up with Tuhfeh that night and found her a clean maid and rejoiced in her; and she took high rank in his heart, so that he could not endure from her a single hour and committed to her the keys of the affairs of the realm, for that which he saw in her of good breeding and wit and modesty. Moreover, he gave her fifty slave-girls and two hundred thousand dinars and clothes and trinkets and jewels and precious stones, worth the kingdom of Egypt; and of the excess of his love for her, he would not entrust her to any of the slave-girls or eunuchs; but, whenas he went out from her, he locked the door upon her and took the key with him, against he should return to her, forbidding the damsels to go in to her, of his fear lest they should slay her or practise on her with knife or poison; and on this wise he abode awhile..? ? ? ? ? ? ? ? ? ? ? ? aa. Story of Aziz and Azizeh cxliii.INDEX TO THE NAMES OF THE "TALES FROM THE ARABIC".Then she folded the letter and giving it to her slave-girl, bade her carry it to El Abbas and bring back his answer thereto. Accordingly, Shefikeh took the letter and carried it to the prince, after the doorkeeper had sought leave of him to admit her. When she came in to him, she found with him five damsels, as they were moons, clad in [rich] apparel and ornaments; and when he saw her, he said to her, "What is thine occasion, O handmaid of good?" So she put out her hand to him with the letter, after she had kissed it, and he bade one of his slave-girls receive it from her. Then he took it from the girl and breaking it open, read it and apprehended its purport; whereupon "We are God's and to Him we return!" exclaimed he and calling for ink- horn and paper, wrote the following verses:..Now the king's son was playing in the exercise-ground with the ball and the mall, and the stone lit on his ear and cut it off, whereupon the prince fell down in a swoon. So they enquired who had thrown the stone and [finding that it was Bihkerd,] took him and carried him before the prince, who bade put him to death. Accordingly, they cast the turban from his head and were about to bind his eyes, when the prince looked at him and seeing him cropped of an ear, said to him, 'Except thou wert a lewd fellow, thine ear had not been cut off.' 'Not so, by Allah!' answered Bihkerd. 'Nay, but the story [of the loss] of my ear is thus and thus, and I pardoned him who smote me with an arrow and cut off my ear.' When the prince heard this, he looked in his face and knowing him, cried out and said, 'Art thou not Bihkerd the king?' 'Yes,' answered he, and the prince said to him 'What bringeth thee here?' So he told him all that had betided him and the folk marvelled and extolled the perfection of God the Most High..Draper's Wife, The Old Woman and the, ii. 55..So he went round about, as the druggist bade him, till the sun grew hot, but found none drinking. Then he entered a by-street, that he might rest himself, and seeing there a handsome and lofty house, stood in its shade and fell to observing the goodness of its ordinance. As he was thus engaged, behold, a window opened and there appeared thereat a face, as it were the moon. Quoth she, (193) 'What aileth thee to stand there? Dost thou want aught?' And he answered, 'I am a stranger,' and acquainted her with his case; whereupon quoth she, 'What sayst thou to meat and drink and the enjoyment of a fair-face[d one] and getting thee what thou mayst spend?' 'O my lady,' answered he, 'this is my desire and that in quest whereof I am going about.' .24. Maan ben Zaideh and the three Girls cclxxi.? ? ? ? ? ? If, in his own land, midst his folk, abjection and despite Afflict a man, then exile sure were better for the wight..When the evening evened, the king summoned the vizier, and when he presented himself, he required of him the [promised] story. So he said, "Harkening and obedience. Know, O august king, that.? ? ? ? ? u. Prince Behram of Persia and the Princess Ed Detma dxcvii.King (The Unjust) and the Tither, i. 273..Then the king acquainted the people [of his court] with the matter and said to them,' O folk, how deem ye of my looking to the issues of affairs?' And they all marvelled at his wisdom and foresight. Then he turned to his father and said to him, 'Hadst thou looked to the issue of thine affair and dealt deliberately in that which thou didst, there had not betided thee this repentance and grief all this time.' Then he let bring his mother and they rejoiced in each other and lived all their days in joy and gladness. What then," continued the young treasurer, "is more grievous than the lack of looking to the issues of affairs? Wherefore hasten thou not in the slaying of me, lest repentance betide thee and sore concern." .49. The Man who

stole the Dog's Dish of Gold dcii.?? ? ? ? ? Yea, to Baghdad I came, where rigour gave me chase And I was overthrown of cruelty and pride..? ? ? ?  
? Nay, though ye read therein discourse that sure should speak To heart and soul, no word thereunto ye replied,.The messenger wished him joy of  
the bath and exceeded in doing him worship. Then he said to him, "The king biddeth thee in weal." (82) "Harkening and obedience," answered El  
Abbas and accompanied the messenger to the king's palace..? ? ? ? ? Were I cut off, beloved, from hope of thy return, Slumber, indeed, for ever my  
wakeful lids would flee..As we stood, behold, up came the lady, and with her a slave-girl. When she saw the young man, she said to him, "Art thou  
here?" And he answered, "Yes, O my lady." Quoth she, "To-day I am bidden by this man. Wilt thou go with us?" And he replied, "Yes." Then said  
she, "Thou hast brought me [hither] against my will and perforce. Wilt thou go with us in any event?" (184) "Yes, yes," answered he and we fared  
on, [all three,] till we came to Er Rauzeh and entered the pavilion. The lady diverted herself awhile with viewing its ordinance and furniture, after  
which she put off her [walking-]clothes and sat down [with the young man] in the goodliest and chiefest place. Then I went forth and brought them  
what they should eat at the first of the day; moreover, I went out also and fetched them what they should eat at the last of the day and brought them  
wine and dessert and fruits and flowers. On this wise I abode in their service, standing on my feet, and she said not unto me, "Sit," nor "Take, eat"  
nor "Take, drink," what while she and the young man sat toying and laughing, and he fell to kissing her and pinching her and hopping about upon  
the ground and laughing..Aboulhusn abode with his wife in eating and drinking and all delight of life, till all that was with them was spent, when he  
said to her, "Harkye, O Nuzhet el Fuad!" "At thy service," answered she, and he said, "I have it in mind to play a trick on the Khalif and thou shalt  
do the like with the Lady Zubeideh, and we will take of them, in a twinkling, two hundred dinars and two pieces of silk." "As thou wilt," answered  
she; "but what thinkest thou to do?" And he said,"We will feign ourselves dead and this is the trick. I will die before thee and lay myself out, and  
do thou spread over me a kerchief of silk and loose [the muslin of] my turban over me and tie my toes and lay on my heart a knife, and a little salt.  
(35) Then let down thy hair and betake thyself to thy mistress Zubeideh, tearing thy dress and buffeting thy face and crying out. She will say to  
thee, 'What aileth thee?' and do thou answer her, saying, 'May thy head outlive Aboulhusn el Khelia! For he is dead.' She will mourn for me and  
weep and bid her treasurers give thee a hundred dinars and a piece of silk and will say to thee, 'Go lay him out and carry him forth [to burial].' So  
do thou take of her the hundred dinars and the piece of silk and come back, and when thou returnest to me, I will rise up and thou shalt lie down in  
my place, and I will go to the Khalif and say to him, 'May thy head outlive Nuzhet el Fuad!' and tear my dress and pluck at my beard. He will  
mourn for thee and say to his treasurer, 'Give Aboulhusn a hundred dinars and a piece of silk.' Then he will say to me, 'Go; lay her out and carry her  
forth;' and I will come back to thee.".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  
clave 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.'? ? ? ? ? a. The First Old Man's Story i. ? ? ? ? ? Tirewomen to the bride, who whiskers, ay, and beard Upon her  
face produce, they never would assign. (194).? ? ? ? ? "Fair patience practise, for thereon still followeth content." So runs the rede 'mongst all that  
dwell in city or in tent..? ? ? ? ? How long shall I thus question my heart that's drowned in woe? I'm mute for my complaining; but tears speak, as  
they flow..? ? ? ? ? ? ? ? ? ? ba. The Envier and the Envied xlvi.? ? ? ? ? My place is the place of the fillet and pearls And the fair are most fealty  
with jasmine bedight..? ? ? ? ? a. The Adventures of Beloukiya cccclxxxvi.Three Men and our Lord Jesus, The, i. 282..93. The Ignorant Man who  
set up for a Schoolmaster ccccciii.Therewith King Shah Bekht rejoiced with an exceeding great joy and said, 'Praise be to God who hath delivered  
me from yonder man and hath preserved me from the loss of the kingship and the cessation of prosperity from me!' So the affair of the vizier  
returned to order and well-being and the king restored him to his place and advanced him in rank. Moreover, he assembled the folk who had  
missaid of him and destroyed them all, to the last man. And how like," continued the vizier, "is this story unto that of myself and King Shah Bekht,  
with regard to that whereinto I am fallen of the changing of the king's heart and his giving credence to others against me; but now is the  
righteousness of my dealing established in thine eyes, for that God the Most High hath inspired me with wisdom and endowed thee with  
longanimity and patience [to hearken] from me unto that which He allotted unto those who had foregone us, till He hath shown forth my innocence  
and made manifest unto thee the truth. For now the days are past, wherein it was avouched to the king that I should endeavour for the destruction of  
my soul, (81) [to wit,] the month; and behold, the probation time is over and gone, and past is the season of evil and ceased, by the king's good  
fortune." Then he bowed his head and was silent. (82).By Allah, come ye forth to me, for lo, I'm come to you I May he who's wronged the victory  
get and God defend the right! (70).Favourite and her Lover, The, iii. 165..? ? ? ? ? The dwellings, indeed, one and all, I adorned, Bewildered and  
dazed with delight at your view;Barmecides, Er Reshid and the, i. 189..? ? ? ? ? The billows of thy love o'erwhelm me passing sore; I sink and all  
in vain for succour I implore..? ? ? ? ? Could they who reproach me but see my sufferings, their hearts would relent; They'd marvel, indeed, at my  
case and the loss of my loved ones bewail..Daughter of the Poor Old Man, The Rich Man who married his Fair, i. 247..? ? ? ? ? a. Story of the  
Eunuch Sewab (228) cccxxxiv.Merchant and the King, The Old Woman, the, i. 265.. "O elder," added she, "if Muslims and Jews and Nazarenes

drink wine, who are we [that we should abstain from it]?" "By Allah, O my lady," answered he, "spare thine endeavour, for this is a thing to which I will not hearken." When she knew that he would not consent to her desire, she said to him, "O elder, I am of the slave-girls of the Commander of the Faithful and the food waxeth on me (34) and if I drink not, I shall perish, (35) nor wilt thou be assured against the issue of my affair. As for me, I am quit of blame towards thee, for that I have made myself known to thee and have bidden thee beware of the wrath of the Commander of the Faithful." The Twentieth Night of the Month...? ? ? ? ? And dar'dst, O dweller in the tents, to lift thine eyes to me, Hoping by stress to win of me the amorous delight..As they abode thus on the fourth day, behold, a company of folk giving their beasts the rein and crying aloud and saying, "Quick! Quick! Haste to our rescue, O King!" Therewithal the king's chamberlains and officers accosted them and said to them, "What is behind you and what hath befallen you?" Quoth they, "Bring us before the king." [So they carried them to Ins ben Cais;] and when they saw him, they said to him, "O king, except thou succour us, we are dead men; for that we are a folk of the Benou Sheiban, (67) who have taken up our abode in the parts of Bassora, and Hudheifeh the Arab (68) hath come down on us with his horses and his men and hath slain our horsemen and carried off our women and children; nor was one saved of the tribe but he who fled; wherefore we crave help [first] by God the Most High, then by thy life." Meanwhile, the youth her master abode expecting her; but she returned not and his heart forbode him of the draught [of separation]; so he went forth at hazard, distraught and knowing not what he should do, and fell to strewing dust upon his head and crying out, "The old woman hath taken her and gone away!" The boys followed him with stones and pelted him, saying, 'A madman! A madman!' Presently, the king's chamberlain, who was a man of age and worth, met him, and when he saw his youth, he forbade the boys and drove there away from him, after which he accosted him and questioned him of his case. So he told him how it was with him and the chamberlain said to him, 'Fear not: all shall yet be well with thee. I will deliver thy slave-girl for thee: so calm thy trouble.' And he went on to speak him fair and comfort him, till he put faith in his speech..On the third day I said to myself, "Thou art mad or witless!" For I was going about in quest of a woman who knew me and I knew her not, seeing that indeed she was veiled, [whenas I saw her]. Then I went round about the third day till the hour of afternoon prayer, and sore was my concern and my chagrin, for I knew that there abode to me of my life but [till] the morrow, when the chief of the police would seek me. When it was the time of sundown, I passed through one of the streets, and beheld a woman at a window. Her door was ajar and she was clapping her hands and casting furtive glances at me, as who should say, "Come up by the door." So I went up, without suspicion, and when I entered, she rose and clasped me to her breast I marvelled at her affair and she said to me, "I am she whom thou depositedst with Amin el Hukm." Quoth I to her, "O my sister, I have been going round and round in quest of thee, for indeed thou hast done a deed that will be chronicled in history and hast cast me into slaughter (100) on thine account." "Sayst thou this to me," asked she, "and thou captain of men?" And I answered, "How should I not be troubled, seeing that I am in concern [for an affair] that I turn over and over [in my mind], more by token that I abide my day long going about [searching for thee] and in the night I watch its stars [for wakefulness]?" Quoth she, "Nought shall betide but good, and thou shalt get the better of him."

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