

## E REMARQUES SUR LE SIÈGE DE SIBASTOPOL ET SUR LA PAIX DE PARIS CONSÉ

49. The Man who stole the Dog's Dish of Gold dcii.???? Fawn of the palace, knowst thou not that I, to look on thee, The world have traversed, far and wide, o'er many a hill and plain?. On this wise they abode till the morning, tasting not the savour of sleep; and when the day lightened, behold, the eunuch came with the mule and said to Sitt el Milah, "The Commander of the Faithful calleth for thee." So she arose and taking her lord by the hand, committed him to the old man, saying, "I commend him to thy care, under God, (40) till this eunuch cometh to thee; and indeed, O elder, I owe thee favour and largesse such as filleth the interspace betwixt heaven and earth." There was once aforetime a chief officer [of police] and there passed by him one day a Jew, with a basket in his hand, wherein were five thousand dinars; whereupon quoth the officer to one of his slaves, "Canst thou make shift to take that money from yonder Jew's basket?" "Yes," answered he, nor did he tarry beyond the next day before he came to his master, with the basket in his hand. So (quoth the officer) I said to him, "Go, bury it in such a place." So he went and buried it and returned and told me. Hardly had he done this when there arose a clamour and up came the Jew, with one of the king's officers, avouching that the money belonged to the Sultan and that he looked to none but us for it. We demanded of him three days' delay, as of wont, and I said to him who had taken the money, "Go and lay somewhat in the Jew's house, that shall occupy him with himself." So he went and played a fine trick, to wit, he laid in a basket a dead woman's hand, painted [with henna] and having a gold seal- ring on one of the fingers, and buried the basket under a flagstone in the Jew's house. Then came we and searched and found the basket, whereupon we straightway clapped the Jew in irons for the murder of a woman.. '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..Haste not to that thou dost desire; for haste is still unblest, ii. 88..???? By Allah, O thou that chid'st my heart concerning my sister's love, Leave chiding and rather bemoan my case and help me to my will..???? j. The Enchanted Springs dccccxxvi.???? And aloes-wood, to boot, he brought and caskets full of pearls And priceless rubies and the like of costly gems and bright;???? w. The Sharper and the Merchants dccccxv.???? b. Story of the Chief of the Boulac Police ccxlv. When the evening evened, the king sat in his privy chamber and bade fetch the vizier, who presented himself before him, and the king required of him the promised story. So the vizier answered, "With all my heart. Know, O king, that.???? ? ? d. The Crow and the Serpent dccciii.23. Er Reshid and the Woman of the Barmecides ccccxxiv.139. Khuzeimeh ben Bishr and Ikrimah el Feyyas dclxxxii.The Fifteenth Night of the Month..???? Whenas my sisters dear forsake me, grieved that they Must leave their native place and far away must hie,.Hakim (El) bi Amrillah, The Merchant and the Favourite of the Khalif El Mamoun, iii. 171..As for that which hath befallen thee, verily, it hath befallen [many] kings before thee and their women have played them false, for all they were greater of puissance than thou, yea, and mightier of kingship and more abounding in troops. If I would, I could relate unto thee, O king, concerning the wiles of women, that whereof I could not make an end all my life long; and indeed, aforetime, in all these my nights that I have passed before thee, I have told thee [many stories and anecdotes] of the artifices of women and of their craft and perfidy; but indeed the things abound on me; (173) wherefore, if it like thee, O king, I will relate unto thee [somewhat] of that which befell kings of old time of the perfidy of their women and of the calamities which overtook them by reason of these latter." "How so?" asked the king. "Tell on." "Harkening and obedience," answered Shehrzad."It hath been told me, O king, that a man once related to a company and spoke as follows:.So they gat them raiment of wool and clothing themselves therewith, went forth and wandered in the deserts and wastes; but, when some days had passed over them, they became weak for hunger and repented them of that which they had done, whenas repentance profited them not, and the prince complained to his father of weariness and hunger. 'Dear my son,' answered the king, 'I did with thee that which behoved me, (205) but thou wouldst not hearken to me, and now there is no means of returning to thy former estate, for that another hath taken the kingdom and become its defender; but I will counsel thee of somewhat, wherein do thou pleasure me.' Quoth the prince, 'What is it?' And his father said, 'Take me and go with me to the market and sell me and take my price and do with it what thou wilt, and I shall become the property of one who will provide for my support,' 'Who will buy thee of me,' asked the prince, 'seeing thou art a very old man? Nay, do thou rather sell me, for the demand for me will be greater.' But the king said, 'An thou wert king, thou wouldst require me of service.' But she said, 'There is a thing wherewith we will make her confess, and all that is in her heart shall be discovered to thee.' 'What is that?' asked the king, and she answered, 'I will bring thee a hoopoe's heart, (138) which, when she sleepeth, do thou lay upon her heart and question her of all thou wilt, and she will discover this unto thee and show forth the truth to thee." The king rejoiced in this and said to his nurse, 'Hasten and let none know of thee.' So she arose and going in to the queen, said to her, 'I have done thine occasion and it is on this wise. This night the king will come in to thee and do thou feign thyself asleep; and if he ask thee of aught, do thou answer him, as if in thy sleep.' The queen thanked her and the old woman went away and fetching the hoopoe's heart, gave it to the king..Suleiman Shah and his Sons, Story of King, i. 150..???? O friends, the tears flow ever, in mockery of my pain; My heart is sick for sev'rance and love-longing in vain..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. Meanwhile Shah Khatoun went in to the king's son and conceived by him and bore a son, as he were the resplendent moon. When Belehwān saw this that had betided his brother, jealousy and envy overcame him; so he went in one night to his father's house and coming to his brother's lodging, saw the nurse sleeping at the chamber-door, with the cradle before her and therein his brother's child asleep. Belehwān stood by him and fell to looking upon his face, the radiance whereof was as that of the moon, and Satan insinuated himself into his heart, so that he bethought himself and said, 'Why is not this child mine? Indeed, I am worthier of him than my brother, [yea], and of the damsel and the kingship.' Then envy got the better of him and anger spurred him, so that he took out a knife and setting it to the child's gullet, cut his throat and would have severed his windpipe. Some days after this, as I stood at the door of my house, there came up to me a young man, with a chain about his neck and with him a trooper, and he said to me, "O my lord, charity for the love of God!" Quoth I, "God open!" (147) and he looked at me a long while and said, "That which thou shouldst give me would not come to the value of thy turban or thy waistcloth or what not else of thy raiment, to say nothing of the gold and the silver that was about thee." "How so?" asked I, and he said, "On such a night, when thou fellest into peril and the thieves would have stripped thee, I was with them and said to them, 'Yonder man is my lord and my master who reared me.' So was I the cause of thy deliverance and thus I saved thee from them." When I heard this, I said to him, "Stop;" and entering my house, brought him that which God the Most High made easy [to me]. (148) So he went his way. And this is my story. 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. 71. Yehya ben Khalid and the Poor Man dclvi. When the vizier was ware that she was Arwa and heard her speech, he knew that it behoved him not to lie and that nought would avail him but truth-speaking; so he bowed [his head] to the ground and wept and said, 'Whoso doth evil, needs must he abide it, though his day be prolonged. By Allah, I am he who hath sinned and transgressed, and nought prompted me unto this but fear and overmastering desire and the affliction written upon my forehead; (118) and indeed this woman is pure and chaste and free from all fault.' When King Dadbin heard this, he buffeted his face and said to his vizier, 'God slay thee! It is thou that hast parted me and my wife and wronged me!' But Kisra the king said to him, 'God shall surely slay thee, for that thou hastenedst and lookedst not into thine affair and knewest not the guilty from the guiltless. Hadst thou wrought deliberately, the false had been made manifest to thee from the true; so where was thy judgment and thy sight?' King and his Chamberlain's Wife, The, ii. 53. . . . . a. The Hawk and the Partridge cxlix. . . . . b. Bakoun's Story of the Hashish-Eater cxliii. . . . . e. The Fifth Voyage of Sindbad the Sailor dlvi. "There was once a man of Khorassan and he had a son, whose improvement he ardently desired; but the young man sought to be alone and to remove himself from his father's eye, so he might give himself up to plesance and delight. So he sought of his father [leave to make] the pilgrimage to the Holy House of God and to visit the tomb of the Prophet (whom God bless and keep!). Now between them and Mecca was a journey of five hundred parasangs; but his father could not gainsay him, for that the law of God made this (178) incumbent on him and because of that which he hoped for him of improvement [therefrom]. So he joined unto him a governor, in whom he trusted, and gave him much money and took leave of him. The son set out on the holy pilgrimage (179) with the governor and abode on that wise, spending freely and using not thrift. [One day], as the ship was sailing along, and we unknowing where we were, behold, the captain came down [from the mast] and casting his turban from his head, fell to buffeting his face and plucking at his beard and weeping and supplicating [God for deliverance]. We asked him what ailed him, and he answered, saying, 'Know, O my masters, that the ship is fallen among shallows and drifteth upon a sand-bank of the sea. Another moment [and we shall be upon it]. If we clear the bank, [well and good]; else, we are all dead men and not one of us will be saved; wherefore pray ye to God the Most High, so haply He may deliver us from these deadly perils, or we shall lose our lives.' So saying, he mounted [the mast] and set the sail, but at that moment a contrary wind smote the ship, and it rose upon the crest of the waves and sank down again into the trough of the sea. . . . . After your loss, nor trace of me nor vestige would remain, Did not the hope of union some whit my strength sustain. 14. The Mouse and the Weasel cl. . . . . Hath spent thereon his substance, withouten stint; indeed, In his own cloak he wrapped it, he tendered it so dear. (116). Full many a man incited me to infidelity, i. 205. Thereupon the king went in to his mother and questioned her of his father, and she told him that me king her husband was weak; (211) 'wherefore,' quoth she, 'I feared for the kingdom, lest it pass away, after his death; so I took to my bed a young man, a baker, and conceived by him [and bore a son]; and the kingship came into the hand of my son, to wit, thyself.' So the king returned to the old man and said to him, 'I am indeed the son of a baker; so do thou expound to me the means whereby thou knewest me for this.' Quoth the other, 'I knew that, hadst thou been a king's son, thou wouldst have given largesse of things of price, such as rubies [and the like]; and wert thou [the son of a Cadi, thou hadst given

largesse of a dirhem or two dirhems, and wert thou the son of a merchant, thou hadst given wealth galore. But I saw that thou guerdonest me not but with cakes of bread [and other victual], wherefore I knew that thou wast the son of a baker.' Quoth the king, 'Thou hast hit the mark.' And he gave him wealth galore and advanced him to high estate." When it was the fourth night, there came the boy whom they were minded to circumcise, adorned with jewels such as never saw eye nor heard ear of, and amongst the rest a crown of gold, set with pearls and jewels, the worth whereof was an hundred thousand dinars. He sat down upon the throne and Tuhfeh sang to him, till the surgeon came and they circumcised him, in the presence of all the kings, who showered on him great store of jewels and jacinths and gold. Queen Kemeriyeh bade the servants gather up all this and lay it in Tuhfeh's closet, and it was [as much in value as] all that had fallen to her, from the first of the festival to the last thereof. Moreover, the Sheikh Iblis (whom God curse!) bestowed upon Tuhfeh the crown worn by the boy and gave the latter another, whereat her reason fled. Then the Jinn departed, in order of rank, whilst Iblis took leave of them, band by band..? ? ? ? The bitterness of false accusing shall thou taste And eke the thing reveal that thou art fain to hide;.107. About Suweid and the Handsome Old Woman ccccxiii.'Thou liest, O accursed one,' cried the king and bade lay hands on him and clap him in irons. Then he turned to the two youths, his sons, and strained them to his breast, weeping sore and saying, 'O all ye who are present of cadis and assessors and officers of state, know that these twain are my sons and that this is my wife and the daughter of my father's brother; for that I was king aforetime in such a region.' And he recounted to them his history from beginning to end, nor is there aught of profit in repetition; whereupon the folk cried out with weeping and lamentation for the stress of that which they heard of marvellous chances and that rare story. As for the king's wife, he caused carry her into his palace and lavished upon her and upon her sons all that behoved and beseemed them of bounties, whilst the folk flocked to offer up prayers for him and give him joy of [his reunion with] his wife and children..Sindbad the Sailor, The Seventh Voyage of, iii. 224..? ? ? ? The herald of good news my hearing shall delight,.Vizier Er Rehwan, King Shah Bekht and his, i. 215..? ? ? ? Quoth I (and mine a body is of passion all forslain, Ay, and a heart that's all athirst for love and longing pain.My secret is disclosed, the which I strove to hide, iii. 89..When the king heard this, he said in himself "How like is this to my own story in the matter of the vizier and his slaughter! Had I not used precaution, I had put him to death." And he bade Er Rehwan depart to his own house..? ? ? ? c. The Fishes and the Crab dcccciii.Then I bought of the best and finest of the produce and rarities of the country and all I had a mind to and a good hackney (221) and we set out again and traversed the deserts from country to country till we came to Baghdad. Then I went in to the Khalif and saluted him and kissed his hand; after which I acquainted him with all that had passed and that which had befallen me. He rejoiced in my deliverance and thanked God the Most High; then he caused write my story in letters of gold and I betook myself to my house and foregathered with my brethren and family. This, then," added Sindbad, "is the last of that which befell me in my travels, and praise be to God, the One, the Creator, the Maker!".Seventh Officer's Story, The, ii. 150..Money-Changer and the Ass, The Sharpers, the, ii. 41..Now the liefest of all things to Mariyeh was the recitation of poems and verses and linked rhymes and the twanging [of the strings of the lute], and she was versed in all tongues; so she took the letter and opening it, read that which was therein and apprehended its purport. Then she cast it on the ground and said, "O nurse, I have no answer to make to this letter." Quoth the nurse, "Indeed, this is weakness in thee and a reproach unto thee, for that the people of the world have heard of thee and still praise thee for keenness of wit and apprehension; so do thou return him an answer, such as shall delude his heart and weary his soul." "O nurse," rejoined the princess, "who is this that presumeth upon me with this letter? Belike he is the stranger youth who gave my father the rubies." "It is himself," answered the woman, and Mariyeh said, "I will answer his letter on such a wise that thou shalt not bring me other than it [from him]." Quoth the nurse, "So be it." So the princess called for inkhorn and paper and wrote the following verses:.70. Khusrau and Shirin and the Fisherman dclvi.Appointed Term, Of the, i. 147..Sitt el Milah filled a cup and emptied it; after which she drank a second and a third. Then she filled the cup a fourth time and handed it to the old man, but he would not accept it from her. However, she conjured him, by her own head and that of the Commander of the Faithful, that he should take it from her, till he took the cup from her hand and kissed it and would have set it down; but she conjured him by her life to smell it. So he smelt it and she said to him, "How deemest thou?" "Its smell is sweet," replied he; and she conjured him, by the life of the Commander of the Faithful, to taste it. So he put it to his mouth and she rose to him and made him drink; whereupon, "O princess of the fair," said he, "this is none other than good." Quoth she, "So deem I. Hath not our Lord promised us wine in Paradise?" And he answered, "Yes. Quoth the Most High, 'And rivers of wine, a delight to the drinkers.' (36) And we will drink it in this world and the world to come." She laughed and emptying the cup, gave him to drink, and he said, "O princess of the fair, indeed thou art excusable in thy love for this." Then he took from her another and another, till he became drunken and his talk waxed great and his prate..There was once, in the city of Baghdad, a man, [by name El Merouzi,] (30) who was a sharper and plagued (31) the folk with his knavish tricks, and he was renowned in all quarters [for roguery]. [He went out one day], carrying a load of sheep's dung, and took an oath that he would not return to his lodging till he had sold it at the price of raisins. Now there was in another city a second sharper, [by name Er Razi,] (32) one of its people, who [went out the same day], bearing a load of goat's dung, which he had sworn that he would not sell but at the price of dried figs..? ? ? ? z. The King who lost Kingdom and Wife and Wealth and God restored them to him dccccix.83. Adi ben Zeid and the Princess Hind dclxviii.? ? ? ? Thy loss is the fairest of all my heart's woes; My case it hath altered and banished repose..? ? ? ? ef. Story of the Barber's Sixth Brother clxiv.? ? ? ? In her revolving scheme, to bitter sweetness still Succeeds and things become straight, after crookedness..?STORY OF THE KING WHO KNEW THE QUINTESENCE (204) OF THINGS..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..? ? ? ? Why to estrangement and despite inclin'st thou with the spy? Yet that a bough (14) from side to side incline (15) small wonder 'twere..? ? ? ? Your coming to-me-ward, indeed, with "Welcome! fair welcome!" I hail. Your sight to me gladness doth bring and banisheth sorrow and bale;.? ? ? ? ? ? Brother of En Numan, with thee lies an old man's anguish to allay, A graybeard slain, may God make fair his deeds upon the Reckoning-Day!.The Twenty-Seventh Night of the Month.? ? ? ? Thy letter reached me; when the words thou wrot'st therein I read, My longing waxed and pain and woe redoubled on my head..91. The Loves of Abou Isa and Curret el Ain dclxxviii.?OF THE ADVANTAGES OF PATIENCE..? ? ? ? I see yon like unto mankind in favour and in form; But oxen, (37) verily, ye are in fashion and in deed..148. The Lovers of Medina dxcxvi.? ? ? ? I fear me for my body from sickness and unrest, Lest of the fear of sev'rance it be betrayed and slain..They lighted down without the place and when they arose in the morning, they saw a populous and goodly city, fair of seeming and great, abounding in trees and streams and fruits and wide of suburbs. So the young man said to his sister Selma, 'Abide thou here in thy place, till I enter the city and examine it and make assay of its people and seek out a place which we may buy and whither we may remove. If it befit us, we will take up our abode therein, else will we take counsel of departing elsewhere.' Quoth she, 'Do this, trusting in the bounty of God (to whom belong might and majesty) and in His blessing.'.When the company heard the seventh officer's story, they were moved to exceeding mirth, and El Melik ez Zahir Bibers rejoiced in that which he heard and said, 'By Allah, there betide things in this world, from which kings are shut out, by reason of their exalted station!' Then came forward another man from amongst the company and said, 'There hath reached me from one of my friends another story bearing on the malice of women and their craft, and it is rarer and more extraordinary and more diverting than all that hath been told to you.'.? ? ? ? He, who Mohammed sent, as prophet to mankind, Hath to a just high-priest (61) the Khalifate assigned..? ? ? ? w. The Fox and the Folk (235) M.Now this (155) was the francolin that bore witness against him.'.Then, when he rode to his house that he had bought, the shopkeeper and his wife came to him and gave him joy of his safety; whereupon he ordered them three swift thoroughbred horses and ten dromedaries and an hundred head of sheep and clad them both in sumptuous dresses of honour. Then he chose out ten slave-girls and ten black slaves and fifty horses and the like number of she- camels and three hundred head of sheep, together with twenty ounces of musk and as many of camphor, and sent all this to the King of Baghdad. When this came to Ins ben Cais, his wit fled for joy and he was perplexed wherewithal to requite him. Moreover, El Abbas gave gifts and largesse and bestowed dresses of honour upon great and small, each after the measure of his station, save only Mariyeh; for unto her he sent nothing..Cairo (The Merchant of) and the Favourite of the Khalif El Mamoun El Hakim bi Amrillah, iii. 171..Like a sun at the end of a cane in a hill of sand, iii. 190..?STORY OF THE MAN WHO WAS LAVISH OF HIS HOUSE AND HIS VICTUAL TO ONE WHOM HE KNEW NOT..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."..68. Haroun er Reshid and the three Poets ccllxxxvi.? ? ? ? c. The Third Voyage of Sindbad the Sailor cclv.(Conclusion).? ? ? ? s. The House with the Belvedere dccccxcv.? ? ? ? My body is dissolved with sufferance in vain; Relenting, ay, and grace I hoped should yet betide;.However, he would not be denied, and when he saw her [constant] refusal of herself to him, he feared lest she should tell the folk of him. So, when he arose in the morning, he took a scroll and wrote in it what he would of forgery and falsehood and going up to the Sultan's palace, said, '[I have] an advisement [for the king].' So he bade admit him and he delivered him the writ that he had forged, saying, 'I found this letter with the woman, the devotee, the ascetic, and indeed she is a spy, a secret informer against the king to his enemy; and I deem the king's due more incumbent on me than any other and his advisement the first [duty], for that he uniteth in himself all the people, and but for the king's presence, the subjects would perish; wherefore I have brought [thee] warning.' The king put faith in his words and sent with him those who should lay hands upon the woman and put her to death; but they found her not..? ? ? ? Thou whose desire possesseth my soul, the love of whom Hold on my reins hath gotten and will not let me free.,Then he kept them under guard, and when the morning morrowed, he referred their case to El

Hejjaj, who caused bring them before him and enquiring into their affair, found that the first was the son of a barber-surgeon, the second of a [hot] bean-seller and the third of a weaver. So he marvelled at their readiness of speech (82) and said to his session-mates, "Teach your sons deportment; (83) for, by Allah, but for their ready wit, I had smitten off their heads!." ? ? ? ? ? O ye who have withered my heart and marred my hearing and my sight, Desire and transport for your sake wax on me night and day.. Fortune, Of the Uselessness of Endeavour against Persistent Ill, i. 70.. ? ? ? ? ? g. The Seventh Voyage of Sindbad the Sailor cclxix. Then came her brother to him and said, "O Firouz, an thou wilt not acquaint me with the reason of thine anger against thy wife, come and plead with us before the king." Quoth he, "If ye will have me plead with you, I will do so." So they went to the king and found the cadî sitting with him; whereupon quoth the damsel's brother, "God assist our lord the cadî! I let this man on hire a high-walled garden, with a well in good case and trees laden with fruit; but he beat down its walls and ruined its well and ate its fruits, and now he desireth to return it to me." The cadî turned to Firouz and said to him, "What sayst thou, O youth?" And he answered, "Indeed, I delivered him the garden in the goodliest of case." So the cadî said to the brother, "Hath he delivered thee the garden, as he saith?" And the other replied, "No; but I desire to question him of the reason of his returning it." Quoth the cadî, "What sayst thou, O youth?" And Firouz answered, "I returned it in my own despite, for that I entered it one day and saw the track of the lion; wherefore I feared lest, if I entered it again, the lion should devour me. So that which I did, I did of reverence to him and for fear of him." Now he had a nurse, a foster-mother, on whose knees he had been reared, and she was a woman of understanding and misdoubted of him, but dared not accost him [with questions]. So she went in to Shah Khatoun and finding her in yet sorrier plight than he, asked her what was to do; but she refused to answer. However, the nurse gave not over coaxing and questioning her, till she exacted of her an oath of secrecy. So the old woman swore to her that she would keep secret all that she should say to her, whereupon the queen related to her her history from first to last and told her that the youth was her son. With this the old woman prostrated herself before her and said to her, 'This is an easy matter.' But the queen answered, saying, 'By Allah, O my mother, I choose my destruction and that of my son rather than defend myself by avouching a thing whereof they will not credit me; for they will say, "She avoucheth this, but that she may fend off reproach from herself" And nought will avail me but patience.' The old woman was moved by her speech and her intelligence and said to her, 'Indeed, O my daughter, it is as thou sayst, and I hope in God that He will show forth the truth. Have patience and I will presently go in to the king and hear what he saith and contrive somewhat in this matter, if it be the will of God the Most High.' Officer's Story, The Fifteenth, ii. 190..92. El Amin and his Uncle Ibrahim ben el Mehdi dclxxxii. ? ? ? ? ? And to the birds' descant in the foredawns, From out the boughs it flowered forth and grew.. ? ? ? ? ? They have departed; but the steeds yet full of them remain: Yea, they have left me, but my heart of them doth not complain.. After a few days, his brother returned and finding him healed of his sickness, said to him, "Tell me, O my brother, what was the cause of thy sickness and thy pallor, and what is the cause of the return of health to thee and of rosiness to thy face after this?" So he acquainted him with the whole case and this was grievous to him; but they concealed their affair and agreed to leave the kingship and fare forth pilgrim-wise, wandering at a venture, for they deemed that there had befallen none the like of this which had befallen them. [So they went forth and wandered on at hazard] and as they journeyed, they saw by the way a woman imprisoned in seven chests, whereon were five locks, and sunken in the midst of the salt sea, under the guardianship of an Afrit; yet for all this that woman issued forth of the sea and opened those locks and coming forth of those chests, did what she would with the two brothers, after she had circumvented the Afrit.. ? ? ? ? ? ee. Story of the Barber's Fifth Brother xxxii. Ilan Shah and Abou Temam, Story of, i. 126.. Then he arose and going in to his daughter, found her mother with her; so he set out to them the case and Mariyeh said, "O father mine, my wish is subject unto (122) thy commandment and my will ensueth thy will; so whatsoever thou chooseth, I am still obedient unto thee and under thy dominion." Therewithal the King knew that Mariyeh inclined unto El Abbas; so he returned forthright to King El Aziz and said to him, "May God amend the King! Verily, the occasion is accomplished and there is no opposition unto that which thou commandest" Quoth El Aziz, "By God's leave are occasions accomplished. How deemest thou, O King, of fetching El Abbas and drawing up the contract of marriage between Mariyeh and him?" And Ins ben Cais answered, saying, "Thine be it to decide." [When] Hudheifeh [saw him], he cried out to him, saying, "Haste thee not, O youth! Who art thou of the folk?" And he answered, "I am Saad [ibn] el Wakidi, commander of the host of King Ins, and but that thou vauntedst thyself in challenging me, I had not come forth to thee; for that thou art not of my peers neither art counted equal to me in prowess and canst not avail against my onslaught. Wherefore prepare thee for departure, (73) seeing that there abideth but a little of thy life." When Hudheifeh heard this his speech, he threw himself backward, (74) as if in mockery of him, whereat El Abbas was wroth and called out to him, saying, "O Hudheifeh, guard thyself against me." Then he rushed upon him, as he were a swooper of the Jinn, (75) and Hudheifeh met him and they wheeled about a long while.. The old woman returned to the man and told him what the damsel said; and he lusted after her, by reason of her beauty and her repentance; so he took her to wife, and when he went in to her, he loved her and she also loved him. On this wise they abode a great while, till one day he questioned her of the cause of a mark (13) he espied on her body, and she said, 'I know nought thereof save that my mother told me a marvellous thing concerning it.' 'What was that?' asked he, and she answered, 'She avouched that she gave birth to me one night of the nights of the winter and despatched a hired man, who was with us, in quest of fire for her. He was absent a little while and presently returning, took me and slit my belly and fled. When my mother saw this, affliction overcame her and compassion possessed her; so she sewed up my belly and tended me till, by the ordinance of God (to whom belong might and majesty), the wound healed up.' Ill Fortune, Of the Uselessness of Endeavour against Persistent, i 70.. ? ? ? ? ? My kinsmen and my friends for thee I did forsake And left them weeping tears that poured as 'twere

a tide..One day, a day of excessive heat, as I stood at the door of my house, I saw a fair woman approaching, and with her a slave-girl carrying a parcel. They gave not over going till they came up to me, when the woman stopped and said to me, 'Hast thou a draught of water?' 'Yes,' answered I. 'Enter the vestibule, O my lady, so thou mayst drink.' Accordingly, she entered and I went up into the house and fetched two mugs of earthenware, perfumed with musk (175) and full of cold water. She took one of them and discovered her face, [that she might drink]; whereupon I saw that she was as the shining sun or the rising moon and said to her, 'O my lady, wilt thou not come up into the house, so thou mayst rest thyself till the air grow cool and after go away to thine own place?' Quoth she, 'Is there none with thee?' 'Indeed,' answered I, 'I am a [stranger] and a bachelor and have none belonging to me, nor is there a living soul in the house.' And she said, 'An thou be a stranger, thou art he in quest of whom I was going about.'.Damascus is all gardens decked for the pleasance of the eyes; For the seeker there are black-eyed girls and boys of Paradise..".So she arose and making the ablution, prayed that which behoved her of prayers (213) and accompanied the four queens to the palace, where she saw the candles lighted and the kings sitting. She saluted them and seated herself upon her couch; and behold, King Es Shisban had changed his favour, for all the pride of his soul. Then came up Iblis (whom God curse!) and Tuhfeh rose to him and kissed his hands. He in turn kissed her hand and called down blessings on her and said, 'How deemest thou? Is [not] this place pleasant, for all its loneliness and desolation?' Quoth she, 'None may be desolate in this place;' and he said, 'Know that no mortal dare tread [the soil of] this place.' But she answered, 'I have dared and trodden it, and this is of the number of thy favours.' Then they brought tables and meats and viands and fruits and sweetmeats and what not else, to the description whereof mortal man availeth not, and they ate till they had enough; after which the tables were removed and the trays and platters (214) set on, and they ranged the bottles and flagons and vessels and phials, together with all manner fruits and sweet-scented flowers..? ? ? ? In my soul the fire of yearning and affliction rageth aye; Lo, I burn with love and longing; nought in answer can I say..When the morning morrowed, he recited the following verses:..? ? ? ? Then, after them came I to thee and union did entreat And unto thee set forth at length my case and my design;.My fruit is a jewel all wroughten of gold, ii. 245..? ? ? ? My juice among kings is still drunken for wine And a present am I betwixt friends, young and old..? ? ? ? Your water I'll leave without drinking, for there Too many already have drunken whilere.

[Biographia Hibernica Vol 1 of 2 A Biographical Dictionary of the Worthies of Ireland from the Earliest Period to the Present Time](#)

[The Career of Beauty Darling](#)

[The Principles of Biology Vol 1](#)

[Wild Flowers Vol 2](#)

[Geographical Delineations or a Compendious View of the Natural and Political State of All Parts of the Globe](#)

[Essais Sur La Conception Materialiste de LHistoire](#)

[A History of Northumberland Vol 1 of 3 Containing the General History of the County State of the District Under the Romans the Saxon and Danish Kings of Northumberland the Official Earldom With a Narrative of Events Connected with the County from](#)

[The Edinburgh Journal of Science 1825 Vol 2 Exhibiting a View of the Progress of Discovery in Natural Philosophy Chemistry Mineralogy](#)

[Geology Botany Zoology Comparative Anatomy Practical Mechanics Geography Navigation Statistics Antiquities](#)

[Selected Essays Vol 2 of 2](#)

[The Ecclesiologist 1859 Vol 20](#)

[The Freemasons Monitor Or Illustrations of Masonry](#)

[The History of Italy Vol 6 In Twenty Books Translated Into English Containing the Eleventh and Twelfth Books of the History](#)

[The Histories of Scotland and of Ireland](#)

[Lectures on the Results of the Great Exhibition of 1851 Delivered Before the Society of Arts Manufactures and Commerce The Suggestion of H R H Prince Albert President of the Society](#)

[Lineage Book Vol 28 National Society of the Daughters of the American Revolution 27001-28000 1899](#)

[A Practical Treatise on the Law of Marriage and Divorce Containing Also the Mode of Proceeding on Divorces in the Ecclesiastical Courts and in Parliament the Right to the Custody of Children Voluntary Separation Between Husband and Wife the Husbands](#)

[A New and Complete History of the County of York Vol 2](#)

[The History of Poland Under Augustus II Which Contains the Great Dispute Between That Prince and the Princes of Conti and Sobieski for the Crown With the Other Important Transactions of His Life](#)

[The Pharmacist 1874 Vol 7 Published by the Chicago College of Pharmacy](#)

[A French-English Military Technical Dictionary](#)

[Great Exhibition of the Works of Industry of All Nations 1851 Vol 2 of 3 Official Descriptive and Illustrated Catalogue Section III Manufactures Classes 11 to 29 Section IV Fine Arts Class 30 Colonies](#)

[A Collection of Curious Discourses Written by Eminent Antiquaries Upon Several Heads in Our English Antiquities Vol 2 Together with Mr Thomas Hearnes Preface and Appendix to the Former Edition To Which Are Added a Great Number of Antiquary Discourse](#)

[Epistolario Di Giuseppe Giusti Vol 2](#)

[The British Plutarch Vol 3 of 6 Containing the Lives of the Most Eminent Divines Patriots Statesmen Warriors Philosophers Poets and Artists of Great Britain and Ireland from the Accession of Henry VIII to the Present Time](#)

[Emblems of Saints By Which They Are Distinguished in Works of Art](#)

[Rodrigue de Villandrando LUn Des Combattants Pour LIndependence Francaise Au Quinzieme Siecle](#)

[Famous Actors of the Day in America](#)

[Notre-Dame de Thermidor Histoire de Madame Tallien Portraits Gravures Autographes](#)

[The New York Journal of Medicine and the Collateral Sciences 1846 Vol 7](#)

[A Compleat System of General Geography Vol 2 Explaining the Nature and Properties of the Earth Viz Its Figure Magnitude Motions Situation Contents and Division Into Land and Water Mountains Woods Desarts Lakes Rivers C](#)

[Observations Sur Llliade DHomere](#)

[Recueil General Des Anciennes Lois Francaises Depuis LAN 420 Jusqua La Revolution de 1789 Vol 21 1er Septembre 1715-1er Janvier 1737](#)

[Report and Transactions of the Devonshire Association for the Advancement of Science Literature and Art Vol 17 July 1885](#)

[Catalogue Du Musee Guimet Vol 1 Inde Chine Et Japon](#)

[Proceedings of the Geological and Polytechnic Society of the West Riding of Yorkshire 1871-1877 Vol 6](#)

[Transactions the Clinical Society of London 1890 Vol 23](#)

[Histoire de LImprimerie a Lyon de LOrgine Jusqui Nos Jours](#)

[Lectures on Rhetoric and Belles Lettres Vol 2 of 3](#)

[La Police Devoilee Depuis La Restauration Et Notamment Sous Messieurs Franchet Et Delavau Vol 2](#)

[Inquiries Concerning the Intellectual Powers and the Investigation of Truth](#)

[Opere Di Giordano Bruno Nolano Vol 2 of 2 Ora Per La Prima VOLTA Raccolte E Pubblicate](#)

[The Sporting Magazine Vol 9 October 1821](#)

[The Edinburgh Philosophical Journal Vol 1 Exhibiting a View of the Progress of Discovery in Natural Philosophy Chemistry Natural History](#)

[Practical Mechanics Geography Statistics and the Fine and Useful Arts For June-October 1819](#)

[Transactions of the Bombay Geographical Society Vol 10 From September 1850 to June 1852](#)

[The Philosophical Magazine Vol 23 Comprehending the Various Branches of Science the Liberal and Fine Arts Agriculture Manufactures and Commerce For October November and December 1805 And January 1906](#)

[The Public Schools Calendar 1866](#)

[Eleventh Annual Report of the State Board of Health of New York Vol 1 Transmitted to the Legislature February 20 1891](#)

[Petits Memoires DUne Stalle DOrchestre Acteurs Actrices Auteurs Journalistes](#)

[A Philosophical Inquiry Into the Source of the Pleasures Derived from Tragic Representations From Which Is Deduced the Secret of Giving Dramatic Interest to Tragedies Intended for the Stage Preceded by a Critical Examination of the Various Theories Adop](#)

[The Use of the Blowpipe in the Qualitative and Quantitative Examination of Minerals Ores Furnace Products and Other Metallic Combinations](#)

[Revista de Archivos Bibliotecas y Museos Vol 10 Organo Oficial del Cuerpo Facultativo del Ramo Tercera Epoca Enero a Junio de 1907](#)

[Nachrichten Von Der K Gesellschaft Der Wissenschaften Und Der Georg-Augustus-Universitat Zu Gottingen Aus Dem Jahre 1883](#)

[Politica Estera Memorie E Documenti](#)

[Histoire Du Lied Ou La Chanson Populaire En Allemagne Precedee DUne Etude Sur Le Reveil de la Poesie Populaire En France](#)

[Festschrift Zur Feier Seines 70 Jahrigen Geburtstages Am 9 Januar 1893 Friedrich Von Esmarch Uberreicht Von Schuilern Freunden Und Verehrern](#)

[Christ the Spirit Being an Attempt to State the Primitive View of Christianity](#)

[The Journal of Science and the Arts 1817 Vol 2](#)

[Histoire Romaine Vol 1](#)

[Paris Ses Organes Ses Fonctions Et Sa Vie Dans La Seconde Moitie Du Xixe Siecle Vol 2](#)

[Oesterreichische Botanische Zeitschrift 1874 Vol 24 Gemeinnutziges Organ Fur Botanik Und Botaniker Gartner Oekonomen Forstmanner Aerzte Apotheker Und Techniker](#)

[Nouvelle Biographie Generale Depuis Les Temps Les Plus Recules Jusqua Nos Jours Vol 3 Avec Les Renseignements Bibliographiques Et LIndication Des Sources a Consulter](#)

[Memoires de Mme Roland Vol 3](#)

[Register Der Zeitschrift Der Deutschen Geologischen Gesellschaft Fur Die Bande 1-50 \(1848-1898\) Ein Namen-Sach-Und Orts-Verzeichniss Der Darin Enthaltenen Abhandlungen Briefe U Protokolle](#)

[Les Cahiers Des Cures Etude Historique D'Après Les Brochures Les Cahiers Imprimés Et Les Procès Verbaux Manuscrits](#)  
[The Retrospect of Medicine Vol 75 Being a Half-Yearly Journal Containing a Retrospective View of Every Discovery and Practical Improvement in the Medical Sciences January-June 1877](#)  
[Mezclilla](#)  
[de L'Influence Du Dialecte Gascon Sur La Langue Française de la Fin Du Xve Siècle à la Seconde Moitié Du Xviie](#)  
[Voyages Et Aventures Dans L'Alaska \(Ancienne Amérique Russe\) Ouvrage Traduit de L'Anglais Avec L'Autorisation de L'Auteur](#)  
[Histoire de la Paroisse de L'Ange-Gardien](#)  
[Mind Vol 8 April-September 1901](#)  
[Chemical Technology or Chemistry Applied to the Arts and to Manufactures Vol 3](#)  
[Histoire Naturelle Du Corail Organisation Riproduction Pêche En Algérie Industrie Et Commerce](#)  
[Language as a Means of Mental Culture and International Communication or Manual of the Teacher and the Learner of Languages Vol 2 of 2](#)  
[Die Genetische Entwicklung Der Platonischen Philosophie Vol 1](#)  
[Revue Historique Vol 65 Septembre-Décembre 1897](#)  
[Report of the Twenty-Third Meeting of the British Association for the Advancement of Science Held at Hull in September 1853](#)  
[London and Its Environs Described Vol 4 Containing an Account of Whatever Is Most Remarkable for Grandeur Elegance Curiosity or Use in the City and in the Country Twenty Miles Round It](#)  
[Capo D'Anno Pagine Parlate](#)  
[Lineage Book 1896 Vol 13 12001-13000](#)  
[Complete Spanish Course in Accordance with the Robertsonian System of Teaching Modern Languages](#)  
[Fettered for Life or Lord and Master A Story of To-Day](#)  
[Rambles Round Glasgow Descriptive Historical and Traditional](#)  
[Meister Bertram Tatig in Hamburg 1367-1415](#)  
[Legislation Française Concernant Les Ouvriers Enseignement Législation Professionnelle Assistance](#)  
[A Dictionary of Chemistry on the Basis of Mr Nicholsons Vol 1 of 2 In Which the Principles of the Science Are Investigated Anew and Its Applications to the Phenomena of Nature Medicine Mineralogy Agriculture and Manufactures Detailed](#)  
[Journal de Médecine Mentale 1864 Vol 1 Resumant Au Point de Vue Médico-Psychologique Hygiénique Thérapeutique Et Legal Toutes Les Questions Relatives à la Folie Aux Nevroses Convulsives Et Aux Defectuosités Intellectuelles Et Morales](#)  
[Local Records or Historical Register of Remarkable Events Which Have Occurred in Northumberland and Durham Newcastle Upon Tyne and Berwick Upon Tweed from the Earliest Period of Authentic Record to the Present Time Vol 2 of 2 With Biographical No](#)  
[Remarks on Local Scenery Manners in Scotland During the Years 1799 and 1800 Vol 2](#)  
[The Library Journal Vol 2 Official Organ of the American Library Association Chiefly Devoted to Library Economy and Bibliography \(January-December 1886\)](#)  
[Enge Becken Das Nach Eigenen Beobachtungen Und Untersuchungen](#)  
[Histoire de la Marine Française Sous La Première République Faisant Suite à l'Histoire de la Marine Française Pendant La Guerre de l'Indépendance Américaine](#)  
[Correspondance Authentique de la Cour de Rome Avec La France Depuis L'Invasion de L'Etat Romain Jusqua L'Enlèvement Du Souverain Pontife Suivie de la Relation de Son Voyage Jusqua Savonne](#)  
[Proceedings of the California Academy of Sciences Vol 2 Zoology 1897-1901](#)  
[La Vie Des Sociétés](#)  
[Px 64x64 64px X 64px Pixel Art Sketchbook Sketchpad and Drawing Pad for Pixel Artists Indie Game Developers Retro Video Game Makers Pixel Art Character Designers](#)  
[Bibliothèque Universelle Des Voyages Effectués Par Mer Ou Par Terre Dans Les Diverses Parties Du Monde Depuis Les Premières Découvertes Jusqua Nos Jours Vol 35 Contenant La Description Des Mœurs Coutumes Gouvernements Cultes Sciences Et Arts](#)  
[A Catalogue of the Royal and Noble Authors of England Scotland and Ireland Vol 1 With Lists of Their Works](#)  
[Kenilworth](#)  
[The Life of Henry Prince of Wales Eldest Son of King James I Compiled Chiefly from His Own Papers and Other Manuscripts Never Before Published](#)  
[A Comparative Grammar of the Modern Aryan Languages of India Vol 1 To Wit Hindi Panjabi Sindhi Gujarati Marathi Oriya and Bangali On Sounds](#)