

## CONCLUS ENTRE TOUTES LES PUISSANCES DU GLOBE DEPUIS 1867 JUSQUA NO

There was once a man of the Arabs who had a number of sons, and amongst them a boy, never was seen a fairer than he of favour nor a more accomplished in loveliness, no, nor a more perfect of wit. When he came to man's estate, his father married him to the daughter of one of his uncles, and she excelled not in beauty, neither was she praiseworthy of attributes; wherefore she pleased not the youth, but he bore with her, for kinship's sake..One day, another of my friends came to me and said 'A neighbour of mine hath invited me to hear [music]. [And he would have me go with him;] but I said, 'I will not foregather with any one.' However, he prevailed upon me [to accompany him]; so we repaired to the place and found there a man, who came to meet us and said, '[Enter,] in the name of God!' Then he pulled out a key and opened the door, whereupon we entered and he locked the door after us. Quoth I, 'We are the first of the folk; but where are their voices?' (128) '[They are] within the house,' answered he. 'This is but a privy door; so be not amazed at the absence of the folk.' And my friend said to me, 'Behold, we are two, and what can they avail to do with us?' [Then he brought us into the house,] and when we entered the saloon, we found it exceeding desolate and repulsive of aspect Quoth my friend, 'We are fallen [into a trap]; but there is no power and no virtue save in God the Most High, the Supreme!' And I said, 'May God not requite thee for me with good!'.The prefect bade carry him to his lodging; but one of those in attendance upon him, by name El Muradi, said to him, "What wilt thou do? This man is clad in rich clothes and on his finger is a ring of gold, the bezel whereof is a ruby of great price; so we will carry him away and slay him and take that which is upon him of raiment [and what not else] and bring it to thee; for that thou wilt not [often] see profit the like thereof, more by token that this fellow is a stranger and there is none to enquire concerning him." Quoth the prefect, "This fellow is a thief and that which he saith is leasing." And Noureddin said, "God forbid that I should be a thief!" But the prefect answered, "Thou liest." So they stripped him of his clothes and taking the ring from his finger, beat him grievously, what while he cried out for succour, but none succoured him, and besought protection, but none protected him. Then said he to them, "O folk, ye are quit of (12) that which ye have taken from me; but now restore me to my lodging." But they answered, saying, "Leave this knavery, O cheat! Thine intent is to sue us for thy clothes on the morrow." "By Allah, the One, the Eternal," exclaimed he, "I will not sue any for them!" But they said, "We can nowise do this." And the prefect bade them carry him to the Tigris and there slay him and cast him into the river..When she had made an end of her verses, she considered her affair and said in herself, 'By Allah, all these things have betided by the ordinance of God the Most High and His providence and this was written and charactered upon the forehead.' Then she landed and fared on till she came to a spacious place, where she enquired of the folk and hired a house. Thither she straightway transported all that was in the ship of goods and sending for brokers, sold all that was with her. Then she took part of the price and fell to enquiring of the folk, so haply she might scent out tidings [of her lost husband]. Moreover, she addressed herself to lavishing alms and tending the sick, clothing the naked and pouring water upon the dry ground of the forlorn. On this wise she abode a whole year, and every little while she sold of her goods and gave alms to the sick and the needy; wherefore her report was bruited abroad in the city and the folk were lavish in her praise..When the king heard his viziers' words, he was exceeding wroth and bade bring the youth, and when he came in to the king, the viziers all cried out with one voice, saying, "O scant o' grace, thinkest thou to save thyself from slaughter by craft and guile, that thou beguilest the king with thy talk and hopest pardon for the like of this great crime which thou hast committed?" Then the king bade fetch the headsman, so he might smite off his head; whereupon each of the viziers fell a-saying, "I will slay him;" and they sprang upon him. Quote the youth, "O king, consider and ponder these men's eagerness. Is this of envy or no? They would fain make severance between thee and me, so there may fall to them what they shall plunder, as aforetime." And the king said to him, "Consider their testimony against thee." "O king," answered the young man, "how shall they testify of that which they saw not? This is but envy and rancour; and thou, if thou slay me, thou wilt regret me, and I fear lest there betide thee of repentance that which betided Ilan Shah, by reason of the malice of his viziers." "And what is his story?" asked Azadbekht. "O king," replied the youth,.The learned man bethought him awhile of this, then made for Khelbes's house, which adjoined his own, still holding the latter; and when they entered, they found the young man lying on the bed with Khelbes's wife; whereupon quoth he to him, 'O accursed one, the calamity is with thee and in thine own house!' So Khelbes put away his wife and went forth, fleeing, and returned not to his own land. This, then," continued the vizier, "is the consequence of lewdness, for whoso purposeth in himself craft and perfidy, they get possession of him, and had Khelbes conceived of himself that (266) which he conceived of the folk of dishonour and calamity, there had betided him nothing of this. Nor is this story, rare and extraordinary though it be, more extraordinary or rarer than that of the pious woman whose husband's brother accused her of lewdness." .? ? ? ? ? How long, O Fate, wilt thou oppress and baffle me?.When the damsel (215) saw me in this plight, she said to me, "O man, tell me thy story, for, by Allah, an I may avail to thy deliverance, I will assuredly further thee thereto." I gave ear to her speech and put faith in her loyalty and told her the story of the damsel whom I had seen [at the lattice] and how I had fallen in love with her; whereupon quoth she, "If the girl belong to me, that which I possess is thine, and if she belong to my father, I will demand her of him and deliver her to thee." Then she fell to calling slave-girl after slave-girl and showing them to me, till I saw the damsel whom I loved and said, "This is she." Quoth my wife, "Let not thy heart be troubled, for this is my slave-girl. My father gave her to me and I give her to thee. So comfort thyself and be of good heart and cheerful eye." .? ? ? ? ? c. The Third Old Man's Story ii. There was once, of old days and in bygone ages and times, a king of the kings of the time, by name Shah Bekht, who had troops and servants and guards galore and a vizier called Er Rehwan, who was wise, understanding, a man of good counsel and a cheerful acceptor

of the commandments of God the Most High, to whom belong might and majesty. The king committed to him the affairs of his kingdom and his subjects and said according to his word, and on this wise he abode a long space of time..? ? ? ? ? O friends, the tears flow ever, in mockery of my pain; My heart is sick for sev'rance and love-longing in vain..114. The Angel of Death and the Rich King ccclxii.Meanwhile, El Abbas betook himself to his father's camp, which was pitched in the Green Meadow, by the side of the Tigris, and none might make his way between the tents, for the much interlacement of the tent-ropes. When the prince reached the first of the tents, the guards and servants came out to meet him from all sides and escorted him till he drew near the sitting-place of his father, who knew of his coming. So he issued forth of his pavilion and coming to meet his son, kissed him and made much of him. Then they returned together to the royal pavilion and when they had seated themselves and the guards had taken up their station in attendance on them, the king said to El Abbas, "O my son, make ready thine affair, so we may go to our own land, for that the folk in our absence are become as they were sheep without a shepherd." El Abbas looked at his father and wept till he swooned away, and when he recovered from his swoon, he improvised and recited the following verses:..King who lost Kingdom and Wife and Wealth, The, ii. 66..Man who was lavish of House and Victual to One whom he knew not, The, i 293..? ? ? ? ? ? ? ? ? ? ea. Story of the Barber's First Brother cxlv.? ? ? ? ? q. The Lady and her five Suitors dxciii.They tell that Haroun er Reshid was sitting one day to do away grievances, when there came up to him a woman and said to him, "O Commander of the Faithful, may God accomplish thine affair and cause thee rejoice in that which He hath given thee and increase thee in elevation! Indeed, thou hast done justice (85) and wrought equitably." (86) Quoth the Khalif to those who were present with him, "Know ye what this woman meaneth by her saying?" And they answered, "Of a surety, she meaneth not otherwise than well, O Commander of the Faithful." "Nay," rejoined Haroun; "she purposeth only in this an imprecation against me. As for her saying, 'God accomplish thine affair!' she hath taken it from the saying of the poet, 'When an affair is accomplished, its abatement (87) beginneth. Beware of cessation, whenas it is said, "It is accomplished.'" As for her saying 'God cause thee rejoice in that which He hath given thee,' she took it from the saying of God the Most High, 'Till, whenas they rejoiced in that which they were given, we took them suddenly and lo, they were confounded!' (88) As for her saying, 'God increase thee in elevation!' she took it from the saying of the poet, 'No bird flieth and riseth up on high, but, like as he flieth, he falleth.' And as for her saying, 'Indeed, thou hast done justice and wrought equitably,' it is from the saying of the Most High, '[If ye deviate (89) or lag behind or turn aside, verily, God of that which ye do is aware;' (90) and] 'As for the transgressors,' (91) they are fuel for hell[-fire]."

(92).Meanwhile, Belehwan the froward addressed himself to pay court to Caesar, King of the Greeks, (131) and seek help of him in making war upon his father, and he inclined unto him and gave him a numerous army. His father the king heard of this and sent to Caesar, saying, 'O king of illustrious might, succour not an evil-doer. This is my son and he hath done thus and thus and cut his brother's throat and that of his brother's son in the cradle.' But he told not the King of the Greeks that the child [had recovered and] was alive. When Caesar heard [the truth] of the matter, it was grievous to him and he sent back to Suleiman Shah, saying, 'If it be thy will, O king, I will cut off his head and send it to thee.' But he made answer, saying, 'I reckon not of him: the reward of his deed and his crimes shall surely overtake him, if not to-day, then to-morrow.' And from that day he continued to correspond with Caesar and to exchange letters and presents with him..? ? ? ? ? Thou left'st unto me, after thee, languor and carefulness; I lived a life wherein no jot of sweetness I espied..Hakim (El) bi Amrillah, The Merchant and the Favourite of the Khalif El Mamoun, iii. 171..EN NUMAN AND THE ARAB OF THE BENOUI TAL. (168).Presently, his friends and acquaintances among the merchants and people of the market began to come up to him, by ones and twos, to give him joy, and said to him, laughing, "God's blessing on thee! Where are the sweetmeats? Where is the coffee? (262) It would seem thou hast forgotten us; surely, the charms of the bride have disordered thy reason and taken thy wit, God help thee! Well, well; we give thee joy, we give thee joy." And they made mock of him, whilst he gave them no answer and was like to tear his clothes and weep for vexation. Then they went away from him, and when it was the hour of noon, up came his mistress, trailing her skirts and swaying in her gait, as she were a cassia-branch in a garden. She was yet more richly dressed and adorned and more bewitching (263) in her symmetry and grace than on the previous day, so that she made the passers stop and stand in ranks to look on her..? ? ? ? ? h. The Drop of Honey dlxxxii.? ? ? ? ? But now unto me of my loves accomplished are joyance and cheer And those whom I cherish my soul with the wine of contentment regale..? ? ? ? ? The sable torrent of her locks falls down unto her hips; Beware the serpents of her curls, I counsel thee, beware!..?THE TWELFTH OFFICER'S STORY..When in the sitting-chamber we for merry-making sate, iii. 135..? ? ? ? ? He shot me with the shafts of looks launched from an eyebrow's (138) bow; A chamberlain (139) betwixt his eyes hath driven me to despair..3. The Porter and the Three Ladies of Baghdad xxviii.? ? ? ? ? Whenas thou passest by the dwellings of my love, Greet him for me with peace, a greeting debonair,.When the evening eved, the king sent for the vizier to his privy sitting chamber and bade him [tell] the [promised] story. So he said, "Hearkening and obedience. They avouch, O king, that.Quoth I (and mine a body is of passion all forslain), iii. 81..The king gave him leave for this and the vizier betook himself to the queen and said to her, "I am come to thee, on account of a grave reproach, and I would have thee be truthful with me in speech and tell me how came the youth into the sleeping-chamber." Quoth she, "I have no knowledge whatsoever [of it]" and swore to him a solemn oath thereof, whereby he knew that she had no knowledge of the matter and that she was not at fault and said to her, "I will teach thee a device, where-with thou mayst acquit thyself and thy face be whitened before the king." "What is it?" asked she; and he answered, saying, "When the king calleth for thee and questioneth thee of this, say thou to him, 'Yonder youth saw me in the privy-chamber and sent me a message, saying, "I will give thee a hundred jewels, to whose price money may not avail, so thou wilt suffer me to foregather with thee." I laughed at him who bespoke me with these

words and rebuffed him; but he sent again to me, saying, "An thou fall not in with my wishes, I will come one of the nights, drunken, and enter and lie down in the sleeping-chamber, and the king will see me and kill me; so wilt thou be put to shame and thy face will be blackened with him and thine honour abased." Be this thy saying to the king, and I will presently go to him and repeat this to him." Quoth the queen, "And I also will say thus." ? ? ? ? ? So shall we quaff the cups in ease and cheer, In endless joyance, quit of care and woe..Four sharpers once plotted against a money-changer, a man of abounding wealth, and agreed upon a device for the taking of somewhat of his money. So one of them took an ass and laying on it a bag, wherein was money, lighted down at the money-changer's shop and sought of him change for the money. The money- changer brought out to him the change and bartered it with him, whilst the sharper was easy with him in the matter of the exchange, so he might give him confidence in himself. [As they were thus engaged,] up came the [other three] sharpers and surrounded the ass; and one of them said, '[It is] he,' and another said, 'Wait till I look at him.' Then he fell to looking on the ass and stroking him from his mane to his crupper; whilst the third went up to him and handled him and felt him from head to tail, saying, ' Yes, [it is] in him.' Quoth another, ['Nay,] it is not in him.' And they gave not over doing the like of this..Speedy Relief of God, Of the, i. 174..?STORY OF THE OLD WOMAN AND THE DRAPER'S WIFE..Certain husbandmen once made complaint to David (on whom be peace!) against certain owners of sheep, whose flocks had fallen upon their crops by night and devoured them, and he bade value the crops [and that the shepherds should make good the amount]. But Solomon (on whom be peace!) rose and said, "Nay, but let the sheep be delivered to the husbandmen, so they may take their milk and wool, till they have repaid themselves the value of their crops; then let the sheep return to their owners." So David withdrew his own ordinance and caused execute that of Solomon; yet was David no oppressor; but Solomon's judgment was more pertinent and he showed himself therein better versed in jurisprudence.' (245).As for the merchant, he bought him a sheep and slaughtering it, roasted it and dressed birds and [other] meats of various kinds and colours and bought dessert and sweetmeats and fresh fruits. Then he repaired to El Abbas and conjured him to accept of his hospitality and enter his house and eat of his victual. The prince consented to his wishes and went with him till they came to his house, when the merchant bade him enter. So El Abbas entered and saw a goodly house, wherein was a handsome saloon, with a vaulted estrade. When he entered the saloon, he found that the merchant had made ready food and dessert and perfumes, such as overpass description; and indeed he had adorned the table with sweet-scented flowers and sprinkled musk and rose-water upon the food. Moreover, he had smeared the walls of the saloon with ambergris and set [the smoke of burning] aloes-wood abroad therein..Fair patience use, for ease still followeth after stress, iii. 117..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 goodness 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 goodness 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..? ? ? ? ? O my God! Who is stronger than Thou in resource? The Subtle, Thou knowest my plight and my pain..? ? ? ? ? k. The Vizier's Son and the Bathkeeper's Wife dlxxxiv.? ? ? ? ? Tis gazed at for its slender swaying shape And cherished for its symmetry and sheen..? ? ? ? ? ? ? ? ? ed. Story of the Barber's Fourth Brother clviii."By Allah, he treadeth no carpet of mine! Who is at the door other than he?" "Jerir ibn el Khetefa," answered Adi; and Omar said, "It is he who saith ... " [And he recited as follows:].? ? ? ? ? k. The Serpent-Charmer and his Wife dccccvii.The Sixth Night of the Month.? ? ? ? ? Th' Amir (quoth it) am I whose charms are still desired; Absent or present, all in loving me consent..So the girl's owner betook himself to the bazaar, where he found the youth seated at the upper end of the merchants' place of session, selling and buying and taking and giving, as he were the moon on the night of its full, and saluted him. The young man returned his salutation and he said to him, "O my lord, be not thou vexed at the girl's speech the other day, for her price shall be less than that [which thou badest], to the intent that I may propitiate thy favour. If thou desire her for nought, I will send her to thee, or if thou wouldst have me abate thee of her price, I will well, for I desire nought but what shall content thee; for that thou art a stranger in our land and it behoveth us to entreat thee hospitably and have consideration for thee." "By Allah," answered the youth, "I will not take her from thee but at an advance on that which I bade thee for her aforetime; so wilt thou now sell her to me for seventeen hundred dinars?" And the other answered, " O my lord, I sell her to thee, may God bless thee in her." Then said Queen Es Shuhba, 'By Allah, O Sheikh, my sister Tuhfeh is indeed unique among the folk of her time, and I hear that she singeth upon all sweet- scented flowers.' 'Yes, O my lady,' answered Iblis, 'and I am in the utterest of wonderment thereat. But there remaineth somewhat of sweet-scented flowers, that she hath not besung, such as the myrtle and the tuberose and the jessamine and the moss-rose and the like.' Then he signed to her to sing upon the rest of the flowers, that Queen Es Shuhba might hear, and she said, 'Harkening and obedience.' So she took the lute and played thereon in many modes, then returned to the first mode and sang the following verses:..? ? ? ? ? Yea, horses hath he brought, full fair of shape and hue, Whose collars, anklet-like, ring to the bridle-rein..? ? ? ? ? The ignorant man may speak with impunity A word that is death to the wise and the ripe of wit..? ? ? ? ? c. The Sparrow and the Eagle clii.IBN ES SEMMAK AND ER RESHID. (161).No good's in life (to the counsel list of one who's purpose-whole), i. 28..104. El Amin and his Uncle Ibrahim ben el Mehdi ccccxviii.6. Story of the Hunchback xxv.When she had made an end of

her song, she threw the lute from her hand and wept till she swooned away. So they sprinkled on her rose-water, mingled with musk, and willow-flower water; and when she came to herself, Er Reshid said to her, "O Sitt el Milah, this is not fair dealing in thee. We love thee and thou lovest another." "O Commander of the Faithful," answered she, "there is no help for it." Therewithal he was wroth with her and said, "By the virtue of Hemzeh (19) and Akil (20) and Mohammed, Prince of the Apostles, if thou name one other than I in my presence, I will bid strike off thy head!" Then he bade return her to her chamber, whilst she wept and recited the following verses: In every rejoicing a boon (240) midst the singers and minstrels am I, ii. 258. I crave none other than thou for friend, beloved of my heart; So trust in my speech, for the generous are true and trusty still. And on their saddles perched are warriors richly clad, That with their hands do smite on kettle-drums amain. What strength have I solicitude and long desire to bear, iii. 20. Whilere, the verses that I made it was thy wont to flout, Saying, "No passer by the way (105) hath part in me or mine. My fruit is a jewel all wroughten of gold, Whose beauty amazeth all those that behold. j. The Unjust King and the Tither dcccxcix. I am the champion-slayer, the warrior without peer; My foes I slay, destroying the hosts, when I appear. So saying, he took leave of the woman and her husband and set out, intending for Akil, his father's brother's son. Now there was between Baghdad and Akil's abiding-place forty days' journey; so El Abbas settled himself on the back of his courser and his servant Aamir mounted also and they fared forth on their way. Presently, El Abbas turned right and left and recited the following verses: O blamer of me for the love of him who denieth his grace, Which be the delightsome of things, but those which the people deny. God knows I ne'er recalled thy memory to my thought, iii. 46. She abode with Ins ben Cais twelve years, during which time he was blessed with no children by her; wherefore his breast was straitened, by reason of the failure of lineage, and he besought his Lord to vouchsafe him a child. Accordingly the queen conceived, by permission of God the Most High; and when the days of her pregnancy were accomplished, she gave birth to a maid-child, than whom never saw eyes a goodlier, for that her face was as it were a pure pearl or a shining lamp or a golden (50) candle or a full moon breaking forth of a cloud, extolled be the perfection of Him who created her from vile water (51) and made her a delight to the beholders! When her father saw her on this wise of loveliness, his reason fled for joy, and when she grew up, he taught her the art of writing and polite letters (52) and philosophy and all manner of tongues. So she excelled the folk of her time and overpassed her peers; (53) and the sons of the kings heard of her and all of them desired to look upon her. A white one, from her sheath of tresses now laid bare, ii. 291. My watering lips, that cull the rose of thy soft cheek, declare My basil, (131) lily mine, to be the myrtles of thy hair. How long did the heart for thy love that languished with longing endure A burden of passion, 'neath which e'en mountains might totter and fail! Ye are the pleasaunce of my soul; or present though you be Or absent from me, still my heart and thought with you remain. t. The Sandalwood Merchant and the Sharpers dcccxcviii. 59. The Enchanted Horse Night cclvii. Now there was with him a youth and he said, "By Allah, I was not with him and indeed it is six months since I entered the city, nor did I set eyes on the stuffs until they were brought hither." Quoth we, "Show us the stuffs." So he carried us to a place wherein was a pit, beside the water-wheel, and digging there, brought out the stolen goods, with not a stitch of them missing. So we took them and carried the keeper to the prefecture, where we stripped him and beat him with palm-rods till he confessed to thefts galore. Now I did this by way of mockery against my comrades, and it succeeded.' (142). 116. The Two Kings and the Vizier's Daughters M. The dwellings, indeed, one and all, I adorned, Bewildered and dazed with delight at your view; I fear me for my body from sickness and unrest, Lest of the fear of sev'rance it be betrayed and slain. 159. The Man of Upper Egypt and his Frank Wife dcccxciv. So he said to her, 'Do thou excuse me, for my servant hath locked the door, and who shall open to us?' Quoth she, 'O my lord, the padlock is worth [but] half a score dirhems.' So saying, she tucked up [her sleeves] from fore-arms as they were crystal and taking a stone, smote upon the padlock and broke it. Then she opened the door and said to him, 'Enter, O my lord.' So he entered, committing his affair to God, (to whom belong might and majesty,) and she entered after him and locked the door from within. They found themselves in a pleasant house, comprising all (262) weal and gladness; and the young man went on, till he came to the sitting-chamber, and behold, it was furnished with the finest of furniture [and arrayed on the goodliest wise for the reception of guests,] as hath before been set out, [for that it was the house of the man aforesaid]. All those who were present marvelled at this story with the utmost marvel, and the twelfth officer came forward and said, 'I will tell you a pleasant trait that I had from a certain man, concerning an adventure that befell him with one of the thieves. (Quoth he) The merchant went out and returned to the old woman, who, seeing him changed of colour, said to him, 'What did he ask thee, [may God confound] his hoariness?' So he acquainted her with the case and she said to him, 'Fear not; I will bring thee forth of this [strait].' Quoth he, 'God requite thee with good!' And she said, 'To-morrow go to him with a stout heart and say, "The answer to that whereof thou askest me is that thou put the heads of two staves into one of the holes; then take the other two staves and lay them across the middle of the first two and stop with their heads the second hole and with their butts the fourth hole. Then take the butts of the first two staves and stop with them the third hole.'" (232). Then they displayed Dinarzad in a second and a third and a fourth dress and she came forward, as she were the rising sun, and swayed coquettishly to and fro; and indeed she was even as saith the poet of her in the following verses: When he saw those many bones, he rejoiced therein with an exceeding joy and carried away what he had a mind to thereof. Then we returned to his house and he entreated me with increased favour and said to me, 'Verily, O my son, thou hast directed us to a passing great gain, may God requite thee with all good! Thou art free for the sake of God the Most High. Every year these elephants used to kill of us much people on account of these bones; but God delivered thee from them and thou hast done us good service in the matter of these bones, of which thou hast given us to know; wherefore thou meritest a great

recompense, and thou art free.' 'O my lord,' answered I, 'may God free thy neck from the fire! I desire of thee that thou give me leave to return to my own country.' 'So be it,' replied he; 'but we have a fair, on occasion whereof the merchants come hither to us and take of us these elephants' bones. The time of the fair is now at hand, and when they come to us, I will send thee with them and give thee somewhat to bring thee to thine own country.' After this, she abode with the four queens, till they arose and entered the palace, where she found the candles lit and ranged in candlesticks of gold and silver and censuring-vessels of gold and silver, filled with aloes-wood and ambergris, and there were the kings of the Jinn sitting. So she saluted them, kissing the earth before them and doing them worship; and they rejoiced in her and in her sight. Then she ascended [the estrade] and sat down upon her chair, whilst King Es Shisban and King El Muzfir and Queen Louloueh and [other] the kings of the Jinn sat on chairs, and they brought tables of choice, spread with all manner meats befitting kings. They ate their fill; after which the tables were removed and they washed their hands and wiped them with napkins. Then they brought the wine-service and set on bowls and cups and flagons and hanaps of gold and silver and beakers of crystal and gold; and they poured out the wines and filled the flagons..Then she gave out among the folk that the king's father's brother's son was come and bade the grandees and troops go forth to meet him. Moreover, she decorated the city in his honour and the drums of good tidings beat for him, whilst all the king's household [went out to meet him and] dismounting before him, [escorted him to the city and] lodged him with the queen-mother in her palace. Then she bade the chiefs of the state attend his assembly; so they presented themselves before him and saw of his breeding and accomplishments that which amazed them and made them forget the breeding of those who had foregone him of the kings..It befell one day that the king's son came to me, after his father had withdrawn, and said to me, "Harkye, Ibn Nafil" "At thy service, O my lord," answered I; and he said, "I would have thee tell me an extraordinary story and a rare matter, that thou hast never related either to me or to my father Jemhour." "O my lord," rejoined I, "what story is this that thou desirest of me and of what kind shall it be of the kinds?" Quoth he, "It matters little what it is, so it be a goodly story, whether it befell of old days or in these times." "O my lord," said I, "I know many stories of various kinds; so whether of the kinds preferrest thou, and wilt thou have a story of mankind or of the Jinn?" "It is well," answered he; "if thou have seen aught with thine eyes and heard it with thine ears, [tell it me."Then he bethought himself] and said to me, "I conjure thee by my life, tell me a story of the stories of the Jinn and that which thou hast heard and seen of them!" "O my son," replied I, "indeed thou conjurest [me] by a mighty conjuration; so [hearken and thou shalt] hear the goodliest of stories, ay, and the most extraordinary of them and the pleasantest and rarest." Quoth the prince, "Say on, for I am attentive to thy speech." And I said, "Know, then, O my son, that.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.'? ? ? ? ? How oft of dole have I made moan for love and longing pain, What while my body for desire in mortal peril went! ? ? ? ? ? s. The Stolen Necklace dxcvi. 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.'? ? ? ? ? Then get thee gone nor covet that which thou shall ne'er obtain; So shall it be, although the time seem near and the event..Wife, The King and his Chamberlain's, ii. 53..? ? ? ? ? I rede thee vaunt thee not of praise from us, for lo! Even as a docktailed cur thou art esteemed of me..Then he thrust his feet into boots and girt him with a sword and a girdle and bound about his middle a quiver and a bow and arrows. Moreover, he put money in his pocket and thrust into his sleeve letters-patent addressed to the governor of Ispahan, bidding him assign to Rustem Khemartekeni a monthly allowance of a hundred dirhems and ten pounds of bread and five pounds of meat and enrol him among the Turks under his commandment. Then he took him up and carrying him forth, left him in one of the mosques..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 hearkening to the singing-girls, and Aboulhusn cried out for succour from the boy and the Khalif [well-nigh] lost his senses for laughter..King (The Unjust) and the Tither, i. 273..? ? ? ? ? Under me's a slender camel, a devourer of the waste; Those who pass a cloudlet deem it, as it flitteth o'er the way..Meanwhile, the woman went out at hazard and donning devotee's apparel, fared on without ceasing, till she came to a city

and found the king's deputies dunning the towns-folk for the tribute, out of season. Presently, she saw a man, whom they were pressing for the tribute; so she enquired of his case and being acquainted therewith, paid down the thousand dirhems for him and delivered him from beating; whereupon he thanked her and those who were present. When he was set free, he accosted her and besought her to go with him to his dwelling. So she accompanied him thither and supped with him and passed the night. When the night darkened on him, his soul prompted him to evil, for that which he saw of her beauty and loveliness, and he lusted after her and required her [of love]; but she repelled him and bade him fear God the Most High and reminded him of that which she had done with him of kindness and how she had delivered him from beating and humiliation..? ? ? ? I had not left you, had I known that severance would prove My death; but what is past is past, Fate stoops to no control..? ? ? ? My body is dissolved with sufferance in vain; Relenting, ay, and grace I hoped should yet betide;.Lackpenny and the Cook, The, i. 9..? ? ? ? Repression's draught, by cups, from the beloved's hand I've quaffed; with colocynth for wine she hath me plied..Man of Khorassan, his Son and his Governor, Story of the, i. 218..They abode thus awhile and presently she said, "Up to now we have not become drunken; let me pour out." So she took the cup and gave him to drink and plied him with liquor, till he became drunken, when she took him and carried him into a closet. Then she came out, with his head in her hand, what while I stood silent, fixing not mine eyes on hers neither questioning her of this; and she said to me, "What is this?" "I know not," answered I; and she said, "Take it and cast it into the river." I obeyed her commandment and she arose and stripping herself of her clothes, took a knife and cut the dead man's body in pieces, which she laid in three baskets, and said to me, "Throw them into the river."..EL MELIK EZ ZAHIR RUKNEDDIN BIBERS EL BUNDUCDARI AND THE SIXTEEN OFFICERS OF POLICE. (83)..? ? ? ? Peace on thee! Would our gaze might light on thee once more! So should our hearts be eased and eyes no longer sore..?STORY OF THE MAN WHOSE CAUTION WAS THE CAUSE OF HIS DEATH..? ? ? ? Most like a wand of emerald my shape it is, trow I; Amongst the fragrant flow'rets there's none with me can vie..109. Abdallah the Fisherman and Abdallah the Merman dcccclxxvii..? ? ? ? u. The Debauchee and the Three-year-old Child dccccxcviii..?THE FOURTH OFFICER'S STORY..? ? ? ? The curtain of delight, perforce, we've lifted through the friend, (143) For tidings of great joy, indeed, there came to us of late..? ? ? ? All intercessions come and all alike do ill succeed, Save Tuhfeh's, daughter of Merjan, for that, in very deed..? ? ? ? In her revolving scheme, to bitter sweetness still Succeeds and things become straight, after crookedness..The queen drank off her cup and bestowed on Tuhfeh a dress of cloth-of-pearl, fringed with red rubies, worth twenty thousand dinars, and a tray wherein were ten thousand dinars..162. Aboukir the Dyer and Abousir the Barber dccccxxx.Then said the prince to him, 'Make ready to go with me to my country.' So he made ready and went with the prince till he drew near the frontiers of his father's kingdom, where the people received him with the utmost honour and sent to acquaint his father with his son's coming. The king came out to meet him and they entreated the goldsmith with honour. The prince abode awhile with his father, then set out, [he and the goldsmith] to return to the country of the fair one, the daughter of the King of Hind; but there met him robbers by the way and he fought the sorest of battles and was slain. The goldsmith buried him and marked his grave (229) and returned, sorrowing and distraught to his own country, without telling any of the prince's death..The fuller gave not over sleeping till sunrise, when he awoke and finding himself in this plight, misdoubted of his affair and imagined that he was a Turk and abode putting one foot forward and drawing the other back. Then said he in himself, 'I will go to my dwelling, and if my wife know me, then am I Ahmed the fuller; but, if she know me not, I am a Turk.' So he betook himself to his house; but when the artful baggage his wife saw him, she cried out in his face, saying, 'Whither away, O trooper? Wilt thou break into the house of Ahmed the fuller, and he a man of repute, having a brother-in-law a Turk, a man of high standing with the Sultan? An thou depart not, I will acquaint my husband and he will requite thee thy deed.'Now the late king had left a wife and a daughter, and the people would fain have married the latter to the new king, to the intent that the kingship might not pass out of the old royal family. So they proposed to him that he should take her to wife, and he promised them this, but put them off from him, (64) of his respect for the covenant he had made with his former wife, to wit, that he would take none other to wife than herself. Then he betook himself to fasting by day and standing up by night [to pray], giving alms galore and beseeching God (extolled be His perfection and exalted be He!) to reunite him with his children and his wife, the daughter of his father's brother..? ? ? ? Of beryl, all glowing with beauty, wherein Thick stars of pure silver shine forth to the eye..? ? ? ? Yea, "Welcome! Fair welcome to those who draw near!" I called out aloud, as to meet you I flew..Bibers el Bunducdari and the Sixteen Officers of Police, El Melik ez Zahir Rukneddin, ii. 117..Then said she, "O king, comest thou to a [watering-]place whereat thy dog hath drunken and wilt thou drink thereof?" The king was abashed at her and at her words and went out from her, but forgot his sandal in the house..Sixteen Officers of Police, El Melik ez Zahir Rukneddin Bibers el Bunducdari and the, ii. 117..See, then, O august king," continued the youth, "what envy doth and injustice and how God caused the viziers' malice revert upon their own necks; and I trust in God that He will succour me against all who envy me my favour with the king and show forth the truth unto him. Indeed, I fear not for my life from death; only I fear lest the king repent of my slaughter, for that I am guiltless of offence, and if I knew that I were guilty of aught, my tongue would be mute."..? ? ? ? The earth is my birth-place, indeed; but my place Of abidance is still in the cheeks of the fair..? ? ? ? Ye, of your strength, have burdened me, upon my weakliness, With burdens not to be endured of mountain nor of plain.

[Sowing Seeds in the Mountains Community-Based Coalitions for Cancer Prevention and Control](#)

[Suite Du Repertoire Du Theatre Francais Vol 1 Vaudevilles](#)

[The Gold Mines of the World \(Second Edition-1902\) Written After an Inspection of the Mines of the Transvaal Rhodesia India Malay Peninsula West Australia Queensland Victoria New South Wales Tasmania New Zealand British Columbia the Klondyke U](#)

[Wesen Und Zweck Der Politik Vol 2 ALS Theil Der Sociologie Und Grundlage Der Staatswissenschaften III Die Staatspolitik Nach Auszeu IV Die Gesellschaftspolitik](#)

[Immunsation Et Serumtherapie Tetanos Diphterie Tuberculose Pneumonie Cholera Variole Septicemie Syphilis Fievre Typhoide Influenza Venins Streptococcie Cancer Lepre Fievre Recurrente Muguet](#)

[Essays Moral and Literary Vol 1 of 2](#)

[Early Records of the Town of Manchester Formerly Derryfield N H 1817-1828 A Complete and Exact Transcript of the Records of the Clerks as Written in the Town Records of Manchester Book No 3 Pages 179 to 462 Inclusive Comprising Volume IV of the](#)

[Weekly Kinema Guide Vol 1 December 1st 1930](#)

[Revue Historique Et Archologique Du Maine Vol 26 Anne 1889 Second Semestre](#)

[Instruction in Chemical Analysis \(Qualitative\)](#)

[Lettres Historiques](#)

[Paul Baudry Sa Vie Et Son Oeuvre](#)

[La Tebaida Vol 2](#)

[The Law Magazine and Law Review or Quarterly Journal of Jurisprudence Vol 25 March to August 1868](#)

[Records of the Australian Museum 1905-1907 Vol 6](#)

[A Naturalist in Cannibal Land](#)

[Lewie or the Bended Twig](#)

[Promenades Dans Rome Vol 1](#)

[The Dialogue in English Betweene a Doctor of Diuinitie and a Student in the Lawes of England](#)

[The Domestic Chemist Comprising Instructions for the Detection of Adulteration in Numerous Articles Employed in Domestic Economy Medicine and the Arts To Which Are Subjoined the Art of Detecting Poisons in Food and Organic Mixtures](#)

[Report and Charts of the Cruise of the U S Brig Dolphin Made Under Direction of the Navy Department by Lieut S P Lee United States Navy](#)

[Kurze Laut-Und Flexionslehre Der Altgermanischen Dialecte](#)

[The Vulgate New Testament with the Douay Version of 1582 In Parallel Columns](#)

[Illustrative and Descriptive Catalogue of Hardware Cutlery Tools and Specialties](#)

[Blood Business Crime Stories from This World and Beyond](#)

[The Tarnished Oath](#)

[The Philosophy of All Possible Revelation and Other Writings](#)

[Rescued from the Dragon](#)

[Markische Sagen Und Marchen](#)

[Foreign Trade Under the National Industrial Recovery ACT Vol 1 of 2](#)

[Stop Craving Happiness Simple Powerful Mind Training for 10 10 Happiness](#)

[The Holy Bible New Testament Commemorative Edition](#)

[Viviendo Mis Alli del Pirkinson Explorando Las Posibilidades](#)

[Carla and Antonio](#)

[New Providence Travel Rhode Island Tourism Environment Vacation Holiday Business Opportunities](#)

[Kefallinia Greece History for Tourism An Island for Holiday Dream](#)

[Vollig Verruckte Reise Eines Depressiven Restaurantkritikers Die](#)

[Extraordinary Renditions in Guantanamo Bay](#)

[Japan Tourism Travel Guide Vacation Holiday Business Environmental Study](#)

[Calibans Two Faces in Shakespeares Play the Tempest](#)

[The Chameleon Who Couldnt Change Colour](#)

[Trusting God Through Troubles Tears](#)

[#21270#24037#20116#21313#24180 #21494#36784#22238#24518#24405](#)

[Ondulas Wunsch](#)

[The Horribly Rotten No Good Worst Day Ever Kind of Journal](#)

[The Strenght of Weak Ties How Linguistic Change Happens in Social Networks](#)

[Raging Against the Storm Bahama Series](#)

[Gu a Completa Para Pacientes Sobre La Cirug a Para El Tratamiento de la Escoliosis \(2a Edici n\) Un An lisis Detenido Y Objetivo Acerca de Qu Se Puede Esperar Antes Y Durante La Cirug a de Escoliosis](#)

[Kashmir Conflict Detail Law and Abuse](#)

[Fruits of the Spirit Activity Book for Grown Ups Cut - Color - Embellish](#)

[What Would Love Do? The Magical Question That Gives You the Perfect Answer - Everytime!](#)

[Winning Speech Moments How to Achieve Your Objective with Anyone Anytime Anywhere](#)

[An Officer of the Crown Volume III Bombay to Persia and on to the River Oxus](#)

[Memoir Van Een Transplant Van Philips Naar Simba](#)

[PSAT Prep 2018 Study Guide Psat NMSQT Review Book and Practice Test Questions](#)

[Heart 2 Heart Daily Devotional A 31 Day Transformation Journal](#)

[Una Vita Tranquilla](#)

[Was Wiegt Dein Leben?](#)

[The Useful Book of Gadgets Solving Lifes Little Problems One Gadget at a TIme](#)

[Bridge to Light and Love One Couples Immersion Into the Shamanic Spirit World](#)

[Wounding the Church Psychopaths Among Us](#)

[Mythes Et L gendes Dans La Litt rature Bolivienne](#)

[Miti E Leggende Nella Letteratura Boliviana](#)

[Delta Green Music from a Darkened Room](#)

[Red Jacket](#)

[Tarot on Earth](#)

[All about Alligators](#)

[Abbis American Adventures The Search for the Missing Bandana](#)

[The Appearances of the Blessed Virgin Mary at the Grotto of Lourdes Personal Souvenirs of an Eyewitness](#)

[B2B eCommerce MasterPlan How to make Wholesale eCommerce a key part of your Business to Business Sales Growth](#)

[The Widows Workbook A Widows Bible Study](#)

[Seed of Hope The Emily Smith Trilogy](#)

[NES Classic The Ultimate Guide to Super Mario Bros A Look Inside the Pipes? at the History Super Cheats Secret Levels of One of the Most Iconic Videos Games in History](#)

[Streit Um Die Liturgie Zwischen Andreas Bodenstein Von Karlstadt Und Martin Luther 1521-1525 Der](#)

[Countdown to Christmas A Celebration of Stories Activities and Food for December 1 Through January 6](#)

[Daddy Tries](#)

[Neoinstitutionalismus Und Das Phanomen Der Entkopplung Der](#)

[Freiheitsstreben Des Romantischen Helden Die Figur Des Don Alvaro Aus Dem Drama Don Alvaro O La Fuerza del Sino Von Duque de Rivas](#)

[Das](#)

[Posttraumatische Belastungsstörung \(Ptbs\) Bei Kindern Und Jugendlichen Im Kontext Krieg- Und Fluchterleben](#)

[Versuch Zur Isolierung Und Charakterisierung Von Urease \(Harnstoff-Amidohydrolase\)](#)

[The Turn Around](#)

[Die Institutionalisierung Der Ehe Im Mittelalter](#)

[Digitalisierung Chancen Und Risiken Fur Unternehmen Und Privatpersonen](#)

[Theory of Mind Und Sprache Im Vorschulalter](#)

[Luca the Wonder Dog](#)

[My Favorite Folk Songs - Sheet Music for Voice and Piano](#)

[Lehrwerkanalyse Zu Schritte Plus Neu - Deutsch ALS Zweitsprache Fur Alltag Und Beruf Inhalte Texte Und Sprache Sowie](#)

[Methodisch-Didaktische Aspekte](#)

[Urheberrecht Fur Nichtjuristen Im Rahmen Der Nutzung Von Wissenschaftlichen Bibliotheken Erstellung Einer Deutschsprachigen Bibliographie](#)

[Whispers Willow](#)

[Fuzzy Controller Grundlagen Funktionsweise VOR- Und Nachteile](#)

[Remembering Dad Gary Vermeers Daughter Recalls His Life and Legacy](#)

[Youtuber Instagrammer Und Co Moglichkeiten Und Grenzen Fur Unternehmen](#)

[My Teachers Garden](#)

[Transparency International Und Die Ti-Strategie 2020](#)

[Geldpolitik Der Europäischen Zentralbank \(Ezb\) Und Der Federal Reserve \(Fed\) Im Vergleich Die](#)

[Bible Stories According to Tuffy Turtle](#)

[Okapi Jack Me](#)

[Einfluss Des Zen-Buddhismus Auf Den Alltag Und Die Gesundheit Der](#)

[Tarot Steg for Steg](#)

[Ist Der Einfluss Eines Steigenden Bildungsniveaus Gro Genug Um Die Absatzzahlen Auf Dem Buchmarkt Zu Erhalten?](#)

---