

STATISTIQUE AGRICOLE DU FINISTIRE LE SOL ET LE CLIMAT LES CULTURES LES ANIMAUX ENGRAIS

And scatter musk on him and ambergris, so long As time endures; for this is all my wish and care..64. The Vizier of Yemen and his young Brother cclxxxiv. Hardly was the night come, when he went in to his wife and found her lying back, [apparently] asleep; so he sat down by her side and laying the hoopoe's heart on her breast, waited awhile, so he might be certified that she slept. Then said he to her, 'Shah Khatoun, Shah Khatoun, is this my recompense from thee?' Quoth she, 'What offence have I committed?' And he, 'What offence can be greater than this? Thou sentest after yonder youth and broughtest him hither, on account of the desire of thy heart, so thou mightest do with him that for which thou lustedst.' 'I know not desire,' answered she. 'Verily, among thy servants are those who are comelier and handsomer than he; yet have I never desired one of them.' 'Why, then,' asked he, 'didst thou lay hold of him and kiss him!' And she said, 'This is my son and a piece of my heart; and of my longing and love for him, I could not contain myself, but sprang upon him and kissed him.' When the king heard this, he was perplexed and amazed and said to her, 'Hast thou a proof that this youth is thy son? Indeed, I have a letter from thine uncle King Suleiman Shah, [wherein he giveth me to know] that his unck Belehwan cut his throat.' 'Yes,' answered she, 'he did indeed cut his throat, but severed not the windpipe; so my uncle sewed up the wound and reared him, [and he lived,] for that his hour was not come.' Then he folded the letter and committed it to the nurse and gave her five hundred dinars, saying, "Accept this from me, for that indeed thou hast wearied thyself between us." "By Allah, O my lord," answered she, "my desire is to bring about union between you, though I lose that which my right hand possesseth." And he said, "May God the Most High requite thee with good!" Then she carried the letter to Mariyeh and said to her, "Take this letter; belike it may be the end of the correspondence." So she took it and breaking it open, read it, and when she had made an end of it, she turned to the nurse and said to her, "This fellow putteth off lies upon me and avoucheth unto me that he hath cities and horsemen and footmen at his command and submitting to his allegiance; and he seeketh of me that which he shall not obtain; for thou knowest, O nurse, that kings' sons have sought me in marriage, with presents and rarities; but I have paid no heed unto aught of this; so how shall I accept of this fellow, who is the fool (90) of his time and possesseth nought but two caskets of rubies, which he gave to my father, and indeed he hath taken up his abode in the house of El Ghitrif and abideth without silver or gold? Wherefore, I conjure thee by Allah, O nurse, return to him and cut off his hope of me." Parting hath sundered us, beloved; indeed, I stood in dread Of this, whilst yet our happiness in union was complete..?STORY OF THE LACKPENNY AND THE COOK..STORY OF THE PIOUS WOMAN ACCUSED OF LEWDNESS..When the king heard this, he bowed [his head] in amazement and perplexity and sinking into a seat, clutched at his beard and shook it, till he came nigh to pluck it out. Then he arose forthright and laid hands on the youth and clapped him in prison. Moreover, he took the eunuch also and cast them both into an underground dungeon in his house, after which he went in to Shah Khatoun and said to her, 'Thou hast done well, by Allah, O daughter of nobles, O thou whom kings sought in marriage, for the excellence of thy repute and the goodness of the reports of thee! How fair is thy semblance! May God curse her whose inward is the contrary of her outward, after the likeness of thy base favour, whose outward is comely and its inward foul, fair face and foul deeds! Verily, I mean to make of thee and of yonder good-for-nought an example among the folk, for that thou sentest not thine eunuch but of intent on his account, so that he took him and brought him into my house and thou hast trampled my head with him; and this is none other than exceeding hardihood; but thou shall see what I will do with you.' 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 aforesaid; 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." When the morning morrowed and the folk came forth of the city, they found a murdered man cast down in a corner of the burial-ground and seeing Bihkerd there, doubted not but it was he who had slain him; so they laid hands on him and carried him up to the king and said to him, 'This fellow hath slain a man.' The king bade imprison him; [so they clapped him in prison] and he fell a-saying in himself, what while he was in the prison, 'All that hath befallen me is of the abundance of my sins and my tyranny, for, indeed, I have slain much people unrighteously and this is the requital of my deeds and that which I have wrought aforesaid of oppression.' As he was thus pondering in himself, there came a bird and lighted down on the coign of the prison, whereupon, of his much eagerness in the chase, he took a stone and cast it at the bird..1. The Merchant and the Genie i.????? For love with your presence grows sweet, untroubled and life is serene And the star of our fortune burns bright, that clouds in your absence did veil..64. Haroun er Reshid and the Three Girls dcli.51. The Woman whose Hands were cut off for Almsgiving cccxlviii. Haroun er Reshid, Tuhfet el Culoub and, ii. 203..So saying, he went up to the princess and laying his hand upon her heart, found it fluttering like a doveling and the life yet clinging to (112) her bosom. So he laid his hand upon her cheek, whereupon she opened her eyes and beckoning to her maid, signed to her, as who should say, "Who is this that treadeth my carpet and transgresseth against me?" (113) "O my lady," answered Shefikeh, "this is Prince El Abbas, for whose sake thou departest the world." When Mariyeh heard speak of El Abbas, she raised her hand from under the coverlet and laying it upon his neck, inhaled his odour

awhile. Then she sat up and her colour returned to her and they sat talking till a third part of the night was past..Now this servant was of the sons of the kings and had fled from his father, on account of an offence he had committed. Then he went and took service with King Bihkerd and there happened to him what happened. After awhile, it chanced that a man recognized him and went and told his father, who sent him a letter, comforting his heart and mind and [beseeching him] to return to him. So he returned to his father, who came forth to meet him and rejoiced in him, and the prince's affairs were set right with him..113. Noureddin Ali and Sitt el Milah dcccclviii.??? God knows I ne'er recalled thy memory to my thought, But still with brimming tears straightway mine eyes were fraught;I abode in my house, ill, a whole month; after which I went to the bath and coming out, opened my shop [and sat selling and buying as usual], but saw no more of the man or the woman, till, one day, there stopped before my shop a young man, [a Turcoman], as he were the full moon; and he was a sheep-merchant and had with him a bag, wherein was money, the price of sheep that he had sold. He was followed by the woman, and when he stopped at my shop, she stood by his side and cajoled him, and indeed he inclined to her with a great inclination. As for me, I was consumed with solicitude for him and fell to casting furtive glances at him and winked at him, till he chanced to look round and saw me winking at him; whereupon the woman looked at me and made a sign with her hand and went away. The Turcoman followed her and I counted him dead, without recourse; wherefore I feared with an exceeding fear and shut my shop. Then I journeyed for a year's space and returning, opened my shop; whereupon, behold, the woman came up to me and said, 'This is none other than a great absence.' Quoth I, 'I have been on a journey;' and she said, 'Why didst thou wink at the Turcoman?' 'God forbid!' answered I. 'I did not wink at him.' Quoth she, 'Beware lest thou cross me;' and went away..??? b, The Merchant's Wife and the Parrot dcccclxxx. There was once a king named Suleiman Shah, who was goodly of polity and judgment, and he had a brother who died and left a daughter. So Suleiman Shah reared her on the goodliest wise and the girl grew up, endowed with reason and perfection, nor was there in her time a fairer than she. Now the king had two sons, one of whom he had appointed in himself that he would marry her withal, and the other purposed in himself that he would take her. The elder son's name was Belehwan and that of the younger Melik Shah, and the girl was called Shah Khatoun..??? g. The Seventh Officer's Story dccccxxiv.??? Raiment of silk and sendal, too, he brought to us for gift, And me in marriage sought therewith; yet, all his pains despite,.?Story of King Bihkerd..When Tuhfeh heard this, she fell to weeping and wailing and said, 'By Allah, nought irketh me save separation from my lord Er Reshid; but, when I am dead, let the world be ruined after me.' And she doubted not in herself but that she was lost without recourse. Then Meimoun set forth with his army and departed in quest of the hosts [of the Jinn], leaving none in the palace save his daughter Jemreh and Tuhfeh and an Afrit who was dear unto him. They fared on till they met with the army of Es Shisban; and when the two hosts came face to face, they fell upon each other and fought a passing sore battle. After awhile, Es Shisban's troops began to give back, and when Meimoun saw them do thus, he despised them and made sure of victory over them..Officer's Story, The Thirteenth, ii. 181..When the night came, the king sat in his privy chamber and sending after the vizier, sought of him the promised story; and he said, "Know, O august king, that.Shehriyar, Shehrzad and, ii. 111, iii. 141, 157..So Iblis the Accursed drank and said, 'Well done, O desire of hearts! but thou owest me yet another song.' Then he filled the cup and signed to her to sing. Quoth she, 'Harkening and obedience,' and sang the following verses:..??? l. The Twelfth Officer's Story dccccxxix.On this wise they did with her sister Dinarzad, and when they had made an end of displaying the two brides, the king bestowed dresses of honour on all who were present and dismissed them to their own places. Then Shehrzad went in to King Shehriyar and Dinarzad to King Shahzeman and each of them solaced himself with the company of his beloved and the hearts of the folk were comforted. When the morning morrowed, the vizier came in to the two kings and kissed the ground before them; wherefore they thanked him and were bountiful to him. Then they went forth and sat down upon couches of estate, whilst all the viziers and amirs and grandees and the chief officers of the realm and the household presented themselves before them and kissed the earth. King Shehriyar ordered them dresses of honour and largesse and they offered up prayers for the abiding continuance [on life] of the king and his brother..So he was concerned with an exceeding concern for his lack of travel and discovered this to his father, who said to him, "O my son, why do I see thee chagrined?" And he answered, "I would fain travel." Quoth Aboulhusn, "O my son, none travelleth save those whose occasion is urgent and those who are compelled thereunto [by need]. As for thee, O my son, thou enjoyest ample fortune; so do thou content thyself with that which God hath given thee and be bounteous [unto others], even as He hath been bounteous unto thee; and afflict not thyself with the toil and hardship of travel, for indeed it is said that travel is a piece of torment." (5) But the youth said, "Needs must I travel to Baghdad, the abode of peace..".Then he turned to the woman and said to her, "Is it not thus?" "Yes, O Commander of the Faithful," answered she; and he said, "What prompted thee to this?" Quoth she, "Thou slewest my father and my mother and my kinsfolk and tookest their goods." "Whom meanest thou?" asked the Khalif, and she replied, "I am of the house of Bermek." (93) Then said he to her, "As for the dead, they are of those who are past away, and it booteth not to speak of them; but, as for that which I took of wealth, it shall be restored to thee, yea, and more than it." And he was bountiful to her to the utmost of munificence..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..? ? ? ? If they could hearken to Azzeh's speech, as I, I hearken to it. They straight would humble themselves to her and prone before her fall..Now, as destiny would have it, a band of thieves, whose use it was, whenas they had stolen aught, to resort to that place and divide [their booty], came thither [that night], as of their wont; and they were ten in number and had with them wealth galore, which they were carrying. When they drew near the sepulchre, they heard a noise of blows within it and the captain said, 'This is a Magian whom the angels (43) are tormenting.' So they entered [the burial-ground] and when they came over against El Merouzi, he feared lest they should be the officers of the watch come upon him, wherefore he [arose and] fled and stood among the tombs. (44) The thieves came up to the place and finding Er Razi bound by the feet and by him near seventy sticks, marvelled at this with an exceeding wonderment and said, 'God confound thee! This was sure an infidel, a man of many crimes; for, behold, the earth hath rejected him from her womb, and by my life, he is yet fresh! This is his first night [in the tomb] and the angels were tormenting him but now; so whosoever of you hath a sin upon his conscience, let him beat him, as a propitiatory offering to God the Most High.' And the thieves said, 'We all have sins upon our consciences.'? ? ? ? So get thee gone, then, from a house wherein thou art abased And let not severance from friends lie heavy on thy spright..? ? ? ? All wasted is my body and bowels tortured sore; Love's fire on me still waxeth, mine eyes with tears still rain..? ? ? ? Come, then, companions mine, rejoice with me and say, "All hail to thee, O friend, and welcome fair and fain!".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).King (The Dethroned), whose Kingdom and Good were restored to him, i. 285..Endowed with amorous grace past any else am I, ii 253..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!"..? ? ? ? If with her cheek and lustre thou thyself adorn, (120) thou'lt find But chrysolites and gold, with nought of baser metal blent..Ali of Damascus and Sitt el Milah, Nouredin, iii. 3.. "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:].? ? ? ? The starry arrows of her looks she darts above her veil; They hit and never miss the mark, though from afar they fare..169. Marouf the Cobbler and his Wife Fatimeh dccccclxxxix-Mi.? ? ? ? My heart with yearning is ever torn and tortured without cease, Nor can my lids lay hold on sleep, that Sees from them away..117. The Righteousness of King Anoushirwan cccclxiv.On this wise, O King Shah Bekht," continued the vizier, "is the issue of eagerness for [the goods of] the world and covetise of that which our knowledge embraceth not; indeed, [whoso doth thus] shall perish and repent Nor, O king of the age, (added he) is this story more extraordinary than that of the sharper and the merchants.".The zephyr's sweetness on the coppice blew, ii. 235..Accordingly, the king bade fetch the girl [and she came]. Then there befell that which befell of his foregathering with the elder sister, and when he went up to his couch, that he might sleep, the younger sister said to the elder, 'I conjure thee by Allah, O my sister, an thou be not asleep, tell us a story of thy goodly stories, wherewithal we may beguile the watches of our night, against morning come and parting.' 'With all my heart,' answered she and fell to relating to her, whilst the king listened. Her story was goodly and delightful, and whilst she was in the midst of telling it, the dawn broke. Now the king's heart clave to the hearing of the rest of the story; so he respited her till the morrow, and when it was the next night, she told him a story concerning the marvels of the lands and the extraordinary chances of the folk, that was yet stranger and rarer than the first. In the midst of the story, the day appeared and she was silent from the permitted speech. So he let her live till the ensuing night, so he might hear the completion of the story and after put her to death..When three nights had passed over her with their days of the second month, she despaired of him and her tears dried not up. Then she resolved to take up her abode in the city and making choice of a dwelling, removed thither. The folk resorted to her from all parts, to sit with her and hearken to her speech and witness her good breeding; nor was it but a little while ere the king of the city died and the folk fell out concerning whom they should invest with the kingship after him, so that strife was like to betide between them. However, the men of judgment and understanding and the folk of experience counselled them to make the youth king who had lost his brother, for that they doubted not but Selma was a man. They all consented unto this and betaking themselves to Selma, proffered her the kingship. She refused, but they were instant with her, till she consented, saying in herself, 'My sole desire in [accepting] the kingship is [to find] my brother.' Then they seated her on the throne of the kingdom and set the crown on her head, whereupon she addressed herself to the business of administration and to the ordinance of the affairs of the people; and they rejoiced in her with the utmost joy..? ? ? ? After your loss, nor trace of me nor vestige would remain, Did not the hope of union some whit my strength sustain..Behold, I am clad in a robe of leaves green, ii. 242..? ? ? ? But on no wise was I affrayed nor turned from love of her; So let the railer rave of her henceforth his heart's content..? ? ? ? What if the sabre cut me limb from limb! No torment 'twere for lovers true and leal..Mamoun (El) and Zubeideh, i. 199..Meanwhile, the eunuch betook himself, he and the horsemen, to her father and said to him, "O my

lord, the king is beholden to thee for many years' service and thou hast not failed him a day of the days; and now, behold, he hath taken thy daughter against thy wish and without thy permission." And he related to him what had passed and how the king had taken her by force. When Isfehnd heard the eunuch's story, he was exceeding wroth and assembling many troops, said to them, "Whenas the king was occupied with his women [and concerned not himself with the affairs of his kingdom], we took no reck of him; but now he putteth out his hand to our harem; wherefore methinketh we should do well to look us out a place, wherein we may have sanctuary." "He shall not come in to me. Who is at the door, other than he?" "Heman ben Ghalib el Ferezdec," (55) answered Adi; and Omar said, "It is he who saith, glorying in adultery ..." [And he repeated the following verses:]. Then they told the damsel, who came forth and looked upon him and knew him not. But he knew her; so he bowed his head and wept. She was moved to compassion for him and gave him somewhat and returned to her place, whilst the youth returned with the stewardess to the chamberlain and told him that she was in the king's house, whereat he was chagrined and said, 'By Allah, I will assuredly contrive a device for her and deliver her!' Whereupon the youth kissed his hands and feet. Then he turned to the old woman and bade her change her apparel and her favour. Now this old woman was goodly of speech and nimble of wit; so he gave her costly and delicious perfumes and said to her, 'Get thee to the king's slave girls and sell them these [perfumes] and make thy way to the damsel and question her if she desire her master or not.' So the old woman went out and making her way to the palace, went in to the damsel and drew near her and recited the following verses: .?Story of Prince Bihzad..Presently, her brothers returned, whereupon the old man acquainted them with the whole case and said to them, "O my sons, know that your sister purposed not aught but good, and if ye slay this man, ye will earn abiding reproach and ye will wrong him, ay, and wrong yourselves and your sister, to boot; for indeed there appeareth no cause [of offence] such as calleth for slaughter, and it may not be denied that this incident is a thing the like whereof may well betide and that he may well have been baffled by the like of this chance." Then he turned to me and questioned me of my lineage; so I set forth to him my genealogy and he said, "A man of equal rank, honourable [and] understanding." And he offered me [his daughter in] marriage. I consented to him of this and marrying her, took up my abode with him and God the Most High hath opened on me the gates of weal and fortune, so that I am become the most abounding in substance of the folk of the tribe; and He hath stablished me in that which He hath given me of His bounties.'. Then he dealt the boy a cuff and he let go his ear, whereupon Aboulhusn put off his clothes and abode naked, with his yard and his arse exposed, and danced among the slave-girls. They bound his hands and he wantoned among them, what while they [well-nigh] died of laughing at him and the Khalif swooned away for excess of laughter. Then he came to himself and going forth to Aboulhusn, said to him, "Out on thee, O Aboulhusn! Thou slayest me with laughter." So he turned to him and knowing him, said to him, "By Allah, it is thou slayest me and slayest my mother and slewest the sheikhs and the Imam of the Mosque!". A certain thief was a [cunning] workman and used not to steal aught, till he had spent all that was with him; moreover, he stole not from his neighbours, neither companied with any of the thieves, lest some one should come to know him and his case get wind. On this wise he abode a great while, in flourishing case, and his secret was concealed, till God the Most High decreed that he broke in upon a poor man, deeming that he was rich. When he entered the house, he found nought, whereat he was wroth, and necessity prompted him to wake the man, who was asleep with his wife. So he aroused him and said to him, 'Show me thy treasure.'.4. The Three Apples lxix. Then she took leave of the princess and veiling her face, disguised herself; (30) after which she mounted the mule and sallying forth, went round about seeking her lord in the thoroughfares of Baghdad three days' space, but lit on no tidings of him; and on the fourth day, she rode forth without the city. Now it was the noontide hour and great was the heat, and she was aweary and thirst waxed upon her. Presently, she came to the mosque, wherein the young Damascene had taken shelter, and lighting down at the door, said to the old man, [the Muezzin], "O elder, hast thou a draught of cold water? Indeed, I am overcome with heat and thirst." Quoth he, "[Come up] with me into my house." So he carried her up into his lodging and spreading her [a carpet and cushions], seated her [thereon]; after which he brought her cold water and she drank and said to the eunuch, "Go thy ways with the mule and on the morrow come back to me here." [So he went away] and she slept and rested herself..Thy loss is the fairest of all my heart's woes, iii. 43..So they ate and Tuhfeh looked at the two kings, who had not changed their favour and said to Kemeriyeh, 'O my lady, what is yonder wild beast and that other like unto him? By Allah, mine eye brooketh not the sight of them.' Kemeriyeh laughed and answered, 'O my sister, that is my father Es Shisban and the other is Meimoun the Sworder; and of the pride of their souls and their arrogance, they consented not to change their [natural] fashion. Indeed, all whom thou seest here are, by nature, like unto them in fashion; but, on thine account, they have changed their favour, for fear lest thou be disquieted and for the comforting of thy mind, so thou mightest make friends with them and be at thine ease.' 'O my lady,' quoth Tuhfeh, 'indeed I cannot look at them. How frightful is yonder Meimoun, with his [one] eye! Mine eye cannot brook the sight of him, and indeed I am fearful of him.' Kemeriyeh laughed at her speech, and Tuhfeh said, 'By Allah, O my lady, I cannot fill my eye with them!' (200) Then said her father Es Shisban to her, 'What is this laughing?' So she bespoke him in a tongue none understood but they [two] and acquainted him with that which Tuhfeh had said; whereat he laughed a prodigious laugh, as it were the pealing thunder..? ? ? ? f. The Unjust King and the Pilgrim Prince dccccv.?STORY OF SELIM AND SELMA..Governor, Story of the Man of Khorassan, his Son and his, i. 218..Viziers, Story of King Dadbin and his. i. 104..The absent ones' harbinger came us unto, iii. 153..So the sharper took the two thousand dinars and made off; and when he was gone, the merchant said to his friend, the [self-styled] man of wit and intelligence, 'Harkye, such an one! Thou and I are like unto the hawk and the locust.' 'What was their case?' asked the other; and the merchant said, 'The king marvelled at this and at his dealing and contrivance and invested him with [the control of] all his affairs and of his kingdom and the land abode [under his governance] and he said to him,

'Take and people.' (244) One day, the tither went out and saw an old man, a woodcutter, and with him wood; so he said to him, 'Pay a dirhem tith for thy load.' Quoth the old man, 'Behold, thou killest me and killest my family.' 'What [meanest thou]?' said the tither. 'Who killeth the folk?' And the other answered, 'If thou suffer me enter the city, I shall sell the wood there for three dirhems, whereof I will give thee one and buy with the other two what will support my family; but, if thou press me for the tith without the city, the load will sell but for one dirhem and thou wilt take it and I shall abide without food, I and my family. Indeed, thou and I in this circumstance are like unto David and Solomon, on whom be peace!' ['How so?' asked the tither, and the woodcutter said], 'Know that. Hejjaj (El) and the Three Young Men, i. 53.. Now thieves had followed him, so they might rob him of his good, but availed not unto aught; wherefore he went up to the old woman and kissed her head and exceeded in munificence to her. Then she [warned him of that which awaited strangers entering the town and] said to him, 'I like not this for thee and I fear mischief for thee from these questions that the vizier hath appointed for the confrontation of the ignorant.' And she expounded to him the case according to its fashion. Then said she to him, 'But have no concern: only carry me with thee to thy lodging, and if he question thee of aught, whilst I am with thee, I will expound the answers to thee.' So he carried her with him to the city and established her in his lodging and entreated her kindly.. Meinsoun drank off his cup and said to her, 'Well done, O perfect of attributes!' Then he signed to her and was absent awhile, after which he returned and with him a tray of jewels worth an hundred thousand dinars, [which he gave to Tuhfeh]. So Kemeriyeh arose and bade her slave-girl open the closet behind her, wherein she laid all that wealth. Then she delivered the key to Tuhfeh, saying, 'All that cometh to thee of riches, lay thou in this closet that is by thy side, and after the festival, it shall be carried to thy palace on the heads of the Jinn.' Tuhfeh kissed her hand, and another king, by name Munir, took the cup and filling it, said to her, 'O fair one, sing to me over my cup upon the jasmine.' 'Harkening and obedience,' answered she and improvised the following verses:.. Some months after this, I met him again under arrest, in the midst of the guards and officers of the police, and he said to them, "Seize yonder man." So they laid hands on me and carried me to the chief of the police, who said, "What hast thou to do with this fellow?" The thief turned to me and looking a long while in my face, said, "Who took this man?" Quoth the officers, "Thou badest us take him; so we took him." And he said, "I seek refuge with God! I know not this man, nor knoweth he me; and I said not that to you but of a man other than this." So they released me, and awhile afterward the thief met me in the street and saluted me, saying, "O my lord, fright for fright! Hadst thou taken aught from me, thou hadst had a part in the calamity." (146) And I said to him, "God [judge] between thee and me!" And this is what I have to tell'.? ? ? ? Or if to me "I'm absent" thou sayest, "'Tis a lie," My heart replies, bewildered 'twixt doubt and certainty.. 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 the king had read this letter, he rejoiced with an exceeding joy and bestowed on me great store of presents and entreated me with the utmost honour. Some days after this, I sought of him leave to depart, but he granted it not to me save after much pressing. So I took leave of him and shipped with divers merchants and others, intending for my own country and having no desire for travel or traffic. We sailed on, without ceasing, till we had passed many islands; but, one day, as we fared on over a certain tract of the sea, there came forth upon us a multitude of boats full of men like devils, clad in chain-mail and armed with swords and daggers and bows and arrows, and surrounded us on every side. They entreated us after the cruellest fashion, smiting and wounding and slaying those who made head against them, and taking the ship, with the crew and all that were therein, carried us to an island, where they sold us all for a low price. A rich man bought me and taking me into his house, gave me to eat and drink and clothed me and entreated me kindly, till my heart was comforted and I was somewhat restored..? ? ? ? When in the sitting-chamber we for merry-making sate, With thine eyes' radiance the place thou didst illuminate. 157. Mesrour and Zein el Mewasif dcccxliv. 85. Isaac of Mosul and the Merchant dclxx. 7. Ali ben Bekkar and Shemsennehar clxix. ? ? ? ? c. The Third Calender's Story liii. Accordingly, the trooper bought him a house near at hand and made therein an underground passage communicating with his mistress's house. When he had accomplished his affair, the wife bespoke her husband as her lover had lessoned her and he went out to go to the trooper's house, but turned back by the way, whereupon quoth she to him, 'By Allah, go forthright, for that my sister asketh of thee.' So the dolt of a fuller went out and made for the trooper's house, whilst his wife forewent him thither by the secret passage, and going up, sat down beside her lover. Presently, the fuller entered and saluted the trooper and his [supposed] wife and was confounded at the coincidence of the case. (230) Then doubt betided him and he returned in haste to his dwelling; but she forewent him by the underground passage to her chamber and donning her wonted clothes, sat [waiting] for him and said to him, 'Did I not bid thee go to my sister and salute her husband and make friends with them?' Quoth he, 'I did this, but I misdoubted of my affair, when I saw his wife.' And she said, 'Did I not tell thee that she resembleth me and I her, and there is nought to distinguish between us but our clothes? Go back to her'.? ? ? ? She gives me to drink of her cheeks and her honeyed lips And quenches the worst of the fires that my heart devour.. Midst colours, my colour excelleth in light, ii. 258.. As for the vizier, the sultan discovereth unto him his affairs, private and public; and know, O king, that the similitude of thee with the people is that of the physician with the sick man; and the condition (169) of the vizier is that he be truthful in his sayings, trustworthy in all his relations, abounding in compassion for the folk and in tender solicitude over them. Indeed, it is said, O king, that good troops (170) are like the druggist; if his perfumes reach thee not, thou still smallest the sweet scent of them; and ill troops are like the black-smith; if his sparks burn thee not, thou smellst his nauseous smell. So it behoveth thee take unto thyself a virtuous vizier, a man of good counsel, even as thou takest unto thee a wife displayed before thy face, for that thou hast need of the man's righteousness for thine own amendment, (171) seeing that, if thou do righteously, the commons will

[Sunto Delle Memorie in Esse Presentate Novembre 1901](#)

[Iconographie Generale Des Ophidiens Vol 39 Janvier 1872](#)

[Bulletin Mensuel de LAcademie Des Sciences Et Lettres de Montpellier FVrier-Mars 1910 Nos 2-3](#)

[Efectos de Una Venganza Drama Original En Tres Actos y En Verso](#)

[Fondo del Armario El Juguete Comico En Un Acto y En Prosa](#)

[March Flies](#)

[Oda Al Paraguay](#)

[Ricostruzione Della Valle Inferna](#)

[Osservazioni Critiche Ed Esetetiche Su Properzio](#)

[Rede Zur Hundertjahrigen Feier Der Geburt Schillers Am Zehnten November 1859 in Der St Peters-Kirche Zu Zurich Gehalten](#)

[A Note on the Valuation of Stochastic Cash Flows](#)

[Weiterer Beitrag Zur Statistik Des Echinococcus Hominis in Pommern Ein Inaugural-Dissertation](#)

[de Ravennate Et Veneto Aristophanis Codicibus](#)

[Representacion del Procurador General del Ilustre Cabildo Justicia y Regimiento de Esta Ciudad Sobre Que Se Declare Que La Sisa de Las Carnes de Carnero y Baca No Es Ramo Real Sino Un Arbitrio Concedido Por Los Excelentissimos Senores Virreyes de](#)

[Der Stern 1906 Vol 38 Deutsches Organ Der Kirche Jesu Christi Der Heiligen Der Letzten Tage](#)

[Neue Enthllungen Judenflinten](#)

[Shaw University 1902](#)

[Passionsmusik Nach Dem Evangelisten Matthaues](#)

[Adieu Scene Lyrique](#)

[Examen del Plan Economico Presentado Al Gobierno de S M Para El Ensanche y Reforma Urbana de Barcelona Intimamente Enlazado Con El Proyecto de Ley General Sobre Reforma Saneamiento Ensanche y Otras Mejoras de Las Poblaciones](#)

[Dicret de lAssemblee CI-Devant Siant a Saint-Marc i lOccasion dUn Voyage Dans Cette Ville Par MM Desligneris Et Brunet Officiers Au Rigiment Du Port-Au-Prince](#)

[Historia de la Construccion del Segundo Registro de la Propiedad Inmueble En Quezaltenango](#)

[Neighborhood Planning and Zoning the Interim Planning Overlay District A Plan to Manage Growth](#)

[Die Weibliche Schildwache Vaudeville in Einem Aufzuge](#)

[Monographie Du Genre Conus](#)

[Herauld Francois Aux Princes Chrestiens Le](#)

[Geburtsjahr Des Lysias Und Die Sich Daran Knupfenden Fragen Das](#)

[Congresso Di Vienna](#)

[Vision Contenant LExplication de LiCrit Intituli La Traces Du Magnitisme Et La Thiorie Des Vrais Sages](#)

[Annual Report of the Selectmen Treasurer and School Board of Sandown N H For the Year Ending February 15 1905](#)

[Cuello de Una Camisa El Comedia En Tres Actos y En Verso](#)

[Radikaloperation Der Unterleibsbriche Die Inaugural-Dissertation Welche Zur Erlangung Der Doctorwirde in Der Medicin Und Chirurgie Mit Zustimmung Der Medicinischen Facultit Der Friedrich-Wilhelms-Universitit Zu Berlin Am 5 Mirz 1889 Nebst Den Ange](#)

[Ethisch-Religioese Fundament Der AESchyleischen Tragoedie Das](#)

[Der Scheintod Vortrag Gehalten in Deutschen Gesellig-Wissenschaftlichen Verein Von New York Am 15 December 1886](#)

[Imagen Su Comedia En Un Acto Arreglada i La Escena Espaiola](#)

[Der Herr Gevatter Von Der Strasse Genrebild in Einem Aufzuge](#)

[Una de Tantas Comedia En Un Acto](#)

[Padre Juan El Idilio En Un Acto y En Prosa](#)

[The Relations of Cardiac Hypertrophy to Renal Disease](#)

[La Virginit Stagnante](#)

[Amarillos Los Zarzuela Comica En Un Acto Dividido En Tres Cuadros](#)

[Le Protecteur Des Princes Dedi a la Royne](#)

[iber Den Gedanken Einer Kulturgeschichte Der Indogermanen Auf Sprachwissenschaftlicher Grundlage](#)

[Sunset Flips to Morning Glory](#)

[Mosquito-Staat Der Nach Authentischen Quellen Geographisch Statistisch Dargestellt](#)

[Kritische Bemerkungen Zu Euripides \(Alcestis\)](#)

[Orthopteren Vom Senegal](#)

[Dolo E Colpa](#)

[Life on the Frontier An International Comparison of Scientists in an Emerging Field](#)

[Beziehungen Der Fruheren Territorialzugehörigkeit Zur Confessionsangehörigkeit in Den Deutschen Staaten Die](#)

[National-Sozialer Katechismus Erklärung Der Grundlinien Des National-Sozialen Vereins](#)

[Easter-Tide Poems](#)

[Ueber Redefreiheit Vortrag Gehalten Zu Gunsten Des Deutsch-OEsterreichischen Lesevereines Der Wiener Hochschulen Am 10 M#257rz 1880](#)

[Para El Articulo de la Retenciin Que La Sancta Iglesia Cathedral del Cuzco Pretende Se Le de de Todos Los Bienes Que Quedaron Por Fin y](#)

[Muerte de Su Obispo El Seior Doct D Pedro de Ortega Sotomayor](#)

[Le Papier Arabe Au Moyen-Age Et Sa Fabrication](#)

[Susie Spirited Starlight](#)

[Einladung Zur Ffentlichen Prfung Der Schler Des Gymnasiums Am 2 April Vormittags Von Zehn Uhr Und Nachmittags Von Drei Uhr an](#)

[Indice Generale Dell Annuario Della Societa Dei Naturalisti in Modena Anno I a XV](#)

[Mittheilungen Ueber Die Handschriften-Kataloge OEffentlicher Bibliotheken Von Welchen Sich Abschriften in Der Hamburgischen](#)

[Stadtbibliothek Befinden](#)

[de Peste Antoniniana Commentatio](#)

[The Distributional Status of Bats in Kansas](#)

[Zur Geschichte Der Solmisation Inaugural-Dissertation Zur Erlangung Der Doktorwurde Von Der Philosophischen Facultat Der](#)

[Friedrich-Wilhelms-Universitat Zu Berlin Genehmigt Und Nebst Den Beigefugten Thesen Offentlich Zu Verteidigen Am 6 Marz 1899](#)

[Transformation of the Is Organization From Technical Portfolio to Relationship Portfolio](#)

[Copie DUne Lettre Sur La Remonstrance Faicte Au Roy a la Conclusion Des Estats Le Samedy 21 Feburier](#)

[Zur Pathogenese Der Hypophysistumoren Und Uber Den Nasalen Abfluss Sowie Das Verhalten Des Liquor Cerebrospinalis Bei Einer Struma](#)

[Pituitaria Inaugural-Dissertation](#)

[Second Rapport Du Comite Special Sur Diverses Communications de Son Excellence Le Gouverneur En Chef Lord Aylmer Sur Le Sujet Des](#)

[Finances de la Province Du Bas-Canada Imprime Par Ordre de la Chambre DAssemblee 5 Mars 1834](#)

[Zur Begriffsbestimmung Und Wrdigung Des Kirchenrechts Eine Akademische Antrittsvorlesung](#)

[Fantasy Locked in a Criminal Mind](#)

[Burning Yuletide](#)

[La Crise de Carl Rogers Subjectivit](#)

[Pea Patches and Butterbean Fields](#)

[Audubons Plate 34 Worm Eating Warbler Classic Designs Cross Stitch Pattern](#)

[Prompt Me Sci-Fi Fantasy Workbook Journal](#)

[CI Exam Essays Simple Tools for Advanced English](#)

[Deadly Ties](#)

[The Mysteries of God Revised Edition](#)

[Now What? I Got a Tax Notice from the Irs Help! Defining and Deconstructing the Scary and Confusing Letters That Land in Your Mailbox](#)

[Ten Little Unicorns](#)

[Je suis en colere](#)

[Who Will I Be?](#)

[Cancer A Sentence to Live](#)

[Even the Blind Can See](#)

[The Magic Dress](#)

[The Multi Dog Journal](#)

[Golfing in Scotland](#)

[Light and Love](#)

[Disney Pixars Coco Instrumental Play-Along For Violin \(Book Audio\)](#)

[When the Dawn Breaks Spiritual Renewal and Inner Healing](#)

[Cannabis When You Only Have Time for the Answers](#)

[All Kinds of Bikes Off-Road to Easy-Riders](#)

[Whiz Tanner and the Vanishing Diamond](#)

[Psalms Book II Super Giant Print - 28 Point King James Today](#)
