

## MANUSCRITS AUTOGRAPHES CONTIENT LA VIE DU GRAND CONDE ECRITE PAR I

????? Why to estrangement and despite inclin'st thou with the spy? Yet that a bough (14) from side to side incline (15) small wonder  
'twere..Algates ye are our prey become; this many a day and night, iii. 6..Then he carried him to his house and stripping him of his clothes, clad  
him in rags; after which he called an old woman, who was his stewardess, and said to her. 'Take this youth and clap on his neck this iron chain and  
go round about with him in all the thoroughfares of the city; and when thou hast made an end of this, go up with him to the palace of the king.' And  
he said to the youth, 'In whatsoever place thou seest the damsel, speak not a syllable, but acquaint me with her place and thou shall owe her  
deliverance to none but me.' The youth thanked him and went with the old woman on such wise as the chamberlain bade him. She fared on with  
him till they entered the city [and made the round thereof]; after which she went up to the palace of the king and fell to saying, 'O people of  
affluence, look on a youth whom the devils take twice in the day and pray for preservation from [a like] affliction!' And she ceased not to go round  
about with him till she came to the eastern wing (189) of the palace, whereupon the slave-girls came out to look upon him and when they saw him  
they were amazed at his beauty and grace and wept for him..????? By Allah, but that I trusted that I should meet you again, Your camel-leader to  
parting had summoned you in vain!.Like a sun at the end of a cane in a hill of sand, iii. 190..When the townsfolk saw this, they repented of that  
which they had done and the affair was grievous to them; so they sought pardon [of God] and said to her, ' By the virtue of Him whom thou servest,  
do thou seek pardon for us [of God!]' Quoth she, 'As for me, I may no longer abide with you and I am about to depart from you.' Then they  
humbled themselves in supplication to her and wept and said to her, 'We conjure thee, by the virtue of God the Most High, that thou take upon  
thyself the governance of the kingdom and of the subjects.' But she refused; whereupon they came up to her and wept and gave not over  
supplicating her, till she consented and abode in the kingship. Her first commandment was that they should bury the princess and build over her a  
dome (6) and she abode in that palace, worshipping God the Most High and ruling the people with justice, and God (extolled be His perfection and  
exalted be He!) vouchsafed her, by reason of the excellence of her piety and her patience and continence, the acceptance of her prayers, so that she  
sought not aught of Him to whom belong might and majesty, but He granted her prayer; and her report was noised abroad in all countries.. "There  
was once a king in the land of Teberistan, by name Dadbin, and he had two viziers, called one Zourkhan and the other Kardan. The Vizier  
Zourkhan had a daughter, there was not in her time a handsomer than she nor yet a chaster nor a more pious, for she was a faster, a prayer and a  
worshipper of God the Most High, and her name was Arwa. Now Dadbin heard tell of her charms; so his heart clave to her and he called the vizier  
[her father] and said to him, 'I desire of thee that thou marry me to thy daughter.' Quoth Zourkhan, 'Allow me to consult her, and if she consent, I  
will marry thee with her.' And the king said, 'Hasten unto this.'.When she had made an end of her song, the Commander of the Faithful said to her,  
"O damsel, thou art in love." "Yes," answered she. And he said, "With whom?" Quoth she, "With my lord and my master, my love for whom is as  
the love of the earth for rain, or as the love of the female for the male; and indeed the love of him is mingled with my flesh and my blood and hath  
entered into the channels of my bones. O Commander of the Faithful, whenas I call him to mind, mine entrails are consumed, for that I have not  
accomplished my desire of him, and but that I fear to die, without seeing him, I would assuredly kill myself." And he said, "Art thou in my  
presence and bespeakest me with the like of these words? I will assuredly make thee forget thy lord.".Officer's Story, The Fourth, ii. 142..?????  
By God, forgetfulness of her shall never cross my mind, What while I wear the bonds of life nor when of death they're rent.104. El Amin and his  
Uncle Ibrahim ben el Mehdi ccccxviii.????? Yea, and black slaves he proffered me and slave-girls big with child And steeds of price, with  
splendid arms and trappings rich bedight..Full many a man incited me to infidelity, i. 205..One day he went forth to the chase and left Tuhfeh in her  
pavilion. As she sat looking upon a book, with a candlestick of gold before her, wherein was a perfumed candle, behold, a musk-apple fell down  
before her from the top of the saloon. (190) So she looked up and beheld the Lady Zubeideh bint el Casim, (191) who saluted her and acquainted  
her with herself, whereupon Tuhfeh rose to her feet and said, 'O my lady, were I not of the number of the upstarts, I had daily sought thy service; so  
do not thou bereave me of thine august visits.' (192) The Lady Zubeideh called down blessings upon her and answered, 'By the life of the  
Commander of the Faithful, I knew this of thee, and but that it is not of my wont to go forth of my place, I had come out to do my service to thee.'  
Then said she to her, 'Know, O Tuhfeh, that the Commander of the Faithful hath forsaken all his concubines and favourites on thine account, even  
to myself. Yea, me also hath he deserted on this wise, and I am not content to be as one of the concubines; yet hath he made me of them and  
forsaken me, and I am come to thee, so thou mayst beseech him to come to me, though it be but once a month, that I may not be the like of the  
handmaids and concubines nor be evened with the slave-girls; and this is my occasion with thee.' 'Harkening and obedience,' answered Tuhfeh.  
'By Allah, O my lady, I would well that he might be with thee a whole month and with me but one night, so thy heart might be comforted, for that I  
am one of thy handmaids and thou art my lady in every event.' The Lady Zubeideh thanked her for this and taking leave of her, returned to her  
palace..????? At their appointed terms souls die; but for despair My soul is like to die, or ere its term betide.. "Forget him," quoth my censurers,  
"forget him; what is he?" iii. 42..????? I. The Three Men and our Lord Jesus dcccxi. Therewithal Aboulhusn cried out at him and said, "O dog of  
the sons of Bermek, go down forthright, thou and the master of the police of the city, to such a place in such a street and deliver a hundred dinars to  
the mother of Aboulhusn the Wag and bear her my salutation. [Then, go to such a mosque] and take the four sheikhs and the Imam and beat each of  
them with four hundred lashes and mount them on beasts, face to tail, and go round with them about all the city and banish them to a place other

than the city; and bid the crier make proclamation before them, saying, "This is the reward and the least of the reward of whoso multiplieth words and molesteth his neighbours and stinteth them of their delights and their eating and drinking!" Jaafer received the order [with submission] and answered with ["Hearkening and] obedience;" after which he went down from before Aboulhusn to the city and did that whereunto he had bidden him..Then she told him the story of Anca, daughter of Behram Gour, with Anca, daughter of the wind, and described to him her dwelling-place and her island, whereupon quoth Er Reshid, 'O Tuhfet es Sedr, (252) tell me of El Anca, daughter of Behram Gour; is she of the Jinn or of mankind or of the birds? For this long time have I desired to find one who should tell me of her.' 'It is well, O Commander of the Faithful,' answered Tuhfeh. 'I asked the queen of this and she acquainted me with her case and told me who built her the palace.' Quoth Er Reshid, 'I conjure thee by Allah, tell it me.' And Tuhfeh answered, 'It is well,' and proceeded to tell him. And indeed he was amazed at that which he heard from her and what she told him and at that which she had brought back of jewels and jacinths of various colours and preciou stones of many kinds, such as amazed the beholder and confounded thought and mind. As for this, it was the means of the enrichment of the Barmecides and the Abbasicles, and they abode in their delight..Ass, the Sharpers, the Money-Changer and the, ii. 41..Now this vizier had many enemies, who envied him his high place and still sought to do him hurt, but found no way thereunto, and God, in His fore-knowledge and His fore-ordinance from time immemorial, decreed that the king dreamt that the Vizier Er Rehwan gave him a fruit from off a tree and he ate it and died. So he awoke, affrighted and troubled, and when the vizier had presented himself before him [and withdrawn] and the king was alone with those in whom he trusted, he related to them his dream and they counselled him to send for the astrologers and interpreters [of dreams] and commended to him a sage, for whose skill and wisdom they vouched. So the king sent for him and entreated him with honour and made him draw near to himself. Now there had been private with the sage in question a company of the vizier's enemies, who besought him to slander the vizier to the king and counsel him to put him to death, in consideration of that which they promised him of wealth galore; and he agreed with them of this and told the king that the vizier would slay him in the course of the [ensuing] month and bade him hasten to put him to death, else would he surely slay him...? ? ? ? Alack, my grief! Thou wast, indeed, grown absent from my view, Yet art the apple of mine eye nor couldst from me divide.."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:].? ? ? ? Pardon of God for everything I crave, except thy love, For on the day of meeting Him, that will my good deed be..Beard of the old he-goat, the one-eyed, what shall be, ii. 231..Then she turned to her father and said to him, 'Give ear unto that which I shall say to thee.' Quoth he, 'Say on;' and she said, 'Take thy troops and go to him, for that, when he heareth this, he in his turn will levy his troops and come forth to thee; whereupon do thou give him battle and prolong the fighting with him and make a show to him of weakness and giving way. Meantime, I will practise a device for winning to Tuhfeh and delivering her, what while he is occupied with you in battle; and when my messenger cometh to thee and giveth thee to know that I have gotten possession of Tuhfeh and that she is with me, do thou return upon Meimoun forthright and destroy him, him and his hosts, and take him prisoner. But, if my device succeed not with him and we avail not to deliver Tuhfeh, he will assuredly go about to slay her, without recourse, and regret for her will abide in our hearts.' Quoth Iblis, 'This is the right counsel,' and let call among the troops to departure, whereupon an hundred thousand cavaliers, doughty men of war, joined themselves to him and set out for Meimoun's country..Sixteenth Officer's Story, The, ii. 193..El Abbas looked at them and saw the ensigns displayed and the standards loosed and heard the drums beating; so he bade his servant saddle him a charger and look to the girths and bring him his harness of war. Quoth Aamir, "And indeed I saw El Abbas his eyes flash and the hair of his hands stood on end, for that indeed horsemanship (69) abode [rooted in his heart]."So he mounted his charger, whilst Aamir also bestrode a war-horse, and they went forth with the troops and fared on two days. On the third day, after the hour of the mid-afternoon prayer, they came in sight of the enemy and the two armies met and the ranks joined battle. The strife raged amain and sore was the smiting, whilst the dust rose in clouds and hung vaulted [over them], so that all eyes were blinded; and they ceased not from the battle till the night overtook them, when the two hosts drew off from the mellay and passed the night, perplexed concerning themselves [and the issue of their affair]..Abou Sabir, Story of, i. 90..When it was eventide, the king summoned the vizier and bade him tell the [promised] story, "Hearkening and obedience," answered he. "Know, O king, that.? ? ? ? a. The Cat and the Mouse dccoc.After this the king sat, with his son by his side and the viziers sitting before him, and summoned his chief officers and the folk of the city. Then the prince turned to the viziers and said to them, "See, O wicked viziers, that which God hath done and the speedy [coming of] relief." But they answered not a word and the king said, "It sufficeth me that there is nothing alive but rejoiceth with me this day, even to the birds in the sky, but ye, your breasts are straitened. Indeed, this is the greatest of ill-will in you to me, and had I hearkened to you, my regret had been prolonged and I had died miserably of grief." "O my father," quoth the prince, "but for the fairness of thy thought and thy judgment and thy longanimity and deliberation in affairs, there had not bedded thee this great joyance. Hadst thou slain me in haste, repentance would have been sore on thee and long grief, and on this wise doth he who ensueth haste repent."..Then Mesroure carried her to the other end of the sitting-chamber and bound her eyes and making her sit, stood awaiting a second commandment; whereupon quoth the Lady Zubeideh, "O Commander of the Faithful, with thy permission, wilt thou not vouchsafe this damsel a share of thy clemency? Indeed, if thou slay her, it were injustice." Quoth he, "What is to be done with her?" And she said, "Forbear to slay her and send for her lord. If he be as she describeth him in grace and goodliness, she is excused, and if he be not on this wise, then slay her, and this shall be thy justification against her." (22).? ? ? ? t. The Weaver who became a Physician by his Wife's Commandment dccccix.Hind and his Vizier, The King of, ii. 105..Actions, Of the Issues of Good and Evil, i. 103..? ? ? ? She let him

taste her honey and wine (183) before his death: This was his last of victual until the Judgment Day..? ? ? ? ? I am content, for him I love, to all abide; So, who will, let him blame, and who will, let him chide..? ? ? ? ? i. The Woman who made her Husband sift Dust dlxxxii. When King Shah Bekht heard his vizier's story, he gave him leave to withdraw to his own house and he abode there the rest of the night and the next day till the evening.. When the king heard this story, he smiled and it pleased him and he bade the vizier go away to his own house..? ? ? ? ? Read thou my writ and apprehend its purport, for my case This is and fate hath stricken me with sorrows past allay..? ? ? ? ? d. The Lover's Trick against the Chaste Wife dlxxx. Therewithal the young man was moved to delight and exclaimed, "By Allah, thou sayest well, O Sitt el Milan! Let me hear more." Then he handselled her with fifty dinars and they drank and the cups went round among them; and her seller said to her, "O Sitt el Milah, this is the season of leave-taking; so let us hear somewhat on the subject." Accordingly she struck the lute and avouching that which was in her heart, sang the following verses:. Quoth Selim to her, 'It is for thee to decide and excellent is that which thou counselest; so let us do this, in the name of God the Most High, trusting in Him for grace and guidance.' So they arose and took the richest of their clothes and the lightest of that which was in their treasuries of jewels and things of price and gathered together a great matter. Then they equipped them ten mules and hired them servants of other than the people of the country; and Selim bade his sister Selma don man's apparel. Now she was the likest of all creatures to him, so that, [when she was clad in man's attire,] the folk knew no difference between them, extolled be the perfection of Him who hath no like, there is no God but He! Then he bade her mount a horse, whilst he himself bestrode another, and they set out, under cover of the night. None of their family nor of the people of their house knew of them; so they fared on into the wide world of God and gave not over going night and day two months' space, at the end of which time they came to a city on the sea-shore of the land of Mekran, by name Es Sherr, and it is the first city in Sind.. After this came the horseman, who had taken Abou Sabir's wife, and complained of her to the king that she would not give him possession of herself, avouching that she was his wife. The king bade bring her before him, that he might hear her speech and pronounce judgment upon her. So the horseman came with her before him, and when the king saw her, he knew her and taking her from her ravisher, bade put the latter to death. Then he became aware of the troops, that they murmured against him and spoke of him as a tyrant; so he turned to his officers and viziers and said to them, 'As for me, by God the Great, I am not the king's brother! Nay, I am but one whom the king imprisoned upon a word he heard from me and used every day to taunt me therewith. Ye think that I am the king's brother; but I am Abou Sabir and God hath given me the kingship in virtue of my patience. As for the king who sought protection of me and I despoiled him, it was he who first wronged me, for that he despoiled me aforetime and drove me forth of my native land and banished me, without due [cause]; wherefore I requited him with that which he had done to me, in the way of lawful vengeance. As for the thieves who proffered repentance, there was no repentance for them with me, for that they began upon me with foul [dealing] and waylaid me by the road and despoiled me and took my good and my sons. Now these two boys, that I took of them and whom ye deemed slaves, are my very sons; so I avenged myself on the thieves of that which they did with me aforetime and requited them with equity. As for the horseman whom I slew, the woman I took from him was my wife and he took her by force, but God the Most High hath restored her [to me]; so this was my right, and my deed that I have done was just, albeit ye, [judging] by the outward of the matter, deemed that I had done this by way of tyranny.' When the folk heard this, they marvelled and fell prostrate before him; and they redoubled in esteem for him and exceeding affection and excused themselves to him, marvelling at that which God had done with him and how He had given him the kingship by reason of his longsuffering and his patience and how he had raised himself by his patience from the bottom of the pit to the throne of the kingdom, what while God cast down the [late] king from the throne into the pit. (109) Then Abou Sabir foregathered with his wife and said to her, 'How deemest thou of the fruit of patience and its sweetness and the fruit of haste and its bitterness? Verily, all that a man doth of good and evil, he shall assuredly abide.' On like wise, O king," continued the young treasurer, "it behoveth thee to practise patience, whenas it is possible to thee, for that patience is of the fashion of the noble, and it is the chiefest of their reliance, especially for kings.". Solomon, David and, i. 275..115. The Malice of Women dccccxxix. Twelfth Officer's Story, The, ii. 179..? ? ? ? ? Favour or flout me, still my soul shall be Thy ransom, in contentment or despite..? ? ? ? ? a. The First Voyage of Sindbad the Sailor.? ? ? ? ? i. The Spider and the Wind dccccviii. Money-Changer and the Ass, The Sharpers, the, ii. 41..32. The Mock Khalif cclxxvi. As they abode thus on the fourth day, behold, a company of folk giving their beasts the rein and crying aloud and saying, "Quick! Quick! Haste to our rescue, O King!" Therewithal the king's chamberlains and officers accosted them and said to them, "What is behind you and what hath befallen you?" Quoth they, "Bring us before the king." [So they carried them to Ins ben Cais;] and when they saw him, they said to him, "O king, except thou succour us, we are dead men; for that we are a folk of the Benou Sheiban, (67) who have taken up our abode in the parts of Bassora, and Hudheifeh the Arab (68) hath come down on us with his horses and his men and hath slain our horsemen and carried off our women and children; nor was one saved of the tribe but he who fled; wherefore we crave help [first] by God the Most High, then by thy life.". Officer's Story, The Twelfth, ii. 179..? ? ? ? ? u. The Two Sharpers who cheated each his Fellow dccccxi.? ? ? ? ? a. Story of the Eunuch Sewab (228) cccxxxiv. When the prince saw her in this plight, he was as a sleeper awakened and said to her, "What hath befallen thee? Set out to me thy case." "God on thee," answered she, "nevermore send me to Mariyeh, and do thou protect me, so may God protect thee from the fires of hell!" Then she related to him that which had bedded her with Mariyeh; which when he heard, there took him the shamefastness of the generous and this was grievous unto him. The love of Mariyeh fled forth of his heart and he said to the nurse, "How much hadst thou of Mariyeh every month?" "Ten dinars," answered she, and he said, "Be not concerned." Then he put his hand to his poke and bringing out two hundred dinars, gave them to her

and said, "Take this for a whole year's wage and turn not again to serve any one. When the year is out, I will give thee two years' wage, for that thou hast wearied thyself with us and on account of the cutting off of thy dependence upon Mariyeh." When the old man heard her words and that wherewith she menaced him, he arose and went out, perplexed and knowing not what he should do, and there met him a Jew, who was his neighbour, and said to him, "O Sheikh, how cometh it that I see thee strait of breast? Moreover, I hear in thy house a noise of talk, such as I use not to hear with thee." Quoth the Muezzin, "Yonder is a damsel who avoucheth that she is of the slave-girls of the Commander of the Faithful Haroun er Reshid; and she hath eaten food and now would fain drink wine in my house, but I forbade her. However she avoucheth that except she drink thereof, she will perish, and indeed I am bewildered concerning my affair." "Know, O my neighbour," answered the Jew, "that the slave-girls of the Commander of the Faithful are used to drink wine, and whenas they eat and drink not, they perish; and I fear lest some mishap betide her, in which case thou wouldst not be safe from the Khalifs wrath." "What is to be done?" asked the Sheikh; and the Jew replied, "I have old wine that will suit her." Quoth the old man, "[I conjure thee] by the right of neighbourship, deliver me from this calamity and let me have that which is with thee!" "In the name of God," answered the Jew and going to his house, brought out a flagon of wine, with which the Sheikh returned to Sitt el Milah. This pleased her and she said to him, "Whence hadst thou this?" "I got it from my neighbour the Jew," answered he. "I set out to him my case with thee and he gave me this." So each of them went up to the [supposed] dead man and dealt him nigh upon a hundred blows, exclaiming the while, one, 'This is for (45) my father!' and another, 'This is for my grandfather!' whilst a third said, 'This is for my brother!' and a fourth, 'This is for my mother!' And they gave not over taking turns at him and beating him, till they were weary, what while El Merouzi stood laughing and saying in himself, 'It is not I alone who have entered into sin against him. There is no power and no virtue save in God the Most High, the Supreme! . . . ? ? ? ? ? I fear me for my body from sickness and unrest, Lest of the fear of sev'rance it be betrayed and slain. . . ? ? ? ? ? I watch the stars for wake and pray that the below'd May yet to me relent and bid my tears be dried..14. Khelif the Fisherman (227) cccxxi. . . ? ? ? ? ? p. The Man who saw the Night of Power dccccxciii. . . ? ? ? ? ? If with her cheek and lustre thou thyself adorn, (120) thou'lt find But chrysolites and gold, with nought of baser metal blent..Then he conferred on him a dress of honour and engaged to him for the completion of the dowry and sent to his father, giving him the glad news and comforting his heart with [the tidings of] his son's safety; after which he said to Bihzad, Arise, O my son, and go to thy father.' 'O king,' rejoined the prince, 'complete thy kindness to me by [hastening] my going-in to my wife; for, if I go back to my father, till he send a messenger and he return, promising me, the time will be long.' The king laughed and marvelled at him and said to him, 'I fear for thee from this haste, lest thou come to shame and attain not thy desire.' Then he gave him wealth galore and wrote him letters, commending him to the father of the princess, and despatched him to them. When he drew near their country, the king came forth to meet him with the people of his realm and assigned him a handsome lodging and bade hasten the going-in of his daughter to him, in compliance with the other king's letter. Moreover, he advised the prince's father [of his son's coming] and they busied themselves with the affair of the damsel..Then he wrote a letter to King Azadbekht, saying to him, "I am a servant of thy servants and a slave of thy slaves and my daughter is a handmaid at thy service, and may God the Most High prolong thy days and appoint thy times [to be] in delight and contentment! Indeed, I still went girded of the waist in thy service and in caring for the preservation of thy dominion and warding off thine enemies from thee; but now I abound yet more than before in zeal and watchfulness, for that I have taken this to charge upon myself, since my daughter is become thy wife." And he despatched a messenger to the king with the letter and a present..So she hastened to admit the eunuch, who entered; and when he saw the Commander of the Faithful, he saluted not neither kissed the earth, but said, 'Quick, quick! Arise in haste! My lady Tuhfeh sitteth in her chamber, singing a goodly ditty. Come to her in haste and see all that I say to thee! Hasten! She sitteth [in her chamber].' The Khalif was amazed at his speech and said to him, 'What sayst thou?' 'Didst thou not hear the first of the speech?' replied the eunuch. 'Tuhfeh sitteth in the sleeping-chamber, singing and playing the lute. Come thy quickest! Hasten!' So Er Reshid arose and donned his clothes; but he credited not the eunuch's words and said to him, 'Out on thee! What is this thou sayst? Hast thou not seen this in a dream?' 'By Allah,' answered the eunuch, 'I know not what thou sayest, and I was not asleep.' Quoth Er Reshid, 'If thy speech be true, it shall be for thy good luck, for I will enfranchise thee and give thee a thousand dinars; but, if it be untrue and thou have seen this in sleep, I will crucify thee.' And the eunuch said in himself, 'O Protector, (250) let me not have seen this in Sleep!' Then he left the Khalif and going to the chamber-door, heard the sound of singing and lute-playing; whereupon he returned to Er Reshid and said to him, 'Go and hearken and see who is asleep.' Then they fell to journeying night and day, and as they went, behold, they sighted a camp of the camps of the Arabs. So El Abbas enquired thereof and was told that it was the camp of the Benou Zuhreh. Now there were around them sheep and cattle, such as filled the earth, and they were enemies to El Akil, the cousin of El Abbas, upon whom they still made raids and took his cattle; wherefore he used to pay them tribute every year, for that he availed not to cope with them. When El Abbas came near the camp, he dismounted from his courser and his servant Aamir also dismounted; and they set down the victual and ate their sufficiency and rested awhile of the day. Then said the prince to Aamir, "Fetch water and give the horses to drink and draw water for us in thy water-bag, by way of provision for the road." . . . ? ? ? ? ? From mine own land, to visit thee, I came at love's command, For all the distance did forbid, twixt me and thee that spread. . . ? ? ? ? ? The billows of thy love o'erwhelm me passing sore; I sink and all in vain for succour I implore..To return to his wife and her mother. When the former arose in the morning and her husband returned not to her with break of day, she forebode all manner of calamity and straightway despatched her servants and all who were with her in quest of him; but they happened not on any trace of him neither fell in with aught of his news. So she bethought herself concerning her affair and complained and wept

and groaned and sighed and blamed perfidious fortune, bewailing that sorry chance and reciting these verses: O my God! Who is stronger than Thou in resource? The Subtle, Thou knowest my plight and my pain..22. Alaeddin Abou esh Shamat ccl. O friends, the tears flow ever, in mockery of my pain; My heart is sick for sev'rance and love-longing in vain..? ? ? ? r. The Heathcock and the Tortoises dccccxiv. Then the prince's mother bade fetch the five slave-girls to that assembly; whereupon they came and the ten damsels foregathered. The queen seated five of them on her son's right hand and other five on his left and the folk assembled about them. Then she bade the five who had remained with her speak forth somewhat of verse, so they might entertain therewith the assembly and that El Abbas might rejoice therein. Now she had clad them in the richest of raiment and adorned them with trinkets and ornaments and wroughten work of gold and silver and collars of gold, set with pearls and jewels. So they came forward, with harps and lutes and psalteries and recorders and other instruments of music before them, and one of them, a damsel who came from the land of China and whose name was Baoutheh, advanced and tightened the strings of her lute. Then she cried out from the top of her head (127) and improvising, sang the following verses: 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.".56. The Ruined Man who became Rich again through a Dream dcxliv. NOUREDDIN ALI OF DAMASCUS AND THE DAMSEL SITT EL MILAH. (1).? ? ? ? ? Would he were not who sundered us upon the parting day! How many a body hath he slain, how many a bone laid bare? The messenger wished him joy of the bath and exceeded in doing him worship. Then he said to him, "The king biddeth thee in weal." (82) "Hearkening and obedience," answered El Abbas and accompanied the messenger to the king's palace. As they were thus engaged, behold, up came the dancers and mountebanks, with their pipes and drums, whilst one of their number forewent them, with a great banner in his hand, and played all manner antics with his voice and limbs. When they came to the Courthouse, the Cadi exclaimed, "I seek refuge with God from yonder Satans!" And the merchant laughed, but said nothing. Then they entered and saluting his highness the Cadi, kissed Alaeddin's hands and said, "God's blessing on thee, O son of our uncle! Indeed, thou solacest our eyes in that which thou dost, and we beseech God to cause the glory of our lord the Cadi to endure, who hath honoured us by admitting thee to his alliance and allotted us a part in his high rank and dignity." When the Cadi heard this talk, it bewildered his wit and he was confounded and his face flushed with anger and he said to his son-in-law, "What words are these?" Quoth the merchant, "Knowest thou not, O my lord, that I am of this tribe? Indeed this man is the son of my mother's brother and that other the son of my father's brother, and I am only reckoned of the merchants [by courtesy]!". THE TENTH OFFICER'S STORY. Wife and the Learned Man, Khelbes and his, i. 301. There was once, in a province of Persia, a king of the kings, who was mighty of estate, endowed with majesty and veneration and having troops and guards at his command; but he was childless. Towards the end of his life, his Lord vouchsafed him a male child, and the boy grew up and was comely and learned all manner of knowledge. He made him a private place, to wit, a lofty palace, builded with coloured marbles and [adorned with] jewels and paintings. When the prince entered the palace, he saw in its ceiling the picture [of a woman], than whom he had never beheld a fairer of aspect, and she was compassed about with slave-girls; whereupon he fell down in a swoon and became distraught for love of her. Then he sat under the picture, till, one day, his father came in to him and finding him wasted of body and changed of colour, by reason of his [continual] looking on that picture, thought that he was ill and sent for the sages and physicians, that they might medicine him. Moreover, he said to one of his boon-companions, 'If thou canst learn what aileth my son, thou shalt have of me largesse.' So the courtier went in to the prince and spoke him fair and cajoled him, till he confessed to him that his malady was caused by the picture. Then he returned to the king and told him what ailed his son, whereupon he transported the prince to another palace and made his former lodging the guest-house; and whosoever of the Arabs was entertained therein, he questioned of the picture, but none could give him tidings thereof..? ? ? ? ? ec. Story of the Barber's Third Brother clvii. And for another story of the same kind,' continued the officer, Sailor and Hindbad the Porter, Sindbad the, iii. 199. Story of King Bihkerd..? ? ? ? ? How oft I've waked, how many a cup of sorrow have I drained, Watching the stars of night go by, for sleepless languishment!. Your water I'll leave without drinking, for there, i. 210. He abode weeping for the loss of his wife and children till the morning, when he went forth wandering at a venture, knowing not what he should do, and gave not over faring along the sea-shore days and nights, unknowing whither he went and taking no food therein other than the herbs of the earth and seeing neither man nor beast nor other living thing, till his travel brought him to the top of a mountain. He took up his sojourn in the mountain and abode there [awhile] alone, eating of its fruits and drinking of its waters. Then he came down thence and fared on along the high road three days, at the end of which time he came upon tilled fields and villages and gave not over going till he sighted a great city on the shore of the sea and came to the gate thereof at the last of the day. The gatekeepers suffered him not to enter; so he abode his night anhungred, and when he arose in the morning, he sat down hard by the gate. Advantages of Patience, Of the, i. 89. THE SEVENTH VOYAGE OF SINDBAD THE SAILOR. Presently, in came Mesroul the eunuch to him and saluted him and seeing Nuzhet el Fuad stretched out, uncovered her face and said, "There is no god but God! Our sister Nuzhet el Fuad is dead. How sudden was the [stroke of] destiny! May God have mercy on thee and acquit thee

of responsibility!" Then he returned and related what had passed before the Khalif and the Lady Zubeideh, and he laughing. "O accursed one," said the Khalif, "is this a time for laughter? Tell us which is dead of them." "By Allah, O my lord," answered Mesrou, "Aboulhusn is well and none is dead but Nuzhet el Fuad." Quoth the Khalif to Zubeideh, "Thou hast lost thy pavilion in thy play," and he laughed at her and said to Mesrou, "O Mesrou, tell her what thou sawest." "Verily, O my lady," said the eunuch, "I ran without ceasing till I came in to Aboulhusn in his house and found Nuzhet el Fuad lying dead and Aboulhusn sitting at her head, weeping. I saluted him and condoled with him and sat down by his side and uncovered the face of Nuzhet el Fuad and saw her dead and her face swollen. So I said to him, 'Carry her out forthright [to burial], so we may pray over her.' He answered, 'It is well;' and I left him to lay her out and came hither, that I might tell you the news." Merouzi (El) and Er Razi, ii. 28..? ? ? ? ? When love-longing for her sweet sake I took upon myself, The railers flocked to me anon, on blame and chiding bent;.13. The Wolf and the Fox cxlviii. Woman of the Barmecides, Haroun er Reshid and the, i. 57..Issues of Good and Evil Actions, Of the, i. 103..Queen Kemeriyeh embraced her, as also did Queen Zelzeleh and Queen Wekhimeh and Queen Sherareh, and the former said to her, 'Rejoice in assured deliverance, for there abideth no harm for thee; but this is no time for talk.' Then they cried out, whereupon up came the Afrits ambushed in the island, with swords and maces in their hands, and taking up Tuhfeh, flew with her to the palace and made themselves masters thereof, whilst the Afrit aforesaid, who was dear to Meimoun and whose name was Dukhan, fled like an arrow and stayed not in his flight till he carne to Meimoun and found him engaged in sore battle with the Jinn. When his lord saw him, he cried out at him, saying, 'Out on thee! Whom hast thou left in the palace?' And Dukhan answered, saying, 'And who abideth in the palace? Thy beloved Tuhfeh they have taken and Jemreh is slain and they have gotten possession of the palace, all of it.' With this Meimoun buffeted his face and head and said, 'Out on it for a calamity!' And he cried aloud. Now Kemeriyeh had sent to her father and acquainted him with the news, whereat the raven of parting croaked for them. So, when Meimoun saw that which had betided him, (and indeed the Jinn smote upon him and the wings of death overspread his host,) he planted the butt of his spear in the earth and turning the point thereof to his heart, urged his charger upon it and pressed upon it with his breast, till the point came forth, gleaming, from his back..Then she cast the lute from her hand and swooned away; so she was carried to her chamber and indeed passion waxed upon her. After a long while, the Commander of the Faithful sent for her a third time and bade her sing. So she took the lute and sang the following verses:..Officer's Story, The Sixth, ii. 146.

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