

## REPORT OF THE SECRETARY OF AGRICULTURE

Calcutta (1814-18) Text. 183.????? And deemedst me a waif, a homeless good-for-nought, A slave-begotten brat, a wanton, witless wight..Then Ishac seized upon her hand and carrying her into the house, said to her, "Take the lute and sing; for never saw I nor heard thy like in smiting upon the lute; no, not even myself!" "O my lord," answered she, 'thou makest mock of me. Who am I that thou shouldst say all this to me? Indeed, this is but of thy kindness.' 'Nay, by Allah,' exclaimed he, 'I said but the truth to thee and I am none of those on whom pretence imposeth. These three months hath nature not moved thee to take the lute and sing thereto, and this is nought but an extraordinary thing. But all this cometh of strength in the craft and self-restraint.' Then he bade her sing; and she said, 'Harkening and obedience.' So she took the lute and tightening its strings, smote thereon a number of airs, so that she confounded Ishac's wit and he was like to fly for delight. Then she returned to the first mode and sang thereto the following verses: Queen Es Shubha rejoiced in this with an exceeding delight and said, 'Well done! By Allah, there is none surpasseth thee.' Tuhfeh kissed the earth, then returned to her place and improvised on the tuberose, saying: There was once a man, a headman [of a village], by name Abou Sabir, and he had much cattle and a fair wife, who had borne him two sons. They abode in a certain village and there used to come thither a lion and devour Abou Sabir's cattle, so that the most part thereof was wasted and his wife said to him one day, 'This lion hath wasted the most part of our cattle. Arise, mount thy horse and take thy men and do thine endeavour to kill him, so we may be at rest from him.' But Abou Sabir said, 'Have patience, O woman, for the issue of patience is praised. This lion it is that transgresseth against us, and the transgressor, needs must Allah destroy him. Indeed, it is our patience that shall slay him, and he that doth evil, needs must it revert upon him.' A little after, the king went forth one day to hunt and falling in with the lion, he and his troops, gave chase to him and ceased not [to follow] after him till they slew him. This came to Abou Sabir's knowledge and he said to his wife, 'Said I not to thee, O woman, that whoso doth evil, it shall revert upon him? Belike, if I had sought to slay the lion myself, I had not availed against him, and this is the issue of patience.' Tuhfet el Culoub and Er Reshid, ii. 203.?? ? ? She comes in a robe the colour of ultramarine, Blue as the stainless sky, unflecked with white; Galen heard that which he avouched of his understanding and it was certified unto him and established in his mind that the man was a skilled physician of the physicians of the Persians and [he said in himself], 'Except he had confidence in his knowledge and were minded to confront me and contend with me, he had not sought the door of my house neither spoken that which he hath spoken.' And concern gat hold upon Galen and doubt. Then he looked out upon (21) the weaver and addressed himself to see what he should do, whilst the folk began to flock to him and set out to him their ailments, and he would answer them thereof [and prescribe for them], hitting the mark one while and missing it another, so that there appeared unto Galen of his fashion nothing whereby his mind might be assured that he had formed a just opinion of his skill. 121. The Devout Platter-maker and his Wife cccclxviii.95. Abdurrehman the Moor's Story of the Roc ccccv."Forget him," quoth my censurers, "forget him; what is he?" iii. 42..Now the king had a brother, whom he had imprisoned in that pit of old time, and he had died [there]; but the folk of the realm thought that he was alive, and when his [supposed] imprisonment grew long, the king's officers used to talk of this and of the tyranny of the king, and the report spread abroad that the king was a tyrant, wherefore they fell upon him one day and slew him. Then they sought the well and brought out Abou Sabir therefrom, deeming him the king's brother, for that he was the nearest of folk to him [in favour] and the likest, and he had been long in the prison. So they doubted not but that he was the prince in question and said to him, 'Reign thou in thy brother's room, for we have slain him and thou art king in his stead.' But Abou Sabir was silent and spoke not a word; and he knew that this was the issue of his patience. Then he arose and sitting down on the king's throne, donned the royal raiment and discovered justice and equity and the affairs [of the realm] prospered [in his hand]; wherefore the folk obeyed him and the people inclined to him and many were his troops..77 The Draper and the Thief (234) dclxi.????? The railers for your loss pretend that I should patient be: 'Away!' I answer them: ' 'tis I, not you, that feel the pain.' Abou Temam, Story of Ilan Shah and, i. 126..?STORY OF THE SHARPERS WITH THE MONEY-CHANGER AND THE ASS..When the morning morrowed, they found themselves reduced to a fourth part of their number and there was not one of them had dismounted from his horse. So they made sure of destruction and Hudheifeh came out between the ranks (now he was reckoned for a thousand cavaliers) and cried out, saying, "Harkye, my masters of Baghdad! Let none come forth to me but your Amir, so I may talk with him and he with me; and he shall meet me in single combat and I will meet him, and may he who is void of offence come off safe!" Then he repeated his speech and said, "Why do I not hear your Amir return me an answer?" But Saad, the amir of the army of Baghdad, [replied not to him], and indeed his teeth chattered in his head, whenas he heard him summon him to single combat..115. The Malice of Women dccccxxix.????? In my tears I have a witness; when I call thee to my mind, Down my cheeks they run like torrents, and I cannot stay their flight..With this the Cadi's wrath redoubled and he swore by the most solemn of oaths that I should go with him and search his house. "By Allah," replied I, "I will not go, except the prefect be with us; for, if he be present, he and the officers, thou wilt not dare to presume upon me." And the Cadi rose and swore an oath, saying, "By Him who created mankind, we will not go but with the Amir!" So we repaired to the Cadi's house, accompanied by the prefect, and going up, searched high and low, but found nothing; whereupon fear gat hold upon me and the prefect turned to me and said, "Out on thee, O ill-omened fellow! Thou putttest us to shame before the men." And I wept and went round about right and left, with the tears running down my face, till we were about to go forth and drew near the door of the house. I looked at the place [behind the door] and said, "What is yonder dark place that I see?" And I said to the sergeants, "Lift up this jar with me." They did as I bade them and I saw somewhat

appearing under the jar and said, "Rummage and see what is under it." So they searched and found a woman's veil and trousers full of blood, which when I beheld, I fell down in a swoon..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..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:..Now, as destiny would have it, a certain jeweller of the town had been robbed of ten pearls, like unto those which were with the merchant; so, when he saw the two pearls in the broker's hand, he said to him, 'To whom do these pearls belong?' and the broker answered, 'To yonder man.' [The jeweller looked at the merchant and] seeing him in sorry case and clad in tattered clothes, misdoubted of him and said to him (purposing to surprise him into confession), 'Where are the other eight pearls?' The merchant thought he asked him of those which were in the gown and answered, 'The thieves stole them from me.' When the jeweller heard his reply, he doubted not but that it was he who had taken his good; so he laid hold of him and haling him before the chief of the police, said to him, "This is the man who stole my pearls: I have found two of them upon him and he confesseth to the other eight.'The End..20. Haroun er Reshid and the three Poets cccxxxii. 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!'.Endowed with amorous grace past any else am I, ii 253..? ? ? ? Great in delight, beloved mine, your presence is with me; Yet greater still the miseries of parting and its bane..When the king heard this, he was certified that the youth was his very son; so he cried out at the top of his voice and casting himself upon him, embraced him and wept and said, "Had I put thee to death, as was my intent, I should have died of regret for thee." Then he cut his bonds and taking his crown from his head, set it on that of his son, whereupon the people raised cries of joy, whilst the trumpets sounded and the drums beat and there befell a great rejoicing. They decorated the city and it was a glorious day; the very birds stayed their flight in the air, for the greatness of the clamour and the noise of the crying. The army and the folk carried the prince [to the palace] in magnificent procession, and the news came to his mother Behrjaur, who came forth and threw herself upon him. Moreover, the king bade open the prison and bring forth all who were therein, and they held high festival seven days and seven nights and rejoiced with a mighty rejoicing; whilst terror and silence and confusion and affright fell upon the viziers and they gave themselves up for lost..? ? ? ? For nought of worldly fortune I weep! my only joy In seeing thee consisteth and in thy seeing me..Presently Aboulhusn turned to a damsel and called to her; whereupon she came to him and he said to her, "By the protection of God, O damsel, am I Commander of the Faithful?" "Yes, indeed," answered she; "by the protection of God thou in this time art Commander of the Faithful." Quoth he, "By Allah, thou liest, O thousandfold strumpet!" Then he turned to the chief eunuch and called to him, whereupon he came to him and kissing the earth before him, said, "Yes, O Commander of the Faithful." "Who is Commander of the Faithful?" asked Aboulhusn. "Thou," replied the eunuch and Aboulhusn said, "Thou liest, thousandfold catamite that thou art!" Then he turned to another eunuch and said to him, "O my chief, (20) by the protection of God, am I Commander of the Faithful?" "Ay, by Allah, O my lord!" answered he. "Thou in this time art Commander of the Faithful and Vicar of the Lord of the Worlds." Aboulhusn laughed at himself and misdoubted of his reason and was perplexed at what he saw and said, "In one night I am become Khalif! Yesterday I was Aboulhusn the Wag, and to-day I am Commander of the Faithful." Then the chief eunuch came up to him and said, "O Commander of the Faithful, (the name of God encompass thee!) thou art indeed Commander of the Faithful and Vicar of the Lord of the Worlds!" And the slave-girls and eunuchs came round about him, till he arose and abode wondering at his case..When the evening evened, the king withdrew to his privy sitting-chamber and bade fetch the vizier. When he presented himself before him, he said to him, "Tell me the story of the wealthy man who married his daughter to the poor old man." "It is well," answered the vizier. "Know, O puissant king, that.King Shah Bekht and His Vizier Er Rehwan.?OF THE ILL EFFECTS OF PRECIPITATION..? ? ? ? r. The Man who saw the Night of Power dxcvi.When I had made an end of washing, I cried out, saying, "Harkye, my lady Rihaneh!" But none answered me. So I went out and found her not; and indeed she had taken my clothes and that which was therein of money, to wit, four hundred dirhems. Moreover, she had taken my turban and my handkerchief and I found not wherewithal to cover my nakedness; wherefore I suffered somewhat than which death is less grievous and abode looking about the place, so haply I might espy wherewithal to hide my shame. Then I sat a little and presently going up to the door, smote upon it; whereupon up came the housekeeper and I said to her, "O my sister, what hath God done with the woman who was here?" Quoth she, "She came down but now and said, 'I am going to cover the boys with the clothes

and I have left him sleeping. If he awake, tell him not to stir till the clothes come to him." Then said I, "O my sister, secrets are [safe] with the worthy and the freeborn. By Allah, this woman is not my wife, nor ever in my life have I seen her before this day!" And I recounted to her the whole affair and begged her to cover me, informing her that I was discovered of the privities..? ? ? ? ? The earth is my birth-place, indeed; but my place Of abidance is still in the cheeks of the fair..When the king heard this story, he was fortified in his resolve to spare the vizier and to leave haste in an affair whereof he was not assured; so he comforted him and bade him withdraw to his lodging..When the king heard this, his wrath subsided and he said, "Carry him back to the prison till the morrow, so we may look into his affair." There was once, of old days and in bygone ages and times, a king of the kings of the Persians, who was passionately addicted to the love of women. His courtiers bespoke him of the wife of a chamberlain of his chamberlains, for that she was endowed with beauty and loveliness and perfection, and this prompted him to go in to her. When she saw him, she knew him and said to him, 'What prompteth the king unto this that he doth?' And he answered, saying, 'Verily, I yearn after thee with an exceeding yearning and needs must I enjoy thy favours.' And he gave her of wealth that after the like whereof women hanker; but she said, 'I cannot do that whereof the king speaketh, for fear of my husband.' And she refused herself to him with the most rigorous of refusals and would not do his desire. So the king went out, full of wrath, and forgot his girdle in the place..They have departed, but the steeds yet full of them remain, ii. 239..The old man took the casting-bottle from the Jew and going up to Nouredin and the damsel, sprinkled their faces, whereupon they came to themselves and fell to relating to each other that which they had suffered, since their separation, for the anguish of severance. Moreover, Nouredin acquainted Sitt el Milah with that which he had endured from the folk who would have slain him and made away with him; and she said to him, "O my lord, let us presently give over this talk and praise God for reunion of loves, and all this shall cease from us." Then she gave him the cup and he said, "By Allah, I will nowise drink it, whilst I am in this plight!" So she drank it off before him and taking the lute, swept the strings and sang the following verses:..When Hafizeh had made an end of her song, El Abbas said to her, "Well done! Indeed, thou quickenest hearts from sorrows." Then he called another damsel of the daughters of the Medes, by name Merjaneh, and said to her, "O Merjaneh, sing to me upon the days of separation." "Hearkening and obedience," answered she and improvising, sang the following verses:..King Ibrahim and his Son, Story of, i. 138..? ? ? ? ? Of me he got not what he sought and brideless did return, For that estrangement and disdain were pleasing in my sight..Merchant and the King, The Old Woman, the, i. 265..I'm the crown of every sweet and fragrant weed, ii. 255..? ? ? ? ? Life with our loves was grown serene, estrangement was at end: Our dear ones all delight of love vouchsafed to us elate,..? ? ? ? ? s. The Journeyman and the Girl dccccix.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.'..JAAFER BEN YEHYA AND ABDULMEILIK BEN SALIH THE ABBASIDE. (144).Three Young Men, El Hejjaj and the, i. 53..? ? ? ? ? Tis gazed at for its slender swaying shape And cherished for its symmetry and sheen..In every rejoicing a boon (240) midst the singers and minstrels am I, ii. 258.Solomon, David and, i. 275..The Seventeenth Night of the Month..? ? ? ? ? Favour or flout me, still my soul shall be Thy ransom, in contentment or despite..Then said he to her, 'By Allah, thou art the desire of the Commander of the Faithful! (182) So take the lute and sing a song that thou shalt sing to the Khalif, whenas thou goest in to him.' So she took the lute and tuning it, sang the following verses:..Then the girl went away, running, after her mistress, whereupon I left the shop and set out after them, so I might see her abiding-place. I followed after them all the way, till she disappeared from mine eyes, when I returned to my place, with a heart on fire. Some days after, she came to me again and bought stuffs of me. I refused to take the price and she said, "We have no need of thy goods." Quoth I, "O my lady, accept them from me as a gift;" but she said, "[Wait] till I try thee and make proof of thee." Then she brought out of her pocket a purse and gave me therefrom a thousand dinars, saying, "Trade with this till I return to thee." So I took the purse and she went away [and returned not to me] till six months had passed by. Meanwhile, I traded with the money and sold and bought and made other thousand dinars profit [on it]..? ? ? ? ? c. The Fishes and the Crab dcccciii..So Abdulmelik went away to his house, whither he found that the money had foregone him, and on the morrow Jafer presented himself before the Khalif and acquainted him with what had passed and that he had appointed Abdulmelik's son governor of Egypt and had promised him his daughter in marriage. Er Reshid approved of this and confirmed the appointment and the marriage. [Then he sent for the young man] and he went not forth of the palace of the Khalif till he wrote him the patent [of investiture with the government] of Egypt; and he let bring the Cadis and the witnesses and drew up the contract of marriage..Meanwhile, the king and queen abode in the island, over against the old man and woman, and ate of the fruits that were in the island and drank of its waters, till, one day, as they sat, there came a ship and moored to the side of the island, to fill up with water, whereupon they (63) looked at each other and spoke. The master of the ship was a Magian and all that was therein, both men and goods, belonged to him, for that he was a merchant and went round about the world. Now covetise deluded the old man, the owner of the island, and he went up [into the ship] and gave the Magian news of the king's wife, setting out to him her charms, till he made him yearn unto her and his soul prompted him to use treachery and practise upon her and take her from her husband. So he sent to her, saying, 'With us in the ship is a woman with child, and we fear lest she be delivered this night. Hast thou skill in the delivering of women?' And she answered, 'Yes.' Now it was the last of the day; so he sent to her to come up into the ship and deliver the woman, for that the pangs of labour were come upon her; and he promised her

clothes and spending-money. Accordingly, she embarked in all assurance, with a heart at ease for herself, and transported her gear to the ship; but no sooner was she come thither than the anchors were weighed and the canvas spread and the ship set sail..Then he bade fetch the youth and when he was present before him, he prostrated himself to him and prayed for him; whereupon quoth the king to him, "Out on thee! How long shall the folk upbraid me on thine account and blame me for delaying thy slaughter? Even the people of my city blame me because of thee, so that I am grown a talking-stock among them, and indeed they come in to me and upbraid me [and urge me] to put thee to death. How long shall I delay this? Indeed, this very day I mean to shed thy blood and rid the folk of thy prate." . . . . . All intercessions come and all alike do ill succeed, Save Tuhfeh's, daughter of Merjan, for that, in very deed,.67. Haroun er Reshid and Zubeideh in the Bath cccclxxxv.118. The Jewish Cadi and his Pious Wife cccclxv. . . . . d. The Fourth Voyage of Sindbad the Sailor.150. The Rogueries of Delileh the Crafty and her Daughter Zeyneb the Trickstress dcxcviii.The raft fared on with me, running along the surface of the river, and entered into the inward of the mountain, where the light of day forsook me and I abode dazed and stupefied, unknowing whither I went. Whenas I hungered, I ate a little of the victual I had with me, till it was all spent and I abode expecting the mercy of the Lord of all creatures. (206) Presently I found myself in a strait [channel] in the darkness and my head rubbed against the roof of the cave; and in this case I abode awhile, knowing not night from day, whilst anon the channel grew straiter and anon widened out; and whenas my breast was straitened and I was confounded at my case, sleep took me and I knew neither little nor much.. . . . ? The camel-leader singing came with the belov'd; our wish Accomplished was and we were quit of all the railers' prate.. . . . h. The Drop of Honey dcccclxxxvi. . . . . "Take comfort, for the loved are come again," . . . . . ea. Story of the Barber's First Brother ci.He [seated himself on the divan and] leant upon a cushion, whilst she put out her hand to her veil and did it off. Then she put off her heavy outer clothes and discovered her charms, whereupon he embraced her and kissed her and swived her; after which they washed and returned to their place and he said to her, 'Know that I have little knowledge [of what goes on] in my house, for that I trust to my servant; so arise thou and see what the boy hath made ready in the kitchen.' Accordingly, she arose and going down into the kitchen, saw cooking pots over the fire, wherein were all manner of dainty meats, and manchet-bread and fresh almond-and-honey cakes. So she set bread on a dish and ladled out [what she would] from the pots and brought it to him.. . . . My place is the place of the fillet and pearls And the fair are most featly with jasmine bedight,.47. El Melik en Nasir and the three Masters of Police ccccliii.Fair patience practise, for thereon still followeth content, iii. 116..It chanced one day that one of the horsemen, who had fallen in with the young Melik Shah by the water and clad him and given him spending-money, saw the eunuch in the city, disguised as a merchant, and recognizing him, questioned him of his case and of [the reason of] his coming. Quoth he, 'I come to sell merchandise.' And the horseman said, 'I will tell thee somewhat, if thou canst keep it secret.' 'It is well,' answered the eunuch; 'what is it?' And the other said, 'We met the king's son Melik Shah, I and certain of the Arabs who were with me, and saw him by such a water and gave him spending-money and sent him towards the land of the Greeks, near his mother, for that we feared for him, lest his uncle Belehwan should kill him.' Then he told him all that had passed between them, whereupon the eunuch's countenance changed and he said to the cavalier, 'Assurance!' 'Thou shalt have assurance,' answered the other, 'though thou come in quest of him.' And the eunuch rejoined, saying, 'Truly, that is my errand, for there abideth no repose for his mother, lying down or rising up, and she hath sent me to seek news of him.' Quoth the cavalier, 'Go in safety, for he is in a [certain] part of the land of the Greeks, even as I said to thee.' . . . . . They have shut out thy person from my sight; They cannot shut thy memory from my spright.. . . . g. The Fuller and his Wife dcccxcvi.Therewithal the damsel rose briskly and putting off her clothes, washed and donned sumptuous apparel and perfumed herself and went out to him, as she were a willow-wand or a bamboo-cane, followed by a black slave girl, bearing the lute. When she came to the young man, she saluted him and sat down by his side. Then she took the lute from the slave-girl and tuning it, smote thereon in four-and-twenty modes, after which she returned to the first mode and sang the following verses:To return to the queen his wife. When the Magian fled with her, he proffered himself to her and lavished unto her wealth galore, but she rejected his suit and was like to slay herself for chagrin at that which had befallen and for grief for her separation from her husband. Moreover, she refused meat and drink and offered to cast herself into the sea; but the Magian shackled her and straitened her and clad her in a gown of wool and said to her, 'I will continue thee in misery and abjection till thou obey me and consent to my wishes.' So she took patience and looked for God to deliver her from the hand of that accursed one; and she ceased not to travel with him from place to place till he came with her to the city wherein her husband was king and his goods were put under seal.. . . . My transports I conceal for fear of those thereon that spy; Yet down my cheeks the tears course still and still my case bewray..116. The Two Kings and the Vizier's Daughters M.?STORY OF THE FOUL-FAVOURED MAN AND HIS FAIR WIFE..The Khalif smiled and said to his eunuch, "O Mesrou, verily women are little of wit. I conjure thee, by Allah, say, was not Aboulhusn with me but now?" ["Yes, O Commander of the Faithful," answered Mesrou] Quoth the Lady Zubeideh, laughing from a heart full of wrath, "Wilt thou not leave thy jesting? Is it not enough that Aboulhusn is dead, but thou must kill my slave-girl also and bereave us of the two and style me little of wit?" "Indeed," answered the Khalif, "it is Nuzhet el Fuad who is dead." And Zubeideh said, "Indeed he hath not been with thee, nor hast thou seen him, and none was with me but now but Nuzhet el Fuad, and she sorrowful, weeping, with her clothes torn. I exhorted her to patience and gave her a hundred dinars and a piece of silk; and indeed I was awaiting thy coming, so I might condole with thee for thy boon- companion Aboulhusn el Khelia, and was about to send for thee." The Khalif laughed and said, "None is dead but Nuzhet el Fuad;" and she, "No, no, my lord; none is dead but Aboulhusn." . . . . . k. The Serpent-Charmer and his Wife dcccxcvii.As I was passing one day in the market, I found that a thief had broken into the shop of a money-changer and taken thence a

casket, with which he had made off to the burial-grounds. So I followed him thither [and came up to him, as] he opened the casket and fell a-looking into it; whereupon I accosted him, saying, "Peace be on thee!" And he was startled at me. Then I left him and went away from him..The Eighth Day..? ? ? ? "Be thou not hard of heart," quoth I. Had ye but deigned To visit me in dreams, I had been satisfied..? ? ? ? I. The Three Men and our Lord Jesus dcccii.The master of police held his hand from him, saying, "Belike he is of the kinsmen of the Commander of the Faithful," and said to the second, "Who art thou?" Quoth he, "I am the son of him whose rank (75) time abaseth not, and if it descend (76) one day, it will assuredly return [to its former height]; thou seest the folk [crowd] in troops to the light of his fire, some standing around it and some sitting." So the master of the police refrained from slaying him and said to the third, "Who art thou?" Quoth he, "I am the son of him who plungeth through the ranks (77) with his might and correcteth (78) them with the sword, (79) so that they stand straight; (80) his feet are not loosed from the stirrup, (81) whenas the horsemen on the day of battle are weary." So the master of police held his hand from him also, saying, "Belike, he is the son of a champion of the Arabs."? ? ? ? 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..?A MERRY JEST OF A THIEF..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."When I awoke and opened my eyes, I found myself [in the open air] and the raft moored to the bank of the stream, whilst about me were folk of the blacks of Hind. When they saw that I was awake, they came up to me, to question me; so I rose to them and saluted them. They bespoke me in a tongue I knew not, whilst I deemed myself in a dream, and for the excess of my joy, I was like to fly and my reason refused to obey me. Then there came to my mind the verses of the poet and I recited, saying:..Munir drank off his cup and ordered her eight hundred thousand dinars, whereat Kemeriyeh rejoiced and rising to her feet, kissed Tuhfeh on her face and said to her, 'May the world not be bereaved of thee, O thou who lordest it over the hearts of Jinn and mortals!' Then she returned to her place and the Sheikh Iblis arose and danced, till all present were confounded; after which he said to Tuhfeh, 'Indeed, thou embellishest my festival, O thou who hast commandment over men and Jinn and rejoicest their hearts with thy loveliness and the excellence of thy faithfulness to thy lord. All that thy hands possess shall be borne to thee [in thy palace and placed] at thy service; but now the dawn is near at hand; so do thou rise and rest thee, as of thy wont' Tuhfeh turned and found with her none of the Jinn; so she laid her head on the ground and slept till she had gotten her rest; after which she arose and betaking herself to the pool, made the ablution and prayed. Then she sat beside the pool awhile and pondered the affair of her lord Er Reshid and that which had betided him after her and wept sore..When King Shah Bekht heard this, he said in himself, "How like is this story to my present case with this vizier, who hath not his like!" Then he bade him depart to his own house and come again at eventide..When the king heard the vizier's speech, he deemed it goodly and it pleased him; so he bade him go away to his house, and there he abode his day long..69. The Water-Carrier and the Goldsmith's Wife dcliv.Then he bade fetch the youth; so they brought him before him and the viziers said, "O base of origin, out on thee! Thy term is at hand and the earth hungereth for thy body, so it may devour it." But he answered them, saying, "Death is not in your word nor in your envy; nay, it is an ordinance written upon the forehead; wherefore, if aught be written upon my forehead, needs must it come to pass, and neither endeavour nor thought-taking nor precaution will deliver me therefrom; [but it will surely happen] even as happened to King Ibrahim and his son." Quoth the king, "Who was King Ibrahim and who was his son?" And the youth said, "O king..When it was eventide, the chamberlain let bring two horses and great store of water and victual and a saddle-camel and a man to show them the way. These he hid without the town, whilst he and the young man took with them a long rope, made fast to a staple, and repaired to the palace. When they came thither, they looked and beheld the damsel standing on the roof. So they threw her the rope and the staple; whereupon she [made the latter fast to the parapet and] wrapping her sleeves about her hands, slid down [the rope] and landed with them. They carried her without the town, where they mounted, she and her lord, and fared on, whilst the guide forewent them, directing them in the way, and they gave not over going night and day till they entered his father's house. The young man saluted his father, who rejoiced in him, and he related to him all that had befallen him, whereupon he rejoiced in his safety..Officer's Story, The Thirteenth, ii. 181..When Galen saw what appeared to him of the [mock] physician's incapacity, he turned to his disciples and pupils and bade them fetch the other, with all his gear and drugs. So they brought him into his presence on the speediest wise, and when Galen saw him before him, he said to him, 'Knowest thou me?' 'No,' answered the other, 'nor did I ever set eyes on thee before this day.' Quoth the sage, 'Dost thou know Galen?' And the weaver said, 'No.' Then said Galen, 'What prompted thee to that which thou dost?' So he related to him his story and gave him to know of the dowry and the obligation by which he was bound with regard to his wife, whereat Galen marvelled and certified himself of the matter of the dower..When his father saw the strength of his determination to travel, he fell in with his wishes and equipped him with five thousand dinars in cash and the like in merchandise and sent with him two serving-men. So the youth set out, trusting in the blessing of God the Most High, and his father went out with him, to take leave of him, and returned [to Damascus]. As for Noureddin Ali, he gave not over travelling days and nights till he entered the city of Baghdad and laying

up his loads in the caravanserai, made for the bath, where he did away that which was upon him of the dirt of the road and putting off his travelling clothes, donned a costly suit of Yemen stuff, worth an hundred dinars. Then he put in his sleeve (6) a thousand mithcals (7) of gold and sallied forth a-walking and swaying gracefully as he went. His gait confounded all those who beheld him, as he shamed the branches with his shape and belittled the rose with the redness of his cheeks and his black eyes of Babylonian witchcraft; indeed, thou wouldst deem that whoso looked on him would surely be preserved from calamity; [for he was] even as saith of him one of his describers in the following verses:..? ? ? ? a. The First Voyage of Sindbad the Sailor. So he sat down at the sharper's head, and said to him, 'Know, O Razi, that I will not leave thee till after ten days and their nights, wherein I will wake and sleep by thy grave. So arise and be not a fool.' But he answered him not and El Merouzi [drew his knife and] fell to sticking it into the other's hands and feet, thinking to make him move; but [he stirred not and] he presently grew weary of this and concluded that the sharper was dead in good earnest. [However, he still misdoubted of the case] and said in himself, 'This fellow is dissembling, so he may enjoy all the money.' Therewith he addressed himself to prepare him [for burial] and bought him perfumes and what [not else] was needed. Then they brought him to the washing-place and El Merouzi came to him and heating water till it boiled and bubbled and a third of it was wasted, (40) fell to pouring it on his skin, so that it turned red and blue and blistered; but he abode still on one case [and stirred not].

[Network Marketing Survival2](#)

[Des Recueils de Droit Romain Dans La Gaule Sous La Domination Des Barbares](#)

[Tribut i l'Histoire de l'Embolie Des Artires Vertebrales](#)

[Affiliate Marketing A to Z - Easy Steps to Maximize Your Potential](#)

[Les Conceptions Pidagogiques de Diderot Thise Pour Le Doctorat d'Universiti](#)

[Seo Basics - Tips for Small Business Owners](#)

[Nouvelle La](#)

[Riglement Sur Les Poursuites En Matiire de Contributions Directes Instruction Ginirale 1859](#)

[L'Inspection Hygiinique Et Midicale Des icoles](#)

[itude Sur La Pyliphlibite Suppurative](#)

[Prophylaxie de la Rougeole i l'Hipital La Rougeole i l'Hipital Trousseau En 1895](#)

[A Bunch of Lies](#)

[itudes Sur Les Plaies de l'Abdomen d'Apris 24 Observations Inidites](#)

[Essai Sur l'Histoire Du Droit Criminel En France Avant 1789 Discours](#)

[Bibliothique Bibliophilo-Facitieuse Le Premier Acte Du Synode Nocturne Des Lemanes Ire id](#)

[Contusion Et Nioplasmes de la Pridisposition Aux Tumeurs](#)

[Premiers Pansements Des Fractures Ouvertes](#)

[Itiniraires Entre Tripoli Et l'gypte Extraits Des Relations de Voyage d'El Abderi El Aiachi](#)

[Grandeur Et Dicadence de M Joseph Prudhomme Comidie En Cinq Actes Et En Prose](#)

[Des Castes de l'Inde Ou Lettres Sur Les Hindous i l'Occasion de la Tragidie Du Paria](#)

[Essai Sur Le Lavage Du Sang](#)

[Les Nouveaux Contes Des Fies](#)

[Notice Biographique Sur Le Rivirend Pire Gabriel-Marie Germain Pritre de la Sociiti de Marie](#)

[Ricits Et Biographies Historiques Petite Histoire Universelle Classe de Neuviime](#)

[Les Visions de Thiotiste Cavarel Ou Nouvelles Extravagances Dans Le Diocise de Maurienne](#)

[L'Agriculture s'Installant Au Palais de l'ilysie-Napoleon simancipant Se Rihabilitant](#)

[Discussion Du Rapport de P-J Audouin Sur Les Pires Et Mires dimigris](#)

[Rapport Sur La Premiire Question Traitement Chirurgical de la Cirrhose Du Foie](#)

[Thise Du Contrat de Gage En Droit Romain Du Nantissement Des Criances En Droit Franiais](#)

[Traiti de Giometrie Pratique Pricidi Du Systime Mitrique Des Poids Et Mesures Et Suivi Des Rigles](#)

[Encyclop die M thodique Art Militaire Planches](#)

[Lettre d'Accusation Contre Les Jisuites i M Le Procureur Giniral i M Le Premier Prsident](#)

[DEugine Delacroix Au Nio-Impressionisme](#)

[Extravagance Judiciaire Procis Du R P Dufour Et Madame La Vicomtesse de Valmont Une](#)

[Pourquoi Et Comment Visiter Les Musies ?](#)

[Notre-Dame de Cahusac Sa Divote Chapelle Sa Confririe](#)

[Histoire Statistique Du Cholira-Morbus Dans Le Quartier Du Faubourg Saint-Denis Ve Arrondissement](#)

[Lavages Intra-Oculaires Apris lExtraction de la Cataracte](#)  
[Eglise de Castelnaudary Enseignement Populaire](#)  
[Devoirs Et Droits Ou Rigles de Conduite i lUsage Des Adultes](#)  
[La Bohimienne Supposie Comidie En 2 Actes Milie dAriettes](#)  
[Gilles Et Pasquins](#)  
[Giovanna Darco - La Rivolta](#)  
[Du Lavage de lEstomac Dans La Sitiophobie Des Aliinis](#)  
[Mes Souvenirs 4e id](#)  
[Contes i La Lune](#)  
[Jirimie En 1845](#)  
[Notice Sur La Construction dUne Carte de lile de Chypre](#)  
[Questiosophie](#)  
[Livangile Et La Sociologie](#)  
[Bibliothique Historique Tomes 4 Et 5](#)  
[La Description Des Nouveaux Fourneaux Philosophiques Partie 4](#)  
[Panigyrique Royal Composi En lHonneur Du Tris-Victorieux Tris-Auguste Roy Louis Le Juste](#)  
[Les 37 Sous de M Montaudoin Com die-Vaudeville En 1 Acte](#)  
[Monseigneur Peyramale Curi de Lourdes Sa Vie Et Son Oeuvre](#)  
[Le Connitable de Bourbon Tragidie En Cinq Actes](#)  
[La Mire Marie de Jisus Deluil-Martiny Fondatrice de la Sociiti Des Filles Du Coeur de Jisus](#)  
[Les Chemins de Fer de la Turquie dEurope](#)  
[Manifeste Philosophique i lOccasion de la Prochaine Ouverture Du Musie Phrinologique de Bruxelles](#)  
[Lettres i Un Membre Du Parlement dAngleterre Sur La Constitution de 1852](#)  
[de lAugmentation de lAmplitude Thoracique Chez Les Tuberculeux Soumis i La Cure dAltitude](#)  
[Thise La Subrogation i lHypothique Ligale de la Femme Mariie](#)  
[Du Rile Des Sens En Midecine](#)  
[Femme Missionnaire Souvenirs de la Vie Et de la Mort de Mme Coillard Une](#)  
[Histoires Du Colonel Ramollot Le Gigot de Chevreuil](#)  
[Giomitrie Simplifiie Et Appliquie i lArt Militaire](#)  
[Contribution i litude Des Anivrysmes de la Crosse de lAorte](#)  
[itude de Quelques Combinaisons Moliculaires de la Diphylnylcarbazide](#)  
[M langes Et Romances](#)  
[Thise Du Fonds Dotal En Droit Romain](#)  
[Arithmitique ilimentaire Suivie dUn Grand Nombre dExercices](#)  
[Religion Et ivolution Trois Confirences Faites i Berlin Les 14 16 Et 19 Avril 1906](#)  
[Monarchie Necessaire En Espagne](#)  
[de lIntervention Chirurgicale Dans La Piritonite Tuberculeuse itude Critique Et Statistique](#)  
[Le Docteur Amoureux Comidie](#)  
[Comment Avoir Une Riponse Facile En 15 Leions](#)  
[Systime Social Pratique Ou Thiorie Des Intirits Matiriels de la Propriiti Par lAssociation](#)  
[icoles Privies Laiques Devant Les Lois Du 1er Juillet 1901 Et Du 4 Dicembre 1902](#)  
[Le Thi Et Le Chocolat Dans lAlimentation Publique Aux Points de Vue Historique Botanique](#)  
[Pathoginie Et Traitement Des Nivroses Intestinales En Particulier de la Colite](#)  
[La Digringolade Sirie 1 T 7](#)  
[Monographie Du Genre Ringicula Et Description de Quelques Espices Nouvelles](#)  
[Histoires Du Colonel Ramollot Frisquet R clame](#)  
[La Samaritaine ivangile En Trois Tableaux En Vers](#)  
[Du Difaut dExpansion de la Rigion Sous-Claviculaire Dans La Pneumonie Infantile](#)  
[Essai Pour Servir i lHistoire Des Fiivres Adynamiques Et Ataxiques](#)  
[Loi de Vestrogothie Codex Antiquior 1889](#)

[Thise de l'Endossement En Droit Commercial](#)

[Fleur de Bli Noir Missel d'Amour](#)

[Le Dandy Comidie En 2 Actes Milie de Chants](#)

[Des Abordages Maritimes Code de Commerce](#)

[L'Ami de la Charte En Prison Ou Un Mois de Retraites Suivi de Notes Explicatives Et Historiques](#)

[Education de la Jeunesse](#)

[Petit Traiti Pratique Du Cholera-Morbus Asiatique Ou Resume de l'Experience Dans Les Epidemies](#)

[Histoire Du Lympho-Sarcome Vrai](#)

[Pensies Et Considerations Diverses](#)

[Jean Hennuyer ivique de Lizieux Drame En Trois Actes Nouv id](#)

[Gustave En Dalicarlle Ou Les Mineurs Suidois Anecdote Historique En 5 Actes En Prose](#)

[Vie de Saint Roch Patron de Trans](#)

[Katherine Mansfield Between New Zealand and Great Britain](#)

---