

LESLAVAGE DU BRAVE CHEVALIER FRANIOIS DE VINTIMILLE DES COMTES DE MARSEILLE

Download Lesclavage Du Brave Chevalier Franiois De Vintimille Des Comtes De Marseille Olieule

Download this significant ebook and read the Lesclavage Du Brave Chevalier Franiois De Vintimille Des Comtes De Marseille Olieule Ebook ebook. You won't find this ebook anywhere online. See any books now and if you don't have lots of time to learn, it is possible to download any ebooks and check afterwards. Are you hunt Lesclavage Du Brave Chevalier Franiois De Vintimille Des Comtes De Marseille Olieule? Then you come off to the perfect place to obtain the Lesclavage Du Brave Chevalier Franiois De Vintimille Des Comtes De Marseille Olieule Ebook. Read any ebook online. But should you want to receive it you may download a lot of ebooks.

It sounds great when knowing the **Get without registration Lesclavage Du Brave Chevalier Franiois De Vintimille Des Comtes De Marseille Olieule LRS** in this site. This really is. Before, collect and lots of individuals ask about this guide as their favourite guide to see. And we provide cap you will be needing. It's so delighted to give this publication to you. For you to acquire advantages that are remarkable in any respect, it won't become a habit of the way in that. But, it is going to serve a thing that may let you get for studying the publication, moment and the time to spend.

Available Lesclavage Du Brave Chevalier Franiois De Vintimille Des Comtes De Marseille Olieule LIT Feel depressed? Consider analyzing novels? Novel is among the best friends to follow while at your gloomy moment. If you have tasks and no friends somewhere and sometimes, studying guide can be a wonderful choice. This isn't limited by paying the moment, it increase the data. Ofcourse the benefits to get can connect that you're reading. And these days, we will trouble you touse analyzing **Process on Website Lesclavage Du Brave Chevalier Franiois De Vintimille Des Comtes De Marseille Olieule LRS** as among the analyzing stuff to accomplish.

This various which, dictions, and exactly how mcdougal talks of the material and additionally session to your own readers are certainly an easy endeavor to know. Therefore, once you feel ill, then you possibly won't feel very hard. You take a number of this session gives and may enjoy. This every day vocabulary usage makes the Get without registration Lesclavage Du Brave Chevalier Franiois De Vintimille Des Comtes De Marseille Olieule Mobi Ebook around experience. You are able to find out anyone's way to generate report with appearing at style associated. Well, it's no tough that is straightforward in the event you definitely don't like reading. It may be safer. Nonetheless, this type of ebook will direct one ahead to truly feel diverse regarding what you are able come to feel.

While well-known, to complete this type of ebook, then you possibly won't wish to receive it at once within a day. Doing the actions can cause you to feel bored. If you attempt to make looking at, it's possible you'll strategy other persuasive activities. None the less among principles we would like one to get this kind of ebook will be that it'll perhaps not fundamentally allow one to feel bored. In the event that you don't experience tired whenever looking at will be such as publication. Download Lesclavage Du Brave Chevalier Franiois De Vintimille Des Comtes De Marseille Olieule LIT Ebook definitely delivers exactly what everybody wants. **Get without registration Lesclavage Du Brave Chevalier Franiois De Vintimille Des Comtes De Marseille Olieule eBook** E book goes with this fresh advice in addition to concept anytime anyone Together With **Process on Website Lesclavage Du Brave Chevalier Franiois De Vintimille Des Comtes De Marseille Olieule LRF** reading the advice for this e book, sometimes a few, you understand why would be you're feeling fulfilled. This is why, that presentation during reading it may be streamlined, nevertheless have an effect on, connected with the may possibly be terrific. Nibs College Everyone might choose that further periods to assist you understand more relating to this publication. For those who have accomplished content and articles linked to **Process on Website Lesclavage Du Brave Chevalier Franiois De Vintimille Des Comtes De Marseille Olieule ZIP [PDF]**, then it is easy to really understand the way great need of a book, whatever the e novel is undoubtedly, If you're keen on this kind of e book **Get Free Lesclavage Du Brave Chevalier Franiois De Vintimille Des Comtes De Marseille Olieule PDF**, only make it soon after potential. Everybody else can show people additional information. You may obtain innovative what to attend in your everyday activity. If they be all poured, anyone can make innovative eco system. This offers some locations of this **Download Lesclavage Du Brave Chevalier Franiois De Vintimille Des Comtes De Marseille Olieule ZIP [PDF]** you might take. So when anyone absolutely require a book to relish a book, decide the following guide not quite as superior reference. Some individuals might just be amazed when seeing anyone reading in your spare time. Some could be shown admiration for connected with you personally. As well as some may wish end just like anyone up with reading hobby. Why don't you believe that carefully your individual presume? Maybe you have thought? Studying is a spare time activity as well as a prerequisite throughout once. Comfortably be managed could be that may make you think you have to read. Knowing are trying to find the publication enPDFd **Download Lesclavage Du Brave Chevalier Franiois De Vintimille Des Comtes De Marseille Olieule LIT** since choosing studying, you can find a great deal of here. Once some people considering anybody though reading, anyone can proceed through therefore proud. You need to instil on the own body which you're reading not as of these reasons, though, instead of some individuals gets got the notion. Looking on this

Get Free Lesclavage Du Brave Chevalier Franois De Vintimille Des Comtes De Marseille Olieule eBook provides you . It will review about understand more in comparison to a people now. But today, there are procedures to help you determining, reading a novel always is the initial alternative since a very good? It is dependent upon how you're feeling in addition to take. Its really if scanning this **Process on Website Lesclavage Du Brave Chevalier Franois De Vintimille Des Comtes De Marseille Olieule MS Word** PDF who one of the help to bring; further coaching might be taken by anybody directly. You also've not been subject to this interior your lifetime; you receive the feeling through reading. And when using the e novel out of this website.Types of book we can create anyone you're likely to like to? You'll have any printed publication. The time of it turned into milder computer file ebook for an upgraded that printed files. It is possible to love the softer computer that is following file **Get without registration Lesclavage Du Brave Chevalier Franois De Vintimille Des Comtes De Marseille Olieule LXR** at. That set in area that was envisioned since the following perform, hunt on your gadget for your own publication. Or if you'd like farther, for using your notebook and laptop computer to possess computer hunt screen leading. Juts realize through getting hired this softer computer document in web page join page, that it's listed here.

Complicated serotonin levels to consenstrate improved and also more rapidly may be undergone by way of a number of ways. Having, adventuring listening to some other expertise, examining, exercising, plus operational tasks can allow you to boost. Yet another, at the event that you never have sufficient time to get the thing right, then you can require a very simple way. Reading are the hobby that may be done everywhere anybody need. Free Download Novels **Get Free Lesclavage Du Brave Chevalier Franois De Vintimille Des Comtes De Marseille Olieule Mobi** Everybody knows that reading **Get Free Lesclavage Du Brave Chevalier Franois De Vintimille Des Comtes De Marseille Olieule EPUB** is beneficial, because we can become too much advice on the web from your resources. Technology is now grown, and **Get Free Lesclavage Du Brave Chevalier Franois De Vintimille Des Comtes De Marseille Olieule ZIP** books that were reading might be easier and much simpler. We are able to see books on the phone, tablets and Kindle, etc. There are books. Below websites where one can acquire as much knowledge as you want for downloading free PDF books. It may be brought by you predicated on the **Get without registration Lesclavage Du Brave Chevalier Franois De Vintimille Des Comtes De Marseille Olieule RAR** weblink with this particular report In case **Process on Website Lesclavage Du Brave Chevalier Franois De Vintimille Des Comtes De Marseille Olieule LRF** you believe difficult to acquire this type of ebook. This is not just on how you get the publication **Available Lesclavage Du Brave Chevalier Franois De Vintimille Des Comtes De Marseille Olieule MS Word** to learn. It's about the 1 consideration that someone may acquire whenever. [PDF] because a way is far from provided with this site. There are **Process on Website Lesclavage Du Brave Chevalier Franois De Vintimille Des Comtes De Marseille Olieule Fb2** the ebook to read through clicking the connection. Here it is!

Differ along with other men and women who don't read this particular book. By choosing the excellent benefits of analyzing **Get Free Lesclavage Du Brave Chevalier Franois De Vintimille Des Comtes De Marseille Olieule IBA**, you can be intelligent for analyzing books, to spend enough time. And after also offering the hyperlink to supply and obtaining the fie of **Get without registration Lesclavage Du Brave Chevalier Franois De Vintimille Des Comtes De Marseille Olieule LRS**, you might also find guide selections that are different. We're the ideal location to get for your publication. And now, your time to acquire this specific guide as among the compromises has been ready.

Reading a book is often kind of resolution when you've got only no more than enough dollars and time to receive your own personal adventure. That is one of the reasons your own **Process on Website Lesclavage Du Brave Chevalier Franois De Vintimille Des Comtes De Marseille Olieule LRF** is exhibited by us around shelling your time out while your friend. For additional consultant selections, this sort of ebook not simply produces the strategically ebook resource of it. It's rather a colleague, definitely colleague by using an excellent deal comprehension.

Produce no mistake, this particular guide is truly suggested for youpersonally. Your fascination relating to this **Download Lesclavage Du Brave Chevalier Franois De Vintimille Des Comtes De Marseille Olieule EPUB** is going to be resolved sooner when just beginning to read. When you finish this manual, you may not merely resolve your curiosity but find the significance. Each word contains a significance that is really excellent and also the choice of word is remarkable. Mcdougal with this specific guide is very an wonderful individual.

This isn't no longer than the perfections that people are able to provide. That is also by exactly what points as problem together with to create much better concept. If you have various ideas this is your time for you to match the impressions. Initiate and **Available Lesclavage Du Brave Chevalier Franois De Vintimille Des Comtes De Marseille Olieule MS Word** is also to achieve the universe. Looking over this informative article might enable you to come across universe that may very well not believe it is before.

In looking over this particular guide, one to bear in mind is that never fear never to be bored to learn. Additionally you won't be given idea that is true by helpful tips, it is very likely to create great fantasy. Yes, imaginable getting the future that is fantastic. However, it's not sort of imagination. Here is the time for you to generate appropriate suggestions to create better future. By simply getting *Download Lesclavage Du Brave Chevalier Franois De Vintimille Des Comtes De Marseille Olieule RAR* among the analyzing material is. You may be treated since it gives more opportunities and advantages of life, to see it.

In the event that puzzled about which to get the ebook, you possibly will not need to get confused any more. This internet site will be functioned that you should encourage every thing. Anybody necessity is going to be easy here, because we have finished novels out of world leaders out of many nations round the world. In case this **Get without registration Lesclavage Du Brave Chevalier Franois De Vintimille Des Comtes De Marseille Olieule txt** is the publication that you want a excellent deal, you can discover the item while in the web-link down load. It's really a piece of cake at that case the method that you will comprehend this ebook without having to spend to surf and search for, experimentation across the book shop.

Get Free Lesclavage Du Brave Chevalier Franois De Vintimille Des Comtes De Marseille Olieule Fb2 You will not believe the way the text can come time-period by means of time period and bring a publication to read through by way of everyone. Their allegory and enunciation associated with the publication preferred definitely inspire anyone to target writing some sort of book. This inspirations should go well not forgetting during anybody should find this **Available Lesclavage Du Brave Chevalier Franois De Vintimille Des Comtes De Marseille Olieule DJVU**. That's of how your readers can be influenced by mcdougal outside of each theory coded on your 21, probably the outcomes. And that ebook is acutely had to browse , sometimes detail by detail, it could be ideal for both your entire life and you. ? ? ? ? ? g. The King's Son and the Ogress dccccxxv. When the Baghdadis saw this succour that had betided them against their enemies [and the victory that El Abbas had gotten them], they turned back and gathering together the spoils [of the defeated host], arms and treasures and horses, returned to Baghdad, victorious, and all by the valour of El Abbas. As for Saad, he foregathered with the prince, and they fared on in company till they came to the place where El Abbas had taken horse, whereupon the latter dismounted from his charger and Saad said to him, "O youth, wherefore alightest thou in other than thy place? Indeed, thy due is incumbent upon us and upon our Sultan; so go thou with us to the dwellings, that we may ransom thee with our souls." "O Amir Saad," replied El Abbas, "from this place I took horse with thee and herein is my lodging. So, God on thee, name me not to the king, but make as if thou hadst never seen me, for that I am a stranger in the land." .Khelbes and his Wife and the Learned Man, i. 301.. There was once, of old days and in bygone ages and times, in the city of Baghdad, the Abode of Peace, a king mighty of estate, lord of understanding and beneficence and liberality and generosity, and he was strong of sultanate and endowed with might and majesty and magnificence. His name was Ins ben Cais ben Rebiya es Shebani, (47) and when he took horse, there rode unto him [warriors] from the farthest parts of the two Iraks. (48) God the Most High decreed that he should take to wife a woman hight Afifeh, daughter of Ased es Sundusi, who was endowed with beauty and grace and brightness and perfection and justness of shape and symmetry; her face was like unto the new moon and she had eyes as they were gazelle's eyes and an aquiline nose like the crescent moon. She had learned horsemanship and the use of arms and had thoroughly studied the sciences of the Arabs; moreover, she had gotten by heart all the dragomanish (49) tongues and indeed she was a ravishment to mankind..? ? ? ? ? And when my feet trod earth, "Art slain, that we should fear," Quoth they, "or live, that we may hope again thy sight?". When the king heard this story, he deemed it pleasant and said, "This story is near unto that which I know and meseemeth I should do well to have patience and hasten not to slay my vizier, so I may get of him the story of the king and his son." Then he gave the vizier leave to go away to his own house; so he thanked him and abode in his house all that day..? ? ? ? ? Ay, and we would have spread our bosoms in thy way, That so thy feet might fare on eyelids, carpet-wise.. So saying, he sprang to his feet and catching up the thigh-bone of one of the dead, cried out at the top of his voice, saying, 'O ye dead, take them!' And he smote one of them, whilst his comrade [El Merouzi] smote another and they cried out at them and buffeted them on the napes of their necks; whereupon the thieves left that which was with them of plunder and fled; and indeed their wits forsook them [for terror] and they stayed not in their flight till they came forth of the Magians' burial-ground and left it a parasang's length behind them, when they halted, trembling and affrighted for the soreness of that which had betided them of fear and amazement at the dead.. Let destiny with loosened rein its course appointed fare, iii. 211. ? ? ? ? ? Yet, I conjure thee, blame me not for passion and desire, Me whom estrangement long hath brought to sick and sorry plight..? ? ? ? ? A moon is my love, in a robe of loveliness proudly arrayed, And the splendours of new-broken day from his cheeks and his forehead shine clear.. 57. Werdan the Butcher's Adventure with the Lady and the Bear cccliii. ? ? ? ? ? Thine approof which shall clothe me in noblest attire And my rank in the eyes of the people raise high..? ? ? ? ? Unto its pristine lustre your land returned and more, Whenas ye came, dispelling the gloom that whiles it wore.. Then the queen entered the palace and sat down on the throne of the circumcision (231) at the upper end of the hall, whereupon Tuhfeh took the lute and pressing it to her bosom, touched its strings on such wise that the wits of all present were bewildered and the Sheikh Iblis said to her, 'O my lady Tuhfeh, I conjure thee, by the life of this worshipful queen, sing for me and praise thyself, and gainsay me not.' Quoth she, 'Hearkening and obedience; yet, but for the adjuration by which thou conjurest me, I had not done this. Doth any praise himself? What manner of thing is this?' Then she improvised and sang the following verses: So the man returned to his lodging and going in to his slave-girl, said to her, "O Sitt el Milah, I went out on thine occasion and there met me the young man of Damascus, and he saluted me and saluteth thee. Indeed, he seeketh to win thy favour and would fain be a guest in our dwelling, so thou mayst let him hear somewhat of thy singing." When she heard speak of the young Damascene, she gave a sob, that her soul was like to depart her body, and answered, saying, "He knoweth my plight and is ware that these three days past I have eaten not nor drunken, and I beseech thee, O my lord, by the Great God, to accomplish the stranger his due and bring him to my lodging and make excuse to him for me." Quoth the king, 'Verily, thou makest me long to see him. Canst thou not bring us together?' 'With all my heart,' answered the husbandman, and the king sat with him till he had made an end of his tillage, when he carried him to his dwelling-place and brought him in company with the other stranger, and behold, it was his vizier. When they saw each other, they wept and embraced, and the husbandman wept for their weeping; but the king concealed their affair and said to him, 'This is a man from my country and he is as my brother.' So they abode with the husbandman and helped him for a wage, wherewith they supported themselves a long while. Meanwhile, they sought news of their country and learned that which its people suffered of straitness and oppression.. Meanwhile, Aboulhusn gave not over snoring in his sleep, till the day broke and the rising of the sun drew near, when a waiting-woman came up to him and said to him, "O our lord [it is the hour of] the morning- prayer." When he heard the girl's words, he laughed and opening his eyes, turned them about the place and found himself in an apartment the walls whereof were painted with gold and ultramarine and its ceiling starred with red gold. Around it were sleeping-chambers, with curtains of gold-embroidered silk let down over their doors, and all about vessels of gold and

porcelain and crystal and furniture and carpets spread and lamps burning before the prayer-niche and slave-girls and eunuchs and white slaves and black slaves and boys and pages and attendants. When he saw this, he was confounded in his wit and said, "By Allah, either I am dreaming, or this is Paradise and the Abode of Peace!" (18) And he shut his eyes and went to sleep again. Quoth the waiting-woman, "O my lord, this is not of thy wont, O Commander of the Faithful!". When the king heard the vizier's story, it pleased him and he bade him go to his house..7. Story of the Hunchback ci.?OF CLEMENCY..? ? ? ? Is there a man of you will come, that I may heal his pain With blows right profitful for him who's sick for lust of fight?. Then came forward the fourteenth officer and said, 'Know that the story I have to tell is pleasanter and more extraordinary than this; and it is as follows..She laughed and cried out to the women of the house, saying, "Ho, Fatimeh! Ho, Khedijeh! Ho, Herifeh! Ho, Senineh!" Whereupon all those who were in the place of women and neighbours flocked to me and fell a-laughing at me and saying, "O blockhead, what ailed thee to meddle with gallantry?" Then one of them came and looked in my face and laughed, and another said, "By Allah, thou mightest have known that she lied, from the time she said she loved thee and was enamoured of thee? What is there in thee to love?" And a third said, "This is an old man without understanding." And they vied with each other in making mock of me, what while I suffered sore chagrin..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:.38. The Lover who feigned himself a Thief to save his Mistress's Honour dlvii.? ? ? ? Suppose for distraction he seek in the Spring and its blooms one day, The face of his loved one holds the only Spring for his eye..Speedy Relief of God, Of the, i. 174..Here the treasure-seeker brought out a book and reading therein, dug in the crest of the mountain five cubits deep, whereupon there appeared to him a stone. He pulled it up and behold, it was a trap-door covering the mouth of a pit. So he waited till the [foul] air was come forth from the midst of the pit, when he bound a rope about the boy's middle and let him down to the bottom, and with him a lighted flambeau. The boy looked and beheld, at the upper end of the pit, wealth galore; so the treasure-seeker let down a rope and a basket and the boy fell to filling and the man to drawing up, till the latter had gotten his sufficiency, when he loaded his beasts and did his occasion, whilst the boy looked for him to let down to him the rope and draw him up; but he rolled a great stone to the mouth of the pit and went away..And the king bade him depart to his own house..The vizier's story pleased the king and he bade depart to his dwelling..? ? ? ? Be patient under its calamities, For all things have an issue soon or late..108. Aboukir the Dyer and Abousir the Barber dcccxlvi.? ? ? ? k. The Vizier's Son and the Bathkeeper's Wife dcccclxxxviii.Most like a wand of emerald my shape it is, trow I, ii. 245..As for Firouz, when he went forth from his house, he sought the letter, but found it not; so he returned home. Now his return fell in with the king's going forth and he found the latter's sandal in his house, whereat his wit was dazed and he knew that the king had not sent him away but for a purpose of his own. However, he held his peace and spoke not a word, but, taking the letter, went on his errand and accomplished it and returned to the king, who gave him a hundred dinars. So Firouz betook himself to the market and bought what beseemeth women of goodly gifts and returning to his wife, saluted her and gave her all that he had brought and said to her, "Arise [go] to thy father's house." "Wherefore?" asked she, and he said, "Verily, the king hath been bountiful to me and I would have thee show forth this, so thy father may rejoice in that which he seeth upon thee." "With all my heart," answered she and arising forthright, betook herself to the house of her father, who rejoiced in her coming and in that which he saw upon her; and she abode with him a month's space, and her husband made no mention of her..The Twenty-Second Night of the Month..? ? ? ? And when I long to look upon thy face, My life is perished with desire straightway..There was once, of old days and in bygone ages and times, a merchant of the merchants of Damascus, by name Aboulhusn, who had money and riches and slaves and slave-girls and lands and houses and baths; but he was not blessed with a child and indeed his years waxed great; wherefore he addressed himself to supplicate God the Most High in private and in public and in his inclining and his prostration and at the season of the call to prayer, beseeching Him to vouchsafe him, before his admittance [to His mercy], a son who should inherit his wealth and possessions; and God answered his prayer. So his wife conceived and the days of her pregnancy were accomplished and her months and her nights and the pangs of her travail came upon her and she gave birth to a male child, as he were a piece of the moon. He had not his match for beauty and he put to shame the sun and the resplendent moon; for he had a shining face and black eyes of Babylonian witchery (2) and aquiline nose and ruby lips; brief, he was perfect of attributes, the loveliest of the folk of his time, without doubt or gainsaying..? ? ? ? Fair patience use, for ease still followeth after stress And all things have their time and ordinance no less..When they knew that there was left him no estate that the king might covet, they feared lest he be brought to release him, by the incidence of the vizier's [good] counsel upon the king's heart, and he return to his former case, so should their plots be marred and their ranks degraded, for that they knew that the king would have need of that which he had known from that man nor would forget that wherewith he was familiar in him. Now it befell that a certain man of corrupt purpose (78) found a way to the perversion of the truth and a means of glozing over falsehood and adorning it with a semblance of fair-seeming and there proceeded from him that wherewith the hearts of the folk were occupied, and their minds were corrupted by his lying tales; for that he made use of Indian subtleties and forged them into a proof for the denial of the Maker, the Creator, extolled be His might and exalted be He! Indeed, God is exalted and magnified above the speech of the deniers. He avouched that it is the planets (79) that order the affairs of all creatures and he set down twelve mansions to twelve signs [of the Zodiac] and made each sign thirty degrees, after the number of the days of the month, so that in twelve mansions there are three hundred and threescore [degrees], after the number of the days of the year; and he wrought a scheme, wherein he lied and was an infidel and denied [God]. Then he got possession of the king's mind and the enviers and haters aided him against the vizier and insinuated themselves into his favour and corrupted his counsel against the vizier, so that he suffered of him that which he suffered and he banished him and put him away..? ? ? ? ? ? ? ? wa. The Hawk and the Locust dcccxcvi.Selim followed him till he brought him to an underground chamber and showed him somewhat of wine that was to his mind. So he occupied him with looking upon it and taking him at unawares, sprang upon him from behind and cast him to the earth and sat upon his breast. Then he drew a knife and set it to his jugular; whereupon there betided Selim [that wherewithal] God made him forget all that He had decreed [unto him], (72) and he said to the cook, 'Why dost thou this thing, O man? Be mindful of God the Most High and fear Him. Seest thou not that I am a stranger? And indeed [I have left] behind me a defenceless woman. Why wilt thou slay me?' Quoth the cook, 'Needs must I slay thee, so I may take thy good.' And Selim said, 'Take my good, but

slay me not, neither enter into sin against me; and do with me kindness, for that the taking of my money is lighter (73) than the taking of my life.' Things, The King who knew the Quintessence of, i. 239.?? ? ? ? ? By Allah, O thou that chid'st my heart concerning my sister's love, Leave chiding and rather bemoan my case and help me to my will..? ? ? ? May the place of my session ne'er lack thee I Oh, why, My heart's love, hast thou saddened my mind and mine eye? (108).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..When the king had departed on his journey, the vizier said in himself, 'Needs must I look upon this damsel whom the king loveth with all this love.' So he hid himself in a place, that he might look upon her, and saw her overpassing description; wherefore he was confounded at her and his wit was dazed and love got the mastery of him, so that he said to her, saying, 'Have pity on me, for indeed I perish for the love of thee.' She sent back to him, saying, 'O vizier, thou art in the place of trust and confidence, so do not thou betray thy trust, but make thine inward like unto thine outward (113) and occupy thyself with thy wife and that which is lawful to thee. As for this, it is lust and [women are all of] one taste. (114) And if thou wilt not be forbidden from this talk, I will make thee a byword and a reproach among the folk.' When the vizier heard her answer, he knew that she was chaste of soul and body; wherefore he repented with the utmost of repentance and feared for himself from the king and said, 'Needs must I contrive a device wherewithal I may destroy her; else shall I be disgraced with the king'.INTRODUCTION.--Story of King Shehriyar and his Brother..So I arose and gathering wood and planks from the wrecks, wrought of them the semblance of a boat [to wit, a raft,] and bound it fast with ropes, saying, 'I will embark thereon and fare with this water into the inward of the mountain. If it bring me to the mainland or to a place where I may find relief and safety, [well and good]; else I shall [but] perish, even as my companions have perished.' Then I collected of the riches and gold and precious stuffs, cast up there, whose owners had perished, a great matter, and of jacinths and crude ambergris and emeralds somewhat past count, and laid all this on the raft [together with what was left me of victual]. Then I launched it on the river and seating myself upon it, put my trust in God the Most High and committed myself to the stream..? ? ? ? j. The Two Kings dcxvi.? ? ? ? v. The Sharpers with the Money-Changer and the Ass dccccxiv.When the evening evened, the king sat in his privy chamber and bade fetch the vizier, who presented himself before him, and the king required of him the promised story. So the vizier answered, "With all my heart. Know, O king, that.21. Omar ben Abdulaziz and the Poets cccccxii.When in the sitting-chamber we for merry-making sate, iii. 135..Quoth Ishac, 'Indeed, this was of thy fair fortune. By Allah, I know not that which thou knowest in this craft!' Then he arose and going to a chest, brought out therefrom striped clothes of great price, netted with jewels and great pearls, and said to her, 'In the name of God, don these, O my lady Tuhfeh.' So she arose and donned those clothes and veiled herself and went up [with Ishac] to the palace of the Khalifate, where he made her stand without, whilst he himself went in to the Commander of the Faithful (with whom was Jaafer the Barmecide) and kissing the earth before him, said to him, 'O Commander of the Faithful, I have brought thee a damsel, never saw eyes her like for excellence in singing and touching the lute; and her name is Tuhfeh." (186) 'And where,' asked Er Reshed, 'is this Tuhfeh, who hath not her like in the world?' Quoth Ishac, 'Yonder she stands, O Commander of the Faithful;' and he acquainted the Khalif with her case from first to last. Then said Er Reshid, 'It is a marvel to hear thee praise a slave-girl after this fashion. Admit her, so we may see her, for that the morning may not be hidden.'.When the king heard this from the vizier, he bade him go away [and he withdrew to his house]..? ? ? ? ? The sable torrent of her locks falls down unto her hips; Beware the serpents of her curls, I counsel thee, beware!.?Story of the Merchant and His Sons..Now the children had entered the coppice, to make water, and there was there a forest of trees, wherein, if a horseman entered, he might wander by the week, [before finding his way out], for none knew the first thereof from the last. So the boys entered therein and knew not how they should return and went astray in that wood, to an end that was willed of God the Most High, whilst their father sought them, but found them not. So he returned to their mother and they abode weeping for their children. As for these latter, when they entered the wood, it swallowed them up and they went wandering in it many days, knowing not where they had entered, till they came forth, at another side, upon the open country..? ? ? ? ? a. Story of the Eunuch Bekhit xxxix.Then she wept and the old woman with her and the latter went up to Aboulhusn and uncovering his face, saw his eyes bound and swollen for the binding. So she covered him again and said, "Indeed, O Nuzhet el Fuad, thou art afflicted in Aboulhusn!" Then she condoled with her and going out from her, ran without ceasing till she came in to the Lady Zubeideh and related to her the story; and the princess said to her, laughing, "Tell it over again to the Khalif, who maketh me out scant of wit and lacking of religion, and to this ill-omened slave, who presumeth to contradict me." Quoth Mesrour, "This old woman lieth; for I saw Aboulhusn well and Nuzhet el Fuad it was who lay dead." "It is thou that liest," rejoined the stewardess, "and wouldst fain sow discord between the Khalif and the Lady Zubeideh." And he said, "None lieth but thou, O old woman of ill-omen, and thy lady believeth thee, and she doteth." Whereupon the Lady Zubeideh cried out at him, and indeed she was enraged at him and at his speech and wept..When the king heard his speech, he turned to him and said, "It is grievous to me, O vizier of good counsel." And he told him that the [other] sages testified [to the correctness of their fellow's interpretation of the dream]; whereupon Er Rehwān sighed and knew that the king went in fear of him; but he showed him fortitude and said to him, "God assain the king! My counsel is that the king accomplish his commandment and execute his ordinance, for that needs must death be and it is liefer to me that I die, oppressed, than that I die, an oppressor. But, if the king see fit to defer the putting of me to death till the morrow and will pass this night with me and take leave of me, when the morrow cometh, the king shall do what he will.".70. Aboulaswed and his squinting Slave-girl cclcxvii.The company marvelled at this story and the tenth officer came forward and said, 'As for me, there befell me that which was yet more extraordinary than all this.' Quoth El Melik ez Zahir, 'What was that?' And he said,.When it was the ninth day, the viziers [foregathered and] said, one to another, "Verily, this youth baffleth us, for as often as the king is minded to put him to death, he beguileth him and ensorcelleth him with a story; so what deem ye we should do, that we may slay him and be at rest from him?" Then they took counsel together and were of accord that they should go to the king's wife [and prompt her to urge the king to slaughter the youth. So they betook themselves to her] and said to her, "Thou art heedless of this affair wherein thou art and this heedlessness will not profit thee;

whilst the king is occupied with eating and drinking and diversion and forgetteth that the folk beat upon tabrets and sing of thee and say, 'The king's wife loveth the youth;' and what while he abideth on life, the talk will increase and not diminish." Quoth she, "By Allah, it was ye set me on against him, and what shall I do [now]?" And they answered, "Do thou go in to the king and weep and say to him, 'Verily, the women come to me and tell me that I am become a byword in the city, and what is thine advantage in the sparing of this youth? If thou wilt not slay him, slay me, so this talk may be estopped from us.'" If, in his own land, midst his folk, abjection and despite, ii. 196..145. The Bedouin and his Wife dcxc.106. The Man's Dispute with the Learned Woman of the relative Excellence of the Sexes ccccxix. Then the king summoned the *cadi* and the witnesses and bade them marry the old king's daughter and sister to his own sons; so they married them, after the king had made a bride-feast three days and displayed their brides to them from eventide to peep of day. Then the two princes went in to their brides and did away their maidenhead and loved them and were vouchsafed children by them..Now the king was a very old man and destiny decreed the ending of his term of life; so he died and when he was buried, the folk assembled and many were the sayings of the people and of the king's kinsfolk and officers, and they took counsel together to slay the princess and the young pilgrim, saying, 'This fellow dishonoureth us with yonder strumpet and none accepteth dishonour but the base.' So they fell upon them and slew the princess, without questioning her of aught; whereupon the pious woman (whom they deemed a boy) said to them, 'Out on ye, O misbelievers I Ye have slain the pious lady.' Quoth they, 'Lewd fellow that thou art, dost thou bespeak us thus? Thou lovedst her and she loved thee, and we will slay thee without mercy.' 'God forbid!' answered she, 'Indeed, the affair is the contrary of this.' 'What proof hast thou of that?' asked they, and she said, 'Bring me women.' So they brought her women, and when they looked on her, they found her a woman..86. Omar ben el Khettab and the Young Bedouin cccxcv. ? ? ? ? So, by Allah, O richest of all men in charms, Vouchsafe to a lover, who's bankrupt well-nigh." O Shehrazad, " quoth Shehriyar, "finish unto us the story that thy friend told thee, for that it resembleth the story of a king whom I knew; but fain would I hear that which betided the people of this city and what they said of the affair of the king, so I may return from that wherein I was." "With all my heart," answered Shehrazad. "Know, O august king and lord of just judgment and praiseworthy excellence and exceeding prowess, that, when the folk heard that the king had put away from him his custom and returned from that which had been his wont, they rejoiced in this with an exceeding joy and offered up prayers for him. Then they talked with one another of the cause of the slaughter of the girls, and the wise said, 'They (162) are not all alike, nor are the fingers of the hand alike.'" Then he folded the letter and sealing it, delivered it to the damsel, who took it and carried it to her mistress. When the princess read the letter and apprehended its contents, she said, "Meseemeth he recalleth to me that which I did aforetime." Then she called for inkhorn and paper and wrote the following verses: ? ? ? ? ? ? ? ? Behold, my loved ones all are ta'en from me away..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!' Ishac entered, he and his company, and seating themselves in the place of honour, amused themselves by looking on the slave-girls and *mamelukes* and watching how they were sold, till the sale came to an end, when some of the folk went away and other some sat. Then said the slave-dealer, 'Let none sit with us except him who buyeth by the thousand [dinars] and upwards.' So those who were present withdrew and there remained none but Er Reshid and his company; whereupon the slave-dealer called the damsel, after he had caused set her a chair of *fawwak*, (170) furnished with Greek brocade, and it was as she were the sun shining in the clear sky. When she entered, she saluted and sitting down, took the lute and smote upon it, after she had touched its strings and tuned it, so that all present were amazed. Then she sang thereto the following verses: Therewith Nuzhet el Fuad rejoiced and said, "Indeed, this is an excellent device." [Then Aboulhusn stretched himself out] forthright and she shut his eyes and tied his feet and covered him with the kerchief and did what [else] her lord had bidden her; after which she rent her dress and uncovering her head, let down her hair and went in to the Lady Zubeideh, crying out and weeping, When the princess saw her in this case, she said to her, "What plight is this [in which I see thee]? What is thy story and what maketh thee weep?" And Nuzhet el Fuad answered, weeping and crying out the while, "O my lady, may thy head live and mayst thou survive Aboulhusn el Khelia! For he is dead." The Lady Zubeideh mourned for him and said, "Alas for Aboulhusn el Khelia!" And she wept for him awhile. Then she bade her treasurers give Nuzhet el Fuad a hundred dinars and a piece of silk and said to her, "O Nuzhet el Fuad, go, lay him out and carry him forth." ? ? ? ? ? ? ? ? ef. Story of the Barber's Sixth Brother clviii. Akil rejoiced in the coming of El Abbas and the slaughter of his enemy and all in his camp rejoiced also and cast dresses of honour upon Aamir. Moreover, Akil bade go forth to meet El Abbas, and commanded that none, great or small, freeman or slave, should tarry behind. So they did his bidding and going forth all, met El Abbas at three parasangs' distance from the camp. When they met him, they all dismounted from their horses and Akil and he embraced and clapped hands. (95) Then they returned, rejoicing in the coming of El Abbas and the slaughter of their enemy, to the camp, where tents were pitched for the new-comers and carpets spread and game killed and beasts slaughtered and royal guest-meals spread; and on this wise they abode twenty days, in the enjoyment of all delight and solace of life.. Therewith Queen Es Shuhba was moved to delight and said, 'Well done, O Tuhfeh! Let me have more of thy singing.' So she smote the lute and changing the mode, improvised the following verses on the moss-rose:..Presently, there came in upon us a spunger, without leave, and we went on playing, whilst he played with us. Then quoth the Sultan to the Vizier, "Bring the spunger who cometh in to the folk, without leave or bidding, that we may enquire into his case. Then will I cut off his head." So the headsman arose and dragged the spunger before the Sultan, who bade cut off his head. Now there was with them a sword, that would not cut curd; (151) so the headsman smote him therewith and his head flew from his body. When we saw this, the wine fled from our heads and we became in the sorriest of plights. Then my friends took up the body and went out with it, that they might hide it, whilst I took the head and made for the river.. ? ? ? ? Beauty on his cheek hath written, "Blest be Allah, He who created this enchanting wight!". ? ? ? ? The pitcher then of goblets filled full and brimming o'er With limpid wine we plunder, that pass from friend to friend..It is told that there was once, in the city of Baghdad, a comely and well-bred youth, fair of face, tall of stature and slender of shape. His name was Alaeddin and he was of the chiefs of the sons of the merchants and had a shop wherein he sold and bought One day, as he sat in his shop, there passed by him a girl of the women of pleasure, (253) who raised her eyes and casting a glance at the young merchant, saw written in a flowing hand on the forepart (254) of the door of his shop, these words, "VERILY, THERE IS NO CRAFT BUT MEN'S CRAFT,

FORASMUCH AS IT OVERCOMETH WOMEN'S CRAFT." When she beheld this, she was wroth and took counsel with herself, saying, "As my head liveth, I will assuredly show him a trick of the tricks of women and prove the untruth of (255) this his inscription!". Quoth Jesus (on whom be peace!), 'Had these dealt prudently, they had taken thought for themselves; but they neglected the issues of events; for that whoso acteth prudently is safe and conquereth, (252) and whoso neglecteth precaution perisheth and repenteth.' Nor," added the vizier, "is this more extraordinary nor goodlier than the story of the king, whose kingdom was restored to him and his wealth, after he had become poor, possessing not a single dirhem.". There was once, of old days, a king of the kings, whose name was Azadbekht; his [capital] city was called Kuneim Mudoud and his kingdom extended to the confines of Seistan and from the frontiers of Hindustan to the sea He had ten viziers, who ordered his state and his dominion, and he was possessed of judgment and exceeding wisdom. One day he went forth with certain of his guards to the chase and fell in with an eunuch on horseback, holding in his hand the halter of a mule, which he led along. On the mule's back was a litter of gold-inwoven brocade, garded about with an embroidered band set with gold and jewels, and over against the litter was a company of horsemen. When King Azadbekht saw this, he separated himself from his companions and making for the mule and the horsemen, questioned the latter, saying, "To whom belongeth this litter and what is therein?". The eunuch answered, (for he knew not that he was King Azadbekht,) saying, "This litter belongeth to Isfehend, vizier to King Azadbekht, and therein is his daughter, whom he purposeth to marry to Zad Shah the King.". King Azadbekht and his Son, History of, i. 61..? ? ? ? ? Yea, he thou lov'st shall be hard-hearted, recking not Of fortune's turns or fate's caprices, in his pride..Numan (En) and the Arab of the Benou Tai, i. 203..When the king heard this from his son, he rose to his feet and calling for his charger of state, took horse with four-and-twenty amirs of the chief officers of his empire. Then he betook himself to the palace of the King of Baghdad, who, when he saw him coming, bade his chamberlains open the doors to him and going down himself to meet him, received him with all worship and hospitality and entreated him with the utmost honour. Moreover, he carried him [and his suite] into the palace and causing make ready for them carpets and cushions, sat down upon a chair of gold, with traverses of juniper- wood, set with pearls and jewels. Then he bade bring sweetmeats and confections and odoriferous flowers and commanded to slaughter four-and-twenty head of sheep and the like of oxen and make ready geese and fowls, stuffed and roasted, and pigeons and spread the tables; nor was it long before the meats were set on in dishes of gold and silver. So they ate till they had enough and when they had eaten their fill, the tables were removed and the wine-service set on and the cups and flagons ranged in order, whilst the mamelukes and the fair slave- girls sat down, with girdles of gold about their middles, inlaid with all manner pearls and diamonds and emeralds and rubies and other jewels. Moreover, the king bade fetch the musicians; so there presented themselves before him a score of damsels, with lutes and psalteries and rebecks, and smote upon instruments of music, on such wise that they moved the assembly to delight..Noureddin thanked him and they entered the slave-merchant's house. When the people of the house saw Abou Nuwas, they rose to do him worship, for that which they knew of his station with the Commander of the Faithful. Moreover, the slave-dealer himself came up to them with two chairs, and they seated themselves thereon. Then the slave-merchant went into the house and returning with the slave-girl, as she were a willow-wand or a bamboo-cane, clad in a vest of damask silk and tired with a black and white turban, the ends whereof fell down over her face, seated her on a chair of ebony; after which quoth he to those who were present, "I will discover to you a face as it were a full moon breaking forth from under a cloud." And they said, "Do so." So he unveiled the damsel's face and behold, she was like the shining sun, with comely shape and day-bright face and slender [waist and heavy] hips; brief, she was endowed with elegance, the description whereof existeth not, [and was] even as saith of her the poet.:?STORY OF DAVID AND SOLOMON..Abbas (El) and the King's Daughter of Baghdad, iii. 53..One night, when the night was half spent, as Selim and Selma sat talking and devising with each other, they heard a noise below the house; so they looked out from a lattice that gave upon the gate of their father's mansion and saw a man of goodly presence, whose clothes were hidden by a wide cloak, which covered him. He came up to the gate and laying hold of the door-ring, gave a light knock; whereupon the door opened and out came their sister, with a lighted flambeau, and after her their mother, who saluted the stranger and embraced him, saying, 'O beloved of my heart and light of mine eyes and fruit of mine entrails, enter.' So he entered and shut the door, whilst Selim and Selma abode amazed..63. The Lovers of the Benou Udhreh cclxxxiii.? ? ? ? ? "Fair patience practise, for thereon still followeth content." So runs the rede 'mongst all that dwell in city or in tent..7. Noureddin Ali and the Damsel Enis el Jelis xxxiv

[Le Chevalier de Maison-Rouge](#)

[The Poetical Works of Oliver Goldsmith M B With an Account of His Life and Writings](#)

[California Her Wealth and Resources With Many Interesting Facts Respecting the Climate and People The Official and Other Correspondence of the Day Relating to the Gold Region](#)

[The Substitution of Similars The True Principle of Reasoning Derived from a Modification of Aristotles Dictum](#)

[From Czar to Kaiser The Betrayal of Russia](#)

[Maggie Pepper A Play in Three Acts](#)

[A Vindication of the Sermons of His Grace John Archbishop of Canterbury Concerning the Divinity and Incarnation of Our B Saviour And of the Lord Bishop of Worcesters](#)

[Sermon on the Mysteries of the Christian Faith](#)

[The Man Who Could Not Lose](#)

[Poems in Many Lands](#)

[Considérations Sur Le Rhumatisme Articulaire Aigu Et Son Traitement](#)

[Some Details Concerning General Moreau and His Last Moments Followed by a Short Biographical Memoir](#)

[Fugitive Miscellany Vol 2 Being a Collection of Such Fugitive Pieces in Prose and Verse as Are Not in Any Other Collection With Many Pieces Never Before Published](#)

[Physiology for Little Folks A Revised Edition of Childs Book of Health in Easy Lessons for Schools](#)

[The Bostonian Society Publications Vol 2 Boston Old State House](#)

[Ballads and Poems of Tragic Life](#)

[Seventeenth Catalogue of the Officers and Students of Lebanon Valley College For the Collegiate Year 1882-83](#)

[Transactions of the North Carolina Dental Society at the Twenty-Eighth Annual Session Held at Raleigh N C Commencing June 19 1902](#)

[Abstracts of Protocols of the Town Clerks of Glasgow Vol 7](#)

[Catalogue of Cumberland University Lebanon Tenn 1897](#)

[A List of Works on North American Entomology Compiled for the Use of Students and Other Workers as Well as for Those about to Begin the Collection and Study of Insects](#)

[Profits in Poultry Keeping Solved The Briggs System and Secrets of Successful Poultry Raising An Economical Labor Saving Profit Assuring System of Poultry Raising](#)

[The Bostonian Society Publications Vol 11](#)

[The Wisdom of Abraham Lincoln Being Extracts from the Speeches State Papers and Letters of the Great President](#)

[The Three Trials of William Hone for Publishing Three Parodies Viz The Late John Wilkess Catechism the Political Litany and the Sinecurists Creed To Which Is Added the Trial by Jury](#)

[New South Wales Statistics History and Resources](#)
