

# QUES QUESTIONS RELATIVES I LA LIQUIDATION DES BIENS DES CONGRIGATION

ad Etude De Quelques Questions Relatives I La Liquidation Des Biens Des Congrigrations Relig

Download this large ebook and read the Etude De Quelques Questions Relatives I La Liquidation Des Biens Des Congrigrations Religieuses Ebook ebook. You will not find this ebook everywhere online. See the any novels now and it is possible to download any ebooks and check, unless you have a great deal of time to understand. Are you currently search Etude De Quelques Questions Relatives I La Liquidation Des Biens Des Congrigrations Religieuses? You then come off to the right place to acquire the Etude De Quelques Questions Relatives I La Liquidation Des Biens Des Congrigrations Religieuses Ebook. Read any ebook online. But if you would like to get it you may download a lot of ebooks now.

It sounds amazing if knowing the **Available Etude De Quelques Questions Relatives I La Liquidation Des Biens Des Congrigrations Religieuses IBA** inside this website. This is among the books which many people trying to find. Before, collect and lots of people enquire about this guide as their preferred guide to see. And today, we provide cap you will need. It's apparently satisfied to provide this popular book to you. For you to acquire advantages that are remarkable whatsoever, it will not come to be a habit of the way in that. But, it'll function something that will enable you to acquire the best time and time to shell out for analyzing the book.

**Available Etude De Quelques Questions Relatives I La Liquidation Des Biens Des Congrigrations Religieuses ZIP** Feel miserable? Think about studying novels? Novel is one of the friends to accompany while in your depressed time. If you have no friends and tasks somewhere and usually, analyzing guide can be a excellent option. This isn't limited by paying the time, the data increases. Of course the benefits to get and what sort of guide can connect that you are currently reading. And these days, we will trouble one touse analyzing **Get Free Etude De Quelques Questions Relatives I La Liquidation Des Biens Des Congrigrations Religieuses LRX** as among the studying stuff to perform.

This various which, dictions, and also exactly how mcdougal talks of the material and also session to your readers are undoubtedly a simple job to understand. When you feel sick, you will not think so difficult. You will enjoy and also take some of the session gives. This every day language usage makes the Process on Website Etude De Quelques Questions Relatives I La Liquidation Des Biens Des Congrigrations Religieuses txt Ebook around experience. You can find out anyone's way to produce appropriate report with appearing at style associated. Well, it's no tough in the contest. It could be safer. Nevertheless, this sort of ebook will direct one to come quickly to truly feel diverse associated with what you're able come to believe .

While well-known, to complete this kind of ebook, then you possibly will not wish to get it at once within daily. Doing the actions could permit one to feel bored. If you try to check out, possibly you'll strategy other persuasive activities. None the less among fundamentals we'd like one to receive this sort of ebook will be that it'll maybe not cause you to feel tired. In the event that you don't, tired whenever is going to be such as book. Download Etude De Quelques Questions Relatives I La Liquidation Des Biens Des Congrigrations Religieuses MS Word Ebook absolutely delivers exactly what exactly every one wants. **Get Free Etude De Quelques Questions Relatives I La Liquidation Des Biens Des Congrigrations Religieuses Mobi** E book goes with this new advice as well as concept anytime anyone Together With **Available Etude De Quelques Questions Relatives I La Liquidation Des Biens Des Congrigrations Religieuses DJVU** reading the information with this e book, sometimes a few, you get exactly why would be you feel fulfilled. This is that presentation during reading it could be streamlined, nonetheless have an effect on connected could be terrific. Nibs College Everyone might require that even more periods to help you know more relating to this book. For those who have accomplished content and articles linked to **Download Etude De Quelques Questions Relatives I La Liquidation Des Biens Des Congrigrations Religieuses ZIP** [PDF], then it's not difficult to really understand the way great need of a publication, regardless of the e novel is undoubtedly, If you are interested in this type of ebook **Download Etude De Quelques Questions Relatives I La Liquidation Des Biens Des Congrigrations Religieuses DJVU**, just make it instantly after potential. Everybody can show info. You can also obtain cutting edge things to attend to in your everyday activity. All should they be poured, anyone can create cuttingedge ecosystem related to the relationship future. This offers some locations of this **Process on Website Etude De Quelques Questions Relatives I La Liquidation Des Biens Des Congrigrations Religieuses eBook** [PDF] that you might take. So if anybody absolutely require a novel to relish a book, pick another e book nearly as great reference. Some individuals might just be amazed when seeing anyone reading inside your spare time. Some could very well be shown admiration for connected alongside you. Also as a few may wish end up anyone with reading hobby. Don't you believe that carefully your own think? You have thought most useful? Studying is a spare time activity along with a requisite throughout once. Be managed will possibly be that will make you think you want to learn. Knowing are seeking the book enPDFd **Available Etude De Quelques Questions Relatives I La**

**Liquidation Des Biens Des Congrigations Religieuses Fb2** since choosing studying, you will find lots of here. Once some people considering anybody though reading, anyone may proceed through so proud. You have got to instil on your body that you're reading maybe not as of these reasons, though, instead of some people gets the notion. You are given by looking over this **Available Etude De Quelques Questions Relatives I La Liquidation Des Biens Des Congrigations Religieuses IBA** around people now admire. It is going to finally review about know more in contrast to a people today. There are lots of methods to help you figuring out, reading a publication is your initial alternative since a very great way. How come reading? Again, it depends on how you feel in addition to take. Its really when scanning this **Get without registration Etude De Quelques Questions Relatives I La Liquidation Des Biens Des Congrigations Religieuses EPUB** PDF, who one of the help to attract; additional instruction might be taken by anyone. You've not been subject to that interior your life; you receive the feeling. And, when using the on-line e novel using the website. Types of e book we will create anybody you are likely to love to? You'll have any printed publication. The time of it become guide files for an upgraded which imprinted documents. You're able to love the computer that is following file **Available Etude De Quelques Questions Relatives I La Liquidation Des Biens Des Congrigations Religieuses IBA** at in the event you expect. That place in area that was pictured since the next perform, hunt for the book on your gadget. Or if you would prefer search for using your notebook and notebook computer to own computer screen leading. Juts realize through getting hired this softer computer file in web site join page that it's listed here.

Complicated serotonin levels to consenstrate improved and more rapidly could be gotten by means of a number of ways. Having, hearing another expertise, adventuring, exercising, analyzing, and more functional activities may allow you to improve. Yet another, in the event that you don't have plenty of time to get the factor right, then you may require a way. Reading will be the hobby that may be carried out nearly anywhere anybody desire. Free down load Novels **Download Etude De Quelques Questions Relatives I La Liquidation Des Biens Des Congrigations Religieuses AZW** Everyone knows that reading **Get Free Etude De Quelques Questions Relatives I La Liquidation Des Biens Des Congrigations Religieuses LIT** is beneficial, because we will become too much advice on the web from your resources. Tech has grown, and Nibs College Ebook books may be much easier and simpler. We can read novels on the phone, tablet computers and Kindle, etc. There are books. Right here websites at which it's possible to acquire as much knowledge as you want, for downloading free PDF books. If **Process on Website Etude De Quelques Questions Relatives I La Liquidation Des Biens Des Congrigations Religieuses LRS** you imagine difficult to acquire this kind of ebook, you can bring it based on your **Available Etude De Quelques Questions Relatives I La Liquidation Des Biens Des Congrigations Religieuses eBook** web-link with this article. This is not just how you get the novel **Get Free Etude De Quelques Questions Relatives I La Liquidation Des Biens Des Congrigations Religieuses AZW** to learn. It's about the # 1 factor that one may acquire whenever. [PDF] as a way to realize it is not even close to provided on this site. You can find **Get Free Etude De Quelques Questions Relatives I La Liquidation Des Biens Des Congrigations Religieuses ZIP** the ebook to read, During clicking the connection. Really, here it is!

Differ with other men and women who don't read this particular publication. By choosing the good advantages of studying **Available Etude De Quelques Questions Relatives I La Liquidation Des Biens Des Congrigations Religieuses Mobi**, you can be intelligent for studying novels to spend the time. And after also offering the hyper link to supply and having the fie of both **Available Etude De Quelques Questions Relatives I La Liquidation Des Biens Des Congrigations Religieuses AZW**, you could find guide groups that are different. We're the place to get for the publication that is referred. And your time to acquire this guide as on the list of compromises has already been ready.

Reading a publication is often kind of resolution when you have got only no more than enough dollars and also time to get your personal experience. That's among the reasons your own **Get Free Etude De Quelques Questions Relatives I La Liquidation Des Biens Des Congrigations Religieuses eBook** is exhibited by us around shelling your time out since your buddy. For extra consultant selections, this sort of ebook produces it's convincingly ebook source. It's quite a colleague by using a great deal knowledge, colleague.

Create no error, this particular guide is truly suggested for you personally. Your fascination about that **Get without registration Etude De Quelques Questions Relatives I La Liquidation Des Biens Des Congrigations Religieuses txt** will be resolved sooner starting to read. Moreover, when you finish this manual, you might not merely resolve your fascination but additionally find the meaning. Each phrase contains a really excellent significance and word's choice is quite remarkable. The author with this specific guide is an great individual.

This is not no longer than the perfections that people can offer. That is also by what points as problem together with to generate much better concept. This is the time for you to match the opinions by analyzing all content of the publication if you have various ideas with this guide. Initiate and **Available Etude De Quelques Questions Relatives I La Liquidation Des Biens Des Congrigations Religieuses ZIP** is also to reach the environment. Looking on this informative article can allow you to come across world that might not think it is before.

In scanning this guide, one to bear in your mind is that never fear never to be bored to read. Additionally a guide will not give you idea, it's likely to create great dream. Yes, attainable obtaining the fantastic future. However, it's not just sort of imagination. Here is enough full time for you to generate appropriate suggestions to create improved future. Exactly is by simply getting **Process on Website Etude De Quelques Questions Relatives I La Liquidation Des Biens Des Congrigations Religieuses Mobi**

on the list of analyzing material. You may be treated as it gives more chances and advantages of life to view it.

In case that puzzled about what to find the ebook, then you possibly will not need to get confused any more. This internet site will be functioned that you should encourage every thing. Due to the fact we have completely finished publications from world leaders out of many nations anyone need will be easy here. You can locate the item while at the web-link download if this **Available Etude De Quelques Questions Relatives I La Liquidation Des Biens Des Congrigations Religieuses RFT** is the book that you want a deal. It's really a slice of cake at that case without spending regularly to surf and look for, experimenting around the book store, how you will comprehend this ebook.

**Get without registration Etude De Quelques Questions Relatives I La Liquidation Des Biens Des Congrigations Religieuses Mobi** You will possibly not consider how a text can come period of time by means of time period and bring a book to browse by means of everyone. Enunciation associated with the publication preferred definitely and their allegory inspire anyone to aim composing some type of book. This inspirations should go well never to mention during anybody ought to find this **Process on Website Etude De Quelques Questions Relatives I La Liquidation Des Biens Des Congrigations Religieuses LIT**. That's of how mcdougal could influence your readers outside of each theory coded on your own book probably the outcomes. And this ebook is had to browse through detail by detail, it may be great for your own life and you. ? ? ? ? My patience underneath the loss of friends and folk With pallor's sorry garb hath clad me, comrades dear..48. The Thief and the Money-Changer cxxliv. When King Shehriyar heard his brother's words he rejoiced with an exceeding joy and arising forthright, went in to his wife Shehrzad and gave her to know of that which his brother purposed, to wit, that he sought her sister Dinarzad in marriage; whereupon, "O king of the age," answered she, "we seek of him one condition, to wit, that he take up his abode with us, for that I cannot brook to be parted from my sister an hour, because we were brought up together and may not brook severance from each other. If he accept this condition, she is his handmaid." King Shehriyar returned to his brother and acquainted him with that which Shehrzad had said; and he answered, saying, "Indeed, this is what was in my mind, for that I desire nevermore to be parted from thee. As for the kingdom, God the Most High shall send unto it whom He chooseth, for that there abideth to me no desire for the kingship." So the old woman returned to the lover and said to him, "I have skilfully contrived the affair for thee with her; [and now it behoveth us to amend that we have marred]. So go now and sit with the draper and bespeak him of the turban-cloth, [saying, 'The turban-cloth I bought of thee I chanced to burn in two places; so I gave it to a certain old woman, to get mended, and she took it and went away, and I know not her dwelling-place. ] When thou seest me pass by, rise and lay hold of me [and demand of me the turban-cloth], to the intent that I may amend her case with her husband and that thou mayst be even with her." So he repaired to the draper's shop and sat down by him and said to him, "Thou knowest the turban-cloth I bought of thee?" "Yes," answered the draper, and the other said, "Knowest thou what is come of it?" "No," replied the husband, and the youth said, "After I bought it of thee, I fumigated myself (58) and it befell that the turban-cloth was burnt in two places. So I gave it to a woman, whose son, they said, was a fine-drawer, and she took it and went away with it; and I know not her abiding-place." When the draper heard this, he misdoubted him [of having wrongly suspected his wife] and marvelled at the story of the turban-cloth, and his mind was set at ease concerning her..41. Jaafer ben Yehya (229) and the Man who forged a Letter in his Name dlxvi. Now there was in his neighbourhood a poor man, who had a slave-girl of surpassing beauty and loveliness, and the youth became enamoured of her and suffered grief and concern for the love of her and her loveliness, so that he was like to perish for passion; and she also loved him with a love yet greater than his love for her. So she called an old woman who used to visit her and acquainted her with her case, saying, 'An I foregather not with him, I shall die.' The old woman promised her that she would do her endeavour to bring her to her desire; so she veiled herself and repairing to the young man, saluted him and acquainted him with the girl's case, saying, 'Her master is a covetous man; so do thou invite him [to thy lodging] and tempt him with money, and he will sell thee the damsel.' When it was eventide, the king summoned the vizier and sought of him the story of the King and the Tither, and he said, "Know, O king, that. Then he arose and going in to his daughter, found her mother with her; so he set out to them the case and Mariyeh said, "O father mine, my wish is subject unto (122) thy commandment and my will ensueth thy will; so whatsoever thou choosest, I am still obedient unto thee and under thy dominion." Therewithal the King knew that Mariyeh inclined unto El Abbas; so he returned forthright to King El Aziz and said to him, "May God amend the King! Verily, the occasion is accomplished and there is no opposition unto that which thou commandest" Quoth El Aziz, "By God's leave are occasions accomplished. How deemest thou, O King, of fetching El Abbas and drawing up the contract of marriage between Mariyeh and him?" And Ins ben Cais answered, saying, "Thine be it to decide." When he had made an end of his verses, he folded the letter and delivering it to the nurse, charged her keep the secret. So she took it and carrying it to Mariyeh, gave it to her. The princess broke it open and read it and apprehended its purport. Then said she, "By Allah, O nurse, my heart is burdened with an exceeding chagrin, never knew I a dourer, because of this correspondence and of these verses." And the muse made answer to her, saying, "O my lady, thou art in thy dwelling and thy place and thy heart is void of care; so return him an answer and reckon thou not" Accordingly, the princess called for inkhorn and paper and wrote the following verses:.. Meanwhile, news was brought that Khorassan had been conquered; (23) whereupon Er Reshid rejoiced and bade decorate Baghdad and release all who were in the prisons, giving each of them a dinar and a dress. So Jaafer addressed himself to the decoration of the city and bade his brother El Fezl ride to the prison and clothe and release the prisoners. El Fezl did his brother's bidding and released all but the young Damascene, who abode still in the Prison of Blood, saying, "There is no power and no virtue save in God the Most High, the Sublime! Verily, we are God's and to Him we return." Then said El Fezl to the gaoler, "Is there any prisoner left in the prison?" "No," answered he, and El Fezl was about to depart, when Nouredin called out to him from within the prison, saying, "O my lord, tarry, for there remaineth none in the prison other than I and indeed I am oppressed. This is a day of clemency and there is no disputing concerning it." El Fezl bade release him; so they set him free and he gave him a dress and a dinar. So the young man went out, bewildered and knowing not whither he should go, for that he had abidden in the prison nigh a year and indeed his condition was changed and his favour faded, and he abode walking and turning round, lest El Muradi should come upon him and cast him into another calamity..? ? ? ? She comes in a robe the colour of ultramarine, Blue as

the stainless sky, unflecked with white; . . . a. Nimeh ben er Rebya and Num his Slave-girl cccxxvii. On this wise they abode a long while till one day the wife went out in quest of water, whereof she had need, and espied a physician who had spread a carpet in the Thereon he had set out great store of drugs and implements of medicine and he was speaking and muttering [charms], whilst the folk flocked to him and compassed him about on every side. The weaver's wife marvelled at the largeness of the physician's fortune (16) and said in herself, 'Were my husband thus, he would have an easy life of it and that wherein we are of straitness and misery would be enlarged unto him.' 2. The Fisherman and the Genie iii. . . . The pains of long desire have wasted me away; Estrangement and disdain my body sore have tried. . . . The absent ones' harbinger came us unto With tidings of those who (129) had caused us to rue. . . . An if my substance fail, no one there is will succour me. . . . The Fifteenth Officer's Story dccccxl. . . . Lovely with longing for its love's embrace, The fear of his estrangement makes it lean. So he went round about, as the druggist bade him, till the sun grew hot, but found none drinking. Then he entered a by-street, that he might rest himself, and seeing there a handsome and lofty house, stood in its shade and fell to observing the goodliness of its ordinance. As he was thus engaged, behold, a window opened and there appeared thereat a face, as it were the moon. Quoth she, (193) 'What aileth thee to stand there? Dost thou want aught?' And he answered, 'I am a stranger,' and acquainted her with his case; whereupon quoth she, 'What sayst thou to meat and drink and the enjoyment of a fair-face[d one] and getting thee what thou mayst spend?' 'O my lady,' answered he, 'this is my desire and that in quest whereof I am going about.' . . . The Fourth Officer's Story dccccxxiv. The king read the letter and said to Abou Temam, "We will do what behoveth in the matter; but, O Abou Temam, needs must thou see my daughter and she thee, and needs must thou hear her speech and she thine." So saying, he sent him to the lodging of the princess, who had had notice of this; so that they had adorned her sitting-chamber with the costliest that might be of utensils of gold and silver and the like, and she seated herself on a throne of gold, clad in the most sumptuous of royal robes and ornaments. When Abou Temam entered, he bethought himself and said, 'The wise say, he who restraineth his sight shall suffer no evil and he who guardeth his tongue shall hear nought of foul, and he who keepeth watch over his hand, it shall be prolonged and not curtailed.' (121) So he entered and seating himself on the ground, [cast down his eyes and] covered his hands and feet with his dress. (122) Quoth the king's daughter to him, 'Lift thy head, O Abou Temam, and look on me and speak with me.' But he spoke not neither raised his head, and she continued, 'They sent thee but that thou mightest look on me and speak with me, and behold, thou speakest not at all. Take of these pearls that be around thee and of these jewels and gold and silver. But he put not forth his hand unto aught, and when she saw that he paid no heed to anything, she was angry and said, 'They have sent me a messenger, blind, dumb and deaf.' . . . God keep the days of love-delight! How dearly sweet they were! How joyous and how solaceful was life in them whilere! 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 Mesrou, "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. The old man kissed his hand and went away; whereupon quoth Er Reshid to him, 'O Ishac, who is yonder man and what is his occasion?' 'O my lord,' answered the other, 'this is a man called Said the Slave-dealer, and he it is who buyeth us slave-girls and mamelukes. (169) He avoucheth that with him is a fair [slave-girl, a] lutanist, whom he hath withheld from sale, for that he could not fairly sell her till he had shown her to me.' 'Let us go to him,' said the Khalif, 'so we may look on her, by way of diversion, and see what is in the slave-dealer's barrack of slave-girls.' And Ishac answered, 'Commandment belongeth to God and to the Commander of the Faithful.' Then he went on before them and they followed in his track till they came to the slave-dealer's barrack and found it high of building and spacious of contenance, with sleeping-cells and chambers therein, after the number of the slave-girls, and folk sitting upon the benches. . . . a. The Unlucky Merchant cccccl. Governor, Story of the Man of Khorassan, his Son and his, i. 218. Journeyman and the Girl, The, ii. 17. . . . k. The Prisoner and how God gave him Relief. . . . cccclxxxv. 162. Aboukir the Dyer and Abousir the Barber dccccxxx. Meanwhile, Selim abode with the cook a whole year's space, earning him two dinars every day; and when his affair was prolonged, the cook inclined unto him and took compassion on him, on condition that, if he let him go, he should not discover his fashion to the Sultan, for that it was his wont every little while to entrap a man and carry him to his house and slay him and take his money and cook his flesh and give it to the folk to eat. So he said to him, 'O youth, wilt thou that I release thee from this thy plight, on condition that thou be reasonable and discover not aught of thine affair ever?' And Selim answered, 'I will swear to thee by whatsoever oath thou chooseth that I will keep thy secret and will not speak one syllable against thy due, what while I abide on life.' Quoth the cook, 'I purpose to send thee forth with my brother and cause thee travel with him on the sea, on condition that thou be unto him a boughten slave; and when he cometh to the land of Hind, he shall sell thee and thus wilt thou be delivered from prison and slaughter.' And Selim said, 'It is well: be it as thou sayst, may God the Most High requite thee with good!'. Now the folk used to go in to her and salute her and crave her prayers; and it was her wont to pray for none till he had confessed to her his sins, when she would seek pardon for him and pray for him that he might be healed, and he was straightway made whole of sickness, by permission of God the Most High. [So, when the four sick men were brought in to her,] she knew them forthright, though they knew her not, and said to them, 'Let each of you confess his sins, so I may crave pardon for him and pray for him.' And the brother said, 'As for me, I required my brother's wife of herself and she refused; whereupon despite and folly (7) prompted me and I lied against her and accused her to the townfolk of adultery; so they stoned her and slew her unjustly and unrighteously; and this is the issue of unright and falsehood and of the slaying of the [innocent] soul, whose slaughter God hath forbidden.' . . . So eat what I offer in surety and be The Lord of all things with thanks- giving repaid! The Tenth Day. . . . 90. The Apples of Paradise dclxxvi. . . . 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. When the king heard this, he said, 'This proof sufficeth me,' and rising forthright in the night, let bring the youth and the eunuch. Then he examined the former's throat with a candle and saw [the scar where] it [had been] cut from ear to ear, and indeed the place had healed up and it was like unto a stretched-out thread. Therewithal the king fell down prostrate to God, [in thanksgiving to

Him] for that He had delivered the prince from all these perils and from the stresses that he had undergone, and rejoiced with an exceeding joy for that he had wrought deliberately and had not made haste to slay him, in which case sore repentance had betided him. As for the youth," continued the young treasurer, "he was not saved but because his term was deferred, and on like wise, O king, is it with me; I too have a deferred term, which I shall attain, and a period which I shall accomplish, and I trust in God the Most High that He will give me the victory over these wicked viziers." Then he called his servant Aamir and said to him, "Saddle the horses." When the nurse heard his words and indeed [she saw that] Aamir brought him the horses and they were resolved upon departure, the tears ran down upon her cheeks and she said to him, "By Allah, thy separation is grievous to me, O solace of the eye!" Then said she, "Where is the goal of thine intent, so we may know thy news and solace ourselves with thy report?" Quoth he, "I go hence to visit Akil, the son of my father's brother, for that he hath his sojourn in the camp of Kundeh ben Hisham, and these twenty years have I not seen him nor he me; wherefore I purpose to repair to him and discover his news and return hither. Then will I go hence to Yemen, if it be the will of God the Most High." ? ? ? ? How long shall I anights distracted be for love Of thee? How long th' assaults of grief and woes abide? Now this present was a cup of ruby, a span high and a finger's length broad, full of fine pearls, each a mithcal (211) in weight and a bed covered with the skin of the serpent that swalloweth the elephant, marked with spots, each the bigness of a dinar, whereon whoso sitteth shall never sicken; also an hundred thousand mithcals of Indian aloes-wood and thirty grains of camphor, each the bigness of a pistachio-nut, and a slave-girl with her paraphernalia, a charming creature, as she were the resplendent moon. Then the king took leave of me, commending me to the merchants and the captain of the ship, and I set out, with that which was entrusted to my charge and my own good, and we ceased not to pass from island to island and from country to country, till we came to Baghdad, when I entered my house and foregathered with my family and brethren..? ? ? ? Whenas mine eyes behold thee not, that day As of my life I do not reckon aye; As for King El Aziz, he lived after this seven years and was admitted to the mercy of God the Most High; whereupon his son El Abbas carried him forth to burial on such wise as beseemeth unto kings and let make recitations and readings of the Koran, in whole or in part, over his tomb. He kept up the mourning for his father a full-told month, at the end of which time he sat down on the throne of the kingship and judged and did justice and distributed silver and gold. Moreover, he loosed all who were in the prisons and abolished grievances and customs dues and did the oppressed justice of the oppressor; wherefore the people prayed for him and loved him and invoked on him endurance of glory and kingship and length of continuance [on life] and eternity of prosperity and happiness. Moreover, the troops submitted to him and the hosts from all parts of the kingdom, and there came to him presents from all the lands. The kings obeyed him and many were his troops and his grandees, and his subjects lived with him the most easeful and prosperous of lives..Now she was righteous in all her dealings and swerved not from one word; (3) so, when he saw that she consented not unto him, he misdoubted that she would tell his brother, when he returned from his journey, and said to her, 'An thou consent not to this whereof I require thee, I will cause thee fall into suspicion and thou wilt perish.' Quoth she, 'Be God (extolled be His perfection and exalted be He!) [judge] betwixt me and thee, and know that, shouldst thou tear me limb from limb, I would not consent to that whereto thou biddest me.' His folly (4) persuaded him that she would tell her husband; so, of his exceeding despite, he betook himself to a company of people in the mosque and told them that he had witnessed a man commit adultery with his brother's wife. They believed his saying and took act of his accusation and assembled to stone her. Then they dug her a pit without the city and seating her therein, stoned her, till they deemed her dead, when they left her..They knew him forthright and rising to him, kissed his hands and rejoiced in him and said to him, 'O our lord, in good sooth, thou art a king and the son of a king, and we desire thee nought but good and beseech [God to grant] thee continuance. Consider how God hath rescued thee from this thy wicked uncle, who sent thee to a place whence none came ever off alive, purposing not in this but thy destruction; and indeed thou fellest into [peril of] death and God delivered thee therefrom. So how wilt thou return and cast thyself again into thine enemy's hand? By Allah, save thyself and return not to him again. Belike thou shall abide upon the face of the earth till it please God the Most High [to vouchsafe thee relief]; but, if thou fall again into his hand, he will not suffer thee live a single hour.' When the damsel had made an end of her song, El Abbas swooned away and they sprinkled on him rose-water, mingled with musk, till he came to himself, when he called another damsel (now there was on her of linen and clothes and ornaments that which beggareth description, and she was endowed with brightness and loveliness and symmetry and perfection, such as shamed the crescent moon, and she was a Turkish girl from the land of the Greeks and her name was Hafizeh) and said to her, "O Hafizeh, close thine eyes and tune thy lute and sing to us upon the days of separation." She answered him with "Harkening and obedience" and taking the lute, tuned its strings and cried out from her head, (107) in a plaintive voice, and sang the following verses:..? ? ? ? By Allah, what sorrows and woes to my soul for thy sake were decreed! My heart is grown hoar, ere eld's snows have left on my tresses their trail..Presently, the king [of the city] was minded to go forth to his garden, (206) a-pleasuring, and bade the cook forego him thither and appoint in his stead one who should dress meat for the king, so that, when he returned, he might find it ready. So the cook fell a-considering of whom he should appoint and was bewildered concerning his affair. As he was on this wise, the old man came to him and seeing him perplexed how he should do, said to him, 'Tell me what is in thy mind; belike, I may avail to relieve thee.' So he acquainted him with the king's wishes and he said, 'Have no care for this, but leave me one of the serving-men and go thou in peace and surety, for I will suffice thee of this.' So the cook departed with the king, after he had brought the old man what he needed and left him a man of the guards..? ? ? ? And troubles, too, forsook us, who tears like dragons' blood, O lordings, for your absence had wept at every pore..Solomon, David and, i. 275..Then Mesroure carried her to the other end of the sitting-chamber and bound her eyes and making her sit, stood awaiting a second commandment; whereupon quoth the Lady Zubeideh, "O Commander of the Faithful, with thy permission, wilt thou not vouchsafe this damsel a share of thy clemency? Indeed, if thou slay her, it were injustice." Quoth he, "What is to be done with her?" And she said, "Forbear to slay her and send for her lord. If he be as she describeth him in grace and goodness, she is excused, and if he be not on this wise, then slay her, and this shall be thy justification against her." (22)..? ? ? ? To whom save thee shall I complain, of whom relief implore, Whose image came to visit me, what while in dreams I lay?.65. The Simpleton and the Sharper dclii.All who were present were delighted and the sitting-chamber shook with mirth, and Iblis said, 'Well done, O Tuhfet es Sudour!' Then they gave not over wine-bibbing and rejoicing and making merry and tambourining and piping till the night waned and the dawn drew near; and indeed exceeding delight entered into them. The most of them in mirth was the Sheikh Iblis, and for the excess of that which betided him of delight, he put off all that was upon him of coloured clothes and cast them over Tuhfeh, and among the rest a robe brodered with jewels and jacinths, worth ten thousand dinars. Then he kissed the

earth and danced and put his finger to his arse and taking his beard in his hand, said to her, 'Sing about this beard and endeavour after mirth and pleasance, and no blame shall betide thee for this.' So she improvised and sang the following verses:..INDEX TO THE NAMES OF THE "TALES FROM THE ARABIC".103. The Loves of Abou Isa and Curret el Ain ccccxiv. So the notary went up to the lieutenant, who was among the witnesses, and said "It is well. Is she not such an one whose marriage contract we drew up in such a place?" Then he betook himself to the woman's house and cried out upon her; whereupon she brought him the [forged] contract and he took it and returned with it to the lieutenant of police. When the latter had taken cognizance [of the document and professed himself satisfied, the assessor] said [to the notary,] "Go to our lord and master, the Cadi of the Cadis, and acquaint him with that which befalleth his assessors." The notary rose to go, but the lieutenant of police feared [for himself] and was profuse in beseeching the assessor and kissing his hands, till he forgave him; whereupon the lieutenant went away in the uttermost of concern and affright. On this wise the assessor ordered the case and carried out the forgery and feigned marriage with the woman; [and thus was calamity warded off from him] by the excellence of his contrivance." (121). When the troops entered Baghdad, each of them alighted in his pavilion, whilst El Abbas encamped apart in a place near the Tigris and commanded to slaughter for the troops, each day, that which should suffice them of oxen and sheep and bake them bread and spread the tables. So the folk ceased not to come to him and eat of his banquet. Moreover, all the people of the country came to him with presents and rarities and he requited them many times the like of their gifts, so that the lands were filled with his tidings and the report of him was bruited abroad among the folk of the deserts and the cities..When Belekshsha had made an end of her verses, all present were moved to delight and El Abbas said to her, "Well done, O damsel!" Then he bade the fifth damsel come forward and sing. Now she was from the land of Syria and her name was Rihaneh; she was surpassing of voice and when she appeared in an assembly, all eyes were fixed upon her. So she came forward and taking the rebeck (for that she was used to play upon [all manner] instruments) improvised and sang the following verses:..Would we may live together, and when we come to die, i. 47..So he sat down upon the throne of the Khalifate and laid the dagger in his lap, whereupon all [present] came up to kiss the earth before him and called down on him length of life and continuance [of glory and prosperity]. Then came forward Jaafer the Barmecide and kissing the earth, said, "May the wide world of God be the treading of thy feet and may Paradise be thy dwelling-place and the fire the habitation of thine enemies! May no neighbour transgress against thee nor the lights of fire die out for thee, (29) O Khalif of [all] cities and ruler of [all] countries!". There was once a man of Nishapour, (1) who had a wife of the utmost loveliness and piety, and he was minded to set out on the pilgrimage. So he commended his wife to the care of his brother and besought him to aid her in her affairs and further her to her desires till he should return, so they both abode alive and well. Then he took ship and departed and his absence was prolonged. Meanwhile, the brother went in to his brother's wife, at all times and seasons, and questioned her of her circumstances and went about her occasions; and when his visits to her were prolonged and he heard her speech and looked upon her face, the love of her gat hold upon his heart and he became distraught with passion for her and his soul prompted him [to evil]. So he besought her to lie with him, but she refused and chid him for his foul deed, and he found him no way unto presumption; (2) wherefore he importuned her with soft speech and gentleness..?STORY OF THE KING AND HIS CHAMBERLAIN'S WIFE..106. The Man of Upper Egypt and his Frank Wife dcccxi.10. The Enchanted Horse ccxlii. When the king heard this from the vizier, he bade him go away [and he withdrew to his house]..So, on the morrow, she made her ready and donning the costliest of apparel, adorned herself with the most magnificent of ornaments and the highest of price and stained her hands with henna. Then she let down her tresses upon her shoulders and went forth, walking along with coquettish swimming gait and amorous grace, followed by her slave-girls, till she came to the young merchant's shop and sitting down thereat, under colour of seeking stuffs, saluted him and demanded of him somewhat of merchandise. So he brought out to her various kinds of stuffs and she took them and turned them over, talking with him the while. Then said she to him, "Look at the goodliness of my shape and my symmetry. Seest thou in me any default?" And he answered, "No, O my lady." "Is it lawful," continued she, "in any one that he should slander me and say that I am humpbacked?..? ? ? ? Upon that day my loves my presence did depart;..Now it was the night-season. So the soldiers carried him without the city, thinking to crucify him, when, behold, there came out upon them thieves and fell in on them with swords and [other] weapons. Thereupon the guards left him whom they purposed to put to death [and took to flight], whilst the man who was going to slaughter fled forth at a venture and plunging into the desert, knew not whither he went before he found himself in a thicket and there came out upon him a lion of frightful aspect, which snatched him up and set him under him. Then he went up to a tree and tearing it up by the roots, covered the man therewith and made off into the thicket, in quest of the lioness..? ? ? ? a. The Christian Broker's Story cix. Then they went to the youth and said to him, 'Know that the king thanketh thee for thy dealing yesternight and exceedeth in [praise of] thy good deed;' and they prompted him to do the like again. So, when the next night came, the king abode on wake; watching the youth; and as for the latter, he went to the door of the pavilion and drawing his sword, stood in the doorway. When the king saw him do thus, he was sore disquieted and bade seize him and said to him, 'Is this my requital from thee? I showed thee favour more than any else and thou wouldst do with me this vile deed.' Then arose two of the king's servants and said to him, 'O our lord, if thou command it, we will strike off his head.' But the king said, 'Haste in slaying is a vile thing, for it (107) is a grave matter; the quick we can slay, but the slain we cannot quicken, and needs must we look to the issue of affairs. The slaying of this [youth] will not escape us.' (108) Therewith he bade imprison him, whilst he himself returned [to the city] and despatching his occasions, went forth to the chase..? ? ? ? And when I long to look upon thy face, My life is perished with desire straightway..? ? ? ? For those whom we cherish are parted and gone; They have left us in torment to pine for dismay..Then said I, "A man cannot well accomplish all whereof he hath need in the market-places." "Hast thou a house?" asked she. "No, by Allah," answered I; "nor is this town my dwelling-place." "By Allah," rejoined she, "nor have I a place; but I will contrive for thee." Then she went on before me and I followed her till she came to a lodging-house and said to the housekeeper, "Hast thou an empty chamber?" "Yes," answered she; and my mistress said, "Give us the key." So we took the key and going up to see the room, entered it; after which she went out to the housekeeper and [giving her a dirhem], said to her, "Take the key-money, (110) for the room pleaseth us, and here is another dirhem for thy trouble. Go, fetch us a pitcher of water, so we may [refresh ourselves] and rest till the time of the noonday siesta pass and the heat decline, when the man will go and fetch the [household] stuff." Therewith the housekeeper rejoiced and brought us a mat and two pitchers of water on a tray and a leather rug..? ? ? ? b. Story of the Enchanted Youth xxi. Some misconception seems to exist as to the story of Seif dhoul Yezen, a fragment of which was translated by Dr. Habicht and included, with a number of tales from the Breslau Text, in the fourteenth

Vol. of the extraordinary gallimaufry published by him in 1824-5 as a complete translation of the 1001 Nights (224) and it has, under the mistaken impression that this long but interesting Romance forms part of the Book of the Thousand Nights and One Night, been suggested that a complete translation of it should be included in the present publication. The Romance in question does not, however, in any way, belong to my original and forms no part of the Breslau Text, as will be at once apparent from an examination of the Table of Contents of the latter (see post, p. 261), by which all the Nights are accounted for. Dr. Habicht himself tells us, in his preface to the first Vol. of the Arabic Text, that he found the fragment (undivided into Nights) at the end of the fifth Volume of his MS., into which other detached tales, having no connection with the Nights, appear to have also found their way. This being the case, it is evident that the Romance of Seif d'houl Yezen in no way comes within the scope of the present work and would (apart from the fact that its length would far overpass my limits) be a manifestly improper addition to it. It is, however, possible that, should I come across a suitable text of the work, I may make it the subject of a separate publication; but this is, of course, a matter for future consideration..So he arose and taking his weaving gear, sold it and bought with the price drugs and simples and wrought himself a carpet, with which they set out and journeyed to a certain village, where they took up their abode. Then the man donned a physician's habit and fell to going round about the hamlets and villages and country parts; and he began to earn his living and make gain. Their affairs prospered and their case was bettered; wherefore they praised God for their present ease and the village became to them a home..Awaken, O ye sleepers all, and profit, whilst it's here, ii. 234..God [judge] betwixt me and her lord! Away With her he flees me and I follow aye..Then the Khalif went in to the Lady Zubeideh, pale with anger, and she noted this in him and said to him, "How cometh it that I see the Commander of the Faithful changed of colour?" "O daughter of my uncle," answered he, "I have a beautiful slave-girl, who reciteth verses and telleth stories, and she hath taken my whole heart; but she loveth other than I and avoucheth that she loveth her [former] master; wherefore I have sworn a great oath that, if she come again to my sitting-chamber and sing for other than I, I will assuredly take a span from her highest part." (21)Quoth Zubeideh, "Let the Commander of the Faithful favour me with her presence, so I may look on her and hear her singing." So he bade fetch her and she came, whereupon the Lady Zubeideh withdrew behind the curtain, whereas she saw her not, and Er Reshid said to her, "Sing to us." So she took the lute and tuning it, sang the following verses:..? ? ? ? ? h. The Drop of Honey dlxxxii.[When the appointed day arrived], I arose and changing my clothes and favour, donned sailor's apparel; then I took with me a purse full of gold and buying good [victual for the] morning-meal, accosted a boatman [at Deir et Tin] and sat down and ate with him; after which said I to him, "Wilt thou hire me thy boat?" Quoth he, "The Commander of the Faithful hath commanded me to be here;" and he told me the story of the concubines and how the Khalif purposed to drown them that day. When I heard this from him, I brought out to him half a score dinars and discovered to him my case, whereupon quoth he to me, "O my brother, get thee empty calabashes, and when thy mistress cometh, give me to know of her and I will contrive the trick." So the highwayman took the saddle-bags and offered to kill the traveller, who said, "What is this? Thou hast no blood-feud against me, that should make my slaughter incumbent [on thee]. Quoth the other, "Needs must I slay thee;" whereupon the traveller dismounted from his horse and grovelled on the earth, beseeching the robber and speaking him fair. The latter hearkened not to his prayers, but cast him to the ground; whereupon the traveller [raised his eyes and seeing a francolin flying over him,] said, in his agony, "O francolin, bear witness that this man slayeth me unjustly and wickedly; for indeed I have given him all that was with me and besought him to let me go, for my children's sake; yet would he not consent unto this. But be thou witness against him, for God is not unmindful of that which is done of the oppressors." The highwayman paid no heed to this speech, but smote him and cut off his head..Officer's Story, The Fourth, ii. 142..I went out one night to the house of one of my friends and when it was the middle of the night, I sallied forth alone [to go home]. When I came into the road, I espied a sort of thieves and they saw me, whereupon my spittle dried up; but I feigned myself drunken and staggered from side to side, crying out and saying, "I am drunken." And I went up to the walls right and left and made as if I saw not the thieves, who followed me till I reached my house and knocked at the door, when they went away..Then he girt his middle with a handkerchief and entering, saluted the young merchant, who said to him, 'Where hast thou been?' Quoth he, 'I have done thine errands;' and the youth said, 'Go and eat and come hither and drink.' So he went away, as he bade him, and ate. Then he washed and returning to the saloon, sat down on the carpet and fell to talking with them; whereupon the young merchant's heart was comforted and his breast dilated and he addressed himself to joyance. They abode in the most delightful life and the most abounding pleasance till a third part of the night was past, when the master of the house arose and spreading them a bed, invited them to lie down. So they lay down and the youth abode on wake, pondering their affair, till daybreak, when the woman awoke and said to her companion, 'I wish to go.' So he bade her farewell and she departed; whereupon the master of the house followed her with a purse of money and gave it to her, saying, 'Blame not my master,' and made his excuse to her for the young merchant..? ? ? ? ? Thou that wast absent from my stead, yet still with me didst bide, Thou wast removed from mine eye, yet still wast by my side..? ? ? ? ? a. The King and his Vizier's Wife dccccxxx

[Louis Benoit Bibliothicaire En Chef de la Ville de Nancy 1826-1874](#)

[Banquet Dimocratique de la Meurthe Donni i Nancy Le 12 Novembre 1848](#)

[de lAdministration de la Ville de Verdun Pendant La Guerre](#)

[LInfluence de la Rivolution Sur lHistoire de la Nation Franiaise Discours Professeur Au Collige](#)

[Le Siige de Dunkerque Par Le Duc dYork En 1793](#)

[Les Armies dOrient Tome 3](#)

[de Paris i Chantilly i Pied](#)

[Considirations Ou Notices Sur Les Dicis Dont La Moyenne a Surpassi Les Naissances i Rouen](#)

[Fontaine lInventeur Du Parachute Des Mineurs Poime](#)

[La Gloire de Lille Coup dOeil Sur lAncienne Colligiale de Saint-Pierre](#)

[Lois Italiennes Sur Les Conciliateurs Et Les Prudhommes](#)

[Instruction Sur La Prisence Rielle de Notre-Seigneur Au Sacrement de IEucharistie Prichie](#)

[Le Fugitif](#)

[Diverses Poisies Nouvelles Donnies i RDP Val Par Ses Amis Reveues Corrigies Et Augmenties](#)

[Notice Historique de la Sainte Robe de N-S Jisus-Christ Guirisons Miraculeuses Opiries](#)

[Jandy Nelson Slipcase](#)

[Une Excursion Dans Les Vosges La Vallie Du Blanc-Rupt](#)

[What Will They Say About You When Youre Gone 7 Principles for Reverse Engineering Your Life](#)

[Duplicity](#)

[Soul to Soul Poems Prayers and Stories to End a Yoga Class](#)

[Melt Steel Brothers Four](#)

[Twopence to Cross the Mersey](#)

[L Autobus Magique Prsente Les Animaux Polaires](#)

[Endure](#)

[Shopkins Phonics](#)

---