

FORMULAIRE GINIRAL I LUSAGE DES NOTAIRES, JUGES DE PAIX, AVOUIS, HUISSIERS

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Then they took up his bier and bearing him to the burial-place, laid him in the grave (41) and threw the earth over him; after which the folk dispersed, but El Merouzi and the widow abode by the tomb, weeping, and gave not over sitting till sundown, when the woman said to him, 'Come, let us go to the house, for this weeping will not profit us, nor will it restore the dead.' 'By Allah,' answered the sharper, 'I will not budge hence till I have slept and waked by this tomb ten days, with their nights!' When she heard this his speech, she feared lest he should keep his word and his oath, and so her husband perish; but she said in herself, 'This fellow dissembleth: if I go away and return to my house, he will abide by him a little while and go away.' And El Merouzi said to her, 'Arise, thou, and go away.' Ishac stared at her and seizing her hand, said to her, 'Know that I am bound by an oath that, when the singing of a damsel pleaseth me, she shall not make an end of her song but before the Commander of the Faithful. But now tell me, how came it that thou abodest with the slave-dealer five months and wast not sold to any, and thou of this skill, more by token that the price set on thee was no great matter?'.? ? ? ? h. Ilan Shah and Abou Temam cccclxvi. When the king heard this, his mind was occupied [with the story he had heard and that which the vizier promised him], and he bade the latter depart to his own house..Then he turned to a damsel of the damsels and said to her, "Who am I?" Quoth she, "Thou art the Commander of the Faithful;" and he said, "Thou liest, O calamity! (33) If I be indeed the Commander of the Faithful, bite my finger." So she came to him and bit it with her might, and he said to her, "It sufficeth." Then he said to the chief eunuch, "Who am I?" And he answered, "Thou art the Commander of the Faithful." So he left him and turning to a little white slave, said to him, "Bite my ear;" and he bent down to him and put his ear to his mouth. Now the slave was young and lacked understanding; so he closed his teeth upon Aboulhusn's ear with his might, till he came near to sever it; and he knew not Arabic, so, as often as Aboulhusn said to him, "It sufficeth," he concluded that he said, "Bite harder," and redoubled his bite and clenched his teeth upon the ear, whilst the damsels were diverted from him with hearkening to the singing-girls, and Aboulhusn cried out for succour from the boy and the Khalif [well-nigh] lost his senses for laughter..? ? ? ? c. Hemmad the Bedouin's Story cxliv.91. The Schoolmaster who Fell in Love by Report cccclii. As he and his father were thus engaged in talk, in came his mother and caught hold of him; and he said to her, "God on thee, let me go my gait and strive not to turn me from my purpose, for that needs must I go." "O my son," answered she, "if it must be so and there is no help for it, swear to me that them wilt not be absent from me more than a year." And he swore to her. Then he entered his father's treasures and took therefrom what he would of jewels and jacinths and everything heavy of worth and light of carriage. Moreover, he bade his servant Aamir saddle him two horses and the like for himself, and whenas the night darkened behind him, (65) he rose from his couch and mounting his horse, set out for Baghdad, he and Aamir, whilst the latter knew not whither he intended..When the evening evened, the king summoned the vizier, and when he presented himself, he required of him the [promised] story. So he said, "Hearkening and obedience. Know, O august king, that. Moreover, he assembled the sages and the theologians and the sons of the kings and devised with them and asked them questions and problems and examined with them into many things of all fashions that might direct him to well-doing in the kingly office; and he questioned them also of subtleties and religious obligations and of the laws of the kingdom and the fashions of administration and of that which it behoveth the king to do of looking into the affairs of the people and repelling the enemy [from the realm] and fending off his malice with war; wherefore the people's contentment redoubled and their joy in that which God the Most High had vouchsafed them of his elevation to the kingship over them. So he upheld the ordinance of the realm and the affairs thereof abode established upon the accepted customs..? ? ? ? Thy loss is the fairest of all my heart's woes; My case it hath altered and banished repose..So the prince's father and his uncle and his mother and the grandees of the realm repaired to his tomb and the princess made lamentation over him, crying aloud. She abode by the tomb a whole month; then she let fetch painters and caused them limn her portraiture and that of the king's son. Moreover, she set down in writing their story and that which had befallen them of perils and afflictions and set it [together with the pictures], at the head of the tomb; and after a little, they departed from the place. Nor," added the vizier, "is this more extraordinary, O king of the age, than the story of the fuller and his wife and the trooper and what passed between them." So El Aziz sent after his son and acquainted him with that which had passed; whereupon El Abbas called for four-and-twenty males and half a score horses [and as many camels] and loaded the mules with pieces of silk and rags of leather and boxes of camphor and musk and the camels [and horses] with chests of gold and silver. Moreover, he took the richest of the stuffs and wrapping them in pieces of gold-striped silk, laid them on the heads of porters, and they fared on with the treasures till they reached the King of Baghdad's palace, whereupon all who were present dismounted in honour of El Abbas and escorting him to the presence of King Ins ben Cais, displayed unto the latter all that they had with them of things of price. The king bade carry all this into the harem and sent for the Cadis and the witnesses, who drew up the contract and married Mariyeh to Prince El Abbas, whereupon the latter commanded to [slaughter] a thousand head of sheep and five hundred buffaloes. So they made the bride-feast and bade thereto all the tribes of the Arabs, Bedouins and townfolk, and the tables abode spread for the space of ten days..They have shut out thy person from my sight, iii. 43..When the appointed day arrived, En Numan sent for Sherik and said to him, "Verily the first part of this day is past." And Sherik answered, "The king hath no recourse against me till it be eventide." When it evened, there appeared one afar off and En Numan fell to looking upon him and on Sherik, and the latter said to him, "Thou hast no right over me till yonder fellow come, for belike he is my man." As he spoke, up came the Tai in haste and En Numan said "By Allah, never saw I [any] more generous than you two! I know not whether of you is the more generous, this one who became warrant for thee in [danger of] death or thou who returnest unto slaughter." Then said he to Sherik, "What prompted thee to become warrant for him, knowing that it

was death?" And he said, "[I did this] lest it be said, 'Generosity hath departed from viziers.'" Then said En Numan to the Tai, "And thou, what prompted thee to return, knowing that therein was death and thine own destruction?" Quoth the Arab, "[I did this] lest it be said, 'Fidelity hath departed from the folk.'" And En Numan said, "By Allah, I will be the third of you, (173) lest it be said, 'Clemency hath departed from kings.'" So he pardoned him and bade abolish the day of ill-omen; whereupon the Arab recited the following verses: Till in a robe of sandal green 'twas clad And veil that blended rose and flame (216) in hue. As an instance of the extreme looseness with which the book was edited, I may observe that the first four Vols. were published without tables of contents, which were afterwards appended en bloc to the fifth Volume. The state of corruption and incoherence in which the printed Text was placed before the public by the two learned Editors, who were responsible for its production, is such as might well drive a translator to despair: the uncorrected errors of the press would alone fill a volume and the verse especially is so corrupt that one of the most laborious of English Arabic scholars pronounced its translation a hopeless task. I have not, however, in any single instance, allowed myself to be discouraged by the difficulties presented by the condition of the text, but have, to the best of my ability, rendered into English, without abridgment or retrenchment, the whole of the tales, prose and verse, contained in the Breslau Edition, which are not found in those of Calcutta (1839-42) and Boulac. In this somewhat ungrateful task, I have again had the cordial assistance of Captain Burton, who has (as in the case of my "Book of the Thousand Nights and One Night") been kind enough to look over the proofs of my translation and to whom I beg once more to tender my warmest thanks. Officer's Story, The Eleventh, ii. 175. Then she sent to acquaint her father with this; whereupon the king called Abou Temam to him and said to him, 'Thou camest not but to see my daughter. Why, then, hast thou not looked upon her?' Quoth Abou Temam, 'I saw everything.' And the king said, 'Why didst thou not take somewhat of that which thou sawest of jewels and the like? For they were set for thee.' But he answered, 'It behoveth me not to put out my hand to aught that is not mine.' When the king heard his speech, he gave him a sumptuous dress of honour and loved him exceedingly and said to him, 'Come, look at this pit.' So Abou Temam went up [to the mouth of the pit] and looked, and behold, it was full of heads of men; and the king said to him, 'These are the heads of ambassadors, whom I slew, for that I saw them without loyalty to their masters, and I was used, whenas I saw an ambassador without breeding, (123) to say, "He who sent him is less of breeding than he, for that the messenger is the tongue of him who sendeth him and his breeding is of his master's breeding; and whoso is on this wise, it becometh not that he be akin to me." (124) So, because of this, I used to put the messengers to death; but, as for thee, thou hast overcome us and won my daughter, of the excellence of thy breeding; so be of good heart, for she is thy master's.' Then he sent him back to king Ilan Shah with presents and rarities and a letter, saying, 'This that I have done is in honour of thee and of thine ambassador.' So they ate and Tuhfeh looked at the two kings, who had not changed their favour and said to Kemeriyeh, 'O my lady, what is yonder wild beast and that other like unto him? By Allah, mine eye brooketh not the sight of them.' Kemeriyeh laughed and answered, 'O my sister, that is my father Es Shisban and the other is Meimoun the Sworder; and of the pride of their souls and their arrogance, they consented not to change their [natural] fashion. Indeed, all whom thou seest here are, by nature, like unto them in fashion; but, on thine account, they have changed their favour, for fear lest thou be disquieted and for the comforting of thy mind, so thou mightest make friends with them and be at thine ease.' 'O my lady,' quoth Tuhfeh, 'indeed I cannot look at them. How frightful is yonder Meimoun, with his [one] eye! Mine eye cannot brook the sight of him, and indeed I am fearful of him.' Kemeriyeh laughed at her speech, and Tuhfeh said, 'By Allah, O my lady, I cannot fill my eye with them!' (200) Then said her father Es Shisban to her, 'What is this laughing?' So she bespoke him in a tongue none understood but they [two] and acquainted him with that which Tuhfeh had said; whereat he laughed a prodigious laugh, as it were the pealing thunder. If in night's blackness thou hast plunged into the desert's heart And hast denied thine eyes the taste of sleep and its delight, Story of the Prisoner and How God Gave Him Relief. How many a king to me hath come, of troops and guards ensued, And Bactrian camels brought with him, in many a laden line. A thief of the thieves of the Arabs went [one night] to a certain man's house, to steal from a heap of wheat there, and the people of the house surprised him. Now on the heap was a great copper measure, and the thief buried himself in the corn and covered his head with the measure, so that the folk found him not and went away; but, as they were going, behold, there came a great crack of wind forth of the corn. So they went up to the measure and [raising it], discovered the thief and laid hands on him. Quoth he, "I have eased you of the trouble of seeking me: for I purposed, [in letting wind], to direct you to my [hiding-]place; wherefore do ye ease me and have compassion on me, so may God have compassion on you!" So they let him go and harmed him not. The Lady Zubeideh answered him many words and the talk waxed amain between them. At last the Khalif sat down at the heads of the pair and said, "By the tomb of the Apostle of God (may He bless and preserve him!) and the sepulchres of my fathers and forefathers, whoso will tell me which of them died before the other, I will willingly give him a thousand dinars!" When Aboulhusn heard the Khalif's words, he sprang up in haste and said, "I died first, O Commander of the Faithful! Hand over the thousand dinars and quit thine oath and the conjuration by which thou sworest." Then Nuzhet el Fuad rose also and stood up before the Khalif and the Lady Zubeideh, who both rejoiced in this and in their safety, and the princess chid her slave-girl. Then the Khalif and the Lady Zubeideh gave them joy at their well-being and knew that this [pretended] death was a device to get the money; and the princess said to Nuzhet el Fuad, "Thou shouldst have sought of me that which thou desiredst, without this fashion, and not have consumed my heart for thee." And she said, "Indeed, I was ashamed, O my lady." The Fifth Night of the Month. Hardly had we settled ourselves in the place when we heard a noise of kicking [at the door] and people running right and left and questioning the cook and saying, "Hath any one passed by thee?" "Nay," answered he; "none hath passed by me." But they ceased not to go round about the shop till the day broke, when they turned back, disappointed. Then the cook removed the grass and said to us, "Arise, for ye are delivered from death." So we arose, and we were uncovered, without mantle or veil; but the cook carried us up into his house and we sent to our lodgings and fetched us veils; and we repented unto God the Most High and renounced singing, (138) for indeed this was a great deliverance after stress. As for Zubeideh, she went in to the Khalif and talked with him awhile; then she fell to kissing him between the eyes and on his hand and asked him that which she had promised Sitt el Milah, saying, "O Commander of the Faithful, I doubt me her lord is not found in this world; but, if she go about in quest of him and find him not, her hopes will be cut off and her mind will be set at rest and she will sport and laugh; for that, what while she abideth in hope, she will never cease from her frowardness." And she gave not over cajoling him till he gave Sitt el Milah leave to go forth and make search for her lord a month's space and ordered her an eunuch to attend her and bade the paymaster [of the household] give her all she needed, were it a thousand dirhems a day or more. So the Lady Zubeideh arose and returning to her palace, sent for Sitt el Milah and acquainted her with that which had passed

[between herself and the Khalif]; whereupon she kissed her hand and thanked her and called down blessings on her..Then said she to the villager's son, 'Know that I am the woman whom thy father delivered from harm and stress and whom there betided from thee of false accusation and frowardness that which thou hast named.' And she craved pardon for him and he was made whole of his sickness. [Then said she to the thief, 'I am she against whom thou liedst, avouching that I was thy mistress, who had been stoned on thine account, and that I was of accord with thee concerning the robbing of the villager's house and had opened the doors to thee.' And she prayed for him and he was made whole of his sickness.] Then said she to [the townsman], him of the tribute, 'I am she who gave thee the [thousand] dirhems and thou didst with me what thou didst.' And she craved pardon for him and prayed for him and he was made whole; whereupon the folk marvelled at her oppressors, who had been afflicted alike, so God (extolled be His perfection and exalted be He!) might show forth her innocence before witnesses..?STORY OF THE SHARPER AND THE MERCHANTS.. "There was once a man, a merchant, who had a wife and abundant wealth. He set out one day on a journey with merchandise, leaving his wife big with child, and said to her, 'If it be the will of God the Most High, I will return before the birth of the child.' Then he took leave of her and setting out, journeyed from country to country till he came to the court of one of the kings and foregathered with him. Now this king was in need of one who should order his affairs and those of his kingdom and seeing the merchant well-bred and intelligent, he charged him abide with him and entreated him with honour and munificence. After awhile, he sought of the king leave to go to his own house, but the latter would not consent to this; whereupon he said to him, 'O king, suffer me go and see my children and come again.' So he gave him leave for this and took surety of him for his return. Moreover, he gave him a purse, wherein were a thousand gold dinars, and the merchant embarked in a ship and set sail, intending for his own country..? ? ? ? ? Fast flowed my tears; despair gat hold upon my soul And needs mine eyelids must the sweet of sleep forbear..Then said he to them one day, 'There was with us bread and the locusts ate it; so we put in its place a stone, a cubit long and the like broad, and the locusts came and gnawed away the stone, because of the smell of the bread.' Quoth one of his friends (and it was he who had given him the lie concerning the dog and the bread and milk), 'Marvel not at this, for mice do more than that.' And he said, 'Go to your houses. In the days of my poverty, I was a liar [when I told you] of the dog's climbing upon the shelf and eating the bread and spoiling the milk; and to-day, for that I am rich again, I say sooth [when I tell you] that locusts devoured a stone a cubit long and a cubit broad.' They were confounded at his speech and departed from him; and the youth's good flourished and his case was amended. (227) Nor," added the vizier, "is this stranger or more extraordinary than the story of the king's son who fell in love with the picture".? ? ? ? ? I supplicate Him, who parted us and doomed Our separation, that we may meet again..? ? ? ? ? Quoth Sherik, "On me be his warranty, may God assain the king!" So the Tai departed, after a term had been assigned him for his coming..?SINDBAD THE SAILOR AND HINDBAD THE PORTER..Damascus is all gardens decked for the pleasure of the eyes; For the seeker there are black-eyed girls and boys of Paradise..When the news reached El Aziz, he rejoiced with an exceeding joy in the coming of his son and straightway took horse, he and all his army, what while the trumpets sounded and the musicians played, that the earth quaked and Baghdad also trembled, and it was a notable day. When Mariyeh beheld all this, she repented with the uttermost of repentance of that which she had wroughten against El Abbas his due and the fires still raged in her vitals. Meanwhile, the troops (104) sallied forth of Baghdad and went out to meet those of El Abbas, who had halted in a meadow called the Green Island. When he espied the approaching host, he knew not what they were; so he strained his sight and seeing horsemen coming and troops and footmen, said to those about him, "Among yonder troops are ensigns and banners of various kinds; but, as for the great green standard that ye see, it is the standard of my father, the which is reserved [unto him and never displayed save] over his head, and [by this] I know that he himself is come out in quest of me." And he was certified of this, he and his troops..? ? ? ? ? My transports I conceal for fear of those thereon that spy; Yet down my cheeks the tears course still and still my case bewray..? ? ? ? ? From mine own land, to visit thee, I came at love's command, For all the distance did forbid, 'twixt me and thee that spread..? ? ? ? ? Though they their journey's goal, alas I have hidden, in their track Still will I follow on until the very planets wane..So the sharper took the two thousand dinars and made off; and when he was gone, the merchant said to his friend, the [self-styled] man of wit and intelligence, 'Harkye, such an one! Thou and I are like unto the hawk and the locust.' 'What was their case?' asked the other; and the merchant said,.The queen rejoiced in her and putting out her hand to her, drew her to herself and seated her by her side on the couch; whereupon Tuhfeh kissed her hands and the queen said to her, 'Know, O Tuhfeh, that all that thou treadest of these belong not to any of the Jinn, (224) for that I am the queen of them all and the Sheikh Aboutawaf Iblis sought my permission (225) and prayed me to be present at the circumcision of his son. So I sent to him, in my stead, a slave-girl of my slave-girls, to wit, Shuaaeh, Queen of the Fourth Sea, who is vice-queen of my kingdom. When she was present at the wedding and saw thee and heard thy singing, she sent to me, giving me to know of thee and setting forth to me thine elegance and pleasantness and the goodness of thy breeding and thy singing. So I am come to thee, for that which I have heard of thy charms, and this shall bring thee great worship in the eyes of all the Jinn.' (226).? ? ? ? ? Alack, my grief! Thou wast, indeed, grown absent from my view, Yet art the apple of mine eye nor couldst from me divide..As for the singer, when his [stay in the oven] grew long upon him, he came forth therefrom, thinking that her husband had gone away. Then he went up to the roof and looking down, beheld his friend the druggist; whereat he was sore concerned and said in himself, 'Alas, the disgrace of it! This is my friend the druggist, who dealt kindly with me and wrought me fair and I have requited him with foul' And he feared to return to the druggist; so he went down and opened the first door and would have gone out; but, when he came to the outer door, he found it locked and saw not the key. So he stole up again to the roof and cast himself down into the [next] house. The people of the house heard him and hastened to him, deeming him a thief. Now the house in question belonged to a Persian; so they laid hands on him and the master of the house began to beat him, saying to him, 'Thou art a thief.' 'Nay,' answered he, 'I am no thief, but a singing-man, a stranger. I heard your voices and came to sing to you.' Now they had complained of them aforetime to the Sultan, and he said, 'If any of the Turks come to you, pelt them with stones.' So, when they saw the fuller, they fell upon him with sticks and stones and pelted him; whereupon quoth he [in himself], 'Verily, I am a Turk and knew it not.' Then he took of the money in his pocket and bought him victual [for the journey] and hired a hackney and set out for Ispahan, leaving his wife to the trooper. Nor," added the vizier, "is this more extraordinary than the story of the merchant and the old woman and the king".104. Mesrour and Zein el Mewasif dcccxxi.Merry Jest of a Thief, A, ii. 186..?OF DESTINY OR THAT WHICH IS WRITTEN ON THE FOREHEAD..As time went on, the boy, the son of the king, grew up and fell to stopping the way (99) with the thieves, and they used to carry him with them, whenas they went a-thieving. They sallied forth one day upon a caravan in the land of Seistan, and there were in that caravan

strong and valiant men and with them merchandise galore. Now they had heard that in that land were thieves; so they gathered themselves together and made ready their arms and sent out spies, who returned and gave them news of the thieves. Accordingly, they prepared for battle, and when the robbers drew near the caravan, they fell in upon them and they fought a sore battle. At last the folk of the caravan overmastered the thieves, by dint of numbers, and slew some of them, whilst the others fled. Moreover they took the boy, the son of King Azadbekht, and seeing him as he were the moon, possessed of beauty and grace, brightfaced and comely of fashion, questioned him, saying, "Who is thy father, and how camest thou with these thieves?" And he answered, saying, "I am the son of the captain of the thieves." So they took him and carried him to the capital of his father King Azadbekht. So saying, he spat in her face and went out from her; whilst Shah Khatoun made him no answer, knowing that, if she spoke at that time, he would not credit her speech. Then she humbled herself in supplication to God the Most High and said, 'O God the Great, Thou knowest the hidden things and the outward parts and the inward' If an advanced term (137) be [appointed] to me, let it not be deferred, and if a deferred one, let it not be advanced!' On this wise she passed some days, whilst the king fell into perplexity and forsook meat and drink and sleep and abode knowing not what he should do and saying [in himself], 'If I kill the eunuch and the youth, my soul will not be solaced, for they are not to blame, seeing that she sent to fetch him, and my heart will not suffer me to slay them all three. But I will not be hasty in putting them to death, for that I fear repentance.' Then he left them, so he might look into the affair.

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