

# INVENTAIRE DES ARCHIVES DU CH TEAU DE TREGRANTEUR, 1400 1830

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**Inventaire Des Archives Du Ch Teau De Tregrateur, 1400 1830 LIT** as among the analyzing stuff to perform. ? ? ? ? ? ? ? ? ? ? ea. Story of the Barber's First Brother  
ci. I was one day abroad on an occasion with certain of my comrades, and as we went along, we fell in with a company of women, as they were moons, and among them  
one, the tallest and handsomest of them. When I saw her and she saw me, she tarried behind her companions and waited for me, till I came up to her and bespoke her.  
Quoth she, "O my lord, (God favour thee!) I saw thee prolong thy looking on me and imagined that thou knewest me. If it be thus, vouchsafe me more knowledge of thee."  
"By Allah," answered I, "I know thee not, save that God the Most High hath cast the love of thee into my heart and the goodliness of thine attributes hath confounded me  
and that wherewith God hath gifted thee of those eyes that shoot with arrows; for thou hast captivated me." And she rejoined, "By Allah, I feel the like of that which thou  
feelest; so that meseemeth I have known thee from childhood." When came the night, the vizier presented himself before the king, who bade him relate the [promised] story.  
So he said, "Hearkening and obedience. Know, Out. ? ? ? ? ? It rests with him to heal me; and I (a soul he hath Must suffer that which irks it), go saying, in my fear. When the  
king heard this, his wrath subsided and he said, "Carry him back to the prison till the morrow, so we may look into his affair." Presently, the chief workman came to the  
palace and sought an audience of the king, who bade admit him. So he entered and kissing the earth, saluted him with a salutation beseeming kings and said, "O king of  
the time and lord of the age and the day, may felicity endure unto thee and acceptance and be thy rank exalted over all the kings both morning and evening! (58) The work  
of the bath is accomplished, by the king's fair fortune and the eminence of his magnanimity, (59) and indeed we have done all that behoved us and there remaineth but that  
which behoveth the king." El Aziz ordered him a sumptuous dress of honour and expended monies galore, giving unto each who had wroughten, after the measure of his  
work. Then he assembled in the bath all the grandees of his state, amirs and viziers and chamberlains and lieutenants, and the chief officers of his realm and household,  
and sending for his son El Abbas, said to him, "O my son, I have builded thee a bath, wherein thou mayst take thy pleasance; so enter thou therein, that thou mayst see it  
and divert thyself by gazing upon it and viewing the goodliness of its ordinance and decoration." "With all my heart," replied the prince and entered the bath, he and the king  
and the folk about them, so they might divert themselves with viewing that which the workmen's hands had wroughten..? ? ? ? ? By Allah, I knew not their worth nor yet how  
dear. Merchant of Cairo and the Favourite of the Khalif El Maraoun El Hakim bi Amrillah, The, iii. 171..? THE SIXTEENTH OFFICER'S STORY..? ? ? ? ? Of beryl, all glowing  
with beauty, wherein Thick stars of pure silver shine forth to the eye.. Singer and the Druggist, The, i. 229..? ? ? ? ? b. The Merchant's Wife and the Parrot dlxxx. O friends,  
the East wind waxeth, the morning draweth near, iii. 123.. The vizier's story pleased the king and he bade depart to his dwelling.. Then she changed the measure and the  
mode [and played] so that she amazed the wits of those who were present, and Queen Es Shuhba was moved to mirth and said, 'Well done, O queen of delight! Then she  
returned to the first mode and improvised the following verses on the water-lily: 39. Yehya ben Khalid and the Man who forged a Letter in his Name ccvi. Had we thy coming  
known, we would for sacrifice, i. 13.. Now the four women who thus accosted Tuhfeh were the princess Kemeriyeh, daughter of King Es Shisban, and her sisters; and  
Kemeriyeh loved Tuhfeh with an exceeding love. So, when she came up to her, she fell to kissing and embracing her, and Iblis said, 'Fair befall you! Take me between you.'  
At this Tuhfeh laughed and Kemeriyeh said, 'O my sister, I love thee and doubtless hearts have their evidences, (197) for, since I saw thee, I have loved thee.' 'By Allah,'  
replied Tuhfeh, 'hearts have deeps, (198) and thou, by Allah, art dear to me and I am thy handmaid.' Kemeriyeh thanked her for this and said to her, 'These are the wives of  
the kings of the Jinn: salute them. This is Queen Jemreh, (199) that is Queen Wekhimeh and this other is Queen Sherareh, and they come not but for thee.' So Tuhfeh rose  
to her feet and kissed their hands, and the three queens kissed her and welcomed her and entreated her with the utmost honour.. We abode thus till the setting-in of the time  
of mid-afternoon, when she said, "Needs must I wash before I go." Quoth I, "Get water wherewithal we may wash," and pulled out from my pocket about a score of dirhems,  
thinking to give them to her; but she said, "I seek refuge with God!" and brought out of her pocket a handful of silver, saying, "But for destiny and that God hath caused the  
love of thee fall into my heart, there had not happened that which hath happened." Quoth I, "Take this in requital of that which thou hast spent;" and she said, "O my lord, by  
and by, whenas companionship is prolonged between us, thou wilt see if the like of me looketh unto money and gain or no." Then she took a pitcher of water and going into  
the lavatory, washed (111) and presently coming forth, prayed and craved pardon of God the Most High for that which she had done.. There was once a king of the kings of  
Hind, who was goodly of polity, praiseworthy in administration, just to his subjects, beneficent to men of learning and piety and asceticism and devoutness and worship and  
shunning traitors and froward folk and those of lewd life. On this wise of polity he abode in his kingship what God the Most High willed of days and hours and years, and he  
married the daughter of his father's brother, a beautiful and lovesome woman, endowed with brightness and perfection, who had been reared in the king's house in  
splendour and delight. She bore him two sons, the comeliest that might be of boys. Then came fore-ordained fate, which there is no warding off, and God the Most High  
raised up against the king another king, who came forth upon his realm, and all the folk of the city, who had a mind unto evil and lewdness, joined themselves unto him. So  
he fortified himself against the king and made himself master of his kingdom, putting his troops to the rout and slaying his guards..? ? ? ? ? d. Prince Bihzad cccliii. The  
Fifth Night of the Month. ? ? ? ? ? The flames of long desire wax on me day by day And far away are pitched the tent-poles of my fair.. Forehead, Of that which is written on  
the, i. 136.. "O father mine," answered the prince, "I have heard tell that in the land of Irak is a woman of the daughters of the kings, and her father is called King Ins ben  
Cais, lord of Baghdad; she is renowned for beauty and grace and brightness and perfection, and indeed many folk have sought her in marriage of the kings; but her soul  
consented not unto any one of them. Wherefore I am minded to travel to her, for that my heart cleaveth unto her, and I beseech thee suffer me to go to her." "O my son,"  
answered his father, "thou knowest that I have none other than thyself of children and thou art the solace of mine eyes and the fruit of mine entrails; nay, I cannot brook to  
be parted from thee an instant and I purpose to set thee on the throne of the kingship and marry thee to one of the daughters of the kings, who shall be fairer than she." El  
Abbas gave ear to his father's word and dared not gainsay him; so he abode with him awhile, whilst the fire raged in his entrails.. Then he lighted him three candles and  
three lamps and spreading the drinking-cloth, brought clarified wine, limpid, old and fragrant, the scent whereof was as that of virgin musk. He filled the first cup and saying,  
"O my boon-companion, by thy leave, be ceremony laid aside between us! I am thy slave; may I not be afflicted with thy loss!" drank it off and filled a second cup, which he  
handed to the Khalif, with a reverence. His fashion pleased the Khalif and the goodliness of his speech and he said in himself, "By Allah, I will assuredly requite him for this!"  
Then Aboulhusn filled the cup again and handed it to the Khalif, reciting the following verses:.. Nor," added the vizier, "is this, O king of the age, more extraordinary or

stranger than the story of the king and his chamberlain's wife; nay, the latter is rarer than this and more delightful. The huntress of th' eyes (60) by night came to me. "Turn in peace," [Quoth I to her:] "This is no time for visiting, I ween." Yea, and how slaves and steeds and good and virgin girls Were proffered thee to gift, thou hast not failed to cite. When I had made an end of washing, I cried out, saying, "Harkye, my lady Rihaneh!" But none answered me. So I went out and found her not; and indeed she had taken my clothes and that which was therein of money, to wit, four hundred dirhems. Moreover, she had taken my turban and my handkerchief and I found not wherewithal to cover my nakedness; wherefore I suffered somewhat than which death is less grievous and abode looking about the place, so haply I might espy wherewithal to hide my shame. Then I sat a little and presently going up to the door, smote upon it; whereupon up came the housekeeper and I said to her, "O my sister, what hath God done with the woman who was here?" Quoth she, "She came down but now and said, 'I am going to cover the boys with the clothes and I have left him sleeping. If he awake, tell him not to stir till the clothes come to him.'" Then said I, "O my sister, secrets are [safe] with the worthy and the freeborn. By Allah, this woman is not my wife, nor ever in my life have I seen her before this day!" And I recounted to her the whole affair and begged her to cover me, informing her that I was discovered of the privities. THE KHALIF OMAR BEN ABDULAZIZ AND THE POETS. (41).6. Story of the Hunchback xxv.23. Hatim et Tal; his Generosity after Death cclxx. ec. Story of the Barber's Third Brother cli. STORY OF THE MAN WHO WAS LAVISH OF HIS HOUSE AND HIS VICTUAL TO ONE WHOM HE KNEW NOT. How long, O Fate, wilt thou oppress and baffle me? In every rejoicing a boon (240) midst the singers and minstrels am I, ii. 258. Peace upon thee! Ah, how bitter were the severance from thee! Be not this thy troth-plight's ending nor the last of our delight! The two girls let me down from fourscore fathoms' height, As swoops a hawk, with wings all open in full flight; Twere better and meeter thy presence to leave, ii. 85. 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!' When he had made an end of his speech, his wife came forward forthright and told her story, from first to last, how her mother bought him from the cook's partner and the people of the kingdom came under his rule; nor did she leave telling till she came, in her story, to that city [and acquainted the queen with the manner of her falling in with her lost husband]. When she had made an end of her story, the cook exclaimed, 'Alack, what impudent liars there be! By Allah, O king, this woman lieth against me, for this youth is my rearling (75) and he was born of one of my slave-girls. He fled from me and I found him again. STORY OF THE OLD WOMAN AND THE DRAPER'S WIFE. When the merchants saw him, they accosted him and said, "O youth, wilt thou not open thy shop?" As they were bespeaking him, up came a woman, having with her a boy, bareheaded, and [stood] looking at El Abbas, till he turned to her, when she said to him, "O youth, I conjure thee by Allah, look at this boy and have pity on him, for that his father hath forgotten his cap in the shop [he lost to thee]; so if thou wilt well to give it to him, thy reward be with God! For indeed the child maketh our hearts ache with his much weeping, and God be witness for us that, were there left us aught wherewithal to buy him a cap in its stead, we had not sought it of thee." "O adornment of womankind," replied El Abbas, "indeed, thou bespeakest me with thy fair speech and supplicatest me with thy goodly words ...But bring me thy husband." So she went and fetched the merchant, whilst the folk assembled to see what El Abbas would do. When the man came, he returned him the gold he had won of him, all and part, and delivered him the keys of the shop, saying, "Requite us with thy pious prayers." Therewithal the woman came up to him and kissed his feet, and on like wise did the merchant her husband; and all who were present blessed him, and there was no talk but of El Abbas. 143. Ibrahim of Mosul and the Devil dclxxxvii. c. The Third Voyage of Sindbad the Sailor dxlvi. Quoth thou, "The goodliest of things is patience and its use: Its practice still mankind doth guide to all that's fair and fine." Why to estrangement and despite inclin'st thou with the spy? Yet that a bough (14) from side to side incline (15) small wonder 'twere. Lover, The Favourite and her, iii. 165. The Third Night of the Month. v. The House with the Belvedere dxcviii. After your loss, nor trace of me nor vestige would remain, iii. 41. 86. Omar ben el Khettab and the Young Bedouin cccxcv. The starry arrows of her looks she darts above her veil; They hit and never miss the mark, though from afar they fare. Desire hath left me wasted, afflicted, sore afraid, For the spy knows the secret whereof I do complain. Whenas we saw the cup, forthright we signed to past it round And sun and moon unto our eyes shone sparkling from it straight. s. The Stolen Necklace dxcvi. I marvelled at her words and said to her, "What wouldst thou have me do?" And she answered, "O Captain Muin, I would have thee give me a helping hand." Quoth I, "What have I to do with the daughter of the Cadi Amin el Hukm?" And she said, "Know that I would not have thee intrude upon the Cadi's daughter, but I would fain contrive for the attainment of my wishes. This is my intent and my desire, and my design will not be accomplished but by thine aid." Then said she, "I mean this night to go with a stout heart and hire me trinkets of price; then will I go and sit in the street wherein is the house of Amin el Hukm; and when it is the season of the round and the folk are asleep, do thou pass, thou and those who are with thee of the police, and thou wilt see me sitting and on me fine raiment and ornaments and wilt smell on me the odour of perfumes; whereupon do thou question me of my case and I will say, 'I come from the Citadel and am of the daughters of the deputies (91) and I came down [into the town,] to do an occasion; but the night overtook me at unawares and the Zuweyleh gate was shut against me and all the gates and I knew not whither I should go this night Presently I saw this street and noting the goodliness of its ordinance and its cleanness, took shelter therein against break of day.' When I say this to thee with all assurance (92) the chief of the watch will have no suspicion of me, but will say, 'Needs must we leave her with one who will take care of her till morning.' And do thou rejoin, 'It were most fitting that she pass the night with Amin el Hukm and lie with his family and children till the morning.' Then do thou straightway knock at the Cadi's door, and thus shall I have gained admission into his house, without inconvenience, and gotten my desire; and peace be on thee!" And I said to her, "By Allah, this is an easy matter." d. The Tailor's Story cxxvii. Story of King Dadbin and His Viziers. 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. Then she

returned home, troubled and careful; and when her husband saw her on this wise, he questioned her of her case and she said to him, 'Verily, my breast is straitened by reason of thee and of the simpleness of thine intent. Straitness liketh me not and thou in thy [present] craft gaiuest nought; so either do thou seek out a craft other than this or pay me my due (17) and let me go my way.' Her husband chid her for this and admonished her; (18) but she would not be turned from her intent and said to him, 'Go forth and watch yonder physician how he doth and learn from him what he saith.' Quoth he, 'Let not thy heart be troubled: I will go every day to the physician's assembly.' His father rejoiced in him with the utmost joy and his heart was solaced and he was glad; and he made banquets to the folk and clad the poor and the widows. He named the boy Sidi (3) Nouraddin Ali and reared him in fondness and delight among the slaves and servants. When he came to seven years of age, his father put him to school, where he learned the sublime Koran and the arts of writing and reckoning; and when he reached his tenth year, he learned horsemanship and archery and to occupy himself with arts and sciences of all kinds, part and parts. (4) He grew up pleasant and subtle and goodly and lovesome, ravishing all who beheld him, and inclined to companying with brethren and comrades and mixing with merchants and travellers. From these latter he heard tell of that which they had seen of the marvels of the cities in their travels and heard them say, "He who leaveth not his native land diverteth not himself [with the sight of the marvels of the world,] and especially of the city of Baghdad."

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