

## KASUALTIES

????? The herald of good news my hearing shall delight, After he had slain him, he fell into repentance and mourning and chagrin waxed upon him, and none, who questioned him, would he acquaint with the cause thereof, nor, of his love for his wife, did he tell her of this, and whenas she asked him of [the cause of] his grief, he answered her not. When the viziers knew of Abou Temam's death, they rejoiced with an exceeding joy and knew that the king's grief arose from regret for him. As for Ilan Shah, he used, after this, to betake himself by night to the sleeping-chamber of the two boys and spy upon them, so he might hear what they said concerning his wife. As he stood one night privily at the door of their chamber, he saw them spread out the gold before them and play with it and heard one of them say, 'Out on us! What doth this gold profit us? For that we cannot buy aught therewith neither spend it upon ourselves. Nay, but we have sinned against Abou Temam and done him to death unjustly.' And the other answered, 'Had we known that the king would presently kill him, we had not done what we did.' On like wise, O king," continued the young treasurer, "is it with thee. If God have written aught on my forehead, needs must it befall me and my speech to the king shall not profit me, no, nor my adducing to him of [illustrative] instances, against the fore-ordinance of God. So with these viziers, for all their eagerness and endeavour for my destruction, this shall not profit them; for, if God [be minded to] save me, He will give me the victory over them." ? ? ? ? a. The Adventures of Beloukiya cccclxxxvi. Then they all four arose, laying wagers with one another, and went forth, walking, from the palace-gate [and fared on] till they came in at the gate of the street in which Aboulhusn el Khelia dwelt. He saw them and said to his wife Nuzhet el Fuad, "Verily, all that is sticky is not a pancake and not every time cometh the jar off safe. (38) Meseemeth the old woman hath gone and told her lady and acquainted her with our case and she hath disputed with Mesrour the eunuch and they have laid wagers with one another about our death and are come to us, all four, the Khalif and the eunuch and the Lady Zubeideh and the old woman." When Nuzhet el Fuad heard this, she started up from her lying posture and said, "How shall we do?" And he said, "We will both feign ourselves dead and stretch ourselves out and hold our breath." So she hearkened unto him and they both lay down on the siesta[-carpet] and bound their feet and shut their eyes and covered themselves with the veil and held their breath. Sindbad the Sailor, The Seventh Voyage of, iii. 224. So she made ready and setting out, traversed the deserts and spent treasures till she came to Sejestan, where she called a goldsmith to make her somewhat of trinkets. [Now the goldsmith in question was none other than the prince's friend]; so, when he saw her, he knew her (for that the prince had talked with him of her and had depicted her to him) and questioned her of her case. She acquainted him with her errand, whereupon he buffeted his face and rent his clothes and strewed dust on his head and fell a-weeping. Quoth she, 'Why dost thou thus?' And he acquainted her with the prince's case and how he was his comrade and told her that he was dead; whereat she grieved for him and faring on to his father and mother, [acquainted them with the case]. Then he sent for the viziers and said to them, 'O wicked viziers, ye thought that God was heedless of your deed, but your wickedness shall revert upon you. Know ye not that whoso diggeth a pit for his brother shall fall into it? Take from me the punishment of this world and to-morrow ye shall get the punishment of the world to come and requital from God.' Then he bade put them to death; so [the headsman] smote off their heads before the king, and he went in to his wife and acquainted her with that wherein he had transgressed against Abou Temam; whereupon she grieved for him with an exceeding grief and the king and the people of his household left not weeping and repenting all their lives. Moreover, they brought Abou Temam forth of the well and the king built him a dome (127) in his palace and buried him therein. Picture, The Prince who fell in love with the, i. 256. Then said the king, "Hast thou a need we may accomplish unto thee? For indeed we are exceeding beholden to thee for that which thou didst in the matter of Hudheifeh and his folk." And he let cast over him a mantle of Egyptian satin, worth an hundred dinars. Moreover, he bade his treasurer give him a thousand dinars and said to him, "O youth, take this in part of that which thou deserves! of us; and if thou prolong thy sojourn with us, we will give thee slaves and servants." El Abbas kissed the earth and said, "O king, may grant thee abiding prosperity, I deserve not all this." Then he put his hand to his poke and pulling out two caskets of gold, in each of which were rubies, whose value none could tell, gave them to the king, saying, "O king, God cause thy prosperity to endure, I conjure thee by that which God hath vouchsafed thee, heal my heart by accepting these two caskets, even as I have accepted thy present." So the king accepted the two caskets and El Abbas took his leave and went away to the bazaar. ? ? ? ? e. The Fifth Voyage of Sindbad the Sailor dlvi.36. Jaafer the Barmecide and the Bean-Seller ccxcix.45. The Man who stole the Dog's Dish of Gold cccxl. ? ? ? ? Then, after them came I to thee and union did entreat And unto thee set forth at length my case and my design; King and his Chamberlain's Wife, The, ii. 53. The folk of the quarter heard him and assembled under the window; and when he was ware of them, he opened the window and said to them, "Are ye not ashamed, O pimps? Every one in his own house doth what he will and none hindereth him; but we drink one poor day and ye assemble and come, cuckoldy varlets that ye are! To-day, wine, and to-morrow [another] matter; and from hour to hour [cometh] relief." So they laughed and dispersed. Then the girl drank till she was intoxicated, when she called to mind her lord and wept, and the old man said to her, "What maketh thee weep, O my lady?" "O elder," replied she, "I am a lover and separated [from him I love]." Quoth he, "O my lady, what is this love?" "And thou," asked she, "hast thou never been in love?" "By Allah, O my lady," answered he, "never in all my life heard I of this thing, nor have I ever known it! Is it of the sons of Adam or of the Jinn?" She laughed and said, "Verily, thou art even as those of whom the poet speaketh, when as he saith ..." And she repeated the following verses: Baghdad, El Abbas and the King's Daughter of, iii. 53. Abdulmelik ben Salih the Abbaside, Jaafer ben Yehya, and, i. 183. STORY OF THE KING WHO KNEW THE QUINTESSENCE (204) OF THINGS. ? ? ? ? Ah, then will I begin on you with chiding than

the breeze More soft, ay pleasanter than clear cold water and more sweet..? ? ? ? ? Ye've drowned me in the sea of love for you; my heart Denies to be consoled for those whom I adore..? ? ? ? ? ? ? ? ? ? ea. Story of the Barber's First Brother xxxi.? ? ? ? ? Whenas the folk assemble for birling at the wine, Whether in morning's splendour or when night's shades descend..Now this island is under the Equinoctial line; its night is still twelve hours and its day the like. Its length is fourscore parasangs and its breadth thirty, and it is a great island, stretching between a lofty mountain and a deep valley. This mountain is visible at a distance of three days' journey and therein are various kinds of jacinths and other precious stones and metals of all kinds and all manner spice-trees, and its soil is of emery, wherewith jewels are wrought. In its streams are diamonds, and pearls are in its rivers. (208) I ascended to its summit and diverted myself by viewing all the marvels therein, which are such as beggar description; after which I returned to the king and sought of him permission to return to my own country. He gave me leave, after great pressure, and bestowed on me abundant largesse from his treasuries. Moreover, he gave me a present and a sealed letter and said to me, 'Carry this to the Khalif Haroun er Reshid and salute him for us with abundant salutation.' And I said, 'I hear and obey.' Here the treasure-seeker brought out a book and reading therein, dug in the crest of the mountain five cubits deep, whereupon there appeared to him a stone. He pulled it up and behold, it was a trap-door covering the mouth of a pit. So he waited till the [foul] air was come forth from the midst of the pit, when he bound a rope about the boy's middle and let him down to the bottom, and with him a lighted flambeau. The boy looked and beheld, at the upper end of the pit, wealth galore; so the treasure-seeker let down a rope and a basket and the boy fell to filling and the man to drawing up, till the latter had gotten his sufficiency, when he loaded his beasts and did his occasion, whilst the boy looked for him to let down to him the rope and draw him up; but he rolled a great stone to the mouth of the pit and went away..110. The Haunted House in Baghdad ccccxiv. Wife, The Old Woman and the Draper's, ii. 55..? ? ? ? ? e. The Fifth Voyage of Sindbad the Sailor cclxiii.? ? ? ? ? Lo under my command the land of Yemen is And trenchant is my sword against the foe in fight..52. Ibrahim ben el Mehdi and the Merchant's Sister devi.? ? ? ? ? My transports I conceal for fear of those thereon that spy; Yet down my cheeks the tears course still and still my case bewray..? ? ? ? ? 'Tis He who pardoneth errors alike to slave and free; On Him is my reliance in good and evil cheer..? ? ? ? ? a. Story of the Physician Douban iv. Then they arose and went up to the palace, whereupon the trays of food were brought and they ate and drank; after which quoth Queen Es Shuhba, 'O Tuhfeh, sing to us, by way of thankoffering for thy deliverance, and favour us with that which shall solace our minds, for that indeed my mind hath been occupied with thee.' Quoth Tuhfeh 'Hearkening and obedience, O my lady.' So she improvised and sang the following verses:.Officer's Story, The Fifteenth, ii. 190..To return to his wife and her mother. When the former arose in the morning and her husband returned not to her with break of day, she forebode all manner of calamity and straightway despatched her servants and all who were with her in quest of him; but they happened not on any trace of him neither fell in with aught of his news. So she bethought herself concerning her affair and complained and wept and groaned and sighed and blamed perfidious fortune, bewailing that sorry chance and reciting these verses:.28. Ibrahim ben el Mehdi and the Barber-surgeon cclxxiii.104. El Amin and his Uncle Ibrahim ben el Mehdi ccccxviii.The Twenty-First Night of the Month..41. Jaafer ben Yehya (229) and the Man who forged a Letter in his Name dlxvi.? ? ? ? ? And pliedst us with cups of wine, whilst from the necklace pearls (142) A strange intoxicating bliss withal did circulate..Now she had brought to the pavilion aforetime a little brass coffer and laid it in a place whereof I knew not; so, when the inspector of inheritances (190) came, he searched the pavilion and found the coffer, with the key in the lock. So he opened it and finding it full of jewels and jacinths and earrings and seal-rings and precious stones, such as are not found save with kings and sultans, took it, and me with it, and ceased not to put me to the question with beating and torment till I confessed to them the whole affair from beginning to end, whereupon they carried me to the Khalif and I told him all that had passed between me and her; and he said to me, "O man, depart from this city, for I acquit thee for thy valiance sake and because of thy [constancy in] keeping thy secret and thy daring in exposing thyself to death." So I arose forthright and departed his city; and this is what befell me." There was once a man, a headman [of a village], by name Abou Sabir, and he had much cattle and a fair wife, who had borne him two sons. They abode in a certain village and there used to come thither a lion and devour Abou Sabir's cattle, so that the most part thereof was wasted and his wife said to him one day, 'This lion hath wasted the most part of our cattle. Arise, mount thy horse and take thy men and do thine endeavour to kill him, so we may be at rest from him.' But Abou Sabir said, 'Have patience, O woman, for the issue of patience is praised. This lion it is that transgresseth against us, and the transgressor, needs must Allah destroy him. Indeed, it is our patience that shall slay him, and he that doth evil, needs must it revert upon him.' A little after, the king went forth one day to hunt and falling in with the lion, he and his troops, gave chase to him and ceased not [to follow] after him till they slew him. This came to Abou Sabir's knowledge and he said to his wife, 'Said I not to thee, O woman, that whoso doth evil, it shall revert upon him? Belike, if I had sought to slay the lion myself, I had not availed against him, and this is the issue of patience.'.152. Ardeshir and Heyat en Nufous dccxu.They lighted down without the place and when they arose in the morning, they saw a populous and goodly city, fair of seeming and great, abounding in trees and streams and fruits and wide of suburbs. So the young man said to his sister Selma, 'Abide thou here in thy place, till I enter the city and examine it and make assay of its people and seek out a place which we may buy and whither we may remove. If it befit us, we will take up our abode therein, else will we take counsel of departing elsewhere.' Quoth she, 'Do this, trusting in the bounty of God (to whom belong might and majesty) and in His blessing.'.125. The Muslim Champion and the Christian Lady cccclxxiv.Accordingly, he made a banquet, and stationing himself in the man's way, invited him and carried him to his house, where they sat down and ate and drank and abode in discourse. Presently, the young man said to the other, 'I hear that thou hast with thee a slave-girl, whom thou desirest to sell.' And he answered, saying, 'By Allah, O my

lord, I have no mind to sell her!' Quoth the youth, 'I hear that she cost thee a thousand dinars, and I will give thee six hundred, to boot.' And the other said, 'I sell her to thee [at that price].' So they fetched notaries, who drew up the contract of sale, and the young man counted out to the girl's master half the purchase money, saying, 'Let her be with thee till I complete to thee the rest of the price and take my slave-girl.' The other consented to this and took of him a bond for the rest of the money, and the girl abode with her master, on deposit. When his sister Selma heard what he said, she could no longer contain herself, but cast herself upon him and discovered to him her case. When he knew her, he threw himself upon her [and lay without life] awhile; after which he came to himself and said, 'Praised be God, the Bountiful, the Beneficent!' Then they complained to each other of that which they had suffered for the anguish of separation, whilst Selim's wife abode wondered at this and Selma's patience and constancy pleased her. So she saluted her and thanked her for her fashion, saying, 'By Allah, O my lady, all that we are in of gladness is of thy blessing alone; so praised be God who hath vouchsafed us thy sight!' Then they abode all three in joy and happiness and delight three days, sequestered from the folk; and it was bruited abroad in the city that the king had found his brother, who was lost years ago. As soon as his father-in-law had departed for Samarcand, King Shehriyar summoned the grandees of his realm and made them a magnificent banquet of all manner rich meats and exquisite sweetmeats. Moreover, he bestowed on them dresses of honour and guerdoned them and divided the kingdoms between himself and his brother in their presence, whereat the folk rejoiced. Then the two kings abode, ruling each a day in turn and they accorded with each other, what while their wives continued in the love of God the Most High and in thanksgiving to Him; and the subjects and the provinces were at peace and the preachers prayed for them from the pulpits, and their report was bruited abroad and the travellers bore tidings of them [to all countries]..? ? ? ? ? Would we may live together and when we come to die, God grant the death-sleep bring me within her tomb to lie!. Meanwhile Shah Khatoun went in to the king's son and conceived by him and bore a son, as he were the resplendent moon. When Belehwan saw this that had betided his brother, jealousy and envy overcame him; so he went in one night to his father's house and coming to his brother's lodging, saw the nurse sleeping at the chamber-door, with the cradle before her and therein his brother's child asleep. Belehwan stood by him and fell to looking upon his face, the radiance whereof was as that of the moon, and Satan insinuated himself into his heart, so that he bethought himself and said, 'Why is not this child mine? Indeed, I am worthier of him than my brother, [yea], and of the damsel and the kingship.' Then envy got the better of him and anger spurred him, so that he took out a knife and setting it to the child's gullet, cut his throat and would have severed his windpipe..? ? ? ? ? Since thou hast looked on her, mine eye, be easy, for by God Nor mote nor ailment needst thou fear nor evil accident..? ? ? ? ? His eyelids' sorcery from mine eyes hath banished sleep; since he From me departed, nought see I except a drowsy fair. (137)..? ? ? ? ? For thy sweet sake, as 'twere, indeed, an exile I had been, Lone and deserted I became, lamenting, weeping-eyed..Then El Abbas went in to Mariyeh in a happy and praiseworthy hour (123) and found her an unpierced pearl and a goodly filly that had never been mounted; wherefore he rejoiced and was glad and made merry, and care and sorrow ceased from him and his life was pleasant and trouble departed and he abode with her in the gladsomest of case and in the most easeful of life, till seven days were past, when King El Aziz determined to set out and return to his kingdom and bade his son seek leave of his father-in-law to depart with his wife to his own country. [So El Abbas bespoke King Ins of this] and he granted him the leave he sought; whereupon he chose out a red camel, taller (124) than the [other] camels, and mounting Mariyeh in a litter thereon, loaded it with apparel and ornaments..So saying, he went up to the princess and laying his hand upon her heart, found it fluttering like a doveling and the life yet clinging to (112) her bosom. So he laid his hand upon her cheek, whereupon she opened her eyes and beckoning to her maid, signed to her, as who should say, "Who is this that treadeth my carpet and transgresseth against me?" (113) "O my lady," answered Shefikeh, "this is Prince El Abbas, for whose sake thou departest the world." When Mariyeh heard speak of El Abbas, she raised her hand from under the coverlet and laying it upon his neck, inhaled his odour awhile. Then she sat up and her colour returned to her and they sat talking till a third part of the night was past..68. Haroun er Reshid and the three Poets cclxxxvi..? ? ? ? ? To lovers, "What see ye?" he saith, and to hearts of stone, "What love ye," quoth he, "[if to love me ye disdain?"].When they came to the palace, King Shehriyar commanded to spread the tables with beasts roasted [whole] and sweetmeats and all manner viands and bade the crier make proclamation to the folk that they should come up to the Divan and eat and drink and that this should be a means of reconciliation between him and them. So great and small came up unto him and they abode on that wise, eating and drinking, seven days with their nights. Then the king shut himself up with his brother and acquainted him with that which had betided him with the vizier's daughter [Shehrzad] in those three years [which were past] and told him what he had heard from her of saws and parables and chronicles and pleasant traits and jests and stories and anecdotes and dialogues and histories and odes and verses; whereat King Shahzeman marvelled with the utterest of marvel and said, "Fain would I take her younger sister to wife, so we may be two own brothers to two own sisters, and they on likewise be sisters unto us; for that the calamity which befell me was the means of the discovering of that which befell thee and all this time of three years past I have taken no delight in woman, save that I lie each night with a damsel of my kingdom, and when I arise in the morning, I put her to death; but now I desire to marry thy wife's sister Dinarzad."The draper answered with "Harkening and obedience" and going forth from the deputy's presence, betook himself to his shop and brought out thence [the casket and] somewhat considerable, which he removed to his house. At break of day he arose and going to his shop, broke the lock and cried out and shrieked and called [on God for help,] till the folk assembled about him and all who were in the city were present, whereupon he cried out to them, saying even as the prefect had bidden him; and this was bruited abroad. Then he made for the prefecture and presenting himself before the chief of the police, cried out and complained and made a show of distraction..Speedy Relief of God,

Of the, i. 174..Presently up came the kings of the Jinn from every side and kissed the earth before the queen and stood in her service; and she thanked them for this, but stirred not for one of them. Then came the Sheikh Aboutawaf Iblis (God curse him!) and kissed the earth before her, saying, 'O my lady, may I not be bereft of these steps!' (229) O Sheikh Aboutawaf,' answered she, 'it behoveth thee to thank the bounty of the Lady Tuhfeh, who was the cause of my coming.' 'True,' answered he and kissed the earth. Then the queen fared on [towards the palace] and there [arose and] alighted upon the trees an hundred thousand birds of various colours. Quoth Tuhfeh, 'How many are these birds!' And Queen Wekhimeh said to her, 'Know, O my sister, that this queen is called Queen Es Shuhba and that she is queen over all the Jinn from East to West. These birds that thou seest are of her troops, and except they came in this shape, the earth would not contain them. Indeed, they came forth with her and are present with her presence at this circumcision. She will give thee after the measure of that which hath betided thee (230) from the first of the festival to the last thereof; and indeed she honoureth us all with her presence.'? ? ? ? ? Know, then, the woes that have befall'n a lover, neither grudge Her secret to conceal, but keep her counsel still, I pray..?STORY OF THE CREDULOUS HUSBAND.King (The Unjust) and the Tither, i. 273..?STORY OF THE THIEF AND THE WOMAN..The old woman went out, running, whilst the Khalif and Mesroul laughed, and gave not over running till she came into the street. Aboulhusn saw her and knowing her, said to his wife, "O Nuzhet el Fuad, meseemeth the Lady Zubeideh hath sent to us to see who is dead and hath not given credence to Mesroul's report of thy death; so she hath despatched the old woman, her stewardess, to discover the truth; wherefore it behoveth me to be dead in my turn, for the sake of thy credit with the Lady Zubeideh." Accordingly, he lay down and stretched himself out, and she covered him and bound his eyes and feet and sat at his head, weeping..? ? ? ? ? Haste not to that thou dost desire, for haste is still unblest; Be merciful to men, as thou on mercy reckonest;.? ? ? ? ? And troubles, too, forsook us, who tears like dragons' blood, O lordings, for your absence had wept at every pore..1. The Merchant and the Genie i.43. Ibn es Semmak and Er Reshid dlxviii.?STORY OF KHELBEES AND HIS WIFE AND THE LEARNED MAN..43. The Man of Yemen and his six Slave-girls cccxxiv.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..Conclusion..136. The History of Gherib and his Brother Agib dcxxiv.? ? ? ? ? The curtain of delight, perforce, we've lifted through the friend, (143) For tidings of great joy, indeed, there came to us of late..? ? ? ? ? Let destiny with loosened rein its course appointed fare And lie thou down to sleep by night, with heart devoid of care;.? ? ? ? ? It is as the jasmine, when it I espy, As it glitters and gleams midst its boughs, were a sky.All those who were present laughed at her mockery of Iblis and marvelled at the goodness of her observation (209) and her readiness in improvising verses; whilst the Sheikh himself rejoiced and said to her, 'O Tuhfet es Sudour, the night is gone; so arise and rest thyself ere the day; and to-morrow all shall be well.' Then all the kings of the Jinn departed, together with those who were present of guards, and Tuhfeh abode alone, pondering the affair of Er Reshid and bethinking her of how it was with him, after her, and of that which had betided him for her loss, till the dawn gleamed, when she arose and walked in the palace. Presently she saw a handsome door; so she opened it and found herself in a garden goodlier than the first, never saw eyes a fairer than it. When she beheld this garden, delight moved her and she called to mind her lord Er Reshid and wept sore, saying, 'I crave of the bounty of God the Most High that my return to him and to my palace and my home may be near at hand!'.? ? ? ? ? Then was my heart by that which caused my agitation seared, And from mine eyelids still the tears poured down without relent..98. Isaac of Mosul and the Merchant ccccvii.? ? ? ? ? Sherik ben Amrou, what device avails the hand of death to stay? O brother of the brotherless, brother of all th' afflicted, say..When the king heard their speech, he bade the crier make proclamation in the thoroughfares of the city that the troops should prepare [for the march] and that the horsemen should mount and the footmen come forth; nor was it but the twinkling of the eye ere the drums beat and the trumpets sounded; and scarce was the forenoon of the day passed when the city was blocked with horse and foot. So the king passed them in review and behold, they were four-and-twenty thousand in number, horsemen and footmen. He bade them go forth to the enemy and gave the commandment over them to Said ibn el Wakidi, a doughty cavalier and a valiant man of war. So the horsemen set out and fared on along the bank of the Tigris..44. Haroun er Reshid with the Damsel and Abou Nuwas cccxxxviii.Poets, The Khalif Omar ben Abdulaziz and the, i. 45..Khalif, El Mamoun El Hakim bi Amrillah, The Merchant of Cairo and the Favourite of the, iii. 171..When the evening came and the king sat in his privy chamber, he summoned the vizier and required of him the story of the thief and the woman. Quoth the vizier, "Know, O king, that.? ? ? ? ? e. The Rich Man and his Wasteful Son dcccxciii.? ? ? ? ? I rede thee vaunt thee not of praise from us, for lo! Even as a docktailed cur thou art esteemed of me..? ? ? ? ? Fair patience use, for ease still followeth after stress And all things have their time and ordinance no less..? ? ? ? ? It chanceth whiles that the blind man escapes a pit, Whilst he who is clear of sight falls into it..When Bekhtezman heard this, he awoke from his heedlessness and said, 'Extolled be the perfection of God the Great! O king, this is my case and my story, nothing added

and nought diminished, for I am King Bekhtzeman and all this happened to me; wherefore I will seek the gate of God[*'s mercy*] and repent unto Him.' So he went forth to one of the mountains and there worshipped God awhile, till one night, as he slept, one appeared to him in a dream and said to him, 'O Bekhtzeman, God accepteth thy repentance and openeth on thee [the gate of succour] and will further thee against thine enemy.' When he was certified of this in the dream, he arose and turned back, intending for his own city; and when he drew near thereunto, he saw a company of the king's retainers, who said to him, 'Whence art thou? We see that thou art a stranger and fear for thee from this king, for that every stranger who enters this city, he destroys him, of his fear of King Bekhtzeman.' Quoth Bekhtzeman, 'None shall hurt him nor advantage him save God the Most High.' And they answered, saying, 'Indeed, he hath a vast army and his heart is fortified in the multitude of his troops.' Advantages of Patience, Of the, i. 89..66. The Imam Abou Yousuf with Er Reshid and Zubeideh dclii. He gained him wealth and returning to his native land, after twenty years' absence, alighted in the neighbourhood of an old woman, whom he bespoke fair and entreated with liberality, requiring of her a wench whom he might lie withal. Quoth she, 'I know none but a certain fair woman, who is renowned for this fashion.' (12) Then she described her charms to him and made him lust after her, and he said, 'Hasten to her forthright and lavish unto her that which she asketh, [in exchange for her favours].' So the old woman betook herself to the damsel and discovered to her the man's wishes and bade her to him; but she answered, saying, 'It is true that I was on this [fashion of] whoredom [aforetime]; but now I have repented to God the Most High and hanker no more after this; nay, I desire lawful marriage; so, if he be content with that which is lawful, I am at his service.' The Fifth Day. O friends, the East wind waxeth, the morning draweth near, iii. 123..55. The Poor Man and his Generous Friend dclxliii. When the king heard this, he could not contain himself, but rushed in upon them and said to them, 'Out on you! What did ye? Tell me.' And they said, 'Pardon, O king.' Quoth he, 'An ye would have pardon from God and me, it behoveth you to tell me the truth, for nothing shall save you from me but truth-speaking.' So they prostrated themselves before him and said, 'By Allah, O king, the viziers gave us this gold and taught us to lie against Abou Teman, so thou mightest put him to death, and what we said was their words.' When the king heard this, he plucked at his beard, till he was like to tear it up by the roots and bit upon his fingers, till he well-nigh sundered them in twain, for repentance and sorrow that he had wrought hastily and had not delayed with Abou Temam, so he might look into his affair..63. The Lovers of the Benou Udhreh cclxxxiii. A fair one, to idolaters if she herself should show, iii. 10..32. The Mock Khalif cclxxxvi. Suleiman Shah and his Sons, Story of King, i. 150..Presently, up came the old woman, whereupon the young man sprang to his feet and laying hold of her, demanded of her the turban-cloth. Quoth she, "Know that I entered one of the houses and made the ablution and prayed in the place of prayer; and I forgot the turban-cloth there and went out. Now I know not the house in which I prayed, nor have I been directed (59) thereto, and I go round about every day till the night, so haply I may light on it, for I know not its owner." When the draper heard this, he said to the old woman, "Verily, Allah restoreth unto thee what which thou hast lost. Rejoice, for the turban-cloth is with me and in my house." And he arose forthright and gave her the turban-cloth, as it was. She gave it to the young man, and the draper made his peace with his wife and gave her raiment and jewellery, [by way of peace-offering], till she was content and her heart was appeased. (60). Thou that wast absent from my stead, yet still with me didst bide, iii. 46..Were not the darkness still in gender masculine, iii. 193..Presently, her husband entered and saw the girdle and knew it. Now he was ware of the king's love for women; so he said to his wife, 'What is this that I see with thee?' Quoth she, 'I will tell thee the truth,' and recounted to him the story; but he believed her not and doubt entered into his heart. As for the king, he passed that night in chagrin and concern, and when it morrowed, he summoned the chamberlain and investing him with the governance of one of his provinces, bade him betake himself thither, purposing, after he should have departed and come to his destination, to foregather with his wife. The chamberlain perceived [his intent] and knew his design; so he answered, saying, 'Hearkening and obedience. I will go and set my affairs in order and give such charges as may be necessary for the welfare of my estate; then will I go about the king's occasion.' And the king said, 'Do this and hasten.' ? ? ? ? q. The Lady and her five Suitors dxciii. After your loss, nor trace of me nor vestige would remain, iii. 41..Singer and the Druggist, The, i. 229..?Story of the Unlucky Merchant..When it was the fourth day, the fourth vizier, whose name was Zoushad, made his appearance and prostrating himself to the king, said to him, "O king, suffer not the talk of yonder youth to delude thee, for that he is not a truth-teller. So long as he abideth on life, the folk will not give over talking nor will thy heart cease to be occupied with him." "By Allah," cried the king, "thou sayst sooth and I will cause fetch him this day and slay him before me." Then he commanded to bring the youth; so they brought him in shackles and he said to him, "Out on thee! Thinkest thou to appease my heart with thy prate, whereby the days are spent in talk? I mean to slay thee this day and be quit of thee." "O king," answered the youth, "it is in thy power to slay me whensoever thou wilt, but haste is of the fashion of the base and patience of that of the noble. If thou put me to death, thou wilt repent, and if thou desire to bring me back to life, thou wilt not be able thereunto. Indeed, whoso acteth hastily in an affair, there befalleth him what befell Bihzad, son of the king." Quoth the king, "And what is his story?" "O king," replied the young treasurer..? ? ? ? I make a vow to God, if ever day or night.? ? ? ? p. The Page who feigned to know the Speech of Birds dxcii.? ? ? ? Thou only art the whole of our desire; indeed Thy love is hid within our hearts' most secret core..There was once, in the parts of Khorassan, a man of the affluent of the country, who was a merchant of the chiefest of the merchants and was blessed..with two children, a son and a daughter. He was assiduous in rearing them and making fair their education, and they grew up and thrived after the goodliest fashion. He used to teach the boy, who taught his sister all that he learnt, so that the girl became perfect in the knowledge of the Traditions of the Prophet and in polite letters, by means of her brother. Now the boy's name was Selim and that of the girl Selma. When they grew up and waxed, their father built them a mansion beside his own and lodged them apart therein

and appointed them slave-girls and servants to tend them and assigned unto each of them pensions and allowances and all that they needed of high and low, meat and bread and wine and raiment and vessels and what not else. So Selim and Selma abode in that mansion, as they were one soul in two bodies, and they used to sleep on one couch; and rooted in each one's heart was love and affection and familiar friendship [for the other of them]. Then they went on a little, and thieves met them and despoiling them of that which remained with them, stripped them of their raiment and took the children from them; whereupon the woman wept and said to her husband, 'O man, put away from thee this folly and arise, let us follow the thieves, so haply they may have compassion on us and restore the children to us.' 'O woman,' answered he, 'have patience, for he who doth evil shall be requited with evil and his wickedness shall revert upon him. Were I to follow them, most like one of them would take his sword and smite off my head and slay me; but have patience, for the issue of patience is praised.' Then they fared on till they drew near a village in the land of Kirman, and by it a river of water. So he said to his wife, 'Abide thou here, whilst I enter the village and look us out a place wherein we may take up our lodging.' And he left her by the water and entered the village..? ? ? ? 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..Sixteenth Officer's Story, The, ii. 193..When the king heard this story, he was fortified in his resolve to spare the vizier and to leave haste in an affair whereof he was not assured; so he comforted him and bade him withdraw to his lodging..? ? ? ? h. The Drop of Honey dccccxxxvi.? ? ? ? I am become, for severance from my loved one, Like a left hand, forsaken of the right..Next morning, he again took up the bier and went round with it as before, in quest of alms. Presently, the master of police, who was of those who had given alms on account of the supposed dead man on the previous day, met him; so he was angered and fell on the porters and beat them and took the [supposed] dead body, saying, 'I will bury him and earn the reward [of God].' (35) So his men took him up and carrying him to the prefecture, fetched grave-diggers, who dug him a grave. Then they bought him a shroud and perfumes (36) and fetched an old man of the quarter, to wash him. So he recited over him [the appointed prayers and portions of the Koran] and laying him on the bench, washed him and shrouded him. After he had shrouded him, he voided; (37) so he renewed the washing and went away to make his ablutions, (38) whilst all the folk departed, likewise, to make the [obligatory] ablution, previously to the funeral..The king gave him money and men and troops galore and Bekhtezman said in himself, 'Now am I fortified with this army and needs must I conquer my enemy therewith and overcome him;' but he said not, 'With the aid of God the Most High.' So his enemy met him and overcame him again and he was defeated and put to the rout and fled at a venture. His troops were dispersed from him and his money lost and the enemy followed after him. So he sought the sea and passing over to the other side, saw a great city and therein a mighty citadel. He asked the name of the city and to whom it belonged and they said to him, 'It belongeth to Khedidan the king.' So he fared on till he came to the king's palace and concealing his condition, passed himself off for a horseman (120) and sought service with King Khedidan, who attached him to his household and entreated him with honour; but his heart still clave to his country and his home..? ? ? ? Nor troops have I nor henchmen nor one to lend me aid Save God, to whom, my Maker, my voice in praise I rear..So Abdulmelik went away to his house, whither he found that the money had foregone him, and on the morrow Jaafer presented himself before the Khalif and acquainted him with what had passed and that he had appointed Abdulmelik's son governor of Egypt and had promised him his daughter in marriage. Er Reshid approved of this and confirmed the appointment and the marriage. [Then he sent for the young man] and he went not forth of the palace of the Khalif till he wrote him the patent [of investiture with the government] of Egypt; and he let bring the Cadis and the witnesses and drew up the contract of marriage..? ? ? ? c. Abou Sabir ccccxlviii.Mariyeh opened the mantle, and when she saw that necklace, and indeed the place was illumined with the lustre thereof, she looked at her slave-girl and said to her, "By Allah, O Shefikeh, one look at him were liefer to me than all that my hand possesseth! Would I knew what I shall do, whenas Baghdad is empty of him and I hear no tidings of him!" Then she wept and calling for inkhorn\* and paper and pen of brass, wrote the following verses:..? ? ? ? I watch the stars for wake and pray that the belov'd May yet to me relent and bid my tears be dried..? ? ? ? b. The Second Old Man's Story ii

[The Heart of the Ancient Wood](#)

[Selected Letters of Cicero With Notes for the Use of Schools](#)

[Tennessee Its Agricultural Mineral Wealth With an Appendix Showing the Extent Value and Accessibility of Its Ores with Analyses of the Same Dialogues on the Supersensual Life](#)

[Lifes Lesser Moods](#)

[Vagabond Adventures](#)

[The Chronicles of a Traveller Or a History of the Afghan Wars with Persia in the Beginning of the Last Century from Their Commencement to the Accession of Sultan Ashruf](#)

[Special Report on Immigration Accompanying Information for Immigrants Relative to the Prices and Rentals of Land the Staple Products Facilities of Access to Market Cost of Farm Stock Kind of Labor in Demand in the Western and Southern States Etc E](#)

[The Constitutional Doctrines of Justice Harlan](#)

[International Law Situations](#)

[Adventures in Borneo A Tale of Shipwreck](#)

[Immortality and Other Essays](#)  
[CA IRA Or Danton in the French Revolution](#)  
[Aspects of Modern Study Being University Extension Addresses](#)  
[American University Progress and College Reform Relative to School and Society](#)  
[Boston Unitarianism 1820-1850 Study of the Life and Work of Nathaniel Langdon Work](#)  
[Fred C Roberts of Tientsin Or for Christ and China](#)  
[State of Michigan Laws Relating to Elections](#)  
[The School Laws of Michigan With Notes and Forms To Which Are Added Designs for School-Houses and Styles of Furniture](#)  
[The Papacy and the First Councils of the Church](#)  
[Virginia School Laws Codified for the Use of School Officers by Order of the State Board of Education To Be Preserved by Each Officer and Delivered to His Successor](#)  
[Deburau Vol 3 A Comedy](#)  
[The Text and Canon of the New Testament](#)  
[Two Little Parisians \(Caillou and Tili\) Vol 1](#)  
[The Strangers Guide in Philadelphia To All Public Buildings Places of Amusement Commercial Benevolent and Religious Institutions and Churches Principal Hotels C C C Including Laurel Hill Woodlands Monument Odd-Fellows and Glenwood Cemete](#)  
[The Romance of the Ring And Other Poems](#)  
[Boy Training An Interpretation of the Principles That Underlie Symmetrical Boy Development](#)  
[Balaustions Adventure Including a Transcript from Euripides](#)  
[The Annual Monitor for 1885 Vol 43 Or Obituary of the Members of the Society of Friends in Great Britain and Ireland for the Year 1884](#)  
[The Jones Third Reader](#)  
[English Ways and By-Ways Being the Letters of John and Ruth Dobson Written from England to Their Friend Leighton Parks](#)  
[France and the Confederate Navy 1862 1868 An International Episode](#)  
[The Tragedy of Tragedies or the Life and Death of Tom Thumb the Great With the Annotations of H Scriblerus Secundus](#)  
[Montes the Matador and Other Stories](#)  
[The Believers Defence Or the Trinity of God and Atonement of Christ Defended Against Unitarianism](#)  
[Willoughbys Wisdom A Story of New England Country Life in By-Gone Days](#)  
[Tales of the Pampas](#)  
[The Purpose of God](#)  
[Kardoo the Hindoo Girl](#)  
[Co-Operative Methods in the Development of School Support in the United States](#)  
[Essays and Addresses With Explanatory Notes](#)  
[Bud a Novel](#)  
[Subject and Object](#)  
[State Insurance A Social and Industrial Need](#)  
[Out of the Air](#)  
[Jewish Dreams and Realities Contrasted with Islamitic and Christian Claims](#)  
[Judaism Christianity and the Modern Social Ideals](#)  
[Jack and the Check Book](#)  
[The Junior High School](#)  
[Fertility and Fertilizer Hints](#)  
[Tennyson A Critical Study](#)  
[Report of the Commissioner of Corporations on State Laws Concerning Foreign Corporations March 15 1915](#)  
[Antimony Its History Chemistry Mineralogy Geology Metallurgy Uses Preparations Analysis Production and Valuation With Complete Bibliographies](#)  
[Terrestrial Magnetism and Atmospheric Electricity Vol 15](#)  
[Business Forecasting](#)  
[The English Citizen The State and Education](#)  
[Steps in the Expansion of Our Territory](#)  
[Jewish Perseverance Or the Jew at Home and Abroad An Autobiography](#)

[Andrea Palladio His Life and Works](#)  
[History of Hanover](#)  
[Phantastes A Faerie Romance for Men and Women](#)  
[Art Education Applied to Industry](#)  
[The Coming of the Fairies](#)  
[Economic Sophisms](#)  
[The Ethics and Etiquette of the Pulpit Pew Parish Press and Platform A Manual of Manners for Ministers and Members](#)  
[Duffels](#)  
[Modern Letter Engraving in Theory and Practice A Manual for the Use of Watchmakers Jewelers and Other Metal Engravers](#)  
[Leadwork Old and Ornamental and for the Most Part English](#)  
[Medee Drame En Trois Actes En Vers](#)  
[The Prophet Daniel A Key to the Visions and Prophecies of the Book of Daniel](#)  
[Bird Woman \(Sacajawea\) the Guide of Lewis and Clark Her Own Story Now First Given to the World](#)  
[The Life of Alexander Smith Captain of the Island of Pitcairn One of the Mutineers on Board His Majestys Ship Bounty](#)  
[Allied Families of Delaware Stretcher Fenwick Davis Draper Kipshaven Stidham](#)  
[Lime Mortar and Cement Their Characteristics and Analyses with an Account of Artificial Stone and Asphalt](#)  
[The Development of the Logical Method in Ancient China](#)  
[The Meaning of Dreams](#)  
[Symbolic Logic Elementary Vol I](#)  
[The Childs Own English Book An Elementary English Grammar](#)  
[Pioneer Work for Women](#)  
[Amusements in Mathematics](#)  
[An Historical Sketch Town of Deer Isle Maine With Notices of Its Settlers Its Early Inhabitants](#)  
[Great Inventors and Their Inventions](#)  
[Thirty More Famous Stories Retold](#)  
[The Man in the Panthers Skin Vol 21 A Romantic Epic](#)  
[The Undying Fire A Contemporary Novel](#)  
[The Political Club Danville Kentucky](#)  
[Sources of the Constitution of the United States Considered in Relation to Colonial and English History](#)  
[The Autobiography of Vittorio Alfieri the Tragic Poet Born at Asti 1749 Died at Florence 1803](#)  
[Geography of the Upper Illinois Valley and History of Development](#)  
[Outspoken Essays on Music](#)  
[Rhymes of a Red Cross Man](#)  
[The Christian Graces A Series of Lectures on 2 Peter I 5-12](#)  
[A View at the Foundations Or First Causes of Character as Operative Before Birth from Hereditary and Spiritual Sources](#)  
[Dealings with the Dead The Human Soul Its Migrations and Its Transmigrations](#)  
[Jewish Mysticism](#)  
[Electric Wiring and Lighting](#)  
[Retrospect of the Boston Tea-Party With a Memoir of George R T Hewes a Survivor of the Little Band of Patriots Who Drowned the Tea in Boston Harbour in 1773](#)  
[The History of Butler County Alabama from 1815 to 1885](#)  
[The Home Dietitian Scientific Dietetics Practically Applied](#)  
[Essentials in Civil Government A Text-Book for Use in Schools](#)

---