

## THE HUMAN WAY

ef. Story of the Barber's Sixth Brother xxxiii. Then said he to Arwa, "What wilt thou that I do with them?" And she answered, saying, "Accomplish on them the ordinance of God the Most High; (119) the slayer shall be slain and the transgressor transgressed against, even as he transgressed against us; yea, and the well-doer, good shall be done unto him, even as he did unto us." So she gave [her officers] commandment concerning Dabbin and they smote him on the head with a mace and slew him, and she said, "This is for the slaughter of my father." Then she bade set the vizier on a beast [and carry him] to the desert whither he had caused carry her [and leave him there without victual or water]; and she said to him, "An thou be guilty, thou shalt abide [the punishment of] thy guilt and perish of hunger and thirst in the desert; but, if there be no guilt in thee, thou shalt be delivered, even as I was delivered." b. Story of the Enchanted Youth vii 3. The Porter and the Three Ladies of Baghdat ix. "What is the taste of love?" quoth one, and I replied, "Sweet water 'tis at first; but torment lurks behind." With this the Khalif waxed wroth, and the Hashimi vein (36) started out from between his eyes and he cried out to Mesrour and said to him, "Go forth and see which of them is dead." So Mesrour went out, running, and the Khalif said to Zubeideh, "Wilt thou lay me a wager?" "Yes," answered she; "I will wager, and I say that Aboulhusn is dead." "And I," rejoined the Khalif, "wager and say that none is dead save Nuzhet el Fuad; and the stake shall be the Garden of Pleasance against thy palace and the Pavilion of Pictures." So they [agreed upon this and] abode awaiting Mesrour, till such time as he should return with news. The first to take the cup was Iblis the Accursed, who said, 'O Tuhfet es Sudour, sing over my cup.' So she took the lute and touching it, sang the following verses: How long, O Fate, wilt thou oppress and baffle me? Officer's Story, The Sixteenth, ii. 193. Yet with perfidiousness (sure Fortune's self as thou Ne'er so perfidious was) my love thou didst requite. Man who was lavish of House and Victual to One whom he knew not, The, i 293. She laughed and answered, 'O my lord, my story is a strange one and my case extraordinary. Know that I belonged aforetime to a Mughrebi merchant, who bought me, when I was three years old, and there were in his house many slave-girls and eunuchs; but I was the dearest to him of them all. So he kept me with him and used not to call me but "daughterling," and indeed I am presently a clean maid. Now there was with him a damsel, a lutanist, and she reared me and taught me the craft, even as thou seest. Then was my master admitted to the mercy of God the Most High (184) and his sons divided his good. I fell to the lot of one of them; but it was only a little while ere he had squandered all his substance and there was left him no tittle of money. So I left the lute, fearing lest I should fall into the hand of a man who knew not my worth, for that I was assured that needs must my master sell me; and indeed it was but a few days ere he carried me forth to the barrack of the slave-merchant who buyeth slave-girls and showeth them to the Commander of the Faithful. Now I desired to learn the craft; so I refused to be sold to other than thou, till God (extolled be His perfection and exalted be He!) vouchsafed me my desire of thy presence; whereupon I came out to thee, whenas I heard of thy coming, and besought thee to buy me. Thou healedst my heart and boughtedst me; and since I entered thy house, O my lord, I have not taken up the lute till now; but to-day, whenas I was quit of the slave-girls, [I took it]; and my purpose in this was that I might see if my hand were changed (185) or no. As I was singing, I heard a step in the vestibule; so I laid the lute from my hand and going forth to see what was to do, found thee, O my lord, on this wise.' And pliedst us with cups of wine, whilst from the necklace pearls (142) A strange intoxicating bliss withal did circulate. Trust in God, Of, 114. THE SIXTH VOYAGE OF SINDBAD THE SAILOR. So the youth obeyed his father's commandment and taking him, carried him to the slave-dealer and said to the latter, 'Sell me this old man.' Quoth the dealer, 'Who will buy this fellow, and he a man of fourscore?' Then said he to the king, 'In what crafts dost thou excel?' Quoth he, 'I know the quintessence of jewels and I know the quintessence of horses and that of men; brief, I know the quintessence of all things.' So the dealer took him and went about, offering him for sale to the folk; but none would buy. Presently, up came the overseer of the [Sultan's] kitchen and said, 'What is this man?' And the dealer answered, 'This is a slave for sale.' The cook marvelled at this and bought the king for ten thousand dirhems, after questioning him of what he could do. Then he paid down the money and carried him to his house, but dared not employ him in aught of service; so he appointed him an allowance, such as should suffice for his livelihood, and repented him of having bought him, saying, 'What shall I do with the like of this fellow?' s. The Stolen Necklace dxcvi. Then he re-entered the village and buying the prince a horse, mounted him thereon and they ceased not going, till they came to the frontier of their own country, where there fell robbers upon them by the way and took all that was with them and pinioned them; after which they cast them into a pit hard by the road and went away and left them to die there, and indeed they had cast many folk into that pit and they had died. My fruit is a jewel all wroughten of gold, Whose beauty amazeth all those that behold. 25. The City of Brass ccclxxxvii. Then the king sent for the captain of the thieves and bestowed on him a dress of honour, (142) commanding that all who loved the king should put off [their raiment and cast it] upon him. (143) So there fell dresses of honour [and other presents] on him, till he was wearied with their much plenty, and Azadbekht invested him with the mastership of the police of his city. Then he bade set up other nine gibbets beside the first and said to his son, "Thou art guiltless, and yet these wicked viziers endeavoured for thy slaughter." "O my father," answered the prince, "I had no fault [in their eyes] but that I was a loyal counsellor to thee and still kept watch over thy good and withheld their hands from thy treasures; wherefore they were jealous and envied me and plotted against me and sought to slay me," Quoth the king, "The time [of retribution] is at hand, O my son; but what deemest thou we should do with them in requital of that which they did with thee? For that they have endeavoured for thy slaughter and exposed thee to public ignominy and soiled my honour among the kings." When Merjaneh had made an end of her song, the prince said to her, "Well done,

O damsel! Indeed, thou sayest a thing that had occurred to my mind and my tongue was like to speak it." Then he signed to the fourth damsel, who was a Cairene, by name Sitt el Husn, and bade her tune her lute and sing to him upon the [same] subject. So she tuned her lute and sang the following verses:..Learned Man, Khelbes and his Wife and the, i. 301..? ? ? ? Thou that the dupe of yearning art, how many a melting wight In waiting for the unkept tryst doth watch the weary night!..? ? ? ? For love with your presence grows sweet, untroubled and life is serene And the star of our fortune burns bright, that clouds in your absence did veil..It befell one day that he entered a certain city and sold somewhat that was with him of merchandise and got him friends of the merchants of the place and fell to sitting with them and entertaining them and inviting them to his lodging and his assembly, whilst they also invited him to their houses. On this wise he abode a long while, till he was minded to leave the city; and this was bruited abroad among his friends, who were concerned for parting from him. Then he betook himself to him of them, who was the richest of them in substance and the most apparent of them in generosity, and sat with him and borrowed his goods; and when he was about to take leave, he desired him to give him the deposit that he had left with him. 'And what is the deposit?' asked the merchant. Quoth the sharper, 'It is such a purse, with the thousand dinars therein.' And the merchant said, 'When didst thou give it me?' 'Extolled be the perfection of God!' replied the sharper. 'Was it not on such a day, by such a token, and thus and thus?' 'I know not of this,' rejoined the merchant, and words were bandied about between them, whilst the folk [who were present also] disputed together concerning their affair and their speech, till their voices rose high and the neighbours had knowledge of that which passed between them..?THE SECOND OFFICER'S STORY..When the boy saw what the treasure-seeker had done with him he committed his affair to God (extolled be His perfection and exalted be He!) and abode perplexed concerning his case and said, 'How bitter is this death!' For that indeed the world was darkened on him and the pit was blinded to him. So he fell a-weeping and saying, 'I was delivered from the lion and the thieves and now is my death [appointed to be] in this pit, where I shall die lingeringly.' And he abode confounded and looked for nothing but death. As he pondered [his affair], behold, he heard a sound of water running with a mighty noise; so he arose and walked in the pit, following after the sound, till he came to a corner and heard the mighty running of water. So he laid his ear to the sound of the current and hearing it a great strength, said in himself, 'This is the running of a mighty water and needs must I die in this place, be it to-day or to-morrow; so I will cast myself into the water and not die a lingering death in this pit!..? ? ? ? No slaves with me have I nor camels swift of foot, Nor slave-girls have I brought in curtained litters dight..107. The Ruined Man of Baghdad and his Slave-girl dcccclxiv.94. The Man's Dispute with the Learned Woman of the relative Excellence of the Sexes dclxxxiii.106. The Man's Dispute with the Learned Woman of the relative Excellence of the Sexes ccccxix.? ? ? ? How long shall I anights distracted be for love Of thee? How long th' assaults of grief and woes abide?..? ? ? ? All through the day its light and when the night grows dark, My grief forsakes me not, no, nor my heavy cheer..When the appointed day arrived, the chief of the police set apart for his officers a saloon, that had windows ranged in order and giving upon the garden, and El Melik ez Zahir came to him, and he seated himself, he and the Sultan, in the alcove. Then the tables were spread unto them for eating and they ate; and when the cup went round amongst them and their hearts were gladdened with meat and drink, they related that which was with them and discovered their secrets from concealment. The first to relate was a man, a captain of the watch, by name Muineddin, whose heart was engrossed with the love of women; and he said, 'Harkye, all ye people of [various] degree, I will acquaint you with an extraordinary affair which befell me aforetime. Know that.? ? ? ? ? ? ? ? ? ? eb. Story of the Barber's Second Brother cxlviii.? ? ? ? f. The Lady and her Two Lovers dcccclxxxiv.[Aforetime] I journeyed in [many] lands and climes and towns and visited the great cities and traversed the ways and [exposed myself to] dangers and hardships. Towards the last of my life, I entered a city [of the cities of China], (155) wherein was a king of the Chosroes and the Tubbas (156) and the Caesars. (157) Now that city had been peopled with its inhabitants by means of justice and equitable dealing; but its [then] king was a tyrant, who despoiled souls and [did away] lives; there was no wanning oneself at his fire, (158) for that indeed he oppressed the true believers and wasted the lands. Now he had a younger brother, who was [king] in Samarcand of the Persians, and the two kings abode a while of time, each in his own city and place, till they yearned unto each other and the elder king despatched his vizier in quest of his younger brother..Now the Persian had a mameluke, (201) as he were the full moon, and he arose [and went out], and the singer followed him and wept before him, professing love to him and kissing his hands and feet. The mameluke took compassion on him and said to him, 'When the night cometh and my master entereth [the harem] and the folk go away, I will grant thee thy desire; and I lie in such a place.' Then the singer returned and sat with the boon-companions, and the Persian rose and went out, he and the mameluke beside him. [Then they returned and sat down.] (202) Now the singer knew the place that the mameluke occupied at the first of the night; but it befell that he rose from his place and the candle went out. The Persian, who was drunken, fell over on his face, and the singer, supposing him to be the mameluke, said, 'By Allah, it is good!' and threw himself upon him and clipped him, whereupon the Persian started up, crying out, and laying hands on the singer, pinioned him and beat him grievously, after which he bound him to a tree that was in the house. (203)..? ? ? ? For the uses of food I was fashioned and made; The hands of the noble me wrought and inlaid..7. Story of the Hunchback ci.? ? ? ? Know, then, the woes that have befall'n a lover, neither grudge Her secret to conceal, but keep her counsel still, I pray..? ? ? ? The world is upon me all desolate grown. Alack, my long grief and forlornness! Who knows.Then he turned to the viziers and said to them, "Out on ye! What liars ye are! What excuse is left you?" "O king," answered they, "there abideth no excuse for us and our sin hath fallen upon us and broken us in pieces. Indeed we purposed evil to this youth and it hath reverted upon us, and we plotted mischief against him and it hath overtaken us; yea, we digged a pit for him and have fallen ourselves therein." So the king bade hoist up the viziers upon the gibbets and crucify them there, for that God is just and

ordaineth that which is right. Then Azadbekht and his wife and son abode in joyance and contentment, till there came to them the Destroyer of Delights and they died all; and extolled be the perfection of the [Ever-]Living One, who dieth not, to whom be glory and whose mercy be upon us for ever and ever! Amen..When the king heard this story, he deemed it pleasant and said, "This story is near unto that which I know and meseemeth I should do well to have patience and hasten not to slay my vizier, so I may get of him the story of the king and his son." Then he gave the vizier leave to go away to his own house; so he thanked him and abode in his house all that day..So she gave him all that she possessed and he sold it and paid the rest of her price; after which there remained to him a hundred dirhems. These he spent and lay that night with the damsel in all delight of life, and his soul was like to fly for joy; but when he arose in the morning, he sat weeping and the damsel said to him, 'What aileth thee to weep?' And he said, 'I know not if my father be dead, and he hath none other heir but myself; and how shall I win to him, seeing I have not a dirhem?' Quoth she, 'I have a bracelet; do thou sell it and buy small pearls with the price. Then bray them and fashion them into great pearls, and thereon thou shalt gain much money, wherewith we may make our way to thy country.' So he took the bracelet and repairing to a goldsmith, said to him, 'Break up this bracelet and sell it.' But he said, 'The king seeketh a good (183) bracelet; I will go to him and bring thee the price thereof.' So he carried the bracelet to the Sultan and it pleased him greatly, by reason of the goodliness of its workmanship. Then he called an old woman, who was in his palace, and said to her, 'Needs must I have the mistress of this bracelet, though but for a single night, or I shall die.' And the old woman answered, 'I will bring her to thee.'When the king heard this, his admiration redoubled and he said, "Of a truth, destiny is forewritten to all creatures, and I will not accept (14) aught that is said against my vizier the loyal counsellor." And he bade him go to his house..Now Ilmeddin Senjer was at that time Master of Police and he was a man of experience, well versed in affairs: so the king sent for him and when he came before him, he discovered to him that which was in his mind. Quoth Ilmeddin Senjer, 'I will do my endeavour for that which our lord the Sultan seeketh.' Then he arose and returning to his house, summoned the captains of the watch and the lieutenants of police and said to them, 'Know that I purpose to marry my son and make him a bride-feast, and it is my wish that ye assemble, all of you, in one place. I also will be present, I and my company, and do ye relate that which ye have heard of extraordinary occurrences and that which hath betided you of experiences.' And the captains and sergeants and agents of police made answer to him, saying, 'It is well: in the name of God! We will cause thee see all this with thine eyes and hear it with thine ears.' Then the master of police arose and going up to El Melik ez Zahir, informed him that the assembly would take place on such a day at his house; and the Sultan said, 'It is well,' and gave him somewhat of money for his expenses..When the king heard this story, he said, "How like is this to our own case!" Then he bade the vizier retire to his lodging; so he withdrew to his house and on the morrow he abode at home [till the king should summon him to his presence.].Then she charged her husband keep watch over the thief, till she should return, and repairing to his wife, acquainted her with his case and told her that her husband the thief had been taken and had compounded for his release, at the price of seven hundred dirhems, and named to her the token. So she gave her the money and she took it and returned to her house. By this time, the dawn had broken; so she let the thief go his way, and when he went out, she said to him, 'O my dear one, when shall I see thee come and take the treasure?' 'O indebted one,' answered he, 'when thou needest other seven hundred dirhems, wherewithal to amend thy case and that of thy children and to discharge thy debts.' And he went out, hardly believing in his deliverance from her. Nor," added the vizier, "is this more extraordinary than the story of the three men and our Lord Jesus." .? ? ? ? q. The Shepherd and the Thief dcxxxii.Quoth Ishac, 'Indeed, this was of thy fair fortune. By Allah, I know not that which thou knowest in this craft!' Then he arose and going to a chest, brought out therefrom striped clothes of great price, netted with jewels and great pearls, and said to her, 'In the name of God, don these, O my lady Tuhfeh.' So she arose and donned those clothes and veiled herself and went up [with Ishac] to the palace of the Khalifate, where he made her stand without, whilst he himself went in to the Commander of the Faithful (with whom was Jaafer the Barmecide) and kissing the earth before him, said to him, 'O Commander of the Faithful, I have brought thee a damsel, never saw eyes her like for excellence in singing and touching the lute; and her name is Tuhfeh." (186) 'And where,' asked Er Reshed, 'is this Tuhfeh, who hath not her like in the world?' Quoth Ishac, 'Yonder she stands, O Commander of the Faithful;' and he acquainted the Khalif with her case from first to last. Then said Er Reshid, 'It is a marvel to hear thee praise a slave-girl after this fashion. Admit her, so we may see her, for that the morning may not be hidden.'? ? ? ? O friends, the tears flow ever, in mockery of my pain; My heart is sick for sev'rance and love-longing in vain..Merchants, The Sharper and the, ii. 46..87. El Mamoun and the Pyramids of Egypt cccxcviii."O sister mine," answered Dinarzad, "bring forth that which is with thee and that which is present to thy mind of the story concerning the craft of women and their wiles, and have no fear lest this endamage thee with the king; for that women are like unto jewels, which are of all kinds and colours. When a [true] jewel falleth into the hand of him who is knowing therein, he keepeth it for himself and leaveth that which is other than it. Moreover, he preferreth some of them over others, and in this he is like unto the potter, who filleth his oven with all the vessels [he hath moulded] and kindleth fire thereunder. When the baking is at an end and he goeth about to take forth that which is in the oven, he findeth no help for it but that he must break some thereof, whilst other some are what the folk need and whereof they make use, and yet other some there be that return to their whilom case. Wherefore fear thou not to adduce that which thou knowest of the craft of women, for that in this is profit for all folk."? ? ? ? f. The Sixth Voyage of Sindbad the Sailor dlix.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: .?OF LOOKING TO THE ISSUES OF AFFAIRS..There was once, of old time, in one of the tribes of the Arabs, a woman great with child by her husband, and they had a hired servant, a man of excellent understanding. When the woman came to [the time of her] delivery, she gave birth to a maid-child in the night and they sought fire of the neighbours. So the journeyman went in quest of fire..? ? ? ? b. The Second Voyage of Sindbad the Sailor dxliiii.? ? ? ? ? My fortitude fails, my endeavour is vain; My bosom is straitened. To Thee, I complain,.? ? ? ? ? n. The Man who never Laughed again dlxxxvii.When the druggist heard the singer's words, he was certified of the case and knew that the calamity, all of it, was in his own house and that the wife was his wife; and he saw the shirt, whereupon he redoubled in certainty and said to the singer, 'Art thou now going to her?' 'Yes, O my brother,' answered he and taking leave of him, went away; whereupon the druggist started up, as he were a madman, and ungarnished his shop. (199) Whilst he was thus engaged, the singer won to the house, and presently up came the druggist and knocked at the door. The singer would have wrapped himself up in the rug, but she forbade him and said to him, 'Get thee down to the bottom of the house and enter the oven (200) and shut the lid upon thyself.' So he did as she bade him and she went down to her husband and opened the door to him, whereupon he entered and went round about the house, but found no one and overlooked the oven. So he stood meditating and swore that he would not go forth of the house till the morrow..119. The Shipwrecked Woman and her Child ccclxxvi.All this, O my brother,' continued the merchant, 'befell because the locust had no knowledge of the secret essence that lieth hid in apparent bodies. As for thee, O my brother, (may God requite thee with good!) thou wast subtle in device and usedst precaution; but precaution sufficeth not against fate, and fortune fore-ordained baffleth contrivance. How excellent is the saying of the poet! And he recited the following verses:.110. King Shah Bekhi and his Vizier Er Rehwan dcccclxxxv.Then said he whom she had delivered from torture and for whom she had paid a thousand dirhems and who had required her of herself in his house, for that her beauty pleased him, and [when she refused to yield to him] had forged a letter against her and treacherously denounced her to the Sultan and requited her bounty with ingratitude, 'I am he who wronged her and lied against her, and this is the issue of the oppressor's affair.'.57. Werdan the Butcher's Adventure with the Lady and the Bear cccliii.52. Ibrahim ben el Mehdi and the Merchant's Sister dcvi.When the company heard the seventh officer's story, they were moved to exceeding mirth, and El Melik ez Zahir Bibers rejoiced in that which he heard and said, 'By Allah, there betide things in this world, from which kings are shut out, by reason of their exalted station!" Then came forward another man from amongst the company and said, 'There hath reached me from one of my friends another story bearing on the malice of women and their craft, and it is rarer and more extraordinary and more diverting than all that hath been told to you.".When the king heard this, he said, 'This proof sufficeth me,' and rising forthright in the night, let bring the youth and the eunuch. Then he examined the former's throat with a candle and saw [the scar where] it [had been] cut from ear to ear, and indeed the place had healed up and it was like unto a stretched-out thread. Therewithal the king fell down prostrate to God, [in thanksgiving to Him] for that He had delivered the prince from all these perils and from the stresses that he had undergone, and rejoiced with an exceeding joy for that he had wrought deliberately and had not made haste to slay him, in which case sore repentance had betided him. As for the youth," continued the young treasurer, "he was not saved but because his term was deferred, and on like wise, O king, is it with me; I too have a deferred term, which I shall attain, and a period which I shall accomplish, and I trust in God the Most High that He will give me the victory over these wicked viziers.".Poets, The Khalif Omar ben Abdulaziz and the, i. 45..It is said that, when the Khalifate devolved on Omar ben Abdulaziz (42) (of whom God accept), the poets [of the time] resorted to him, as they had been used to resort to the Khalifs before him, and abode at his door days and days, but he gave them not leave to enter, till there came to Omar Adi ben Artah, (43) who stood high in esteem with him. Jerir (44) accosted him and begged him to crave admission for them [to the Khalif]. "It is well," answered Adi and going in to Omar, said to him, "The poets are at thy door and have been there days and days; yet hast thou not given them leave to enter, albeit their sayings are abiding (45) and their arrows go straight to the mark." Quoth Omar, "What have I to do with the poets?" And Adi answered, saying, "O Commander of the Faithful, the Prophet (whom God bless and preserve) was praised [by a poet] and gave [him largesse,] and therein (46) is an exemplar to every Muslim." Quoth Omar, "And who praised him?" "Abbas ben Mirdas (47) praised him," replied Adi, "and he clad him with a suit and said, 'O Bilal, (48) cut off from me his tongue!'" "Dost thou remember what he said?" asked the Khalif; and Adi said, "Yes." "Then repeat it," rejoined Omar. So Adi recited the following verses:.First Officer's Story, The, ii. 122..? ? ? ? ? Whilere, the verses that I made it was thy wont to flout, Saying, "No passer by the way (105) hath part in me or mine..?OF THE APPOINTED TERM, (128) WHICH, IF IT BE ADVANCED, MAY NOT BE DEFERRED AND IF IT BE DEFERRED, MAY NOT BE ADVANCED..? ? ? ? ? z. The King who lost Kingdom and Wife and Wealth and God restored them to him dccccix.? ? ? ? ? Drink of the first-run wine, that shows as very flame it were, When from the pitcher 'tis outpoured, or ere the day appear..And when she had made an end of her song, she wept sore..Meanwhile, when Aboulhusn went out from the presence of the Khalif and went to lay out Nuzhet el Fuad, the prince mourned for her and dismissing the divan, arose and betook himself, leaning upon Mesroul, the swordsman of his vengeance, [to the pavilion of the harem, where he went in] to the Lady Zubeideh, that he might condole with her for her slave-girl. He found the princess sitting weeping and awaiting his coming, so she might condole with him for [his boon-companion] Aboulhusn el Khelia. So he said to her, "May thy head outlive thy slave-girl Nuzhet el Fuad!" And she answered, saying, "O my lord, God preserve my slave-girl! Mayst thou live and long survive thy boon-companion Aboulhusn el Khelia! For he is dead."? ? ? ? ? Ay, and we would have spread our bosoms in thy way, That so thy feet might fare on eyelids, carpet-wise..Envy and Malice, Of, i. 125..? ? ? ? ? Still by your ruined camp a dweller I abide; Ne'er will I change nor e'er shall distance us divide..So she took the hundred dinars and the piece of silk and

returned to her dwelling, rejoicing, and went in to Aboulhusn and told him what had befallen, whereupon he arose and rejoiced and girt his middle and danced and took the hundred dinars and the piece of silk and laid them up. Then he laid out Nuzhet el Fuad and did with her even as she had done with him; after which he rent his clothes and plucked out his beard and disordered his turban [and went forth] and gave not over running till he came in to the Khalif, who was sitting in the hall of audience, and he in this plight, beating upon his breast. Quoth the Khalif to him, "What aileth thee, O Aboulhusn!" And he wept and said, "Would thy boon-companion had never been and would his hour had never come!" "Tell me [thy case,]" said the Khalif; and Aboulhusn said, "O my lord, may thy head outlive Nuzhet el Fuad!" Quoth the Khalif, "There is no god but God!" And he smote hand upon hand. Then he comforted Aboulhusn and said to him, "Grieve not, for we will give thee a concubine other than she." And he bade the treasurer give him a hundred dinars and a piece of silk. So the treasurer gave him what the Khalif bade him, and the latter said to him, "Go, lay her out and carry her forth and make her a handsome funeral." So Aboulhusn took that which he had given him and returning to his house, rejoicing, went in to Nuzhet el Fuad and said to her, "Arise, for the wish is accomplished unto us." So she arose and he laid before her the hundred dinars and the piece of silk, whereat she rejoiced, and they added the gold to the gold and the silk to the silk and sat talking and laughing at one another. The old man betook himself to the city, as she bade him, and enquired for the money-changer, to whom they directed him. So he gave him the ring and the letter, which when he saw, he kissed the letter and breaking it open, read it and apprehended its purport. Then he repaired to the market and buying all that she bade him, laid it in a porter's basket and bade him go with the old man. So the latter took him and went with him to the mosque, where he relieved him of his burden and carried the meats in to Sitt el Milah. She seated him by her side and they ate, he and she, of those rich meats, till they were satisfied, when the old man rose and removed the food from before her. Meanwhile, the governor returned to the youth, who questioned him of his absence, and he told him that he had been in the city of the king who had taken the damsel. When the youth heard this, he misdoubted of the governor and never again trusted him in aught, but was still on his guard against him. Then the governor made great store of sweetmeats and put in them deadly poison and presented them to the youth. When the latter saw the sweetmeats, he said in himself, 'This is an extraordinary thing of the governor! Needs must there be mischief in this sweetmeat, and I will make proof of it upon myself.' So he made ready victual and set on the sweetmeat amongst it and bade the governor to his house and set food before him. He ate and amongst the rest, they brought him the poisoned sweetmeat; so he ate thereof and died forthright; whereby the youth knew that this was a plot against himself and said, 'He who seeketh his fortune of his own [unaided] might (190) attaineth it not.' Nor (continued the vizier) is this, O king of the age, more extraordinary than the story of the druggist and his wife and the singer." "The approval of my lord, so my stress and unease I may ban and mine enemies' malice defy, c. Story of the Chief of the Old Cairo Police cccxlv. But if my wealth abound, of all I'm held in amity. Presently, the vizier entered and the king signed to him to cause avoid the place. So he signed to those who were present to withdraw, and they departed; whereupon quoth the king to him, "How deemest thou, O excellent vizier, O loyal counsellor in all manner of governance, of a vision I have seen in my sleep?" "What is it, O king?" asked the vizier, and Shah Bekht related to him his dream, adding, "And indeed the sage interpreted it to me and said to me, 'An thou put not the vizier to death within a month, he will slay thee.' Now I am exceeding both to put the like of thee to death, yet do I fear to leave thee on life. What then dost thou counsel me that I should do in this matter?" The vizier bowed his head awhile, then raised it and said, "God prosper the king! Verily, it skills not to continue him on life of whom the king is afraid, and my counsel is that thou make haste to put me to death." When the evening evened, the king summoned the vizier and bade him tell the story of the King of Hind and his vizier. So he said, "Hearkening and obedience. Know, O king of august lineage, that. "How many a cup with bitterness o'erflowing have I quaffed! I make my moan of woes, whereat it boots not to repine."

[Heavenly Heretics](#)

[Die Grafen Von Are Hochstaden Nurburg Und Neuenare Ein Beitrag Zur Rheinischen Geschichte](#)

[The Improved Practical System of Educating the Horse](#)

[Copyright Law](#)

[Fountains Abbey the Story of a Mediival Monastery](#)

[American Ancestry Volume 9](#)

[Alexanders Gospel Songs No 2](#)

[The Harmony of the Apocalypse with Other Prophecies of Holy Scripture With Notes and an Outline of the Various Interpretations](#)

[The Life and Death of Lord Edward Fitzgerald Volume 1](#)

[A Short History of the Twelve Japanese Buddhist Sects](#)

[Greek Refinements Studies in Temperamental Architecture](#)

[The Christian Occupation of Africa The Proceedings of a Conference of Mission Boards Engaged in Work in the Continent of Africa Held in New York City November 20 21 and 22 1917 Together with the Findings of the Conference](#)

[Memoir of Samuel John Mills](#)

[The New Physics](#)

[Pathological Horse-Shoeing A Theory and Practice of the Shoeing of Horses By Which Every Disease Affecting the Foot of the Horse May Be](#)

[Absolutely Cured or Ameliorated and Defective Action of the Limbs Effectively Corrected Embracing Also an Ou](#)  
[Nests and Eggs of American Birds](#)  
[An Introduction to the History of Life Assurance](#)  
[The Scripture Doctrine of Original Sin Proposed to Free and Candid Examination In Three Parts](#)  
[A Summary of Canadian History From the Time of Cartiers Discovery to the Present Day With Questions Adapted to Each Paragraph](#)  
[The Past Tenses in French a Study of Certain Phases of Their Meaning and Function](#)  
[The Missionary Pastor Helps for Developing the Missionary Life in His Church](#)  
[An Essay on Man And Other Poems](#)  
[Sir Thomas Moros Utopia](#)  
[The Winged Life](#)  
[A Serious Call to a Devout and Holy Life Adapted to the State and Condition of All Orders of Christians](#)  
[A Greek-English Lexicon to the New Testament](#)  
[United States Civil Defense](#)  
[Genevra Or the History of a Portrait](#)  
[Personal Religion in Egypt Before Christianity](#)  
[The Recruiting Officer A Comedy Marked with the Variations in the Managers Book at the Theatre Royal in Drury Lane London Printed for T](#)  
[Lowndes T Caslon T Becket and W Nicoll](#)  
[Practice of Architecture Containing the Five Orders of Architecture and an Additional Column and Entablature with All Their Elements and](#)  
[Details Explained and Illustrated for the Use of Carpenters and Practical Men](#)  
[Land Where Time Stands Still](#)  
[A Basket of Memories](#)  
[The Cabinet-Maker and Upholsterers Companion Comprising the Art of Drawing as Applicable to Cabinet Work Veneering Inlaying and Buhl](#)  
[Work with Numerous Receipts Useful to Workmen Generally](#)  
[The Neidhart Plays A Social and Theoretical Analysis](#)  
[Althochdeutscher Sprachschatz Oder Wirterbuch Der Althochdeutschen Sprache Volume 7](#)  
[Luke the Physician The Author of the Third Gospel and the Acts of the Apostles](#)  
[A Guernsey Lily](#)  
[The Letters and Inscriptions of Hammurabi King of Babylon about BC 2200 to Which Are Added a Series of Letters of Other Kings of the First](#)  
[Dynasty of Babylon the Original Babylonian Texts Volume 2](#)  
[Love Is a Spendthrift Meditations for the Christian Year](#)  
[The Little Girl Next Door](#)  
[The Genealogy of the Stewarts Refuted](#)  
[The Lord S Horseman John Wesley the Man](#)  
[Aethiopum Servus A Study in Christian Altruism](#)  
[Alices Wonderland Birthday Book Compiled by ES Leathes from Alice in Wonderland and Through the Looking Glass](#)  
[Letters and Journals Relating to the War of the American Revolution and the Capture of the German Troops at Saratoga](#)  
[Liff Was Like That](#)  
[The Lake of the Woods a Story of the Backwoods](#)  
[The Letter of Alexander Wollcott](#)  
[Report of the Indian Cinematograph Committee 1927 1928](#)  
[Calyx Volume 1895](#)  
[Anthems Used in the Cathedral Church of York Compiled by S Shepherd](#)  
[Hispano-Moresque Pottery in the Collection of the Hispanic Society of America](#)  
[Jungle Island](#)  
[An Improved System of Botanic Medicine Founded Upon Correct Physiological Principles Embracing a Concise View of Anatomy and Physiology](#)  
[Together with an Illustration of the New Theory of Medicine Volume Volume 1](#)  
[Margaret Roper](#)  
[On the Employment of Time Three Essays](#)  
[A Migration Legend of the Creek Indians with a Linguistic Historic and Ethnographic Introduction Volume Volume 1](#)  
[An Experimental Study of the Globe Photometer](#)

[Soldiers Without Swords a History of the Salvation Army in the United States](#)  
[Japanese Flower Arrangement Applied to Western Needs](#)  
[A Classified Catalogue of the Books in the English French and German Languages of the Tokio Shoseki-Kwan or Tokio Library Tokio](#)  
[Elements of Geometry](#)  
[Flax and Its Products in Ireland](#)  
[Handbook for Travellers in North Wales](#)  
[The Rio Grande Flood A Comparative Study of Border Communities in Disaster](#)  
[Anatole France](#)  
[The Century Dictionary An Encyclopedic Lexicon of the English Language Prepared Under the Superintendence of William Dwight Whitney](#)  
[A Child-World](#)  
[Defects in the Criminal Administration and Penal Legislation of Great Britain and Ireland with Remedial Legislation](#)  
[Journal of Captain Pausch Chief of the Hanau Artillery During the Burgoyne Campaign](#)  
[From Trail to Railway Through the Appalachians](#)  
[Minutes of the Aqueduct Commissioners Volume 14](#)  
[The Life of Henrik Ibsen](#)  
[A Group of Noble Dames That Is to Say the First Countess of Wessex--Barbara of the House of Grebe--The Marchioness of Stonehenge--Lady Mottisfont--The Lady Icenway--Squire Petricks Lady--Anna Lady Baxby--The Lady Penelope--The Duchess of Hamptonshire](#)  
[New Zealand After Fifty Years](#)  
[New Hampshire Register State Year-Book and Legislative Manual](#)  
[Suite Du RPertoire Du Thtre Franais Vol 58 Avec Un Choix Des Pices de Plusieurs Autres Thtres Arranges Et Mises En Ordre Opras-Comiques En Prose Tome III](#)  
[The Key to Theosophy Being a Clear Exposition in the Form of Question and Answer of the Ethics Science and Philosophy for the Study of Which the Theosophical Society Has Been Founded with a Copious Glossary of General Theosophical Terms](#)  
[The Theatrical Journey--Work and Anecdotal Recollections of Sol Smith](#)  
[Froebel and Education Through Self-Activity](#)  
[The University of California and California Law and Lawyers 1920-1978](#)  
[List of Regular Lodges F](#)  
[Recollections of Mr James Lenox of New York and the Formation of His Library](#)  
[Farm Engineering](#)  
[A Compend of Dental Pathology and Dental Medicine Containing the Most Noteworthy Points Upon the Subjects of Interest to the Dental Student and a Section on Emergencies](#)  
[Catholic Churchmen in Science Sketches of the Lives of Catholic Ecclesiastics Who Were Among the Great Founders in Science](#)  
[Operative Surgery](#)  
[Home Cookery in War-Time](#)  
[The Stag Cook Book Written for Men by Men](#)  
[The Theory of Perception in the Philosophy of GF Stout](#)  
[Elements of the Differential and Integral Calculus with Examples and Practical Applications](#)  
[Fables](#)  
[Proceedings - Staten Island Institute of Arts and Sciences Volume V 7-9 1898-1905](#)  
[The Prisoner of Chillon Mazeppa and Other Selections from Lord Byron](#)  
[Three Vassar Girls in Italy A Holiday Excursion of Three College Girls Through the Classic Lands](#)  
[The Book of Revelation Explained by History](#)  
[In Glorys Van Or the Young Guardsman at Louisbourg](#)  
[Calyx Volume 1898](#)  
[Against Heresy](#)

---