

A SIMPLE AND CONCISE PRESENTATION OF THE SUBJECT OF COMMERCIAL LAW

On like wise, O king," continued the youth, "whilst fortune was favourable to me, all that I did came to good; but now that it is grown contrary to me, everything turneth against me." ? ? ? ? ? The zephyr's sweetness on the coppice blew, And as with falling fire 'twas clad anew;.24. Maan ben Zaidah and the three Girls cclxxi. ?STORY OF SELIM AND SELMA..148. The Lovers of Medina dxcxvi. ? ? ? ? ? Haste not to that thou dost desire, for haste is still unblest; Be merciful to men, as thou on mercy reckonest; Then said El Abbas to them, "O youths, sit by my arms and my horse till I return." But they answered, saying, "By Allah, thou prolongest discourse with that which beseemeth not of words! Make haste, or we will go with thy head, for indeed the king purposeth to slay thee and to slay thy comrade and take that which is with you." When the prince heard this, his skin quaked and he cried out at them with a cry that made them tremble. Then he sprang upon his horse and settling himself in the saddle, galloped till he came to the king's assembly, when he cried out at the top of his voice, saying ["To horse,] cavaliers!" And levelled his spear at the pavilion wherein was Zuheir. Now there were about him a thousand smiters with the sword; but El Abbas fell in upon them and dispersed them from around him, and there abode none in the tent save Zuheir and his vizier.. Quintessence of Things, The King who knew the, i. 230..? ? ? ? ? Wind of the East, if thou pass by the land where my loved ones dwell, I pray, The fullest of greetings bear to them from me, their lover, and say. "He shall not come in to me. Who is at the door, other than he?" "El Akhtel et Teghlibi," (56) answered Adi; and Omar said, "He is the unbeliever who says in his verse ..." [And he repeated the following:]. When she came to Alaeddin's shop, she sat down thereat and said to him, "May the day be blessed to thee, O my lord Alaeddin! God prosper thee and be good to thee and accomplish thy gladness and make it a wedding of weal and content!" He knitted his brows and frowned in answer to her; then said he to her, "Tell me, how have I failed of thy due, or what have I done to injure thee, that thou shouldst play me this trick?" Quoth she, "Thou hast no wise offended against me; but this inscription that is written on the door of thy shop irketh me and vexeth my heart. If thou wilt change it and write up the contrary thereof, I will deliver thee from thy predicament." And he answered, "This that thou seekest is easy. On my head and eyes be it." So saying, he brought out a ducat (264) and calling one of his mamelukes, said to him, "Get thee to such an one the scribe and bid him write us an inscription, adorned with gold and ultramarine, in these words, to wit, 'THERE IS NO CRAFT BUT WOMEN'S CRAFT, FOR THAT INDEED THEIR CRAFT IS A MIGHTY CRAFT AND OVERCOMETH AND HUMBLETH THE FABLES (265) OF MEN.'" And she said to the servant, "Go forthright." The head wept exceeding sore and said, 'O my lady, indeed thou hast solaced my heart, and I have nought but my life; so take it.' Quoth she, 'An I but knew that thou wouldst bring me news of my lord Er Reshid, it were liefer to me than the empery of the world.' And the head answered her, saying, 'It shall be done as thou desirest.' Then it disappeared and returning to her at the last of the night, said, 'Know, O my lady, that I have been to thy palace and have questioned one of the haunters thereof of the case of the Commander of the Faithful and that which befell him after thee; and he said, "When the Commander of the Faithful came to Tuhfeh's lodging and found her not and saw no sign of her, he buffeted his face and head and rent his clothes. Now there was in thy lodging the eunuch, the chief of thy household, and he cried out at him, saying, 'Bring me Jaafer the Barmecide and his father and brother forthright.' The eunuch went out, confounded in his wit for fear of the Commander of the Faithful, and whenas he came to Jaafer, he said to him, 'Come to the Commander of the Faithful, thou and thy father and brother.' So they arose in haste and betaking themselves to the Khalif's presence, said to him, 'O Commander of the Faithful, what is to do?' Quoth he, 'There is that to do which overpasseth description. Know that I locked the door and taking the key with me, betook myself to the daughter of mine uncle, with whom I lay the night; but, when I arose in the morning and came and opened the door, I found no sign of Tuhfeh.' 'O Commander of the Faithful,' rejoined Jaafer, 'have patience, for that the damsel hath been snatched away, and needs must she return, seeing she took the lute with her, and it is her [own] lute. The Jinn have assuredly carried her off and we trust in God the Most High that she will return.' Quoth the Khalif, ' This (221) is a thing that may nowise be' And he abode in her lodging, eating not neither drinking, what while the Barmecides besought him to go forth to the folk; and he weepeth and abideth on this wise till she shall return." This, then, is that which hath betided him after thee.' So she donned a devotee's habit and betaking herself to the goldsmith, said to him, 'To whom belongeth the bracelet that is in the king's hand?' Quoth he, 'It belongeth to a man, a stranger, who hath bought him a slave-girl from this city and lodgeth with her in such a place.' So the old woman repaired to the young man's house and knocked at the door. The damsel opened to her and seeing her clad in devotee's apparel, (184) saluted her and said to her, 'Belike thou hast an occasion with us?' 'Yes,' answered the old woman; 'I desire privacy and ablution.' (185) Quoth the girl, 'Enter.' So she entered and did her occasion and made the ablution and prayed. Then she brought out a rosary and began to tell her beads thereon, and the damsel said to her, 'Whence comest thou, O pilgrim?' (186) Quoth she '[I come] from [visiting] the Idol (187) of the Absent in such a church. (188) There standeth up no woman [to prayer] before him, who hath an absent friend and discovereth to him her need, but he acquainteth her with her case and giveth her tidings of her absent one.' 'O pilgrim,' said the damsel, 'we have an absent one, and my lord's heart cleaveth to him and I desire to go to the idol and question him of him.' Quoth the old woman, '[Wait] till to-morrow and ask leave of thy husband, and I will come to thee and go with thee in weal.' Now there was in the house a ram, with which the Persian used to butt, and when he saw what the woman did, he thought she would butt with him; so he broke his halter and running at her, butted her and broke her head. She fell on her back and cried out; whereupon the Persian started up from sleep in haste and seeing the singing-girl [cast down on her back] and the singer with his yard on end, said to the latter, 'O accursed one, doth not what thou hast already done

suffice thee?' Then he beat him soundly and opening the door, put him out in the middle of the night. Whenas the soul desireth one other than its peer, ii 207..Oft as my yearning waxeth, my heart consoleth me, ii. 228..Abdallah ben Nafi and the King's Son of Cashghar, ii. 195..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.43. Ibn es Semmak and Er Reshid dlxviii. When I awoke and opened my eyes, I found myself [in the open air] and the raft moored to the bank of the stream, whilst about me were folk of the blacks of Hind. When they saw that I was awake, they came up to me, to question me; so I rose to them and saluted them. They bespoke me in a tongue I knew not, whilst I deemed myself in a dream, and for the excess of my joy, I was like to fly and my reason refused to obey me. Then there came to my mind the verses of the poet and I recited, saying: . . . ed. Story of the Barber's Fourth Brother xxxii. . . Story of King Suleiman Shah and His Sons. . . Man of Khorassan, his Son and his Governor, Story of the, i. 218. . . Wind of the East, if thou pass by the land where my loved ones dwell, I pray, ii. 204, 271. . . . An if I live, in love of her I'll live, and if I die Of love and longing for her sight, O rare! O excellent!. When the dead man found himself alone, he sprang up, as he were a Satan, and donning the washer's clothes, (39) took the bowls and water-can and wrapped them up in the napkins. Then he took his shroud under his arm and went out. The doorkeepers thought that he was the washer and said to him, 'Hast thou made an end of the washing, so we may tell the Amir?' 'Yes,' answered the sharper and made off to his lodging, where he found El Merouzi soliciting his wife and saying to her, 'Nay, by thy life, thou wilt never again look upon his face; for that by this time he is buried. I myself escaped not from them but after travail and trouble, and if he speak, they will put him to death.' Quoth she, 'And what wilt thou have of me?' 'Accomplish my desire of thee,' answered he, 'and heal my disorder, for I am better than thy husband.' And he fell a-toying with her. . . Then he bade fetch the youth; so they brought him before him and the viziers said, "O base of origin, out on thee! Thy term is at hand and the earth hungereth for thy body, so it may devour it." But he answered them, saying, "Death is not in your word nor in your envy; nay, it is an ordinance written upon the forehead; wherefore, if aught be written upon my forehead, needs must it come to pass, and neither endeavour nor thought-taking nor precaution will deliver me therefrom; [but it will surely happen] even as happened to King Ibrahim and his son." Quoth the king, "Who was King Ibrahim and who was his son?" And the youth said, "O king, l. The Three Men and our Lord Jesus dcccci. 163. Abdallah the Fisherman and Abdallah the Merman dccccxl. 38. The Lover who feigned himself a Thief to save his Mistress's Honour dlvii. Then he folded the letter and committed it to the nurse and gave her five hundred dinars, saying, "Accept this from me, for that indeed thou hast wearied thyself between us." "By Allah, O my lord," answered she, "my desire is to bring about union between you, though I lose that which my right hand possesseth." And he said, "May God the Most High requite thee with good!" Then she carried the letter to Mariyeh and said to her, "Take this letter; belike it may be the end of the correspondence." So she took it and breaking it open, read it, and when she had made an end of it, she turned to the nurse and said to her, "This fellow putteth off lies upon me and avoucheth unto me that he hath cities and horsemen and footmen at his command and submitting to his allegiance; and he seeketh of me that which he shall not obtain; for thou knowest, O nurse, that kings' sons have sought me in marriage, with presents and rarities; but I have paid no heed unto aught of this; so how shall I accept of this fellow, who is the fool (90) of his time and possesseth nought but two caskets of rubies, which he gave to my father, and indeed he hath taken up his abode in the house of El Ghitrif and abideth without silver or gold? Wherefore, I conjure thee by Allah, O nurse, return to him and cut off his hope of me." Tenth Officer's Story, The, ii. 172. 7. Ali ben Bekkar and Shemsennehar clxix. NOTE. . . . Thou taught'st me what I cannot bear; afflicted sore am I; Yea, thou hast wasted me away with rigour and despite. . . THE TWO KINGS AND THE VIZIER'S DAUGHTERS. (154). When it was the fifth day, the fifth Vizier, whose name was Jehrbaur, came in to the king and prostrating himself before him, said, "O king, it behoveth thee, if thou see or hear that one look on thy house, (111) that thou put out his eyes. How then should it be with him whom thou sawest midmost thy house and on thy very bed, and he suspected with thy harem, and not of thy lineage nor of thy kindred? Wherefore do thou away this reproach by putting him to death. Indeed, we do but urge thee unto this for the assurance of thine empire and of our zeal for thy loyal counselling and of our love to thee. How can it be lawful that this youth should live for a single hour?". Then they betook themselves to a place without the city, where he builded him a mansion of solid stone and white plaster and stopped its inner [walls] and stuccoed them; yea, he left not therein cranny nor crevice and set in it two serving-women to sweep and wipe, for fear of spiders. Here he abode with his wife a great while, till one day he espied a spider on the ceiling and beat it down. When his wife saw it, she said, "This is that which the wise woman avouched would kill me; so, by thy life [I conjure thee], suffer me to slay it with mine own hand.' Her husband forbade her from this, but she conjured him to let her kill the spider; then, of her fear and her eagerness, she took a piece of wood and smote it. The wood broke in sunder, of the force of the blow, and a splinter from it entered her hand and wrought upon it, so that it swelled. Then her arm swelled also and the swelling spread to her side and thence grew till it reached her heart and she died. Nor," added the vizier, "is this more extraordinary or more wonderful than the story of the weaver who became a physician by his wife's

commandment."95. Abou Suweid and the Handsome Old Woman dclxxxvii.???? On the dear nights of union, in you was our joy, But afflicted were we since ye bade us adieu.???? O blamer of me for the love of him who denieth his grace, Which be the delightsome of things, but those which the people deny?.King Shah Bekht and His Vizier Er Rehwan.The kings of the Jinn were moved to delight by that fair singing and fluent speech and praised Tuhfeh; and Queen Kemeriyeh rose to her and embraced her and kissed her between the eyes, saying, 'By Allah, it is good, O my sister and solace of mine eyes and darling of my heart!' Then said she, 'I conjure thee by Allah, give us more of this lovely singing.' And Tuhfeh answered with 'Harkening and obedience.' So she took the lute and playing thereon after a different fashion from the former one, sang the following verses:.75 El Fezl ben Rebiya (233) and the Old Bedouin dclx.Uselessness of Endeavour against Persistent Ill Fortune, Of the, i. 70.Then he raised his head to the Magian and said to him, 'Say thy say, thou also.' So the Magian said, 'This is my slave-girl, whom I bought with my money from such a land and for so many dinars, and I made her my favourite (67) and loved her with an exceeding love and gave her charge over my good; but she betrayed me in my substance and plotted with one of my servants to slay me, tempting him by promising him that she would be his wife. When I knew this of her and was certified that she purposed treason against me, I awoke [from my heedlessness] and did with her that which I did, of fear for myself from her craft and perfidy; for indeed she is a beguiler with her tongue and she hath taught these two youths this pretence, by way of trickery and of her perfidy and malice: so be thou not deluded by her and by her talk.'???? Nay, at daybreak I drink of the wind-freshened wine And prostrate me (59) instead in the dawn-whitened air..Man whose Caution was the Cause of his Death, The, i. 291..After this, news came to the king of robbers in his land; so he set out in quest of them and ceased not to follow after them, till he seized on them all, and behold, they were the [very] thieves who had despoiled him [and his wife] by the way and taken his children. So he bade bring them before him, and when they came into his presence, he questioned them, saying, 'Where are the two boys ye took on such a day?' Quoth they, 'They are with us and we will present them to our lord the king for slaves to serve him and give him wealth galore that we have gotten together and divest ourselves of all that we possess and repent from sin and fight in thy service.' Abou Sabir, however, paid no heed to their speech, but took all their good and bade put them all to death. Moreover, he took the two boys and rejoiced in them with an exceeding joy, whereat the troops murmured among themselves, saying, 'Verily, this is a greater tyrant than his brother! There come to him a sort of robbers and seek to repent and proffer two boys [by way of peace-offering], and he taketh the two boys and all their good and slayeth them!'.???? To God of all the woes I've borne I plain me, for I pine For longing and lament, and Him for solace I entreat.Son, Story of King Ibrahim and his, i. 138..One day he went forth to the chase and left Tuhfeh in her pavilion. As she sat looking upon a book, with a candlestick of gold before her, wherein was a perfumed candle, behold, a musk-apple fell down before her from the top of the saloon. (190) So she looked up and beheld the Lady Zubeideh bint el Casim, (191) who saluted her and acquainted her with herself, whereupon Tuhfeh rose to her feet and said, 'O my lady, were I not of the number of the upstarts, I had daily sought thy service; so do not thou bereave me of thine august visits.' (192) The Lady Zubeideh called down blessings upon her and answered, 'By the life of the Commander of the Faithful, I knew this of thee, and but that it is not of my wont to go forth of my place, I had come out to do my service to thee.' Then said she to her, 'Know, O Tuhfeh, that the Commander of the Faithful hath forsaken all his concubines and favourites on thine account, even to myself. Yea, me also hath he deserted on this wise, and I am not content to be as one of the concubines; yet hath he made me of them and forsaken me, and I am come to thee, so thou mayst beseech him to come to me, though it be but once a month, that I may not be the like of the handmaids and concubines nor be evened with the slave-girls; and this is my occasion with thee.' 'Harkening and obedience,' answered Tuhfeh. 'By Allah, O my lady, I would well that he might be with thee a whole month and with me but one night, so thy heart might be comforted, for that I am one of thy handmaids and thou art my lady in every event.' The Lady Zubeideh thanked her for this and taking leave of her, returned to her palace..When the king saw this, he cried out and his wife wept in the ship and offered to cast herself into the sea; but the Magian bade the sailors lay hands on her. So they seized her and it was but a little while ere the night darkened and the ship disappeared from the king's eyes; whereupon he swooned away for excess of weeping and lamentation and passed his night bewailing his wife and children..102. Joudar and his Brothers dclxxv.Then the two kings entered the bath, and when they came forth, they sat down on a couch, inlaid with pearls and jewels, whereupon the two sisters came up to them and stood before them, as they were moons, swaying gracefully from side to side in their beauty and grace. Presently they brought forward Shehriazad and displayed her, for the first dress, in a red suit; whereupon King Shehriyar rose to look upon her and the wits of all present, men and women, were confounded, for that she was even as saith of her one of her describers:.Mariyeh, El Abbas and, iii. 53..When the Cadi heard this, his colour changed and he was troubled and waxed exceeding wroth and was rike to burst for excess of rage. Then said he to the merchant, "God forbid that this should be! How shall it be permitted that the daughter of the Cadi of the Muslims abide with a man of the dancers and vile of origin? By Allah, except thou divorce her forthright, I will bid beat thee and cast thee into prison till thou die! Had I foreknown that thou wast of them, I had not suffered thee to approach me, but had spat in thy face, for that thou art filthier (268) than a dog or a hog." Then he gave him a push and casting him down from his stead, commanded him to divorce; but he said, "Be clement to me, O Effendi, for that God is clement, and hasten not. I will not divorce my wife, though thou give me the kingdom of Irak."..22. El Hejjaj and the three Young Mem cccxxxiv.8. Ghanim ben Eyoub the Slave of Love xxxix.When she had made an end of her verses, she folded the letter and delivered it to the nurse, who took it and went with it to El Abbas. When she gave it to him, he took it and breaking it open, read it and apprehended its purport; and when he came to the end of it, he swooned away. After awhile, he came to himself and said, "Praised be God who hath caused her return an answer

to my letter! Canst thou carry her another letter, and with God the Most High be thy requital?" Quoth she, "And what shall letters profit thee, seeing she answereth on this wise?" But he said, "Belike, she may yet be softened." Then he took inkhorn and paper and wrote the following verses: When the king heard this, he said in himself, "Since the tither repented, in consequence of the admonitions [of the woodcutter], it behoves that I spare this vizier, so I may hear the story of the thief and the woman." And he bade Er Rehwan withdraw to his lodging..123. The Blacksmith who could Handle Fire without Hurt cccclxxi. 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..? ? ? ? For whoso doth rejoice in meeting him shall have Largesse and gifts galore at his dismounting gain..When El Abbas heard Hudheifeh's challenge and saw Saad in this case, he came up to the latter and said to him, "Wilt thou give me leave to reply to him and I will stand thee in stead in the answering of him and the going forth to battle with him and will make myself thy sacrifice?" Saad looked at him and seeing valour shining from between his eyes, said to him, "O youth, by the virtue of the Chosen [Prophet,] (whom God bless and keep,) tell me [who thou art and] whence thou comest to our succour." "This is no place for questioning," answered the prince; and Saad said to him, "O champion, up and at Hudheifeh! Yet, if his devil prove too strong for thee, afflict not thyself in thy youth." (71) Quoth El Abbas, "It is of Allah that help is to be sought," (72) and taking his arms, fortified his resolution and went down [into the field], as he were a castle of the castles or a piece of a mountain..Therewithal Nouredin's life was troubled; so he arose and donned his clothes, and his host said, "Whither away this night, O my lord?" Quoth Nouredin, "I mean to go to my lodging, and to-morrow I will betake myself to the palace of the Commander of the Faithful and demand my slave-girl." "Sleep till the morning," said the other, "and go not forth at the like of this hour." But he answered, "Needs must I go;" and the host said to him, "[Go] in the safeguard of God." So Nouredin went forth, and drunkenness had got the mastery of him, wherefore he threw himself down on [a bench before one of] the shops. Now the watch were at that hour making their round and they smelt the sweet scent [of essences] and wine that exhaled from him; so they made for it and found the youth lying on the bench, without sense or motion. They poured water upon him, and he awoke, whereupon they carried him to the house of the Chief of the Police and he questioned him of his affair. "O my lord," answered Nouredin, "I am a stranger in this town and have been with one of my friends. So I came forth from his house and drunkenness overcame me." When King El Aziz heard the damsel's song, her speech and her verses pleased him and he said to El Abbas, "O my son, verily, these damsels are weary with long versifying, and indeed they make us yearn after the dwellings and the homesteads with the goodliness of their songs. Indeed, these five have adorned our assembly with the excellence of their melodies and have done well in that which they have said before those who are present; wherefore we counsel thee to enfranchise them for the love of God the Most High." Quoth El Abbas, "There is no commandment but thy commandment;" and he enfranchised the ten damsels in the assembly; whereupon they kissed the hands of the king and his son and prostrated themselves in thanksgiving to God the Most High. Then they put off that which was upon them of ornaments and laying aside the lutes [and other] instruments of music, clave to their houses, veiled, and went not forth. (144).107. Abou Suweid and the Handsome Old Woman ccccxiii.? ? ? ? Hence on the morrow forth I fare and leave your land behind; So take your leave of us nor fear mishap or ill event..Thereupon the folk all cried out, saying, 'We accept him to king over us!' And they did him suit and service and gave him joy of the kingship. So the preachers preached in his name (76) and the poets praised him; and he lavished gifts upon the troops and the officers of his household and overwhelmed them with favours and bounties and was prodigal to the people of justice and equitable dealings and goodly usance and polity. When he had accomplished this much of his desire, he caused bring forth the cook and his household to the divan, but spared the old woman who had tended him, for that she had been the cause of his deliverance. Then they assembled them all without the town and he tormented the cook and those who were with him with all manner of torments, after which he put him to death on the sorriest wise and burning him with fire, scattered his ashes abroad in the air..? ? ? ? i. The Credulous Husband dcccxcviii.47. El Melik en Nasir and the three Masters of Police cccxlili.? ? ? ? Peace upon thee! Ah, how bitter were the severance from thee! Be not this thy troth-pledge's ending nor the last of our delight!.Presently, Jesus, son of Mary (on whom be peace!) passed by and seeing this, besought God the Most High for tidings of their case; so He told him what had betided them, whereat great was his wonderment and he related to his disciples what he had seen. Quoth one of them, 'O Spirit of God, (251) nought resembleth this but my own story.' 'How so?' asked Jesus, and the other said, 'Envy and Malice, Of, i. 125..? ? ? ? The wine was sweet to us to drink in pleasance and repose, And in a garden of the garths of Paradise we lay,.140. Younus the Scribe and the Khalif Welid ben Sehl dclxxxiv..So she opened the door to him and brought him in. Then she seated him at the upper end of the room and set food before him. So he ate and drank and lay with her and swived her. Then she sat down in his lap and they toyed and laughed and kissed till the day was half spent, when her husband came home and she could find nothing for it but to hide the singer in a rug, in which she rolled him up. The husband entered and seeing the place disordered (194) and smelling the odour of wine, questioned her of this. Quoth she, 'I had with me a friend of mine and I conjured her [to drink with me]; so we drank a jar [of wine], she and I, and she went away but now, before thy coming in.' Her husband, (who was none other than the singer's friend the druggist, that had invited him and fed him), deemed her words true and went away to his shop, whereupon the singer came forth and he and the lady returned to their sport and abode on this wise till eventide, when she gave him money and said to him, 'Come hither to-morrow in the forenoon.' 'It is well,' answered he and departed; and at nightfall he went to the bath..Azadbekht and his Son, History of King, i. 61.The company marvelled at the generosity of this man and his clemency (152) and courtesy, and the Sultan said, 'Tell us another of thy stories.' (153) 'It is well,' answered the officer, 'They avouch that..When he felt the water, he struck out, and

gave not over swimming till he landed upon an island, where he abode five days, finding nothing which he might eat or drink; but, on the sixth day, when he despaired of himself, he caught sight of a passing ship; so he made signals to the crew and they came and took him up and fared on with him to an inhabited country, where they set him ashore, naked as he was. There he saw a man tilling; so he sought guidance of him and the husbandman said, 'Art thou a stranger?' 'Yes,' answered the king and sat with him and they talked. The husbandman found him quickwitted and intelligent and said to him, 'If thou sawest a comrade of mine, thou wouldst see him the like of what I see thee, for his case is even as thy case, and he is presently my friend.'?STORY OF THE SINGER AND THE DRUGGIST..3. The Porter and the Three Ladies of Baghdad xxviii.??? The pitcher then of goblets filled full and brimming o'er With limpid wine we plunder, that pass from friend to friend..69. The Water-Carrier and the Goldsmith's Wife dcliv.The king marvelled at this and at his dealing and contrivance and invested him with [the control of] all his affairs and of his kingdom and the land abode [under his governance] and he said to him, 'Take and people.' (244) One day, the tither went out and saw an old man, a woodcutter, and with him wood; so he said to him, 'Pay a dirhem tith for thy load.' Quoth the old man, 'Behold, thou killest me and killest my family.' 'What [meanest thou]?' said the tither. 'Who killeth the folk?' And the other answered, 'If thou suffer me enter the city, I shall sell the wood there for three dirhems, whereof I will give thee one and buy with the other two what will support my family; but, if thou press me for the tith without the city, the load will sell but for one dirhem and thou wilt take it and I shall abide without food, I and my family. Indeed, thou and I in this circumstance are like unto David and Solomon, on whom be peace!' ['How so?' asked the tither, and the woodcutter said], 'Know that.??? o. The King's Son and the Merchant's Wife dxcii.Marriage to the Poor Old Man, The Rich Man who gave his Fair Daughter in, i. 247..44. El Mamoun and Zubeideh dlxviii.??? But now unto me of my loves accomplished are joyance and cheer And those whom I cherish my soul with the wine of contentment regale..When the king heard his vizier's words, he marvelled with the utmost wonderment and bade him retire to his lodging. [So Er Rehwan withdrew to his house and abode there till eventide of the next day, when he again presented himself before the king.]?THE FIRST OFFICER'S STORY..??? 'Tis He who pardoneth errors alike to slave and free; On Him is my reliance in good and evil cheer..When the prefect saw this, he said, "By Allah, the captain is excused!" Then my comrades came round about me and sprinkled water on my face, [till I came to myself,] when I arose and accosting the Cadi, who was covered with confusion, said to him, "Thou seest that suspicion is fallen on thee, and indeed this affair is no light matter, for that this woman's family will assuredly not sit down under her loss." Therewith the Cadi's heart quaked and he knew that the suspicion had reverted upon him, wherefore his colour paled and his limbs smote together; and he paid of his own money, after the measure of that which he had lost, so we would hush up the matter for him. (106) Then we departed from him in peace, whilst I said in myself, "Indeed, the woman deceived me not."Then she told him the story of Anca, daughter of Behram Gour, with Anca, daughter of the wind, and described to him her dwelling-place and her island, whereupon quoth Er Reshid, 'O Tuhfet es Sedr, (252) tell me of El Anca, daughter of Behram Gour; is she of the Jinn or of mankind or of the birds? For this long time have I desired to find one who should tell me of her.' 'It is well, O Commander of the Faithful,' answered Tuhfeh. 'I asked the queen of this and she acquainted me with her case and told me who built her the palace.' Quoth Er Reshid, 'I conjure thee by Allah, tell it me.' And Tuhfeh answered, 'It is well,' and proceeded to tell him. And indeed he was amazed at that which he heard from her and what she told him and at that which she had brought back of jewels and jacinths of various colours and preciots stones of many kinds, such as amazed the beholder and confounded thought and mind. As for this, it was the means of the enrichment of the Barmecides and the Abbasicles, and they abode in their delight..???????? How many an one, with loss of wealth, hath turned mine enemy!.Thirteenth Officer's Story, The, ii. 181..82. The Ignorant Man who set up for a Schoolmaster dclxvii.We were sleeping one night on the roof, when a woman made her way into the house and gathering into a bundle all that was therein, took it up, that she might go away with it. Now she was great with child and near upon her term and the hour of her deliverance; so, when she made up the bundle and offered to shoulder it and make off with it, she hastened the coming of the pangs of labour and gave birth to a child in the dark. Then she sought for the flint and steel and striking a light, kindled the lamp and went round about the house with the little one, and it was weeping. [The noise awoke us,] as we lay on the roof, and we marvelled. So we arose, to see what was to do, and looking down through the opening of the saloon, (112) saw a woman, who had kindled the lamp, and heard the little one weeping. She heard our voices and raising her eyes to us, said, "Are ye not ashamed to deal with us thus and discover our nakedness? Know ye not that the day belongeth to you and the night to us? Begone from us! By Allah, were it not that ye have been my neighbours these [many] years, I would bring down the house upon you!" We doubted not but that she was of the Jinn and drew back our heads; but, when we arose on the morrow, we found that she had taken all that was with us and made off with it; wherefore we knew that she was a thief and had practised [on us] a device, such as was never before practised; and we repented, whenas repentance advantaged us not.' [So he fared on towards them] and when he drew near unto them, he knew them and they knew him; whereupon they lighted down from their horses and saluting him, gave him joy of his safety and the folk flocked to him. When he came to his father, they embraced and greeted each other a long time, whilst neither of them availed unto speech, for the greatness of that which betided them of joy in reunion. Then El Abbas bade the folk mount; so they mounted and his mamelukes surrounded him and they entered Baghdad on the most magnificent wise and in the highest worship and glory..So we abode there, daily expecting death, and whoso of us had with him a day's victual ate it in five days, and after this he died; and whoso had with him a month's victual ate it in five months and died also. As for me, I had with me great plenty of victual; so I buried it in a certain place and brought it out, [little by little,] and fed on it; and we ceased not to be thus, burying one the other, till all died but myself and I abode alone, having

buried the last of my companions, and but little victual remained to me. So I said in myself, 'Who will bury me in this place?' And I dug me a grave and abode in expectation of death, for that I was in a state of exhaustion. Then, of the excess of my repentance, I blamed and reproached myself for my much [love of] travel and said, 'How long wilt thou thus imperil thyself?' And I abode as I were a madman, unable to rest; but, as I was thus melancholy and distracted, God the Most High inspired me with an idea, and it was that I looked at the river aforesaid, as it entered in at the mouth of the cavern in the skirt of the mountain, and said in myself, 'Needs must this water have issue in some place.' Hardly had we settled ourselves in the place when we heard a noise of kicking [at the door] and people running right and left and questioning the cook and saying, "Hath any one passed by thee?" "Nay," answered he; "none hath passed by me." But they ceased not to go round about the shop till the day broke, when they turned back, disappointed. Then the cook removed the grass and said to us, "Arise, for ye are delivered from death." So we arose, and we were uncovered, without mantle or veil; but the cook carried us up into his house and we sent to our lodgings and fetched us veils; and we repented unto God the Most High and renounced singing, (138) for indeed this was a great deliverance after stress. To me your rigour love-delight, your distance nearness is; Ay, your injustice equity, and eke your wrath consent. Er Reshid and the Woman of the Barmecides cccxxxiv. Moreover, he gave her a complete suit of clothes and raising his head to her, said, "When thou toldest me that which Mariyeh had done with thee, God rooted out the love of her from my heart, and never again will she occur to my mind; so extolled be the perfection of Him who turneth hearts and eyes! It was she who was the cause of my coming out from Yemen, and now the time is past for which I engaged with my people and I fear lest my father levy his troops and come forth in quest of me, for that he hath no child other than myself and cannot brook to be parted from me; and on like wise is it with my mother." When the nurse heard his words, she said to him, "O my lord, and which of the kings is thy father?" "My father is El Aziz, lord of Yemen and Nubia and the Islands (91) of the Benou Kehtan and the Two Noble Sanctuaries (92) (God the Most High have them in His keeping!)," answered El Abbas; "and whenas he taketh horse, there mount with him an hundred and twenty and four thousand horsemen, all smiters with the sword, let alone attendants and servants and followers, all of whom give ear unto my word and obey my commandment." "Why, then, O my lord," asked the nurse, "didst thou conceal the secret of thy rank and lineage and passedst thyself off for a wayfarer? Alas for our disgrace before thee by reason of our shortcoming in rendering thee thy due! What shall be our excuse with thee, and thou of the sons of the kings?" But he rejoined, "By Allah, thou hast not fallen short! Nay, it is incumbent on me to requite thee, what while I live, though I be far distant from thee." When they knew that there was left him no estate that the king might covet, they feared lest he be brought to release him, by the incidence of the vizier's [good] counsel upon the king's heart, and he return to his former case, so should their plots be marred and their ranks degraded, for that they knew that the king would have need of that which he had known from that man nor would forget that wherewith he was familiar in him. Now it befell that a certain man of corrupt purpose (78) found a way to the perversion of the truth and a means of glozing over falsehood and adorning it with a semblance of fair-seeming and there proceeded from him that wherewith the hearts of the folk were occupied, and their minds were corrupted by his lying tales; for that he made use of Indian subtleties and forged them into a proof for the denial of the Maker, the Creator, extolled be His might and exalted be He! Indeed, God is exalted and magnified above the speech of the deniers. He avouched that it is the planets (79) that order the affairs of all creatures and he set down twelve mansions to twelve signs [of the Zodiac] and made each sign thirty degrees, after the number of the days of the month, so that in twelve mansions there are three hundred and threescore [degrees], after the number of the days of the year; and he wrought a scheme, wherein he lied and was an infidel and denied [God]. Then he got possession of the king's mind and the enviers and haters aided him against the vizier and insinuated themselves into his favour and corrupted his counsel against the vizier, so that he suffered of him that which he suffered and he banished him and put him away.

[Bulletin de la Societe de Geographie Vol 5 Janvier-Juin 1863](#)

[Les Societes Africaines Leur Origine Leur Evolution Leur Avenir](#)

[Semitisch Und Indogermanisch Vol 1 Konsonanten](#)

[Extraits Des Chroniqueurs Francais Villehardouin Joinville Froissart Comines Publiees Avec Des Notices Des Notes Un Appendice Un Glossaire](#)

[Des Termes Techniques Et Une Carte](#)

[Die Zukunft 1905 Vol 53](#)

[Kansas Horticultural Report Vol 9 For the Year 1879](#)

[O Arqueologo Portugues 1898 Vol 4](#)

[La Logica del Diritto Frammenti Di Dottrina E Di Giurisprudenza](#)

[Evangelisches Schulblatt 1897 Vol 41](#)

[Bulletin La Diana 1906-1907 Vol 15](#)

[Memoria del Ministerio de Obras Publicas Al Congreso Nacional de Los Estados Unidos de Venezuela En 1883](#)

[Commonwealth of Virginia vs the State of West Virginia in Equity Before Hon Charles E Littlefield Master at Richmond Virginia August 17-19 and September 2-12 1914 Vol 2 Defendants and Plaintiffs Exhibits](#)

[Espana Sagrada Vol 44 Tratado LXXXII de la Santa Iglesia de Gerona En Su Estado Moderno](#)

[Histoire Des Conspirations Et Des Executions Politiques En France En Angleterre En Russie Et En Espagne Depuis Les Temps Les Plus Recules Jusqua Nos Jours Vol 2 Cette Histoire Est Precedee DUne Introduction Generale Et Terminee Par Un P](#)

[Annales de Medecine Et Chirurgie Infantiles 1901 Vol 5 Revue Pratique Internationale](#)

[Das Weltall Vol 7 Illustrierte Zeitschrift Fur Astronomie Und Verwandte Gebiete October 1906 Bis September 1907](#)

[Viaggio Nel Canada Negli Anni 1795 1796 E 1797 Vol 3](#)

[La Cronaca Di Bindino Da Travale 1315-1416](#)

[Internationales Archiv Fur Ethnographie 1891 Vol 4](#)

[Etudes Et Glanures Pour Faire Suite A L'Histoire de la Langue Francaise](#)

[Reisen Durch Die Vereinigten Staaten Von Nord-Amerika Und Durch Die Provinzen Ober-Und Unter-Canada in Den Jahren 1795 1796 Und 1797 Vol 1](#)

[Theatre de Plaute Vol 6 Le Militaire Fanfaron Le Revenant](#)

[Bibliographie Des Editions Originales DAuteurs Francais Composant La Bibliotheque de Feu M A Rochebiliere Ancien Conservateur a la Bibliotheque Sainte-Genevieve](#)

[List of War Office Records Preserved in the Public Record Office Vol 1](#)

[Algebra Elementare Ad USO Dei Licei E Degli Istituti Tecnici \(IO Biennio\) Secondo I Programmi Governativi Con Copiose Note Storiche Molti Consigli Pratici Per Indirizzare L'Alunno Alla Risoluzione Degli Esercizi Piu Di 200 Esercizi E Problemi Graduati](#)

[Giustizia Amministrativa in Italia La](#)

[A Liturgy for the Use of the Church at Kings Chapel in Boston Collected Principally from the Book of Common Prayer](#)

[Historisches Taschenbuch 1874 Vol 4](#)

[Werther](#)

[Les Responsabilites de L'Annee Terrible](#)

[Geographie Generale Publiee D'apres Les Manuscrits de L'Auteur](#)

[L'Asino Canti Dodici](#)

[Cronaca Di Mestre Degli Anni 1848 E 49 E Saggio Di Altri Scritti Inediti La](#)

[Vocabolario Nautico Italiano Con Le Voci Corrispondenti in Francese Spagnolo Portoghese Latino Greco Inglese Tedesco Vol 2](#)

[Biblische Und Die Babylonische Gottesidee Die Die Israelitische Gottesauffassung Im Lichte Der Altorientalischen Religionsgeschichte](#)

[Les Sources de L'Histoire de France Des Origines Aux Guerres D'Italie \(1494\) Vol 5 Introduction Generale Les Valois \(Suite\) Louis XI Et Charles VIII \(1461-1494\)](#)

[Die Zeitschrift Fur Historische Waffenkunde 1906-1908 Vol 4 Organ Des Vereins Fur Historische Waffenkunde](#)

[Traite Elementaire de la Theorie Des Fonctions Et Du Calcul Infinitesimal Vol 1](#)

[Geographie de L'Afrique Chretienne Proconsulaire](#)

[Thermidor D'apres Les Sources Originales Et Les Documents Authentiques](#)

[Histoire Abregee de la Langue Et de Litterature Francaises Depuis Leurs Origines Jusqua Nos Jours](#)

[Nelsons Lumberton North Carolina City Directory 1956 Vol 33 Nelsons City Directories Containing an Alphabetical Directory of All Residents 16 Years of Age and Over with Detailed Information Concerning Each a Numerical Householders Directory Wit](#)

[La France Et L'Italie Vol 1 Histoire Des Annees Troubles 1881-1899](#)

[Repertoire de Pharmacie 1867 Vol 24 Recueil Pratique](#)

[Essais de Critique Religieuse](#)

[Revolutions de Pologne Vol 3](#)

[La Famille A L'Epoque Merovingienne](#)

[Contemporains Et Successeurs de Shakespeare](#)

[La Foi Religieuse En Italie Au Quatorzieme Siecle](#)

[Des Divers Caracteres Du Misanthrope Chez Les Ecrivains Anciens Et Modernes](#)

[Bulletin General de Therapeutique Medicale Et Chirurgicale 1844 Vol 27 Recueil Pratique](#)

[Satires de D J Juvenal Vol 1](#)

[de L'Influence Du Christianisme Sur Le Droit Civil Des Romains](#)

[Jeux Des Adolescents](#)

[Les Predicateurs Pionniers de L'Ouest Americain](#)

[Revue Des Eaux Et Forets 1862 Vol 1 Economie Forestiere Reboisement Bois de Marine Commerce Des Bois Chasse Louveterie Regime Des Eaux Peche Pisciculture Metallurgie Legislation Et Jurisprudence](#)

[Cardinal de Retz Et Son Temps Vol 2 Le Etude Historique Et Litteraire](#)
[Hongrie La Ancienne Et Moderne Histoire Arts Litterature Monuments](#)
[Guerre de Crimee La Les Campements Les Abris Les Ambulances Les Hopitaux Etc Etc](#)
[Saint Maurice Et La Legion Thebeenne Vol 1](#)
[Histoire de Demosthene Accompagnee de Notes Historiques Et Critiques Avec Un Choix de Maximes Extraites de Ses Discours Et de Jugements](#)
[Portes Sur Son Caractere Et Ses Ouvrages](#)
[Revolutions de Pologne Vol 2](#)
[Decadence de la Monarchie](#)
[de la Peine de Mort](#)
[Congres Medical de Toutes Les Nations Deuxieme Session de 1869 a Florence](#)
[La Colombi Economique Avec Un Extrait Du Code Minier Colombien Et Du Projet de Loi Sur LExploitation Des Forets Deux Graphiques Et Deux Cartes](#)
[Memoires Lus a la Sorbonne Dans Les Seances Extraordinaires Du Comite Imperial Des Travaux Historiques Et Des Societes Savantes Tenues Les 4 5 Et 6 Avril 1866 Archeologie](#)
[Les Finances de la France Au Xixe Siecle Vol 1](#)
[Chute DUne Republique Venise DApres Les Archives Secretes de la Republique](#)
[Annales de Flore Et de Pomone Ou Journal Des Jardins Et Des Champs Vol 3 1844-1845](#)
[Conferences de Notre-Dame Et Retraite de la Semaine Sante Careme de 1895 La Morale Du Citoyen](#)
[Revue Chronometrique 1886-1887 Vol 14 Journal de LHorlogerie Francaise Trente-Troisieme Annee](#)
[Froeschwiller Recit Commente Des Evenements Militaires Qui Ont Eu Pour Theatre Le Palatinat Bavaois La Basse Alsace Et Les Vosges Moyennes Du 15 Juillet Au 12 Aout 1870](#)
[Des Privileges Et Immunités Des Agents Diplomatiques En Pays de Chretiente](#)
[Anthologie Populaire de LAlbret \(Sud-Ouest de LAgenais Ou Gascogne Landaise Vol 1 Poesies Gasconnes](#)
[Twenty-Sixth Annual Report of the Secretary of the State Board of Health Of the State of Michigan for the Fiscal Year Ending June 30 1898](#)
[Medecine Electro-Homeopathique Ou Nouvelle Therapeutique Experimentale](#)
[Memoires de Barthelemy Sastrow Bourgmestre de Stralfund Vol 1](#)
[Conseils Aux Meres Sur Les Moyens de Diriger Et DInstruire Leurs Filles Vol 2](#)
[Les Negres de LAfrique Sus-Equatoriale \(Senegambie Guinee Soudan Haut-Nil\)](#)
[Memoires de la Societe Historique de Montreal Vol 8 Voyage de Kalm En Amerique](#)
[Agriculture Francaise Departement Du Nord](#)
[Les Marins En Chine Souvenirs de la Colonne Seymour](#)
[Essais de Logique Lecons Faites a la Sorbonne de 1848 a 1856](#)
[Memoires Pour Servir LHistoire Du Rouergue](#)
[Le Theatre Des Funambules Ses Mimes Ses Acteurs Et Ses Pantomimes Depuis Sa Fondation Jusqua Sa Demolition](#)
[Dai Nippon \(Le Japon\)](#)
[Revista de Espana de Indias y del Extranjero 1846 Vol 5](#)
[Einleitung in Die Lehre Von Der Kugelteilung Mit Besonderer Berücksichtigung Ihrer Anwendung Auf Die Theorie Der Gleichflächigen Und Der Gleicheckigen Polyeder](#)
[Annalen Der Naturphilosophie 1907 Vol 6](#)
[Storia Di Gerusalemme Vol 2 Corredata Di Un Compendio Delle Principali Vicende Dei Re E Dei Principi Di Giuda](#)
[Coleccion de Historiadores de Chile y de Documentos Relativos a la Historia Nacional Vol 28 Actas del Cabildo de Santiago Tomo IX](#)
[Die Chromatische Alteration Im Liturgischen Gesang Der Abendlandischen Kirche](#)
[Rome Vengee Ou La Verite Sur Les Personnes Et Les Choses](#)
[Memoires Pour LHistoire Des Sciences Et Des Beaux-Arts Commences DEtre Imprimés LAn 1701 a Trevoux Et Dedies a Son Altesse Serenissime Monseigneur Le Prince Souverain de Dombes Mai 1758](#)
[Memoires Et Correspondance Litteraires Dramatiques Et Anecdotes Vol 2](#)
[Allgemeine Theorie Der Musikalischen Rhythmik Seit J S Bach Auf Grundlage Der Antiken Und Unter Bezugnahme Auf Ihren Historischen Anschluss an Die Mittelalterliche Mit Besonderer Berücksichtigung Von Bachs Fugen Und Beethovens Sonaten](#)
[Land Der Inca in Seiner Bedeutung Fur Die Urgeschichte Der Sprache Und Schrift Das](#)
[Esprit de la Poesie Et Des Beaux-Arts Ou Theorie Du Beau](#)

[Voyage de la Perouse Autour Du Monde Publie Conformement Au Decret Du 22 Avril 1791 Vol 3](#)
