

S IN A TURBULENT WORLD A COMPARATIVE STUDY OF AUSTRIA BELGIUM LUXE

????? She hath an eye, whose glances pierce the hearts of all mankind, Nor can cornelian with her cheeks for ruddiness compare..All who were present were delighted and the sitting-chamber shook with mirth, and Iblis said, 'Well done, O Tuhfet es Sudour!' Then they gave not over wine-bibbing and rejoicing and making merry and tambourining and piping till the night waned and the dawn drew near; and indeed exceeding delight entered into them. The most of them in mirth was the Sheikh Iblis, and for the excess of that which betided him of delight, he put off all that was upon him of coloured clothes and cast them over Tuhfeh, and among the rest a robe broidered with jewels and jacinths, worth ten thousand dinars. Then he kissed the earth and danced and put his finger to his arse and taking his beard in his hand, said to her, 'Sing about this beard and endeavour after mirth and pleasance, and no blame shall betide thee for this.' So she improvised and sang the following verses:????? So arise, by your lives I conjure you, arise And come let us fare to our loved ones away..The Khalif laughed at his speech and said, "By Allah, this is none other than a pleasant tale! Tell me thy story and the cause." "With all my heart," answered Aboulhusn. "Know, O my lord, that my name is Aboulhusn el Khelia and that my father died and left me wealth galore, of which I made two parts. One I laid up and with the other I betook myself to [the enjoyment of the pleasures of] friendship [and conviviality] and consorting with comrades and boon-companions and with the sons of the merchants, nor did I leave one but I caroused with him and he with me, and I spent all my money on companionship and good cheer, till there remained with me nought [of the first half of my good]; whereupon I betook myself to the comrades and cup-companions upon whom I had wasted my wealth, so haply they might provide for my case; but, when I resorted to them and went round about to them all, I found no avail in one of them, nor broke any so much as a crust of bread in my face. So I wept for myself and repairing to my mother, complained to her of my case. Quoth she, 'On this wise are friends; if thou have aught, they make much of thee and devour thee, but, if thou have nought, they cast thee off and chase thee away.' Then I brought out the other half of my money and bound myself by an oath that I would never more entertain any, except one night, after which I would never again salute him nor take note of him; hence my saying to thee, 'Far be it that what is past should recur!' For that I will never again foregather with thee, after this night." .10. The Birds and Beasts and the Son of Adam cxlvi.????? t. The two Pigeons dxcvii.Money-Changer and the Ass, The Sharpers, the, ii. 41..After that, there appeared a queen, never saw eyes a goodlier than she nor than her attributes; she was clad in rich raiment, embroidered with pearls and jewels, and on her head was a crown set with various kinds of pearls and jewels. About her were five hundred slave-girls, high-bosomed maids, as they were moons, screening her, right and left, and she among them as she were the moon on the night of its full, for that she was the most of them in majesty and dignity. She gave not over walking, till she came to Tuhfeh, whom she found gazing on her in amazement; and when the latter saw her turn to her, she rose to her, standing on her feet, and saluted her and kissed the earth before her.????? a. The Man of Khorassan, his Son and his Governor dcccclxxxvi.????? On the dear nights of union, in you was our joy, But afflicted were we since ye bade us adieu..Now over against the place in question was a host of enemies, hard of heart, and in this he purposed the youth's slaughter. So he bade bring him forth of the underground dungeon and caused him draw near to him and saw his case. Then he bestowed on him a dress of honour and the folk rejoiced in this. Moreover, he tied him an ensign (134) and giving him a numerous army, despatched him to the region aforesaid, whither all who went were still slain or made prisoners. So Melik Shah betook himself thither with his army and when it was one of the days, behold, the enemy fell in upon them in the night; whereupon some of his men fled and the rest the enemy took; and they took Melik Shah also and cast him into an underground dungeon, with a company of his men. There he abode a whole year in evil plight, whilst his fellows mourned over his beauty and grace..So, when they entered with the folk and had prostrated themselves before the king and given him joy and he had raised their rank, [they sat down]. Now it was the custom of the folk to salute and go forth, so, when they sat down, the king knew that they had a word that they would fain say. So he turned to them and said, "Ask your need." And the viziers also were present. Accordingly, they bespoke him with all that these latter had taught them and the viziers also spoke with them; and Azadbekht said to them, "O folk, I know that this your speech, there is no doubt of it, proceedeth from love and loyal counsel to me, and ye know that, were I minded to slay half these folk, I could avail to put them to death and this would not be difficult to me; so how shall I not slay this youth and he in my power and under the grip of my hand? Indeed, his crime is manifest and he hath incurred pain of death and I have only deferred his slaughter by reason of the greatness of the offence; for, if I do this with him and my proof against him be strengthened, my heart is healed and the heart of the folk; and if I slay him not to-day, his slaughter shall not escape me to-morrow."..So the sharper took the two thousand dinars and made off; and when he was gone, the merchant said to his friend, the [self-styled] man of wit and intelligence, 'Harkye, such an one! Thou and I are like unto the hawk and the locust.' 'What was their case?' asked the other; and the merchant said, 'There was once a king of the kings, who had a high palace, overlooking a prison of his, and he used to hear in the night one saying, 'O Ever-present Deliverer, O Thou whose relief is nigh, relieve Thou me!' One day the king waxed wroth and said, "Yonder fool looketh for relief from [the consequences of] his crime. "Then said he to his officers, 'Who is in yonder prison?' And they answered, 'Folk upon whom blood hath been found.' (139) So the king bade bring the man in question before him and said to him, 'O fool, little of wit, how shall thou be delivered from this prison, seeing that thine offence is great?' Then he committed him to a company of his guards and said to them, "Take this fellow and crucify him without the city!..????? Thy haters say and those who malice to thee bear A true word, profiting its hearers everywhere;.When the evening evened, the king sat in his sitting- chamber and sending for his vizier, bade him relate the

story of the wealthy man who lost his wealth and his wit. So he said, "Know, O king, that. Meanwhile, Aboulhusn abode in the Khalifate, taking and giving, ordering and forbidding and giving effect to his word, till the end of the day, when he gave [those who were present] leave and permission [to withdraw], and the Amirs and officers of state departed to their occasions. Then the eunuchs came to him and calling down on him length of life and continuance [of glory and prosperity], walked in attendance upon him and raised the curtain, and he entered the pavilion of the harem, where he found candles lighted and lamps burning and singing-women smiting [on instruments of music]. When he saw this, he was confounded in his wit and said in himself, "By Allah, I am in truth Commander of the Faithful!" As soon as he appeared, the slave-girls rose to him and carrying him up on to the estrade, (30) brought him a great table, spread with the richest meats. So he ate thereof with all his might, till he had gotten his fill, when he called one of the slave-girls and said to her, "What is thy name?" "My name is Miskeh," replied she, and he said to another, "What is thy name?" Quoth she, "My name is Terkeh." Then said he to a third, "What is thy name?" "My name is Tuhfeh," answered she; and he went on to question the damsels of their names, one after another, [till he had made the round of them all], when he rose from that place and removed to the wine-chamber..88. The Mad Lover dclxxiv. So the youth returned to his house, and indeed the world was grown black in his eyes and he said, 'My father said sooth.' Then he opened the chamber door and piling up the bricks under his feet, put the rope about his neck and kicked away the bricks and swung himself off; whereupon the rope gave way with him [and he fell] to the ground and the ceiling clove in sunder and there poured down on him wealth galore, So he knew that his father meant to discipline (226) him by means of this and invoked God's mercy on him. Then he got him again that which he had sold of lands and houses and what not else and became once more in good case. Moreover, his friends returned to him and he entertained them some days..61. Musab ben ez Zubeir and Aaisheh his Wife dclxlix. Now the treasures aforetime had been in the viziers' hand, so they might do with them what they would, and when they came under the youth's hand, that of the viziers was straitened from them, and the youth became dearer to the king than a son and he could not brook to be separated from him. When the viziers saw this, they were jealous of him and envied him and cast about for a device against him whereby they might oust him from the king's favour, but found no opportunity. At last, when came the destined hour, (101) it chanced that the youth one day drank wine and became drunken and wandered from his wits; so he fell to going round about within the palace of the king and fate led him to the lodging of the women, in which there was a little sleeping-chamber, where the king lay with his wife. Thither came the youth and entering the chamber, found there a couch spread, to wit, a sleeping place, and a candle burning. So he cast himself on the couch, marvelling at the paintings that were in the chamber, and slept and slumbered heavily till eventide, when there came a slave-girl, bringing with her all the dessert, eatables and drinkables, that she was wont to make ready for the king and his wife, and seeing the youth lying on his back, (and none knowing of his case and he in his drunkenness unknowing where he was,) thought that he was the king asleep on his bed; so she set the censuring-vessel and laid the essences by the couch, then shut the door and went away..And for another story of the same kind,' continued the officer, .? ? ? ? ? 1. The Wife's Device to Cheat her Husband dccccclxxxix. Then they displayed Shehrzad in the sixth and seventh dresses and clad her in youths' apparel, whereupon she came forward, swaying coquettishly from side to side; and indeed she ravished wits and hearts and ensorcelled with her glances [all who looked on her]. She shook her sides and wagged her hips, then put her hair on the hilt of her sword and went up to King Shehriyar, who embraced her, as the hospitable man embraces the guest, and threatened her in her ear with the taking of the sword; and indeed she was even as saith of her the poet in these verses:..?STORY OF THE LACKPENNY AND THE COOK..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. His hospitality pleased the Khalif and the goodliness of his fashion, and he said to him, "O youth, who art thou? Make me acquainted with thyself, so I may requite thee thy kindness." But Aboulhusn smiled and said, "O my lord, far be it that what is past should recur and that I be in company with thee at other than this time!" "Why so?" asked the Khalif. "And why wilt thou not acquaint me with thy case?" And Aboulhusn said, "Know, O my lord, that my story is extraordinary and that there is a cause for this affair." Quoth the Khalif, "And what is the cause?" And he answered, "The cause hath a tail." The Khalif laughed at his words and Aboulhusn said, "I will explain to thee this [saying] by the story of the lackpenny and the cook. Know, O my lord, that. ? ? ? ? ? If slaves thou fain wouldst have by thousands every day Or, kneeling at thy feet, see kings of mickle might, King and his Chamberlain's Wife, The, ii. 53..? ? ? ? ? Love no light matter is, O folk, nor are the woe and care And blame a little thing to brook that unto it pertain..19. Hassan of Bassora and the King's Daughter of the Jinn cclxxxvi.21. Omar ben Abdulaziz and the Poets ccccxixii.? ? ? ? ? Now God forbid a slave forget his liege lord's love! And how Of all things in the world should I forget the love of thee?.The Sixteenth Night of the Month..When King Shah Bekht heard this story, it pleased him and he bade the vizier go away to his own house..? ? ? ? ? Yet, an thou wilt vouchsafe thy favours unto me, My sabre thou shalt see the foemen put to flight;..? ? ? ? ? a. Story of Prince Seif el Mulouk and the Princess Bediya el Jemal dcllviii.The Fourth Day..On this wise we abode a whole year, at the end of which time she was absent (185) from me a month's space, wherefore fire raged in my heart on her account. When it was the next month, behold, a little eunuch presented himself to me and said, "I am a messenger to thee from such an one," [naming my mistress], "who giveth thee to know that

the Commander of the Faithful hath sentenced her to be drowned, her and those who are with her, six-and-twenty slave-girls, on such a day at Deir et Tin, (186) for that they have confessed against one another of lewdness, and she biddeth thee look how thou mayst do with her and how thou mayst contrive to deliver her, even if thou gather together all her money and spend it upon her, for that this is the time of manhood." (187) Quoth I, "I know not this woman; belike it is other than I [to whom this message is addressed]; so beware, O eunuch, lest thou cast me into stress." Quoth he, "Behold, I have told thee [that which I had to say,"] and went away, leaving me in concern [on her account]. One day, he went forth in quest of certain stray camels of his and fared on all his day and night till eventide, when he [came to an Arab encampment and] was fain to seek hospitality of one of the inhabitants. So he alighted at one of the tents of the camp and there came forth to him a man of short stature and loathly aspect, who saluted him and lodging him in a corner of the tent, sat entertaining him with talk, the goodliest that might be. When his food was dressed, the Arab's wife brought it to the guest, and he looked at the mistress of the tent and saw a favour than which no goodlier might be. Indeed, her beauty and grace and symmetry amazed him and he abode confounded, looking now at her and now at her husband. When his looking grew long, the man said to him, 'Harkye, O son of the worthy! Occupy thyself with thine own concerns, for by me and this woman hangeth a rare story, that is yet goodlier than that which thou seest of her beauty; and when we have made an end of our food, I will tell it thee.' Selim abode in the governance, invested with the sultanate, and ruled the people a whole year, after which he returned to El Mensoureh and sojourned there another year. And he [and his wife] ceased not to go from city to city and abide in this a year and that a year, till he was vouchsafed children and they grew up, whereupon he appointed him of his sons, who was found fitting, to be his deputy in [one] kingdom [and abode himself in the other]; and he lived, he and his wife and children, what while God the Most High willed. Nor," added the vizier, "O king of the age, is this story rarer or more extraordinary than that of the king of Hind and his wronged and envied vizier." When the evening evened, the king summoned his vizier and bade him tell the [promised] story. So he said, "It is well. Know, O king, that 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.' OF THE ISSUES OF GOOD AND EVIL ACTIONS.. When her husband came home, she said to him, 'I desire to go a-pleasuring.' And he said, 'With all my heart.' So he went, till he came to a goodly place, abounding in vines and water, whither he carried her and pitched her a tent beside a great tree; and she betook herself to a place beside the tent and made her there an underground hiding-place, [in which she hid her lover]. Then said she to her husband, 'I desire to mount this tree.' And he said, 'Do so.' So she climbed up and when she came to the top of the tree, she cried out and buffeted her face, saying, 'Lewd fellow that thou art, are these thy usages? Thou sworest [fidelity to me] and liedst.' And she repeated her speech twice and thrice..24. The Ten Viziers; or the History of King Azad- bekht and his Son ccccxv. THE TENTH OFFICER'S STORY.. Son and his Governor, Story of the Man of Khorassan, his, i. 218. By Allah, come ye forth to me, for lo, I'm come to you I May he who's wronged the victory get and God defend the right! (70). There was once a man of fortune, who lost his wealth, and chagrin and melancholy got the mastery of him, so that he became an idiot and lost his wit. There abode with him of his wealth about a score of dinars and he used to beg alms of the folk, and that which they gave him he would gather together and lay to the dinars that were left him. Now there was in that town a vagabond, who made his living by sharpening, and he knew that the idiot had somewhat of money; so he fell to spying upon him and gave not over watching him till he saw him put in an earthen pot that which he had with him of money and enter a deserted ruin, where he sat down, [as if] to make water, and dug a hole, in which he laid the pot and covering it up, strewed earth upon the place. Then he went away and the sharper came and taking what was in the pot, covered it up again, as it was.. O amir of justice, be kind to thy subjects, iii. 24.. THE FOURTH OFFICER'S STORY.. Now Afifeh and her daughter Mariyeh were behind the curtain, looking at him; and when he came before the king, he saluted him and greeted him with the greeting of kings, whilst all who were present stared at him and at his beauty and grace and perfection. The king seated him at the head of the table; and when Afifeh saw him and straitly considered him, she said, "By the virtue of Mohammed, prince of the Apostles, this youth is of the sons of the kings and cometh not to these parts but for some high purpose!" Then she looked at Mariyeh and saw that her face was changed, and indeed her eyes were dead in her face and she turned not her gaze from El Abbas a glance of the eyes, for that the love of him had gotten hold upon her heart. When the queen saw what had befallen her daughter, she feared for her from reproach concerning El Abbas; so she shut the wicket of the lattice and suffered her not to look upon him more. Now there was a pavilion set apart for Mariyeh, and therein were privy chambers and balconies and lattices, and she had with her a nurse, who served her, after the fashion of kings' daughters.. ? ? ? ? d. The Crow and the Serpent dcxi. ? ? ? ? e. The Barber's Story cxlix. One day, as I stood in my shop, there came up to me a woman and stopped before me; and she as she were the full moon rising from among the stars, and the place was illumined by her light. When I saw her, I fixed my eyes on her and stared in her face; and she bespoke me with soft speech. When I heard her words and the sweetness of her speech, I lusted after her; and when she saw that I lusted after her, she did her occasion and promising me [to come again], went away, leaving my mind occupied with her and fire kindled in my heart. Then I abode, perplexed and pondering my affair, whilst fire flamed in my heart, till the third day, when she came again and I scarce credited her coming. When I saw her, I talked with her and cajoled her and courted her and strove to win her favour with speech and invited her [to my house]; but she answered, saying, 'I will not go up into any one's house.' Quoth I, 'I will go with thee;' and she said, 'Arise and come with me.' ? ? ? ? n. The Man whose Caution was the Cause of his Death dccciii. ? ? ? ? ? ? ? ? ? ? How many an one, with loss of wealth, hath turned mine enemy! ? ? ? ? ? Though little, with beauty myself I've adorned; So the flowers are my

subjects and I am their queen. . . . n. The Man who never Laughed again dlxxxvii. There was once, of old days and in bygone ages and times, a merchant of the merchants of Damascus, by name Aboulhusn, who had money and riches and slaves and slave-girls and lands and houses and baths; but he was not blessed with a child and indeed his years waxed great; wherefore he addressed himself to supplicate God the Most High in private and in public and in his inclining and his prostration and at the season of the call to prayer, beseeching Him to vouchsafe him, before his admittance [to His mercy], a son who should inherit his wealth and possessions; and God answered his prayer. So his wife conceived and the days of her pregnancy were accomplished and her months and her nights and the pangs of her travail came upon her and she gave birth to a male child, as he were a piece of the moon. He had not his match for beauty and he put to shame the sun and the resplendent moon; for he had a shining face and black eyes of Babylonian witchery (2) and aquiline nose and ruby lips; brief, he was perfect of attributes, the loveliest of the folk of his time, without doubt or gainsaying. When Er Reshid heard this, he waxed exceeding wroth and said, "May God not reunite you twain in gladness!" Then he summoned the headsman, and when he presented himself, he said to him, "Strike off the head of this accursed slave-girl." So Mesrour took her by the hand and [led her away; but], when she came to the door, she turned and said to the Khalif, "O Commander of the Faithful, I conjure thee, by thy fathers and forefathers, give ear unto that I shall say!" Then she improvised and recited the following verses: She laughed and answered, 'O my lord, my story is a strange one and my case extraordinary. Know that I belonged aforesaid 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 boughtest 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. . . . aa. Selim and Selma dccccxii. . . . An you'd of evil be quit, look that no evil yon do; Nay, but do good, for the like God will still render to you. They abode thus awhile and presently she said, "Up to now we have not become drunken; let me pour out." So she took the cup and gave him to drink and plied him with liquor, till he became drunken, when she took him and carried him into a closet. Then she came out, with his head in her hand, what while I stood silent, fixing not mine eyes on hers neither questioning her of this; and she said to me, "What is this?" "I know not," answered I; and she said, "Take it and cast it into the river." I obeyed her commandment and she arose and stripping herself of her clothes, took a knife and cut the dead man's body in pieces, which she laid in three baskets, and said to me, "Throw them into the river." They tell that El Hejjaj (70) once commanded the Master of Police [of Bassora] to go round about [the city] by night, and whomsoever he found [abroad] after nightfall, that he should strike off his head. So he went round one night of the nights and came upon three youths staggering from side to side, and on them signs of [intoxication with] wine. So the officers laid hold of them and the captain of the watch said to them, "Who are ye that ye transgress the commandment of the [lieutenant of the] Commander of the Faithful and come abroad at this hour?" Quoth one of the youths, "I am the son of him to whom [all] necks (71) abase themselves, alike the nose-pierced (72) of them and the [bone-]breaker; (73) they come to him in their own despite, abject and submissive, and he taketh of their wealth (74) and of their blood." . . . a. The Christian Broker's Story cix. Would God upon that bitterest day, when my death calls for me, i. 47. . . . O thou with love of whom I'm smitten, yet content, I prithee come to me and hasten to my side. Malice, Of Envy and, i. 125. And the king bade him depart to his own house. Barmecides, Haroun er Reshid and the Woman of the, i. 57. . . . For know that hither have I fared and come to this thy land, By hopes of union with thee and near fruition led. 63. Haroun er Reshid and the Two Girls dcli. . . . How many a friend, for money's sake, hath companied with me! 17. The Merchant of Oman cccliv. Sitt el Milah filled a cup and emptied it; after which she drank a second and a third. Then she filled the cup a fourth time and handed it to the old man, but he would not accept it from her. However, she conjured him, by her own head and that of the Commander of the Faithful, that he should take it from her, till he took the cup from her hand and kissed it and would have set it down; but she conjured him by her life to smell it. So he smelt it and she said to him, "How deemest thou?" "Its smell is sweet," replied he; and she conjured him, by the life of the Commander of the Faithful, to taste it. So he put it to his mouth and she rose to him and made him drink; whereupon, "O princess of the fair," said he, "this is none other than good." Quoth she, "So deem I. Hath not our Lord promised us wine in Paradise?" And he answered, "Yes. Quoth the Most High, 'And rivers of wine, a delight to the drinkers.' (36) And we will drink it in this world and the world to come." She laughed and emptying the cup, gave him to drink, and he said, "O princess of the fair, indeed thou art excusable in thy love for this." Then he took from her another and another, till he became drunken and his talk waxed great and his prate. When the king heard this story, he smiled and it pleased him and he bade the vizier go away to his own house. Shah Bekht and his Vizier Er Rehwān, King, i. 215. Presently, in came Mesrour the eunuch to him and saluted him and seeing Nuzhet el Fuad stretched out, uncovered

her face and said, "There is no god but God! Our sister Nuzhet el Fuad is dead. How sudden was the [stroke of] destiny! May God have mercy on thee and acquit thee of responsibility!" Then he returned and related what had passed before the Khalif and the Lady Zubeideh, and he laughing. "O accursed one," said the Khalif, "is this a time for laughter? Tell us which is dead of them." "By Allah, O my lord," answered Mesrour, "Aboulhusn is well and none is dead but Nuzhet el Fuad." Quoth the Khalif to Zubeideh, "Thou hast lost thy pavilion in thy play," and he laughed at her and said to Mesrour, "O Mesrour, tell her what thou sawest." "Verily, O my lady," said the eunuch, "I ran without ceasing till I came in to Aboulhusn in his house and found Nuzhet el Fuad lying dead and Aboulhusn sitting at her head, weeping. I saluted him and condoled with him and sat down by his side and uncovered the face of Nuzhet el Fuad and saw her dead and her face swollen. So I said to him, 'Carry her out forthright [to burial], so we may pray over her.' He answered, 'It is well;' and I left him to lay her out and came hither, that I might tell you the news." "Ramazan in my life ne'er I fasted, nor e'er Have I eaten of flesh, save in public (57) it were..154. King Mohammed ben Sebaik and the Merchant Hassan dclvi. When El Abbas heard these words from the damsel, his heart irked him for Mariyeh and her case was grievous to him; so he said to Shefikeh, "Canst thou avail to bring me in company with her, so haply I may discover her affair and allay that which aileth her?" "Yes," answered the damsel, "I can do that, and thine will be the bounty and the favour." So he arose and followed her, and she forewent him, till they came to the palace. Then she [opened and] locked behind them four-and-twenty doors and made them fast with bolts; and when he came to Mariyeh, he found her as she were the setting sun, cast down upon a rug of Taifi leather, (111) among cushions stuffed with ostrich down, and not a limb of her quivered. When her maid saw her in this plight, she offered to cry out; but El Abbas said to her, "Do it not, but have patience till we discover her affair; and if God the Most High have decreed the ending of her days, wait till thou have opened the doors to me and I have gone forth. Then do what seemeth good to thee." "And when she had made an end of her song, she wept sore..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.'25. Maan ben Zaideh and the Bedouin cclxxi. So the man returned to his lodging and going in to his slave-girl, said to her, "O Sitt el Milah, I went out on thine occasion and there met me the young man of Damascus, and he saluted me and saluteth thee. Indeed, he seeketh to win thy favour and would fain be a guest in our dwelling, so thou mayst let him hear somewhat of thy singing." When she heard speak of the young Damascene, she gave a sob, that her soul was like to depart her body, and answered, saying, "He knoweth my plight and is ware that these three days past I have eaten not nor drunken, and I beseech thee, O my lord, by the Great God, to accomplish the stranger his due and bring him to my lodging and make excuse to him for me." Numan (En) and the Arab of the Benou Tai, i. 203.. Wife, Firouz and his, i. 209.. David and Solomon, i. 275.. 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!' When the king heard the vizier's speech, he deemed it goodly and it pleased him; so he bade him go away to his house, and there he abode his day long..? ? ? ? Then get thee gone nor covet that which thou shall ne'er obtain; So shall it be, although the time seem near and the event..? ? ? ? a. The First Voyage of Sindbad the Sailor.? ? ? ? h. The Serpent-Charmer and his Wife dcxiv. Singer and the Druggist, The, i. 229.. 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, 'Harkening 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.'? ? ? ? j. The Enchanted Springs dccccxxxvi. Presently, the king [of the city] was minded to go forth to his garden, (206) a-pleasuring, and bade the cook forego him thither and appoint in his stead one who should dress meat for the king, so that, when he returned, he might find it ready. So the cook fell a-considering of whom he should appoint and was bewildered concerning his affair. As he was on this wise, the old man came to him and seeing him perplexed how he should do, said to him, 'Tell me what is in thy mind; belike, I may avail to relieve thee.' So he acquainted him with the king's wishes and he said, 'Have no care for this, but leave me one of the serving-men and go thou in peace and surety, for I will suffice thee of this.' So the cook departed with the king, after he had brought the old man what he needed and left him a man of the guards..When she had made an end of her verses, she considered her affair and said

in herself, 'By Allah, all these things have betided by the ordinance of God the Most High and His providence and this was written and characted upon the forehead.' Then she landed and fared on till she came to a spacious place, where she enquired of the folk and hired a house. Thither she straightway transported all that was in the ship of goods and sending for brokers, sold all that was with her. Then she took part of the price and fell to enquiring of the folk, so haply she might scent out tidings [of her lost husband]. Moreover, she addressed herself to lavishing alms and tending the sick, clothing the naked and pouring water upon the dry ground of the forlorn. On this wise she abode a whole year, and every little while she sold of her goods and gave alms to the sick and the needy; wherefore her report was bruited abroad in the city and the folk were lavish in her praise..KING SHAH BEKHT AND HIS VIZIER ER REHWAN. (177).? ? ? ? ? But on no wise was I affrayed nor turned from love of her; So let the railer rave of her henceforth his heart's content..151. The Adventures of Quicksilver Ali of Cairo, a Sequel to the Rogueries of Delileh the Crafty dccviii.Khalif, El Mamoun El Hakim bi Amrillah, The Merchant of Cairo and the Favourite of the, iii. 171..JAAFER BEN YEHYA AND ABDULMEILIK BEN SALIH THE ABBASIDE. (144)

[Archiv Fur Experimentelle Pathologie Und Pharmakologie 1883 Vol 17](#)

[Archiv Fur Hygiene 1902 Vol 45](#)

[Fur Die Gerichtliche Psychiatrie Wichtigsten Bestimmungen Des Burgerlichen Gesetzbuchs Und Der Novelle Zur Civilprozessordnung Die Sammlung Zwangloser Abhandlungen Aus Dem Gebiete Der Nerven-Und Geisteskrankheiten](#)

[Speak Fluent English Take Your English to the Next Level in Less Than 30 Days 1000+ Examples to Make You a Confident English Speaker](#)

[Allgemeine Mechanik Der Punkte Und Starren Systeme Vol 1 Ein Lehrbuch Fur Hochschulen Mechanik Der Punkte Und Punktsysteme](#)

[Deutsche Zeitschrift Fur Thiermedizin Und Vergleichende Pathologie 1892 Vol 18](#)

[Kolonialpolitik](#)

[Mittheilungen Der Mathematischen Gesellschaft in Hamburg 1891-1900 Vol 3](#)

[An nimos Relatos y Versos Comprometidos Con El Pulgarcito de Am rica](#)

[Garfield Chickens Out](#)

[Great Basin Magic in Imagination of Words](#)

[Livin in the World](#)

[Indogermanische Akzent Der Ein Handbuch](#)

[Tomer Devorah - La Palmera de Devorah](#)

[The Travel and Adventures of Little Baron Trump](#)

[Til Death Do Us Part Marriage Survives the Stress of Military Life](#)

[Vacation Bible School \(Vbs\) 2018 Rolling River Rampage Complete Music CD Experience the Ride of a Lifetime with God!](#)

[Identity Revealed](#)

[A Reason for Living](#)

[Preaching the Word Teaching the Word! An Abridged Anecdotal Usage Reference for Pastoral and Lay Leaders](#)

[Generation Impact An American Familys Turmoil](#)

[Ethen Coal and the Legend of the Blood Horn](#)

[Memoirs and Reflections](#)

[A Walking Soul](#)

[Incarnations The Photography of Janieta Eyre](#)

[Paperbacks from Hell The Twisted History of 70s and 80s Horror Fiction](#)

[Social Theory After the Internet Media Technology and Globalization](#)

[Le Monde dHier Souvenirs dUn Europeen](#)

[Slobberknocker My Life in Wrestling](#)

[Eine Jungerschaftskultur Aufbauen](#)

[The Modernized Benko Gambit](#)

[A Professionals Guide to Problem Solving with Decision Science](#)

[Big English AmE 2nd Edition 6 Workbook for Pack](#)

[La Conqu te de Plassans](#)

[The Great Feast](#)

[Supporting Actors in Motion Pictures](#)

[Competitive Exercises in Library and Information Science For Competitive Examinations](#)

[Pain Management Secrets](#)

[I Know Why Birds Fight for a Position on the Power-Line Fight for Your Position on the Power-Line](#)
[Harlem Angel Book 1 of the Circle](#)
[Furniture and Cabinet-Making - With Instructions and Illustrations on Constructing Household Furniture Including Various Cabinet Designs for Different Uses - The Handyman's Book of Woodworking](#)
[Hacking Health How to Make Money and Save Lives in the HealthTech World](#)
[Cambridge Senior History Modern History Transformed Year 11](#)
[The Last Gargoyle](#)
[Madame Bovary](#)
[Saving Tarboo Creek One Family's Quest to Heal the Land](#)
[A Taste for the Beautiful The Evolution of Attraction](#)
[Lucy Limone](#)
[Efeuranken](#)
[Sector 12 and the Art of Falling](#)
[Echo Spur FM 937](#)
[International Business Foreign Direct Investment Qatar and Saudi Arabia Political and Economic Challenges](#)
[Managerial Accounting \(2nd Edition\)](#)
[Princess of Hell Books 1-4](#)
[Fantastic Adventure of Carta The Vault](#)
[Awake Through Dreams](#)
[The Game of Love Life Illuminating Your Own Universe](#)
[L'Occultisme Dans La Nature Premiire Sirie](#)
[Leaving Juneau County](#)
[Construction Information for Dartington Hives With Full Details for Making the Garden and Country Models of the Dartington Long Deep Hive](#)
[Beide Augen Zu Und Durch!](#)
[Welcome to Hell Bundle 2 Books 5-7](#)
[Denken Lernen Und Hinterfragen](#)
[Kontaktaufnahme](#)
[Gulag 401\(k\) Tales of a Modern Prisoner](#)
[Standing on His Words Workbook Prayers and Devotionals Every Educator Can Pray](#)
[Die Selbstverwaltung ALS Rechtsbegriff Eine Verwaltungsrechtliche Monographie](#)
[Die Syrische Didaskalia Ubersetzt Und Erklart](#)
[Connaissance Des Temps Ou Des Mouvements Celestes A L'Usage Des Astronomes Et Des Navigateurs Pour L'An 1857](#)
[Sophokleische Studien Kritisch-Exegetische Untersuchungen Der Schwierigeren Stellen in Den Tragodien Des Sophokles](#)
[Die Wasserstrassen Nord-Europas Ergebnisse Von Im Auftrage Des Herrn Konigl Preuss Ministers Fur Offentliche Arbeiten Unternommenen Studienreisen](#)
[Gesetze Des Energieverbrauchs Bei Der Ernahrung Die](#)
[Einfuhrung in Die Mathematische Behandlung Der Naturwissenschaften Kurzgefasstes Lehrbuch Der Differential-Und Integralrechnung Mit Besonderer Berucksichtigung Der Chemie](#)
[Oratorien Von Johann Adolf Hasse Die](#)
[Edelmetall-Produktion Und Werthverhaltniss Zwischen Gold Und Silber Seit Der Entdeckung Amerikas Bis Zur Gegenwart](#)
[Technik Des Physikalischen Unterrichts Nebst Einfuhrung in Die Chemie](#)
[Wasserturbinen Ihre Berechnung Und Konstruktion Die](#)
[Soziale Und Individualistische Auffassung Im 18 Jahrhundert Vornehmlich Bei Adam Smith Und Adam Ferguson Ein Beitrag Zur Geschichte Der Soziologie](#)
[Geschichte Der Musik Des 17 18 Und 19 Jahrhunderts in Chronologischen Anschlusse an Die Musikgeschichte Von A W Ambros Vol 1 Die](#)
[Geschichte Des Konigl Joachimsthalschen Gymnasiums 1607-1907 Die](#)
[Grundriss Der Entwicklungsmechanik](#)
[Einfuhrung in Das Studium Der Dichtkunst Vol 2 Das Studium Der Dramatischen Kunst](#)
[Oresteia Des Aeschylus Die Agamemnon Choephoren Eumeniden Deutsche Nachdichtung Und Erklarung](#)
[Oskischen Und Sabellischen Sprachdenkmale Die Sprachliche Und Sachliche Erklarung Grammatik Und Glossarium](#)

[Die Bergpredigt Nach Matthaeus Und Lucas Exegetisch Und Kritisch Untersucht](#)

[Guter-U Einkunfte-Verzeichnisse Der Kloster Marienborn Und Marienbrink in Coesfeld Des Klosters Varlar Sowie Der Stifter Asbeck Und Nottuln Im Auftrage Der Historischen Kommission Der Provinz Westfalen](#)

[Die Grundverhältnisse Der Musik Vol 1 Die Grundverhältnisse Der Musikalischen Harmonie](#)

[Deutsche Geographische Blätter 1902 Vol 25 Herausgegeben Von Der Geographischen Gesellschaft in Bremen](#)

[Gotternamen Versuch Einer Lehre Von Der Religiösen Begriffsbildung](#)

[Einführung in Die Praktische Nahrungsmittelchemie Mit Einem Anhang Botanisch-Mikroskopischer Teil](#)

[Tuberkulose-Problem Das](#)

[Mysterium Und Mimus Im Rigveda](#)

[Oesterreichisches Eherecht Systematisch Und Mit Berücksichtigung Anderer Gesetzgebungen](#)

[Meine Mission Nach Abessinien Auf Befehl Sr Maj Des Deutschen Kaisers](#)

[Der Russische Feldzug Nach Chiwa Vol 1 Historische Und Militair-Statistische Uebersicht Des Russischen Operationsfeldes in Mittelasien Eine Militair-Geographische Studie](#)

[Deutsche Zeitschrift Fur Thiermedizin Und Vergleichende Pathologie 1880 Vol 6](#)

[Dermatologisches Centralblatt 1904 Vol 7 Internationale Rundschau Auf Dem Gebiete Der Haut-Und Geschlechtskrankheiten](#)

[Mikroskopische Technik Zum Gebrauch Bei Medicinischen Und Pathologisch-Anatomischen Untersuchungen](#)

[Ewige Jude Der Ein Dramatisches Gedicht in Drei Theilen](#)
