

OUTH KOREA HOW THE LEGACY OF STATE AND SOCIETY RELATIONSHIPS SHAP

When his sister Selma heard what he said, she could no longer contain herself, but cast herself upon him and discovered to him her case. When he knew her, he threw himself upon her [and lay without life] awhile; after which he came to himself and said, 'Praised be God, the Bountiful, the Beneficent!' Then they complained to each other of that which they had suffered for the anguish of separation, whilst Selim's wife abode wondered at this and Selma's patience and constancy pleased her. So she saluted her and thanked her for her fashion, saying, 'By Allah, O my lady, all that we are in of gladness is of thy blessing alone; so praised be God who hath vouchsafed us thy sight!' Then they abode all three in joy and happiness and delight three days, sequestered from the folk; and it was bruited abroad in the city that the king had found his brother, who was lost years ago. Then the astrologers made their calculations and looked into his nativity and his ascendant, whereupon their colour changed and they were confounded. Quoth the king to them, 'Acquaint me with his horoscope and ye shall have assurance and fear ye not of aught' 'O king,' answered they, 'this child's nativity denotes that, in the seventh year of his age, there is to be feared for him from a lion, which will attack him; and if he be saved from the lion, there will betide an affair yet sorer and more grievous.' 'What is that?' asked the king; and they said, 'We will not speak, except the king command us thereto and give us assurance from [that which we] fear.' Quoth the king, 'God assure you!' And they said, 'If he be saved from the lion, the king's destruction will be at his hand.' When the king heard this, his colour changed and his breast was straitened; but he said in himself, 'I will be watchful and do my endeavour and suffer not the lion to eat him. It cannot be that he will kill me, and indeed the astrologers lied.' . . . a. The First Voyage of Sindbad the Sailor cclii. 71. Yehya ben Khalid and the Poor Man dclvi. 111 El Melik es Zahir Rukneddin Bibers el Bundudari and the Sixteen Officers of Police dccccxx. Death, The Man whose Caution was the Cause of his, i. 291. God knows I ne'er recalled thy memory to my thought, iii. 46. One day, as he went wandering about the streets, he espied a woman of the utmost beauty and grace, and what he saw of her charms amazed him and there betided him what made him forget his present plight. She accosted him and jested with him and he besought her of foregathering and companionship. She consented to this and said to him, 'Let us go to thy lodging.' With this he repented and was perplexed concerning his affair and grieved for that which must escape him of her company by reason of the straitness of his hand, (261) for that he had no jot of spending money. But he was ashamed to say, 'No,' after he had made suit to her; so he went on before her, bethinking him how he should rid himself of her and casting about for an excuse which he might put off on her, and gave not over going from street to street, till he entered one that had no issue and saw, at the farther end, a door, whereon was a padlock. . . . Parting hath sundered us, below'd; indeed, I stood in dread Of this, whilst yet our happiness in union was complete. The Cadi was perplexed and knew that constraint was not permitted of the law; (269) so he spoke the young merchant fair and said to him, "Protect me, (270) so may God protect thee. If thou divorce her not, this disgrace will cleave to me till the end of time." Then his rage got the better of him and he said to him, "An thou divorce her not with a good grace, I will bid strike off thy head forthright and slay myself; rather flame (271) than shame." The merchant bethought himself awhile, then divorced her with a manifest divorcement (272) and on this wise he delivered himself from that vexation. Then he returned to his shop and sought in marriage of her father her who had played him the trick aforesaid and who was the daughter of the chief of the guild of the blacksmiths. So he took her to wife and they abode with each other and lived the most solaceful of lives, in all prosperity and contentment and joyance, till the day of death; and God [alone] is All-Knowing. . . . The zephyr's sweetness on the coppice blew, And as with falling fire 'twas clad anew; 42. Er Reshid and the Barmecides dlxvii. When she awoke, she said to the old man, "O elder, hast thou aught of food?" And he answered, "O my lady, I have bread and olives." Quoth she, "That is food fit but for the like of thee. As for me, I will have nought but roast lamb and broths and fat rissoled fowls and stuffed ducks and all manner meats dressed with [pounded nuts and almond-]kernels and sugar." "O my lady," replied the Muezzin, "I never heard of this chapter in the Koran, nor was it revealed unto our lord Mohammed, whom God bless and keep!" (31) She laughed and said, "O elder, the matter is even as thou sayest; but bring me inkhorn and paper." So he brought her what she sought and she wrote a letter and gave it to him, together with a seal-ring from her finger, saying, "Go into the city and enquire for such an one the money-changer and give him this my letter." . 132. Sindbad the Sailor and Sindbad the Porter dxxxvi. My secret is disclosed, the which I strove to hide, iii. 89. Still by your ruined camp a dweller I abide, ii. 209. When the king heard his viziers' words, he was exceeding wroth and bade bring the youth, and when he came in to the king, the viziers all cried out with one voice, saying, "O scant o' grace, thinkest thou to save thyself from slaughter by craft and guile, that thou beguilest the king with thy talk and hopest pardon for the like of this great crime which thou hast committed?" Then the king bade fetch the headsman, so he might smite off his head; whereupon each of the viziers fell a-saying, "I will slay him;" and they sprang upon him. Quote the youth, "O king, consider and ponder these men's eagerness. Is this of envy or no? They would fain make severance between thee and me, so there may fall to them what they shall plunder, as aforetime." And the king said to him, "Consider their testimony against thee." "O king," answered the young man, "how shall they testify of that which they saw not? This is but envy and rancour; and thou, if thou slay me, thou wilt regret me, and I fear lest there betide thee of repentance that which betided Ilan Shah, by reason of the malice of his viziers." "And what is his story?" asked Azadbekht. "O king," replied the youth, . . . eb. Story of the Barber's Second Brother cxlviii. . . . Nay, though ye read therein discourse that sure should speak To heart and soul, no word thereunto ye replied. Then she was silent, and when the king heard her speech and profited by that which she said, he summoned up his reasoning faculties and cleansed his heart and caused his understanding revert [to the right way] and turned [with

repentance] to God the Most High and said in himself, "Since there befell the kings of the Chosroes more than that which hath befallen me, never, whilst I abide [on life], shall I cease to blame myself [for that which I did in the slaughter of the daughters of the folk]. As for this Shehrzad, her like is not found in the lands; so extolled be the perfection of Him who appointed her a means for the deliverance of His creatures from slaughter and oppression!" Then he arose from his session and kissed her head, whereat she rejoiced with an exceeding joy, she and her sister Dinarzad..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 charactered 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..Then they spread him a prayer-carpet and he prayed. Now he knew not how to pray and gave not over bowing and prostrating himself, [till he had prayed the prayers] of twenty inclinations, (21) pondering in himself the while and saying, "By Allah, I am none other than the Commander of the Faithful in very sooth! This is assuredly no dream, for all these things happen not in a dream." And he was convinced and determined in himself that he was Commander of the Faithful; so he pronounced the Salutation (22) and made an end (23) of his prayers; whereupon the slaves and slave-girls came round about him with parcels of silk and stuffs (24) and clad him in the habit of the Khalifate and gave him the royal dagger in his hand. Then the chief eunuch went out before him and the little white slaves behind him, and they ceased not [going] till they raised the curtain and brought him into the hall of judgment and the throne-room of the Khalifate. There he saw the curtains and the forty doors and El Ijli and Er Recashi (25) and Ibdan and Jedim and Abou Ishac (26) the boon-companions and beheld swords drawn and lions (27) encompassing [the throne] and gilded glaives and death-dealing bows and Persians and Arabs and Turks and Medes and folk and peoples and Amirs and viziers and captains and grandees and officers of state and men of war, and indeed there appeared the puissance of the house of Abbas (28) and the majesty of the family of the Prophet..72. Haroun er Reshid and the three Girls cclxxxvii.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..It befell one day that the king had occasion to make a journey; so he called his Vizier Kardan and said to him, 'I have a trust to commit to thy care, and it is yonder damsel, my wife, the daughter of the Vizier [Zourkhan], and I desire that thou keep her and guard her thyself, for that there is not in the world aught dearer to me than she.' Quoth Kardan in himself, 'Of a truth, the king honoureth me with an exceeding honour [in entrusting me] with this damsel.' And he answered 'With all my heart!'.? ? ? ? a. The First Old Man's Story ii.She abode with Ins ben Cais twelve years, during which time he was blessed with no children by her; wherefore his breast was straitened, by reason of the failure of lineage, and he besought his Lord to vouchsafe him a child. Accordingly the queen conceived, by permission of God the Most High; and when the days of her pregnancy were accomplished, she gave birth to a maid-child, than whom never saw eyes a goodlier, for that her face was as it were a pure pearl or a shining lamp or a golden (50) candle or a full moon breaking forth of a cloud, extolled be the perfection of Him who created her from vile water (51) and made her a delight to the beholders! When her father saw her on this wise of loveliness, his reason fled for joy, and when she grew up, he taught her the art of writing and polite letters (52) and philosophy and all manner of tongues. So she excelled the folk of her time and overpassed her peers; (53) and the sons of the kings heard of her and all of them desired to look upon her..? ? ? ? How long shall I, in weariness, for this estrangement pine, What while the spies of severance (106) do watch me all the night?.NOTE..? ? ? ? m. The Thirteenth Officer's Story dccccxxxix.? ? ? ? Fain, fain would I forget thy love. Alack, my heart denies To be consoled, and 'gainst thy wrath nought standeth me in stead..Second Officer's Story, The, ii. 134..? ? ? ? Quoth Sherik, "On me be his warranty, may God assain the king!" So the Tai departed, after a term had been assigned him for his coming..When the king heard this from the youth, his anger subsided; so he bade restore him to the prison, and the folk dispersed that day..Beard of the old he-goat, the one-eyed, what shall be, ii. 231..Porter, Sindbad the Sailor and Hindbad the, iii. 199.When King Shehriyar heard this story, he came to himself and awaking from his drunkenness, (164) said, "By Allah, this story is my story and this case is my case, for that indeed I was in wrath (165) and [danger of] punishment till thou turnedst me back from this into the right way, extolled be the perfection of the Causer of causes and the Liberator of necks! Indeed, O Shehrzad," continued he, "thou hast awakened me unto many things and hast aroused me from mine ignorance..".When the boy saw what the

treasure-seeker had done with him he committed his affair to God (extolled be His perfection and exalted be He!) and abode perplexed concerning his case and said, 'How bitter is this death!' For that indeed the world was darkened on him and the pit was blinded to him. So he fell a-weeping and saying, 'I was delivered from the lion and the thieves and now is my death [appointed to be] in this pit, where I shall die lingeringly.' And he abode confounded and looked for nothing but death. As he pondered [his affair], behold, he heard a sound of water running with a mighty noise; so he arose and walked in the pit, following after the sound, till he came to a corner and heard the mighty running of water. So he laid his ear to the sound of the current and hearing it a great strength, said in himself, 'This is the running of a mighty water and needs must I die in this place, be it to-day or to-morrow; so I will cast myself into the water and not die a lingering death in this pit.' Mariyeh opened the mantle, and when she saw that necklace, and indeed the place was illumined with the lustre thereof, she looked at her slave-girl and said to her, "By Allah, O Shefikeh, one look at him were liefer to me than all that my hand possesseth! Would I knew what I shall do, whenas Baghdad is empty of him and I hear no tidings of him!" Then she wept and calling for inkhorn* and paper and pen of brass, wrote the following verses: ab. Story of the King's Son and the Ogress v. I view her with yearning eyes and she seems to me A moon of the summer, set in a winter's night. e. The Fifth Voyage of Sindbad the Sailor cclxiii. They have departed, but the steeds yet full of them remain, ii. 239. O Amir of justice, be kind to thy subjects; For justice, indeed, of thy nature's a trait. None, by Allah, 'mongst all creatures, none I love save thee alone! Yea, for I am grown thy bondman, by the troth betwixt us plight. Then they brought trays and tables and amongst the rest a platter of red gold, inlaid with pearls and jewels; its margents were of gold and emerald, and thereon were graven the following verses: Abdallah ben Nafi and the King's Son of Cashghar, ii. 195. They left me and content forthright forsook my heart, So Iblis the Accursed drank and said, 'Well done, O desire of hearts! but thou owest me yet another song.' Then he filled the cup and signed to her to sing. Quoth she, 'Harkening and obedience,' and sang the following verses: Sindbad the Sailor and Hindbad the Porter. 102. Joudar and his Brothers dcclxxv. Would he were not, who sundered us upon the parting-day! How many a body hath he slain, how many a bone laid bare! a. The Cat and the Mouse dcccoc. She comes in a robe the colour of ultramarine, iii. 190. k. The Blind Man and the Cripple dcccxc. Haste not to that thou dost desire, for haste is still unblest; Be merciful to men, as thou on mercy reckonest; The pitcher then of goblets filled full and brimming o'er With limpid wine we plunder, that pass from friend to friend. 168. Abdallah ben Fasil and his Brothers dcccclixviii. l. The Wife's Device to Cheat her Husband dlxxxiv. Sixth Officer's Story, The, ii. 146. "The glory's not in those whom raiment rich makes fair, But those who still adorn the raiment that they wear." 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. 13. Seif el Mulouk and Bediya el Jemal ccxci. When she had made an end of her verses, she folded the letter and delivered it to the nurse, who took it and carried it to El Abbas. He broke it open and read it and apprehended its purport; then took inkhorn and paper and wrote the following verses: Asleep and Awake, i. 5. Then she changed the measure and improvised the following: AND BOULAC EDITIONS OF THE ARABIC TEXT OF My tears flow still, nor aye of bitterness I'm quit, Bewildered as I am betwixten hope and fear. ec. Story of the Barber's Third Brother cli. David and Solomon, i. 275. (When Shehriyar heard this, he said in himself, 'By Allah, I have indeed been reckless in the slaying of women and girls, and praised be God who hath occupied me with this damsel from the slaughter of souls, for that the slaughter of souls is a grave [matter!] By Allah, if Shah Bekht spare the vizier, I will assuredly spare Shehrzad!' Then he gave ear to the story and heard her say to her sister:). Unjust King and the Tither, The, i. 272. With this the Cadi's wrath redoubled and he swore by the most solemn of oaths that I should go with him and search his house. "By Allah," replied I, "I will not go, except the prefect be with us; for, if he be present, he and the officers, thou wilt not dare to presume upon me." And the Cadi rose and swore an oath, saying, "By Him who created mankind, we will not go but with the Amir!" So we repaired to the Cadi's house, accompanied by the prefect, and going up, searched high and low, but found nothing; whereupon fear gat hold upon me and the prefect turned to me and said, "Out on thee, O ill-omened fellow! Thou putttest us to shame before the men." And I wept and went round about right and left, with the tears running down my face, till we were about to go forth and drew near the door of the house. I looked at the place [behind the door] and said, "What is yonder dark place that I see?" And I said to the sergeants, "Lift up this jar with me." They did as I bade them and I saw somewhat appearing under the jar and said, "Rummage and see what is under it." So they searched and found a woman's veil and trousers full of blood, which when I beheld, I fell down in a swoon. "Forget him," quoth my censurers, "forget him; what is he?" iii. 42. Wife, Firouz and his, i. 209. 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..On this wise she abode a great while and indeed yearning for him came nigh to slay her; so she stood and watched for him one day at the door of her chamber and straining him to her bosom, kissed him on the cheek and breast. At this moment, out came the master of the king's household and seeing her embracing the youth, abode amazed. Then he asked to whom that chamber belonged and was answered, 'To Shah Khatoun, wife of the king,' whereupon he turned back, trembling as [one smitten by] a thunderbolt. The king saw him quaking and said to him, 'Out on thee! what is the matter?' 'O king,' answered he, 'what matter is graver than that which I see?' 'What seest thou?' asked the king and the officer said, 'I see that yonder youth, who came with the eunuch, he brought not with him but on account of Shah Khatoun; for that I passed but now by her chamber door, and she was standing, watching; [and when the youth came up,] she rose to him and clipped him and kissed him on his cheek.'.So the old woman returned to the lover and said to him, "I have skilfully contrived the affair for thee with her; [and now it behoveth us to amend that we have marred]. So go now and sit with the draper and bespeak him of the turban-cloth, [saying, 'The turban-cloth I bought of thee I chanced to burn in two places; so I gave it to a certain old woman, to get mended, and she took it and went away, and I know not her dwelling-place.'] When thou seest me pass by, rise and lay hold of me [and demand of me the turban-cloth], to the intent that I may amend her case with her husband and that thou mayst be even with her." So he repaired to the draper's shop and sat down by him and said to him, "Thou knowest the turban-cloth I bought of thee?" "Yes," answered the draper, and the other said, "Knowest thou what is come of it?" "No," replied the husband, and the youth said, "After I bought it of thee, I fumigated myself (58) and it befell that the turban-cloth was burnt in two places. So I gave it to a woman, whose son, they said, was a fine-drawer, and she took it and went away with it; and I know not her abiding-place." When the draper heard this, he misdoubted him [of having wrongly suspected his wife] and marvelled at the story of the turban-cloth, and his mind was set at ease concerning her..When the damsel had made an end of her song, El Abbas swooned away and they sprinkled on him rose-water, mingled with musk, till he came to himself, when he called another damsel (now there was on her of linen and clothes and ornaments that which beggareth description, and she was endowed with brightness and loveliness and symmetry and perfection, such as shamed the crescent moon, and she was a Turkish girl from the land of the Greeks and her name was Hafizeh) and said to her, "O Hafizeh, close thine eyes and tune thy lute and sing to us upon the days of separation." She answered him with "Hearkening and obedience" and taking the lute, tuned its strings and cried out from her head, (107) in a plaintive voice, and sang the following verses:.⁹⁴ The King and the Virtuous Wife ccciv.King Azadbekht and his Son, History of, i. 61..The Twenty-Second Night of the Month..Now there was a ruined building hard by and he climbed up on to a high wall and gave not over clambering hither and thither, of the excess of his carefulness, till his feet betrayed him and he slipped [and fell] to the bottom and died, whilst his companions arose in the morning in health [and weal]. Now, if he had overmastered his corrupt (259) judgment and submitted himself to fate and fortune fore-ordained, it had been safer and better [for him]; but he made light of the folk and belittled their wit and was not content to take example by them; for his soul whispered him that he was a man of understanding and he imagined that, if he abode with them, he would perish; so his folly cast him into perdition. Nor," added the vizier, "is this more extraordinary than the story of the man who was lavish of his house and his victual to one whom he knew not".? ? ? ? b. Story of the Eunuch Kafour ,,Then the Khalif took him into his especial favour and married him and bestowed largesse on him and lodged him with himself in the palace and made him of the chief of his boon-companions, and indeed he was preferred with him above them and the Khalif advanced him over them all. Now they were ten in number, to wit, El Ijli and Er Recashi and Ibdan and Hassan el Feresdec and El Lauz and Es Seker and Omar et Tertis and Abou Nuwas (34) and Abou Ishac en Nedim and Aboulhusn el Khelia, and by each of them hangeth a story that is told in other than this book. And indeed Aboulhusn became high in honour with the Khalif and favoured above all, so that he sat with him and the Lady Zubeideh bint el Casim and married the latter's treasurers, whose name was Nuzhet el Fuad..When the king heard this story, he said in himself, "Verily, had I given ear to the sayings of my courtiers and inclined to the idle prate [of those who counselled me] in the matter of [the slaying of] my vizier, I had repented to the utterest of repentance, but praised be God, who hath disposed me to mansuetude and long-suffering and hath endowed me with patience!" Then he turned to the vizier and bade him return to his dwelling and [dismissed] those who were present, as of wont..There was once, in the city of Baghdad, a man, [by name El Merouzi,] (30) who was a sharper and plagued (31) the folk with his knavish tricks, and he was renowned in all quarters [for roguery]. [He went out one day], carrying a load of sheep's dung, and took an oath that he would not return to his lodging till he had sold it at the price of raisins. Now there was in another city a second sharper, [by name Er Razi,] (32) one of its people, who [went out the same day], bearing a load of goat's dung, which he had sworn that he would not sell but at the price of dried figs..Accordingly, he returned to the burial-ground and gave not over going till he stood at the door of the sepulchre, when he heard El Merouzi say to his fellow, 'I will not give thee a single dirhem of the money!' The other said the like and they were occupied with contention and

mutual revilement and talk. So the thief returned in haste to his fellows, who said, 'What is behind thee?' Quoth he, 'Get you gone and flee for your lives and save yourselves, O fools; for that much people of the dead are come to life and between them are words and contention.' So the thieves fled, whilst the two sharpers retained to Er Razi's house and made peace with one another and laid the thieves' purchase to the money they had gotten aforetime and lived a while of time. Nor, O king of the age," added the vizier, "is this rarer or more marvellous than the story of the four sharpers with the money-changer and the ass." So I arose and putting in my sleeve a handkerchief, wherein was a good sum of money, followed the woman, who went on before me and gave not over walking till she brought me to a by-street and to a door, which she bade me open. I refused and she opened it and brought me into the vestibule. As soon as I had entered, she locked the door of entrance from within and said to me, 'Sit [here] till I go in to the slave-girls and cause them enter a place where they shall not see me.' 'It is well,' answered I and sat down; whereupon she entered and was absent from me a moment, after which she returned to me, without a veil, and said, 'Arise, [enter,] in the name of God.' (127) So I arose and went in after her and we gave not over going till we entered a saloon. When I examined the place, I found it neither handsome nor agreeable, but unseemly and desolate, without symmetry or cleanliness; nay, it was loathly to look upon and there was a foul smell in it. Meanwhile, El Abbas betook himself to his father's camp, which was pitched in the Green Meadow, by the side of the Tigris, and none might make his way between the tents, for the much interlacement of the tent-ropes. When the prince reached the first of the tents, the guards and servants came out to meet him from all sides and escorted him till he drew near the sitting-place of his father, who knew of his coming. So he issued forth of his pavilion and coming to meet his son, kissed him and made much of him. Then they returned together to the royal pavilion and when they had seated themselves and the guards had taken up their station in attendance on them, the king said to El Abbas, "O my son, make ready thine affair, so we may go to our own land, for that the folk in our absence are become as they were sheep without a shepherd." El Abbas looked at his father and wept till he swooned away, and when he recovered from his swoon, he improvised and recited the following verses: When I recall the season of love-delight with them, The sweet of sleep forsakes me, my body wastes amain. Al gates ye are our prey become; this many a day and night, iii. 6. Ah, then will I begin on you with chiding than the breeze More soft, ay pleasanter than clear cold water and more sweet. When Hafizeh had made an end of her song, El Abbas said to her, "Well done! Indeed, thou quickenest hearts from sorrows." Then he called another damsel of the daughters of the Medes, by name Merjaneh, and said to her, "O Merjaneh, sing to me upon the days of separation." "Harkening and obedience," answered she and improvising, sang the following verses: Four sharpers once plotted against a money-changer, a man of abounding wealth, and agreed upon a device for the taking of somewhat of his money. So one of them took an ass and laying on it a bag, wherein was money, lighted down at the money-changer's shop and sought of him change for the money. The money-changer brought out to him the change and bartered it with him, whilst the sharper was easy with him in the matter of the exchange, so he might give him confidence in himself. [As they were thus engaged,] up came the [other three] sharpers and surrounded the ass; and one of them said, '[It is] he,' and another said, 'Wait till I look at him.' Then he fell to looking on the ass and stroking him from his mane to his crupper; whilst the third went up to him and handled him and felt him from head to tail, saying, 'Yes, [it is] in him.' Quoth another, '[Nay,] it is not in him.' And they gave not over doing the like of this. Now I was drunken and my clothes were drenched with the blood; and as I passed along the road, I met a thief. When he saw me, he knew me and said to me, "Harkye, such an one!" "Well?" answered I, and he said, "What is that thou hast with thee?" So I acquainted him with the case and he took the head from me. Then we went on till we came to the river, where he washed the head and considering it straitly, said, "By Allah, this is my brother, my father's son. and he used to sponge upon the folk." Then he threw the head into the river. As for me, I was like a dead man [for fear]; but he said to me, "Fear not neither grieve, for thou art quit of my brother's blood." Woman (The Old) and the Draper's Wife, ii. 55. Ye know I'm passion-maddened, racked with love and languishment, Yet ye torment me, for to you 'tis pleasing to torment. Who letteth us or hind'reth our way, I spring on him, As springeth lynx or panther upon the frightened deer; "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:].56. El Mutawekkil and his Favourite Mehboubeh cccli. Read then my writ and pity thou the blackness of my fate, Sick, love- distraught, without a friend to whom I may complain.

[Working Mama](#)

[Mountains of Grace](#)

[Reflections of Gods Grace Inspiring Devotions for Godly Living](#)

[the Sea Pony \(1 CD Set\)](#)

[Grandma in Dinosaur Times](#)

[Reflections - A Journey to the True Me](#)

[Tribulations Final Judgement](#)

[Unique Bible Quizzes 75 Thought Provoking Bible Stumpers](#)

[The Shack by the Bay](#)

[Magical Cave Guardians the Tale of Two Coyotes](#)

[In My Fathers House](#)

[The Executive Guide to Breakthrough Project Management Capital Construction Projects On-Time in Less Time On-Budget at Lower Cost Without Compromise](#)

[The Power of a Known Purpose](#)

[Do I Laugh or Do I Cry?](#)

[Baby Cricket](#)

[The Captain of the Guard](#)

[The Euro How a Common Currency Threatens the Future of Europe](#)

[A Dip in the Gene Pool](#)

[Explore Light and Optics! With 25 Great Projects](#)

[Lost Wax Essays](#)

[The Kukotsky Enigma A Novel](#)

[Beyond Biocentrism Rethinking Time Space Consciousness and the Illusion of Death](#)

[Hieronymus Bosch Visions and Nightmares](#)

[Hack That Tote! Mix Match Elements to Create Your Perfect Bag](#)

[Im Still Here \(Je Suis La\)](#)

[Meister Heinrich Gresbecks Bericht Von Der Wiedertaufe in Muenster](#)

[The Man That Corrupted Hadleyburg and Other Stories and Sketches](#)

[Theater Of Fear Horror Expanded Edition The Grisly Spectacle of the Grand Guignol of Paris 1897-1962](#)

[Boats in My Blood A Life in Boatbuilding](#)

[Unlock! Nurse Entrepreneurs Reclaim Your Hidden Power](#)

[Lonely Planet Beijing de Cerca](#)

[Gcc 61 Gnu Cpp Reference Manual](#)

[El Capitalismo Liberado El Incontestable Argumento Moral Por Los Derechos Individuales](#)

[The Last Detective the Forgotten Man the Watchman Chasing Darkness](#)

[More Simple Times at Old Field Farm](#)

[The Best Club](#)

[Stop Global Boring How to Create Engaging Presentations That Motivate Audiences to Action](#)

[Till The Fat Ladys Sung](#)

[Women in Medicine](#)

[Ready Aim Launch!](#)

[Labradoodle and Labradoodles The Ultimate Labradoodle Guide Includes Mini Labradoodle Australian Labradoodle Labradoodle Puppies](#)

[Labradoodle Rescue Labradoodle Breeders and More!](#)

[Tales of Saint Nicholas](#)

[Book Your Chair Solid 150+ Tips to Grow Your Business \(for Stylists Salon Owners Booth Renters Barbershops and Spas\)](#)

[Arm Assembly Language Programming Architecture](#)

[Science of Movies](#)

[Surprise the Enemy](#)

[Wild Stallion Whispering The Real-Life Story of Wild-Born Exmoor Pony Stallion Bear and His Journey from Unwanted Foal to World Champion](#)

[Twin Cultures Separated by Centuries An Indian Reading of 1 Corinthians](#)

[Finding Balance Empower Yourself with Tools to Combat Stress and Illness](#)

[Impossible People Christian Courage and the Struggle for the Soul of Civilization](#)

[Bring Larks and Heroes](#)

[Nation Within The History of the American Occupation of Hawai`i](#)

[Perceptions of Sense of Community of a Rural Community College](#)

[The Professional Pianist -- Praise Solos for Christmas 40 Advanced Arrangements](#)

[Castle Attack](#)

[Stickmens Guide to Oceans in Layers](#)

[Algun Dia Este Dolor Te Sera Util](#)

[Thinking Woman A Philosophical Approach to the Quandary of Gender](#)

[The Swarm The Second Formic War](#)

[Smoky Jack The Adventures of a Dog and His Master on Mount Le Conte](#)

[Lifes a Gamble](#)

[Learning Is in Bloom Cultivating Outdoor Explorations](#)

[Pedros Big Goal](#)

[The Roosevelt Rescue Restoring Dutch America](#)

[American Grand Strategy in the Mediterranean during World War II](#)

[American Birding Association Field Guide to Birds of Arizona](#)

[Eine Heimat Des Krieges](#)

[How Long Will South Africa Survive? The Looming Crisis](#)

[Hannah and Hanneviah Hearing Women Biblical Prophets in a Womans Lyrical Tradition](#)

[Cuatro Estaciones del Amor Las](#)

[Fighting Nature Travelling Menageries Animal Acts and War Shows](#)

[Chicken a SAVOUR THE SOUTH cookbook](#)

[Happy Life Healthy Aging](#)

[Andalucia - Michelin Green Guide The Green Guide](#)

[Produkthaftung - Produzentenhaftung](#)

[Obratnaya Storona Sovetskoi Nauki](#)

[The Ultimate Blueprint on How to Create a Six-Figure Hair Extensions Business In Six Months or Less](#)

[Horse Health Record Book Horse Training Journal Horse Owner Journal - Valuable Addition to Your Collection of Horse Training Books and](#)

[Horse Care Essentials \(85 X 11 Inches Grey\)](#)

[Crossing at Sweet Grass](#)

[Daily Planner Journal 365 + Days Bullet Journaling Blank Notebook with Sections for Date Time Notes Lists Doodles! 85 X 11 Size 380 Pages](#)

[Surfer Cover](#)

[Portuguese Language Journal 10 2006-2016 Volume 2](#)

[The Jewish New Year Festival](#)

[Aparoksanubhuti Self-Realization](#)

[Sitting Together Essential Skills for Mindfulness-Based Psychotherapy](#)

[Transformational Breathwork The Basics of Renewal and Rebirth](#)

[Success Whats Fun Got to Do with It? Exclusive Wisdom of the Ultra Successful Techniques Hidden from School Grounds](#)

[Sisterhood of Suns Pallas Athena](#)

[Success1010 for Living Achieve Your Goals and Stay Successful](#)

[Itimo Destino](#)

[Nouveau Pixel Livre de leleve 2 + DVD-Rom](#)

[People Power What Happened to People of African Ancestry](#)

[The Diary of Orville Hickman Browning Unannotated Reading Edition](#)

[Not Built to Break A Memoir](#)

[El Peon And Other Stories from the Campo](#)

[Brussli Way Of The Dragon Boy](#)

[Sexy Magnetic You Commit to Your Inner Soulmate and Become Magnetic Love](#)

[Decisiones](#)

[Be Your Own Weight Loss Coach 5 Steps on Setting Smart Goals](#)

[Sisterhood of Suns Daughters of Eve](#)

[Give Voice to What Unites Us Renewing Employee Communication Excellence Through Intentional Purpose Delivery and Conversation](#)