

## SECOND WAVE FEMINISM THE LONG WOMENS RIGHTS MOVEMENT IN LOUISIANA

117. The Righteousness of King Anoushirwan cccclxiv. When the prince came before him, he sought of him his daughter in marriage, and the king said, 'Indeed, thou art her equal, but none dare name a man to her, because of her aversion to men.' So the prince pitched his tents under the windows of the princess's palace, till one day he got hold of one of her favourite slave-girls and gave her wealth galore. Quoth she to him, 'Hast thou a wish?' 'Yes,' answered he and acquainted her with his case; and she said, 'Indeed thou putttest thyself in peril.' Then he abode, flattering himself with false hopes, till all that he had with him was gone and the servants fled from him; whereupon quoth he to one in whom he trusted, 'I am minded to go to my country and fetch what may suffice me and return hither.' And the other answered, 'It is for thee to decide.' So they set out to return, but the way was long to them and all that the prince had with him was spent and his company died and there abode but one with him, on whom he loaded what remained of the victual and they left the rest and fared on. Then there came out a lion and ate the servant, and the prince abode alone. He went on, till his beast stood still, whereupon he left her and fared on afoot till his feet swelled..169. Marouf the Cobbler and his Wife Fatimeh dcccclxxxix-Mi.????? a. Story of the Chief of the New Cairo Police ccccliii.????? O ye who have withered my heart and marred my hearing and my sight, Desire and transport for your sake wax on me night and day..????? If to my favours thou aspire and covet me, good lack! What leach such madness can assain or what medicament? .????? So hath the Merciful towards Hudheifeh driven you, A champion ruling over all, a lion of great might..????? Wherefore, by Him who letteth waste my frame, have ruth on me And quench my yearning and the fires by passion in me fed..When King Shah Bekht heard this, he said in himself, "How like is this story to my present case with this vizier, who hath not his like!" Then he bade him depart to his own house and come again at eventide..????? b. The Merchant and his Sons cccclxiv.????? 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..They tell that Haroun er Reshid was sitting one day to do away grievances, when there came up to him a woman and said to him, "O Commander of the Faithful, may God accomplish thine affair and cause thee rejoice in that which He hath given thee and increase thee in elevation! Indeed, thou hast done justice (85) and wrought equitably." (86) Quoth the Khalif to those who were present with him, "Know ye what this woman meaneth by her saying?" And they answered, "Of a surety, she meaneth not otherwise than well, O Commander of the Faithful." "Nay," rejoined Haroun; "she purposeth only in this an imprecation against me. As for her saying, 'God accomplish thine affair!' she hath taken it from the saying of the poet, 'When an affair is accomplished, its abatement (87) beginneth. Beware of cessation, whenas it is said, "It is accomplished."' As for her saying 'God cause thee rejoice in that which He hath given thee,' she took it from the saying of God the Most High, 'Till, whenas they rejoiced in that which they were given, we took them suddenly and lo, they were confounded!' (88) As for her saying, 'God increase thee in elevation!' she took it from the saying of the poet, 'No bird flieth and riseth up on high, but, like as he flieth, he falleth.' And as for her saying, 'Indeed, thou hast done justice and wrought equitably,' it is from the saying of the Most High, '[If ye deviate (89) or lag behind or turn aside, verily, God of that which ye do is aware;' (90) and] 'As for the transgressors,' (91) they are fuel for hell[-fire]." (92).30. Isaac of Mosul's Story of Khedijeh and the Khalif Mamoun cclxxix.Noureddin fell to kissing his hand and calling down blessings on him and said to him, "Know that I am a stranger in this your city and the completion of kindness is better than the beginning thereof; wherefore I beseech thee of thy favour that thou complete to me thy good offices and kindness and bring me to the gate of the city. So will thy beneficence be accomplished unto me and may God the Most High requite thee for me with good!" ["Fear not,"] answered Ahmed; "no harm shall betide thee. Go; I will bear thee company till thou come to thy place of assurance." And he left him not till he brought him to the gate of the city and said to him, "O youth, go in the safeguard of God and return not to the city; for, if they fall in with thee [again], they will make an end of thee." Noureddin kissed his hand and going forth the city, gave not over walking till he came to a mosque that stood in one of the suburbs of Baghdad and entered therein with the night..The Khalif assigned them pensions and allowances and as for Noureddin, his father brought him those riches and his wealth waxed and his case was goodly, till he became the richest of the folk of his time in Baghdad and left not the presence of the Commander of the Faithful night or day. Moreover, he was vouchsafed children by Sitt el Milah, and he ceased not to live the most delightful of lives, he and she and his father and mother, a while of time, till Aboulhusn sickened of a sore sickness and was admitted to the mercy of God the Most High. After awhile, his mother died also and he carried them forth and shrouded them and buried and made them expiations and nativities. (45) Then his children grew up and became like unto moons, and he reared them in splendour and fondness, what while his wealth waxed and his case flourished. He ceased not to pay frequent visits to the Commander of the Faithful, he and his children and his slave-girl Sitt el Milah, and they abode, he and they, in all solace of life and prosperity till there came to them the Destroyer of Delights and the Sunderer of Companies; and extolled be the perfection of the Abiding One, the Eternal! This is all that hath come down to us of their story..58. The Lovers of the Benou Udhreh (232) dcxli. The old man took the casting-bottle from the Jew and going up to Noureddin and the damsel, sprinkled their faces, whereupon they came to themselves and fell to relating to each other that which they had suffered, since their separation, for the anguish of severance. Moreover, Noureddin acquainted Sitt el Milah with that which he had endured from the folk who would have slain him and made away with him; and she said to him, "O my lord, let us presently give over this talk and praise God for reunion of loves, and all this shall cease from us." Then she gave him the cup and he said, "By Allah, I will nowise drink it, whilst I am in this plight!" So she drank it off before him and taking the lute, swept the strings and sang the following verses:.As they abode thus on the fourth day, behold, a company of

folk giving their beasts the rein and crying aloud and saying, "Quick! Quick! Haste to our rescue, O King!" Therewithal the king's chamberlains and officers accosted them and said to them, "What is behind you and what hath befallen you?" Quoth they, "Bring us before the king." [So they carried them to Ins ben Cais;] and when they saw him, they said to him, "O king, except thou succour us, we are dead men; for that we are a folk of the Benou Sheiban, (67) who have taken up our abode in the parts of Bassora, and Hudheifeh the Arab (68) hath come down on us with his horses and his men and hath slain our horsemen and carried off our women and children; nor was one saved of the tribe but he who fled; wherefore we crave help [first] by God the Most High, then by thy life." The kings and all those who were present rejoiced in this with an exceeding delight and the accursed Iblis came up to Tuhfeh and kissing her hand, said to her, 'There abideth but little of the night; so do thou tarry with us till the morrow, when we will apply ourselves to the wedding (203) and the circumcision.' Then all the Jinn went away, whereupon Tuhfeh rose to her feet and Iblis said, 'Go ye up with Tuhfeh to the garden for the rest of the night.' So Kemeriyeh took her and carried her into the garden. Now this garden contained all manner birds, nightingale and mocking-bird and ringdove and curlew (204) and other than these of all the kinds, and therein were all kinds of fruits. Its channels (205) were of gold and silver and the water thereof, as it broke forth of its conduits, was like unto fleeing serpents' bellies, and indeed it was as it were the Garden of Eden. (206). Then he bade set up for her a tent and another for himself, facing hers, so he might worship God with her, and fell to sending her food; and she said in herself, 'This is a king and it is not lawful for me that I suffer him forsake his subjects and his kingdom for my sake. So she said to the serving-woman, who used to bring her the food, 'Speak to the king, so he may return to his women, for he hath no need of me and I desire to abide in this place, so I may worship God the Most High therein.' The slave-girl returned to the king and told him this, whereupon he sent back to her, saying, 'I have no need of the kingship and I also desire to abide here and worship God with thee in this desert.' When she found this earnestness in him, she consented to his wishes and said, 'O king, I will consent unto thee in that which thou desirest and will be to thee a wife, but on condition that thou bring me Dadbin the king and his Vizier Kardan and his chamberlain (116) and that they be present in thine assembly, so I may speak a word with them in thy presence, to the intent that thou mayest redouble in affection for me.' Quoth Kisra, 'And what is thine occasion unto this?' So she related to him her story from first to last, how she was the wife of Dadbin the king and how the latter's vizier had miscalled her honour..My fortitude fails, my endeavour is vain, ii. 95..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.' After this came the horseman, who had taken Abou Sabir's wife, and complained of her to the king that she would not give him possession of herself, avouching that she was his wife. The king bade bring her before him, that he might hear her speech and pronounce judgment upon her. So the horseman came with her before him, and when the king saw her, he knew her and taking her from her ravisher, bade put the latter to death. Then he became aware of the troops, that they murmured against him and spoke of him as a tyrant; so he turned to his officers and viziers and said to them, 'As for me, by God the Great, I am not the king's brother! Nay, I am but one whom the king imprisoned upon a word he heard from me and used every day to taunt me therewith. Ye think that I am the king's brother; but I am Abou Sabir and God hath given me the kingship in virtue of my patience. As for the king who sought protection of me and I despoiled him, it was he who first wronged me, for that he despoiled me aforetime and drove me forth of my native land and banished me, without due [cause]; wherefore I requited him with that which he had done to me, in the way of lawful vengeance. As for the thieves who proffered repentance, there was no repentance for them with me, for that they began upon me with foul [dealing] and waylaid me by the road and despoiled me and took my good and my sons. Now these two boys, that I took of them and whom ye deemed slaves, are my very sons; so I avenged myself on the thieves of that which they did with me aforetime and requited them with equity. As for the horseman whom I slew, the woman I took from him was my wife and he took her by force, but God the Most High hath restored her [to me]; so this was my right, and my deed that I have done was just, albeit ye, [judging] by the outward of the matter, deemed that I had done this by way of tyranny.' When the folk heard this, they marvelled and fell prostrate before him; and they redoubled in esteem for him and exceeding affection and excused themselves to him, marvelling at that which God had done with him and how He had given him the kingship by reason of his longsuffering and his patience and how he had raised himself by his patience from the bottom of the pit to the throne of the kingdom, what while God cast down the [late] king from the throne into the pit. (109) Then Abou Sabir foregathered with his wife and said to her, 'How deemest thou of the fruit of patience and its sweetness and the fruit of haste and its bitterness? Verily, all that a man doth of good and evil, he shall assuredly abide.' On like wise, O king," continued the young treasurer, "it behoveth thee to practise patience, whenas it is possible to thee, for that patience is of the fashion of the noble, and it is the chiefest of their reliance, especially for kings." .? .? .? .? .? Fast flowed my tears; despair gat hold upon my soul And needs mine eyelids must the sweet of sleep forbear..There was once a man of the Arabs who had a number of sons, and amongst them a boy, never was seen a fairer than he of favour nor a more accomplished in loveliness, no, nor a more perfect of wit. When he came to man's estate, his father married him to the daughter of one of his

uncles, and she excelled not in beauty, neither was she praiseworthy of attributes; wherefore she pleased not the youth, but he bore with her, for kinship's sake..162. Aboukir the Dyer and Abousir the Barber dccccxxx.I am filled full of longing pain and memory and dole, iii. 15.."O elder," added she, "if Muslims and Jews and Nazarenes drink wine, who are we [that we should abstain from it]?" "By Allah, O my lady," answered he, "spare thine endeavour, for this is a thing to which I will not hearken." When she knew that he would not consent to her desire, she said to him, "O elder, I am of the slave-girls of the Commander of the Faithful and the food waxeth on me (34) and if I drink not, I shall perish. (35) nor wilt thou be assured against the issue of my affair. As for me, I am quit of blame towards thee, for that I have made myself known to thee and have bidden thee beware of the wrath of the Commander of the Faithful." My heart will never credit that I am far from thee, ii. 275..Now the king was leaning back upon the cushion, when he heard the man's words, he knew the purport thereof; so he sat up and said, "Return to thy garden in all assurance and ease of heart; for, by Allah, never saw I the like of thy garden nor stouter of ward than its walls over its trees!" So Firouz returned to his wife, and the *cadi* knew not the truth of the affair, no, nor any of those who were in that assembly, save the king and the husband and the damsel's brother. (176).Son, The Rich Man and his Wasteful, i. 252..? ? ? ? Fair patience use, for ease still followeth after stress And all things have their time and ordinance no less..Officer's Story, The Tenth, ii. 172..Now the king of the city was dead and had left no son, and the townsfolk fell out concerning who should be king over them: and their sayings differed and their counsels, so that turmoil was like to betide between them by reason of this. At last, after long dissension, they came to an accord and agreed to leave the choice to the late king's elephant and that he unto whom he consented should be king and that they would not contest the commandment with him. So they made oath of this and on the morrow, they brought out the elephant and came forth to the utterward of the city; nor was there man or woman left in the place but was present at that time. Then they adorned the elephant and setting up the throne on his back, gave him the crown in his trunk; and he went round about examining the faces of the folk, but stopped not with any of them till he came to the banished king, the forlorn, the exile, him who had lost his children and his wife, when he prostrated himself to him and placing the crown on his head, took him up and set him on his back..So he sat down upon the throne of the Khalifate and laid the dagger in his lap, whereupon all [present] came up to kiss the earth before him and called down on him length of life and continuance [of glory and prosperity]. Then came forward Jaafer the Barmecide and kissing the earth, said, "May the wide world of God be the treading of thy feet and may Paradise be thy dwelling-place and the fire the habitation of thine enemies! May no neighbour transgress against thee nor the lights of fire die out for thee, (29) O Khalif of [all] cities and ruler of [all] countries!".Sharppers, The Money-Changer and the Ass, The, ii. 41..165. Ibrahim and Jemileh dcccciii.Quoth Shefikeh, "My mistress hath occasion for thee; so come thou with me and I will engage to restore thee to thy dwelling in weal and safety." But the nurse answered, saying, "Indeed, her palace is become forbidden (103) to me and never again will I enter therein, for that God (extolled be His perfection and exalted be He!) of His favour and bounty hath rendered me independent of her." So Shefikeh returned to her mistress and acquainted her with the nurse's words and that wherein she was of affluence; whereupon Mariyeh confessed the unseemliness of her dealing with her and repented, whenas repentance profited her not; and she abode in that her case days and nights, whilst the fire of longing flamed in her heart..As I sat one day in my shop, there came up to me a fair woman, as she were the moon at its rising, and with her a slave-girl. Now I was a handsome man in my time; so the lady sat down on [the bench before] my shop and buying stuffs of me, paid down the price and went away. I questioned the girl of her and she said, "I know not her name." Quoth I, "Where is her abode?" "In heaven," answered the slave-girl; and I said, "She is presently on the earth; so when doth she ascend to heaven and where is the ladder by which she goeth up?" Quoth the girl, "She hath her lodging in a palace between two rivers, (181) to wit, the palace of El Mamoun el Hakim bi Amrillah." (182) Then said I, "I am a dead man, without recourse; "but she replied, "Have patience, for needs must she return unto thee and buy stuffs of thee yet again." "And how cometh it," asked I, "that the Commander of the Faithful trusteth her to go out?" "He loveth her with an exceeding love," answered she, "and is wrapped up in her and gainsayeth her not."The eunuch thanked him and blessed him and mounting, returned upon his way, following the trace, whilst the cavalier rode with him to a certain road, when he said to him, "This is where we left him.' Then he took leave of him and returned to his own city, whilst the eunuch fared on along the road, enquiring of the youth in every village he entered by the description which the cavalier had given him, and he ceased not to do thus till he came to the village where the young Melik Shah was. So he entered and lighting down therein, made enquiry after the prince, but none gave him news of him; whereat he abode perplexed concerning his affair and addressed himself to depart. Accordingly he mounted his horse [and set out homeward]; but, as he passed through the village, he saw a cow bound with a rope and a youth asleep by her side, with the end of the halter in his hand; so he looked at him and passed on and took no heed of him in his heart; but presently he stopped and said in himself; 'If he of whom I am in quest be come to the like [of the condition] of yonder sleeping youth, by whom I passed but now, how shall I know him? Alas, the length of my travail and weariness! How shall I go about in quest of a wight whom I know not and whom, if I saw him face to face, I should not know?'.122. El Hejjaj ben Yousuf and the Pious Man cccclxx.? ? ? ? Look at the moss-rose, on its branches seen, Midmost its leafage, covered all with green..So Abdulmelik went away to his house, whither he found that the money had foregone him, and on the morrow Jaafer presented himself before the Khalif and acquainted him with what had passed and that he had appointed Abdulmelik's son governor of Egypt and had promised him his daughter in marriage. Er Reshid approved of this and confirmed the appointment and the marriage. [Then he sent for the young man] and he went not forth of the palace of the Khalif till he wrote him the patent [of investiture with the government] of Egypt; and he let bring the *Cadis* and the witnesses and drew up the contract of marriage..7. Story of the Hunchback ci.? ? ? ? Abasement, misery and heart-break

after those I suffer who endured before me many a year..116. The Two Kings and the Vizier's Daughters M.?? ? ? ? f. The King's Son who fell in Love with the Picture dcccxciv.131. The Queen of the Serpents cccclxxxii.My flower a marvel on your heads doth show, ii. 254..Thief and the Woman, The, i. 278.?? ? ? ? ? My favours I deny not all the year; Though cessation be desired, I nothing heed..? ? ? ? ? f. The Sixth Voyage of Sindbad the Sailor dlix."Forget him," quoth my censurers, "forget him; what is he?" iii. 42..? ? ? ? ? In wine, as the glittering sunbeams bright, my heart's contentment is, That banishes hence, with various joys, all kinds of care and dole..? ? ? ? ? m. The Boy and the Thieves dcxxvii.? ? ? ? ? My heart belike shall his infect with softness, even as me His body with disease infects, of its seductive air..Meanwhile, the boy [grew up and] abode with the people of the village, and when God willed the accomplishment of His ordinance, the which endeavour availeth not to avert, he went forth with a company of the villagers, to stop the way. The folk complained of them to the king, who sallied out with a company of his men and surrounded the highwaymen and the boy with them, whereupon the latter drew forth an arrow and launched it at them, and it smote the king in his vitals and wounded him. So they carried him to his house, after they had laid hands upon the youth and his companions and brought them before the king, saying, 'What biddest thou that we do with them?' Quoth he, 'I am presently in concern for myself; so bring me the astrologers.'

Accordingly, they brought them before him and He said to them, 'Ye told me that my death should be by slaying at the hand of my son: how, then, befalleth it that I have gotten my death-wound on this wise of yonder thieves?' The astrologers marvelled and said to him, 'O king, it is not impossible to the lore of the stars, together with the fore-ordinance of God, that he who hath smitten thee should be thy son.'.The Thirteenth Night of the Month..? ? ? ? ? O hills of the sands and the rugged piebald plain, Shall the bondman of love win ever free from pain! ? ? ? ? ? Be gracious, so our gladness may be fulfilled with wine And we of our beloved have easance, without fear..Then they displayed Dinarzad in a second and a third and a fourth dress and she came forward, as she were the rising sun, and swayed coquettishly to and fro; and indeed she was even as saith the poet of her in the following verses:..? ? ? ? ? For if "Her grave above her is levelled" it be said, Of life and its continuance no jot indeed reck I..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 Shehrzad 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:..The Ninth Day..? ? ? ? ? h. The Serpent-Charmer and his Wife dcxiv.? ? ? ? ? The huntress of th' eyes (60) by night came to me. "Turn in peace," [Quoth I to her;] "This is no time for visiting, I ween."..When the morning morrowed and the folk came forth of the city, they found a murdered man cast down in a corner of the burial-ground and seeing Bihkerd there, doubted not but it was he who had slain him; so they laid hands on him and carried him up to the king and said to him, 'This fellow hath slain a man.' The king bade imprison him; [so they clapped him in prison] and he fell a-saying in himself, what while he was in the prison, 'All that hath befallen me is of the abundance of my sins and my tyranny, for, indeed, I have slain much people unrighteously and this is the requital of my deeds and that which I have wrought aforetime of oppression.' As he was thus pondering in himself, there came a bird and lighted down on the coign of the prison, whereupon, of his much eagerness in the chase, he took a stone and cast it at the bird..? ? ? ? ? As if the maid the day resplendent and her locks The night that o'er it spreads its shrouding darkness were..? ? ? ? ? "Console thou thyself for his love," quoth they, "with another than he;" But, "Nay, by his life," answered I, "I'll never forget him my dear!"..? ? ? ? ? Leave rhyming, madman that thou art, lest, bound upon the cross, Thou thy presumption in the stead of abjectness repent..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..Ibn es Semmak and Er Reshid, i. 195..God judge betwixt me and her lord! Away, i. 48..He abode weeping for the loss of his wife and children till the morning, when he went forth wandering at a venture, knowing not what he should do, and gave not over faring along the sea-shore days and nights, unknowing whither he went and taking no food therein other than the herbs of the earth and seeing neither man nor beast nor other living thing, till his travel brought him to the top of a mountain. He took up his sojourn in the mountain and abode there [awhile] alone, eating of its fruits and drinking of its waters. Then he came down thence and fared on along the high road three days, at the end of which time he came upon tilled fields and villages and gave not over going till he sighted a great city on the shore of the sea and came to the gate thereof at the last of the day. The gatekeepers suffered him not to enter; so he abode his night anhungred, and when he arose in the morning, he sat down hard by the gate..? ? ? ? ? The intercessor who to thee herself presenteth veiled Is not her like who naked comes with thee to intercede!..? ? ? ? ? A sun [is my love;] but his heat in mine entrails still rageth, concealed; A moon, in

the hearts of the folk he riseth, and not in the sky..Uselessness of Endeavour against Persistent Ill Fortune, Of the, i. 70.When the evening evened, the king bade fetch the vizier and required of him the story of the journeyman and the girl. So he said, "Harkening and obedience. Know, O august king, that.So he repaired to the vizier and repeated to him the answer; and he marvelled at its justness and said to him, 'Go; by Allah, I will ask thee no more questions, for thou with thy skill marrest my foundation.' (233) Then he entreated him friendly and the merchant acquainted him with the affair of the old woman; whereupon quoth the vizier, 'Needs must the man of understanding company with those of understanding.' Thus did this weak woman restore to that man his life and good on the easiest wise. Nor," added the vizier, "is this more extraordinary than the story of the credulous husband." .? ? ? ? ? All through the day its light and when the night grows dark, My grief forsakes me not, no, nor my heavy cheer..Hawk and the Locust, The, ii. 50..[When the king returned to his palace,] he went in to his wife Shah Khatoun and said to her, 'I give thee the glad news of thine eunuch's return.' And he told her what had betided and of the youth whom he had brought with him. When she heard this, her wits fled and she would have cried out, but her reason restrained her, and the king said to her, 'What is this? Art thou overcome with grief for [the loss of] the treasure or [for that which hath befallen] the eunuch?' 'Nay, as thy head liveth, O king!' answered she. 'But women are fainthearted.' Then came the servant and going in to her, told her all that had befallen him and acquainted her with her son's case also and with that which he had suffered of stresses and how his uncle had exposed him to slaughter and he had been taken prisoner and they had cast him into the pit and hurled him from the top of the citadel and how God had delivered him from these perils, all of them; and he went on to tell her [all that had betided him], whilst she wept..When she had made an end of her song, all who were in the assembly wept for the daintiness of her speech and the sweetness of her voice and El Abbas said to her, "Well done, O Merziyeh I Indeed, thou confoundest the wits with the goodliness of thy verses and the elegance of thy speech." All this while Shefikeh abode gazing upon her, and when she beheld El Abbas his slave-girls and considered the goodliness of their apparel and the nimbleness of their wits and the elegance of their speech, her reason was confounded. Then she sought leave of El Abbas and returning to her mistress Mariyeh, without letter or answer, acquainted her with his case and that wherein he was of puissance and delight and majesty and veneration and loftiness of rank. Moreover, she told her what she had seen of the slave-girls and their circumstance and that which they had said and how they had made El Abbas desirous of returning to his own country by the recitation of verses to the sound of the strings..Thy haters say and those who malice to thee bear, iii. 8..? ? ? ? ? e. The Fifth Voyage of Sindbad the Sailor dlvii.? ? ? ? ? The herald of good news my hearing shall delight,.86. Omar ben el Khettab and the Young Bedouin cccxcv.King Ibrahim and his Son, Story of, i. 138..When she had made an end of her song, she wept till she made the bystanders weep and the Lady Zubeideh condoled with her and said to her, "God on thee, O Sitt el Milah, sing us somewhat, so we may hearken to thee." "Harkening and obedience," answered the damsel and sang the following verses:.? ? ? ? ? I'm the crown of every sweet and fragrant weed; When the loved one calls, I keep the tryst agreed..If I must die, then welcome death to heal, iii. 23..? ? ? ? ? Yet, I conjure thee, blame me not for passion and desire, Me whom estrangement long hath brought to sick and sorry plight..As for Belehwan, when he fled and fortified himself, his power waxed amain and there remained for him but to make war upon his father, who had cast his affection upon the child and used to rear him on his knees and supplicate God the Most High that he might live, so he might commit the commandment to him. When he came to five years of age, the king mounted him on horseback and the people of the city rejoiced in him and invoked on him length of life, so he might take his father's leavings (130) and [heal] the heart of his grandfather..? ? ? ? ? He, who Mohammed sent, as prophet to mankind, Hath to a just high-priest (61) the Khalifate assigned..? ? ? ? ? I wander seeking East and West for you, and every time Unto a camp I come, I'm told, "They've fared away again."40. The Khalif El Mamoun and the Strange Doctor cccvi.19. Hassan of Bassora and the King's Daughter of the Jinn cclxxxvi.? ? ? ? ? Would we may live together and when we come to die, God grant the death-sleep bring me within her tomb to lie!.?OF THE ADVANTAGES OF PATIENCE..Then they ate and the tables were removed and they washed their hands; after which Iblis the Accursed came up to Tuhfeh and said to her, 'O my lady Tuhfeh, thou gladdenest the place and with thy presence enlightenest and embellishest it; but now fain would these kings hear somewhat of thy singing, for the night hath spread its wings for departure and there abideth thereof but a little.' Quoth she, 'Harkening and obedience.' So she took the lute and touching its strings on rare wise, played thereon after a wondrous fashion, so that it seemed to those who were present as if the palace stirred with them for the music. Then she fell a-singing and chanted the following verses:.? ? ? ? ? ef. Story of the Barber's Sixth Brother clxiv.? ? ? ? ? In every rejoicing a boon (232) midst the singers and minstrels am I;?THE THIEF'S STORY.

[The Heart of Yoga How to Become More Beautiful and Happy](#)

[Cyfres Amdani Gem Beryglus](#)

[Londons Afternoon Teas Updated Edition A Guide to the Most Exquisite Tea Venues in London](#)

[Standard Deviation](#)

[The Addiction Manifesto](#)

[Cyfres Amdani Am Ddiwrnod!](#)

[Ignite Me](#)

[Moonstruck Volume 1 Magic to Brew](#)

[Disney Gravity Falls Cinestory Comic Vol 4](#)  
[Journal dUn Gar#141on \(Peu\) Ordinaire](#)  
[The Final Nightmare](#)  
[Hearts Kiss Issue 8 April 2018 Featuring Brenda Novak](#)  
[The Fifth Letter](#)  
[Cyw Bach Chicken Little](#)  
[The Big Scream! The 100 Creepiest Most Disgusting Horrifying Things You Should Know](#)  
[Captain Canuck Vol 01 Aleph](#)  
[Pen-Blwydd Hapus i Ti!](#)  
[Grit in the Oyster Inspirational Quotes from the Creative World](#)  
[The Asterisk War Vol 6 \(light novel\)](#)  
[The Horror](#)  
[The Dark Web](#)  
[Monthly Girls Nozaki-kun Vol 9](#)  
[Sweetbitter \(Movie Tie-In Edition\)](#)  
[Coyotes Volume 1](#)  
[The Territory Truth](#)  
[your name Vol 3](#)  
[Leave Your Mark Land Your Dream Job Kill It in Your Career Rock Social Media](#)  
[The Simple Implementation Guide to Robotic Process Automation \(Rpa\) How to Best Implement Rpa in an Organization](#)  
[Kemp The Road to Crecy](#)  
[Treasures of Darkness Forgiveness and reconciliation are life and their denial is death](#)  
[C mo Liderar Cuando No Est s Al Mando Aprovechando La Influencia Cuando No Tienes Autoridad](#)  
[Earthcore](#)  
[The Pirate Bride Daughters of the Mayflower - Book 2](#)  
[Animal Colors](#)  
[Marvels Avengers Infinity War The Cosmic Quest Volume One Beginning](#)  
[Carry Me Puzzle Book David and Goliath](#)  
[The Shortest History of Europe](#)  
[Pengarrons Children](#)  
[Peanut Butter and Jelly \(a Narwhal and Jelly Book #3\)](#)  
[The Invisible](#)  
[The Bone Threader](#)  
[Let Go and Let God A Devotional for Decluttering Your Heart](#)  
[Kemp Passage at Arms](#)  
[Going Organic Can Kill You](#)  
[Mi Ayuno Intermitente Gana Salud Y Pierde Peso Sin Sufrir](#)  
[Niagara Falls](#)  
[To Walk the Night](#)  
[Caso de Los Milagros El Un Periodista Investiga La Evidencia de Lo Sobrenatural](#)  
[Magic Library A Jacobs Ladder for Book Lovers](#)  
[El color purpura](#)  
[A Naturalists Guide To Butterflies of Malaysia \(2nd edition\) Peninsular Malaysia Singapore and Southern Thailand](#)  
[The Number Story 1 Pr beh #268 siel Small Book One English-Slovak](#)  
[The Number Story 1 Numbrilugu Small Book One English-Estonian](#)  
[Get Money Live the Life You Want Not Just the Life You Can Afford](#)  
[The Stars Are Fire](#)  
[Born to Pun 1400 Boss Jokes Funny Quips and Groan-Worthy Punchlines](#)  
[The Number Story 1 Skai#268iuk#370 Istorija Small Book One English-Lithuanian](#)  
[Seeker of the Crown](#)

[The Searchers](#)

[Atrevidos Y El Concurso de Las Ideas Geniales The Daring and the Genius Ideas Contest Los](#)

[The Number Story 1 #2600#2672#2604#2608 #2581#2617#2622#2595#2624 Small Book One English-Punjabi](#)

[The Grand Canyon](#)

[Like Cats and Dogs Based on the Hallmark Channel Original Movie](#)

[Fireworks](#)

[Concrete Chicago Map Guide to Concrete and Brutalist Architecture in Chicago](#)

[The Number Story 1 a Sz mok T rt nete Small Book One English-Hungarian](#)

[Deployment One of Our Pieces Is Missing](#)

[The One That I Want](#)

[Angela Merkel Chancellor of Germany](#)

[The Tincture of Time A Parents Memoir of \(Medical\) Uncertainty](#)

[Last Seen Leaving](#)

[Instant Pot Cookbook The Essential Instant Pot Guide Recipes Book for Beginners - Over 150 Delicious Recipes for You Instant Pot or Pressure Cooker](#)

[That Time I Got Reincarnated as a Slime Vol 2 \(light novel\)](#)

[Restoring Hezekiah Me and Only Me](#)

[303 Tricky Checkmates](#)

[Reiki Angelical En Casa](#)

[Rokka Braves of the Six Flowers Vol 4 \(light novel\)](#)

[How Not To Kill Yourself A Survival Guide for Imaginative Pessimists](#)

[The People vs Alex Cross](#)

[Reborn as a Vending Machine I Now Wander the Dungeon Vol 1 \(light novel\)](#)

[Return of the King LeBron James the Cleveland Cavaliers and the Greatest Comeback in NBA History](#)

[Exit Strategy](#)

[Amores Altamente Peligrosos](#)

[Lower Secondary Science Workbook Stage 9](#)

[Shoot First Shoot Last The Real World Guide to Pistol Craft](#)

[Cartel Wives A True Story of Deadly Decisions Steadfast Love and Bringing Down El Chapo](#)

[Lucy and Linh](#)

[Reading with Patrick A Teacher a Student and a Life-Changing Friendship](#)

[List of People I Want to Punch in the Face Lined Journal](#)

[Jane Austen the Secret Radical](#)

[Finding Miracles](#)

[Other Mens Horses and Texas Standoff Two Texas Rangers Novels](#)

[Strangers Tend to Tell Me Things A Memoir of Love Loss and Coming Home](#)

[The Writing in the Stone](#)

[Runes of Truth](#)

[Our Heroes of the Spanish-American War](#)

[The Instant Pot Cookbook](#)

[Follow Your Lifelong Adventure with Jesus](#)

[Harry Potter Facts and Trivia Fun Facts and Trivia from the Harry Potter Books Movies and Expanded Universe](#)

[The Sweetheart Racket](#)

---