

OCRATIC REVOLUTION A POLITICAL HISTORY OF EUROPE AND AMERICA 1760 1800

The Age Of The Democratic Revolution A Political History Of Europe And America 1760 1800 Updated Edition

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Presently, his luck turned against him and he knew it not; so he said in himself, 'I have wealth galore, yet do I weary myself and go round about from country to country; I were better abide in my own country and rest myself in my house from this travail and affliction and sell and buy at home.' Then he made two parts of his money, with one whereof he bought wheat in summer, saying, 'When the winter cometh, I will sell it at a great profit.' But, when the winter came, wheat became at half the price for which he had bought it, whereat he was sore concerned and left it till the next year. However, next year, the price fell yet lower and one of his friends said to him, 'Thou hast no luck in this wheat; so do thou sell it at whatsoever price.' Quoth the merchant, 'This long while have I profited and it is allowable that I lose this time. God is all-knowing! If it abide [with me] half a score years, I will not sell it save at a profit.' Tither, The Unjust King and the, i. 273..Presently, she heard a blowing behind her; so she turned and behold, a head without a body and with eyes slit endlong; it was of the bigness of an elephant's head and bigger and had a mouth as it were an oven and projecting tusks, as they were grapnels, and hair that trailed upon the earth. So Tuhfeh said, 'I take refuge with God from Satan the Stoned!' and recited the Two Amulets; (217) what while the head drew near her and said to her, 'Peace be upon thee, O princess of Jinn and men and unique pearl of her age and her time! May God still continue thee on life, for all the lapsing of the days, and reunite thee with thy lord the Imam!' (218) 'And upon thee be peace,' answered she, 'O thou whose like I have not seen among the Jinn!' Quoth the head, 'We are a people who avail not to change their favours and we are called ghouls. The folk summon us to their presence, but we may not present ourselves before them [without leave]. As for me, I have gotten leave of the Sheikh Aboutawaif to present myself before thee and I desire of thy favour that thou sing me a song, so I may go to thy palace and question its haunters (219) concerning the plight of thy lord after thee and return to thee; and know, O Tuhfet es Sudour, that between thee and thy lord is a distance of fifty years' journey to the diligent traveller.' 'Indeed,' rejoined Tuhfeh, 'thou grievest me [for him] between whom and me is fifty years' journey. And the head said to her, 'Be of good heart and cheerful eye, for the kings of the Jinn will restore thee to him in less than the twinkling of an eye.' Quoth she, 'I will sing thee an hundred songs, so thou wilt bring me news of my lord and that which hath befallen him after me.' And the head answered, saying, 'Do thou favour me and sing me a song, so I may go to thy lord and bring thee news of him, for that I desire, before I go, to hear thy voice, so haply my thirst (220) may be quenched.' So she took the lute and tuning it, sang the following verses:.45. The Man who stole the Dog's Dish of Gold cccxl.Then said El Aziz to the King of Baghdad, "I would fain speak a word to thee; but do thou not exclude from us those who are present. If thou consent unto my wish, that which is ours shall be thine and that which is incumbent on thee shall be incumbent on us, (121) and we will be to thee a mighty aid against all enemies and opposites." Quoth Ins ben Cais, "Say what thou wilt, O King, for indeed thou excellest in speech and attainest [the mark] in that which them sayest" So El Aziz said to him, "I desire that thou give thy daughter Mariyeh in marriage to my son El Abbas, for thou knowest that wherewithal he is gifted of beauty and loveliness and brightness and perfection and how he beareth himself in the frequentation of the valiant and his constancy in the stead of smiting and thrusting." "By Allah, O king," answered Ins ben Cais, "of my love for Mariyeh, I have appointed her disposal to be in her own hand; wherefore, whomsoever she chooseth of the folk, I will marry her to him." ? ? ? ? ? c. The Third Voyage of Sindbad the Sailor.5. Noureddin Ali of Cairo and his Son Bedreddin Hassan xx.Now there accosted him once, on his day of ill-omen, an Arab of the Benou Tai, (170) and En Numan would have put him to death; but the Arab said, "God quicken the king! I have two little girls and have made none guardian over them; so, if the king see fit to grant me leave to go to them, I will give him the covenant of God (171) that I will return to him, whenas I have appointed them a guardian." En Numan had compassion on him and said to him, "If a man will be surety for thee of those who are with us, [I will let thee go], and if thou return not, I will put him to death." Now there was with En Numan his vizier Sherik ben Amrou; so the Tai (172) looked at him and said,.39. Yehya ben Khalid and the Man who forged a Letter in his Name ccvi.So they made ready his affair and the king conferred on him a dress of honour, and he took with him a present and a letter under the king's hand and setting out, fared on till he came to the [capital] city of Turkestan. When the king of the Turks knew of his coming, he despatched his officers to receive him and entreated him with honour and lodged him as befitted his rank. Then he entertained him three days, after which he summoned him to his presence and Abou Temam went in to him and prostrating himself before him, as beseemeth unto kings, laid the present before him and gave him the letter..?STORY OF THE DETHRONED KING WHOSE KINGDOM AND GOOD WERE RESTORED TO HIM..Presently, up came the Khalif and the Lady Zubeideh and Mesrou and the old woman and entering, found Aboulhusn and his wife both stretched out [apparently] dead; which when the Lady Zubeideh saw, she wept and said, "They ceased not to bring [ill] news of my slave- girl, till she died; methinketh Aboulhusn's death was grievous to her and that she died after him." (39). Quoth the Khalif, "Thou shalt not forestall me with talk and prate. She certainly died before Aboulhusn, for he came to me with his clothes torn and his beard plucked out, beating his breast with two bricks, and I gave him a hundred dinars and a piece of silk and said to him, 'Go, carry her forth [and bury her] and I will give thee a concubine other than she and handsomer, and she shall be in stead of her.' But it would appear that her death was no light matter to him and he died after her; (40) so it is I who have beaten thee and gotten thy stake.".There was once a man of Nishapour, (1) who had a wife of the utmost loveliness and piety, and he was minded to set out on the pilgrimage. So he

commended his wife to the care of his brother and besought him to aid her in her affairs and further her to her desires till he should return, so they both abode alive and well. Then he took ship and departed and his absence was prolonged. Meanwhile, the brother went in to his brother's wife, at all times and seasons, and questioned her of her circumstances and went about her occasions; and when his visits to her were prolonged and he heard her speech and looked upon her face, the love of her gat hold upon his heart and he became distraught with passion for her and his soul prompted him [to evil]. So he besought her to lie with him, but she refused and chid him for his foul deed, and he found him no way unto presumption; (2) wherefore he importuned her with soft speech and gentleness..Then the rest of the women of the palace came all to him and lifted him into a sitting posture, when he found himself upon a couch, stuffed all with floss-silk and raised a cubit's height from the ground. (19) So they seated him upon it and propped him up with a pillow, and he looked at the apartment and its greatness and saw those eunuchs and slave-girls in attendance upon him and at his head, whereat he laughed at himself and said, "By Allah, it is not as I were on wake, and [yet] I am not asleep!" Then he arose and sat up, whilst the damsels laughed at him and hid [their laughter] from him; and he was confounded in his wit and bit upon his finger. The bite hurt him and he cried "Oh!" and was vexed; and the Khalif watched him, whence he saw him not, and laughed..Arab of the Benou Tai, En Numan and the, i. 203..? ? ? ? ? The herald of good news my hearing shall delight,? ? ? ? ? Wherefore fair patience look thou use, for sure 'tis praiseworthy; Yea, and its issues evermore are blessed and benign;? ? ? ? ? ed. Story of the Barber's Fourth Brother clii.Presently, the vizier heard of the merchant's coming; so he sent to him and let bring him to his house and talked with him awhile of his travels and of that which he had abidden therein, and the merchant answered him thereof. Then said the vizier, 'I will put certain questions to thee, which if thou answer me, it will be well [for thee].' And the merchant rose and made him no answer. Quoth the vizier, 'What is the weight of the elephant?' The merchant was perplexed and returned him no answer and gave himself up for lost. Then said he, 'Grant me three days' time.' So the vizier granted him the delay he sought and he returned to his lodging and related what had passed to the old woman, who said, 'When the morrow cometh, go to the vizier and say to him, "Make a ship and launch it on the sea and put in it an elephant, and when it sinketh in the water, [under the beast's weight], mark the place to which the water riseth. Then take out the elephant and cast in stones in its place, till the ship sink to the mark aforesaid; whereupon do thou take out the stones and weigh them and thou wilt know the weight of the elephant"'.?THE FOURTEENTH OFFICER'S STORY..Full many a man incited me to infidelity, i. 205..? ? ? ? ? When I recall the season of love-delight with them, The sweet of sleep forsakes me, my body wastes amain..? ? ? ? ? O friends, the tears flow ever, in mockery of my pain; My heart is sick for sev'rance and love-longing in vain..JAAFER BEN YEHYA AND ABDULMEILIK BEN SALIH THE ABBASIDE. (144).49. The Man who stole the Dog's Dish of Gold dcii.Then he left beating him and when the thief came to himself, the woman said to her husband, 'O man, this house is on hire and we owe its owners much money, and we have nought; so how wilt thou do?' And she went on to bespeak him thus. Quoth the thief, 'And what is the amount of the rent?' 'It will be fourscore dirhems,' answered the husband; and the thief said, 'I will pay this for thee and do thou let me go my way.' Then said the wife, 'O man, how much do we owe the baker and the greengrocer?' Quoth the thief, 'What is the sum of this?' And the husband said, 'Sixscore dirhems.' 'That makes two hundred dirhems,' rejoined the other; 'let me go my way and I will pay them.' But the wife said, 'O my dear one, and the girl groweth up and needs must we marry her and equip her and [do] what else is needful' So the thief said to the husband, 'How much dost thou want?' And he answered, 'A hundred dirhems, in the way of moderation.' (250) Quoth the thief, 'That makes three hundred dirhems.' And the woman said, 'O my dear one, when the girl is married, thou wilt need money for winter expenses, charcoal and firewood and other necessaries.' 'What wouldst thou have?' asked the thief; and she said, 'A hundred dirhems.' 'Be it four hundred dirhems,' rejoined he; and she said, 'O my dear one and solace of mine eyes, needs must my husband have capital in hand, wherewith he may buy merchandise and open him a shop.' 'How much will that be?' asked he, and she said, 'A hundred dirhems.' Quoth the thief, '[That makes five hundred dirhems; I will pay it;] but may I be divorced from my wife if all my possessions amount to more than this, and that the savings of twenty years! Let me go my way, so I may deliver them to thee.' 'O fool,' answered she, 'how shall I let thee go thy way? Give me a right token.' [So he gave her a token for his wife] and she cried out to her young daughter and said to her, 'Keep this door.!? ? ? ? ? ? ? ? ef. Story of the Barber's Sixth Brother clxiv.When King Shah Bekht heard this, he said, "Most like all they say of the vizier is leasing and his innocence will appear, even as that of the pious woman appeared." Then he comforted the vizier's heart and bade him go to his house..Young Men, El Hejjaj and the Three, i. 53..Men and our Lord Jesus, The Three, i. 282..? ? ? ? ? The Lord's alternatives are these, wherewith He's wont The needy wretch to ply and those in sore duress..She passed the night in his lodging and when she arose in the morning, she said to him, "O elder, may I not lack thy kind offices for the morning-meal! Go to the money-changer and fetch me from him the like of yesterday's food." So he arose and betaking himself to the money-changer, acquainted him with that which she had bidden him. The money-changer brought him all that she required and set it on the heads of porters; and the old man took them and returned with them to Sitt el Milah. So she sat down with him and they ate their sufficiency, after which he removed the rest of the food. Then she took the fruits and the flowers and setting them over against herself, wrought them into rings and knots and letters, whilst the old man looked on at a thing whose like he had never in his life seen and rejoiced therein..Therewith Wekhimeh was moved to exceeding delight and drinking off the cup, ordered her twenty dresses of Greek brocade and a tray, wherein were thirty thousand dinars. Then she gave the cup to Queen Shuaaeh, Queen of the Fourth Sea, who took it and said, 'O my lady Tuhfeh, sing to me on the gillyflower.' Quoth she 'Hearkening and obedience,' and improvised the following verses:A thief of the thieves of the Arabs went [one night] to a certain man's house, to steal from a heap of wheat there, and the people of the house surprised him. Now on the heap was a great copper measure, and the thief buried himself in the corn and covered his head with the measure, so that the folk found him not and went away; but, as they were going, behold, there came a great crack of wind forth of the corn. So they went up to the measure and [raising it], discovered the thief and laid hands on him. Quoth he, "I have eased you of the trouble of seeking me: for I purposed, [in letting wind], to direct you to my [hiding-]place; wherefore do ye ease me and have compassion on me, so may God have compassion on you!" So they let him go and harmed him not..7. Ali ben Bekkar and Shemsennehar clxix.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:..? ? ? ? ? What strength have I solicitude and long desire to bear? Why art thou purposed to depart and leave me to despair?..Meanwhile,

she prayed to God the Most High that He would establish her innocence in the eyes of her husband and the folk. So He sent down upon her husband's brother a sore disease and none knew a remedy for him; wherefore he said to his brother, 'In such a city is a pious woman, a recluse, and her prayers are answered; so do thou carry me to her, that she may pray for me and God (to whom belong might and majesty) may make me whole of this sickness.' Accordingly, he took him up and fared on with him, till they came to the village where dwelt the old man, who had rescued the woman from the pit and carried her to his dwelling and tended her there, [till she recovered]. Abou Sabir, *Story of*, i. 90..48. Haroun Er Reshid with the Damsel and Abou Nuwas dc."Forget him," quoth my censurers, "forget him; what is he?" iii. 42..The old man betook himself to the city, as she bade him, and enquired for the money-changer, to whom they directed him. So he gave him the ring and the letter, which when he saw, he kissed the letter and breaking it open, read it and apprehended its purport. Then he repaired to the market and buying all that she bade him, laid it in a porter's basket and bade him go with the old man. So the latter took him and went with him to the mosque, where he relieved him of his burden and carried the meats in to Sitt el Milah. She seated him by her side and they ate, he and she, of those rich meats, till they were satisfied, when the old man rose and removed the food from before her..When Er Razi heard this, he said, 'Yonder wittol lusteth after my wife; but I will do him a mischief.' Then he rushed in upon them, and when El Merouzi saw him, he marvelled at him and said to him, 'How didst thou make thine escape?' So he told him the trick he had played and they abode talking of that which they had collected from the folk [by way of alms], and indeed they had gotten great store of money. Then said El Merouzi, 'Verily, mine absence hath been prolonged and fain would I return to my own country.' Quoth Er Razi, 'As thou wilt,' and the other said, 'Let us divide the money we have gotten and do thou go with me to my country, so I may show thee my tricks and my fashions.' 'Come to-morrow,' replied Er Razi, 'and we will divide the money.' When twenty days had passed by, each [egg] was hatched, and the vizier bade them pair the chickens, male and female, and rear them well. So they did this and it was found a charge unto no one. Then they waited for them awhile and after this the vizier enquired of the chickens and was told that they were become fowls. Moreover, they brought him all their eggs and he bade set them; and after twenty days there were hatched from each [pair] of them thirty or five-and-twenty or fifteen [chickens] at the least. The vizier let note against each man the number of chickens that pertained to him, and after two months, he took the old hens and the cockerels, and there came to him from each man nigh half a score, and he left the [young] hens with them. On like wise he sent to the country folk and let the cocks abide with them. So he got him young ones [galore] and appropriated to himself the sale of the fowls, and on this wise he got him, in the course of a year, that which the regal estate required of the king and his affairs were set right for him by the vizier's contrivance. And he peopled (258) the country and dealt justly by his subjects and returned to them all that he took from them and lived a happy and prosperous life. Thus good judgment and prudence are better than wealth, for that understanding profiteth at all times and seasons. Nor," added the vizier, "is this more extraordinary than the story of the man whose caution slew him." . . . e. King Dadbin and his Viziers cccclv. Sailor and Hindbad the Porter, Sindbad the, iii. 199.. . . I marvel for that to my love I see thee now incline, What time my heart, indeed, is fain to turn away from thine.. . . For love with your presence grows sweet, untroubled and life is serene And the star of our fortune burns bright, that clouds in your absence did veil..Reshid (Er) and the Barbecides, i. 189..I was once an officer in the household of the Amir Jemaleddin El Atwesh El Mujhidi, who was invested with the governance of the Eastern and Western districts, (107) and I was dear to his heart and he concealed from me nought of that which he purposed to do; and withal he was master of his reason. (108) It chanced one day that it was reported to him that the daughter of such an one had wealth galore and raiment and jewels and she loved a Jew, whom every day she invited to be private with her, and they passed the day eating and drinking in company and he lay the night with her. The prefect feigned to give no credence to this story, but one night he summoned the watchmen of the quarter and questioned them of this. Quoth one of them, "O my lord, I saw a Jew enter the street in question one night; but know not for certain to whom he went in." And the prefect said, "Keep thine eye on him henceforth and note what place he entereth." So the watchman went out and kept his eye on the Jew.. . . Lo! in the garden-ways, the place of ease and cheer, Still, like the moon at full, my light thou mayst espy.. . . Well-ground my polished sword is and thin and keen of edge And trenchant, eke, for smiting and long my steel-barbed spear..When El Aziz had sat awhile, he summoned the mamelukes of his son El Abbas, and they were five-and-twenty in number, besides half a score slave-girls, as they were moons, five of whom the king had brought with him and other five he had left with the prince's mother. When the mamelukes came before him, he cast over each of them a mantle of green brocade and bade them mount like horses of one and the same fashion and enter Baghdad and enquire concerning their lord El Abbas. So they entered the city and passed through the [streets and] markets, and there abode in Baghdad nor old man nor boy but came forth to gaze on them and divert himself with the sight of their beauty and grace and the goodliness of their aspect and of their clothes and horses, for that they were even as moons. They gave not over going till they came to the royal palace, where they halted, and the king looked at them and seeing their beauty and the goodliness of their apparel and the brightness of their faces, said, "Would I knew of which of the tribes these are!" And he bade the eunuch bring him news of them..101. The Mad Lover ccccxii. Presently, up came a woman with a phial of urine, and when the [mock] physician saw the phial afar off, he said to her, 'This is the urine of a man, a stranger.' 'Yes,' answered she; and he continued, 'Is he not a Jew and is not his ailment indigestion?' 'Yes,' replied the woman, and the folk marvelled at this; wherefore the man was magnified in Galen's eyes, for that he heard speech such as was not of the usage of physicians, seeing that they know not urine but by shaking it and looking into it anear neither know they a man's water from a woman's water, nor a stranger's [from a countryman's], nor a Jew's from a Sherif's. (22) Then said the woman, 'What is the remedy?' Quoth the weaver, 'Pay down the fee.' So she paid him a dirhem and he gave her medicines contrary to that ailment and such as would aggravate the patient's malady.. . . His love he'd have hid, but his tears denounced him to the spy, For the heat of a red-hot coal that 'twixt his ribs did lie..When Jemreh heard her words, she knew that, if she let her not down, she would assuredly destroy herself. So she said to her, 'O Tuhfeh, between thee and them are a thousand fathoms; but I will bring them up to thee.' 'Nay,' answered Tuhfeh, 'needs must I go down to them and take my pleasure in the island and look upon the sea anear; then will we return, thou and I; for that, if thou bring them up to us, they will be affrighted and there will betide them neither easance nor gladness. As for me, I do but wish to be with them, that they may cheer me with their company neither give over their merrymaking, so haply I may make merry with them, and indeed I swear that needs must I go down to them; else will I cast myself upon them.' And she cajoled Jemreh and kissed her hands, till she said, 'Arise and I will set thee down beside them.' Now the woman was in a chest and two youths of the pages of the late king, who were now in the new king's service, were those who had been charged with the guardianship of the

vessel and the goods. When the evening evened on them, the two youths fell a-talking and recounted that which had befallen them in their days of childhood and the manner of the going forth of their father and mother from their country and royal estate, whenas the wicked overcame their land, and [called to mind] how they had gone astray in the forest and how fate had made severance between them and their parents; brief, they recounted their story, from beginning to end. When the woman heard their talk, she knew that they were her very sons and cried out to them from the chest, saying, 'I am your mother such an one, and the token between you and me is thus and thus.' The young men knew the token and falling upon the chest, broke the lock and brought out their mother, who strained them to her breast, and they fell upon her and swooned away, all three.

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