

FUSION UND KOOPERATION IN KIRCHE UND DIAKONIE

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brought out a ducat (264) and calling one of his mamelukes, said to him, "Get thee to such an one the scribe and bid him write us an inscription, adorned with gold and ultramarine, in these words, to wit, 'THERE IS NO CRAFT BUT WOMEN'S CRAFT, FOR THAT INDEED THEIR CRAFT IS A MIGHTY CRAFT AND OVERCOMETH AND HUMBLETH THE FABLES (265) OF MEN.'" And she said to the servant, "Go forthright." Nay, though ye read therein discourse that sure should speak To heart and soul, no word thereunto ye replied. c. Story of the Chief of the Old Cairo Police dcv. Then we sat down on the edge of the estrade and presently I espied a closet beside me; so I looked into it and my friend said to me, 'What seest thou?' Quoth I, 'I see therein good galore and bodies of murdered folk. Look.' So he looked and said, 'By Allah, we are lost men!' And we fell a-weeping, I and he. As we were thus, behold, there came in upon us, by the door at which we had entered, four naked men, with girdles of leather about their middles, and made for my friend. He ran at them and dealing one of them a buffet, overthrew him, whereupon the other three fell all upon him. I seized the opportunity to escape, what while they were occupied with him, and espying a door by my side, slipped into it and found myself in an underground chamber, without window or other issue. So I gave myself up for lost and said, 'There is no power and no virtue save in God the Most High, the Supreme!' Then I looked to the top of the vault and saw in it a range of glazed lunettes; so I clambered up for dear life, till I reached the lunettes, and I distracted [for fear]. I made shift to break the glass and scrambling out through the frames, found a wall behind them. So I bestrode the wall and saw folk walking in the road; whereupon I cast myself down to the ground and God the Most High preserved me, so that I reached the earth, unhurt. The folk flocked round me and I acquainted them with my story. Those who our parting plotted our sev'rance still delights; The spies, for fearful prudence, their wish of us attain. How long shall I for justice sue to you, whilst, with desire For aid, ye war on me and still on slaying me are bent! ABDALLAH BEN NAFI AND THE KING'S SON OF CASHGHAR. (157). Prince who fell in Love with the Picture, The, i. 256. Abou Sabir, Story of, i. 90. The king marvelled at this and at his dealing and contrivance and invested him with [the control of] all his affairs and of his kingdom and the land abode [under his governance] and he said to him, 'Take and people.' (244) One day, the tither went out and saw an old man, a woodcutter, and with him wood; so he said to him, 'Pay a dirhem tithe for thy load.' Quoth the old man, 'Behold, thou killest me and killest my family.' 'What [meanest thou]?' said the tither. 'Who killeth the folk?' And the other answered, 'If thou suffer me enter the city, I shall sell the wood there for three dirhems, whereof I will give thee one and buy with the other two what will support my family; but, if thou press me for the tithe without the city, the load will sell but for one dirhem and thou wilt take it and I shall abide without food, I and my family. Indeed, thou and I in this circumstance are like unto David and Solomon, on whom be peace!' ['How so?' asked the tither, and the woodcutter said], 'Know that. Story of King Dadbin and His Viziers. To whom shall I complain of what is in my soul, Now thou art gone and I my pillow must forswear. When the day departed and the evening came, the king sat in his privy chamber and summoned the vizier, who presented himself to him and he questioned him of the story. So the vizier said, "Know, O august king, that. When the evening came and the king sat in his privy chamber, he summoned the vizier and required of him the story of the thief and the woman. Quoth the vizier, "Know, O king, that. Who dares with them to cope draws death upon himself; Yea, of the deadly lance incontinent he's slain. When Galen heard this, he ordered the weaver the amount of his wife's dowry and bade him pay it to her and divorce her. Moreover, he forbade him from returning to the practice of physic and warned him never again to take to wife a woman of better condition than himself; and he gave him his spending-money and bade him return to his [former] craft. Nor," added the vizier, "is this more extraordinary or rarer than the story of the two sharpers who cozened each his fellow." Poets, The Khalif Omar ben Abdulaziz and the, i. 45. 161. King Jelyaad of Hind and his Vizier Shimas: whereafter ensueth the History of King Wird Khan son of King Jelyaad and his Women and Viziers dcccxciz. 131. The Queen of the Serpents cccclxxxii. c. The Third Calender's Story liiii. O skinker of the wine of woe, turn from a love-sick maid, Who drinks her tears still, night and morn, thy bitter-flavoured bowl. Well-ground my polished sword is and thin and keen of edge And trenchant, eke, for smiting and long my steel-barbed spear. What if the sabre cut me limb from limb! No torment 'twere for lovers true and leal. Taper of hoofs and straight of stature, in the dust They prance, as like a flood they pour across the plain; The vizier's story pleased the king and he bade depart to his dwelling. O friends, the tears flow ever, in mockery of my pain, iii. 116. Upon the parting day our loves from us did fare, iii. 114. 64. Haroun er Reshid and the Three Girls dcli

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