

# **The Scented Garden**

Anthropology of the Sex Life in  
the Levant

**Bernhard Stern**

Translated by David Berger



# THE SCENTED GARDEN

This encyclopaedic book details the sexual practices and perversions of peoples and cultures throughout the world. Topics include: love and love charms, rental marriages, the bridal night of a princess, the sexual lexicon, chastity and the feeling of shame, onanism and artificial instruments, public prostitution and the sex act.

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Anthropology of the Sex Life in the Levant

Bernhard Stern

Translated by David Berger



KEGAN PAUL

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*Sixteen-year-old Girl from Barbary*

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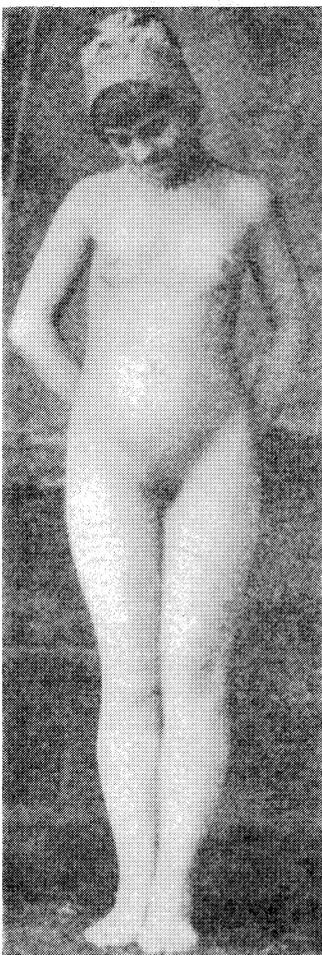
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## CHAPTER ONE

### LOVE AND LOVE CHARMS

*Love potions—among the Romans—in France—in the present day Orient—The southern Slav oracle of the coal—Bosnian love medium—a Serbian remedy for the charm of love—Roumanian customs and oracles—Love methods in India—Concept of love in the Orient—A Bosnian love-duet—Persian customs—The death penalty for secret love—The charm of bushy eyebrows—The love physiologist Omer Haleby on love charms—Superstition in love and marriage—Moors—Syrians—Bosnians—Roumanians.*



*Fourteen-year-old Bohemian*

Love potions have been used in all times!

Ovid wrote of their power to make persons of both sexes, who at first were quite indifferent to each other, to fall in love. The power of such love potions were often only psychic and harmless; in other cases the drinks consisted of poisonous matter, which, however, worked charms on the libido, the so-called aphrodisiacs; at times a person of the female sex through stupefaction was transported into a deep sleep by stramonium, hyoscyamus or belladonna, so that the debaucher had little difficulty in satisfying his lust.

Older people need such love potions to inoculate, like the virus of small-pox, the object of their offering for mutual love. The Italian Porta relates of the miracles effected by hippocmanes, a black skin, the size of a dried fig, which grew on the forehead of a new born foal, which when burnt to a powder by the Greeks was used, with the blood of the beloved, as a love philtre. The Romans knew how to prepare similar love potions. Lucullus is said to have lost his mind, and finally his life through such a drink. A similar misfortune befell the poet Lucretius, who took his life under the spell of love. Apuleius is supposed to have won the heart of the wealthy Pudentilla with the use of such a philtre, composed of asparagus, crabs' tails, fish spawn, pigeon blood, and the tongue of one of Aesop's fabulous birds.

A superstition exists in France that a man can make himself beloved if he carries on his heart the head of a hawk, or if he gives the object of his love the last hair of a fox's tail to swallow. Marx in his researches revealed the ingredients of love potions of former times: a branch of laurel, the brain of a sperling, the bones from the left side of an ant-eaten toad, the blood and heart of a dove, the testicles of an ass, a horse, a hen, and most particularly menstrual blood. More will be said later in this section concerning the last, also in the chapter on menstruation.

In the present day orient the belief in love charms exists among the Moslems as well as among the Christians and Jews of high and low degree.

A southern peasant named Nowak Opalitsch, living in Zabigje, after a communication from Frederick S. Krauss for love anecdotes employed the following *oracle of the coal*: He threw two pieces of coal along the surface of water, one for the boy, the other for the girl. If the fates will it that the boy and girl become mated, then the two pieces of coal immediately come together. If it happens that the girl desires the boy, but he does not care for her, or vice versa, then one coal pursues the other but it cannot overtake it.

In order to win the mutual love of a shy person, superstitious Bosnians gaze upon the beloved object through a charmed ring, and she is thereupon consumed with burning love for the person looking upon her. Such ring—says a Moslem sage—caused a young Turk in Dervent to kill his own father. A pretty woman wished to conquer the son and looked at her beloved through her magic ring; a glance grazed the father, and now father and son were simultaneously inflamed with wild passion for the same girl, so that the jealous youth murdered his father.

A Serbian remedy for love charm, among the Serbians, the Montenegrins and the Herzegowiners, was called *cabbage* by the southern Slavs. According to the report from Leist this

*cabbage* is none other than the Doldengrowth, *Ligusticum officinale*, which had been used in Germany for superstitious purposes with reference to awakening or averting love, as the German love-tree indicates. In Europe the root of the love-tree is sold even today as a remedy for sicknesses of the domestic animals. The plant is seldom found in middle Europe, but it is frequently met with in the warmer mountain regions of European Turkey. The Turks call it: *amus*; the Arabs: *kemun meluki*; the Persians: *nancha*; the Indians: *dschoanni*.

The Roumanian peasant girl knows, as Flachs tells us, the following little methods of drawing to her the love of a given man, who is alone, or to alienate the affections of another girl or woman. The young woman winds a metal violin string, such as the G string, around her finger into a ball. The string then has the power to soften the hardest man's heart, so it manifestly stands in somewhat of a mystic tie with the hearts of men. The ball is then sewn to the seam of her underwear. In the course of the same day the maiden must say the following little speech thrice at different times, "As the string is wound around my finger, so must his senses and thoughts revolve about me!" The maiden kneads a man's figure out of wax, places it before the blazing fire, and says: "As this puppet softens at the fire, so should the heart of my beloved soften for me!"—Older girls desiring marriage may find the following advice of the Gypsies helpful. The maid must go to a herdsman's cottage, but she must be careful not to awaken the dog which is watching the cottage. From the cattle trough she must take a lump of salt and go home with it. On the following day she must salt her food properly. To that she must add a luck-bringing spice or plant—garlic, basilien leaves, evergreen, or a pine twig. After a comfortable meal she should remain in the sun for the entire day without quenching her thirst. During the next night there will appear in her dreams a man determined by fate who will bring her water and ride home as her

husband. This dream will soon become reality. The Roumanian women know many more incantations whose recitation under carefully prepared formulas brings success in love. The following magic love-speech, faithfully translated from Flachs will serve as an example: "On Sunday morning, as the day dawned, I arose, left my house and table and on the way, on the small bridge to the wide street, the people who saw me said, 'That is Marghiola, the beautiful, not Diana, the beautiful, but Marghiola, the kind, about whom the whole world has read!' Just as the Hibiscus is chosen of all flowers, of all scents; just as the Pope cannot go into the church without Hibiscus and without Isope—so shall not the boys be able to dance without her. All other maidens shall look like crows beside her, dirty crows which one throws over the hedge." This magic love-speech must be recited over a water-filled dish, in which there have been placed Hibiscus leaves tied with red silk cord, a coin, and a pine twig.

The Kamasutra says in the section on "Various Practices": "The woman who hears a man blow upon a reed-pipe is afflicted with *Salvinia cucullata*, *Costus species*, *Tabernaemontana coronaria*, *Flacourtia cataphracta*, *Pinus deodora* and *Asteracantha longifolia*, and becomes subject to him. In the section on "the enchantment of women" an ointment is named from the leaves of *Tabernaemontana coronaria*. *Costus species (arabicus)* and *Flacourtia cataphracta* bring about enchantment. Another ointment is the oil, composed of the leaves of *Boerhavia procumbens*, *Sida cordifolia (rhombifolia)*, *Ichnocarpus frutescens* (or *Hemidesmus indicus*), yellow amarynth and blue lotus; garlands are also woven of these. He who uses a powder of dried *Nebumbium species*, blue lotus and *Mesua roxburghii* with honey and melted butter, will become rapacious. These, tied with the leaves of *Tabernaemontana coronaria*, *Flacourtia cataphracta* and *Xanthochymus pictorius* make another salve. If one carries the eye of a peacock or a hyena streaked with

gold in his right hand: that works enchantment. Even if one carries a breastberry and a shell as an amulet which is consecrated after the order of Atharvaveda.”

In the chapter on acquisition (Schmidt translation 467) it is further said: “Wind-blown leaves, the remains of death offerings, strewn with the powder of peacock-bones effect enchantment. The powder of a dead female hawk, mixed with honey, and a bath in fruit of Myrobalan are profitable. *Euphrobia neriifolia* and *Euphrobia antiquorum* cut into pieces, provided with red arsenic and sulphur, dried seven times, rubbed into a powder, and mixed with *Affenkoth*, is—when strewn upon a maiden—a method of preventing her from belonging to anyone else.”

“Pieces of the root of *Acorus calamus*, streaked with the oil of a Mango tree, concealed in the hollow branch of a *Dalbergia Sissoo* tree; taken out after six months, this becomes, so they say, the highly treasured ointment of the gods, which brings luck. Take small thin splinters of rosin of the *Acacia catechu* and the breath of the flowers of that tree in which it was placed after it had been hollowed out; that results in the salve beloved by the Gandharven, which brings profits, so they say. *Panicum italicum*, mixed with *Tabernaemontana coronaria* and streaked with Mango oil, and placed for six months in a *Mesua Roxburghii* tree, which has been hollowed, created an ointment beloved by the diamond snakes and works charms. A camel-bone, stuck into a lizard, and by means of a staff out of camel-bone provided with antimony, becomes a holy collyrium, which brings profits, so they say.”

The nobler concept of love, as conceived by us in the occident, exists neither among the southern slavs nor among the Orientals. Short and to the point is the love duet sung in Plehane in Bosnia:

“O maiden, red apple,  
The summer shall not pass  
Ere I shall climb upon you.”

“O, my lover, my Atlas bolster,  
The summer shall not pass  
Ere I shall lay myself beneath you.”

The love of which the Persian poets sing in their poems has also either a symbolic or a highly profane meaning; the word *Ischk*—Love—is always followed by the idea *Was'l*, the sexual intermingling.

In the higher class of superstitions the Persians have many about charms, magic, and lucky stars, especially in matters of love, and they use all kinds of means and amulets of the strangest nature to catch a man or at least to interfere with the fertility of their rivals. Dr. Polak tells of a famous tower near Isjhahan to which girls and widows betake themselves to get their man. They ride in two stages; upon each must be placed a nut which the pilgrim must crack while reciting a certain curse. It is often dangerous to play the part of the magician of love. So it is said that in Turkey about the time of Achmed III, on the report of the Governor of Rakka: that the Persian Shah known by the name Ebubekr and by the nick-names *Seijah*, the Rapacious, through the art of magic fooled the people and betrayed the women—he was executed. History tells us of an instance in the regime of the same nobleman, that the mere thought of arousing love was penalized with death, because this thought secretly involved a woman of the Sultan's harem; the unlucky thinker was the nephew of the mighty Grandvizier Koprili, the master of the stable, Kiblelisade Ali-beg; neither his own position nor his uncle's protection could save him.

In Volume IV of his history, Hammer mentions this noteworthy incident “one of the historians of the kingdom of

Raschid, given to the most authentic reports, says delicately yet clearly that nothing in Osman history surpasses the capital offense of profaning the emperor's harem." The penalty is fixed by the Kislara, the head eunuch: because "Alibeg was one of those men whose body was preserved in the treasure of chastity, secretly faithful." So not the deed, not the rendezvous, but the mere attachment, the secret desire for either a wife or a slave of the emperor's harem appears here as a crime against the state, which brought a martyr's death to the concealment of that unhappy love.

The dominion of Achmed III was famous for such strange cases. For Hammer reports an other interesting incident. This happened to a rich Persian Armenian, who was known at Constantinople by the name *Gumischmendase*, silver-mass. Rumor has it that he caroused with an immoral woman during her husband's absence; apprehended in her house, he was brought before the court. Although prejudice existed against him' "because the Persian Armenian was in the habit of pursuing women," yet the evidence of his damnable lewdness was not easily obtainable; so a crowd of zealous Moslems showed the court, "that this cursed unbeliever, with the arch of the devil's restlessness, had spoken to the Moslem women in passing, and for this offense he was sentenced to be hanged and, in the presence of the Vizier, in the Persian-Armenian quarter, the sentence was executed.

According to the laws of Islam, this last reason is sufficient for execution; but besides this no one receives the death sentence even if he is of lovable temperament with a maniacal tendency towards conquest, and has high bushy eyebrows. . . .

Although love-magic in Turkey is not at all free from danger, the Turkish love physiologist prescribes many means of enchantment and recommends especially the *blood oath*: If a man wishes to possess a woman—for the ultimate goal of *love amor g* the orientals is coitus—and if the woman stands

opposite him, then he places all his hopes and his entire desire into his eyes. If he then gazes upon the beloved woman, he must stare into her eyes, press his left arm sufficiently to start the blood in motion; and when the beloved woman is near enough to hear him, he must say: "There is no God besides God! And so it is certain that my blood will dry up before my desire to possess you can be suffocated!" These signs of the desire for love must cleverly infuse the imagination of the woman, so that her fantasy becomes the advocate for the lover and immediately pleads his cause. In the organs of the woman there develops an irritation which makes sensuality the mistress over her body. And of all the organs of the woman the womb is the most impressionable and is the one which has the greatest power over the brain, with the result that the excitement in the womb of the woman compels her to give up her opposition and drives the beloved person into the arms of her lover. If this method does not work the first time, then it must be tried again, and even a third time. One must also send his beloved red roses upon which he has blown his wishes three times with his entire soul. If you can come closer to the woman, infuse her even more with your glances, fascinate her, command her to love you and to belong to you. If you cannot come close to her or if you have no opportunity to speak to her and perhaps to touch her forehead with your index finger, then ride by her window, speeding your horse dauntlessly, or stand hours long before her house and stare upon it continuously. Music and song are also powerful methods of spiritual love-magic."

The enchantment which is born of a glance is called: *Asimah*; the good suggestion: *Ahham*; the bad suggestion: *Rorr*. A twig of *Asimah* is jealousy or fascination. As soon as the charm of the glance begins to take effect and you are near the enchanted person, place your hand upon her head and command her with authority, but in a sweet tone and gently, to do your bidding. If she is in the midst of a crowd, say to

her: Follow me! . . . This fascination works as well with a woman whom one wishes to possess as with an animal which he wishes to tame.”

I am beginning to gather the customs and superstitions which fate presents to husbands and wives in marriage, love, and faithfulness.

In Morocco the skin of a bat is smoked with the rosin from the root of an *unbellifere*. If the woman places this remedy in the clothes of her faithless husband, she is certain to win back his love. According to the Syrian, Eijub Abela, the following customs are prevalent in Syria: the number which forms the proportion of subjects does not have to be accurate; but if it is accurate there is the danger that a woman will marry more than one man if she loses her first husband through his death or if he disowns her. If the woman-subject who belongs to her proportion stands or lies inverted, her husband must do mischief to her. If she inadvertently puts on another woman's shoe, she will immediately lose her husband through death. A woman must not give the flowers from her hair to any other woman; that one takes with the flowers the love of her husband. The Christian in Syria believes that her husband does not love her if he awakes with the rising sun, gets up, and leaves the house. The Mohammedan woman becomes melancholy if the sea begins to rise at the moment when she is bathing: that indicates to her that her husband is becoming estranged from her. To recapture an unfaithful husband Christian and Mohammedan women alike must employ the following means if they wish to be perfectly certain of success. The stricken woman secretly places some of her urine in a drink which she gives to her faithless husband. As a result of this he again falls in love with her. The immediate effect which women ascribe to urine encourages young maidens to use a drop of their monthly flow if they wish to awaken love in a certain man. The last mentioned superstition exists not only

in the orient but also in central Europe. On the other hand, if a man in Syria wishes to arouse the love of his wife again, or to prevent her from being unfaithful, he must cut his nails, burn the part cut off and secretly place the ashes into a drink or food for his wife.

In Bosnia if a man is untrue to his wife, the stricken one goes to the abode of the Wise Woman. She fetches a frog, lays it in a copper pan, and roasts the animal gradually over an open coal fire. From the painstricken trembling of the martyred animal the Heart-healer evolves the method for recreating the love of the faithless husband.

If the Roumanian girl wants to discover whether her intended husband is rich or poor, so she says—as Flachs reports from Roumanian sources—on St. Vasil's day, which falls on the first of January, beginning at a favored spot, she must count the posts of a fence backwards, beginning with ten and ending with one. If the last found peg is encrusted her husband will be rich; if the peg is smooth, poverty is the fate of the marriage. The Roumanian peasant girl can predict whether her marriage will be a happy one: a water filled bucket, in which an over-ripe cabbage, a little branch of an apple tree, and a silver coin have been placed, is permitted to stand throughout New Year's night. If her intended husband appears in her dream with "greens" such as plants or leaves, that foretells a happy marriage; if she dreams of buffalos, or only of a buffalo, then the sun will not shine upon the happiness of her home.

In the following manner the Roumanian bride determines how she will fare generally in her contemplated marriage: a friendly woman, who is known to have a good, luck-bringing hand, reads the future. She retires to a small chamber and places four bowls on the table. In one of the bowls she puts a hog bristle, in the second, flowers, in the third, several of those gold threads which form a part of the bride's headdress, and in the fourth, bread. The bowls are thereupon covered with

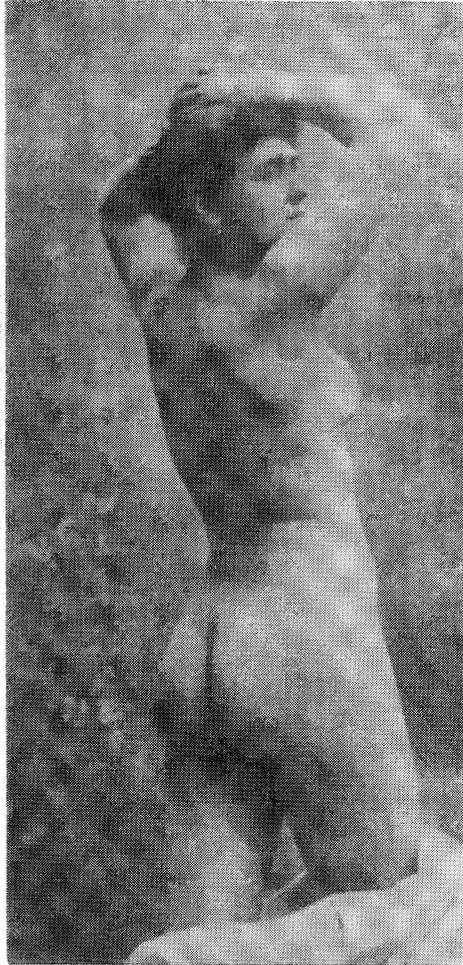
cloths. The anxious maiden enters and chooses. She lifts a cloth and knows at once where she is: if she has chosen the bowl with the hog bristle, there is valid cause to anticipate sorrow, for that means that her husband will be old and the marriage unhappy; flowers indicate few but happy days; the gold threads, that she shall know no want, she shall find the world lucky, nevertheless her heart will be nourished on bitterness; the bread indicates untroubled happiness in marriage.



## CHAPTER TWO

# MARRIAGE IN ISLAM: THE KORAN AND POLYGAMY

*The Bible on the holiness of marriage—Indian Conceptions—Mohammedan aspect of the purpose of marriage—God and family—The unmarried status according to the interpretation of the Roumanians—Moses on polygamy—Jewish polygamy at the present time—Moslem polygamy—Introduction of polygamy in the Osman domain—The Turk Omer Haleby makes a point for polygamy—Polygamy of the heathen Arab—The Koran—Forbidden marriages—Exceptional laws for prophets—Marriages in Persia—Rental-marriages.*



*Twenty-three-year-old Russian*

Prophet Ezekiel, XVI; 1: characterizes the holiness of marriage, as he reproaches Jerusalem with its faithlessness and compares it symbolically with a prostitute. It is pictured as the woman whom he had raised and fostered, made great and charming through his kindness, and how it happened that when her time for love had come: “. . . and I spread my skirt over thee, and covered thy nakedness; yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine. But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pourest out thy fornications on every one that passed by. . . .”

Just as the Old Testament—it is only remembered for its lofty poetry—old Indian writers on religion also portray love and marriage. Bhartihari says: “In this world love is meant to join two hearts in a single thought. If the feeling is not deep, it is like the union of two corpses. Marriage without love is a body without a soul, says Tiruvalluver, the godly outcast.” Among the Moslems, however, the sensual is most important: one day Ali, the son-in-law of Mohammed, asked the prophet about marriage and coitus. The prophet answered: “Coitus is one of the reasons for maintaining our health. Each of you who is capable of intermingling should get married; marriage tempers wicked desires and guides one from the road that leads

to incest and adultery." The sacredness of the family is essential for piety. The Koran commands, IX 24: "Speak, as if your fathers and your sons and your brothers and your wives are dearer to you than Allah and his messengers, . . . and wait until Allah comes with his commands. . . ." And in 64 sub. 14 it is said: "O, you who believe! You have an enemy in your wives and children!" in other words, providence can take care of those who forget the service of God.

Among the Christian Balkan peoples to remain continually in an unmarried state is considered as inexcusable, yes even—as among the Roumanian peasant folk—as sin, which, except through abundant donations—spending for church purposes—cannot easily be forgiven.

In Deuteronomy XVII, 17: it is said: ". . . Neither shall he multiply wives to himself, that his heart turn not away." But in II, Chronicles XI, 21: it is related: "And Rehoboam loved Maachah the daughter of Absolom above all his wives and his concubines: for he took eighteen wives and three score concubines; and begat twenty and eight sons and three score daughters." In I, Kings XI, 1 and 3: it is made known that King Solomon had 700 wives and 300 concubines.

Even the present day Jews in the orient, especially in Arabia, Syria, and Palestine, are partly polygamists and do not recognize the laws for monogamy set down by Rabbi Gerson in the twelfth century. They take the liberty to marry a second wife if the first one has no children or even if she has failed to bring any boys into the world. As with the Moslems, however, the first wife may demand that the second be given a separate household. As a noteworthy comment, Dr. Polak remarks that polygamy does not flourish among the Jews who live in Persia.

Polygamy is not generally as universal among the Moslems as Europeans think. Vincent relates that in a number of Moorish tribes of the West Sahara he did not find a single man

who had more than one wife. The Turks also are mostly satisfied with one life-companion. Only rich and distinguished people marry more than one woman and in addition buy themselves slaves; although open slave trade is forbidden, it nevertheless flourishes secretly. The cost of a slave varies between \$20 to \$2,000.

Nothing will be said here for or against polygamy. I only wish to report what Hammer has to say in opposition from the historical point of view, and then permit a word to a modern Turkish love physiologist, Omer Haleby, for a characteristic defense of polygamy.

The majority of women who demand domestic peace and who do not have to demand the unity of the family—so Hammer thinks—have for the longest time, among the Asiatics as among the African people, prevailed over the despotism and superiority of man, while there where the urge of a man for more than one wife is prevalent, there exists no such resulting life comradeship and enjoyment of a united destiny, but all are degraded alike. This aspect of barbaric policies is doubly false, according to good sources verified by history; in the first place, particularly there where polygamy is lawful, the preference for a noble manly nature is recognized as the true man rather than the superfluous play of his lust, of which the Osman history in Roxelane, the powerful consort of Sulaimus the Great is a shining example; secondly: those vulgar natures, who are only the slaves of sensual lust, without the predominating will power and purpose in life, laughing among themselves, share in degradation before other deserving favorites the shreds of the torn raiments of the glory of the ruler and the happiness of the people, of which the domain of Sultan Ibrahim is a noteworthy example.

In another place Hammer writes the following on polygamy and the status of the woman in the Orient: the level upon which woman stands as wife, as consort, as courtesan is

clearly distinguished in Asia Minor just as in Europe, but the Asiatic language has no word for the housewife, but only for the man of the house; in the other designations of the relationship of woman to man lies the concept of a separate establishment or a chamber for a particular reason. The Arabian word *harem*, erroneously considered a synonym for lottery in Europe, indicates the idea of untouchable holiness. The Persian *schebistan* means night—or sleep-making, and the Turkish *odalik*—which drifted into European languages through the French *odalisque*—comes nearest to the German lady. The eastern countries consider women in their ordinary environment, not as persons, and not as things, but as a private room for lust, inviolable by strangers, as a chamber, as the German little chamber or consort shows. In another it is favored with the name of *the Mother and the Son*; one is called the *walide*; one who brings forth, the other *chasseki*, the innermost; one has supervision over the harem, the other is devoted to the innermost lusts; and now one, and now the other, but often both are taken in as part of the household, so that the Arabic and Persian title, “The lady and mistress of the harem,” which should be confined to the particular household, is often in reality extended to the lady of the land and the mistress of the ruler.

As far back as in ancient Persia, the incubator of the most cultured despotism and the most ingenious slavery, examples are not lacking that women were not only the mistresses of the harem but also of the kings, were not only the tyrants of the heart but also of the kingdom, at which it was remarked that four times the number of legitimate wives, according to Islam law, already found themselves among the four consorts of Darius, named Atossa, Artystone, Parmys, and Phaidyme. The Persian Roxelane has thrown light on the Turkish customs through the name “the brilliant”; and even so the Osman desire for power, the Persian imperiousness “born of a Peri”;

through the bloody measures of an expiring dominion, was of historical significance. The fighting finish and the valor of Rhodogune, who—conceived to have been attired in curls—sat on her horse with her hair down, as she received the tidings of the attack of the enemy and did not look after herself until she had vanquished the enemy, finds its parallel among the Turks in manly Mute, with whom Kosem, the Greek, served in the army for the maintenance of her rule. In the pre-Osman, Tatter, and Turkish history, stand out the names of great women, who shared the kingdom as mother or favorite of the son or as consort of the ruler; only the history of the Arabic dynasty knows but one or two names of female rulers of noted achievement, but there are therefore more religious and learned women and poetesses, or romantic ideals of beauty and love. The despotism of the Caliph, the king of kings of the Persian domain does not lag behind in iron and bloody force, yet the Arab pays that homage to women which purveys the spirit of Arabian chivalry, and which, filtered through the walls of Europe by the crusades, has tempered the rudeness of European nobility. From these historical facts—thinks Hammer—it is evident that the intermingling of women as rulers in the history of the country is not inconsistent with greatest despotism; on the contrary, that very same respectfulness and homage is not recognized as a right to take part in governmental functions; that the Asiatic despotism is not, as some writers think, derived from the compulsion of the harem, nor vice versa, for even among the liberty loving Greeks, women were in no better position than in the eastern harem, and even under the despot Joche, the Arabian caliph, the blossoming of noble women-homage was displayed by song and sword.

According to the Arabs, the custom of reverencing women gives rise to all of the nobler feelings in man, the subjugation of all passion under the same ennobling sceptre of love, the loftiest attire for honor and speech, the disclosed mastery over

rivals, but not in the command of the kingdom, which has descended to man legitimately and through the right of the mighty. Of this delicacy of Arabian emotion the Turkish nature has no inkling, and yet Osman history shows us that the despots were often commanded by their slaves, and the potentates by their harems.

The Russian Roxelane, the Venetian Baffa, the Greek Kosem, and other women, so Hammer closes his remarks, have finally taken command of the Sultan, and through him a part of the kingdom; and this commanding mastery of one was a blessing compared with the demoralization which resulted for example under Sultan Ibrahim through the many headed command of the women; the Russian, the Venetian, the Greek ruled over Suleimus, Murad III, and Achmed I, but the un-nerved Ibrahim was trod upon by the entire harem.

In opposition to Hammer, filled with the morals of the occident, and guided by the experiences of the historians of the orient, the Turk Omer Haleby says, after consideration and judgment of the dictates of oriental sensuality, that polygamy is to be preferred over monogamy for the following reasons. With a number of wives man is more certain to have a definite number of children; he need not fear sterility, discord, and incompatibility, which marriage with a single woman so easily brings about—marriage with a single woman who so often becomes all powerful. Monogamy is only sensible if one is not in a financial position to maintain more than one woman. In that case, however, he should be true to this one woman and under no circumstances commit adultery.

If the wife remains childless, then he should take a slave for the single purpose of making her pregnant; if she gives birth to a child, he should treat her well, but without forgetting what he owes to his legitimate wife; for this woman, through the will of Allah may yet become fruitful. One remembers the story of Abraham and Hagar, and that God made a mother of

a woman like Sarah who was old and had lost her prestige. But with the exception of this last mentioned instance—namely in the case of material impossibility—monogamy is, according to Omer Haleby, contrary to the commands of Allah; and to be sure, because he is first driven to adultery through weariness, the monotony through the petty attentiveness which a woman lavishes on her husband if she remains the only wife, if she rules him so that he becomes her slave; secondly: because monogamy does not sufficiently favor the birth and multiplication of believers; thirdly: because monogamy demands phallic foolishness exactly in the same measure as absolute abstemiousness; fourthly: the laws of nature are against it, for it has created all male creatures as polygamists, as for example: the hen, the horse, the dog, the bull. . . .

“These”—so continues Omer Haleby—“these are the principles. In practice, however, one has regard for his constitution, his temperament, his occupation, and the limitations which the functions of his brain demand. True, you are free to have but one wife, if one is enough for you and if she is fertile; but you should have four wives if your fortune warrants it, and if you can give each one of the four the same attention, the same care, a like sum for her necessaries, and a separate household. Thanks to polygamy you need not seek outside of the house that which you have at home. You find in your own home all joys which you desire, all bodily pleasures and passions.”

“Monogamy often leads to adultery, to onanism, to pederasty; for vice, like misfortune, always comes in groups and chains, one leads to another. O, you believers, do not follow the advice of those idolaters who falsely call themselves worshippers of Jesus, for they pretend to recognize him as the teacher, but create of his teachings temples of Satan and Polytheism!”

The heathen Arabs had eight to ten wives, which gave rise to disordered home life. Mohammed therefore advised the Arabs to marry at most four wives, and then only if their circumstances permitted. This advice is given in the fourth chapter of the Koran: "If you have no fear of being unable to provide for your orphans, then take, after deep consideration, one, two, three, or at most four wives. But if you do fear that you will not be able to provide for them, then take only one wife or live with such slaves as you can acquire." The following marriages are forbidden: "You must not marry a woman whom your father has married—it had often happened (namely: what had happened before the revelation of the Koran had been permitted). For that is shameful and abominable and an evil way. It is further forbidden for you to marry: your mother, your daughter, and your sister, your aunt on your mother's and father's side; your brother's daughters; your sister's daughters; the nurse who suckled you; your half-sister; the mothers of your wives and your step-daughters whom you have taken under your protection, and those who are born of women with whom you have lived; but if you have not yet lived with them, then it is no sin to take them. Further; the wives of your sons who are descended from you; two sisters at the same time, this had been done for a long time. You must also take no free married woman; only your slaves are an exception. So God writes it for you. Everything else which is not here forbidden is permitted. You may take women according to the circumstances of your fortune, but no bad or dissolute ones." In a further place in Koran V it is said: "You are also permitted to marry free women who believe, and also free women of those who have received a writing in your presence, if you say your morning prayers with them and live chastely with them, that they will not become adulteresses and prostitutes. . . ." Mohammed naturally provided the exception here for himself, for he modelled all of his writing after his own

desires. In the Koran XXXIII he lets God say: "You, O Prophet, we permit your wives which you have bought through morning prayers, and even your slaves whom God has given you (although these were taken as booty in war rather than bought), and the daughters of your uncles and aunts on your mother's and father's sides, who were saved with you from Mecca, and every believing woman who has committed herself to the prophet and whom he wishes to marry. This freedom you shall have above all other believers. We know quite well what we have commanded your wives and slaves in this respect; therefore you will commit no wrong if you make use of this freedom. You may turn back, if you wish, and take her whom you have heretofore abandoned, if you now have a desire for her; all this shall be no crime for you." Doubt may have assailed the prophet, if he was capable, if he took such freedom, to satisfy all the women whom his heart desired. For he permits God to comfort him again: "It shall be easy for them to be satisfied, that they shall not be troubled and shall content themselves with the fact that you endure each of them." A somewhat dark passage forbids one of all things even for the prophet: "You are not permitted to have other women (kept women and concubines, so the interpreters think), not to barter your wives with others, if their beauty no longer pleases you, but your slaves shall be an exception to this." The Koran IV touches upon bartering: "If you wish to exchange one woman for another, and you have already given the one an endowment, then you must not take anything from it. Is it proper for you to deprive her of anything? That would be a shameful act and a manifest sin. Would you retract if you were with another and had entered into a solemn covenant?"

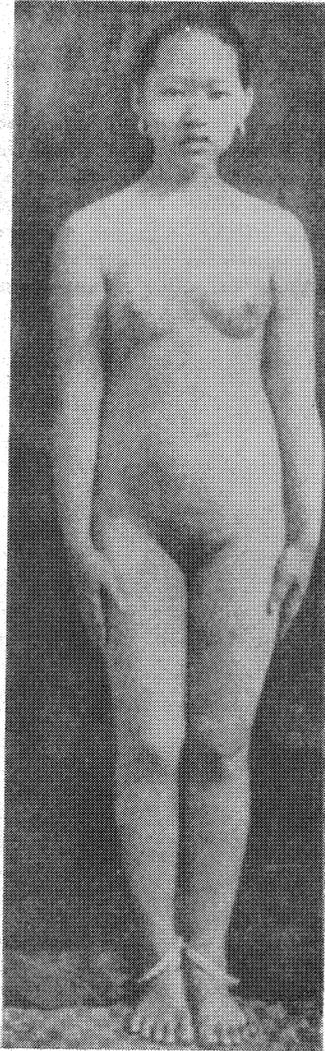
Among the present day Persians there is a custom that one does not take along his wife on trips, expeditions, or service in the province, but at any station where he lingers for any length of time, he marries a *sighe*—hires a wife. In the city

Kirman, the Mullahs used to offer every person who came to spend only a few days there a wife as a *sighe*. In Persia, according to Dr. Polak, it is also customary, if one does not marry within the family, at least to marry within the tribe; the Affchare takes a wife from the Affchare tribe, the Kaschkai from the Kaschkai. A nomad maiden disdains the brilliant proposals from the cities and marries only within her own tribe.

## CHAPTER THREE

### THE WIVES OF THE PROPHET MOHAMMED

*Mohammed's eleven wives—The first wife Chadidschah—The faithfulness of the prophet—Sauda—Oischah—Hafsa—Sainab—Omm Salama—Sainab II—The first schism in Islam—Daschauairia, the eighth consort of the prophet—Cafia—Omm Habiba—The affair of the prophet with the Koptin Mariam—The wrath of Hafsa—Allah's help for the prophet—Maimanna, the eleventh wife of Mohammed—The memory of the wives of the prophet—How Mohammed converted his wives to unpretentiousness—The imitator of the example of the Mohammed: the Sultan with more than four wives.*



*Eighteen-year-old Chinese*

Mohammed's first wife was called Chadidschah. Although she was ten years older than the prophet, she remained until her death constantly in his favor. When she died at the age of sixty-five, the prophet mourned bitterly and never recovered from his grief. For a long time thereafter he clung to her memory in love and fidelity. Aischah, the next favorite wife of Mohammed, asked him one day: O Apostle of God! Chadidschah was already old; did not Allah give you a younger and better wife to replace her?" But the prophet answered: "No, of course not! Allah has given me no better one. Chadidschah loved me when I was alone and without support. She believed my words when the world still gave me the fig. She was generous and kind to me when all men were my enemies. She gave me all that she had; offered me her goodness and her blood."

Chadidschah was followed by Sauda, daughter of Sema, widow of Sokran, one of the first followers of Islam. She survived Mohammed and died under the Caliphate of Omar.

The above mentioned favorite Aischah was married by the prophet when she was seven years old. But the marriage began

two years later. In the meantime Mohammed married Hafsa, the daughter of Omar, the widow of Hobeisch. She lived eight years with the prophet and died many years after his death in the forty-fifth year of Hidschret, under the Caliphate of Moawijes. In the hands of Hafsa was placed the first copy of the Koran, which was assembled at the behest of Abu Bekr, the father-in-law and first follower of Mohammed, the first Caliph.

The fifth wife of Mohammed was Sainab. Besides Chadid-schah, she was the only wife of the prophet who died during his lifetime; all the other—nine in number—survived him.

Sainab and his sixth wife, Omm Salama, Mohammed married after his second expedition to Nedschd, and after the injunction against wine drinking and gambling. Sainab gave Mohammed—for one pays to be a wife in the Orient—a dowry of 400 pieces of gold. Omm Salama is supposed to have been extraordinarily beautiful.

After the expedition against Beni Koraische, the massacre under him, the capture and death of his old enemy, the Jew Salam, Mohammed married his seventh wife, another Sainab, whom his adopted son Sid ceded to him. The separation of Sid and Sainab was the first divorce in Islam, and resulted in a scandal for Mohammed, much to his regret, as I will relate in greater detail in the chapter on divorce.

Mohammed was at that time fifty-seven years old. A new fortunate expedition against Beni Mostalak was celebrated with a new marriage for the prophet: Mohammed married as his eighth legitimate wife the beautiful Dschauairia, who was famous "for her nobility of character and the charm of her entire person." She remained with the prophet for about five years and survived him by about thirty-five years.

After the expedition of Chaibar against the Jews, Mohammed conceived the idea of associating himself with a ninth wife. His favor fell upon a daughter of the tribe of Aaron,

called Safia. The marriage was celebrated with great pomp in El Sahba, on the march of the army to Medina. Safia lived with Mohammed three years and several months; she did not die until the fiftieth year of Hidschret.

After his return from Medina, Mohammed married Omm Habiba, the daughter of the sheriff of Mecca, the widow of Abdallah. The marriage was supposed to have been arranged before then, when the widow had still been in Abyssinia. Omm Habiba was the tenth legitimate wife of Mohammed.

About that time—Mohammed numbered fifty-nine years—an incident arose which critically disturbed the peace in the house of the prophet.

At that time there came into Medina several Mokaukas, princes from Alexandria and Egypt, bringing gifts for Mohammed: a eunuch named Maiudh, and four young girls. One of the latter, the Koptin Mariam, cast such an evil spell over the prophet that he determined to sleep with her; he would have liked to make her his wife, but he could not because she was a slave. In order to avoid scandal—for he had himself declared adultery to be such—he wanted to commit the sweet sin in secret.

This act took place at the home of his absent wife Hafsa, and even upon her own bed, and in addition on a day on which the prophet had promised to act to Hafsa or to Aischa. When Hafsa heard of this and took Mohammed to account, he became greatly terrified—in spite of his many wives and the tyranny in his family life—he was a hero of the slipper—and promised Hafsa that he would not touch the Koptin Mariam again, if she would keep the occurrence secret; but Hafsa first satisfied herself, and the prophet also promised her that as a reward for her silence her father Omar and Aischa's father Abubekr should become his successors in the government. In spite of all this, Hafsa related the incident to Aischa. Now Mohammed became very angry and as a penalty for the prattling

he left his wives for a whole month and spent this time in the rooms of Mariam, until, upon the intercession of the Angel Gabriel, he took Hafsa back into favor. He nevertheless kept Mariam together with her sister Schirina with him until his death; Mariam survived him by about five years and lies buried at Medina.

Mohammed used this incident as the theme of the 66th chapter of the Koran, entitled "The Forbidden," where he permits God to sanction the foregoing. It says there: "O prophet, why do you wish, for the sake of pleasing your wives, forego that which God has permitted you?" (In the 5th chapter runs the verse: "O you believers, deprive yourselves not of those good things which God has permitted you." This verse was written against the ascetic life of the monks.) If the prophet entrusted an adventure of his to one of his wives in secret, but if she babbled about it, of which God gave him knowledge, he partly berated her for her prattling and partly ignored her for her indulgence. And as he berated her, she asked: "Who could have told you of this?" And he answered: "He who knows all has pointed it out to me. If you both (Hafsa and Aischa) will now turn again to God, for your hearts to be cleansed, then it is good; but if you unite against him (Mohammed) . . . he leaves you, then it can very easily happen that his Master will give him other wives in exchange, who are better than you, namely: God loving, true believing, full of humility, repentent, religious, and temperate, some of whom have already known men, others who are yet virgins."

This threat helped, as we have seen. While every Moslem must obey the law that he must not deceive his wives on the nights sets aside for them, Mohammed here, for his own pleasure and protection, circumvented the law with the help and favor of God, in that he let everything be permitted to him.

A short time after this excitement he began to die. But already marked by death, in Schorf, six miles south of Mecca,