

USFÜHRLICHE GRAMMATIK DER GRIECHISCHEN SPRACHE VOL 1 ERSTE ABTHEILUNG

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'".? ? ? ? ? Full many a man incited me to infidelity, But I refused, for all the talk wherewith they set on me..So they wrapped him in the shroud and set him on the bier. Then they took up his bier and bearing him to the burial-place, laid him in the grave (41) and threw the earth over him; after which the folk dispersed, but El Merouzi and the widow abode by the tomb, weeping, and gave not over sitting till sundown, when the woman said to him, 'Come, let us go to the house, for this weeping will not profit us, nor will it restore the dead.' 'By Allah,' answered the sharper, 'I will not budge hence till I have slept and waked by this tomb ten days, with their nights!' When she heard this his speech, she feared lest he should keep his word and his oath, and so her husband perish; but she said in herself, 'This fellow dissembleth: if I go away and return to my house, he will abide by him a little while and go away.' And El Merouzi said to her, 'Arise, thou, and go away.'? ? ? ? ? Were not the darkness (193) still in gender masculine, As oftentimes is the case with she-things passing fine..Now there was in his neighbourhood a poor man, who had a slave-girl of surpassing beauty and loveliness, and the youth became enamoured of her and suffered grief and concern for the love of her and her loveliness, so that he was like to perish for passion; and she also loved him with a love yet greater than his love for her. So she called an old woman who used to visit her and acquainted her with her case, saying, 'An I foregather not with him, I shall die.' The old woman promised her that she would do her endeavour to bring her to her desire; so she veiled herself and repairing to the young man, saluted him and acquainted him with the girl's case, saying, 'Her master is a covetous man; so do thou invite him [to thy lodging] and tempt him with money, and he will sell thee the damsel.'The merchant went out and returned to the old woman, who, seeing him changed of colour, said to him, 'What did he ask thee, [may God confound] his hoariness?' So he acquainted her with the case and she said to him, 'Fear not; I will bring thee forth of this [strait].' Quoth he, 'God requite thee with good!' And she said, 'To-morrow go to him with a stout heart and say, "The answer to that whereof thou askest me is that thou put the heads of two staves into one of the holes; then take the other two staves and lay them across the middle of the first two and stop with their heads the second hole and with their butts the fourth hole. Then take the butts of the first two staves and stop with them the third hole.'" (232)."O sister mine," answered Dinarzad, "bring forth that which is with thee and that which is present to thy mind of the story concerning the craft of women and their wiles, and have no fear lest this endamage thee with the king; for that women are like unto jewels, which are of all kinds and colours. When a [true] jewel falleth into the hand of him who is knowing therein, he keepeth it for himself and leaveth that which is other than it. Moreover, he preferreth some of them over others, and in this he is like unto the potter, who filleth his oven with all the vessels [he hath moulded] and kindleth fire thereunder. When the baking is at an end and he goeth about to take forth that which is in the oven, he findeth no help for it but that he must break some thereof, whilst other some are what the folk need and whereof they make use, and yet other some there be that return to their whilom case. Wherefore fear thou not to adduce that which thou knowest of the craft of women, for that in this is profit for all folk."..Sharpers, The Money-Changer and the Ass, The, ii. 41..The Twentieth Night of the Month..? ? ? ? ? Though they their journey's goal, alas I have hidden, in their track Still will I follow on until the very planets wane..Woman, The Thief and the, i. 278..42. Er Reshid and the Barmecides dlxxvii.?STORY OF THE OLD WOMAN, THE MERCHANT AND THE KING..? ? ? ? ? g. The King's Son and the Ogress dlxxxi.When the king heard this story, he smiled and it pleased him and he bade the vizier go away to his own house..When she heard their words, in the presence of the folk, she said, 'Praise be to God, the King who availeth unto all things, and blessing upon His prophets and apostles!' Then quoth she [to the assembly], ' Bear witness, O ye who are present, to these men's speech, and know that I am that woman whom they confess that they wronged.' And she turned to her husband's brother and said to him, 'I am thy brother's wife and God (extolled be His perfection and exalted be He I) delivered me from that whereinto thou castedst me of false accusation and suspect and from the frowardness whereof thou hast spoken, and [now] hath He shown forth my innocence, of His bounty and generosity. Go, for thou art absolved of the wrong thou didst me.' Then she prayed for him and he was made whole of his sickness..Abou Sabir, Story of, i. 90..?OF ENVY AND MALICE..O'er all the fragrant flowers that be I have the preference aye, ii. 235..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).? ? ? ? ? d. The Eldest Lady's Story xvii. When they were grown familiar with him, the queen-mother fell to sending [privily] for the amirs, one by one, and swearing them to secrecy; and when she was assured of their trustworthiness, she discovered to them that the king had left but a daughter and that she had done this but that she might continue the kingship in his family and that the governance should not go forth from them; after which she told them that she was minded to marry her daughter with the new-comer, her father's brother's son, and that he should be the holder of the kingship. They approved of her proposal and when she had discovered the secret to the last of them [and assured herself of their support], she published the news abroad and sent for the cadis and assessors, who drew up the contract of marriage between Selim and the princess, and they lavished gifts upon the troops and overwhelmed them with bounties. Then was the bride carried in procession to the young man and the kingship was established unto him and the governance of the realm..88. The Thief turned Merchant and the other Thief cccxcviii.? ? ? ? ? r. The Man who saw the Night of Power dxcvi. When she had made an end of her verses, El Abbas bade the third damsel, who came from Samarcand of the Persians and whose name was Rummaneh, sing, and she answered with "Hearkening and obedience." Then she took the psaltery and crying out from the midst of her bead (130) improvised and sang the following verses:..Look at the moss-rose, on its branches seen, ii. 256..Officer's Story, The Seventh, ii. 150..Then Ishac went forth of the barrack and overtook Er Reshid [who had foregone him]; and they walked till they came to their [landing-]place, where they embarked in the boat and fared on to Theghr el Khanekah. (177) As for the slave-dealer, he sent the damsel to the house of Ishac en Nedim, whose slave-girls took her and carried her to the bath. Then each damsel gave her somewhat of her apparel and they decked her with earrings and bracelets, so that she redoubled in beauty and became as she were the moon on the night of its full. When Ishac returned home from the Khalifs palace, Tuhfeh rose to him and kissed his hand; and he saw that which the slave-girls had done with her and thanked them therefor and said to them, 'Let her be in the house of instruction and bring her instruments of music, and if she be apt unto singing, teach her; and may God the Most High vouchsafe her health and weal!' So there passed over her three months, what while she abode with him in the house of instruction, and they brought her the instruments of music. Moreover, as time went on, she was vouchsafed health and soundness and her beauty waxed many times greater than before and her pallor was changed to white and red, so that she became a ravishment to all who looked on her..? ? ? ? ? She hath an eye, whose glances pierce the hearts of all mankind, Nor can cornelian with her cheeks for ruddiness compare..So Es Shisban drank off the cup in his turn and said, 'Well done, O desire of hearts!' And he bestowed on her that which was upon him, to wit, a dress of cloth-of-pearl, fringed with great pearls and rubies and broidered with precious stones, and a tray wherein were fifty thousand dinars. Then Meimoun the Sworder took the cup and fell to gazing intently upon Tuhfeh. Now there was in his hand a pomegranate-flower and he said to her, 'Sing upon this pomegranate-flower, O queen of men and Jinn; for indeed thou hast dominion over all hearts.' Quoth she, 'Hearkening and obedience;' and she improvised and sang the following verses:..? ? ? ? ? h. The Serpent-Charmer and his Wife dxciv. So the highwayman took the saddle-bags and offered to kill the traveller, who said, "What is this? Thou hast no blood-feud against me, that should make my slaughter incumbent [on thee]. Quoth the other, "Needs must I slay thee;" whereupon the traveller dismounted from his horse and grovelled on the earth, beseeching the robber and speaking him fair. The latter hearkened not to his prayers, but cast him to the ground; whereupon the traveller [raised his eyes and seeing a francolin flying over him,] said, in his agony, "O francolin, bear witness that this man slayeth me unjustly and wickedly; for indeed I have given him all that was with me and besought him to let me go, for my children's sake; yet would he not consent unto this. But be thou witness against him, for God is not unmindful of that which is done of the oppressors." The highwayman paid no heed to this speech, but smote him and cut off his head..Reshid (Er), Ibn es Semmak and, i. 195..Then they spread the ensigns and the standards, whilst the drums beat and the trumpets sounded, and set out upon the homeward journey. The King of Baghdad rode forth with them and brought them three days' journey on their way, after which he took leave of them and returned with his troops to Baghdad. As for King El Aziz and his son, they fared on night and day and gave not over going till there abode but three days' journey between them and Yemen, when they despatched three men of the couriers to the prince's mother [to acquaint her with their return], safe and laden with spoil, bringing with them Mariyeh, the king's daughter of Baghdad. When the queen-mother heard this, her wit fled for joy and she adorned El Abbas his slave-girls after the goodliest fashion. Now he had ten slave-girls, as they were moons, whereof his father had carried five with him to Baghdad, as hath aforetime been set out, and other five abode with his mother. When the dromedary-posts (125) came, they were certified of the approach of El Abbas, and when the sun rose and their standards appeared, the prince's mother came out to meet her son; nor was there great or small, old man or infant, but went forth that day to meet the king..43. Ibn es Semmak and Er Reshid dlxviii.? ? ? ? ? STORY OF SELIM AND SELMA..68. Haroun er Reshid and the three Poets cclxxxvi. As for the Khalif, he swooned away for laughing and said, "O Aboulhusn, thou wilt never cease to be a wag and do rarities and oddities!" Quoth he, "O Commander of the Faithful, I played off this trick, for that the money was exhausted, which thou gavest me, and I was ashamed to ask of thee again. When I was single, I could never keep money; but since thou marriedst me to this damsel here, if I possessed thy wealth, I should make an end of it. So, when

all that was in my hand was spent, I wrought this trick, so I might get of thee the hundred dinars and the piece of silk; and all this is an alms from our lord. But now make haste to give me the thousand dinars and quit thee of thine oath." l. The Foolish Fisherman . dccxxvi. When the evening evened, the king summoned the vizier and bade him tell the story of the King of Hind and his vizier. So he said, "Hearkening and obedience. Know, O king of august lineage, that. i. The Woman who made her Husband sift Dust dclxxxii. Would we may live together and when we come to die, God grant the death-sleep bring me within her tomb to lie! To Baghdad upon a matter of all moment do I fare, For the love of one whose beauties have my reason led astray..Awhile after this a friend of mine invited me to his house and when I came to him, we ate and drank and talked. Then said he to me, 'O my friend, hath there befallen thee in thy life aught of calamity?' 'Nay,' answered I; 'but tell me [first], hath there befallen thee aught?' ['Yes,'] answered he. 'Know that one day I espied a fair woman; so I followed her and invited her [to come home with me]. Quoth she, "I will not enter any one's house; but come thou to my house, if thou wilt, and be it on such a day." Accordingly, on the appointed day, her messenger came to me, purposing to carry me to her; so I arose and went with him, till we came to a handsome house and a great door. He opened the door and I entered, whereupon he locked the door [behind me] and would have gone in, but I feared with an exceeding fear and foregoing him to the second door, whereby he would have had me enter, locked it and cried out at him, saying, "By Allah, an thou open not to me, I will kill thee; for I am none of those whom thou canst cozen!" Quoth he, "What deemest thou of cozenage?" And I said, "Verily, I am affrighted at the loneliness of the house and the lack of any at the door thereof; for I see none appear." "O my lord," answered he, "this is a privy door." "Privy or public," answered I, "open to me." Her eye is sharper than a sword; the soul with ecstasy It takes and longing leaves behind, that nothing may assain..19. Hassan of Bassora and the King's Daughter of the Jinn cclxxxvi. The Sixteenth Night of the Month. And whenas the dogs at a fountain have lapped, The lions to drink of the water forbear." When the morning morrowed and the king sat on the throne of his kingship, he summoned the chief of his viziers and said to him, "What deemest thou of this that yonder robber-youth hath done? Behold, he hath entered my house and lain down on my bed and I fear lest there be an intrigue between him and the woman. How deemest thou of the affair?" "God prolong the king's continuance!" replied the vizier. "What sawest thou in this youth [to make thee trust in him]? Is he not vile of origin, the son of thieves? Needs must a thief revert to his vile origin, and whoso reareth the young of the serpent shall get of them nought but biting. As for the woman, she is not at fault; for, since [the] time [of her marriage with thee] till now, there hath appeared from her nought but good breeding and modesty; and now, if the king give me leave, I will go to her and question her, so I may discover to thee the affair." Then the queen entered the palace and sat down on the throne of the circumcision (231) at the upper end of the hall, whereupon Tuhfeh took the lute and pressing it to her bosom, touched its strings on such wise that the wits of all present were bewildered and the Sheikh Iblis said to her, 'O my lady Tuhfeh, I conjure thee, by the life of this worshipful queen, sing for me and praise thyself, and gainsay me not.' Quoth she, 'Hearkening and obedience; yet, but for the adjuration by which thou conjurest me, I had not done this. Doth any praise himself? What manner of thing is this?' Then she improvised and sang the following verses:.97. The Woman who had a Boy and the other who had a Man to Lover dclxxxviii. The fires in my vitals that rage if I did but discover to view, Their ardour the world to consume, from the East to the West, might avail. To me your rigour love-delight, your distance nearness is; Ay, your injustice equity, and eke your wrath consent. n. The Man whose Caution was the Cause of his Death dcccciii. So be thou kind to me, for love my body wasteth sore, The thrall of passion I'm become its fires consume me quite..The Merciful dyed me with that which I wear, ii. 245..NOTE..One day, as the [chief] painter wrought at his work, there came in to him a poor man, who looked long upon him and observed his handicraft; whereupon quoth the painter to him, "Knowest thou aught of painting?" "Yes," answered the stranger; so he gave him tools and paints and said to him, "Make us a rare piece of work." So the stranger entered one of the chambers of the bath and drew [on the walls thereof] a double border, which he adorned on both sides, after a fashion than which never saw eyes a fairer. Moreover, [amiddleward the chamber] he drew a picture to which there lacked but the breath, and it was the portraiture of Mariyeh, the king's daughter of Baghdad. Then, when he had made an end of the portrait, he went his way [and told none of what he had done], nor knew any the chambers and doors of the bath and the adornment and ordinance thereof. How many, in Yemameh, (64) dishevelled widows plain! How many a weakling orphan unsuccoured doth remain,.Now the children had entered the coppice, to make water, and there was there a forest of trees, wherein, if a horseman entered, he might wander by the week, [before finding his way out], for none knew the first thereof from the last. So the boys entered therein and knew not how they should return and went astray in that wood, to an end that was willed of God the Most High, whilst their father sought them, but found them not. So he returned to their mother and they abode weeping for their children. As for these latter, when they entered the wood, it swallowed them up and they went wandering in it many days, knowing not where they had entered, till they came forth, at another side, upon the open country..?STORY OF THE JOURNEYMAN AND THE GIRL..Mamoun (El) El Hakim bi Amrillah, The Merchant and the Favourite of the Khalif, iii. 171..The Vicar of the Lord of the Worlds (162) Haroun er Reshid had a boon-companion of the number of his boon-companions, by name Ishac ben Ibrahim en Nedim el Mausili, (163) who was the most accomplished of the folk of his time in the art of smiting upon the lute; and of the Commander of the Faithful's love for him, he assigned him a palace of the choicest of his palaces, wherein he was wont to instruct slave-girls in the arts of lute-playing and singing. If any slave-girl became, by his instruction, accomplished in the craft, he carried her before the Khalif, who bade her play upon the lute; and if she pleased him, he would order her to the harem; else would he restore her to Ishac's palace. b, The Merchant's Wife and the Parrot dccccclxxx. The priests from all the convent came flocking onto it: With cries of joy

and welcome their voices they did rear..4. The Three Apples xix.103. Julnar of the Sea and her Son King Bedr Basim of Persia dcccxciv.????
Whenas the fire of passion flamed in my breast, with tears, Upon the day of wailing, to quench it I was fain..King and his Chamberlain's Wife, The,
ii. 53..Officer's Story, The Thirteenth, ii. 181..???? O'erbold art thou in that to me, a stranger, thou hast sent These verses; 'twill but add to thee
unease and discontent..May the place of my session ne'er lack thee! Oh, why, iii. 118.So the wicked man attained that which he sought of the
vizier and the case was prolonged till the affairs of the kingdom became disordered, by dint of ill governance, and the most part of the king's
empyry fell away from him and he came nigh unto ruin. Therewithal he was certified of the loyalty of his [late] skilful vizier and the excellence of
his governance and the justness of his judgment. So he sent after him and brought him and the wicked man before him and summoning the
grandees of his realm and the chiefs of his state to his presence, gave them leave to talk and dispute and forbade the wicked man from that his lewd
opinion. (80) Then arose that wise and skilful vizier and praised God the Most High and lauded Him and glorified Him and hallowed Him and
attested His unity and disputed with the wicked man and overcame him and put him to silence; nor did he cease from him till he enforced him to
make confession of repentance [and turning away] from that which he had believed..???? My heart belike shall his infect with softness, even as
me His body with disease infects, of its seductive air..So he opened to me and I went out and had not gone far from the house when I met a woman,
who said to me, "Methinks a long life was fore-ordained to thee; else hadst thou not come forth of yonder house." "How so?" asked I, and she
answered, "Ask thy friend [such an one," naming thee,] "and he will acquaint thee with strange things." So, God on thee, O my friend, tell me what
befell thee of wonders and rarities, for I have told thee what befell me.' 'O my brother,' answered I, 'I am bound by a solemn oath.' And he said, 'O
my friend, break thine oath and tell me.' Quoth I, 'Indeed, I fear the issue of this.' [But he importuned me] till I told him all, whereat he marvelled.
Then I went away from him and abode a long while, [without farther news]..???? Bravo for her whose loosened locks her cheeks do overcloud!
She slays me with her cruelty, so fair she is and proud..25. The City of Brass cccclxxxvii.Her verses pleased the kings of the Jinn and they said, 'By
Allah, thou sayst sooth!' Then she rose to her feet, with the lute in her hand, and played and sang, whilst the Jinn and the Sheikh Aboutawaif
danced. Then the latter came up to her and gave her a carbuncle he had taken from the hidden treasure of Japhet, son of Noah (on whom be peace),
and which was worth the kingdom of the world; its light was as the light of the sun and he said to her, 'Take this and glorify thyself withal over
(233) the people of the world.' She kissed his hand and rejoiced in the jewel and said, 'By Allah, this beseemeth none but the Commander of the
Faithful.'Then the thieves addressed themselves to sharing their booty and presently fell out concerning a sword that was among the spoil, who
should take it. Quoth the captain, 'Methinks we were better prove it; so, if it be good, we shall know its worth, and if it be ill, we shall know that.'
And they said, 'Try it on this dead man, for he is fresh.' So the captain took the sword and drawing it, poised it and brandished it; but, when Er Razi
saw this, he made sure of death and said in himself, 'I have borne the washing and the boiling water and the pricking with the knife and the grave
and its straitness and all this [beating], trusting in God that I might be delivered from death, and [hitherto] I have been delivered; but, as for the
sword, I may not brook that, for but one stroke of it, and I am a dead man.'???? z. The King who lost Kingdom and Wife and Wealth and God
restored them to him dccccix.35. The Lover who feigned himself a Thief to save his Mistress's Honour ccxcvii.111 El Melik es Zahir Rukneddin
Bibers el Bunducdari and the Sixteen Officers of Police dccccxxx.As for me, I stood, with my head bowed to the earth, forgetting both Institutes
and Canons, (99) abode sunk in thought, saying, "How came I to be the dupe of yonder worthless baggage?" Then said the Amir to me, "What
aileth thee that thou answerest not?" And I answered, saying, "O my lord, it is a custom among the folk that he who hath a payment to make at a
certain date is allowed three days' grace; [so do thou have patience with me so long,] and if, [by the end of that time,] the culprit be not found, I will
be answerable for that which is lost." When the folk heard my speech, they all deemed it reasonable and the Master of Police turned to the Cadi and
swore to him that he would do his utmost endeavour to recover the stolen money and that it should be restored to him. So he went away, whilst I
mounted forthright and fell to going round about the world without purpose, and indeed I was become under the dominion of a woman without
worth or honour; and I went round about on this wise all that my day and night, but happened not upon tidings of her; and thus I did on the
morrow..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..Then she folded the letter and giving it to her slave-girl, bade her carry it to El Abbas and bring back his answer thereto.
Accordingly, Shefikeh took the letter and carried it to the prince, after the doorkeeper had sought leave of him to admit her. When she came in to
him, she found with him five damsels, as they were moons, clad in [rich] apparel and ornaments; and when he saw her, he said to her, "What is
thine occasion, O handmaid of good?" So she put out her hand to him with the letter, after she had kissed it, and he bade one of his slave-girls
receive it from her. Then he took it from the girl and breaking it open, read it and apprehended its purport; whereupon "We are God's and to Him
we return!" exclaimed he and calling for ink- horn and paper, wrote the following verses:When the tither heard the old man's speech, he relented
towards him and said to him, 'O old man, I make thee a present of that which is due from thee, and do thou cleave to me and leave me not, so haply
I may get of thee profit that shall do away from me my errors and guide me into the way of righteousness.' So the old man followed him, and there
met him another with a load of wood. Quoth the tither to him, 'Pay what is due from thee.' And he answered, 'Have patience with me till to-morrow,
for I owe the hire of a house, and I will sell another load of wood and pay thee two days' tithe.' But he refused him this and the old man said to him,

'If thou constrain him unto this, thou wilt enforce him quit thy country, for that he is a stranger here and hath no domicile; and if he remove on account of one dirhem, thou wilt lose [of him] three hundred and threescore dirhems a year. Thus wilt thou lose the much in keeping the little.' Quoth the tither, 'I give him a dirhem every month to the hire of his lodging.' Officer's Story, The Sixteenth, ii. 193..Now there was in the house a fair singing-girl and when she saw the singer pinioned and bound to the tree, she waited till the Persian lay down on his couch, when she arose and going to the singer, fell to condoling with him over what had betided him and ogling him and handling his yard and rubbing it, till it rose on end. Then said she to him, 'Do thou swive me and I will loose thy bonds, lest he return and beat thee again; for he purposeth thee evil.' Quoth he, 'Loose me and I will do.' But she said, 'I fear that, [if I loose thee], thou wilt not do. But I will do, and thou standing; and when I have done, I will loose thee.' So saying, she pulled up her clothes and sitting down on the singer's yard, fell to going and coming..? ? ? ? Thou madest known to us therein the road of righteousness, When we had wandered from the Truth, what while in gloom it lay..Of as my yearning waxeth, my heart consolet me, ii. 228..? ? ? ? v. The Stolen Purse dccccxcix.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]..Three Men and our Lord Jesus, The, i. 282..Then came up El Abbas to the door of the tent, and therein were four-and-twenty golden doves; so he took them, after he had beaten them down with the end of his lance. Then he called out, saying, "Harkye, Zuheir! Doth it not suffice thee that thou hast quelled El Akil's repute, but thou art minded to quell that of those who sojourn round about him? Knowest thou not that he is of the lieutenants of Kunder ben [Hisham of the Benou] Sheiban, a man renowned for prowess? Indeed, covetise of him hath entered into thee and jealousy of him hath gotten possession of thee. Doth it not suffice thee that thou hast orphaned his children (94) and slain his men? By the virtue of the Chosen Prophet, I will make thee drink the cup of death!" So saying, he drew his sword and smiting Zuheir on his shoulder, caused the steel issue, gleaming, from the tendons of his throat. Then he smote the vizier and clove his head in sunder..When the vizier was ware that she was Arwa and heard her speech, he knew that it behoved him not to lie and that nought would avail him but truth-speaking; so he bowed [his head] to the ground and wept and said, 'Whoso doth evil, needs must he abide it, though his day be prolonged. By Allah, I am he who hath sinned and transgressed, and nought prompted me unto this but fear and overmastering desire and the affliction written upon my forehead; (118) and indeed this woman is pure and chaste and free from all fault.' When King Dadbin heard this, he buffeted his face and said to his vizier, 'God slay thee! It is thou that hast parted me and my wife and wronged me!' But Kisra the king said to him, 'God shall surely slay thee, for that thou hastenedst and lookedst not into thine affair and knewest not the guilty from the guiltless. Hadst thou wrought deliberately, the false had been made manifest to thee from the true; so where was thy judgment and thy sight?'.? ? ? ? f. King Bekhtzman cccclxi.46. The Sharper of Alexandria and the Master of Police cccxli."When I [returned from my sixth voyage, I] forswore travel and renounced commerce, saying in myself, 'What hath befallen me sufficeth me.' So I abode at home and passed my time in plesance and delight, till, one day, as I sat at mine ease, plying the wine-cup [with my friends], there came a knocking at the door. The doorkeeper opened and found without one of the Khalif's pages, who came in to me and said, 'The Commander of the Faithful biddeth thee to him.' So I accompanied him to the presence of the Khalif and kissing the earth before him, saluted him. He bade me welcome and entreated me with honour and said to me, 'O Sindbad, I have an occasion with thee, which I would have thee accomplish for me.' So I kissed his hand and said, 'O my lord, what is the lord's occasion with the slave?' Quoth he, 'I would have thee go to the King of Serendib and carry him our letter and our present, even as he sent us a present and a letter.:? ? ? ? c. The Third Voyage of Sindbad the Sailor dxlvi.? ? ? ? f. The Lady and her Two Lovers dccccxxxiv.Officer's Story, The Fourth, ii. 142..Then said she to him, "O chief of the kings, the wise say, 'The kingship is a building, whereof the troops are the foundation,' and whenas the foundation is strong, the building endureth; wherefore it behoveth the king to strengthen the foundation, for that they say, 'Whenas the foundation is weak, the building falleth.' On like wise it behoveth the king to care for his troops and do justice among his subjects, even as the owner of the garden careth for his trees and cutteth away the weeds that have no profit in them; and so it behoveth the king to look into the affairs of his subjects and fend off oppression from them. As for thee, O king," continued Shehrzad, "it behoveth thee that thy vizier be virtuous and versed in the knowledge of the affairs of the folk and the common people; and indeed God the Most High hath named his name (166) in the history of Moses (on whom be peace!) whenas He saith, [Quoth Moses] 'And make me a vizier of my people, Aaron [my brother]. (167) Could a vizier have been dispensed withal, Moses ben Imran had been worthier [than any of this dispensation]. (168).Now the king had a brother, who envied him and would fain have been in his place; and when he was weary of looking for his death and the term of his life seemed distant unto him, he took counsel with certain of his partisans and they said, 'The vizier is the king's counsellor and but for him, there would be left the king no kingdom.' So the king's brother cast about for the ruin of the vizier, but could find no means of accomplishing his design; and when the affair grew long upon him, he said to his wife, 'What deemest thou will advantage us in this?' Quoth she, 'What is it?' And he replied, 'I mean in the matter of yonder vizier, who inciteth my brother to devoutness with all his might and biddeth him thereto, and indeed the king is infatuated with his counsel and committeth to him the governance of all things and matters.' Quoth she, 'Thou sayst truly; but how shall we do with him?' And he answered, 'I have a device, so thou wilt help me in that which I shall say to thee.' Quoth

she, 'Thou shall have my help in whatsoever thou desirest.' And he said, 'I mean to dig him a pit in the vestibule and dissemble it artfully'. Now Ilan Shah had three viziers, in whose hands the affairs [of the kingdom] were [aforetime] and they had been used to leave not the king night nor day; but they became shut out from him by reason of Abou Temam and the king was occupied with him to their exclusion. So they took counsel together upon the matter and said, 'What counsel ye we should do, seeing that the king is occupied from us with yonder man, and indeed he honoureth him more than us? But now come, let us cast about for a device, whereby we may remove him from the king.' So each of them spoke forth that which was in his mind, and one of them said, 'The king of the Turks hath a daughter, whose like there is not in the world, and whatsoever messenger goeth to demand her in marriage, her father slayeth him. Now our king hath no knowledge of this; so, come, let us foregather with him and bring up the talk of her. When his heart is taken with her, we will counsel him to despatch Abou Temam to seek her hand in marriage; whereupon her father will slay him and we shall be quit of him, for we have had enough of his affair.' If, in his own land, midst his folk, abjection and despite, ii. 196. Fourteenth Officer's Story, The, ii. 183. There was once aforetime a chief officer [of police] and there passed by him one day a Jew, with a basket in his hand, wherein were five thousand dinars; whereupon quoth the officer to one of his slaves, "Canst thou make shift to take that money from yonder Jew's basket?" "Yes," answered he, nor did he tarry beyond the next day before he came to his master, with the basket in his hand. So (quoth the officer) I said to him, "Go, bury it in such a place." So he went and buried it and returned and told me. Hardly had he done this when there arose a clamour and up came the Jew, with one of the king's officers, avouching that the money belonged to the Sultan and that he looked to none but us for it. We demanded of him three days' delay, as of wont, and I said to him who had taken the money, "Go and lay somewhat in the Jew's house, that shall occupy him with himself." So he went and played a fine trick, to wit, he laid in a basket a dead woman's hand, painted [with henna] and having a gold seal- ring on one of the fingers, and buried the basket under a flagstone in the Jew's house. Then came we and searched and found the basket, whereupon we straightway clapped the Jew in irons for the murder of a woman. . . . c. The Jewish Physician's Story cxxix. Now Afifeh and her daughter Mariyeh were behind the curtain, looking at him; and when he came before the king, he saluted him and greeted him with the greeting of kings, whilst all who were present stared at him and at his beauty and grace and perfection. The king seated him at the head of the table; and when Afifeh saw him and straitly considered him, she said, "By the virtue of Mohammed, prince of the Apostles, this youth is of the sons of the kings and cometh not to these parts but for some high purpose!" Then she looked at Mariyeh and saw that her face was changed, and indeed her eyes were dead in her face and she turned not her gaze from El Abbas a glance of the eyes, for that the love of him had gotten hold upon her heart. When the queen saw what had befallen her daughter, she feared for her from reproach concerning El Abbas; so she shut the wicket of the lattice and suffered her not to look upon him more. Now there was a pavilion set apart for Mariyeh, and therein were privy chambers and balconies and lattices, and she had with her a nurse, who served her, after the fashion of kings' daughters. Hakim (El) bi Amrillah, The Merchant and the Favourite of the Khalif El Mamoun, iii. 171. Then she arose and going in to the king, found him with his head between his knees, and he lamenting. So she sat down by him awhile and bespoke him with soft words and said to him, 'Indeed, O my son, thou consumest mine entrails, for that these [many] days thou hast not mounted to horse, and thou lamentest and I know not what aileth thee.' 'O my mother,' answered he, '[this my chagrin] is due to yonder accursed woman, of whom I still deemed well and who hath done thus and thus.' Then he related to her the whole story from first to last, and she said to him, 'This thy concern is on account of a worthless woman.' Quoth he, 'I was but considering by what death I should slay them, so the folk may [be admonished by their fate and] repent.' And she said, 'O my son, beware of haste, for it engendereth repentance and the slaying of them will not escape [thee]. When thou art assured of this affair, do what thou wilt.' 'O my mother,' rejoined he; 'there needeth no assurance concerning him for whom she despatched her eunuch and he fetched him.' It is said that, when the Khalifate devolved on Omar ben Abdulaziz (42) (of whom God accept), the poets [of the time] resorted to him, as they had been used to resort to the Khalifs before him, and abode at his door days and days, but he gave them not leave to enter, till there came to Omar Adi ben Artah, (43) who stood high in esteem with him. Jerir (44) accosted him and begged him to crave admission for them [to the Khalif]. "It is well," answered Adi and going in to Omar, said to him, "The poets are at thy door and have been there days and days; yet hast thou not given them leave to enter, albeit their sayings are abiding (45) and their arrows go straight to the mark." Quoth Omar, "What have I to do with the poets?" And Adi answered, saying, "O Commander of the Faithful, the Prophet (whom God bless and preserve) was praised [by a poet] and gave [him largesse,] and therein (46) is an exemplar to every Muslim." Quoth Omar, "And who praised him?" "Abbas ben Mirdas (47) praised him," replied Adi, "and he clad him with a suit and said, 'O Bilal, (48) cut off from me his tongue!'" "Dost thou remember what he said?" asked the Khalif; and Adi said, "Yes." "Then repeat it," rejoined Omar. So Adi recited the following verses: Then he turned to the woman and said to her, 'And thou, what sayst thou?' So she expounded to him her case and recounted to him all that had betided her and her husband, first and last, up to the time when they took up their abode with the old man and woman who dwelt on the sea-shore. Then she set out that which the Magian had practised on her of knavery and how he had carried her off in the ship and all that had betided her of humiliation and torment, what while the cadis and judges and deputies hearkened to her speech. When the king heard the last of his wife's story, he said, 'Verily, there hath betided thee a grievous matter; but hast thou knowledge of what thy husband did and what came of his affair?' 'Nay, by Allah,' answered she; 'I have no knowledge of him, save that I leave him no hour unremembered in fervent prayer, and never, whilst I live, will he cease to be to me the father of my children and my father's brother's son and my flesh and my blood.' Then she wept and the king bowed his head, whilst his eyes brimmed over with tears at her story. Now this learned man had a wife

renowned for beauty and loveliness and quickness of wit and understanding and the lover cast about for a device whereby he might win to Khelbes's wife; so he came to him and told him, as a secret, what he had seen of the learned man's wife and confided to him that he was enamoured of her and besought him of help in this. Khelbes told him that she was distinguished to the uttermost for chastity and continence and that she exposed herself not to suspicion; but the other said, 'I cannot renounce her, [firstly,] because the woman inclineth to me and coveteth my wealth, and secondly, because of the greatness of my love for her; and nothing is wanting but thy help.' Quoth Khelbes, 'I will do thy will;' and the other said, 'Thou shalt have of me two dirhems a day, on condition that thou sit with the learned man and that, when he riseth from the assembly, thou speak a word notifying the breaking up of the session.' So they agreed upon this and Khelbes entered and sat in the assembly, whilst the lover was assured in his heart that the secret was safe with him, wherefore he rejoiced and was content to pay the two dirhems..? ? ? ? Then, after them came I to thee and union did entreat And unto thee set forth at length my case and my design;? ? ? ? Behold, I am clad in a robe of leaves green And a garment of honour of ultramarine..Then I took the present and a token of service from myself to the Khalif and [presenting myself before him], kissed his hands and laid the whole before him, together with the King of Hind's letter. He read the letter and taking the present, rejoiced therein with an exceeding joy and entreated me with the utmost honour. Then said he to me, 'O Sindbad, is this king, indeed, such as he avoucheth in this letter?' I kissed the earth and answered, saying, 'O my lord, I myself have seen the greatness of his kingship to be manifold that which he avoucheth in his letter. On the day of his audience, (212) there is set up for him a throne on the back of a huge elephant, eleven cubits high, whereon he sitteth and with him are his officers and pages and session-mates, standing in two ranks on his right hand and on his left. At his head standeth a man, having in his hand a golden javelin, and behind him another, bearing a mace of the same metal, tipped with an emerald, a span long and an inch thick. When he mounteth, a thousand riders take horse with him, arrayed in gold and silk; and whenas he rideth forth, he who is before him proclaimeth and saith, "This is the king, mighty of estate and high of dominion!" And he proceedeth to praise him on this wise and endeth by saying, "This is the king, lord of the crown the like whereof nor Solomon (213) nor Mihraj (214) possessed!" Then is he silent, whilst he who is behind the king proclaimeth and saith, "He shall die! He shall die! And again I say, he shall die!" And the other rejoineth, saying, "Extolled be the perfection of the Living One who dieth not!" And by reason of his justice and judgment (215) and understanding, there is no Cadi in his [capital] city; but all the people of his realm distinguish truth from falsehood and know [and practise] truth and right for themselves.'.The Ninth Day.On this wise they abode a whole year, at the end of which time Selim said to the queen-mother, 'Know that my life is not pleasing to me nor can I abide with you in contentment till I get me tidings of my sister and learn in what issue her affair hath resulted and how she hath fared after me. Wherefore I will go and be absent from you a year's space; then will I return to you, so it please God the Most High and I accomplish of this that which I hope.' Quoth she, 'I will not trust to thy word, but will go with thee and help thee to that which thou desirest of this and further thee myself therein.' So she took a ship and loaded it with all manner things of price, goods and treasures and what not else. Moreover, she appointed one of the viziers, a man in whom she trusted and in his fashion and ordinance, to rule the realm in their absence, saying to him, 'Abide [in the kingship] a full-told year and ordain all that whereof thou hast need..The news came to the rest of the kings; so they [flew after him and] overtaking him, found him full of trouble and fear, with fire issuing from his nostrils, and said to him, 'O Sheikh Aboutawaif, what is to do?' Quoth he, 'Know that Meimoun hath carried off Tuhfeh from my palace and outraged mine honour.' When they heard this, they said, 'There is no power and no virtue but in God the Most High, the Supreme! By Allah, he hath ventured upon a grave matter and indeed he destroyeth himself and his people!' Then the Sheikh Iblis gave not over flying till he fell in with the tribes of the Jinn, and there gathered themselves together unto him much people, none may tell the tale of them save God the Most High. So they came to the Fortress of Copper and the Citadel of Lead, (238) and the people of the strongholds saw the tribes of the Jinn issuing from every steep mountain-pass and said, 'What is to do?' Then Iblis went in to King Es Shisban and acquainted him with that which had befallen, whereupon quoth he, 'May God destroy Meimoun and his folk! He thinketh to possess Tuhfeh, and she is become queen of the Jinn! But have patience till we contrive that which befitteth in the matter of Tuhfeh.' Quoth Iblis, 'And what befitteth it to do?' And Es Shisban said, '*We will fall upon him and slay him and his people with the sword.'78. The Water-Carrier and the Goldsmith's Wife cccxc.6. Story of the Hunchback xxv.? ? ? ? Who letteth us or hind'reth our way, I spring on him, As springeth lynx or panther upon the frightened deer;.The ship tarried with him some days, till he should be certified what he would do, (104) and he said, 'I will enquire of the merchants what this merchandise profiteth and in what country it lacketh and how much is the gain thereon.' [So he questioned them and] they directed him to a far country, where his dirhem should profit a hundredfold. Accordingly, he set sail and steered for the land in question; but, as he went, there blew on him a tempestuous wind and the ship foundered. The merchant saved himself on a plank and the wind cast him up, naked as he was, on the sea-shore, hard by a town there. So he praised God and gave Him thanks for his preservation; then, seeing a great village hard by, he betook himself thither and saw, seated therein, a very old man, whom he acquainted with his case and that which had betided him. The old man grieved sore for him, when he heard his story, and set food before him. So he ate and the old man said to him, 'Abide here with me, so I may make thee my steward and factor over a farm I have here, and thou shall have of me five dirhems (105) a day.' 'God make fair thy reward,' answered the merchant, 'and requite thee with benefits!'.Now he had a nurse, a foster-mother, on whose knees he had been reared, and she was a woman of understanding and misdoubted of him, but dared not accost him [with questions]. So she went in to Shah Khatoun and finding her in yet sorrier plight than he, asked her what was to do; but she refused to answer. However, the nurse gave not over coaxing and questioning her, till she exacted of her an oath of secrecy. So the old woman swore to her

that she would keep secret all that she should say to her, whereupon the queen related to her her history from first to last and told her that the youth was her son. With this the old woman prostrated herself before her and said to her, 'This is an easy matter.' But the queen answered, saying, 'By Allah, O my mother, I choose my destruction and that of my son rather than defend myself by avouching a thing whereof they will not credit me; for they will say, "She avoucheth this, but that she may fend off reproach from herself" And nought will avail me but patience.' The old woman was moved by her speech and her intelligence and said to her, 'Indeed, O my daughter, it is as thou sayst, and I hope in God that He will show forth the truth. Have patience and I will presently go in to the king and hear what he saith and contrive somewhat in this matter, if it be the will of God the Most High.' When I had made an end of washing, I cried out, saying, "Harkye, my lady Rihaneh!" But none answered me. So I went out and found her not; and indeed she had taken my clothes and that which was therein of money, to wit, four hundred dirhems. Moreover, she had taken my turban and my handkerchief and I found not wherewithal to cover my nakedness; wherefore I suffered somewhat than which death is less grievous and abode looking about the place, so haply I might espy wherewithal to hide my shame. Then I sat a little and presently going up to the door, smote upon it; whereupon up came the housekeeper and I said to her, "O my sister, what hath God done with the woman who was here?" Quoth she, "She came down but now and said, 'I am going to cover the boys with the clothes and I have left him sleeping. If he awake, tell him not to stir till the clothes come to him.'" Then said I, "O my sister, secrets are [safe] with the worthy and the freeborn. By Allah, this woman is not my wife, nor ever in my life have I seen her before this day!" And I recounted to her the whole affair and begged her to cover me, informing her that I was discovered of the privities..The crown of the flow'rets am I, in the chamber of wine, ii. 224..149. El Melik en Nasir and his Vizier dxcvii.????? And horses eke wouldst have led to thee day by day And girls, high-breasted maids, and damsels black and white,????? My secret is disclosed, the which I strove to hide; Of thee and of thy love enough have I abyed..King Ibrahim and his Son, Story of, i. 138..????? I am a man in whom good faith's a natural attribute; The deeds of every upright man should with his speech agree..5. Noureddin Ali of Cairo and his Son Bedreddin Hassan xx.????? Most like a wand of emerald my shape it is, trow I; Amongst the fragrant flow'rets there's none with me can vie..El Abbas from Akil his stead is come again, iii. 108..Now the king was seated at the lattice, hearkening to their talk, and Abou Sabir's words angered him; so he bade bring him before him and they brought him forthright. Now there was in the king's palace an underground dungeon and therein a vast deep pit, into which the king caused cast Abou Sabir, saying to him, 'O lackwit, now shall we see how thou wilt come forth of the pit to the throne of the kingdom.' Then he used to come and stand at the mouth of the pit and say, 'O lackwit, O Abou Sabir, I see thee not come forth of the pit and sit down on the king's throne!' And he assigned him each day two cakes of bread, whilst Abou Sabir held his peace and spoke not, but bore with patience that which betided him..????? A damsel made for love and decked with subtle grace; Thou'dst deem the very sun had borrowed from her face..When the townsfolk saw this, they repented of that which they had done and the affair was grievous to them; so they sought pardon [of God] and said to her, 'By the virtue of Him whom thou servest, do thou seek pardon for us [of God!]' Quoth she, 'As for me, I may no longer abide with you and I am about to depart from you.' Then they humbled themselves in supplication to her and wept and said to her, 'We conjure thee, by the virtue of God the Most High, that thou take upon thyself the governance of the kingdom and of the subjects.' But she refused; whereupon they came up to her and wept and gave not over supplicating her, till she consented and abode in the kingship. Her first commandment was that they should bury the princess and build over her a dome (6) and she abode in that palace, worshipping God the Most High and ruling the people with justice, and God (extolled be His perfection and exalted be He!) vouchsafed her, by reason of the excellence of her piety and her patience and continence, the acceptance of her prayers, so that she sought not aught of Him to whom belong might and majesty, but He granted her prayer; and her report was noised abroad in all countries..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).When those who were present heard this, they kissed the earth before him and offered up prayers for him and for the damsel Shehrzad, and the vizier thanked her. Then Shehriyar made an end of the session in all weal, whereupon the folk dispersed to their dwelling-places and the news was bruited abroad that the king purposed to marry the vizier's daughter Shehrzad. Then he proceeded to make ready the wedding gear, and [when he had made an end of his preparations], he sent after his brother King Shahzeman, who came, and King Shehriyar went forth to meet him with the troops. Moreover, they decorated the city after the goodliest fashion and diffused perfumes [from the censuring-vessels] and [burnt] aloes-wood and other perfumes in all the markets and thoroughfares and rubbed themselves with saffron, what while the drums beat and the flutes and hautboys sounded and it was a notable day..????? b. The Cook's Story (238) cxxi..So he said to her, 'Do thou excuse me, for my servant hath locked the door, and who shall open to us?' Quoth she, 'O my lord, the padlock is worth [but] half a score dirhems.' So saying, she tucked up [her sleeves] from fore-arms as they were crystal and taking a stone, smote upon the padlock and broke it. Then she opened the door and said to him, 'Enter, O my lord.' So he entered, committing his affair to God, (to whom belong might and majesty,) and she entered after him and locked the door from within. They found themselves in a pleasant house, comprising all (262) weal and

gladness; and the young man went on, till he came to the sitting-chamber, and behold, it was furnished with the finest of furniture [and arrayed on the goodliest wise for the reception of guests,] as hath before been set out, [for that it was the house of the man aforesaid]. Then they returned to Shehrzad and displayed her in the second dress. They clad her in a dress of surpassing goodliness, and veiled her face to the eyes with her hair. Moreover, they let down her side locks and she was even as saith of her one of her describers in the following verses: To return to the king his father. When he went to the pit, as of his wont, and called the nurse, she returned him no answer, whereat his breast was straitened and he let down a man who [found the nurse dead and the boy gone and] acquainted the king therewith; which when he heard, he buffeted his head and wept passing sore and descended into the midst of the pit, so he might see how the case stood. There he found the nurse slain and the lion dead, but saw not the boy; so he [returned and] acquainted the astrologers with the verification of their words, and they said, 'O king, the lion hath eaten him; destiny hath been accomplished upon him and thou art delivered from his hand; for, had he been saved from the lion, by Allah, we had feared for thee from him, for that the king's destruction should have been at his hand.' So the king left [sorrowing for] this and the days passed by and the affair was forgotten..21. Omar ben Abdulaziz and the Poets ccccxiii. ? ? ? ? a. The Man of Khorassan, his Son and his Governor dcccxxxvi. Lavish of House and Victual to one whom he knew not, The Man who was, i. 293..22. El Hejjaj and the three Young Mem ccccxiv

[Gods Perfect Persistent Love for All People](#)

[Shadow of Soul](#)

[Seeing Yourself as God Sees You Dont Let Lies Be Your Truth](#)

[Huguis en el Jersey Nuevo Los](#)

[The Way to Pentecost](#)

[Do or Die A Supplementary Manual on Individual Combat](#)

[Law and Faith New Testament Volume 26 Galatians Part 1](#)

[Curse the Cotton](#)

[My Every-Week-A-Book Journal](#)

[Pocos Los Un Llamado Al Camino Menos Transitado El Llamado a la Intimidación Con Dios](#)

[Eveillez Vous 3](#)

[Tenpenny Zen A Novel of Sex Cults and an Interdimensional Henge Contraption](#)

[My Every-Day-A-Story Journal For Boys Who Read](#)

[Atlantis Star Beings and Earths Ancient History](#)

[There Are Aliens Among Us](#)

[Deep North](#)

[The Souls Motivation](#)

[Letters from a Genius to an Oaf Guy Davenports Correspondence to No Sweat](#)

[Deciduous Expressions of Falling in Love Grief and Life](#)

[Echoes of Light and Static](#)

[A Trace of Murder \(a Keri Locke Mystery--Book #2\)](#)

[Cielo Azul La Esperanza Termina Cuando Dejas de Creer](#)

[The Only Choice Is to Trust in Our God!](#)

[Love Letters from the King Prophetic Daily Devotionals](#)

[Tarot Wall Calendar 2018](#)

[The Power of the Goddess A Womans Journey to Awakening Cultivating and Sustaining Her Power](#)

[Ethereal](#)

[Paradise Paradise A Fictional Account of Chinas Shocking Transformation from the Great Leap Forward to the Great Famine \(Simplified Chinese Edition\)](#)

[Wedding Bells](#)

[Pride and Prejudice Aston James Collection](#)

[Alphabet Stage](#)

[Eu-Dsgvo Eine Kurzanleitung](#)

[Parliament of Rooks Haunting Bronte Country](#)

[In the Garden of Angels and Demons](#)

[Hegel the End of History and the Future](#)

[Arbol de la Escuela El](#)

[Little Zees Adventure](#)

[The Sun Is Gone A Sister Lost in Secrets Shame and Addiction and How I Broke Free](#)

[Miracles Do Happen A Walk in the Mystical Lane](#)

[With You There Is Light Based on the True Story about Sophie Scholl and Fritz Hartnagel](#)

[Last Day First Day](#)

[Born Fierce How to Unleash the Confident Woman Within](#)

[The Ruction](#)

[The Magicians Lie](#)

[The Rees Tale](#)

[Bright Eyes Ape City Examining the Planet of the Apes Mythos](#)

[Marchen Alles Nur Marchen](#)

[The Handbook of Meditation Discovery of Internal Happiness](#)

[Purpose of Life](#)

[All Stories Are Love Stories](#)

[Beautiful Bitch Being Beautifully Strong](#)

[The Domino Affect My Journey with Fats Domino](#)

[Gonji Dark Ventures](#)

[Eine Analyse Der Gabe Generose Selbstlosigkeit Oder Strukturelle Rationalitat?](#)

[Allgemeine Wirtschaftslehre Fur Steuerfachangestellte in Der Ausbildung](#)

[Damaged by Dames Drinking \(One Line Poems and Pinups\)](#)

[The Quest for Self-Forgiveness Discovering the Secret of Guilt-Free Living](#)

[Danish Learners Dictionary 1001 Danish Words in Frequency Order with Example Sentences](#)

[Jahrhundertflut](#)

[Be the Man](#)

[The Power of the Spoken Blessing Whispers from the Fathers Heart](#)

[The Shattered Orb](#)

[The Threshold of Forever Essays and Reviews](#)

[Spiraling Forward A Dance Through the Cycles of Life](#)

[What Lies Ahead?](#)

[Executor of Mercy](#)

[Schools A Niche Market for Authors](#)

[The Patriot King](#)

[The Other Six](#)

[Reasons of the Heart Joy and the Rationality of Faith](#)

[Almond Eyes Baby Face](#)

[Falling Into Your Purpose 5 Powerful Testimonies of Turning Tragedy Into Triumph](#)

[The Modern Hudibras](#)

[Exhilarated Life Discovering Inner Happiness](#)

[Conversations with Colonel Corso A Personal Memoir and Photo Album](#)

[Coaching Der Klient Sein Anliegen Und Die Auswahl Des Therapeutischen Ansatzes](#)

[Embrasse Par La Lune \(French\)](#)

[Abtissin Hathumod Von Gandersheim Wie Beeinflusste Leben Und Wirken Hathumods Ihr Lebensumfeld? Die](#)

[Worauf Begrundet Sich Der Erfolg Gregor Gysis an Der Parteispitze Der Linken?](#)

[Körperliche Selbstbewusstsein Und Multisensorische Körperbezogene Illusionen Das](#)

[Thymele Der Athena-Nike Auf Der Akropolis Von Athen Die](#)

[The Privilege of Religious Confessions in English Courts of Justice Considered in a Letter to a Friend](#)

[Aufarbeitung Des Unrechtsregimes in Polen](#)

[Pakistans Rolle Bei Der Entstehung Der Taliban](#)

[The Position of Zoroastrian Women in Remote Antiquity](#)

[Billionaires Infatuation \(Book 4-5\) Part 2 \(Final\)](#)

[The Reiki Adventure for Children](#)

[Respekt](#)

[Phanomen Anglisierung Der Gebrauch Von Anglizismen in Der Deutschen Alltagssprache Das](#)

[The Board of Directors for a Private Enterprise](#)

[Einfluss Der Foderalen Strukturen in Deutschland Auf Den Erfolg Der Energiewende Der](#)

[The Road to Immortality](#)

[The Odds and Ends of Personal Tragedies](#)

[Sind Fortschritt Und Nachhaltigkeit Vereinbar? Kunsthistorische Und Philosophische Überlegungen](#)

[Fanny the Champ](#)

[Reiki Ein Weg Sich Selbst Zu Heilen](#)

[The Construction of Mathematics The Human Minds Greatest Achievement](#)

[Italienische Portraitskulpturen Des XV Jahrhunderts](#)

[Breve Historia de La Mujer](#)

[Battle of the Wills](#)
