

N IN DER KRISE SOZIALE HERAUSFORDERUNGEN UND BEWÄLTIGUNGSSTRATE

El Abbas looked at them and saw the ensigns displayed and the standards loosed and heard the drums beating; so he bade his servant saddle him a charger and look to the girths and bring him his harness of war. Quoth Aamir, "And indeed I saw El Abbas his eyes flash and the hair of his hands stood on end, for that indeed horsemanship (69) abode [rooted in his heart]." So he mounted his charger, whilst Aamir also bestrode a war-horse, and they went forth with the troops and fared on two days. On the third day, after the hour of the mid-afternoon prayer, they came in sight of the enemy and the two armies met and the ranks joined battle. The strife raged amain and sore was the smiting, whilst the dust rose in clouds and hung vaulted [over them], so that all eyes were blinded; and they ceased not from the battle till the night overtook them, when the two hosts drew off from the mellay and passed the night, perplexed concerning themselves [and the issue of their affair]..? ? ? ? b. Story of the Eunuch Kafour ..NOTE..King Shehriyar marvelled at these things and Shehrzad said to him, "Thou marvelledst at that which befell thee on the part of women; yet hath there befallen the kings of the Chosroes before thee what was more grievous than that which befell thee, and indeed I have set forth unto thee that which betided khalifs and kings and others than they with their women, but the exposition is long and hearkening groweth tedious, and in this [that I have already told thee] is sufficiency for the man of understanding and admonishment for the wise." The Lady Zubeideh answered him many words and the talk waxed amain between them. At last the Khalif sat down at the heads of the pair and said, "By the tomb of the Apostle of God (may He bless and preserve him!) and the sepulchres of my fathers and forefathers, whoso will tell me which of them died before the other, I will willingly give him a thousand dinars!" When Aboulhusn heard the Khalifs words, he sprang up in haste and said, "I died first, O Commander of the Faithful! Hand over the thousand dinars and quit thine oath and the conjuration by which thou sworest." Then Nuzhet el Fuad rose also and stood up before the Khalif and the Lady Zubeideh, who both rejoiced in this and in their safety, and the princess chid her slave-girl. Then the Khalif and the Lady Zubeideh gave them joy at their well-being and knew that this [pretended] death was a device to get the money; and the princess said to Nuzhet el Fuad, "Thou shouldst have sought of me that which thou desiredst, without this fashion, and not have consumed my heart for thee." And she said, "Indeed, I was ashamed, O my lady." ? ? ? ? A dark affair thou littest up with Islam and with proof Quenchedst the flaming red-coals of error and dismay..? ? ? ? O skinker of the wine of woe, turn from a love-sick maid, Who drinks her tears still, night and morn, thy bitter-flavoured bowl..THE MERCHANT OF CAIRO AND THE FAVOURITE OF THE KHALIF EL MAMOUN EL HAKIM BI AMRILLAH. (180). Fortune its arrows all, through him I love, let fly, iii. 31..? ? ? ? Whose subtleness might well infect the understanding folk; And secrets didst thou, in thy cheer, to us communicate..? ? ? ? Midmost the watches of the night I see thee, in a dream; A lying dream, for he I love my love doth not repay..When the king heard this, he bowed [his head] in perplexity and confusion and said, "Carry him back to the prison till the morrow, so we may look into his affair." ?THE SIXTH OFFICER'S STORY..Pease on thee! Would our gaze might light on thee once more! ii. 89..One day, I changed my clothes and putting money in my sleeve, sallied forth to explore the holes and corners of this city, and as I was going about, I saw a handsome house. Its goodness pleased me; so I stood looking on it, and behold, a lovely woman [at the lattice]. When she saw me, she made haste and descended, whilst I abode confounded. Then I betook myself to a tailor there and questioned him of the house and to whom it belonged. Quoth he, "It belongeth to such an one the notary, may God curse him!" "Is he her father?" asked I; [and he replied, "Yes."] So I repaired in haste to a man, with whom I had been used to deposit my goods for sale, and told him that I desired to gain access to such an one the notary. Accordingly he assembled his friends and we betook ourselves to the notary's house. When we came in to him, we saluted him and sat with him, and I said to him, "I come to thee as a suitor, desiring the hand of thy daughter in marriage." Quoth he, "I have no daughter befitting this man." And I rejoined, "God aid thee! My desire is for thee and not for her." (213) But he still refused and his friends said to him, "This is an honourable man and thine equal in estate, and it is not lawful to thee that thou hinder the girl of her fortune." Quoth he to them, "Verily, my daughter whom ye seek is passing foul-favoured and in her are all blameworthy qualities." And I said, "I accept her, though she be as thou sayest." Then said the folk, "Extolled be the perfection of God! A truce to talk! [The thing is settled;] so say the word, how much wilt thou have [to her dowry]?" Quoth he, "I must have four thousand dinars." And I said, "Hearkening and obedience." So she made ready and setting out, traversed the deserts and spent treasures till she came to Sejestan, where she called a goldsmith to make her somewhat of trinkets. [Now the goldsmith in question was none other than the prince's friend]; so, when he saw her, he knew her (for that the prince had talked with him of her and had depicted her to him) and questioned her of her case. She acquainted him with her errand, whereupon he buffeted his face and rent his clothes and strewed dust on his head and fell a-weeping. Quoth she, 'Why dost thou thus?' And he acquainted her with the prince's case and how he was his comrade and told her that he was dead; whereat she grieved for him and faring on to his father and mother, [acquainted them with the case]..Meanwhile, the boy [grew up and] abode with the people of the village, and when God willed the accomplishment of His ordinance, the which endeavour availeth not to avert, he went forth with a company of the villagers, to stop the way. The folk complained of them to the king, who sallied out with a company of his men and surrounded the highwaymen and the boy with them, whereupon the latter drew forth an arrow and launched it at them, and it smote the king in his vitals and wounded him. So they carried him to his house, after they had laid hands upon the youth and his companions and brought them before the king, saying, 'What biddest thou that we do with them?' Quoth he, 'I am presently in concern for myself; so bring me the astrologers.' Accordingly, they brought them before him and He said to them, 'Ye told me that my death should be by slaying at the hand of my son: how, then, befalleth it that I

have gotten my death-wound on this wise of yonder thieves?' The astrologers marvelled and said to him, 'O king, it is not impossible to the lore of the stars, together with the fore-ordinance of God, that he who hath smitten thee should be thy son.' Meanwhile, he ceased not, he and his beloved, Queen Mariyeh, in the most delightsome of life and the pleasantest thereof, and he was vouchsafed by her children; and indeed there befell friendship and love between them and the longer their companionship was prolonged, the more their love waxed, so that they became unable to endure from each other a single hour, save the time of his going forth to the Divan, when he would return to her in the utterest that might be of longing. And on this wise they abode in all solace and delight of life, till there came to them the Destroyer of Delights and the Sunderer of Companies. So extolled be the perfection of Him whose kingdom endureth for ever, who is never heedless neither dieth nor sleepeth! This is all that hath come down to us of their story, and so peace [be on you!]. Now there was before us a high mountain, (200) rising [abruptly] from the sea, and the ship fell off into an eddy, (201) which bore it on till presently it struck upon the skirt (202) of the mountain and broke in sunder; whereupon the captain came down [from the mast], weeping, and said, 'God's will be done! Take leave of one another and look yourselves out graves from to-day, for we have fallen into a predicament (203) from which there is no escape, and never yet hath any been cast away here and come off alive.' So all the folk fell a-weeping and gave themselves up for lost, despairing of deliverance; friend took leave of friend and sore was the mourning and lamentation; for that hope was cut off and they were left without guide or pilot. (204) Then all who were in the ship landed on the skirt of the mountain and found themselves on a long island, whose shores were strewn with [wrecks], beyond count or reckoning, [of] ships that had been cast away [there] and whose crews had perished; and there also were dry bones and dead bodies, heaped upon one another, and goods without number and riches past count So we abode confounded, drunken, amazed, humbling ourselves [in supplication to God] and repenting us [of having exposed ourselves to the perils of travel]; but repentance availed not in that place..? ? ? ? p. The Foxes and the Wolf dcxxx.94. The King and the Virtuous Wife ccciv. Then said she, "O king, comest thou to a [watering-]place whereat thy dog hath drunken and wilt thou drink thereof?" The king was abashed at her and at her words and went out from her, but forgot his sandal in the house..45. Ali Shir (230) and Zumurrud dlxix. So he rose from his sleep and finding himself in his own saloon and his mother by him, misdoubted of his wit and said to her, "By Allah, O my mother, I saw myself in a dream in a palace, with slave-girls and servants about me and in attendance upon me, and I sat upon the throne of the Khalifate and ruled. By Allah, O my mother, this is what I saw, and verily it was not a dream!" Then he bethought himself awhile and said, "Assuredly, I am Aboulhusn el Khelia, and this that I saw was only a dream, and [it was in a dream that] I was made Khalif and commanded and forbade." Then he bethought himself again and said, "Nay, but it was no dream and I am no other than the Khalif, and indeed I gave gifts and bestowed dresses of honour." Quoth his mother to him, "O my son, thou sportest with thy reason: thou wilt go to the hospital and become a gazing-stock. Indeed, that which thou hast seen is only from the Devil and it was a delusion of dreams, for while Satan sporteth with men's wits in all manner ways." ? ? ? ? ? All things, indeed, that betide to you are fore-ordered of God; Yet still in your deeds is the source to which their fulfilment is due.. 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.' ? ? ? ? ? Repression's draught, by cups, from the beloved's hand I've quaffed; with colocynth for wine she hath me plied.. Unjust King and the Tither, The, i. 272. Foul-favoured Man and his Fair Wife, The, ii. 61..87. The Lovers of the Benou Tai dclxxiii. ? ? ? ? ? 'Tis He who pardoneth errors alike to slave and free; On Him is my reliance in good and evil cheer.. Term, Of the Appointed, i. 147.. ? ? ? ? ? The nobles' hands, for that my place I must forsake, Do solace me with beds, whereon at ease I lie.. Dethroned King whose Kingdom and Good were restored to him, The, i. 285.. I clipped her in mine arms and straight grew drunken with the scent, iii. 125.. "Be it as thou deemest," answered Er Reshid and caused return the damsel to her chamber, saying to her, "The Lady Zubeideh saith thus and thus." Quoth she, "God requite her for me with good! Indeed, thou dealest equitably, O Commander of the Faithful, in this judgment." And he answered, "Go now to thy place, and to-morrow we will let bring thy lord." So she kissed the earth and 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.. ? ? ? ? ? b. The Controller's Story xxvii.73. The Woman's Trick against her Husband dclviii. ? ? ? ? ? a. The First Old Man's Story iv. ? ? ? ? ? a. Story of the Physician Douban iv. As for Zubeideh, she went in to the Khalif and talked with him awhile; then she fell to kissing him between the eyes and on his hand and asked him that which she had promised Sitt el Milah, saying, "O Commander of the Faithful, I doubt me

her lord is not found in this world; but, if she go about in quest of him and find him not, her hopes will be cut off and her mind will be set at rest and she will sport and laugh; for that, what while she abideth in hope, she will never cease from her frowardness." And she gave not over cajoling him till he gave Sitt el Milah leave to go forth and make search for her lord a month's space and ordered her an eunuch to attend her and bade the paymaster [of the household] give her all she needed, were it a thousand dirhems a day or more. So the Lady Zubeideh arose and returning to her palace, sent for Sitt el Milah and acquainted her with that which had passed [between herself and the Khalif]; whereupon she kissed her hand and thanked her and called down blessings on her..?STORY OF THE FOUL-FAVOURED MAN AND HIS FAIR WIFE..? ? ? ? ? So shall we quaff the cups in ease and cheer, In endless joyance, quit of care and woe..81. Mohammed el Amin and Jaafer ben el Hadi cccxcii.? ? ? ? ? So hath the Merciful towards Hudheifeh driven you, A champion ruling over all, a lion of great might..So he took a belt, wherein were a thousand dinars, and binding it about his middle, entered the city and gave not over going round about its streets and markets and gazing upon its houses and sitting with those of its folk whose aspect bespoke them men of worth, till the day was half spent, when he resolved to return to his sister and said in himself, 'Needs must I buy what we may eat of ready-[dressed] food] I and my sister.' Accordingly, he accosted a man who sold roast meat and who was clean [of person], though odious in his [means of getting a] living, and said to him, 'Take the price of this dish [of meat] and add thereto of fowls and chickens and what not else is in your market of meats and sweetmeats and bread and arrange it in dishes.' So the cook set apart for him what he desired and calling a porter, laid it in his basket, and Selim paid the cook the price of his wares, after the fullest fashion..105. Ali Nouredin and the Frank King's Daughter dcccxxxi.? ? ? ? ? So arise, by your lives I conjure you, arise And come let us fare to our loved ones away..? ? ? ? ? n. The Man and his Wilful Wife dcccxcix.Son, Story of King Ibrahim and his, i. 138..When Belekhsa had made an end of her verses, all present were moved to delight and El Abbas said to her, "Well done, O damsel!" Then he bade the fifth damsel come forward and sing. Now she was from the land of Syria and her name was Rihaneh; she was surpassing of voice and when she appeared in an assembly, all eyes were fixed upon her. So she came forward and taking the rebeck (for that she was used to play upon [all manner] instruments) improvised and sang the following verses:..Now the four women who thus accosted Tuhfeh were the princess Kemeriyeh, daughter of King Es Shisban, and her sisters; and Kemeriyeh loved Tuhfeh with an exceeding love. So, when she came up to her, she fell to kissing and embracing her, and Iblis said, 'Fair befall you! Take me between you.' At this Tuhfeh laughed and Kemeriyeh said, 'O my sister, I love thee and doubtless hearts have their evidences, (197) for, since I saw thee, I have loved thee.' 'By Allah,' replied Tuhfeh, 'hearts have deeps, (198) and thou, by Allah, art dear to me and I am thy handmaid.' Kemeriyeh thanked her for this and said to her, 'These are the wives of the kings of the Jinn: salute them. This is Queen Jemreh, (199) that is Queen Wekhimeh and this other is Queen Sherareh, and they come not but for thee.' So Tuhfeh rose to her feet and kissed their hands, and the three queens kissed her and welcomed her and entreated her with the utmost honour..Now there was a man of the kinsfolk of the Khalif [Haroun er Reshid], by name Abdulmelik ben Salih ben Ali ben Abdallah ben el Abbas, (148) who was great of gravity and piety and decorousness, and Er Reshid was used instantly to require of him that he should keep him company in his carousals and drink with him and had proffered him, to this end, riches galore, but he still refused. It chanced that this Abdulmelik es Salih came to the door of Jaafer ben Yehya, that he might bespeak him of certain occasions of his, and the chamberlain, doubting not but he was the Abdulmelik ben Salih aforesaid, whom Jaafer had charged him admit and that he should suffer none but him to enter, allowed him to go in to his master..'Hearkening and obedience,' answered El Ased and flew till he came to the Crescent Mountain, when he sought audience of Meimoun, who bade admit him. So he entered and kissing the earth before him, gave him Queen Kemeriyeh's message, which when he heard he said to the Afrit, 'Return whence thou comest and say to thy mistress, "Be silent and thou wilt do wisely." Else will I come and seize upon her and make her serve Tuhfeh; and if the kings of the Jinn assemble together against me and I be overcome of them, I will not leave her to scent the wind of this world and she shall be neither mine nor theirs, for that she is presently my soul (243) from between my ribs; and how shall any part with his soul?' When the Afrit heard Meimoun's words, he said to him, 'By Allah, O Meimoun, thou hast lost thy wits, that thou speakest these words of my mistress, and thou one of her servants!' Whereupon Meimoun cried out and said to him, 'Out on thee, O dog of the Jinn! Wilt thou bespeak the like of me with these words?' Then, he bade those who were about him smite El Ased, but he took flight and soaring into the air, betook himself to his mistress and told her that which had passed; and she said, 'Thou hast done well, O cavalier.' Love to its victim clings without relent, and he Of torments and unease complaineth evermore..Three Men and our Lord Jesus, The, i. 282..? ? ? ? ? Th' Amir (quoth it) am I whose charms are still desired; Absent or present, all in loving me consent..I marvelled at her words and said to her, "What wouldst thou have me do?" And she answered, "O Captain Muin, I would have thee give me a helping hand." Quoth I, "What have I to do with the daughter of the Cadi Amin el Hukm?" And she said, "Know that I would not have thee intrude upon the Cadi's daughter, but I would fain contrive for the attainment of my wishes.' This is my intent and my desire, and my design will not be accomplished but by thine aid." Then said she, "I mean this night to go with a stout heart and hire me trinkets of price; then will I go and sit in the street wherein is the house of Amin el Hukm; and when it is the season of the round and the folk are asleep, do thou pass, thou and those who are with thee of the police, and thou wilt see me sitting and on me fine raiment and ornaments and wilt smell on me the odour of perfumes; whereupon do thou question me of my case and I will say, 'I come from the Citadel and am of the daughters of the deputies (91) and I came down [into the town.] to do an occasion; but the night overtook me at unawares and the Zuweyleh gate was shut against me and all the gates and I knew not whither I should go this night Presently I saw this street and noting the goodness of its ordinance and its cleanness, took shelter therein against break of day.' When I say this to thee with all

assurance (92) the chief of the watch will have no suspicion of me, but will say, 'Needs must we leave her with one who will take care of her till morning.' And do thou rejoin, 'It were most fitting that she pass the night with Amin el Hukm and lie with his family and children till the morning.' Then do thou straightway knock at the Cadi's door, and thus shall I have gained admission into his house, without inconvenience, and gotten my desire; and peace be on thee!" And I said to her, "By Allah, this is an easy matter." Barmecides, Er Reshid and the, i. 189.???? In my soul the fire of yearning and affliction rageth aye; Lo, I burn with love and longing; nought in answer can I say.???? A moon is my love, in a robe of loveliness proudly arrayed, And the splendours of new-broken day from his cheeks and his forehead shine clear.62. Abdallah ben Maamer with the Man of Bassora and his Slave-girl cclxxxiii. When it was the third day, the third vizier came in to the king and said to him, "O king, delay not the affair of this youth, for that his deed hath caused us fall into the mouths of the folk, and it behoveth that thou slay him presently, so the talk may be estopped from us and it be not said, 'The king saw on his bed a man with his wife and spared him.'"* The king was chagrined by this speech and bade bring the youth. So they brought him in shackles, and indeed the king's anger was roused against him by the speech of the vizier and he was troubled; so he said to him, "O base of origin, thou hast dishonoured us and marred our repute, and needs must I do away thy life from the world." Quoth the youth, "O king, make use of patience in all thine affairs, so wilt thou attain thy desire, for that God the Most High hath appointed the issue of patience [to be] in abounding good, and indeed by patience Abou Sabir ascended from the pit and sat down upon the throne." "Who was Abou Sabir," asked the king, "and what is his story?" And the youth answered, saying, "O king, 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. When the damsel had made an end of her song, El Abbas swooned away and they sprinkled on him rose-water, mingled with musk, till he came to himself, when he called another damsel (now there was on her of linen and clothes and ornaments that which beggareth description, and she was endowed with brightness and loveliness and symmetry and perfection, such as shamed the crescent moon, and she was a Turkish girl from the land of the Greeks and her name was Hafizeh) and said to her, "O Hafizeh, close thine eyes and tune thy lute and sing to us upon the days of separation." She answered him with "Hearkening and obedience" and taking the lute, tuned its strings and cried out from her head, (107) in a plaintive voice, and sang the following verses:46. The Sharper of Alexandria and the Master of Police cccxli.???? The railers for your loss pretend that I should patient be: 'Away!' I answer them: 'tis I, not you, that feel the pain.' Then he stripped him of his clothes and clapping on his neck a heavy chain, bound him to a high lattice and fell to drubbing him two bouts a day and two anights; and on this wise he abode the space of ten days. Then his mother came to him and said, "O my son, O Aboulhusn, return to thy reason, for this is the Devil's doing." Quoth he, "Thou sayst sooth, O my mother, and bear thou witness of me that I repent [and forswear] that talk and turn from my madness. So do thou deliver me, for I am nigh upon death." So his mother went out to the superintendant and procured his release and he returned to his own house.70. Aboulaswed and his squinting Slave-girl cclxxxvii. Thy loss is the fairest of all my heart's woes, iii. 43. As they were thus engaged, behold, up came the dancers and mountebanks, with their pipes and drums, whilst one of their number forewent them, with a great banner in his hand, and played all manner antics with his voice and limbs. When they came to the Courthouse, the Cadi exclaimed, "I seek refuge with God from yonder Satans!" And the merchant laughed, but said nothing. Then they entered and saluting his highness the Cadi, kissed Alaeddin's hands and said, "God's blessing on thee, O son of our uncle! Indeed, thou solacest our eyes in that which thou dost, and we beseech God to cause the glory of our lord the Cadi to endure, who hath honoured us by admitting thee to his alliance and allotted us a part in his high rank and dignity." When the Cadi heard this talk, it bewildered his wit and he was confounded and his face flushed with anger and he said to his son-in-law, "What words are these?" Quoth the merchant, "Knowest thou not, O my lord, that I am of this tribe? Indeed this man is the son of my mother's brother and that other the son of my father's brother, and I am only reckoned of the merchants [by courtesy]!"86. The Three Unfortunate Lovers dclxxii. O amir of justice, be kind to thy subjects, iii. 24. When the king heard his speech, he turned to him and said, "It is grievous to me, O vizier of good counsel." And he told him that the [other] sages testified [to the correctness of their fellow's interpretation of the dream]; whereupon Er Rehwān sighed and knew that the king went in fear of him; but he showed him fortitude and said to him, "God assain the king! My counsel is that the king accomplish his commandment and execute his ordinance, for that needs must death be and it is liefer to me that I die, oppressed, than that I die, an oppressor. But, if the king see fit to defer the putting of me to death till the morrow and will pass this night with me and take leave of me, when the morrow cometh, the king shall do what he will." Presently, in came the draper, at the hour of evening prayer, and sitting down in the place where the old woman had prayed, looked about him and espied the turban. He knew it [for that which he had that day sold to the young man] and misdoubted of the case, wherefore anger appeared in his face and he was wroth with his wife and reviled her and abode his day and his night, without speaking to her, what while she knew not the cause of his anger. Then she looked and seeing the turban-cloth before him and noting the traces of burning thereon, understood that his anger was on account of this and concluded that he was wroth because it was burnt. Lo, since the day I left you, O my masters, iii. 24.???? Ye are the pleasaunce of my soul; or present though you be Or absent from me, still my heart and thought with you remain..A certain assessor was one day taken with a woman and much people assembled before his house and

the lieutenant of police and his men came to him and knocked at the door. The assessor looked out of window and seeing the folk, said, "What aileth you?" Quoth they, "[Come,] speak with the lieutenant of police such an one." So he came down and they said to him, "Bring forth the woman that is with thee." Quoth he, "Are ye not ashamed? How shall I bring forth my wife?" And they said, "Is she thy wife by contract (118) or without contract?" ["By contract,"] answered he, "according to the Book of God and the Institutes of His Apostle." "Where is the contract?" asked they; and he replied, "Her contract is in her mother's house." Quoth they, "Arise and come down and show us the contract." And he said to them, "Go from her way, so she may come forth." Now, as soon as he got wind of the matter, he had written the contract and fashioned it after her fashion, to suit with the case, and written therein the names of certain of his friends as witnesses and forged the signatures of the drawer and the wife's next friend and made it a contract of marriage with his wife and appointed it for an excuse. (119) So, when the woman was about to go out from him, he gave her the contract that he had forged, and the Amir sent with her a servant of his, to bring her to her father. So the servant went with her and when she came to her door, she said to him, "I will not return to the citation of the Amir; but let the witnesses (120) present themselves and take my contract." .? ? ? ? n. The Fourteenth Officer's Story dccccxxxix. A Damsel made for love and decked with subtle grace, iii. 192..115. The Angel of Death and the King of the Children of Israel ccclxiii. ? ? ? ? Yet, an thou wilt vouchsafe thy favours unto me, My sabre thou shalt see the foemen put to flight;. ?STORY OF THE UNJUST KING AND THE TITHER..? ? ? ? v. The Sharpers with the Money-Changer and the Ass dccccxiv. Hindbad the Porter, Sindbad the Sailor and, iii. 199..At daybreak, my friend returned and opening the door, came in, bringing with him meat-pottage (177) and fritters and bees' honey, (178) and said to me, 'By Allah, thou must needs excuse me, for that I was with a company and they locked the door on me and have but now let me go.' But I returned him no answer. Then he set before me that which was with him and I ate a single mouthful and went out, running, so haply I might overtake that which had escaped me. (179) When I came to the palace, I saw over against it eight-and-thirty gibbets set up, whereon were eight-and-thirty men crucified, and under them eight-and-thirty concubines as they were moons. So I enquired of the reason of the crucifixion of the men and concerning the women in question, and it was said unto me, 'The men [whom thou seest] crucified the Khalif found with yonder damsels, who are his favourites.' When I heard this, I prostrated myself in thanksgiving to God and said, 'God requite thee with good, O my friend!' For that, had he not invited me [and kept me perforce in his house] that night, I had been crucified with these men, wherefore praise be to God!. 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 stablished unto him and the governance of the realm..Now the merchant's wife aforesaid, who was the nurse of the king's daughter, was watching him from a window, unknown of him, and [when she heard his verses], she knew that there hung some rare story by him; so she went in to him and said, "Peace be on thee, O afflicted one, who acquaintest not physician with thy case! Verily, thou exposest thyself unto grievous peril! I conjure thee by the virtue of Him who hath afflicted thee and stricken thee with the constraint of love-liking, that thou acquaint me with thine affair and discover to me the truth of thy secret; for that indeed I have heard from thee verses that trouble the wit and dissolve the body." So he acquainted her with his case and enjoined her to secrecy, whereof she consented unto him, saying, "What shall be the recompense of whoso goeth with thy letter and bringeth thee an answer thereto?" He bowed his head for shamefastness before her [and was silent]; and she said to him, "Raise thy head and give me thy letter." So he gave her the letter and she took it and carrying it to the princess, said to her, "Read this letter and give me the answer thereto." .? ? ? ? Fawn of the palace, knowst thou not that I, to look on thee, The world have traversed, far and wide, o'er many a hill and plain?.? ? ? ? Whose streams beneath the myrtle's shade and cassia's welled amain And birds made carol jubilant from every blossomed spray..? ? ? ? a. The Christian Broker's Story six. So Iblis the Accursed drank and said, 'Well done, O desire of hearts! but thou owest me yet another song.' Then he filled the cup and signed to her to sing. Quoth she, 'Harkening and obedience,' and sang the following verses:.One of the host am I of lovers sad and sere, ii. 252..? ? ? ? "Take comfort, for the loved are come again,". Then she turned to the old man who had delivered her from the pit and prayed for him and gave him presents galore and among them a myriad of money; (9) and they all departed from her, except her husband. When she was alone with him, she made him draw near unto her and rejoiced in his coming and gave him the choice of abiding with her. Moreover, she assembled the people of the city and set out to them his virtue and worth and counselled them to invest him with the charge of their governance and besought them to make him king over them. They fell in with her of this and he became king and took up his abode amongst them, whilst she gave herself up to her religious exercises and abode with her husband on such wise as she was with him aforesaid. (10) Nor," added the vizier, "is this story, O king of the time, more extraordinary or more delightful than that of the journeyman and the girl whose belly he slit and fled." .131. The Queen of the Serpents ccclxxxii. ?THE DISCIPLE'S STORY..? ? ? ? But, when from home it fares, forthright all glory it attains And 'twixt the eyelid and the eye incontinent 'tis dight..Then came her brother to him and said, "O Firouz, an thou wilt not acquaint me with the reason of thine anger against thy wife, come and plead with us before the king." Quoth he, "If ye will have me plead with you, I will do so." So

they went to the king and found the *cadi* sitting with him; whereupon quoth the damsel's brother, "God assist our lord the *cadi*! I let this man on hire a high-walled garden, with a well in good case and trees laden with fruit; but he beat down its walls and ruined its well and ate its fruits, and now he desireth to return it to me." The *cadi* turned to *Firouz* and said to him, "What sayst thou, O youth?" And he answered, "Indeed, I delivered him the garden in the goodliest of case." So the *cadi* said to the brother, "Hath he delivered thee the garden, as he saith?" And the other replied, "No; but I desire to question him of the reason of his returning it." Quoth the *cadi*, "What sayst thou, O youth?" And *Firouz* answered, "I returned it in my own despite, for that I entered it one day and saw the track of the lion; wherefore I feared lest, if I entered it again, the lion should devour me. So that which I did, I did of reverence to him and for fear of him." .78. *Mesrour* and *Ibn el Caribi* dclxii. O friends, the East wind waxeth, the morning draweth near, iii. 123..62. *Aboulaswed* and his *Squinting Slave-girl* dclxi. ? ? ? ? a. The *Christian Broker's Story* cvii. ? ? ? ? a. The *Physician Douban* xi. ? ? ? ? Who dares with them to cope draws death upon himself; Yea, of the deadly lance incontinent he's slain..58. The *Lovers of the Benou Udhreh* (232) dclxvi. ? ? ? ? Ye, of your strength, have burdened me, upon my weakness, With burdens not to be endured of mountain nor of plain..Tither, The *Unjust King* and the, i. 273..Then he thrust his feet into boots and girt him with a sword and a girdle and bound about his middle a quiver and a bow and arrows. Moreover, he put money in his pocket and thrust into his sleeve letters-patent addressed to the governor of *Ispahan*, bidding him assign to *Rustem Khemartekeni* a monthly allowance of a hundred dirhems and ten pounds of bread and five pounds of meat and enrol him among the *Turks* under his commandment. Then he took him up and carrying him forth, left him in one of the mosques..? ? ? ? Alack, my grief! Thou wast, indeed, grown absent from my yiew, Yet art the apple of mine eye nor couldst from me divide..? ? ? ? Yea, "Welcome! Fair welcome to those who draw near!" I called out aloud, as to meet you I flew..So, when they entered with the folk and had prostrated themselves before the king and given him joy and he had raised their rank, [they sat down]. Now it was the custom of the folk to salute and go forth, so, when they sat down, the king knew that they had a word that they would fain say. So he turned to them and said, "Ask your need." And the *viziers* also were present. Accordingly, they bespoke him with all that these latter had taught them and the *viziers* also spoke with them; and *Azadbekht* said to them, "O folk, I know that this your speech, there is no doubt of it, proceedeth from love and loyal counsel to me, and ye know that, were I minded to slay half these folk, I could avail to put them to death and this would not be difficult to me; so how shall I not slay this youth and he in my power and under the grip of my hand? Indeed, his crime is manifest and he hath incurred pain of death and I have only deferred his slaughter by reason of the greatness of the offence; for, if I do this with him and my proof against him be strengthened, my heart is healed and the heart of the folk; and if I slay him not to-day, his slaughter shall not escape me to-morrow." .Meanwhile, the *Lady Zubeideh*, the wife of the *Commander of the Faithful*, made a banquet in her palace and assembled her slave-girls. As for *Sitt el Milah*, she came, weeping-eyed and mournful-hearted, and those who were present blamed her for this, whereupon she recited the following verses:.Then he went to fetch that which he had hidden of the grain, but found it not and returned, perplexed and sorrowful, to the old man, who said to him, 'What aileth thee to be sorrowful?' And he answered, 'Methought thou wouldst not pay me my due; so I took of the grain, after the measure of my hire; and now thou hast paid me my due and I went to bring back to thee that which I had hidden from thee, but found it gone, for those who had happened upon it had stolen it.' The old man was wroth, when he heard this, and said to the merchant, 'There is no device [can cope] with ill luck! I had given thee this, but, of the sorriness of thy luck and thy fortune, thou hast done this deed, O oppressor of thine own self! Thou deemedst I would not acquit thee thy wage; but, by Allah, nevermore will I give thee aught.' And he drove him away from him..22. *El Hejjaj* and the three *Young Mem* cccxxxiv. *Dadbin* (*King*) and his *Viziers*, *Story of*, i. 104..? ? ? ? If near and far thy toiling feet have trod the ways and thou *Devils* and *Marids* hast ensued nor wouldst be led aright,.When the affair was prolonged upon the three sharpers, they went away and sat down a little apart; then they came up to the money-changer privily and said to him, 'If thou canst buy him for us, do so, and we will give thee a score of dirhems.' Quoth he, 'Go away and sit down afar from him.' So they did his bidding and the money-changer went up to the owner of the ass and gave not over tempting him with money and cajoling him and saying, 'Leave yonder fellows and sell me the ass, and I will reckon him a gift from thee,' till he consented to sell him the ass for five thousand and five hundred dirhems. Accordingly the money-changer counted down to him five thousand and five hundred dirhems of his own money, and the owner of the ass took the price and delivered the ass to him, saying, 'Whatsoever betideth, though he abide a deposit about thy neck, (46) sell him not to yonder rogues for less than ten thousand dirhems, for that they would fain buy him because of a hidden treasure whereof they know, and nought can guide them thereto but this ass. So close thy hand on him and gainsay me not, or thou wilt repent.' ? ? ? ? And whenas the dogs at a fountain have lapped, The lions to drink of the water forbear." .Lewdness, The *Pious Woman* accused of, ii. 5..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.' God knows I ne'er recalled thy memory to my thought, iii. 46..Then said the king, "Hast thou a need we may accomplish unto thee? For indeed we are exceeding beholden to thee for that which thou didst in the matter of Hudheifeh and his folk." And he let cast over him a mantle of Egyptian satin, worth an hundred dinars. Moreover, he bade his treasurer give him a thousand dinars and said to him, "O youth, take this in part of that which thou deserves! of us; and if thou prolong thy sojourn with us, we will give thee slaves and servants." El Abbas kissed the earth and said, "O king, may grant thee abiding prosperity, I deserve not all this." Then he put his hand to his poke and pulling out two caskets of gold, in each of which were rubies, whose value none could tell, gave them to the king, saying, "O king, God cause thy prosperity to endure, I conjure thee by that which God hath vouchsafed thee, heal my heart by accepting these two caskets, even as I have accepted thy present." So the king accepted the two caskets and El Abbas took his leave and went away to the bazaar..?STORY OF THE SHARPERS WITH THE MONEY-CHANGER AND THE ASS..Now King Azadbekht's wife was big with child and the pains of labour took her in the mountain; so they alighted at the mountain-foot, by a spring of water, and she gave birth to a boy as he were the moon. Behrjaur his mother pulled off a gown of gold-inwoven brocade and wrapped the child therein, and they passed the night [in that place], what while she gave him suck till the morning. Then said the king to her, "We are hampered by this child and cannot abide here nor can we carry him with us; so methinks we were better leave him here and go, for Allah is able to send him one who shall take him and rear him." So they wept over him exceeding sore and left him beside the spring, wrapped in the gown of brocade: then they laid at his head a thousand dinars in a bag and mounting their horses, departed, fleeing..Now the merchant their father lay asleep in the ship, and the crying of the boys troubled him; so he rose to call out to them [and silence them] and let the purse [with the thousand dinars therein] fall among the bales of merchandise. He sought for it and finding it not, buffeted his head and seized upon the boys, saying, 'None took the purse but you. Ye were playing about the bales, so ye might steal somewhat, and there was none here but you.' Then he took a staff and laying hold of the children, fell to beating them and flogging them, whilst they wept, and the sailors came round about them and said, 'The boys of this island are all thieves and robbers.' Then, of the greatness of the merchant's wrath, he swore that, if they brought not out the purse, he would drown them in the sea; so when [by reason of their denial] his oath became binding upon him, he took the two boys and lashing them [each] to a bundle of reeds, cast them into the sea..Caution was the Cause of his Death, The Man whose, i 291..As for that which hath befallen thee, verily, it hath befallen [many] kings before thee and their women have played them false, for all they were greater of puissance than thou, yea, and mightier of kingship and more abounding in troops. If I would, I could relate unto thee, O king, concerning the wiles of women, that whereof I could not make an end all my life long; and indeed, aforetime, in all these my nights that I have passed before thee, I have told thee [many stories and anecdotes] of the artifices of women and of their craft and perfidy; but indeed the things abound on me; (173) wherefore, if it like thee, O king, I will relate unto thee [somewhat] of that which befell kings of old time of the perfidy of their women and of the calamities which overtook them by reason of these latter." "How so?" asked the king. "Tell on." "Hearkening and obedience," answered Shehrzad. "It hath been told me, O king, that a man once related to a company and spoke as follows:.Cashghar, Abdallah ben Nafi and the King's Son of, ii. 195..? ? ? ? His love he'd have hid, but his tears denounced him to the spy, For the heat of a red-hot coal that 'twixt his ribs did lie..58. The King's Daughter and the Ape cclv..Now, by the ordinance of God the Most High, a company of thieves fell in upon a caravan hard by that mountain and made prize of that which was with them of merchandise. Then they betook themselves to the mountain, so they might share their booty, and looking at the foot thereof, espied the gown of brocade. So they descended, to see what it was, and finding the child wrapped therein and the gold laid at his head, marvelled and said, "Extolled be the perfection of God! By what wickedness cometh this child here?" Then they divided the money between them and the captain of the thieves took the boy and made him his son and fed him with sweet milk and dates, till he came to his house, when he appointed him a nurse, who should rear him..The Tenth Night of the Month..? ? ? ? Exalted mayst thou be above th' empyrean heaven of joy And may God's glory greater grow and more exalted aye!

[Theosophia Revelata Das Ist Alle Gittliche Schriften Des Gottseligen Und Hoherleuchteten Deutschen Theosophi Jacob Bihmens](#)

[Histoire de France Depuis Les Temps Les Plus Recules Jusquen 1789 Vol 11](#)

[Actas de Cabildo del Ayuntamiento de Mexico 1882](#)

[Histoire de la RPublique de Venise Depuis Sa Fondation Jusqua Present Vol 10](#)

[Deutsche Rundschau Vol 101 October November December 1899](#)

[Comite Francais Catholique Pour La Celebration Du Sixieme Centenaire de la Mort de Dante Alighieri Bulletin Du Jubile Vol 1 Janvier 1921](#)

[Platonis Dialogos Selectos Vol 4 Recensuit Et Commentariis Instruxit Godofredus Stallbaum Sect I Continens Phaedrum](#)

[Entomologische Zeitschrift 1907-1908 Vol 21 Zentral-Organ Des Internationalen Entomologischen Vereins Zu Stuttgart](#)

[The Prophecy](#)

[Jasta and a Third World War](#)

[The Unparalleled Invasion Une Invasion Sans Precedent La Invasion Sin Paralelo Premiere Edition Trilingue First Trilingual Edition \(English French Spanish\)](#)

[Vom Ego Zum Wahren Menschsein](#)

[Shop and Shop](#)

[Schlafenden Wachter Die](#)

[Erdgas Aus Unkonventionellen Quellen](#)

[Eau de Vie Avec Des Boulettes de Viande \(French\)](#)

[Opernfuhrer Fur Einsteiger](#)

[Michel Foucaults Machtanalytik Und Deren Bedeutung Fur Das Verstandnis Von Rassismus](#)

[Bilderbucher Analysieren in Der Grundschule Stimmen Im Park Von Anthony Browne Und Die Insel Von Armin Greder](#)

[Bremsen Der](#)

[Gesellschaftskritische Tendenzen in Antihelden-Romanen Eine Untersuchung Ausgewahlter Werke Der Amerikanischen Postmoderne](#)

[Motivationsfaktoren Am Arbeitsplatz](#)

[Spur Fuhr Nach Altotting Die](#)

[The Diaghilev Ballet in London](#)

[Gegen Alle Zeit](#)

[La 43e Proph tie \(Tome II\) Les Proph ties Ancestrales](#)

[Arkane Thriller Boxset 1 Stone of Fire Crypt of Bone Ark of Blood](#)

[Humans and Other Forms of Life An Introduction to Multispecies Anthropology](#)

[The Adventures of Chuck Laquest](#)

[The Art of Becoming an Artist](#)

[Killing It Softly A Digital Horror Fiction Anthology of Short Stories](#)

[The Works of Jacobus Arminius Volume 3 - A Friendly Discussion](#)

[Blush for Me](#)

[The Isoplex Method Musculation Program for an Aesthetic and Truly Athletic Body](#)

[Designing User Interfaces for an Aging Population Towards Universal Design](#)

[Piano Master for Everyone Level I](#)

[Yoga for Amputees Finding Wholeness After Limb Loss A Guide for Yoga Students and Teachers](#)

[The Story of Prophets and Kings](#)

[Transitioning to the Prototype Church The Church Is in a Season of Profound of Transition](#)

[The 1928 Bunion Derby A Historical Tour and Driving Guide Chicago to New York City](#)

[Test Ingram 11](#)

[Modernism Middlebrow and the Literary Canon The Modern Library Series 1917-1955](#)

[When Kids Collide](#)

[Chineseschool2go Chinese Festivals \(Vol 5 to 8\)](#)

[Reinventing Poetry The Final Edition](#)

[Contacting the Autistic Child Five successful early psychoanalytic interventions](#)

[Archons II The Becoming](#)

[Fascism in Europe](#)

[The Coming of Austrian Fascism](#)

[Boston Graffiti - Greyhound Park](#)

[Why is She So Happy?](#)

[Behind the Mirror the Life and Times of Benjamin D Asberry Alias Joseph Rhinehart](#)

[Rewired](#)

[The Politics of Race](#)

[Fatal Flaws The Historical Web from Wwi to September 11 2001 Book 2 1945-1975](#)

[Optimizing Learning Outcomes Proven Brain-Centric Trauma-Sensitive Practices](#)

[Morning Exercises for the Closet Vol 2 For Every Day in the Year](#)

[Histoire Des Comtes de Toulouse Vol 3](#)

[Goethes Werke Vol 53](#)

[Oestreichische Militarische Zeitschrift Jahrgange 1811 1812 Und 1813 Vol 2 Miscellen Aus Dem Gebiete Der Militarischen Wissenschaften Erster](#)

[Theil](#)

[Reflexiones Que El Arzobispo de Caracas y Venezuela Dr RAMoN Ignacio Mendez Dirige a Sus Diocesanos Sobre Varios Errores Que Se Propagan En La Diocesis](#)

[Auf Den Diamanten= Und Foldfelbern Sudafrikas](#)

[Aesthetische Forschungen](#)

[Columbus 1831 Vol 2 Amerikanische Miscellen](#)

[Oeuvres de Froissart Vol 17 Publiies Avec Les Variantes Des Divers Manuscrits Chroniques 1322-1378 Chroniques Abridges Depuis LOrigine Des Guerres de France Et DAngleterre Jusquau Voyage de LEmpereur Charles de Luxembourg En France](#)

[The Quarterly Review Vol 126 Published in January April 1869](#)

[Essai de Statique Chimique Vol 1](#)

[The Plays of William Shakspeare Vol 15 Hamlet Othello](#)

[Collectio Opusculorum Selectorum Ad Medicinam Forensem Spectantium Vol 5](#)

[The Homiletic Review Vol 74 An International Magazine of Religion Theology and Philosophy Treats Every Phase of the Ministers Work From July to December 1917](#)

[Histoire Du Costume En France Depuis Les Temps Les Plus Recules Jusqua La Fin Du Xviii Siecle](#)

[The Scattered Nation Past Present and Future 1868 Vol 3](#)

[Melanges Theologiques 1850-1851](#)

[Les Mysteres de la Russie Tableau Politique Et Moral de LEmpire Russe Histoire Biographie Statistique Politique Legislation Administration Religion Institutions Armee Marine Industrie Finances Commerce Agriculture Moeurs Publiques Et P](#)

[Collection Des Memoires Relatifs A LHistoire de France Vol 78 Depuis LAvenement de Henri IV Jusqua La Paix de Paris Conclue En 1763](#)

[Histoire Du Duche de Normandie Vol 2](#)

[Gobiernos Militares de Mexico Los Ataques Al Ejercito y Las Maquinaciones Politicas del Partido Cientifico Para Regir Los Destinos Nacionales](#)

[The Casket and Philadelphia Monthly Magazine Vol 15 Embracing Every Department of Literature Embellished with Engravings the Quarterly Fashions an Music Arranged for the Piano Forte Harp and Guitar January 1839](#)

[The Church Review and Ecclesiastical Register Vol 2 1849-50](#)

[The Gentlemans Magazine Vol 283 July to December 1897](#)

[The Contemporary Review Vol 15 August-November 1870](#)

[Helps to Composition or Six Hundred Skeletons of Sermons Vol 1 Several Being the Substance of Sermons Preached Before the University](#)

[The Annual Register Vol 6 Or a View of the History Politicks and Literature for the Year 1763](#)

[The American Homeopathic Review Vol 3 July 1862](#)

[Bibliotheque de Cole Nationale Superieure Des Mines Vol 1 Catalogue](#)

[Angels and Beasts](#)

[Within My Heart](#)

[The Child of Gulag](#)

[30 Dias de Charlas Sobre Sexo Edad 12+ Anos Capacitando a Sus Hijos Con Conocimiento Sobre La Intimidad Sexual](#)

[The Lamassu and the Cherubim Two Hybrid Genii How Did the Cherubim Become Angels?](#)

[The History of the Popes Their Church and State and Especially of Their Conflicts with Protestantism in the Sixteenth and Seventeenth Centuries Vol 1 of 3](#)

[Costa Brava](#)

[Soziale Arbeit Mit Frauen Und M dchen](#)

[Blut Schreit Nach Blut](#)

[Lived Experiences of People with Recently Diagnosed Multiple Sclerosis An Analysis Drawing on Phenomenology and Ethics of Care](#)

[Numsense! Data Science for the Layman No Math Added](#)

[The Fruits of Grace](#)

[Equine Poetics](#)

[Mini Decorating - Mini Makers](#)

[Stations on the Journey of Inquiry](#)
