

ROBINS POCKET POSH JOURNAL MUM

Abou Sabir, Story of, i. 90..23. Er Reshid and the Woman of the Barmecides ccccxxxiv.???????? How many an one, with loss of wealth, hath turned mine enemy!.Now it was the night-season. So the soldiers carried him without the city, thinking to crucify him, when, behold, there came out upon them thieves and fell in on them with swords and [other] weapons. Thereupon the guards left him whom they purposed to put to death [and took to flight], whilst the man who was going to slaughter fled forth at a venture and plunging into the desert, knew not whither he went before he found himself in a thicket and there came out upon him a lion of frightful aspect, which snatched him up and set him under him. Then he went up to a tree and tearing it up by the roots, covered the man therewith and made off into the thicket, in quest of the lioness..???? The intercessor who to thee herself presenteth veiled Is not her like who naked comes with thee to intercede.'.66. El Mutelemmis and his Wife Umeimeh cccclxxxv.God keep the days of love-delight! How passing sweet they were! ii. 96.?THE FOURTH OFFICER'S STORY..Still by your ruined camp a dweller I abide, ii. 209.. "O king," answered the youth, "I hope for succour only from God, not from created beings: if He aid me, none can avail to harm me, and if He be with me and on my side, because of the truth, who is it I shall fear, because of falsehood? Indeed, I have made my intent with God a pure and sincere intent and have severed my expectation from the help of the creature; and whoso seeketh help [of God] findeth of his desire that which Bekhtzeman found." Quoth the king, "Who was Bekhtzeman and what is his story?" "O king," replied the youth,.Therewithal the cook equipped his brother and freighting him a ship, embarked therein merchandise. Then he committed Selim unto him and they set out and departed with the ship. God decreed them safety, so that they arrived [in due course] at the first city [of the land of Hind], the which is known as El Mensoureh, and cast anchor there. Now the king of that city had died, leaving a daughter and a widow, who was the quickest-witted of women and gave out that the girl was a boy, so that the kingship might be stablished unto them. The troops and the amirs doubted not but that the case was as she avouched and that the princess was a male child; so they obeyed her and the queen mother took order for the matter and used to dress the girl in man's apparel and seat her on the throne of the kingship, so that the folk might see her. Accordingly, the grandees of the kingdom and the chief officers of the realm used to go in to her and salute her and do her service and go away, nothing doubting but she was a boy..Hardly had we settled ourselves in the place when we heard a noise of kicking [at the door] and people running right and left and questioning the cook and saying, "Hath any one passed by thee?" "Nay," answered he; "none hath passed by me." But they ceased not to go round about the shop till the day broke, when they turned back, disappointed. Then the cook removed the grass and said to us, "Arise, for ye are delivered from death." So we arose, and we were uncovered, without mantle or veil; but the cook carried us up into his house and we sent to our lodgings and fetched us veils; and we repented unto God the Most High and renounced singing, (138) for indeed this was a great deliverance after stress.!???? ? Reproach me not for what I did, but be thou kind to one Who's sick of body and whose heart is wasted all away..Son and his Governor, Story of the Man of Khorassan, his, i. 218.????? If, in his own land, midst his folk, abjection and despite Afflict a man, then exile sure were better for the wight..????? Yea, and how slaves and steeds and good and virgin girls Were proffered thee to gift, thou hast not failed to cite.,Officer's Story, The Fifteenth, ii. 190..142. El Asmai and the three Girls of Bassora dclxxxvi.????? j. The Two Kings dcccix.????? To Baghdad upon a matter of all moment do I fare, For the love of one whose beauties have my reason led astray..1. The Merchant and the Genie i.????? Upon the table of her cheek beauty hath writ, "Alack, Her charms! 'Twere well thou refuge sought'st with God incontinent." (119).Some with religion themselves concern and make it their business all, i. 48..52. The Devout Israelite cccxlviiii.????? g. The King's Son and the Ogress dlxxxii.When she had made an end of her verses, she considered her affair and said in herself, 'By Allah, all these things have betided by the ordinance of God the Most High and His providence and this was written and charactered upon the forehead.' Then she landed and fared on till she came to a spacious place, where she enquired of the folk and hired a house. Thither she straightway transported all that was in the ship of goods and sending for brokers, sold all that was with her. Then she took part of the price and fell to enquiring of the folk, so haply she might scent out tidings [of her lost husband]. Moreover, she addressed herself to lavishing alms and tending the sick, clothing the naked and pouring water upon the dry ground of the forlorn. On this wise she abode a whole year, and every little while she sold of her goods and gave alms to the sick and the needy; wherefore her report was bruited abroad in the city and the folk were lavish in her praise..So, when it was the foredawn hour, she tied his beard and spreading a veil over him, cried out, whereupon the people of the quarter flocked to her, men and women. Presently, up came El Merouzi, for the division of the money, and hearing the crying [of the mourners], said, "What is to do?" Quoth they, 'Thy brother is dead;' and he said in himself, 'The accursed fellow putteth a cheat on me, so he may get all the money for himself, but I will do with him what shall soon bring him to life again.' Then he rent the bosom of his gown and uncovered his head, weeping and saying, 'Alas, my brother! Alas, my chief! Alas, my lord!' And he went in to the men, who rose and condoled with him. Then he accosted Er Razi's wife and said to her, 'How came his death about?' 'I know not,' answered she, 'except that, when I arose in the morning, I found him dead.' Moreover, he questioned her of the money and good that was with her, but she said, 'I have no knowledge of this and no tidings.'.AND BOULAC EDITIONS OF THE ARABIC TEXT OF.76 En Numan and the Arab of the Benou Tai dclx.To return to the king's daughter of whom the prince went in quest and on whose account he was slain. She had been used to look out from the top of her palace and gaze on the youth and on his beauty and grace; so she said to her slave-girl one day, 'Harkye! What is come of the troops that were encamped beside my palace?' Quoth the maid, 'They were the troops of the youth, the king's son of the Persians, who came to demand thee in

marriage, and wearied himself on thine account, but thou hadst no compassion on him.' 'Out on thee!' cried the princess. 'Why didst thou not tell me?' And the damsel answered, 'I feared thy wrath.' Then she sought an audience of the king her father and said to him, 'By Allah, I will go in quest of him, even as he came in quest of me; else should I not do him justice.' When it was eventide, the king caused avoid his sitting chamber and summoned the vizier, who presented himself and making his obeisance to the king, kissed the earth before him and bespoke him as follows: Bekhtzeman, *Story of King*, i. 115.. "There was once a merchant named Abou Temam, and he was a man of understanding and good breeding, quick-witted and truthful in all his affairs, and he had wealth galore. Now there was in his land an unjust king and a jealous, and Abou Temam feared for his wealth from this king and said, 'I will remove hence to another place where I shall not be in fear.' So he made for the city of Ilan Shah and built himself a palace therein and transporting his wealth thither, took up his abode there. Presently, the news of him reached King Ilan Shah; so he sent to bid him to his presence and said to him, 'We know of thy coming to us and thine entry under our allegiance, and indeed we have heard of thine excellence and wit and generosity; so welcome to thee and fair welcome! The land is thy land and at thy commandment, and whatsoever occasion thou hast unto us, it is [already] accomplished unto thee; and it behoveth that thou be near our person and of our assembly.' Abou Temam prostrated himself to the king and said to him, 'O king, I will serve thee with my wealth and my life, but do thou excuse me from nearness unto thee, for that, [if I took service about thy person], I should not be safe from enemies and enviers.' Then he addressed himself to serve the king with presents and largesses, and the king saw him to be intelligent, well-bred and of good counsel; so he committed to him the ordinance of his affairs and in his hand was the power to bind and loose.. "There was once a king named Bihkerd and he had wealth galore and many troops; but his deeds were evil and he would punish for a slight offence and never forgave. He went forth one day to hunt and one of his servants shot an arrow, which lit on the king's ear and cut it off. Quoth Bihkerd, 'Who shot that arrow?' So the guards brought him in haste the offender, whose name was Yetrou, and he of his fear fell down on the ground in a swoon. Then said the king, 'Put him to death;' but Yetrou said, 'O King, this that hath befallen was not of my choice nor of my knowledge; so do thou pardon me, in the hour of thy power over me, for that clemency is of the goodliest of things and belike it shall be [in this world] a provision and a good work [for which thou shall be requited] one of these days, and a treasure [laid up to thine account] with God in the world to come. Pardon me, therefore, and fend off evil from me, so shall God fend off from thee the evil the like thereof.' When the king heard this, it pleased him and he pardoned the servant, albeit he had never before pardoned any..? ? ? ? p. The Man who saw the Night of Power dccccxciii. Thereat Queen Zelzeleh was moved to exceeding delight and bidding her treasurers bring a basket, wherein were fifty pairs of bracelets and the like number of earrings, all of gold, set with jewels of price, the like whereof nor men nor Jinn possessed, and an hundred robes of coloured brocade and an hundred thousand dinars, gave the whole to Tuhfeh. Then she passed the cup to her sister Sherareh, who had in her hand a stalk of narcissus; so she took it from her and turning to Tuhfeh, said to her, 'O Tuhfeh, sing to me on this.' 'Harkening and obedience,' answered she and improvised and sang the following verses: When the evening evened, the king sent after the vizier and when he presented himself before him, he required of him the hearing of the [promised] story. So he said, "Harkening and obedience. Know, O illustrious lord, that. *Patience, Of the Advantages of*, i. 89.. Then said I, "A man cannot well accomplish all whereof he hath need in the market-places." "Hast thou a house?" asked she. "No, by Allah," answered I; "nor is this town my dwelling-place." "By Allah," rejoined she, "nor have I a place; but I will contrive for thee." Then she went on before me and I followed her till she came to a lodging-house and said to the housekeeper, "Hast thou an empty chamber?" "Yes," answered she; and my mistress said, "Give us the key." So we took the key and going up to see the room, entered it; after which she went out to the housekeeper and [giving her a dirhem], said to her, "Take the key-money, (110) for the room pleaseth us, and here is another dirhem for thy trouble. Go, fetch us a pitcher of water, so we may [refresh ourselves] and rest till the time of the noonday siesta pass and the heat decline, when the man will go and fetch the [household] stuff." Therewith the housekeeper rejoiced and brought us a mat and two pitchers of water on a tray and a leather rug..26. Nimeh ben er Rebya and Num his Slave-girl di.43. The Man of Yemen and his six Slave-girls cccxxxiv.? *Story of Prince Bihzad*.. Then said the sharper, 'O folk, this is my friend and I deposited with him a deposit, but he denieth it; so in whom shall the folk put trust after this?' And they said, 'This (49) is a man of worth and we have found in him nought but trustiness and loyalty and good breeding, and he is endowed with understanding and generosity. Indeed, he avoucheth no falsehood, for that we have consorted with him and mixed with him and he with us and we know the sincerity of his religion.' Then quoth one of them to the merchant, 'Harkye, such an one! Bethink thee and consult thy memory. It may not be but that thou hast forgotten.' But he said, 'O folk, I know nothing of that which he saith, for indeed he deposited nought with me.' And the affair was prolonged between them. Then said the sharper to the merchant, 'I am about to make a journey and have, praised be God the Most High, wealth galore, and this money shall not escape me; but do thou swear to me.' And the folk said, 'Indeed, this man doth justice upon himself.' (50) Whereupon the merchant fell into that which he disliked (51) and came near upon [suffering] loss and ill repute.. Quoth Omar, "O Jerir, keep the fear of God before thine eyes and say nought but the truth." And Jerir recited the following verses: *Noureddin Ali of Damascus and Sitt el Milan*, iii, 3.. As for Er Razi and El Merouzi, they made peace with each other and sat down to share the booty. Quoth El Merouzi, 'I will not give thee a dirhem of this money, till thou pay me my due of the money that is in thy house.' And Er Razi said 'I will not do it, nor will I subtract this from aught of my due.' So they fell out upon this and disputed with one another and each went saying to his fellow, 'I will not give thee a dirhem!' And words ran high between them and contention was prolonged.. The messenger wished him joy of the bath and exceeded in doing him worship. Then he said to him, "The king biddeth thee in weal." (82) "Harkening and obedience,"

answered El Abbas and accompanied the messenger to the king's palace..O friends, the East wind waxeth, the morning draweth near, iii. 123..? ? ? ? ? ? ? ? When clear'd my sky was by the sweet of our foregathering And not a helper there remained to disuniting Fate.,Then, when it was night, she brought her to me, after she had adorned her and perfumed her, and said to her, "Gainsay not this thy lord in aught that he shall seek of thee." When she came to bed with me, I said in myself, "Verily, this damsel (216) is more generous than I!" Then I sent away the slave-girl and drew not nigh unto her, but arose forthright and betaking myself to my wife, lay with her and did away her maidenhead. She straightway conceived by me and accomplishing the time of her pregnancy, gave birth to this dear little daughter; in whom I rejoiced, for that she was lovely to the utterest, and she hath inherited her mother's wit and her father's comeliness..WOMEN'S CRAFT..8. Noureddin Ali and the Damsel Enis el Jelii cxcix.Physician by his Wife's Commandment, The Weaver who became a, ii. 21..There was once a sage of the sages, who had three sons and sons' sons, and when they waxed many and their posterity multiplied, there befell dissension between them. So he assembled them and said to them, 'Be ye one hand (219) against other than you and despise (220) not [one another,] lest the folk despise you, and know that the like of you is as the rope which the man cut, when it was single; then he doubled [it] and availed not to cut it; on this wise is division and union. And beware lest ye seek help of others against yourselves (221) or ye will fall into perdition, for by whosoever means ye attain your desire, (222) his word (223) will have precedence of (224) your word. Now I have wealth which I will bury in a certain place, so it may be a store for you, against the time of your need..? ? ? ? ? The priests from all the convent came flocking onto it: With cries of joy and welcome their voices they did rear..The company marvelled at this story and the tenth officer came forward and said, 'As for me, there befell me that which was yet more extraordinary than all this.' Quoth El Melik ez Zahir, 'What was that?' And he said, 'I'm the crown of every sweet and fragrant weed, ii. 255..The folk marvelled at this story with the utmost wonderment and the seventh officer said, 'There befell me in Alexandria the [God-]guarded a marvellous thing, [and it was that one told me the following story]..? ? ? ? ? The Merciful dyed me with that which I wear Of hues with whose goodliness none may compare..When the king had departed on his journey, the vizier said in himself, 'Needs must I look upon this damsel whom the king loveth with all this love.' So he hid himself in a place, that he might look upon her, and saw her overpassing description; wherefore he was confounded at her and his wit was dazed and love got the mastery of him, so that he said to her, saying, 'Have pity on me, for indeed I perish for the love of thee.' She sent back to him, saying, 'O vizier, thou art in the place of trust and confidence, so do not thou betray thy trust, but make thine inward like unto thine outward (113) and occupy thyself with thy wife and that which is lawful to thee. As for this, it is lust and [women are all of] one taste. (114) And if thou wilt not be forbidden from this talk, I will make thee a byword and a reproach among the folk.' When the vizier heard her answer, he knew that she was chaste of soul and body; wherefore he repented with the utmost of repentance and feared for himself from the king and said, 'Needs must I contrive a device wherewithal I may destroy her; else shall I be disgraced with the king.'.On the morrow, she said to the old man, "Get thee to the money-changer and fetch me the ordinary." So he repaired to the money-changer and delivered him the message, whereupon he made ready meat and drink, as of his wont, [with which the old man returned to the damsel and they ate till they had enough. When she had eaten,] she sought of him wine and he went to the Jew and fetched it. Then they sat down and drank; and when she grew drunken, she took the lute and smiting it, fell a-singing and chanted the following verses:.Then said he whom she had delivered from torture and for whom she had paid a thousand dirhems and who had required her of herself in his house, for that her beauty pleased him, and [when she refused to yield to him] had forged a letter against her and treacherously denounced her to the Sultan and requited her bounty with ingratitude, 'I am he who wronged her and lied against her, and this is the issue of the oppressor's affair.'? ? ? ? ? Is there a man of you will come, that I may heal his pain With blows right profitable for him who's sick for lust of fight? ? ? ? ? 1. The Wife's Device to Cheat her Husband dlxxxiv.King who lost Kingdom and Wife and Wealth, The, ii. 66..? ? ? ? ? Oft as my yearning waxeth, my heart consoleth me With hopes of thine enjoyment in all security..So saying, he left him and went away, whereupon up came the three other sharpers, the comrades of him of the ass, and said to the money-changer, 'God requite thee for us with good, for that thou hast bought him! How can we requite thee!' Quoth he, 'I will not sell him but for ten thousand dirhems.' When they heard this, they returned to the ass and fell again to examining him and handling him. Then said they to the money-changer, 'We were mistaken in him. This is not the ass we sought and he is not worth more than half a score paras to us.' Then they left him and offered to go away, whereat the money-changer was sore chagrined and cried out at their speech, saying, 'O folk, ye besought me to buy him for you and now I have bought him, ye say, "We were deceived [in him], and he is not worth more than ten paras to us.'" Quoth they, 'We supposed that in him was that which we desired; but, behold, in him is the contrary of that which we want; and indeed he hath a default, for that he is short of back.' And they scoffed at him and went away from him and dispersed..? ? ? ? ? Now God forbid a slave forget his liege lord's love! And how Of all things in the world should I forget the love of thee?.Meanwhile, the youth her master abode expecting her; but she returned not and his heart forbode him of the draught [of separation]; so he went forth at hazard, distraught and knowing not what he should do, and fell to strewing dust upon his head and crying out, 'The old woman hath taken her and gone away!' The boys followed him with stones and pelted him, saying, 'A madman! A madman!' Presently, the king's chamberlain, who was a man of age and worth, met him, and when he saw his youth, he forbade the boys and drove there away from him, after which he accosted him and questioned him of his case. So he told him how it was with him and the chamberlain said to him, 'Fear not: all shall yet be well with thee. I will deliver thy slave-girl for thee: so calm thy trouble.' And he went on to speak him fair and comfort him, till he put faith in his speech..Lewdness, The Pious Woman accused of, ii. 5..EL MELIK EZ ZAHIR RUKNEDDIN BIBERS EL BUNDUCDARI AND THE SIXTEEN OFFICERS OF

POLICE. (83). Woman (The Old), the Merchant and the King, i. 265. Therewithal the young man was moved to delight and exclaimed, "By Allah, thou sayest well, O Sitt el Milan! Let me hear more." Then he handselled her with fifty dinars and they drank and the cups went round among them; and her seller said to her, "O Sitt el Milah, this is the season of leave-taking; so let us hear somewhat on the subject." Accordingly she struck the lute and avouching that which was in her heart, sang the following verses: Razi (Er) and El Merouzi, ii. 28. 65. The Simpleton and the Sharper dclii. Then he arose and going in to his daughter, found her mother with her; so he set out to them the case and Mariyeh said, "O father mine, my wish is subject unto (122) thy commandment and my will ensueth thy will; so whatsoever thou chooseth, I am still obedient unto thee and under thy dominion." Therewithal the King knew that Mariyeh inclined unto El Abbas; so he returned forthright to King El Aziz and said to him, "May God amend the King! Verily, the occasion is accomplished and there is no opposition unto that which thou commandest" Quoth El Aziz, "By God's leave are occasions accomplished. How deemest thou, O King, of fetching El Abbas and drawing up the contract of marriage between Mariyeh and him?" And Ins ben Cais answered, saying, "Thine be it to decide." The old man carried Tuhfeh up [to the dais and seated her] on a chair of gold beside the throne, whilst she was amazed at that which she saw in that place and magnified her Lord (extolled be His perfection and exalted be He!) and hallowed Him. Then the kings of the Jinn came up to the throne and seated themselves thereon; and they were in the semblance of mortals, excepting two of them, who were in the semblance of the Jinn, with eyes slit endlong and jutting horns and projecting tusks. After this there came up a young lady, fair of favour and pleasant of parts; the light of her face outshone that of the flambeaux, and about her were other three women, than whom there were no fairer on the face of the earth. They saluted Tuhfeh and she rose to them and kissed the earth before them; whereupon they embraced her and sat down on the chairs aforesaid. . . . ed. Story of the Barber's Fourth Brother clii. 141. Haroun er Reshid and the Arab Girl dclxxxv. The folk flocked about them, to divert themselves with watching the play, and they called the bystanders to witness of the wager and fell a-playing. El Abbas forbore the merchant, so he might lead him on, and procrastinated with him awhile; and the merchant won and took of him the hundred dinars. Then said the prince, "Wilt thou play another game?" And the other answered, "O youth, I will not play again, except it be for a thousand dinars." Quoth the prince, "Whatsoever thou stakest, I will match thy stake with the like thereof." So the merchant brought out a thousand dinars and the prince covered them with other thousand. Then they fell a-playing, but El Abbas was not long with him ere he beat him in the square of the elephant, (77) nor did he leave to do thus till he had beaten him four times and won of him four thousand dinars. .20. Haroun er Reshid and the three Poets cccxxxii. Then he could brook this no longer; so he went forth from the dominions of the Commander of the Faithful, under pretence of visiting certain of his kinsmen, and took with him servant nor companion, neither acquainted any with his intent, but betook himself to the road and fared on into the desert and the sandwastes, knowing not whither he went. After awhile, he fell in with travellers intending for the land of Hind [and journeyed with them]. When he came thither, he lighted down [in a city of the cities of the land and took up his abode] in one of the lodging-places; and there he abode a while of days, tasting not food neither solacing himself with the delight of sleep; nor was this for lack of dirhems or dinars, but for that his mind was occupied with musing upon [the reverses of] destiny and bemoaning himself for that the revolving sphere had turned against him and the days had decreed unto him the disfavour of our lord the Imam. (160). Then said Azadbekht to him (and indeed his words were [prompted] by anger and those of the youth by presence of mind and good breeding), "I bought thee with my money and looked for fidelity from thee, wherefore I chose thee over all my grandees and servants and made thee keeper of my treasures. Why, then, hast thou outraged my honour and entered my house and played the traitor with me and tookest no thought unto that which I have done thee of benefits?" "O king," answered the youth, "I did this not of my choice and freewill and I had no [evil] intent in being there; but, of the littleness of my luck, I was driven thither, for that fate was contrary and fair fortune lacking. Indeed, I had striven with all endeavour that nought of foul should proceed from me and kept watch over myself, lest default appear in me; but none may avail to make head against ill fortune, nor doth endeavour profit in case of lack of luck, as appeareth by the example of the merchant who was stricken with ill luck and his endeavour profited him not and he succumbed to the badness of his fortune." "What is the story of the merchant," asked the king, "and how was his luck changed upon him by the sorriness of his fortune?" "May God prolong the king's continuance!" answered the youth. [One day], as the ship was sailing along, and we unknowing where we were, behold, the captain came down [from the mast] and casting his turban from his head, fell to buffeting his face and plucking at his beard and weeping and supplicating [God for deliverance]. We asked him what ailed him, and he answered, saying, 'Know, O my masters, that the ship is fallen among shallows and drifteth upon a sand-bank of the sea. Another moment [and we shall be upon it]. If we clear the bank, [well and good]; else, we are all dead men and not one of us will be saved; wherefore pray ye to God the Most High, so haply He may deliver us from these deadly perils, or we shall lose our lives.' So saying, he mounted [the mast] and set the sail, but at that moment a contrary wind smote the ship, and it rose upon the crest of the waves and sank down again into the trough of the sea. .152. Ardeshir and Heyat en Nufous dccxu. Then Iblis took the cup and signed to Tuhfeh to sing; and she said, 'Harkening and obedience.' So she took the lute and tuning it, sang the following verses: Man whose Caution was the Cause of his Death, The, i. 291. Fortune, Of the Uselessness of Endeavour against Persistent Ill, i. 70. Therewithal the king bade all his officers go round about in the thoroughfares and colleges [of the town] and bring before him all strangers whom they found there. So they went forth and brought him much people, amongst whom was the man who had painted the portrait. When they came into the presence, the Sultan bade the crier make proclamation that whoso wrought the portrait should discover himself and have whatsoever he desired. So the poor man came forward and kissing the earth before the king, said to him, "O king of the age, I am he who painted yonder

portrait." Quoth El Aziz, "And knowest thou who she is?" "Yes," answered the other; "this is the portrait of Mariyeh, daughter of the king of Baghdad." The king ordered him a dress of honour and a slave-girl [and he went his way]. Then said El Abbas, "O father mine, give me leave to go to her, so I may look upon her; else shall I depart the world, without fail." The king his father wept and answered, saying, "O my son, I builded thee a bath, that it might divert thee from leaving me, and behold it hath been the cause of thy going forth; but the commandment of God is a foreordained (61) decree." (62).? ? ? ? No slaves with me have I nor camels swift of foot, Nor slave-girls have I brought in curtained litters dight..? ? ? ? A talking-stock among the folk for ever I abide; Life and the days pass by, yet ne'er my wishes I attain).Favourite and her Lover, The, iii. 165..When Hafizeh had made an end of her song, El Abbas said to her, "Well done! Indeed, thou quickenest hearts from sorrows." Then he called another damsel of the daughters of the Medes, by name Merjaneh, and said to her, "O Merjaneh, sing to me upon the days of separation." "Harkening and obedience," answered she and improvising, sang the following verses:.So saying, he sprang to his feet and catching up the thigh-bone of one of the dead, cried out at the top of his voice, saying, 'O ye dead, take them!' And he smote one of them, whilst his comrade [El Merouzi] smote another and they cried out at them and buffeted them on the napes of their necks; whereupon the thieves left that which was with them of plunder and fled; and indeed their wits forsook them [for terror] and they stayed not in their flight till they came forth of the Magians' burial-ground and left it a parasang's length behind them, when they halted, trembling and affrighted for the soreness of that which had betided them of fear and amazement at the dead..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."? ? ? ? But the Merciful yet may incline thee to me And unite us again, in despite of our foes!.? ? ? ? Sore, sore doth rigour me beset, its onslaughts bring me near Unto the straitness of the grave, ere in the shroud I'm dight.

[Clinical Manifestations Pathophysiology Diagnostic Methods Imaging Intervention in Sarcoidosis](#)

[Rich and Great Studies in Honour of Anthony J Spalinger on the Occasion of His 70th Feast of Thoth](#)

[Essentials of Orthopedics for Physiotherapists](#)

[Lets Communicate An Illustrated Guide to Human Communication](#)

[Hope and Wish Image in Music Technology](#)

[Evangelical Pilgrims from the East Faith Fundamentals of Korean American Protestant Diasporas](#)

[Navigating the Education Research Maze Contextual Conceptual Methodological and Transformational Challenges and Opportunities for Researchers](#)

[Kalkulierte Gelehrsamkeit Zur Okonomisierung Der Universitaten Im 18 Jahrhundert](#)

[Bariatric Surgery Complications The Medical Practitioners Essential Guide](#)

[Surgery for Chest Wall Deformities](#)

[Amyloidosis Risk Factors Treatment Options Clinical Aspects](#)

[Drying and Storage of Cereal Grains](#)

[Mundo Real Level 3 Print Package Media Edition Texas Spanish Edition](#)

[Portrait of Young Genius - The Mind and Art of Marie Bashkirtseff](#)

[Seeking Asylum in Israel Refugees and Migration Law](#)

[Smart Growth Entrepreneurs Partners in Urban Sustainability](#)

[Breast Imaging Case Series Radiologic Pathologic Correlations](#)

[Re-Constructing the Man of Steel Superman 1938-1941 Jewish American History and the Invention of the Jewish-Comics Connection](#)

[Flavour From Food to Perception](#)

[The Boundaries of Belonging Online Work of Immigration-Related Social Movement Organizations](#)

[Will Big League Baseball Survive? Globalization the End of Television Youth Sports and the Future of Major League Baseball](#)

[The Revolution Has Come Black Power Gender and the Black Panther Party in Oakland](#)

[The Franciscan Invention of the New World](#)

[Yeats Philosophy and the Occult](#)
[OPCS classification of interventions and procedures Vol 2 Alphabetical index](#)
[Philosophical Studies \(1948\) Essays in Memory of L Susan Stebbing](#)
[Nietzsches Nihilism in Walter Benjamin](#)
[Topographien Der Antike in Der Literarischen Aufklaerung](#)
[Pain Review](#)
[American Promise A Concise History Volume 1 6e Launchpad for American Promise A Concise History 6e \(6 Month Online\)](#)
[An Outline of the End Times Analytical Study of End-Time Prophecy](#)
[Tadeusz Kotarbinskis Action Theory Reinterpretive Studies](#)
[Women Food Exchange and Governance in Early Modern England](#)
[The Magical Book of Shadows](#)
[Film and Democracy in Paraguay](#)
[Logistics Matters and the US Army in Occupied Germany 1945-1949](#)
[Ethics and the Endangerment of Childrens Bodies](#)
[The Reinvention of Populist Rhetoric in The Digital Age Insiders Outsiders in Democratic Politics](#)
[Assessing Impairment From Theory to Practice](#)
[Climate Change Impacts on Urban Pests](#)
[Handbuch Human Resource Management Das Individuum Und Seine Potentiale F r Die Organisation](#)
[Kant and Social Policies](#)
[Metallic Foam Bone Processing Modification and Characterization and Properties](#)
[The Rights and Aspirations of the Magna Carta](#)
[Saudi Arabia Doing Business Investing in Saudi Arabia Guide Volume 1 Strategic and Practical Information](#)
[The Orthodox Church of Ethiopia A History](#)
[Informal Payments and Regulations in Chinas Healthcare System Red Packets and Institutional Reform](#)
[Hydrocephalus Prevalence Risk Factors Treatment](#)
[M Fulvius Nobilior Politik Und Kultur in Der Zeit Der Mittleren Republik](#)
[Why Are We Attracted to Sad Music?](#)
[Regulations concerning the international carriage of dangerous goods by rail \(RID\) with effect from 1 January 2017](#)
[Experimental Fashion Performance Art Carnival and the Grotesque Body](#)
[All-American TV Crime Drama Feminism and Identity Politics in Law and Order Special Victims Unit](#)
[Race Still Matters The Reality of African American Lives and the Myth of Postracial Society](#)
[Law and Ethics in Nursing and Healthcare An Introduction](#)
[Redecouvrir Dieu Par La Raison - Volume I](#)
[Particularidades De La Regla De OSHA Yoruba Doctrina Africana Animista Conocida Por Santeria](#)
[Practical Applications in Forensic Science](#)
[Feathers and Petals All Over the World Chinese Paintings of National Birds and Flowers](#)
[Starting Up in Business Networks Why Relationships Matter in Entrepreneurship](#)
[Criminal Defences in Australia 5th edition \(Hard cover\)](#)
[Expeditions as Experiments Practising Observation and Documentation](#)
[A Fragmented Landscape Abortion Governance and Protest Logics in Europe](#)
[Complicity New Perspectives on Collectivity](#)
[Different Germans Many Germanies New Transatlantic Perspectives](#)
[Churchill - Pearce](#)
[The R m ya a of V lm ki An Epic of Ancient India Volume II Ayodhyak a](#)
[Digital Human Resources - Leadership Disrupted](#)
[Disentangling Consciencism Essays on Kwame Nkrumahs Philosophy](#)
[Legacies of Violence Rendering the Unspeakable Past in Modern Australia](#)
[Cropping Systems Applications Management Impact](#)
[Apriorics Model of Elementary Particles Beyond](#)
[Advanced Neuroradiology Cases Challenge Your Knowledge](#)

[Congressional Actions Interfering with the Affordable Care Act](#)
[Music Theory Remixed A Blended Approach for the Practicing Musician](#)
[Emersons Eastern Education](#)
[Actions and Invariants of Algebraic Groups](#)
[Destruction Rites Ephemerality and Demolition in Postwar Visual Culture](#)
[Core Topics in Thoracic Surgery](#)
[The Book of the Twelve - One Book or Many? Metz Conference Proceedings 5-7 November 2015](#)
[Congestion Impacts of Freight Flows](#)
[The Crisis of Meaning and the Life-World Husserl Heidegger Arendt Patocka](#)
[Geriatric Psychiatry Review and Exam Preparation Guide A Case-Based Approach](#)
[Understanding the American Promise Volume 2 3e Launchpad for Understanding the American Promise 3e \(6 Month Access\)](#)
[Leongs Manual of Diagnostic Antibodies for Immunohistology](#)
[Small Business Investment Companies Overview Performance Analyses of the SBA Program](#)
[Reflections in the Library Selected Literary Essays 1926-1944](#)
[Das Verfahrensrecht Der Verrechnungspreise Grundlagen Erfahrungen Und Perspektiven](#)
[Federal Income from Crude Oil Natural Gas Issues Options](#)
[The Greek Civil War Strategy Counterinsurgency and the Monarchy](#)
[Tunisia Social Economic Environmental Issues](#)
[Terrorism in a Global Village How Terrorism Affects Our Daily Lives](#)
[Emotional Intelligence Health Outcomes Toward an Ecological Model of Well-Being](#)
[Forest Management Applications Challenges Strategies](#)
[Water Resource the Aquatic Environment Current Issues Options for Sustainable Management](#)
[Anschluss an Den Weltmarkt Ungarns Elektrotechnische Leitunternehmen 1867-1949](#)
[Nanocarrier Systems for Drug Delivery](#)
[Heterogeneous Catalysts Design Applications Research Insights](#)
[Polyelectrolytes Theory Properties Applications](#)
[Federal Advisory Committees Overview Operations](#)
