

THE FOUNDATIONS OF RELIGION

?Story of the Merchant and His Sons..? ? ? ? ? Then sent I speech to thee in verses such as burn The heart; reproach therein was none nor yet unright; 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..Meanwhile, he ceased not, he and his beloved, Queen Mariyeh, in the most delightful 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 remained one after her; so we took her and drowned her and the eunuchs went away, whilst we dropped down the river with the boat till we came to the mouth of the canal, where I saw my mistress awaiting me. So we took her up into the boat and returned to our pavilion on Er Rauzeh. Then I rewarded the boatman and he took his boat and went away; whereupon quoth she to me, "Thou art indeed a friend in need." (189) And I abode with her some days; but the shock wrought upon her so that she sickened and fell to wasting away and redoubled in languishment and weakness till she died. I mourned for her with an exceeding mourning and buried her; after which I removed all that was in the pavilion to my own house [and abandoned the former]..?STORY OF THE RICH MAN WHO GAVE HIS FAIR DAUGHTER IN MARRIAGE TO THE POOR OLD MAN..Then Selim turned to Selma and said to her, 'O sister mine, how deemest thou of this calamity and what counsellest thou thereanent?' 'O my brother,' answered she, 'indeed I know not what I shall say concerning the like of this; but he is not disappointed who seeketh direction [of God], nor doth he repent who taketh counsel. One getteth not the better of the traces of burning by (68) haste, and know that this is an affliction that hath descended on us; and we have need of management to do it away, yea, and contrivance to wash withal our shame from our faces.' And they gave not over watching the gate till break of day, when the young man opened the door and their mother took leave of him; after which he went his way and she entered, she and her handmaid..When they reached the city, the king heard of their coming and commanded that they should attend him with what befitted [of their merchandise]. So they presented themselves before him, [and the boy with them,] whom when the king saw, he said to them, "To whom belongeth this boy?" And they answered, "O king, we were going in such a road, when there came out upon us a sort of robbers; so we made war upon them and overcame them and took this boy prisoner. Then we questioned him, saying, 'Who is thy father?' and he answered, 'I am the captain's son of the thieves.'" Quoth the king, "I would fain have this boy." And the captain of the caravan said, "God maketh thee gift of him, O king of the age, and we all are thy slaves." Then the king dismissed [the people of] the caravan and let carry the youth into his palace and he became as one of the servants, what while his father the king knew not that he was his son. As time went on, the king observed in him good breeding and understanding and knowledge (100) galore and he pleased him; so he committed his treasuries to his charge and straitened the viziers' hand therefrom, commanding that nought should be taken forth therefrom except by leave of the youth. On this wise he abode a number of years and the king saw in him nought but fidelity and studiousness in well-doing..When the evening evened, the king bade fetch the vizier and required of him the story of the journeyman and the girl. So he said, "Harkening and obedience. Know, O august king, that. ? ? ? ? ? "Be thou not hard of heart," quoth I. Had ye but deigned To visit me in dreams, I had been satisfied..Meanwhile the messenger had reached the opposite camp with the news of Tuhfeh's deliverance, whereat the Sheikh Aboutawaif rejoiced and bestowed on the bringer of good tidings a sumptuous dress of honour and made him commander over a company of the Jinn. Then they fell upon Meimoun's troops and destroyed them to the last man; and when they came to Meimoun, they found that he had slain himself and was even as we have said. Presently Kemeriyeh and her sister [Wekhimeh] came up to their grandfather and told him what they had done; whereupon he came to Tuhfeh and saluted her and gave her joy of her deliverance. Then he delivered Meimoun's palace to Selheb and took all the former's riches and gave them to Tuhfeh, whilst the troops encamped upon the Crescent Mountain. Moreover, the Sheikh Aboutawaif said to Tuhfeh, 'Blame me not,' and she kissed his hands. As they were thus engaged, there appeared to them the tribes of the Jinn, as they were clouds, and Queen Es Shuhba flying in their van, with a drawn sword in her hand..? ? ? ? ? Whenas its jar was opened, the singers prostrate fell In worship of its brightness, it shone so wonder-clear..Then the girl went away, running, after her mistress, whereupon I left the shop and set out after them, so I might see her abiding-place. I followed after them all the way, till she disappeared from mine eyes, when I returned to my place, with a heart on fire. Some days after, she came to me again and bought stuffs of me. I refused to take the price and she said, "We have no need of thy goods." Quoth I, "O my lady, accept them from me as a gift;" but she said, "[Wait] till I try thee and make proof of thee." Then she brought out of her pocket a purse and gave me therefrom a thousand dinars, saying, "Trade with this till I return to thee." So I took the purse and she went away [and returned not to me] till six months had passed by. Meanwhile, I traded with the money and sold and bought and made other thousand dinars profit [on it]..Then said Er Razi to El Merouzi, 'Come with me to my city, for that it is nearer [than thine].' So he went with him, and when he came to his lodging, he said to his wife and household and neighbours,

till the time of their coming to that city, he and his sister, telling him how he had entered the place and fallen into the hands of the cook and that which had betided him [with him] and what he had suffered from him of beating and bonds and shackles and pinioning. Moreover, he told him how the cook had made him his brother's slave and how the latter had sold him in Hind and he had married the princess and become king and how life was not pleasant to him till he should foregather with his sister and how the cook had fallen in with him a second time and acquainted her with that which had betided him of sickness and disease for the space of a full-told year..The king marvelled at this and at his dealing and contrivance and invested him with [the control of] all his affairs and of his kingdom and the land abode [under his governance] and he said to him, 'Take and people.' (244) One day, the tither went out and saw an old man, a woodcutter, and with him wood; so he said to him, 'Pay a dirhem tith for thy load.' Quoth the old man, 'Behold, thou killest me and killest my family.' 'What [meanest thou]?' said the tither. 'Who killeth the folk?' And the other answered, 'If thou suffer me enter the city, I shall sell the wood there for three dirhems, whereof I will give thee one and buy with the other two what will support my family; but, if thou press me for the tith without the city, the load will sell but for one dirhem and thou wilt take it and I shall abide without food, I and my family. Indeed, thou and I in this circumstance are like unto David and Solomon, on whom be peace!' ['How so?' asked the tither, and the woodcutter said], 'Know that. However, he would not be denied, and when he saw her [constant] refusal of herself to him, he feared lest she should tell the folk of him. So, when he arose in the morning, he took a scroll and wrote in it what he would of forgery and falsehood and going up to the Sultan's palace, said, '[I have] an advisement [for the king].' So he bade admit him and he delivered him the writ that he had forged, saying, 'I found this letter with the woman, the devotee, the ascetic, and indeed she is a spy, a secret informer against the king to his enemy; and I deem the king's due more incumbent on me than any other and his advisement the first [duty], for that he uniteth in himself all the people, and but for the king's presence, the subjects would perish; wherefore I have brought [thee] warning.' The king put faith in his words and sent with him those who should lay hands upon the woman and put her to death; but they found her not..? ? ? ? O my God! Who is stronger than Thou in resource? The Subtle, Thou knowest my plight and my pain..80. Yehya ben Khalid and the Poor Man cccxi.? ? ? ? a. The Cat and the Mouse dcix."There was once, of old time, a king and he had a son [named Bihzad], there was not in his day a goodlier than he and he loved to consort with the folk and to sit with the merchants and converse with them. One day, as he sat in an assembly, amongst a number of folk, he heard them talking of his own goodliness and grace and saying, 'There is not in his time a goodlier than he.' But one of the company said, 'Indeed, the daughter of King Such-an-one is handsomer than he.' When Bihzad heard this saying, his reason fled and his heart fluttered and he called the last speaker and said to him, 'Repeat to me that which thou saidst and tell me the truth concerning her whom thou avouchest to be handsomer than I and whose daughter she is.' Quoth the man, 'She is the daughter of King Such-an-one;' whereupon Bihzad's heart clave to her and his colour changed..?THE SECOND OFFICER'S STORY..? ? ? ? c. The Third Voyage of Sindbad the Sailor cclv.6. Isaac of Mosul's Story of Khedijeh and the Khalif El Mamoun xciv.? ? ? ? h. Ilan Shah and Abou Temam ccclxvi.The fuller gave not over sleeping till sunrise, when he awoke and finding himself in this plight, misdoubted of his affair and imagined that he was a Turk and abode putting one foot forward and drawing the other back. Then said he in himself, 'I will go to my dwelling, and if my wife know me, then am I Ahmed the fuller; but, if she know me not, I am a Turk.' So he betook himself to his house; but when the artful baggage his wife saw him, she cried out in his face, saying, 'Whither away, O trooper? Wilt thou break into the house of Ahmed the fuller, and he a man of repute, having a brother-in-law a Turk, a man of high standing with the Sultan? An thou depart not, I will acquaint my husband and he will requite thee thy deed.'? ? ? ? Leave rhyming, madman that thou art, lest, bound upon the cross, Thou thy presumption in the stead of abjectness repent..Selim and Selma, ii. 81..36. Jaafer the Barmecide and the Bean-Seller ccxcix.? ? ? ? All through the day its light and when the night grows dark, My grief forsakes me not, no, nor my heavy cheer..The First Day..? ? ? ? m. The Boy and the Thieves dcxxvii.The Seventh Night of the Month..When El Aziz had sat awhile, he summoned the mamelukes of his son El Abbas, and they were five-and-twenty in number, besides half a score slave-girls, as they were moons, five of whom the king had brought with him and other five he had left with the prince's mother. When the mamelukes came before him, he cast over each of them a mantle of green brocade and bade them mount like horses of one and the same fashion and enter Baghdad and enquire concerning their lord El Abbas. So they entered the city and passed through the [streets and] markets, and there abode in Baghdad nor old man nor boy but came forth to gaze on them and divert himself with the sight of their beauty and grace and the goodliness of their aspect and of their clothes and horses, for that they were even as moons. They gave not over going till they came to the royal palace, where they halted, and the king looked at them and seeing their beauty and the goodliness of their apparel and the brightness of their faces, said, "Would I knew of which of the tribes these are!" And he bade the eunuch bring him news of them..Sharpers who cheated each his Fellow, The Two, ii. 28..? ? ? ? Algates ye are our prey become; this many a day and night Right instantly of God we've craved to be vouchsafed your sight..? ? ? ? Be patient under its calamities, For all things have an issue soon or late..ABDALLAH BEN NAFI AND THE KING'S SON OF CASHGHAR. (157).As for the king, he arose in haste and disguising himself, repaired to the house of Firouz and knocked at the door. Quoth Firouz's wife, "Who is at the door?" And he answered, saying, "I am the king, thy husband's master." So she opened the door and he entered and sat down, saying, "We are come to visit thee." Quoth she, "I seek refuge [with God] from this visitation, for indeed I deem not well thereof." And the king said, "O desire of hearts, I am thy husband's master and methinks thou knowest me not." "Nay," answered she, "I know thee, O my lord and master, and I know thy purpose and that which thou seekest and that thou art my husband's lord. I understand what thou wishest, and indeed the poet hath forestalled thee in his saying of the following verses, in reference to thy case:..? ? ? ?

Tow'rds El Akil my journey I take; to visit him, The wastes in praise and safety I traverse, without fear, INDEX TO THE NAMES OF THE "TALES FROM THE ARABIC". When her husband came home, she said to him, 'I desire to go a-pleasuring.' And he said, 'With all my heart.' So he went, till he came to a goodly place, abounding in vines and water, whither he carried her and pitched her a tent beside a great tree; and she betook herself to a place beside the tent and made her there an underground hiding-place, [in which she hid her lover]. Then said she to her husband, 'I desire to mount this tree.' And he said, 'Do so.' So she climbed up and when she came to the top of the tree, she cried out and buffeted her face, saying, 'Lewd fellow that thou art, are these thy usages? Thou sworest [fidelity to me] and liedst.' And she repeated her speech twice and thrice. Hence on the morrow forth I fare and leave your land behind; So take your leave of us nor fear mishap or ill event. A certain singing-woman was fair of favour and high in repute, and it befell one day that she went out apleasuring. As she sat, (133) behold, a man lopped of the hand stopped to beg of her, and he entered in at the door. Then he touched her with his stump, saying, "Charity, for the love of God!" but she answered, "God open [on thee the gate of subsistence]!" and reviled him. Some days after this, there came to her a messenger and gave her the hire of her going forth. (134) So she took with her a handmaid and an accompanist; (135) and when she came to the appointed place, the messenger brought her into a long passage, at the end whereof was a saloon. So (quoth she) we entered and found none therein, but saw the [place made ready for an] entertainment with candles and wine and dessert, and in another place we saw food and in a third beds. STORY OF THE JOURNEYMAN AND THE GIRL. As the eunuch was speaking with the king, behold, the damsel raised a corner of the curtain that shut in the litter, so she might look upon the speaker, and saw the king. When Azadbekht beheld her and noted her fashion and her loveliness (and indeed never set story-teller (95) eyes on her like,) his soul inclined to her and she took hold upon his heart and he was ravished by her sight. So he said to the eunuch, "Turn the mule's head and return, for I am King Azadbekht and I will marry her myself, for that Isfehnd her father is my vizier and he will accept of this affair and it will not be grievous to him." "O king," answered the eunuch, "may God prolong thy continuance, have patience till I acquaint my lord her father, and thou shalt take her in the way of approof, for it befitteth thee not neither is it seemly unto thee that thou take her on this wise, seeing that it will be an affront to her father if thou take her without his knowledge." Quoth Azadbekht, "I have not patience [to wait] till thou go to her father and return, and no dishonour will betide him, if I marry her." "O my lord," rejoined the eunuch, "nought that is done in haste is long of durance nor doth the heart rejoice therein; and indeed it behoveth thee not to take her on this foul wise. Whatsoever betideth thee, destroy not thyself with [undue] haste, for I know that her father's breast will be straitened by this affair and this that thou dost will not profit thee." But the king said, "Verily, Isfehnd is [my boughten] servant and a slave of my slaves, and I reckon not of her father, if he be vexed or pleased." So saying, he drew the reins of the mule and carrying the damsel, whose name was Behrjaur, to his house, married her. Thou whose desire possesseth my soul, the love of whom Hold on my reins hath gotten and will not let me free. Then he commanded one of the slave-girls to take the lute and strike it at Aboulhusn's head, whilst the rest smote upon their instruments. [So they played and sang,] till Aboulhusn awoke at the last of the night and heard the noise of lutes and tabrets and the sound of the pipes and the singing of the slave-girls, whereupon he opened his eyes and finding himself in the palace, with the slave-girls and eunuchs about him, exclaimed, "There is no power and no virtue but in God the Most High, the Supreme! Verily, I am fearful of the hospital and of that which I suffered therein aforetime, and I doubt not but the Devil is come to me again, as before. O my God, put thou Satan to shame!" Then he shut his eyes and laid his head in his sleeve and fell to laughing softly and raising his head [bytimes], but [still] found the apartment lighted and the girls singing. ec. Story of the Barber's Third Brother clvii. Nay, at daybreak I drink of the wind-freshened wine And prostrate me (59) instead in the dawn-whitened air. So the highwayman took the saddle-bags and offered to kill the traveller, who said, "What is this? Thou hast no blood-feud against me, that should make my slaughter incumbent [on thee]. Quoth the other, "Needs must I slay thee;" whereupon the traveller dismounted from his horse and grovelled on the earth, beseeching the robber and speaking him fair. The latter hearkened not to his prayers, but cast him to the ground; whereupon the traveller [raised his eyes and seeing a francolin flying over him,] said, in his agony, "O francolin, bear witness that this man slayeth me unjustly and wickedly; for indeed I have given him all that was with me and besought him to let me go, for my children's sake; yet would he not consent unto this. But be thou witness against him, for God is not unmindful of that which is done of the oppressors." The highwayman paid no heed to this speech, but smote him and cut off his head. When the morning morrowed, the people went seeking for him, but found him not; and when the king knew this, he was perplexed concerning his affair and abode unknowing what he should do. Then he sought for a vizier to fill his room, and the king's brother said, 'I have a vizier, a sufficient man.' 'Bring him to me,' said the king. So he brought him a man, whom he set at the head of affairs; but he seized upon the kingdom and clapped the king in irons and made his brother king in his stead. The new king gave himself up to all manner of wickedness, whereat the folk murmured and his vizier said to him, 'I fear lest the Indians take the old king and restore him to the kingship and we both perish; wherefore, if we take him and cast him into the sea, we shall be at rest from him; and we will publish among the folk that he is dead.' And they agreed upon this. So they took him up and carrying him out to sea, cast him in. Awaken, O ye sleepers all, and profit, whilst it's here, ii. 234. j. The Tenth Officer's Story dccccxxviii. 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..Fair fall the maid whose loosened locks her cheeks do overcloud! iii. 191..Then they arose and went up to the palace, whereupon the trays of food were brought and they ate and drank; after which quoth Queen Es Shuhba, 'O Tuhfeh, sing to us, by way of thankoffering for thy deliverance, and favour us with that which shall solace our minds, for that indeed my mind hath been occupied with thee.' Quoth Tuhfeh 'Hearkening and obedience, O my lady.' So she improvised and sang the following verses:.The damsel rejoiced, when the old man returned to her with the lute, and taking it from him, tuned its strings and sang the following verses:..? ? ? ? Tis gazed at for its slender swaying shape And cherished for its symmetry and sheen..Then they betook themselves to two boys affected to the [special] service of the king, who slept not but on their knee, (125) and they lay at his head, for that they were his pages of the chamber, and gave them each a thousand dinars of gold, saying, 'We desire of you that ye do somewhat for us and take this gold as a provision against your occasion.' Quoth the boys, 'What is it ye would have us do?' And the viziers answered, 'This Abou Temam hath marred our affairs for us, and if his case abide on this wise, he will estrange us all from the king's favour; and what we desire of you is that, when ye are alone with the king and he leaneth back, as he were asleep, one of you say to his fellow, "Verily, the king hath taken Abou Temam into his especial favour and hath advanced him to high rank with him, yet is he a transgressor against the king's honour and an accursed one." Then let the other of you ask, "And what is his transgression?" And the first make answer, "He outrageth the king's honour and saith, "The King of Turkestan was used, whenas one went to him to seek his daughter in marriage, to slay him; but me he spared, for that she took a liking to me, and by reason of this he sent her hither, because she loved me." Then let his fellow say, "Knowest thou this for truth?" And the other reply, "By Allah, this is well known unto all the folk, but, of their fear of the king, they dare not bespeak him thereof; and as often as the king is absent a-hunting or on a journey, Abou Temam comes to her and is private with her." And the boys answered, 'We will say this:..? ? ? ? ? At their appointed terms souls die; but for despair My soul is like to die, or ere its term betide..When the morning morrowed and the king sat on the throne of his kingship, he summoned the chief of his viziers and said to him, "What deemest thou of this that yonder robber-youth hath done? Behold, he hath entered my house and lain down on my bed and I fear lest there be an intrigue between him and the woman. How deemest thou of the affair?" "God prolong the king's continuance!" replied the vizier. "What sawest thou in this youth [to make thee trust in him]? Is he not vile of origin, the son of thieves? Needs must a thief revert to his vile origin, and whoso reareth the young of the serpent shall get of them nought but biting. As for the woman, she is not at fault; for, since [the] time [of her marriage with thee] till now, there hath appeared from her nought but good breeding and modesty; and now, if the king give me leave, I will go to her and question her, so I may discover to thee the affair."..They ate and drank and sported and made merry awhile of the day; and as they were thus engaged, up came the master of the house, with his friends, whom he had brought with him, that they might carouse together, as of wont. He saw the door opened and knocked lightly, saying to his friends, 'Have patience with me, for some of my family are come to visit me; wherefore excuse belongeth [first] to God the Most High, and then to you.' (263) So they took leave of him and went their ways, whilst he gave another light knock at the door. When the young man heard this, he changed colour and the woman said to him, 'Methinks thy servant hath returned.' 'Yes,' answered he; and she arose and opening the door to the master of the house, said to him, 'Where hast thou been? Indeed, thy master is wroth with thee.' 'O my lady,' answered he, 'I have but been about his occasions:..? ? ? ? ? Quoth thou, "The goodliest of things is patience and its use: Its practice still mankind doth guide to all that's fair and fine."..But for the spying of the eyes [ill-omened,] we had seen, i. 50..? ? ? ? ? Yea, they'd join me in pouring forth tears and help me my woes to lament, And like unto me they'd become all wasted and tortured and pale..It is told that there was once, in the city of Baghdad, a comely and well-bred youth, fair of face, tall of stature and slender of shape. His name was Alaeddin and he was of the chiefs of the sons of the merchants and had a shop wherein he sold and bought One day, as he sat in his shop, there passed by him a girl of the women of pleasure, (253) who raised her eyes and casting a glance at the young merchant, saw written in a flowing hand on the forepart (254) of the door of his shop, these words, "VERILY, THERE IS NO CRAFT BUT MEN'S CRAFT, FORASMUCH AS IT OVERCOMETH WOMEN'S CRAFT." When she beheld this, she was wroth and took counsel with herself, saying, "As my head liveth, I will assuredly show him a trick of the tricks of women and prove the untruth of (255) this his inscription!"..?STORY OF THE KING WHO LOST KINGDOM AND WIFE AND WEALTH AND GOD RESTORED THEM TO HIM..? ? ? ? ? My fortitude fails, my endeavour is vain; My bosom is straitened. To Thee, I complain,.40. Jaafer ben Yehya and Abdulmelik ben Salih dlxv..? ? ? ? ? q. Khelbes and his Wife and the Learned Man dccccvi.His love he'd have hid, but his tears denounced him to the spy, iii. 42.Now there was in the house a ram, with which the Persian used to butt, and when he saw what the woman did, he thought she would butt with him; so he broke his halter and running at her, butted her and broke her head. She fell on her back and cried out; whereupon the Persian started up from sleep in haste and seeing the singing-girl [cast down on her back] and the singer with his yard on end, said to the latter, 'O accursed one, doth not what thou hast already done suffice thee?' Then he beat him soundly and opening the door, put him out in the middle of the night..Then said the prince to him, 'Make ready to go with me to my country.' So he made ready and went with the prince till he drew near the frontiers of his father's kingdom, where the people received him with the utmost honour and sent to acquaint his father with his son's coming. The king came out to meet him and they entreated the goldsmith with honour. The prince abode awhile with his father, then set out, [he and the goldsmith] to return to the country of the fair one, the daughter of the King of Hind; but there met him robbers by the way and he fought the sorest of battles and was slain. The goldsmith buried him and marked his grave (229) and returned, sorrowing and distraught to his own country, without telling any of the prince's death..Most like a

wand of emerald my shape it is, trow I, ii. 245..She comes in a robe the colour of ultramarine, iii. 190..129. The King of the Island cccclxxix.?? ? ?
? I am content, for him I love, to all abide; So, who will, let him blame, and who will, let him chide..Sindbad the Sailor and Hindbad the Porter.??
?? ? z. The Stolen Purse dcv.82. The Ignorant Man who set up for a Schoolmaster dclxvii.As they abode thus on the fourth day, behold, a company
of folk giving their beasts the rein and crying aloud and saying, "Quick! Quick! Haste to our rescue, O King!" Therewithal the king's chamberlains
and officers accosted them and said to them, "What is behind you and what hath befallen you?" Quoth they, "Bring us before the king." [So they
carried them to Ins ben Cais;] and when they saw him, they said to him, "O king, except thou succour us, we are dead men; for that we are a folk of
the Benou Sheiban, (67) who have taken up our abode in the parts of Bassora, and Hudheifeh the Arab (68) hath come down on us with his horses
and his men and hath slain our horsemen and carried off our women and children; nor was one saved of the tribe but he who fled; wherefore we
crave help [first] by God the Most High, then by thy life." Then said the young man, the villager's son, 'And I, O holy woman, my father brought us
a woman who had been stoned, and my people tended her till she recovered. Now she was surpassing of beauty; so I required her of herself; but she
refused and clave fast to God (to whom belong might and majesty), wherefore folly (8) prompted me, so that I agreed with one of the youths that he
should steal clothes and coin from my father's house. Then I laid hands on him [and carried him] to my father and made him confess. So he
avouched that the woman was his mistress from the city and had been stoned on his account and that she was of accord with him concerning the
theft and had opened the doors to him, and this was a lie against her, for that she had not yielded to me in that which I sought of her. So there befell
me what ye see of punishment." And the young man, the thief, said, 'I am he with whom thou agreedst concerning the theft and to whom thou
openedst the door, and I am he who avouched against her falsely and calumniously and God (extolled be His perfection and exalted be He!)
knoweth that I never did evil with her, no, nor knew her in any wise before then.' When the king had read this letter, he rejoiced with an exceeding
joy and bestowed on me great store of presents and entreated me with the utmost honour. Some days after this, I sought of him leave to depart, but
he granted it not to me save after much pressing. So I took leave of him and shipped with divers merchants and others, intending for my own
country and having no desire for travel or traffic. We sailed on, without ceasing, till we had passed many islands; but, one day, as we fared on over
a certain tract of the sea, there came forth upon us a multitude of boats full of men like devils, clad in chain-mail and armed with swords and
daggers and bows and arrows, and surrounded us on every side. They entreated us after the cruellest fashion, smiting and wounding and slaying
those who made head against them, and taking the ship, with the crew and all that were therein, carried us to an island, where they sold us all for a
low price. A rich man bought me and taking me into his house, gave me to eat and drink and clothed me and entreated me kindly, till my heart was
comforted and I was somewhat restored..?OF THE ILL EFFECTS OF PRECIPITATION..? ? ? ? e. The Fifth Voyage of Sindbad the
Sailor.Baghdad, El Abbas and the King's Daughter of, iii. 53..? ? ? ? If, in his own land, midst his folk, abjection and despite Afflict a man, then
exile sure were better for the wight..Presently up came the kings of the Jinn from every side and kissed the earth before the queen and stood in her
service; and she thanked them for this, but stirred not for one of them. Then came the Sheikh Aboutawaif Iblis (God curse him!) and kissed the
earth before her, saying, 'O my lady, may I not be bereft of these steps!' (229) O Sheikh Aboutawalf,' answered she, 'it behoveth thee to thank the
bounty of the Lady Tuhfeh, who was the cause of my coming.' 'True,' answered he and kissed the earth. Then the queen fared on [towards the
palace] and there [arose and] alighted upon the trees an hundred thousand birds of various colours. Quoth Tuhfeh, 'How many are these birds!' And
Queen Wekhimeh said to her, 'Know, O my sister, that this queen is called Queen Es Shuhba and that she is queen over all the Jinn from East to
West. These birds that thou seest are of her troops, and except they came in this shape, the earth would not contain them. Indeed, they came forth
with her and are present with her presence at this circumcison. She will give thee after the measure of that which hath betided thee (230) from the
first of the festival to the last thereof; and indeed she honoureth us all with her presence.'?Story of King Suleiman Shah and His Sons..?OF ENVY
AND MALICE..O amir of justice, be kind to thy subjects, iii. 24..Haroun er Reshid, Tuhfet el Culoub and, ii. 203..The master of police held his
hand from him, saying, "Belike he is of the kinsmen of the Commander of the Faithful," and said to the second, "Who art thou?" Quoth he, "I am
the son of him whose rank (75) time abaseth not, and if it descend (76) one day, it will assuredly return [to its former height]; thou seest the folk
[crowd] in troops to the light of his fire, some standing around it and some sitting." So the master of the police refrained from slaying him and said
to the third, "Who art thou?" Quoth he, "I am the son of him who plungeth through the ranks (77) with his might and correcteth (78) them with the
sword, (79) so that they stand straight; (80) his feet are not loosed from the stirrup, (81) whenas the horsemen on the day of battle are weary." So
the master of police held his hand from him also, saying, "Belike, he is the son of a champion of the Arabs." Then she sent to acquaint her father
with this; whereupon the king called Abou Temam to him and said to him, 'Thou camest not but to see my daughter. Why, then, hast thou not
looked upon her?' Quoth Abou Temam, 'I saw everything.' And the king said, 'Why didst thou not take somewhat of that which thou sawest of
jewels and the like? For they were set for thee.' But he answered, 'It behoveth me not to put out my hand to aught that is not mine.' When the king
heard his speech, he gave him a sumptuous dress of honour and loved him exceedingly and said to him, 'Come, look at this pit.' So Abou Temam
went up [to the mouth of the pit] and looked, and behold, it was full of heads of men; and the king said to him, 'These are the heads of ambassadors,
whom I slew, for that I saw them without loyalty to their masters, and I was used, whenas I saw an ambassador without breeding, (123) to say, "He
who sent him is less of breeding than he, for that the messenger is the tongue of him who sendeth him and his breeding is of his master's breeding;
and whoso is on this wise, it befiteth not that he be akin to me." (124) So, because of this, I used to put the messengers to death; but, as for thee,

thou hast overcome us and won my daughter, of the excellence of thy breeding; so be of good heart, for she is thy master's.' Then he sent him back to king Ilan Shah with presents and rarities and a letter, saying, 'This that I have done is in honour of thee and of thine ambassador.'? ? ? ? ? c. The Third Voyage of Sindbad the Sailor.Solomon, David and, i. 275..Then said he to Aboulhusn, "Praised be God who hath done away from thee that which irked thee and that I see thee in weal!" And Aboulhusn said, "Never again will I take thee to boon-companion or sitting-mate; for the byword saith, 'Whoso stumbleth on a stone and returneth thereto, blame and reproach be upon him.' And thou, O my brother, nevermore will I entertain thee nor use companionship with thee, for that I have not found thy commerce propitious to me." (32) But the Khalif blandished him and conjured him, redoubling words upon him with "Verily, I am thy guest; reject not the guest," till Aboulhusn took him and [carrying him home], brought him into the saloon and set food before him and friendly entreated him in speech. Then he told him all that had befallen him, whilst the Khalif was like to die of hidden laughter; after which Aboulhusn removed the tray of food and bringing the wine-tray, filled a cup and emptied it out three times, then gave it to the Khalif, saying, "O boon-companion mine, I am thy slave and let not that which I am about to say irk thee, and be thou not vexed, neither do thou vex me." And he recited these verses:..? ? ? ? Him I beseech our loves who hath dissevered, Us of his grace once more to reunite..? ? ? ? He shot me with the shafts of looks launched from an eyebrow's (138) bow; A chamberlain (139) betwixt his eyes hath driven me to despair..On this wise we abode a whole year, at the end of which time she was absent (185) from me a month's space, wherefore fire raged in my heart on her account. When it was the next month, behold, a little eunuch presented himself to me and said, "I am a messenger to thee from such an one," [naming my mistress], "who giveth thee to know that the Commander of the Faithful hath sentenced her to be drowned, her and those who are with her, six-and-twenty slave-girls, on such a day at Deir et Tin, (186) for that they have confessed against one another of lewdness, and she biddeth thee look how thou mayst do with her and how thou mayst contrive to deliver her, even if thou gather together all her money and spend it upon her, for that this is the time of manhood." (187) Quoth I, "I know not this woman; belike it is other than I [to whom this message is addressed]; so beware, O eunuch, lest thou cast me into stress." Quoth he, "Behold, I have told thee [that which I had to say,] and went away, leaving me in concern [on her account]..But she said, 'There is a thing wherewith we will make her confess, and all that is in her heart shall be discovered to thee.' 'What is that?' asked the king, and she answered, 'I will bring thee a hoopoe's heart, (138) which, when she sleepeth, do thou lay upon her heart and question her of all thou wilt, and she will discover this unto thee and show forth the truth to thee." The king rejoiced in this and said to his nurse, 'Hasten and let none know of thee.' So she arose and going in to the queen, said to her, 'I have done thine occasion and it is on this wise. This night the king will come in to thee and do thou feign thyself asleep; and if he ask thee of aught, do thou answer him, as if in thy sleep.' The queen thanked her and the old woman went away and fetching the hoopoe's heart, gave it to the king..153. Julnar of the Sea and her Son King Bedr Basim of Persia iccxxxviii.Sixteen Officers of Police, El Melik ez Zahir Rukneddin Bibers el Bunducdari and the, ii. 117..He gained him wealth and returning to his native land, after twenty years' absence, alighted in the neighbourhood of an old woman, whom he bespoke fair and entreated with liberality, requiring of her a wench whom he might lie withal. Quoth she, 'I know none but a certain fair woman, who is renowned for this fashion.' (12) Then she described her charms to him and made him lust after her, and he said, 'Hasten to her forthright and lavish unto her that which she asketh, [in exchange for her favours].' So the old woman betook herself to the damsel and discovered to her the man's wishes and bade her to him; but she answered, saying, 'It is true that I was on this [fashion of] whoredom [aforetime]; but now I have repented to God the Most High and hanker no more after this; nay, I desire lawful marriage; so, if he be content with that which is lawful, I am at his service.'! ? ? ? ? Ye chide at one who weepeth for troubles ever new; Needs must th' afflicted warble the woes that make him rue..They tell that El Hejjaj (70) once commanded the Master of Police [of Bassora] to go round about [the city] by night, and whomsoever he found [abroad] after nightfall, that he should strike off his head. So he went round one night of the nights and came upon three youths staggering from side to side, and on them signs of [intoxication with] wine. So the officers laid hold of them and the captain of the watch said to them, "Who are ye that ye transgress the commandment of the [lieutenant of the] Commander of the Faithful and come abroad at this hour?" Quoth one of the youths, "I am the son of him to whom [all] necks (71) abase themselves, alike the nose-pierced (72) of them and the [bone-]breaker; (73) they come to him in their own despite, abject and submissive, and he taketh of their wealth (74) and of their blood."..128. The Ferryman of the Nile and the Hermit ccclxxix.Man and his Fair Wife, The Foul-favoured, ii. 61..The Twenty-Seventh Night of the Month.So the affair was concluded and we drew up the contract of marriage and I made the bride-feast; but on the wedding-night I beheld a thing (214) than which never made God the Most High aught more loathly. Methought her people had contrived this by way of sport; so I laughed and looked for my mistress, whom I had seen [at the lattice], to make her appearance; but saw her not. When the affair was prolonged and I found none but her, I was like to go mad for vexation and fell to beseeching my Lord and humbling myself in supplication to Him that He would deliver me from her. When I arose in the morning, there came the chamber-woman and said to me, "Hast thou occasion for the bath?" "No," answered I; and she said, "Art thou for breakfast?" But I replied, "No;" and on this wise I abode three days, tasting neither meat nor drink..Officer's Story, The Twelfth, ii. 179..? ? ? ? ? r. The Pious Woman accused of Lewdness dcccvi.?? ? ? ? c. The Jewish Physician's Story xxviii.On the fourth day, all the troops and the people of the realm assembled together to the [supposed] king and standing at his gate, craved leave to enter. Selma bade admit them; so they entered and paid her the service of the kingship and gave her joy of her brother's safe return. She bade them do suit and service to Selim, and they consented and paid him homage; after which they kept silence awhile, so they might hear what the king should command. Then said Selma, 'Harkye, all ye soldiers and subjects, ye know

that ye enforced me to [accept] the kingship and besought me thereof and I consented unto your wishes concerning my investment [with the royal dignity]; and I did this [against my will]; for know that I am a woman and that I disguised myself and donned man's apparel, so haply my case might be hidden, whenas I lost my brother. But now, behold, God hath reunited me with my brother, and it is no longer lawful to me that I be king and bear rule over the people, and I a woman; for that there is no governance for women, whenas men are present. Wherefore, if it like you, do ye set my brother on the throne of the kingdom, for this is he; and I will busy myself with the worship of God the Most High and thanksgiving [to Him] for my reunion with my brother. Or, if it like you, take your kingship and invest therewith whom ye will.'.Officer's Story, The Seventh, ii. 150..112. Abdallah ben Nafi and the King's Son of Cashghar dccccxi. So Aamir took the water-skin and made for the water; but, when he came to the well, behold, two young men with gazelles, and when they saw him, they said to him, "Whither wilt thou, O youth, and of which of the Arabs art thou?" "Harkye, lads," answered he, "fill me my water-skin, for that I am a stranger man and a wayfarer and I have a comrade who awaiteth me." Quoth they, "Thou art no wayfarer, but a spy from El Akil's camp." Then they took him and carried him to [their king] Zuheir ben Shebib; and when he came before him, he said to him, "Of which of the Arabs art thou?" Quoth Aamir, "I am a wayfarer." And Zuheir said, "Whence comest thou and whither wilt thou?" "I am on my way to Akil," answered Aamir. When he named Akil, those who were present were agitated; but Zuheir signed to them with his eyes and said to him, "What is thine errand with Akil?" Quoth he, "We would fain see him, my friend and I." When Aamir heard his lord's verses, he knew that he was a slave of love [and that she of whom he was enamoured abode] in Baghdad. Then they fared on night and day, traversing plains and stony wastes, till they came in sight of Baghdad and lighted down in its suburbs (66) and lay the night there. When they arose in the morning, they removed to the bank of the Tigris and there they encamped and sojourned three days..Then he lighted him three candles and three lamps and spreading the drinking-cloth, brought clarified wine, limpid, old and fragrant, the scent whereof was as that of virgin musk. He filled the first cup and saying, "O my boon-companion, by thy leave, be ceremony laid aside between us! I am thy slave; may I not be afflicted with thy loss!" drank it off and filled a second cup, which he handed to the Khalif, with a reverence. His fashion pleased the Khalif and the goodliness of his speech and he said in himself, "By Allah, I will assuredly requite him for this!" Then Aboulhusn filled the cup again and handed it to the Khalif, reciting the following verses:.65. The Loves of the Boy and Girl at School cclxxxv. The king read the letter and said to Abou Temam, "We will do what behoveth in the matter; but, O Abou Temam, needs must thou see my daughter and she thee, and needs must thou hear her speech and she thine.' So saying, he sent him to the lodging of the princess, who had had notice of this; so that they had adorned her sitting-chamber with the costliest that might be of utensils of gold and silver and the like, and she seated herself on a throne of gold, clad in the most sumptuous of royal robes and ornaments. When Abou Temam entered, he bethought himself and said, 'The wise say, he who restraineth his sight shall suffer no evil and he who guardeth his tongue shall hear nought of foul, and he who keepeth watch over his hand, it shall be prolonged and not curtailed.' (121) So he entered and seating himself on the ground, [cast down his eyes and] covered his hands and feet with his dress. (122) Quoth the king's daughter to him, 'Lift thy head, O Abou Temam, and look on me and speak with me.' But he spoke not neither raised his head, and she continued, 'They sent thee but that thou mightest look on me and speak with me, and behold, thou speakest not at all. Take of these pearls that be around thee and of these jewels and gold and silver. But he put not forth his hand unto aught, and when she saw that he paid no heed to anything, she was angry and said, 'They have sent me a messenger, blind, dumb and deaf.'? ? ? ? ? ? ? ? ? ? ec. Story of the Barber's Third Brother cli. When it was eventide, the king summoned the vizier and sought of him the story of the King and the Tither, and he said, "Know, O king, that.72. Haroun er Reshid and the three Girls cclxxxvii. Jesus, The Three Men and our Lord, i. 282..King, The Old Woman, the Merchant and the, i. 265..As for his mother, Shah Khatoun, great was her longing for her son and she [still] thought of him and news of him was cut off from her, wherefore her life was troubled and she forsook sleep and could not make mention of him before King Caesar her husband. Now she had an eunuch who had come with her from the court of her uncle King Suleiman Shah, and he was intelligent, quickwitted, a man of good counsel. So she took him apart one day and said to him, 'Thou hast been my servant from my childhood to this day; canst thou not therefore avail to get me news of my son, for that I cannot speak of his matter?' 'O my lady,' answered he, 'this is an affair that thou hast concealed from the first, and were thy son here, it would not be possible for thee to harbour him, lest thine honour fall into suspicion with the king; for they would never credit thee, since the news hath been spread abroad that thy son was slain by his uncle.' Quoth she, 'The case is even as thou sayst and thou speakest truly; but, provided I know that my son is alive, let him be in these parts pasturing sheep and let me not see him nor he me.' And he said to her, 'How shall we contrive in this affair?' 'Here are my treasures and my wealth,' answered she. 'Take all thou wilt and bring me my son or else news of him.'?Story of King Bekhtzeman. Presently, the old woman came in to her and saw her sitting at Aboulhusn's head, weeping and lamenting; and when she saw the old woman, she cried out and said to her, "See what hath betided me! Indeed, Aboulhusn is dead and hath left me alone and forlorn!" Then she cried out and tore her clothes and said to the old woman, "O my mother, how good he was!" Quoth the other, "Indeed thou art excused, for thou wast used to him and he to thee." Then she considered what Mesrour had reported to the Khalif and the Lady Zubeideh and said to her, "Indeed, Mesrour goeth about to sow discord between the Khalif and the Lady Zubeideh." "And what is the [cause of] discord, O my mother?" asked Nuzhet el Fuad. "O my daughter," answered the old woman, "Mesrour came to the Khalif and the Lady Zubeideh and gave them news of thee that thou wast dead and that Aboulhusn was well. "And Nuzhet el Fuad said to her, "O my aunt, I was with my lady but now and she gave me a hundred dinars and a piece of silk; and now see my condition and that which hath befallen me! Indeed, I am bewildered, and how shall I do, and I alone,

forlorn? Would God I had died and he had lived!".Ali of Damascus and Sitt el Milah, Nouredin, iii. 3..81. Mohammed el Amin and Jaafer ben el Hadi cccxcii.His hospitality pleased the Khalif and the goodness of his fashion, and he said to him, "O youth, who art thou? Make me acquainted with thyself, so I may requite thee thy kindness." But Aboulhusn smiled and said, "O my lord, far be it that what is past should recur and that I be in company with thee at other than this time!" "Why so?" asked the Khalif. "And why wilt thou not acquaint me with thy case?" And Aboulhusn said, "Know, O my lord, that my story is extraordinary and that there is a cause for this affair." Quoth the Khalif, "And what is the cause?" And he answered, "The cause hath a tail." The Khalif laughed at his words and Aboulhusn said, "I will explain to thee this [saying] by the story of the lackpenny and the cook. Know, O my lord, that

[Synthesis and Photonics of Nanoscale Materials XIII](#)

[Diversity Management Und Interkulturelle Arbeit in Bibliotheken](#)

[Stochastic Modeling in Physical and Biological Sciences](#)

[The Use and Development of the Xinkan Languages](#)

[Cambridge International Trade and Economic Law Series Number 25 Developing Countries and Preferential Services Trade](#)

[From Start-Up to Success The Xiecheng Management Story](#)

[Good Design Practices for GMP Pharmaceutical Facilities Second Edition](#)

[ber Das Weltweite Soziale Chaos](#)

[Assisted Reproductive Technologies and Infectious Diseases A Guide to Management](#)

[Constitutional Law in Turkey](#)

[Erfahrung Des Fremden Die Beschreibung Ostasiens in Den Augenzeugenberichten Des 13 Und 14 Jahrhunderts](#)

[Pluralit t Der Perspektiven Und Einheit Der Wahrheit Im Werk Von G W Leibniz](#)

[Ursidos en medios karsticos de la Cornisa Cantabrica \(Pais Vasco y Navarra\) Estudio tafonomico de conjuntos arqueologicos y paleontologicos del](#)

[Pleistoceno Superior y Holoceno](#)

[Feminist Interpretation of the Hebrew Bible in Retrospect III Methods](#)

[Synthetic Biology and Metabolic Engineering in Plants and Microbes Part A Metabolism in Microbes Volume 575](#)

[The Ghetto Workers Law Social Security Benefits for Work Undertaken in Nazi Ghettos Under the German Federal Law](#)

[Awareness and Control in Sociolinguistic Research](#)

[Oxyrhynchus Papyri Volume LXXXII](#)

[Die Kapitalverfassung Der Unternehmergeellschaft \(Haftungsbeschaenkt\)](#)

[Adhesives Technology for Electronic Applications Materials Processing Reliability](#)

[Schrifttexte Im Kommunikationsbereich Alltag](#)

[Critical Notes on Virgil Editing the Teubner Text of the Georgics and the Aeneid](#)

[Mathematical Reflections Two Special Years](#)

[Medical Law in Spain](#)

[Democracy and Political Ignorance Why Smaller Government Is Smarter Second Edition](#)

[Kubaner in Angola S d-S d-Kooperation Und Bildungstransfer 1976-1991](#)

[Professional Food Manager Fifth Edition with WileyPLUS Blackboard Card Set](#)

[Cyber Sensing 2016](#)

[Charit Die](#)

[Kirchengeb ude in Urbanen Gebieten Wahrnehmung - Deutung - Umnutzung in Praktisch-Theologischer Perspektive](#)

[Kaiser Und Reich in Der J dischen Lokalgeschichte](#)

[Instrumental Analysis](#)

[Growing a Life Teen Gardeners Harvest Food Health and Joy](#)

[Apprenticeship One concept many facets](#)

[Innovation in construction health safety and environmental research](#)

[Managing Performance and Productivity for Organizational Competitiveness](#)

[Big strategy and little strategy](#)

[English through the looking glass retrospect and prospect global perspectives and common ground](#)

[Teaching with Interactive Technology](#)

[Green Supply Chain Management for Sustainable Competitiveness](#)

[The third sector and the global economic recession](#)

ICASI 15

Research and innovation futures

Academic Librarian 4 Sustainable Academic Libraries Now and Beyond (Part Two)

The Criminological Imagination in Hong Kong Its Origins and Possibilities

Advances in Wine Research

Multicultural Perspectives in Science Technology Engineering and Mathematics (STEM) in Higher Education

California through Native Eyes Reclaiming History

Marketization revisited

Making Work and Family Work From hard choices to smart choices

A History of Disease in Ancient Times More Lethal than War

Literature An Introduction to Fiction Poetry Drama and Writing Compact Edition MLA Update Edition

Genes Trade and Regulation The Seeds of Conflict in Food Biotechnology

Physician Law Evolving Trends and Hot Topics 2015

Managing Metadata in Web-Scale Discovery Systems

Illustrated Microsoft Office 365 Access 2016 Comprehensive Loose-Leaf Version

Principles of Electromagnetic Methods in Surface Geophysics Volume 45

Chinese-British Inter-marriage Disentangling Gender and Ethnicity

Geographie Physische Geographie Und Humangeographie

Entwicklungen Der Betriebshaftpflichtversicherung Des Krankenhauses

Auslegung Von Konstruktionselementen Sicherheit Lebensdauer Und Zuverlässigkeit Im Maschinenbau

A Comprehensive Guide to Toxicology in Preclinical Drug Development

Diet and Nutrition Sourcebook Basic Consumer Health Information about Dietary Guidelines Servings and Portions Recommended Daily Nutrient

Intakes and Meal Plans Vitamins and Supplements Weight Loss and Maintenance Nutrition for Different Life Stages and Medical Conditions and

Hea

FC Bayern München 6389 Spiele

post-mortem-i>-mapping-the-medieval-countryside-and-rural-society.pdf">The Later Medieval Inquisitions I>Post Mortem I> Mapping the

Medieval Countryside and Rural Society

Ethical Dimensions of Muslim Education

Mobile Enhanced Developmental Mathematics Prealgebra Beginning Algebra and Intermediate Algebra - 18 Week Standalone Access Card

Developmental Mathematics Prealgebra Introductory Algebra and Intermediate Algebra 18 Week Standalone Access Card

Cognitive Radio Oriented Wireless Networks 11th International Conference CROWNCOM 2016 Grenoble France May 30 - June 1 2016

Proceedings

Old English Philology Studies in Honour of RD Fulk

Post-Agreement Northern Irish Literature Lost in a Liminal Space?

Writing Logically Thinking Critically Pearson Writer -- Standalone Access Card Writer -- 12 Month Access

Resonanzen Neurobiologie Evolution Und Theologie Evolutionäre Nischenkonstruktion Das Eukologische Gehirn Und Narrativ-Relationale

Theologie

Urban Film and Everyday Practice Bridging Divisions in Johannesburg

Kyrgyzstan Criminal Laws Regulations and Procedures Handbook Strategic Information Regulations Procedures

Moral History from Herodotus to Diodorus Siculus

Secretaries and Statecraft in the Early Modern World

Changing Gender Roles and Attitudes to Family Formation in Ireland

Post-Punk Politics and Pleasure in Britain

The Gentlewoman's Remembrance Patriarchy Piety and Singlehood in Early Stuart England

Making and Remaking Saints in Nineteenth-Century Britain

China's Market Oriented Reforms and Conversion of Public Finance Functions

Transforming Global Governance with Middle Power Diplomacy South Korea's Role in the 21st Century

Verbandshaftung Bei Spielmanipulation Durch Fußball-Schiedsrichter

National Highways and Motorway Police in Pakistan an Illuminative Study

The Territorial Conservative Party Devolution and Party Change in Scotland and Wales

[Governing Society In Contemporary China](#)

[India Tax Guide Volume 1 Strategic Information and Regulations](#)

[Fundamentals of Electronics Book 3 Active Filters and Amplifier Frequency Response](#)

[People Place and Power on the Nineteenth-Century Waterfront Sailortown](#)

[Nano Optoelectronic Sensors and Devices Nanophotonics from Design to Manufacturing](#)

[Autophagy Cancer Other Pathologies Inflammation Immunity Infection and Aging Volume 10](#)

[Congenital Mullerian Anomalies Diagnosis and Management](#)

[The Topography of Violence in the Greco-Roman World](#)

[Mapping Sustainability Transitions Networks of Innovators Techno-economic Competences and Political Discourses](#)

[Lakes on Mars](#)

[Genre- and Register-related Discourse Features in Contrast](#)

[Radical Renaissance](#)

[Advances in Clinical Chemistry Volume 75](#)

[Mining Power and Politics in South Africa Rethinking the African Resource Curse](#)
