

## EARTHWORK OUT OF TUSCANY

????? No slaves with me have I nor camels swift of foot, Nor slave-girls have I brought in curtained litters dight..????? If thou forsake us, there is none Can stand to us instead of thee..Then the old queen and her daughter and son-in-law embarked in the ship and setting sail, fared on till they came to the land of Mekran. Their arrival there befell at the last of the day; so they passed the night in the ship, and when the day was near to break, the young king went down from the ship, that he might go to the bath, and made for the market. As he drew near the bath, the cook met him by the way and knew him; so he laid hands on him and binding his arms fast behind him, carried him to his house, where he clapped the old shackles on his feet and straightway cast him back into his whilom place of duress..????? 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..????? Behold, I am clad in a robe of leaves green And a garment of honour of ultramarine..In this island is a river of very sweet water, issuing from the shore of the sea and entering in at a wide cavern in the skirt of an inaccessible mountain, and the stones of the island are all limpid sparkling crystal and jacinths of price. Therein also is a spring of liquid, welling up like [molten] pitch, and when it cometh to the shore of the island, the fish swallow it, then return and cast it up, and it becometh changed from its condition and that which it was aforetime; and it is crude ambergris. Moreover, the trees of the island are all of the most precious aloes-wood, both Chinese and Comorin; but there is no way of issue from the place, for it is as an abyss midmost the sea; the steepness of its shore forbiddeth the drawing up of ships, and if any approach the mountain, they fall into the eddy aforesaid; nor is there any resource (205) in that island..????? Thy letter reached me; when the words thou wrot'st therein I read, My longing waxed and pain and woe redoubled on my head..There came to a king of the kings, in his old age, a son, who grew up comely, quick-witted and intelligent, and when he came to years of discretion and became a young man, his father said to him, 'Take this kingdom and govern it in my stead, for I desire to flee [from the world] to God the Most High and don the gown of wool and give myself up to devotion.' Quoth the prince, 'And I also desire to take refuge with God the Most High.' And the king said, 'Arise, let us flee forth and make for the mountains and worship in them, for shamefastness before God the Most High.' It is said that the most extraordinary of that which happened to Er Reshid was as follows: His brother El Hadi, (153) when he succeeded to the Khalifate, enquired of a seal-ring of great price, that had belonged to his father El Mehdi, (154) and it came to his knowledge that Er Reshid had taken it. So he required it of the latter, who refused to give it up, and El Hadi insisted upon him, but he still denied the seal-ring of the Khalifate. Now this was on the bridge [over the Tigris], and he threw the ring into the river. When El Hadi died and Er Reshid succeeded to the Khalifate, he came in person to that bridge, with a seal-ring of lead, which he threw into the river at the same place, and bade the divers seek it. So they did [his bidding] and brought up the first ring, and this was reckoned [an omen] of Er Reshid's good fortune and [a presage of] the continuance of his reign. (155). 'Know, then,' said the merchant, 'that I am a man from the land of China and was in my youth well-favoured and well-to-do. Now I made no account of womankind, one and all, but followed after boys, and one night I saw, in a dream, as it were a balance set up, and it was said by it, "This is the portion of such an one." Presently, I heard my own name; so I looked and beheld a woman of the utmost loathliness; whereupon I awoke in affright and said, "I will never marry, lest haply this loathly woman fall to my lot." Then I set out for this city with merchandise and the voyage was pleasant to me and the sojourn here, so that I took up my abode here awhile and got me friends and factors, till I had sold all my merchandise and taken its price and there was left me nothing to occupy me till the folk (212) should depart and depart with them..Then he went to fetch that which he had hidden of the grain, but found it not and returned, perplexed and sorrowful, to the old man, who said to him, 'What aileth thee to be sorrowful?' And he answered, 'Methought thou wouldst not pay me my due; so I took of the grain, after the measure of my hire; and now thou hast paid me my due and I went to bring back to thee that which I had hidden from thee, but found it gone, for those who had happened upon it had stolen it.' The old man was wroth, when he heard this, and said to the merchant, 'There is no device [can cope] with ill luck! I had given thee this, but, of the sorriness of thy luck and thy fortune, thou hast done this deed, O oppressor of thine own self! Thou deemedst I would not acquit thee thy wage; but, by Allah, nevermore will I give thee aught.' And he drove him away from him..63. The Lovers of the Benou Udhreh cclxxxiii.????? The absent ones' harbinger came us unto With tidings of those who (129) had caused us to rue..????? I. The Three Men and our Lord Jesus dcccci. 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 befitteth 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.' There was once in the land [of Egypt and] the city of Cairo, [under the dynasty] of the Turks, (84) a king of the

valiant kings and the exceeding mighty Sultans, by name El Melik ez Zahir Rukneddin Bibers el Bunducdari. (85) He was used to storm the Islamite strongholds and the fortresses of the Coast (86) and the Nazarene citadels, and the governor of his [capital] city was just to the folk, all of them. Now El Melik ez Zahir was passionately fond of stories of the common folk and of that which men purposed and loved to see this with his eyes and hear their sayings with his ears, and it befell that he heard one night from one of his story-tellers (87) that among women are those who are doughtier than men of valour and greater of excellence and that among them are those who will do battle with the sword and others who cozen the quickest-witted of magistrates and baffle them and bring down on them all manner of calamity; whereupon quoth the Sultan, 'I would fain hear this of their craft from one of those who have had to do theiewith, so I may hearken unto him and cause him tell.' And one of the story-tellers said, 'O king, send for the chief of the police of the town.' He gave not over going and the journey was pleasant to him, till they came to a goodly land, abounding in birds and wild beasts, whereupon El Abbas started a gazelle and shot it with an arrow. Then he dismounted and cutting its throat, said to his servant, "Alight thou and skin it and carry it to the water." Aamir answered him [with "Hearkening and obedience"] and going down to the water, kindled a fire and roasted the gazelle's flesh. Then they ate their fill and drank of the water, after which they mounted again and fared on diligently, and Aamir still unknowing whither El Abbas was minded to go. So he said to him, "O my lord, I conjure thee by God the Great, wilt thou not tell me whither thou intendest?" El Abbas looked at him and made answer with the following verses: . . . Yet shall thou suffer that which I from thee have borne And with love's woes thy heart shall yet be mortified..It chanced one day that he fell in upon a company of folk and they overcame him by dint of numbers and taking him prisoner, pinioned him and carried him to the lord of that country. The latter saw his fashion and grace and misdoubting of him, said, 'This is no robber's favour. Tell me truly, O youth, who thou art.' Bihzad thought shame to acquaint him with his condition and chose rather death for himself; so he answered, 'I am nought but a thief and a bandit.' Quoth the king, 'It behoveth us not to act hastily in the matter of this youth, but that we look into his affair, for that haste still engendereth repentance.' So he imprisoned him in his palace and assigned him one who should serve him..52. The Devout Israelite cccxlvi.28. Hatim Tai; his Generosity after Death dxxxii. . . . But now unto me of my loves accomplished are joyance and cheer And those whom I cherish my soul with the wine of contentment regale..Officer's Story, The Tenth, ii. 172.. . . . b. The Second Voyage of Sindbad the Sailor dxliii. . . . . Who letteth us or hind'reth our way, I spring on him, As springeth lynx or panther upon the frightened deer;. . . . . Lo, in my heart the heat of every heart burns high And in mine eyes unite the tears of every eye.. . . . . Exalted mayst thou be above th' empyrean heaven of joy And may God's glory greater grow and more exalted aye!.. . . . . n. The Man whose Caution was the Cause of his Death dccciii. There was once, in the parts of Khorassan, a man of the affluent of the country, who was a merchant of the chiefest of the merchants and was blessed with two children, a son and a daughter. He was assiduous in rearing them and making fair their education, and they grew up and throve after the goodliest fashion. He used to teach the boy, who taught his sister all that he learnt, so that the girl became perfect in the knowledge of the Traditions of the Prophet and in polite letters, by means of her brother. Now the boy's name was Selim and that of the girl Selma. When they grew up and waxed, their father built them a mansion beside his own and lodged them apart therein and appointed them slave-girls and servants to tend them and assigned unto each of them pensions and allowances and all that they needed of high and low, meat and bread and wine and raiment and vessels and what not else. So Selim and Selma abode in that mansion, as they were one soul in two bodies, and they used to sleep on one couch; and rooted in each one's heart was love and affection and familiar friendship [for the other of them].. There was once, in the land of Fars, (15) a man who took to wife a woman higher than himself in rank and nobler of lineage, but she had no guardian to preserve her from want. It misliked her to marry one who was beneath her; nevertheless, she married him, because of need, and took of him a bond in writing to the effect that he would still be under her commandment and forbiddance and would nowise gainsay her in word or deed. Now the man was a weaver and he bound himself in writing to pay his wife ten thousand dirhems, [in case he should make default in the condition aforesaid].. Quoth En Numan, "What prompted thee to keep faith, the case being as thou sayest?" "O king," answered the Arab, "it was my religion." And En Numan said, "What is thy religion?" "The Christian," replied the other. Quoth the king, "Expound it unto me." [So the Tai expounded it to him] and En Numan became a Christian. (174). . . . . a. The Adventures of Beloukiya cccclxxxvi. . . . . e. The Fifth Voyage of Sindbad the Sailor. Whilst the Sheikh was thus occupied with taking leave of the kings, Meimoun sought his opportunity, whenas he saw the place empty, and taking up Tuhfeh on his shoulders, soared up with her to the confines of the sky and flew away with her. Presently, Iblis came to look for Tuhfeh and see what she purposed, but found her not and saw the slave-girls buffeting their faces; so he said to them, 'Out on ye! What is to do?' 'O our lord,' answered they, 'Meimoun hath snatched up Tuhfeh and flown away with her.' When Iblis heard this, he gave a cry, to which the earth trembled, and said, 'What is to be done? Out on ye! Shall he carry off Tuhfeh from my very palace and outrage mine honour? Doubtless, this Meimoun hath lost his wits.' Then he cried out a second time, that the earth quaked therefor, and rose up into the air.. . . . . Yea, "Welcome! Fair welcome to those who draw near!" I called out aloud, as to meet you I flew.. . . . . Quoth I, "Thou overcurtainest the morning with the night;" And she, "Not so; it is the moon that with the dark I shroud." 121. The Devout Platter-maker and his Wife cccclxxviii. . . . . If the rose be entitled the pride of the morn, Before me nor after she wins it, I ween.. . . . . 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.. . . . . Indeed, mine eyelids still with tears are ulcered and to you My bowels yearn to be made whole of all their pain and heat.. When the king heard this story, he smiled and it pleased him and he bade the vizier go away to his own house.. 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, 'This is my brother, who hath been absent in the land of Khorassan and is come back.' And he abode with him in all honour and worship three days' space. On the fourth day, Er Razi said to him, 'Know, O my brother, that I purpose to do somewhat' 'What is it?' asked El Merouzi. Quoth the other, 'I mean to feign myself dead and do thou go to the market and hire two porters and a bier. [Then come back and take me up and go round about the streets and markets with me and collect alms on my account.] (34).INDEX TO THE NAMES OF THE "TALES FROM THE ARABIC".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..119. The Shipwrecked Woman and her Child cccclxvi.King (The Unjust) and the Tither, i. 273..She abode with Ins ben Cais twelve years, during which time he was blessed with no children by her; wherefore his breast was straitened, by reason of the failure of lineage, and he besought his Lord to vouchsafe him a child. Accordingly the queen conceived, by permission of God the Most High; and when the days of her pregnancy were accomplished, she gave birth to a maid-child, than whom never saw eyes a goodlier, for that her face was as it were a pure pearl or a shining lamp or a golden (50) candle or a full moon breaking forth of a cloud, extolled be the perfection of Him who created her from vile water (51) and made her a delight to the beholders! When her father saw her on this wise of loveliness, his reason fled for joy, and when she grew up, he taught her the art of writing and polite letters (52) and philosophy and all manner of tongues. So she excelled the folk of her time and overpassed her peers; (53) and the sons of the kings heard of her and all of them desired to look upon her..?THE TENTH OFFICER'S STORY..Then the thieves addressed themselves to sharing their booty and presently fell out concerning a sword that was among the spoil, who should take it. Quoth the captain, 'Methinks we were better prove it; so, if it be good, we shall know its worth, and if it be ill, we shall know that.' And they said, 'Try it on this dead man, for he is fresh.' So the captain took the sword and drawing it, poised it and brandished it; but, when Er Razi saw this, he made sure of death and said in himself, 'I have borne the washing and the boiling water and the pricking with the knife and the grave and its straitness and all this [beating], trusting in God that I might be delivered from death, and [hitherto] I have been delivered; but, as for the sword, I may not brook that, for but one stroke of it, and I am a dead man.'? ? ? ? ? i. King Ibrahim and his Son cccclxxi.Then they ate and the tables were removed and they washed their hands; after which Iblis the Accursed came up to Tuhfeh and said to her, 'O my lady Tuhfeh, thou gladdenest the place and with thy presence enlightenest and embellishest it; but now fain would these kings hear somewhat of thy singing, for the night hath spread its wings for departure and there abideth thereof but a little.' Quoth she, 'Hearkening and obedience.' So she took the lute and touching its strings on rare wise, played thereon after a wondrous fashion, so that it seemed to those who were present as if the palace stirred with them for the music. Then she fell a-singing and chanted the following verses:..? ? ? ? ? How many a king to me hath come, of troops and guards ensued, And Bactrian camels brought with him, in many a laden line,.Ninth Officer's Story, The, ii. 167..Now he was the king of the land of Serendib, (207) and he welcomed me and entreated me with kindness, bidding me be seated and admitting me to his table and converse. So I talked with him and called down blessings upon him and he took pleasure in my discourse and showed me satisfaction and said to me, 'What is thy name?' 'O my lord,' answered I, 'my name is Sindbad the Sailor;' and he said, 'And what countryman art thou?' Quoth I, 'I am of Baghdad.' 'And how earnest thou hither?' asked he. So I told him my story and he marvelled mightily thereat and said, 'By Allah, O Sindbad, this thy story is marvellous and it behoveth that it be written in characters of gold.'? ? ? ? ? aa. The Merchant and the Parrot xiv.Benou Tai, En Numan and the Arab of the, i. 203..The king gave him leave for this and the vizier betook himself to the queen and said to her, "I am come to thee, on account of a grave reproach, and I would have thee be truthful with me in speech and tell me how came the youth into the sleeping-chamber." Quoth she, "I have no knowledge whatsoever [of it]" and swore to him a solemn oath thereof, whereby he knew that she had no knowledge of the matter and that she was not at fault and said to her, "I will teach thee a device, where- with thou mayst acquit thyself and thy face be whitened before the king." "What is it?" asked she; and he answered, saying, "When the king calleth for thee and questioneth thee of this, say thou to him, 'Yonder youth saw me in the privy-chamber and sent me a message, saying, "I will give thee a hundred jewels, to whose price money may not avail, so thou wilt suffer me to foregather with thee." I laughed at him who bespoke me with these words and rebuffed him; but he sent again to me, saying, "An thou fall not in with my wishes, I will come one of the nights, drunken, and enter and lie down in the sleeping-chamber, and the king will see me and kill me; so wilt thou be put to shame and thy face will be blackened with him and thine honour abased." Be this thy saying to the king, and I will presently go to him and repeat this to him." Quoth the queen, "And I also will say thus.".This was grievous to the princess and it irked her sore that he should not remember her; so she called her slave- girl Shefikeh and said to her, "Go to El Abbas and salute him and say to him, 'What hindereth thee from sending my lady Mariyeh her part of thy booty?'" So Shefikeh betook herself to him and when she came to his door, the chamberlains refused her admission, until they should have gotten her leave and permission. When she entered, El Abbas knew her and knew that she had somewhat of speech [with him]; so he dismissed his mamelukes and said to her, "What is thine errand, O handmaid of good?" "O my lord," answered she, "I am a slave-girl of the Princess Mariyeh, who kisseth thy hands and commendeth her salutation to thee. Indeed, she rejoiceth in thy safety and reproacheth thee for that thou breakest her heart, alone of all the folk, for that thy largesse embraceth great and small, yet hast thou not remembered her with aught of thy booty. Indeed, it is as if thou hadst hardened thy heart against her." Quoth he, "Extolled be the perfection of him who turneth

hearts! By Allah, my vitals were consumed with the love of her [aforetime] and of my longing after her, I came forth to her from my native land and left my people and my home and my wealth, and it was with her that began the hardheartedness and the cruelty. Nevertheless, for all this, I bear her no malice and needs must I send her somewhat whereby she may remember me; for that I abide in her land but a few days, after which I set out for the land of Yemen." As for Abou Sabir, when he returned, he saw not his wife and read what was written on the ground, wherefore he wept and sat [awhile] sorrowing. Then said he to himself, 'O Abou Sabir, it behoveth thee to be patient, for belike there shall betide [thee] an affair yet sorer than this and more grievous;' and he went forth wandering at a venture, like to the love-distraught, the madman, till he came to a sort of labourers working upon the palace of the king, by way of forced labour. When [the overseers] saw him, they laid hold of him and said to him, 'Work thou with these folk at the palace of the king; else will we imprison thee for life.' So he fell to working with them as a labourer and every day they gave him a cake of bread. He wrought with them a month's space, till it chanced that one of the labourers mounted a ladder and falling, broke his leg; whereupon he cried out and wept. Quoth Abou Sabir to him, 'Have patience and weep not; for thou shall find ease in thy patience.' But the man said to him, 'How long shall I have patience?' And he answered, saying, 'Patience bringeth a man forth of the bottom of the pit and seateth him on the throne of the kingdom.' Eighth Officer's Story, The, ii. 155..So she did this and fair fortune aided her and the Divine favour was vouchsafed unto her and she discovered her intent to her father, who forbade her therefrom, fearing her slaughter. However, she repeated her speech to him a second and a third time, but he consented not. Then he cited unto her a parable, that should deter her, and she cited him a parable in answer to his, and the talk was prolonged between them and the adducing of instances, till her father saw that he availed not to turn her from her purpose and she said to him, 'Needs must I marry the king, so haply I may be a sacrifice for the children of the Muslims; either I shall turn him from this his heresy or I shall die.' When the vizier despaired of dissuading her, he went up to the king and acquainted him with the case, saying, 'I have a daughter and she desireth to give herself to the king.' Quoth the king, 'How can thy soul consent unto this, seeing that thou knowest I lie but one night with a girl and when I arise on the morrow, I put her to death, and it is thou who slayest her, and thou hast done this again and again?' 'Know, O king,' answered the vizier, 'that I have set forth all this to her, yet consented she not unto aught, but needs must she have thy company and still chooseth to come to thee and present herself before thee, notwithstanding that I have cited to her the sayings of the sages; but she hath answered me to the contrary thereof with more than that which I said to her.' And the king said, 'Bring her to me this night and to-morrow morning come thou and take her and put her to death; and by Allah, an thou slay her not, I will slay thee and her also!' 48. The Thief and the Money-Changer cccxliv. Like a sun at the end of a cane in a hill of sand, iii. 190..Ye know I'm passion-maddened, racked with love and languishment, ii. 230..? ? ? ? Mohammed, then, I do confess, God's chosen prophet is, And every man requited is for that which he doth say..Some days after this, as I stood at the door of my house, there came up to me a young man, with a chain about his neck and with him a trooper, and he said to me, "O my lord, charity for the love of God!" Quoth I, "God open!" (147) and he looked at me a long while and said, "That which thou shouldst give me would not come to the value of thy turban or thy waistcloth or what not else of thy raiment, to say nothing of the gold and the silver that was about thee." "How so?" asked I, and he said, "On such a night, when thou fellest into peril and the thieves would have stripped thee, I was with them and said to them, 'Yonder man is my lord and my master who reared me.' So was I the cause of thy deliverance and thus I saved thee from them." When I heard this, I said to him, "Stop;" and entering my house, brought him that which God the Most High made easy [to me]. (148) So he went his way. And this is my story'. 112. Abdallah ben Nafi and the King's Son of Cashghar dccccxi. When the king heard his vizier's words, he marvelled with the utmost wonderment and bade him retire to his lodging. [So Er Rehwan withdrew to his house and abode there till eventide of the next day, when he again presented himself before the king.] ?STORY OF THE TWO SHARPERS WHO CHEATED EACH HIS FELLOW..? ? ? ? Him I beseech our loves who hath dissevered, Us of his grace once more to reunite..? ? ? ? "Fair patience practise, for thereon still followeth content." So runs the rede 'mongst all that dwell in city or in tent..Then he re-entered the village and buying the prince a horse, mounted him thereon and they ceased not going, till they came to the frontier of their own country, where there fell robbers upon them by the way and took all that was with them and pinioned them; after which they cast them into a pit hard by the road and went away and left them to die there, and indeed they had cast many folk into that pit and they had died..Sixteenth Officer's Story, The, ii. 193..88. The Thief turned Merchant and the other Thief cccxcviii. When she awoke, she said to the old man, "O elder, hast thou aught of food?" And he answered, "O my lady, I have bread and olives." Quoth she, "That is food fit but for the like of thee. As for me, I will have nought but roast lamb and broths and fat rissoled fowls and stuffed ducks and all manner meats dressed with [pounded nuts and almond-]kernels and sugar." "O my lady," replied the Muezzin, "I never heard of this chapter in the Koran, nor was it revealed unto our lord Mohammed, whom God bless and keep!" (31) She laughed and said, "O elder, the matter is even as thou sayest; but bring me inkhorn and paper." So he brought her what she sought and she wrote a letter and gave it to him, together with a seal-ring from her finger, saying, "Go into the city and enquire for such an one the money-changer and give him this my letter." ? ? ? ? ? Would God thou knewest that for love of thee which I endure! It hath indeed brought down on me estrangement and dismay..89. Mesrour and Ibn el Caribi cccxcix. 96. Ali ben Tahir and the Girl Mounis delxxxviii. ? ? ? ? Had we thy coming known, we would for sacrifice Have poured thee out heart's blood or blackness of the eyes;. ? ? ? ? Unto its pristine lustre your land returned and more, Whenas ye came, dispelling the gloom that whiles it wore..Reshid (Haroun er) and the Woman of the Barmecides, i. 57..94. The King and the Virtuous Wife cccxciv. 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." Then he sent for the old man, the Muezzin, and when the messenger came to him and told him that the Commander of the Faithful sought him, he feared the denunciation of the damsel and accompanied him to the palace, walking and letting wind (44) as he went, whilst all who passed him by laughed at him. When he came into the presence of the Commander of the Faithful, he fell a-trembling and his tongue was embarrassed, [so that he could not speak]. The Khalif laughed at him and said to him, "O elder, thou hast done no offence; so [why] fearest thou?" "O my lord," answered the old man (and indeed he was in the sorest of that which may be of fear,) "by the virtue of thy pure forefathers, indeed I have done nought, and do thou enquire of my conduct." The Khalif laughed at him and ordering him a thousand dinars, bestowed on him a sumptuous dress of honour and made him chief of the Muezzins in his mosque. . . . ed. Story of the Barber's Fourth Brother clii. . . . My royal couch have I forsworn, sequestering myself From all, and have mine eyes forbid the taste of sleep's delight..13. Seif el Mulouk and Bediya el Jemal ccxcii. 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.' . . . To whom save thee shall I complain, of whom relief implore, Whose image came to visit me, what while in dreams I lay?.33. Ali the Persian and the Kurd Sharper ccxciv. So saying, he went up to the princess and laying his hand upon her heart, found it fluttering like a doveling and the life yet clinging to (112) her bosom. So he laid his hand upon her cheek, whereupon she opened her eyes and beckoning to her maid, signed to her, as who should say, "Who is this that treadeth my carpet and transgresseth against me?" (113) "O my lady," answered Shefikeh, "this is Prince El Abbas, for whose sake thou departest the world." When Mariyeh heard speak of El Abbas, she raised her hand from under the coverlet and laying it upon his neck, inhaled his odour awhile. Then she sat up and her colour returned to her and they sat talking till a third part of the night was past.. When the day departed and the evening came, the king sat in his privy chamber and summoned the vizier, who presented himself to him and he questioned him of the story. So the vizier said, "Know, O august king, that. . . . Upon that day my loves my presence did depart; Then they returned to Shehrzad and displayed her in the second dress. They clad her in a dress of surpassing goodliness, and veiled her face to the eyes with her hair. Moreover, they let down her side locks and she was even as saith of her one of her describers in the following verses: 160. The Ruined Man of Baghdad and his Slave-girl dcccxcvi. . . . My body is dissolved with sufferance in vain; Relenting, ay, and grace I hoped should yet betide; The old man kissed his hand and went away; whereupon quoth Er Reshid to him, 'O Ishac, who is yonder man and what is his occasion?' 'O my lord,' answered the other, 'this is a man called Said the Slave-dealer, and he it is who buyeth us slave-girls and mamelukes. (169) He avoucheth that with him is a fair [slave-girl, a] lutanist, whom he hath withheld from sale, for that he could not fairly sell her till he had shown her to me.' 'Let us go to him,' said the Khalif, 'so we may look on her, by way of diversion, and see what is in the slave-dealer's barrack of slave-girls.' And Ishac answered, 'Commandment belongeth to God and to the Commander of the Faithful.' Then he went on before them and they followed in his track till they came to the slave-dealer's barrack and found it high of building and spacious of continence, with sleeping-cells and chambers therein, after the number of the slave-girls, and folk sitting upon the benches.. So he returned to his mother (and indeed his spirit was broken), and related to her that which had happened to him and what had betided him from his friends, how they, had neither shared with him nor requited him with speech. "O Aboulhusn," answered she, "on this wise are the sons (5) of this time: if thou have aught, they make much of thee, (6) and if thou have nought, they put thee away [from them]." And she went on to condole with him, what while he bewailed himself and his tears flowed and he repeated the following verses: After this the king sat, with his son by his side and the viziers sitting before him, and summoned his chief officers and the folk of the city. Then the prince turned to the viziers and said to them, "See, O wicked viziers, that which God hath done and the speedy [coming of] relief." But they answered not a word and the king said, "It sufficeth me that there is nothing alive but rejoiceth with me this day, even to the birds in the sky, but ye, your breasts are straitened. Indeed, this is the greatest of ill-will in you to me, and had I hearkened to you, my regret had been prolonged and I had died miserably of grief." "O my father," quoth the prince, "but for the fairness of thy thought and thy judgment and thy longanimity and deliberation in affairs, there had not bedded thee this great joyance. Hadst thou slain me in haste, repentance would have been sore on thee and long grief, and on this wise doth he who ensueth haste repent." . . . The pitcher then of goblets filled full and brimming o'er With limpid wine we plunder, that pass from friend to friend.. Now over against the place in question was a host of enemies, hard of heart, and in this he purposed the youth's slaughter. So he bade bring him forth of the underground dungeon and caused him draw near to him and saw his case. Then he bestowed on him a dress of honour and the folk rejoiced in this. Moreover, he tied him an ensign (134) and giving him a numerous army, despatched him to the region aforesaid, whither all who went were still slain or made prisoners. So Melik Shah betook himself thither with his army and when it was one of the days, behold, the enemy fell in upon them in the night; whereupon some of his men fled and the rest the enemy took; and they took Melik Shah also and cast him into an underground dungeon, with a company of his men. There he abode a whole year in evil plight, whilst his fellows mourned over his beauty and grace.. THE SECOND OFFICER'S STORY.. On like

wise, O king," continued the young treasurer, "is it with thee. If God have written aught on my forehead, needs must it befall me and my speech to the king shall not profit me, no, nor my adducing to him of [illustrative] instances, against the fore-ordinance of God. So with these viziers, for all their eagerness and endeavour for my destruction, this shall not profit them; for, if God [be minded to] save me, He will give me the victory over them." .21. Omar ben Abdulaziz and the Poets ccccxixii.(continued)..There was once a king of the kings of Hind, who was goodly of polity, praiseworthy in administration, just to his subjects, beneficent to men of learning and piety and asceticism and devoutness and worship and shunning traitors and forward folk and those of lewd life. On this wise of polity he abode in his kingship what God the Most High willed of days and hours and years, and he married the daughter of his father's brother, a beautiful and lovable woman, endowed with brightness and perfection, who had been reared in the king's house in splendour and delight. She bore him two sons, the comeliest that might be of boys. Then came fore-ordained fate, which there is no warding off, and God the Most High raised up against the king another king, who came forth upon his realm, and all the folk of the city, who had a mind unto evil and lewdness, joined themselves unto him. So he fortified himself against the king and made himself master of his kingdom, putting his troops to the rout and slaying his guards..? ? ? ? The Lord's alternatives are these, wherewith He's wont The needy wretch to ply and those in sore duress..The young man marvelled at his story and lay the night with him; and when he arose in the morning, he found his strays. So he took them and returning [to his family.], acquainted them with what he had seen and that which had betided him. Nor," added the vizier, "is this more marvellous or rarer than the story of the king who lost kingdom and wealth and wife and children and God restored them unto him and requited him with a kingdom more magnificent than that which he had lost and goodlier and rarer and greater of wealth and elevation." .When it was eventide, the king summoned the vizier and bade him tell the [promised] story, "Harkening and obedience," answered he. "Know, O king, that.EL MELIK EZ ZAHIR RUKNEDDIN BIBERS EL BUNDUCDARI AND THE SIXTEEN OFFICERS OF POLICE. (83).When the townsfolk saw this, they repented of that which they had done and the affair was grievous to them; so they sought pardon [of God] and said to her, 'By the virtue of Him whom thou servest, do thou seek pardon for us [of God!]' Quoth she, 'As for me, I may no longer abide with you and I am about to depart from you.' Then they humbled themselves in supplication to her and wept and said to her, 'We conjure thee, by the virtue of God the Most High, that thou take upon thyself the governance of the kingdom and of the subjects.' But she refused; whereupon they came up to her and wept and gave not over supplicating her, till she consented and abode in the kingship. Her first commandment was that they should bury the princess and build over her a dome (6) and she abode in that palace, worshipping God the Most High and ruling the people with justice, and God (extolled be His perfection and exalted be He!) vouchsafed her, by reason of the excellence of her piety and her patience and continence, the acceptance of her prayers, so that she sought not aught of Him to whom belong might and majesty, but He granted her prayer; and her report was noised abroad in all countries..Therewithal, O my brother, the locust fell to going round about among the company of the birds, but saw nought resembling the hawk in bulk and body save the kite and deemed well of her. So she brought the hawk and the kite together and counselled the former to make friends with the latter. Now it chanced that the hawk fell sick and the kite abode with him a long while [and tended him] till he recovered and became whole and strong; wherefore he thanked her [and she departed from him]. But after awhile the hawk's sickness returned to him and he needed the kite's succour. So the locust went out from him and was absent from him a day, after which she returned to him with a[nother] locust, (53) saying, "I have brought thee this one." When the hawk saw her, he said, "God requite thee with good! Indeed, thou hast done well in the quest and hast been subtle in the choice." .Meanwhile, El Abbas abode with his cousin Akil twenty days, after which he made ready for the journey to Baghdad and letting bring the booty he had gotten of King Zuheir, divided it between himself and his cousin. Then he set out for Baghdad, and when he came within two days' journey of the city, he called his servant Aamir and bade him mount his charger and forego him with the baggage-train and the cattle. So Aamir [took horse and] fared on till he came to Baghdad, and the season of his entering was the first of the day; nor was there little child or hoary old man in the city but came forth to divert himself with gazing on those flocks and herds and upon the goodliness of those slave-girls, and their wits were amazed at what they saw. Presently the news reached the king that the young man El Abbas, who had gone forth from him, was come back with herds and rarities and slaves and a mighty host and had taken up his sojourn without the city, whilst his servant Aamir was presently come to Baghdad, so he might make ready dwelling- places for his lord, wherein he should take up his abode..She passed the night in his lodging and when she arose in the morning, she said to him, "O elder, may I not lack thy kind offices for the morning-meal! Go to the money-changer and fetch me from him the like of yesterday's food." So he arose and betaking himself to the money-changer, acquainted him with that which she had bidden him. The money-changer brought him all that she required and set it on the heads of porters; and the old man took them and returned with them to Sitt el Milah. So she sat down with him and they ate their sufficiency, after which he removed the rest of the food. Then she took the fruits and the flowers and setting them over against herself, wrought them into rings and knots and letters, whilst the old man looked on at a thing whose like he had never in his life seen and rejoiced therein..Merchant of Cairo and the Favourite of the Khalif El Maraoun El Hakim bi Amrillah, The, iii. 171 ..Affairs, Of Looking to the Issues of, i. 80..Presently, as they stood by the mouth of the pit, the lion came scrambling up the sides and would have issued forth; but, as often as he showed his head, they pelted him with stones, till they beat him down and he fell; whereupon one of the hunters descended into the pit and despatched him and saw the boy wounded; after which he went to the cabinet, where he found the woman dead, and indeed the lion had eaten his fill of her. Then he noted that which was therein of clothes and what not else, and advising his fellows thereof, fell to passing the stuff up to them. Moreover, he took up the boy and

bringing him forth of the pit, carried him to their dwelling-place, where they dressed his wounds and he grew up with them, but acquainted them not with his affair; and indeed, when they questioned him, he knew not what he should say, for that he was little, when they let him down into the pit. The hunters marvelled at his speech and loved him with an exceeding love and one of them took him to son and abode rearing him with him [and instructing him] in hunting and riding on horseback, till he attained the age of twelve and became a champion, going forth with the folk to the chase and to the stopping of the way..Tuhfeh arose and kissed the earth and the queen thanked her for this and bade her sit. So she sat down and the queen called for food; whereupon they brought a table of gold, inlaid with pearls and jacinths and jewels and spread with various kinds of birds and meats of divers hues, and the queen said, 'O Tuhfeh, in the name of God, let us eat bread and salt together, thou and I.' So Tuhfeh came forward and ate of those meats and tasted somewhat the like whereof she had never eaten, no, nor aught more delicious than it, what while the slave-girls stood compassing about the table and she sat conversing and laughing with the queen. Then said the latter, 'O my sister, a slave-girl told me of thee that thou saidst, "How loathly is yonder genie Meimoun! There is no eating [in his presence]."' (227) 'By Allah, O my lady,' answered Tuhfeh, 'I cannot brook the sight of him, (228) and indeed I am fearful of him.' When the queen heard this, she laughed, till she fell backward, and said, 'O my sister, by the virtue of the inscription upon the seal-ring of Solomon, prophet of God, I am queen over all the Jinn, and none dare so much as look on thee a glance of the eye.' And Tuhfeh kissed her hand. Then the tables were removed and they sat talking..Now, as destiny would have it, a certain jeweller of the town had been robbed of ten pearls, like unto those which were with the merchant; so, when he saw the two pearls in the broker's hand, he said to him, 'To whom do these pearls belong?' and the broker answered, 'To yonder man.' [The jeweller looked at the merchant and] seeing him in sorry case and clad in tattered clothes, misdoubted of him and said to him (purposing to surprise him into confession), 'Where are the other eight pearls?' The merchant thought he asked him of those which were in the gown and answered, 'The thieves stole them from me.' When the jeweller heard his reply, he doubted not but that it was he who had taken his good; so he laid hold of him and haling him before the chief of the police, said to him, 'This is the man who stole my pearls: I have found two of them upon him and he confesseth to the other eight.'? ? ? ? Except I be appointed a day [to end my pain], I'll weep until mine eyelids with blood their tears ensue..When the troops entered Baghdad, each of them alighted in his pavilion, whilst El Abbas encamped apart in a place near the Tigris and commanded to slaughter for the troops, each day, that which should suffice them of oxen and sheep and bake them bread and spread the tables. So the folk ceased not to come to him and eat of his banquet. Moreover, all the people of the country came to him with presents and rarities and he requited them many times the like of their gifts, so that the lands were filled with his tidings and the report of him was bruited abroad among the folk of the deserts and the cities..I kissed his hand and thanked him, and as I was walking about, [waiting,] up came the guards and eunuchs with the women, who were weeping and crying out and taking leave of one another. The eunuchs cried out to us, whereupon we came with the boat, and they said to the boatman, "Who is this?" "This is my mate," answered he, "[whom I have brought,] to help me, so one of us may keep the boat, whilst another doth your service." Then they brought out to us the women, one by one, saying, "Throw them [in] by the Island;" and we answered, "It is well." Now each of them was shackled and they had made a jar of sand fast about her neck. We did as the eunuchs bade us and ceased not to take the women, one after another, and cast them in, till they gave us my mistress and I winked to my comrade. So we took her and carried her out into mid-stream, where I gave her the empty calabashes (188) and said to her, "Wait for me at the mouth of the canal." Then we cast her in, after we had loosed the jar of sand from her neck and done off her fetters, and returned..? ? ? ? She gives me to drink of her cheeks and her honeyed lips And quenches the worst of the fires that my heart devour..? ? ? ? How long shall I anights distracted be for love Of thee? How long th' assaults of grief and woes abide?.Endowed with amorous grace past any else am I, ii 253..? ? ? ? Parting afar hath borne you, but longing still is fain To bring you near; meseemeth mine eye doth you contain..? ? ? ? a. Story of the Chief of the New Cairo Police dciv.? ? ? ? Whenas the soul desireth one other than its peer, It winneth not of fortune the wish it holdeth dear..Old Woman, the Merchant and the King, The, i. 265..Fuller and his Wife, The, i. 261.

[Vermont School Journal and Family Visitor Vol 3 Devoted to the Educational Interests of Vermont Volumes 3-4 1861-1862](#)

[The Belfast Magazine and Literary Journal Vol 1 From February to July 1825 Inclusive](#)

[Team Stryker Volume 001](#)

[Hap-Ellie Ever After with Gracie](#)

[Unlocking Freedoms Door](#)

[Key to North American Birds Vol 2 of 2 Containing a Concise Account of Every Species of Living and Fossil Bird at Present Known from the Continent North of the Mexican and United States Boundary Inclusive of Greenland and Lower California](#)

[Time to Trust](#)

[C digo Civil Federal \(M xico\)](#)

[The Wild Ways of Tim O'Reilly](#)

[CSM AC General Mathematics Year 11 Digital \(Card\)](#)

[American Think Level 4 Teachers Edition](#)

[Torontos Poor A Rebellious History](#)

[Dying to Live A Spiritual Memoir](#)  
[Graphitic Nanofibers A Review of Practical and Potential Applications](#)  
[Artauds Metamorphosis From Hieroglyphs to Bodies Without Organs](#)  
[Rhetoric Politics and Popularity in Pre-Revolutionary England](#)  
[Vader Down 2](#)  
[Avengers K Avengers vs Ultron 4](#)  
[The Economic Assessment of Mergers under European Competition Law](#)  
[Heaven on Earth Just for Being Light Activation Play-Book](#)  
[Happiest Mom on the Block The Greatest Gift We Can Give Our Children Is Our Happiness](#)  
[Sing and Celebrate 6! Sacred Songs for Young Voices Sacred Songs for Young Voices with Reproducible Pages and PDF Song Charts](#)  
[Dearborn Michigan Fire Department A Chronological History](#)  
[The American Journal of the Medical Sciences 1866 Vol 52](#)  
[The Survey Vol 66 April 1931-September 1931](#)  
[Lower-Canada Reports Vol 12 Disions Des Tribunaux Du Bas-Canada](#)  
[Annual of the Universal Medical Sciences 1889 Vol 5 A Yearly Report of the Progress of the General Sanitary Sciences Throughout the World](#)  
[Notes and Queries Vol 11 A Medium of Inter-Communication for Literary Men Artists Antiquaries Genealogists Etc January-June 1861](#)  
[Life of Theobald Wolfe Tone Vol 1 of 2 Founder of the United Irish Society and Adjutant General and Chef de Brigade in the Service of the French and Batavian Republicans](#)  
[The Eclectic Magazine of Foreign Literature Science and Art Vol 13 January to April 1848](#)  
[The Critical Review or Annals of Literature 1802 Vol 35 Extended and Improved](#)  
[Harrisons British Classicks Vol 7 Containing the World And Lord Lytteltons Dialogues of the Dead](#)  
[The London Medical Gazette Vol 4 Being a Weekly Journal of Medicine and the Collateral Sciences June 6 1829 to September 26 1829](#)  
[The State Specially the American State Psychologically Treated](#)  
[Botanical Abstracts Vol 9 A Monthly Serial Furnishing Abstracts and Citations of Publications in the International Field of Botany in Its Broadest Sense August 1921-October 1921](#)  
[The History of England from the First Invasion by the Romans to the Accession of William and Mary in 1688 Vol 5 of 10](#)  
[Memoirs of Great Britain and Ireland Vol 3 of 3 From the Dissolution of the Last Parliament of Charles II Till the Capture of the French and Spanish Fleets at Vigo With the Appendixes Complete Consisting Chiefly of Letters from the French Ambassador](#)  
[Annales de Chimie Et de Physique Vol 19](#)  
[The North British Review Vol 12 November 1849 February 1850](#)  
[The Department of State Bulletin Vol 54 April-June 1966](#)  
[The Southern Review Vol 8 Nov 1831 and Feb 1832](#)  
[The Canadian Journal of Industry Science and Art 1858 Vol 3 Conducted by the Editing Committee of the Canadian Institute](#)  
[L'Ami de la Religion 1841 Vol 110 Journal Ecclesiastique Politique Et Littéraire](#)  
[Modern Medical Therapeutics A Compendium of Recent Formulae and Specific Therapeutical Directions from the Practice of Eminent Contemporary Physicians American and Foreign](#)  
[The History of Ancient Greece Its Colonies and Conquests Vol 4 of 4 Part the Second The History of the Ancient World from the Dominion of Alexander to That of Augustus With a Survey of Preceding Periods and a Continuation of the History of Arts a](#)  
[1990 Census of Population and Housing Population and Housing Characteristics for Census Tracts and Block Numbering Areas Philadelphia-Wilmington-Trenton Pa-NJ-de-MD Cmsa \(Part\) Wilmington de-NJ-MD Pmsa](#)  
[The Law of Railways Vol 2 of 2 Including the Consolidation and Other General Acts of Regulating Railways in England and Ireland with Copious Notes of Decided Cases on Their Construction Including the Rights and Liabilities of Shareholders Allottees](#)  
[Butterworths Ten Years Digest of Reported Cases 1898 to 1907 Vol 1 A Digest of Reported Cases Decided in the Supreme and Other Courts During the Years 1898 to 1907 Action to Friendly Societies](#)  
[Handbuch Der Oceanographie Und Maritimen Meteorologie Vol 1](#)  
[Sixteenth Annual Report of the Secretary of the Massachusetts Board of Agriculture With an Appendix Containing Reports of the Delegates Appointed to Visit the Country Exhibitions and Also Returns of the Finances of the Agricultural Societies for 1868](#)  
[Catalogue Des Monnaies Musulmanes de la Bibliotheque Nationale Egypte Et Syrie](#)  
[The Revised Reports Vol 53 Being a Republication of Such Cases in the English Courts of Common Law and Equity from the Year 1785 as Are Still of Practical Utility Supplemental Cases 1785-1840](#)

[Annual Report of the State Board of Education and of the Superintendent of Public Instruction of New Jersey With Accompanying Documents for the School Year Ending June 30th 1902](#)

[Thiitre de Beaumarchais PRicidi DUne Notice Sur Sa Vie Et Ses Ouvrages](#)

[Didaktik ALS Bildungslehre Nach Ihren Beziehungen Zur Socialforschung Und Zur Geschichte Der Bildung Vol 2](#)

[Cases Adjudged in the Court of Appeals of the State of New York Vol 3 With Notes and References](#)

[Year Books of the Reign of King Edward the First Years XXI and XXII](#)

[The Transactions of the Entomological Society of London 1865-1868 Vol 4](#)

[Reports of Cases Decided in the Supreme Court of the State of Oregon Vol 22 During the October Term 1891 March Term 1892 and May Term 1892](#)

[Histoire Des Villes de la Province de Constantine La Calle Et Documents Pour Servir a lHistoire Des Anciennes Concessions Francaises dAfrique La Espuma Vol 1 Novela de Costumbres Contemporaneas](#)

[Reports of Cases Adjudged in the Supreme Court of Pennsylvania Vol 1 Containing the Cases Decided in May Term and Part of July Term 1841](#)

[The Sanitarian Vol 35 A Monthly Magazine Devoted to the Preservation of Health Mental and Physical Culture](#)

[Bulletin of the Museum of Comparative Zoology at Harvard College Vol 98](#)

[Kant-Studien 1911 Vol 16 Philosophische Zeitschrift](#)

[Report on the Scientific Results of the Voyage of H MS Challenger During the Years 1873-76 Vol 24 Under the Command of Captain George S Nares R N F R S and the Late Captain Frank Tourle Thomson R N Zoology Plates](#)

[The Sanitarian Vol 19 A Monthly Magazine Devoted to the Preservation of Health Mental and Physical Culture July to December 1887](#)

[Revue Medicale 1884 Vol 3](#)

[Reports of Cases Argued and Determined in the Supreme Court of Judicature of the State of Indiana Vol 87 With Tables of the Cases Reported and Cases Cited and an Index Containing Cases Decided at the November Term 1882 Not Reported in Vols 84 84 a](#)

[A Complete System of Pleading Vol 7 Comprehending the Most Approved Precedents and Forms of Practice Consisting of Such as Have Never Before Been Published With an Index to the Principal Work Containing Debt Detinue](#)

[Molly McGolly and Mother Nature An Earth Day Story](#)

[A Not-So-Elementary Christian Metaphysics Volume Two](#)

[Geheimnis Der Templer - Sang Real I Das Neuanfang](#)

[The Bear on the Bike](#)

[A Boy from Oklahoma](#)

[Employment of Negro Troops](#)

[The Riverbend Eagle Tree Bully in the Nest](#)

[17 07 2017 The Fall of the Gods](#)

[Lincolns War The Real Cause the Real Winner the Real Loser](#)

[#26032#32534#29305#31181#21038#30183#36816#26 - #19990#32426#38598#22242](#)

[Wood Handbook](#)

[#27665#38388#20449#20208#21475#34955#20070#31#31070 - #19990#32426#38598#22242](#)

[Health Savings Accounts Steps to Lifetime Health Insurance](#)

[Das Lied Der Glasvogel](#)

[Reflective Practice in Supervision](#)

[Spidey 2](#)

[Doors to Darkness Five Scenarios for Beginning Keepers](#)

[The Soviet Occupation of Germany Hunger Mass Violence and the Struggle for Peace 1945-1947](#)

[Stage Managing Chaos A Diary of the Old Vic Production of Fernando Arrabals The Architect and the Emperor of Assyria](#)

[The Myth of Poker Talent why anyone can be a great poker player](#)

[Star Wars Darth Vader Shadows and Secrets 5](#)

[Bohemian Rhapsody The Show Must Go on](#)

[Distant Snows A Mountaineers Odyssey](#)

[Coming](#)

[Mao Mao The Unknown Story](#)

[Trisha Brown Choreography as Visual Art \(1962-1987\)](#)

[The Reading Challenge from the Black Lagoon](#)

[The Secret Santa from the Black Lagoon](#)

[Teenage Mutant Ninja Turtles Ghostbusters 1](#)

[Shots of Knowledge The Science of Whiskey](#)

---