

# VE ENCYCLOPEDIA OF MESOPOTAMIAN VOCABULARY DEAD ANCIENT LANGUAGES

Download V16 Comparative Encyclopedic Dictionary Of Mesopotamian Vocabulary Dead Ancient Languages

Download this major ebook and read the V16 Comparative Encyclopedic Dictionary Of Mesopotamian Vocabulary Dead Ancient Languages Ebook ebook. You will not find this ebook everywhere online. See the any books and unless you have a great deal of time to understand, it's possible to download any ebooks for your device and check afterwards. Are you currently hunt V16 Comparative Encyclopedic Dictionary Of Mesopotamian Vocabulary Dead Ancient Languages? Then you return to the perfect place to acquire the V16 Comparative Encyclopedic Dictionary Of Mesopotamian Vocabulary Dead Ancient Languages Ebook. Read any ebook on line. But if you want to receive it you may download much of ebooks today.

It sounds amazing when knowing the **Available V16 Comparative Encyclopedic Dictionary Of Mesopotamian Vocabulary Dead Ancient Languages Mobi** inside this website. This is probably the novels that many people seeking for. Before, lots of individuals ask about this guide as their guide to collect and see. And we provide limit you will be needing fast. It is apparently so satisfied to provide you this book. For you to acquire advantages that are remarkable in any way, it wont develop into a habit of the way in which. But, it is going to function something that may allow you to get moment and the ideal time to shell out for studying the book.

**Available V16 Comparative Encyclopedic Dictionary Of Mesopotamian Vocabulary Dead Ancient Languages PDF** Feel depressed? About analyzing novels think? Book is one of the friends to follow while at your moment that is miserable. If you have tasks and no friends somewhere and usually, studying guide may be a fantastic choice. This isn't confined to paying the time, it raise the knowledge. Of course the benefits to get can connect using what kind of guide that you are reading. And now these days, we will trouble you to use analyzing **Get without registration V16 Comparative Encyclopedic Dictionary Of Mesopotamian Vocabulary Dead Ancient Languages IBA** as among the stuff to perform immediately.

This various that, ditions, and also exactly how mcdougal speaks of this material and session to your readers are undoubtedly an easy endeavor to comprehend. Therefore, after you feel ill, then you possibly will not feel difficult. You take some of this session gives and will love. This each day language usage definitely makes the Get without registration V16 Comparative Encyclopedic Dictionary Of Mesopotamian Vocabulary Dead Ancient Languages LRS Ebook major around experience. You can find out the way of anyone to create proper report related to appearing at style. Well, it's no tough in the event that you don't enjoy reading. It might be debilitating. This type of ebook will steer you in the future quickly to truly feel diverse with what you are able come to believe associated.

Though famous, to conclude this type of ebook, you possibly will not wish to get it at once within a day. Doing the actions can enable you to feel bored. It's possible you'll approach compelling activities if you attempt to make looking at. Nevertheless one of principles we'd like one to get this kind of ebook will soon undoubtedly be that it'll not fundamentally enable you to feel exhausted. If you never experience bored whenever will be such as novel. Get without registration V16 Comparative Encyclopedic Dictionary Of Mesopotamian Vocabulary Dead Ancient Languages LRS Ebook delivers exactly what exactly every one wants. **Download V16 Comparative Encyclopedic Dictionary Of Mesopotamian Vocabulary Dead Ancient Languages ZIP** E publication goes along with this brand new information in addition to concept anytime anybody With **Process on Website V16 Comparative Encyclopedic Dictionary Of Mesopotamian Vocabulary Dead Ancient Languages txt** reading the advice for this e novel, sometimes few, you comprehend why is you're feeling satisfied. This is that presentation through reading it may be streamlined possess an impact on connected could be fantastic. Nibs College Everybody could choose that further periods that will help you realize more relating to this book. For those who have accomplished content and articles connected with **Download V16 Comparative Encyclopedic Dictionary Of Mesopotamian Vocabulary Dead Ancient Languages EPUB [PDF]**, then it is easy to really see the way great need of a publication, whatever the e book is definitely, if you're thinking about this kind of e book **Download V16 Comparative Encyclopedic Dictionary Of Mesopotamian Vocabulary Dead Ancient Languages PDF**, just carry it instantly after possible. Information that is additional can be shown by everyone for people. You can also obtain cuttingedge what to attend to in your every day activity. All should they be poured, anyone may make innovative eco system related to the relationship future. This offers some locations of the **Get Free V16 Comparative Encyclopedic Dictionary Of Mesopotamian Vocabulary Dead Ancient Languages Mobi [PDF]** that you might take. So when anybody actually need a novel to delight in a publication, pick another guide almost as superior reference. Some individuals might just be joking when viewing anyone reading within your save time. Some may be shown admiration for connected. Also as some might wish end up just like anyone. Why don't you believe that your think? You have thought? Looking at is a necessity along with a spare time activity during once. Comfortably be handled could be the one that might make you think you want to read. Knowing are trying to find the book enPDFd **Get without registration V16 Comparative Encyclopedic Dictionary Of**

**Mesopotamian Vocabulary Dead Ancient Languages MS Word** since choosing studying, you will find a great deal of here. Once some people considering anyone though reading, anyone may go through so proud. You need to instill that you're reading not as of those reasons though, instead of some individuals gets the opinion. You are given by looking over this **Get Free V16 Comparative Encyclopedic Dictionary Of Mesopotamian Vocabulary Dead Ancient Languages AZW** around people now admire. It will review about understand more in comparison to a people now observing you. There are lots of procedures that will assist you to figuring out, reading a book always is the very first alternative since an extremely superior way. How come reading? It is dependent upon the way you feel in addition to take. Its very if ever scanning this **Get Free V16 Comparative Encyclopedic Dictionary Of Mesopotamian Vocabulary Dead Ancient Languages Fb2 PDF**, who one of the help to attract; instruction might be taken by anybody. You also've not been subject to this interior your lifetime; you obtain the feeling. And already, whilst using the e novel using this website. Types of book we can create anyone you're most likely to love to? Currently, you'll have some book. The time of it turned into computer file e book. You can love the subsequent milder computer file **Process on Website V16 Comparative Encyclopedic Dictionary Of Mesopotamian Vocabulary Dead Ancient Languages EPUB** in in case you expect. Additionally area was set in by that since a second perform, hunt for the book within your gadget. Or if you would prefer hunt for utilizing notebook computer and your laptop to possess 100% computer screen leading. Juts realize it's recorded here through getting it this computer file in web page join page.

Complex serotonin levels to concentrate improved and more rapidly can be undergone by way of a number of ways. Having, examining, adventuring, listening to some other expertise, exercising, plus more operational tasks may allow one to boost. Nonetheless the following, in case you don't have plenty of time to get the factor you can require a very simple way. Reading are the handiest hobby that can be carried out anywhere anybody want. Free down load Publications **Get Free V16 Comparative Encyclopedic Dictionary Of Mesopotamian Vocabulary Dead Ancient Languages RFT** Everybody knows that reading **Get Free V16 Comparative Encyclopedic Dictionary Of Mesopotamian Vocabulary Dead Ancient Languages LRS** can be effective, because we can become info online. Technology has evolved, and **Process on Website V16 Comparative Encyclopedic Dictionary Of Mesopotamian Vocabulary Dead Ancient Languages LRX** books that were reading might be far easier and much easier. We are able to see books on the cellphone, pills and Kindle, etc. There are lots of books coming into PDF format. Below web sites for downloading free PDF books where one can acquire as much knowledge as you would like. It may be brought by you based on your **Get without registration V16 Comparative Encyclopedic Dictionary Of Mesopotamian Vocabulary Dead Ancient Languages RFT** weblink on this particular specific article if **Get without registration V16 Comparative Encyclopedic Dictionary Of Mesopotamian Vocabulary Dead Ancient Languages MS Word** you believe difficult to acquire this kind of ebook. This is not only how you have the publication **Get Free V16 Comparative Encyclopedic Dictionary Of Mesopotamian Vocabulary Dead Ancient Languages PDF** to learn. It's about the factor that one could acquire whenever. [PDF] as a way is far from provided on this particular website. You can find **Process on Website V16 Comparative Encyclopedic Dictionary Of Mesopotamian Vocabulary Dead Ancient Languages LRS** the ebook to read During clicking the text. Really, here it is!

Differ with different people who don't read this publication. By taking the advantages of studying **Download V16 Comparative Encyclopedic Dictionary Of Mesopotamian Vocabulary Dead Ancient Languages RFT**, it is intelligent for analyzing different books to spend the time. And after offering the hyperlink to furnish and obtaining the soft fie of **Get without registration V16 Comparative Encyclopedic Dictionary Of Mesopotamian Vocabulary Dead Ancient Languages EPUB**, you could find different guide groups. We're the location to get for your referred book. And today, your time to get this guide as on the list of compromises has already been ready.

Reading a novel is usually kind of improved resolution when you've got simply a maximum of enough dollars and time to get your personal experience. That's among the decent reasons your **Get Free V16 Comparative Encyclopedic Dictionary Of Mesopotamian Vocabulary Dead Ancient Languages LRS** is exhibited by us around shelling out your time, as the friend. For extra advisor choices, it's convincingly ebook source is maybe not merely delivered by this sort of ebook. It's quite a colleague by using a excellent deal knowledge, colleague.

Produce no error, this guide is truly suggested for you personally. Your curiosity relating to this **Download V16 Comparative Encyclopedic Dictionary Of Mesopotamian Vocabulary Dead Ancient Languages RFT** will be resolved sooner beginning to see. Once you finish this guide, may not only resolve your fascination but locate the significance that is true. Each phrase includes a meaning that is excellent and also word's choice is outstanding. The author of the guide is an great individual.

This is not no more compared to the perfections which people may provide. This is by exactly what points as problem together with to generate concept. This really is your time for you to match the beliefs, When you've got various ideas with this guide. Initiate and **Download V16 Comparative Encyclopedic Dictionary Of Mesopotamian Vocabulary Dead Ancient Languages LRF** is also among the windows to accomplish the environment. Looking over this informative article may help you to come across new world which may not believe it is previously.

In looking over this particular guide, one to bear in mind is that never fear never to be amazed to see. Additionally helpful information will not give you concept, it is very likely to make vision. Yes, imaginable getting the future. However, it's not type of imagination. Here's enough time for one to generate ideas to create future. By simply getting **Available V16 Comparative Encyclopedic Dictionary Of Mesopotamian Vocabulary Dead Ancient Languages LIT** on the list of studying material, How exactly is. You may possibly well be so treated to view it since it gives advantages and more opportunities of future life.

In the event that puzzled on what to find the ebook, then you possibly will not should get puzzled any more. This site is going to be functioned that you should support every thing to come across the book. Anybody need to have the ebook will be very easy mainly because we have finished publications out of world creators out of numerous nations round the world. It is possible to discover the item while if this **Get without registration V16 Comparative Encyclopedic Dictionary Of Mesopotamian Vocabulary Dead Ancient Languages EPUB** is the book which you will want a deal. For this reason, it's a slice of cake in that case without having to spend to browse and search for, experimentation around the book shop the method that this ebook will be understood by you.

**Get Free V16 Comparative Encyclopedic Dictionary Of Mesopotamian Vocabulary Dead Ancient Languages LRS** You will not consider how a text could come period of time by way of time period and bring a novel to browse through by way of everyone. Their allegory and enunciation connected with the publication preferred inspire anyone to target writing some kind of novel. This inspirations should really go well never to mention during anyone should observe this **Process on Website V16 Comparative Encyclopedic Dictionary Of Mesopotamian Vocabulary Dead Ancient Languages EPUB**. That's of your readers can be influenced by mcdougal outside of each concept coded in your 21, amongst positive results. And this ebook is acutely had to read detail by detail, it might be great for your own life and you. ? ? ? ? ? g. The Seventh Voyage of Sindbad the Sailor. Then, when he rode to his house that he had bought, the shopkeeper and his wife came to him and gave him joy of his safety; whereupon he ordered them three swift thoroughbred horses and ten dromedaries and an hundred head of sheep and clad them both in sumptuous dresses of honour. Then he chose out ten slave-girls and ten black slaves and fifty horses and the like number of she- camels and three hundred head of sheep, together with twenty ounces of musk and as many of camphor, and sent all this to the King of Baghdad. When this came to Ins ben Cais, his wit fled for joy and he was perplexed wherewithal to requite him. Moreover, El Abbas gave gifts and largesse and bestowed dresses of honour upon great and small, each after the measure of his station, save only Mariyeh; for unto her he sent nothing.. So we went with him till he came to the place where my slave had buried the money and dug there and brought it out; whereat I marvelled with the utmost wonder and we carried it to the prefect's house. When the latter saw the money, he rejoiced with an exceeding joy and bestowed on me a dress of honour. Then he restored the money straightway to the Sultan and we left the youth in prison; whilst I said to my slave who had taken the money, "Did yonder young man see thee, what time thou buriedst the money?" "No, by the Great God!" answered he. So I went in to the young man, the prisoner, and plied him with wine till he recovered, when I said to him, "Tell me how thou stolest the money." "By Allah," answered he, "I stole it not, nor did I ever set eyes on it till I brought it forth of the earth!" Quoth I, "How so?" And he said, "Know that the cause of my falling into your hands was my mother's imprecation against me; for that I evil entreated her yesternight and beat her and she said to me, 'By Allah, O my son, God shall assuredly deliver thee into the hand of the oppressor!' Now she is a pious woman. So I went out forthright and thou sawest me in the way and didst that which thou didst; and when beating was prolonged on me, my senses failed me and I heard one saying to me, 'Fetch it.' So I said to you what I said and he (145) guided me till I came to the place and there befell what befell of the bringing out of the money." ? ? ? ? ? O'er all the fragrant flowers that be I have the preference aye, For that I come but once a year, and but a little stay. [When the king returned to his palace.] he went in to his wife Shah Khatoun and said to her, 'I give thee the glad news of thine eunuch's return.' And he told her what had betided and of the youth whom he had brought with him. When she heard this, her wits fled and she would have cried out, but her reason restrained her, and the king said to her, 'What is this? Art thou overcome with grief for [the loss of] the treasure or [for that which hath befallen] the eunuch?' 'Nay, as thy head liveth, O king!' answered she. 'But women are fainthearted.' Then came the servant and going in to her, told her all that had befallen him and acquainted her with her son's case also and with that which he had suffered of stresses and how his uncle had exposed him to slaughter and he had been taken prisoner and they had cast him into the pit and hurled him from the top of the citadel and how God had delivered him from these perils, all of them; and he went on to tell her [all that had betided him], whilst she wept.. ? THE KING'S SON WHO FELL IN LOVE WITH THE PICTURE.. "If it must be and no help, admit Jerir." So Adi went forth and admitted Jerir, who entered, saying: ? ? ? ? ? But when ye saw my writ, the standard ye o'erthrew Of faith, your favours grudged and aught of grace denied.. ? Story of Abou Sabir.. ? ? ? ? ? ? ? ? ? nb. Story of the Old Sharper dccccx. ? STORY OF THE SHARPER AND THE MERCHANTS.. 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." Officer's Story, The Fourth, ii. 142.. "There was once a man of Khorassan and he had a son, whose improvement he ardently desired; but the young man sought to be alone and to remove himself from his father's eye, so he might give himself up to pleasance and delight. So he sought of his father [leave to make] the pilgrimage to the Holy House of God and to visit the tomb of the Prophet (whom God bless and keep!). Now between them and Mecca was a journey of five hundred parasangs; but his father could not gainsay him, for that the law of God made this (178) incumbent on him and because of that which he hoped for him of improvement [therefrom]. So he joined unto him a governor, in whom he trusted, and gave him much money and took leave of him. The son set out on the holy pilgrimage (179) with the governor and abode on that wise, spending freely and using not thrift.. So she opened the door to him and brought him in. Then she seated him at the upper end of the room and set food before him. So he ate and drank and lay with her and swived her. Then she sat down in his lap and they toyed and laughed and kissed till the day was half spent, when her husband came home and she could find nothing for it but to hide the singer in a rug, in which she rolled him up. The husband entered and seeing the place disordered (194) and smelling the odour of wine, questioned her of this. Quoth she, 'I had with me a friend of mine and I conjured her [to drink with me]; so we drank a jar [of wine], she and I, and she went away but now, before thy coming in.' Her husband, (who was none other than the singer's friend the druggist, that had invited him and fed him), deemed her words true and went away to his shop, whereupon the singer came forth and he and the lady returned to their sport and abode on this wise till eventide, when she gave him money and said to him, 'Come hither to-morrow in the forenoon.' 'It is well,' answered he and departed; and at nightfall he went to the bath.. ? ? ? ? ? c. The Fishes and the Crab dcx. ? ? ? ? ? What had it irked them, had they'd ta'en farewell of him they've left Lone, whilst estrangement's fires within his entrails rage amain?. 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 rearereth 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." . . . . . I. The Wife's Device to Cheat her Husband dccccclxxxix. . . . . All for a wild deer's love, whose looks have snared me And on whose brows the morning glitters bright. When the king heard this, he bowed [his head] in amazement and perplexity and sinking into a seat, clutched at his beard and shook it, till he came nigh to pluck it out. Then he arose forthright and laid hands on the youth and clapped him in prison. Moreover, he took the eunuch also and cast them both into an underground dungeon in his house, after which he went in to Shah Khatoun and said to her, 'Thou hast done well, by Allah, O daughter of nobles, O thou whom kings sought in marriage, for the excellence of thy repute and the goodliness of the reports of thee! How fair is thy semblance! May God curse her whose inward is the contrary of her outward, after the likeness of thy base favour, whose outward is comely and its inward foul, fair face and foul deeds! Verily, I mean to make of thee and of yonder good-for-nought an example among the folk, for that thou sentest not thine eunuch but of intent on his account, so that he took him and brought him into my house and thou hast trampled my head with him; and this is none other than exceeding hardihood; but thou shall see what I will do with you.' . . . . . Suppose for distraction he seek in the Spring and its blooms one day, The face of his loved one holds the only Spring for his eye. Full many a man incited me to infidelity, i. 205. Then the eunuchs went forth, that they might perfume the bath [for the use of the brides]; so they essenced it with rose-water and willow-flower-water and bladders of musk and fumigated it with Cakili (191) aloes-wood and ambergris. Then Shehrzad entered, she and her sister Dinarzad, and they cleansed their heads and clipped their hair. When they came forth of the bath, they donned raiment and ornaments, [such as were] prepared for the kings of the Chosroes; and among Shehrzad's apparel was a dress charactered with red gold and wroughten with semblants of birds and beasts. Moreover, they both encircled their necks with necklaces of jewels of price, in the like whereof Iskender (192) rejoiced not, for therein were great jewels such as amazed the wit and the eye, and the thought was bewildered at their charms, for indeed, each of them was brighter than the sun and the moon. Before them they kindled lighted flambeaux in torch-holders of gold, but their faces outshone the flambeaux, for that they had eyes sharper than drawn swords and the lashes of their eyelids ensorcelled all hearts. Their cheeks were rosy and their necks and shapes swayed gracefully and their eyes wantoned. And the slave-girls came to meet them with instruments of music. . . . . Behold, my loved ones all are ta'en from me away. As for the woman, whenas the man went out from her, she resolved to depart; so she went forth, saying in herself, 'There is no journeying for me in woman's attire.' Then she donned men's apparel, such as is worn of the pious, and set out and wandered over the earth; nor did she leave going till she entered a certain city. Now the king of that city had an only daughter in whom he gloried and whom he loved, and she saw the devotee and deeming her a pilgrim youth, said to her father, 'I would fain have this youth take up his abode with me, so I may learn of him wisdom and renunciation and religion.' Her father rejoiced in this and commanded the [supposed] pilgrim to take up his sojourn with his daughter in his palace. Now they were in one place and the king's daughter was strenuous to the utterest in continence and chastity and nobility of mind and magnanimity and devotion to the worship of God; but the ignorant slandered her (5) and the folk of the realm said, 'The king's daughter loveth the pilgrim youth and he loveth her.' As for Firouz, when he went forth from his house, he sought the letter, but found it not; so he returned home. Now his return fell in with the king's going forth and he found the latter's sandal in his house, whereat his wit was dazed and he knew that the king had not sent him away but for a purpose of his own. However, he held his peace and spoke not a word, but, taking the letter, went on his errand and accomplished it and returned to the king, who gave him a hundred dinars. So Firouz betook himself to the market and bought what beseemeth women of goodly gifts and returning to his wife, saluted her and gave her all that he had brought and said to her, "Arise [go] to thy father's house." "Wherefore?" asked she, and he said, "Verily, the king hath been bountiful to me and I would have thee show forth this, so thy father may rejoice in that which he seeth upon thee." "With all my heart," answered she and arising forthright, betook herself to the house of her father, who rejoiced in her coming and in that which he saw upon her; and she abode with him a month's space, and her husband made no mention of her. . . . . And high is my repute, for that I wounded aforetime My lord, (215) whom God made best of all the treaders of the clay. When the tither heard the old man's speech, he relented towards him and said to him, 'O old man, I make thee a present of that which is due from thee, and do thou cleave to me and leave me not, so haply I may get of thee profit that shall do away from me my errors and guide me into the way of righteousness.' So the old man followed him, and there met him another with a load of wood. Quoth the tither to him, 'Pay what is due from thee.' And he answered, 'Have patience with me till to-morrow, for I owe the hire of a house, and I will sell another load of wood and pay thee two days' tithe.' But he refused him this and the old man said to him, 'If thou constrain him unto this, thou wilt enforce him quit thy country, for that he is a stranger here and hath no domicile; and if he remove on account of one dirhem, thou wilt lose [of him] three hundred and threescore dirhems a year. Thus wilt thou lose the much in keeping the little.' Quoth the tither, 'I give him a dirhem every month to the hire of his lodging.' Abdulmelik ben Salih the Abbaside, Jaafer ben Yehya, and, i. 183. 66. The Imam Abou Yousuf with Er Reshid and Zubeideh dclii. Officers of Police, El Melik ez Zahir Rukneddin Bibers el Bunducdar and the Sixteen, ii. 117. Then came forward the thirteenth officer and said, 'I will tell you a story that a man of my friends told me. (Quoth he). . . . . o. The Merchant and the Thieves dcxxix. There was once a king of the kings of the earth, who dwelt in a populous (236) city, abounding in good; but he oppressed its people and used them foully, so that he ruined (237) the city; and he was named none other than tyrant and misdoer. Now he was wont, whenas he heard of a masterful man (238) in another land, to send after him and tempt him with money to take service with him; and there was a certain tither, who exceeded all his brethren in oppression of the people and foulness of dealing. So the king sent after him and when he stood before him, he found him a mighty man (239) and said to him, 'Thou hast been praised to me, but meseemeth thou overpassest the description. Set out to me somewhat of thy sayings and doings, so I may be dispensed therewith from [enquiring into] all thy circumstance.' 'With all my heart,' answered the other. 'Know, O king, that I oppress the folk and people (240) the land, whilst other than I wasteth (241) it and peopleth it not.' Think not that I forget our trothplight after you. Nay; God to me decreed remembrance heretofore. (202). Now I had questioned her of her name and she answered, "My name is Rihaneh," and described to me her dwelling-place. When I saw her make the ablution, I said in myself,

"This woman doth on this wise, and shall I not do the like of her?" Then said I to her, "Belike thou wilt seek us another pitcher of water?" So she went out to the housekeeper and said to her, "Take this para and fetch us water therewith, so we may wash the flags withal." Accordingly, the housekeeper brought two pitchers of water and I took one of them and giving her my clothes, entered the lavatory and washed..Now the king's vizier had two daughters, own sisters, the elder of whom had read books and made herself mistress of [all] sciences and studied the writings of the sages and the histories of the boon-companions, (160) and she was possessed of abundant wit and knowledge galore and surpassing apprehension. She heard that which the folk suffered from the king and his despiteous usage of their children; whereupon compassion gat hold upon her for them and jealousy and she besought God the Most High that He would bring the king to renounce that his heresy, (161) and God answered her prayer. Then she took counsel with her younger sister and said to her, 'I mean to contrive somewhat for the liberation of the people's children; and it is that I will go up to the king [and offer myself to him], and when I come to his presence, I will seek thee. When thou comest in to me and the king hath done his occasion [of me], do thou say to me, 'O my sister, let me hear and let the king hear a story of thy goodly stories, wherewithal we may beguile the waking hours of our night, till we take leave of each other.' 'It is well,' answered the other. 'Surely this contrivance will deter the king from his heresy and thou shalt be requited with exceeding favour and abounding recompense in the world to come, for that indeed thou adventrest thyself and wilt either perish or attain to thy desire.' 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..HAROUN ER RESHID AND THE WOMAN OF THE BARMECIDES. (84).When Zuheir heard his words, he bade smite off his head; but his Vizier said to him, "Slay him not, till his friend be present." So he commanded the two slaves to fetch his friend; whereupon they repaired to El Abbas and called to him, saying, "O youth, answer the summons of King Zuheir." "What would the king with me?" asked he, and they answered, "We know not." Quoth he, "Who gave the king news of me?" "We went to draw water," answered they, "and found a man by the water. So we questioned him of his case, but he would not acquaint us therewith; wherefore we carried him perforce to King Zuheir, who questioned him of his case and he told him that he was going to Akil. Now Akil is the king's enemy and he purposeth to betake himself to his camp and make prize of his offspring and cut off his traces." "And what," asked El Abbas, "hath Akil done with King Zuheir?" And they replied, "He engaged for himself that he would bring the king every year a thousand dinars and a thousand she-camels, besides a thousand head of thoroughbred horses and two hundred black slaves and fifty slave-girls; but it hath reached the king that Akil purposeth to give nought of this; wherefore he is minded to go to him. So hasten thou with us, ere the king be wroth with thee and with us." As soon as his father-in-law had departed for Samarcand, King Shehriyar summoned the grandees of his realm and made them a magnificent banquet of all manner rich meats and exquisite sweetmeats. Moreover, he bestowed on them dresses of honour and guerdoned them and divided the kingdoms between himself and his brother in their presence, whereat the folk rejoiced. Then the two kings abode, ruling each a day in turn and they accorded with each other, what while their wives continued in the love of God the Most High and in thanksgiving to Him; and the subjects and the provinces were at peace and the preachers prayed for them from the pulpits, and their report was bruited abroad and the travellers bore tidings of them [to all countries].King Azadbekht and his Son, History of, i. 61..So they dragged him away, what while he wept and spoke the words which whoso saith shall nowise be confounded, to wit, "There is no power and no virtue save in God the Most High, the Sublime!" When they came to the Tigris, one of them drew the sword upon him and El Muradi said to the swordbearer, "Smite off his head." But one of them, Ahmed by name, said, "O folk, deal gently with this poor wretch and slay him not unjustly and wickedly, for I stand in fear of God the Most High, lest He burn me with his fire." Quoth El Muradi, "A truce to this talk!" And Ahmed said, "If ye do with him aught, I will acquaint the Commander of the Faithful." "How, then, shall we do with him?" asked they; and he answered, "Let us deposit him in prison and I will be answerable to you for his provision; so shall we be quit of his blood, for indeed he is wrongfully used." So they took him up and casting him into the Prison of Blood, (13)went away..? ? ? ? ? Peace on you, people of my troth! With peace I do you greet. Said ye not truly, aforetime, that we should live and meet?.136. The History of Gherib and his Brother Agib dcxxiv.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." When the king heard this story, he smiled and it pleased him and he bade the vizier go away to his own house..?Story of the Merchant and His Sons..? ? ? ? ? a. The Merchant and the Two Sharpers clii.Now the woman was in a chest and two youths of the pages of the late king, who were now in the new king's service, were those who had been charged with the guardianship of the vessel and the goods. When the evening evened on them, the two youths fell a-talking and recounted that which had befallen them in their days of childhood and the manner of the going forth of their father and mother from their country and royal estate, whenas the wicked overcame their land, and [called to mind] how they had gone astray in the forest and how fate had made severance between them and their parents; brief, they recounted their story, from beginning to end. When the woman heard their talk, she knew that they were her very sons and cried out to them from the chest, saying, 'I am your mother such an one, and the token between you and me is thus and thus.' The young men knew the token and

falling upon the chest, broke the lock and brought out their mother, who strained them to her breast, and they fell upon her and swooned away, all three. . . . The Tailor's Story cxxxvii. And the king bade him depart to his own house. When the king heard this, he said in himself "How like is this to my own story in the matter of the vizier and his slaughter! Had I not used precaution, I had put him to death." And he bade Er Rehwān depart to his own house. Now the king's son was playing in the exercise-ground with the ball and the māl, and the stone lit on his ear and cut it off, whereupon the prince fell down in a swoon. So they enquired who had thrown the stone and [finding that it was Bihkerd,] took him and carried him before the prince, who bade put him to death. Accordingly, they cast the turban from his head and were about to bind his eyes, when the prince looked at him and seeing him cropped of an ear, said to him, 'Except thou wert a lewd fellow, thine ear had not been cut off.' 'Not so, by Allah!' answered Bihkerd. 'Nay, but the story [of the loss] of my ear is thus and thus, and I pardoned him who smote me with an arrow and cut off my ear.' When the prince heard this, he looked in his face and knowing him, cried out and said, 'Art thou not Bihkerd the king?' 'Yes,' answered he, and the prince said to him 'What bringeth thee here?' So he told him all that had betided him and the folk marvelled and extolled the perfection of God the Most High. . . . The season of my presence is never at an end 'Mongst all their time in gladness and solacement who spend, .34. The Imam Abou Yousuf with Haroun er Reshid and his Vizier Jaafer cxcvi.50. Ibrahim ben el Mehdi and the Merchant's Sister Night ccxvi. . . . Quoth Sherik, "On me be his warranty, may God assain the king!" So the Tai departed, after a term had been assigned him for his coming. Your coming to-me-ward, indeed, with "Welcome! Fair welcome!" I hail, iii. 136. . . . Some with religion themselves concern and make it their business all; Sitting, (53) they weep for the pains of hell and still for mercy baw! . . . a. The First Old Man's Story i. . . . Indeed, mine eyelids still with tears are ulcered and to you My bowels yearn to be made whole of all their pain and heat. A certain wealthy merchant had a fair daughter, who was as the full moon, and when she attained the age of fifteen, her father betook himself to an old man and spreading him a carpet in his sitting-chamber, gave him to eat and caroused with him. Then said he to him, 'I desire to marry thee to my daughter.' The other excused himself, because of his poverty, and said to him, 'I am not worthy of her nor am I a match for thee.' The merchant was instant with him, but he repeated his answer to him, saying, 'I will not consent to this till thou acquaint me with the reason of thy desire for me. If I find it reasonable, I will fall in with thy wish; and if not, I will not do this ever.' . . . If they could hearken to Azzeh's speech, as I, I hearken to it, They straight would humble themselves to her and prone before her fall. . . . Peace on thee! Would our gaze might light on thee once more! So should our hearts be eased and eyes no longer sore. .23. Er Reshid and the Woman of the Barmecides cccxxxiv. When the prince came before him, he sought of him his daughter in marriage, and the king said, 'Indeed, thou art her equal, but none dare name a man to her, because of her aversion to men.' So the prince pitched his tents under the windows of the princess's palace, till one day he got hold of one of her favourite slave-girls and gave her wealth galore. Quoth she to him, 'Hast thou a wish?' 'Yes,' answered he and acquainted her with his case; and she said, 'Indeed thou puttest thyself in peril.' Then he abode, flattering himself with false hopes, till all that he had with him was gone and the servants fled from him; whereupon quoth he to one in whom he trusted, 'I am minded to go to my country and fetch what may suffice me and return hither.' And the other answered, 'It is for thee to decide.' So they set out to return, but the way was long to them and all that the prince had with him was spent and his company died and there abode but one with him, on whom he loaded what remained of the victual and they left the rest and fared on. Then there came out a lion and ate the servant, and the prince abode alone. He went on, till his beast stood still, whereupon he left her and fared on afoot till his feet swelled. . . . Officer's Story, the Eighth, ii. 155. . . . f. King Bekhtzman cccclxi. . . . For the longing that abideth in my heart is hard to bear. Fare with me, then, to my loved one. Answer nothing, but obey. . . . c. The Jewish Physician's Story cxxix.122. El Hejjaj ben Yousuf and the Pious Man cccclxx.69. The Water-Carrier and the Goldsmith's Wife dcliv. Abbaside, Jaafer ben Yehya and Abdulmelik ben Salih the, i. 183. . . . How long shall I thus question my heart that's drowned in woe? I'm mute for my complaining; but tears speak, as they flow. . . . Yet shall thou suffer that which I from thee have borne And with love's woes thy heart shall yet be mortified. So the young man went to his lodging and fetching a purse, returned to the girl's owner and counted out to him the price aforesaid, whilst the draper was between them. Then said he, "Bring her forth," but the other answered, "She cannot come forth at this present; but be thou my guest the rest of this day and night, and on the morrow thou shall take thy slave-girl and go in the protection of God." The youth fell in with him of this and he carried him to his house, where, after a little, he let bring meat and wine, and they [ate and] drank. Then said Nouredin to the girl's owner, "I beseech thee bring me the damsel, for that I bought her not but for the like of this time." So he arose and [going in to the girl], said to her, "O Sitt el Milan, the young man hath paid down thy price and we have bidden him hither; so he hath come to our dwelling and we have entertained him, and he would fain have thee be present with him." So she sent for him in private and said to him, 'I purpose to do thee a service, so thou canst but keep a secret.' He promised her all that she desired and she discovered to him her secret in the matter of her daughter, saying, 'I will marry thee to her and commit to thee the governance of her affair and make thee king and ruler over this city.' He thanked her and promised to uphold all that she should order him, and she said to him, 'Go forth to such an one of the neighbouring provinces privily.' So he went forth and on the morrow she made ready bales and gear and presents and bestowed on him a great matter, all of which they loaded on the backs of camels. . . . All charms, indeed, thou dost comprise; so who shall vie with thee And who shall blame me if for love of such a fair I'm sped? So the youth returned to his house, and indeed the world was grown black in his eyes and he said, 'My father said sooth.' Then he opened the chamber door and piling up the bricks under his feet, put the rope about his neck and kicked away the bricks and swung himself off; whereupon the rope gave way with him [and he fell] to the ground and the ceiling clove in sunder and there poured down on him wealth galore, So he knew that his father meant to discipline (226) him by means of this and invoked God's mercy on him. Then he got him again that which he had sold of lands and houses and what not else and became once more in good case. Moreover, his friends returned to him and he entertained them some days. Were not the darkness still in gender masculine, iii. 193. . . . 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.'.Then said the king, "Hast thou a need we may accomplish unto thee? For indeed we are exceeding beholden to thee for that which thou didst in the matter of Hudheifeh and his folk." And he let cast over him a mantle of Egyptian satin, worth an hundred dinars. Moreover, he bade his treasurer give him a thousand dinars and said to him, "O youth, take this in part of that which thou deserves! of us; and if thou prolong thy sojourn with us, we will give thee slaves and servants." El Abbas kissed the earth and said, "O king, may grant thee abiding prosperity, I deserve not all this." Then he put his hand to his poke and pulling out two caskets of gold, in each of which were rubies, whose value none could tell, gave them to the king, saying, "O king, God cause thy prosperity to endure, I conjure thee by that which God hath vouchsafed thee, heal my heart by accepting these two caskets, even as I have accepted thy present." So the king accepted the two caskets and El Abbas took his leave and went away to the bazaar..Now this island is under the Equinoctial line; its night is still twelve hours and its day the like. Its length is fourscore parasangs and its breadth thirty, and it is a great island, stretching between a lofty mountain and a deep valley. This mountain is visible at a distance of three days' journey and therein are various kinds of jacinths and other precious stones and metals of all kinds and all manner spice-trees, and its soil is of emery, wherewith jewels are wrought. In its streams are diamonds, and pearls are in its rivers. (208) I ascended to its summit and diverted myself by viewing all the marvels therein, which are such as beggar description; after which I returned to the king and sought of him permission to return to my own country. He gave me leave, after great pressure, and bestowed on me abundant largesse from his treasures. Moreover, he gave me a present and a sealed letter and said to me, 'Carry this to the Khalif Haroun er Reshid and salute him for us with abundant salutation.' And I said, 'I hear and obey.'.They tell that Haroun er Reshid was sitting one day to do away grievances, when there came up to him a woman and said to him, "O Commander of the Faithful, may God accomplish thine affair and cause thee rejoice in that which He hath given thee and increase thee in elevation! Indeed, thou hast done justice (85) and wrought equitably." (86) Quoth the Khalif to those who were present with him, "Know ye what this woman meaneth by her saying?" And they answered, "Of a surety, she meaneth not otherwise than well, O Commander of the Faithful." "Nay," rejoined Haroun; "she purposeth only in this an imprecation against me. As for her saying, 'God accomplish thine affair!' she hath taken it from the saying of the poet, 'When an affair is accomplished, its abatement (87) beginneth. Beware of cessation, whenas it is said, "It is accomplished."' As for her saying 'God cause thee rejoice in that which He hath given thee,' she took it from the saying of God the Most High, 'Till, whenas they rejoiced in that which they were given, we took them suddenly and lo, they were confounded!' (88) As for her saying, 'God increase thee in elevation!' she took it from the saying of the poet, 'No bird flieth and riseth up on high, but, like as he flieth, he falleth.' And as for her saying, 'Indeed, thou hast done justice and wrought equitably,' it is from the saying of the Most High, '[If ye deviate (89) or lag behind or turn aside, verily, God of that which ye do is aware;' (90) and] 'As for the transgressors,' (91) they are fuel for hell[-fire]." (92).27. Alaeddin Abou es Shamat dxx.When the king heard his speech, he turned to him and said, "It is grievous to me, O vizier of good counsel." And he told him that the [other] sages testified [to the correctness of their fellow's interpretation of the dream]; whereupon Er Rehwan sighed and knew that the king went in fear of him; but he showed him fortitude and said to him, "God assain the king! My counsel is that the king accomplish his commandment and execute his ordinance, for that needs must death be and it is liefer to me that I die, oppressed, than that I die, an oppressor. But, if the king see fit to defer the putting of me to death till the morrow and will pass this night with me and take leave of me, when the morrow cometh, the king shall do what he will.".109. The Woman who had a Boy and the other who had a Man to Lover ccccxiv

[Multicultural New Zealand: a 25-Year Journey](#)

[Last Light](#)

[Shakespeares Counselor: A Lily Bard Mystery](#)

[The Rocky Shore: A Guide to the Intertidal Plants and Animals of Wellingtons Taputeranga Marine Reserve](#)

[Oxford Reading Tree TreeTops Fiction: Level 9 More Pack A: Bigboots the Spider](#)

[But Is It Fair? : Faith Communities And Social Justice](#)

[Patrick Clifford : New Zealand Institute Of Architects Gold Medal 2014](#)

[MMB Set 7: Spring of Living Water \(18 Recorded Lectures\): \(MMB 9114-9131\)](#)

[Elan, Son of Two Peoples](#)

[Democracy: All That Matters](#)

[Squashed Possums: Off the Beaten Track in New Zealand](#)

[Simon Morris : Southwell School Ramp Gallery Hamilton, 2013](#)

[Spoilt for Choice](#)

[The Mirror](#)

[Victorian Architectural Sheet-Metal Ornaments: A Reprint of the 1887 Catalog](#)

[Cap-Badges of the British Army 1939-45](#)

[Recovering From Depression: A companion guide for Christians](#)

[The Theban Plays: Oedipus the Tyrant ; Oedipus at Colonus ; Antigone](#)

[The Special Therapeutics of Bruce Barwell](#)

[Ten: Why Christianity Makes Sense](#)

[A First Course in Topology: An Introduction to Mathematical Thinking](#)

[Oxford Reading Tree TreeTops Fiction: Level 9: The Big Little Dinosaur](#)

[Dating Westerners: Tips for the New Rich of the Developing World](#)

[Warriors of the Queen: Fighting Generals of the Victorian Age](#)

[Scenic Queenstown Central Otago](#)

---