

## DIE K CHE GENUAS

[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..65. The Simpleton and the Sharper dclii. So saying, he spat in her face and went out from her; whilst Shah Khatoun made him no answer, knowing that, if she spoke at that time, he would not credit her speech. Then she humbled herself in supplication to God the Most High and said, 'O God the Great, Thou knowest the hidden things and the outward parts and the inward' If an advanced term (137) be [appointed] to me, let it not be deferred, and if a deferred one, let it not be advanced!' On this wise she passed some days, whilst the king fell into perplexity and forswore meat and drink and sleep and abode knowing not what he should do and saying [in himself], 'If I kill the eunuch and the youth, my soul will not be solaced, for they are not to blame, seeing that she sent to fetch him, and my heart will not suffer me to slay them all three. But I will not be hasty in putting them to death, for that I fear repentance.' Then he left them, so he might look into the affair..117. The Righteousness of King Anoushirwan cccclxiv.96. Ali ben Tahir and the Girl Mounis dclxxxviii. The prefect released the man and gave him back all that the thieves had taken from him; and he laid hands on the woman and the rest and took forth of the house treasures galore. Amongst the rest, they found the money-bag of the Turcoman sheep-merchant. The thieves they nailed up incontinent against the wall of the house, whilst, as for the woman, they wrapped her in one of her veils and nailing her [to a board, set her] upon a camel and went round about the town with her. Thus God razed their dwelling-places and did away from me that which I feared. All this befell, whilst I looked on, and I saw not my friend who had saved me from them the first time, whereat I marvelled to the utterest of marvel. However, some days afterward, he came up to me, and indeed he had renounced (130) [the world] and donned a fakir's habit; and he saluted me and went away..Tither, The Unjust King and the, i. 273..? ? ? ? O my God! Who is stronger than Thou in resource? The Subtle, Thou knowest my plight and my pain..When the king heard his chamberlain's story, he was confounded and abashed and said to him, 'Abide on thy wonted service and till thy land, for that the lion entered it, but marred it not, and he will never more return thither.' (61) Then he bestowed on him a dress of honour and made him a sumptuous present; and the man returned to his wife and people, rejoicing and glad, for that his heart was set at rest concerning his wife. Nor," added the vizier, "O king of the age, is this rarer or more extraordinary than the story of the fair and lovely woman, endowed with amorous grace, with the foul-favoured man." Meanwhile, the eunuch betook himself, he and the horsemen, to her father and said to him, "O my lord, the king is beholden to thee for many years' service and thou hast not failed him a day of the days; and now, behold, he hath taken thy daughter against thy wish and without thy permission." And he related to him what had passed and how the king had taken her by force. When Isfehnd heard the eunuch's story, he was exceeding wroth and assembling many troops, said to them, "Whenas the king was occupied with his women [and concerned not himself with the affairs of his kingdom], we took no reck of him; but now he putteth out his hand to our harem; wherefore methinketh we should do well to look us out a place, wherein we may have sanctuary." Then they drank till they were drunken, and when they had taken leave [of their wits], the host turned to me and said, "Thou dealtest not friendly with him who sought an alms of thee and thou saidst to him, 'How loathly thou art!'" I considered him and behold, he was the lophand who had accosted me in my pleasance. So I said, "O my lord, what is this thou sayest?" And he answered, saying, "Wait; thou shall remember it." So saying, he shook his head and stroked his beard, whilst I sat down for fear. Then he put out his hand to my veil and shoes and laying them by his side, said to me, "Sing, O accursed one!" So I sang till I was weary, whilst they occupied themselves with their case and intoxicated themselves and their heat redoubled. (136) Presently, the doorkeeper came to me and said, "Fear not, O my lady; but, when thou hast a mind to go, let me know." Quoth I, "Thinkest thou to delude me?" And he said, "Nay, by Allah! But I have compassion on thee for that our captain and our chief purposeth thee no good and methinketh he will slay thee this night." Quoth I to him, "An thou be minded to do good, now is the time." And he answered, saying, "When our chief riseth to do his occasion and goeth to the draught-house, I will enter before him with the light and leave the door open; and do thou go whithersoever thou wilt."..110. King Shah Bekhi and his Vizier Er Rehwān dccclxxxv.73. The Woman's Trick against her Husband dclviii. When the king saw this, he cried out and his wife wept in the ship and offered to cast herself into the sea; but the Magian bade the sailors lay hands on her. So they seized her and it was but a little while ere the night darkened and the ship disappeared from the king's eyes; whereupon he swooned away for excess of weeping and lamentation and passed his night bewailing his wife and children..After this, she abode with the four queens, till they arose and entered the palace, where she found the candles lit and ranged in candlesticks of gold and silver and censuring-vessels of gold and silver, filled with aloes-wood and ambergris, and there were the kings of the Jinn sitting. So she saluted them, kissing the earth before them and doing them worship; and they rejoiced in her and in her sight. Then she ascended [the estrade] and sat down upon her chair, whilst King Es Shisban and King El Muzfir and Queen Loulough and [other] the kings of the Jinn sat on chairs, and they brought tables of choice, spread with all manner meats befitting kings. They ate their fill; after

which the tables were removed and they washed their hands and wiped them with napkins. Then they brought the wine-service and set on bowls and cups and flagons and hanaps of gold and silver and beakers of crystal and gold; and they poured out the wines and filled the flagons..? ? ? ? ?  
The camel-leader singing came with the belov'd; our wish Accomplished was and we were quit of all the railers' prate..? ? ? ? ? b. The Second Voyage of Sindbad the Sailor dxliii.? ? ? ? ? I am content, for him I love, to all abide; So, who will, let him blame, and who will, let him chide..67. The Khalif El Hakim and the Merchant dcliii.With this the Khalif waxed wroth, and the Hashimi vein (36) started out from between his eyes and he cried out to Mesrour and said to him, "Go forth and see which of them is dead." So Mesrour went out, running, and the Khalif said to Zubeideh, "Wilt thou lay me a wager?" "Yes," answered she; "I will wager, and I say that Aboulhusn is dead." "And I," rejoined the Khalif, "wager and say that none is dead save Nuzhet el Fuad; and the stake shall be the Garden of Pleasance against thy palace and the Pavilion of Pictures." So they [agreed upon this and] abode awaiting Mesrour, till such time as he should return with news..? ? ? ? ? My heart will never credit that I am far from thee; In it thou art, nor ever the soul can absent be..98. The Haunted House in Baghdad dclxxxviii.? ? ? ? ? "Forget him," quoth my censurers, "forget him; what is he?" "If I forget him, ne'er may God," quoth I, "remember me!".Then she took leave of the princess and veiling her face, disguised herself; (30) after which she mounted the mule and sallying forth, went round about seeking her lord in the thoroughfares of Baghdad three days' space, but lit on no tidings of him; and on the fourth day, she rode forth without the city. Now it was the noontide hour and great was the heat, and she was aweary and thirst waxed upon her. Presently, she came to the mosque, wherein the young Damascene had taken shelter, and lighting down at the door, said to the old man, [the Muezzin], "O elder, hast thou a draught of cold water? Indeed, I am overcome with heat and thirst." Quoth he, "[Come up] with me into my house." So he carried her up into his lodging and spreading her [a carpet and cushions], seated her [thereon]; after which he brought her cold water and she drank and said to the eunuch, "Go thy ways with the mule and on the morrow come back to me here." [So he went away] and she slept and rested herself..Next morning, he again took up the bier and went round with it as before, in quest of alms. Presently, the master of police, who was of those who had given alms on account of the supposed dead man on the previous day, met him; so he was angered and fell on the porters and beat them and took the [supposed] dead body, saying, 'I will bury him and earn the reward [of God].'  
(35) So his men took him up and carrying him to the prefecture, fetched grave-diggers, who dug him a grave. Then they bought him a shroud and perfumes (36) and fetched an old man of the quarter, to wash him. So he recited over him [the appointed prayers and portions of the Koran] and laying him on the bench, washed him and shrouded him. After he had shrouded him, he voided; (37) so he renewed the washing and went away to make his ablutions, (38) whilst all the folk departed, likewise, to make the [obligatory] ablution, previously to the funeral..? ? ? ? ? p. The Man who saw the Night of Power dccccxciii.? ? ? ? ? c. Story of the Chief of the Old Cairo Police dcv.33. Ibrahim ben el Mehdi and the Barber-Surgeon dxxxiv.? ? ? ? ? Indeed, thou'st told the tale of kings and men of might, Each one a lion fierce, impetuous in the fight..? ? ? ? ? If in night's blackness thou hast plunged into the desert's heart And hast denied thine eyes the taste of sleep and its delight..There was once in the city of Hemadan (191) a young man of comely aspect and excellently skilled in singing to the lute, and he was well seen of the people of the city. He went forth one day of his city, with intent to travel, and gave not over journeying till his travel brought him to a goodly city. Now he had with him a lute and what pertained thereto, (192) so he entered and went round about the city till he fell in with a druggist, who, when he espied him, called to him. So he went up to him and he bade him sit down. Accordingly, he sat down by him and the druggist questioned him of his case. The singer told him what was in his mind and the other took him up into his shop and brought him food and fed him. Then said he to him, 'Arise and take up thy lute and beg about the streets, and whenas thou smellst the odour of wine, break in upon the drinkers and say to them, "I am a singer." They will laugh and say, "Come, [sing] to us." And when thou singest, the folk will know thee and bespeak one another of thee; so shall thou become known in the city and thine affairs will prosper.'.When the king heard this, he said, 'This proof sufficeth me,' and rising forthright in the night, let bring the youth and the eunuch. Then he examined the former's throat with a candle and saw [the scar where] it [had been] cut from ear to ear, and indeed the place had healed up and it was like unto a stretched-out thread. Therewithal the king fell down prostrate to God, [in thanksgiving to Him] for that He had delivered the prince from all these perils and from the stresses that he had undergone, and rejoiced with an exceeding joy for that he had wrought deliberately and had not made haste to slay him, in which case sore repentance had betided him. As for the youth," continued the young treasurer, "he was not saved but because his term was deferred, and on like wise, O king, is it with me; I too have a deferred term, which I shall attain, and a period which I shall accomplish, and I trust in God the Most High that He will give me the victory over these wicked viziers."?STORY OF THE OLD WOMAN, THE MERCHANT AND THE KING..After that, there appeared a queen, never saw eyes a goodlier than she nor than her attributes; she was clad in rich raiment, embroidered with pearls and jewels, and on her head was a crown set with various kinds of pearls and jewels. About her were five hundred slave-girls, high-bosomed maids, as they were moons, screening her, right and left, and she among them as she were the moon on the night of its full, for that she was the most of them in majesty and dignity. She gave not over walking, till she came to Tuhfeh, whom she found gazing on her in amazement; and when the latter saw her turn to her, she rose to her, standing on her feet, and saluted her and kissed the earth before her..Sindbad the Sailor and Hindbad the Porter, iii. 199..? ? ? ? ? And eye that knoweth not the sweet of sleep; yet she, who caused My dole, may Fortune's perfidies for aye from her abstain!.Fair patience use, for ease still followeth after stress, iii. 117..104. Mesrour and Zein el Mewasif dccccxi.When the two kings saw that woman's fashion and how she circumvented the Afrit, who had lodged her at the bottom of the sea, they turned back to their kingdoms and the younger betook himself to Samarcand, whilst the elder returned to China and established

unto himself a custom in the slaughter of women, to wit, his vizier used to bring him a girl every night, with whom he lay that night, and when he arose in the morning, he gave her to the vizier and bade him put her to death. On this wise he abode a great while, whilst the people murmured and the creatures [of God] were destroyed and the commons cried out by reason of that grievous affair whereinto they were fallen and feared the wrath of God the Most High, dreading lest He should destroy them by means of this. Still the king persisted in that fashion and in that his blameworthy intent of the killing of women and the despoilment of the curtained ones. (159) wherefore the girls sought succour of God the Most High and complained to Him of the tyranny of the king and of his oppressive dealing with them..? ? ? ? ? i The Ninth Officer's Story dccccxxviii.? ? ? ? ? d. The Fourth Voyage of Sindbad the Sailor.Now this learned man had a wife renowned for beauty and loveliness and quickness of wit and understanding and the lover cast about for a device whereby he might win to Khelbes's wife; so he came to him and told him, as a secret, what he had seen of the learned man's wife and confided to him that he was enamoured of her and besought him of help in this. Khelbes told him that she was distinguished to the utterest for chastity and continence and that she exposed herself not to suspicion; but the other said, 'I cannot renounce her, [firstly,] because the woman inclineth to me and coveteth my wealth, and secondly, because of the greatness of my love for her; and nothing is wanting but thy help.' Quoth Khelbes, 'I will do thy will;' and the other said, 'Thou shalt have of me two dirhems a day, on condition that thou sit with the learned man and that, when he riseth from the assembly, thou speak a word notifying the breaking up of the session.' So they agreed upon this and Khelbes entered and sat in the assembly, whilst the lover was assured in his heart that the secret was safe with him, wherefore he rejoiced and was content to pay the two dirhems..? ? ? ? ? e. The Fifth Voyage of Sindbad the Sailor.Then said Queen Es Shuhba, 'By Allah, O Sheikh, my sister Tuhfeh is indeed unique among the folk of her time, and I hear that she singeth upon all sweet-scented flowers.' 'Yes, O my lady,' answered Iblis, 'and I am in the utterest of wonderment thereat. But there remaineth somewhat of sweet-scented flowers, that she hath not besung, such as the myrtle and the tuberose and the jessamine and the moss-rose and the like.' Then he signed to her to sing upon the rest of the flowers, that Queen Es Shuhba might hear, and she said, 'Hearkening and obedience.' So she took the lute and played thereon in many modes, then returned to the first mode and sang the following verses:.? ? ? ? ? My juice among kings is still drunken for wine And a present am I betwixt friends, young and old..Awhile after this, two merchants presented themselves to the king with two horses, and one said, 'I ask a thousand dinars for my horse,' and the other, 'I seek five thousand for mine.' Quoth the cook, 'We have experienced the old man's just judgment; what deemeth the king of fetching him?' So the king bade fetch him, and when he saw the two horses, he said, 'This one is worth a thousand and the other two thousand dinars.' Quoth the folk, 'This [horse that thou judgeth the lesser worth] is an evident thoroughbred and he is younger and swifter and more compact of limb than the other, ay, and finer of head and clearer of skin and colour. What token, then, hast thou of the truth of thy saying?' And the old man said, 'This ye say is all true, but his sire is old and this other is the son of a young horse. Now, when the son of an old horse standeth still [to rest,] his breath returneth not to him and his rider falleth into the hand of him who followeth after him; but the son of a young horse, if thou put him to speed and make him run, [then check him] and alight from off him, thou wilt find him untired, by reason of his robustness.'.Ninth Officer's Story, The, ii. 167..Presently, El Abbas looked out of the window of the saloon and saw thereby a house of goodly ordinance, lofty of building and abounding in chambers, with two upper stories; but therein was no sign of inhabitants. So he said to the merchant, "Indeed, thou exceedest in doing us honour; but, by Allah, I will not eat of thy victual till thou tell me what is the reason of the emptiness of yonder house." "O my lord," answered the other, "that was El Ghitrif's house and he was admitted to the mercy of God (79) and left none other heir than myself; so it became mine, and by Allah, if thou hast a mind to sojourn in Baghdad, do thou take up thine abode in this house, so thou mayst be in my neighbourhood; for that indeed my heart inclineth unto thee with love and I would have thee never absent from my sight, so I may still have my fill of thee and hearken to thy speech." El Abbas thanked him and said to him, "Indeed, thou art friendly in thy speech and exceedest [in courtesy] in thy discourse, and needs must I sojourn in Baghdad. As for the house, if it like thee, I will abide therein; so take of me its price."I was one day abroad on an occasion with certain of my comrades, and as we went along, we fell in with a company of women, as they were moons, and among them one, the tallest and handsomest of them. When I saw her and she saw me, she tarried behind her companions and waited for me, till I came up to her and bespoke her. Quoth she, "O my lord, (God favour thee!) I saw thee prolong thy looking on me and imagined that thou knewest me. If it be thus, vouchsafe me more knowledge of thee." "By Allah," answered I, "I know thee not, save that God the Most High hath cast the love of thee into my heart and the goodness of thine attributes hath confounded me and that wherewith God hath gifted thee of those eyes that shoot with arrows; for thou hast captivated me." And she rejoined, "By Allah, I feel the like of that which thou feelest; so that meseemeth I have known thee from childhood.".The king approved her speech and bestowed on her a dress of honour and gave her magnificent gifts; after which, for that his choice had fallen upon his younger son, Melik Shah, he married her with him and made him his heir apparent and caused the folk swear fealty to him. When this came to the knowledge of his brother Behhwan and he was ware that his younger brother had been preferred over him, his breast was straitened and the affair was grievous to him and envy entered into him and rancour; but he concealed this in his heart, whilst fire raged therein because of the damsel and the kingship..153. Julnar of the Sea and her Son King Bedr Basim of Persia iccxxxviii.? ? ? ? ? All through the day its light and when the night grows dark, My grief forsakes me not, no, nor my heavy cheer..The company marvelled at this story and at the doings of women. Then came forward a fourth officer and said, 'Verily, that which hath betided me of strange adventures is yet more extraordinary than this; and it was on this wise..The company marvelled at this story and said all, 'Woe to the oppressor!' Then came forward the sixteenth officer and said, 'And I also will tell you a marvellous story, and

it is on this wise..? ? ? ? By Allah, without fail, to-morrow thou shalt see Me with ox-leather dress and drub the nape of thee! When the prefect saw this, he said, "By Allah, the captain is excused!" Then my comrades came round about me and sprinkled water on my face, [till I came to myself,] when I arose and accosting the Cadi, who was covered with confusion, said to him, "Thou seest that suspicion is fallen on thee, and indeed this affair is no light matter, for that this woman's family will assuredly not sit down under her loss." Therewith the Cadi's heart quaked and he knew that the suspicion had reverted upon him, wherefore his colour paled and his limbs smote together; and he paid of his own money, after the measure of that which he had lost, so we would hush up the matter for him. (106) Then we departed from him in peace, whilst I said in myself, "Indeed, the woman deceived me not." The company marvelled at the generosity of this man and his clemency (152) and courtesy, and the Sultan said, "Tell us another of thy stories." (153) 'It is well,' answered the officer, 'They avouch that. Then they brought the raft before him and I said to him, 'O my lord, I am in thy hands, I and all my good.' He looked at the raft and seeing therein jacinths and emeralds and crude ambergris, the like whereof was not in his treasuries, marvelled and was amazed at this. Then said he, 'O Sindbad, God forbid that we should covet that which God the Most High hath vouchsafed unto thee! Nay, it behoveth us rather to further thee on thy return to thine own country.' So I called down blessings on him and thanked him. Then he signed to one of his attendants, who took me and established me in a goodly lodging, and the king assigned me a daily allowance and pages to wait on me. And every day I used to go in to him and he entertained me and entreated me friendly and delighted in my converse; and as often as our assembly broke up, I went out and walked about the town and the island, diverting myself by viewing them..? ? ? ? ? So, O Aamir, haste thy going, e'en as I do, so may I Heal my sickness and the draining of the cup of love essay; Relief, Story of the Prisoner and how God gave him, i. 174..? ? ? ? ? Yet, an thou wilt vouchsafe thy favours unto me, My sabre thou shalt see the foemen put to flight; When the king heard this, wonderment gat hold of him and his admiration for the vizier redoubled; so he bade him go to his house and return to him [on the morrow], according to his wont. Accordingly, the vizier withdrew to his lodging, where he passed the night and the ensuing day..166. Aboulhusn of Khorassan dcccclix.? ? ? ? ? e. The Fifth Voyage of Sindbad the Sailor dlvi. Thy presence honoureth us and we, i. 13..Then Khelbes used to attend the learned man's assembly, whilst the other would go in to his wife and abide with her, on such wise as he thought good, till the learned man arose from his session; and when Khelbes saw that he purposed rising, he would speak a word for the lover to hear, whereupon he went forth from Khelbes's wife, and the latter knew not that calamity was in his own house. At last the learned man, seeing Khelbes do on this wise every day, began to misdoubt of him, more by token of that which he knew of his character, and suspicion grew upon him; so, one day, he advanced the time of his rising before the wonted hour and hastening up to Khelbes, laid hold of him and said to him, 'By Allah, an thou speak a single syllable, I will do thee a mischief!' Then he went in to his wife, with Khelbes in his grasp, and behold, she was sitting, as of her wont, nor was there about her aught of suspicious or unseemly..? ? ? ? ? Let destiny with loosened rein its course appointed fare And lie thou down to sleep by night, with heart devoid of care; When she came in sight of the folk, they kissed the earth before her and she said to them, 'Tell me what hath betided Queen Tuhfeh from yonder dog Meimoun and why did ye not send to me and tell me?' Quoth they, 'And who was this dog that we should send to thee, on his account? Indeed, he was the least and meanest [of the Jinn].' Then they told her what Kemeriyeh and her sisters had done and how they had practised upon Meimoun and delivered Tuhfeh from his hand, fearing lest he should slay her, whenas he found himself discomfited; and she said, 'By Allah, the accursed one was wont to prolong his looking upon her!' And Tuhfeh fell to kissing Queen Es Shuhba's hand, whilst the latter strained her to her bosom and kissed her, saying, 'Trouble is past; so rejoice in assurance of relief.' When the cook heard this, he said in himself, 'It will do me no hurt if I imprison him and shackle him and bring him what he may work at. If he tell truth, I will let him live, and if he prove a liar, I will slay him.' So he took a pair of stout shackles and clapping them on Selim's legs, imprisoned him within his house and set over him one who should guard him. Then he questioned him of what tools he needed to work withal. Selim set forth to him that which he required, and the cook went out from him and presently returning, brought him all he needed. So Selim sat and wrought at his craft; and he used every day to earn two dinars; and this was his wont and usance with the cook, whilst the latter fed him not but half his fill..A white one, from her sheath of tresses now laid bare, ii. 291..141. Haroun er Reshid and the Arab Girl dclxxxv. Abdulmelik ben Salih the Abbaside, Jaafer ben Yehya, and, i. 183..? ? ? ? ? ? ? ? ? ? nb. Story of the Old Sharper dcccxl. Reshid (Er), Ibn es Semmak and, i. 195..One day, there came a traveller and seeing the picture, said, 'There is no god but God! My brother wrought this picture.' So the king sent for him and questioned him of the affair of the picture and where was he who had wrought it. 'O my lord,' answered the traveller, 'we are two brothers and one of us went to the land of Hind and fell in love with the king's daughter of the country, and it is she who is the original of the portrait. In every city he entereth, he painteth her portrait, and I follow him, and long is my journey.' When the king's son heard this, he said, 'Needs must I travel to this damsel.' So he took all manner rarities and store of riches and journeyed days and nights till he entered the land of Hind, nor did he win thereto save after sore travail. Then he enquired of the King of Hind and he also heard of him..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.' Merchants, The Sharper and the, ii. 46..Then said he to Arwa, "What wilt thou that I do with them?" And she answered, saying, "Accomplish on them the ordinance of God the Most High; (119) the slayer shall be slain and the transgressor transgressed against, even as he transgressed against us; yea, and the well-doer, good shall be done unto him, even as he did unto us." So she gave [her officers] commandment concerning Dadbin and they smote him on the head with a mace and slew him, and she said, "This is for the slaughter of my father." Then she bade set the vizier on a beast [and carry him] to the desert whither he had caused carry her [and leave him there without victual or water]; and she said to him, "An thou be guilty, thou shalt abide [the punishment of] thy guilt and perish of hunger and thirst in the desert; but, if there be no guilt in thee, thou shalt be delivered, even as I was delivered." As for the eunuch, the chamberlain, who had counselled King Dadbin [not to slay her, but] to [cause] carry her to the desert [and there abandon her], she bestowed on him a sumptuous dress of honour and said to him, "The like of thee it behoveth kings to hold in favour and set in high place, for that thou spokest loyally and well, and a man is still requited according to his deed." And Kisra the king invested him with the governance of one of the provinces of his empire. Know, therefore, O king," continued the youth, "that whoso doth good is requited therewith and he who is guiltless of sin and reproach feareth not the issue of his affair. And I, O king, am free from guilt, wherefore I trust in God that He will show forth the truth and vouchsafe me the victory over enemies and enviers." Therewith the king was filled with wrath and said, "Bring him forthright," So they brought the youth before him, shackled, and the king said to him, "Out on thee! Thou hast sinned a great sin and the time of thy life hath been long; (112) but needs must we put thee to death, for that there is for us no ease in thy life after this," "O king," answered he, "know that I, by Allah, am guiltless, and by reason of this I hope for life, for that he who is guiltless of offence goeth not in fear of punishment neither maketh great his mourning and his concern; but whoso hath sinned, needs must his sin be expiated upon him, though his life be prolonged, and it shall overtake him, even as it overtook Dadbin the king and his vizier." "How was that?" asked Azadbekht, and the youth said,.O hills of the sands and the rugged piebald plain, iii. 20..When the king heard this, his mind was occupied [with the story he had heard and that which the vizier promised him], and he bade the latter depart to his own house..? ? ? ? Light of mine eyes, my hope, my wish, my thirsting eyes With looking on thy face can never sate their drought..NOTE..20. Haroun er Reshid and the three Poets cccxxxii.158. Ali Nouredin and the Frank King's Daughter dcccclxiii.84. Dibil el Khuzai with the Lady and Muslim ben el Welid dclxx.? ? ? ? k. The Eleventh Officer's Story dcccxxxviii.Then he commanded one of the slave-girls to take the lute and strike it at Aboulhusn's head, whilst the rest smote upon their instruments. [So they played and sang,] till Aboulhusn awoke at the last of the night and heard the noise of lutes and tabrets and the sound of the pipes and the singing of the slave-girls, whereupon he opened his eyes and finding himself in the palace, with the slave-girls and eunuchs about him, exclaimed, "There is no power and no virtue but in God the Most High, the Supreme! Verily, I am fearful of the hospital and of that which I suffered therein aforesaid, and I doubt not but the Devil is come to me again, as before. O my God, put thou Satan to shame!" Then he shut his eyes and laid his head in his sleeve and fell to laughing softly and raising his head [bytimes], but [still] found the apartment lighted and the girls singing..15. The Cat and the Crow cl.The king marvelled at this and at his dealing and contrivance and invested him with [the control of] all his affairs and of his kingdom and the land abode [under his governance] and he said to him, 'Take and people.' (244) One day, the tither went out and saw an old man, a woodcutter, and with him wood; so he said to him, 'Pay a dirhem tithe for thy load.' Quoth the old man, 'Behold, thou killest me and killest my family.' 'What [meanest thou]?' said the tither. 'Who killeth the folk?' And the other answered, 'If thou suffer me enter the city, I shall sell the wood there for three dirhems, whereof I will give thee one and buy with the other two what will support my family; but, if thou press me for the tithe without the city, the load will sell but for one dirhem and thou wilt take it and I shall abide without food, I and my family. Indeed, thou and I in this circumstance are like unto David and Solomon, on whom be peace!' ['How so?' asked the tither, and the woodcutter said], 'Know that.[On this wise he abode a pretty while] and the days ceased not and the nights to transport him from country to country, till he came to the land of the Greeks and lighted down in a city of the cities thereof, wherein was Galen the Sage; but the weaver knew him not, nor was he ware who he was. So he went forth, according to his wont, in quest of a place where the folk might assemble together, and hired Galen's courtyard. (20) There he spread his carpet and setting out thereon his drugs and instruments of medicine, praised himself and his skill and vaunted himself of understanding such as none but he might claim..?THE ELEVENTH OFFICER'S STORY..So I arose and gathering wood and planks from the wrecks, wrought of them the semblance of a boat [to wit, a raft,] and bound it fast with ropes, saying, 'I will embark thereon and fare with this water into the inward of the mountain. If it bring me to the mainland or to a place where I may find relief and safety, [well and good]; else I shall [but] perish, even as my companions have perished.' Then I collected of the riches and gold and precious stuffs, cast up there, whose owners had perished, a great matter, and of jacinths and crude ambergris and emeralds somewhat past count, and laid all this on the raft [together with what was left me of victual]. Then I launched it on the river and seating myself upon it, put my trust in God the Most High and committed myself to the stream..?THE SEVENTH OFFICER'S STORY..When I [returned from my sixth voyage, I] forswore travel and renounced commerce, saying in myself, 'What hath befallen me sufficeth me.' So I abode at home and passed my time in pleasance and delight, till, one day, as I sat at mine ease, plying the wine-cup [with my friends], there came a knocking at the door. The doorkeeper opened and found without one of the Khalif's pages, who came in to me and said, 'The Commander of the Faithful biddeth thee to him.' So I accompanied him to the presence of the Khalif and kissing the earth before him, saluted him. He bade me welcome and entreated me with honour and said to me, 'O Sindbad, I have

an occasion with thee, which I would have thee accomplish for me.' So I kissed his hand and said, 'O my lord, what is the lord's occasion with the slave?' Quoth he, 'I would have thee go to the King of Serendib and carry him our letter and our present, even as he sent us a present and a letter.' 'O thou with love of whom I'm smitten, yet content, I prithee come to me and hasten to my side..Then he wept till he wet his gray hairs and the king was moved to compassion for him and granted him that which he sought and vouchsafed him that night's respite..Thereupon there sallied forth to him Zuheir ben Hebib, and they wheeled about and fainted awhile, then came to dose quarters and exchanged strokes. El Harith forewent his adversary in smiting and stretched him weltering in his gore; whereupon Hudheifeh cried out to him, saying, "Gifted of God art thou, O Harith! Call another of them." So he cried out, saying, "Is there a comer-forth [to battle?]" But they of Baghdad held back from him; and when it appeared to El Harith that confusion was amongst them, he fell upon them and overthrew the first of them upon their last and slew of them twelve men. Then the evening overtook him and the Baghdadis addressed themselves to flight..The Twelfth Night of the Month..[When the king heard his wife's words], it was as if he had been asleep and awoke; so he went forth of the harem and bade slaughter fowls and dress meats of all kinds and colours. Moreover, he assembled all his retainers and let bring sweetmeats and dessert and all that beseemeth unto kings' tables. Then he adorned his palace and despatched after El Abbas a man of the chief officers of his household, who found him coming forth of the bath, clad in a doublet of fine goats' hair and over it a Baghdadi scarf; his waist was girt with a Rustec (81) kerchief and on his head he wore a light turban of Damietta make..? ? ? ? ? Who letteth us or hind'reth our way, I spring on him, As springeth lynx or panther upon the frightened deer;.Meanwhile, when the thieves halted, one of them said to the others, 'Let us return and see;' and the captain said, 'This thing is impossible of the dead: never heard we that they came to life on this wise. So let us return and take our good, for that the dead have no occasion for good.' And they were divided in opinion as to returning: but [presently they came to a decision and] said, 'Indeed, our arms are gone and we cannot avail against them and will not draw near the place where they are: only let one of us [go thither and] look at it, and if he hear no sound of them, let him advertise us what we shall do.' So they agreed that they should send a man of them and assigned him [for this service] two parts [of the booty]..Meanwhile, they carried the damsel into the Commander of the Faithful and she pleased him; so he assigned her a lodging of the apartments of choice. She abode in the palace, eating not neither drinking and ceasing not from weeping night nor day, till, one night, the Khalif sent for her to his sitting-chamber and said to her, "O Sitt el Milah, be of good heart and cheerful eye, for I will make thy rank higher than [any of] the concubines and thou shall see that which shall rejoice thee." She kissed the earth and wept; whereupon the Khalif called for her lute and bade her sing. So she improvised and sang the following verses, in accordance with that which was in her heart:..? ? ? ? ? The billows of thy love o'erwhelm me passing sore; I sink and all in vain for succour I implore..? ? ? ? ? p. The Sixteenth Officer's Story dccccxl.? ? ? ? ? Then, after them came I to thee and union did entreat And unto thee set forth at length my case and my design; ?THE SIXTEENTH OFFICER'S STORY..Now the uncle's son of the king of the city had aforesaid disputed [the kingship] with him, and the people misliked the king; but God the Most High decreed that he should get the better of his cousin. However, jealousy of him abode in his heart and he acquainted the vizier, who hid it not and sent [him] money. Moreover, he fell to summoning [all strangers who came to the town], man after man, and questioning them of their faith and their worldly estate, and whoso answered him not [to his liking], he took his good. (231) Now a certain wealthy man of the Muslims was on a journey and it befell that he arrived at that city by night, unknowing what was to do, and coming to the ruin aforesaid, gave the old woman money and said to her, 'No harm upon thee.' Whereupon she lifted up her voice and prayed [for him], He set down his merchandise by her [and abode with her] the rest of the night and the next day..Then said the prince to him, 'Make ready to go with me to my country.' So he made ready and went with the prince till he drew near the frontiers of his father's kingdom, where the people received him with the utmost honour and sent to acquaint his father with his son's coming. The king came out to meet him and they entreated the goldsmith with honour. The prince abode awhile with his father, then set out, [he and the goldsmith] to return to the country of the fair one, the daughter of the King of Hind; but there met him robbers by the way and he fought the sorest of battles and was slain. The goldsmith buried him and marked his grave (229) and returned, sorrowing and distraught to his own country, without telling any of the prince's death..Then Ishac seized upon her hand and carrying her into the house, said to her, 'Take the lute and sing; for never saw I nor heard thy like in smiting upon the lute; no, not even myself!' 'O my lord,' answered she, 'thou makest mock of me. Who am I that thou shouldst say all this to me? Indeed, this is but of thy kindness.' 'Nay, by Allah,' exclaimed he, 'I said but the truth to thee and I am none of those on whom pretence imposeth. These three months hath nature not moved thee to take the lute and sing thereto, and this is nought but an extraordinary thing. But all this cometh of strength in the craft and self-restraint.' Then he bade her sing; and she said, 'Hearkening and obedience.' So she took the lute and tightening its strings, smote thereon a number of airs, so that she confounded Ishac's wit and he was like to fly for delight. Then she returned to the first mode and sang thereto the following verses:..Now the children had entered the coppice, to make water, and there was there a forest of trees, wherein, if a horseman entered, he might wander by the week, [before finding his way out], for none knew the first thereof from the last. So the boys entered therein and knew not how they should return and went astray in that wood, to an end that was willed of God the Most High, whilst their father sought them, but found them not. So he returned to their mother and they abode weeping for their children. As for these latter, when they entered the wood, it swallowed them up and they went wandering in it many days, knowing not where they had entered, till they came forth, at another side, upon the open country..? ? ? ? ? How oft I've waked, how many a cup of sorrow have I drained, Watching the stars of night go by, for sleepless languishment!..? ? ? ? ? A white one, from her sheath of tresses now laid bare And now again concealed in black, luxuriant hair; (256).?OF CLEMENCY..? ? ? ? ? It

chances whiles that the blind man escapes a pit, Whilst he who is clear of sight falls into it..125. The Muslim Champion and the Christian Lady cccclxxiv.???? Crude amber (158) in its native land unheeded goes, but, when It comes abroad, upon the necks to raise it men delight..Mamoun (El) El Hakim bi Amrillah, The Merchant and the Favourite of the Khalif, iii. 171..When the evening evened, the king withdrew to his privy sitting-chamber and bade fetch the vizier. When he presented himself before him, he said to him, "Tell me the story of the wealthy man who married his daughter to the poor old man." "It is well," answered the vizier. "Know, O puissant king, that.Now the dancing of Iblis pleased Queen Es Shuhba and she said to him, 'By Allah, this is a goodly dancing!' He thanked her for this and said to Tuhfeh, 'O Tuhfeh, there is not on the face of the earth a skilfuller than Ishac en Nedim; but thou art more skilful than he. Indeed, I have been present with him many a time and have shown him passages (234) on the lute, and there have betided me such and such things with him. (235) Indeed, the story of my dealings with him is a long one and this is no time to repeat it; but now I would fain show thee a passage on the lute, whereby thou shall be exalted over all the folk.' Quoth she to him, 'Do what seemeth good to thee.' So he took the lute and played thereon on wondrous wise, with rare divisions and extraordinary modulations, and showed her a passage she knew not; and this was liefer to her than all that she had gotten. Then she took the lute from him and playing thereon, [sang and] presently returned to the passage that he had shown her; and he said, 'By Allah, thou singest better than I!' As for Tuhfeh, it was made manifest to her that her former usance (236) was all of it wrong and that what she had learnt from the Sheikh Aboutawaif Iblis was the origin and foundation [of all perfection] in the art. So she rejoiced in that which she had gotten of [new skill in] touching the lute far more than in all that had fallen to her lot of wealth and raiment and kissed the Sheikh's hand..99. The History of Gherib and his brother Agib dxcviii.Queen Es Shubha rejoiced in this with an exceeding delight and said, 'Well done! By Allah, there is none surpasseth thee.' Tuhfeh kissed the earth, then returned to her place and improvised on the tuberosa, saying:???? Our stead, that late was desert, grew green and eke our trees, That barren were, grew loaded with ripened fruits galore..28. Ibrahim ben el Mehdi and the Barber-surgeon cclxxiii.???? Yea, and black slaves he proffered me and slave-girls big with child And steeds of price, with splendid arms and trappings rich bedight..???? We spent the night in passing the cup, my mates and I, Till in the Eastward heaven the day-star did appear.

[The Bible on the Side of Science A Lecture Delivered in New York December 14 1874 Before the Society For the Advancement of Science and Art](#)

[Columbia Seminary Bulletin Vol 5 July 1912 Inauguration of President May 7th 1912](#)

[The L-W-L Life Vol 3 October 1917](#)

[Poems by a Business Man](#)

[Bulletin of Hamline University Vol 7 November 1917 In Memoriam Hon Matthew George Norton Dr George Wilber Hartwell](#)

[Address Book Extra Large 111 Pages Birthdays Address Book for Contacts Addresses Phone Numbers Email Alphabetical Organizer Journal](#)

[Notebook \(Address Books\)](#)

[The House-Fly Carrier of Disease](#)

[Some Religious Influences Which Surrounded Lincoln](#)

[An Oration Delivered Before the Republican Citizens of Newburyport in the REV John Giles Meeting-House on the Fourth of July 1808](#)

[Berlin Made Easy The Walks and Sights of Berlin](#)

[The Latter-Day Saints Millennial Star Vol 66 May 12 1904](#)

[Primer for Town Farmers April 6 1932](#)

[A Chance for the Hen in Northern New England A Presentation of Testimony Showing What Has Been Done as Well as What Can Be Done in the Poultry Industry in Massachusetts and New Hampshire](#)

[Proceedings of the Annual Conference of the Faculty of the College of Education University of Illinois with the Superintendents of Schools of Illinois Urbana Illinois November 20 1930](#)

[The Latter-Day Saints Millennial Star Vol 76 November 5 1914](#)

[The Latter-Day Saints Millennial Star Vol 85 August 30 1923](#)

[Some Notices of the Character of Mrs Sarah Parkman \(Widow of the Late Samuel Parkman \) Who Died July 21st 1835 in the Lxxxth Year of Her Age](#)

[Culture and Practical Power An Address Delivered at the Opening of Lansdowne College Portage La Prairie on November 11th 1889](#)

[Latter-Day Saints Millennial Star Vol 101 August 3 1939](#)

[The Latter-Day Saints Millennial Star Vol 64 June 5 1902](#)

[The Military Chaplain Ministers to the Drug Abuser Subcourse 85 7 Military Writing US Army Chaplain Center and School Ft Wadsworth New York](#)

[Family Fasti](#)

[Democracy Education and the New Dispensation A Constructive Essay in Social Theory with an Epistolary Introduction Addressed to the](#)

[Honorable William Stevens Fielding \(Canadian Minister of Finance\) and Robert Alexander Falconer Litt D LL D \(Presi](#)  
[The Fall of Richmond](#)  
[The Latter-Day Saints Millennial Star Vol 74 December 5 1912](#)  
[The Latter-Day Saints Millennial Star Vol 89 May 12 1927](#)  
[The Dogmas of the Intercession and Invocation of Saints Integral Parts of a System Derogatory to the Word of God and Dishonourable to the One](#)  
[Mediator Proved from History and Scripture And Mr Provost Whitakers Statements Contained in His Two Lette](#)  
[The Latter-Day Saints Millennial Star Vol 96 February 8 1934](#)  
[Memoir of Br George Kmoch Missionary in Labrador Who Departed This Life at Ockbrook December 21 1857 in the 88th Year of His Age](#)  
[The Latter-Day Saints Millennial Star Vol 95 December 28 1933](#)  
[Condition and Character of Females in Pagan and Mohammedan Countries](#)  
[Letter to the Right Honourable Lord Palmerston Principal Secretary of State for Foreign Affairs on the Political Imprisonments and Present](#)  
[Condition of Naples](#)  
[Conservation of the Past Vol 7 Read Before the Lebanon County Historical Society June 23 1916](#)  
[The Testimony of Christ to the Old Testament](#)  
[The South African Mining Journal Vol 27 Part I January 26 1918](#)  
[The Goblin Vol 4 May 1924](#)  
[Praying Through 1 2 Corinthians](#)  
[Tennis Practice Racquet and Balls Sports and Recreation Journal 150 Page Lined Notebook Diary](#)  
[The Ascent of Man \(a Timeless Classic\)](#)  
[Sketch Book for Boys Bullet Grid Journal 8 X 10 150 Dot Grid Pages \(Sketchbook Journal Doodle\)](#)  
[Doodle Journal Bullet Grid Journal 8 X 10 150 Dot Grid Pages \(Sketchbook Journal Doodle\)](#)  
[Notebook for Drawing for Boys Bullet Grid Journal 8 X 10 150 Dot Grid Pages \(Sketchbook Journal Doodle\)](#)  
[Notre Coeur](#)  
[Doodle Kids Book Bullet Grid Journal 8 X 10 150 Dot Grid Pages \(Sketchbook Journal Doodle\)](#)  
[Womens Doodling Books Blank Journals to Write In Doodle In Draw in or Sketch In 8 X 10 150 Unlined Blank Pages \(Blank Notebook Diary\)](#)  
[Histoire Parlementaire de la Revolution Francaise Ou Journal Des Assemblees Nationales Depuis 1789 Jusquen 1815 Vol 20 Contenant La](#)  
[Narration Des Evenemens Les Debats Des Assemblees Les Discussions Des Principales Societes Populaires Et P](#)  
[Journals to Draw in for Girls Bullet Grid Journal 8 X 10 150 Dot Grid Pages \(Sketchbook Journal Doodle\)](#)  
[Notebooks to Draw in for Kids Bullet Grid Journal 8 X 10 150 Dot Grid Pages \(Sketchbook Journal Doodle\)](#)  
[Uchenie Grigorija Grabovogo O Boge Vzaimodejstvie Soznaniija I Ustrojstv Razvitija Koncentracij Dlja Obespechenija Vechnoj Zhizni](#)  
[Vowels Short O Vowel \(CVC Words\)](#)  
[Doodle Journaling Bullet Grid Journal 8 X 10 150 Dot Grid Pages \(Sketchbook Journal Doodle\)](#)  
[Doodle Book for Young Girls Bullet Grid Journal 8 X 10 150 Dot Grid Pages \(Sketchbook Journal Doodle\)](#)  
[Journals for Children to Draw in Bullet Grid Journal 8 X 10 150 Dot Grid Pages \(Sketchbook Journal Doodle\)](#)  
[Mont-Oriol](#)  
[Sketch Book Diary Bullet Grid Journal 8 X 10 150 Dot Grid Pages \(Sketchbook Journal Doodle\)](#)  
[Doodle Diary of a New Mum 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)  
[Doodle Elephant 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)  
[The Train Story No 14 from Book 2 of the Thousand and One Days](#)  
[Doodle Mom 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)  
[Drawing Book for Boys Age 5 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)  
[Doodle for Kids 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)  
[War of the Toys Story No 15 of Book 2 of the Thousand and One Days](#)  
[Doodle Face 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)  
[Myth Magic An Adult Colouring Book](#)  
[Doodle Notebook 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)  
[Drawing Book for Boys Age 8 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)  
[Doodle Dog 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)  
[Genesis Chapter 1 \(hebrew\) with English and Transliteration Line-By-Line A Line-By-Line Translation with Transliteration](#)  
[Color Your Way to Peace Calm and Tranquility](#)

[James Watt](#)

[New Zealand 101 Coolest Things to Do in New Zealand](#)

[Drawing Books Birds 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)

[Drawing Book for Girls Age 12 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)

[Manos de Curacion de Dios Las Dios AMA a Todos Sus Hijos](#)

[Drawing Book Ideas 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)

[Doodle Dad 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)

[Rastignac the Devil](#)

[A Heartland Horror Story](#)

[Doodle Books for Kids 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)

[Drawing Book Teens 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)

[Drawing Book for Kids Age 10 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)

[Drawing Book for Girls Age 11 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)

[Drawing Books for Adults Nature 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)

[Doodle Book for Toddlers 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)

[Drawing Book for Boys Age 9 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)

[Drawing Book for Girls Age 5 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)

[Doodle Book Girl 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)

[Drawing Book for Boys Age 10 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)

[Drawing Book Sports 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)

[Drawing Book for Girls Age 6 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)

[Drawing Books Animals 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)

[The Green Ladybug A Book about Kindness](#)

[Drawing Book of Animals 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)

[Drawing Book of Faces 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)

[Drawing Book People 85 X 11 120 Unlined Blank Pages for Unguided Doodling Drawing Sketching Writing](#)

[Half-Yearly Report of the Newcastle-Upon-Tyne Conference of the Church of Jesus Christ of Latter-Day Saints Held at Sunderland on Saturday and Sunday May 14th and 15th 1853](#)

[The Latter-Day Saints Millennial Star Vol 82 April 15 1920](#)

[Borts People](#)

[Doodle Your Destiny Bullet Grid Journal 8 X 10 150 Dot Grid Pages \(Sketchbook Journal Doodle\)](#)

[Henryk Sienkiewicz The Author of Quo Vadis](#)

---