

CONFRONTATION AND OTHER ESSAYS

?? ? ? ? r. The Pious Woman accused of Lewdness dccccvii. Abou Temam, Story of Ilan Shah and, i. 126. Queen Shuaaeh was moved to exceeding delight and emptying her cup, gave Tuhfeh an hundred thousand dinars. Then arose Iblis (may God curse him!) and said, 'Verily, the dawn gleameth.' Whereupon the folk arose and disappeared, all of them, and there abode not one of them save Tuhfeh, who went forth to the garden and entering the bath, made her ablutions and prayed that which had escaped her of prayers. Then she sat down and when the sun rose, behold, there came up to her near an hundred thousand green birds; the branches of the trees were filled with their multitudes and they warbled in various voices, whilst Tuhfeh marvelled at their fashion. Presently, up came eunuchs, bearing a throne of gold, set with pearls and jewels and jacinths white and red and having four steps of gold, together with many carpets of silk and brocade and Egyptian cloth of silk welted with gold. These latter they spread amiddleward the garden and setting up the throne thereon, perfumed the place with virgin musk and aloes and ambergris. When the king heard this, he said, "Restore him to the prison till the morrow, so we may look into his affair; for that deliberation in affairs is advisable and the slaughter of this [youth] shall not escape [us]." 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 overpasst 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 peoplet it not.' [When] Hudheifeh [saw him], he cried out to him, saying, "Haste thee not, O youth! Who art thou of the folk?" And he answered, "I am Saad [ibn] el Wakidi, commander of the host of King Ins, and but that thou vauntedst thyself in challenging me, I had not come forth to thee; for that thou art not of my peers neither art counted equal to me in prowess and canst not avail against my onslaught. Wherefore prepare thee for departure, (73) seeing that there abideth but a little of thy life." When Hudheifeh heard this his speech, he threw himself backward, (74) as if in mockery of him, whereat El Abbas was wroth and called out to him, saying, "O Hudheifeh, guard thyself against me." Then he rushed upon him, as he were a swooper of the Jinn, (75) and Hudheifeh met him and they wheeled about a long while. When the king heard this, he said in himself, "Since the tither repented, in consequence of the admonitions [of the woodcutter], it behoves that I spare this vizier, so I may hear the story of the thief and the woman." And he bade Er Rehwan withdraw to his lodging. ? ? ? ? ? Yea, for the perfidies of Fate and sev'rance I'm become Even as was Bishr (85) of old time with Hind, (86) a fearful swain; Affairs, Of Looking to the Issues of, i. 80. So, when he arose in the morning, he repaired to the vizier and repeated to him that which the old woman had taught him; whereat the vizier marvelled and said to him, 'What sayst thou of a man, who seeth in his house four holes, and in each a viper offering to come out and kill him, and in his house are four staves and each hole may not be stopped but with the ends of two staves? How shall he stop all the holes and deliver himself from the vipers?' When the merchant heard this, there betided him [of concern] what made him forget the first and he said to the vizier, 'Grant me time, so I may consider the answer.' 'Go out,' replied the vizier, 'and bring me the answer, or I will seize thy good.' When the queen heard the last of the talk, she said to the cook, 'The judgment between you shall not be but in accordance with justice.' Then she dismissed all those who were present and turning to her brother, said to him, 'Indeed thy soothfastness is established with me and the truth of thy speech, and praised be God who hath brought about union between thee and thy wife! So now begone with her to thy country and leave [seeking] thy sister Selma and depart in peace.' But Selim answered, saying, 'By Allah, by the virtue of the All-knowing King, I will not turn back from seeking my sister till I die or find her, if it please God the Most High!' Then he called his sister to mind and broke out with the following verses from a heart endolored, afflicted, disappointed, saying: ? ? ? ? ? But on no wise was I affrayed nor turned from love of her; So let the railer rave of her henceforth his heart's content. ? ? ? ? ? l. The Three Men and our Lord Jesus dcccci. ? ? ? ? ? k. The Vizier's Son and the Bathkeeper's Wife dccccxxviii. When she had made an end of her verses, El Abbas bade the third damsel, who came from Samarcand of the Persians and whose name was Rummaneh, sing, and she answered with "Hearkening and obedience." Then she took the psaltery and crying out from the midst of her bead (130) improvised and sang the following verses: When Nouredin heard these his slave-girl's verses, he fell a-weeping, what while she strained him to her bosom and wiped away his tears with her sleeve and questioned him and comforted his mind. Then she took the lute and sweeping its strings, played thereon, after such a wise as would move the phlegmatic to delight, and sang the following verses: Ill Fortune, Of the Uselessness of Endeavour against Persistent, i 70. ? STORY OF THE OLD WOMAN AND THE DRAPER'S WIFE. ? ? ? ? ? How many a king for my sweet sake with other kings hath vied, Still craving union with me and suing for my sight! ? ? ? ? ? g. The Seventh Voyage of Sindbad the Sailor cclxix. ? ? ? ? ? Ay, ne'er will I leave to drink of wine, what while the night on me Darkens, till drowsiness bow down my head upon my bowl. Then he lighted him three candles and three lamps and spreading the drinking-cloth, brought clarified wine, limpid, old and fragrant, the scent whereof was as that of virgin musk. He filled the first cup and saying, "O my boon-companion, by thy leave, be ceremony laid aside between us! I am thy slave; may I not be afflicted with thy loss!" drank it off and filled a second cup, which he handed to the Khalif, with a reverence. His fashion pleased the Khalif and the goodness of his speech and he said in himself, "By Allah, I will

assuredly requite him for this!" Then Aboulhusn filled the cup again and handed it to the Khalif, reciting the following verses: King of Ind and his Vizier, The, ii. 105. "Away with him from me! Who is at the door?" "Kutheiyir Azzeh," (52) replied Adi, and Omar said, "It is he who says in one of his odes ... " [And he repeated the following verses:].? ? ? ? ? w. The King's Son and the Afrit's Mistress dcii.Cairo (The Merchant of) and the Favourite of the Khalif El Mamoun El Hakim bi Amrillah, iii. 171..Three Young Men, El Hejjaj and the, i. 53..Now the magistrate knew of the theft of the pearls; so he bade clap the merchant in prison. Accordingly they imprisoned him and flogged him, and he abode in the prison a whole year, till, by the ordinance of God the Most High, the Master of Police arrested one of the divers aforesaid and imprisoned him in the prison where the merchant lay. He saw the latter and knowing him, questioned him of his case; whereupon he told them his story and that which had befallen him, and the diver marvelled at the sorriness of his luck. So, when he came forth of the prison, he acquainted the Sultan with the merchant's case and told him that it was he who had given him the pearls. The Sultan bade bring him forth of the prison and questioned him of his story, whereupon he told him all that had befallen him and the Sultan pitied him and assigned him a lodging in his own palace, together with an allowance for his living..[Then they all flew off in haste and] lighting down in the place where were their father Es Shisban and their grandfather the Sheikh Aboutawaif, found the folk on the sorriest of plights. When their grandfather Iblis saw them, he rose to them and wept, and they all wept for Tuhfeh. Then said Iblis to them, 'Yonder dog hath outraged mine honour and taken Tuhfeh, and I doubt not but that she is like to perish [of concern] for herself and her lord Er Reshid and saying "All that they said and did (239) was false.'" Quoth Kemeriyeh, 'O grandfather mine, there is nothing left for it but [to use] stratagem and contrivance for her deliverance, for that she is dearer to me than everything; and know that yonder accursed one, whenas he is ware of your coming upon him, will know that he hath no power to cope with you, he who is the least and meanest [of the Jinn]; but we fear that, when he is assured of defeat, he will kill Tuhfeh; wherefore nothing will serve but that we contrive for her deliverance; else will she perish.' 'And what hast thou in mind of device?' asked he; and she answered, 'Let us take him with fair means, and if he obey, [all will be well]; else will we practise stratagem against him; and look thou not to other than myself for her deliverance.' Quoth Iblis, 'The affair is thine; contrive what thou wilt, for that Tuhfeh is thy sister and thy solicitude for her is more effectual than [that of] any.'.Thou that the dupe of yearning art, how many a melting wight, iii. 86..Then they fell to journeying night and day, and as they went, behold, they sighted a camp of the camps of the Arabs. So El Abbas enquired thereof and was told that it was the camp of the Benou Zuhreh. Now there were around them sheep and cattle, such as filled the earth, and they were enemies to El Akil, the cousin of El Abbas, upon whom they still made raids and took his cattle; wherefore he used to pay them tribute every year, for that he availed not to cope with them. When El Abbas came near the camp, he dismounted from his courser and his servant Aamir also dismounted; and they set down the victual and ate their sufficiency and rested awhile of the day. Then said the prince to Aamir, "Fetch water and give the horses to drink and draw water for us in thy water-bag, by way of provision for the road.".? ? ? ? ? It had sufficed me, had thy grace with verses come to me; My expectation still on thee in the foredawns was bent..89. Firous and his Wife dclxxv.? ? ? ? ? So, by Allah, O richest of all men in charms, Vouchsafe to a lover, who's bankrupt well-nigh.166. Aboulhusn of Khorassan dcccclix.We were sleeping one night on the roof, when a woman made her way into the house and gathering into a bundle all that was therein, took it up, that she might go away with it. Now she was great with child and near upon her term and the hour of her deliverance; so, when she made up the bundle and offered to shoulder it and make off with it, she hastened the coming of the pangs of labour and gave birth to a child in the dark. Then she sought for the flint and steel and striking a light, kindled the lamp and went round about the house with the little one, and it was weeping. [The noise awoke us,] as we lay on the roof, and we marvelled. So we arose, to see what was to do, and looking down through the opening of the saloon, (112) saw a woman, who had kindled the lamp, and heard the little one weeping. She heard our voices and raising her eyes to us, said, "Are ye not ashamed to deal with us thus and discover our nakedness? Know ye not that the day belongeth to you and the night to us? Begone from us! By Allah, were it not that ye have been my neighbours these [many] years, I would bring down the house upon you!" We doubted not but that she was of the Jinn and drew back our heads; but, when we arose on the morrow, we found that she had taken all that was with us and made off with it; wherefore we knew that she was a thief and had practised [on us] a device, such as was never before practised; and we repented, whenas repentance advantaged us not.'.Presently, El Abbas, son of King El Aziz, lord of the land of Yemen and Zebidoun (55) and Mecca (which God increase in honour and brightness and beauty!), heard of her; and he was of the great ones of Mecca and the Hejaz (56) and was a youth without hair on his cheeks. So he presented himself one day in his father's sitting-chamber, (57) whereupon the folk made way for him and the king seated him on a chair of red gold, set with pearls and jewels. The prince sat, with his head bowed to the ground, and spoke not to any; whereby his father knew that his breast was straitened and bade the boon-companions and men of wit relate marvellous histories, such as beseem the assemblies of kings; nor was there one of them but spoke forth the goodliest of that which was with him; but El Abbas still abode with his head bowed down. Then the king bade his session-mates withdraw, and when the chamber was void, he looked at his son and said to him, "By Allah, thou rejoicest me with thy coming in to me and chagrinst me for that thou payest no heed to any of the session-mates nor of the boon-companions. What is the cause of this?".On the morrow they (199) returned to their place, as of their wont, and betook themselves to eating and drinking and merry-making and sporting till the last of the day, when Sindbad bade them hearken to his relation concerning his sixth voyage, the which (quoth he) is of the most extraordinary of pleasant stories and the most startling [for that which it compriseth] of tribulations and disasters. Then said he,.Khalif, El Mamoun El Hakim bi Amrillah, The Merchant of Cairo and the Favourite of the, iii. 171..? ? ? ? ? Thus unto thee have I set forth my case; consider well My words, so

thou mayst guided be aright by their intent..When her master heard this, his reason fled for joy and he went to his friend the draper and said to him, "Thou wast right in the matter of the damsel, for that she is enamoured of the young Damascene; so how shall I do?" Quoth the other, "Go to the bazaar and when thou seest him, salute him and say to him, 'Indeed, thy departure the other day, without accomplishing thine occasion, was grievous to me; so, if thou be still minded to buy the girl, I will abate thee an hundred dinars of that which thou badest for her, by way of hospitable entreatment of thee and making myself agreeable to thee; for that thou art a stranger in our land.' If he say to thee, 'I have no desire for her' and hold off from thee, know that he will not buy; in which case, let me know, so I may contrive thee another device; and if he say to thee other than this, conceal not from me aught..????????? How many an one, with loss of wealth, hath turned mine enemy!????? Whose subtleness might well infect the understanding folk; And secrets didst thou, in thy cheer, to us communicate..????? I. The Twelfth Officer's Story dccccxxxix. When the evening evened, the king sat in his privy closet and summoning the vizier, required of him the promised story. So Er Rehwan said, "Know, O king, that????? My kinsmen and my friends for thee I did forsake And left them weeping tears that poured as 'twere a tide..????? ?? The raven of parting croaks loud at our door; Alas, for our raven cleaves fast to us aye!.?A MERRY JEST OF A THIEF..29. Maan ben Zaidah and the three Girls dxxxii. On the morrow, he repaired to the druggist, who saluted him and came to meet him and rejoiced in him and smiled in his face, deeming his wife innocent. Then he questioned him of his yesterday's case and he told him how he had fared, saying, 'O my brother, when the cuckold knocked at the door, I would have entered the chest; but his wife forbade me and rolled me up in the rug. The man entered and thought of nothing but the chest; so he broke it open and abode as he were a madman, going up and coming down. Then he went his way and I came out and we abode on our wonted case till eventide, when she gave me this shirt of her husband's; and behold, I am going to her.'.55. The Ruined Man who became Rich again through a Dream cccli.152. Ardeshir and Heyat en Nufous dccxu.????? o. The Man who was lavish of his House and his Victual to one whom he knew not dcccciv. Now Ilan Shah had three viziers, in whose hands the affairs [of the kingdom] were [aforetime] and they had been used to leave not the king night nor day; but they became shut out from him by reason of Abou Temam and the king was occupied with him to their exclusion. So they took counsel together upon the matter and said, 'What counsel ye we should do, seeing that the king is occupied from us with yonder man, and indeed he honoureth him more than us? But now come, let us cast about for a device, whereby we may remove him from the king.' So each of them spoke forth that which was in his mind, and one of them said, 'The king of the Turks hath a daughter, whose like there is not in the world, and whatsoever messenger goeth to demand her in marriage, her father slayeth him. Now our king hath no knowledge of this; so, come, let us foregather with him and bring up the talk of her. When his heart is taken with her, we will counsel him to despatch Abou Temam to seek her hand in marriage; whereupon her father will slay him and we shall be quit of him, for we have had enough of his affair.'. 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".????? a. The Man of Khorassan, his Son and his Governor dccclxxxvi. Old Sharper, Story of the, ii. 187..????? ? Parting hath sundered us, belov'd; indeed, I stood in dread Of this, whilst yet our happiness in union was complete..As I was passing one day in the market, I found that a thief had broken into the shop of a money-changer and taken thence a casket, with which he had made off to the burial-grounds. So I followed him thither [and came up to him, as] he opened the casket and fell a-looking into it; whereupon I accosted him, saying, "Peace be on thee!" And he was startled at me. Then I left him and went away from him..Thereupon the folk all prostrated themselves and gave one another joy of this and the drums of good tidings beat before him, and he entered the city [and went on] till he came to the House of Justice and the audience-hall of the palace and sat down on the throne of the kingdom, with the crown on his head; whereupon the folk came in to him to give him joy and offer up prayers for him. Then he addressed himself, after his wont in the kingship, to ordering the affairs of the folk and ranging the troops according to their ranks and looking into their affairs and those of all the people. Moreover, he released those who were in the prisons and abolished the customs dues and gave dresses of honour and bestowed gifts and largesse and conferred favours on the amirs and viziers and dignitaries, and the chamberlains and deputies presented themselves before him and did him homage. So the people of the city rejoiced in him and said, 'Indeed this is none other than a king of the greatest of the kings.'. Now the merchant's wife aforesaid, who was the nurse of the king's daughter, was watching him from a window, unknown of him, and [when she heard his verses], she knew that there hung some rare story by him; so she went in to him and said, "Peace be on thee, O afflicted one, who acquaintest not physician with thy case! Verily, thou exposeth thyself unto grievous peril! I conjure thee by the virtue of Him who hath afflicted thee and stricken thee with the constraint of love-liking, that thou acquaint me with thine affair and discover to me the truth of thy secret; for that indeed I have heard from thee verses that trouble the wit and dissolve the body."

So he acquainted her with his case and enjoined her to secrecy, whereof she consented unto him, saying, "What shall be the recompense of whoso goeth with thy letter and bringeth thee an answer thereto?" He bowed his head for shamefastness before her [and was silent]; and she said to him, "Raise thy head and give me thy letter." So he gave her the letter and she took it and carrying it to the princess, said to her, "Read this letter and give me the answer thereto." It is said that El Mamoun (164) came one day upon Zubeideh, mother of El Amin, (165) and saw her moving her lips and muttering somewhat he understood not; so he said to her, "O mother mine, dost thou imprecate [curses] upon me, for that I slew thy son and despoiled him of his kingdom?" "Not so, by Allah, O Commander of the Faithful!" answered she, and he said, "What then saidst thou?" Quoth she, "Let the Commander of the Faithful excuse me." But he was instant with her, saying, "Needs must thou tell it." And she replied, "I said, 'God confound importunity!'" "How so?" asked the Khalif, and she said, "I played one day at chess with the Commander of the Faithful [Haroun er Reshid] and he imposed on me the condition of commandment and acceptance. (166) He beat me and bade me put off my clothes and go round about the palace, naked; so I did this, and I incensed against him. Then we fell again to playing and I beat him; so I bade him go to the kitchen and swive the foulest and sorriest wench of the wenches thereof. [I went to the kitchen] and found not a slave-girl fouler and filthier than thy mother; (167) so I bade him swive her. He did as I bade him and she became with child by him of thee, and thus was I [by my unlucky insistence] the cause of the slaying of my son and the despoiling him of his kingdom." When El Mamoun heard this, he turned away, saying, "God curse the importunate!" to wit, himself, who had importuned her till she acquainted him with that matter. To return to the king his father. When he went to the pit, as of his wont, and called the nurse, she returned him no answer, whereat his breast was straitened and he let down a man who [found the nurse dead and the boy gone and] acquainted the king therewith; which when he heard, he buffeted his head and wept passing sore and descended into the midst of the pit, so he might see how the case stood. There he found the nurse slain and the lion dead, but saw not the boy; so he [returned and] acquainted the astrologers with the verification of their words, and they said, 'O king, the lion hath eaten him; destiny hath been accomplished upon him and thou art delivered from his hand; for, had he been saved from the lion, by Allah, we had feared for thee from him, for that the king's destruction should have been at his hand.' So the king left [sorrowing for] this and the days passed by and the affair was forgotten. Therewithal Aboulhusn cried out at him and said, "O dog of the sons of Bermek, go down forthright, thou and the master of the police of the city, to such a place in such a street and deliver a hundred dinars to the mother of Aboulhusn the Wag and bear her my salutation. [Then, go to such a mosque] and take the four sheikhs and the Imam and beat each of them with four hundred lashes and mount them on beasts, face to tail, and go round with them about all the city and banish them to a place other than the city; and bid the crier make proclamation before them, saying, 'This is the reward and the least of the reward of whoso multiplieth words and molesteth his neighbours and stinteth them of their delights and their eating and drinking!'" Jaafer received the order [with submission] and answered with ["Hearkening and] obedience;" after which he went down from before Aboulhusn to the city and did that whereunto he had bidden him. I kissed his hand and thanked him, and as I was walking about, [waiting,] up came the guards and eunuchs with the women, who were weeping and crying out and taking leave of one another. The eunuchs cried out to us, whereupon we came with the boat, and they said to the boatman, "Who is this?" "This is my mate," answered he, "[whom I have brought,] to help me, so one of us may keep the boat, whilst another doth your service." Then they brought out to us the women, one by one, saying, "Throw them [in] by the Island;" and we answered, "It is well." Now each of them was shackled and they had made a jar of sand fast about her neck. We did as the eunuchs bade us and ceased not to take the women, one after another, and cast them in, till they gave us my mistress and I winked to my comrade. So we took her and carried her out into mid-stream, where I gave her the empty calabashes (188) and said to her, "Wait for me at the mouth of the canal." Then we cast her in, after we had loosed the jar of sand from her neck and done off her fetters, and returned. 92. The Foolish Schoolmaster cccciiii.????? f. King Bekhtzeman cccclxi. When it was night, the king summoned the vizier and sought of him the hearing of the [promised] story. "Hearkening and obedience," replied Er Rehwan, "Know, O august king, that. When Abou Temam returned with [news of] the accomplishment of his errand and brought the presents and the letter, King Ilan Shah rejoiced in this and redoubled in showing him honour and made much of him. Some days thereafter, the king of Turkestan sent his daughter and she went in to King Ilan Shah, who rejoiced in her with an exceeding joy and Abou Temam's worth was exalted in his sight. When the viziers saw this, they redoubled in envy and despite and said, 'An we contrive us not a device to rid us of this man, we shall perish of rage.' So they bethought them [and agreed upon] a device they should practise. When thou comest to the house, begin by searching the roofs; then search the closets and cabinets; and if thou find nought, humble thyself unto the Cadi and make a show of abjection and feign thyself defeated, and after stand at the door and look as if thou soughtest a place wherein to make water, for that there is a dark corner there. Then come forward, with a heart stouter than granite, and lay hold upon a jar of the jars and raise it from its place. Thou wilt find under it the skirt of a veil; bring it out publicly and call the prefect in a loud voice, before those who are present. Then open it and thou wilt find it full of blood, exceeding of redness, (103) and in it [thou wilt find also] a woman's shoes and a pair of trousers and somewhat of linen." When I heard this from her, I rose to go out and she said to me, "Take these hundred dinars, so they may advantage thee; and this is my guest-gift to thee." So I took them and bidding her farewell, returned to my lodging. Wasteful Son, The Rich Man and his, i. 252. As for King Shehriyar, he marvelled at Shehrzad with the utmost wonder and drew her near to his heart, of his much love for her; and she was magnified in his eyes and he said in himself, "By Allah, the like of this woman is not deserving of slaughter, for indeed the time affordeth not her like. By Allah, I have been heedless of mine affair, and had not God overcome me with His mercy and put this woman at my service, so she might adduce

to me manifest instances and truthful cases and goodly admonitions and edifying traits, such as should restore me to the [right] road, [I had come to perdition!]. Wherefore to God be the praise for this and I beseech Him to make my end with her like unto that of the vizier and Shah Bekht." Then sleep overcame the king and glory be unto Him who sleepeth not!.

THE FOURTH OFFICER'S STORY..When the Khalif heard his verses, he took the cup from his hand and kissed it and drank it off and returned it to Aboulhusn, who made him an obeisance and filled and drank. Then he filled again and kissing the cup thrice, recited the following verses:..? ? ? ? Kohl (159) in its native country, too, is but a kind of stone; Cast out and thrown upon the ways, it lies unvalued quite:..? ? ? ? No good's in life (to the counsel list of one who's purpose-whole.) An if thou be not drunken still and gladden not thy soul..? ? ? ? My flower a marvel on your heads doth show, Yet homeless (237) am I in your land, I trow..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..God knows I ne'er recalled thy memory to my thought, iii. 46..King Shah Bekht and His Vizier Er Rehwan. Then Mesroul carried her to the other end of the sitting-chamber and bound her eyes and making her sit, stood awaiting a second commandment; whereupon quoth the Lady Zubeideh, "O Commander of the Faithful, with thy permission, wilt thou not vouchsafe this damsel a share of thy clemency? Indeed, if thou slay her, it were injustice." Quoth he, "What is to be done with her?" And she said, "Forbear to slay her and send for her lord. If he be as she describeth him in grace and goodness, she is excused, and if he be not on this wise, then slay her, and this shall be thy justification against her." (22).

INTRODUCTION.--Story of King Shehriyar and his Brother..(When Shehriyar heard this, he said in himself, 'By Allah, I have indeed been reckless in the slaying of women and girls, and praised be God who hath occupied me with this damsel from the slaughter of souls, for that the slaughter of souls is a grave [matter!] By Allah, if Shah Bekht spare the vizier, I will assuredly spare Shehrzad!' Then he gave ear to the story and heard her say to her sister:).When King Shah Bekht heard this story, it pleased him and he bade the vizier go away to his own house..Presently a villager passed by [the pit and finding] her [alive,] carried her to his house and tended her, [till she recovered]. Now, he had a son, and when the young man saw her, he loved her and besought her of herself; but she refused and consented not to him, whereupon he redoubled in love and longing and despite prompted him to suborn a youth of the people of his village and agree with him that he should come by night and take somewhat from his father's house and that, when he was discovered, he should say that she was of accord with him in this and avouch that she was his mistress and had been stoned on his account in the city. So he did this and coming by night to the villager's house, stole therefrom goods and clothes; whereupon the old man awoke and seizing the thief, bound him fast and beat him, to make him confess. So he confessed against the woman that she had prompted him to this and that he was her lover from the city. The news was bruited abroad and the people of the city assembled to put her to death; but the old man, with whom she was, forbade them and said, 'I brought this woman hither, coveting the recompense [of God,] and I know not [the truth of] that which is said of her and will not suffer any to hurt her.' Then he gave her a thousand dirhems, by way of alms, and put her forth of the village. As for the thief, he was imprisoned for some days; after which the folk interceded for him with the old man, saying, 'This is a youth and indeed he erred;' and he released him..59. El Mutelemmis and his Wife Umeimeh dclxlviii.? ? ? ? p. The Foxes and the Wolf dccccxi.? ? ? ? b. The Merchant's Wife and the Parrot dlxxxix.

Then he raised his head to the Magian and said to him, 'Say thy say, thou also.' So the Magian said, 'This is my slave-girl, whom I bought with my money from such a land and for so many dinars, and I made her my favourite (67) and loved her with an exceeding love and gave her charge over my good; but she betrayed me in my substance and plotted with one of my servants to slay me, tempting him by promising him that she would be his wife. When I knew this of her and was certified that she purposed treason against me, I awoke [from my heedlessness] and did with her that which I did, of fear for myself from her craft and perfidy; for indeed she is a beguiler with her tongue and she hath taught these two youths this pretence, by way of trickery and of her perfidy and malice: so be thou not deluded by her and by her talk.'.Idiot and the Sharper, The, i. 298..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, 'Harkening 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:..? ? ? ? And whenas the dogs at a fountain have lapped, The lions do drink of the water forbear..".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." . . . ? ? ? ? ? b. The Falcon and the Birds clii. When the Khalif heard this, he laughed heartily and said, "By Allah, O my brother, thou art indeed excused in this matter, now that I know the cause and that the cause hath a tail. Nevertheless if it please God, I will not sever myself from thee." "O my guest," replied Aboulhusn, "did I not say to thee, 'Far be it that what is past should recur! For that I will never again foregather with any?'" Then the Khalif rose and Aboulhusn set before him a dish of roast goose and a cake of manchet-bread and sitting down, fell to cutting off morsels and feeding the Khalif therewith. They gave not over eating thus till they were content, when Aboulhusn brought bowl and ewer and potash (16) and they washed their hands.. Quoth the company, 'Tell us thy story and expound it unto us, so we may see that which it hath of extraordinary.' And he said 'Know, then, that. Would God upon that bitterest day, when my death calls for me, i. 47. Then the prince's mother bade fetch the five slave-girls to that assembly; whereupon they came and the ten damsels foregathered. The queen seated five of them on her son's right hand and other five on his left and the folk assembled about them. Then she bade the five who had remained with her speak forth somewhat of verse, so they might entertain therewith the assembly and that El Abbas might rejoice therein. Now she had clad them in the richest of raiment and adorned them with trinkets and ornaments and wroughten work of gold and silver and collars of gold, set with pearls and jewels. So they came forward, with harps and lutes and psalteries and recorders and other instruments of music before them, and one of them, a damsel who came from the land of China and whose name was Baoutheh, advanced and tightened the strings of her lute. Then she cried out from the top of her head (127) and improvising, sang the following verses: 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.. ? ? ? ? ? Yea, in the night the thought of you still slays me; Hidden are my traces from the wise men's sight,. 162. Aboukir the Dyer and Abousir the Barber dccccxxx. So each of them fared on with that which was with him and gave not over going till they met in one of the inns (33) and each complained to the other of that which he had abidden of travel [in quest of custom] and of the lack of demand for his wares. Now each of them had it in mind to cheat his fellow; so El Merouzi said to Er Razi, 'Wilt thou sell me that?' 'Yes,' answered he, and the other continued, 'And wilt thou buy that which is with me?' Er Razi assented; so they agreed upon this and each of them sold his fellow that which was with him [in exchange for the other's ware]; after which they bade each other farewell and parted. As soon as they were out of each other's sight, they examined their loads, to see what was therein, and one of them found that he had a load of sheep's dung and the other that he had a load of goat's dung; whereupon each of them turned back in quest of his fellow. They met in the inn aforesaid and laughed at each other and cancelling their bargain, agreed to enter into partnership and that all that they had of money and other good should be in common between them, share and share alike.. So he repaired to the draper and buying of him a turban-cloth of lawn, returned with it to the old woman, who took it and burned it in two places. Then she donned devotees' apparel and taking the turban-cloth with her, went to the draper's house and knocked at the door. When the draper's wife saw her, she opened to her and received her kindly and made much of her and welcomed her. So the old woman went in to her and conversed with her awhile. Then said she to her, "[I desire to make] the ablution [preparatory] to prayer." So the wife brought her water and she made the ablution and standing up to pray, prayed and did her occasion. When she had made an end of her prayers, she left the turban-cloth in the place of prayer and went away.. Then he called Sitt el Milah and said to her, "The house [wherein thou lodgest] and that which is therein Is a guerdon [from me] to thy lord. So do thou take him and depart with him in the safeguard of God the Most High; but absent not yourselves from our presence." [So she went forth with Nouredin and] when she came to the house, she found that the Commander of the Faithful had sent them gifts galore and abundance of good things. As for Nouredin, he sent for his father and mother and appointed him agents and factors in the city of Damascus, to take the rent of the houses and gardens and khans and baths; and they occupied themselves with collecting that which accrued to him and sending it to him every year. Meanwhile, his father and mother came to him, with that which they had of monies and treasures and merchandise, and foregathering with their son, saw that he was become of the chief officers of the Commander of the Faithful and of the number of his session-mates and entertainers, wherefore they rejoiced in reunion with him and he also rejoiced in them.. The king marvelled at what he saw and questioned him of [how he came by] the knowledge of this. 'O king,' answered the old man, 'this [kind of] jewel is engendered in

the belly of a creature called the oyster and its origin is a drop of rain and it is firm to the touch [and groweth not warm, when held in the hand]; so, when [I took the second pearl and felt that] it was warm to the touch, I knew that it harboured some living thing, for that live things thrive not but in heat.' (209) So the king said to the cook, 'Increase his allowance.' And he appointed to him [fresh] allowances..? ? ? ? ? Lovely with longing for its love's embrace, The fear of his estrangement makes it lean..? ? ? ? ? Say, by the lightnings of thy teeth and thy soul's pure desire, Moan'st thou as moan the doves and is thy heart for doubt on fire?.? ? ? ? ? b. The Singer and the Druggist dccccxxxviii.? ? ? ? ? k. The Blind Man and the Cripple dccccx.Accordingly, the servant carried this message to the lieutenant of police, who was standing at the assessor's door, and he said, "This is reasonable." Then said [the assessor] to the servant, "Harkye, O eunuch! Go and fetch us such an one the notary;" for that he was his friend [and it was he whose name he had forged as the drawer-up of the contract]. So the lieutenant of police sent after him and fetched him to the assessor, who, when he saw him, said to him, "Get thee to such an one, her with whom thou marriedst me, and cry out upon her, and when she cometh to thee, demand of her the contract and take it from her and bring it to us." And he signed to him, as who should say, "Bear me out in the lie and screen me, for that she is a strange woman and I am in fear of the lieutenant of police who standeth at the door; and we beseech God the Most High to screen us and you from the trouble of this world. Amen."The following story occupies the last five Nights (xcv-cc) of the unfinished Calcutta Edition of 1814-18. The only other text of it known to me is that published by Monsieur Langles (Paris, 1814), as an appendix to his Edition of the Voyages of Sindbad, and of this I have freely availed myself in making the present translation, comparing and collating with it the Calcutta (1814-18) Text and filling up and correcting omissions and errors that occur in the latter. In the Calcutta (1814-18) Text this story (Vol. II. pp. 367-378) is immediately succeeded by the Seven Voyages of Sindbad (Vol. II. pp. 378-458), which conclude the work..? ? ? ? ? b. The Enchanted Youth xxi.Therewithal the king bade all his officers go round about in the thoroughfares and colleges [of the town] and bring before him all strangers whom they found there. So they went forth and brought him much people, amongst whom was the man who had painted the portrait. When they came into the presence, the Sultan bade the crier make proclamation that whoso wrought the portrait should discover himself and have whatsoever he desired. So the poor man came forward and kissing the earth before the king, said to him, "O king of the age, I am he who painted yonder portrait." Quoth El Aziz, "And knowest thou who she is?" "Yes," answered the other; "this is the portrait of Mariyeh, daughter of the king of Baghdad." The king ordered him a dress of honour and a slave-girl [and he went his way]. Then said El Abbas, "O father mine, give me leave to go to her, so I may look upon her; else shall I depart the world, without fail." The king his father wept and answered, saying, "O my son, I builded thee a bath, that it might divert thee from leaving me, and behold it hath been the cause of thy going forth; but the commandment of God is a foreordained (61) decree." (62).IBN ES SEMMAK AND ER RESHID. (161).78. Mesrour and Ibn el Caribi dclxii.? ? ? ? ? d. The Eldest Lady's Story (237) lxiv.? ? ? ? ? b. The Second Voyage of Sindbad the Sailor.? ? ? ? ? c. The Third Officer's Story dccccxxxii.66. The Imam Abou Yousuf with Er Reshid and Zubeideh dclii.? ? ? ? ? ? ? ? ? ? wa. The Hawk and the Locust dccccxvi.Officer's Story, The Fourth, ii. 142..?OF LOOKING TO THE ISSUES OF AFFAIRS..Sindbad the Sailor, The Seventh Voyage of, iii. 224..The Fourth Night of the Month..Melik (El) Ez Zahir Rukneddin Bibers el Bunducdari and the Sixteen Officers of Police, ii. 117..But for the spying of the eyes [ill-omened,] we had seen, i. 50..Rich Man and his Wasteful Son, The, i. 252..THE MERCHANT OF CAIRO AND THE FAVOURITE OF THE KHALIF EL MAMOUN EL HAKIM BI AMRILLAH. (180).? ? ? ? ? How many a friend, for money's sake, hath companied with me!..? ? ? ? ? Yea, so but Selma in the dust my bedfellow may prove, Fair fall it thee! In heaven or hell I reck not if it be..Then he turned back, pondering upon that sleeping youth, and coming to him, as he slept, lighted down from his horse and sat down by him. He fixed his eyes upon his face and considered him awhile and said in himself, 'For aught I know, this youth may be Melik Shah.' And he fell a-hemming and saying, 'Harkye, O youth!' Whereupon the sleeper awoke and sat up; and the eunuch said to him, 'Who is thy father in this village and where is thy dwelling?' The youth sighed and answered, 'I am a stranger;' and the eunuch said, 'From what land art thou and who is thy father?' Quoth the other, 'I am from such a land,' and the eunuch ceased not to question him and he to answer him, till he was certified of him and knew him. So he rose and embraced him and kissed him and wept over his case. Moreover, he told him that he was going about in quest of him and informed him that he was come privily from the king his mother's husband and that his mother would be content [to know] that he was alive and well, though she saw him not..65. The Simpleton and the Sharper dclii.Upon the parting day our loves from us did fare, iii. 114..So, on the morrow, she made her ready and donning the costliest of apparel, adorned herself with the most magnificent of ornaments and the highest of price and stained her hands with henna. Then she let down her tresses upon her shoulders and went forth, walking along with coquettish swimming gait and amorous grace, followed by her slave-girls, till she came to the young merchant's shop and sitting down thereat, under colour of seeking stuffs, saluted him and demanded of him somewhat of merchandise. So he brought out to her various kinds of stuffs and she took them and turned them over, talking with him the while. Then said she to him, "Look at the goodness of my shape and my symmetry. Seest thou in me any default?" And he answered, "No, O my lady." "Is it lawful," continued she, "in any one that he should slander me and say that I am humpbacked?".? ? ? ? ? If I must die, then welcome death to heal My woes; 'twere lighter than the pangs I feel..On this wise, O King Shah Bekht," continued the vizier, "is the issue of eagerness for [the goods of] the world and covetise of that which our knowledge embraceth not; indeed, [whoso doth thus] shall perish and repent Nor, O king of the age, (added he) is this story more extraordinary than that of the sharper and the merchants."Then she took the lute and smote thereon, after the fashion she had learnt from the Sheikh Iblis, so that Er Reshid's wit was dazed for excess of delight and his understanding was confounded for joy; after which she improvised and sang the following verses:.? ? ? ? ?

k. The Prisoner and how God gave him Relief . cccclxxxv. When the youth had made an end of his speech, the king said, "Carry him back to the prison;" and when they had done this, he turned to the viziers and said to them, "Yonder youth looseth his tongue upon you, but I know your affectionate solicitude for the welfare of my empire and your loyal counsel to me; so be of good heart, for all that ye counsel me I will do." When they heard these words, they rejoiced and each of them said his say Then said the king, "I have not deferred his slaughter but to the intent that the talk might be prolonged and that words might abound, and I desire [now] that ye sit up for him a gibbet without the town and make proclamation among the folk that they assemble and take him and carry him in procession to the gibbet, with the crier crying before him and saying, "This is the recompense of him whom the king delighted to favour and who hath betrayed him!" The viziers rejoiced, when they heard this, and slept not that night, of their joy; and they made proclamation in the city and set up the gibbet..? ? ? ? q. The Shepherd and the Thief dcxxxii.? ? ? ? Compared with thine enjoyment, the hardest things are light To win and all things distant draw near and easy be..Hind and his Vizier, The King of, ii. 105..Shehriyar, Shehrzad and, ii. 111, iii. 141, 157.

[The Canadian Congregational Year Book 1905-6 Vol 33](#)

[Entscheidungen Des Groerzoglich Mecklenburgischen Oberappellationsgerichts Zu Rostock Vol 7](#)

[Westphalia Sancta Pia Beata Vol 2 Sive Vitae Eorum Qui Sanctitate Sua Piusque Exemplis Westphaliam Illustrarunt](#)

[Estudio Biografico Sobre Fray Cayetano Jose Rodriguez y Recopilacion de Sus Producciones Literarias](#)

[Nobelstiftels the Nobel Foundation Code of Statutes Given at the Palace in Stockholm on the 29th Day of June 1900](#)

[Silver Lake Project Irrigation and Drainage Department of the Interior United States Reclamation Service in Cooperation with State of Oregon](#)

[Prosaische Aufsätze](#)

[Orlando Innamorato](#)

[Catalogo de Los Manuscritos Arabes Existentes En La Biblioteca Nacional de Madrid](#)

[Dichtungen Von D Martin Luther](#)

[Petite Bibliotheque Des Theatres Contenant Un Recueil Des Meilleures Pieces Du Theatre Francois Tragique Comique Lyrique Et Bouffon Depuis](#)

[L'Origine Des Spectacles En France Jusqua Nos Jours](#)

[Opuscoli Di Antonio de Ferrariis Detto Il Galateo Da Galatone Supplemento Al Volume IV Della Collana](#)

[Histoire de la Reformation Et Du Refuge Dans Le Pays de Neuchatel Conferences Tenues a Neuchatel](#)

[Histoire de Vence Cite Eveche Baronnie de Son Canton Et de LAncienne Viguerie de Saint-Paul Du Var](#)

[Modern German Prose A Reader for Advanced Classes](#)

[Nebenbuhler Vol 2 Die](#)

[Le Tartuffe Avec de Nouvelles Notices Historiques Critiques Et Litteraires](#)

[Die Formenwelt Des Tastsinnes Vol 1 Grundlegung Der Haptik Und Der Blindenpsychologie](#)

[Il Mercato Il Lago Dellacqua Vergine Ed Il Palazzo Panfiliano Nel Circo Agonale Detto Volgarmente Piazza Navona](#)

[Le Prince de Talleyrand Et La Maison DOrleans Lettres Du Roi Louis-Philippe de Madame Adelaide Et Du Prince de Talleyrand](#)

[Constance Verrier](#)

[Untersuchungen Uber Das Nibelungenlied](#)

[Seances de la Societe Francaise de Physique Annee 1885](#)

[Walton and Holmess Arithmetic Vol 4](#)

[La Loi Des Nations Projet DInstitution DUne Autorite Internationale Legislative Administrative Et Judiciaire Projet de Code de Droit International](#)

[Public](#)

[The Principles of Chemistry Prepared for the Use of Schools Academies and Colleges](#)

[Observations Sur Le Vase Que LOn Conservait a Genes Sous Le Nom de Sacro Catino Et Sur La Note Publiee Sur Ce Vase Par Mr Millin Avec](#)

[Des Recherches Et Des Dissertations Sur LEmeraude Des Anciens Sur LArt de la Verrerie Chez Les Egyptiens Le](#)

[Sudseekunst Beitrage Zur Kunst Des Bismarck-Archipels Und Zur Urgeschichte Der Kunst Uberhaupt Aus Dem Koniglichen Museum Fur](#)

[Volkerkunde Zu Berlin Mit Unterstutzung Des Reichsmarine-Amts](#)

[Vital Records of Winchendon Massachusetts to the End of the Year 1849](#)

[The Works of Shakespear Vol 7 Containing King Lear Timon of Athens Titus Andronicus Macbeth](#)

[Drainage Problems in Tennessee Extract \(A\) from Bulletin No 3 Drainage Reclamation in Tennessee 1910](#)

[Business Documents of Murashu Sons of Nippur Dated in the Reign of Artaxerxes I \(464-424 B C\)](#)

[The New York Directory for 1786 Illustrated with a Plan of the City Prefaced by a General Description of New York](#)

[Play Days A Book of Stories for Children](#)

[Therapeutics of the Eye and Ear An Elementary Manual](#)

[Extracts from Youngs Night Thoughts with Observations Upon Them](#)
[Uber Allianzen Und Allianzverhaltnisse Nach Heutigem Volkerrecht Akademische Abhandlung](#)
[A Flora of North America Vol 1 Illustrated by Coloured Figures Drawn from Nature](#)
[Franz Zehetmeyers Lehrbuch Der Percussion Und Auscultation Und Ihrer Anwendung Auf Die Diagnostik Der Brustfell-Und Lungenkrankheiten](#)
[ALS Leitfaden Zum Selbstunterrichte Fur Artze](#)
[Rapport Sur LOrganisation Et Les Progres de LInstruction Publique](#)
[Vital Records of Spencer Massachusetts to the End of the Year 1849](#)
[Einfuhrung in Goethes Meisterwerke Selections from Goethes Poetical and Prose Works with Copious Biographical Literary Critical and Explanatory Notes a Vocabulary of Difficult Words and an Introduction Containing a Life of Goethe For School and Year Book 1921](#)
[Tales of the Castle or Stories of Instruction and Delight Vol 3 Being Les Veillees Du Chateau Written in French](#)
[An Essay on the Learning Genius and Abilities of the Fair-Sex Proving Them Not Inferior to Man from a Variety of Examples Extracted from Ancient and Modern History Translated from the Spanish of El Theatro Critico](#)
[Essai Sur LOrigine de LEcriture Sur Son Introduction Dans La Grece Et Son Usage Jusquau Tems DHomere CEst-A-Dire Jusqua LAn 1000 Avant Notre Ere](#)
[Das Gestandnis Roman](#)
[Das Amerikanische Haus Entwicklung Bedingungen Anlage Aufbau Einrichtung Innenraum Und Umgebung](#)
[Santiago Durante El Siglo XVI Constitucion de la Propiedad Urbana I Noticias Biograficas de Sus Primeros Pobladores](#)
[Archeological Investigations Along the Proposed Alibates Tour Road Improvement Construction Route Alibates Flint Quarries National Monument Potter County Texas](#)
[Deutsche Volksmarchen Aus Schwaben Aus Dem Munde Des Volks Gesammelt Und Herausgegeben](#)
[Freiburger Diocesan-Archiv 1885 Vol 17 Organ Des Kirchlich-Historischen Vereins Fur Geschichte Alterthumskunde Und Christliche Kunst Der Erzdiocese Freiburg Mit Berucksichtigung Der Angrenzenden Diocesen](#)
[Comment on Fait Son Chemin Dans Le Monde Code Du Savoir-Vivre](#)
[Interim Report on the Thermodynamics of Chemical Species Important in Aerospace Technology \(Including Special Topics in Chemical Kinetics\) The Previous Reports in This Series Have the Nbs Report Nos 6297 6484 6645 6928 7093 7192 7437 7587 7796](#)
[Rassegna DArte 1902 Vol 2](#)
[Harz Der](#)
[Kalender Und Jahrbuch Fur Israeliten Auf Das Jahr 5604 Vol 2](#)
[Zumalacarregui](#)
[Handbuch Der Geographie Und Statistik Von Asien](#)
[Polyeucte Opera En Quatre Actes](#)
[Louis Sinclair Or the Silver Prize Medals The Story of a Boy Who Escaped the Hands of a Real Enchanter](#)
[Verfahren Des Konigsberger Consistoriums Gegen Den Divisionsprediger Dr J Rupp Das Mit Erlauternden Anmerkungen Und Beilagen](#)
[Correzioni E Giunte Al Vocabolario Degli Accademici Della Crusca Sin Qui Publicato](#)
[Historia de Carlos XII Rei de Suecia Vol 2 Dedicada Ao Preclarissimo Senhor Dezembargador Jose de Seabra Da Silva Fidalgo de Caza de Sua Magestade Fidelissima Procurador Da Sua Real Coroa Chancellor Da Caza Da Supplicacao Guardamor Da Torre Do](#)
[Die Geschichte Unserer Tage Oder Getreue Erzahlung Aller Merkwurdigen Ereignisse Der Neuesten Zeit 1830 Vol 1 Nach Den Vorzuglichen Quellen Bearbeitet Auerordentliches Heft Nro 1](#)
[Lettere Inedite del Padre Paolo Segneri D C D G](#)
[Pitture E Sculture Di Modena Indicate E Descritte Le](#)
[Extracts of Letters from Charles Robertson and Charles Wilson Israelite Preachers Australia 1841](#)
[Sailing Directions for the South-East Coast of Nova Scotia And Bay of Fundy](#)
[Longmans Ship Literary Readers The Advanced Reader](#)
[Opere Di Niccolo Machiavelli Cittadino E Segretario Fiorentino Vol 8](#)
[Fuhrer Durch Den Rechtschreib-Unterricht Gegrundet Auf Psychologische Versuche Und Angeschlossen an Seine Entwicklungsgeschichte Und Eine Kritik Des Ersten Sach-Und Sprachunterrichts](#)
[The Oakleyites](#)
[Poesie Vol 1](#)
[Montesquieu Vol 2](#)

[Marchen Der Schlu#7717 Von Tazerwalt](#)

[Der Brief Bei Den Alten Volkern Namentlich Hebraern Romern Und Griechen Kulturgeschichtlich Dargestellt](#)

[Nouvelle Architecture Hydraulique Vol 2 Contenant LArt DElever LEau Au Moyen de Differentes Machines de Construire Dans Ce Fluide de Le Diriger Et Generalement de LAppliquer de Diverses Manieres Aux Besoins de la Societe Contenant La de](#)

[Sexuelle Verirrungen Sadismus Und Masochismus](#)

[La Paga del Sabato Agosto 1914 1915](#)

[Guia y Avisos de Forasteros Que Vienen a la Corte Historia de Mucha Diversion Gusto U Apacible Entretenimiento Donde Veran Lo Que Les Sucedio a Unos Recien-Venidos](#)

[Appendicitis Its Pathology and Surgery](#)

[Ciceros Rede Fur L Flaccus](#)

[Facts and Fiction of Mental Healing](#)

[Narraciones Populares](#)

[Grundzuge Einer Rein Geometrischen Theorie Der Algebraischen Ebenen Curven Eine Von Der Konigl Akademie Der Wissenschaften Zu Berlin Am 1 Juli 1886 Gekronte Preisschrift](#)

[Geographie Generale Du Maroc](#)

[Educazione Patriottica](#)

[Archiv Fur Buchdruckerkunst Und Verwandte Geschafszweige 1889 Vol 26](#)

[Lecons de Chimie Professees En 1868 Et 1869 Sujets Des Lecons Sur LAssimilation Des Substances Minerales Par Les Plantes Sur Le Role de LAcide Hypochloreux En Chimie Organique Et Sur Une Nouvelle Classe DANhydrides Mixtes Sur Les Composes Orga](#)

[Grundzuge Einer Geschichte Der Krankheitslehre Im Mittelalter](#)

[Uber Das Wasserrecht in Nord-Und Mittel-Europa Eine Systematische Darstellung Vom Gesichtspunkte Des Schwedischen Grundeigentumsrechts](#)

[Transactions of the North-East Coast Institution of Engineers and Shipbuilders Vol 14](#)

[Defense Contre LOphidisme La](#)

[Marchen Und Sagen Aus Walschtirol Ein Beitrag Zur Deutschen Sagenkunde](#)

[LArmee Anglaise Vaincue Par Jeanne DArc Sous Les Murs DOrleans](#)

[La Semaine Sainte Au Vatican Etude Musicale Et Pittoresque Texte Et Musique](#)

[Frau Wilhelmine Aus Dem Leben Der Hauptstadt](#)

[The Crystallization of Iron and Steel An Introduction to the Study of Metallography](#)

[Politica de Los Estados Unidos En El Continente Americano La](#)
