

THE MAYFLOWER AND HER LOG JULY 15 1620 MAY 6 1621 VOLUME 2

???? Or if to me "I'm absent" thou sayest, "'Tis a lie," My heart replies, bewildered 'twixt doubt and certainty..The Twentieth Night of the Month..Merry Jest of a Thief, A, ii. 186..The master of police held his hand from him, saying, "Belike he is of the kinsmen of the Commander of the Faithful," and said to the second, "Who art thou?" Quoth he, "I am the son of him whose rank (75) time abaseth not, and if it descend (76) one day, it will assuredly return [to its former height]; thou seest the folk [crowd] in troops to the light of his fire, some standing around it and some sitting." So the master of the police refrained from slaying him and said to the third, "Who art thou?" Quoth he, "I am the son of him who plungeth through the ranks (77) with his might and correcteth (78) them with the sword, (79) so that they stand straight; (80) his feet are not loosed from the stirrup, (81) whenas the horsemen on the day of battle are weary." So the master of police held his hand from him also, saying, "Belike, he is the son of a champion of the Arabs." Then he sent for the old man, the Muezzin, and when the messenger came to him and told him that the Commander of the Faithful sought him, he feared the denunciation of the damsel and accompanied him to the palace, walking and letting wind (44) as he went, whilst all who passed him by laughed at him. When he came into the presence of the Commander of the Faithful, he fell a-trembling and his tongue was embarrassed, [so that he could not speak]. The Khalif laughed at him and said to him, "O elder, thou hast done no offence; so [why] fearest thou?" "O my lord," answered the old man (and indeed he was in the sorest of that which may be of fear,) "by the virtue of thy pure forefathers, indeed I have done nought, and do thou enquire of my conduct." The Khalif laughed at him and ordering him a thousand dinars, bestowed on him a sumptuous dress of honour and made him chief of the Muezzins in his mosque..???? The huntress of th' eyes (60) by night came to me. "Turn in peace," [Quoth I to her;] "This is no time for visiting, I ween." Malice, Of Envy and, i. 125..???? As if the maid the day resplendent and her locks The night that o'er it spreads its shrouding darkness were..???? Were I cut off, beloved, from hope of thy return, Slumber, indeed, for ever my wakeful lids would flee..When Er Reshid came to the throne, he invested Jaafer ben Yehya ben Khalid el Bermeki (156) with the vizierate. Now Jaafer was eminently distinguished for generosity and munificence, and the stories of him to this effect are renowned and are written in the books. None of the viziers attained to the rank and favour which he enjoyed with Er Reshid, who was wont to call him brother (157) and used to carry him with him into his house. The period of his vizierate was nineteen years, (158) and Yehya one day said to his son Jaafer, "O my son, what time thy reed trembleth, water it with kindness." (159) Opinions differ concerning the reason of Jaafer's slaughter, but the better is as follows. Er Reshid could not brook to be parted from Jaafer nor from his [own] sister Abbaseh, daughter of El Mehdi, a single hour, and she was the loveliest woman of her time; so he said to Jaafer, "I will marry thee to her, that it may be lawful to thee to look upon her, but thou shalt not touch her." [Accordingly, they were married] and they used both to be present in Er Reshid's sitting chamber. Now the Khalif would rise bytimes [and go forth] from the chamber, and they being both young and filled with wine, Jaafer would rise to her and swive her. She conceived by him and bore a handsome boy and fearing Er Reshid, despatched the newborn child by one of her confidants to Mecca the Holy, may God the Most High advance it in honour and increase it in veneration and nobility and magnification! The affair abode concealed till there befell despite between Abbaseh and one of her slave-girls, whereupon the latter discovered the affair of the child to Er Reshid and acquainted him with its abiding-place. So, when the Khalif made the pilgrimage, he despatched one who brought him the boy and found the affair true, wherefore he caused befall the Barmecides that which befell. (160) My secret is disclosed, the which I strove to hide, iii. 89..Endeavour against Persistent Ill Fortune, Of the Uselessness of, i. 70..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." Actions, Of the Issues of Good and Evil, i. 103..???? Would we may live together and when we come to die, God grant the death-sleep bring me within her tomb to lie!.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.???? I view her with yearning eyes and she seems to me A moon of the summer, set in a winter's night..???? Pardon of God for everything I crave, except thy love, For on the day of meeting Him, that will my good deed be..???? h. The Thief and the Woman dcccxcix.?? ? ? k. The Prisoner and how God gave him Relief . cccclxxxv. Then he kept them under guard, and when the morning morrowed, he referred their case to El Hejjaj, who caused bring them before him and enquiring into their affair, found that the first was the son of a barber-surgeon, the second of a [hot] bean-seller and the third of a weaver. So he marvelled at their readiness of speech (82) and said to his session-mates, "Teach your sons deportment; (83) for, by Allah, but for their ready wit, I had smitten off their heads!" .???? Yea, he thou lov'st shall be hard-hearted, recking not Of fortune's turns or fate's caprices, in his pride..EL HEJJAJ AND THE THREE YOUNG MEN. (69).Whenas the soul desireth one other than its

peer, ii 207..[When the appointed day arrived], I arose and changing my clothes and favour, donned sailor's apparel; then I took with me a purse full of gold and buying good [victual for the] morning-meal, accosted a boatman [at Deir et Tin] and sat down and ate with him; after which said I to him, "Wilt thou hire me thy boat?" Quoth he, "The Commander of the Faithful hath commanded me to be here;" and he told me the story of the concubines and how the Khalif purposed to drown them that day. When I heard this from him, I brought out to him half a score dinars and discovered to him my case, whereupon quoth he to me, "O my brother, get thee empty calabashes, and when thy mistress cometh, give me to know of her and I will contrive the trick." .? ? ? ? ? Me, till I stricken was therewith, to love thou didst excite, And with estrangement now, alas! heap'st sorrows on my spright..Her verses pleased the kings of the Jinn and they said, 'By Allah, thou sayst sooth!' Then she rose to her feet, with the lute in her hand, and played and sang, whilst the Jinn and the Sheikh Aboutawaif danced. Then the latter came up to her and gave her a carbuncle he had taken from the hidden treasure of Japhet, son of Noah (on whom be peace), and which was worth the kingdom of the world; its light was as the light of the sun and he said to her, 'Take this and glorify thyself withal over (233) the people of the world.' She kissed his hand and rejoiced in the jewel and said, 'By Allah, this beseemeth none but the Commander of the Faithful.'? ? ? ? ? Lo under my command the land of Yemen is And trenchant is my sword against the foe in fight..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..17. The Merchant of Oman ccliv."If it must be and no help, admit Jerir." So Adi went forth and admitted Jerir, who entered, saying: .? ? ? ? ? My body is dissolved with sufferance in vain; Relenting, ay, and grace I hoped should yet betide;.? ? ? ? ? Tell me, was ever yet a mortal spared of thee?.Affairs, Of Looking to the Issues of, i. 80..When the evening evened, the king sat in his privy sitting-chamber and his mind was occupied with the story of the singer and the druggist. So he called the vizier and bade him tell the story. "It is well," answered he, "They tell, O my lord, that.? ? ? ? ? My virtues 'mongst men are extolled and my glory and station rank high..Dethroned King whose Kingdom and Good were restored to him, The, i. 285..The Cadi was perplexed and knew that constraint was not permitted of the law; (269) so he spoke the young merchant fair and said to him, "Protect me, (270) so may God protect thee. If thou divorce her not, this disgrace will cleave to me till the end of time." Then his rage got the better of him and he said to him, "An thou divorce her not with a good grace, I will bid strike off thy head forthright and slay myself; rather flame (271) than shame." The merchant bethought himself awhile, then divorced her with a manifest divorcement (272) and on this wise he delivered himself from that vexation. Then he returned to his shop and sought in marriage of her father her who had played him the trick aforesaid and who was the daughter of the chief of the guild of the blacksmiths. So he took her to wife and they abode with each other and lived the most solaceful of lives, in all prosperity and contentment and joyance, till the day of death; and God [alone] is All-Knowing..Presently, the vizier heard of the merchant's coming; so he sent to him and let bring him to his house and talked with him awhile of his travels and of that which he had abidden therein, and the merchant answered him thereof. Then said the vizier, 'I will put certain questions to thee, which if thou answer me, it will be well [for thee].' And the merchant rose and made him no answer. Quoth the vizier, 'What is the weight of the elephant?' The merchant was perplexed and returned him no answer and gave himself up for lost. Then said he, 'Grant me three days' time.' So the vizier granted him the delay he sought and he returned to his lodging and related what had passed to the old woman, who said, 'When the morrow cometh, go to the vizier and say to him, "Make a ship and launch it on the sea and put in it an elephant, and when it sinketh in the water, [under the beast's weight], mark the place to which the water riseth. Then take out the elephant and cast in stones in its place, till the ship sink to the mark aforesaid; whereupon do thou take out the stones and weigh them and thou wilt know the weight of the elephant"'.Accordingly, the hangman took him and bringing out the knife, offered to cut off his hand, what while El Muradi said to him, "Cut and sever the bone and sear (24) it not for him, so he may lose his blood and we be rid of him." But Ahmed, he who had aforesaid been the means of his deliverance, sprang up to him and said, "O folk, fear God in [your dealings with] this youth, for that I know his affair from first to last and he is void of offence and guiltless. Moreover, he is of the folk of condition, (25) and except ye desist from him, I will go up to the Commander of the Faithful and acquaint him with the case from first to last and that the youth is guiltless of crime or offence." Quoth El Muradi, "Indeed, we are not assured from his mischief." And Ahmed answered, "Release him and commit him to me and I will warrant you against his affair, for ye shall never see him again after this." So they delivered Nouredin to him and he took him from their hands and said to him, "O youth, have compassion on thyself, for indeed thou hast fallen into the hands of these folk twice and if they lay hold of thee a third time, they will make an end of thee; and [in dealing thus with thee], I aim at reward and recompense for thee (26) and answered prayer." (27).When it was the third day, the third vizier came in to the king and said to him, "O king, delay not the affair of this youth, for that his deed hath caused us fall into the mouths of the folk, and it behoveth that thou slay him presently, so the talk may be estopped from us and it be not said, "The king saw on his bed a man with his wife and spared him."* The king was chagrined by this speech and bade bring the youth. So they brought him in shackles, and indeed the king's anger was roused against him by the speech of the vizier and he was troubled; so he said to him, "O base of origin, thou hast dishonoured us and marred our repute, and needs must I do away thy life from the world." Quoth the youth, "O king, make use of patience in all thine affairs, so wilt thou attain thy desire, for that God the Most High hath appointed the issue of patience [to be] in abounding good, and indeed by patience Abou Sabir ascended from the pit and sat down upon the throne." "Who was Abou Sabir," asked the king, "and what is his story?" And the youth answered, saying, "O king,.? ? ? ? ? His justice and his truth all creatures do embrace; The erring he corrects and those of wandering mind..He shall not come in to me. Who is at the door, other than he?" "El

Akhtel et Teghlibi," (56) answered Adi; and Omar said, "He is the unbeliever who says in his verse ..." [And he repeated the following:]. Quoth the Khalif, "God grant thee that thou seekest! Let us drink one last cup and rise before the dawn draw near, and to-morrow night I will be with thee again." "Far be it!" said Aboulhusn. Then the Khalif filled a cup and putting therein a piece of Cretan henbane, gave it to his host and said to him, "My life on thee, O my brother, drink this cup from my hand!" "Ay, by thy life," answered Aboulhusn, "I will drink it from thy hand." So he took it and drank it off; but hardly had he done so, when his head forewent his feet and he fell to the ground like a slain man; whereupon the Khalif went out and said to his servant Mesrour, "Go in to yonder young man, the master of the house, and take him up and bring him to me at the palace; and when thou goest out, shut the door." "Thou that the dupe of yearning art, how many a melting wight In waiting for the unkept tryst doth watch the weary night! But for the spying of the eyes [ill-omened,] we had seen Wild cattle's eyes and antelopes' tresses of sable sheen? Persist not on my weakness with thy disdain nor be Treason and breach of love its troth to thee attributed; Then the king summoned the cadi and the witnesses and bade them marry the old king's daughter and sister to his own sons; so they married them, after the king had made a bride-feast three days and displayed their brides to them from eventide to peep of day. Then the two princes went in to their brides and did away their maidenhead and loved them and were vouchsafed children by them..Patience, Of the Advantages of, i. 89..Then she arose and returned to her chamber..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.. The wine was sweet to us to drink in pleasance and repose, And in a garden of the garths of Paradise we lay..When in the sitting-chamber we for merry-making sate, iii. 135.. What is the pleasance of the world, except it be to see My lady's face, to drink of wine and ditties still to hear?.When he felt the water, he struck out, and gave not over swimming till he landed upon an island, where he abode five days, finding nothing which he might eat or drink; but, on the sixth day, when he despaired of himself, he caught sight of a passing ship; so he made signals to the crew and they came and took him up and fared on with him to an inhabited country, where they set him ashore, naked as he was. There he saw a man tilling; so he sought guidance of him and the husbandman said, 'Art thou a stranger?' 'Yes,' answered the king and sat with him and they talked. The husbandman found him quickwitted and intelligent and said to him, 'If thou sawest a comrade of mine, thou wouldst see him the like of what I see thee, for his case is even as thy case, and he is presently my friend.' In my soul the fire of yearning and affliction rageth aye, iii. 65..When the tither heard the old man's speech, he relented towards him and said to him, 'O old man, I make thee a present of that which is due from thee, and do thou cleave to me and leave me not, so haply I may get of thee profit that shall do away from me my errors and guide me into the way of righteousness.' So the old man followed him, and there met him another with a load of wood. Quoth the tither to him, 'Pay what is due from thee.' And he answered, 'Have patience with me till to-morrow, for I owe the hire of a house, and I will sell another load of wood and pay thee two days' tithe.' But he refused him this and the old man said to him, 'If thou constrain him unto this, thou wilt enforce him quit thy country, for that he is a stranger here and hath no domicile; and if he remove on account of one dirhem, thou wilt lose [of him] three hundred and threescore dirhems a year. Thus wilt thou lose the much in keeping the little.' Quoth the tither, 'I give him a dirhem every month to the hire of his lodging.' So he abode in this employ, till he had sowed and reaped and threshed and winnowed, and all was sheer in his hand and the owner appointed neither inspector nor overseer, but relied altogether upon him. Then he bethought himself and said, '_I* misdoubt me the owner of this grain will not give me my due; so I were better take of it, after the measure of my hire; and if he give me my due, I will restore him that which I have taken.' So he took of the grain, after the measure of that which fell to him, and hid it in a privy place. Then he carried the rest to the old man and meted it out to him, and he said to him, 'Come, take [of the grain, after the measure of] thy hire, for which I agreed with thee, and sell it and buy with the price clothes and what not else; and though thou abide with me half a score years, yet shall thou still have this wage and I will acquit it to thee thus.' Quoth the merchant in himself, 'Indeed, I have done a foul thing in that I look it without his leave.' Parting afar hath borne you, but longing still is fain To bring you near; meseemeth mine eye doth you contain..Destiny, Of, i. 136..Then there reigned after them an understanding king, who was just, keen-witted and accomplished and loved stories, especially those which chronicle the doings of kings and sultans, and he found [in the treasuries of the kings who had foregone him] these marvellous and rare and delightful stories, [written] in the thirty volumes aforesaid. So he read in them a first book and a second and a third and [so on] to the last of them, and each book pleased him more than that which forewent it, till he came to the end of them. Then he marvelled at that which he had read [therein] of stories and discourse and witty traits and anecdotes and moral instances and reminiscences and bade the folk copy them and publish them in all lands and climes; wherefore their report was bruited abroad and the people named them "The marvels and rarities of the Thousand Nights and One Night." This is all that hath come down to us of [the history of] this book, and God is All-Knowing. (196).The following story occupies the last five Nights (cxcv-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. When the dead man found himself alone, he sprang up, as he were a Satan, and donning the washer's clothes, (39) took the bowls and water-can and wrapped them up in the napkins. Then he took his shroud under his arm and went out. The doorkeepers thought that he was the washer and said to him, 'Hast thou made an end of the washing, so we may tell the Amir?' 'Yes,' answered the sharper and made off to his lodging, where he found El Merouzi soliciting his wife and saying to her, 'Nay, by thy life, thou wilt never again look upon his face; for that by this time he is buried. I myself escaped not from them but after travail and trouble, and if he speak, they will put him to death.' Quoth she, 'And what wilt thou have of me?' 'Accomplish my desire of thee,' answered he, 'and heal my disorder, for I am better than thy husband.' And he fell a-toying with her. When El Abbas had made an end of his verses, his father said to him, "I seek refuge for thee with God, O my son! Hast thou any want unto which thou availest not, so I may endeavour for thee therein and lavish my treasures in quest thereof?" "O father mine," answered El Abbas, "I have, indeed, an urgent want, on account whereof I came forth of my native land and left my people and my home and exposed myself to perils and stresses and became an exile from my country, and I trust in God that it may be accomplished by thine august endeavour." "And what is thy want?" asked the king. Quoth El Abbas, "I would have thee go and demand me in marriage Mariyeh, daughter of the King of Baghdad, for that my heart is distraught with love of her." And he recounted to his father his story from first to last. After he had slain him, he fell into repentance and mourning and chagrin waxed upon him, and none, who questioned him, would he acquaint with the cause thereof, nor, of his love for his wife, did he tell her of this, and when she asked him of [the cause of] his grief, he answered her not. When the viziers knew of Abou Temam's death, they rejoiced with an exceeding joy and knew that the king's grief arose from regret for him. As for Ilan Shah, he used, after this, to betake himself by night to the sleeping-chamber of the two boys and spy upon them, so he might hear what they said concerning his wife. As he stood one night privily at the door of their chamber, he saw them spread out the gold before them and play with it and heard one of them say, 'Out on us! What doth this gold profit us? For that we cannot buy aught therewith neither spend it upon ourselves. Nay, but we have sinned against Abou Temam and done him to death unjustly.' And the other answered, 'Had we known that the king would presently kill him, we had not done what we did.' '???' How many a mirth-exciting joy amid The raiment of ill chances lies in wait! 10. The Birds and Beasts and the Son of Adam cxlvi. Then he arose and going in to his daughter, found her mother with her; so he set out to them the case and Mariyeh said, "O father mine, my wish is subject unto (122) thy commandment and my will ensueth thy will; so whatsoever thou chooseth, I am still obedient unto thee and under thy dominion." Therewithal the King knew that Mariyeh inclined unto El Abbas; so he returned forthright to King El Aziz and said to him, "May God amend the King! Verily, the occasion is accomplished and there is no opposition unto that which thou commandest" Quoth El Aziz, "By God's leave are occasions accomplished. How deemest thou, O King, of fetching El Abbas and drawing up the contract of marriage between Mariyeh and him?" And Ins ben Cais answered, saying, "Thine be it to decide." '?????' g. The Seventh Voyage of Sindbad the Sailor cclxix. Then they returned to Dinarzad and displayed her in the fifth dress and in the sixth, which was green. Indeed, she overpassed with her loveliness the fair of the four quarters of the world and outshone, with the brightness of her countenance, the full moon at its rising; for she was even as saith of her the poet in the following verses: The money-changer thought they did but finesse with him, that they might get the ass at their own price; but, when they went away from him and he had long in vain awaited their return, he cried out, saying, 'Woe!' and 'Ruin!' and 'Alack, my sorry chance!' and shrieked aloud and tore his clothes. So the people of the market assembled to him and questioned him of his case; whereupon he acquainted them with his plight and told them what the sharpers had said and how they had beguiled him and how it was they who had cajoled him into buying an ass worth half a hundred dirhems (47) for five thousand and five hundred. (48) His friends blamed him and a company of the folk laughed at him and marvelled at his folly and his credulity in accepting the sharpers' talk, without suspicion, and meddling with that which he understood not and thrusting himself into that whereof he was not assured. Then said the young man, the villager's son, 'And I, O holy woman, my father brought us a woman who had been stoned, and my people tended her till she recovered. Now she was surpassing of beauty; so I required her of herself; but she refused and clave fast to God (to whom belong might and majesty), wherefore folly (8) prompted me, so that I agreed with one of the youths that he should steal clothes and coin from my father's house. Then I laid hands on him [and carried him] to my father and made him confess. So he avouched that the woman was his mistress from the city and had been stoned on his account and that she was of accord with him concerning the theft and had opened the doors to him, and this was a lie against her, for that she had not yielded to me in that which I sought of her. So there befell me what ye see of punishment." And the young man, the thief, said, 'I am he with whom thou agreedst concerning the theft and to whom thou openedst the door, and I am he who avouched against her falsely and calumniously and God (extolled be His perfection and exalted be He!) knoweth that I never did evil with her, no, nor knew her in any wise before then.' A certain assessor was one day taken with a woman and much people assembled before his house and the lieutenant of police and his men came to him and knocked at the door. The assessor looked out of window and seeing the folk, said, "What aileth you?" Quoth they, "[Come,] speak with the lieutenant of police such an one." So he came down and they said to him, "Bring forth the woman that is with thee." Quoth he, "Are ye not ashamed? How shall I bring forth my wife?" And they said, "Is she thy wife by contract (118) or without contract?" ["By contract,"] answered he, "according to the Book of God and the Institutes of His Apostle." "Where is the contract?" asked they; and he replied, "Her contract is

in her mother's house." Quoth they, "Arise and come down and show us the contract." And he said to them, "Go from her way, so she may come forth." Now, as soon as he got wind of the matter, he had written the contract and fashioned it after her fashion, to suit with the case, and written therein the names of certain of his friends as witnesses and forged the signatures of the drawer and the wife's next friend and made it a contract of marriage with his wife and appointed it for an excuse. (119) So, when the woman was about to go out from him, he gave her the contract that he had forged, and the Amir sent with her a servant of his, to bring her to her father. So the servant went with her and when she came to her door, she said to him, "I will not return to the citation of the Amir; but let the witnesses (120) present themselves and take my contract." Presently she felt a breath upon her face; whereupon she awoke and found Queen Kemeriyeh kissing her, and with her her three sisters, Queen Jemreh, Queen Wekhimeh and Queen Sherareh. So she arose and kissed their hands and rejoiced in them with the utmost joy and they abode, she and they, in talk and converse, what while she related to them her history, from the time of her purchase by the Mughrebi to that of her coming to the slave-dealers' barrack, where she besought Ishac en Nedim to buy her, and how she won to Er Reshid, till the moment when Iblis came to her and brought her to them. They gave not over talking till the sun declined and turned pale and the season of sundown drew near and the day departed, whereupon Tuhfeh was instant in supplication to God the Most High, on the occasion of the prayer of sundown, that He would reunite her with her lord Er Reshid..? ? ? ? c. The Third Voyage of Sindbad the Sailor dxlvi. Presently, he caught sight of an earthen pan turned over upon its mouth; so he raised it from the ground and found under it a horse's tail, freshly cut off, and the blood oozing from it; whereby he knew that the cook adulterated his meat with horses' flesh. When he discovered this default, he rejoiced therein and washing his hands, bowed his head and went out; and when the cook saw that he went and gave him nought, he cried out, saying, 'Stay, O sneak, O slink-thief!' So the lackpenny stopped and said to him, 'Dost thou cry out upon me and becall [me] with these words, O cuckold?' Whereat the cook was angry and coming down from the shop, said, 'What meanest thou by thy speech, O thou that devourest meat and kouskoussou and bread and seasoning and goest forth with "Peace (13)[be on thee!]," as it were the thing had not been, and payest down nought for it?' Quoth the lackpenny, 'Thou liest, O son of a cuckold!' Wherewith the cook cried out and laying hold of the lackpenny's collar, said, 'O Muslims, this fellow is my first customer (14) this day and he hath eaten my food and given me nought.! ? ? ? ? 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;.God [judge] betwixt me and her lord! Away With her he flees me and I follow aye..? ? ? ? The earth is my birth-place, indeed; but my place Of abidance is still in the cheeks of the fair..? ? ? ? Our stead, that late was desert, grew green and eke our trees, That barren were, grew loaded with ripened fruits galore..When the youth had made an end of his story, the king's anger subsided a little and he said, "Restore him to the prison, for the day draweth to an end, and tomorrow we will took into his affair." "There was once a man of Khorassan and he had a son, whose improvement he ardently desired; but the young man sought to be alone and to remove himself from his father's eye, so he might give himself up to pleasance and delight. So he sought of his father [leave to make] the pilgrimage to the Holy House of God and to visit the tomb of the Prophet (whom God bless and keep!). Now between them and Mecca was a journey of five hundred parasangs; but his father could not gainsay him, for that the law of God made this (178) incumbent on him and because of that which he hoped for him of improvement [therefrom]. So he joined unto him a governor, in whom he trusted, and gave him much money and took leave of him. The son set out on the holy pilgrimage (179) with the governor and abode on that wise, spending freely and using not thrift..Mariyeh folded the letter and gave it to Shefikeh, bidding her carry it to El Abbas. So she took it and going with it to his door, would have entered; but the chamberlains and serving-men forbade her, till they had gotten her leave from the prince. When she went in to him, she found him sitting in the midst of the five damsels aforesaid, whom his father had brought him. So she gave him the letter and he took it and read it. Then he bade one of the damsels, whose name was Khefifeh and who came from the land of China, tune her lute and sing upon the subject of separation. So she came forward and tuning the lute, played thereon in four-and-twenty modes; after which she returned to the first mode and sang the following verses:.? ? ? ? I. The Foolish Fisherman dccccxviii.? ? ? ? ? ? ? ? ab. Story of the King's Son and the Ogress v.? ? ? ? I fear me for my body from sickness and unrest, Lest of the fear of sev'rance it be betrayed and slain..When they came to the palace, King Shehriyar commanded to spread the tables with beasts roasted [whole] and sweetmeats and all manner viands and bade the crier make proclamation to the folk that they should come up to the Divan and eat and drink and that this should be a means of reconciliation between him and them. So great and small came up unto him and they abode on that wise, eating and drinking, seven days with their nights. Then the king shut himself up with his brother and acquainted him with that which had betided him with the vizier's daughter [Shehrzad] in those three years [which were past] and told him what he had heard from her of saws and parables and chronicles and pleasant traits and jests and stories and anecdotes and dialogues and histories and odes and verses; whereat King Shahzeman marvelled with the utterest of marvel and said, "Fain would I take her younger sister to wife, so we may be two own brothers to two own sisters, and they on likewise be sisters unto us; for that the calamity which befell me was the means of the discovering of that which befell thee and all this time of three years past I have taken no delight in woman, save that I lie each night with a damsel of my kingdom, and when I arise in the morning, I put her to death; but now I desire to marry thy wife's sister Dinarzad." I am the champion-slayer he warrior without peer, iii. 94. 249----.? ? ? ? a. The Adventures of Beloukiya cccclxxxvi. When a year had elapsed, there came to the city a ship, wherein were merchants and goods galore. Now it was of their usance, from time immemorial, that, when there came a ship to the city, the king sent unto it such of his servants as he trusted in, who took charge of the goods, so they might be [first of all] shown to the king, who bought such of them as befitted him and gave the merchants leave to sell the rest. So he sent,

as of wont, one who should go up to the ship and seal up the goods and set over them who should keep watch over them..When King Shah Bekht heard this, he said in himself, "How like is this story to my present case with this vizier, who hath not his like!" Then he bade him depart to his own house and come again at eventide..He who Mohammed sent, as prophet to mankind, i. 50..And indeed, O my brother, the night thou camest to me and we caroused together, I and thou, it was as if the Devil came to me and troubled me that night." "And who is he, the Devil?" asked the Khalif. "He is none other than thou," answered Aboulhusn; whereat the Khalif smiled and sitting down by him, coaxed him and spoke him fair, saying, "O my brother, when I went out from thee, I forgot [to shut] the door [and left it] open, and belike Satan came in to thee." Quoth Aboulhusn, "Ask me not of that which hath betided me. What possessed thee to leave the door open, so that the Devil came in to me and there befell me with him this and that?" And he related to him all that had befallen him, from first to last, and there is no advantage in the repetition of it; what while the Khalif laughed and hid his laughter..There was once a king of the kings of Hind, who was goodly of polity, praiseworthy in administration, just to his subjects, beneficent to men of learning and piety and asceticism and devoutness and worship and shunning traitors and froward folk and those of lewd life. On this wise of polity he abode in his kingship what God the Most High willed of days and hours and years, and he married the daughter of his father's brother, a beautiful and lovesome woman, endowed with brightness and perfection, who had been reared in the king's house in splendour and delight. She bore him two sons, the comeliest that might be of boys. Then came fore-ordained fate, which there is no warding off, and God the Most High raised up against the king another king, who came forth upon his realm, and all the folk of the city, who had a mind unto evil and lewdness, joined themselves unto him. So he fortified himself against the king and made himself master of his kingdom, putting his troops to the rout and slaying his guards..106. The Man of Upper Egypt and his Frank Wife dcccxlxi. Then the two kings appointed their father-in-law the vizier to be viceroy in Samarcand and assigned him five of the chief amirs to accompany him, charging them attend him and do him service. The vizier kissed the earth and prayed that they might be vouchsafed length of life. Then he went in to his daughters, whilst the eunuchs and ushers walked before him, and saluted them and bade them farewell. They kissed his hands and gave him joy of the kingship and bestowed on him treasures galore. Then he took leave of them and setting out, journeyed days and nights till he came within three days' journey of Samarcand, where the townspeople met him and rejoiced in him with an exceeding joy. So he entered Samarcand and they decorated the city, and it was a notable day. He sat down on the throne of his kingship and the viziers did him homage and the grandees and amirs of Samarcand and prayed that he might be vouchsafed justice and victory and length of continuance [on life]. So he bestowed on them dresses of honour and entreated them with worship and they made him Sultan over them..101. The Adventures of Quicksilver Ali of Cairo dcccxlvi. To lovers, "What see ye?" he saith, and to hearts of stone, "What love ye," quoth he, "[if to love me ye disdain?].Disciple's Story, The, i. 283..?STORY OF THE FULLER AND HIS WIFE..? Oft as my yearning waxeth, my heart consoleth me With hopes of thine enjoyment in all security..Envy and Malice, Of, i. 125..? For the longing that abideth in my heart is hard to bear. Fare with me, then, to my loved one. Answer nothing, but obey..?A MERRY JEST OF A THIEF..So saying, he sprang to his feet and catching up the thigh-bone of one of the dead, cried out at the top of his voice, saying, 'O ye dead, take them!' And he smote one of them, whilst his comrade [El Merouzi] smote another and they cried out at them and buffeted them on the napes of their necks; whereupon the thieves left that which was with them of plunder and fled; and indeed their wits forsook them [for terror] and they stayed not in their flight till they came forth of the Magians' burial-ground and left it a parasang's length behind them, when they halted, trembling and affrighted for the soreness of that which had betided them of fear and amazement at the dead..Would we may live together, and when we come to die, i. 47..There was once, in a province of Persia, a king of the kings, who was mighty of estate, endowed with majesty and veneration and having troops and guards at his command; but he was childless. Towards the end of his life, his Lord vouchsafed him a male child, and the boy grew up and was comely and learned all manner of knowledge. He made him a private place, to wit, a lofty palace, builded with coloured marbles and [adorned with] jewels and paintings. When the prince entered the palace, he saw in its ceiling the picture [of a woman], than whom he had never beheld a fairer of aspect, and she was compassed about with slave-girls; whereupon he fell down in a swoon and became distraught for love of her. Then he sat under the picture, till, one day, his father came in to him and finding him wasted of body and changed of colour, by reason of his [continual] looking on that picture, thought that he was ill and sent for the sages and physicians, that they might medicine him. Moreover, he said to one of his boon-companions, 'If thou canst learn what aileth my son, thou shalt have of me largesse.' So the courtier went in to the prince and spoke him fair and cajoled him, till he confessed to him that his malady was caused by the picture. Then he returned to the king and told him what ailed his son, whereupon he transported the prince to another palace and made his former lodging the guest-house; and whosoever of the Arabs was entertained therein, he questioned of the picture, but none could give him tidings thereof..? Nor troops have I nor henchmen nor one to lend me aid Save God, to whom, my Maker, my voice in praise I rear..Therewithal Sindbad the Sailor bestowed largesse upon him and made him his boon-companion, and he abode, leaving him not night or day, to the last of their lives. Praise be to God the Glorious, the Omnipotent, the Strong, the Exalted of estate, Creator of heaven and earth and land and sea, to whom belongeth glorification! Amen. Amen. Praise be to God, the Lord of the Worlds! Amen..Three men once went out in quest of riches and came upon a block of gold, weighing a hundred pounds. When they saw it, they took it up on their shoulders and fared on with it, till they drew near a certain city, when one of them said, 'Let us sit in the mosque, whilst one of us goes and buys us what we may eat.' So they sat down in the mosque and one of them arose and entered the city. When he came therein, his soul prompted him to play his fellows false and get the gold for himself alone. So he bought food and poisoned it; but, when he

returned to his comrades, they fell upon him and slew him, so they might enjoy the gold without him. Then they ate of the [poisoned] food and died, and the gold abode cast down over against them.?? ?? They have departed; but the steeds yet full of them remain: Yea, they have left me, but my heart of them doth not complain..When it was the time of the evening meal, the king repaired to the sitting-chamber and summoning the vizier, sought of him the story he had promised him; and the vizier said, "They avouch, O king, that.?? ?? ? c. The Third Calender's Story xiv.?? ? ? ?? c. The King who knew the Quintessence of Things dcccxi.God keep the days of love-delight! How dearly sweet they were! i. 225..?? ?? ? ? ? If to my favours thou aspire and covet me, good lack! What leach such madness can assain or what medicament?? ?? ?? ? ? ? eb. Story of the Barber's Second Brother cxlviii.Then she drank three cups and filling the old man other three, sang the following verses:Hejjaj (El) and the Three Young Men, i. 53..?? ?? ? ? ? All charms, indeed, thou dost comprise; so who shall vie with thee And who shall blame me if for love of such a fair I'm sped?? ?? ?? ? h. The Drop of Honey dlxxxii.?? ?? ?? ? m. The Boy and the Thieves dcxxvii.But for the spying of the eyes [ill-omened,] we had seen, i. 50..?? ?? ?? ? In the wide world no house thou hast, a homeless wanderer thou: To thine own place thou shall be borne, an object for lament. (88).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:?? ?? ?? ? How often, too, hath gladness come to light Whence nought but dole thou didst anticipate!One day, as he went wandering about the streets, he espied a woman of the utmost beauty and grace, and what he saw of her charms amazed him and there betided him what made him forget his present plight. She accosted him and jested with him and he besought her of foregathering and companionship. She consented to this and said to him, 'Let us go to thy lodging.' With this he repented and was perplexed concerning his affair and grieved for that which must escape him of her company by reason of the straitness of his hand, (261) for that he had no jot of spending money. But he was ashamed to say, 'No,' after he had made suit to her; so he went on before her, bethinking him how he should rid himself of her and casting about for an excuse which he might put off on her, and gave not over going from street to street, till he entered one that had no issue and saw, at the farther end, a door, whereon was a padlock..?OF THE ADVANTAGES OF PATIENCE..?? ?? ?? ? For whoso doth rejoice in meeting him shall have Largesse and gifts galore at his dismounting gain..When it was the eighth day, the viziers all assembled and took counsel together and said, "How shall we do with this youth, who baffleth us with his much talk? Indeed, we fear lest he be saved and we fall [into perdition]. Wherefore, let us all go in to the king and unite our efforts to overcome him, ere he appear without guilt and come forth and get the better of us." So they all went in to the king and prostrating themselves before him, said to him, "O king, have a care lest this youth beguile thee with his sorcery and bewitch thee with his craft. If thou heardest what we hear, thou wouldst not suffer him live, no, not one day. So pay thou no heed to his speech, for we are thy viziers, [who endeavour for] thy continuance, and if thou hearken not to our word, to whose word wilt thou hearken? See, we are ten viziers who testify against this youth that he is guilty and entered not the king's sleeping-chamber but with evil intent, so he might put the king to shame and outrage his honour; and if the king slay him not, let him banish him his realm, so the tongue of the folk may desist from him." ?STORY OF THE MAN WHOSE CAUTION WAS THE CAUSE OF HIS DEATH..The Fourth Day..[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..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].Therewithal, O my brother, the locust fell to going round about among the company of the birds, but saw nought resembling the hawk in bulk and body save the kite and deemed well of her. So she brought the hawk and the kite together and counselled the former to make friends with the latter. Now it chanced that the hawk fell sick and the kite abode with him a long while [and tended him] till he recovered and became whole and strong; wherefore he thanked her [and she departed from him]. But after awhile the hawk's sickness returned to him and he needed the kite's succour. So the locust went out from him and was absent from him a day, after which she returned to him with a[nother] locust, (53) saying, "I have brought thee this one." When the hawk saw her, he said, "God requite thee with good! Indeed, thou hast done well in the quest and hast been subtle in the choice."?? ?? ?? ? And whenas the dogs at a fountain have lapped, The lions to drink of the water forbear.".Calcutta (1814-18) Text. 183.There was once a man of the drapers, who had a fair wife, and she was curtained (54) and chaste. A certain young man saw her coming forth of the bath and loved her and his heart was occupied with her. So he cast about [to get access to her] with all manner of devices, but availed not to win to her; and when he was weary of endeavour and his patience was exhausted for weariness and his fortitude failed him and he was at an end of his

resources against her, he complained of this to an old woman of ill-omen, (55) who promised him to bring about union between him and her. He thanked her for this and promised her all manner of good; and she said to him, "Get thee to her husband and buy of him a turban-cloth of fine linen, and let it be of the goodliest of stuffs." .? ? ? ? ? All hearkening to my word, obeying my command, In whatsoever thing is pleasing to my sight..? ? ? ? ? a. The First Old Man's Story iv. Then he sent for his daughter, whose name was Jemreh, and when she came, he said to her, 'Harkye, Jemreh! Know that I am going to [meet] the clans of Es Shisban and Queen Kemeriyeh and the kings of the Jinn. If I am vouchsafed the victory over them, to Allah be the praise and thou shall have of me largesse; but, if thou see or hear that I am worsted and any come to thee with news of me [to this effect], hasten to slay Tuhfeh, so she may fall neither to me nor to them.' Then he took leave of her and mounted, saying, 'When this cometh about, pass over to the Crescent Mountain and take up thine abode there, and await what shall befall me and what I shall say to thee.' And Jemreh answered with 'Hearkening and obedience.' The Ninth Day. As for Er Razi and El Merouzi, they made peace with each other and sat down to share the booty. Quoth El Merouzi, 'I will not give thee a dirhem of this money, till thou pay me my due of the money that is in thy house.' And Er Razi said 'I will not do it, nor will I subtract this from aught of my due.' So they fell out upon this and disputed with one another and each went saying to his fellow, 'I will not give thee a dirhem!' And words ran high between them and contention was prolonged. To return to King El Aziz. When his son El Abbas left him, he was desolated for him with an exceeding desolation, he and his mother; and when tidings of him tarried long and the appointed time passed [and the prince returned not], the king caused public proclamation to be made, commanding all his troops to make ready to mount and go forth in quest of his son El Abbas at the end of three days, after which time no cause of hindrance nor excuse should be admitted unto any. So on the fourth day, the king bade number the troops, and behold, they were four-and-twenty thousand horse, besides servants and followers. Accordingly, they reared the standards and the drums beat to departure and the king set out [with his army], intending for Baghdad; nor did he cease to fare on with all diligence, till he came within half a day's journey of the city and bade his troops encamp in [a place there called] the Green Meadow. So they pitched the tents there, till the country was straitened with them, and set up for the king a pavilion of green brocade, broidered with pearls and jewels. Let destiny with loosened rein its course appointed fare, iii. 211. 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." There was once, in the land of Fars, (15) a man who took to wife a woman higher than himself in rank and nobler of lineage, but she had no guardian to preserve her from want. It misliked her to marry one who was beneath her; nevertheless, she married him, because of need, and took of him a bond in writing to the effect that he would still be under her commandment and forbiddance and would nowise gainsay her in word or deed. Now the man was a weaver and he bound himself in writing to pay his wife ten thousand dirhems, [in case he should make default in the condition aforesaid].

[The Canada Lancet Vol 16 A Monthly Journal of Medical and Surgical Science Criticism and News September 1883-July 1884](#)

[Parturition and the Principles and Practice of Obstetrics](#)

[Illustrations of the Lives and Writings of Gower and Chaucer Collected from Authentick Documents](#)

[The Commentaries Upon the Aphorisms of Dr Herman Boerhaave the Late Learned Professor of Physick in the University of Leyden Vol 6](#)

[Concerning the Knowledge and Cure of the Several Diseases Incident to Human Bodies Of Febrile Thirst Loathings Flatu](#)

[Complete History of the Echalaz Collection](#)

[The Haverfordian Vol 8 October 1886-April 1888](#)

[Birds 1897 A Monthly Serial Illustrated by Color Photography Designed to Promote Knowledge of Bird-Life Volumes 1 and 2](#)

[Selected Essays and Monographs Chiefly from English Sources Braxton Hicks Bodington Hodgkin Paget Humphry Ehlers With Obituary Notice of the Societys Late Treasurer Dr Sedgwick Saunders](#)

[Animate Creation Vol 4 Popular Edition of Our Living World a Natural History](#)

[A History of Cancer Control in the United States 1946-1971 Appendices](#)

[The Practitioner Vol 15 A Journal of Therapeutics and Public Health July to December 1875](#)

[A Treatise on the Diseases of Women Vol 1 In Which It Is Attempted to Join a Just Theory to the Most Safe and Approved Practice With a](#)

[Chronological Catalogue of the Physicians Who Have Written on These Diseases](#)

[Memoires de Fleury de la Comedie-Francaise \(1757 A 1820\) Vol 5](#)

[Landwirthschaftliche Versicherung in Organischer Verbindung Mit Sparanstalten Bodencredit Und Schuldenablosung Vorschlage Zur Besserung](#)

[Der Lage Des Japanischen Landmanns Im Auftrag Des Kais Jap Ministeriums Des Innern Abgefasst](#)

[Reports of Cases Argued and Adjudged in the Courts of Kings Bench Common Pleas and Exchequer Vol 1 of 2 To Which Are Added Some](#)

[Special Cases in the Court of Chancery and Before the Delegates](#)
[A Treatise on the Law of Forcible Entry and Detainer And Related Topics](#)
[Aktenstucke Der Russischen Diplomatie](#)
[Extracts from the Record of Zoological Literature Vols I-VI Containing the Portions Relating to Aves from 1864 to 1869](#)
[Philosophisches Jahrbuch 1903 Vol 16 Auf Veranlassung Und Mit Unterstutzung Der Goerres-Gesellschaft](#)
[Histoire de la Politique Commerciale de la France Et de Son Influence Sur Le Progres de la Richesse Publique Depuis Les Moyen Age Jusqua Nos Jours Vol 1](#)
[Les Soirees Du Gaillard DArriere Vol 1](#)
[Discursos Leidos Ante La Real Academia Sevillana de Buenas Letras En Las Recepciones Publicas de Sus Individuos Vol 3](#)
[The Law Chronicle Vol 2 Monthly Journal June 1855 to June 1856](#)
[A Treatise of the Exchequer and Revenue of Ireland Vol 2](#)
[Meditations Philosophiques Sur lOrigine de la Justice c Vol 1](#)
[Reform of the Extradition Laws of the United States Hearings Before the Subcommittee on Crime of the Committee on the Judiciary House of Representatives Ninety-Eighth Congress First Session](#)
[Archives Italiennes de Biologie Vol 49 Revues Resumes Reproductions Des Travaux Scientifiques Italiens Avec 8 Planches Et 60 Figures Dans Le Texte](#)
[Philosophisches Jahrbuch 1899 Vol 2 Auf Veranlassung Und Mit Unterstutzung Der Goerres-Gesellschaft](#)
[Philosophisches Jahrbuch 1900 Vol 13 Auf Veranlassung Und Mit Unterstutzung Der Goerres-Gesellschaft](#)
[Operations on 459 Cases of Hernia in the Johns Hopkins Hospital from June 1889 to January 1899 The Special Consideration of 268 Cases Operated on by the Halsted Method and the Transplantation of the Rectus Muscle in Certain Cases of Inguinal Hernia I](#)
[The Journal of Comparative Neurology 1894 Vol 4 A Quarterly Periodical Devoted to the Comparative Study of the Nervous System](#)
[Oeuvres Completes de J J Rousseau Vol 21](#)
[Menestrel 1895 Vol 61 Le Journal Du Monde Musical Musique Et Theatres](#)
[Nouveau Musiciana Extraits dOuvrages Rares Ou Bizarres Anecdotes Lettres Etc Concernant La Musique Et Les Musiciens Avec Illustrations Et Airs Notes](#)
[Conferences Et Lettres de P Savorgnan de Brazza Sur Les Trois Explorations Dans lOuest Africain de 1875 A 1886](#)
[Palaeontographica Vol 44 Beitrage Zur Naturgeschichte Der Vorzeit](#)
[Annales de la Societe Belge de Chirurgie 1895 Vol 3](#)
[German Literature Vol 1 of 3](#)
[Polytechnisches Journal 1840 Vol 27 Mit VI Kupfertafeln Und Mehreren Tabellen](#)
[Digest of the Law of Mines and Minerals and of All Controversies Incident to the Subject-Matter of Mining](#)
[Transactions of the Ophthalmological Society of the United Kingdom Vol 38 Session 1918 with List of Officers Members Etc](#)
[Suite Du Repertoire Du Theatre Francais Vol 13 Avec Un Choix Des Pieces de Plusieurs Autres Theatres Arrangees Et Mises En Ordre Comedies En Prose](#)
[The History of the Arts and Sciences of the Antients Under the Following Heads Vol 2 The Art Military Grammar and Grammarians Philology and Philologers Rhetoricians Sophists Poetry and Poets](#)
[Twenty-Seventh Annual Report of the Directors January 16 1871](#)
[History of the Sixteenth and Seventeenth Centuries Vol 2 of 2 Illustrated by Original Documents](#)
[The Presbyterian Historical Almanac and Annual Remembrance of the Church for 1864 Vol 6](#)
[Dr Martin Luthers Sammtliche Werke Vol 65](#)
[Thirteenth Annual Report of the State Board of Health of the State of Connecticut for the Year Ending November 30 1890 With the Registration Report for 1889 Relating to Births Marriages Deaths and Divorces](#)
[Canada and Its Provinces Vol 11 A History of the Canadian People and Their Institutions by One Hundred Associates](#)
[International Abstract of Surgery Vol 35 Supplementary to Surgery Gynecology and Obstetrics July to December 1922](#)
[Guys Hospital Reports Vol 48 Being Vol XXXIII of the Third Series](#)
[Locomotive Actuelle La ETude Generale Sur Les Types Recents de Locomotives a Grande Puissance Proportions Conditions DETablissement Construction Regime EConomique Utilisation Revue Des Principaux Types Usites En Europe Et Aux ETats-Unis](#)
[Annalen Der Physik Vol 3 Jahrgang 1813](#)
[Orationes Ex Recensione Guilielmi Dindorfii Vol 3 Orationes XLI-LXI Prooemia Epistolae Index Historicus](#)
[Allgemeine Literaturgeschichte Vol 3 Die Literatur Der Revolutionsperiode \(Neunzehntes Jahrhundert\)](#)

[Kant Sein Leben Und Seine Lehre](#)
[Handbuch Der Politik Vol 2 Die Aufgaben Der Politik I Teil](#)
[Francois Bacon](#)
[Palaeontographica Vol 50 Beitrage Zur Naturgeschichte Der Vorzeit](#)
[Transactions of the Ophthalmological Society of the United Kingdom Vol 27 Session 1906-1907 with List of Officers Members Etc](#)
[Contributions to Economic Geology 1907 Vol 2 Coal and Lignite](#)
[Catalog of the Hanes Collection of Manuscripts Rare Book Collection University of North Carolina at Chapel Hill](#)
[Quarterly Journal of Microscopical Science 1854 Vol 2 With Illustrations on Wood and Stone](#)
[Necrology of the English Congregation of the Order of Saint Benedict from 1600 to 1883](#)
[Rochester and Monroe County](#)
[The Wisconsin Medical Recorder Vol 10 A Monthly Journal of Medicine and Surgery Devoted to the Best Interests of the Whole Profession January to December 1907](#)
[Forty-First Annual Report of the Managers of the New York Institution for the Blind For the Year Ending September 30 1876](#)
[L'Ami de la Religion Et Du Roi Vol 15 Journal Ecclesiastique Politique Et Litteraire](#)
[Proceedings of the Literary and Philosophical Society of Liverpool During the Seventy-Seventh Session 1887-88 Vol 42](#)
[Protestant Exiles from France Chiefly in the Reign of Louis XIV or the Huguenot Refugees and Their Descendants in Great Britain and Ireland Vol 1 Refugees Naturalized Before 1681](#)
[Nineteenth Annual Report of the Michigan Academy of Science 1917 Prepared Under the Direction of the Council](#)
[Voyages D'Un Critique a Travers La Vie Et Les Livres Italie Et Espagne](#)
[A Memoir on the Palaeozoic Reticulate Sponges Constituting the Family Dictyospongidae](#)
[Report on the Ophiuroidea Dredged by H MS Challenger During the Years 1873-76](#)
[The Anatomists Vade-Mecum Containing the Anatomy Physiology Morbid Appearances c of the Human Body The Art of Making Anatomical Preparations c](#)
[Der Civilingenieur 1876 Vol 22 Unter Mitwirkung Der Professoren Am K S Polytechnikum](#)
[Bulletin de la Societe Academique de Brest 1901-1902 Vol 27 Reconnue D'Utilite Publique \(Aout 1880\)](#)
[Geschichte Der Neuern Philosophie Von Bacon Von Verulam Bis Benedict Spinoza](#)
[Public Health Nursing](#)
[The Elements of Ethics](#)
[Summary of the Transactions of the College of Physicians of Philadelphia Vol 2 From September 1 1846 to October 2 1849 Inclusive](#)
[The Mining Magazine Vol 23 July 1920](#)
[Register of All Officers and Agents Civil Military and Naval in the Service of the United States on the Thirtieth September 1835 With the Names Force and Condition of All Ships and Vessels Belonging to the United States and When and Where Built](#)
[Nell Gwynne or the Prologue A Comedy in Two Acts](#)
[The Mattassee Lake Sites Archeological Investigations Along the Lower Santee River in the Coastal Plain of South Carolina](#)
[Poika Joka Unohti Nimensa Rudolf](#)
[Six Years of Drama at the Castle Square Theatre With Portraits of the Members of the Company and Complete Programs of All Plays Produced May 3 1897-May 3 1903](#)
[Die Skulpturen Mit Ausnahme Der Altarreliefs](#)
[Early Metrical Tales Including the History of Sir Egeir Sir Gryme and Sir Gray-Steill](#)
[Code Explique de la Presse Vol 1 Traite General de la Police de la Presse Et Des Delits de Publication Comprenant Le Commentaire Complet de la Loi Du 29 Juillet 1881 Sur La Police de L'imprimerie de la Librarie de la Presse Periodique de LAff](#)
[Recueil de Problemes Amusans Et Instructifs Avec Les Demonstrations Raisonnees Et L'Application Des Regles de L'Arithmetique a Leurs Solutions Vol 2 Ou Cours Complet D'Analyses Arithmetiques Contenant Les Solutions](#)
[Heart 1911-1912 Vol 3 A Journal for the Study of the Circulation](#)
[Il Genio Nella Campagna D'Ancona E Della Bassa Italia 1860-1861 Pubblicazione Autorizzata Dal Ministero Della Guerra Testo](#)
[The Works Political Metaphysical and Chronological of the Late Sir James Steuart of Coltness Bart Vol 4 of 6 Now First Collected by General Sir James Steuart Bart His Son from His Fathers Corrected Copies](#)
[The Rural Economy of the Midland Counties Vol 2 Including the Management of Livestock in Leicestershire and Its Environs Together with Minutes on Agriculture and Planting in the District of the Midland Station](#)
[Nibelungenlied Das](#)

[Familia de Leon Roch Vol 1 La](#)

[Central Conference of American Rabbis Vol 24](#)

[Annales de la Societe dEmulation Pour l'Etude de l'Histoire Et Des Antiquites de la Flandre Vol 10](#)

[Scritti Letterari Editi Ed Inediti Di Giuseppe Mazzini Vol 3](#)
