

## ALISAS POCKET POSH JOURNAL CHEVRON

So she donned a devotee's habit and betaking herself to the goldsmith, said to him, 'To whom belongeth the bracelet that is in the king's hand?' Quoth he, 'It belongeth to a man, a stranger, who hath bought him a slave-girl from this city and lodgeth with her in such a place.' So the old woman repaired to the young man's house and knocked at the door. The damsel opened to her and seeing her clad in devotee's apparel, (184) saluted her and said to her, 'Belike thou hast an occasion with us?' 'Yes,' answered the old woman; 'I desire privacy and ablution.' (185) Quoth the girl, 'Enter.' So she entered and did her occasion and made the ablution and prayed. Then she brought out a rosary and began to tell her beads thereon, and the damsel said to her, 'Whence comest thou, O pilgrim?' (186) Quoth she '[I come] from [visiting] the Idol (187) of the Absent in such a church. (188) There standeth up no woman [to prayer] before him, who hath an absent friend and discovereth to him her need, but he acquainteth her with her case and giveth her tidings of her absent one.' 'O pilgrim,' said the damsel, 'we have an absent one, and my lord's heart cleaveth to him and I desire to go to the idol and question him of him.' Quoth the old woman, '[Wait] till to-morrow and ask leave of thy husband, and I will come to thee and go with thee in weal.'? ? ? ? ? ? ? ? ee. Story of the Barber's Fifth Brother cliv.The Ninth Night of the Month..When the appointed day arrived, the chief of the police set apart for his officers a saloon, that had windows ranged in order and giving upon the garden, and El Melik ez Zahir came to him, and he seated himself, he and the Sultan, in the alcove. Then the tables were spread unto them for eating and they ate; and when the cup went round amongst them and their hearts were gladdened with meat and drink, they related that which was with them and discovered their secrets from concealment. The first to relate was a man, a captain of the watch, by name Muineddin, whose heart was engrossed with the love of women; and he said, 'Harkye, all ye people of [various] degree, I will acquaint you with an extraordinary affair which befell me aforetime. Know that. When I awoke and opened my eyes, I found myself [in the open air] and the raft moored to the bank of the stream, whilst about me were folk of the blacks of Hind. When they saw that I was awake, they came up to me, to question me; so I rose to them and saluted them. They bespoke me in a tongue I knew not, whilst I deemed myself in a dream, and for the excess of my joy, I was like to fly and my reason refused to obey me. Then there came to my mind the verses of the poet and I recited, saying: ? ? ? ? ? c. The Third Calender's Story liii. 107. Abou Suweid and the Handsome Old Woman cccxxiii. 62. Abdallah ben Maamer with the Man of Bassora and his Slave-girl ccclxxxiii. ? ? ? ? ? r. The Man who saw the Night of Power dxcvi. Presently, the chief workman came to the palace and sought an audience of the king, who bade admit him. So he entered and kissing the earth, saluted him with a salutation beseeming kings and said, "O king of the time and lord of the age and the day, may felicity endure unto thee and acceptance and be thy rank exalted over all the kings both morning and evening! (58) The work of the bath is accomplished, by the king's fair fortune and the eminence of his magnanimity, (59) and indeed we have done all that behoved us and there remaineth but that which behoveth the king." El Aziz ordered him a sumptuous dress of honour and expended monies galore, giving unto each who had wroughten, after the measure of his work. Then he assembled in the bath all the grandees of his state, amirs and viziers and chamberlains and lieutenants, and the chief officers of his realm and household, and sending for his son El Abbas, said to him, "O my son, I have builded thee a bath, wherein thou mayst take thy pleasure; so enter thou therein, that thou mayst see it and divert thyself by gazing upon it and viewing the goodliness of its ordinance and decoration." "With all my heart," replied the prince and entered the bath, he and the king and the folk about them, so they might divert themselves with viewing that which the workmen's hands had wroughten..So on the morrow, early, he took the stuff and carrying it to the market whence it had been stolen, sat down at the shop whence it had been stolen and gave it to the broker, who took it and cried it for sale. Its owner knew it and bidding for it, [bought it] and sent after the chief of the police, who seized the sharper and seeing him an old man of venerable appearance, handsomely clad, said to him, "Whence hadst thou this piece of stuff?" "I had it from this market," answered he, "and from yonder shop where I was sitting." Quoth the prefect, "Did its owner sell it to thee?" "Nay," replied the thief; "I stole it and other than it." Then said the magistrate, "How camest thou to bring it [for sale] to the place whence thou stolest it?" And he answered, "I will not tell my story save to the Sultan, for that I have an advertisement (154) wherewith I would fain bespeak him." Quoth the prefect, "Name it." And the thief said, "Art thou the Sultan?" "No," replied the other; and the old man said, "I will not tell it but to himself." ?THE SECOND OFFICER'S STORY..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.' One day, as I stood in my shop, there came up to me a woman and stopped before me; and she as she were the full moon rising from among the stars, and the place was illumined by her light. When I saw her, I fixed my eyes on her and stared in her face; and she bespoke me with soft speech. When I heard her words and the sweetness of her speech, I lusted after her; and when she saw that I lusted after her, she did her occasion and promising me [to come again], went away, leaving my mind occupied with her and fire kindled in my heart. Then I abode, perplexed and pondering my affair, whilst fire

flamed in my heart, till the third day, when she came again and I scarce credited her coming. When I saw her, I talked with her and cajoled her and courted her and strove to win her favour with speech and invited her [to my house]; but she answered, saying, 'I will not go up into any one's house.' Quoth I, 'I will go with thee;' and she said, 'Arise and come with me.' 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. THE SEVENTH OFFICER'S STORY. Presently, the princess turned to her maid and bade her fetch them somewhat of food and sweetmeats and dessert and fruits. So Shefikeh brought what she desired and they ate and drank [and abode on this wise] without lewdness, till the night departed and the day came. Then said El Abbas, "Indeed, the day is come. Shall I go to my father and bid him go to thy father and seek thee of him in marriage for me, in accordance with the Book of God the Most High and the Institutes of His Apostle (whom may He bless and keep!) so we may not enter into transgression?" And Mariyeh answered, saying, "By Allah, it is well counselled of thee!" So he went away to his lodging and nought befell between them; and when the day lightened, she improvised and recited the following verses: Meanwhile, the boy [grew up and] abode with the people of the village, and when God willed the accomplishment of His ordinance, the which endeavour availeth not to avert, he went forth with a company of the villagers, to stop the way. The folk complained of them to the king, who sallied out with a company of his men and surrounded the highwaymen and the boy with them, whereupon the latter drew forth an arrow and launched it at them, and it smote the king in his vitals and wounded him. So they carried him to his house, after they had laid hands upon the youth and his companions and brought them before the king, saying, 'What biddest thou that we do with them?' Quoth he, 'I am presently in concern for myself; so bring me the astrologers.' Accordingly, they brought them before him and He said to them, 'Ye told me that my death should be by slaying at the hand of my son: how, then, befalleth it that I have gotten my death-wound on this wise of yonder thieves?' The astrologers marvelled and said to him, 'O king, it is not impossible to the lore of the stars, together with the fore-ordinance of God, that he who hath smitten thee should be thy son.' A certain thief was a [cunning] workman and used not to steal aught, till he had spent all that was with him; moreover, he stole not from his neighbours, neither companied with any of the thieves, lest some one should come to know him and his case get wind. On this wise he abode a great while, in flourishing case, and his secret was concealed, till God the Most High decreed that he broke in upon a poor man, deeming that he was rich. When he entered the house, he found nought, whereat he was wroth, and necessity prompted him to wake the man, who was asleep with his wife. So he aroused him and said to him, 'Show me thy treasure.' Would God upon that bitterest day, when my death calls for me, i. 47. So El Merouzi went away and the other turned to his wife and said to her, 'We have gotten us great plenty of money, and yonder dog would fain take the half of it; but this shall never be, for that my mind hath been changed against him, since I heard him solicit thee; wherefore I purpose to play him a trick and enjoy all the money; and do not thou cross me.' 'It is well,' answered she, and he said to her, '[To-morrow] at day-peep I will feign myself dead and do thou cry out and tear thy hair, whereupon the folk will flock to me. Then lay me out and bury me, and when the folk are gone away [from the burial-place], do thou dig down to me and take me; and have no fear for me, for I can abide two days in the tomb [without hurt].' And she answered, 'Do what thou wilt.' ee. Story of the Barber's Fifth Brother xxxii. 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: Then the captain looked on her [and she pleased him]; so he took her for himself and she abode with him a whole year, doing her endeavour in their service. till they became accustomed to her [and felt assured of her]. One night she plied them with drink and they drank [till they became intoxicated]; whereupon she arose and took her clothes and five hundred dinars from the captain; after which she fetched a razor and shaved all their chins. Then she took soot from the cooking-pots and blackening their faces withal, opened the doors and went out; and when the thieves awoke, they abode confounded and knew that the woman had practised upon them.' 125. The Muslim Champion and the Christian Lady cccclxxiv. p. The Foxes and the Wolf dccccxi. Sans fault of mine, my blood and tears he shed and beggared me Of him I love, yet for himself gained nought thereby whate'er. O Amir of justice, be kind to thy subjects; For justice, indeed, of thy nature's a trait. r. The Heathcock and the Tortoises dccccxiv. THE THIRD OFFICER'S STORY. 66. The Imam Abou Yousuf with Er Reshid and Zubeideh dclii. 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..Hejjaj (El) and the Three Young Men, i. 53..They tell that El Hejjaj (70) once commanded the Master of Police [of Bassora] to go round about [the city] by night, and whomsoever he found [abroad] after nightfall, that he should strike off his head. So he went round one night of the nights and came upon three youths staggering from side to side, and on them signs of [intoxication with] wine. So the officers laid hold of them and the captain of the watch said to them, "Who are ye that ye transgress the commandment of the [lieutenant of the] Commander of the Faithful and come abroad at this hour?" Quoth one of the youths, "I am the son of him to whom [all] necks (71) abase themselves, alike the nose-pierced (72) of them and the [bone-]breaker; (73) they come to him in their own despite, abject and submissive, and he taketh of their wealth (74) and of their blood.".Meanwhile, the Sheikh Aboutawaif Iblis and his son Es Shisban set out, as we have said, with their troops, who were of the doughtiest of the Jinn and the most accomplished of them in valour and horsemanship, [and fared on till they drew near the Crescent Mountain], When the news of their approach reached Meimoun, he cried out with a great cry to the troops, who were twenty thousand horse, [and bade them make ready for departure]. Then he went in to Tuhfeh and kissing her, said to her, 'Know that thou art presently my life of the world, and indeed the Jinn are gathered together to wage war on me on thine account. If I am vouchsafed the victory over them and am preserved alive, I will set all the kings of the Jinn under thy feet and thou shall become queen of the world.' But she shook her head and wept; and he said, 'Weep not, for, by the virtue of the mighty inscription engraven on the seal-ring of Solomon, thou shall never again see the land of men! Can any one part with his life? So give ear unto that which I say; else will I kill thee.' And she was silent..There was once a sage of the sages, who had three sons and sons' sons, and when they waxed many and their posterity multiplied, there befell dissension between them. So he assembled them and said to them, 'Be ye one hand (219) against other than you and despise (220) not [one another,] lest the folk despise you, and know that the like of you is as the rope which the man cut, when it was single; then he doubled [it] and availed not to cut it; on this wise is division and union. And beware lest ye seek help of others against yourselves (221) or ye will fall into perdition, for by whosoever means ye attain your desire, (222) his word (223) will have precedence of (224) your word. Now I have wealth which I will bury in a certain place, so it may be a store for you, against the time of your need.'? ? ? ? ? Quoth Sherik, "On me be his warranty, may God assain the king!" So the Tai departed, after a term had been assigned him for his coming..When the affair was prolonged upon the three sharpers, they went away and sat down a little apart; then they came up to the money-changer privily and said to him, 'If thou canst buy him for us, do so, and we will give thee a score of dirhems.' Quoth he, 'Go away and sit down afar from him.' So they did his bidding and the money-changer went up to the owner of the ass and gave not over tempting him with money and cajoling him and saying, 'Leave yonder fellows and sell me the ass, and I will reckon him a gift from thee,' till he consented to sell him the ass for five thousand and five hundred dirhems. Accordingly the money-changer counted down to him five thousand and five hundred dirhems of his own money, and the owner of the ass took the price and delivered the ass to him, saying, 'Whatsoever betideth, though he abide a deposit about thy neck, (46) sell him not to yonder rogues for less than ten thousand dirhems, for that they would fain buy him because of a hidden treasure whereof they know, and nought can guide them thereto but this ass. So close thy hand on him and gainsay me not, or thou wilt repent.'Favourite of the Khalif El Mamoun el Hakim bi Amrillah, The Merchant of Cairo and the, iii. 171..Now he had a nurse, a foster-mother, on whose knees he had been reared, and she was a woman of understanding and misdoubted of him, but dared not accost him [with questions]. So she went in to Shah Khatoun and finding her in yet sorrier plight than he, asked her what was to do; but she refused to answer. However, the nurse gave not over coaxing and questioning her, till she exacted of her an oath of secrecy. So the old woman swore to her that she would keep secret all that she should say to her, whereupon the queen related to her her history from first to last and told her that the youth was her son. With this the old woman prostrated herself before her and said to her, 'This is an easy matter.' But the queen answered, saying, 'By Allah, O my mother, I choose my destruction and that of my son rather than defend myself by avouching a thing whereof they will not credit me; for they will say, "She avoucheth this, but that she may fend off reproach from herself" And nought will avail me but patience.' The old woman was moved by her speech and her intelligence and said to her, 'Indeed, O my daughter, it is as thou sayst, and I hope in God that He will show forth the truth. Have patience and I will presently go in to the king and hear what he saith and contrive somewhat in this matter, if it be the will of God the Most High.'.Noureddin Ali of Damascus and Sitt el Milan, iii, 3..? ? ? ? ? t. The Weaver who became a Physician by his Wife's Commandment dccccix..So he took a belt, wherein were a thousand dinars, and binding it about his middle, entered the city and gave not over going round about its streets and markets and gazing upon its houses and sitting with those of its folk whose aspect bespoke them men of worth, till the day was half spent, when he resolved to return to his sister and said in himself, 'Needs must I buy what we may eat of ready-[dressed] food] I and my sister.' Accordingly, he accosted a man who sold roast meat and who was clean [of person], though odious in his [means of getting a] living, and said to him, 'Take the price of this dish [of meat] and add thereto of fowls and chickens and what not else is in your market of meats and sweetmeats and bread and arrange it in dishes.' So the cook set apart for him what he desired and calling a porter, laid it in his basket, and Selim paid the cook the price of his wares, after the fullest fashion..? ? ? ? ? The intercessor who to thee herself presenteth veiled Is not her like who naked comes with thee to intercede.'.Meanwhile, Isfehnd the Vizier wrote a letter and despatched it to

all the Amirs, acquainting them with that which had betided him with King Azadbekht and how he had taken his daughter by force and adding, "And indeed he will do with you more than he hath done with me." When the letter reached the chiefs [of the people and troops], they all assembled together to Isfehnd and said to him, "What is to do with him?" (96) So he discovered to them the affair of his daughter and they all agreed, of one accord, that they should endeavour for the slaughter of the king and taking horse with their troops, set out, intending for him. Azadbekht knew not [of their design] till the noise [of the invasion] beset his capital city, when he said to his wife Behrjaur, "How shall we do?" And she answered, saying, "Thou knowest best and I am at thy commandment." So he let bring two swift horses and bestrode one himself, whilst his wife mounted the other. Then they took what they might of gold and went forth, fleeing, in the night, to the desert of Kerman; what while Isfehnd entered the city and made himself king..Third Officer's Story, The, ii. 137..So saying, he left him and went away, whereupon up came the three other sharpers, the comrades of him of the ass, and said to the money-changer, 'God requite thee for us with good, for that thou hast bought him! How can we requite thee!' Quoth he, 'I will not sell him but for ten thousand dirhems.' When they heard this, they returned to the ass and fell again to examining him and handling him. Then said they to the money-changer, 'We were mistaken in him. This is not the ass we sought and he is not worth more than half a score paras to us.' Then they left him and offered to go away, whereat the money-changer was sore chagrined and cried out at their speech, saying, 'O folk, ye besought me to buy him for you and now I have bought him, ye say, "We were deceived [in him], and he is not worth more than ten paras to us.'" Quoth they, 'We supposed that in him was that which we desired; but, behold, in him is the contrary of that which we want; and indeed he hath a default, for that he is short of back.' And they scoffed at him and went away from him and dispersed..King and his Chamberlain's Wife, The, ii. 53..Then she gave out among the folk that the king's father's brother's son was come and bade the grandees and troops go forth to meet him. Moreover, she decorated the city in his honour and the drums of good tidings beat for him, whilst all the king's household [went out to meet him and] dismounting before him, [escorted him to the city and] lodged him with the queen-mother in her palace. Then she bade the chiefs of the state attend his assembly; so they presented themselves before him and saw of his breeding and accomplishments that which amazed them and made them forget the breeding of those who had foregone him of the kings..? ? ? ? ? Thou only art the whole of our desire; indeed Thy love is hid within our hearts' most secret core..27. The Khalif Hisham and the Arab Youth cclxxi.? ? ? ? ? And dromedaries, too, of price and goodly steeds and swift Of many a noble breed, yet found no favour in my eyne!'.? ? ? ? ? g. The Seventh Voyage of Sindbad the Sailor.?THE SIXTH OFFICER'S STORY..Now his parts and fashions pleased the Khalif and the excellence of his composition and his frankness, and he said in himself, "I will assuredly make him my cup-companion and sitting-mate." So he rose forthright and saying to Mesroul, "Take him up," [returned to the palace]. Accordingly, Mesroul took up Aboulhusn and carrying him to the palace of the Khalifate, set him down before Er Reshid, who bade the slaves and slave-girls encompass him about, whilst he himself hid in a place where Aboulhusn could not see him..She passed the night in his lodging and when she arose in the morning, she said to him, "O elder, may I not lack thy kind offices for the morning-meal! Go to the money-changer and fetch me from him the like of yesterday's food." So he arose and betaking himself to the money-changer, acquainted him with that which she had bidden him. The money-changer brought him all that she required and set it on the heads of porters; and the old man took them and returned with them to Sitt el Milah. So she sat down with him and they ate their sufficiency, after which he removed the rest of the food. Then she took the fruits and the flowers and setting them over against herself, wrought them into rings and knots and letters, whilst the old man looked on at a thing whose like he had never in his life seen and rejoiced therein..When her husband heard this, he said to her, 'What is thy name and what are the names of thy father and mother?' She told him their names and her own, whereby he knew that it was she whose belly he had slit and said to her, 'And where are thy father and mother?' 'They are both dead,' answered she, and he said, 'I am that journeyman who slit thy belly.' Quoth she, 'Why didst thou that?' And he replied, 'Because of a saying I heard from the wise woman.' 'What was it?' asked his wife, and he said, 'She avouched that thou wouldst play the harlot with a hundred men and that I should after take thee to wife.' Quoth she, 'Ay, I have whored it with a hundred men, no more and no less, and behold, thou hast married me.' 'Moreover,' continued her husband, 'the wise woman foresaid, also, that thou shouldst die, at the last of thy life, of the bite of a spider. Indeed, her saying hath been verified of the harlotry and the marriage, and I fear lest her word come true no less in the matter of thy death.'10. Women's Craft cxcv-cc..When Hafizeh had made an end of her song, El Abbas said to her, "Well done! Indeed, thou quickenest hearts from sorrows." Then he called another damsel of the daughters of the Medes, by name Merjaneh, and said to her, "O Merjaneh, sing to me upon the days of separation." "Hearkening and obedience," answered she and improvising, sang the following verses..The season of my presence is never at an end, ii. 246..SHEHRZAD AND SHEHRIYAR. (163)..To return to the queen his wife. When the Magian fled with her, he proffered himself to her and lavished unto her wealth galore, but she rejected his suit and was like to slay herself for chagrin at that which had befallen and for grief for her separation from her husband. Moreover, she refused meat and drink and offered to cast herself into the sea; but the Magian shackled her and straitened her and clad her in a gown of wool and said to her, 'I will continue thee in misery and abjection till thou obey me and consent to my wishes.' So she took patience and looked for God to deliver her from the hand of that accursed one; and she ceased not to travel with him from place to place till he came with her to the city wherein her husband was king and his goods were put under seal.. Lover, The Favourite and her, iii. 165..? ? ? ? ? None, by Allah, 'mongst all creatures, none I love save thee alone! Yea, for I am grown thy bondman, by the troth betwixt us plight..42. The Loves of Jubeir ben Umeir and the Lady Budour cccxxvii..Accordingly, he made a banquet, and stationing himself in the man's way, invited him and carried him to his house, where they sat down and ate and drank and

abode in discourse. Presently, the young man said to the other, 'I hear that thou hast with thee a slave-girl, whom thou desirest to sell.' And he answered, saying, 'By Allah, O my lord, I have no mind to sell her!' Quoth the youth, 'I hear that she cost thee a thousand dinars, and I will give thee six hundred, to boot.' And the other said, 'I sell her to thee [at that price].' So they fetched notaries, who drew up the contract of sale, and the young man counted out to the girl's master half the purchase money, saying, 'Let her be with thee till I complete to thee the rest of the price and take my slave-girl.' The other consented to this and took of him a bond for the rest of the money, and the girl abode with her master, on deposit. . . . Ye know I'm passion-maddened, racked with love and languishment, Yet ye torment me, for to you 'tis pleasing to torment. When the damsel heard these verses, she wept till her clothes were drenched and drew near the old woman, who said to her, 'Knowest thou such an one?' And wept and said, 'He is my lord. Whence knowest thou him?' 'O my lady,' answered the old woman, 'sawst thou not the madman who came hither yesterday with the old woman? He was thy lord. But this is no time for talk. When it is night, get thee to the top of the palace [and wait] on the roof till thy lord come to thee and contrive for thy deliverance.' Then she gave her what she would of perfumes and returning to the chamberlain, acquainted him with that which had passed, and he told the youth. Thy letter reached me; when the words thou wrot'st therein I read, iii. 84. Now there was in the house a ram, with which the Persian used to butt, and when he saw what the woman did, he thought she would butt with him; so he broke his halter and running at her, butted her and broke her head. She fell on her back and cried out; whereupon the Persian started up from sleep in haste and seeing the singing-girl [cast down on her back] and the singer with his yard on end, said to the latter, 'O accursed one, doth not what thou hast already done suffice thee?' Then he beat him soundly and opening the door, put him out in the middle of the night. Then she charged her husband keep watch over the thief, till she should return, and repairing to his wife, acquainted her with his case and told her that her husband the thief had been taken and had compounded for his release, at the price of seven hundred dirhems, and named to her the token. So she gave her the money and she took it and returned to her house. By this time, the dawn had broken; so she let the thief go his way, and when he went out, she said to him, 'O my dear one, when shall I see thee come and take the treasure?' 'O indebted one,' answered he, 'when thou needest other seven hundred dirhems, wherewithal to amend thy case and that of thy children and to discharge thy debts.' And he went out, hardly believing in his deliverance from her. Nor," added the vizier, "is this more extraordinary than the story of the three men and our Lord Jesus. . . . My maker reserved me for generous men And the niggard and sland'rer to use me forebade. When the king heard this story, he said, "How like is this to our own case!" Then he bade the vizier retire to his lodging; so he withdrew to his house and on the morrow he abode at home [till the king should summon him to his presence]. Story of Prince Bihzad. Mariyeh, El Abbas and, iii. 53. At this Queen Es Shuhba was stirred to exceeding delight and said, 'Well done, O queen of delight! By Allah, I know not how I shall do to render thee thy due! May God the Most High grant us to enjoy thy long continuance [on life]!' Then she strained her to her breast and kissed her on the cheek; whereupon quoth Iblis (on whom be malison!), 'Indeed, this is an exceeding honour!' Quoth the queen, 'Know that this lady Tuhfeh is my sister and that her commandment is my commandment and her forbiddance my forbiddance. So hearken all to her word and obey her commandment.' Therewithal the kings rose all and kissed the earth before Tuhfeh, who rejoiced in this. Moreover, Queen Es Shuhba put off on her a suit adorned with pearls and jewels and jacinths, worth an hundred thousand dinars, and wrote her on a sheet of paper a patent in her own hand, appointing her her deputy. So Tuhfeh rose and kissed the earth before the queen, who said to her, 'Sing to us, of thy favour, concerning the rest of the sweet-scented flowers and herbs, so I may hear thy singing and divert myself with witnessing thy skill.' 'Harkening and obedience, O lady mine,' answered Tuhfeh and taking the lute, improvised the following verses: . . . O thou that questionest the lily of its scent, Give ear unto my words and verses thereanent. Therewith King Shah Bekht rejoiced with an exceeding great joy and said, 'Praise be to God who hath delivered me from yonder man and hath preserved me from the loss of the kingship and the cessation of prosperity from me!' So the affair of the vizier returned to order and well-being and the king restored him to his place and advanced him in rank. Moreover, he assembled the folk who had missaid of him and destroyed them all, to the last man. And how like," continued the vizier, "is this story unto that of myself and King Shah Bekht, with regard to that whereinto I am fallen of the changing of the king's heart and his giving credence to others against me; but now is the righteousness of my dealing established in thine eyes, for that God the Most High hath inspired me with wisdom and endowed thee with longanimity and patience [to hearken] from me unto that which He allotted unto those who had foregone us, till He hath shown forth my innocence and made manifest unto thee the truth. For now the days are past, wherein it was avouched to the king that I should endeavour for the destruction of my soul, (81) [to wit,] the month; and behold, the probation time is over and gone, and past is the season of evil and ceased, by the king's good fortune." Then he bowed his head and was silent. (82). 'This is idle talk,' answered the cook. 'Thou canst not deliver thyself with this, O youth, for that in thy deliverance is my destruction.' Quoth Selim, 'I swear to thee and give thee the covenant of God (to whom belong might and majesty) and His bond, that He took of His prophets, that I will not discover thy secret ever.' But the cook answered, saying, 'Away! Away! This may no wise be.' However, Selim ceased not to conjure him and make supplication to him and weep, while the cook persisted in his intent to slaughter him. Then he wept and recited the following verses: . . . s. The Stolen Necklace dxcvi. . . . Of me he got not what he sought and brideless did return, For that estrangement and disdain were pleasing in my sight. Presently, the sharper came to the ruin, rejoicing in that which he deemed he should get, and dug in the place, but found nothing and knew that the idiot had tricked him. So he buffeted his face, for chagrin, and fell to following the other whithersoever he went, so he might get what was with him, but availed not unto this, for that the idiot knew what was in his mind and was certified that he spied upon him, [with intent to rob him]; so he kept watch over himself. Now, if the sharper had

considered [the consequences of] haste and that which is begotten of loss therefrom, he had not done thus. Nor," continued the vizier, "is this story, O king of the age, rarer or more extraordinary or more diverting than the story of Khelbes and his wife and the learned man and that which befell between them." There was once a king of the kings of the earth, who dwelt in a populous (236) city, abounding in good; but he oppressed its people and used them foully, so that he ruined (237) the city; and he was named none other than tyrant and misdoer. Now he was wont, whenas he heard of a masterful man (238) in another land, to send after him and tempt him with money to take service with him; and there was a certain tither, who exceeded all his brethren in oppression of the people and foulness of dealing. So the king sent after him and when he stood before him, he found him a mighty man (239) and said to him, "Thou hast been praised to me, but meseemeth thou overpassest the description. Set out to me somewhat of thy sayings and doings, so I may be dispensed therewith from [enquiring into] all thy circumstance." 'With all my heart,' answered the other. 'Know, O king, that I oppress the folk and people (240) the land, whilst other than I wasteth (241) it and peopleth it not.' So the old man put his head forth of the window and called the youth, who came to him from the mosque and sought leave [to enter]. The Muezzin bade him enter, and when he came in to the damsel, he knew her and she knew him; whereupon he turned back in bewilderment and would have fled; but she sprang up to him and seized him, and they embraced and wept together, till they fell down on the ground in a swoon. When the old man saw them in this plight, he feared for himself and fled forth, seeing not the way for drunkenness. His neighbour the Jew met him and said to him, "How comes it that I see thee confounded?" "How should I not be confounded," answered the old man, "seeing that the damsel who is with me is fallen in love with the servant of the mosque and they have embraced and fallen down in a swoon? Indeed, I fear lest the Khalif come to know of this and be wroth with me; so tell me thou what is to be done in this wherewith I am afflicted of the affair of this damsel." Quoth the Jew, "For the nonce, take this casting-bottle of rose-water and go forth-right and sprinkle them therewith. If they be aswoon for this their foregathering and embracement, they will come to themselves, and if otherwise, do thou flee." When the two kings saw that woman's fashion and how she circumvented the Afrit, who had lodged her at the bottom of the sea, they turned back to their kingdoms and the younger betook himself to Samarcand, whilst the elder returned to China and established unto himself a custom in the slaughter of women, to wit, his vizier used to bring him a girl every night, with whom he lay that night, and when he arose in the morning, he gave her to the vizier and bade him put her to death. On this wise he abode a great while, whilst the people murmured and the creatures [of God] were destroyed and the commons cried out by reason of that grievous affair whereinto they were fallen and feared the wrath of God the Most High, dreading lest He should destroy them by means of this. Still the king persisted in that fashion and in that his blameworthy intent of the killing of women and the despoilment of the curtained ones, (159) wherefore the girls sought succour of God the Most High and complained to Him of the tyranny of the king and of his oppressive dealing with them. Now, when the draper saw the turban-cloth, he resolved to put away his wife and waited but till he should get together that which was obligatory on him of the dowry and what not else, (56) for fear of her people. When the old woman arose in the morning, she took the young man and carried him to the draper's house. The wife opened the door to her and the ill-omened old woman entered with him and said to the lady, "Go, fetch that which thou wouldst have fine-drawn and give it to my son." So saying, she locked the door on her, whereupon the young man forced her and did his occasion of her and went forth. Then said the old woman to her, "Know that this is my son and that he loved thee with an exceeding love and was like to lose his life for longing after thee. So I practised on thee with this device and came to thee with this turban-cloth, which is not thy husband's, but my son's. Now have I accomplished my desire; so do thou trust in me and I will put a trick on thy husband for the setting thee right with him, and thou wilt be obedient to me and to him and to my son." (57) And the wife answered, saying, "It is well. Do so." Now the king had a son, a pleasant child, called the Amir Mohammed, who was comely of youth and sweet of speech; he had read in books and studied histories and above all things in the world he loved the telling and hearing of verses and stories and anecdotes. He was dear to his father King Jemhour, for that he had none other son than he on life, and indeed he had reared him in the lap of fondness and he was gifted with the utterest of beauty and grace and brightness and perfection. Moreover, he had learnt to play upon the lute and upon all manner instruments of music and he was used to [carouse and] company with friends and brethren. Now it was of his wont that, when the king rose to go to his sleeping-chamber, he would sit in his place and seek of me that I should entertain him with stories and verses and pleasant anecdotes; and on this wise I abode with them a great while in all cheer and delight, and the prince still loved me with an exceeding great love and entreated me with the utmost kindness. King Shehriyar marvelled at these things and Shehrzad said to him, "Thou marvelledst at that which befell thee on the part of women; yet hath there befallen the kings of the Chosroes before thee what was more grievous than that which befell thee, and indeed I have set forth unto thee that which betided khalifs and kings and others than they with their women, but the exposition is long and hearkening groweth tedious, and in this [that I have already told thee] is sufficiency for the man of understanding and admonishment for the wise." The Khalif laughed and said, "Tell it again and again to thy lady lack-wit." When the Lady Zubeideh heard Mesrour's words [and those of the Khalif,] she was wroth and said, "None lacketh wit but he who believeth a black slave." And she reviled Mesrour, whilst the Khalif laughed. Mesrour was vexed at this and said to the Khalif, "He spoke sooth who said, 'Women lack wit and religion.'" Then said the Lady Zubeideh to the Khalif, "O Commander of the Faithful, thou sportest and jestest with me, and this slave hoodwinketh me, to please thee; but I will send and see which is dead of them." And he answered, saying, "Send one who shall see which is dead of them." So the Lady Zubeideh cried out to an old woman, a stewardess, and said to her, "Go to the house of Nuzhet el Fuad in haste and see who is dead and loiter not." And she railed at her. King of Ind and his Vizier, The, ii. 105. King Azadbekht and his Son, History of, i. 61. Twere better and meeter

thy presence to leave, For, if the eye see not, the heart doth not grieve.' The subscribers to my "Book of the Thousand Nights and One Night" and the present "Tales from the Arabic" have now before them a complete English rendering (the first ever made) of all the tales contained in the four printed (Arabic) Texts of the original work and I have, therefore, thought it well to add to this, the last Volume of my Translation, full Tables of Contents of these latter, a comparison of which will show the exact composition of the different Editions and the particulars in which they differ from one another, together with the manner in which the various stories that make up the respective collections are distributed over the Nights. In each Table, the titles of the stories occurring only in the Edition of which it gives the contents are printed in Italics and each Tale is referred to the number of the Night on which it is begun. . . . . Would God upon that bitterest day, when my death calls for me, What's 'twixt thine excrement and blood (50) I still may smell of thee! By Allah, come ye forth to me, for lo, I'm come to you I May he who's wronged the victory get and God defend the right! (70). 58. The King's Daughter and the Ape ccclv. I swear by his life, yea, I swear by the life of my love without peer, iii. 21. . . . . na. A Merry Jest of a Thief dccccxl. . . . . ab. Story of the King's Son and the Ogress v.N.B.-The Roman numerals denote the volume, the Arabic the page. Accordingly, the king bade fetch the girl [and she came]. Then there befell that which befell of his foregathering with the elder sister, and when he went up to his couch, that he might sleep, the younger sister said to the elder, 'I conjure thee by Allah, O my sister, an thou be not asleep, tell us a story of thy goodly stories, wherewithal we may beguile the watches of our night, against morning come and parting.' 'With all my heart,' answered she and fell to relating to her, whilst the king listened. Her story was goodly and delightful, and whilst she was in the midst of telling it, the dawn broke. Now the king's heart clave to the hearing of the rest of the story; so he respited her till the morrow, and when it was the next night, she told him a story concerning the marvels of the lands and the extraordinary chances of the folk, that was yet stranger and rarer than the first. In the midst of the story, the day appeared and she was silent from the permitted speech. So he let her live till the ensuing night, so he might hear the completion of the story and after put her to death. Then he sent for the viziers and said to them, 'O wicked viziers, ye thought that God was heedless of your deed, but your wickedness shall revert upon you. Know ye not that whoso diggeth a pit for his brother shall fall into it? Take from me the punishment of this world and to-morrow ye shall get the punishment of the world to come and requital from God.' Then he bade put them to death; so [the headsman] smote off their heads before the king, and he went in to his wife and acquainted her with that wherein he had transgressed against Abou Temam; whereupon she grieved for him with an exceeding grief and the king and the people of his household left not weeping and repenting all their lives. Moreover, they brought Abou Temam forth of the well and the king built him a dome (127) in his palace and buried him therein. When the Khalif heard this, he said, "By Allah, O Jerir, Omar possesseth but a hundred dirhems." (66) [And he cried out to his servant, saying,] "Ho, boy! give them to him." Moreover, he gave him the ornaments of his sword; and Jerir went forth to the [other] poets, who said to him, "What is behind thee?" (67) And he answered, "A man who giveth to the poor and denieth the poets, and I am well-pleased with him." (68). . . . . Your water I'll leave without drinking, for there Too many already have drunken whilere. . . . . OF DESTINY OR THAT WHICH IS WRITTEN ON THE FOREHEAD. . . . . An you'd of evil be quit, look that no evil yon do; Nay, but do good, for the like God will still render to you. Then the queen entered the palace and sat down on the throne of the circumcision (231) at the upper end of the hall, whereupon Tuhfeh took the lute and pressing it to her bosom, touched its strings on such wise that the wits of all present were bewildered and the Sheikh Iblis said to her, 'O my lady Tuhfeh, I conjure thee, by the life of this worshipful queen, sing for me and praise thyself, and gainsay me not.' Quoth she, 'Hearkening and obedience; yet, but for the adjuration by which thou conjurest me, I had not done this. Doth any praise himself? What manner of thing is this?' Then she improvised and sang the following verses: . . . . . j. The Two Kings dcxvi. . . . . For the uses of food I was fashioned and made; The hands of the noble me wrought and inlaid. (Conclusion). Then the king acquainted the people [of his court] with the matter and said to them, 'O folk, how deem ye of my looking to the issues of affairs?' And they all marvelled at his wisdom and foresight. Then he turned to his father and said to him, 'Hadst thou looked to the issue of thine affair and dealt deliberately in that which thou didst, there had not betided thee this repentance and grief all this time.' Then he let bring his mother and they rejoiced in each other and lived all their days in joy and gladness. What then," continued the young treasurer, "is more grievous than the lack of looking to the issues of affairs? Wherefore hasten thou not in the slaying of me, lest repentance betide thee and sore concern." Haroun er Reshid, Tuhfet el Culoub and, ii. 203. . . . . Be gracious, so our gladness may be fulfilled with wine And we of our beloved have easance, without fear. . . . . j. The Enchanted Springs dccccxxxvi. . . . . The railers for your loss pretend that I should patient be: 'Away!' I answer them: ' 'tis I, not you, that feel the pain.' So he repaired to the scribe, who wrote him the scroll, and he brought it to his master, who set it on the door and said to the damsel, "Art thou satisfied?" "Yes," answered she. "Arise forthright and get thee to the place before the citadel, where do thou foregather with all the mountebanks and ape-dancers and bear-leaders and drummers and pipers and bid them come to thee to-morrow early, with their drums and pipes, what time thou drinkest coffee with thy father-in-law the Cadi, and congratulate thee and wish thee joy, saying, 'A blessed day, O son of our uncle! Indeed, thou art the vein (266) of our eye! We rejoice for thee, and if thou be ashamed of us, verily, we pride ourselves upon thee; so, though thou banish us from thee, know that we will not forsake thee, albeit thou forsakest us.' And do thou fall to strewing dinars and dirhems amongst them; whereupon the Cadi will question thee, and do thou answer him, saying, 'My father was an ape-dancer and this is our original condition; but out Lord opened on us [the gate of fortune] and we have gotten us a name among the merchants and with their provost.' Then the prince rose to him and embraced him and kissed him and entreated him with honour. Moreover, he seated him in a chair and bestowed on him a dress of honour; and he turned to his father and said to him, "This is the king who

pardoned me and this is his ear that I cut off with an arrow; and indeed he deserveth pardon from me, for that he pardoned me.' Then said he to Bihkerd, 'Verily, the issue of clemency hath been a provision for thee [in thine hour of need].' And they entreated him with the utmost kindness and sent him back to his own country in all honour and worship Know, then, O King," continued the youth, "that there is no goodlier thing than clemency and that all thou dost thereof, thou shalt find before thee, a treasure laid up for thee." ? ? ? ? They have forbid their image to visit me in sleep; So even my nightly phantom forsaketh me, heigho!.108. Aboukir the Dyer and Abousir the Barber dcccclxvii. ? ? ? ? Lo, since the day I left you, O my masters, Life is not sweet, no aye my heart is light..65. The Simpleton and the Sharper dclii.150. The Rogueries of Delileh the Crafty and her Daughter Zeyneb the Trickstress dxcviii. When it was the eleventh day, the viziers betook them early in the morning to the king's gate and said to him, "O king, the folk are assembled from the king's gate to the gibbet, so they may see [the execution of] the king's commandment on the youth." So the king bade fetch the prisoner and they brought him; whereupon the viziers turned to him and said to him, "O vile of origin, doth any hope of life remain with thee and lookest thou still for deliverance after this day?" "O wicked viziers," answered he, "shall a man of understanding renounce hope in God the Most High? Indeed, howsoever a man be oppressed, there cometh to him deliverance from the midst of stress and life from the midst of death, [as is shown by the case of] the prisoner and how God delivered him." "What is his story?" asked the king; and the youth answered, saying, "O king, they tell that. Merchant, The Unlucky, i. 73.

[Histoire Des Petits Theatres de Paris Depuis Leur Origine Vol 1](#)

[Traite Pratique DAuscultation Appliquee Au Diagnostic Des Maladies Des Organes Respiratoires](#)

[Les Assemblees Provinciales Sous Louis XVI](#)

[Histoire DEspagne Vol 7 Depuis Les Premiers Temps Jusqua Nos Jours](#)

[Pasicrisie Belge 1870 Vol 1 Recueil General de la Jurisprudence Des Cours de Belgique En Matiere Civile Commerciale Criminelle de Droit Public Et Administratif Arrets de la Cour de Cassation](#)

[Fin Du Repertoire Du Theatre Francais Avec Un Nouveau Choix Des Pieces Des Autres Theatres Vol 1 Proverbes](#)

[Modeste Mignon](#)

[Memoires Pour LHistoire Des Sciences Et Des Beaux-Arts Vol 1 Commences DEtre Imprimees LAn 1701 a Trevoux Et Dedies a Son Altesse Serenissime Monseigneur Le Prince Souverain de Dombes Juin 1753](#)

[Revista Contemporanea 1887 Vol 66 Ano XIII](#)

[Paris a Travers Les Siecles Vol 4 Histoire Nationale de Paris Et Des Parisiens Depuis La Fondation de Lutece Jusqua Nos Jours](#)

[Etudes Et Lectures Sur Les Sciences DObservation Et Leurs Applications Pratiques Vol 3](#)

[Franz Aragos Sammtliche Werke Vol 2](#)

[Le Triomphe Du Nouveau Monde Vol 1 Reponses Academiques Formant Un Nouveau Systeme de Confederation Fonde Sur Les Besoins Actuels Des Nations Chretiennes-Commerçantes Et Adopte a Leurs Diverses Formes de Gouvernement](#)

[Lettres Memoires Et Negociations de Monsieur Le Comte DEstrades Tant En Qualite DAmbassadeur de S M T C En Italie En Angleterre Et En Hollande Que Comme Ambassadeur Plenipotentiaire a la Paix de Nimegue Vol 4 Conjointement Avec Monsieur](#)

[Recueil de Pieces Rares Et Facetieuses Anciennes Et Modernes En Vers Et En Prose Vol 3 Remises En Lumiere Pour LESbattement Des Pantagruelistes Avec Le Concours DUn Bibliophile](#)

[Memoires Historiques Et Secrets de LImperatrice Josephine Marie-Rose Tascher-de-Pagerie Premiere Epouse de Napoleon Bonaparte Vol 2 Ornes de Cinq Gravures Portrait Et Fac Simile](#)

[L'Afrique Nouvelle Essai Sur LEtat Civilisateur Dans Les Pays Neufs Et Sur La Fondation LOrganisation Et Le Gouvernement de LEtat Independant Du Congo](#)

[Mythologie Pittoresque Ou Histoire Methodique Universelle Des Faux Dieux de Tous Les Peuples Anciens Et Modernes Presentant Un Expose Des Croyances Fabuleuses de la Plupart Des Nations Indiquant Les Noms LOrigine La Puissance Les Temples Le Cul](#)

[Archiv Fur Gynaekologie 1900 Vol 61 Erstes Heft](#)

[Registrum Johannis de Pontissar Episcopi Wyntoniensis Vol 1 A D 1282-1304](#)

[Oeuvres Litteraires](#)

[The Analectic Magazine 1815 Vol 5 Containing Selections from Foreign Reviews and Magazines Together with Original Miscellaneous Compositions](#)

[Flore Des Jardins Et Des Grandes Cultures Ou Description Des Plantes de Jardins DOrangeries Et de Grandes Cultures Leur Multiplication LEpoque de Leur Fleuraison Et de Leur Fructification Et Leur Emploi Vol 1](#)

[The Eclectic Review 1822](#)

[Essai Politique Sur Le Royaume de la Nouvelle-Espagne Vol 4](#)

[La Bibliotheque Des Predicateurs Vol 7 Morale VII P](#)

[Precis DUn Cours Sur LEnsemble Du Droit Prive Des Romains Publie En Allemand Sous Ce Titre Lehrbuch Der Institutionen Des Romischen Rechtes](#)

[Xive Congres International de Medecine Madrid 23-30 Avril 1903 Volume General Organisation Assemblees Generales Enonce Des Trauvaux Liste Des Membres](#)

[Documenti Illustrativi Ed Indice Generale Della Storia Della Citta E Campagna Di Milano](#)

[A Digest of the Laws Respecting Wills Executors and Administrators Jurisdiction and Practice of the Courts of Probate and Equity in Relation to the Estates of Decedents Also the Law of Decent Distribution Dower and Guardian and Ward](#)

[Zeitschrift Fur Biologie 1906 Vol 48](#)

[Archiv Fur Die Gesamte Physiologie Des Menschen Und Der Thiere 1903 Vol 98](#)

[Della Economia Pubblica E Delle Sue Attinenze Colla Morale E Col Diritto](#)

[The Smith College Monthly Vol 23 October 1915-June 1916](#)

[Storia DIItalia Nel Medio Evo Colla Notizia Dei Maggiori Stati D Europa Vol 1](#)

[The Works of President Edwards Vol 5 of 8 Containing I a History of the Work of Redemption II Men Are Naturally Gods Enemies III the Wisdom of God Displayed in the Way of Salvation IV Christian Knowledge or the Importance and Advantage of A T](#)

[Ward 23 Precinct 1 City of Boston List of Residents 20 Years of Age and Over as of April 1 1923](#)

[Neurologisches Centralblatt 1886 Vol 5 Ubersicht Der Leistungen Auf Dem Gebiete Der Anatomie Physiologie Pathologie Und Therapie Des Nervensystems Einschliesslich Der Geisteskrankheiten](#)

[Diccionario de Mejicanismos Coleccion de Locuciones I Frases Viciosas](#)

[Los Cuatrocentistas Catalanes Vol 2 Historia de la Pintura En Cataluna En El Siglo XV Segunda Mitad del Siglo XV](#)

[LIrrigation Ses Conditions Geographiques Ses Modes Et Son Organisation Dans La Peninsule Iberique Et Dans LAfrique Du Nord These Presentee a la Faculte Des Lettres de LUniversite de Paris](#)

[Histoire de la Philosophie Europeenne](#)

[Baltische Studien 1835 Vol 1 Herausgegeben Von Der Gesellschaft Fur Pommersche Geschichte Und Alterthumskunde Dritten Jahrganges](#)

[Denkwurdigkeiten Des Hallischen Rathsmeysters Spittendorff](#)

[Rivista Di Cavalleria Vol 2 Anno I Luglio 1898](#)

[Morale DAristote Vol 1 Morale a Nicomaque Livres I Et II](#)

[Fresh Fruit and Vegetable Unload Totals in 100 Cities Vol 25 Calendar Year 1961](#)

[Tissus Et Nouveautes \(Tissues and Dry Goods\) 1911 Vol 13 Revue Mensuelle](#)

[Journal of the American Chemical Society Vol 17 1895](#)

[North of England Institute of Mining and Mechanical Engineers Subject-Matter Index of Mining Mechanical and Metallurgical Literature for the Year 1900](#)

[Leibnizens Mathematische Schriften Vol 2 Zweite Abtheilung Die Mathematischen Abhandlungen Leibnizens Enthaltend](#)

[Recueil Des Traités de la France Vol 3 1816-1830](#)

[Boone County Mo Directory 1921](#)

[Histoire Generale Du Dix-Huitieme Siecle](#)

[Athanasius Der Grosse Und Die Kirche Seiner Zeit Besonders Im Kampfe Mit Dem Arianismus In Sechs Buchern](#)

[A Philosophical and Political History of the Settlements and Trade of the Europeans in the East and West Indies Vol 1 of 6](#)

[Outlines of Theology](#)

[Hill Directory Co s \(Incorporated\) Wilmington N C City Directory 1926 Vol 16 Embracing an Alphabetical Directory of Firms Corporations](#)

[Private Citizens City and County Governments Churches Public and Private Schools Secret and Benevolent in](#)

[Elemens Pratiques DExploitation Contenant Tout Ce Qui Est Relatif A LArt DExplorer La Surface Des Terrains Dy Faire Des Travaux de Recherche Et Dy Etablir Des Exploitations Reglees](#)

[I Secoli Della Letteratura Italiana Vol 2](#)

[The Canadian Mining Journal Vol 37 July-December 1916](#)

[Rivista Di Mineralogia E Cristallografia Italiana 1902 Vol 28](#)

[Repertoire de la Statuaire Grecque Et Romaine Vol 4](#)

[Historia de Espana Vol 2 Desde El Tiempo Primitivo Hasta El Presente](#)

[Briefe Der Herzogin Elisabeth Charlotte Von Orleans Aus Den Jahren 1676 Bis 1706](#)

[Ambrosio de Morales Estudio Biografico](#)

[Theatre Vol 1 Lucrece Borgia Marion Delorme Marie Tudor La Esmeralda Ruy Blas](#)

[Die Entwicklung Der Religionsbegriffe ALS Grundlage Einer Progressiven Religion Vol 1](#)  
[Ponts En Maconnerie Vol 2 Construction Notions Historiques Fondations Ponts Et Viaducs Au-Dessus de LEtiage Cintres Ponts de Service Statistique](#)  
[Storia Critica de Teatri Antichi E Moderni Vol 7 of 10](#)  
[Westdeutsche Zeitschrift Fur Geschichte Und Kunst 1892 Vol 11](#)  
[Vida del Valiente Ciudadano General Ezequiel Zamora](#)  
[Annuaire Bulletin Dela Societe de LHistoire de France Vol 39 Annee 1902](#)  
[Histoire Des Livres Populaires Ou de la Litterature Du Colportage Depuis LOrigine de LImprimerie Jusqua LEtablissement de la Commission DExamen Des Livres Du Colportage-30 Novembre 1852 Vol 2](#)  
[The Genera of Fungi](#)  
[Jahrbuch Fur Jugend-Und Volksspiele 1894 Vol 3](#)  
[Revue Des Questions Historiques 1887 Vol 41 Vingt-Unieme Annee](#)  
[Memoria de la Secretaria de Hacienda Correspondiente Al Ejercicio Fiscal de 1896 a 1887 Presentada Al Congreso de la Union](#)  
[Vergleichende Grammatik](#)  
[Proceedings of the Grand Lodge of Free and Accepted Masons of the State of New York One Hundred and Twenty-Fourth Annual Communication May 1905 Ordered to Be Read in All the Lodges](#)  
[Tipos y Caracteres Bocetos de Cuadros de Costumbres Por El Curioso Parlante \(1843 a 1862\)](#)  
[Histoire de Sardaigne Ou La Sardaigne Ancienne Et Moderne Consideree Dans Ses Lois Sa Topographie Ses Productions Et Ses Moeurs Vol 1](#)  
[Le Tour de Leman](#)  
[Traite de la Quotite Disponible Ou Traite Des Diverses Restrictions Apportees Dans LInteret de la Famille Du Disposant Au Principe de la Libre Disposition Des Biens Suivant Le Droit Romain Le Droit Coutumier Intermediaire Et La Code Napoleon](#)  
[Geschichte Der Katholischen Kanzelberedsamkeit Der Deutschen Von Der Altesten Bis Zur Neuesten Zeit Vol 1 Ein Beitrag Zur Allgemeinen Literaturgeschichte Geschichte](#)  
[Histoire Des Revolutions DItalie Ou Guelfes Et Gibelins Vol 4](#)  
[Provincias Diario de Valencia Vol 18 Las Almanaque Para 1897](#)  
[Relaciones de Solemnidades y Fiestas Publicas de Espana Vol 1 Obra Premiada Por La Biblioteca Nacional En El Concurso Publico de 1865 E Impresa a Expensas del Estado](#)  
[Deutsche Adelsproben Aus Dem Deutschen Ordens-Central-Archive Vol 1 Mit Genehmigung Seiner Kaiserlichen Koniglichen Hoheit Des Hochwurdigst-Durchlauchtigsten Herrn Erzherzogs Wilhelm Von Oesterreich Hoch-Und Deutschmeisters K K Feldzeugmeisters Un](#)  
[Tempestades del Alma Novela Original](#)  
[Atlanta 1912 Magazine Mensual Vol 10-12](#)  
[Saggi Critici Di Francesco Dovidio Professore Nella R Universita Di Napoli](#)  
[Archives Generales de Medecine Vol 10 Journal 4me Annee Janvier 1826](#)  
[Essai Sur Les Oeuvres Et La Doctrine de Machiavel Avec La Traduction Litterale Du Prince Et de Quelques Fragments Historiques Et Litteraires Al Chiarissimo D Luigi Bennassuti Lettera Prima Su Dante Alighieri del Canonico Carmine Galanti Brevi Osservazioni Su I Cieli Che Girano Intorno Alla Terra E Su I Cerchi Che Girano Intorno Al Punto Luminoso](#)  
[Nationalhymnen Der Europaischen Volker Die](#)  
[Homeri Carmina Et Cycli Epici Reliquiae Graece Et Latine Cum Indice Nominum Et Rerum](#)  
[Chronische Alkoholskrankheit Oder Alcoholismus Chronicus Ein Beitrag Zur Kenntniss Der Vergiftungs-Krankheiten Nach Eigener Und Anderer Erfahrung](#)  
[Sitzungsberichte Der Mathematisch-Naturwissenschaftlichen Classe Der Kaiserlichen Akademie Der Wissenschaften Vol 106 Abtheilung 1 Jahrgang 1897 Heft I Bis X](#)  
[Codex Diplomaticus Poloniae Vol 3 Quo Continentur Privilegia Regum Poloniae Magnorum Ducum Lithvaniae Bullae Pontificum NEC Non Jura a Privatis Data Illustrandis Domesticis Rebus Gestis Inseritura Adhuc Nusquam Typis Exarata AB Antiquissimis Inde](#)

---