

ILLUSTRATED HISTORY OF WALLA WALLA COUNTY STATE OF WASHINGTON VOLUME 1

Now there was before us a high mountain, (200) rising [abruptly] from the sea, and the ship fell off into an eddy, (201) which bore it on till presently it struck upon the skirt (202) of the mountain and broke in sunder; whereupon the captain came down [from the mast], weeping, and said, 'God's will be done! Take leave of one another and look yourselves out graves from to-day, for we have fallen into a predicament (203) from which there is no escape, and never yet hath any been cast away here and come off alive.' So all the folk fell a-weeping and gave themselves up for lost, despairing of deliverance; friend took leave of friend and sore was the mourning and lamentation; for that hope was cut off and they were left without guide or pilot. (204) Then all who were in the ship landed on the skirt of the mountain and found themselves on a long island, whose shores were strewn with [wrecks], beyond count or reckoning, [of] ships that had been cast away [there] and whose crews had perished; and there also were dry bones and dead bodies, heaped upon one another, and goods without number and riches past count So we abode confounded, drunken, amazed, humbling ourselves [in supplication to God] and repenting us [of having exposed ourselves to the perils of travel]; but repentance availed not in that place..When the evening evened, the king bade fetch the vizier and required of him the story of the journeyman and the girl. So he said, "Harkening and obedience. Know, O august king, that.And the king bade him depart to his own house..When El Abbas heard these words from the damsel, his heart irked him for Mariyeh and her case was grievous to him; so he said to Shefikeh, "Canst thou avail to bring me in company with her, so haply I may discover her affair and allay that which aileth her?" "Yes," answered the damsel, "I can do that, and thine will be the bounty and the favour." So he arose and followed her, and she forewent him, till they came to the palace. Then she [opened and] locked behind them four-and-twenty doors and made them fast with bolts; and when he came to Mariyeh, he found her as she were the setting sun, cast down upon a rug of Taifi leather, (111) among cushions stuffed with ostrich down, and not a limb of her quivered. When her maid saw her in this plight, she offered to cry out; but El Abbas said to her, "Do it not, but have patience till we discover her affair; and if God the Most High have decreed the ending of her days, wait till thou have opened the doors to me and I have gone forth. Then do what seemeth good to thee."When the morning morrowed, they found themselves reduced to a fourth part of their number and there was not one of them had dismounted from his horse. So they made sure of destruction and Hudheifeh came out between the ranks (now he was reckoned for a thousand cavaliers) and cried out, saying, "Harkye, my masters of Baghdad! Let none come forth to me but your Amir, so I may talk with him and he with me; and he shall meet me in single combat and I will meet him, and may he who is void of offence come off safe!" Then he repeated his speech and said, "Why do I not hear your Amir return me an answer?" But Saad, the amir of the army of Baghdad, [replied not to him], and indeed his teeth chattered in his head, whenas he heard him summon him to single combat..? ? ? ? a. The First Voyage of Sindbad the Sailor dxxxviii.66. El Mutelemmis and his Wife Umeimeh ccclxxxv.So they wrapped him in the shroud and set him on the bier. Then they took up his bier and bearing him to the burial-place, laid him in the grave (41) and threw the earth over him; after which the folk dispersed, but El Merouzi and the widow abode by the tomb, weeping, and gave not over sitting till sundown, when the woman said to him, 'Come, let us go to the house, for this weeping will not profit us, nor will it restore the dead.' 'By Allah,' answered the sharper, 'I will not budge hence till I have slept and waked by this tomb ten days, with their nights!' When she heard this his speech, she feared lest he should keep his word and his oath, and so her husband perish; but she said in herself, 'This fellow dissembleth: if I go away and return to my house, he will abide by him a little while and go away.' And El Merouzi said to her, 'Arise, thou, and go away.'! ? ? ? ? In my tears I have a witness; when I call thee to my mind, Down my cheeks they run like torrents, and I cannot stay their flight..But she said, 'There is a thing wherewith we will make her confess, and all that is in her heart shall be discovered to thee.' 'What is that?' asked the king, and she answered, 'I will bring thee a hoopoe's heart, (138) which, when she sleepeth, do thou lay upon her heart and question her of all thou wilt, and she will discover this unto thee and show forth the truth to thee.'" The king rejoiced in this and said to his nurse, 'Hasten and let none know of thee.' So she arose and going in to the queen, said to her, 'I have done thine occasion and it is on this wise. This night the king will come in to thee and do thou feign thyself asleep; and if he ask thee of aught, do thou answer him, as if in thy sleep.' The queen thanked her and the old woman went away and fetching the hoopoe's heart, gave it to the king..Ye chide at one who weepeth for troubles ever new, iii. 30..137. Otbeh and Reyya dclxxx.? ? ? ? ? How long did the heart for thy love that languished with longing endure A burden of passion, 'neath which e'en mountains might totter and fail!.When Nouredin heard these his slave-girl's verses, he fell a-weeping, what while she strained him to her bosom and wiped away his tears with her sleeve and questioned him and comforted his mind. Then she took the lute and sweeping its strings, played thereon, after such a wise as would move the phlegmatic to delight, and sang the following verses:.When the Baghdadis saw this succour that had betided them against their enemies [and the victory that El Abbas had gotten them], they turned back and gathering together the spoils [of the defeated host], arms and treasures and horses, returned to Baghdad, victorious, and all by the valour of El Abbas. As for Saad, he foregathered with the prince, and they fared on in company till they came to the place where El Abbas had taken horse, whereupon the latter dismounted from his charger and Saad said to him, "O youth, wherefore alightest thou in other than thy place? Indeed, thy due is incumbent upon us and upon our Sultan; so go thou with us to the dwellings, that we may ransom thee with our souls." "O Amir Saad," replied El Abbas, "from this place I took horse with thee and herein is my lodging. So, God on thee, name me not to the king, but make as if thou hadst never seen me, for that I am a stranger in the land."..So, on the morrow, she made her ready and donning the costliest of apparel, adorned herself with the most magnificent of ornaments and the highest of price

and stained her hands with henna. Then she let down her tresses upon her shoulders and went forth, walking along with coquettish swimming gait and amorous grace, followed by her slave-girls, till she came to the young merchant's shop and sitting down thereat, under colour of seeking stuffs, saluted him and demanded of him somewhat of merchandise. So he brought out to her various kinds of stuffs and she took them and turned them over, talking with him the while. Then said she to him, "Look at the goodliness of my shape and my symmetry. Seest thou in me any default?" And he answered, "No, O my lady." "Is it lawful," continued she, "in any one that he should slander me and say that I am humpbacked?" Meanwhile, the youth abode expecting his governor's return, but he returned not; wherefore concern and chagrin waxed upon him, because of his mistress, and his longing for her redoubled and he was like to slay himself. She became aware of this and sent him a messenger, bidding him to her. So he went to her and she questioned him of the case; whereupon he told her what was to do of the matter of his governor, and she said to him, "With me is longing the like of that which is with thee, and I misdoubt me thy messenger hath perished or thy father hath slain him; but I will give thee all my trinkets and my clothes, and do thou sell them and pay the rest of my price, and we will go, I and thou, to thy father." Aboulhusn abode with his wife in eating and drinking and all delight of life, till all that was with them was spent, when he said to her, "Harkye, O Nuzhet el Fuad!" "At thy service," answered she, and he said, "I have it in mind to play a trick on the Khalif and thou shalt do the like with the Lady Zubeideh, and we will take of them, in a twinkling, two hundred dinars and two pieces of silk." "As thou wilt," answered she; "but what thinkest thou to do?" And he said, "We will feign ourselves dead and this is the trick. I will die before thee and lay myself out, and do thou spread over me a kerchief of silk and loose [the muslin of] my turban over me and tie my toes and lay on my heart a knife, and a little salt. (35) Then let down thy hair and betake thyself to thy mistress Zubeideh, tearing thy dress and buffeting thy face and crying out. She will say to thee, 'What aileth thee?' and do thou answer her, saying, 'May thy head outlive Aboulhusn el Khelia! For he is dead.' She will mourn for me and weep and bid her treasurers give thee a hundred dinars and a piece of silk and will say to thee, 'Go lay him out and carry him forth [to burial].' So do thou take of her the hundred dinars and the piece of silk and come back, and when thou returnest to me, I will rise up and thou shalt lie down in my place, and I will go to the Khalif and say to him, 'May thy head outlive Nuzhet el Fuad!' and tear my dress and pluck at my beard. He will mourn for thee and say to his treasurer, 'Give Aboulhusn a hundred dinars and a piece of silk.' Then he will say to me, 'Go; lay her out and carry her forth;' and I will come back to thee."
? p. The Foxes and the Wolf dcxxx. A sun [is my love;] but his heat in mine entrails still rageth, concealed; A moon, in the hearts of the folk he riseth, and not in the sky..Endowed with amorous grace past any else am I, ii 253.. Thou that wast absent from my stead, yet still with me didst bide, Thou wast removed from mine eye, yet still wast by my side..Then said the king, "How long wilt thou beguile us with thy prate, O youth? But now the hour of thy slaughter is come." And he bade crucify him upon the gibbet. [So they carried him to the place of execution] and were about to hoist him up [upon the cross.] when, behold, the captain of the thieves, who had found him and reared him, (141) came up at that moment and asked what was that assembly and [the cause of] the crowds gathered there. They told him that a servant of the king had committed a great crime and that he was about to put him to death. So the captain of the thieves pressed forward and looking upon the prisoner, knew him, whereupon he went up to him and embraced him and clipped him and fell to kissing him upon his mouth. Then said he, "This is a boy whom I found under such a mountain, wrapped in a gown of brocade, and I reared him and he fell to stopping the way with us. One day, we set upon a caravan, but they put us to flight and wounded some of us and took the boy and went their way. From that day to this I have gone round about the lands in quest of him, but have not lighted on news of him [till now;] and this is he." .51. The Woman whose Hands were cut off for Almsgiving cccxlviii.It chanced one day that they sallied forth to stop the way and fell in upon a caravan in the night; but the people of the caravan were on their guard; so they joined battle with the robbers and overcame them and slew them and the boy fell wounded and abode cast down in that place till the morrow, when he opened his eyes and finding his comrades slain, lifted himself up and rose to walk in the way. Presently, there met him a man, a treasure-seeker, and said to him, 'Whither goest thou, O youth?' So he told him what had betided him and the other said, 'Be of good heart, for that [the season of] thy fair fortune is come and God bringeth thee joy and solace. I am one who am in quest of a hidden treasure, wherein is vast wealth. So come with me, that thou mayst help me, and I will give thee wealth, wherewith thou shalt provide thyself thy life long.' Then he carried the youth to his dwelling and dressed his wound, and he abode with him some days, till he was rested; when he took him and two beasts and all that he needed, and they fared on till they came to a precipitous mountain..Presently, El Abbas cried out at Hudheifeh a cry that astonished him and dealt him a blow, saying, "Take this from the hand of a champion who feareth not the like of thee." Hudheifeh met the stroke with his shield, thinking to ward it off from him; but the sword shore the target in sunder and descending upon his shoulder, came forth gleaming from the tendons of his throat and severed his arm at the armpit; whereupon he fell down, wallowing in his blood, and El Abbas turned upon his host; nor had the sun departed the pavilion of the heavens ere Hudheifeh's army was in full flight before El Abbas and the saddles were empty of men. Quoth Saad, "By the virtue of the Chosen [Prophet], whom God bless and keep, I saw El Abbas with the blood upon his saddle pads, [in gouts] like camels' livers, smiting with the sword right and left, till he scattered them abroad in every mountain-pass and desert; and when he turned [back to the camp], the men of Baghdad were fearful of him." .9. Kemerezzeman and Budour ccxviii.Journeyman and the Girl, The, ii. 17..Hejjaj (El) and the Three Young Men, i. 53..When the news reached El Aziz, he rejoiced with an exceeding joy in the coming of his son and straightway took horse, he and all his army, what while the trumpets sounded and the musicians played, that the earth quaked and Baghdad also trembled, and it was a notable day. When Mariyeh beheld all this, she repented with the uttermost of repentance of that which she had wroughten against El Abbas his due

and the fires still raged in her vitals. Meanwhile, the troops (104) sallied forth of Baghdad and went out to meet those of El Abbas, who had halted in a meadow called the Green Island. When he espied the approaching host, he knew not what they were; so he strained his sight and seeing horsemen coming and troops and footmen, said to those about him, "Among yonder troops are ensigns and banners of various kinds; but, as for the great green standard that ye see, it is the standard of my father, the which is reserved [unto him and never displayed save] over his head, and [by this] I know that he himself is come out in quest of me." And he was certified of this, he and his troops...? ? ? ? Far though you dwell, I'll ne'er your neighbourhood forget, O friends, whose lovers still for you are stupefied..After this the king sat, with his son by his side and the viziers sitting before him, and summoned his chief officers and the folk of the city. Then the prince turned to the viziers and said to them, "See, O wicked viziers, that which God hath done and the speedy [coming of] relief." But they answered not a word and the king said, "It sufficeth me that there is nothing alive but rejoiceth with me this day, even to the birds in the sky, but ye, your breasts are straitened. Indeed, this is the greatest of ill-will in you to me, and had I hearkened to you, my regret had been prolonged and I had died miserably of grief." "O my father," quoth the prince, "but for the fairness of thy thought and thy judgment and thy longanimity and deliberation in affairs, there had not bedded thee this great joyance. Hadst thou slain me in haste, repentance would have been sore on thee and long grief, and on this wise doth he who ensueth haste repent." Meanwhile, the king and queen abode in the island, over against the old man and woman, and ate of the fruits that were in the island and drank of its waters, till, one day, as they sat, there came a ship and moored to the side of the island, to fill up with water, whereupon they (63) looked at each other and spoke. The master of the ship was a Magian and all that was therein, both men and goods, belonged to him, for that he was a merchant and went round about the world. Now covetise deluded the old man, the owner of the island, and he went up [into the ship] and gave the Magian news of the king's wife, setting out to him her charms, till he made him yearn unto her and his soul prompted him to use treachery and practise upon her and take her from her husband. So he sent to her, saying, 'With us in the ship is a woman with child, and we fear lest she be delivered this night. Hast thou skill in the delivering of women?' And she answered, 'Yes.' Now it was the last of the day; so he sent to her to come up into the ship and deliver the woman, for that the pangs of labour were come upon her; and he promised her clothes and spending-money. Accordingly, she embarked in all assurance, with a heart at ease for herself, and transported her gear to the ship; but no sooner was she come thither than the anchors were weighed and the canvas spread and the ship set sail..? ? ? ? a. The King and his Vizier's Wife dccccxxx.? ? ? ? b. Story of the Eunuch Kafour xxxix.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." Now this vizier had many enemies, who envied him his high place and still sought to do him hurt, but found no way thereunto, and God, in His fore-knowledge and His fore-ordinance from time immemorial, decreed that the king dreamt that the Vizier Er Rehwan gave him a fruit from off a tree and he ate it and died. So he awoke, affrighted and troubled, and when the vizier had presented himself before him [and withdrawn] and the king was alone with those in whom he trusted, he related to them his dream and they counselled him to send for the astrologers and interpreters [of dreams] and commended to him a sage, for whose skill and wisdom they vouched. So the king sent for him and entreated him with honour and made him draw near to himself. Now there had been private with the sage in question a company of the vizier's enemies, who besought him to slander the vizier to the king and counsel him to put him to death, in consideration of that which they promised him of wealth galore; and he agreed with them of this and told the king that the vizier would slay him in the course of the [ensuing] month and bade him hasten to put him to death, else would he surely slay him..77 The Draper and the Thief (234) dclxi.115. The Malice of Women dccccxxix.165. Ibrahim and Jemileh dccciii.WP="BR1">.On this wise, O King Shah Bekht," continued the vizier, "is the issue of eagerness for [the goods of] the world and covetise of that which our knowledge embraceth not; indeed, [whoso doth thus] shall perish and repent Nor, O king of the age, (added he) is this story more extraordinary than that of the sharper and the merchants." When she had made an end of her song and laid down the lute, Ishac looked fixedly on her, then took her hand and offered to kiss it; but she snatched it from him and said to him, 'Allah, O my lord, do not that!' Quoth he, 'Be silent. By Allah, I had said that there was not in the world the like of me; but now I have found my dinar (180) in the craft but a danic, (181) "for thou art, beyond comparison or approximation or reckoning, more excellent of skill than I! This very day will I carry thee up to the Commander of the Faithful Haroun er Reshid, and whenas his glance lighteth on thee, thou wilt become a princess of womankind. So, Allah, Allah upon thee, O my lady, whenas thou becomest of the household of the Commander of the Faithful, do not thou forget me!' And she replied, saying, 'Allah, O my lord, thou art the source of my fortunes and in thee is my heart fortified.' So he took her hand and made a covenant with her of this and she swore to him that she would not forget him..? ? ? ? "What is the taste of love?" quoth one, and I replied, "Sweet water 'tis at first; but torment lurks behind." Then they displayed Shehrzad in the third dress and the fourth and the fifth, and she became as she were a willow-wand or a thirsting gazelle, goodly of grace and perfect of attributes, even as saith of her one in the following verses: Quoth the king, 'Verily, thou makest me long to see him. Canst thou not bring us together?' 'With all my heart,' answered the husbandman, and the king sat with him till he had made an end of his tillage, when he carried him to his dwelling-place and brought him in company with the other stranger, and

behold, it was his vizier. When they saw each other, they wept and embraced, and the husbandman wept for their weeping; but the king concealed their affair and said to him, 'This is a man from my country and he is as my brother.' So they abode with the husbandman and helped him for a wage, wherewith they supported themselves a long while. Meanwhile, they sought news of their country and learned that which its people suffered of straitness and oppression..When she had made an end of her song, the Commander of the Faithful said to her, "O damsel, thou art in love." "Yes," answered she. And he said, "With whom?" Quoth she, "With my lord and my master, my love for whom is as the love of the earth for rain, or as the love of the female for the male; and indeed the love of him is mingled with my flesh and my blood and hath entered into the channels of my bones. O Commander of the Faithful, whenas I call him to mind, mine entrails are consumed, for that I have not accomplished my desire of him, and but that I fear to die, without seeing him, I would assuredly kill myself." And he said, "Art thou in my presence and bespeakest me with the like of these words? I will assuredly make thee forget thy lord." 39. Yehya ben Khalid and the Man who forged a Letter in his Name ccvi.?? ?? ? How many a victim of the pangs of love-liking hath died! Tired is my patience, but of blame my censors never tire..Ill Effects of Precipitation, Of the, i. 98..?? ?? ? d. The Fourth Voyage of Sindbad the Sailor cclix.?OF CLEMENCY..Then he commanded one of the slave-girls to take the lute and strike it at Aboulhusn's head, whilst the rest smote upon their instruments. [So they played and sang,] till Aboulhusn awoke at the last of the night and heard the noise of lutes and tabrets and the sound of the pipes and the singing of the slave-girls, whereupon he opened his eyes and finding himself in the palace, with the slave-girls and eunuchs about him, exclaimed, 'There is no power and no virtue but in God the Most High, the Supreme! Verily, I am fearful of the hospital and of that which I suffered therein aforetime, and I doubt not but the Devil is come to me again, as before. O my God, put thou Satan to shame!' Then he shut his eyes and laid his head in his sleeve and fell to laughing softly and raising his head [bytimes], but [still] found the apartment lighted and the girls singing..This was grievous to the princess and it irked her sore that he should not remember her; so she called her slave- girl Shefikeh and said to her, "Go to El Abbas and salute him and say to him, 'What hindereth thee from sending my lady Mariyeh her part of thy booty?'" So Shefikeh betook herself to him and when she came to his door, the chamberlains refused her admission, until they should have gotten her leave and permission. When she entered, El Abbas knew her and knew that she had somewhat of speech [with him]; so he dismissed his mamelukes and said to her, "What is thine errand, O handmaid of good?" "O my lord," answered she, "I am a slave-girl of the Princess Mariyeh, who kisseth thy hands and commendeth her salutation to thee. Indeed, she rejoiceth in thy safety and reproacheth thee for that thou breakest her heart, alone of all the folk, for that thy largesse embraceth great and small, yet hast thou not remembered her with aught of thy booty. Indeed, it is as if thou hadst hardened thy heart against her." Quoth he, "Extolled be the perfection of him who turneth hearts! By Allah, my vitals were consumed with the love of her [aforetime] and of my longing after her, I came forth to her from my native land and left my people and my home and my wealth, and it was with her that began the hardheartedness and the cruelty. Nevertheless, for all this, I bear her no malice and needs must I send her somewhat whereby she may remember me; for that I abide in her land but a few days, after which I set out for the land of Yemen."..When the evening evened, the king sat in his privy chamber and bade fetch the vizier, who presented himself before him, and the king required of him the promised story. So the vizier answered, "With all my heart. Know, O king, that.The Seventh Night of the Month..Then the astrologers made their calculations and looked into his nativity and his ascendant, whereupon their colour changed and they were confounded. Quoth the king to them, 'Acquaint me with his horoscope and ye shall have assurance and fear ye not of aught' 'O king,' answered they, 'this child's nativity denotes that, in the seventh year of his age, there is to be feared for him from a lion, which will attack him; and if he be saved from the lion, there will betide an affair yet sorer and more grievous.' 'What is that?' asked the king; and they said, 'We will not speak, except the king command us thereto and give us assurance from [that which we] fear.' Quoth the king, 'God assure you!' And they said, 'If he be saved from the lion, the king's destruction will be at his hand.' When the king heard this, his colour changed and his breast was straitened; but he said in himself, 'I will be watchful and do my endeavour and suffer not the lion to eat him. It cannot be that he will kill me, and indeed the astrologers lied.' Then he wept again and El Abbas said to him, "Fear not for me, for thou knowest my prowess and my puissance in returning answers in the assemblies of the land and my good breeding (63) and skill in rhetoric; and indeed he whose father thou art and whom thou hast reared and bred and in whom thou hast united praiseworthy qualities, the repute whereof hath traversed the East and the West, thou needest not fear for him, more by token that I purpose but to seek diversion (64) and return to thee, if it be the will of God the Most High." Quoth the king, "Whom wilt thou take with thee of attendants and [what] of good?" "O father mine," replied El Abbas, "I have no need of horses or camels or arms, for I purpose not battle, and I will have none go forth with me save my servant Aamir and no more."..Then the king took counsel with himself to build his son a bath and adorn it with various paintings, so he might show it to him and divert him with the sight thereof, to the intent that his body might be solaced thereby and that the obsession of travel might cease from him and he be turned from [his purpose of] removal from his parents. So he addressed himself to the building of the bath and assembling architects and builders and artisans from all the towns and citadels and islands [of his dominions], assigned them a site and marked out its boundaries. Then the workmen occupied themselves with the making of the bath and the setting out and adornment of its cabinets and roofs. They used paints and precious stones of all kinds, according to the variousness of their hues, red and green and blue and yellow and what not else of all manner colours; and each artisan wrought at his handicraft and each painter at his art, whilst the rest of the folk busied themselves with transporting thither varicoloured stones...Officer's Story, The Second, ii. 134..?? ?? ? c. The Jewish Physician's Story cxxix..So, when the night darkened, we sallied forth to make our round, attended by men with sharp swords, and went

round about the streets and compassed the city, till we came to the by-street where was the woman, and it was the middle of the night Here we smelt rich scents and heard the clink of earrings; so I said to my comrades, "Methinks I spy an apparition," And the captain of the watch said, "See what it is." So I came forward and entering the lane, came presently out again and said, "I have found a fair woman and she tells me that she is from the Citadel and that the night surprised her and she espied this street and seeing its cleanness and the goodliness of its ordinance, knew that it appertained to a man of rank and that needs must there be in it a guardian to keep watch over it, wherefore she took shelter therein." Quoth the captain of the watch to me, "Take her and carry her to thy house." But I answered, "I seek refuge with Allah! (93) My house is no place of deposit (94) and on this woman are trinkets and apparel [of price]. By Allah, we will not deposit her save with Amin el Hukrn, in whose street she hath been since the first of the darkness; wherefore do thou leave her with him till the break of day." And he said, "As thou wilt." Accordingly, I knocked at the Cadi's door and out came a black slave of his slaves, to whom said I, "O my lord, take this woman and let her be with you till break of day, for that the lieutenant of the Amir Ilmeddin hath found her standing at the door of your house, with trinkets and apparel [of price] on her, and we feared lest her responsibility be upon you; (95) wherefore it is most fit that she pass the night with you." So the slave opened and took her in with him..My heart will never credit that I am far from thee, ii. 275..131. The Queen of the Serpents cccclxxxii.48. Haroun Er Reshid with the Damsel and Abou Nuwas dc.Therewithal he ordered her a handsome house and bade furnish it with carpets and other furniture and vessels of choice and commanded that all she needed should be given her. This was done during the rest of the day, and when the night came, she despatched the eunuch with the mule and a suit of clothes, to fetch Nouredin from the Muezzin's lodging. So the young man donned the clothes and mounting; rode to the house, where he abode in luxury and delight a full-told month, what while she solaced him with four things, to wit, the eating of fowls and the drinking of wine and the lying upon brocade and the entering the bath after copulation. Moreover, she brought him six suits of clothes and fell to changing his apparel day by day; nor was the appointed time accomplished ere his beauty returned to him and his goodliness; nay, his charms waxed tenfold and he became a ravishment to all who looked on him..19. Hassan of Bassora and the King's Daughter of the Jinn cclxxxvi.95. Abou Suweid and the Handsome Old Woman dclxxxvii.Therewithal the king bade all his officers go round about in the thoroughfares and colleges [of the town] and bring before him all strangers whom they found there. So they went forth and brought him much people, amongst whom was the man who had painted the portrait. When they came into the presence, the Sultan bade the crier make proclamation that whoso wrought the portrait should discover himself and have whatsoever he desired. So the poor man came forward and kissing the earth before the king, said to him, "O king of the age, I am he who painted yonder portrait." Quoth El Aziz, "And knowest thou who she is?" "Yes," answered the other; "this is the portrait of Mariyeh, daughter of the king of Baghdad." The king ordered him a dress of honour and a slave-girl [and he went his way]. Then said El Abbas, "O father mine, give me leave to go to her, so I may look upon her; else shall I depart the world, without fail." The king his father wept and answered, saying, "O my son, I builded thee a bath, that it might divert thee from leaving me, and behold it hath been the cause of thy going forth; but the commandment of God is a foreordained (61) decree." (62).There was once in the land [of Egypt and] the city of Cairo, [under the dynasty] of the Turks, (84) a king of the valiant kings and the exceeding mighty Sultans, by name El Melik ez Zahir Rukneddin Bibers el Bunducdari. (85) He was used to storm the Islamite strongholds and the fortresses of the Coast (86) and the Nazarene citadels, and the governor of his [capital] city was just to the folk, all of them. Now El Melik ez Zahir was passionately fond of stories of the common folk and of that which men purposed and loved to see this with his eyes and hear their sayings with his ears, and it befell that he heard one night from one of his story-tellers (87) that among women are those who are doughtier than men of valour and greater of excellence and that among them are those who will do battle with the sword and others who cozen the quickest-witted of magistrates and baffle them and bring down on them all manner of calamity; whereupon quoth the Sultan, 'I would fain hear this of their craft from one of those who have had to do theiewith, so I may hearken unto him and cause him tell.' And one of the story-tellers said, 'O king, send for the chief of the police of the town.'Now this (155) was the francolin that bore witness against him.'So the thief entered, he and the husband; and when they were both in the chamber, she locked on them the door, which was a stout one, and said to the thief, 'Out on thee, O fool! Thou hast fallen [into the trap] and now I have but to cry out and the officers of the police will come and take thee and thou wilt lose thy life, O Satan!' Quoth he, 'Let me go forth;' and she said, 'Thou art a man and I am a woman; and in thy hand is a knife and I am afraid of thee.' Quoth he, 'Take the knife from me.' So she took the knife from him and said to her husband, 'Art thou a woman and he a man? Mar his nape with beating, even as he did with thee; and if he put out his hand to thee, I will cry out and the police will come and take him and cut him in sunder.' So the husband said to him, 'O thousand-horned, (248) O dog, O traitor, I owe thee a deposit, (249) for which thou dunnest me.' And he fell to beating him grievously with a stick of live-oak, whilst he called out to the woman for help and besought her of deliverance; but she said, 'Abide in thy place till the morning, and thou shalt see wonders.' And her husband beat him within the chamber, till he [well- nigh] made an end of him and he swooned away..Meanwhile, the eunuch betook himself, he and the horsemen, to her father and said to him, "O my lord, the king is beholden to thee for many years' service and thou hast not failed him a day of the days; and now, behold, he hath taken thy daughter against thy wish and without thy permission." And he related to him what had passed and how the king had taken her by force. When Isfehnd heard the eunuch's story, he was exceeding wroth and assembling many troops, said to them, "Whenas the king was occupied with his women [and concerned not himself with the affairs of his kingdom], we took no reck of him; but now he putteth out his hand to our harem; wherefore methinketh we should do well to look us out a place, wherein we may have sanctuary.".The first to take the cup was Iblis the Accursed,

who said, 'O Tuhfet es Sudour, sing over my cup.' So she took the lute and touching it, sang the following verses: And when the sun of morning sees her visage and her smile, O'ercome. he hasteneth his face behind the clouds to hide..Now there was in his neighbourhood a poor man, who had a slave-girl of surpassing beauty and loveliness, and the youth became enamoured of her and suffered grief and concern for the love of her and her loveliness, so that he was like to perish for passion; and she also loved him with a love yet greater than his love for her. So she called an old woman who used to visit her and acquainted her with her case, saying, 'An I foregather not with him, I shall die.' The old woman promised her that she would do her endeavour to bring her to her desire; so she veiled herself and repairing to the young man, saluted him and acquainted him with the girl's case, saying, 'Her master is a covetous man; so do thou invite him [to thy lodging] and tempt him with money, and he will sell thee the damsel.' ea. Story of the Barber's First Brother xxxi. Presently, the mother of the two boys, finding that they tarried from her, went searching for them, till she came to the ship and fell to saying, 'Who hath seen two boys of mine? Their fashion is thus and thus and their age thus and thus.' When they heard her words, they said, 'This is the description of the two boys who were drowned in the sea but now.' Their mother heard and fell to calling on them and saying, 'Alas, my anguish for your loss, O my sons! Where was the eye of your father this day, that it might have seen you?' Then one of the crew questioned her, saying, 'Whose wife art thou?' And she answered, 'I am the wife of such an one the merchant. I was on my way to him, and there hath befallen me this calamity.' When the merchant heard her speech, he knew her and rising to his feet, rent his clothes and buffeted his head and said to his wife, 'By Allah, I have destroyed my children with mine own hand! This is the end of whoso looketh not to the issues of affairs.' Then he fell a-wailing and weeping over them, he and his wife, and he said, 'By Allah, I shall have no ease of my life, till I light upon news of them!' And he betook himself to going round about the sea, in quest of them, but found them not..Abbas (El) and the King's Daughter of Baghdad, iii. 53..?OF LOOKING TO THE ISSUES OF AFFAIRS.. "O king," answered the youth, "I hope for succour only from God, not from created beings: if He aid me, none can avail to harm me, and if He be with me and on my side, because of the truth, who is it I shall fear, because of falsehood? Indeed, I have made my intent with God a pure and sincere intent and have severed my expectation from the help of the creature; and whoso seeketh help [of God] findeth of his desire that which Bekhtzeman found." Quoth the king, "Who was Bekhtzeman and what is his story?" "O king," replied the youth, "When God caused the morning morrow, the two armies drew out in battle array and the troops stood looking at one another. Then came forth El Harith ibn Saad between the two lines and played with his lance and cried out and recited the following verses: Woman accused of Lewdness, The Pious, ii. 5..32. The Khalif Hisham and the Arab Youth dxxxiv. Twere better and meeter thy presence to leave, For, if the eye see not, the heart doth not grieve.' The king approved her speech and bestowed on her a dress of honour and gave her magnificent gifts; after which, for that his choice had fallen upon his younger son, Melik Shah, he married her with him and made him his heir apparent and caused the folk swear fealty to him. When this came to the knowledge of his brother Belehwan and he was ware that his younger brother had been preferred over him, his breast was straitened and the affair was grievous to him and envy entered into him and rancour; but he concealed this in his heart, whilst fire raged therein because of the damsel and the kingship..62. Abdallah ben Maamer with the Man of Bassora and his Slave-girl cclxxxiii. ec. Story of the Barber's Third Brother xxxii. Now the liefest of all things to Mariyeh was the recitation of poems and verses and linked rhymes and the twanging [of the strings of the lute], and she was versed in all tongues; so she took the letter and opening it, read that which was therein and apprehended its purport. Then she cast it on the ground and said, "O nurse, I have no answer to make to this letter." Quoth the nurse, "Indeed, this is weakness in thee and a reproach unto thee, for that the people of the world have heard of thee and still praise thee for keenness of wit and apprehension; so do thou return him an answer, such as shall delude his heart and weary his soul." "O nurse," rejoined the princess, "who is this that presumeth upon me with this letter? Belike he is the stranger youth who gave my father the rubies." "It is himself," answered the woman, and Mariyeh said, "I will answer his letter on such a wise that thou shalt not bring me other than it [from him]." Quoth the nurse, "So be it." So the princess called for inkhorn and paper and wrote the following verses: Bekhtzeman, Story of King, i. 115..? . . . ? ? "Breaker of hearts," quoth she, "I call it, for therewith I've broken many a heart among the amorous race.".The company marvelled at this story and the ninth officer came forward and said, 'I will tell you a right goodly story I heard at a wedding..? . . . ? d. The Lover's Trick against the Chaste Wife dccccxxx. q. The Shepherd and the Thief dcxxxii. One day, the Commander of the Faithful's breast was straitened; so he sent after his Vizier Jaafer the Barmecide and Ishac the boon-companion and Mesroul the eunuch, the swordsman of his vengeance; and when they came, he changed his raiment and disguised himself, whilst Jaafer [and Ishac] and Mesroul and El Fezll (164) and Younus (165) (who were also present) did the like. Then he went out, he and they, by the privy gate, to the Tigris and taking boat, fared on till they came to near Et Taf, (166) when they landed and walked till they came to the gate of the thoroughfare street. (167) Here there met them an old man, comely of hoariness and of a venerable and dignified bearing, pleasing (168) of aspect and apparel. He kissed the earth before Ishac el Mausili (for that he knew but him of the company, the Khalif being disguised, and deemed the others certain of his friends) and said to him, 'O my lord, there is presently with me a slave-girl, a lutanist, never saw eyes the like of her nor the like of her grace, and indeed I was on my way to pay my respects to thee and give thee to know of her; but Allah, of His favour, hath spared me the trouble. So now I desire to show her to thee, and if she be to thy liking, well and good: else I will sell her.' Quoth Ishac, 'Go before me to thy barrack, till I come to thee and see her.'.Khalif Omar ben Abdulaziz and the Poets, The, i. 45..When she had made an end of her song, she wept till she made the bystanders weep and the Lady Zubeideh condoled with her and said to her, "God on thee, O Sitt el Milah, sing us somewhat, so we may hearken to thee." "Hearkening and obedience," answered the damsel and sang the

following verses: 27. The Khalif Hisham and the Arab Youth cclxxi. a. The Physician Douban xi. 75. The Imam Abou Yousuf with Haroun er Reshld and Zubeideh cclxxxviii. 7. Nouredin Ali and the Damsel Enis el Jelis xxxiv. I fear to be seen in the air, ii. 255. Mariyeh, El Abbas and, iii. 53. Were not the darkness (193) still in gender masculine, As oft times is the case with she-things passing fine, Damascus is all gardens decked for the pleasance of the eyes; For the seeker there are black-eyed girls and boys of Paradise. Thy loss is the fairest of all my heart's woes, iii. 43. Seventh Voyage of Sindbad the Sailor, The, iii. 224. Then he went on and presently there met him a third woodcutter and he said to him, 'Pay what is due from thee.' And he answered, 'I will pay thee a dirhem when I enter the city; or take of me four danics (246) [now].' Quoth the tither, 'I will not do it,' but the old man said to him, 'Take of him the four danics presently, for it is easy to take and hard to restore.' 'By Allah,' quoth the tither, 'it is good!' and he arose and went on, crying out, at the top of his voice and saying, 'I have no power to-day [to do evil].' Then he put off his clothes and went forth wandering at a venture, repenting unto his Lord. Nor," added the vizier, "is this story more extraordinary than that of the thief who believed the woman and sought refuge with God against falling in with her like, by reason of her cunning contrivance for herself." Accordingly the nurse returned to El Abbas, without letter or answer; and when she came in to him, he saw that she was troubled and noted the marks of chagrin on her face; so he said to her, "What is this plight?" Quoth she, "I cannot set out to thee that which Mariyeh said; for indeed she charged me return to thee without letter or answer." "O nurse of kings," rejoined El Abbas, "I would have thee carry her this letter and return not to her without it." Then he took inkhorn and paper and wrote the following verses: Would we may live together and when we come to die, God grant the death-sleep bring me within her tomb to lie! WOMEN'S CRAFT. And if into the briny sea one day she chanced to spit, Assuredly the salt sea's floods straight fresh and sweet would grow. By thy ransom, (109) who dwellest alone in my heart, In despair for the loss of the loved one am I. Lewdness, The Pious Woman accused of, ii. 5. If I must die, then welcome death to heal, iii. 23. When the evening came, the king bade fetch the vizier; so he presented himself before him and the king bade him tell the [promised] story. So he said, "Harkening and obedience. Know, O king (but God alone knoweth His secret purpose and is versed in all that is past and was foredone among bygone peoples), that. So saying, she rose [and going] to a chest, took out therefrom six bags full of gold and said to me, "This is what I took from Amin el Hukm's house. So, if thou wilt, restore it; else the whole is lawfully thine; and if thou desire other than this, [thou shalt have it;] for I have wealth in plenty and I had no design in this but to marry thee." Then she arose and opening [other] chests, brought out therefrom wealth galore and I said to her, "O my sister, I have no desire for all this, nor do I covet aught but to be quit of that wherein I am." Quoth she, "I came not forth of the [Cadi's] house without [making provision for] thine acquittance." Meanwhile, the nurse awoke, that she might give the child suck, and seeing the bed running with blood, cried out; whereupon the sleepers and the king awoke and making for the place, found the child with his throat cut and the cradle running over with blood and his father slain and dead in his sleeping chamber. So they examined the child and found life in him and his windpipe whole and sewed up the place of the wound. Then the king sought his son Belehwan, but found him not and saw that he had fled; whereby he knew that it was he who had done this deed, and this was grievous to the king and to the people of his realm and to the lady Shah Katoun. So the king laid out his son Melik Shah and buried him and made him a mighty funeral and they mourned passing sore; after which he addressed himself to the rearing of the infant. When Aamir heard his lord's verses, he knew that he was a slave of love [and that she of whom he was enamoured abode] in Baghdad. Then they fared on night and day, traversing plains and stony wastes, till they came in sight of Baghdad and lighted down in its suburbs (66) and lay the night there. When they arose in the morning, they removed to the bank of the Tigris and there they encamped and sojourned three days.

[Geschichte Bonifacius Des Achten Vol 1](#)

[Collection Des Cartulaires de France Vol 3 Cartulaire de LAbbaye de Saint-Bertin](#)

[Physische Erdkunde Vol 1 Nach Den Hinterlassenen Manuskripten](#)

[Sitzungsberichte Der Philosophisch-Historischen Classe Der Kaiserlichen Akademie Der Wissenschaften Vol 56 Jahrgang 1867 Heft I Bis III](#)

[Dr Frees Edition of the Rev Mr John Wesleys First Penny-Letter c with Notes Upon the Original Text Addressed to Mr Wesley And Likewise a Dedication to the Reverend Author the Second Impression](#)

[Plan by the Commissioners and Trustees for Improving Fisheries and Manufactures in Scotland for the Application of Their Funds Published by Their Order](#)

[Churchills Epistle to William Hogarth Esq Re-Versified with Notes](#)

[The Jumble A Satire Addressed to the Revd Mr C Ch-Rch-LL](#)

[A Dialogue Between A and B Containing Some Remarks Upon Mr Steeles Letter to the Englishman Being a Supplement to the Examiner](#)

[Memorial Shewing the Reasonableness and Necessity of an Immediate Application to the King and Parliament for Augmenting the Small Stipends in Scotland by William Steel](#)

[Or the Dumb Lady Curd a Comedy Done from Moliere as It Is Acted at the Theatre-Royal in Drury-Lane by His Majestys Servants](#)

[A Letter from a British Officer Now in Germany Containing Many Interesting Particulars Relative to the Considerations Humbly Recommended to the Perusal of the Legislature and of Every Free-Born Briton](#)

[Ahabs Evil A Funeral Discourse on a Late Occasion](#)

[The Modern Whig Dictator Or the Exultation A Satyr](#)

[Margery Or a Worse Plague Than the Dragon A Burlesque Opera as It Is Performd at the Theatre-Royal in Covent-Garden Altered from the Original Italian of Signor Carini Set to Musick by Mr John-Frederick Lampe](#)

[Observations Upon the State of the Nation in January 1712 3](#)

[The Alpine Wanderers Or the Vindictive Relative A Tale Founded on Facts by A Brown](#)

[Elegy to the Memory of Miss Elizabeth Swift](#)

[Four Hundred and Forty Six Verses Containing Harsh Truths in Which Are Introduced a Translation from the High-Dutch And a Fable](#)

[Love in a Village Or the Happy Pair a Comic Opera as It Is Performed at the Theatre Royal in Covent-Garden](#)

[Garricks Complete Jester Or a Library of Fun and Laughter Being a General Repository of Humour Wit and Entertainment](#)

[Nahashs Defeat and Jabesh-Gileads Rescue A Sermon Preachd August 19 1708 on Occasion of the Defeat of the Intended Invasion of North-Britain and of the French Forces Near Audenarde](#)

[The Mock-Preacher A Satyrical-Comical-Allegorical Farce as It Was Acted to a Crowded Audience at Kennington-Common and Many Other Theatres with the Humours of the Mob](#)

[The Emulation of the Insects Or a Minister Chosen a Fable](#)

[Honour Retrievd a Poem Occasiond by the Late Victories Obtaind Over the French and Bavarians by the Forces of the Allies by Samuel Cobb Ma](#)

[The Mimic A Poem by the Author](#)

[Four Odes I on Sleep II on Beauty III on Taste IV to the Right Hon the Lady **** on the Death of Her Son](#)

[Captain OBlunder Or the Brave Irishman a Farce as It Is Acted at the Theatres in London Dublin and Edinburgh Written by MR Sheridan](#)

[Reasons for the Law to Prevent the Further Growth of Schism Shewing That the Indulgence Granted to Dissenters Is Dangerous Both to Church and State the Second Edition](#)

[Memorial by the General Collector to the Trustees for Managing the Fund Established for a Provision to Ministers \[sic\] Widows c in Scotland Containing Remarks on a Paper Prefixed Which Has Been Circulated](#)

[Crumbs of Comfort for a Reverend Aged and Greatly Mortified Lover in a Letter from a Fellow of a Certain College in Oxford to the Rev Dr W-Son to Console Him Under His Affliction for a Late Unfortunate Verdict](#)

[An Alphabetical List of the Free-Men Who Voted at the Election Holden at Lincoln on Wednesday the 12th of October 1774 for the Two Representatives in Parliament for the City of Lincoln](#)

[A True Copy of the Articles Against Dr Bentley Exhibited to the Right Reverend John Lord Bishop of Ely by Many of the Fellows of Trinity-College in Cambridge](#)

[The Case of John Palmer and Thomas Symonds Gentlemen Executed Near Worcester on the 7th of May 1708 Upon the Evidence of Gyles Hunt Who Chargd Them to Have Been Concernd with Himself in the Murther of Mrs Alice Palmer](#)

[Considerations Upon the Important Question Whether It Is Absolutely Necessary and Expedient to Open the Port of Exeter and All the Other Ports for Exporting and Importing Irish Wool and Yarn](#)

[Two New Comic Satiric Dialogues That Lately Passed in the Tower the First Between John Wilkes and Two of His Majestys Lions the Second Between That Gentleman and the Shade of the Late Sir William](#)

[The Ordinances of the City of Philadelphia and the Several Supplements to the Act of Incorporation Passed Since the Nineteenth Day of July in the Year of Our Lord One Thousand Seven Hundred and Ninety-Eight](#)

[The Affair of the Warmister \[sic\] Workhouse Truly Stated with a Refutation of the Falshoods and Scandalous Reproaches Cast Upon Richard Ponton and Others by Mr John Love Mr John Smith](#)

[An ACT to Enable the South-Sea Company to Ingraft Part of Their Capital Stock and Fund Into the Stock and Fund of the Bank of England and Another Part Thereof Into the Stock and Fund of the East-India Company](#)

[A Copy of the Poll \(in Alphabetical Order\) Taken at the Guild-Hall in the Town of Kingston Upon Hull on Wednesday the 12th and Thursday the 13th of October 1774](#)

[A Defence of the Protestant Association Or an Attempt to Show That the Fifty Thousand Petitioners to Parliament Assembled Under the Direction of Their President Lord George Gordon Were Not Chargeable with the Outrages Committed 1780](#)

[An Account of the Swedish and Jacobite Plot with a Vindication of Our Government from the Horrid Aspersion of Its Enemies and a Postscript Relating to the Post-Boy of Saturday Feb 23 in a Letter to a Person of Quality](#)

[Some Important Frauds Committed in Trade and the Revenue in Ireland Laid Open With an Account of the Scheme That Was Formed for a General Detection Thereof And of the Proceedings in the Prosecution of the Seizure Made at Wexford](#)

[An Eulogy Pronounced on the 22d of February 1800 Before the Inhabitants of Greenfield Massachusetts Assembled to Commemorate the Death of](#)

[Gen George Washington](#)

[Letter from the Secretary of the Treasury Transmitting a Statement of the Official Emoluments of the Officers Employed in the Collection of the Internal Revenues of the United States 1st March 1799](#)

[The History of Lawrence Lazy Containing His Birth and Slothful Breeding - How He Served the Schoolmaster His Wife the squires Cook and the Farmer Which by the Laws of Lubberland Was Accounted High Treason](#)

[Memorial de Mr Bestuchef Resident of His Czarish Majesty at Londen \[sic\] Presented the 17 October 1720 at the Court of Great Britain Serving for Replicq to the Answers Given by the Chancery of Great Britain](#)

[An Appeal to the Public on the General Utility of Benefit Societies Instituted by and for the Relief of Their Respective Members By the Sanction of an Act of Parliament With Remarks and Observations on the Present System of the Poor Laws](#)

[That the Loyal and Spirited Resistance of the Friends to the King and Constitution Resident in the Town and Neighbourhood of Wakefield in the Year 1792 Against Democratical Exertions for Promoting Disaffection in Great-Britain](#)

[Liberty and Property Preserved Against Republicans and Levellers a Collection of Tracts Number VIII Containing Dialogue Between a Tradesman and His Porter - Analysis and Refutation of Paines Rights of Man](#)

[A Discourse Delivered at Plymouth February 22d 1800 at the Request of the Inhabitants and in Compliance with the Recommendation of Congress as a Testimony of Grief for the Death of George Washington](#)

[A Letter to the Clergy of the Church of England](#)

[The Marriage of Isaac a Discourse Delivered at Exeter in the Year 1744 by John Cennick the Second Edition](#)

[A Conference Held at the Fort at St Georges in the County of York the Fourth Day of August Anno Regni Regis Georgii Secundi Magnae Britanniae Franciae Et Hiberniae](#)

[A Poem on the Death of the Right Honourable Joseph Addison Esq By Edward Cobden Ma](#)

[An Appeal to Britons by a Friend](#)

[The Superiour Excellency of Charity a Sermon Preachd Before the Sons of the Clergy at Their Anniversary-Meeting in the Cathedral Church of St Paul Thursday Febr 19 1735 by Philip Barton](#)

[A Sermon Preachd Before the House of Lords at the Abbey-Church in Westminster on Friday Jan XXX MDCCVII by William Lord Bishop of Lincoln](#)

[The Tale of the Raven and the Blackbird by the Author of the Blackbirds Song](#)

[A Caution to Such as Observe Days and Times to Which Is Added an Address to Magistrates Parents and Masters of Families c by SH](#)

[The Bath Comedians a Poem in Two Cantos Written in Imitation of Hudibras](#)

[A journey through Iran 2019 Photographs from the Islamic Republic](#)

[The Benevolence Incumbent on Us as Men and Christians Considered in a Sermon Preached at the Assizes Held at Taunton April 1 1746 by Samuel Lobb of 1 Volume 1](#)

[A year in Italy 2019 Discover 12 gems Italy has to offer](#)

[An Epistle to Dr Thompson by Mr Whitehead](#)

[The First Four Rules of Arithmetic Rendered So Easy as to Be Learned in a Few Weeks Without the Help of a Master by the Rev Dr John Trusler](#)

[The Revenge a Burletta Acted at Marybone Gardens MDCCLXX with Additional Songs by Thomas Chatterton](#)

[A Thanksgiving Sermon Preached at St Lucia the Sunday After the Hurricane in October 1780 on Board His Majestys Ship Vengeance Capt Holloway And Before Commodore Hotham by the Rev P Touch](#)

[A Modest Plea for the Maintenance of the Christian Ministry Being a Discourse Delivered Sometime Since at Hempstead in Hertfordshire by David Rees the Second Edition](#)

[The Causes of Our National Dangers and Distresses Assigned in a Sermon Preached at the Cathedral-Church of Worcester December 18 1745 by Richard Meadowcourt](#)

[The Case of Ann Countess of Anglesey and of Her Three Surviving Daughters Lady Dorothea Lady Caroline and Lady Elizabeth by the Said Earl](#)

[An Explanation of a New Construction and Improvement of the Sea Octant and Sextant Containing a Method of Adjusting and Rectifying Those Instruments for Use Both at Sea and Land Illustrated by Four Copper-Plates by B Martin](#)

[A Letter to David Garrick Esq from William Kenrick LLD](#)

[The Wrath of Man Praising God a Sermon Preached in the High Church of Edinburgh May 18th 1746 Before His Grace the Lord High Commissioner to the General Assembly of the Church of Scotland by Hugh Blair](#)

[The Obligation of the Oaths to the Government And the Pretences for Breaking Them Considerd a Sermon Preachd at the Assizes at Kingston in Surrey on Tuesday July the 31st 1716 by Hugh Boulter](#)

[The Righteous Mans Character and Privilege in Death a Sermon Occasiond by the Death of the Reverend Mr John Hughes by John Sherman AM](#)

[A Political Eclogue by the Author of the Heroic Epistle to Sir William Chambers c the Second Edition](#)
[Memoir Concerning the Chagos and Adjacent Islands by a Dalrymple](#)
[Paysages imaginaires 2019 Images de mondes virtuels](#)
[Contend Earnestly for the Faith a Sermon Preachd to a Religious Society in Goodmans Fields on Monday 1 August 1720 by James Anderson](#)
[The Faithful Servant Looking Out for the Joy of His Lord a Sermon Occasiond by the Death of the Reverend George Braithwaite AM Preachd at Devonshire-Square on July the 24th 1748 by Samuel Wilson](#)
[The Conclusion of the Late Dr Hartleys Observations on the Nature Powers and Expectations of Man Strikingly Illustrated in the Events of the Present Times with Notes and Illustrations by the Editor](#)
[Account of the Passage of Ship Atlas Capt Allen Cooper to the Eastward of Banka 1785 Published at the Charge of the East India Company from Capt Coopers Ms by a Dalrymple](#)
[Moderation or a Candid Disposition Towards Those That Differ from Us Recommended and Enforcd A Sermon Preachd in the Parish-Church of Halifax on Sunday July the 28th 1751 by John Watson](#)
[The Second Epistle of the Second Book of Horace Imitated by Mr Pope to Colonel *****](#)
[Infancy a Poem Book the Second by Hugh Downman MD](#)
[A Grain of Gratitude Or Historical and Poetical Fragments in Commemoration of the Pious Life and Blessed Death of Mr John Eccles Late Minister of the Gospel by a Friend and Intimate Acquaintance of the Deceased](#)
[The Nature and Necessity of a Christian Conversation a Sermon Preachd Before the Queen at Her Royal Chapel at St Jamess on Sunday November 19 1704 by Sir William Dawes the Third Edition](#)
[Three Weeks After Marriage A Comedy in Two Acts as Performed at the Theatre-Royal in Covent Garden](#)
[The New Dunciad As It Was Found in the Year 1741 with the Illustrations of Scriblerus and Notes Variorum](#)
[Honesty and Plain-Dealing an Usual Bar to Honour and Preferment a Sermon Preachd at St Marys Before the University of Oxford Upon Act-Sunday July IX 1710 by Thomas Coney](#)
[The Labours of a Christian Minister Together with His Reward Set Forth in a Sermon Preachd Before White Lord Bishop of Peterborough at His Visitation Held at Daventry on Friday July 19 MDCCXXIII by John Denne](#)
[The Funeral of Arabert Monk of La Trappe A Poem by Mr Jerningham](#)
[Loves Revenge A Dramatic Pastoral in Two Interludes Written in the Year 1736 Set to Music by Dr Greene 1737](#)
[The Progress of Dulness by an Eminent Hand Which Will Serve for an Explanation of the Dunciad](#)
[The Piper of Peebles a Tale by the Lamb-Leader](#)
[Infancy a Poem Book the Third by Hugh Downman MD](#)
[A Letter to Mr John Willison on a Passage in His Synodical Sermon Concerning Illiterate Ministers](#)
[Faith and Good Works a Sermon Preachd Before the Lord Mayor at St Bridgets Church on Easter-Munday April 2 1716 by William Lord Bishop of Carlile](#)
[Or the System Displayed Addressed to the Gentry Yoemanry \[sic\] Freeholders and Electors of England by a Freeholder Letter I](#)
