

UBLIC SERVICE COMMISSIONS VOL 3 AUTHORIZED BY JOINT RESOLUTION OF JANU

Fourteenth Officer's Story, The, ii. 183..43. The Man of Yemen and his six Slave-girls cccxxiv.61. Abou Nuwas with the three Boys and the Khalif Haroun er Reshid ccllxxxi. When the evening came and the king sat in his privy chamber, he summoned the vizier and required of him the story of the thief and the woman. Quoth the vizier, "Know, O king, that. So, of the heaviness of his wit, he believed her and turning back, went in to the trooper; but she had foregone him, and when he saw her beside her lover, he fell to looking on her and pondering. Then he saluted her and she returned him the salutation; and when she spoke, he was bewildered. So the trooper said to him, 'What ails thee to be thus?' And he answered, 'This woman is my wife and the voice is her voice.' Then he rose in haste and returning to his own house, saw his wife, who had foregone him by the secret passage. So he went back to the trooper's house and saw her sitting as before; whereupon he was abashed before her and sitting down in the trooper's sitting-chamber, ate and drank with him and became drunken and abode without sense all that day till nightfall, when the trooper arose and shaving off some of the fuller's hair (which was long and flowing) after the fashion of the Turks, clipped the rest short and clapped a tarboush on his head..64. The Vizier of Yemen and his young Brother ccllxxiv. Moreover, he assembled the sages and the theologians and the sons of the kings and devised with them and asked them questions and problems and examined with them into many things of all fashions that might direct him to well-doing in the kingly office; and he questioned them also of subtleties and religious obligations and of the laws of the kingdom and the fashions of administration and of that which it behoveth the king to do of looking into the affairs of the people and repelling the enemy [from the realm] and fending off his malice with war; wherefore the people's contentment redoubled and their joy in that which God the Most High had vouchsafed them of his elevation to the kingship over them. So he upheld the ordinance of the realm and the affairs thereof abode established upon the accepted customs..? ? ? ? If the rose be entitled the pride of the morn, Before me nor after she wins it, I ween..? ? ? ? a. Story of the Physician Douban xi. Tuhfeh entered the bath, after she had put off her clothes, and behold, the basin thereof was overlaid with gold set with pearls and red rubies and green emeralds and other jewels; so she extolled the perfection of God the Most High and hallowed Him for the magnificence of that which she saw of the attributes of that bath. Then she made her ablutions in that basin and pronouncing the Magnification of Prohibition, (207) prayed the morning prayer and what else had escaped her of prayers; (208) after which she went out and walked in that garden among jessamine and lavender and roses and camomile and gillyflowers and thyme and violets and sweet basil, till she came to the door of the pavilion aforesaid and sat down therein, pondering that which should betide Er Reshid after her, whenas he should come to her pavilion and find her not. She abode sunken in the sea of her solicitude, till presently sleep took her and she slept. The prince thanked them and said to them, 'God requite you with all good, for indeed ye give me loyal counsel; but whither would ye have me go?' Quoth they, 'Get thee to the land of the Greeks, the abiding-place of thy mother.' And he said, 'My grandfather Suleiman Shah, when the King of the Greeks wrote to him, demanding my mother in marriage, concealed my affair and hid my secret; [and she hath done the like,] and I cannot make her a liar.' 'Thou sayst sooth,' rejoined they; 'but we desire thine advantage, and even if thou tookest service with the folk, it were a means of thy continuance [on life].' Then each of them brought out to him money and gave to him and clad him and fed him and fared on with him a parasang's distance till they brought him far from the city, and giving him to know that he was safe, departed from him, whilst he fared on till he came forth of the dominions of his uncle and entered those [of the king] of the Greeks. Then he entered a village and taking up his abode therein, betook himself to serving one there in ploughing and sowing and the like..130. Abulhusn ed Durraj and Abou Jaafer the Leper cccclxxxi. ? ? ? ? By Allah, what sorrows and woes to my soul for thy sake were decreed! My heart is grown hoar, ere eld's snows have left on my tresses their trail..? ? ? ? Exalted mayst thou be above th' empyrean heaven of joy And may God's glory greater grow and more exalted aye!..? ? ? ? j. The Tenth Officer's Story dccccxxviii. 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."..Abou Temam, Story of Ilan Shah and, i. 126..The ship tarried with him some days, till he should be certified what he would do, (104) and he said, 'I will enquire of the merchants what this merchandise profiteth and in what country it lacketh and how much is the gain thereon.' [So he questioned them and] they directed him to a far country, where his dirhem should profit a hundredfold. Accordingly, he set sail and steered for the land in question; but, as he went, there blew on him a tempestuous wind and the ship foundered. The merchant saved himself on a plank and the wind cast him up, naked as he was, on the sea-shore, hard by a town there. So he praised God and gave Him thanks for his preservation; then, seeing a great village hard by, he betook himself thither and saw, seated therein, a very old man, whom he acquainted with his case and that which had betided him. The old man grieved sore for him, when he heard his story, and set food before him. So he ate and the old man said to him, 'Abide here with me, so I may make thee my steward and factor over a farm I have here, and thou shall have of me five dirhems (105) a day.' 'God make fair thy reward,' answered the merchant, 'and requite thee with benefits!'..Asleep and Awake, i. 5..It is told of a certain doughty thief, that he used to rob and stop the way by himself upon caravans, and whenever the prefect of police

and the magistrates sought him, he would flee from them and fortify himself in the mountains. Now it befell that a certain man journeyed along the road wherein was the robber in question, and this man was alone and knew not the perils that beset his way. So the highwayman came out upon him and said to him, "Bring out that which is with thee, for I mean to slay thee without fail." Quoth the traveller, "Slay me not, but take these saddle-bags and divide [that which is in] them and take the fourth part [thereof]." And the thief answered, "I will not take aught but the whole." "Take half," rejoined the traveller, "and let me go." But the robber replied, "I will take nought but the whole, and I will slay thee [to boot]." And the traveller said, "Take it." . . . For know that hither have I fared and come to this thy land, By hopes of union with thee and near fruition led..Accordingly, one night, when they were alone with the king and he leant back, as he were asleep, they said these words and the king heard it all and was like to die of rage and said in himself, 'These are young boys, not come to years of discretion, and have no intrigue with any; and except they had heard these words from some one, they had not spoken with each other thereof.' When it was morning, wrath overmastered him, so that he stayed not neither deliberated, but summoned Abou Temam and taking him apart, said to him, 'Whoso guardeth not his lord's honour, (126) what behoveth unto him?' Quoth Abou Temam, 'It behoveth that his lord guard not his honour.' 'And whoso entereth the king's house and playeth the traitor with him,' continued the king, 'what behoveth unto him?' And Abou Temam answered, 'He shall not be left on life.' Whereupon the king spat in his face and said to him, 'Both these things hast thou done.' Then he drew his dagger on him in haste and smiting him in the belly, slit it and he died forthright; whereupon the king dragged him to a well that was in his palace and cast him therein..Wind of the East, if thou pass by the land where my loved ones dwell, I pray, ii. 204, 271..When King Shah Bekht heard this story, it pleased him and he bade the vizier go away to his own house..? ? ? ? t. The two Pigeons dxvii.Vizier's Daughters, The Two Kings and the, iii. 145..Then he folded the letter and sealing it, delivered it to the damsel, who took it and carried it to her mistress. When the princess read the letter and apprehended its contents, she said, "Meseemeth he recalleth to me that which I did aforetime." Then she called for inkhorn and paper and wrote the following verses: . . . "Take comfort, for the loved are come again,".Mamoun (El) and Zubeideh, i. 199..? ? ? ? e. The Barber's Story cxlix.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.'.A Damsel made for love and decked with subtle grace, iii. 192..How long will ye admonished be, without avail or heed? iii. 40..Ali of Damascus and Sitt el Milah, Nouredin, iii. 3.40. Jaafer ben Yehya and Abdulmelik ben Salih dlxv.The Fifth Night of the Month.? ? ? ? Ne'er shall I them forget, nay, nor the day they went.When it was the tenth day, (now this day was called El Mihrgan (129) and it was the day of the coming in of the folk, gentle and simple, to the king, so they might give him joy and salute him and go forth), the counsel of the viziers fell of accord that they should speak with a company of the notables of the city [and urge them to demand of the king that he should presently put the youth to death]. So they said to them, "When ye go in to-day to the king and salute him, do ye say to him, 'O king, (to God be the praise!) thou art praiseworthy of policy and governance, just to all thy subjects; but this youth, to whom thou hast been bountiful, yet hath he reverted to his base origin and wrought this foul deed, what is thy purpose in his continuance [on life]? Indeed, thou hast prisoned him in thy house, and every day thou hearest his speech and thou knowest not what the folk say.'" And they answered with "Hearkening and obedience."..Then said she to him, "O my son, was there any one with thee yesternight?" And he bethought himself and said, "Yes; one lay the night with me and I acquainted him with my case and told him my story. Doubtless, he was from the Devil, and I, O my mother, even as thou sayst truly, am Aboulhusn el Khelia." "O my son," rejoined she, "rejoice in tidings of all good, for yesterday's record is that there came the Vivier Jaafer the Barmecide [and his company] and beat the sheikhs of the mosque and the Imam, each four hundred lashes; after which they paraded them about the city, making proclamation before them and saying, 'This is the reward and the least of the reward of whoso lacketh of goodwill to his neighbours and troubleth on them their lives!' and banished them from Baghdad. Moreover, the Khalif sent me a hundred dinars and sent to salute me." Whereupon Aboulhusn cried out and said to her, "O old woman of ill-omen, wilt thou contradict me and tell me that I am not the Commander of the Faithful? It was I who commanded Jaafer the Barmecide to beat the sheikhs and parade them about the city and make proclamation before them and who sent thee the hundred dinars and sent to salute thee, and I, O beldam of ill-luck, am in very deed the Commander of the Faithful, and thou art a liar, who would make me out a dotard."..Now the Persian had a mameluke, (201) as he were the full moon, and he arose [and went out], and the singer followed him and wept before him, professing love to him and kissing his hands and feet. The mameluke took compassion on him and said to him, 'When the night cometh and my master entereth [the harem] and the folk go away, I will grant thee thy desire; and I lie in such a place.' Then the singer returned and sat with the boon-companions, and the Persian rose and went out, he and the mameluke beside him. [Then they returned and sat down.] (202) Now the singer knew the place that the mameluke occupied at the first of the night; but it befell that he rose from his place and the candle went out. The Persian, who was drunken, fell over on his face, and the singer, supposing him to be the mameluke, said, 'By Allah, it is good!' and threw himself upon him and clipped him, whereupon the Persian started up, crying out, and laying hands on the singer, pinioned him and beat him grievously, after which he bound him to a tree that was in the house. (203)..So saying, he took leave of the woman and her husband and set out, intending for

Akil, his father's brother's son. Now there was between Baghdad and Akil's abiding-place forty days' journey; so El Abbas settled himself on the back of his courser and his servant Aamir mounted also and they fared forth on their way. Presently, El Abbas turned right and left and recited the following verses:..An if ye'd of evil be quit, look that no evil ye do, ii. 192..Sindbad the Sailor and Hindbad the Porter. 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..Presently, in came the draper, at the hour of evening prayer, and sitting down in the place where the old woman had prayed, looked about him and espied the turban. He knew it [for that which he had that day sold to the young man] and misdoubted of the case, wherefore anger appeared in his face and he was wroth with his wife and reviled her and abode his day and his night, without speaking to her, what while she knew not the cause of his anger. Then she looked and seeing the turban-cloth before him and noting the traces of burning thereon, understood that his anger was on account of this and concluded that he was wroth because it was burnt..Fourth Officer's Story, The, ii. 142..When Er Reshid came to the throne, he invested Jaafer ben Yehya ben Khalid el Bermeki (156) with the vizierate. Now Jaafer was eminently distinguished for generosity and munificence, and the stories of him to this effect are renowned and are written in the books. None of the viziers attained to the rank and favour which he enjoyed with Er Reshid, who was wont to call him brother (157) and used to carry him with him into his house. The period of his vizierate was nineteen years, (158) and Yehya one day said to his son Jaafer, "O my son, what time thy reed trembleth, water it with kindness." (159) Opinions differ concerning the reason of Jaafer's slaughter, but the better is as follows. Er Reshid could not brook to be parted from Jaafer nor from his [own] sister Abbaseh, daughter of El Mehdi, a single hour, and she was the loveliest woman of her time; so he said to Jaafer, "I will marry thee to her, that it may be lawful to thee to look upon her, but thou shalt not touch her." [Accordingly, they were married] and they used both to be present in Er Reshid's sitting chamber. Now the Khalif would rise bytimes [and go forth] from the chamber, and they being both young and filled with wine, Jaafer would rise to her and swive her. She conceived by him and bore a handsome boy and fearing Er Reshid, despatched the newborn child by one of her confidants to Mecca the Holy, may God the Most High advance it in honour and increase it in veneration and nobility and magnification! The affair abode concealed till there befell despite between Abbaseh and one of her slave-girls, whereupon the latter discovered the affair of the child to Er Reshid and acquainted him with its abiding-place. So, when the Khalif made the pilgrimage, he despatched one who brought him the boy and found the affair true, wherefore he caused befall the Barmecides that which befell. (160).Firouz and his Wife, i. 209..As for the vizier, the sultan discovereth unto him his affairs, private and public; and know, O king, that the similitude of thee with the people is that of the physician with the sick man; and the condition (169) of the vizier is that he be truthful in his sayings, trustworthy in all his relations, abounding in compassion for the folk and in tender solicitude over them. Indeed, it is said, O king, that good troops (170) are like the druggist; if his perfumes reach thee not, thou still smellst the sweet scent of them; and ill troops are like the black-smith; if his sparks burn thee not, thou smellst his nauseous smell. So it behoveth thee take unto thyself a virtuous vizier, a man of good counsel, even as thou takest unto thee a wife displayed before thy face, for that thou hast need of the man's righteousness for thine own amendment, (171) seeing that, if thou do righteously, the commons will do likewise, and if thou do evil, they also will do evil."..? ? ? ? ? ? ? ? ? ? aa. Story of Aziz and Azizeh cxliii.? ? ? ? ? f. The Sixth Voyage of Sindbad the Sailor.136. The History of Gherib and his Brother Agib dcxiv.67. The Khalif El Hakim and the Merchant dcliii.Now the singer had entered and the druggist's wife said to him, 'Arise, enter this chest.' So he entered it and she shut the lid on him and opened to her husband, who came in, in a state of bewilderment, and searched the house, but found none and overlooked the chest. So he said in himself, 'The house [of which the singer spoke] is one which resembleth my house and the woman is one who resembles my wife,' and returned to his shop; whereupon the singer came forth of the chest and falling upon the druggist's wife, did his occasion and paid her her due and weighed down the scale for her. (196) Then they ate and drank and kissed and clipped, and on this wise they abode till the evening, when she gave him money, for that she found his weaving good, (197) and made him promise to come to her on the morrow..Wife, The Fuller and his, i. 261..? ? ? ? ? a. Story of Tuhfet el Culoub and Haroun er Reshid dccccxlii.28. Hatim Tai; his Generosity after Death dxxxi.? ? ? ? ? Thy haters say and those who malice to thee bear A true word, profiting its hearers everywhere;? ? ? ? ? I swear by his life, yea, I swear by the life of my love without peer, To please him or save him from hurt, I'd enter the fire without fear!.The Tenth Night of the Month..Presently, the vizier entered and the king signed to him to cause avoid the place. So he signed to those who were present to withdraw, and they departed; whereupon quoth the king to him, "How deemest thou, O excellent vizier, O loyal counsellor in all manner of governance, of a vision I have seen in my sleep?" "What is it, O king?" asked the vizier, and Shah Bekht related to him his dream, adding, "And indeed the sage interpreted it to me and said to me, 'An thou put not the vizier to death within a month, he will slay thee.' Now I am exceeding both to put the like of thee to death, yet do I fear to leave thee on life. What then dost thou counsel me that I should do in this matter?" The vizier bowed his head awhile, then raised it and said, "God prosper the king! Verily, it skills not to continue him on life of whom the king is afraid, and my

counsel is that thou make haste to put me to death." Zubeideh, El Mamoun and, i. 199. So the girl's owner betook himself to the bazaar, where he found the youth seated at the upper end of the merchants' place of session, selling and buying and taking and giving, as he were the moon on the night of its full, and saluted him. The young man returned his salutation and he said to him, "O my lord, be not thou vexed at the girl's speech the other day, for her price shall be less than that [which thou badest], to the intent that I may propitiate thy favour. If thou desire her for nought, I will send her to thee, or if thou wouldst have me abate thee of her price, I will well, for I desire nought but what shall content thee; for that thou art a stranger in our land and it behoveth us to entreat thee hospitably and have consideration for thee." "By Allah," answered the youth, "I will not take her from thee but at an advance on that which I bade thee for her aforetime; so wilt thou now sell her to me for seventeen hundred dinars?" And the other answered, "O my lord, I sell her to thee, may God bless thee in her." Viziers, Story of King Dadbin and his. i. 104..?STORY OF THE SHARPER AND THE MERCHANTS..?STORY OF THE FOUL-FAVOURED MAN AND HIS FAIR WIFE..4. The Three Apples lxviii.66. El Mutelemmis and his Wife Umeimeh cclxxxv. There was once, of old days and in bygone ages and times, a king of the kings of the Persians, who was passionately addicted to the love of women. His courtiers bespoke him of the wife of a chamberlain of his chamberlains, for that she was endowed with beauty and loveliness and perfection, and this prompted him to go in to her. When she saw him, she knew him and said to him, 'What prompteth the king unto this that he doth?' And he answered, saying, 'Verily, I yearn after thee with an exceeding yearning and needs must I enjoy thy favours.' And he gave her of wealth that after the like whereof women hanker; but she said, 'I cannot do that whereof the king speaketh, for fear of my husband.' And she refused herself to him with the most rigorous of refusals and would not do his desire. So the king went out, full of wrath, and forgot his girdle in the place..? ? ? ? a. Story of Taj el Mulouk and the Princess Dunya cvii. Therewithal, O my brother, the locust fell to going round about among the company of the birds, but saw nought resembling the hawk in bulk and body save the kite and deemed well of her. So she brought the hawk and the kite together and counselled the former to make friends with the latter. Now it chanced that the hawk fell sick and the kite abode with him a long while [and tended him] till he recovered and became whole and strong; wherefore he thanked her [and she departed from him]. But after awhile the hawk's sickness returned to him and he needed the kite's succour. So the locust went out from him and was absent from him a day, after which she returned to him with a [nother] locust, (53) saying, "I have brought thee this one." When the hawk saw her, he said, "God requite thee with good! Indeed, thou hast done well in the quest and hast been subtle in the choice." .81. The Foolish Schoolmaster dclxvi. ? ? ? ? His justice and his truth all creatures do embrace; The erring he corrects and those of wandering mind..? ? ? ? ? ? ? ? ? ? eb. Story of the Barber's Second Brother cliv. ? ? ? ? ? b. Story of the Chief of the Boulac Police dcv. ? ? ? ? ? For 'twixt the closing of an eye and th' opening thereof, God hath it in His power to change a case from foul to fair..? ? ? ? ? What strength have I solicitude and long desire to bear? Why art thou purposed to depart and leave me to despair..? ? ? ? ? By Allah, but that I trusted that I should meet you again, Your camel-leader to parting had summoned you in vain!. Presently, in came Mesrour the eunuch to him and saluted him and seeing Nuzhet el Fuad stretched out, uncovered her face and said, "There is no god but God! Our sister Nuzhet el Fuad is dead. How sudden was the [stroke of] destiny! May God have mercy on thee and acquit thee of responsibility!" Then he returned and related what had passed before the Khalif and the Lady Zubeideh, and he laughing. "O accursed one," said the Khalif, "is this a time for laughter? Tell us which is dead of them." "By Allah, O my lord," answered Mesrour, "Aboulhusn is well and none is dead but Nuzhet el Fuad." Quoth the Khalif to Zubeideh, "Thou hast lost thy pavilion in thy play," and he laughed at her and said to Mesrour, "O Mesrour, tell her what thou sawest." "Verily, O my lady," said the eunuch, "I ran without ceasing till I came in to Aboulhusn in his house and found Nuzhet el Fuad lying dead and Aboulhusn sitting at her head, weeping. I saluted him and condoled with him and sat down by his side and uncovered the face of Nuzhet el Fuad and saw her dead and her face swollen. So I said to him, 'Carry her out forthright [to burial], so we may pray over her.' He answered, 'It is well;' and I left him to lay her out and came hither, that I might tell you the news." .69. The Water-Carrier and the Goldsmith's Wife dcliv. Fair patience use, for ease still followeth after stress, iii. 117..? ? ? ? ? I view her with yearning eyes and she seems to me A moon of the summer, set in a winter's night..? ? ? ? ? She gives me to drink of her cheeks and her honeyed lips And quenches the worst of the fires that my heart devour..? ? ? ? ? Peace on thee! Would our gaze might light on thee once more! So should our hearts be eased and eyes no longer sore..To his beloved one the lover's heart's inclined, iii. 22..? ? ? ? ? My tears flow still, nor aye of bitterness I'm quit, Bewildered as I am betwixt hope and fear..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." .? ? ? ? ? k. The Vizier's Son and the Bathkeeper's Wife dlxxxiv. Bihzad, Story of Prince, i. 99..Locust, The Hawk and the, ii. 50..? ? ? ? ? I rede thee vaunt thee not of praise from us, for lo! Even as a docktailed cur thou art esteemed of me..? ? ? ? ? h. The Old Woman, the Merchant and the King dcccxcvi. "When I returned from my fifth voyage, I gave myself up to eating and drinking and passed my time in solace and delight and forgot that which I had suffered of stresses and afflictions, nor was it long before the thought of travel again presented itself to my mind and my soul hankered after the sea. So I brought out the goods and binding up the bales, departed from Baghdad, [intending] for certain of the lands, and came to the sea-coast, where I embarked in a stout ship, in company with a number of other merchants of like mind with myself, and we [set out and] sailed till

we came among certain distant islands and found ourselves in difficult and dangerous case..? ? ? ? 1. The Twelfth Officer's Story dccccxxxix.He found it every way complete and saw therein ten great trays, full of all fruits and cakes and all manner sweetmeats. So he sat down and ate thereof after the measure of his sufficiency, and finding there three troops of singing-girls, was amazed and made the girls eat. Then he sat and the singers also seated themselves, whilst the black slaves and the white slaves and the eunuchs and pages and boys stood, and the slave-girls, some of them, sat and some stood. The damsels sang and warbled all manner melodies and the place answered them for the sweetness of the songs, whilst the pipes cried out and the lutes made accord with them, till it seemed to Aboulhusn that he was in Paradise and his heart was cheered and his breast dilated. So he sported and joyance waxed on him and he bestowed dresses of honour on the damsels and gave and bestowed, challenging this one and kissing that and toying with a third, plying one with wine and another with meat, till the night fell down..? ? ? ? ? Wherewith farewell, quoth I, and peace be on thee aye, What while the branches bend, what while the stars abide..End of vol. II..? ? ? ? ? Let destiny with loosened rein its course appointed fare And lie thou down to sleep by night, with heart devoid of care;? ? ? ? ? ? ? ? ? ? Before I rent my clothes, reproach me not, I pray..Woman of the Barmecides, Haroun er Reshid and the, i. 57..When Dabdin heard this, he burnt with rage and said to one of his eunuchs, (115) 'Go and slay her in her chamber.' But the eunuch said to him, 'O king, may God prolong thy continuance! Indeed, the killing of her may not be at this time; but do thou bid one of thine eunuchs take her up on a camel and carry her to one of the trackless deserts and cast her down there; so, if she be at fault, God shall cause her to perish, and if she be innocent, He will deliver her, and the king shall be free from sin against her, for that this damsel is dear to thee and thou slewest her father by reason of thy love for her.' Quoth the king, 'By Allah, thou sayst sooth!' Then he bade one of his eunuchs carry her on a camel to one of the far-off deserts and there leave her and go away, and he forbade [him] to prolong her torment. So he took her up and betaking himself with her to the desert, left her there without victual or water and returned, whereupon she made for one of the [sand-]hills and ranging stones before her [in the form of a prayer-niche], stood praying..? ? ? ? ? My heart will never credit that I am far from thee; In it thou art, nor ever the soul can absent be..23. Hatim et Tal; his Generosity after Death cclxx.Learned Man, Khelbes and his Wife and the, i. 301..Therewithal the young man was moved to delight and exclaimed, "By Allah, thou sayest well, O Sitt el Milan! Let me hear more." Then he handselled her with fifty dinars and they drank and the cups went round among them; and her seller said to her, "O Sitt el Milah, this is the season of leave-taking; so let us hear somewhat on the subject." Accordingly she struck the lute and avouching that which was in her heart, sang the following verses:.Now, as destiny would have it, a certain jeweller of the town had been robbed of ten pearls, like unto those which were with the merchant; so, when he saw the two pearls in the broker's hand, he said to him, 'To whom do these pearls belong?' and the broker answered, 'To yonder man.' [The jeweller looked at the merchant and] seeing him in sorry case and clad in tattered clothes, misdoubted of him and said to him (purposing to surprise him into confession), 'Where are the other eight pearls?' The merchant thought he asked him of those which were in the gown and answered, 'The thieves stole them from me.' When the jeweller heard his reply, he doubted not but that it was he who had taken his good; so he laid hold of him and haling him before the chief of the police, said to him, 'This is the man who stole my pearls: I have found two of them upon him and he confesseth to the other eight.'.60. Uns el Wujoud and the Vizier's Daughter Rose-in-bud ccclxxi.? ? ? ? ? For whom is thy departure even as a father's loss! To fly or creep, like nestlings, alone, they strive in vain..? ? ? ? ? Though over me be the tombstone laid, if ever thou call on me, Though rotten my bone should be, thy voice I'll answer, come what will..'Well done, O damsel!' cried Ishac. 'By Allah, this is a fair hour!' Whereupon she rose and kissed his hand, saying, 'O my lord, the hands stand still in thy presence and the tongues at thy sight, and the eloquent before thee are dumb; but thou art the looser of the veil.' (171) Then she clung to him and said, 'Stand.' So he stood and said to her, 'Who art thou and what is thy need?' She raised a corner of the veil, and he beheld a damsel as she were the rising full moon or the glancing lightning, with two side locks of hair that fell down to her anklets. She kissed his hand and said to him, 'O my lord, know that I have been in this barrack these five months, during which time I have been withheld (172) from sale till thou shouldst be present [and see me]; and yonder slave-dealer still made thy coming a pretext to me (173) and forbade me, for all I sought of him night and day that he should cause thee come hither and vouchsafe me thy presence and bring me and thee together.' Quoth Ishac, 'Say what thou wouldst have.' And she answered, 'I beseech thee, by God the Most High, that thou buy me, so I may be with thee, by way of service.' 'Is that thy desire?' asked he, and she replied, 'Yes.'.? ? ? ? ? One of the host am I of lovers sad and sere For waiting long drawn out and expectation drear..Then Iblis took the cup and signed to Tuhfeh to sing; and she said, 'Hearkening and obedience.' So she took the lute and tuning it, sang the following verses:.? ? ? ? ? Th' Amir (quoth it) am I whose charms are still desired; Absent or present, all in loving me consent..Then they returned to Dinarzad and displayed her in the fifth dress and in the sixth, which was green. Indeed, she overpassed with her loveliness the fair of the four quarters of the world and outshone, with the brightness of her countenance, the full moon at its rising; for she was even as saith of her the poet in the following verses:.?THE FIFTH OFFICER'S STORY..As he and his father were thus engaged in talk, in came his mother and caught hold of him; and he said to her, "God on thee, let me go my gait and strive not to turn me from my purpose, for that needs must I go." "O my son," answered she, "if it must be so and there is no help for it, swear to me that them wilt not be absent from me more than a year." And he swore to her. Then he entered his father's treasuries and took therefrom what he would of jewels and jacinths and everything heavy of worth and light of carriage. Moreover, he bade his servant Aamir saddle him two horses and the like for himself, and whenas the night darkened behind him, (65) he rose from his couch and mounting his horse, set out for Baghdad, he and Aamir, whilst the latter knew not whither he intended..So they ate and Tuhfeh looked at the two kings, who had not changed their favour and said to Kemeriyeh, 'O

my lady, what is yonder wild beast and that other like unto him? By Allah, mine eye brooketh not the sight of them.' Kemeriyeah laughed and answered, 'O my sister, that is my father Es Shisban and the other is Meimoun the Sworder; and of the pride of their souls and their arrogance, they consented not to change their [natural] fashion. Indeed, all whom thou seest here are, by nature, like unto them in fashion; but, on thine account, they have changed their favour, for fear lest thou be disquieted and for the comforting of thy mind, so thou mightest make friends with them and be at thine ease.' 'O my lady,' quoth Tuhfeh, 'indeed I cannot look at them. How frightful is yonder Meimoun, with his [one] eye! Mine eye cannot brook the sight of him, and indeed I am fearful of him.' Kemeriyeah laughed at her speech, and Tuhfeh said, 'By Allah, O my lady, I cannot fill my eye with them!' (200) Then said her father Es Shisban to her, 'What is this laughing?' So she bespoke him in a tongue none understood but they [two] and acquainted him with that which Tuhfeh had said; whereat he laughed a prodigious laugh, as it were the pealing thunder..When the prince came before him, he sought of him his daughter in marriage, and the king said, 'Indeed, thou art her equal, but none dare name a man to her, because of her aversion to men.' So the prince pitched his tents under the windows of the princess's palace, till one day he got hold of one of her favourite slave-girls and gave her wealth galore. Quoth she to him, 'Hast thou a wish?' 'Yes,' answered he and acquainted her with his case; and she said, 'Indeed thou putttest thyself in peril.' Then he abode, flattering himself with false hopes, till all that he had with him was gone and the servants fled from him; whereupon quoth he to one in whom he trusted, 'I am minded to go to my country and fetch what may suffice me and return hither.' And the other answered, 'It is for thee to decide.' So they set out to return, but the way was long to them and all that the prince had with him was spent and his company died and there abode but one with him, on whom he loaded what remained of the victual and they left the rest and fared on. Then there came out a lion and ate the servant, and the prince abode alone. He went on, till his beast stood still, whereupon he left her and fared on afoot till his feet swelled..The Ninth Day.?? ? ? ? f. The Sixth Officer's Story dccccxxiv.Now the king had a brother, who envied him and would fain have been in his place; and when he was weary of looking for his death and the term of his life seemed distant unto him, he took counsel with certain of his partisans and they said, 'The vizier is the king's counsellor and but for him, there would be left the king no kingdom.' So the king's brother cast about for the ruin of the vizier, but could find no means of accomplishing his design; and when the affair grew long upon him, he said to his wife, 'What deemest thou will advantage us in this?' Quoth she, 'What is it?' And he replied, 'I mean in the matter of yonder vizier, who inciteth my brother to devoutness with all his might and biddeth him thereto, and indeed the king is infatuated with his counsel and committeth to him the governance of all things and matters.' Quoth she, 'Thou sayst truly; but how shall we do with him?' And he answered, 'I have a device, so thou wilt help me in that which I shall say to thee.' Quoth she, 'Thou shall have my help in whatsoever thou desirest.' And he said, 'I mean to dig him a pit in the vestibule and dissemble it artfully.'.IBN ES SEMMAK AND ER RESHID. (161).34. The City of Irem dxxxviii.One day, as I was thus feigning sleep, I felt a hand in my lap, and in it a magnificent purse. So I seized the hand and behold, it was that of a fair woman. Quoth I to her, "O my lady, who art thou?" And she said, "Rise [and come away] from here, that I may make myself known to thee." So I arose and following her, fared on, without tarrying, till she stopped at the door of a lofty house, whereupon quoth I to her, "O my lady, who art thou? Indeed, thou hast done me kindness, and what is the reason of this?" "By Allah," answered she, "O Captain Mum, I am a woman on whom desire and longing are sore for the love of the daughter of the Cadi Amin el Hukm. Now there was between us what was and the love of her fell upon my heart and I agreed with her upon meeting, according to possibility and convenience. But her father Amin el Hukm took her and went away, and my heart cleaveth to her and love-longing and distraction are sore upon me on her account." .She laughed and cried out to the women of the house, saying, "Ho, Fatimeh! Ho, Khedijeh! Ho, Herifeh! Ho, Senineh!" Whereupon all those who were in the place of women and neighbours flocked to me and fell a-laughing at me and saying, "O blockhead, what ailed thee to meddle with gallantry?" Then one of them came and looked in my face and laughed, and another said, "By Allah, thou mightest have known that she lied, from the time she said she loved thee and was enamoured of thee? What is there in thee to love?" And a third said, "This is an old man without understanding." And they vied with each other in making mock of me, what while I suffered sore chagrin..When Tuhfeh heard this, she fell to weeping and wailing and said, 'By Allah, nought irketh me save separation from my lord Er Reshid; but, when I am dead, let the world be ruined after me.' And she doubted not in herself but that she was lost without recourse. Then Meimoun set forth with his army and departed in quest of the hosts [of the Jinn], leaving none in the palace save his daughter Jemreh and Tuhfeh and an Afrit who was dear unto him. They fared on till they met with the army of Es Shisban; and when the two hosts came face to face, they fell upon each other and fought a passing sore battle. After awhile, Es Shisban's troops began to give back, and when Meimoun saw them do thus, he despised them and made sure of victory over them..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.'.Presently, the idiot returned, with somewhat to add to his hoard, but found it not; so he bethought him who had followed him and remembered that he had found the sharper aforesaid assiduous in sitting with him and questioning him. So he went in quest of him, assured that he had taken the pot, and gave not over looking for him till he espied him sitting; whereupon he ran to him and the sharper saw him. [Then the idiot

stood within earshot] and muttered to himself and said, 'In the pot are threescore dinars and I have with me other score in such a place and to-day I will unite the whole in the pot.' When the sharper heard him say this to himself, muttering and mumbling after his fashion, he repented him of having taken the dinars and said, 'He will presently return to the pot and find it empty; wherefore that (264) for which I am on the look-out will escape me; and meseemeth I were best restore the dinars [to their place], so he may see them and leave all that is with him in the pot, and I can take the whole.'? ? ? ? ? q. The Shepherd and the Thief dccccxxi. Then he carried him to his house and stripping him of his clothes, clad him in rags; after which he called an old woman, who was his stewardess, and said to her. "Take this youth and clap on his neck this iron chain and go round about with him in all the thoroughfares of the city; and when thou hast made an end of this, go up with him to the palace of the king.' And he said to the youth, 'In whatsoever place thou seest the damsel, speak not a syllable, but acquaint me with her place and thou shall owe her deliverance to none but me.' The youth thanked him and went with the old woman on such wise as the chamberlain bade him. She fared on with him till they entered the city [and made the round thereof]; after which she went up to the palace of the king and fell to saying, 'O people of affluence, look on a youth whom the devils take twice in the day and pray for preservation from [a like] affliction!' And she ceased not to go round about with him till she came to the eastern wing (189) of the palace, whereupon the slave-girls came out to look upon him and when they saw him they were amazed at his beauty and grace and wept for him..?STORY OF THE TWO SHARPERS WHO CHEATED EACH HIS FELLOW..? ? ? ? ? c. Story of the Chief of the Old Cairo Police dcv. Indeed, many of the notables of the people have sought her of me in marriage, but I would not marry her to any, for that, one night, I saw, in a dream, the balance aforesaid set up and men and women being weighed, one against the other, therein, and meseemed I saw thee [and her] and it was said to me, "This is such a man, (217) the allotted portion of such a woman." (218) Wherefore I knew that God the Most High had allotted unto her none other than thyself, and I choose rather to marry thee to her in my lifetime than that thou shouldst marry her after my death.'.THE KHALIF OMAR BEN ABDULAZIZ AND THE POETS. (41).? ? ? ? ? j. The Enchanted Springs dlxxxii.? ? ? ? ? All for a wild deer's love, whose looks have snared me And on whose brows the morning glitters bright.Melik (El) Ez Zahir Rukneddin Bibers el Bunducdari and the Sixteen Officers of Police, ii. 117..38. Yehya ben Khalid and Mensour ccv.? ? ? ? ? g. The Seventh Officer's Story dccccxxxiv.? ? ? ? ? b. The Second Old Man's Story (236) iv.52. The Devout Israelite ccxlviii.The Khalif smiled and said to his eunuch, "O Mesrou, verily women are little of wit. I conjure thee, by Allah, say, was not Aboulhusn with me but now?" ["Yes, O Commander of the Faithful," answered Mesrou] Quoth the Lady Zubeideh, laughing from a heart full of wrath, "Wilt thou not leave thy jesting? Is it not enough that Aboulhusn is dead, but thou must kill my slave-girl also and bereave us of the two and style me little of wit?" "Indeed," answered the Khalif, "it is Nuzhet el Fuad who is dead." And Zubeideh said, "Indeed he hath not been with thee, nor hast thou seen him, and none was with me but now but Nuzhet el Fuad, and she sorrowful, weeping, with her clothes torn. I exhorted her to patience and gave her a hundred dinars and a piece of silk; and indeed I was awaiting thy coming, so I might condole with thee for thy boon- companion Aboulhusn el Khelia, and was about to send for thee." The Khalif laughed and said, "None is dead but Nuzhet el Fuad;" and she, "No, no, my lord; none is dead but Aboulhusn."? ? ? ? ? Ye sleep; by Allah, sleep comes not to ease my weary lids; But from mine eyes, since ye have passed away, the blood doth rain..? ? ? ? ? The flames of long desire wax on me day by day And far away are pitched the tent-poles of my fair..Quoth Shefikeh, "My mistress hath occasion for thee; so come thou with me and I will engage to restore thee to thy dwelling in weal and safety." But the nurse answered, saying, "Indeed, her palace is become forbidden (103) to me and never again will I enter therein, for that God (extolled be His perfection and exalted be He!) of His favour and bounty hath rendered me independent of her." So Shefikeh returned to her mistress and acquainted her with the nurse's words and that wherein she was of affluence; whereupon Mariyeh confessed the unseemliness of her dealing with her and repented, whenas repentance profited her not; and she abode in that her case days and nights, whilst the fire of longing flamed in her heart.

[A Willing Murder](#)

[Scientific and Applied Pharmacognosy for Students of Pharmacy and Practicing Pharmacists Food and Drug Analysts and Pharmacologists](#)
[Repertorium Canonicum Or an Abridgment of the Ecclesiastical Laws of This Realm Consistent with the Temporal Wherein the Most Material Points Relating to Such Persons and Things as Come Within the Cognizance Thereof Are Succinctly Treated](#)
[History of Southeast Missouri A Narrative Account of Its Historical Progress Its People and Its Principal Interests](#)
[Commentaries on American Law Volume I](#)
[Geology of the Gold Belt in the James River Basin Virginia Issues 7-11](#)
[Errors Chains How Forged and Broken A Complete Graphic and Comparative History of the Many Strange Beliefs Superstitious Practices](#)
[Domestic Peculiarities Sacred Writings Systems of Philosophy Legends and Traditions Customs and Habits of Mankin](#)
[The Complete Works of Flavius-Josephus the Celebrated Jewish Historian](#)
[A Genealogy of the Descendants of Joseph Bixby 1621-1701 of Ipswich and Boxford Massachusetts Who Spell the Name Bixby Bigsby Byxbie Bixbee or Byxbe and of the Bixby Family in England Descendants of Walter Bekesby 1427 of Thorpe Morieux Suffolk](#)
[Central Asiatic Expeditions of the American Museum of Natural History Under the Leadership of Roy Chapman Andrews Preliminary Contributions in Geology Paleontology and Zoology 1926-1929 1926-1930\] Volume II](#)

[Flore Descriptive Et Illustr e de la France de la Corse Et Des Contr es Limitrophes Et Des Contr es Limitrophes](#)

[The Register of the Privy Council of Scotland Volume 3](#)

[Yearbook of the US Department of Agriculture- 1918](#)

[The Journals of Each Provincial Congress of Massachusetts in 1774 and 1775 and of the Committee of Safety with an Appendix Containing the Proceedings of the County Conventions--Narratives of the Events of the Nineteenth of April 1775--Papers Relating to](#)

[Portrait and Biographical Record of Madison and Hamilton Counties Indiana Containing Biographical Sketches of Prominent and Representative Citizens of the Counties Together with Biographies and Portraits of All the Presidents of the United States](#)

[History of the Grand Army of the Republic](#)

[The Oxford History of India from the Earliest Times to the End of 1911](#)

[Genealogy of the Descendants of John White of Wenham and Lancaster Massachusetts Volume 3](#)

[History of Mendocino County California Comprising Its Geography Geology Topography Climatology Springs and Timber](#)

[Plant Response as a Means of Physiological Investigation](#)

[The Clan Donald Volume 2](#)

[A Treatise on Maritime Law Including the Law of Shipping The Law of Marine Insurance And the Law and Practice of Admiralty Volume 1](#)

[The Journals of Each Provincial Congress of Massachusetts in 1774 and 1775 and of the Committee of Safety with an Appendix Containing the Proceedings of the County Conventions--Narratives of the Events of the Nineteenth of April 1775--Papers Relating](#)

[A History of English Law 12](#)

[Past and Present of Tippecanoe County Indiana Volume 2](#)

[Cabana Anthology](#)

[Human Anatomy Physiology Global Edition](#)

[Drawing Architecture](#)

[American Art Pottery - The Robert A Ellison Jr Collection](#)

[Quadro - Gita - Teil 1 - 79 Spr che Des Herrn](#)

[Corporate Acquisitions and Mergers in the United Kingdom](#)

[The Mark Twain Collection \(Box Set\)](#)

[CIMA F2 Advanced Financial Reporting Study Text](#)

[Porsche Icons](#)

[History of Monroe County Michigan](#)

[Payroll A Practical Guide to New Zealand Payroll Administration 2018](#)

[Hassan Fathy Earth Utopia](#)

[Radicalization](#)

[Goodly Heritage One Hundred Fifty Years of Craft Freemasonry in Indiana](#)

[Mark Foster Gage Projects and Provocations](#)

[Mantegna and Bellini](#)

[The Sharing Economy Zukunftsansichten F r Car-Sharing Und Strategien F r Anbieter Bez glich Des Ausbaus Ihrer Marktanteile in Deutschland](#)

[Global Mountain Regions Conversations toward the Future](#)

[Gace Paraprofessional Assessment 177](#)

[Gace Middle Grades Science 014](#)

[South Asia in the Social Sciences Series Number 6 South Asian Governmentalities Michel Foucault and the Question of Postcolonial Orderings](#)

[The Comprehensive Commentary on the Holy Bible Containing the Text According to the Authorised Version Scotts Marginal References](#)

[Matthew Henrys Commentary Condensed the Practical Observations of Thomas Scott With Extensive Notes Selected Volume 3](#)

[A Library of Poetry and Song Being Choice Selections from the Best Poets](#)

[Cannabis Accounting Taxes](#)

[Statistics of South Carolina Including a View of Its Natural Civil and Military History General and Particular](#)

[20th Century History of Delaware County Ohio and Representative Citizens Volume 1](#)

[Indian Diplomacy Beyond Strategic Autonomy](#)

[Overcoming Selective Mutism The Parents Field Guide](#)

[The Depths of the Ocean A General Account of the Modern Science of Oceanography Based Largely on the Scientific Researches of the](#)

[Norwegian Steamer Michael Sars in the North Atlantic](#)

[History of Davidson County Tennessee with Illustrations and Biographical Sketches of Its Prominent Men and Pioneers](#)

[Die Bedeutung Von Anlagestrategien F r Alternative Assetklassen Hedge Funds Private Equity Und Commodities](#)

[Past and Present of Shelby County Iowa Volume 2](#)

[Gace Middle Grades Social Science 015](#)

[Tear Me Apart](#)

[Echoes of Evil](#)

[Letztlich suche ich Klarheit Zwoelf Gesprache mit Architekten](#)

[Japan Inscape](#)

[Translation and Global Spaces of Power](#)

[The Emperor of All Maladies A Biography of Cancer](#)

[und Wer Noch Mehr Sieht Ist Ein Vogel](#)

[The Commerce of Vision Optical Culture and Perception in Antebellum America](#)

[Positive Thinking Volume One Have a Great Day Positive Imaging and The Positive Power of Jesus Christ](#)

[The Gospel of John A Theological Commentary](#)

[Criminal Procedure Student Edition 2018 Pocket Part](#)

[How JavaScript Works](#)

[Stress Und Stressbew Itigung Unter Besonderer Ber cksichtigung P dagogischer Arbeitsfelder](#)

[Gastrointestinal Physiology Mosby Physiology Series](#)

[The Forbidden Door](#)

[Bank Capital Structure and Procyclicity of Leverage](#)

[Archaeology and Ethnography Along the Loango Coast in the South West of the Republic of Congo](#)

[Pretty Liar Television Language and Gender in Wartime Lebanon](#)

[Dark Tide Rising](#)

[Thomas Sanford the Emigrant to New England Ancestry Life and Descendants 1632-4 Sketches of Four Other Pioneer Sanfords and Some of Their Descendants Volume 1 Pt1](#)

[The Waterloo Campaign 1815](#)

[The Selkirk Range Volume 1](#)

[Harpers Dictionary of Classical Literature and Antiquities Volume 1](#)

[Irish English Dictionary](#)

[The Life of John Milton Narrated in Connexion with the Political Ecclesiastical and Literary History of His Time Volume 1](#)

[Sancti Paschasii Radberti Opera Omnia](#)

[History Wayne County Ohio](#)

[Auditing A Practical Manual for Auditors](#)

[Portrait and Biographical Album of Dekalb County Illinois Containing Full-Page Portraits and Biographical Sketches of Prominent and Representative Citizens of the County Together with Portraits and Biographies of All the Governors of Illinois and of](#)

[An English-Telugu Dictionary](#)

[London Volumes 3-4](#)

[History of the Christian Church Part II the Middle Ages from Boniface VIII 1294 to the Protestant Reformation 1517 Volume V](#)

[A History of Epidemics in Britain Volume 2](#)

[A Primer of the History of the Holy Catholic Church in Ireland From the Introduction of Christianity to the Formation of the Modern Irish Branch of the Church of Rome Volumes 1-2](#)

[The Worlds Parliament of Religions Vol I](#)

[The Diseases of Children and Their Homeopathic Treatment A Text-Book for Students Colleges and Practitioners](#)

[The Works of Lord Byron Complete in One Volume](#)

[Patersons Roads Being An Accurate Description of All The Cross Roads in England and Wales with Parts of the Roads of Scotland the 18th Edition to Which Are Added Topographical Sketches of the Several Cities Market Towns the Whole Improve](#)

[The Works of Hubert Howe Bancroft Volume 30](#)

[The History of Fitzwilliam New Hampshire from 1752-1887](#)

[The Apocrypha and Pseudepigrapha of the Old Testament in English With Introductions and Critical and Explanatory Notes to the Several Books Volume 2](#)

[The Works of Geoffrey Chaucer and Others Being a Reproduction in Facsimile of the First Collected Edition 1532 from the Copy in the British](#)

[Museum With an Introduction by Walter W Skeat](#)
