

ORGANIZING INFORMATION IN SCHOOL LIBRARIES BASIC PRINCIPLES AND NEW RULES

?? ? ? ? a. The Christian Broker's Story xxv.?? ? ? ? And dar'dst, O dweller in the tents, to lift thine eyes to me, Hoping by stress to win of me the amorous delight,.So saying, he fell upon her and beat her with a staff of almond-wood, till she cried out, "[Help], O Muslims!" and he redoubled the beating upon her, till the folk heard her cries and coming to her, [found] Aboulhusn beating her and saying to her, "O old woman of ill-omen, am I not the Commander of the Faithful? Thou hast enchanted me!" When the folk heard his words, they said, "This man raveth," and doubted not of his madness. So they came in upon him and seizing him, pinioned him and carried him to the hospital. Quoth the superintendent, "What aileth this youth?" And they said, "This is a madman." "By Allah," cried Aboulhusn, "they lie against me! I am no madman, but the Commander of the Faithful." And the superintendent answered him, saying, "None lieth but thou, O unluckiest of madmen!".Now the king was a very old man and destiny decreed the ending of his term of life; so he died and when he was buried, the folk assembled and many were the sayings of the people and of the king's kinsfolk and officers, and they took counsel together to slay the princess and the young pilgrim, saying, 'This fellow dishonoureth us with yonder strumpet and none accepteth dishonour but the base.' So they fell upon them and slew the princess, without questioning her of aught; whereupon the pious woman (whom they deemed a boy) said to them, 'Out on ye, O misbelievers I Ye have slain the pious lady.' Quoth they, 'Lewd fellow that thou art, dost thou bespeak us thus? Thou lovedst her and she loved thee, and we will slay thee without mercy.' 'God forbid!' answered she, 'Indeed, the affair is the contrary of this.' 'What proof hast thou of that?' asked they, and she said, 'Bring me women.' So they brought her women, and when they looked on her, they found her a woman..Envy and Malice, Of, i. 125..When King Bekhtzeman heard this, his heart was comforted and he said in himself, 'I put my trust in God. If He will, I shall overcome mine enemy by the might of God the Most High.' So he said to the folk, ' Know ye not who I am?' and they answered, ' No, by Allah.' Quoth he, 'I am King Bekhtzeman.' When they heard this and knew that it was indeed he, they dismounted from their horses and kissed his stirrup, to do him honour, and said to him, 'O king, why hast thou thus adventured thyself?' Quoth he, 'Indeed, my life is a light matter to me and I put my trust in God the Most High, looking to Him for protection.' And they answered him, saying, 'May this suffice thee! We will do with thee that which is in our power and whereof thou art worthy: comfort thy heart, for we will succour thee with our goods and our lives, and we are his chief officers and the most in favour with him of all folk. So we will take thee with us and cause the folk follow after thee, for that the inclination of the people, all of them, is to thee.' Quoth he, 'Do that unto which God the Most High enableth you.'? ? ? ? ? My heart belike shall his infect with softness, even as me His body with disease infects, of its seductive air..? ? ? ? ? f. The King's Son who fell in Love with the Picture dcccxciv.(continued)..? ? ? ? ? If, in his own land, midst his folk, abjection and despite Afflict a man, then exile sure were better for the wight..So the vizier went in to his daughter and said to her, 'O my daughter, the king seeketh thee of me and desireth to marry thee.' 'O my father,' answered she 'I desire not a husband and if thou wilt marry me, marry me not but with one who shall be below me in rank and I nobler than he, so he may not turn to other than myself nor lift his eyes upon me, and marry me not to one who is nobler than I, lest I be with him as a slave-girl and a serving-woman.' So the vizier returned to the king and acquainted him with that which his daughter had said, whereat he redoubled in desire and love-liking for her and said to her father, 'An thou marry me not to her of good grace, I will take her by force in thy despite.' The vizier again betook himself to his daughter and repeated to her the king's words, but she replied, 'I desire not a husband.' So he returned to the king and told him what she said, and he was wroth and threatened the vizier, whereupon the latter took his daughter and fled with her..? ? ? ? ? Far though you dwell, I'll ne'er your neighbourhood forget, O friends, whose lovers still for you are stupefied..Seventh Officer's Story, The, ii. 150..? ? ? ? ? Still, as my transports wax, grows restlessness on me And woes have ta'en the place of love-delight denied..When the king heard the vizier's story, it pleased him and he bade him go to his house..There was once of old time a foolish, ignorant man, who had wealth galore, and his wife was a fair woman, who loved a handsome youth. The latter used to watch for her husband's absence and come to her, and on this wise he abode a long while. One day, as the woman was private with her lover, he said to her, 'O my lady and my beloved, if thou desire me and love me, give me possession of thyself and accomplish my need in thy husband's presence; else will I never again come to thee nor draw near thee, what while I abide on life.' Now she loved him with an exceeding love and could not brook his separation an hour nor could endure to vex him; so, when she heard his words, she said to him, '[So be it,] in God's name, O my beloved and solace of mine eyes, may he not live who would vex thee!' Quoth he, 'To-day?' And she said, 'Yes, by thy life,' and appointed him of this..88. The Thief turned Merchant and the other Thief cccxcviii.? ? ? ? ? To me your rigour love-delight, your distance nearness is; Ay, your injustice equity, and eke your wrath consent..Now the woman was in a chest and two youths of the pages of the late king, who were now in the new king's service, were those who had been charged with the guardianship of the vessel and the goods. When the evening evened on them, the two youths fell a-talking and recounted that which had befallen them in their days of childhood and the manner of the going forth of their father and mother from their country and royal estate, whenas the wicked overcame their land, and [called to mind] how they had gone astray in the forest and how fate had made severance between them and their parents; brief, they recounted their story, from beginning to end. When the woman heard their talk, she knew that they were her very sons and cried out to them from the chest, saying, 'I am your mother such an one, and the token between you and me is thus and thus.' The young men knew the token and falling upon the chest, broke the lock and brought out their mother, who strained them to her breast, and they fell upon her and swooned away, all three..Term, Of the Appointed, i. 147..? ? ? ? ? O skinker of the vine-juice, let the cup 'twixt us go round, For in its drinking

is my hope and all I hold most dear.. "Out on thee!" exclaimed the king. "How great is thy craft and thy talk! Tell me, what was their story." And the youth said, "O king.. "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,⁵¹. The Thief and the Money-changer dcv. Then she carried him up [to the estrade] and seating him on the couch, brought him meat and wine and gave him to drink; after which she put off all that was upon her of raiment and jewels and tying them up in a handkerchief, said to him, "O my lord, this is thy portion, all of it." Moreover she turned to the Jew and said to him, "Arise, thou also, and do even as I." So he arose in haste and went out, scarce crediting his deliverance. When the girl was assured of his escape, she put out her hand to her clothes [and jewels] and taking them, said to the prefect, "Is the requital of kindness other than kindness? Thou hast deigned [to visit me and eat of my victual]; so now arise and depart from us without ill-[doing]; or I will give one cry and all who are in the street will come forth." So the Amir went out from her, without having gotten a single dirhem; and on this wise she delivered the Jew by the excellence of her contrivance.'. When the company heard the seventh officer's story, they were moved to exceeding mirth, and El Melik ez Zahir Bibers rejoiced in that which he heard and said, 'By Allah, there betide things in this world, from which kings are shut out, by reason of their exalted station!' Then came forward another man from amongst the company and said, "There hath reached me from one of my friends another story bearing on the malice of women and their craft, and it is rarer and more extraordinary and more diverting than all that hath been told to you." .? ? ? ? ? Hence on the morrow forth I fare and leave your land behind; So take your leave of us nor fear mishap or ill event.. Thereupon they all dismounted and putting off that which was upon them of harness of war, came before El Abbas and tendered him allegiance and sued for his protection. So he held his hand from them and bade them gather together the spoils. Then he took the riches and the slaves and the camels, and they all became his liege-men and his retainers, to the number (according to that which is said) of fifty thousand horse. Moreover, the folk heard of him and flocked to him from all sides; whereupon he divided [the spoil amongst them] and gave gifts and abode thus three days, and there came presents to him. Then he bade set out for Akil's abiding-place; so they fared on six days and on the seventh day they came in sight of the camp. El Abbas bade his man Aamir forego him and give Akil the glad news of his cousin's coming. So he rode on to the camp and going in to Akil, gave him the glad news of Zuheir's slaughter and the conquest of his tribe.. When the affair was prolonged upon the three sharpers, they went away and sat down a little apart; then they came up to the money-changer privily and said to him, 'If thou canst buy him for us, do so, and we will give thee a score of dirhems.' Quoth he, 'Go away and sit down afar from him.' So they did his bidding and the money-changer went up to the owner of the ass and gave not over tempting him with money and cajoling him and saying, 'Leave yonder fellows and sell me the ass, and I will reckon him a gift from thee,' till he consented to sell him the ass for five thousand and five hundred dirhems. Accordingly the money-changer counted down to him five thousand and five hundred dirhems of his own money, and the owner of the ass took the price and delivered the ass to him, saying, 'Whatsoever betideth, though he abide a deposit about thy neck, (46) sell him not to yonder rogues for less than ten thousand dirhems, for that they would fain buy him because of a hidden treasure whereof they know, and nought can guide them thereto but this ass. So close thy hand on him and gainsay me not, or thou wilt repent.'²⁸. Ibrahim ben el Mehdi and the Barber-surgeon cclxxiii. The season of my presence is never at an end, ii. 246.. So Iblis the Accursed drank and said, 'Well done, O desire of hearts! but thou owest me yet another song.' Then he filled the cup and signed to her to sing. Quoth she, 'Harkening and obedience,' and sang the following verses:. 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..⁶⁰. Haroun Er Reshid and Zubeideh in the Bath dcxlviii. ? ? ? ? ? Oft for thy love as I would be consoled, my yearning turns To-thee- ward still and my desires my reason still gainsay.. I seated myself amiddleward the saloon, misdoubting, and as I sat, there came down on me from the estrade seven naked men, without other clothing than leather girdles about their waists. One of them came up to me and took my turban, whilst another took my handkerchief, that was in my sleeve, with my money, and a third stripped me of my clothes; after which a fourth came and bound my hands behind me with his girdle. Then they all took me up, pinioned as I was, and casting me down, fell a-dragging me towards a sink-hole that was there and were about to cut my throat, when, behold, there came a violent knocking at the door. When they heard this, they were afraid and their minds were diverted from me by fear; so the woman went out and presently returning, said to them, 'Fear not; no harm shall betide you this day. It is only your comrade who hath brought you your noon-meal.' With this the new-comer entered, bringing with him a roasted lamb; and when he came in to them, he said to them, 'What is to do with you, that ye have tucked up [your sleeves and trousers]?' Quoth they, '[This is] a piece of game we have caught.' ? ? ? ? ? Oft as my yearning waxeth, my heart consoleth me With hopes of thine enjoyment in all security.. ? ? ? ? ? Our Lord, after sev'rance, with them hath conjoined us, for he who doth good Shall ne'er disappointed abide and kindnesses kindness entail.. ? ? ? ? ? Whenas we saw the cup, forthright we signed to past it round And sun and moon unto

our eyes shone sparkling from it straight..? ? ? ? All wasted is my body and bowels tortured sore; Love's fire on me still waxeth, mine eyes with tears still rain..76. The Khalif El Hakim and the Merchant cccclxxxix. Then the two kings appointed their father-in-law the vizier to be viceroy in Samarcand and assigned him five of the chief amirs to accompany him, charging them attend him and do him service. The vizier kissed the earth and prayed that they might be vouchsafed length of life. Then he went in to his daughters, whilst the eunuchs and ushers walked before him, and saluted them and bade them farewell. They kissed his hands and gave him joy of the kingship and bestowed on him treasures galore. Then he took leave of them and setting out, journeyed days and nights till he came within three days' journey of Samarcand, where the townspeople met him and rejoiced in him with an exceeding joy. So he entered Samarcand and they decorated the city, and it was a notable day. He sat down on the throne of his kingship and the viziers did him homage and the grandees and amirs of Samarcand and prayed that he might be vouchsafed justice and victory and length of continuance [on life]. So he bestowed on them dresses of honour and entreated them with worship and they made him Sultan over them..When the evening evened, the king sat in his privy closet and summoning the vizier, required of him the promised story. So Er Rehwan said, "Know, O king, that.85. Isaac of Mosul and the Merchant dclxx."He shall not come in to me. Who is at the door, other than he?" "El Akhtel et Teghlibi," (56) answered Adi; and Omar said, "He is the unbeliever who says in his verse ..." [And he repeated the following:].? ? ? ? ? The fires in my vitals that rage if I did but discover to view, Their ardour the world to consume, from the East to the West, might avail..? ? ? ? ? a. Story of the Eunuch Sewab (228) cccxxxiv. ALPHABETICAL TABLE OF THE FIRST LINES OF THE VERSE IN THE "TALES FROM THE ARABIC." And when she had made an end of her song, she wept sore..91. The Schoolmaster who Fell in Love by Report cccci. Then she told him the story of Anca, daughter of Behram Gour, with Anca, daughter of the wind, and described to him her dwelling-place and her island, whereupon quoth Er Reshid, 'O Tuhfet es Sedr, (252) tell me of El Anca, daughter of Behram Gour; is she of the Jinn or of mankind or of the birds? For this long time have I desired to find one who should tell me of her.' 'It is well, O Commander of the Faithful,' answered Tuhfeh. 'I asked the queen of this and she acquainted me with her case and told me who built her the palace.' Quoth Er Reshid, 'I conjure thee by Allah, tell it me.' And Tuhfeh answered, 'It is well,' and proceeded to tell him. And indeed he was amazed at that which he heard from her and what she told him and at that which she had brought back of jewels and jacinths of various colours and precious stones of many kinds, such as amazed the beholder and confounded thought and mind. As for this, it was the means of the enrichment of the Barmecides and the Abbasides, and they abode in their delight..Then they spread the ensigns and the standards, whilst the drums beat and the trumpets sounded, and set out upon the homeward journey. The King of Baghdad rode forth with them and brought them three days' journey on their way, after which he took leave of them and returned with his troops to Baghdad. As for King El Aziz and his son, they fared on night and day and gave not over going till there abode but three days' journey between them and Yemen, when they despatched three men of the couriers to the prince's mother [to acquaint her with their return], safe and laden with spoil, bringing with them Mariyeh, the king's daughter of Baghdad. When the queen-mother heard this, her wit fled for joy and she adorned El Abbas his slave-girls after the goodliest fashion. Now he had ten slave-girls, as they were moons, whereof his father had carried five with him to Baghdad, as hath aforetime been set out, and other five abode with his mother. When the dromedary-posts (125) came, they were certified of the approach of El Abbas, and when the sun rose and their standards appeared, the prince's mother came out to meet her son; nor was there great or small, old man or infant, but went forth that day to meet the king..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..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!'.So he fell to resorting daily to the physician and committing to memory his sayings and that which he spoke of jargon, till he had gotten a great matter by heart, and all this he studied thoroughly and digested it. Then he returned to his wife and said to her, 'I have committed the physician's sayings to memory and have learned his fashion of muttering and prescribing and applying remedies (19) and have gotten by heart the names of the remedies and of all

the diseases, and there abideth nought [unaccomplished] of thy commandment. What wilt thou have me do now?' Quoth she, 'Leave weaving and open thyself a physician's shop.' But he answered, 'The people of my city know me and this affair will not profit me, save in a land of strangerhood; so come, let us go out from this city and get us to a strange land and [there] live.' And she said, 'Do as thou wilt.' . . . Upon the parting day our loves from us did fare And left us to endure estrangement and despair. Then he bade take her away; so she was carried to her chamber and he sent her a black slave-girl, with a casket, wherein were three thousand dinars and a carcanet of gold, set with pearls, great and small, and jewels, worth other three thousand, saying to her, "The slave-girl and that which is with her are a gift from me to thee." When she heard this, she said, "God forbid that I should be consoled for the love of my lord and my master, though with the earth full of gold!" And she improvised and recited the following verses: When the dead man found himself alone, he sprang up, as he were a Satan, and donning the washer's clothes, (39) took the bowls and water-can and wrapped them up in the napkins. Then he took his shroud under his arm and went out. The doorkeepers thought that he was the washer and said to him, 'Hast thou made an end of the washing, so we may tell the Amir?' 'Yes,' answered the sharper and made off to his lodging, where he found El Merouzi soliciting his wife and saying to her, 'Nay, by thy life, thou wilt never again look upon his face; for that by this time he is buried. I myself escaped not from them but after travail and trouble, and if he speak, they will put him to death.' Quoth she, 'And what wilt thou have of me?' 'Accomplish my desire of thee,' answered he, 'and heal my disorder, for I am better than thy husband.' And he fell a-toying with her. INDEX TO THE NAMES OF THE "TALES FROM THE ARABIC". The vizier obeyed the king's commandment and going out from before him, [returned to his own house. When it was night, he took his elder daughter and carried her up to the king; and when she came into his presence,] she wept; whereupon quoth he to her, 'What causeth thee weep? Indeed, it was thou who willedst this.' And she answered, saying, 'I weep not but for longing after my little sister; for that, since we grew up, I and she, I have never been parted from her till this day; so, if it please the king to send for her, that I may look on her and take my fill of her till the morning, this were bounty and kindness of the king.' When the merchants saw him, they accosted him and said, "O youth, wilt thou not open thy shop?" As they were bespeaking him, up came a woman, having with her a boy, bareheaded, and [stood] looking at El Abbas, till he turned to her, when she said to him, "O youth, I conjure thee by Allah, look at this boy and have pity on him, for that his father hath forgotten his cap in the shop [he lost to thee]; so if thou wilt well to give it to him, thy reward be with God! For indeed the child maketh our hearts ache with his much weeping, and God be witness for us that, were there left us aught wherewithal to buy him a cap in its stead, we had not sought it of thee." "O adornment of womankind," replied El Abbas, "indeed, thou bespeakest me with thy fair speech and supplicatest me with thy goodly words. . . . But bring me thy husband." So she went and fetched the merchant, whilst the folk assembled to see what El Abbas would do. When the man came, he returned him the gold he had won of him, all and part, and delivered him the keys of the shop, saying, "Requite us with thy pious prayers." Therewithal the woman came up to him and kissed his feet, and on like wise did the merchant her husband; and all who were present blessed him, and there was no talk but of El Abbas. 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." . . . When love-longing for her sweet sake I took upon myself, The railers flocked to me anon, on blame and chiding bent; . . . How many a king for my sweet sake with other kings hath vied, Still craving union with me and suing for my sight! . . . I had not left you, had I known that severance would prove My death; but what is past is past, Fate stoops to no control. . . . 85. Jaafer the Barmecide and the Old Bedouin cccxcv. . . . b. The Second Calender's Story xlii. The Ninth Night of the Month. . . . a. Story of the Chief of the New Cairo Police dciv. My fortitude fails, my endeavour is vain, ii. 95..99. The History of Gherib and his brother Agib dcxcviii. There was once a king of the kings, by name Ibrahim, to whom the kings abased themselves and did obedience; but he had no son and was straitened of breast because of this, fearing lest the kingship go forth of his hand. He ceased not vehemently to desire a son and to buy slave-girls and lie with them, till one of them conceived, whereat he rejoiced with an exceeding joy and gave gifts and largesse galore. When the girl's months were accomplished and the season of her delivery drew near, the king summoned the astrologers and they watched for the hour of her child-bearing and raised astrolabes [towards the sun] and took strait note of the time. The damsel gave birth to a male child, whereat the king rejoiced with an exceeding joy, and the people heartened each other with the glad news of this. . . . ed. Story of the Barber's Fourth Brother clviii. . . . b. Story of the Chief of the Boulac Police cccxliv. . . . A fire in mine entrails burns, than which the fire of the hells denounced For sinners' torment less scathing is: it seeketh me to slay. . . . w. The King's Son and the Afrit's Mistress dcii. King Shah Bekht and his Vizier Er Rehwan, i. 215. One night, when the night was half spent, as Selim and Selma sat talking and devising with each other, they heard a noise below the house; so they looked out from a lattice that gave upon the gate of their father's mansion and saw a man of goodly presence, whose clothes were hidden by a wide cloak, which covered him. He came up to the gate and laying hold of the door-ring, gave a light knock; whereupon the door opened and out came their sister, with a lighted flambeau, and after her their mother, who saluted the stranger and embraced him, saying, 'O beloved of my heart and light of mine eyes and fruit of mine entrails, enter.' So he entered and shut the door, whilst Selim and Selma abode amazed. . . . b. Story of the Enchanted Youth xxi. 41. Ali Shar and Zumurrud cccvii. . . . Nay, though ye read therein

discourse that sure should speak To heart and soul, no word thereunto ye replied,.117. The Righteousness of King Anoushirwan cccclxiv. When it was the fifth day, the fifth Vizier, whose name was Jehrbaur, came in to the king and prostrating himself before him, said, "O king, it behoveth thee, if thou see or hear that one look on thy house, (111) that thou put out his eyes. How then should it be with him whom thou sawest midmost thy house and on thy very bed, and he suspected with thy harem, and not of thy lineage nor of thy kindred? Wherefore do thou away this reproach by putting him to death. Indeed, we do but urge thee unto this for the assurance of thine empire and of our zeal for thy loyal counselling and of our love to thee. How can it be lawful that this youth should live for a single hour? ".? ? ? ? ? Yea, and black slaves he proffered me and slave-girls big with child And steeds of price, with splendid arms and trappings rich bedight. When the morning morrowed, he assembled the cadis and judges and assessors and sending for the Magian and the two youths and their mother, questioned them of their case, whereupon the two young men began and said, 'We are the sons of the king Such-an-one and enemies and wicked men got the mastery of our realm; so our father fled forth with us and wandered at a venture, for fear of the enemies.' [And they recounted to him all that had betided them, from beginning to end.] Quoth he, 'Ye tell a marvellous story; but what hath [Fate] done with your father?' 'We know not how fortune dealt with him after our loss,' answered they; and he was silent. Then said I, "A man cannot well accomplish all whereof he hath need in the market-places." "Hast thou a house?" asked she. "No, by Allah," answered I; "nor is this town my dwelling-place." "By Allah," rejoined she, "nor have I a place; but I will contrive for thee." Then she went on before me and I followed her till she came to a lodging-house and said to the housekeeper, "Hast thou an empty chamber?" "Yes," answered she; and my mistress said, "Give us the key." So we took the key and going up to see the room, entered it; after which she went out to the housekeeper and [giving her a dirhem], said to her, "Take the key-money, (110) for the room pleaseth us, and here is another dirhem for thy trouble. Go, fetch us a pitcher of water, so we may [refresh ourselves] and rest till the time of the noonday siesta pass and the heat decline, when the man will go and fetch the [household] stuff." Therewith the housekeeper rejoiced and brought us a mat and two pitchers of water on a tray and a leather rug..?STORY OF THE HAWK AND THE LOCUST..? ? ? ? ? Love's slave, I keep my troth with them; but, when they vowed, Fate made itself Urcoub, (16) whom never oath could bind. Then her case changed and her colour paled; and when Shefikeh saw her mistress in this plight, she repaired to her mother and told her that the lady Mariyeh refused meat and drink. "Since when hath this befallen her?" asked the queen, and Shefikeh answered, "Since yesterday;" whereat the queen was confounded and betaking herself to her daughter, that she might enquire into her case, found her as one dead. So she sat down at her head and Mariyeh opened her eyes and seeing her mother sitting by her, sat up for shamefastness before her. The queen questioned her of her case and she said, "I entered the bath and it stupefied me and weakened me and left an exceeding pain in my head; but I trust in God the Most High that it will cease." Unjust King and the Tither, The, i. 272. Endowed with amorous grace past any else am I, ii 253. Meanwhile, the youth her master abode expecting her; but she returned not and his heart forbode him of the draught [of separation]; so he went forth at hazard, distraught and knowing not what he should do, and fell to strewing dust upon his head and crying out, 'The old woman hath taken her and gone away!' The boys followed him with stones and pelted him, saying, 'A madman! A madman!' Presently, the king's chamberlain, who was a man of age and worth, met him, and when he saw his youth, he forbade the boys and drove there away from him, after which he accosted him and questioned him of his case. So he told him how it was with him and the chamberlain said to him, 'Fear not: all shall yet be well with thee. I will deliver thy slave-girl for thee: so calm thy trouble.' And he went on to speak him fair and comfort him, till he put faith in his speech..90. The Devout Prince cccci. Three Young Men, El Hejjaj and the, i. 53. Meanwhile, the news spread abroad that Bihzad, son of the king, was lost, whereupon his father sent letters in quest of him [to all the kings and amongst others to him with whom he was imprisoned]. When the letter reached the latter, he praised God the Most High for that he had not anydele hastened in Bihzad's affair and letting bring him before himself, said to him, 'Art thou minded to destroy thyself?' Quoth Bihzad, '[I did this] for fear of reproach;' and the king said, 'An thou fear reproach, thou shouldst not practise haste [in that thou dost]; knowest thou not that the fruit of haste is repentance? If we had hastened, we also, like unto thee, we had repented.' Moreover, King Shehriyar summoned chroniclers and copyists and bade them write all that had betided him with his wife, first and last; so they wrote this and named it "The Stories of the Thousand Nights and One Night." The book came to (195) thirty volumes and these the king laid up in his treasury. Then the two kings abode with their wives in all delight and solace of life, for that indeed God the Most High had changed their mourning into joyance; and on this wise they continued till there took them the Destroyer of Delights and Sunderer of Companies, he who maketh void the dwelling-places and peopleth the tombs, and they were translated to the mercy of God the Most High; their houses were laid waste and their palaces ruined and the kings inherited their riches. Then said Azadbekht to him (and indeed his words were [prompted] by anger and those of the youth by presence of mind and good breeding), "I bought thee with my money and looked for fidelity from thee, wherefore I chose thee over all my grandees and servants and made thee keeper of my treasuries. Why, then, hast thou outraged my honour and entered my house and played the traitor with me and tookest no thought unto that which I have done thee of benefits?" "O king," answered the youth, "I did this not of my choice and freewill and I had no [evil] intent in being there; but, of the littleness of my luck, I was driven thither, for that fate was contrary and fair fortune lacking. Indeed, I had striven with all endeavour that nought of foul should proceed from me and kept watch over myself, lest default appear in me; but none may avail to make head against ill fortune, nor doth endeavour profit in case of lack of luck, as appeareth by the example of the merchant who was stricken with ill luck and his endeavour profited him not and he succumbed to the badness of his fortune." "What is the story of the merchant," asked the king, "and how was his luck changed upon him by the sorriness of his

fortune?" "May God prolong the king's continuance!" answered the youth. . . . The sable torrent of her locks falls down unto her hips; Beware the serpents of her curls, I counsel thee, beware! Accuse me falsely, cruelly entreat me; still ye are My heart's beloved, at whose hands no rigour I resent. There was once an old man renowned for roguery, and he went, he and his mates, to one of the markets and stole thence a parcel of stuffs. Then they separated and returned each to his quarter. Awhile after this, the old man assembled a company of his fellows and one of them pulled out a costly piece of stuff and said, "Will any one of you sell this piece of stuff in its own market whence it was stolen, that we may confess his [pre-eminence in] sharpening?" Quoth the old man, "I will;" and they said, "Go, and God the Most High prosper thee!" a. The First Calender's Story xxxvii. And troubles, too, forsook us, who tears like dragons' blood, O lordings, for your absence had wept at every pore. 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. Be gracious, so our gladness may be fulfilled with wine And we of our beloved have easance, without fear. Sherk ben Amrou, what device avails the hand of death to stay? i. 204. There was once aforetime a chief officer [of police] and there passed by him one day a Jew, with a basket in his hand, wherein were five thousand dinars; whereupon quoth the officer to one of his slaves, "Canst thou make shift to take that money from yonder Jew's basket?" "Yes," answered he, nor did he tarry beyond the next day before he came to his master, with the basket in his hand. So (quoth the officer) I said to him, "Go, bury it in such a place." So he went and buried it and returned and told me. Hardly had he done this when there arose a clamour and up came the Jew, with one of the king's officers, avouching that the money belonged to the Sultan and that he looked to none but us for it. We demanded of him three days' delay, as of wont, and I said to him who had taken the money, "Go and lay somewhat in the Jew's house, that shall occupy him with himself." So he went and played a fine trick, to wit, he laid in a basket a dead woman's hand, painted [with henna] and having a gold seal- ring on one of the fingers, and buried the basket under a flagstone in the Jew's house. Then came we and searched and found the basket, whereupon we straightway clapped the Jew in irons for the murder of a woman. g. The Seventh Officer's Story dccccxxxiv. When she had made an end of her song, she cast the lute from her hand and wept till she swooned away, whereupon the Khalif bade carry her to her chamber. Now he was ravished with her and loved her with an exceeding love; so, after awhile, he again commanded to bring her to his presence, and when she came, he bade her sing. Accordingly, she took the lute and spoke forth that which was in her heart and sang the following verses: .8. Nouredin Ali and the Damsel Enis el Jelii cxcix. God knows I ne'er recalled thy memory to my thought, But still with brimming tears straightway mine eyes were fraught. Presently, she came to me again and I said to her, "Here is thy money and I have gained [with it] other thousand dinars." Quoth she, "Keep it by thee and take these other thousand dinars. As soon as I have departed from thee, go thou to Er Rauzeh (183) and build there a goodly pavilion, and when the building thereof is accomplished, give me to know thereof." So saying, she left me and went away. As soon as she was gone, I betook myself to Er Rauzeh and addressed myself to the building of the pavilion, and when it was finished, I furnished it with the goodliest of furniture and sent to the lady to tell her that I had made an end of its building; whereupon she sent back to me, saying, "Let him meet me to-morrow at daybreak at the Zuweyleh gate and bring with him a good ass." So I got me an ass and betaking myself to the Zuweyleh gate, at the appointed time, found there a young man on horse- back, awaiting her, even as I awaited her. When it was eventide, the king summoned the vizier and sought of him the story of the King and the Tither, and he said, "Know, O king, that. O son of Simeon, give no ear to other than my say. How bitter from the convent 'twas to part and fare away! Then they betook themselves to a place without the city, where he builded him a mansion of solid stone and white plaster and stopped its inner [walls] and stuccoed them; yea, he left not therein cranny nor crevice and set in it two serving-women to sweep and wipe, for fear of spiders. Here he abode with his wife a great while, till one day he espied a spider on the ceiling and beat it down. When his wife saw it, she said, 'This is that which the wise woman avouched would kill me; so, by thy life [I conjure thee], suffer me to slay it with mine own hand.' Her husband forbade her from this, but she conjured him to let her kill the spider; then, of her fear and her eagerness, she took a piece of wood and smote it. The wood broke in sunder, of the force of the blow, and a splinter from it entered her hand and wrought upon it, so that it swelled. Then her arm swelled also and the swelling spread to her side and thence grew till it reached her heart and she died. Nor," added the vizier, "is this more extraordinary or more wonderful than the story of the weaver who became a physician by his wife's commandment." So they carried him into the city and hid him with them. Moreover, they agreed with a company of the king's chief officers, who had aforetime been those of Bekhtzeman, and acquainted them with this; whereat they rejoiced with an exceeding joy. Then they assembled together to Bekhtzeman and made a covenant and handfast [of fealty] with him and fell upon the enemy at unawares and slew him and seated King Bekhtzeman again on the throne of his kingship. And his affairs prospered and God amended his estate and restored His bounty to him, and he ruled his subjects justly and abode in the obedience of the Most High. On this wise, O king," continued the young treasurer, "he with whom God is and whose intent is pure, meeteth nought but good. As for me, I have no helper other than

God, and I am content to submit myself to His ordinance, for that He knoweth the purity of my intent." .50. El Melik en Nasir and the Three Masters of Police dciii. Thirteenth Officer's Story, The, ii. 181..?Story of Prince Bihzad..? ? ? ? The herald of good news my hearing shall delight., So she donned a devotee's habit and betaking herself to the goldsmith, said to him, "To whom belongeth the bracelet that is in the king's hand?" Quoth he, 'It belongeth to a man, a stranger, who hath bought him a slave-girl from this city and lodgeth with her in such a place.' So the old woman repaired to the young man's house and knocked at the door. The damsel opened to her and seeing her clad in devotee's apparel, (184) saluted her and said to her, 'Belike thou hast an occasion with us?' 'Yes,' answered the old woman; 'I desire privacy and ablution.' (185) Quoth the girl, 'Enter.' So she entered and did her occasion and made the ablution and prayed. Then she brought out a rosary and began to tell her beads thereon, and the damsel said to her, 'Whence comest thou, O pilgrim?' (186) Quoth she '[I come] from [visiting] the Idol (187) of the Absent in such a church. (188) There standeth up no woman [to prayer] before him, who hath an absent friend and discovereth to him her need, but he acquainteth her with her case and giveth her tidings of her absent one.' 'O pilgrim,' said the damsel, 'we have an absent one, and my lord's heart cleaveth to him and I desire to go to the idol and question him of him.' Quoth the old woman, '[Wait] till to-morrow and ask leave of thy husband, and I will come to thee and go with thee in weal.'? ? ? ? ? Quoth he, what while from out his hair the morning glimmered white, "This, this is life indeed, except, alas! it doth not stay."? ? ? ? ? My favours I deny not all the year; Though cessation be desired, I nothing heed..? ? ? ? ? 'Twas not of wine that I had drunk; her mouth's sweet honeyed dews It was intoxicated me with bliss and ravishment..59. El Mutelemmis and his Wife Umeimeh dcxlviii. Then he dealt the boy a cuff and he let go his ear, whereupon Aboulhusn put off his clothes and abode naked, with his yard and his arse exposed, and danced among the slave-girls. They bound his hands and he wantoned among them, what while they [well-nigh] died of laughing at him and the Khalif swooned away for excess of laughter. Then he came to himself and going forth to Aboulhusn, said to him, "Out on thee, O Aboulhusn! Thou slayest me with laughter." So he turned to him and knowing him, said to him, "By Allah, it is thou slayest me and slayest my mother and slewest the sheikhs and the Imam of the Mosque!".15. The Cat and the Crow cl.? ? ? ? ? The eyes of lovely women are likened unto me; Indeed, amongst the gardens I open many an eye.

[Revue de Linguistique Et de Philologie Comparee Vol 9 Recueil Trimestriel 1er Fascicule Juillet 1876](#)

[Oeuvres de J J Rousseau Vol 3 Les Confessions](#)

[The Annals of Philosophy Vol 17 January to June 1821](#)

[Chroniques de J Froissart Vol 2 Publiees Pour La Societe de LHistoire de France 1340-1342 Depuis Les Preliminaires Du Siege de Tournay Jusquau Voyage de la Comtesse de Montfort En Angleterre](#)

[Correspondance Des Directeurs de LAcademie de France a Rome Avec Les Surintendants Des Batiments 1764-1774 Vol 12](#)

[Collection Des Meilleurs Dissertations Notices Et Traités Particuliers Relatifs A LHistoire de France Vol 20 Composee En Grande Partie de Pieces Rares Ou Qui NOnt Jamais Ete Publiees Separement](#)

[Iles Marquises Ou Nouka-Hiva Histoire Geographie Moeurs Et Considerations Generales DApres Les Relations Des Navigateurs Et Les](#)

[Documents Recueillis Sur Les Lieux](#)

[Verhandlungen Der Berliner Medicinischen Gesellschaft Aus Dem Gesellschaftsjahre 1881 82 Vol 13](#)

[Oeuvres Completes de Voltaire Vol 21 Siecle de Louis XV](#)

[Voyage Du Jeune Anacharsis En Grece Vers Le Milieu Du Quatrieme Siecle Avant LEre Vulgaire Vol 6](#)

[Annales Des Sciences Naturelles 1849 Vol 12 Comprenant La Zoologie La Botanique LANatomie Et La Physiologie Comparees Des Deux Regnes Et LHistoire Des Corps Organises Fossiles Troisieme Serie Zoologie](#)

[Anales del Museo Nacional de Buenos Aires 1902 Vol 1](#)

[Geschichte Des Untergangs Der Antiken Welt Vol 4](#)

[Annales Des Mines Ou Recueil de Memoires Sur LExploitation Des Mines Et Sur Les Sciences Et Les Arts Qui Sy Rattachent 1872 Vol 1](#)

[Memoires](#)

[Cours Familier de Litterature Vol 26 Un Entretien Par Mois](#)

[Storia Documentata Della Diplomazia Europea in Italia Dallanno 1814 Allanno 1861 Vol 2 Anni 1820-1830](#)

[Historia de Las Ideas Esteticas En Espana Vol 6 Siglo XVIII](#)

[Lettres de Madame de Maintenon Vol 8 Contenant Les Lettres de Divers Seigneurs Celles Des Ministres Et Des Magistrats Celles de M Le Marechal de Villeroy Celles de M de Valincour Celles de Diverses Dames Et Celles Du Clerge](#)

[On My Road to Heaven A Bold and Joyful Life](#)

[Correspondance de Napoleon Ier Vol 31 Publiee Par Ordre de LEmpereur Napoleon III Oeuvres de Napoleon Ier a Sainte-Helene](#)

[Kingdom of Mists](#)

[La Mirada Indiscreta](#)

[Amaury E Imaginar Trilogia Novelas](#)

[Oeuvres Completes de Madame Emile de Girardin Nee Delphine Gay Vol 1 Portrait Par Chassériau Grave Sur Acier Par Flameng Poemes Poesies Improvisations](#)

[Les Trois Mousquetaires](#)

[Voyage En France Pyrenees Centrales Couserans-Comminges Pyrenee Val D'Arans Quatre-Vallees Magnoac Neste Et Barousse Bigorre Rustan Sept Vallees Du Lavedan](#)

[Abitur Deutsch Kompaktes Oberstufenwissen \(Klausuren- Und Abiturvorbereitung Abitur Deutsch 2018 Abiturnähe Übungsaufgaben Interpretations- Und Formulierungshilfen Etc\)](#)

[Bulletin de la Societe Philomathique de Paris 1879-1880 Vol 4](#)

[Learn Computer Programming](#)

[Correspondance Des Directeurs de L'Academie de France a Rome Avec Les Surintendants Des Batiments Vol 4 Publiee D'Après Les Manuscrits Des Archives Nationales 1711-1716](#)

[Oeuvres Completes de Jacques-Henri-Bernardin de Saint-Pierre Vol 3 Harmonies de la Nature](#)

[Wilderness of Mirrors Lost in a Labyrinth of Lies](#)

[Congres Archeologique de France Vol 59 Seances Generales Tenues a Orleans En 1892 Par La Societe Francaise D'Archeologie Pour La Conservation Et La Description Des Monuments](#)

[Civil PE Exam Morning Breadth Practice Exams and Reference Manual 80 Civil Morning Breadth Practice Problems \(Core Concepts Version 20\)](#)

[La Fausta Les Pardaillan #3](#)

[The Soulful Kinda Music Guide to Detroit Soul A Discography of the Motor City](#)

[Archives Curieuses de L'Histoire de France Depuis Louis XI Jusqua Louis XVIII Vol 9 Ou Collection de Pieces Rares Et Interessantes Telles Que Chroniques Memoires Pamphlets Lettres Vies Proces Testaments Executions Sieges Batailles Mass](#)

[The Pirate](#)

[Des Climats Et de L'Influence Qu'exercent Les Sols Boises Et Non Boises](#)

[1000 Tough Word Search Puzzles Fun Way to Improve Your IQ](#)

[Roger Bacon Sa Vie Ses Ouvrages Ses Doctrines d'Après Des Textes Inédits](#)

[Specimens of the British Poets Vol 7 of 7 With Biographical and Critical Notices and an Essay on English Poetry Whitehead 1785 to Anstey 1805](#)

[Memoires de M de Bourrienne Ministre D'Etat Vol 1 Sur Napoleon Le Directoire Le Consulat L'Empire Et La Restauration](#)

[Collection Des Meilleurs Dissertations Notices Et Traités Particuliers Relatifs A L'Histoire de France Vol 5 Composee En Grande Partie de Pieces Rares Ou Qui N'ont Jamais Ete Publiees Separément](#)

[Miau](#)

[Oeuvres Posthumes de Vauvenargues Precedees de Son Eloge Par M Ch de Saint-Maurice Et Accompagnees de Notes Et de Lettres Inédites de Voltaire](#)

[Memoires Et Correspondance Politique Et Militaire Du Prince Eugene Vol 8](#)

[Oeuvres Posthumes de M J Chenier Membre de L'Institut Vol 3 Revues Corrigees Et Augmentees de Beaucoup de Morceaux Inédits](#)

[Recherches Critiques L'Age Et L'Origine Des Traductions Latines D'Aristote Et Sur Des Commentaires Grecs Ou Arabes Employes Par Les Docteurs Scolastiques Ouvrage Couronne Par L'Academie Des Inscriptions Et Belles-Lettres](#)

[Les Richesses Du Palais Mazarin Correspondance Inédite de M de Bordeaux Ambassadeur En Angleterre Etat Inédit Des Tableaux Et Des Tapisseries de Charles Premier MIS En Vente Au Palais de Somerset En 1650 Inventaire Inédit Dresse Apres La Mort](#)

[The Bockie Family \(Boucquet\) 1641-1897](#)

[Memorie Sul Bonificamento Delle Maremme Toscane](#)

[Memoires Du Marechal de Villars Vol 4 Publies D'Après Le Manuscrit Original Pour La Societe de L'Histoire de France Et Accompagnes de Correspondances Inédites](#)

[The Night Land](#)

[Explication Des Epitres de Saint Paul Vol 4 Par Une Analyse Qui Decouvre L'Ordre Et La Liaison Du Texte Par Une Paraphrase Qui Expose En Peu de Mots La Pensee de L'Apotre Par Un Commentaire Avec Des Notes Pour Le Dogme Pour La Morale Et Pour Le](#)

[La Storia del Canzoniere Di Francesco Petrarca Vol 1](#)

[My Gratitude Journal 365 Days](#)

[Mitteilungen Des Kaiserlich Deutschen Archaologischen Instituts 1893 Vol 18 Athenische Abteilung](#)

[Memoires de Mistriss Bellamy Vol 2 Actrice Du Theatre de Covent-Garden Avec Une Notice Sur Sa Vie](#)

[Correspondance Generale de Madame de Maintenon Vol 4 Publiee Pour La Premiere Fois Sur Les Autographes Et Les Manuscrits Authentiques Avec Des Notes Et Commentaires](#)

[Histoire Des Ducs de Bourgogne de la Maison de Valois 1364-1477 Vol 4](#)
[Archaeologisch-Epigraphische Mittheilungen Aus Oesterreich-Ungarn Vol 17](#)
[Collection Complete Des Memoires Relatifs A L'Histoire de France Depuis Le Regne de Philippe-Auguste Jusqu'au Commencement Du Dix-Septieme Siecle Vol 41 Avec Des Notices Sur Chaque Auteur Et Des Observations Sur Chaque Ouvrage](#)
[Jahreshefte Des Osterreichischen Archaeologischen Institutes in Wien 1906 Vol 9](#)
[Zeitschrift Fur Die Gesamten Naturwissenschaften 1853 Vol 1 Herausgegeben Von Dem Naturwissenschaftlichen Vereine Fur Sachsen Und Thuringen](#)
[Collection Des Memoires Relatifs A L'Histoire de France Depuis L'Avenement de Henri IV Jusqua La Paix de Paris Conclue En 1763 Vol 7 Avec Des Notices Sur Chaque Auteur Et Des Observations Sur Chaque Ouvrage](#)
[Voyage En Italie Vol 1 Naples Et Rome](#)
[Berliner Entomologische Zeitschrift 1904 Vol 49 1875-1880 Deutsche Entomologische Zeitschrift](#)
[Nouvelle Biographie Generale Depuis Les Temps Les Plus Recules Jusqua Nos Jours Vol 18 Avec Les Renseignements Bibliographiques Et L'Indication Des Sources a Consulter](#)
[La Russie Du XVIIe Siecle Dans Ses Rapports Avec L'Europe Occidentale Recit Du Voyage de Pierre Potemkin Envoye En Ambassade Par Le Tsar Alexis Mikhaïlovitch a Philippe IV D'Espagne Et a Louis XIV En 1668](#)
[Histoire Des Girondins Vol 1 Contenant Les Volumes I II III IV](#)
[C. Sallusti Crispi Historiarum Fragmenta Pleniora Emendatiora Et Novo Ordine Disposita Suisque Commentariis Illustrata Edidit Et Indices Accuratos Adiecit](#)
[Nouvelle Biographie Generale Depuis Les Temps Les Plus Recules Jusqua Nos Jours Vol 12 Avec Les Renseignements Bibliographiques Et L'Indication Des Sources a Consulter](#)
[Histoire de Napoleon Ier Vol 5](#)
[A Travers L'Europe Vol 2 Impressions Et Paysages](#)
[William Shakespeare](#)
[Nouvelle Biographie Generale Depuis Les Temps Les Plus Recules Jusqua Nos Jours Vol 17 Avec Les Renseignements Bibliographiques Et L'Indication Des Sources a Consulter](#)
[Berliner Entomologische Zeitschrift 1889 Vol 33 Erstes Und Zweites Heft Ausgegeben Ende September 1889 Und Mitte Marz 1890](#)
[Hearings Before the Committee on Agriculture of Chiefs of Bureaus and Divisions and Other Officers of the Department of Agriculture On the Estimates of Appropriations for the Department of Agriculture for the Fiscal Year Ending June 30 1908 Also of Se](#)
[Lettres Et Pieces Militaires Instructions Ordres Memoires Plans de Campagne Et de Defense 1756-1760](#)
[Histoire Des Deux Restaurations Jusqua L'Avenement de Louis-Philippe de Janvier 1813 a Octobre 1830 Vol 1](#)
[Victor Hugo](#)
[Nouvelle Biographie Universelle Depuis Les Temps Les Plus Recules Jusqua Nos Jours Vol 11 Avec Les Renseignements Bibliographiques Et L'Indication Des Sources a Consulter](#)
[Les Eglises Du Refuge En Angleterre Vol 3 Appendice Et Table](#)
[Etudes D'Histoire Religieuse](#)
[Vita Di Andrea Doria Vol 1](#)
[Chronique de la Regence Et Du Regne de Louis XV \(1718-1763\) Ou Journal de Barbier Avocat Au Parlement de Paris Quatrieme Serie \(1743-1730\)](#)
[Zeitschrift Fur Deutsche Philologie 1880 Vol 11](#)
[Nachrichten Von Der Konigl Gesellschaft Der Wissenschaften Zu Gottingen Philologisch-Historische Klasse Aus Dem Jahre 1897](#)
[La Theorie Platonicienne Des Sciences](#)
[Histoire de la Ceramique Grecque](#)
[Accounts and Papers Vol 95 Fourty-Sren Volumes Post Office Mails Session 4 November 1852-20 August 1853](#)
[Berruguete y Su Obra](#)
[Choix Des Poesies Originales Des Troubadours Vol 2 Contenant Des Dissertations Sur Les Troubadours Sur Les Cours D'Amour Etc Les Monuments de la Langue Romane Jusqua Ces Poetes Et Des Recherches Sur Les Divers Genres de Leurs Ouvrages](#)
[La Serbie Kara-George Et Milosch](#)
[Faune Carcinologique de la Mer Rouge Decapodes Et Stomatopodes](#)
[Vie de William Hazlitt L'Essayiste](#)
[Indian Polity A View of the System of Administration in India](#)

[Kunst Des Pheidias Am Parthenon Und Zu Olympia Die](#)
[La Domination Francaise En Allemagne LAllemagne Sous Napoleon Ier \(1804-1811\)](#)
