

THE PLEASURES OF FRIENDSHIP A POEM IN TWO PARTS

So I arose and putting in my sleeve a handkerchief, wherein was a good sum of money, followed the woman, who went on before me and gave not over walking till she brought me to a by-street and to a door, which she bade me open. I refused and she opened it and brought me into the vestibule. As soon as I had entered, she locked the door of entrance from within and said to me, 'Sit [here] till I go in to the slave-girls and cause them enter a place where they shall not see me.' 'It is well,' answered I and sat down; whereupon she entered and was absent from me a moment, after which she returned to me, without a veil, and said, 'Arise, [enter,] in the name of God.' (127) So I arose and went in after her and we gave not over going till we entered a saloon. When I examined the place, I found it neither handsome nor agreeable, but unseemly and desolate, without symmetry or cleanliness; nay, it was loathly to look upon and there was a foul smell in it. As for that which hath befallen thee, verily, it hath befallen [many] kings before thee and their women have played them false, for all they were greater of puissance than thou, yea, and mightier of kingship and more abounding in troops. If I would, I could relate unto thee, O king, concerning the wiles of women, that whereof I could not make an end all my life long; and indeed, aforetime, in all these my nights that I have passed before thee, I have told thee [many stories and anecdotes] of the artifices of women and of their craft and perfidy; but indeed the things abound on me; (173) wherefore, if it like thee, O king, I will relate unto thee [somewhat] of that which befell kings of old time of the perfidy of their women and of the calamities which overtook them by reason of these latter." "How so?" asked the king. "Tell on." "Hearkening and obedience," answered Shehrzad. "It hath been told me, O king, that a man once related to a company and spoke as follows: . . . e. The Barber's Story xxxi. Abbas (El) and the King's Daughter of Baghdad, iii. 53. . . . How many a bidder unto love, a secret-craving wight, How many a swain, complaining, saith of destiny malign, How long, O Fate, wilt thou oppress and baffle me? ii. 69. . . . How long shall I thus question my heart that's drowned in woe? I'm mute for my complaining; but tears speak, as they flow. . . . O son of Simeon, give no ear to other than my say. How bitter from the convent 'twas to part and fare away! Presently, his father and his mother heard of the matter; whereupon the former arose and going up to the place, wrote a letter and [presented it to the king, who] read it, and behold, therein was written, saying, 'Have pity on me, so may God have pity on thee, and hasten not in the slaughter [of my son]; for indeed I acted hastily in a certain affair and drowned his brother in the sea, and to this day I drink the cup of his anguish. If thou must needs kill him, kill me in his stead.' Therewith the old merchant prostrated himself before the king and wept; and the latter said to him, 'Tell me thy story.' 'O my lord,' answered the merchant, 'this youth had a brother and I [in my haste] cast them both into the sea.' And he related to him his story from first to last, whereupon the king cried out with an exceeding great cry and casting himself down from the throne, embraced his father and brother and said to the former, 'By Allah, thou art my very father and this is my brother and thy wife is our mother.' And they abode weeping, all three. I marvelled at her words and said to her, 'What wouldst thou have me do?' And she answered, 'O Captain Muin, I would have thee give me a helping hand.' Quoth I, 'What have I to do with the daughter of the Cadi Amin el Hukm?' And she said, 'Know that I would not have thee intrude upon the Cadi's daughter, but I would fain contrive for the attainment of my wishes.' This is my intent and my desire, and my design will not be accomplished but by thine aid." Then said she, "I mean this night to go with a stout heart and hire me trinkets of price; then will I go and sit in the street wherein is the house of Amin el Hukm; and when it is the season of the round and the folk are asleep, do thou pass, thou and those who are with thee of the police, and thou wilt see me sitting and on me fine raiment and ornaments and wilt smell on me the odour of perfumes; whereupon do thou question me of my case and I will say, 'I come from the Citadel and am of the daughters of the deputies (91) and I came down [into the town,] to do an occasion; but the night overtook me at unawares and the Zuweyleh gate was shut against me and all the gates and I knew not whither I should go this night Presently I saw this street and noting the goodliness of its ordinance and its cleanness, took shelter therein against break of day.' When I say this to thee with all assurance (92) the chief of the watch will have no suspicion of me, but will say, 'Needs must we leave her with one who will take care of her till morning.' And do thou rejoin, 'It were most fitting that she pass the night with Amin el Hukm and lie with his family and children till the morning.' Then do thou straightway knock at the Cadi's door, and thus shall I have gained admission into his house, without inconvenience, and gotten my desire; and peace be on thee!" And I said to her, "By Allah, this is an easy matter." Barmecides, Haroun er Reshid and the Woman of the, i. 57. Then said she to him, "O chief of the kings, the wise say, 'The kingship is a building, whereof the troops are the foundation,' and whenas the foundation is strong, the building endureth; wherefore it behoveth the king to strengthen the foundation, for that they say, 'Whenas the foundation is weak, the building falleth.' On like wise it behoveth the king to care for his troops and do justice among his subjects, even as the owner of the garden careth for his trees and cutteth away the weeds that have no profit in them; and so it behoveth the king to look into the affairs of his subjects and fend off oppression from them. As for thee, O king," continued Shehrzad, "it behoveth thee that thy vizier be virtuous and versed in the knowledge of the affairs of the folk and the common people; and indeed God the Most High hath named his name (166) in the history of Moses (on whom be peace!) whenas He saith, [Quoth Moses] 'And make me a vizier of my people, Aaron [my brother]. (167) Could a vizier have been dispensed withal, Moses ben Imran had been worthier [than any of this dispensation]. (168). Say, by the lightnings of thy teeth and thy soul's pure desire, iii. 19. When the evening evened, the king let call his vizier and he presented himself before him, whereupon he required of him the hearing of the [promised] story. So he said, 'Hearkening and obedience. Know, O king, that. 87. El Mamoun and the Pyramids of Egypt cccxcviii. 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.' Ramazan in my life ne'er I fasted, nor e'er, i. 49..? ? ? ? ? d. The Tailor's Story cxxxvii. ? ? ? ? ? ? ? ? ? ? ? ? nb. Story of the Old Sharper dccccxl. To return to El Abbas, when he alighted from his charger, he put off his harness of war and rested awhile; after which he brought out a shirt of Venetian silk and a gown of green damask and donning them, covered himself with a turban of Damietta stuff and girt his middle with a handkerchief. Then he went out a-walking in the thoroughfares of Baghdad and fared on till he came to the bazaar of the merchants. There he found a merchant, with chess before him; so he stood watching him and presently the other looked up at him and said to him, "O youth, what wilt thou stake upon the game?" And he answered, "Be it thine to decide." "Then be it a hundred dinars," said the merchant, and El Abbas consented to him, whereupon quoth he, "O youth, produce the money, so the game may be fairly stablished." So El Abbas brought out a satin purse, wherein were a thousand dinars, and laid down an hundred dinars therefrom on the edge of the carpet, whilst the merchant did the like, and indeed his reason fled for joy, whenas he saw the gold in El Abbas his possession.. There was once a man hight Khelbes, who was a lewd fellow, a calamity, notorious for this fashion, and he had a fair wife, renowned for beauty and loveliness. A man of his townfolk fell in love with her and she also loved him. Now Khelbes was a crafty fellow and full of tricks, and there was in his neighbourhood a learned man, to whom the folk used to resort every day and he told them stories and admonished them [with moral instances]; and Khelbes was wont to be present in his assembly, for the sake of making a show before the folk.. ? ? ? ? ? b. The Second Old Man's Story ii. ? ? ? ? ? Of patience, thy whilom endearments again, That I never to any divulged, nor deny. David and Solomon, i. 275.. No good's in life (to the counsel list of one who's purpose-whole), i. 28.. So he rose from his sleep and finding himself in his own saloon and his mother by him, misdoubted of his wit and said to her, "By Allah, O my mother, I saw myself in a dream in a palace, with slave-girls and servants about me and in attendance upon me, and I sat upon the throne of the Khalifate and ruled. By Allah, O my mother, this is what I saw, and verily it was not a dream!" Then he bethought himself awhile and said, "Assuredly, I am Aboulhusn el Khelia, and this that I saw was only a dream, and [it was in a dream that] I was made Khalif and commanded and forbade." Then he bethought himself again and said, "Nay, but it was no dream and I am no other than the Khalif, and indeed I gave gifts and bestowed dresses of honour." Quoth his mother to him, "O my son, thou sportest with thy reason: thou wilt go to the hospital and become a gazing-stock. Indeed, that which thou hast seen is only from the Devil and it was a delusion of dreams, for whiles Satan sporteth with men's wits in all manner ways." Then they left him and dispersed and one of the sons fell to spying upon his father, so that he saw him hide the treasure without the city. When he had made an end of burying it, he returned to his house; and when the morning morrowed, his son repaired to the place where he had seen his father bury the treasure and dug and took it and went his way. When the [hour of the] old man's admission [to the mercy of God] drew nigh, he called his sons to him and acquainted them with the place where he had hidden his riches. As soon as he was dead, they went and dug up the treasure and found wealth galore, for that the money, which the first son had taken by stealth, was on the surface and he knew not that under it was other money. So they took it and divided it and the first son took his share with the rest and laid it to that which he had taken aforetime, behind [the backs of] his father and his brethren. Then he took to wife the daughter of his father's brother and was vouchsafed by her a male child, who was the goodliest of the folk of his time.. ? STORY OF THE KING WHO LOST KINGDOM AND WIFE AND WEALTH AND GOD RESTORED THEM TO HIM.. On this wise they did three times, and every time [he climbed the tree] the lover came up out of the underground place and bestrode her, whilst her husband looked on and she still said, 'O liar, seest thou aught?' 'Yes,' would he answer and came down in haste, but saw no one and she said to him, 'By my life, look and say nought but the truth!' Then said he to her, 'Arise, let us depart this place, (234) for it is full of Jinn and Marids.' [So they returned to their house] and passed the night [there] and the man arose in the morning, assured that this was all but imagination and illusion. And so the lover accomplished his desire. (235) Nor, O king of the age," added the vizier, "is this more extraordinary than the story of the king and the tither." ? THE FIRST OFFICER'S STORY.. Daughters, The Two Kings and the Vizier's, iii. 145.. ? ? ? ? ? Your water I'll leave without drinking, for there Too many already have drunken whilere.. ? ? ? ? ? c. The Third Voyage of Sindbad the Sailor. ? ? ? ? ? d. The Fourth Voyage of Sindbad the Sailor cclix. There was once an Arab of [high] rank and [goodly] presence, a man of exalted generosity and magnanimity, and he had brethren, with whom he consorted and caroused, and they were wont to assemble by turns in each other's houses. When it came to his turn, he made ready in his house all manner goodly and pleasant meats and dainty drinks and exceeding lovely flowers and excellent fruits, and made provision of all kinds of instruments of music and store of rare apothegms and marvellous stories and goodly instances and histories and witty anecdotes and verses and what not else, for there was none among those with whom he was used to company but enjoyed this on every goodly wise, and in the entertainment he had provided was all whereof each had need. Then he sallied forth and went round about the city, in quest of his friends, so he might assemble them; but found none of them in his house.. Sindbad the Sailor, The Seventh Voyage of, iii. 224.. 20. Haroun er Reshid and the three Poets cccccxxii. All this while Meimoun's eye was upon her and presently he said to her, 'Harkye, Tuhfeh! Sing to me.' But Queen Zelzeleh cried out at him and said, 'Desist, O Meimoun. Thou sufferest not Tuhfeh to pay heed unto us.' Quoth he, 'I will have her

sing to me.' And words waxed between them and Queen Zelzeleh cried out at him. Then she shook and became like unto the Jinn and taking in her hand a mace of stone, said to him, 'Out on thee! What art thou that thou shouldst bespeak us thus? By Allah, but for the king's worship and my fear of troubling the session and the festival and the mind of the Sheikh Iblis, I would assuredly beat the folly out of thy head!' When Meimoun heard these her words, he rose, with the fire issuing from his eyes, and said, 'O daughter of Imlac, what art thou that thou shouldst outrage me with the like of this talk?' 'Out on thee, O dog of the Jinn,' replied she, 'knowest thou not thy place?' So saying, she ran at him and offered to strike him with the mace, but the Sheikh Iblis arose and casting his turban on the ground, said, 'Out on thee, O Meimoun! Thou still dost with us on this wise. Wheresoever thou art present, thou troubleth our life! Canst thou not hold thy peace till thou goest forth of the festival and this bride-feast (222) be accomplished? When the circumcision is at an end and ye all return to your dwelling-places, then do as thou wilt. Out on thee, O Meimoun! Knowest thou not that Imlac is of the chiefs of the Jinn? But for my worship, thou shouldst have seen what would have betided thee of humiliation and punishment; but by reason of the festival none may speak. Indeed thou exceedest: knowest thou not that her sister Wekhimeh is doughtier than any of the Jinn? Learn to know thyself: hast thou no regard for thy life?'. Then he bade fetch the youth; so they brought him before him and the viziers said, "O base of origin, out on thee! Thy term is at hand and the earth hungereth for thy body, so it may devour it." But he answered them, saying, "Death is not in your word nor in your envy; nay, it is an ordinance written upon the forehead; wherefore, if aught be written upon my forehead, needs must it come to pass, and neither endeavour nor thought-taking nor precaution will deliver me therefrom; [but it will surely happen] even as happened to King Ibrahim and his son." Quoth the king, "Who was King Ibrahim and who was his son?" And the youth said, "O king..Officer's Story, The Twelfth, ii. 179..The queen drank off her cup and bestowed on Tuhfeh a dress of cloth-of-pearl, fringed with red rubies, worth twenty thousand dinars, and a tray wherein were ten thousand dinars..Then the king sent for the captain of the thieves and bestowed on him a dress of honour, (142) commanding that all who loved the king should put off [their raiment and cast it] upon him. (143) So there fell dresses of honour [and other presents] on him, till he was wearied with their much plenty, and Azadbekht invested him with the mastership of the police of his city. Then he bade set up other nine gibbets beside the first and said to his son, "Thou art guiltless, and yet these wicked viziers endeavoured for thy slaughter." "O my father," answered the prince, "I had no fault [in their eyes] but that I was a loyal counsellor to thee and still kept watch over thy good and withheld their hands from thy treasures; wherefore they were jealous and envied me and plotted against me and sought to slay me," Quoth the king, "The time [of retribution] is at hand, O my son; but what deemest thou we should do with them in requital of that which they did with thee? For that they have endeavoured for thy slaughter and exposed thee to public ignominy and soiled my honour among the kings." Eleventh Officer's Story, The, ii. 175..The Cadi was perplexed and knew that constraint was not permitted of the law; (269) so he spoke the young merchant fair and said to him, "Protect me, (270) so may God protect thee. If thou divorce her not, this disgrace will cleave to me till the end of time." Then his rage got the better of him and he said to him, "An thou divorce her not with a good grace, I will bid strike off thy head forthright and slay myself; rather flame (271) than shame." The merchant bethought himself awhile, then divorced her with a manifest divorcement (272) and on this wise he delivered himself from that vexation. Then he returned to his shop and sought in marriage of her father her who had played him the trick aforesaid and who was the daughter of the chief of the guild of the blacksmiths. So he took her to wife and they abode with each other and lived the most solaceful of lives, in all prosperity and contentment and joyance, till the day of death; and God [alone] is All-Knowing..19. Hassan of Bassora and the King's Daughter of the Jinn cclxxxvi. ? ? ? ? ? Repression's draught, by cups, from the beloved's hand I've quaffed; with colocynt for wine she hath me plied..But she said, 'There is a thing wherewith we will make her confess, and all that is in her heart shall be discovered to thee.' 'What is that?' asked the king, and she answered, 'I will bring thee a hoopoe's heart, (138) which, when she sleepeth, do thou lay upon her heart and question her of all thou wilt, and she will discover this unto thee and show forth the truth to thee.' The king rejoiced in this and said to his nurse, 'Hasten and let none know of thee.' So she arose and going in to the queen, said to her, 'I have done thine occasion and it is on this wise. This night the king will come in to thee and do thou feign thyself asleep; and if he ask thee of aught, do thou answer him, as if in thy sleep.' The queen thanked her and the old woman went away and fetching the hoopoe's heart, gave it to the king..Fifth Officer's Story, The, ii. 144.. "If it must be and no help, admit Jerir." So Adi went forth and admitted Jerir, who entered, saying:..? ? ? ? ? b. Story of the Enchanted Youth xxi. ? ? ? ? ? a. The Hawk and the Partridge cxlix. ? ? ? ? ? ? ? ? ? ed. Story of the Barber's Fourth Brother xxxii. ? ? ? ? ? And deemedst me a waif, a homeless good-for-nought, A slave-begotten brat, a wanton, witless wight..Presently, there came in upon us a spunger, without leave, and we went on playing, whilst he played with us. Then quoth the Sultan to the Vizier, "Bring the spunger who cometh in to the folk, without leave or bidding, that we may enquire into his case. Then will I cut off his head." So the headsman arose and dragged the spunger before the Sultan, who bade cut off his head. Now there was with them a sword, that would not cut curd; (151) so the headsman smote him therewith and his head flew from his body. When we saw this, the wine fled from our heads and we became in the sorriest of plights. Then my friends took up the body and went out with it, that they might hide it, whilst I took the head and made for the river..So each of them fared on with that which was with him and gave not over going till they met in one of the inns (33) and each complained to the other of that which he had abidden of travel [in quest of custom] and of the lack of demand for his wares. Now each of them had it in mind to cheat his fellow; so El Merouzi said to Er Razi, 'Wilt thou sell me that?' 'Yes,' answered he, and the other continued, 'And wilt thou buy that which is with me?' Er Razi assented; so they agreed upon this and each of them sold his fellow that which was with him [in exchange for the other's ware]; after which they bade each other farewell and parted. As soon as they were

out of each other's sight, they examined their loads, to see what was therein, and one of them found that he had a load of sheep's dung and the other that he had a load of goat's dung; whereupon each of them turned back in quest of his fellow. They met in the inn aforesaid and laughed at each other and cancelling their bargain, agreed to enter into partnership and that all that they had of money and other good should be in common between them, share and share alike..When I awoke and opened my eyes, I found myself [in the open air] and the raft moored to the bank of the stream, whilst about me were folk of the blacks of Hind. When they saw that I was awake, they came up to me, to question me; so I rose to them and saluted them. They bespoke me in a tongue I knew not, whilst I deemed myself in a dream, and for the excess of my joy, I was like to fly and my reason refused to obey me. Then there came to my mind the verses of the poet and I recited, saying:..? ? ? ? Mohammed, then, I do confess, God's chosen prophet is, And every man requited is for that which he doth say..? ? ? ? e. The Fox and the Wild Ass dcccciv.Presently, one of the eunuchs sat down at his head and said to him, "Sit up, O Commander of the Faithful, and look on thy palace and thy slave-girls." Quoth Aboulhusn, "By the protection of God, am I in truth Commander of the Faithful and dost thou not lie? Yesterday, I went not forth neither ruled, but drank and slept, and this eunuch cometh to rouse me up." Then he sat up and bethought himself of that which had betided him with his mother and how he had beaten her and entered the hospital, and he saw the marks of the beating, wherewithal the superintendant of the hospital had beaten him, and was perplexed concerning his affair and pondered in himself, saying, "By Allah, I know not how my case is nor what is this that betideth me!".Meanwhile, El Abbas abode with his cousin Akil twenty days, after which he made ready for the journey to Baghdad and letting bring the booty he had gotten of King Zuheir, divided it between himself and his cousin. Then he set out for Baghdad, and when he came within two days' journey of the city, he called his servant Aamir and bade him mount his charger and forego him with the baggage-train and the cattle. So Aamir [took horse and] fared on till he came to Baghdad, and the season of his entering was the first of the day; nor was there little child or hoary old man in the city but came forth to divert himself with gazing on those flocks and herds and upon the goodness of those slave-girls, and their wits were amazed at what they saw. Presently the news reached the king that the young man El Abbas, who had gone forth from him, was come back with herds and rarities and slaves and a mighty host and had taken up his sojourn without the city, whilst his servant Aamir was presently come to Baghdad, so he might make ready dwelling- places for his lord, wherein he should take up his abode..109. The Woman who had a Boy and the other who had a Man to Lover ccccxiv.So El Merouzi went away and the other turned to his wife and said to her, 'We have gotten us great plenty of money, and yonder dog would fain take the half of it; but this shall never be, for that my mind hath been changed against him, since I heard him solicit thee; wherefore I purpose to play him a trick and enjoy all the money; and do not thou cross me.' 'It is well,' answered she, and he said to her, '[To-morrow] at day-peep I will feign myself dead and do thou cry out and tear thy hair, whereupon the folk will flock to me. Then lay me out and bury me, and when the folk are gone away [from the burial-place], do thou dig down to me and take me; and have no fear for me, for I can abide two days in the tomb [without hurt].' And she answered, 'Do what thou wilt.'.As for King Shehriyar, he marvelled at Shehrzad with the utmost wonder and drew her near to his heart, of his much love for her; and she was magnified in his eyes and he said in himself, "By Allah, the like of this woman is not deserving of slaughter, for indeed the time affordeth not her like. By Allah, I have been heedless of mine affair, and had not God overcome me with His mercy and put this woman at my service, so she might adduce to me manifest instances and truthful cases and goodly admonitions and edifying traits, such as should restore me to the [right] road, [I had come to perdition!]. Wherefore to God be the praise for this and I beseech Him to make my end with her like unto that of the vizier and Shah Bekht." Then sleep overcame the king and glory be unto Him who sleepeth not!..? ? ? ? ? ? ? ? ed. Story of the Barber's Fourth Brother clviii.? ? ? ? ? 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..37. The Imam Abou Yousuf with Er Reshid and Jaafer dlv.? ? ? ? ? ? ? ? ab. Story of the King's Son and the Ogress xv.Now there accosted him once, on his day of ill-omen, an Arab of the Benou Tai, (170) and En Numan would have put him to death; but the Arab said, "God quicken the king! I have two little girls and have made none guardian over them; so, if the king see fit to grant me leave to go to them, I will give him the covenant of God (171) that I will return to him, whenas I have appointed them a guardian." En Numan had compassion on him and said to him, "If a man will be surety for thee of those who are with us, [I will let thee go], and if thou return not, I will put him to death." Now there was with En Numan his vizier Sherik ben Amrou; so the Tai (172) looked at him and said,.As for Mesrou, he gave not over running till he came to the by-street, [wherein was the house] of Aboulhusn el Khelia. Now the latter was sitting reclining at the lattice, and chancing to look round, saw Mesrou running along the street and said to Nuzhet el Fuad, "Meseemeth the Khalif, when I went forth from him, dismissed the Divan and went in to the Lady Zubeideh, to condole with her [for thee;] whereupon she arose and condoled with him [for me,] saying, 'God greaten thy recompence for [the loss of] Aboulhusn el Khelia!' And he said to her, 'None is dead save Nuzhet el Fuad, may thy head outlive her!' Quoth she, 'It is not she who is dead, but Aboulhusn el Khelia, thy boon-companion.' And he to her, 'None is dead but Nuzhet el Fuad.' And they gainsaid one another, till the Khalif waxed wroth and they laid a wager, and he hath sent Mesrou the sword- bearer to see who is dead. Wherefore it were best that thou lie down, so he may see thee and go and acquaint the Khalif and confirm my saying." So Nuzhet el Fuad stretched herself out and Aboulhusn covered her with her veil and sat at her head, weeping..? ? ? ? ? c. The Fuller and his Son dlxxix.Then she gave out among the folk that the king's father's brother's son was come and bade the grandees and troops go forth to meet him. Moreover, she decorated the city in his honour and the drums of good tidings beat for him, whilst all the king's household [went out to meet him and] dismounting before him, [escorted him to the city and] lodged him with the queen-mother in her palace. Then she bade the chiefs of the state attend his assembly; so

they presented themselves before him and saw of his breeding and accomplishments that which amazed them and made them forget the breeding of those who had foregone him of the kings..Then El Abbas took leave of the king and went away to his own house. Now it befell that he passed under the palace of Mariyeh the king's daughter, and she was sitting at a window. He chanced to look round and his eyes met those of the princess, whereupon his wit departed and he was like to swoon away, whilst his colour changed and he said, "Verily, we are God's and to Him we return!" But he feared for himself lest estrangement betide him; so he concealed his secret and discovered not his case to any of the creatures of God the Most High. When he reached his house, his servant Aamir said to him, "O my lord, I seek refuge for thee with God from change of colour! Hath there betided thee a pain from God the Most High or hath aught of vexation befallen thee? Verily, sickness hath an end and patience doth away vexation." But the prince returned him no answer. Then he brought out inkhorn [and pen] and paper and wrote the following verses: .? ? ? ? ? ? ? ? ? ? ea. Story of the Barber's First Brother xxxi. I am the champion-slayer he warrior without peer, iii. 94. 249----. There was once a king of the kings, who had a high palace, overlooking a prison of his, and he used to hear in the night one saying, 'O Ever-present Deliverer, O Thou whose relief is nigh, relieve Thou me!' One day the king waxed wroth and said, "Yonder fool looketh for relief from [the consequences of] his crime. 'Then said he to his officers, 'Who is in yonder prison?' And they answered, 'Folk upon whom blood hath been found.' (139) So the king bade bring the man in question before him and said to him, 'O fool, little of wit, how shall thou be delivered from this prison, seeing that thine offence is great?' Then he committed him to a company of his guards and said to them, 'Take this fellow and crucify him without the city.' It befell, one day of the days, that King Bihkerd embarked in a ship and put out to sea, so he might fish; but the wind blew on them and the ship foundered. The king won ashore on a plank, unknown of any, and came forth, naked, on one of the coasts; and it chanced that he landed in the country whereof the father of the youth aforesaid, [his sometime servant], was king. So he came in the night to the gate of the latter's city and [finding it shut], took up his lodging [for the night] in a burying-place there..142. El Asmai and the three Girls of Bassora dclxxxvi. The vizier's story pleased King Shah Bekht and his heart clave to the story of the merchant and the old woman; so he bade Er Rehwan withdraw to his lodging, and he went away to his house and abode there the next day..Now there was in the house a fair singing-girl and when she saw the singer pinioned and bound to the tree, she waited till the Persian lay down on his couch, when she arose and going to the singer, fell to condoling with him over what had betided him and ogling him and handling his yard and rubbing it, till it rose on end. Then said she to him, 'Do thou swive me and I will loose thy bonds, lest he return and beat thee again; for he purposeth thee evil.' Quoth he, 'Loose me and I will do.' But she said, 'I fear that, [if I loose thee], thou wilt not do. But I will do, and thou standing; and when I have done, I will loose thee.' So saying, she pulled up her clothes and sitting down on the singer's yard, fell to going and coming..The old man carried Tuhfeh up [to the dais and seated her] on a chair of gold beside the throne, whilst she was amazed at that which she saw in that place and magnified her Lord (extolled be His perfection and exalted be He!) and hallowed Him. Then the kings of the Jinn came up to the throne and seated themselves thereon; and they were in the semblance of mortals, excepting two of them, who were in the semblance of the Jinn, with eyes slit endlong and jutting horns and projecting tusks. After this there came up a young lady, fair of favour and pleasant of parts; the light of her face outshone that of the flambeaux, and about her were other three women, than whom there were no fairer on the face of the earth. They saluted Tuhfeh and she rose to them and kissed the earth before them; whereupon they embraced her and sat down on the chairs aforesaid..The zephyr's sweetness on the coppice blew, ii. 235..Then said the sharper, 'O folk, this is my friend and I deposited with him a deposit, but he denieth it; so in whom shall the folk put trust after this?' And they said, 'This (49) is a man of worth and we have found in him nought but trustiness and loyalty and good breeding, and he is endowed with understanding and generosity. Indeed, he avoucheth no falsehood, for that we have consorted with him and mixed with him and he with us and we know the sincerity of his religion.' Then quoth one of them to the merchant, 'Harkye, such an one! Bethink thee and consult thy memory. It may not be but that thou hast forgotten.' But he said, 'O folk, I know nothing of that which he saith, for indeed he deposited nought with me.' And the affair was prolonged between them. Then said the sharper to the merchant, 'I am about to make a journey and have, praised be God the Most High, wealth galore, and this money shall not escape me; but do thou swear to me.' And the folk said, 'Indeed, this man doth justice upon himself.' (50) Whereupon the merchant fell into that which he disliked (51) and came near upon [suffering] loss and ill repute..The Twentieth Night of the Month..So they all arose and repaired to El Anca, who abode in the Mountain Caf. (248) When she saw them, she rose to them and saluted them, saying, 'O my ladies, may I not be bereaved of you!' Quoth Wekhimeh to her, 'Who is like unto thee, O Anca? Behold, Queen Es Shuhba is come to thee.' So El Anca kissed the queen's feet and lodged them in her palace; whereupon Tuhfeh came up to her and fell to kissing her and saying, 'Never saw I a goodlier than this favour.' Then she set before them somewhat of food and they ate and washed their hands; after which Tuhfeh took the lute and played excellent well; and El Anca also played, and they fell to improvising verses in turns, whilst Tuhfeh embraced El Anca every moment. Quoth Es Shuhba, 'O my sister, each kiss is worth a thousand dinars;' and Tuhfeh answered, 'Indeed, a thousand dinars were little for it.' Whereat El Anca laughed and on the morrow they took leave of her and went away to Meimoun's palace. (249).? ? ? ? ? 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..When came the night, the king summoned his vizier and bade him tell the story of the king who lost kingdom and wife and wealth. "Harkening and obedience," replied Er Rehwan. "Know, O king, that. The drums of glad tidings beat and they entered in the utmost of worship and magnificence. Moreover, the tribes heard of them and the people of the towns and brought them the richest of presents and the costliest of rarities and the prince's mother rejoiced with an exceeding joy. Then they slaughtered beasts and made mighty bride-feasts to the

people and kindled fires, that it might be visible afar to townsman [and Bedouin] that this was the house of the guest-meal and the wedding, festival, to the intent that, if any passed them by, [without partaking of their hospitality], it should be of his own fault (126) So the folk came to them from all parts and quarters and on this wise they abode days and months..? ? ? ? ? I watch the stars for wake and pray that the belov'd May yet to me relent and bid my tears be dried..When El Aziz had sat awhile, he summoned the mamelukes of his son El Abbas, and they were five-and-twenty in number, besides half a score slave-girls, as they were moons, five of whom the king had brought with him and other five he had left with the prince's mother. When the mamelukes came before him, he cast over each of them a mantle of green brocade and bade them mount like horses of one and the same fashion and enter Baghdad and enquire concerning their lord El Abbas. So they entered the city and passed through the [streets and] markets, and there abode in Baghdad nor old man nor boy but came forth to gaze on them and divert himself with the sight of their beauty and grace and the goodliness of their aspect and of their clothes and horses, for that they were even as moons. They gave not over going till they came to the royal palace, where they halted, and the king looked at them and seeing their beauty and the goodliness of their apparel and the brightness of their faces, said, "Would I knew of which of the tribes these are!" And he bade the eunuch bring him news of them..Akil rejoiced in the coming of El Abbas and the slaughter of his enemy and all in his camp rejoiced also and cast dresses of honour upon Aamir. Moreover, Akil bade go forth to meet El Abbas, and commanded that none, great or small, freeman or slave, should tarry behind. So they did his bidding and going forth all, met El Abbas at three parasangs' distance from the camp. When they met him, they all dismounted from their horses and Akil and he embraced and clapped hands. (95) Then they returned, rejoicing in the coming of El Abbas and the slaughter of their enemy, to the camp, where tents were pitched for the new-comers and carpets spread and game killed and beasts slaughtered and royal guest-meals spread; and on this wise they abode twenty days, in the enjoyment of all delight and solace of life..Merchant of Cairo and the Favourite of the Khalif El Maraoun El Hakim bi Amrillah, The, iii. 171..? ? ? ? ? The road of right thou hast made straight, that erst was crooked grown; Yea, for its path of old had fall'n to ruin and decay..? ? ? ? ? Between mine eyes and wake ye have your dwelling-place, and thus My tears flow on unceasingly, my sighs know no relent..? ? ? ? ? With ruin I o'erwhelm him and abjectness and woe And cause him quaff the goblet of death and distance drear..When the king heard his chamberlain's story, he was confounded and abashed and said to him, 'Abide on thy wonted service and till thy land, for that the lion entered it, but marred it not, and he will never more return thither.' (61) Then he bestowed on him a dress of honour and made him a sumptuous present; and the man returned to his wife and people, rejoicing and glad, for that his heart was set at rest concerning his wife. Nor," added the vizier, "O king of the age, is this rarer or more extraordinary than the story of the fair and lovely woman, endowed with amorous grace, with the foul-favoured man."..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..? ? ? ? ? aa. Selim and Selma dccccxxii.?STORY OF THE RICH MAN AND HIS WASTEFUL SON..?Story of the Merchant and His Sons..Unjust King and the Tither, The, i. 272.21. Omar ben Abdulaziz and the Poets cccccxxii.Unlucky Merchant, The, i 73..When in the sitting-chamber we for merry-making sate, iii. 135..Quoth the company, 'Tell us thy story and expound it unto us, so we may see that which it hath of extraordinary.' And he said 'Know, then, that.? ? ? ? ? God knows I ne'er recalled thy memory to my thought, But still with brimming tears straightway mine eyes were fraught;.The Ninth Night of the Month..? ? ? ? ? How many a friend, for money's sake, hath companied with me!.At this I trembled and replied, 'By the Most Great God, O my lord, I have taken a loathing to travel, and whenas any maketh mention to me of travel by sea or otherwise, I am like to swoon for affright, by reason of that which hath befallen me and what I have suffered of hardships and perils. Indeed, I have no jot of inclination left for this, and I have sworn never again to leave Baghdad.' And I related to him all that had befallen me, first and last; whereat he marvelled exceedingly and said, 'By the Most Great God, O Sindbad, never was heard from time immemorial of one whom there betided that which hath betided thee and well may it behove thee never again to mention travel! But for my sake go thou this once and carry my letter to the King of Serendib and return in haste, if it be the will of God the Most High, so we may not remain indebted to the king for favour and courtesy.' And I answered him with 'Harkening and obedience,' for that I dared not gainsay his commandment.The Nineteenth Night of the Month..Meanwhile, the governor returned to the youth, who questioned him of his absence, and he told him that he had been in the city of the king who had taken the damsel. When the youth heard this, he misdoubted of the governor and never again trusted him in aught, but was still on his guard against him. Then the governor made great store of sweetmeats and put in them deadly poison and presented them to the youth. When the latter saw the sweetmeats, he said in himself, 'This is an extraordinary thing of the governor! Needs must there be mischief in this sweetmeat, and I will make proof of it upon himself.' So he made ready victual and set on the sweetmeat amongst it and bade the governor to his house and set food before him. He ate and amongst the rest, they brought him the poisoned

sweetmeat; so he ate thereof and died forthright; whereby the youth knew that this was a plot against himself and said, 'He who seeketh his fortune of his own [unaided] might (190) attaineth it not.' Nor (continued the vizier) is this, O king of the age, more extraordinary than the story of the druggist and his wife and the singer." .Abou Sabir, Story of, i. 90..? ? ? ? ? ? ? ? ? ef. Story of the Barber's Sixth Brother clviii.? ? ? ? ? My heart belike shall his infect with softness, even as me His body with disease infects, of its seductive air..AND BOULAC EDITIONS OF THE ARABIC TEXT OF.The Khalif marvelled at my speech and said, 'How great is this king! Indeed, his letter testifieth of him; and as for the magnificence of his dominion, thou hast acquainted us with that which thou hast seen; so, by Allah, he hath been given both wisdom and dominion.' Then he bestowed on me largesse and dismissed me, so I returned to my house and paid the poor-rate (216) and gave alms and abode in my former easy and pleasant case, forgetting the grievous stresses I had suffered. Yea, I cast out from my heart the cares of travel and traffic and put away travail from my thought and gave myself up to eating and drinking and pleasure and delight." ? ? ? ? ? Thou that wast absent from my stead, yet still with me didst bide, Thou wast removed from mine eye, yet still wast by my side..Presently, one of the slave-girls brought him a pair of sandals wrought with raw silk and green silk and embroidered with red gold, and he took them and put them in his sleeve, whereat the slave cried out and said, "Allah! Allah! O my lord, these are sandals for the treading of thy feet, so thou mayst enter the draught-house." Aboulhusn was confounded and shaking the sandals from his sleeve, put them on his feet, whilst the Khalif [well-nigh] died of laughter at him. The slave forewent him to the house of easance, where he entered and doing his occasion, came out into the chamber, whereupon the slave- girls brought him a basin of gold and an ewer of silver and poured water on his hands and he made the ablution..He who Mohammed sent, as prophet to mankind, i. 50..Thereupon the king went in to his mother and questioned her of his father, and she told him that me king her husband was weak; (211) 'wherefore,' quoth she, 'I feared for the kingdom, lest it pass away, after his death; so I took to my bed a young man, a baker, and conceived by him [and bore a son]; and the kingship came into the hand of my son, to wit, thyself.' So the king returned to the old man and said to him, 'I am indeed the son of a baker; so do thou expound to me the means whereby thou knewest me for this.' Quoth the other, 'I knew that, hadst thou been a king's son, thou wouldst have given largesse of things of price, such as rubies [and the like]; and wert thou the son of a Cadi, thou hadst given largesse of a dirhem or two dirhems, and wert thou the son of a merchant, thou hadst given wealth galore. But I saw that thou guerdonest me not but with cakes of bread [and other victual], wherefore I knew that thou wast the son of a baker.' Quoth the king, 'Thou hast hit the mark.' And he gave him wealth galore and advanced him to high estate." .FIROUZ AND HIS WIFE (175)

[University of Illinois Departments of Urbana Graduate School Announcement 1947-1948](#)

[The Sanitarian Vol 30 A Monthly Magazine Devoted to the Preservation of Health Mental and Physical Culture January to June 1893](#)

[Discours de M Le General Cubieres Pair de France Ancien Ministre de la Guerre Membre Du Comite DInfanterie Recueillis Et Precedes DUne Notice Historique](#)

[Proceeding of the Convention of Delegates Which Organized the Central Baptist Association Held with the Church at Forestville Wake Co N C October 25 26 1860 Also Minutes of the First Annual Session of the Central Baptist Association Held with T](#)

[Annual Report and Program of the Southern Forest Experiment Station January 1 to October 15 1927](#)

[Polybiblion 1875 Vol 1 Revue Bibliographique Universelle Partie Litteraire Deuxieme Serie Tome Xiiie de la Collection Premiere Livraison](#)

[Revue Internationale de LEnseignement Vol 24 Publiee Par La Societe de LEnseignement Superieur Juillet a Decembre 1892](#)

[Journal de Medecine de Chirurgie Et de Pharmacologie Vol 74 Publie Par La Societe Royale Des Sciences Medicales Et Naturelles de Bruxelles 40me Annee](#)

[The American and English Railroad Cases Vol 3 A Collection of All the Railroad Cases in the Courts of Last Resort in America and England](#)

[Reports of Cases Decided in the Supreme Court of the State of Oregon Vol 35](#)

[First Christian Tidings Vol 13 September 8 1949](#)

[Premier Congres International Des Sciences Administratives A LExposition Universelle Et Internationale de Bruxelles 1910 Sous Le Haut Protectorat de S Le Roi Des Belges Section I Administration Communales](#)

[The Canadian Nurse Vol 21 January-December 1925](#)

[Reports of Cases Decided in the Court of Appeals of the State of New York Vol 196 From and Including Decisions of October 5 to Decisions of December 7 1909 with Notes References and Index](#)

[The Journal of the South Carolina Medical Association 1935-1936 Published Monthly Under Direction of the Board of Councilors](#)

[Southern Illinois University Information Service January-June 1949](#)

[Minutes of the First Annual Session of the Neuse-Atlantic Baptist Association Held with the Middle Street Baptist Church New Bern N C November 5 6 and 7 1907](#)

[Mother and Child 1921 Vol 2 A Magazine Concerned with Their Health](#)

[Journal Des Etats Generaux Convoques Par Louis XVI Le 27 Avril 1789 Aujourdhui Assemblee Nationale Permanente Ou Journal Logographique 1791 Vol 23 Ouvrage Ou Se Trouvent Toutes Les Motions Deliberations Discours Et Operations de LAssem](#)

[British Committees Commissions and Councils of Trade and Plantations 1622-1675](#)
[The North Carolina Medical Journal 1944 Vol 5](#)
[Revue Internationale de L'Enseignement Vol 21 Janvier a Juin 1891](#)
[Lycee Armoricaïn 1826 Vol 7 Le](#)
[Bills Public Vol 3 of 6 Gold Finger Rings to Lunatic Asylums \(Ireland\) \(Advances\) Session 12 December 1854-14 August 1855](#)
[Johann Georg Hamann Der Magus Im Norden Vol 2 of 2 Sein Leben Und Mittheilungen Aus Seinen Schriften Die Schriften](#)
[Archiv Des Historischen Vereins Des Kantons Bern 1863 Vol 5](#)
[Details Particuliers Sur La Journee Du 10 Aout 1792 Par Un Bourgeois de Paris Temoin Oculaire Suivis de Deux Notices Historiques L'Une Sur S](#)
[AS Mgr Le Duc D'Enghien L'Autre Sur S AS Mgr Le Prince de Conti](#)
[Das Leben Kaiser Heinrich Des Vierten](#)
[Accuracy in Trace Analysis Sampling Sample Handling Analysis Vol 1 Proceedings of the 7th Materials Research Symposium Held at the](#)
[National Bureau of Standards Gaithersburg MD October 7-11 1974](#)
[Sixty Second Annual Report of the Superintendent of Insurance for the Year Ending December 31 1920 Vol 3 Casualty Fidelity Surety Credit](#)
[Employers Liability Workmens Compensation Automobile Casualty Real Estate Title and Mortgage Guaranty Ins](#)
[The Law of the Canadian Constitution](#)
[Recueil En Prose Et En Vers de Morceaux Choisis Dans Les Ecris Des Meilleurs Auteurs Allemands](#)
[Eighth Annual Report for the Calendar Year 1928](#)
[Reports of Cases in Law and Equity Determined in the Supreme Court of the State of New York 1871 Vol 58](#)
[Juristische Wochenschrift 1879 Vol 8 Organ Des Deutschen Anwalt-Vereins](#)
[Ward 8 Predict 1 City of Boston List of Residents 20 Years of Age and Over as of April 1 1928](#)
[Bulletin General de Therapeutique Medicale Et Chirurgicale 1876 Vol 90](#)
[Blatter Fur Das Bayerische Gymnasial-Und Real-Schulwesen 1878 Vol 14 1 Heft](#)
[de la Phtisie Bacillaire Des Poumons](#)
[Philologische Wochenschrift 1922 Vol 42](#)
[Bergbau Und Bergbaupolitik](#)
[A General Index to the Monthly Review from the Commencement of the New Series in January 1790 to the End of the Eighty-First Volume](#)
[Completed in December 1816 Vol 2 of 2 Containing an Alphabetical Index to All the Memorable Passages Many of Whic](#)
[Systematisches Repertorium Uber Die Schriften Sammtlicher Historischer Gesellschaften Deutschlands Auf Veranlassung Des Historischen](#)
[Vereins Fur Das Grossherzogthum Hessen](#)
[Archivo DOS Acores 1887 Vol 9 Publicacao Periodica Destinada a Vulgarisacao DOS Elementos Indispensaveis Para Todos OS Ramos Da](#)
[Historia Acoriana](#)
[Jahresberichte Uber Das Hohere Schulwesen 1894 Vol 9](#)
[Centralblatt Fur Nervenheilkunde Psychiatrie Und Gerichtliche Psychopathologie 1882 Vol 5](#)
[Zeitschrift Fur Mineralogie Vol 2 Jahrgang 1827](#)
[Institutions DHippocrate Ou Expose Philosophique Des Principes Traditionnels de la Medecine Oeuvre D'Analyse Et de Synthese](#)
[L'Astronomie 1885 Vol 4 Revue Mensuelle D'Astronomie Populaire de Meteorologie Et de Physique Du Globe](#)
[George Wilhelm Friedrich Hegels Werke Vol 2](#)
[Statistical Sanitary and Medical Reports Vol 5 For the Year 1863](#)
[Jahresbericht Uber Die Fortschritte Der Pharmacognosie Pharmacie Und Toxicologie 1869 Vol 29](#)
[Annales Des Maladies de LOreille Du Larynx Du Nez Et Du Pharynx 1904 Vol 30 Premiere Partie](#)
[O Portugal de Camoes Offerecido a Mocidade Portuguesa E Brasileira Seguido de Um Elucidario E Indice Chronologico](#)
[Neues Jahrbuch Fur Mineralogie Geologie Und Palaontologie 1889 Vol 6 Unter Mitwirkung Einer Anzahl Von Fachgenossen Beilage Band](#)
[Proceedings of the One Hundred and Fourteenth Annual Session of the Raleigh Baptist Association Held with Collins Grove Baptist Church](#)
[October 15th and 16th 1919](#)
[Archiv Fur Mineralogie Geognosie Bergbau Und Huttenkunde 1844 Vol 18](#)
[Flora Fanerogamica de la Peninsula Iberica O Descripcion de Las Plantas Cotyledoneas Que Crecen En Espana y Portugal Vol 1 Pertenciente a](#)
[Las Fanerogamas En El Que Se Describen Las Endogenas O Monocotyledoneas](#)
[Acts of the Fourth Biennial Session of the General Assembly of Alabama Held in the City of Montgomery Commencing on the Second Monday in](#)
[November 1853](#)
[The General Stud Book Containing Pedigrees of English Race Horses C C Vol 8 of 8 From the Earliest Accounts to the Year 1856 Inclusive with a](#)

[Few of the Foals of 1857](#)

[Windsock 1941 Published by the Flying Cadets Class 41h-41i](#)

[Precision Measurement and Fundamental Constants Proceedings of the International Conference Held at the National Bureau of Standards](#)

[Gaithersburg Maryland August 3-7 1970](#)

[Dictionary of Chemistry Containing the Principles and Modern Theories of the Science with Its Application to the Arts Manufactures and Medicine](#)

[For the Use of Seminaries of Learning and Private Students](#)

[Cours Elementaire de Droit Civil Vol 2 Art 711 a 1233](#)

[American Pocket Medical Dictionary Containing the Pronunciation and Definition of Over 26 000 of the Terms Used in Medicine and the Kindred](#)

[Sciences Along with Over 60 Extensive Tables](#)

[Lucky Bag 1961](#)

[Geschichte Der Stadt Berlin Vol 2](#)

[I Monasteri Di Subiaco Vol 2 La Biblioteca E LArchivio](#)

[Psychrolousia or the History of Cold-Bathing Both Ancient and Modern in Two Parts The First Written by John Floyer of Lichfield Kt The Second](#)

[Treating the Genuine Use of Hot and Cold Baths Together with the Wonderful Effects of the Bath-Water D](#)

[Accounts and Papers House Elections Vol 10 of 21 Session 30 April-28 August 1857 Vol XXXIV](#)

[Memoires Couronnes Et Memoires Des Savants Etrangers Publiee Par LAcademie Royale Des Sciences Des Lettres Et Des Beaux-Arts de](#)

[Belgique 1862-1863 Vol 31](#)

[History of Vermilion County Illinois Vol 1 of 2](#)

[Agricultural Bulletin Straits and Federated Malay States 1902 Vol 1](#)

[Medical Botany Or Descriptions of the More Important Plants Used in Medicine with Their History Properties and Mode of Administration](#)

[Radio Doings Vol 18 December 1930](#)

[Colonial and Revolutionary Families of Pennsylvania Vol 3 Genealogical and Personal Memoirs](#)

[Transactions of the Luzerne County Pa Medical Society Vol 13 For the Year Ending December 31 1905](#)

[Index to the Reports and Collections of the Michigan Pioneer and Historical Society Vols I-XV 1874-1890](#)

[Polybiblion 1908 Vol 113 Revue Bibliographique Universelle Paraissant Tous Les Mois Partie Litteraire](#)

[Twelfth Annual Report of the Board of Commissioners for Reform Schools to the Governor of the State of Ohio For the Year 1867](#)

[Law Department Report for Year Ending December 31 1899](#)

[The Pocketlist of Railroad Officials Vol 40 Number 157 First Quarter 1934](#)

[Twenty-Fifth Annual Report of the Insurance Commissioner State of Maine 1893 Vol 1 Fire and Marine and Inland Insurance](#)

[The Journal of the Iron and Steel Institute 1890-1900 General Index Vols XXXVI to LVIII Together with a History of the Development of the Iron](#)

[and Steel Institute Illustrated by Portraits of the Past Presidents](#)

[Annals of the Lyceum of Natural History of New York 1852 Vol 5](#)

[Annual Report of the Controller of the Corporation For the Fiscal Year Ending June 30 1896](#)

[Accounts and Papers Vol 65 Trade and Navigation \(Monthly Accounts\) Session 5 February-21 August 1867](#)

[Ward 10 16 Precincts City of Boston List of Residents 20 Years of Age and Over \(Females Indicated by Dagger\) as of April 1 1933](#)

[Second Annual Report of the Department of Statistics and Geology](#)

[The Law of Petroleum and Natural Gas With Forms](#)

[Polks Ann Arbor City Directory 1917 Containing an Alphabetically Arranged List of Business Firms \(Corporations Followed by Their Officers](#)

[Copartnerships Giving Names of Partners\) and Private Citizens with Their Occupation Business Connections and Ho](#)

[Ward 7 City of Boston List of Residents 20 Years of Age and Over \(Females Indicated by Dagger\) as of April 1 1925](#)

[Reports of Cases Determined in the Supreme Court of the State of Utah \(Admitted January 4 1896\) Vol 14 From the September Term 1896 to the](#)

[January Term 1897](#)

[Annual Report of the Medical Officer of the Local Government Board for the Year 1893-94](#)

[A L A Portrait Index Vol 1 Index to Portraits Contained in Printed Books and Periodicals](#)

[Twenty-Third Annual Report of the Commissioner of Railroads of the State of Michigan for the Year 1895](#)

[Sixty-Seventh Annual Report the Indiana State School for the Deaf For the Fiscal Year Ending September 30 1910](#)

[A Guide to Medicinal Plants of Appalachia](#)

[The Publishers Weekly Vol 7 A Journal Specially Devoted to the Interests of the Book and Stationery Trade With Which Is Incorporated the](#)

[American Literary Gazette and Publishers Circular Official Organ of the Publishers Board of Trade January-Jun](#)

[The Jurist Vol 2 Part II Containing Original Articles on Legal Subjects All Important Statutes the Rules and Orders of the Various Courts the](#)

[Gazettes Cause Lists and Miscellaneous Legal Information for the Year 1856](#)
