

## THE MAP OF AFRICA BY TREATY VOL 2

Voyage of Sindbad the Sailor, The Sixth, iii. 203..? ? ? ? Were my affliction thine, love's anguish hadst thou dreed And in the flaming hell of long estrangement sighed..King who knew the Quintessence of Things, The, i. 230..Some months after this, I met him again under arrest, in the midst of the guards and officers of the police, and he said to them, "Seize yonder man." So they laid hands on me and carried me to the chief of the police, who said, "What hast thou to do with this fellow?" The thief turned to me and looking a long while in my face, said, "Who took this man?" Quoth the officers, "Thou badest us take him; so we took him." And he said, "I seek refuge with God! I know not this man, nor knoweth he me; and I said not that to you but of a man other than this." So they released me, and awhile afterward the thief met me in the street and saluted me, saying, "O my lord, fright for fright! Hadst thou taken aught from me, thou hadst had a part in the calamity." (146) And I said to him, "God [judge] between thee and me!" And this is what I have to tell'.162. Aboukir the Dyer and Abousir the Barber dccccxxx.It is related that Ibn es Semmak (162) went in one day to Er Reshid and the Khalif, being athirst, called for drink. So his cup was brought him, and when he took it, Ibn es Semmak said to him, "Softly, O Commander of the Faithful! If thou wert denied this draught, with what wouldst thou buy it?" "With the half of my kingdom," answered the Khalif; and Ibn es Semmak said, "Drink and God prosper it to thee!" Then, when he had drunken, he said to him, "If thou wert denied the going forth of the draught from thy body, with what wouldst thou buy its issue?" "With the whole of my kingdom," answered Er Reshid: and Ibn es Semmak said, "O Commander of the Faithful, verily, a kingdom that weigheth not in the balance against a draught [of water] or a voiding of urine is not worth the striving for." And Haroun wept..Meanwhile the messenger had reached the opposite camp with the news of Tuhfeh's deliverance, whereat the Sheikh Aboutawaif rejoiced and bestowed on the bringer of good tidings a sumptuous dress of honour and made him commander over a company of the Jinn. Then they fell upon Meimoun's troops and destroyed them to the last man; and when they came to Meimoun, they found that he had slain himself and was even as we have said. Presently Kemeriyeh and her sister [Wekhimeh] came up to their grandfather and told him what they had done; whereupon he came to Tuhfeh and saluted her and gave her joy of her deliverance. Then he delivered Meimoun's palace to Selheb and took all the former's riches and gave them to Tuhfeh, whilst the troops encamped upon the Crescent Mountain. Moreover, the Sheikh Aboutawaif said to Tuhfeh, 'Blame me not,' and she kissed his hands. As they were thus engaged, there appeared to them the tribes of the Jinn, as they were clouds, and Queen Es Shuhba flying in their van, with a drawn sword in her hand..106. The Man's Dispute with the Learned Woman of the relative Excellence of the Sexes ccccxix.90. The Devout Prince cccci.? ? ? ? My heart, since the leave-taking day afflicted, will tell of my case, And my body, for love and desire grown wasted and feeble and frail..? ? ? ? Yet thou repaidst me with constraint, rigour and perfidy, To which no lover might himself on any wise resign..? ? ? ? n. The Man and his Wilful Wife dccccxix.Husband, The Credulous, i. 270..When the evening came, the king bade fetch the vizier; so he presented himself before him and the king bade him tell the [promised] story. So he said, "Harkening and obedience. Know, O king (but God alone knoweth His secret purpose and is versed in all that is past and was foredone among bygone peoples), that.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!..? ? ? ? aa. Selim and Selma dccccxii.Then she went up into the house and put off her [walking] clothes and I found her as she were the full moon. I brought her what I had by me of meat and drink and said to her, 'O my lady, excuse me: this is that which is ready.' Quoth she, 'This is abundant kindness and indeed it is what I sought' And she ate and gave the slave-girl that which was left; after which I brought her a casting-bottle of rose-water, mingled with musk, and she washed her hands and abode with me till the season of afternoon-prayer, when she brought out of the parcel that she had with her a shirt and trousers and an upper garment (176) and a kerchief wroughten with gold and gave them to me; saying, 'Know that I am one of the favourites of the Khalif, and we are forty favourites, each one of whom hath a lover who cometh to her as often as she would have him; and none is without a lover save myself, wherefore I came forth to-day to find me a gallant and behold, I have found thee. Thou must know that the Khalif lieth each night with one of us, whilst the other nine-and-thirty favourites take their ease with the nine-and-thirty men, and I would have thee be with me on such a day, when do thou come up to the palace of the Khalif and wait for me in such a place, till a little eunuch come out to thee and say to thee a [certain] word, to wit, "Art thou Sendel?" And do thou answer, "Yes," and go with him!..? ? ? ? k. The Vizier's Son and the Bathkeeper's Wife dccccxxxviii.? ? ? ? She gives me to drink of her cheeks and her honeyed lips And quenches the worst of the fires that my heart devour..? ? ? ? ? ? ? ? eb. Story of the Barber's Second Brother xxxi.? ? ? ? Yea, horses hath he brought, full fair of shape and hue, Whose collars, anklet-like, ring to the bridle-rein..? ? ? ? Whilere, the verses that I made it was thy wont to flout, Saying, "No passer by the way (105) hath part in me or mine..24. The Ten Viziers; or the History of King Azad- bekht and his Son ccccxv.So Ishac returned to the slave-dealer and said to him, 'Harkye, Gaffer Said!\*' 'At thy service, O my lord,' answered the old man; and Ishac said, 'In the corridor is a cell and therein a damsel pale of colour. What is her price in money and how much dost thou ask for her?', Quoth the slave-dealer, 'She whom thou mentionest is called Tuhfet el Hemca.' (174) 'What is the

meaning of El Hemca?' asked Ishac, and the old man replied, 'Her price hath been paid down an hundred times and she still saith, "Show me him who desireth to buy me;" and when I show her to him, she saith, "This fellow is not to my liking; he hath in him such and such a default." And in every one who would fain buy her she allegeth some default or other, so that none careth now to buy her and none seeketh her, for fear lest she discover some default in him.' Quoth Ishac, 'She seeketh presently to sell herself; so go thou to her and enquire of her and see her price and send her to the palace.' 'O my lord,' answered Said, 'her price is an hundred dinars, though, were she whole of this paleness that is upon her face, she would be worth a thousand; but folly and pallor have diminished her value; and behold, I will go to her and consult her of this.' So he betook himself to her, and said to her, 'Wilt thou be sold to Ishac ben Ibrahim el Mausili?' 'Yes,' answered she, and he said, 'Leave frowardness, (175) for to whom doth it happen to be in the house of Ishac the boon-companion?' (176).7. Story of the Hunchback ci.58. The Lovers of the Benou Udhreh (232) dcxlvii. Then he re-entered the village and buying the prince a horse, mounted him thereon and they ceased not going, till they came to the frontier of their own country, where there fell robbers upon them by the way and took all that was with them and pinioned them; after which they cast them into a pit hard by the road and went away and left them to die there, and indeed they had cast many folk into that pit and they had died..? ? ? ? a. The First Calender's Story xxxix.159. The Man of Upper Egypt and his Frank Wife dcccxciv. When they had made an end of pious wishes and congratulations, they besought the king to hasten the punishment of the Magian and heal their hearts of him with torment and humiliation. So he appointed them for a day on which they should assemble to witness his punishment and that which should betide him of torment, and shut himself up with his wife and sons and abode thus private with them three days, during which time they were sequestered from the folk. On the fourth day the king entered the bath, and coming forth, sat down on the throne of his kingship, with the crown on his head, whereupon the folk came in to him, according to their wont and after the measure of their several ranks and degrees, and the amirs and viziers entered, ay, and the chamberlains and deputies and captains and men of war and the falconers and armbearers. Then he seated his two sons, one on his right and the other on his left hand, whilst all the folk stood before him and lifted up their voices in thanksgiving to God the Most High and glorification of Him and were strenuous in prayer for the king and in setting forth his virtues and excellences..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!".When it was eventide, the chamberlain let bring two horses and great store of water and victual and a saddle-camel and a man to show them the way. These he hid without the town, whilst he and the young man took with them a long rope, made fast to a staple, and repaired to the palace. When they came thither, they looked and beheld the damsel standing on the roof. So they threw her the rope and the staple; whereupon she [made the latter fast to the parapet and] wrapping her sleeves about her hands, slid down [the rope] and landed with them. They carried her without the town, where they mounted, she and her lord, and fared on, whilst the guide forewent them, directing them in the way, and they gave not over going night and day till they entered his father's house. The young man saluted his father, who rejoiced in him, and he related to him all that had befallen him, whereupon he rejoiced in his safety.."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,? ? ? ? ? ? ? ? ab. Story of the King's Son and the Ogress xv. There was once in a city of Khorassan a family of affluence and distinction, and the townfolk used to envy them for that which God had vouchsafed them. As time went on, their fortune ceased from them and they passed away, till there remained of them but one old woman. When she grew feeble and decrepit, the townfolk succoured her not with aught, but put her forth of the city, saying, 'This old woman shall not harbour with us, for that we do her kindness and she requiteth us with evil.' So she took shelter in a ruined place and strangers used to bestow alms upon her, and on this wise she abode a while of time..As the version of the sixth and seventh voyages of Sindbad the Sailor contained in (197) the Calcutta Edition (1814-18) of the first two hundred Nights and in the text of the Voyages published by M. Langles (Paris, 1814) differs very materially from that of the complete Calcutta (1839-42) Edition (198) (which is, in this case, practically identical with those of Boulac and Breslau), adopted by me as my standard text in the translation of "The Book of the Thousand Nights and One Night," the story of the seventh voyage in particular turning upon an altogether different set of incidents, related nearly as in the old version of M. Galland, I now give a translation of the text of the two voyages in question afforded by the Calcutta (1814-18) Edition, corrected and completed by collation with that of M. Langles, from which it differs only in being slightly less full. It will be observed that in this version of the story the name Sindbad is reserved for the Sailor, the porter being called Hindbad..Officers of Police, El Melik ez Zahir Rukneddin Bibers el Bunducdar and the Sixteen, ii. 117..Meanwhile, his father and mother had gone round about all the islands of the sea in quest of him and his brother, hoping that the sea might have cast them up, but found no trace of them; so they despaired of finding them and took up their abode in one of the islands. One day, the merchant, being in the market, saw a broker, and in his hand a boy he was calling for sale, and said in himself, 'I will buy yonder boy, so I may console myself with him for my sons.' So he bought him and carried him to his house; and when his wife saw him, she cried out and said, 'By Allah, this is my son!' So his father and mother rejoiced in him with an exceeding joy and questioned him of his brother; but he answered, 'The sea parted us and I knew not what became of him.' Therewith his father and mother consoled themselves with him and on this

wise a number of years passed..Then she folded the letter and giving it to her slave-girl, bade her carry it to El Abbas and bring back his answer thereto. Accordingly, Shefikeh took the letter and carried it to the prince, after the doorkeeper had sought leave of him to admit her. When she came in to him, she found with him five damsels, as they were moons, clad in [rich] apparel and ornaments; and when he saw her, he said to her, "What is thine occasion, O handmaid of good?" So she put out her hand to him with the letter, after she had kissed it, and he bade one of his slave-girls receive it from her. Then he took it from the girl and breaking it open, read it and apprehended its purport; whereupon "We are God's and to Him we return!" exclaimed he and calling for ink- horn and paper, wrote the following verses:..King Suleiman Shah and his Sons, Story of, i. 150.Prisoner and how God gave him Relief, Story of the, i. 174..I'm the crown of every sweet and fragrant weed, ii. 255..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..Then he took my clothes and washed them and dried them, and put them on me; after which he said to me, "Get thee gone to thy house." So I returned to my house and he accompanied me, till I came thither, when he said to me, "May God not forsake thee! I am thy friend [such an one, who used to take of thee goods on credit,] and I am beholden to thee for kindness; but henceforward thou wilt never see me more."..The old woman went out, running, whilst the Khalif and Mesroul laughed, and gave not over running till she came into the street. Aboulhusn saw her and knowing her, said to his wife, "O Nuzhet el Fuad, meseemeth the Lady Zubeideh hath sent to us to see who is dead and hath not given credence to Mesroul's report of thy death; so she hath despatched the old woman, her stewardess, to discover the truth; wherefore it behoveth me to be dead in my turn, for the sake of thy credit with the Lady Zubeideh." Accordingly, he lay down and stretched himself out, and she covered him and bound his eyes and feet and sat at his head, weeping..????? Whenas we saw the cup, forthright we signed to past it round And sun and moon unto our eyes shone sparkling from it straight..When the king heard this story, he smiled and it pleased him and he bade the vizier go away to his own house..????? j. The Tenth Officer's Story dccccxxviii.(When Shehriyar heard this, he said in himself, 'By Allah, I have indeed been reckless in the slaying of women and girls, and praised be God who hath occupied me with this damsel from the slaughter of souls, for that the slaughter of souls is a grave [matter!] By Allah, if Shah Bekht spare the vizier, I will assuredly spare Shehrzad!' Then he gave ear to the story and heard her say to her sister:). Lover, The Favourite and her, iii. 165..????? u. Prince Behram of Persia and the Princess Ed Detma dxcvii.Meanwhile, the youth abode expecting his governor's return, but he returned not; wherefore concern and chagrin waxed upon him, because of his mistress, and his longing for her redoubled and he was like to slay himself. She became aware of this and sent him a messenger, bidding him to her. So he went to her and she questioned him of the case; whereupon he told her what was to do of the matter of his governor, and she said to him, 'With me is longing the like of that which is with thee, and I misdoubt me thy messenger hath perished or thy father hath slain him; but I will give thee all my trinkets and my clothes, and do thou sell them and pay the rest of my price, and we will go, I and thou, to thy father.'????? Tirewomen to the bride, who whiskers, ay, and beard Upon her face produce, they never would assign. (194).So the merchant went forth, afflicted, sorrowful, weeping, [and wandered on along the sea-shore], till he came to a sort of divers diving in the sea for pearls. They saw him weeping and mourning and said to him, 'What is thy case and what maketh thee weep?' So he acquainted them with his history, from first to last, whereby they knew him and said to him, 'Art thou [such an one] son of such an one?' 'Yes,' answered he; whereupon they condoled with him and wept sore for him and said to him, 'Abide here till we dive for thy luck this next time and whatsoever betideth us shall be between us and thee.' Accordingly, they dived and brought up ten oysters, in each two great pearls; whereat they marvelled and said to him, 'By Allah, thy luck hath returned and thy good star is in the ascendant!' Then they gave him ten pearls and said to him, 'Sell two of them and make them thy capital [whereon to trade]; and hide the rest against the time of thy straitness.' So he took them, joyful and contented, and addressed himself to sew eight of them in his gown, keeping the two others in his mouth; but a thief saw him and went and advertised his mates of him; whereupon they gathered together upon him and took his gown and departed from him. When they were gone away, he arose, saying, 'These two pearls [in my mouth] will suffice me,' and made for the [nearest] city, where he brought out the pearls [and repairing to the jewel- market, gave them to the broker], that he might sell them..104. Mesroul and Zein el Mewasif dcccxi.????? Thy haters say and those who malice to thee bear A true word, profiting its hearers everywhere;????? d. The Eldest Lady's Story lxiii.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. The folk of the quarter heard him and assembled under the window; and when he was ware of them, he opened the window and said to them, "Are ye not ashamed, O pimps? Every one in his own house doth what he will and none hindereth him; but we drink one poor day and ye assemble and come, cuckoldly varlets that ye are! To-day, wine, and to-morrow [another] matter; and from hour to hour [cometh] relief." So they laughed and dispersed. Then the girl drank till she was intoxicated, when she called to mind her lord and wept, and the old man said to her, "What maketh thee weep, O my lady?" "O elder," replied she, "I am a lover and separated [from him I love]." Quoth he, "O my lady, what is this love?" "And thou," asked she, "hast thou never been in love?" "By Allah, O my lady," answered he, "never in all my life heard I of this thing, nor have I ever known it! Is it of the sons of Adam or of the Jinn?" She laughed and said, "Verily, thou art even as those of whom the poet speaketh, when as he saith ..." And she repeated the following verses: Merouzi (El) and Er Razi, ii. 28. As for Aboulhusn, he gave not over sleeping till God the Most High brought on the morning, when he awoke, crying out and saying, "Ho, Tuffaheh! Ho, Rahet el Culoub! Ho, Miskeh! Ho, Tuhfeh!" And he gave not over calling upon the slave-girls till his mother heard him calling upon strange damsels and rising, came to him and said, "The name of God encompass thee! Arise, O my son, O Aboulhusn! Thou dreamest." So he opened his eyes and finding an old woman at his head, raised his eyes and said to her, "Who art thou?" Quoth she, "I am thy mother;" and he answered, "Thou liest! I am the Commander of the Faithful, the Vicar of God." Whereupon his mother cried out and said to him, "God preserve thy reason! Be silent, O my son, and cause not the loss of our lives and the spoiling of thy wealth, [as will assuredly betide,] if any hear this talk and carry it to the Khalif." Upon you be the peace of God! May all prosperity, For what's decreed of years and lives, upon you ever wait! Prince who fell in Love with the Picture, The, i. 256. 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. But on no wise was I affrayed nor turned from love of her; So let the railer rave of her henceforth his heart's content. Then the Khalif went forth and bade decorate the city: [so they decorated it] and the drums of glad tidings were beaten. Moreover they made banquets to the people and the tables were spread seven days. And Tuhfeh and the Commander of the Faithful ceased not to be in the most delightsome of life and the most prosperous thereof till there came to them the Destroyer of Delights and the Sunderer of Companies; and thus is all that hath come down to us of their story. "When I returned from my fifth voyage, I gave myself up to eating and drinking and passed my time in solace and delight and forgot that which I had suffered of stresses and afflictions, nor was it long before the thought of travel again presented itself to my mind and my soul hankered after the sea. So I brought out the goods and binding up the bales, departed from Baghdad, [intending] for certain of the lands, and came to the sea-coast, where I embarked in a stout ship, in company with a number of other merchants of like mind with myself, and we [set out and] sailed till we came among certain distant islands and found ourselves in difficult and dangerous case. 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." Meanwhile, the boy [grew up and] abode with the people of the village, and when God willed the accomplishment of His ordinance, the which endeavour availeth not to avert, he went forth with a company of the villagers, to stop the way. The folk complained of them to the king, who sallied out with a company of his men and surrounded the highwaymen and the boy with them, whereupon the latter drew forth an arrow and launched it at them, and it smote the king in his vitals and wounded him. So they carried him to his house, after they had laid hands upon the youth and his companions and brought them before the king, saying, 'What biddest thou that we do with them?' Quoth he, 'I am presently in concern for myself; so bring me the astrologers.' Accordingly, they brought them before him and He said to them, 'Ye told me that my death should be by slaying at the hand of my son: how, then, befalleth it that I have gotten my death-wound on this wise of yonder thieves?' The astrologers marvelled and said to him, 'O king, it is not impossible to the lore of the stars, together with the fore-ordinance of God, that he who hath smitten thee should be thy son.' Sindbad the Sailor and Hindbad the Porter. By Allah, but that I trusted that I should meet you again, ii. 266. Me, till I stricken was therewith, to love thou didst excite, And with estrangement now, alas! heap'st sorrows on my spright. Would he were not, who sundered us upon the parting-day! How many a body hath he slain, how many a bone laid bare! 43. The Man of Yemen and his six Slave-girls cccxxiv. 75. The Imam Abou Yousuf with Haroun er Reshld and Zubeideh cccclxxxviii. a. Story of the Eunuch Bekhit xxxix. Then he sent for the old man, the Muezzin, and when the messenger came to him and told him that the Commander of the Faithful sought him, he feared the denunciation of the damsel and accompanied him to the palace, walking and letting wind (44) as he went, whilst all who passed him by laughed at him. When he came into the presence of the Commander of the Faithful, he fell a-trembling and his tongue was embarrassed, [so that he could not speak]. The Khalif laughed at him and said to him, "O elder, thou hast done no offence; so [why] fearest thou?" "O my lord," answered the old man (and indeed he was in the sorest of that which may be of fear,) "by the virtue of thy pure forefathers, indeed I have done nought, and do thou enquire of my conduct." The Khalif laughed at him and ordering him a thousand dinars, bestowed on him a sumptuous dress of honour and made him chief of the Muezzins in his mosque. I

supplicate Him, who parted us and doomed Our separation, that we may meet again..The company marvelled at this story with the utmost wonderment, and the eleventh officer rose and said, 'I know a story yet rarer than this: but it happened not to myself..When the morning morrowed, the draper went out, still angered against his wife, and the old woman returned to her and found her changed of colour, pale of face, dejected and heart-broken. [So she questioned her of the cause of her dejection and she told her how her husband was angered against her (as she supposed) on account of the burns in the turban-cloth.] "O my daughter," rejoined the old woman, "be not concerned; for I have a son, a fine-drawer, and he, by thy life, shall fine-draw [the holes] and restore the turban-cloth as it was. "The wife rejoiced in her saying and said to her, "And when shall this be?" "To-morrow, if it please God the Most High," answered the old woman, "I will bring him to thee, at the time of thy husband's going forth from thee, and he shall mend it and depart forth-right." Then she comforted her heart and going forth from her, returned to the young man and told him what had passed..? ? ? ? Whenas the burdens all were bounden on and shrill The camel-leader's call rang out across the air..She abode awaiting him thus till the end of the month, but discovered no tidings of him neither happened upon aught of his trace; wherefore she was troubled with an exceeding perturbation and despatching her servants hither and thither in quest of him, abode in the sorest that might be of grief and concern. When it was the beginning of the new month, she arose in the morning and bidding cry him throughout the city, sat to receive visits of condolence, nor was there any in the city but betook himself to her, to condole with her; and they were all concerned for her, nothing doubting but she was a man..? ? ? ? Thine honour, therefore, guard and eke thy secret keep, Nor save to one free-born and true thy case confess..54. The Woman whose Hands were cut off for Almsgiving dcxli.? ? ? ? And horses eke wouldst have led to thee day by day And girls, high-breasted maids, and damsels black and white..If I must die, then welcome death to heal, iii. 23..As he and his father were thus engaged in talk, in came his mother and caught hold of him; and he said to her, "God on thee, let me go my gait and strive not to turn me from my purpose, for that needs must I go." "O my son," answered she, "if it must be so and there is no help for it, swear to me that them wilt not be absent from me more than a year." And he swore to her. Then he entered his father's treasuries and took therefrom what he would of jewels and jacinths and everything heavy of worth and light of carriage. Moreover, he bade his servant Aamir saddle him two horses and the like for himself, and whenas the night darkened behind him, (65) he rose from his couch and mounting his horse, set out for Baghdad, he and Aamir, whilst the latter knew not whither he intended.."There was once a man, a merchant, who was fortunate in trade, and at one time his [every] dirhem profited [him] fifty. Presently, his luck turned against him and he knew it not; so he said in himself, 'I have wealth galore, yet do I weary myself and go round about from country to country; I were better abide in my own country and rest myself in my house from this travail and affliction and sell and buy at home.' Then he made two parts of his money, with one whereof he bought wheat in summer, saying, 'When the winter cometh, I will sell it at a great profit.' But, when the winter came, wheat became at half the price for which he had bought it, whereat he was sore concerned and left it till the next year. However, next year, the price fell yet lower and one of his friends said to him, 'Thou hast no luck in this wheat; so do thou sell it at whatsoever price.' Quoth the merchant, 'This long while have I profited and it is allowable that I lose this time. God is all-knowing! If it abide [with me] half a score years, I will not sell it save at a profit.'King Bihkerd, Story of, i. 121..140. Younus the Scribe and the Khalif Welid ben Sehl dclxxxiv.My flower a marvel on your heads doth show, ii. 254..? ? ? ? Parting hath sundered us, beloved; indeed, I stood in dread Of this, whilst yet our happiness in union was complete..? ? ? ? Thine approof which shall clothe me in noblest attire And my rank in the eyes of the people raise high..? ? ? ? When in the sitting-chamber we for merry-making sate, With thine eyes' radiance the place thou didst illuminate.Fuller and his Wife, The, i. 261..? ? ? ? All intercessions come and all alike do ill succeed, Save Tuhfeh's, daughter of Merjan, for that, in very deed..Asleep and Awake, i. 5..[When the appointed day arrived], I arose and changing my clothes and favour, donned sailor's apparel; then I took with me a purse full of gold and buying good [victual for the] morning-meal, accosted a boatman [at Deir et Tin] and sat down and ate with him; after which said I to him, "Wilt thou hire me thy boat?" Quoth he, "The Commander of the Faithful hath commanded me to be here;" and he told me the story of the concubines and how the Khalif purposed to drown them that day. When I heard this from him, I brought out to him half a score dinars and discovered to him my case, whereupon quoth he to me, "O my brother, get thee empty calabashes, and when thy mistress cometh, give me to know of her and I will contrive the trick."? ? ? ? o. The King's Son and the Merchant's Wife dxcii.? ? ? ? Of patience, thy whilom endearments again, That I never to any divulged, nor deny.Officer's Story, The Ninth, ii. 167..?OF LOOKING TO THE ISSUES OF AFFAIRS..? ? ? ? z. The Stolen Purse dcv.(Conclusion).The Seventh Day..Accordingly, the trooper bought him a house near at hand and made therein an underground passage communicating with his mistress's house. When he had accomplished his affair, the wife bespoke her husband as her lover had lessoned her and he went out to go to the trooper's house, but turned back by the way, whereupon quoth she to him, 'By Allah, go forthright, for that my sister asketh of thee.' So the dolt of a fuller went out and made for the trooper's house, whilst his wife forewent him thither by the secret passage, and going up, sat down beside her lover. Presently, the fuller entered and saluted the trooper and his [supposed] wife and was confounded at the coincidence of the case. (230) Then doubt betided him and he returned in haste to his dwelling; but she forewent him by the underground passage to her chamber and donning her wonted clothes, sat [waiting] for him and said to him, 'Did I not bid thee go to my sister and salute her husband and make friends with them?' Quoth he, 'I did this, but I misdoubted of my affair, when I saw his wife.' And she said, 'Did I not tell thee that she resembleth me and I her, and there is nought to distinguish between us but our clothes? Go back to her.'? ? ? ? ef. Story of the Barber's Sixth Brother clviii.Merchant and his Sons, The, i. 81..? ? ? ? Whenas the soul desireth one other than its peer, It winneth not of fortune the wish it holdeth dear..Now the singer had entered and the druggist's

wife said to him, 'Arise, enter this chest.' So he entered it and she shut the lid on him and opened to her husband, who came in, in a state of bewilderment, and searched the house, but found none and overlooked the chest. So he said in himself, 'The house [of which the singer spoke] is one which resembleth my house and the woman is one who resembles my wife,' and returned to his shop; whereupon the singer came forth of the chest and falling upon the druggist's wife, did his occasion and paid her her due and weighed down the scale for her. (196) Then they ate and drank and kissed and clipped, and on this wise they abode till the evening, when she gave him money, for that she found his weaving good, (197) and made him promise to come to her on the morrow..King Bekhtzman, Story of, i. 115..After three days, the old woman came to him and bringing him the [thousand dinars, the] price of the stuffs, demanded the casket. (122) When he saw her, he laid hold of her and carried her to the prefect of the city; and when she came before the Cadi, he said to her, "O Satanes, did not thy first deed suffice thee, but thou must come a second time?" Quoth she, "I am of those who seek their salvation (123) in the cities, and we foregather every month; and yesterday we foregathered." "Canst thou [bring me to] lay hold of them?" asked the prefect; and she answered, "Yes; but, if thou wait till to-morrow, they will have dispersed. So I will deliver them to thee to-night." Quoth he to her, "Go;" and she said, "Send with me one who shall go with me to them and obey me in that which I shall say to him, and all that I bid him he shall give ear unto and obey me therein." So he gave her a company of men and she took them and bringing them to a certain door, said to them, "Stand at this door, and whoso cometh out to you, lay hands on him; and I will come out to you last of all." "Harkening and obedience," answered they and stood at the door, whilst the old woman went in. They waited a long while, even as the Sultan's deputy had bidden them, but none came out to them and their standing was prolonged. When they were weary of waiting, they went up to the door and smote upon it heavily and violently, so that they came nigh to break the lock. Then one of them entered and was absent a long while, but found nought; so he returned to his comrades and said to them, "This is the door of a passage, leading to such a street; and indeed she laughed at you and left you and went away." When they heard his words, they returned to the Amir and acquainted him with the case, whereby he knew that the old woman was a crafty trickstress and that she had laughed at them and cozened them and put a cheat on them, to save herself. Consider, then, the cunning of this woman and that which she contrived of wiles, for all her lack of foresight in presenting herself [a second time] to the draper and not apprehending that his conduct was but a trick; yet, when she found herself in danger, she straightway devised a shift for her deliverance. When the cook heard this, he said in himself, 'It will do me no hurt if I imprison him and shackle him and bring him what he may work at. If he tell truth, I will let him live, and if he prove a liar, I will slay him.' So he took a pair of stout shackles and clapping them on Selim's legs, imprisoned him within his house and set over him one who should guard him. Then he questioned him of what tools he needed to work withal. Selim set forth to him that which he required, and the cook went out from him and presently returning, brought him all he needed. So Selim sat and wrought at his craft; and he used every day to earn two dinars; and this was his wont and usance with the cook, whilst the latter fed him not but half his fill. 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. Presently, she heard a blowing behind her; so she turned and behold, a head without a body and with eyes slit endlong; it was of the bigness of an elephant's head and bigger and had a mouth as it were an oven and projecting tusks, as they were grappels, and hair that trailed upon the earth. So Tuhfeh said, 'I take refuge with God from Satan the Stoned!' and recited the Two Amulets; (217) what while the head drew near her and said to her, 'Peace be upon thee, O princess of Jinn and men and unique pearl of her age and her time! May God still continue thee on life, for all the lapsing of the days, and reunite thee with thy lord the Imam!' (218) 'And upon thee be peace,' answered she, 'O thou whose like I have not seen among the Jinn!' Quoth the head, 'We are a people who avail not to change their favours and we are called ghouls. The folk summon us to their presence, but we may not present ourselves before them [without leave]. As for me, I have gotten leave of the Sheikh Aboultaifa to present myself before thee and I desire of thy favour that thou sing me a song, so I may go to thy palace and question its haunters (219) concerning the plight of thy lord after thee and return to thee; and know, O Tuhfet es Sudour, that between thee and thy lord is a distance of fifty years' journey to the diligent traveller.' 'Indeed,' rejoined Tuhfeh, 'thou grievest me [for him] between whom and me is fifty years' journey. And the head said to her, 'Be of good heart and cheerful eye, for the kings of the Jinn will restore thee to him in less than the twinkling of an eye.' Quoth she, 'I will sing thee an hundred songs, so thou wilt bring me news of my lord and that which hath befallen him after me.' And the head answered, saying, 'Do thou favour me and sing me a song, so I may go to thy lord and bring thee news of him, for that I desire, before I go, to hear thy voice, so haply my thirst (220) may be quenched.' So she took the lute and tuning it, sang the following verses: 135. Joudar and his Brothers dcvi. "Except," continued the Khalif, "he were the enemy of God, he had wished for her in this world, so he might after [repent and] return to righteous dealing. By Allah, he shall not come in to me! Who is at the door other than he?" Quoth Adi, "Jemil ben Mamer el Udhri (51) is at the door;" and Omar said, "It is he who says in one of his odes" ... [And he recited the following:]. 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 Rehwani withdraw to his lodging, and he went away to his house and abode there the next day..Abbas (El) and the King's Daughter of

Baghdad, iii. 53..109. The Woman who had a Boy and the other who had a Man to Lover ccccxv.Favourite and her Lover, The, iii. 165..Then he arose and going in to his daughter, found her mother with her; so he set out to them the case and Mariyeh said, "O father mine, my wish is subject unto (122) thy commandment and my will ensueth thy will; so whatsoever thou choosest, I am still obedient unto thee and under thy dominion." Therewithal the King knew that Mariyeh inclined unto El Abbas; so he returned forthright to King El Aziz and said to him, "May God amend the King! Verily, the occasion is accomplished and there is no opposition unto that which thou commandest" Quoth El Aziz, "By God's leave are occasions accomplished. How deemest thou, O King, of fetching El Abbas and drawing up the contract of marriage between Mariyeh and him?" And Ins ben Cais answered, saying, "Thine be it to decide." So saying, he left him and went away, whereupon up came the three other sharpers, the comrades of him of the ass, and said to the money-changer, 'God requite thee for us with good, for that thou hast bought him! How can we requite thee!' Quoth he, 'I will not sell him but for ten thousand dirhems.' When they heard this, they returned to the ass and fell again to examining him and handling him. Then said they to the money-changer, 'We were mistaken in him. This is not the ass we sought and he is not worth more than half a score paras to us.' Then they left him and offered to go away, whereat the money-changer was sore chagrined and cried out at their speech, saying, 'O folk, ye besought me to buy him for you and now I have bought him, ye say, "We were deceived [in him], and he is not worth more than ten paras to us.'" Quoth they, 'We supposed that in him was that which we desired; but, behold, in him is the contrary of that which we want; and indeed he hath a default, for that he is short of back.' And they scoffed at him and went away from him and dispersed..? ? ? ? By Him whom I worship, indeed, I swear, O thou that mine eye dost fill, By Him in whose honour the pilgrims throng and fare to Arafat's hill,? ? ? ? ? ? ? ? ba. The Envier and the Envied xlvi.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..Son, The Rich Man and his Wasteful, i. 252..? ? ? ? ? ? ? ? ea. Story of the Barber's First Brother xxxi.? ? ? ? b. The Second Calender's Story xl.? ? ? ? It rests with him to heal me; and I (a soul he hath Must suffer that which irks it), go saying, in my fear.4. The Three Apples lxi.? ? ? ? a. The First Voyage of Sindbad the Sailor.101. The Mad Lover ccccxv.129. The King of the Island ccclxxxix.When he had made an end of his speech, his wife came forward forthright and told her story, from first to last, how her mother bought him from the cook's partner and the people of the kingdom came under his rule; nor did she leave telling till she came, in her story, to that city [and acquainted the queen with the manner of her falling in with her lost husband]. When she had made an end of her story, the cook exclaimed, 'Alack, what impudent liars there be! By Allah, O king, this woman lieth against me, for this youth is my rearing (75) and he was born of one of my slave-girls. He fled from me and I found him again..? ? ? ? If to my favours thou aspire and covet me, good lack! What leach such madness can assain or what medicament?.? ? ? ? My kinsmen and my friends for thee I did forsake And left them weeping tears that poured as 'twere a tide..Officer's Story, The Seventh, ii. 150..110. The Haunted House in Baghdad ccccxv.? ? ? ? To God of all the woes I've borne I plain me, for I pine For longing and lament, and Him for solace I entreat.Aboulhusn abode with his wife in eating and drinking and all delight of life, till all that was with them was spent, when he said to her, "Harkye, O Nuzhet el Fuad!" "At thy service," answered she, and he said, "I have it in mind to play a trick on the Khalif and thou shalt do the like with the Lady Zubeideh, and we will take of them, in a twinkling, two hundred dinars and two pieces of silk." "As thou wilt," answered she; "but what thinkest thou to do?" And he said,"We will feign ourselves dead and this is the trick. I will die before thee and lay myself out, and do thou spread over me a kerchief of silk and loose [the muslin of] my turban over me and tie my toes and lay on my heart a knife, and a little salt. (35) Then let down thy hair and betake thyself to thy mistress Zubeideh, tearing thy dress and buffeting thy face and crying out. She will say to thee, 'What aileth thee?' and do thou answer her, saying, 'May thy head outlive Aboulhusn el Khelia! For he is dead.'" She will mourn for me and weep and bid her treasurers give thee a hundred dinars and a piece of silk and will say to thee, 'Go lay him out and carry him forth [to burial].' So do thou take of her the hundred dinars and the piece of silk and come back, and when thou returnest to me, I will rise up and thou shalt lie down in my place, and I will go to the Khalif and say to him, 'May thy head outlive Nuzhet el Fuad!' and tear my dress and pluck at my beard. He will mourn for thee and say to his treasurer, 'Give Aboulhusn a hundred dinars and a piece of silk.' Then he will say to me, 'Go; lay her out and carry her forth;' and I will come back to thee."? ? ? ? Yea, he thou lov'st shall be hard-hearted, recking not Of fortune's turns or fate's caprices, in his pride..65. The Loves of the Boy and Girl at School ccclxxxv.? ? ? ? p. The Foxes and the Wolf dcxxx

[Bulletin Scientifique de la France Et de la Belgique 1895 Vol 27](#)

[Martin Toutron Frenchman in London in 1831](#)

[Revue Des Sciences Hypnotiques 1887-1888 Vol 1 Paraissant Tous Les Mois](#)

[Baron Francois DYvoire Le Une AME de Lumiere](#)

[Hymenopterorum Ichneumonibus Affinium Monographiae Genera Europaea Et Species Illustrantes Vol 2 Pteromalinarum Codrinorum Et](#)

[Dryineorum Monographias Complectens](#)  
[Zeitschrift Fur Ohrenheilkunde 1905 Vol 50 Mit Besonderer Berucksichtigung Der Rhinologie Und Der Ubrigen Grenzgebiete in Deutscher Und Englischer Sprache](#)  
[Municipal Record 1910 Vol 3](#)  
[LIntervention de LAutriche \(Decembre 1812-Mai 1813\)](#)  
[Daily Cheer for All the Year](#)  
[Geschichte Der Stadt Mekka Und Ihres Tempels](#)  
[Report of the City Auditor of the Receipts and Expenditures of the City of Boston and the County of Suffolk Commonwealth of Massachusetts for the Financial Year 1911-1912 February 1 1911 to January 31 1912 \(Both Included\)](#)  
[The Apostles Creed Considered in Relation to the Wants of the Religious Sense and Certain Errors of the Present Day](#)  
[Les Relations Diplomatiques de la Russie Et de la France D'apres Les Rapports Des Ambassadeurs D'Alexandre Et de Napoleon 1808-1812 Vol 1](#)  
[The Granite Monthly 1900 Vol 28 A New Hampshire Magazine Devoted to History Biography Literature and State Progress](#)  
[Histoire de la Conquete Romaine de la Dacie Et Des Corps D'Armee Qui y Ont Pris Part](#)  
[de Bonald La Vie La Carriere Politique La Doctrine](#)  
[Comment on Devient Alchimiste Traite D'Hermetisme Et D'Art Spagyrique Base Sur Les Clefs Du Tarot Azoth](#)  
[Hydrostatics A Text-Book for the Use of First Year Students at the Universities and for the Higher Divisions in Schools](#)  
[Folia Haematologica 1907 Vol 4 Internationales Zentralorgan Fur Blut-Und Serumforschung Supplementband](#)  
[New York the Metropolis Vol 1 Its Noted Business and Professional Men Historical-Illustrated](#)  
[The Old Gray Homestead And the Career of David Noble Two Full-Length Novels](#)  
[Annales La Chirurgie Francaise Et Etrangere 1845 Vol 14](#)  
[Uhlands Briefwechsel Vol 2 Im Auftrag Des Schwabischen Schillervereins 1816-1833](#)  
[Geography Made Easy Being an Abridgement of the American Universal Geography To Which Are Prefixed Elements of Geography](#)  
[Bulletin de la Societe Archeologique Du Gers 1906](#)  
[Botanisches Centralblatt 1900 Vol 83 Referirendes Organ Fur Das Gesamtgebiet Der Botanik Des In-Und Auslandes Einundzwanzigster Jahrgang III Quartal](#)  
[The Works of the English Poets Vol 40 With Prefaces Biographical and Critical](#)  
[The Congresswoman](#)  
[Recueil Des Travaux Chimiques Des Pays-Bas Et de la Belgique Vol 17](#)  
[Neue Jahrbucher Fur Philologie Und Padagogik Vol 7 Oder Kritische Bibliothek Fur Das Schul-Und Unterrichtswesen In Verbindung Mit Einem Verein Von Gelehrten Dritter Jahrgang Erster Heft](#)  
[Vorlesungen Uber Die Geschichte Des Deutschen Theaters](#)  
[Oeuvres de M Rousseau de Geneve Vol 5](#)  
[Essays on the Characteristics](#)  
[Histoire de la Litterature Latine Vol 1 Depuis La Fondation de Rome Jusqua La Fin Du Gouvernement Republicain](#)  
[The Library of Wit and Humor Vol 1 Prose and Poetry Selected from the Literature of All Times and Nations](#)  
[Schriften Der Gesellschaft Fur Soziale Reform 1919 Vol 9](#)  
[Annales de Chimie Et de Physique 1842 Vol 5 Troisieme Serie](#)  
[The Tidal Wave And Other Stories](#)  
[Transactions of the Western Surgical Association Twenty-Fourth Annual Meeting Denver Colorado December 18 and 19 1914](#)  
[Neue Jahrbucher Fur Philologie Und Paedagogik Oder Kritische Bibliothek Fur Das Schul-Und Unterrichtswesen 1833 Vol 9 In Verbindung Mit Einem Verein Von Gelehrten Erstes Heft](#)  
[Denkschriften Der Kaiserlichen Akademie Der Wissenschaften 1872 Vol 31 Mathematisch-Naturwissenschaftliche Classe](#)  
[Annales de Chimie Et de Physique 1871 Vol 24](#)  
[Schillers Smtliche Werke Vol 16 of 16 Skular-Ausgabe Vermischte Schriften Mit Einleitung Und Anmerkungen](#)  
[Neue Jahrbcher Fr Philologie Und Pdagogik 1836 Vol 18 Oder Kritische Bibliothek Fr Schul-Und Unterrichtswesen Sechster Jahrgang Erstes Heft](#)  
[Neue Jahrbucher Fur Philologie Und Paedagogik Oder Kritische Bibliothek Fur Das Schul-Und Unterrichtswesen 1838 Vol 24 In Verbindung Mit Einem Vereine Von Gelehrten Erstes Heft](#)  
[Zeitschrift Fur Wissenschaftliche Insektenbiologie 1914 Vol 10 Der Allgemeinen Und Angewandten Entomologie Wie Der Insektenbiologie Gewidmet](#)  
[Agathiae Myrinaei Historiarum Libri Quinque Cum Versione Latina Et Annotationibus Bon Vulcanii](#)

[Bells British Theatre Vol 15 Consisting of the Most Esteemed English Plays Being the Seventh Volume of Comedies Containing The Constant Couple by Mr Farquhar Sir Harry Wildair by Mr Farquhar The Confederacy by Sir J Vanbrugh The Rehearsal](#)

[Tytto Joka Unohti Nimensa Hippu](#)

[Cours Analytique de Code Civil Vol 9 Art 2092-2218](#)

[Mollusques Terrestres Et Fluviales](#)

[Sessional Papers Vol 23 Third Session of the Eleventh Parliament of the Dominion of Canada Session 1911](#)

[Memoires de LAcademie Imperiale Des Sciences de Saint-Petersbourg Vol 7 Sciences Naturelles](#)

[Oeuvres Politiques de M de Pradt Ancien Archeveque de Malines Proces de M de Pradt Dans LAffaire de La Loi Des Elections Petit Catechisme A](#)

[LUsage Ddes Francais Sur Les Affaires de Leur Pays](#)

[The American Claimant And Other Stories and Sketches By Mark Twain](#)

[Poika Joka Unohti Nimensa Veetu](#)

[Tytto Joka Unohti Nimensa Adaeze](#)

[Things Fall Apart](#)

[Le Nouveau Theatre Italien Ou Recueil General Des Comedies Representees Par Les Comediens Italiens Ordinaires Du Roi Vol 9](#)

[Archiv Fir Kinderheilkunde 1890 Vol 11](#)

[The Methodist Magazine Vol 8 Designed as a Compend of Useful Knowledge and of Religious and Missionary Intelligence for the Year of Our Lord 1825](#)

[Les Causes Et Les Consequences de la Guerre](#)

[Les Femmes Vol 1 Leur Condition Et Leur Influence Dans LOrdre Social Chez Diffirents Peuples Anciens Et Modernes](#)

[Journal de Mathmatiques Pures Et Appliques Vol 1 Fond En 1836 Et Publi Jusquen 1847 Anne 1915](#)

[Ingenioso Hidalgo Don Quijote de la Mancha Vol 5 El](#)

[The History Debates and Proceedings of Both Houses of Parliament of Great Britain from the Year 1743 to the Year 1774 Vol 7 of 7 Containing the Most Interesting Motions Speeches Resolutions Reports Petitions Evidence Protests and Papers Laid](#)

[Die Tierparasitiren Krankheiten Der Pflanzen](#)

[Recueil Des Pieces de Theatre Lues Par Mr Le Texier En Sa Maison Lisle Street Leicester Fields Vol 8](#)

[Deutsche Schriften Gesamtausgabe Letzter Hand](#)

[Deutsche Kunst Und Dekoration Vol 45 Oktober 1919-Marz 1920](#)

[The Claims of Episcopal Bishops Examined in a Series of Letters Addressed to the Rev S A McCoskry DD Bishop of the Protestant Episcopal Church of Michigan](#)

[Bibliotheque Universelle Et Revue Suisse Vol 88 Cent-Vingt-Deuxieme Annee](#)

[University of Kansas Science Bulletin Vol 34 Devoted to the Publication of the Results of Research by Members of the University of Kansas Part II University of Kansas Publications Lawrence February 15 1952](#)

[Themistii Paraphrases Aristotelis Librorum Quae Supersunt Vol 1](#)

[Archiv Fur Das Studium Der Neueren Sprachen Und Literaturen Vol 9](#)

[The Works of Laurence Sterne Vol 3 Containing the Life and Opinions of Tristram Shandy Gent A Sentimental Journey Through France and Italy](#)

[Sermons Letters C With a Life of the Author Written by Himself](#)

[Louisville Medical Journal February 1860](#)

[The Healers](#)

[The Psalms of David with Hymns and Spiritual Songs Also the Catechism Confession of Faith and Liturgy of the Reformed Church in the Netherlands For the Use of the Reformed Dutch Church in North-America](#)

[Maschinenkunde Fr Chemiker Ein Lehr-Und Handbuch Fr Studierende Und Praktiker](#)

[Spaziergnge Und Weltfahren Vol 3 Ausflug Durch Die Schweiz Nach Der Provence](#)

[Sporting Magazine or Monthly Calendar of the Transactions of the Turf the Chase and Every Other Diversion Interesting to the Man of Pleasure Enterprize and Spirit 1795 Vol 6](#)

[Goethes Samtliche Werke Vol 29 of 40](#)

[The Edinburgh Medical and Surgical Journal 1825 Vol 24 Exhibiting a Concise View of the Latest and Most Important Discoveries in Medicine Surgery and Pharmacy](#)

[Zeitschrift Fur Vergleichende Rechtswissenschaft 1900 Vol 14](#)

[Sir Thomas Brownes Religio Medici Letter to a Friend C and Christian Morals](#)

[LAmi de la Religion Et Du Roi 1830 Vol 63 Journal Ecclesiastique Politique Et Litteraire](#)

[Wissen Und Leben Vol 20 Schweizerische Halbmonatsschrift 1 April 1918-15 Sept 1918](#)

[Georg Christoph Lichtenbergs Physikalische Und Mathematische Schriften Vol 3](#)

[Four Pastorates Glimpses of the Life and Thoughts of Eden B Foster D D Consisting of a Biographical Sketch Eulogies and Selections from His Writings](#)

[Symbolae Antillanae Seu Fundamenta Florae Indiae Occidentalis Vol 4 Fasciculus IV Continet Ign Urban Flora Portoricensis P 529-771](#)

[The Yale Literary Magazine Vol 25 October 1859](#)

[Aesculapian 2001](#)

[The Wild Irish Girl](#)

[The Voice Out of the Cloud and Other Discourses](#)

[The Pennsylvania School Journal Vol 36](#)

[Correspondance de Louis Veuillot Vol 4 Lettres a Son Frere Et a Divers](#)

[A Guide to County Records in the Illinois Regional Archives](#)

[Cum Sanguine Avec Du Sang Mention Que LOn Ajoutait Au Xve Sicle Sur Es Registers de Florence Aprs Les Noms Des Condamns a Une Mort](#)

[Violente RCits de la Perscution Contemporaine](#)

[Zeitgeist Und Das Christenthum Der](#)

---