

ITS BASKETBALL TIME

The king marvelled at what he saw and questioned him of [how he came by] the knowledge of this. 'O king,' answered the old man, 'this [kind of] jewel is engendered in the belly of a creature called the oyster and its origin is a drop of rain and it is firm to the touch [and groweth not warm, when held in the hand]; so, when [I took the second pearl and felt that] it was warm to the touch, I knew that it harboured some living thing, for that live things thrive not but in heat.' (209) So the king said to the cook, 'Increase his allowance.' And he appointed to him [fresh] allowances..He gained him wealth and returning to his native land, after twenty years' absence, alighted in the neighbourhood of an old woman, whom he bespoke fair and entreated with liberality, requiring of her a wench whom he might lie withal. Quoth she, 'I know none but a certain fair woman, who is renowned for this fashion.' (12) Then she described her charms to him and made him lust after her, and he said, 'Hasten to her forthright and lavish unto her that which she asketh, [in exchange for her favours].' So the old woman betook herself to the damsel and discovered to her the man's wishes and bade her to him; but she answered, saying, 'It is true that I was on this [fashion of] whoredom [aforetime]; but now I have repented to God the Most High and hanker no more after this; nay, I desire lawful marriage; so, if he be content with that which is lawful, I am at his service.' When Aamir heard his lord's verses, he knew that he was a slave of love [and that she of whom he was enamoured abode] in Baghdad. Then they fared on night and day, traversing plains and stony wastes, till they came in sight of Baghdad and lighted down in its suburbs (66) and lay the night there. When they arose in the morning, they removed to the bank of the Tigris and there they encamped and sojourned three days..Now this vizier had many enemies, who envied him his high place and still sought to do him hurt, but found no way thereunto, and God, in His fore-knowledge and His fore-ordinance from time immemorial, decreed that the king dreamt that the Vizier Er Rehwan gave him a fruit from off a tree and he ate it and died. So he awoke, affrighted and troubled, and when the vizier had presented himself before him [and withdrawn] and the king was alone with those in whom he trusted, he related to them his dream and they counselled him to send for the astrologers and interpreters [of dreams] and commended to him a sage, for whose skill and wisdom they vouched. So the king sent for him and entreated him with honour and made him draw near to himself. Now there had been private with the sage in question a company of the vizier's enemies, who besought him to slander the vizier to the king and counsel him to put him to death, in consideration of that which they promised him of wealth galore; and he agreed with them of this and told the king that the vizier would slay him in the course of the [ensuing] month and bade him hasten to put him to death, else would he surely slay him..Then said Selim to his sister, 'Know that I am resolved to slay yonder man, if he return this next night, and I will say to the folk, "He was a thief," and none shall know that which hath befallen. Moreover, I will address myself to the slaughter of whosoever knoweth that which is between yonder fellow and my mother.' But Selma said, 'I fear lest, if thou slay him in our dwelling-place and he savour not of robberhood, (69) suspicion will revert upon ourselves, and we cannot be assured but that he belongeth unto folk whose mischief is to be feared and their hostility dreaded, (70) and thus wilt thou have fled from privy shame to open shame and abiding public dishonour.' 'How then deemest thou we should do?' asked Selim and she said, 'Is there nothing for it but to slay him? Let us not hasten unto slaughter, for that the slaughter of a soul without just cause is a grave [matter]'. Like a sun at the end of a cane in a hill of sand, iii. 190..54. The Woman whose Hands were cut off for Almsgiving dcxli. 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..So she arose and making the ablution, prayed that which behoved her of prayers (213) and accompanied the four queens to the palace, where she saw the candles lighted and the kings sitting. She saluted them and seated herself upon her couch; and behold, King Es Shisban had changed his favour, for all the pride of his soul. Then came up Iblis (whom God curse!) and Tuhfeh rose to him and kissed his hands. He in turn kissed her hand and called down blessings on her and said, 'How deemest thou? Is [not] this place pleasant, for all its loneliness and desolation?' Quoth she, 'None may be desolate in this place;' and he said, 'Know that no mortal dare tread [the soil of] this place.' But she answered, 'I have dared and trodden it, and this is of the number of thy favours.' Then they brought tables and meats and viands and fruits and sweetmeats and what not else, to the description whereof mortal man availeth not, and they ate till they had enough; after which the tables were removed and the trays and platters (214) set on, and they ranged the bottles and flagons and vessels and phials, together with all manner fruits and sweet-scented flowers..? ? ? ? w. The Fox and the Folk (235) M. Meanwhile Shah Khatoun went in to the king's son and conceived by him and bore a son, as he were the resplendent moon. When Belehwan saw this that had betided his brother, jealousy and envy overcame him; so he went in one night to his father's house and coming to his brother's lodging, saw the nurse sleeping at the chamber-door, with the cradle before her and therein his brother's child asleep. Belehwan stood by him and fell to looking upon his face, the radiance whereof was as that of the moon, and Satan insinuated himself into his heart, so that he bethought himself and said, 'Why is not this child mine? Indeed, I am worthier of him than my brother, [yea], and of the damsel and the kingship.' Then envy got the better of him and anger spurred him, so that he took out a knife and setting it to the child's gullet, cut his throat and would have severed his windpipe..When Merjaneh had made an end of her song, the prince said to her, "Well done, O damsel! Indeed, thou sayest a thing that had occurred to my mind and my tongue was like to speak it." Then he signed to the fourth damsel, who was a Cairene, by name Sitt el Husn, and

bade her tune her lute and sing to him upon the [same] subject. So she tuned her lute and sang the following verses: k. The Blind Man and the Cripple dcxvi. The crown of the flow'rets am I, in the chamber of wine, ii. 224. When the king heard this story, he said in himself, "Verily, had I given ear to the sayings of my courtiers and inclined to the idle prate [of those who counselled me] in the matter of [the slaying of] my vizier, I had repented to the utterest of repentance, but praised be God, who hath disposed me to mansuetude and long-suffering and hath endowed me with patience!" Then he turned to the vizier and bade him return to his dwelling and [dismissed] those who were present, as of wont. Presently, El Abbas, son of King El Aziz, lord of the land of Yemen and Zebidoun (55) and Mecca (which God increase in honour and brightness and beauty!), heard of her; and he was of the great ones of Mecca and the Hejaz (56) and was a youth without hair on his cheeks. So he presented himself one day in his father's sitting-chamber, (57) whereupon the folk made way for him and the king seated him on a chair of red gold, set with pearls and jewels. The prince sat, with his head bowed to the ground, and spoke not to any; whereby his father knew that his breast was straitened and bade the boon-companions and men of wit relate marvellous histories, such as besem the assemblies of kings; nor was there one of them but spoke forth the goodliest of that which was with him; but El Abbas still abode with his head bowed down. Then the king bade his session-mates withdraw, and when the chamber was void, he looked at his son and said to him, "By Allah, thou rejoicest me with thy coming in to me and chagrimest me for that thou payest no heed to any of the session-mates nor of the boon-companions. What is the cause of this?". Fourth Officer's Story, The, ii. 142. ? ? ? ? ? Exalted mayst thou be above th' empyrean heaven of joy And may God's glory greater grow and more exalted aye!. When the youth saw this, he marvelled at that which his father had done and said, "This is a sorry treasure." Then he went forth and fell to eating and drinking with the folk, till nothing was left him and he abode two days without tasting food, at the end of which time he took a handkerchief and selling it for two dirhems, bought bread and milk with the price and left it on the shelf [and went out. Whilst he was gone,] a dog came and took the bread and spoiled the milk, and when the man returned and saw this, he buffeted his face and went forth, distraught, at a venture. Presently, he met a friend of his, to whom he discovered his case, and the other said to him, 'Art thou not ashamed to talk thus? How hast thou wasted all this wealth and now comest telling lies and saying, "The dog hath mounted on the shelf," and talking nonsense?' And he reviled him. When her mother went out from her, Mariyeh fell to chiding the damsel for that which she had done and said to her, "Verily, death were leifer to me than this; so look thou discover not my affair to any and I charge thee return not to the like of this fashion." Then she swooned away and lay awhile without life, and when she came to herself, she saw Shefikeh weeping over her; whereupon she took the necklace from her neck and the mantle from her body and said to the damsel, "Lay them in a napkin of damask and carry them to El Abbas and acquaint him with that wherein I am for the persistence of estrangement and the effects of forbiddance." So Shefikeh took them and carried them to El Abbas, whom she found in act to depart, for that he was about to take horse for Yemen. She went in to him and gave him the napkin and that which was therein, and when he opened it and saw what it contained, to wit, the mantle and the necklace, his vexation was excessive and his eyes were distorted, [so that the whites thereof appeared] and his rage was manifest in them. Now Afifeh and her daughter Mariyeh were behind the curtain, looking at him; and when he came before the king, he saluted him and greeted him with the greeting of kings, whilst all who were present stared at him and at his beauty and grace and perfection. The king seated him at the head of the table; and when Afifeh saw him and straitly considered him, she said, "By the virtue of Mohammed, prince of the Apostles, this youth is of the sons of the kings and cometh not to these parts but for some high purpose!" Then she looked at Mariyeh and saw that her face was changed, and indeed her eyes were dead in her face and she turned not her gaze from El Abbas a glance of the eyes, for that the love of him had gotten hold upon her heart. When the queen saw what had befallen her daughter, she feared for her from reproach concerning El Abbas; so she shut the wicket of the lattice and suffered her not to look upon him more. Now there was a pavilion set apart for Mariyeh, and therein were privy chambers and balconies and lattices, and she had with her a nurse, who served her, after the fashion of kings' daughters. So he took a belt, wherein were a thousand dinars, and binding it about his middle, entered the city and gave not over going round about its streets and markets and gazing upon its houses and sitting with those of its folk whose aspect bespoke them men of worth, till the day was half spent, when he resolved to return to his sister and said in himself, 'Needs must I buy what we may eat of ready-[dressed] food] I and my sister.' Accordingly, he accosted a man who sold roast meat and who was clean [of person], though odious in his [means of getting a] living, and said to him, 'Take the price of this dish [of meat] and add thereto of fowls and chickens and what not else is in your market of meats and sweetmeats and bread and arrange it in dishes.' So the cook set apart for him what he desired and calling a porter, laid it in his basket, and Selim paid the cook the price of his wares, after the fullest fashion. Then I sang and the captain said, "It is good," Quoth I, "Nay, but thou art loathly." He looked at me and said, "By Allah, thou shalt never more scent the odour of the world!" But his comrades said to him, "Do it not," and appeased him, till he said, "If it must be so, she shall abide here a whole year, not going forth." And I said, "I am content to submit to whatsoever pleaseth thee. If I have erred, thou art of those to whom pertaineth clemency." He shook his head and drank, then arose and went out to do his occasion, what while his comrades were occupied with what they were about of merry-making and drunkenness and sport. So I winked to my fellows and we slipped out into the corridor. We found the door open and fled forth, unveiled and knowing not whither we went; nor did we halt till we had left the house far behind and happened on a cook cooking, to whom said I, "Hast thou a mind to quicken dead folk?" And he said, "Come up." So we went up into the shop, and he said, 'Lie down.' Accordingly, we lay down and he covered us with the grass, (137) wherewith he was used to kindle [the fire] under the food. The prince thanked them and said to them, 'God requite you with all good, for indeed ye give me loyal counsel; but whither would ye have me go?' Quoth they, 'Get

thee to the land of the Greeks, the abiding-place of thy mother.' And he said, 'My grandfather Suleiman Shah, when the King of the Greeks wrote to him, demanding my mother in marriage, concealed my affair and hid my secret; [and she hath done the like,] and I cannot make her a liar.' 'Thou sayst sooth,' rejoined they; 'but we desire thine advantage, and even if thou tookest service with the folk, it were a means of thy continuance [on life].' Then each of them brought out to him money and gave to him and clad him and fed him and fared on with him a parasang's distance till they brought him far from the city, and giving him to know that he was safe, departed from him, whilst he fared on till he came forth of the dominions of his uncle and entered those [of the king] of the Greeks. Then he entered a village and taking up his abode therein, betook himself to serving one there in ploughing and sowing and the like..King, The Old Woman, the Merchant and the, i. 265..Now the king was leaning back upon the cushion, when he heard the man's words, he knew the purport thereof; so he sat up and said, "Return to thy garden in all assurance and ease of heart; for, by Allah, never saw I the like of thy garden nor stouter of ward than its walls over its trees!" So Firouz returned to his wife, and the *cadi* knew not the truth of the affair, no, nor any of those who were in that assembly, save the king and the husband and the damsel's brother. (176).Then said he to Aboulhusn, "Praised be God who hath done away from thee that which irked thee and that I see thee in weal!" And Aboulhusn said, "Never again will I take thee to boon-companion or sitting-mate; for the byword saith, 'Whoso stumbleth on a stone and returneth thereto, blame and reproach be upon him.' And thou, O my brother, nevermore will I entertain thee nor use companionship with thee, for that I have not found thy commerce propitious to me." (32) But the Khalif blandished him and conjured him, redoubling words upon him with "Verily, I am thy guest; reject not the guest," till Aboulhusn took him and [carrying him home], brought him into the saloon and set food before him and friendly entreated him in speech. Then he told him all that had befallen him, whilst the Khalif was like to die of hidden laughter; after which Aboulhusn removed the tray of food and bringing the wine-tray, filled a cup and emptied it out three times, then gave it to the Khalif, saying, "O boon-companion mine, I am thy slave and let not that which I am about to say irk thee, and be thou not vexed, neither do thou vex me." And he recited these verses: .? .? .? .? .? Peace upon thee! Ah, how bitter were the severance from thee! Be not this thy troth-plight's ending nor the last of our delight!.Mamoun (El) El Hakim bi Amrillah, The Merchant and the Favourite of the Khalif, iii. 171..When the princess heard this her slave-girl's report, she wept and lamented and was like to depart the world. Then she clave to her pillow and said, "O Shefikeh, I will instruct thee of somewhat that is not hidden from God the Most High, and it is that thou watch over me till God the Most High decree the accomplishment of His commandment, and when my days are ended, take thou the necklace and the mantle that El Abbas gave me and return them to him. Indeed, I deem not he will live after me, and if God the Most High decree against him and his days come to an end, do thou give one charge to shroud us and bury us both in one grave.".Sixth Officer's Story, The, ii. 146..Temam (Abou), Story of Ilan Shah and, i. 126..Foul-favoured Man and his Fair Wife, The, ii. 61..Then he turned to the woman and said to her, 'And thou, what sayst thou?' So she expounded to him her case and recounted to him all that had betided her and her husband, first and last, up to the time when they took up their abode with the old man and woman who dwelt on the sea-shore. Then she set out that which the Magian had practised on her of knavery and how he had carried her off in the ship and all that had betided her of humiliation and torment, what while the *cadis* and judges and deputies hearkened to her speech. When the king heard the last of his wife's story, he said, 'Verily, there hath betided thee a grievous matter; but hast thou knowledge of what thy husband did and what came of his affair?' 'Nay, by Allah,' answered she; 'I have no knowledge of him, save that I leave him no hour unremembered in fervent prayer, and never, whilst I live, will he cease to be to me the father of my children and my father's brother's son and my flesh and my blood.' Then she wept and the king bowed his head, whilst his eyes brimmed over with tears at her story..When the evening evened, the king let fetch the vizier and required of him the [promised] story. So he said, "Know, O king, that .? .? .? .? .? Had we thy coming known, we would for sacrifice Have poured thee out heart's blood or blackness of the eyes;."By Allah, he treadeth no carpet of mine! Who is at the door other than he?" "Jerir ibn el Khetefa," answered Adi; and Omar said, "It is he who saith ... " [And he recited as follows:].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.".Then came up El Abbas to the door of the tent, and therein were four-and-twenty golden doves; so he took them, after he had beaten them down with the end of his lance. Then he called out, saying, "Harkye, Zuheir! Doth it not suffice thee that thou hast quelled El Akil's repute, but thou art minded to quell that of those who sojourn round about him? Knowest thou not that he is of the lieutenants of Kundeh ben [Hisham of the Benou] Sheiban, a man renowned for prowess? Indeed, covetise of him hath entered into thee and jealousy of him hath gotten possession of thee. Doth it not suffice thee that thou hast orphaned his children (94) and slain his men? By the virtue of the Chosen Prophet, I will make thee drink the cup of death!" So saying, he drew his sword and smiting Zuheir on his shoulder, caused the steel issue, gleaming, from the tendons of his throat. Then he smote the vizier and clove his head in sunder..Then Khelbes used to attend the learned man's assembly, whilst the other would go in to his wife and abide with her, on such wise as he thought good, till the learned man arose from his session; and when Khelbes saw that he purposed rising, he would speak a word for the lover to hear, whereupon he went forth from Khelbes's wife, and the latter knew not that calamity was in his own house. At last the learned man, seeing Khelbes do on this wise every day, began to misdoubt of him, more by token of that

which he knew of his character, and suspicion grew upon him; so, one day, he advanced the time of his rising before the wonted hour and hastening up to Khelbes, laid hold of him and said to him, 'By Allah, an thou speak a single syllable, I will do thee a mischief!' Then he went in to his wife, with Khelbes in his grasp, and behold, she was sitting, as of her wont, nor was there about her aught of suspicious or unseemly..Then the king took counsel with himself to build his son a bath and adorn it with various paintings, so he might show it to him and divert him with the sight thereof, to the intent that his body might be solaced thereby and that the obsession of travel might cease from him and he be turned from [his purpose of] removal from his parents. So he addressed himself to the building of the bath and assembling architects and builders and artisans from all the towns and citadels and islands [of his dominions], assigned them a site and marked out its boundaries. Then the workmen occupied themselves with the making of the bath and the setting out and adornment of its cabinets and roofs. They used paints and precious stones of all kinds, according to the variousness of their hues, red and green and blue and yellow and what not else of all manner colours; and each artisan wrought at his handicraft and each painter at his art, whilst the rest of the folk busied themselves with transporting thither varicoloured stones..Tenth Officer's Story, The, ii.

172.Now he had a nurse, a foster-mother, on whose knees he had been reared, and she was a woman of understanding and misdoubted of him, but dared not accost him [with questions]. So she went in to Shah Khatoun and finding her in yet sorrier plight than he, asked her what was to do; but she refused to answer. However, the nurse gave not over coaxing and questioning her, till she exacted of her an oath of secrecy. So the old woman swore to her that she would keep secret all that she should say to her, whereupon the queen related to her her history from first to last and told her that the youth was her son. With this the old woman prostrated herself before her and said to her, 'This is an easy matter.' But the queen answered, saying, 'By Allah, O my mother, I choose my destruction and that of my son rather than defend myself by avouching a thing whereof they will not credit me; for they will say, "She avoucheth this, but that she may fend off reproach from herself" And nought will avail me but patience.' The old woman was moved by her speech and her intelligence and said to her, 'Indeed, O my daughter, it is as thou sayst, and I hope in God that He will show forth the truth. Have patience and I will presently go in to the king and hear what he saith and contrive somewhat in this matter, if it be the will of God the Most High.'?STORY OF THE RICH MAN WHO GAVE HIS FAIR DAUGHTER IN MARRIAGE TO THE POOR OLD

MAN..Now King Azadbekht's wife was big with child and the pains of labour took her in the mountain; so they alighted at the mountain-foot, by a spring of water, and she gave birth to a boy as he were the moon. Behrjaur his mother pulled off a gown of gold-inwoven brocade and wrapped the child therein, and they passed the night [in that place], what while she gave him suck till the morning. Then said the king to her, "We are hampered by this child and cannot abide here nor can we carry him with us; so methinks we were better leave him here and go, for Allah is able to send him one who shall take him and rear him." So they wept over him exceeding sore and left him beside the spring, wrapped in the gown of brocade: then they laid at his head a thousand dinars in a bag and mounting their horses, departed, fleeing..Officer's Story, The Fifth, ii. 144..? ? ? ? ? b. Story of the Enchanted Youth xxi.? ? ? ? ? b. The Fakir and his Pot of Butter dcx.? ? ? ? ? How long will ye admonished be, without avail or heed? The shepherd still his flocks forbids, and they obey his rede..? ? ? ? ? She let him taste her honey and wine (183) before his death: This was his last of victual until the Judgment Day..Then they betook themselves to a place without the city, where he builded him a mansion of solid stone and white plaster and stopped its inner [walls] and stuccoed them; yea, he left not therein cranny nor crevice and set in it two serving-women to sweep and wipe, for fear of spiders. Here he abode with his wife a great while, till one day he espied a spider on the ceiling and beat it down. When his wife saw it, she said, 'This is that which the wise woman avouched would kill me; so, by thy life [I conjure thee], suffer me to slay it with mine own hand.' Her husband forbade her from this, but she conjured him to let her kill the spider; then, of her fear and her eagerness, she took a piece of wood and smote it. The wood broke in sunder, of the force of the blow, and a splinter from it entered her hand and wrought upon it, so that it swelled. Then her arm swelled also and the swelling spread to her side and thence grew till it reached her heart and she died. Nor," added the vizier, "is this more extraordinary or more wonderful than the story of the weaver who became a physician by his wife's commandment."The first who sought her in marriage was King Nebhan of Mosul, who came to her with a great company, bringing with him an hundred she-camels laden with musk and aloes-wood and ambergris and as many laden with camphor and jewels and other hundred laden with silver money and yet other hundred laden with raiment of silken and other stuffs and brocade, besides an hundred slave-girls and an hundred magnificent horses of swift and generous breeds, completely housed and accoutred, as they were brides; and all this he laid before her father, demanding her of him in marriage. Now King Ins ben Cais had bound himself by an oath that he would not marry his daughter but to him whom she should choose; so, when King Nebhan sought her in marriage, her father went in to her and consulted her concerning his affair. She consented not and he repeated to Nebhan that which she said, whereupon he departed from him. After this came King Behram, lord of the White Island, with riches more than the first; but she accepted not of him and he returned, disappointed; nor did the kings give over coming to her father, on her account, one after other, from the farthest of the lands and the climes, each glorying in more (54) than those who forewent him; but she paid no heed unto any of one them..? ? ? ? ? And if into the briny sea one day she chanced to spit, Assuredly the salt sea's floods straight fresh and sweet would grow..The Eighteenth Night of the Month..? ? ? ? ? How long, O Fate, wilt thou oppress and baffle me?.Indeed, thou'st told the tale of kings and men of might, iii. 87..Some with religion themselves concern and make it their business all, i. 48..? ? ? ? ? The season of my presence is never at an end 'Mongst all their time in gladness and solacement who spend,?STORY OF THE MAN WHOSE CAUTION WAS THE CAUSE OF HIS DEATH..? ? ? ? ? Sans fault of mine, my blood and tears he shed and beggared me Of him I love, yet for himself gained nought thereby whate'er..All intercessions come and all alike do ill

succeed, ii. 218..? ? ? ? ? The billows of thy love o'erwhelm me passing sore; I sink and all in vain for succour I implore..? ? ? ? ? They left me and content forthright forsook my heart..? ? ? ? ? b. Story of the Chief of the Boulac Police dcv.Beard of the old he-goat, the one-eyed, what shall be, ii. 231..Then he turned to the viziers and said to them, "Out on ye! What liars ye are! What excuse is left you?" "O king," answered they, "there abideth no excuse for us and our sin hath fallen upon us and broken us in pieces. Indeed we purposed evil to this youth and it hath reverted upon us, and we plotted mischief against him and it hath overtaken us; yea, we digged a pit for him and have fallen ourselves therein." So the king bade hoist up the viziers upon the gibbets and crucify them there, for that God is just and ordaineth that which is right. Then Azadbekht and his wife and son abode in joyance and contentment, till there came to them the Destroyer of Delights and they died all; and extolled be the perfection of the [Ever-]Living One, who dieth not, to whom be glory and whose mercy be upon us for ever and ever! Amen..Now this island is under the Equinoctial line; its night is still twelve hours and its day the like. Its length is fourscore parasangs and its breadth thirty, and it is a great island, stretching between a lofty mountain and a deep valley. This mountain is visible at a distance of three days' journey and therein are various kinds of jacinths and other precious stones and metals of all kinds and all manner spice-trees, and its soil is of emery, wherewith jewels are wrought. In its streams are diamonds, and pearls are in its rivers. (208) I ascended to its summit and diverted myself by viewing all the marvels therein, which are such as beggar description; after which I returned to the king and sought of him permission to return to my own country. He gave me leave, after great pressure, and bestowed on me abundant largesse from his treasuries. Moreover, he gave me a present and a sealed letter and said to me, 'Carry this to the Khalif Haroun er Reshid and salute him for us with abundant salutation.' And I said, 'I hear and obey.! ? ? ? ?' "Be thou not hard of heart," quoth I. Had ye but deigned To visit me in dreams, I had been satisfied..80. Yehya ben Khalid and the Poor Man cccxci.Accordingly, he returned to the burial-ground and gave not over going till he stood at the door of the sepulchre, when he heard El Merouzi say to his fellow, 'I will not give thee a single dirhem of the money!' The other said the like and they were occupied with contention and mutual revilement and talk. So the thief returned in haste to his fellows, who said, 'What is behind thee?' Quoth he, 'Get you gone and flee for your lives and save yourselves, O fools; for that much people of the dead are come to life and between them are words and contention.' So the thieves fled, whilst the two sharpers retained to Er Razi's house and made peace with one another and laid the thieves' purchase to the money they had gotten aforetime and lived a while of time. Nor, O king of the age," added the vizier, "is this rarer or more marvellous than the story of the four sharpers with the money-changer and the ass." When El Muradi heard of his release, he betook himself to the chief of the police and said to him, "O our lord, we are not assured from yonder youth, [the Damascene], for that he hath been released from prison and we fear lest he complain of us." Quoth the prefect, "How shall we do?" And El Muradi answered, saying, "I will cast him into a calamity for thee." Then he ceased not to follow the young Damascene from place to place till he came up with him in a strait place and a by-street without an issue; whereupon he accosted him and putting a rope about his neck, cried out, saying, "A thief!" The folk flocked to him from all sides and fell to beating and reviling Nouredin, whilst he cried out for succour, but none succoured him, and El Muradi still said to him, "But yesterday the Commander of the Faithful released thee and to-day thou stealest!" So the hearts of the folk were hardened against him and El Muradi carried him to the master of police, who bade cut off his hand..166. Aboulhusn of Khorassan dcccclix.Therewithal he ordered her a handsome house and bade furnish it with carpets and other furniture and vessels of choice and commanded that all she needed should be given her. This was done during the rest of the day, and when the night came, she despatched the eunuch with the mule and a suit of clothes, to fetch Nouredin from the Muezzin's lodging. So the young man donned the clothes and mounting; rode to the house, where he abode in luxury and delight a full-told month, what while she solaced him with four things, to wit, the eating of fowls and the drinking of wine and the lying upon brocade and the entering the bath after copulation. Moreover, she brought him six suits of clothes and fell to changing his apparel day by day; nor was the appointed time accomplished ere his beauty returned to him and his goodliness; nay, his charms waxed tenfold and he became a ravishment to all who looked on him..Officer's Story, The Ninth, ii. 167..Then the astrologers made their calculations and looked into his nativity and his ascendant, whereupon their colour changed and they were confounded. Quoth the king to them, 'Acquaint me with his horoscope and ye shall have assurance and fear ye not of aught' 'O king,' answered they, 'this child's nativity denotes that, in the seventh year of his age, there is to be feared for him from a lion, which will attack him; and if he be saved from the lion, there will betide an affair yet sorer and more grievous.' 'What is that?' asked the king; and they said, 'We will not speak, except the king command us thereto and give us assurance from [that which we] fear.' Quoth the king, 'God assure you!' And they said, 'If he be saved from the lion, the king's destruction will be at his hand.' When the king heard this, his colour changed and his breast was straitened; but he said in himself, 'I will be watchful and do my endeavour and suffer not the lion to eat him. It cannot be that he will kill me, and indeed the astrologers lied.! ? ? ? ?' Yea, and how slaves and steeds and good and virgin girls Were proffered thee to gift, thou hast not failed to cite..When the evening evened, the king sat in his privy closet and summoning the vizier, required of him the promised story. So Er Rehwan said, "Know, O king, that,So, of the heaviness of his wit, he believed her and turning back, went in to the trooper; but she had foregone him, and when he saw her beside her lover, he fell to looking on her and pondering. Then he saluted her and she returned him the salutation; and when she spoke, he was bewildered. So the trooper said to him, 'What ails thee to be thus?' And he answered, 'This woman is my wife and the voice is her voice.' Then he rose in haste and returning to his own house, saw his wife, who had foregone him by the secret passage. So he went back to the trooper's house and saw her sitting as before; whereupon he was abashed before her and sitting down in the trooper's sitting-chamber, ate and drank with him and became drunken and abode without sense all that day till nightfall, when the trooper arose

and shaving off some of the fuller's hair (which was long and flowing) after the fashion of the Turks, clipped the rest short and clapped a tarboush on his head..When the king heard this from the youth, his anger subsided; so he bade restore him to the prison, and the folk dispersed that day..Speedy Relief of God, Of the, i. 174..? ? ? ? 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..So they wrapped him in the shroud and set him on the bier. Then they took up his bier and bearing him to the burial-place, laid him in the grave (41) and threw the earth over him; after which the folk dispersed, but El Merouzi and the widow abode by the tomb, weeping, and gave not over sitting till sundown, when the woman said to him, 'Come, let us go to the house, for this weeping will not profit us, nor will it restore the dead.' 'By Allah,' answered the sharper, 'I will not budge hence till I have slept and waked by this tomb ten days, with their nights!' When she heard this his speech, she feared lest he should keep his word and his oath, and so her husband perish; but she said in herself, 'This fellow dissembleth: if I go away and return to my house, he will abide by him a little while and go away.' And El Merouzi said to her, 'Arise, thou, and go away.' Prince who fell in Love with the Picture, The, i. 256..? ? ? ? Yet, if with him forgotten be the troth-pledge of our loves, I have a king who of his grace will not forget me e'er..? ? ? ? Where lavender, myrtle, narcissus entwine, With all sweet-scented herbs, round the juice of the vine..As they abode thus on the fourth day, behold, a company of folk giving their beasts the rein and crying aloud and saying, "Quick! Quick! Haste to our rescue, O King!" Therewithal the king's chamberlains and officers accosted them and said to them, "What is behind you and what hath befallen you?" Quoth they, "Bring us before the king." [So they carried them to Ins ben Cais;] and when they saw him, they said to him, "O king, except thou succour us, we are dead men; for that we are a folk of the Benou Sheiban, (67) who have taken up our abode in the parts of Bassora, and Hudheifeh the Arab (68) hath come down on us with his horses and his men and hath slain our horsemen and carried off our women and children; nor was one saved of the tribe but he who fled; wherefore we crave help [first] by God the Most High, then by thy life."? ? ? ? My transports I conceal for fear of those thereon that spy; Yet down my cheeks the tears course still and still my case bewray..? ? ? ? a. The Adventures of Beloukiya cccclxxxvi.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..As fate would have it, the chief of the police was passing through the market; so the people told him [what was to do] and he made for the door and burst it open. We entered with a rush and found the thieves, as they had overthrown my friend and cut his throat; for they occupied not themselves with me, but said, 'Whither shall yonder fellow go? Indeed, he is in our grasp.' So the prefect took them with the hand (129) and questioned them, and they confessed against the woman and against their associates in Cairo. Then he took them and went forth, after he had locked up the house and sealed it; and I accompanied him till he came without the [first] house. He found the door locked from within; so he bade break it open and we entered and found another door. This also he caused burst in, enjoining his men to silence till the doors should be opened, and we entered and found the band occupied with a new victim, whom the woman had just brought in and whose throat they were about to cut..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.[One day], as the ship was sailing along, and we unknowing where we were, behold, the captain came down [from the mast] and casting his turban from his head, fell to buffeting his face and plucking at his beard and weeping and supplicating [God for deliverance]. We asked him what ailed him, and he answered, saying, 'Know, O my masters, that the ship is fallen among shallows and drifteth upon a sand-bank of the sea. Another moment [and we shall be upon it]. If we clear the bank, [well and good]; else, we are all dead men and not one of us will be saved; wherefore pray ye to God the Most High, so haply He may deliver us from these deadly perils, or we shall lose our lives.' So saying, he mounted [the mast] and set the sail, but at that moment a contrary wind smote the ship, and it rose upon the crest of the waves and sank down again into the trough of the sea..Sons, The Merchant and his, i. 81..When she had made an end of her song, Queen Es Shuhba arose and said, 'Never heard I from any the like of this.' And she drew Tuhfeh to her and fell to kissing her. Then she took leave of her and flew away; and all the birds took flight with her, so that they walled the world; whilst the rest of the kings tarried behind..? ? ? ? Kohl (159) in its native country, too, is but a kind of stone; Cast out and thrown upon the ways, it lies unvalued quite;.It is said that El Mamoun (164) came one day upon Zubeideh, mother of El Amin, (165) and saw her moving her lips and muttering somewhat he understood not; so he said to her, "O mother mine, dost thou imprecate [curses] upon me, for that I slew thy son and despoiled him of his kingdom?" "Not so, by Allah, O Commander of the Faithful!" answered she, and he said, "What then saidst thou?" Quoth she, "Let the Commander of the Faithful excuse me." But he was instant with her, saying, "Needs must thou tell it." And she replied, "I said, 'God confound importunity!'" "How so?" asked the Khalif, and she said, "I played one day at chess with the Commander of the Faithful [Haroun er Reshid] and he imposed on me the condition of commandment and acceptance. (166) He beat me and bade me put off my clothes and go round about the palace, naked; so I did this, and I incensed against him. Then we fell again to playing and I beat him; so I bade him go to the kitchen and swive the foulest and sorriest wench of the wenches thereof. [I went to the kitchen] and found not a slave-girl fouler and filthier than thy mother;

(167) so I bade him swive her. He did as I bade him and she became with child by him of thee, and thus was I [by my unlucky insistance] the cause of the slaying of my son and the despoiling him of his kingdom." When El Mamoun heard this, he turned away, saying, "God curse the importunate!" to wit, himself, who had importuned her till she acquainted him with that matter..? ? ? ? ? q. The Lady and her five Suitors dxciiii. Then came forward the fourteenth officer and said, 'Know that the story I have to tell is pleasanter and more extraordinary than this; and it is as follows.. Therewith King Shah Bekht rejoiced with an exceeding great joy and said, 'Praise be to God who hath delivered me from yonder man and hath preserved me from the loss of the kingship and the cessation of prosperity from me!' So the affair of the vizier returned to order and well-being and the king restored him to his place and advanced him in rank. Moreover, he assembled the folk who had missaid of him and destroyed them all, to the last man. And how like," continued the vizier, "is this story unto that of myself and King Shah Bekht, with regard to that whereinto I am fallen of the changing of the king's heart and his giving credence to others against me; but now is the righteousness of my dealing established in thine eyes, for that God the Most High hath inspired me with wisdom and endowed thee with longanimity and patience [to hearken] from me unto that which He allotted unto those who had foregone us, till He hath shown forth my innocence and made manifest unto thee the truth. For now the days are past, wherein it was avouched to the king that I should endeavour for the destruction of my soul, (81) [to wit.] the month; and behold, the probation time is over and gone, and past is the season of evil and ceased, by the king's good fortune." Then he bowed his head and was silent. (82). Disciple's Story, The, i. 283.. 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.. Meanwhile, when the thieves halted, one of them said to the others, 'Let us return and see;' and the captain said, 'This thing is impossible of the dead: never heard we that they came to life on this wise. So let us return and take our good, for that the dead have no occasion for good.' And they were divided in opinion as to returning: but [presently they came to a decision and] said, 'Indeed, our arms are gone and we cannot avail against them and will not draw near the place where they are: only let one of us [go thither and] look at it, and if he hear no sound of them, let him advertise us what we shall do.' So they agreed that they should send a man of them and assigned him [for this service] two parts [of the booty].. After he had slain him, he fell into repentance and mourning and chagrin waxed upon him, and none, who questioned him, would he acquaint with the cause thereof, nor, of his love for his wife, did he tell her of this, and whenas she asked him of [the cause of] his grief, he answered her not. When the viziers knew of Aboutemam's death, they rejoiced with an exceeding joy and knew that the king's grief arose from regret for him. As for Ilan Shah, he used, after this, to betake himself by night to the sleeping-chamber of the two boys and spy upon them, so he might hear what they said concerning his wife. As he stood one night privily at the door of their chamber, he saw them spread out the gold before them and play with it and heard one of them say, 'Out on us! What doth this gold profit us? For that we cannot buy aught therewith neither spend it upon ourselves. Nay, but we have sinned against Aboutemam and done him to death unjustly.' And the other answered, 'Had we known that the king would presently kill him, we had not done what we did.' When the king heard the vizier's speech, he deemed it goodly and it pleased him; so he bade him go away to his house, and there he abode his day long.

[Profitable Poultry Farming](#)

[Reminiscences of Troy From Its Settlement in 1790 to 1807 with Remarks on Its Commerce Enterprise Improvements State of Political Parties and Sketches of Individual Character](#)

[The Seventh Secretarys Report of the Class of 1866 of Harvard College June 1881 June 1886](#)

[Practical Harmony on a French Basis Vol 2](#)

[Nueva Ley La Divagaciin Cimica En Un Acto y En Prosa](#)

[Manaism A Study in the Psychology of Religion](#)

[LIntrigante Ou LEcole Des Familles Comedie En Cinq Actes Et En Vers](#)

[Rabelais Ou Le Presbytere de Meudon Comedie-Anecdote Melee de Couplets](#)

[Casa de la Contratacion de Las Indias La](#)

[Armana Prouvencau Per Lou Bel an de Dieu 1909](#)

[Histoire Expositives Des Opirations Et Statistique Des Caisses dipargne En Belgique Considiries Principalement Au Point de Vue Des Classes](#)

[Laborieuses Vol 3 Ouvrage Couronni Par lAcadimie Royale de Belgique Et Pricidi dUne Priface Carte Du M](#)

[Strategies for Electronic Integration From Order-Entry to Value-Added Partnerships at Baxter](#)

[Rebates](#)

[Underneath Are the Everlasting Arms](#)

[The Bar Association of St Louis Report of Committee on the New Constitution and Recommendations in Respect of Amendments](#)

[The Way to Perfect Healing The Power of the Word in Ancient and Modern Spiritual Healing How to Apply This Power in Self-Healing How to Train the Mind to Realize Health](#)

[Some Political Satires of the Seventeenth Century Vol 1 Selected from the Writings of the Earl of Rochester Sir John Denham and Andrew Marvel](#)

[Documents Menaisiens I Lettres Inedites de la Mennais Et de Lacordaire II La Gouvernement de Louis-Philippe Et LAvenir III Un Article Inedit Du Peuple Constituant](#)

[Shakespeares Love Story 1580-1609](#)

[Appendice Au Cinquante-Unieme Volume Des Journaux de la Chambre Des Communes Du Canada Vol 2 Session de Fivrier 1915](#)

[Internationale Kirchliche Zeitschrift Vol 66 April-Juni 1976 2 Heft](#)

[Some Observations Relative to the Late Bill For Paying Off the Residue of the National Debt of Ireland Humbly Submitted to the Consideration of the True Friends of This Country](#)

[Catalogue Raisonee of the Pictures Now Exhibiting in Pall Mall 1816](#)

[Census of India 1981 District Census Handbook Vol 4 Idukki District Parts XIII an and B Village and Town Directory Village and Town Wise Primary Census Abstract](#)

[Eusebii Canonum Epitome Ex Dionysii Telmaharensis Chronico Petita](#)

[Deutsche Rundschau Vol 94 Januar Februar Mirz 1903](#)

[Mary White Mrs Robert Morris An Address Delivered](#)

[Minutes of the Western Congregational Convention Held in Michigan City Indiana July 30 August 3 1846 with an Introductory Note by One of the Secretaries and an Appendix](#)

[Something Happened And Other Short Talks](#)

[LHiver Mondain](#)

[Recollections of a Player](#)

[The Rocky Mountain Goat](#)

[The McKendreean 1915 Vol 2 Being the Year Book of McKendree College Lebanon-Illinois](#)

[Saffo Tragedia Lirica in Tre Parti Parte Prima La Corona Olimpica Parte Seconda Le Nozze Di Faone Parte Terza Il Salto Di Leucade](#)

[Attempts to Prepare 1-Methyl 2-Methoxypiperidine The Hydrogenation of Certain Pyridine Derivatives](#)

[Josephine Mellen Ayer A Memoir](#)

[Clinical Lectures by Professor A Von Graefe on Amblyopia and Amaurosis and the Extraction of Cataract](#)

[Defences of Unitarianism for the Year 1787 Containing Letters to the REV Dr Geddes to the REV Dr Price Part II and to the Candidates for Orders in the Two Universities](#)

[Art Souvenir Worlds Columbian Exposition and Views of Chicago](#)

[All the Way A Handbook for Those Who Have Entered the Path and Have Determined to Walk All the Way with Christ to the Heights of Ascension](#)

[Size Effects in the Three Dimensional Ising Lattice](#)

[Chiara Di Rosembergh Melodramma in Due Atti Da Rappresentarsi in Pavia Nel Teatro Re Nel Carnovale Dellanno 1835](#)

[Annals of Wyoming Vol 3 July 1925](#)

[Long Island Illustrated 1903](#)

[Armature Windings of Direct Current Dynamos Extension and Application of a General Winding Rule](#)

[Foresto Azione Accademica Umiliata All Altezza Serenissima Di Ercole III Duca Di Modena Reggio Mirandola Ec Ec Ec Dai Signori Convittori del Ducale Collegio Di Modena lAnno 1781](#)

[A Reasonable Social Policy for Christian People](#)

[Remarks on the Character of Napoleon Bonaparte Vol 4 Occasioned by the Publication of Scotts Life of Napoleon From the Christian Examiner](#)

[A Brief Account of the Guildhall of the City of London](#)

[Directory of Organizations Comprising the Federal Council of the Allied War Charities and Co-Operating with It](#)

[Annual Reports for the Selectmen Road Agent Board of Education School Board Firewards Trustees Minot-Sleeper Library and Park Commission of the Town of Bristol For the Year Ending Jan 31 1918](#)

[Das Medizinische System Der Methodiker Eine Vorstudie Zu Caelius Aurelianus de Morbis Acutis Et Chronicis](#)

[Rapports de la Commission Des Finances Et Lois Sur La Dette Publique Sur Sa Consolidation Sur lEmprunt Volontaire Et Sur lEmprunt Forci Suivis de lInstruction Sur lEmprunt Forci Imprimis Par Ordre de la Convention Nationale](#)

[The Review of Reviews for Australasia Sept 1912](#)

[Entgegnung Auf Die Von Dem Eisenbahn-Comiti Zu Mainz Herausgegeben beitrige Zur Richtigen Darstellung Der Verhältnisse Welche Bei Den Verschiedenen Projecten Darmstadt Frankfurt Mainz Und Wiesbaden Durch Eisenbahnen Zu Verbinden in Erwigung Kom](#)

[Lehigh Alumni Bulletin Vol 28 May 1941](#)

[Catalogue Des Objets dArt Et dAmeublement Des Xviii Et Xixe Siicles Dessins Anciens Gouache Tableaux Anciens Biscuits Sculptures](#)

[Miniatures Cadres En Bois Sculpti Bronzes dArt Et dAmeublement Siiges Et Meubles Anciens itoffes Tapis de](#)

[Rudolf Von Habsburg Und Die Schlacht Bei Dirnkrot Am Marchfelde Zur 600 Jihrigen Gedenkfeier Des 26 August 1278](#)

[Apologie de Messire Jean-Charles-Pierre Le Noir Chevalier Conseiller ditat Ancien Commissaire Pour Le Roi Dans lAffaire de la Chalotais](#)

[Ancien Conseiller Au Parlement Ancien Lieutenant-Criminel Du Chitelet de Paris](#)

[Little Tigers 1922](#)

[Die Elemente Der Sechsten Gruppe Des Periodischen Systems Vol 4 Erste Hilfte Aus Abeggs Handbuch Der Anorganischen Chemie Erste](#)

[Abteilung Erste Hilfte](#)

[Zeitschrift Fir Die Gesamte Kiltte-Industrie 1920 Vol 27 Zugleich 11 Jahrgang Der Zeitschrift Des Deutschen Kiltte-Vereins](#)

[Practical Medicine Monthly Vol 6 May 1869](#)

[The Spirit of Sport in Nature And Other Poems](#)

[Annual Report of Program Activities Vol 1 National Cancer Institute Fiscal Year 1981](#)

[In St Jirgen](#)

[Gedanken Und Thatsachen Vol 1 Philosophische Abhandlungen Aphorismen Und Studien Die Arten Der Nothwendigkeit Die Mechanische](#)

[Naturerklirung Idee Und Entelechie](#)

[Pipli Ossia Il Portinajo Di Parigi Melodramma Giocoso in Tre Atti](#)

[Spinoza Und Fechner Ein Beitrag Zu Einer Vergleichenden Untersuchung Der Lehren Spinozas Und Fechners](#)

[La Parola Della Morta](#)

[The Organizational Validity of Management Information Systems](#)

[German Educational Exhibition Worlds Fair St Louis 1904 Universities and Other Scientific Institutions](#)

[Songs from the Nest](#)

[The Adirondack Black Spruce](#)

[The Medical Annals Vol 1 A Journal of the Medical Society of the County of Albany February 1880](#)

[Faculty of Medicine and Royal College of Physicians and Surgeons Annual Calendar 44th Session 1897-98](#)

[Queens University Faculty of Medicine Formerly Royal College of Physicians and Surgeons Annual Calendar 42nd Session 1895-96](#)

[Some Gains of the War An Address to the Royal Colonial Institute Delivered February 13 1918](#)

[The Allerlei 1912](#)

[Royal College of Physicians and Surgeons in Affiliation with Queens University Kingston Canada and University of Trinity College Toronto](#)

[Calendar Session 1890-91](#)

[Field Letter for August and September to October 1 1915 Vol 8](#)

[New National First Reader](#)

[Cobbs Bill-Of-Fare](#)

[Science in the School A Course of Experimental Science and Nature-Study with Teaching Hints](#)

[The Philippines A Geographical Reader](#)

[A Psychological Study of Motion Pictures in Relation to Venereal Disease Campaigns](#)

[The Southern Planter Vol 64 A Monthly Journal Devoted to Practical and Progressive Agriculture Horticulture Trucking Live Stock and the](#)

[Fireside June 1903](#)

[Genealogical Memoir of the Roulhac Family in America](#)

[Short Historical Grammar of the German Language Vol 1 Old Middle and Modern High German](#)

[Martins Guide for Fall Planting 1921](#)

[Valparaiso High School Annual 1907](#)

[Diomedes From the Iliad of Homer](#)

[Second Year of the Work of the Public Schools with the Bureau of Naturalization](#)

[Collection de Mme Bl*** Vente Hotel Drouot Salle No 8 Le Mercredi 3 Mai 1876 a Trois Heures](#)

[Louisiana Conservasionist 1978 Vol 30](#)

[La Ovariotomia En Mixico Tisis](#)

[Royal College of Physicians and Surgeons in Affiliation with Queens University Kingston Canada Calendar Session 1883-84](#)

[Die Sieben Rimischen Pfalzrichter Im Byzantinischen Zeitalter](#)

[Si de Las Niias El Comedia En Tres Actos y En Prosa](#)

[Relatorio DAguns Accontecimentos Notaveis Em Cabo-Verde E Resposta a Differentes Accusaoens Feitas Contra O Brigadeiro Joaquim Pereira](#)

[Marinho Offerecido Ao Senado Legislativo Da Naiio Portugueza](#)
