

## MAKE UP FOR LOST TIME A COURSE OF SERMONS

Son, Story of King Ibrahim and his, i. 138..When Jaafer saw him, his reason was like to depart for shame and he knew that the chamberlain had been deceived by the likeness of the name; and Abdulmelik also perceived how the case stood and confusion was manifest to him in Jaafer's face. So he put on a cheerful favour and said, "No harm be upon you! (149) Bring us of these dyed clothes." So they brought him a dyed gown (150) and he put it on and sat discoursing cheerily with Jaafer and jesting with him. Then said he, "Give us to drink of your wine." So they poured him out a pint and he said, "Be ye indulgent with us, for we have no wont of this." Then he chatted and jested with them till Jaafer's breast dilated and his constraint ceased from him and his shamefastness, and he rejoiced in this with an exceeding joy and said to Abdulmelik, "What is thine errand?" Quoth the other, "I come (may God amend thee!) on three occasions, whereof I would have thee bespeak the Khalif; to wit, firstly, I have on me a debt to the amount of a thousand thousand dirhems, (151) which I would have discharged; secondly, I desire for my son the office of governor of a province, whereby his rank may be raised; and thirdly, I would fain have thee marry him to a daughter of the Khalif, for that she is his cousin and he is a match for her." And Jaafer said, "God accomplished! unto thee these three occasions. As for the money, it shall presently be carried to thy house; as for the government, I make thy son viceroy of Egypt; and as for the marriage, I give him to wife such an one, the daughter of our Lord the Commander of the Faithful, at a dowry of such and such a sum. So depart in the assurance of God the Most High." .9. Noureddin Ali and the Damsel Ennis el Jelis clxxxii. When it was the tenth day, (now this day was called El Mihrjan (129) and it was the day of the coming in of the folk, gentle and simple, to the king, so they might give him joy and salute him and go forth), the counsel of the viziers fell of accord that they should speak with a company of the notables of the city [and urge them to demand of the king that he should presently put the youth to death]. So they said to them, "When ye go in to-day to the king and salute him, do ye say to him, 'O king, (to God be the praise!) thou art praiseworthy of policy and governance, just to all thy subjects; but this youth, to whom thou hast been bountiful, yet hath he reverted to his base origin and wrought this foul deed, what is thy purpose in his continuance [on life]? Indeed, thou hast prisoned him in thy house, and every day thou hearest his speech and thou knowest not what the folk say.'" And they answered with "Harkening and obedience." . Fortune, Of the Uselessness of Endeavour against Persistent Ill, i. 70..? ? ? ? ? The world is upon me all desolate grown. Alack, my long grief and forlornness! Who knows.? ? ? ? ? a. The Lackpenny and the Cook cclxxiii.? ? ? ? ? ? ? ? ? ? ? But if my wealth abound, of all I'm held in amity..15. The Cat and the Crow cl.Favourite of the Khalif El Mamoun el Hakim bi Amrillah, The Merchant of Cairo and the, iii. 171..? ? ? ? ? So hath the Merciful towards Hudheifeh driven you, A champion ruling over all, a lion of great might..Algates ye are our prey become; this many a day and night, iii. 6..? ? ? ? ? They have departed; but the steeds yet full of them remain: Yea, they have left me, but my heart of them doth not complain..?STORY OF THE KING WHO KNEW THE QUINTESENCE (204) OF THINGS..? ? ? ? ? c. The Jewish Physician's Story xxviii.7. Story of the Hunchback ci.?STORY OF THE OLD WOMAN AND THE DRAPER'S WIFE..? ? ? ? ? p. The Foxes and the Wolf dccccxxi.? ? ? ? ? What strength have I solicitude and long desire to bear? Why art thou purposed to depart and leave me to despair?. Quoth the king, 'Verily, thou makest me long to see him. Canst thou not bring us together?' 'With all my heart,' answered the husbandman, and the king sat with him till he had made an end of his tillage, when he carried him to his dwelling-place and brought him in company with the other stranger, and behold, it was his vizier. When they saw each other, they wept and embraced, and the husbandman wept for their weeping; but the king concealed their affair and said to him, 'This is a man from my country and he is as my brother.' So they abode with the husbandman and helped him for a wage, wherewith they supported themselves a long while. Meanwhile, they sought news of their country and learned that which its people suffered of straitness and oppression..When she had made an end of her verses, Er Reshid said to her, 'O Tuhfeh, thine absence was extraordinary, but thy presence (251) is yet more extraordinary.' 'By Allah, O my lord,' answered she, 'thou sayst sooth.' And she took his hand and said to him, 'See what I have brought with me.' So he looked and saw riches such as neither words could describe nor registers avail to set out, pearls and jewels and jacinths and precious stones and great pearls and magnificent dresses of honour, adorned with pearls and jewels and embroidered with red gold. Moreover, she showed him that which Queen Es Shuhba had bestowed on her of those carpets, which she had brought with her, and that her throne, the like whereof neither Chosroes nor Cassar possessed, and those tables inlaid with pearls and jewels and those vessels, that amazed all who looked on them, and the crown, that was on the head of the circumcised boy, and those dresses of honour, which Queen Es Shuhba and the Sheikh Aboultawaif had put off upon her, and the trays wherein were those riches; brief, she showed him treasures the like whereof he had never in his life set eyes on and which the tongue availeth not to describe and whereat all who looked thereon were amazed..148. The Lovers of Medina dcxcvi. The crown of the flow'rets am I, in the chamber of wine, ii. 224..? ? ? ? ? So fell and fierce my stroke is, if on a mountain high It lit, though all of granite, right through its midst 'twould shear..Now over against the place in question was a host of enemies, hard of heart, and in this he purposed the youth's slaughter. So he bade bring him forth of the underground dungeon and caused him draw near to him and saw his case. Then he bestowed on him a dress of honour and the folk rejoiced in this. Moreover, he tied him an ensign (134) and giving him a numerous army, despatched him to the region aforesaid, whither all who went were still slain or made prisoners. So Melik Shah betook himself thither with his army and when it was one of the days, behold, the enemy fell in upon them in the night; whereupon some of his men fled and the rest the enemy took; and they took Melik Shah also and cast him into an underground dungeon, with a company of his men. There he abode a whole year in evil plight, whilst his fellows mourned over his beauty and grace..38. Yehya ben Khalid and Mensour ccv.The Ninth

Day.20. Ali ben Bekkar and Shemsennehar cliii. Sixteen Officers of Police, El Melik ez Zahir Rukneddin Bibers el Bunducdari and the, ii. 117..?THE KING'S SON WHO FELL IN LOVE WITH THE PICTURE..So saying, he went away, whilst Mesrour entered and taking up Aboulhusn, shut the door after him, and followed his master, till he reached the palace, what while the night drew to an end and the cocks cried out, and set him down before the Commander of the Faithful, who laughed at him. Then he sent for Jaafer the Barmecide and when he came before him, he said to him, "Note this young man and when thou seest him to-morrow seated in my place of estate and on the throne of my Khalifate and clad in my habit, stand thou in attendance upon him and enjoin the Amirs and grandees and the people of my household and the officers of my realm to do the like and obey him in that which he shall command them; and thou, if he bespeak thee of anything, do it and hearken unto him and gainsay him not in aught in this coming day." Jaafer answered with, "Hearkening and obedience," (17) and withdrew, whilst the Khalif went in to the women of the palace, who came to him, and he said to them, "Whenas yonder sleeper awaketh to-morrow from his sleep, kiss ye the earth before him and make obeisance to him and come round about him and clothe him in the [royal] habit and do him the service of the Khalifate and deny not aught of his estate, but say to him, 'Thou art the Khalif.'" Then he taught them what they should say to him and how they should do with him and withdrawing to a privy place, let down a curtain before himself and slept..? ? ? ? ? Ay, ne'er will I leave to drink of wine, what while the night on me Darkens, till drowsiness bow down my head upon my bowl..There was once a man of the Arabs who had a number of sons, and amongst them a boy, never was seen a fairer than he of favour nor a more accomplished in loveliness, no, nor a more perfect of wit. When he came to man's estate, his father married him to the daughter of one of his uncles, and she excelled not in beauty, neither was she praiseworthy of attributes; wherefore she pleased not the youth, but he bore with her, for kinship's sake..The messenger wished him joy of the bath and exceeded in doing him worship. Then he said to him, "The king biddeth thee in weal." (82) "Hearkening and obedience," answered El Abbas and accompanied the messenger to the king's palace..KING SHAH BEKHT AND HIS VIZIER ER REHWAN. (177).71. Yehya ben Khalid and the Poor Man dclvi. Then said he to Arwa, "What wilt thou that I do with them?" And she answered, saying, "Accomplish on them the ordinance of God the Most High; (119) the slayer shall be slain and the transgressor transgressed against, even as he transgressed against us; yea, and the well-doer, good shall be done unto him, even as he did unto us." So she gave [her officers] commandment concerning Dabbin and they smote him on the head with a mace and slew him, and she said, "This is for the slaughter of my father." Then she bade set the vizier on a beast [and carry him] to the desert whither he had caused carry her [and leave him there without victual or water]; and she said to him, "An thou be guilty, thou shalt abide [the punishment of] thy guilt and perish of hunger and thirst in the desert; but, if there be no guilt in thee, thou shalt be delivered, even as I was delivered." King Suleiman Shah and his Sons, Story of, i. 150.? ? ? ? ? Tow'rds El Akil my journey I take; to visit him, The wastes in praise and safety I traverse, without fear, King and his Chamberlain's Wife, The, ii. 53..? ? ? ? ? Whenas my sisters dear forsake me, grieved that they Must leave their native place and far away must hie..End of Volume I..Hindbad the Porter, Sindbad the Sailor and, iii. 199..118. The Jewish Cadi and his Pious Wife cccclxv. 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..Endowed with amorous grace past any else am I, ii 253..When those who were present heard this, they kissed the earth before him and offered up prayers for him and for the damsel Shehrzad, and the vizier thanked her. Then Shehriyar made an end of the session in all weal, whereupon the folk dispersed to their dwelling-places and the news was bruited abroad that the king purposed to marry the vizier's daughter Shehrzad. Then he proceeded to make ready the wedding gear, and [when he had made an end of his preparations], he sent after his brother King Shahzeman, who came, and King Shehriyar went forth to meet him with the troops. Moreover, they decorated the city after the goodliest fashion and diffused perfumes [from the censuring-vessels] and [burnt] aloes-wood and other perfumes in all the markets and thoroughfares and rubbed themselves with saffron, what while the drums beat and the flutes and hautboys sounded and it was a notable day..Then they displayed Shehrzad in the third dress and the fourth and the fifth, and she became as she were a willow-wand or a thirsting gazelle, goodly of grace and perfect of attributes, even as saith of her one in the following verses:..Then he turned back, pondering upon that sleeping youth, and coming to him, as he slept, lighted down from his horse and sat down by him. He fixed his eyes upon his face and considered him awhile and said in himself, 'For aught I know, this youth may be Melik Shah.' And he fell a-hemming and saying, 'Harkye, O youth!' Whereupon the sleeper awoke and sat up; and the eunuch said to him, 'Who is thy father in this village and where is thy dwelling?' The youth sighed and answered, 'I am a stranger;' and the eunuch said, 'From what land art thou and who is thy father?' Quoth the other, 'I am from such a land,' and the eunuch ceased not to question him and he to answer him, till he was certified of him and knew him. So he rose and embraced him and kissed him and wept over his case. Moreover, he told him that he was going about in quest of him and informed him that he was come privily from the king his mother's husband and that his mother would be content [to know] that he was alive and well, though she saw him not..Thy letter reached me; when the words thou wrot'st therein I read, iii. 84..Presently, up came the old woman, whereupon the young man sprang to his feet and laying hold of her, demanded of her the turban-cloth.

Quoth she, "Know that I entered one of the houses and made the ablution and prayed in the place of prayer; and I forgot the turban-cloth there and went out. Now I know not the house in which I prayed, nor have I been directed (59) thereto, and I go round about every day till the night, so haply I may light on it, for I know not its owner." When the draper heard this, he said to the old woman, "Verily, Allah restoreth unto thee what which thou hast lost. Rejoice, for the turban-cloth is with me and in my house." And he arose forthright and gave her the turban-cloth, as it was. She gave it to the young man, and the draper made his peace with his wife and gave her raiment and jewellery, [by way of peace-offering], till she was content and her heart was appeased. (60). Then said El Abbas to them, "O youths, sit by my arms and my horse till I return." But they answered, saying, "By Allah, thou prolongest discourse with that which beseemeth not of words! Make haste, or we will go with thy head, for indeed the king purposeth to slay thee and to slay thy comrade and take that which is with you." When the prince heard this, his skin quaked and he cried out at them with a cry that made them tremble. Then he sprang upon his horse and settling himself in the saddle, galloped till he came to the king's assembly, when he cried out at the top of his voice, saying ["To horse,] cavaliers!" And levelled his spear at the pavilion wherein was Zuheir. Now there were about him a thousand smiters with the sword; but El Abbas fell in upon them and dispersed them from around him, and there abode none in the tent save Zuheir and his vizier. Bibers el Bundudari and the Sixteen Officers of Police, El Melik ez Zahir Rukneddin, ii. 117..? ? ? ? ? But deemed yourself secure from every changing chance Nor recked the ebb and flow of Fortune's treacherous tide. They tell that Haroun er Reshid was sitting one day to do away grievances, when there came up to him a woman and said to him, "O Commander of the Faithful, may God accomplish thine affair and cause thee rejoice in that which He hath given thee and increase thee in elevation! Indeed, thou hast done justice (85) and wrought equitably." (86) Quoth the Khalif to those who were present with him, "Know ye what this woman meaneth by her saying?" And they answered, "Of a surety, she meaneth not otherwise than well, O Commander of the Faithful." "Nay," rejoined Haroun; "she purposeth only in this an imprecation against me. As for her saying, 'God accomplish thine affair!' she hath taken it from the saying of the poet, 'When an affair is accomplished, its abatement (87) beginneth. Beware of cessation, whenas it is said, "It is accomplished.'" As for her saying 'God cause thee rejoice in that which He hath given thee,' she took it from the saying of God the Most High, 'Till, whenas they rejoiced in that which they were given, we took them suddenly and lo, they were confounded!' (88) As for her saying, 'God increase thee in elevation!' she took it from the saying of the poet, 'No bird flieth and riseth up on high, but, like as he flieth, he falleth.' And as for her saying, 'Indeed, thou hast done justice and wrought equitably,' it is from the saying of the Most High, '[If ye deviate (89) or lag behind or turn aside, verily, God of that which ye do is aware;' (90) and] 'As for the transgressors,' (91) they are fuel for hell[-fire]." (92). There was once a man of the drapers, who had a fair wife, and she was curtained (54) and chaste. A certain young man saw her coming forth of the bath and loved her and his heart was occupied with her. So he cast about [to get access to her] with all manner of devices, but availed not to win to her; and when he was weary of endeavour and his patience was exhausted for weariness and his fortitude failed him and he was at an end of his resources against her, he complained of this to an old woman of ill-omen, (55) who promised him to bring about union between him and her. He thanked her for this and promised her all manner of good; and she said to him, "Get thee to her husband and buy of him a turban-cloth of fine linen, and let it be of the goodliest of stuffs." So he sat down at the sharper's head, and said to him, 'Know, O Razi, that I will not leave thee till after ten days and their nights, wherein I will wake and sleep by thy grave. So arise and be not a fool.' But he answered him not and El Merouzi [drew his knife and] fell to sticking it into the other's hands and feet, thinking to make him move; but [he stirred not and] he presently grew weary of this and concluded that the sharper was dead in good earnest. [However, he still misdoubted of the case] and said in himself, 'This fellow is dissembling, so he may enjoy all the money.' Therewith he addressed himself to prepare him [for burial] and bought him perfumes and what [not else] was needed. Then they brought him to the washing-place and El Merouzi came to him and heating water till it boiled and bubbled and a third of it was wasted, (40) fell to pouring it on his skin, so that it turned red and blue and blistered; but he abode still on one case [and stirred not]. The prefect released the man and gave him back all that the thieves had taken from him; and he laid hands on the woman and the rest and took forth of the house treasures galore. Amongst the rest, they found the money-bag of the Turcoman sheep-merchant. The thieves they nailed up incontinent against the wall of the house, whilst, as for the woman, they wrapped her in one of her veils and nailing her [to a board, set her] upon a camel and went round about the town with her. Thus God razed their dwelling-places and did away from me that which I feared. All this befell, whilst I looked on, and I saw not my friend who had saved me from them the first time, whereat I marvelled to the utterest of marvel. However, some days afterward, he came up to me, and indeed he had renounced (130) [the world] and donned a fakir's habit; and he saluted me and went away. Viziers, The Ten, i. 61. There was once, of old days and in bygone ages and times, a king of the kings of the Persians, who was passionately addicted to the love of women. His courtiers bespoke him of the wife of a chamberlain of his chamberlains, for that she was endowed with beauty and loveliness and perfection, and this prompted him to go in to her. When she saw him, she knew him and said to him, 'What prompteth the king unto this that he doth?' And he answered, saying, 'Verily, I yearn after thee with an exceeding yearning and needs must I enjoy thy favours.' And he gave her of wealth that after the like whereof women hanker; but she said, 'I cannot do that whereof the king speaketh, for fear of my husband.' And she refused herself to him with the most rigorous of refusals and would not do his desire. So the king went out, full of wrath, and forgot his girdle in the place. The crown of the flow'rets am I, in the chamber of wine, And Allah makes mention of me 'mongst the pleasures divine; Yea, ease and sweet basil and peace, the righteous are told, In Eternity's Garden of sweets shall to bless them combine. (223) Where, then, is the worth that in aught with my worth can compare And where is the rank in men's eyes can be

likened to mine?. When the king heard this, he bowed [his head] in perplexity and confusion and said, "Carry him back to the prison till the morrow, so we may look into his affair." 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..? ? ? ? ? Then get thee gone nor covet that which thou shall ne'er obtain; So shall it be, although the time seem near and the event..Chamberlain's Wife, The King and his, ii. 53..? ? ? ? ? For thy sweet sake, as 'twere, indeed, an exile I had been, Lone and deserted I became, lamenting, weeping-eyed..The vizier obeyed the king's commandment and going out from before him, [returned to his own house. When it was night, he took his elder daughter and carried her up to the king; and when she came into his presence,] she wept; whereupon quoth he to her, 'What causeth thee weep? Indeed, it was thou who willedst this.' And she answered, saying, 'I weep not but for longing after my little sister; for that, since we grew up, I and she, I have never been parted from her till this day; so, if it please the king to send for her, that I may look on her and take my fill of her till the morning, this were bounty and kindness of the king.' Fair fall the maid whose loosened locks her cheeks do overcloud! iii. 191..Then he turned to a damsel of the damsels and said to her, "Who am I?" Quoth she, "Thou art the Commander of the Faithful;" and he said, "Thou liest, O calamity! (33) If I be indeed the Commander of the Faithful, bite my finger." So she came to him and bit it with her might, and he said to her, "It sufficeth." Then he said to the chief eunuch, "Who am I?" And he answered, "Thou art the Commander of the Faithful." So he left him and turning to a little white slave, said to him, "Bite my ear;" and he bent down to him and put his ear to his mouth. Now the slave was young and lacked understanding; so he closed his teeth upon Aboulhusn's ear with his might, till he came near to sever it; and he knew not Arabic, so, as often as Aboulhusn said to him, "It sufficeth," he concluded that he said, "Bite harder," and redoubled his bite and clenched his teeth upon the ear, whilst the damsels were diverted from him with hearkening to the singing-girls, and Aboulhusn cried out for succour from the boy and the Khalif [well-nigh] lost his senses for laughter..A fair one, to idolaters if she herself should show, iii. 10..? ? ? ? ? g. King Bihkerd cccclxiv.The folk marvelled at this story and as for the prefect and El Melik ez Zahir, they said, 'Wrought ever any the like of this device?' And they marvelled with the utterest of wonderment Then arose a third officer and said, 'Hear what betided me, for it is yet stranger and more extraordinary..There was once, of old time, in one of the tribes of the Arabs, a woman great with child by her husband, and they had a hired servant, a man of excellent understanding. When the woman came to [the time of her] delivery, she gave birth to a maid-child in the night and they sought fire of the neighbours. So the journeyman went in quest of fire..This was all the merchant's good; so he said, "O youth, I will play thee another game for the shop." Now the value of the shop was four thousand dinars; so they played and El Abbas beat him and won his shop, with that which was therein; whereupon the other arose, shaking his clothes, and said to him, "Up, O youth, and take thy shop." So El Abbas arose and repairing to the shop, took possession thereof, after which he returned to [the place where he had left] his servant [Aamir] and found there the Amir Saad, who was come to bid him to the presence of the king. El Abbas consented to this and accompanied him till they came before King Ins ben Cais, whereupon he kissed the earth and saluted him and exceeded (78) in the salutation. Quoth the king to him, "Whence comest thou, O youth?" and he answered, "I come from Yemen." .50. El Melik en Nasir and the Three Masters of Police dciii.When Galen saw what appeared to him of the [mock] physician's incapacity, he turned to his disciples and pupils and bade them fetch the other, with all his gear and drugs. So they brought him into his presence on the speediest wise, and when Galen saw him before him, he said to him, 'Knowest thou me?' ' No,' answered the other, 'nor did I ever set eyes on thee before this day.' Quoth the sage, 'Dost thou know Galen?' And the weaver said, 'No.' Then said Galen, 'What prompted thee to that which thou dost?' So he related to him his story and gave him to know of the dowry and the obligation by which he was bound with regard to his wife, whereat Galen marvelled and certified himself of the matter of the dower..75 El Fezl ben Rebiya (233) and the Old Bedouin dclx.Then he went on and presently there met him a third woodcutter and he said to him, 'Pay what is due from thee.' And he answered, 'I will pay thee a dirhem when I enter the city; or take of me four danics (246) [now].' Quoth the tither, 'I will not do it,' but the old man said to him, 'Take of him the four danics presently, for it is easy to take and hard to restore.' 'By Allah,' quoth the tither, 'it is good!' and he arose and went on, crying out, at the top of his voice and saying, 'I have no power to-day [to do evil].' Then he put off his clothes and went forth wandering at a venture, repenting unto his Lord. Nor," added the vizier, "is this story more extraordinary than that of the thief who believed the woman and sought refuge with God against falling in with her like, by reason of her cunning contrivance for herself." Therewithal the cook equipped his brother and freighting him a ship, embarked therein merchandise. Then he committed Selim unto him and they set out and departed with the ship. God decreed them safety, so that they arrived [in due course] at the first city [of the land of Hind], the which is known as El Mensoureh, and cast anchor there. Now the king of that city had died, leaving a daughter and a widow, who was the quickest-witted of women and gave out that the girl was a boy, so that the kingship might be established unto them. The troops and the amirs doubted not but that the case was as she avouched and that the princess was a male child; so they obeyed her and the queen mother took order for the matter and used to dress the girl in man's apparel and seat her on the throne of the kingship, so that the folk might see her. Accordingly, the grandees of the kingdom and the chief officers of the realm used to go in to her and salute her and do her service and go away, nothing doubting but she was a boy..All this, O my brother,' continued the merchant, 'befell because the locust had no knowledge of the secret essence that lieth hid in apparent bodies. As for thee, O

my brother, (may God requite thee with good!) thou wast subtle in device and usedst precaution; but precaution sufficeth not against fate, and fortune fore-ordained baffleth contrivance. How excellent is the saying of the poet! And he recited the following verses:..Now the merchant and his wife had taken up their abode in a city in the land whereof their [other] son was king, and when the boy [whom they had found] grew up, his father assigned unto him merchandise, so he might travel therewith. So he set out and entered the city wherein his brother was king. News reached the latter that there was a merchant come thither with merchandise befitting kings. So he sent for him and the young merchant obeyed the summons and going in to him, sat down before him. Neither of them knew the other; but blood stirred between them and the king said to the young merchant, 'I desire of thee that thou abide with me and I will exalt thy station and give thee all that thou desirest and cravest.' So he abode with him awhile, quitting him not; and when he saw that he would not suffer him to depart from him, he sent to his father and mother and bade them remove thither to him. So they addressed them to remove to that island, and their son increased still in honour with the king, albeit he knew not that he was his brother..Then Mesroure carried her to the other end of the sitting-chamber and bound her eyes and making her sit, stood awaiting a second commandment; whereupon quoth the Lady Zubeideh, "O Commander of the Faithful, with thy permission, wilt thou not vouchsafe this damsel a share of thy clemency? Indeed, if thou slay her, it were injustice." Quoth he, "What is to be done with her?" And she said, "Forbear to slay her and send for her lord. If he be as she describeth him in grace and goodliness, she is excused, and if he be not on this wise, then slay her, and this shall be thy justification against her." (22).? ? ? ? ? O friends, the tears flow ever, in mockery of my pain; My heart is sick for sev'rance and love-longing in vain..When King Bekhtzeman heard this, his heart was comforted and he said in himself, 'I put my trust in God. If He will, I shall overcome mine enemy by the might of God the Most High.' So he said to the folk, ' Know ye not who I am?' and they answered, ' No, by Allah.' Quoth he, ' I am King Bekhtzeman.' When they heard this and knew that it was indeed he, they dismounted from their horses and kissed his stirrup, to do him honour, and said to him, 'O king, why hast thou thus adventured thyself?' Quoth he, 'Indeed, my life is a light matter to me and I put my trust in God the Most High, looking to Him for protection.' And they answered him, saying, 'May this suffice thee! We will do with thee that which is in our power and whereof thou art worthy: comfort thy heart, for we will succour thee with our goods and our lives, and we are his chief officers and the most in favour with him of all folk. So we will take thee with us and cause the folk follow after thee, for that the inclination of the people, all of them, is to thee.' Quoth he, 'Do that unto which God the Most High enableth you.'Cairo (The Merchant of) and the Favourite of the Khalif El Mamoun El Hakim bi Amrillah, iii. 171..The old man betook himself to the city, as she bade him, and enquired for the money-changer, to whom they directed him. So he gave him the ring and the letter, which when he saw, he kissed the letter and breaking it open, read it and apprehended its purport. Then he repaired to the market and buying all that she bade him, laid it in a porter's basket and bade him go with the old man. So the latter took him and went with him to the mosque, where he relieved him of his burden and carried the meats in to Sitt el Milah. She seated him by her side and they ate, he and she, of those rich meats, till they were satisfied, when the old man rose and removed the food from before her.."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,.92. The Foolish Schoolmaster ccciii.Then she took leave of the princess and veiling her face, disguised herself; (30) after which she mounted the mule and sallying forth, went round about seeking her lord in the thoroughfares of Baghdad three days' space, but lit on no tidings of him; and on the fourth day, she rode forth without the city. Now it was the noontide hour and great was the heat, and she was aweary and thirst waxed upon her. Presently, she came to the mosque, wherein the young Damascene had taken shelter, and lighting down at the door, said to the old man, [the Muezzin], "O elder, hast thou a draught of cold water? Indeed, I am overcome with heat and thirst." Quoth he, "[Come up] with me into my house." So he carried her up into his lodging and spreading her [a carpet and cushions], seated her [thereon]; after which he brought her cold water and she drank and said to the eunuch, "Go thy ways with the mule and on the morrow come back to me here." [So he went away] and she slept and rested herself..O friends, the East wind waxeth, the morning draweth near, iii. 123..? ? ? ? ? May the place of my session ne'er lack thee I Oh, why, My heart's love, hast thou saddened my mind and mine eye? (108).? ? ? ? ? ab. Story of the King's Son and the Ogress xv.Marriage to the Poor Old Man, The Rich Man who gave his Fair Daughter in, i. 247..When I had made an end of washing, I cried out, saying, "Harkye, my lady Rihaneh!" But none answered me. So I went out and found her not; and indeed she had taken my clothes and that which was therein of money, to wit, four hundred dirhems. Moreover, she had taken my turban and my handkerchief and I found not wherewithal to cover my nakedness; wherefore I suffered somewhat than which death is less grievous and abode looking about the place, so haply I might espy wherewithal to hide my shame. Then I sat a little and presently going up to the door, smote upon it; whereupon up came the housekeeper and I said to her, "O my sister, what hath God done with the woman who was here?" Quoth she, "She came down but now and said, 'I am going to cover the boys with the clothes and I have left him sleeping. If he awake, tell him not to stir till the clothes come to him.'" Then said I, "O my sister, secrets are [safe] with the worthy and the freeborn. By Allah, this woman is not my wife, nor ever in my life have I seen her before this day!" And I recounted to her the whole affair and begged her to cover me, informing her that I was discovered of the privities..Mariyeh opened the mantle, and when she saw that necklace, and indeed the place was illumined with the lustre thereof, she looked at her slave-girl and said to her, "By Allah, O Shefikeh, one look at him were liefer to me than all that my hand possesseth! Would I knew what I shall do, whenas Baghdad is empty of him and I hear no tidings of him!" Then she wept and calling for inkhorn\* and paper and pen of brass, wrote the following verses:..THE EIGHTH OFFICER'S STORY..Now he had no treasure; but the thief believed him not and insisted upon him with threats and blows. When he saw that he got no profit of him, he said to him,

'Swear by the oath of divorce from thy wife (247) [that thou hast nothing].' So he swore and his wife said to him, 'Out on thee! Wilt thou divorce me? Is not the treasure buried in yonder chamber?' Then she turned to the thief and conjured him to multiply blows upon her husband, till he should deliver to him the treasure, concerning which he had sworn falsely. So he drubbed him grievously, till he carried him to a certain chamber, wherein she signed to him that the treasure was and that he should take it up..Here Queen Es Shuhba bade them farewell and taking her troops, returned to her palace, whilst the kings also went away to their abodes and the Sheikh Aboultaawif addressed himself to divert Tuhfeh till nightfall, when he mounted her on the back of one of the Afrits and bade other thirty gather together all that she had gotten of treasure and raiment and jewels and dresses of honour. [Then they flew off,] whilst Iblis went with her, and in less than the twinkling of an eye he set her down in her sleeping-chamber. Then he and those who were with him took leave of her and went away. When Tuhfeh found herself in her own chamber and on her couch, her reason fled for joy and it seemed to her as if she had never stirred thence. Then she took the lute and tuned it and touched it on wondrous wise and improvised verses and sang..? ? ? ? r. The Heathcock and the Tortoises dccciv.40. Jaafer ben Yehya and Abdulmelik ben Salih dlxv. When the king saw this, he cried out and his wife wept in the ship and offered to cast herself into the sea; but the Magian bade the sailors lay hands on her. So they seized her and it was but a little while ere the night darkened and the ship disappeared from the king's eyes; whereupon he swooned away for excess of weeping and lamentation and passed his night bewailing his wife and children..Conclusion..Meanwhile, the people of the city rejoiced and were glad and blessed the vizier's daughter, marvelling for that three days had passed and that the king had not put her to death and exulting in that, [as they deemed,] he had turned [from his purpose] and would never again burden himself with blood-guiltiness against any of the maidens of the city. Then, on the fourth night, she related to him a still more extraordinary story, and on the fifth night she told him anecdotes of kings and viziers and notables. On this wise she ceased not [to do] with him [many] days and nights, what while the king still said in himself, 'When I have heard the end of the story, I will put her to death,' and the people waxed ever in wonder and admiration. Moreover, the folk of the provinces and cities heard of this thing, to wit, that the king had turned from his custom and from that which he had imposed upon himself and had renounced his heresy, wherefore they rejoiced and the folk returned to the capital and took up their abode therein, after they had departed thence; yea, they were constant in prayer to God the Most High that He would stablish the king in that his present case; and this," said Shehrzad, "is the end of that which my friend related to me." One day, he went forth in quest of certain stray camels of his and fared on all his day and night till eventide, when he [came to an Arab encampment and] was fain to seek hospitality of one of the inhabitants. So he alighted at one of the tents of the camp and there came forth to him a man of short stature and loathly aspect, who saluted him and lodging him in a corner of the tent, sat entertaining him with talk, the goodliest that might be. When his food was dressed, the Arab's wife brought it to the guest, and he looked at the mistress of the tent and saw a favour than which no goodlier might be. Indeed, her beauty and grace and symmetry amazed him and he abode confounded, looking now at her and now at her husband. When his looking grew long, the man said to him, 'Harkye, O son of the worthy! Occupy thyself with thine own concerns, for by me and this woman hangeth a rare story, that is yet goodlier than that which thou seest of her beauty; and when we have made an end of our food, I will tell it thee.' IBN ES SEMMAK AND ER RESHID. (161). King's Daughter of Baghdad, El Abbas and the, iii. 53. The company marvelled at this story and said all, 'Woe to the oppressor!' Then came forward the sixteenth officer and said, 'And I also will tell you a marvellous story, and it is on this wise..Then she took Tuhfeh under her armpit and flying up, swiftilier than the blinding lightning, set her down with Kemeriyeh and her company; whereupon she went up to them and accosted them, saying, 'Fear not, no harm shall betide you; for I am a mortal, like unto you, and I would fain look on you and talk with you and hear your singing.' So they welcomed her and abode in their place, whilst Jemreh sat down beside them and fell a-snuffing their odours and saying, 'I smell the scent of the Jinn! I wonder whence [it cometh!]' Then said Wekhimeh to her sister Kemeriyeh, 'Yonder filthy one [smelleth us] and presently she will take to flight; so what is this remissness concerning her?' (245) Thereupon Kemeriyeh put out a hand, (246) as it were a camel's neck, (247) and dealt Jemreh a buffet on the head, that made it fly from her body and cast it into the sea. Then said she, 'God is most great!' And they uncovered their faces, whereupon Tuhfeh knew them and said to them, 'Protection!..? ? ? ? b. The Fakir and his Pot of Butter dcccii. ? ? ? ? j. The Unjust King and the Tither dcccix. So the man returned to his lodging and going in to his slave-girl, said to her, "O Sitt el Milah, I went out on thine occasion and there met me the young man of Damascus, and he saluted me and saluteth thee. Indeed, he seeketh to win thy favour and would fain be a guest in our dwelling, so thou mayst let him hear somewhat of thy singing." When she heard speak of the young Damascene, she gave a sob, that her soul was like to depart her body, and answered, saying, "He knoweth my plight and is ware that these three days past I have eaten not nor drunken, and I beseech thee, O my lord, by the Great God, to accomplish the stranger his due and bring him to my lodging and make excuse to him for me." When they reached the city, the king heard of their coming and commanded that they should attend him with what befitted [of their merchandise]. So they presented themselves before him, [and the boy with them,] whom when the king saw, he said to them, "To whom belongeth this boy?" And they answered, "O king, we were going in such a road, when there came out upon us a sort of robbers; so we made war upon them and overcame them and took this boy prisoner. Then we questioned him, saying, 'Who is thy father?' and he answered, 'I am the captain's son of the thieves.'" Quoth the king, "I would fain have this boy." And the captain of the caravan said, "God maketh thee gift of him, O king of the age, and we all are thy slaves." Then the king dismissed [the people of] the caravan and let carry the youth into his palace and he became as one of the servants, what while his father the king knew not that he was his son. As time went on, the king observed in him good breeding and understanding and knowledge (100) galore and he pleased him; so he

committed his treasuries to his charge and straitened the viziers' hand therefrom, commanding that nought should be taken forth therefrom except by leave of the youth. On this wise he abode a number of years and the king saw in him nought but fidelity and studiousness in well-doing..Then he wrote a letter to King Azadbekht, saying to him, "I am a servant of thy servants and a slave of thy slaves and my daughter is a handmaid at thy service, and may God the Most High prolong thy days and appoint thy times [to be] in delight and contentment! Indeed, I still went girded of the waist in thy service and in caring for the preservation of thy dominion and warding off thine enemies from thee; but now I abound yet more than before in zeal and watchfulness, for that I have taken this to charge upon myself, since my daughter is become thy wife." And he despatched a messenger to the king with the letter and a present..166. Aboulhusn of Khorassan dcccclix.Three men once went out in quest of riches and came upon a block of gold, weighing a hundred pounds. When they saw it, they took it up on their shoulders and fared on with it, till they drew near a certain city, when one of them said, 'Let us sit in the mosque, whilst one of us goes and buys us what we may eat.'" So they sat down in the mosque and one of them arose and entered the city. When he came therein, his soul prompted him to play his fellows false and get the gold for himself alone. So he bought food and poisoned it; but, when he returned to his comrades, they fell upon him and slew him, so they might enjoy the gold without him. Then they ate of the [poisoned] food and died, and the gold abode cast down over against them..Hind and his Vizier, The King of, ii. 105..????? Wherefore, by Him who letteth waste my frame, have ruth on me And quench my yearning and the fires by passion in me fed..King Shah Bekht and his Vizier Er Rehwan, i. 215..When she had made an end of her song, all who were present were moved to delight and El Abbas rejoiced in this. Then he bade the second damsel sing somewhat on the like subject. So she came forward and tuning the strings of her harp, which was of balass ruby, (128) warbled a plaintive air and improvising, sang the following verses;???? At their appointed terms souls die; but for despair My soul is like to die, or ere its term betide..When Tuhfeh heard this, it was grievous to her and she wept sore; whereupon quoth the head to her, 'The relief of God the Most High is near at hand; but now let me hear somewhat of thy speech.' So she took the lute and sang three songs, weeping the while. 'By Allah,' said the head, 'thou hast been bountiful to me, may God be with thee!' Then it disappeared and the season of sundown came. So she arose [and betook herself] to her place [in the hall]; whereupon the candles rose up from under the earth and kindled themselves. Then the kings of the Jinn appeared and saluted her and kissed her hands and she saluted them. Presently, up came Kemeriyeh and her three sisters and saluted Tuhfeh and sat down; whereupon the tables were brought and they ate. Then the tables were removed and there came the wine-tray and the drinking-service. So Tuhfeh took the lute and one of the three queens filled the cup and signed to Tuhfeh [to sing]. Now she had in her hand a violet; so Tuhfeh sang the following verses:..Abou Temam, Story of Ilan Shah and, i. 126.

[Life in the Mission the Camp and the Zenana or Six Years in India Vol 1 of 2](#)

[Etat de la France Vol 1 Dans Lequel on Voit Tout Ce Qui Regarde Le Gouvernement Ecclesiastique Le Militaire La Justice Les Finances Le Commerce Les Manufactures Le Nombre Des Habitans Et En General Tout Ce Qui Peut Faire Connoitre a Fond Cette](#)

[Cyclopaedia of the Practice of Medicine Vol 20](#)

[A Flora of the Northern and Middle Sections of the United States Vol 1 Or a Systematic Arrangement and Description of All the Plants Hitherto Discovered in the United States North of Virginia](#)

[Antiquitates Apostolici or the History of the Lives Acts and Martyrdoms of the Holy Apostles of Our Saviour and the Two Evangelists St Mark and St Luke To Which Is Added an Introductory Discourse Concerning the Three Great Dispensations of the Ch](#)

[Neue Novellen Vol 1 Der Unsterblichkeitstrank Der Seelenmarkt](#)

[Lorenzo Ghibertis Denkwürdigkeiten \(I Commentarii\) Vol 1 Zum Ersten Male Nach Der Handschrift Der Biblioteca Nazionale in Florenz Vollständig Text](#)

[By Lake and River Anglers Rambles North of England and Scotland](#)

[The Secret of Hegel Vol 1 of 2 Being the Hegelian System in Origin Principle Form and Matter](#)

[Samuel Hahnemann Vol 1 His Life and Work](#)

[Catalogue of Books Relating to Architecture](#)

[Primitive Christianity and Its Corruptions Vol 2 Department of Personal Righteousness A Series of Discourses Delivered in Hopedale Mass A D 1870 71](#)

[Home Education The Education of Children Under Nine Years of Age](#)

[Palaeontologische Abhandlungen 1882-1883 Vol 1](#)

[The Annals of Jamaica Vol 2](#)

[The Abbey of Paisley from Its Foundation Till Its Dissolution With Notices of the Subsequent History of the Church and an Appendix of Illustrative Documents](#)

[Essays in Taxation](#)

[Memoirs of Rev Charles G Finney](#)

[Life and Letters of John Arthur Roebuck With Chapters of Autobiography](#)

[Syphilis](#)

[The Story of Architecture An Outline of the Styles in All Countries](#)

[The Union Army Vol 3 A History of Military Affairs in the Loyal States 1861-65 Records of the Regiments in the Union Army Cyclopedia of Battles Memoirs of Commanders and Soldiers New Jersey Indiana Illinois and Michigan](#)

[A New and Full Method of Settling the Canonical Authority of the New Testament Vol 1 of 3 To Which Is Subjoined a Vindication of the Former Part of St Matthews Gospel from Mr Whistons Charge of Dislocations](#)

[Les Enfants Mal Eleves Etude Psychologique Anecdotique Et Pratique](#)

[The Works of John Milton in Verse and Prose Vol 2 of 8 Printed from the Original Editions with a Life of the Author](#)

[Du Progres Social Au Profit Des Classes Populaires Non Indigentes Ouvrage Qui a Obtenu Le Deuxieme Grand Prix Montyon A LAcademie Francaise Et Un Prix DEncouragement Par La Societe Industrielle de Mulhouse Suivi de Plan DUne Reorganisation Di](#)

[Histoire Parlementaire de la Revolution Francaise Ou Journal Des Assemblees Nationales Depuis 1789 Jusquen 1815 Vol 2 Contenant La Narration Des Evenemens Les Debats Des Assemblees Les Discussions Des Principales Societes Populaires Et Pa](#)

[de la Restauration Francaise Memoire Presente Au Clerge Et A LAristocratie](#)

[Histoire de Marie-Antoinette](#)

[The Tercentenary History of Canada Vol 3 From Champlain to Laurier 1608-1908](#)

[Annette Et Le Criminel Ou Suite Du Vicaire Des Ardennes Vol 3](#)

[Les Francais Peints Par Eux-Memes Vol 3 Encyclopedie Morale Du XIX Siecle](#)

[Collection Des Meilleurs Dissertations Notices Et Traités Particuliers Relatifs A LHistoire de France Vol 18](#)

[The Library Journal Vol 20 Official Organ of the American Library Association Chiefly Devoted to Library Economy and Bibliography January-December 1895](#)

[Memoires Du Marquis de Ferrieres Vol 1 Avec Une Notice Sur Sa Vie Des Notes Et Des Eclaircissemens Historiques](#)

[Le Siege de Paris 1870-1871 Defense Armement Et Approvisionnement de Paris Les Ballons Les Pigeons Chatillon Bicetre Champigny](#)

[Ambulances Trochu Vinoy Ducrot Les Marins Les Freres Les Allemands Autour de Paris Buzenval La Commune](#)

[Le Bibliophile Belge 1867 Vol 1 Bulletin Trimestriel](#)

[The Life and Correspondence of Major Cartwright Vol 2 of 2](#)

[Oeuvres de Leon Cladel NA-Quun-Oeil](#)

[The American Homeopathic Pharmacopoeia](#)

[L'Irlande Sociale Politique Et Religieuse Vol 1](#)

[Piquillo Alliaga Ou Les Maures Sous Philippe III Vol 3](#)

[The Literary and Scientific Repository and Critical Review 1822 Vol 4 Nos 7 and 8](#)

[Collection Complete Des Memoires Relatifs A LHistoire de France Vol 48 Depuis Le Regne de Philippe-Auguste Jusquau Commencement Du Dix-Septieme Siecle](#)

[Neue Jahrbucher Fur Philologie Und Paedagogik Oder Kritische Bibliothek Fur Das Schul-Und Unterrichtswesen 1834 Vol 11 In Verbindung Mit Einem Vereine Von Gelehrten Erstes Heft](#)

[Biographie Universelle Des Musiciens Et Bibliographie Generale de la Musique Vol 2](#)

[Letters of Matthew Arnold Vol 1 Collected and Arranged](#)

[Revue de Bretagne Et de Vendee Vol 7 Annee 1865 Premier Semestre](#)

[Actenstucke Zur Geschichte Franz Rakoczys Und Seiner Verbindungen Mit Dem Auslande Vol 1 Aus Den Papieren Ladislaus Kokenyesdis Von Vetes Seines Agenten in Baiern Frankreich Preussen Und Russland 1705-1715](#)

[The Law of Torts](#)

[Select Reviews and Spirit of the Foreign Magazines Vol 2](#)

[A Dictionary of Slang and Colloquial English Abridged from the Seven-Volume Work Entitled Slang and Its Analogues](#)

[A Bibliography of British Municipal History Including Guilds and Parliamentary Representation](#)

[The Harbinger of Health Containing Medical Prescriptions for the Human Body and Mind](#)

[Catalogue of the Persian Manuscripts Vol 2 In the British Museum](#)

[The Words of the Risen Saviour And Commentary on the Epistle of St James](#)

[The Boy Travellers in Central Europe Adventures of Two Youths in a Journey Through France Switzerland and Austria With Excursions Among the Alps of Switzerland and the Tyrol](#)

[Speeches of Edward Lord Lytton Vol 1 of 2 Now First Collected with Some of His Political Writings Hitherto Unpublished and a Prefatory](#)

[Memoir by His Son](#)



[The Way of Salvation and of Perfection Meditations Pious Reflections Spiritual Treatises](#)  
[Smiths Financial Dictionary](#)  
[Selections from Chaucer Edited by William Allan Neilson and Howard Rollin Patch](#)  
[Peace Treaties April 25 1921](#)  
[The Study of Medicine Vol 1 of 5](#)  
[The Astrophysical Journal 1901 Vol 14](#)  
[The Works of Shakespeare Vol 4 of 10](#)  
[Hermes 1872 Vol 6 Zeitschrift Fur Classische Philologie](#)  
[Wilhelm Von Humboldts Gesammelte Werke Vol 7](#)  
[Correspondance Generale de Madame de Maintenon Vol 2 Publiee Pour La Premiere Fois Sur Les Autographes Et Les Manuscrits Authentiques Avec Des Notes Et Commentaires](#)  
[Lecons DOrthopedie Professees a la Faculte de Medecine de Paris](#)  
[Conferences Sur Les Doctrines Et Les Pratiques Les Plus Importantes de LEglise Catholique Vol 1](#)  
[Acts of the One Hundred and Ninth Legislature of the State of New Jersey and Forty-First Under the New Constitution 1885](#)  
[Zeitschrift Des Vereins Fur Volkskunde 1893 Vol 3](#)  
[Frederic II Et Louis XV DApres Des Documents Nouveaux 1742-1744 Vol 2](#)  
[Les Grands Journaux de France](#)  
[The Chemical Gazette or Journal of Practical Chemistry in All Its Applications to Pharmacy Arts and Manufactures 1858 Vol 16](#)  
[Theorie de la Valeur](#)  
[Dictionnaire Encyclopedique DANecdotes Modernes Anciennes Francaises Et Etrangeres Vol 2](#)  
[Annuaire de LAssociation Pour LEncouragement Des Etudes Grecques En France 1884 Vol 18 Reconnue Etablissement DUtilite Publique Par Decret Du 7 Juillet 1869](#)  
[Causeries Du Lundi Vol 3](#)  
[MacMillans Magazine Vol 71 November 1894 to April 1895](#)  
[A Practical Treatise on the Diseases Peculiar to Women Illustrated by Cases Derived from Hospital and Private Practice](#)  
[Records of the Cape Colony from October to December 1827 Vol 34 Copied for the Cape Government from the Manuscript Documents in the Public Record Office London](#)  
[Transactions of the Obstetrical Society of London Vol 31 For the Year 1889 with a List of Officers Fellows Etc](#)  
[Histoire Particuliere Des Evenements Qui Ont Eu Lieu En France Pendant Les Mois de Juin Juillet DAout Et de Septembre 1792 Et Qui Ont Opere La Chute Du Trone Royal Ou LOn Trouve Sur Ces Epoques Deplorables Des Details Ignores Pour La P](#)  
[Zeitschrift Fur Deutsche Philologie 1882 Vol 13](#)  
[France Et La Prusse Avant La Guerre La](#)  
[Journal Du Marquis de Dangeau Vol 5 1694 1695 1696](#)  
[Le Compagnon de Tour de France Vol 1](#)  
[A Memoir of Mary Capper Late of Birmingham England A Minister of the Society of Friends](#)  
[The Dublin Review Vol 10 July October 1883](#)  
[Etudes de Critique Litteraire](#)  
[Memoires-Journaux de Pierre de LEstoile Vol 10 Edition Pour La Premiere Fois Complete Et Entierement Conforme Aux Manuscrits Originaux](#)  
[Journal de Henry IV 1609-1610](#)  
[Revue Historique Vol 79 Paraissant Tous Les Deux Mois Vingt-Septieme Annee Mai-Aout 1902](#)  
[Collection Des Memoires Relatifs A LHistoire de France Vol 46 Depuis LAvenement de Henri IV Jusqua La Paix de Paris Conclue En 1763](#)  
[Literae Cantuarienses Vol 3 The Letter Books of the Monastery of Christ Church Canterbury](#)  
[Archives Curieuses de LHistoire de France Depuis Louis XI Jusqua Louis XVIII Vol 3 Ou Collection de Pieces Rares Et Interessantes Telles Que Chroniques Memoires Pamphlets Lettres Vies Proces Testaments Executions Sieges Batailles Mas](#)  
[The National Cyclopaedia of American Biography Vol 8 Being the History of the United States as Illustrated in the Lives of the Founders Builders and Defenders of the Republic and of the Men and Women Who Are Doing the Work and Moulding the Thought O](#)  
[The University Algebra Designed for the Use of High Schools Academies and Colleges](#)  
[Transactions of the Chicago Pathological Society Vol 4 From October 1899 to June 1901](#)  
[Paris Vol 1 Ses Organes Ses Fonctions Et Sa Vie Dans La Seconde Moitie Du Xixe Siecle](#)

---