

TANGLED IN MAGIC

On this wise she abode a great while and indeed yearning for him came nigh to slay her; so she stood and watched for him one day at the door of her chamber and straining him to her bosom, kissed him on the cheek and breast. At this moment, out came the master of the king's household and seeing her embracing the youth, abode amazed. Then he asked to whom that chamber belonged and was answered, 'To Shah Khatoun, wife of the king,' whereupon he turned back, trembling as [one smitten by] a thunderbolt. The king saw him quaking and said to him, 'Out on thee! what is the matter?' 'O king,' answered he, 'what matter is graver than that which I see?' 'What seest thou?' asked the king and the officer said, 'I see that yonder youth, who came with the eunuch, he brought not with him but on account of Shah Khatoun; for that I passed but now by her chamber door, and she was standing, watching; [and when the youth came up,] she rose to him and clipped him and kissed him on his cheek.' So the notary went up to the lieutenant, who was among the witnesses, and said "It is well. Is she not such an one whose marriage contract we drew up in such a place?" Then he betook himself to the woman's house and cried out upon her; whereupon she brought him the [forged] contract and he took it and returned with it to the lieutenant of police. When the latter had taken cognizance [of the document and professed himself satisfied, the assessor] said [to the notary,] "Go to our lord and master, the Cadi of the Cadis, and acquaint him with that which befalleth his assessors." The notary rose to go, but the lieutenant of police feared [for himself] and was profuse in beseeching the assessor and kissing his hands, till he forgave him; whereupon the lieutenant went away in the utterest of concern and affright. On this wise the assessor ordered the case and carried out the forgery and feigned marriage with the woman; [and thus was calamity warded off from him] by the excellence of his contrivance." (121). Sons, The Merchant and his, i. 81..? ? ? ? ? d. The Lover's Trick against the Chaste Wife dcccclxxx. The Tenth Day..? ? ? ? ? b. The Merchant and his Sons ccccxliv. Now the late king had left a wife and a daughter, and the people would fain have married the latter to the new king, to the intent that the kingship might not pass out of the old royal family. So they proposed to him that he should take her to wife, and he promised them this, but put them off from him, (64) of his respect for the covenant he had made with his former wife, to wit, that he would take none other to wife than herself. Then he betook himself to fasting by day and standing up by night [to pray], giving alms galore and beseeching God (extolled be His perfection and exalted be He!) to reunite him with his children and his wife, the daughter of his father's brother..? ? ? ? ? Yea, they'd join me in pouring forth tears and help me my woes to lament, And like unto me they'd become all wasted and tortured and pale..Quoth the cook, 'Nothing will serve but I must slay thee, O fellow; for, if I spare thee, I shall myself be slain.' But Selim said, 'O my brother, I will counsel thee somewhat (74) other than this.' 'What is it?' asked the cook. 'Say and be brief, ere I cut thy throat' And Selim said, '[Do thou suffer me to live and] keep me, that I may be a servant unto thee, and I will work at a craft, of the crafts of the skilled workmen, wherefrom there shall return to thee every day two dinars.' Quoth the cook, 'What is the craft?' and Selim said, 'The cutting [and polishing] of jewels.' Calcutta (1814-18) Text..I marvelled at this with the utmost wonderment and knew that he was of the sons of the pious. So I bestirred myself for his release and tended him [till he recovered] and besought him of quittance and absolution of responsibility..78. Mesrour and Ibn el Caribi dclxii. There was once, in a province of Persia, a king of the kings, who was mighty of estate, endowed with majesty and veneration and having troops and guards at his command; but he was childless. Towards the end of his life, his Lord vouchsafed him a male child, and the boy grew up and was comely and learned all manner of knowledge. He made him a private place, to wit, a lofty palace, builded with coloured marbles and [adorned with] jewels and paintings. When the prince entered the palace, he saw in its ceiling the picture [of a woman], than whom he had never beheld a fairer of aspect, and she was compassed about with slave-girls; whereupon he fell down in a swoon and became distraught for love of her. Then he sat under the picture, till, one day, his father came in to him and finding him wasted of body and changed of colour, by reason of his [continual] looking on that picture, thought that he was ill and sent for the sages and physicians, that they might medicine him. Moreover, he said to one of his boon-companions, 'If thou canst learn what aileth my son, thou shalt have of me largesse.' So the courtier went in to the prince and spoke him fair and cajoled him, till he confessed to him that his malady was caused by the picture. Then he returned to the king and told him what ailed his son, whereupon he transported the prince to another palace and made his former lodging the guest-house; and whosoever of the Arabs was entertained therein, he questioned of the picture, but none could give him tidings thereof..When Bekhtzeman heard this, he awoke from his heedlessness and said, 'Extolled be the perfection of God the Great! O king, this is my case and my story, nothing added and nought diminished, for I am King Bekhtzeman and all this happened to me; wherefore I will seek the gate of God[']s mercy] and repent unto Him.' So he went forth to one of the mountains and there worshipped God awhile, till one night, as he slept, one appeared to him in a dream and said to him, 'O Bekhtzeman, God accepteth thy repentance and openeth on thee [the gate of succour] and will further thee against thine enemy.' When he was certified of this in the dream, he arose and turned back, intending for his own city; and when he drew near thereunto, he saw a company of the king's retainers, who said to him, 'Whence art thou? We see that thou art a stranger and fear for thee from this king, for that every stranger who enters this city, he destroys him, of his fear of King Bekhtzeman.' Quoth Bekhtzeman, 'None shall hurt him nor advantage him save God the Most High.' And they answered, saying, 'Indeed, he hath a vast army and his heart is fortified in the multitude of his troops.'?THE THIRTEENTH OFFICER'S STORY..The Fifth Night of the Month. Now they had complained of them aforetime to the Sultan, and he said, 'If any of the Turks come to you, pelt them with stones.' So, when they saw the fuller, they fell upon him with sticks and stones and pelted him; whereupon quoth he [in himself], 'Verily, I am a Turk and knew it not.' Then he took of the money in his pocket and bought him victual

[for the journey] and hired a hackney and set out for Ispahan, leaving his wife to the trooper. Nor," added the vizier, "is this more extraordinary than the story of the merchant and the old woman and the king." a. The Man of Khorassan, his Son and his Governor dccccxxxvi. King Shehriyar marvelled at these things and Shehrzad said to him, "Thou marvelledst at that which befell thee on the part of women; yet hath there befallen the kings of the Chosroes before thee what was more grievous than that which befell thee, and indeed I have set forth unto thee that which betided khalifs and kings and others than they with their women, but the exposition is long and hearkening groweth tedious, and in this [that I have already told thee] is sufficiency for the man of understanding and admonishment for the wise." For if "Her grave above her is levelled" it be said, Of life and its continuance no jot indeed reck I. There was once a king of the kings of Hind, who was goodly of polity, praiseworthy in administration, just to his subjects, beneficent to men of learning and piety and asceticism and devoutness and worship and shunning traitors and froward folk and those of lewd life. On this wise of polity he abode in his kingship what God the Most High willed of days and hours and years, and he married the daughter of his father's brother, a beautiful and lovesome woman, endowed with brightness and perfection, who had been reared in the king's house in splendour and delight. She bore him two sons, the comeliest that might be of boys. Then came fore-ordained fate, which there is no warding off, and God the Most High raised up against the king another king, who came forth upon his realm, and all the folk of the city, who had a mind unto evil and lewdness, joined themselves unto him. So he fortified himself against the king and made himself master of his kingdom, putting his troops to the rout and slaying his guards. When the king heard these tidings of Aamir, he sent for him and let bring him before him; and when he entered his presence, he kissed the earth and saluted and showed forth his breeding and greeted him with the goodliest of compliments. The king bade him raise his head and questioned him of his lord El Abbas; whereupon he acquainted him with his tidings and told him that which had betided him with King Zuheir and of the army that was become at his commandment and of the spoil that he had gotten. Moreover, he gave him to know that El Abbas was coming on the morrow, and with him more than fifty thousand cavaliers, obedient to his commandment. When the king heard his speech, he bade decorate Baghdad and commanded [the inhabitants] to equip themselves with the richest of their apparel, in honour of the coming of El Abbas. Moreover, he sent to give King El Aziz the glad tidings of his son's return and acquainted him with that which he had heard from the prince's servant. As he was thus, behold, Aamir called out to him and said, "O my lord, come to my help, or I am a dead man!" So El Abbas went up to him and found him cast down on his back and chained with four chains to four pickets of iron. He loosed his bonds and said to him, "Go before me, O Aamir." So he fared on before him a little, and presently they looked, and behold, horsemen making to Zuheir's succour, to wit, twelve thousand cavaliers, with Sehl ben Kaab in their van, mounted upon a jet-black steed. He charged upon Aamir, who fled from him, then upon El Abbas, who said, "O Aamir, cleave fast to my horse and guard my back." Aamir did as he bade him, whereupon El Abbas cried out at the folk and falling upon them, overthrew their braves and slew of them nigh two thousand cavaliers, whilst not one of them knew what was to do nor with whom he fought. Then said one of them to other, "Verily, the king is slain; so with whom do we wage war? Indeed ye flee from him; so do ye enter under his banners, or not one of you will be saved." c. The Sparrow and the Eagle clii. 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. 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: i. King Ibrahim and his Son ccclxxi. Presently, up came a woman with a phial of urine, and when the [mock] physician saw the phial afar off, he said to her, 'This is the urine of a man, a stranger.' 'Yes,' answered she; and he continued, 'Is he not a Jew and is not his ailment indigestion?' 'Yes,' replied the woman, and the folk marvelled at this; wherefore the man was magnified in Galen's eyes, for that he heard speech such as was not of the usage of physicians, seeing that they know not urine but by shaking it and looking into it anear neither know they a man's water from a woman's water, nor a stranger's [from a countryman's], nor a Jew's from a Sherifs. (22) Then said the woman, 'What is the remedy?' Quoth the weaver, 'Pay down the fee.' So she paid him a dirhem and he gave her medicines contrary to that ailment and such as would aggravate the patient's malady. Meanwhile, she prayed to God the Most High that He would establish her innocence in the eyes of her husband and the folk. So He sent down upon her husband's brother a sore disease and none knew a remedy for him; wherefore he said to his brother, 'In such a city is a pious woman, a recluse, and her prayers are answered; so do thou carry me to her, that she may pray for me and God (to whom belong might and majesty) may make me whole of this sickness.' Accordingly, he took him up and fared on with him, till they came to the village where dwelt the old man, who had rescued the woman from the pit and carried her to his dwelling and tended her there, [till she recovered]. When El Abbas heard Hudheifeh's challenge and saw Saad in this case, he came up to the latter and said to him, "Wilt thou give me leave to reply to him and I will stand thee in stead in the answering of him and the going forth to battle with him and will make myself thy sacrifice?" Saad looked at him and seeing valour shining from between his eyes, said to him, "O youth, by the virtue of the Chosen [Prophet,] (whom God bless and keep,) tell me [who thou art and] whence thou comest to our succour." "This is no place for questioning," answered the prince; and Saad said to him, "O champion, up and at Hudheifeh! Yet, if his devil prove too strong for thee, afflict not thyself in thy youth." (71) Quoth El Abbas, "It is of Allah that help is to be sought," (72) and taking his arms, fortified his resolution and went down [into the field], as he were a castle of the castles or a piece of a mountain. To return to the queen his wife. When the Magian fled with her, he proffered himself to her and lavished unto her wealth galore, but

she rejected his suit and was like to slay herself for chagrin at that which had befallen and for grief for her separation from her husband. Moreover, she refused meat and drink and offered to cast herself into the sea; but the Magian shackled her and straitened her and clad her in a gown of wool and said to her, 'I will continue thee in misery and abjection till thou obey me and consent to my wishes.' So she took patience and looked for God to deliver her from the hand of that accursed one; and she ceased not to travel with him from place to place till he came with her to the city wherein her husband was king and his goods were put under seal..? ? ? ? Her eye is sharper than a sword; the soul with ecstasy It takes and longing leaves behind, that nothing may assain..Then they went to the youth and said to him, 'Know that the king thanketh thee for thy dealing yesternight and exceedeth in [praise of] thy good deed;' and they prompted him to do the like again. So, when the next night came, the king abode on wake; watching the youth; and as for the latter, he went to the door of the pavilion and drawing his sword, stood in the doorway. When the king saw him do thus, he was sore disquieted and bade seize him and said to him, 'Is this my requital from thee? I showed thee favour more than any else and thou wouldst do with me this vile deed.' Then arose two of the king's servants and said to him, 'O our lord, if thou command it, we will strike off his head.' But the king said, 'Haste in slaying is a vile thing, for it (107) is a grave matter; the quick we can slay, but the slain we cannot quicken, and needs must we look to the issue of affairs. The slaying of this [youth] will not escape us.' (108) Therewith he bade imprison him, whilst he himself returned [to the city] and despatching his occasions, went forth to the chase..Then the two kings appointed their father-in-law the vizier to be viceroy in Samarcand and assigned him five of the chief amirs to accompany him, charging them attend him and do him service. The vizier kissed the earth and prayed that they might be vouchsafed length of life. Then he went in to his daughters, whilst the eunuchs and ushers walked before him, and saluted them and bade them farewell. They kissed his hands and gave him joy of the kingship and bestowed on him treasures galore. Then he took leave of them and setting out, journeyed days and nights till he came within three days' journey of Samarcand, where the townspeople met him and rejoiced in him with an exceeding joy. So he entered Samarcand and they decorated the city, and it was a notable day. He sat down on the throne of his kingship and the viziers did him homage and the grandees and amirs of Samarcand and prayed that he might be vouchsafed justice and victory and length of continuance [on life]. So he bestowed on them dresses of honour and entreated them with worship and they made him Sultan over them..Queen Kemeriyeh embraced her, as also did Queen Zelzeleh and Queen Wekhimeh and Queen Sherareh, and the former said to her, 'Rejoice in assured deliverance, for there abideth no harm for thee; but this is no time for talk.' Then they cried out, whereupon up came the Afrits ambushed in the island, with swords and maces in their hands, and taking up Tuhfeh, flew with her to the palace and made themselves masters thereof, whilst the Afrit aforesaid, who was dear to Meimoun and whose name was Dukhan, fled like an arrow and stayed not in his flight till he carne to Meimoun and found him engaged in sore battle with the Jinn. When his lord saw him, he cried out at him, saying, 'Out on thee! Whom hast thou left in the palace?' And Dukhan answered, saying, 'And who abideth in the palace? Thy beloved Tuhfeh they have taken and Jemreh is slain and they have gotten possession of the palace, all of it.' With this Meimoun buffeted his face and head and said, 'Out on it for a calamity!' And he cried aloud. Now Kemeriyeh had sent to her father and acquainted him with the news, whereat the raven of parting croaked for them. So, when Meimoun saw that which had betided him, (and indeed the Jinn smote upon him and the wings of death overspread his host,) he planted the butt of his spear in the earth and turning the point thereof to his heart, urged his charger upon it and pressed upon it with his breast, till the point came forth, gleaming, from his back..FIROUZ AND HIS WIFE (175)..? ? ? ? Ay, and we would have spread our bosoms in thy way, That so thy feet might fare on eyelids, carpet-wise..Then said the sharper, 'O folk, this is my friend and I deposited with him a deposit, but he denieth it; so in whom shall the folk put trust after this?' And they said, 'This (49) is a man of worth and we have found in him nought but trustiness and loyalty and good breeding, and he is endowed with understanding and generosity. Indeed, he avoucheth no falsehood, for that we have consorted with him and mixed with him and he with us and we know the sincerity of his religion.' Then quoth one of them to the merchant, 'Harkye, such an one! Bethink thee and consult thy memory. It may not be but that thou hast forgotten.' But he said, 'O folk, I know nothing of that which he saith, for indeed he deposited nought with me.' And the affair was prolonged between them. Then said the sharper to the merchant, 'I am about to make a journey and have, praised be God the Most High, wealth galore, and this money shall not escape me; but do thou swear to me.' And the folk said, 'Indeed, this man doth justice upon himself.' (50) Whereupon the merchant fell into that which he disliked (51) and came near upon [suffering] loss and ill repute..? ? ? ? ? ? ? ? ? ? ea. Story of the Barber's First Brother xxxi.Meanwhile, King Azadbekht and his wife stayed not in their flight till they came to [the court of] the King of Fars, (97) whose name was Kutrou. (98) When they presented themselves to him, he entreated them with honour and entertained them handsomely, and Azadbekht told him his story, first and last. So he gave him a great army and wealth galore and he abode with him some days, till he was rested, when he made ready with his host and setting out for his own dominions, waged war upon Isfehend and falling in upon the capital, defeated the rebel vizier and slew him. Then he entered the city and sat down on the throne of his kingship; and whenas he was rested and the kingdom was grown peaceful for him, he despatched messengers to the mountain aforesaid in quest of the child; but they returned and informed the king that they had not found him..46. The Loves of Budour and Jubeir ben Umeir dlxxxvii..So we went with him till he came to the place where my slave had buried the money and dug there and brought it out; whereat I marvelled with the utmost wonder and we carried it to the prefect's house. When the latter saw the money, he rejoiced with an exceeding joy and bestowed on me a dress of honour. Then he restored the money straightway to the Sultan and we left the youth in prison; whilst I said to my slave who had taken the money, "Did yonder young man see thee, what time thou buriedst the money?" "No, by the Great God!" answered he. So I went in to the young man, the

prisoner, and plied him with wine till he recovered, when I said to him, "Tell me how thou stolest the money." "By Allah," answered he, "I stole it not, nor did I ever set eyes on it till I brought it forth of the earth!" Quoth I, "How so?" And he said, "Know that the cause of my falling into your hands was my mother's imprecation against me; for that I evil entreated her yesternight and beat her and she said to me, 'By Allah, O my son, God shall assuredly deliver thee into the hand of the oppressor!' Now she is a pious woman. So I went out forthright and thou sawest me in the way and didst that which thou didst; and when beating was prolonged on me, my senses failed me and I heard one saying to me, 'Fetch it.' So I said to you what I said and he (145) guided me till I came to the place and there befell what befell of the bringing out of the money." When the night darkened on her, she called him to mind and her heart clave to him and sleep visited her not; and on this wise she abode days and nights, till she sickened and abstained from food. So her lord went in to her and said to her, "O Sitt el Milah, how findest thou thyself?" "O my lord," answered she, "I am dead without recourse and I beseech thee to bring me my shroud, so I may look on it before my death." Therewithal he went out from her, sore concerned for her, and betook himself to a friend of his, a draper, who had been present on the day when the damsel was cried [for sale]. Quoth his friend to him, "Why do I see thee troubled?" And he answered, "Sitt el Milah is at the point of death and these three days she hath neither eaten nor drunken. I questioned her to-day of her case and she said, 'O my lord, buy me a shroud, so I may look on it before my death.'" Quoth the draper, "Methinks nought ails her but that she is enamoured of the young Damascene and I counsel thee to mention his name to her and avouch to her that he hath foregathered with thee on her account and is desirous of coming to thy house, so he may hear somewhat of her singing. If she say, 'I reckon not of him, for there is that to do with me which distracteth me from the Damascene and from other than he,' know that she saith sooth concerning her sickness; but, if she say to thee other than this, acquaint me therewith." Your coming to-me-ward, indeed, with "Welcome! Fair welcome!" I hail, iii. 136. 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..? ? ? ? ? What strength have I solicitude and long desire to bear? Why art thou purposed to depart and leave me to despair?. Then she charged her husband keep watch over the thief, till she should return, and repairing to his wife, acquainted her with his case and told her that her husband the thief had been taken and had compounded for his release, at the price of seven hundred dirhems, and named to her the token. So she gave her the money and she took it and returned to her house. By this time, the dawn had broken; so she let the thief go his way, and when he went out, she said to him, 'O my dear one, when shall I see thee come and take the treasure?' 'O indebted one,' answered he, 'when thou needest other seven hundred dirhems, wherewithal to amend thy case and that of thy children and to discharge thy debts.' And he went out, hardly believing in his deliverance from her. Nor," added the vizier, "is this more extraordinary than the story of the three men and our Lord Jesus." ? ? ? ? ? ? For whoso doth rejoice in meeting him shall have Largesse and gifts galore at his dismounting gain..? THE SIXTH OFFICER'S STORY.. Presently, the chief workman came to the palace and sought an audience of the king, who bade admit him. So he entered and kissing the earth, saluted him with a salutation beseeming kings and said, "O king of the time and lord of the age and the day, may felicity endure unto thee and acceptance and be thy rank exalted over all the kings both morning and evening! (58) The work of the bath is accomplished, by the king's fair fortune and the eminence of his magnanimity, (59) and indeed we have done all that behoved us and there remaineth but that which behoveth the king." El Aziz ordered him a sumptuous dress of honour and expended monies galore, giving unto each who had wroughten, after the measure of his work. Then he assembled in the bath all the grandees of his state, amirs and viziers and chamberlains and lieutenants, and the chief officers of his realm and household, and sending for his son El Abbas, said to him, "O my son, I have builded thee a bath, wherein thou mayst take thy pleasure; so enter thou therein, that thou mayst see it and divert thyself by gazing upon it and viewing the goodliness of its ordinance and decoration." "With all my heart," replied the prince and entered the bath, he and the king and the folk about them, so they might divert themselves with viewing that which the workmen's hands had wroughten..81. Mohammed el Amin and Jaafer ben el Hadi cccxcii. It befell one day that he entered a certain city and sold somewhat that was with him of merchandise and got him friends of the merchants of the place and fell to sitting with them and entertaining them and inviting them to his lodging and his assembly, whilst they also invited him to their houses. On this wise he abode a long while, till he was minded to leave the city; and this was bruited abroad among his friends, who were concerned for parting from him. Then he betook himself to him of them, who was the richest of them in substance and the most apparent of them in generosity, and sat with him and borrowed his goods; and when he was about to take leave, he desired him to give him the deposit that he had left with him. 'And what is the deposit?' asked the merchant. Quoth the sharper, 'It is such a purse, with the thousand dinars therein.' And the merchant said, 'When didst thou give it me?' 'Extolled be the perfection of God!' replied the sharper. 'Was it not on such a day, by such a token, and thus and thus?' 'I know not of this,' rejoined the merchant, and words were bandied about between them, whilst the folk [who were present also] disputed together concerning their affair and their speech, till their voices rose high and the neighbours had knowledge of that which passed between them..? ? ? ? ? a. Story of the Eunuch Bekhit xxxix. El Abbas from Akil his stead is come again, iii. 108..39. Yehya ben Khalid and the Man who forged a Letter in his Name ccvi.? ? ? ? ? Thou taught'st me what I cannot bear; afflicted sore am I; Yea, thou hast wasted me away with rigour and despite..? ? ? ? ? ? ? ? ? eb. Story of the Barber's Second Brother cliv. A certain assessor was one day taken with a woman and much people assembled before his house and the lieutenant of police and his men came to him and knocked at the door. The assessor looked out of window and seeing the folk, said, "What aileth you?" Quoth they, "[Come,] speak with the lieutenant of police such an one." So he came down and they said to him, "Bring forth the woman that is with thee." Quoth he, "Are ye not ashamed? How shall I bring forth my wife?" And they said, "Is she thy wife by contract (118) or without

contract?" ["By contract,"] answered he, "according to the Book of God and the Institutes of His Apostle." "Where is the contract?" asked they; and he replied, "Her contract is in her mother's house." Quoth they, "Arise and come down and show us the contract." And he said to them, "Go from her way, so she may come forth." Now, as soon as he got wind of the matter, he had written the contract and fashioned it after her fashion, to suit with the case, and written therein the names of certain of his friends as witnesses and forged the signatures of the drawer and the wife's next friend and made it a contract of marriage with his wife and appointed it for an excuse. (119) So, when the woman was about to go out from him, he gave her the contract that he had forged, and the Amir sent with her a servant of his, to bring her to her father. So the servant went with her and when she came to her door, she said to him, "I will not return to the citation of the Amir; but let the witnesses (120) present themselves and take my contract." Now the liefest of all things to Mariyeh was the recitation of poems and verses and linked rhymes and the twanging [of the strings of the lute], and she was versed in all tongues; so she took the letter and opening it, read that which was therein and apprehended its purport. Then she cast it on the ground and said, "O nurse, I have no answer to make to this letter." Quoth the nurse, "Indeed, this is weakness in thee and a reproach unto thee, for that the people of the world have heard of thee and still praise thee for keenness of wit and apprehension; so do thou return him an answer, such as shall delude his heart and weary his soul." "O nurse," rejoined the princess, "who is this that presumeth upon me with this letter? Belike he is the stranger youth who gave my father the rubies." "It is himself," answered the woman, and Mariyeh said, "I will answer his letter on such a wise that thou shalt not bring me other than it [from him]." Quoth the nurse, "So be it." So the princess called for inkhorn and paper and wrote the following verses: The eunuch returned and told the king, who said, "Indeed, we have been neglectful with regard to El Abbas. What shall be our excuse with the king? By Allah, my soul misdoubted me that the youth was of the sons of the kings!" The Lady Afifeh, his wife, saw him lamenting for [his usage of] El Abbas and said to him, "O king, what is it thou regrettest with this exceeding regret?" Quoth he, "Thou knowest the stranger youth, who gave us the rubies?" "Assuredly," answered she; and he said, "Yonder youths, who have halted in the palace court, are his mamelukes, and his father King El Aziz, lord of Yemen, hath pitched his camp in the Green Meadow; for he is come with his army to seek him, and the number of his troops is [four-and-] twenty thousand men." [Then he went out from her], and when she heard his words, she wept sore for him and had compassion on his case and sent after him, counselling him to send for the mamelukes and lodge them [in the palace] and entertain them. Young Men, El Hejjaj and the Three, i. 53. HAROUN ER RESHID AND THE WOMAN OF THE BARMECIDES. (84).? ? ? ? ? Look at the moss-rose, on its branches seen, Midmost its leafage, covered all with green..22. El Hejjaj and the three Young Mem cccxxxiv. So the youth returned to his house, and indeed the world was grown black in his eyes and he said, 'My father said sooth.' Then he opened the chamber door and piling up the bricks under his feet, put the rope about his neck and kicked away the bricks and swung himself off; whereupon the rope gave way with him [and he fell] to the ground and the ceiling clove in sunder and there poured down on him wealth galore, So he knew that his father meant to discipline (226) him by means of this and invoked God's mercy on him. Then he got him again that which he had sold of lands and houses and what not else and became once more in good case. Moreover, his friends returned to him and he entertained them some days..? ? ? ? ? s. The Journeyman and the Girl dcccix. ? ? ? ? ? l. The Foolish Fisherman dcccxxviii. ? ? ? ? ? Wherefore, O stranger, dare thou not approach me with desire, Lest ruin quick and pitiless thy hardihood requite..6. Story of the Hunchback xxv. Then he girt his middle with a handkerchief and entering, saluted the young merchant, who said to him, 'Where hast thou been?' Quoth he, 'I have done thine errands;' and the youth said, 'Go and eat and come hither and drink.' So he went away, as he bade him, and ate. Then he washed and returning to the saloon, sat down on the carpet and fell to talking with them; whereupon the young merchant's heart was comforted and his breast dilated and he addressed himself to joyance. They abode in the most delightful life and the most abounding pleasance till a third part of the night was past, when the master of the house arose and spreading them a bed, invited them to lie down. So they lay down and the youth abode on wake, pondering their affair, till daybreak, when the woman awoke and said to her companion, 'I wish to go.' So he bade her farewell and she departed; whereupon the master of the house followed her with a purse of money and gave it to her, saying, 'Blame not my master,' and made his excuse to her for the young merchant. Awhile after this, there came two merchants to the king with two pearls of price and each of them avouched that his pearl was worth a thousand dinars, but there was none who availed to value them. Then said the cook, 'God prosper the king! Verily, the old man whom I bought avouched that he knew the quintessence of jewels and that he was skilled in cookery. We have made proof of him in cookery and have found him the skilfullest of men; and now, if we send after him and prove him on jewels, [the truth or falsehood of] his pretension will be made manifest to us.' Ilan Shah and Abou Temam, Story of, i. 126. 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..? ? ? ? ? Up, to our comrade's convent, that we may visit him And drink of wine more subtle than dust; (115) our trusty fere. The Twenty-Fourth Night of the Month. Haroun er Reshid and the Woman of the Barmecides, i. 57. As for the man, he committed his affair to God the Most High, relying upon Him for deliverance, and said in himself, 'What is this affair?' Then he did away the leaves from himself and rising, saw great plenty of men's bones there, of those whom the lion had devoured. He looked again and saw a heap of gold lying alongside a girdle; (140) whereat he marvelled and gathering up the gold in his skirts, went forth of the thicket and fled in affright at hazard, turning neither to the right nor to the left, in his fear of the

lion; till he came to a village and cast himself down, as he were dead. He lay there till the day appeared and he was rested from his fatigue, when he arose and burying the gold, entered the village. Thus God gave him relief and he came by the gold." Then they displayed Shehrzad in the sixth and seventh dresses and clad her in youths' apparel, whereupon she came forward, swaying coquettishly from side to side; and indeed she ravished wits and hearts and ensorcelled with her glances [all who looked on her]. She shook her sides and wagged her hips, then put her hair on the hilt of her sword and went up to King Shehriyar, who embraced her, as the hospitable man embraces the guest, and threatened her in her ear with the taking of the sword; and indeed she was even as saith of her the poet in these verses: . . . None, by Allah, 'mongst all creatures, none I love save thee alone! Yea, for I am grown thy bondman, by the troth betwixt us plight. Some with religion themselves concern and make it their business all, i. 48. . . Drink of the first-run wine, that shows as very flame it were, When from the pitcher 'tis outpoured, or ere the day appear. When the king heard this story, he smiled and it pleased him and he bade the vizier go away to his own house. Cairo (The Merchant of) and the Favourite of the Khalif El Mamoun El Hakim bi Amrillah, iii. 171..128. The Ferryman of the Nile and the Hermit cccclxxix.55. The Poor Man and his Generous Friend dclxliii. . . I saw thee, O thou best of all the human race, display A book that came to teach the Truth to those in error's way..115. The Malice of Women dccccxxix. When the king heard this, he said, "I will not isolate myself from the folk and slay my vizier." And he bade him depart to his dwelling.. Merry Jest of a Thief, A, ii. 186.. . . ab. The King's Son and the Ogress xv. At this the accursed Iblis was moved to delight and put his finger to his arse, whilst Meimoun danced and said, 'O Tuhfet es Sudour, soften the mode; (201) for, as delight, entereth into my heart, it bewildereth my vital spirits.' So she took the lute and changing the mode, played a third air; then she returned to the first and sang the following verses:.75. The Imam Abou Yousuf with Haroun er Reshid and Zubeideh cclxxxviii. . . d. The Lover's Trick against the Chaste Wife dlxxx. So Abdulmelik went away to his house, whither he found that the money had foregone him, and on the morrow Jafer presented himself before the Khalif and acquainted him with what had passed and that he had appointed Abdulmelik's son governor of Egypt and had promised him his daughter in marriage. Er Reshid approved of this and confirmed the appointment and the marriage. [Then he sent for the young man] and he went not forth of the palace of the Khalif till he wrote him the patent [of investiture with the government] of Egypt; and he let bring the Cadis and the witnesses and drew up the contract of marriage.. The First Day..163. Abdallah the Fisherman and Abdallah the Merman dccccxl. Bunducdari (El) and the Sixteen Officers of Police, El Melik ez Zahir Rukneddin Bibers, ii. 117.. Therewithal Sindbad the Sailor bestowed largesse upon him and made him his boon-companion, and he abode, leaving him not night or day, to the last of their lives. Praise be to God the Glorious, the Omnipotent, the Strong, the Exalted of estate, Creator of heaven and earth and land and sea, to whom belongeth glorification! Amen. Amen. Praise be to God, the Lord of the Worlds! Amen. . . . c. The Fishes and the Crab dcccciii. WOMEN'S CRAFT..48. The Thief and the Money-Changer ccxlv. Some misconception seems to exist as to the story of Seif dhoul Yezen, a fragment of which was translated by Dr. Habicht and included, with a number of tales from the Breslau Text, in the fourteenth Vol. of the extraordinary gallimaufry published by him in 1824-5 as a complete translation of the 1001 Nights (224) and it has, under the mistaken impression that this long but interesting Romance forms part of the Book of the Thousand Nights and One Night, been suggested that a complete translation of it should be included in the present publication. The Romance in question does not, however, in any way, belong to my original and forms no part of the Breslau Text, as will be at once apparent from an examination of the Table of Contents of the latter (see post, p. 261), by which all the Nights are accounted for. Dr. Habicht himself tells us, in his preface to the first Vol. of the Arabic Text, that he found the fragment (undivided into Nights) at the end of the fifth Volume of his MS., into which other detached tales, having no connection with the Nights, appear to have also found their way. This being the case, it is evident that the Romance of Seif dhoul Yezen in no way comes within the scope of the present work and would (apart from the fact that its length would far overpass my limits) be a manifestly improper addition to it. It is, however, possible that, should I come across a suitable text of the work, I may make it the subject of a separate publication; but this is, of course, a matter for future consideration.. My fruit is a jewel all wroughten of gold, ii. 245.. They knew him forthright and rising to him, kissed his hands and rejoiced in him and said to him, 'O our lord, in good sooth, thou art a king and the son of a king, and we desire thee nought but good and beseech [God to grant] thee continuance. Consider how God hath rescued thee from this thy wicked uncle, who sent thee to a place whence none came ever off alive, purposing not in this but thy destruction; and indeed thou fellest into [peril of] death and God delivered thee therefrom. So how wilt thou return and cast thyself again into thine enemy's hand? By Allah, save thyself and return not to him again. Belike thou shall abide upon the face of the earth till it please God the Most High [to vouchsafe thee relief]; but, if thou fall again into his hand, he will not suffer thee live a single hour.' The old man kissed his hand and went away; whereupon quoth Er Reshid to him, 'O Ishac, who is yonder man and what is his occasion?' 'O my lord,' answered the other, 'this is a man called Said the Slave-dealer, and he it is who buyeth us slave-girls and mamelukes. (169) He avoucheth that with him is a fair [slave-girl, a] lutanist, whom he hath withheld from sale, for that he could not fairly sell her till he had shown her to me.' 'Let us go to him,' said the Khalif, 'so we may look on her, by way of diversion, and see what is in the slave-dealer's barrack of slave-girls.' And Ishac answered, 'Commandment belongeth to God and to the Commander of the Faithful.' Then he went on before them and they followed in his track till they came to the slave-dealer's barrack and found it high of building and spacious of contenance, with sleeping-cells and chambers therein, after the number of the slave-girls, and folk sitting upon the benches.. . . . c. The Third Voyage of Sindbad the Sailor cclv. It befell, one day of the days, that King Bihkerd embarked in a ship and put out to sea, so he might fish; but the wind blew on them and the ship foundered. The king won ashore on a plank, unknown of any, and came forth, naked,

on one of the coasts; and it chanced that he landed in the country whereof the father of the youth aforesaid, [his sometime servant], was king. So he came in the night to the gate of the latter's city and [finding it shut], took up his lodging [for the night] in a burying-place there..When the king heard his viziers' words, he was exceeding wroth and bade bring the youth, and when he came in to the king, the viziers all cried out with one voice, saying, "O scant o' grace, thinkest thou to save thyself from slaughter by craft and guile, that thou beguilest the king with thy talk and hopest pardon for the like of this great crime which thou hast committed?" Then the king bade fetch the headsman, so he might smite off his head; whereupon each of the viziers fell a-saying, "I will slay him;" and they sprang upon him. Quote the youth, "O king, consider and ponder these men's eagerness. Is this of envy or no? They would fain make severance between thee and me, so there may fall to them what they shall plunder, as aforetime." And the king said to him, "Consider their testimony against thee." "O king," answered the young man, "how shall they testify of that which they saw not? This is but envy and rancour; and thou, if thou slay me, thou wilt regret me, and I fear lest there betide thee of repentance that which betided Ilan Shah, by reason of the malice of his viziers." "And what is his story?" asked Azadbekht. "O king," replied the youth..Now there remained one after her; so we took her and drowned her and the eunuchs went away, whilst we dropped down the river with the boat till we came to the mouth of the canal, where I saw my mistress awaiting me. So we took her up into the boat and returned to our pavilion on Er Rauzeh. Then I rewarded the boatman and he took his boat and went away; whereupon quoth she to me, "Thou art indeed a friend in need." (189) And I abode with her some days; but the shock wrought upon her so that she sickened and fell to wasting away and redoubled in languishment and weakness till she died. I mourned for her with an exceeding mourning and buried her; after which I removed all that was in the pavilion to my own house [and abandoned the former]..? ? ? ? ? ? ? ? aa. Story of the Jealous Man and the Parrot (226) xiv.? ? ? ? ? To his beloved one the lover's heart's inclined; His soul's a captive slave, in sickness' hands confined..? ? ? ? ? Brother of En Numan, with thee lies an old man's anguish to allay, A graybeard slain, may God make fair his deeds upon the Reckoning-Day!.Haste not to that thou dost desire; for haste is still unblest, ii. 88..? ? ? ? ? But now unto me of my loves accomplished are joyance and cheer And those whom I cherish my soul with the wine of contentment regale..When her husband came home, she said to him, 'I desire to go a-pleasuring.' And he said, 'With all my heart.' So he went, till he came to a goodly place, abounding in vines and water, whither he carried her and pitched her a tent beside a great tree; and she betook herself to a place beside the tent and made her there an underground hiding-place, [in which she hid her lover]. Then said she to her husband, 'I desire to mount this tree.' And he said, 'Do so.' So she climbed up and when she came to the top of the tree, she cried out and buffeted her face, saying, 'Lewd fellow that thou art, are these thy usages? Thou sworest [fidelity to me] and liedst.' And she repeated her speech twice and thrice..15. Ghanim ben Eyoub the Slave of Love cccxxxii.? ? ? ? ? Quoth Sherik, "On me be his warranty, may God assain the king!" So the Tai departed, after a term had been assigned him for his coming..35. The Lover who feigned himself a Thief to save his Mistress's Honour ccxcvii.Sindbad the Sailor and Hindbad the Porter, iii. 199.."There was once a man of Khorassan and he had a son, whose improvement he ardently desired; but the young man sought to be alone and to remove himself from his father's eye, so he might give himself up to pleasance and delight. So he sought of his father [leave to make] the pilgrimage to the Holy House of God and to visit the tomb of the Prophet (whom God bless and keep!). Now between them and Mecca was a journey of five hundred parasangs; but his father could not gainsay him, for that the law of God made this (178) incumbent on him and because of that which he hoped for him of improvement [therefrom]. So he joined unto him a governor, in whom he trusted, and gave him much money and took leave of him. The son set out on the holy pilgrimage (179) with the governor and abode on that wise, spending freely and using not thrift..Thief and the Woman, The, i. 278.? ? ? ? ? No rest is there for me, no life wherein I may delight, Nor pleasant meat nor drink avails to please me, night or day..Mariyeh folded the letter and gave it to Shefikeh, bidding her carry it to El Abbas. So she took it and going with it to his door, would have entered; but the chamberlains and serving-men forbade her, till they had gotten her leave from the prince. When she went in to him, she found him sitting in the midst of the five damsels aforesaid, whom his father had brought him. So she gave him the letter and he took it and read it. Then he bade one of the damsels, whose name was Khefifeh and who came from the land of China, tune her lute and sing upon the subject of separation. So she came forward and tuning the lute, played thereon in four-and-twenty modes; after which she returned to the first mode and sang the following verses:.108. Aboukir the Dyer and Abousir the Barber dccclxvii.? ? ? ? ? f. The Sixth Officer's Story dccccxxiv.? ? ? ? ? Yea, in the night the thought of you still slays me; Hidden are my traces from the wise men's sight,Now the folk used to go in to her and salute her and crave her prayers; and it was her wont to pray for none till he had confessed to her his sins, when she would seek pardon for him and pray for him that he might be healed, and he was straightway made whole of sickness, by permission of God the Most High. [So, when the four sick men were brought in to her,] she knew them forthright, though they knew her not, and said to them, 'Let each of you confess his sins, so I may crave pardon for him and pray for him.' And the brother said, 'As for me, I required my brother's wife of herself and she refused; whereupon despite and folly (7) prompted me and I lied against her and accused her to the townfolk of adultery; so they stoned her and slew her unjustly and unrighteously; and this is the issue of unright and falsehood and of the slaying of the [innocent] soul, whose slaughter God hath forbidden.'? ? ? ? ? Yea, so but Selma in the dust my bedfellow may prove, Fair fall it thee! In heaven or hell I reck not if it be..? ? ? ? ? Were my affliction thine, love's anguish hadst thou dreed And in the flaming hell of long estrangement sighed..One day the Commander of the Faithful bade bring him to the presence; so his slave-girl changed his raiment and clothing him in sumptuous apparel, mounted him on the mule. Then he rode to the palace and presenting himself before the Khalif, saluted him with the goodliest of salutations and bespoke him with eloquent and deep-thoughted speech. When Er Reshid saw

him, he marvelled at the goodness of his favour and his eloquence and the readiness of his speech and enquiring of him, was told that he was Sitt el Milah's lord; whereupon quoth he, "Indeed, she is excusable in her love for him, and if we had put her to death unrighteously, as we were minded to do, her blood would have been upon our heads." Then he turned to the young man and entering into discourse with him, found him well bred, intelligent, quick of wit and apprehension, generous, pleasant, elegant, erudite. So he loved him with an exceeding love and questioned him of his native city and of his father and of the manner of his journey to Baghdad. Noureddin acquainted him with that which he would know in the goodliest of words and with the concisest of expressions; and the Khalif said to him, "And where hast thou been absent all this while? Indeed, we sent after thee to Damascus and Mosul and other the towns, but lit on no tidings of thee." "O my lord," answered the young man, "there betided thy slave in thy city that which never yet betided any." And he acquainted him with his case from first to last and told him that which had befallen him of evil [from El Muradi and his crew]. 'Twere fitter and better my loves that I leave, For, if the eye see not, the heart will not grieve. Then she cast the lute from her hand and wept till she made the Lady Zubeideh weep, and she said to her, "O Sitt el Milah, methinks he whom thou lovest is not in this world, for that the Commander of the Faithful hath sought him in every place, but hath not found him." Whereupon the damsel arose and kissing the Lady Zubeideh's hands, said to her, "O my lady, if thou wouldst have him found, I have a request to make to thee, wherein thou mayst accomplish my occasion with the Commander of the Faithful." Quoth the princess, "And what is it?" "It is," answered Sitt el Milah, "that thou get me leave to go forth by myself and go round about in quest of him three days, for the adage saith, 'She who mourneth for herself is not the like of her who is hired to mourn.' (29) If I find him, I will bring him before the Commander of the Faithful, so he may do with us what he will; and if I find him not, I shall be cut off from hope of him and that which is with me will be assuaged." Quoth the Lady Zubeideh, "I will not get thee leave from him but for a whole month; so be of good heart and cheerful eye." Whereupon Sitt el Milah was glad and rising, kissed the earth before her once more and went away to her own place, rejoicing. Ramazan in my life ne'er I fasted, nor e'er, i. 49. Then he stripped him of his clothes and clapping on his neck a heavy chain, bound him to a high lattice and fell to drubbing him two bouts a day and two anights; and on this wise he abode the space of ten days. Then his mother came to him and said, "O my son, O Aboulhusn, return to thy reason, for this is the Devil's doing." Quoth he, "Thou sayst sooth, O my mother, and bear thou witness of me that I repent [and forswear] that talk and turn from my madness. So do thou deliver me, for I am nigh upon death." So his mother went out to the superintendant and procured his release and he returned to his own house. The Eighteenth Night of the Month. 110. The Haunted House in Baghdad ccccxiv. ? ? ? ? ? Whenas the soul desireth one other than its peer, It winneth not of fortune the wish it holdeth dear. 86. The Three Unfortunate Lovers dclxxii

[Vernunftige Gedancken Von Den Wirkungen Der Natur Den Liebhabern Der Wahrheit Mitgetheilet](#)

[In Difesa del Diritto Di Associazione Memoria Al Parlamento Italiano](#)

[Beitriige Zur Klinischen Chirurgie 1894 Vol 12 Mitteilungen Aus Den Kliniken Zu Tubingen Heidelberg Freiburg Zurich Basel Bonn](#)

[Encyclopidie Mithodique Vol 1 iconomie Politique Et Diplomatie](#)

[The Gradual Conversion of Europe A Paper Read at the Annual Meeting of the Society for the Propagation of the Gospel in Foreign Parts April 28 1875](#)

[Die Stadt Athen Im Alterthum Vol 1](#)

[Monolithic Axes and Their Distribution in Ancient America](#)

[Die Emigrantenlitteratur](#)

[Le Dernier Comte de Thiennes](#)

[Abhandlungen Der Mathematisch-Physischen Classe Der Kiniglich Sichsischen Gesellschaft Der Wissenschaften 1864 Vol 6](#)

[Erdbebenstudien Des Grafen de Montessus de Ballore](#)

[Mancherlei Gaben Und Ein Geist 1875 Vol 14 Eine Homiletische Vierteljahrsschrift Fir Das Evangelische Deutschland Unter Besonderer Mitwirkung Vieler Namhafter Prediger](#)

[Staats-Lexikon Oder Encyklopidie Der Staatswissenschaften Vol 3 In Verbindung Mit Vielen Der Angesehensten Publicisten Deutschlands](#)

[Die Geistigen Und Socialen Strimungen Des Neunzehnten Jahrhunderts](#)

[Die Hilfe 1907 Vol 13 Wochenschrift Fir Politik Literatur U Kunst](#)

[Der Geschichtsfreund 1890-1891 Mittheilungen Des Historischen Vereins Der Finf Orte Luzern Uri Schwyz Unterwalden Und Zug Bandes 45-46 Zeitschrift Fir Untersuchung Der Nahrungs-Und Genuimittel Sowie Der Gebrauchgegenstinde Vol 13 Januar Bis Juni 1907](#)

[Essai Sur La Poisie Pastorale](#)

[Annales de la Sociiti Giologique de Belgique 1881-1882 Vol 9](#)

[Raumsinn Der Haut Des Rumpfes Und Des Halses Der Inaugural-Dissertation Zur Erlangung Der Doctorwirde in Der Medizin Chirurgie Und Geburtshilfe Unter Dem Praesidium Von Dr Carl V Vierordt O i Professor Der Physiologie Und Vorstand Des Physiologis](#)

[Botanisches Centralblatt Vol 41 Referirendes Organ Fir Das Gesamtgebiet Der Botanik Des In-Und Auslandes Elfter Jahrgang 1890 I Quartal](#)

[Le Coopiratism Et Le Nio-Coopiratism Confrence Faite i La Bibliothique Diducation Libertaire Du Faubourg Antoine Le 24 Janvier 1900](#)

[Bulletin de la Socii Impiriale Des Naturalistes de Moscou Vol 34 Annie 1861](#)

[La Civilti Cattolica Vol 9 Anno Sesto 1855](#)

[Erwerb Aus Einem Vergangenen Und Die Erwartungen Von Einem Zukünftigen Leben Vol 3 Der Eine Selbstbiographie Erste Abtheilung Cronaca Dell8 Agosto 1848 in Bologna Con Documenti Officiali](#)

[Biographie Universelle Vol 2 Ou Dictionnaire Historique Contenant La Nicrologie Des Hommes Cilibris de Tous Les Pays Des Articles Consacres a LHistoire Ginirale Des Peuples Aux Batailles Mimorables Aux Grands ivnements Politiques Aux DIV](#)

[Lehrbuch Des Katholischen Kirchenrechts Zugleich Mit Ricksicht Auf Das Im Jetzigen Deutschen Reiche Geltende Staatskirchenrecht Mittheilungen Des Seminars Fir Orientalische Sprachen an Der Kiniglichen Friedrich Wilhelms-Universitit Zu Berlin 1902 Vol 5 Erste Abtheilung Ostasiatische Studien](#)

[Einige Bemerkungen Hinsichtlich Der Neu Zu Bildenden Protestantischen Ehegerichte in Den K B Landestheilen Diesseits Des Rheines Zur Bericksichtigung Bei Der Bevorstehenden Vereinigten Protestantischen Generalsynode](#)

[Kettly Ou Le Retour En Suisse Comedie-Vaudeville](#)

[Minutes of the Forty-Seventh Annual Session of the Kenansville Eastern Missionary Baptist Association Held with the Bear Swamp Missionary Baptist Church Warsaw Duplin County N C Oct 18th-21st 1917](#)

[Centralblatt Fir Chirurgie 1876 Vol 3](#)

[Sobre La Reproducciin de Dinonympha Gracilis Leidy](#)

[The Womans Movement in the South](#)

[Minutes of the Sixtieth Annual Meeting of the Evangelical Lutheran Synod of North Carolina Convened in St Marks Church Charlotte N C April 30th 1863 With the Minutes of the Synodical Missionary Society Appended](#)

[Sacrae Facultatis Theologiae Parisiensis Adversus Quatuor Propositiones Excerptas Ex Libro Ita Inscripto Trois Tres-Excellentes PRidications Prononcies Au Jour Et Feste de la Biatification Du Glorieux Patriarche Le Bien-Heureux Ignace Fondateur de L](#)

[Loyalty a Voice from the Sanctuary Concerning the Civil War](#)

[Il Gloriosissimo Apparato Fatto Dalla Serenissima Republica Venetiana Per La Venuta Per La Dimora Et Per La Partenza del Christianissimo Enrico III Re Di Francia Et Di Polonia](#)

[The Bibliography of the Pre-Columbian Discoveries of America](#)

[Memory Management in Symunix II A Design for Large-Scale Shared Memory Multiprocessors](#)

[The City Intelligencer or Strangers Guide](#)

[The Development of Research in the United States An Address Delivered Before the Association of Land-Grant Colleges at Chicago November 13 1919](#)

[Nationality Versus Sectionalism An Estimate of the Political Crisis the Policy of the President and the Anomalous Legislation of the Thirty-Ninth Congress with an Appeal to the People on the Duties and Dangers of the Hour](#)

[Programm Des Städtischen Johannes-Gymnasiums Zu Breslau Fir Das Schuljahr Von Ostern 1889 Bis Ostern 1890](#)

[Catalogue of the Library of the Late Hon P H Knowlton](#)

[The Fertilizer Situation Letter from the Secretary of Agriculture Transmitting in Response to a Senate Resolution of January 26 1921 a Statement on the Fertilizer Situation in the United States](#)

[Three Story Houses of New England Programme of Second Annual Architectural Competition on Pages Fifteen and Sixteen](#)

[Wastes in the Production and Utilization of Natural Gas and Means for Their Prevention](#)

[Griechische Geschichte Bis Zur Schlacht Bei Chaeroneia Vol 2 Die iltere Attische Geschichte Und Die Perserkriege](#)

[Friedrich Carl Gottlob Hirschings Historisch-Litterarisches Handbuch Berihmter Und Denkwirdiger Personen Welche in Dem Achtzehnten Jahrhundert Gelebt Haben Oder Historische Bio-Und Bibliographische Nachrichten Vol 14 Von Berihmten Und Denkwirdi](#)

[Lehrbuch Der Organischen Chemie Fir Den Unterricht Auf Universititen Technischen Lehranstalten Und Fir Das Selbststudium Dritte Mit Besonderer Bericksichtigung Der Neueren Theorien Vollständig Umgearbeitete Und Verbesserte Auflage](#)

[Manuel de LIngenieur Des Ponts Et Chaussies Vol 19 Ridigi Conformiment Au Programme Annexi Au Dcret Du 7 Mars 1868 Riglant LAdmission Des Conducteurs Des Ponts Et Chaussies Au Grade DIngenieur Texte Des Eaux Comme Moyen de Transport N](#)

[Mittheilungen Des Historischen Vereines Der Pfalz](#)

[Zur Einföhrung in Das Studium Der Altfriesischen Rechtsquellen](#)

[Sistema de Reciprocidad En El Derecho Civil Mexicano Estudio Sobre La Fraccion IV del Art 3288 del Cidigo Civil El Tisis](#)

[Jahresberichte Der Geschichtswissenschaft 1904 Vol 27 Im Auftrage Der Historischen Gesellschaft Zu Berlin Zweite Hilfte Ausland Allgemeines Register](#)

[Dictionnaire Administratif Des Travaux Publics Compliment Ou 20 Fascicule Du Manuel de LIngenieur Des Ponts Et Chaussies Vol 1](#)

[Darstellungen Aus Der Wirttembergischen Geschichte Vol 1](#)
[Bulletin de la Sociiiti Des Sciences Historiques Et Naturelles de LYonne Vol 44 Annie 1890](#)
[Histoire Ginirale de Provence Didiie Aux itats Vol 1](#)
[Lule-Lappisches Wirterbuch](#)
[Perpituiti de la Foi de Liglise Catholique Touchant LEucharistie Difendue Contre Les Livres Du Sieur Claude Ministre de Charenton Vol 2 La Contenant Les Preuves de la Doctrine de Liglise Tiries Des LEcriture Et Des Peres Des Six Premiers S Religion Und Wissenschaft Rektoratsrede Gehalten Am 12 Juli 1881](#)
[Deutsch-Amerikanisches Conversations-Lexicon Vol 3 Mit Specieller Ricksicht Auf Das Bedirtniss Der in Amerika Lebenden Deutschen Mit Benutzung Aller Deutschen Amerikanischen Englischen Und Franzisisichen Quellen Und Unter Mitwirkung Vieler Hervor](#)
[Das Concil Und Der Neu-Jansenismus](#)
[Price List and Circular of Information Changes in Prices of Tests Effective September 1918](#)
[Indogermanische Forschungen 1893 Vol 2 Zeitschrift Fir Indogermanische Sprach-Und Altermumskunde](#)
[Hebbel Sa Vie Et Ses Oeuvres de 1813 A 1845 These](#)
[Nouveau Dicret Du Manige Foutez! LAssemblée Nationale La Ainsicidici Suivi Du Grand Ditaill Concernant Les Divots Et Les Divotes Qui Ont iti Fouettis Par Les Dames de la Halle i Paris](#)
[de la Monarchie Prussienne Sous Fridiric Le Grand Vol 3 Avec Un Appendice Contenant Des Recherches Sur La Situation Actuelle Des Principales Contries de LAllemagne](#)
[Principio Organico de la Constituciin Politica El](#)
[Bulletin de Statistique Et de Ligislation Comparie Vol 25 Treziime Annie Janvier i Juin 1889](#)
[Manuel Biblique Ou Cours DEcriture Sainte i LUsage Des Siminaires Vol 4 Nouveau Testament Les APitres Histoire Doctrine Prophties](#)
[Jahresbericht iber Die Fortschritte Der Classischen Altermumswissenschaft Vol 116 Einunddreissigster Jahrgang 1903 Erste Abteilung Griechische Klassiker](#)
[Le Globe Journal Geographique 1884 Vol 23 Organe de la Societe de Geographie de Geneve Bulletin](#)
[TOung Pao Ou Archives Vol 7 Concernant IHistoire Les Langues La Geographie Et IETHnographie de IAsie Orientale](#)
[Revue Archeologique Ou Recueil de Documents Et de Memoires Relatifs A Ietude Des Monuments A La Numismatique Et A La Philologie de lAntiquite Et Du Moyen Age Vol 5 Premiere Partie Du 15 Avril Au 15 Septembre 1848](#)
[A Lecture on Some of the Diseases of a Literary Life Delivered Before the American Institute August 23 1832](#)
[Notice Sur Les Anthozoaires Des Cotes de la Corse](#)
[Le Bureaux de Placement Piece En Un Acte](#)
[Concilium Aschaimense Sub Tassilone II Duce Bajoarii Anno Reparati Salutis DCCLXIII Celebratum](#)
[Allgemeines Handwirterbuch Der Philosophischen Wissenschaften Nebst Ihrer Literatur Und Geschichte Vol 2 Nach Dem Heutigen Standpuncte Der Wissenschaft F Bis M](#)
[Geschichte Der Stadt ROM Im Mittelalter Vol 6 Vom Finften Jahrhundert Bis Zum Sechzehnten Jahrhundert](#)
[Cidigo Civil Espaiol Con La Ley de Bases y Otras Complementarias Profusamente Anotado Con Numerosas Referencias Con La Doctrina de Las Sentencias del Tribunal Supremo y Las Principales Reformas Huchas Para Su Aplicaciin i Espaiia y Cuba](#)
[Golden Jubilee 1869 1919](#)
[Goethes Simmtliche Werke Vol 6 of 30](#)
[Politische Correspondenz Karl Friedrichs Von Baden 1783-1806 Vol 5 1804-1806](#)
[itat de Lenseignement Primaire Dans Le Dipartement Des Hautes-Alpes En 1789](#)
[Histoire Naturelle Des Serpens Vol 2](#)
[Nuova Antologia Di Scienze Lettere Ed Arti 1892 Vol 39](#)
[de Jure Belli AC Paris Libri Tres in Quibus Jus Naturae Et Gentium Item Juris Publici PRaecipua Explicantur Vol I Reproduction of the Edition of 1646 Vol II Translation of the Text](#)
[Fishery Bulletin Vol 102 January 2004](#)
[Li Livres Dou Tresor Publie Pour La Premiere Fois dApres Les Manuscrits de la Bibliotheque Imperiale de la Bibliotheque de lArsenal Et Plusieurs Manuscrits Des Departements Et de lEtranger](#)
[Dictionnaire Portatif Et de Prononciation Espagnol-Francais Et Francais-Espagnol a LUsage Des Deux Nations Vol 1 Compose Et Redige Fidelityment DApres La Dernière Edition Du Dictionnaire de LAcademie Royale Espagnole Et Les Meilleurs Di](#)
[Days with the Old Force from Recollections and Reflections of an Old New Zealander](#)
[Nuovo Vocabolario Italiano Domestico](#)

[La Filosofia Morale Secondo L'Opinione Dei Peripatetici Ridotta in Compendio](#)

[Coutumes Du Pays Et Duché de Normandie Anciens Ressorts Et Enclaves d'icelui](#)

[North Worcester Its First Settlers and Old Farms An Historical Address Delivered Before the Chamberlain District Farmers Club at the Residence of A S Lowell North Worcester Dec 6 1889](#)
