

## TAXI SERIES COLLECTION

e. The Barber's Story cxliii. Sharpers who cheated each his Fellow, The Two, ii. 28.. Ali of Damascus and Sitt el Milah, Nouredin, iii. 3.. Now the dancing of Iblis pleased Queen Es Shuhba and she said to him, 'By Allah, this is a goodly dancing!' He thanked her for this and said to Tuhfeh, 'O Tuhfeh, there is not on the face of the earth a skilfuller than Ishac en Nedim; but thou art more skilful than he. Indeed, I have been present with him many a time and have shown him passages (234) on the lute, and there have betided me such and such things with him. (235) Indeed, the story of my dealings with him is a long one and this is no time to repeat it; but now I would fain show thee a passage on the lute, whereby thou shall be exalted over all the folk.' Quoth she to him, 'Do what seemeth good to thee.' So he took the lute and played thereon on wondrous wise, with rare divisions and extraordinary modulations, and showed her a passage she knew not; and this was liefer to her than all that she had gotten. Then she took the lute from him and playing thereon, [sang and] presently returned to the passage that he had shown her; and he said, 'By Allah, thou singest better than I!' As for Tuhfeh, it was made manifest to her that her former usance (236) was all of it wrong and that what she had learnt from the Sheikh Aboutawaif Iblis was the origin and foundation [of all perfection] in the art. So she rejoiced in that which she had gotten of [new skill in] touching the lute far more than in all that had fallen to her lot of wealth and raiment and kissed the Sheikh's hand.. 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: . . . . . A white one, from her sheath of tresses now laid bare And now again concealed in black, luxuriant hair; (256). . . . . b. The Controller's Story xxvii. On this wise they abode a whole year, at the end of which time Selim said to the queen-mother, 'Know that my life is not pleasing to me nor can I abide with you in contentment till I get me tidings of my sister and learn in what issue her affair hath resulted and how she hath fared after me. Wherefore I will go and be absent from you a year's space; then will I return to you, so it please God the Most High and I accomplish of this that which I hope.' Quoth she, 'I will not trust to thy word, but will go with thee and help thee to that which thou desirest of this and further thee myself therein.' So she took a ship and loaded it with all manner things of price, goods and treasures and what not else. Moreover, she appointed one of the viziers, a man in whom she trusted and in his fashion and ordinance, to rule the realm in their absence, saying to him, 'Abide [in the kingship] a full-told year and ordain all that whereof thou hast need. . . . . 1. The Wife's Device to Cheat her Husband dlxxxiv. I went out one night to the house of one of my friends and when it was the middle of the night, I sallied forth alone [to go home]. When I came into the road, I espied a sort of thieves and they saw me, whereupon my spittle dried up; but I feigned myself drunken and staggered from side to side, crying out and saying, "I am drunken." And I went up to the walls right and left and made as if I saw not the thieves, who followed me till I reached my house and knocked at the door, when they went away. . . . . f. The Lady and her Two Lovers dlxxxi. . . . . How long shall I, in weariness, for this estrangement pine, What while the spies of severance (106) do watch me all the night?. . . . . STORY OF THE OLD SHARPER. 117. The Righteousness of King Anoushirwan cccclxiv. The queen drank off her cup and bestowed on Tuhfeh a dress of cloth-of-pearl, fringed with red rubies, worth twenty thousand dinars, and a tray wherein were ten thousand dinars.. Then said Queen Es Shuhba, 'By Allah, O Sheikh, my sister Tuhfeh is indeed unique among the folk of her time, and I hear that she singeth upon all sweet-scented flowers.' 'Yes, O my lady,' answered Iblis, 'and I am in the utterest of wonderment thereat. But there remaineth somewhat of sweet-scented flowers, that she hath not besung, such as the myrtle and the tuberoses and the jessamine and the moss-rose and the like.' Then he signed to her to sing upon the rest of the flowers, that Queen Es Shuhba might hear, and she said, 'Harkening and obedience.' So she took the lute and played thereon in many modes, then returned to the first mode and sang the following verses: . . . . . Meanwhile, Belehwan the froward addressed himself to pay court to Caesar, King of the Greeks, (131) and seek help of him in making war upon his father, and he inclined unto him and gave him a numerous army. His father the king heard of this and sent to Caesar, saying, 'O king of illustrious might, succour not an evil-doer. This is my son and he hath done thus and thus and cut his brother's throat and that of his brother's son in the cradle.' But he told not the King of the Greeks that the child [had recovered and] was alive. When Caesar heard [the truth] of the matter, it was grievous to him and he sent back to Suleiman Shah, saying, 'If it be thy will, O king, I will cut off his head and send it to thee.' But he made answer, saying, 'I reckon not of him: the reward of his deed and his crimes shall surely overtake him, if not to-day, then to-morrow.' And from that day he continued to correspond with Caesar and to exchange letters and presents with him.. On the morrow, the Commander of the Faithful sat [in his hall of audience] and his Vizier Jaafer ben Yehya the Barmecide came in to him; whereupon he called to him, saying, "I would have thee bring me a youth who is lately come to Baghdad, hight [Sidi Nouredin Ali] the Damascene." Quoth Jaafer, "Harkening and obedience," and going forth in quest of the youth, sent to the markets and khans and caravanserais three days' space, but found no trace of him, neither lit upon tidings of him. So on the fourth day he presented himself before the Khalif and said to him, "O our lord, I have sought

him these three days, but have not found him." Quoth Er Reshid, "Make ready letters to Damascus. Belike he hath returned to his own land." So Jaafer wrote a letter and despatched it by a dromedary-courier to the city of Damascus; and they sought him there and found him not..? ? ? ? ?  
Though over me be the tombstone laid, if ever thou call on me, Though rotten my bone should be, thy voice I'll answer, come what will..(When Shehriyar heard this, he said in himself, 'By Allah, I have indeed been reckless in the slaying of women and girls, and praised be God who hath occupied me with this damsel from the slaughter of souls, for that the slaughter of souls is a grave [matter!] By Allah, if Shah Bekht spare the vizier, I will assuredly spare Shehrzad!' Then he gave ear to the story and heard her say to her sister:).By Allah, come ye forth to me, for lo, I'm come to you I May he who's wronged the victory get and God defend the right! (70).One day, the Commander of the Faithful's breast was straitened; so he sent after his Vizier Jaafer the Barmecide and Ishac the boon-companion and Mesrour the eunuch, the swordsman of his vengeance; and when they came, he changed his raiment and disguised himself, whilst Jaafer [and Ishac] and Mesrour and El Fezll (164) and Younus (165) (who were also present) did the like. Then he went out, he and they, by the privy gate, to the Tigris and taking boat, fared on till they came to near Et Taf, (166) when they landed and walked till they came to the gate of the thoroughfare street. (167) Here there met them an old man, comely of hoariness and of a venerable and dignified bearing, pleasing (168) of aspect and apparel. He kissed the earth before Ishac el Mausili (for that he knew but him of the company, the Khalif being disguised, and deemed the others certain of his friends) and said to him, 'O my lord, there is presently with me a slave-girl, a lutanist, never saw eyes the like of her nor the like of her grace, and indeed I was on my way to pay my respects to thee and give thee to know of her; but Allah, of His favour, hath spared me the trouble. So now I desire to show her to thee, and if she be to thy liking, well and good: else I will sell her.' Quoth Ishac, 'Go before me to thy barrack, till I come to thee and see her.' Like a sun at the end of a cane in a hill of sand, iii. 190..Then he returned to the city and forgot the youth; so the servants went in to him and said to him, 'O king, if thou keep silence concerning yonder youth, who would have slain thee, all thy servants will presume upon thee, and indeed the folk talk of this matter.' With this the king waxed wroth and saying, 'Fetch him hither,' commanded the headsman to strike off his head. So they [brought the youth and] bound his eyes; and the headsman stood at his head and said to the king, 'By thy leave, O my lord, I will strike off his head.' But the king said, 'Stay, till I look into his affair. Needs must I put him to death and the slaying of him will not escape [me].' So he restored him to the prison and there he abode till it should be the king's will to put him to death..? ? ? ? ? e. The Fifth Voyage of Sindbad the Sailor divi. So he opened to me and I went out and had not gone far from the house when I met a woman, who said to me, "Methinks a long life was fore-ordained to thee; else hadst thou not come forth of yonder house." "How so?" asked I, and she answered, "Ask thy friend [such an one," naming thee,] "and he will acquaint thee with strange things." So, God on thee, O my friend, tell me what befell thee of wonders and rarities, for I have told thee what befell me.' 'O my brother,' answered I, 'I am bound by a solemn oath.' And he said, 'O my friend, break thine oath and tell me.' Quoth I, 'Indeed, I fear the issue of this.' [But he importuned me] till I told him all, whereat he marvelled. Then I went away from him and abode a long while, [without farther news]..? ? ? ? ? An you'd of evil be quit, look that no evil yon do; Nay, but do good, for the like God will still render to you..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;.The prefect bade carry him to his lodging; but one of those in attendance upon him, by name El Muradi, said to him, "What wilt thou do? This man is clad in rich clothes and on his finger is a ring of gold, the bezel whereof is a ruby of great price; so we will carry him away and slay him and take that which is upon him of raiment [and what not else] and bring it to thee; for that thou wilt not [often] see profit the like thereof, more by token that this fellow is a stranger and there is none to enquire concerning him." Quoth the prefect, "This fellow is a thief and that which he saith is leasing." And Noureddin said, "God forbid that I should be a thief!" But the prefect answered, "Thou liest." So they stripped him of his clothes and taking the ring from his finger, beat him grievously, what while he cried out for succour, but none succoured him, and besought protection, but none protected him. Then said he to them, "O folk, ye are quit of (12) that which ye have taken from me; but now restore me to my lodging." But they answered, saying, "Leave this knavery, O cheat! Thine intent is to sue us for thy clothes on the morrow." "By Allah, the One, the Eternal," exclaimed he, "I will not sue any for them!" But they said, "We can nowise do this." And the prefect bade them carry him to the Tigris and there slay him and cast him into the river..5. Noureddin Ali of Cairo and his Son Bedreddin Hassan xx. The Seventh Day..Meanwhile Shah Khatoun went in to the king's son and conceived by him and bore a son, as he were the resplendent moon. When Belehwan saw this that had betided his brother, jealousy and envy overcame him; so he went in one night to his father's house and coming to his brother's lodging, saw the nurse sleeping at the chamber-door, with the cradle before her and therein his brother's child asleep. Belehwan stood by him and fell to looking upon his face, the radiance whereof was as that of the moon, and Satan insinuated himself into his heart, so that he bethought himself and said, 'Why is not this child mine? Indeed, I am worthier of him than my brother, [yea], and of the damsel and the kingship.' Then envy got the better of him and anger spurred him, so that he took out a knife and setting it to the child's gullet, cut his throat and would have severed his windpipe..When the Khalif heard these his verses, he was moved to exceeding delight and taking the cup, drank it off, and they ceased not to drink and carouse till the wine rose to their heads. Then said Aboulhusn to the Khalif, "O boon-companion mine, of a truth I am perplexed concerning my affair, for meseemed I was Commander of the Faithful and ruled and gave gifts and largesse, and in very deed, O my brother, it was not a dream." "These were the delusions of sleep," answered the Khalif and crumbling a piece of henbane into the cup, said to him, "By my life, do thou drink this cup."

And Aboulhusn said, "Surely I will drink it from thy hand." Then he took the cup from the Khalif's hand and drank it off, and no sooner had it settled in his belly than his head forewent his feet [and he fell down senseless]..So the prefect carried him up to the Sultan and he said, "I have an advertisement for thee, O my lord." "What is thine advertisement?" asked the Sultan; and the thief said, "I repent and will deliver into thy hand all who are evildoers; and whomsoever I bring not, I will stand in his stead." Quoth the Sultan, "Give him a dress of honour and accept his profession of repentance." So he went down from the presence and returning to his comrades, related to them that which had passed and they confessed his subtlety and gave him that which they had promised him. Then he took the rest of the stolen goods and went up with them to the Sultan. When the latter saw him, he was magnified in his eyes and he commanded that nought should be taken from him. Then, when he went down, [the Sultan's] attention was diverted from him, little by little, till the case was forgotten, and so he saved the booty [for himself]. The folk marvelled at this and the fifteenth officer came forward and said, 'Know that among those who make a trade of knavery are those whom God the Most High taketh on their own evidence against themselves.' 'How so?' asked they; and he said..Presently, El Abbas looked out of the window of the saloon and saw thereby a house of goodly ordinance, lofty of building and abounding in chambers, with two upper stories; but therein was no sign of inhabitants. So he said to the merchant, "Indeed, thou exceedest in doing us honour; but, by Allah, I will not eat of thy victual till thou tell me what is the reason of the emptiness of yonder house." "O my lord," answered the other, "that was El Ghitrif's house and he was admitted to the mercy of God (79) and left none other heir than myself; so it became mine, and by Allah, if thou hast a mind to sojourn in Baghdad, do thou take up thine abode in this house, so thou mayst be in my neighbourhood; for that indeed my heart inclineth unto thee with love and I would have thee never absent from my sight, so I may still have my fill of thee and hearken to thy speech." El Abbas thanked him and said to him, "Indeed, thou art friendly in thy speech and exceedest [in courtesy] in thy discourse, and needs must I sojourn in Baghdad. As for the house, if it like thee, I will abide therein; so take of me its price." THE SIXTH OFFICER'S STORY..148. The Lovers of Medina dxcvii. Of patience, thy whilom endearments again, That I never to any divulged, nor deny.Presently, he caught sight of an earthen pan turned over upon its mouth; so he raised it from the ground and found under it a horse's tail, freshly cut off, and the blood oozing from it; whereby he knew that the cook adulterated his meat with horses' flesh. When he discovered this default, he rejoiced therein and washing his hands, bowed his head and went out; and when the cook saw that he went and gave him nought, he cried out, saying, 'Stay, O sneak, O slink-thief!' So the lackpenny stopped and said to him, 'Dost thou cry out upon me and becall [me] with these words, O cuckold?' Whereat the cook was angry and coming down from the shop, said, 'What meanest thou by thy speech, O thou that devourest meat and kouskoussou and bread and seasoning and goest forth with "Peace (13)[be on thee!]," as it were the thing had not been, and payest down nought for it?' Quoth the lackpenny, 'Thou liest, O son of a cuckold!' Wherewith the cook cried out and laying hold of the lackpenny's collar, said, 'O Muslims, this fellow is my first customer (14) this day and he hath eaten my food and given me nought.' e. The Niggard and the Loaves of Bread dlxxx.After that, there appeared a queen, never saw eyes a goodlier than she nor than her attributes; she was clad in rich raiment, embroidered with pearls and jewels, and on her head was a crown set with various kinds of pearls and jewels. About her were five hundred slave-girls, high-bosomed maids, as they were moons, screening her, right and left, and she among them as she were the moon on the night of its full, for that she was the most of them in majesty and dignity. She gave not over walking, till she came to Tuhfeh, whom she found gazing on her in amazement; and when the latter saw her turn to her, she rose to her, standing on her feet, and saluted her and kissed the earth before her..The Fourteenth Night of the Month..Quoth Ishac, 'Indeed, this was of thy fair fortune. By Allah, I know not that which thou knowest in this craft!' Then he arose and going to a chest, brought out therefrom striped clothes of great price, netted with jewels and great pearls, and said to her, 'In the name of God, don these, O my lady Tuhfeh.' So she arose and donned those clothes and veiled herself and went up [with Ishac] to the palace of the Khalifate, where he made her stand without, whilst he himself went in to the Commander of the Faithful (with whom was Jaafer the Barmecide) and kissing the earth before him, said to him, 'O Commander of the Faithful, I have brought thee a damsel, never saw eyes her like for excellence in singing and touching the lute; and her name is Tuhfeh.' (186) 'And where,' asked Er Reshed, 'is this Tuhfeh, who hath not her like in the world?' Quoth Ishac, 'Yonder she stands, O Commander of the Faithful;' and he acquainted the Khalif with her case from first to last. Then said Er Reshid, 'It is a marvel to hear thee praise a slave-girl after this fashion. Admit her, so we may see her, for that the morning may not be hidden.' At their appointed terms souls die; but for despair My soul is like to die, or ere its term betide..When the king heard this story, he said in himself, "Verily, had I given ear to the sayings of my courtiers and inclined to the idle prate [of those who counselled me] in the matter of [the slaying of] my vizier, I had repented to the utterest of repentance, but praised be God, who hath disposed me to mansuetude and long-suffering and hath endowed me with patience!" Then he turned to the vizier and bade him return to his dwelling and [dismissed] those who were present, as of wont.. Then spare me, by Him who vouchsafed thee the kingship; For a gift in this world is the regal estate.. I am a man in whom good faith's a natural attribute; The deeds of every upright man should with his speech agree..Then she folded the letter and giving it to her slave-girl, bade her carry it to El Abbas and bring back his answer thereto. Accordingly, Shefikeh took the letter and carried it to the prince, after the doorkeeper had sought leave of him to admit her. When she came in to him, she found with him five damsels, as they were moons, clad in [rich] apparel and ornaments; and when he saw her, he said to her, "What is thine occasion, O handmaid of good?" So she put out her hand to him with the letter, after she had kissed it, and he bade one of his slave-girls receive it from her. Then he took it from the girl and breaking it open, read it and apprehended its purport; whereupon "We are God's and to Him we return!" exclaimed he and calling for ink- horn and paper, wrote the

following verses: When the king had read this letter, he rejoiced with an exceeding joy and bestowed on me great store of presents and entreated me with the utmost honour. Some days after this, I sought of him leave to depart, but he granted it not to me save after much pressing. So I took leave of him and shipped with divers merchants and others, intending for my own country and having no desire for travel or traffic. We sailed on, without ceasing, till we had passed many islands; but, one day, as we fared on over a certain tract of the sea, there came forth upon us a multitude of boats full of men like devils, clad in chain-mail and armed with swords and daggers and bows and arrows, and surrounded us on every side. They entreated us after the cruellest fashion, smiting and wounding and slaying those who made head against them, and taking the ship, with the crew and all that were therein, carried us to an island, where they sold us all for a low price. A rich man bought me and taking me into his house, gave me to eat and drink and clothed me and entreated me kindly, till my heart was comforted and I was somewhat restored..Three Men and our Lord Jesus, The, i. 282..? ? ? ? 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..? ? ? ? c. The Jewish Physician's Story xxviii.The Eighth Day..Fourteenth Officer's Story, The, ii. 183..When King El Aziz heard the damsel's song, her speech and her verses pleased him and he said to El Abbas, "O my son, verily, these damsels are weary with long versifying, and indeed they make us yearn after the dwellings and the homesteads with the goodliness of their songs. Indeed, these five have adorned our assembly with the excellence of their melodies and have done well in that which they have said before those who are present; wherefore we counsel thee to enfranchise them for the love of God the Most High." Quoth El Abbas, "There is no commandment but thy commandment;" and he enfranchised the ten damsels in the assembly; whereupon they kissed the hands of the king and his son and prostrated themselves in thanksgiving to God the Most High. Then they put off that which was upon them of ornaments and laying aside the lutes [and other] instruments of music, clave to their houses, veiled, and went not forth. (144)..? ? ? ? An thou'dst vouchsafe to favour me,'twould lighten my despair, Though but in dreams thine image 'twere that visited my bed..When came the time [of the accomplishment] of the foreordered fate and the fortune graven on the forehead and there abode for the boy but ten days till the seven years should be complete, there came to the mountain hunters hunting wild beasts and seeing a lion, gave chase to him. He fled from them and seeking refuge in the mountain, fell into the pit in its midst. The nurse saw him forthright and fled from him into one of the closets; whereupon the lion made for the boy and seizing upon him, tore his shoulder, after which he sought the closet wherein was the nurse and falling upon her, devoured her, whilst the boy abode cast down in a swoon. Meanwhile, when the hunters saw that the lion had fallen into the pit, they came to the mouth thereof and heard the shrieking of the boy and the woman; and after awhile the cries ceased, whereby they knew that the lion had made an end of them..? ? ? ? b. The Cook's Story (238) cxxi..? ? ? ? ? ? ? ? aa. Story of Aziz and Azizeh cxliii..So he said to her, 'Do thou excuse me, for my servant hath locked the door, and who shall open to us?' Quoth she, 'O my lord, the padlock is worth [but] half a score dirhems.' So saying, she tucked up [her sleeves] from fore-arms as they were crystal and taking a stone, smote upon the padlock and broke it. Then she opened the door and said to him, 'Enter, O my lord.' So he entered, committing his affair to God, (to whom belong might and majesty,) and she entered after him and locked the door from within. They found themselves in a pleasant house, comprising all (262) weal and gladness; and the young man went on, till he came to the sitting-chamber, and behold, it was furnished with the finest of furniture [and arrayed on the goodliest wise for the reception of guests,] as hath before been set out, [for that it was the house of the man aforesaid]..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."..So the vizier went in to his daughter and said to her, 'O my daughter, the king seeketh thee of me and desireth to marry thee.' 'O my father,' answered she 'I desire not a husband and if thou wilt marry me, marry me not but with one who shall be below me in rank and I nobler than he, so he may not turn to other than myself nor lift his eyes upon me, and marry me not to one who is nobler than I, lest I be with him as a slave-girl and a serving-woman.' So the vizier returned to the king and acquainted him with that which his daughter had said, whereat he redoubled in desire and love-liking for her and said to her father, 'An thou marry me not to her of good grace, I will take her by force in thy despite.' The vizier again betook himself to his daughter and repeated to her the king's words, but she replied, 'I desire not a husband.' So he returned to the king and told him what she said, and he was wroth and threatened the vizier, whereupon the latter took his daughter and fled with her..? ? ? ? a. The King and his Vizier's Wife dccccclxxx..Now the king had a brother, whom he had imprisoned in that pit of old time, and he had died [there]; but the folk of the realm thought that he was alive, and when his [supposed] imprisonment grew long, the king's officers used to talk of this and of the tyranny of the king, and the report spread abroad that the king was a tyrant, wherefore they fell upon him one day and slew him. Then they sought the well and brought out Abou Sabir therefrom, deeming him the king's brother, for that he was the nearest of folk to him [in favour] and the likest, and he had been long in the prison. So they doubted not but that he was the prince in question and said to him, 'Reign thou in thy brother's room, for we have slain him and thou art king in his stead.' But Abou Sabir was silent and spoke not a word; and he knew that this was the issue of his patience. Then he arose and sitting down on the king's throne, donned the royal raiment and discovered justice and equity and the affairs [of the realm] prospered [in his hand]; wherefore the folk obeyed him and the people inclined to him and many were his troops..So the old woman returned to the lover and said to him, "I have skilfully contrived the affair for thee with her; [and now it behoveth us to amend that we have marred]. So go now and sit with the draper and bespeak him of the turban-cloth, [saying, 'The turban-cloth I bought of thee I chanced to burn in two places; so I gave it to a certain old woman, to get mended, and she took it and went away, and I know not her dwelling-place.'] When thou seest me pass by, rise and lay hold of me [and demand of me the turban-cloth], to the intent that I may amend her case with her husband and that thou mayst be even with her." So he

repaired to the draper's shop and sat down by him and said to him, "Thou knowest the turban-cloth I bought of thee?" "Yes," answered the draper, and the other said, "Knowest thou what is come of it?" "No," replied the husband, and the youth said, "After I bought it of thee, I fumigated myself (58) and it befell that the turban-cloth was burnt in two places. So I gave it to a woman, whose son, they said, was a fine-drawer, and she took it and went away with it; and I know not her abiding-place." When the draper heard this, he misdoubted him [of having wrongly suspected his wife] and marvelled at the story of the turban-cloth, and his mind was set at ease concerning her..They abode thus awhile and presently she said, "Up to now we have not become drunken; let me pour out." So she took the cup and gave him to drink and plied him with liquor, till he became drunken, when she took him and carried him into a closet. Then she came out, with his head in her hand, what while I stood silent, fixing not mine eyes on hers neither questioning her of this; and she said to me, "What is this?" "I know not," answered I; and she said, "Take it and cast it into the river." I obeyed her commandment and she arose and stripping herself of her clothes, took a knife and cut the dead man's body in pieces, which she laid in three baskets, and said to me, "Throw them into the river.".The wife of the shopkeeper, to wit, the nurse, came out, with the rest of those who came out, to divert herself with gazing upon the show, and when she saw El Abbas and beheld his beauty and the goodness of his army and that which he had brought back with him of herds and slaves and slave-girls and mamelukes, she improvised and recited the following verses:..Young Men, El Hejjaj and the Three, i. 53..?STORY OF THE WEAVER WHO BECAME A PHYSICIAN BY HIS WIFE'S COMMANDMENT..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.'? ? ? ? ? c. The Third Old Man's Story ii.? ? ? ? ? Thus unto thee have I set forth my case; consider well My words, so thou mayst guided be aright by their intent..''Be it as thou deemest," answered Er Reshid and caused return the damsel to her chamber, saying to her, "The Lady Zubeideh saith thus and thus." Quoth she, "God requite her for me with good! Indeed, thou dealest equitably, O Commander of the Faithful, in this judgment." And he answered, "Go now to thy place, and to-morrow we will let bring thy lord." So she kissed the earth and recited the following verses:..[When the appointed day arrived], I arose and changing my clothes and favour, donned sailor's apparel; then I took with me a purse full of gold and buying good [victual for the] morning-meal, accosted a boatman [at Deir et Tin] and sat down and ate with him; after which said I to him, "Wilt thou hire me thy boat?" Quoth he, "The Commander of the Faithful hath commanded me to be here;" and he told me the story of the concubines and how the Khalif purposed to drown them that day. When I heard this from him, I brought out to him half a score dinars and discovered to him my case, whereupon quoth he to me, "O my brother, get thee empty calabashes, and when thy mistress cometh, give me to know of her and I will contrive the trick."..It chances whiles that the blind man escapes a pit, ii. 51..Two months after this occurrence, there came to me one of the Cadi's officers, with a scroll, wherein was the magistrate's writ, summoning me to him. So I accompanied the officer and went in to the Cadi, whereupon the plaintiff, to wit, he who had taken out the summons, sued me for two thousand dirhems, avouching that I had borrowed them of him as the woman's agent. (117) I denied the debt, but he produced against me a bond for the amount, attested by four of those who were in company [on the occasion]; and they were present and bore witness to the loan. So I reminded them of my kindness and paid the amount, swearing that I would never again follow a woman's counsel. Is not this marvellous?'.Vizier Er Rehwan, King Shah Bekht and his, i. 215..When his father saw the strength of his determination to travel, he fell in with his wishes and equipped him with five thousand dinars in cash and the like in merchandise and sent with him two serving-men. So the youth set out, trusting in the blessing of God the Most High, and his father went out with him, to take leave of him, and returned [to Damascus]. As for Nouredin Ali, he gave not over travelling days and nights till he entered the city of Baghdad and laying up his loads in the caravanserai, made for the bath, where he did away that which was upon him of the dirt of the road and putting off his travelling clothes, donned a costly suit of Yemen stuff, worth an hundred dinars. Then he put in his sleeve (6) a thousand mithcals (7) of gold and sallied forth a-walking and swaying gracefully as he went. His gait confounded all those who beheld him, as he shamed the branches with his shape and belittled the rose with the redness of his cheeks and his black eyes of Babylonian witchcraft; indeed, thou wouldst deem that whoso looked on him would surely be preserved from calamity; [for he was] even as saith of him one of his describers in the following verses:..? ? ? ? ? s. The Journeyman and the Girl dccccix.As he was about to go away, the cook said to him, 'O youth, doubtless thou art a stranger?' And he answered, 'Yes.' Quoth the cook, 'It is reported in one of the Traditions [of the Prophet that he said,] "Loyal admonition is [a part] of religion;" and the understanding say, "Admonition is of the characteristics of the true believers." And indeed that which I have seen of thy fashions pleaseth me and I would fain give thee a warning.' 'Speak out thy warning,' rejoined Selim, 'and may God strengthen thine affair!' Then said the cook, 'Know, O my son, that in this our country, whenas a stranger entereth therein and eateth of flesh-meat and drinketh not old wine thereon, this is harmful unto him and engendereth in him dangerous disorders. Wherefore, if thou have provided thee somewhat thereof, (71) [it is well;] but, if not, look thou procure it, ere thou take the meat and carry it away.' 'May God requite thee with good!'

rejoined Selim. 'Canst thou direct me where it is sold?' And the cook said, 'With me is all that thou seekest thereof.' 'Is there a way for me to see it?' asked the young man; and the cook sprang up and said, 'Pass on.' So he entered and the cook showed him somewhat of wine; but he said, 'I desire better than this.' Whereupon he opened a door and entering, said to Selim, 'Enter and follow me.' When he felt the water, he struck out, and gave not over swimming till he landed upon an island, where he abode five days, finding nothing which he might eat or drink; but, on the sixth day, when he despaired of himself, he caught sight of a passing ship; so he made signals to the crew and they came and took him up and fared on with him to an inhabited country, where they set him ashore, naked as he was. There he saw a man tilling; so he sought guidance of him and the husbandman said, 'Art thou a stranger?' 'Yes,' answered the king and sat with him and they talked. The husbandman found him quickwitted and intelligent and said to him, 'If thou sawest a comrade of mine, thou wouldst see him the like of what I see thee, for his case is even as thy case, and he is presently my friend.' . . . e. King Dadbin and his Viziers cccclv. Lackpenny and the Cook, The, i. 9. . . . O thou my inclining to love him that blamest, Shall lovers be blamed for the errors of Fate? Calcutta (1814-18) Text. 183. Then they arose and went up to the palace, whereupon the trays of food were brought and they ate and drank; after which quoth Queen Es Shuhba, 'O Tuhfeh, sing to us, by way of thankoffering for thy deliverance, and favour us with that which shall solace our minds, for that indeed my mind hath been occupied with thee.' Quoth Tuhfeh 'Hearkening and obedience, O my lady.' So she improvised and sang the following verses: Aboulhusn abode with his wife in eating and drinking and all delight of life, till all that was with them was spent, when he said to her, "Harkye, O Nuzhet el Fuad!" "At thy service," answered she, and he said, "I have it in mind to play a trick on the Khalif and thou shalt do the like with the Lady Zubeideh, and we will take of them, in a twinkling, two hundred dinars and two pieces of silk." "As thou wilt," answered she; "but what thinkest thou to do?" And he said, "We will feign ourselves dead and this is the trick. I will die before thee and lay myself out, and do thou spread over me a kerchief of silk and loose [the muslin of] my turban over me and tie my toes and lay on my heart a knife, and a little salt. (35) Then let down thy hair and betake thyself to thy mistress Zubeideh, tearing thy dress and buffeting thy face and crying out. She will say to thee, 'What aileth thee?' and do thou answer her, saying, 'May thy head outlive Aboulhusn el Khelia! For he is dead.' She will mourn for me and weep and bid her treasurers give thee a hundred dinars and a piece of silk and will say to thee, 'Go lay him out and carry him forth [to burial].' So do thou take of her the hundred dinars and the piece of silk and come back, and when thou returnest to me, I will rise up and thou shalt lie down in my place, and I will go to the Khalif and say to him, 'May thy head outlive Nuzhet el Fuad!' and tear my dress and pluck at my beard. He will mourn for thee and say to his treasurer, 'Give Aboulhusn a hundred dinars and a piece of silk.' Then he will say to me, 'Go; lay her out and carry her forth;' and I will come back to thee." When the king heard this, he could not contain himself, but rushed in upon them and said to them, 'Out on you! What did ye? Tell me.' And they said, 'Pardon, O king.' Quoth he, 'An ye would have pardon from God and me, it behoveth you to tell me the truth, for nothing shall save you from me but truth-speaking.' So they prostrated themselves before him and said, 'By Allah, O king, the viziers gave us this gold and taught us to lie against Abou Teman, so thou mightest put him to death, and what we said was their words.' When the king heard this, he plucked at his beard, till he was like to tear it up by the roots and bit upon his fingers, till he well-nigh sundered them in twain, for repentance and sorrow that he had wrought hastily and had not delayed with Abou Temam, so he might look into his affair. . . 128. The Ferryman of the Nile and the Hermit cccclxxix. Things, The King who knew the Quintessence of, i. 239. 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. . . My fruit is a jewel all wroughten of gold, ii. 245. . . Destiny, Of, i. 136. . . 83. Adi ben Zeid and the Princess Hind dclxviii. . . . Like the full moon she shows upon a night of fortune fair, Slender of shape and charming all with her seductive air. . . Hardly had we settled ourselves in the place when we heard a noise of kicking [at the door] and people running right and left and questioning the cook and saying, "Hath any one passed by thee?" "Nay," answered he; "none hath passed by me." But they ceased not to go round about the shop till the day broke, when they turned back, disappointed. Then the cook removed the grass and said to us, "Arise, for ye are delivered from death." So we arose, and we were uncovered, without mantle or veil; but the cook carried us up into his house and we sent to our lodgings and fetched us veils; and we repented unto God the Most High and renounced singing, (138) for indeed this was a great deliverance after stress. . . . The intercessor who to thee herself presenteth veiled Is not her like who naked comes with thee to intercede. . . . A fire in mine entrails burns, than which the fire of the hells denounced For sinners' torment less scathing is: it seeketh me to slay. . . . 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 clear'd my sky was by the sweet of our foregathering And not a helper there remained to disuniting Fate, . . . What strength have I solicitude and long desire to bear, iii. 20. . . . Your water I'll leave without drinking, for there Too many already have drunken whilere. . . One day, Ishac let bring all who were with him of slave-girls from the house of instruction and carried them up to Er Reshid's palace, leaving none in his house save Tuhfeh and a cookmaid; for that he bethought him not of Tuhfeh, nor did she occur to his mind, and none of the damsels remembered him of her. When she saw that the house was

empty of the slave-girls, she took the lute (now she was unique in her time in smiting upon the lute, nor had she her like in the world, no, not Ishac himself, nor any other) and sang thereto the following verses: . . . . How oft I've waked, how many a cup of sorrow have I drained, Watching the stars of night go by, for sleepless languishment!. Presently, there came in upon us a spunger, without leave, and we went on playing, whilst he played with us. Then quoth the Sultan to the Vizier, "Bring the spunger who cometh in to the folk, without leave or bidding, that we may enquire into his case. Then will I cut off his head." So the headsman arose and dragged the spunger before the Sultan, who bade cut off his head. Now there was with them a sword, that would not cut curd; (151) so the headsman smote him therewith and his head flew from his body. When we saw this, the wine fled from our heads and we became in the sorriest of plights. Then my friends took up the body and went out with it, that they might hide it, whilst I took the head and made for the river. . . . . Fain, fain would I forget thy love. Alack, my heart denies To be consoled, and 'gainst thy wrath nought standeth me in stead. Now there was in the camp a wise woman, (11) and she questioned him of the new-born child, if it was male or female. Quoth he, 'It is a girl!'; and she said, 'She shall do whoredom with a hundred men and a journeyman shall marry her and a spider shall slay her.' When the journeyman heard this, he returned upon his steps and going in to the woman, took the child from her by wile and slit its paunch. Then he fled forth into the desert at a venture and abode in strangerhood what [while] God willed. . . . . The raven of parting croaks loud at our door; Alas, for our raven cleaves fast to us aye! When the morning morrowed and the king sat on the throne of his kingship, he summoned the chief of his viziers and said to him, "What deemest thou of this that yonder robber-youth hath done? Behold, he hath entered my house and lain down on my bed and I fear lest there be an intrigue between him and the woman. How deemest thou of the affair?" "God prolong the king's continuance!" replied the vizier. "What sawest thou in this youth [to make thee trust in him]? Is he not vile of origin, the son of thieves? Needs must a thief revert to his vile origin, and whoso reareth the young of the serpent shall get of them nought but biting. As for the woman, she is not at fault; for, since [the] time [of her marriage with thee] till now, there hath appeared from her nought but good breeding and modesty; and now, if the king give me leave, I will go to her and question her, so I may discover to thee the affair." Accordingly, the servant carried this message to the lieutenant of police, who was standing at the assessor's door, and he said, "This is reasonable." Then said [the assessor] to the servant, "Harkye, O eunuch! Go and fetch us such an one the notary;" for that he was his friend [and it was he whose name he had forged as the drawer-up of the contract]. So the lieutenant of police sent after him and fetched him to the assessor, who, when he saw him, said to him, "Get thee to such an one, her with whom thou marriedst me, and cry out upon her, and when she cometh to thee, demand of her the contract and take it from her and bring it to us." And he signed to him, as who should say, "Bear me out in the lie and screen me, for that she is a strange woman and I am in fear of the lieutenant of police who standeth at the door; and we beseech God the Most High to screen us and you from the trouble of this world. Amen." . . . . . Yea, and how slaves and steeds and good and virgin girls Were proffered thee to gift, thou hast not failed to cite. . . . . ea. Story of the Barber's First Brother xxxi. . . . . 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. . . . . My place is the place of the fillet and pearls And the fair are most featly with jasmine bedight. . . . . If thou forsake us, there is none Can stand to us instead of thee. As fate would have it, the chief of the police was passing through the market; so the people told him [what was to do] and he made for the door and burst it open. We entered with a rush and found the thieves, as they had overthrown my friend and cut his throat; for they occupied not themselves with me, but said, 'Whither shall yonder fellow go? Indeed, he is in our grasp.' So the prefect took them with the hand (129) and questioned them, and they confessed against the woman and against their associates in Cairo. Then he took them and went forth, after he had locked up the house and sealed it; and I accompanied him till he came without the [first] house. He found the door locked from within; so he bade break it open and we entered and found another door. This also he caused burst in, enjoining his men to silence till the doors should be opened, and we entered and found the band occupied with a new victim, whom the woman had just brought in and whose throat they were about to cut. FIROUZ AND HIS WIFE (175). Thereat Queen Zelzeleh was moved to exceeding delight and bidding her treasurers bring a basket, wherein were fifty pairs of bracelets and the like number of earrings, all of gold, set with jewels of price, the like whereof nor men nor Jinn possessed, and an hundred robes of coloured brocade and an hundred thousand dinars, gave the whole to Tuhfeh. Then she passed the cup to her sister Sherareh, who had in her hand a stalk of narcissus; so she took it from her and turning to Tuhfeh, said to her, 'O Tuhfeh, sing to me on this.' 'Harkening and obedience,' answered she and improvised and sang the following verses: Then they drew up the contract of marriage and the merchant said, "I desire to go in to her this night." So they carried her to him in procession that very night, and he prayed the prayer of eventide and entered the privy chamber prepared for him; but, when he lifted the veil from the face of the bride and looked, he saw a foul face and a blameworthy aspect; yea, he beheld somewhat the like whereof may God not show thee! loathly, dispensing from description, inasmuch as there were reckoned in her all legal defects. (259) So he repented, whenas repentance availed him not, and knew that the girl had cheated him. However, he lay with the bride, against his will, and abode that night sore troubled in mind, as he were in the prison of Ed Dilem. (260) Hardly had the day dawned when he arose from her and betaking himself to one of the baths, dozed there awhile, after which he made the ablution of defilement (261) and washed his clothes. Then he went out to the coffee-house and drank a cup of coffee; after which he returned to his shop and opening the door, sat down, with discomfiture and chagrin written on his face. . . . . b. The Second Officer's Story dccccxxii. . . . . I shut myself up with my love; no spy betwixt us was; We feared no enemies' despite, no envious neighbour's hate. 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. . . . . Would he were not, who sundered us upon the parting-day! How many a body hath he slain, how many a bone laid bare! . . . So saying, he sprang to his feet and catching up the thigh-bone of one of the dead, cried out at the top of his voice, saying, 'O ye dead, take them!' And he smote one of them, whilst his comrade [El Merouzi] smote another and they cried out at them and buffeted them on the napes of their necks; whereupon the thieves left that which was with them of plunder and fled; and indeed their wits forsook them [for terror] and they stayed not in their flight till they came forth of the Magians' burial-ground and left it a parasang's length behind them, when they halted, trembling and affrighted for the soreness of that which had betided them of fear and amazement at the dead. By Him whom I worship, indeed, I swear, O thou that mine eye dost fill, ii. 213. . . . . g. King Bihkerd ccclxiv. . . . . By God, forgetfulness of her shall never cross my mind, What while I wear the bonds of life nor when of death they're rent. . . . . Let destiny with loosened rein its course appointed fare And lie thou down to sleep by night, with heart devoid of care; Trust in God, Of, 114. . . . . Quoth thou, "The goodliest of things is patience and its use: Its practice still mankind doth guide to all that's fair and fine." . . . Merchants, The Sharper and the, ii. 46.

- [A View of the Covenant of Grace from the Sacred Records to Which Is Subjoined a Memorial Concerning Personal and Family Fasting by Thomas Boston](#)
- [The History of England from the Invasion of Julius Cisar to the Revolution in 1688 by David Hume Esq a New Edition Corrected to Which Is Added a Complete Index of 8 Volume 3](#)
- [A Journey Through Spain in the Years 1786 and 1787 With Particular Attention to the Agriculture Manufactures Commerce Population Taxes and Revenue of That Country by Joseph Townsend in Three Volumes of 3 Volume 3](#)
- [A Collection of the Parliamentary Debates in England from the Year M DC LXVIII to the Present Time of 24 Volume 2](#)
- [The Pleasing Instructor or Entertaining Moralists Consisting of Select Essays Relations Visions and Allegories Collected from the Most Eminent English Authors to Which Are Prefixed New Thoughts on Education a New Edition](#)
- [The New Theory of Generation According to the Best and Latest Discoveries in Anatomy Farther Improved and Fully Displayed by J C MD Voll of 1 Volume 1](#)
- [The Works of Horace Translated Literally Into English Prose For the Use of Those Who Are Desirous of Acquiring or Recovering a Competent Knowledge of the Latin Language by C Smart in Two Volumes of 2 Volume 2](#)
- [An Institute of the Law of Scotland in Four Books in the Order of Sir George Mackenzies Institutions of That Law by John Erskine in Two Volumes of 2 Volume 2](#)
- [The History and Antiquities of Yarmouth in the County of Norfolk Collected from Antient Records and Other Authentic Materials by the Late Rev Charles Parkin](#)
- [The Works of the Poets of Great Britain and Ireland with Prefaces Biographical and Critical by Samuel Johnson Volume the Eighth Containing Young Churchill Lloyd Falconer and Thomson of 8 Volume 8](#)
- [Theatre Anglois Tome III Le](#)
- [The Charters and Acts of Assembly of the Province of Pennsylvania in Two Volumes \[-III\] Volume I](#)
- [A New Collection in Prose and Verse for the Use of Schools a New Edition with Additions Carefully Corrected](#)
- [The Miscellaneous Works of Bishop Atterbury with Historical Notes by J Nichols of 5 Volume 3](#)
- [A Collection of Decisions of the Court of Kings Bench Upon the Poors Laws Down to the Present Time by a Barrister at Law of the Inner Temple to Which Are Prefixed Extracts from the Statutes Concerning the Poor](#)
- [A General History of Ireland from the Earliest Accounts to the Present Time by John Huddleston Wynne Gent Embellished with Cuts in Three Volumes of 3 Volume 1](#)
- [The Psalms of David Imitated in the Language of the New Testament by I Watts the Twenty Third Edition](#)
- [The Life of Voltaire With Notes Illustrative and Explanatory Translated from the French by G P Monke](#)
- [The Psalms of David with Hymns and Spiritual Songs Also the Catechism Confession of Faith and Liturgy of the Reformed Church in the Netherlands for the Use of the Reformed Dutch Church in North-America](#)
- [The Manners and Customs of the Romans Translated from the French](#)
- [Memoires de la Societe de Linguistique de Paris Vol 7 1er Fascicule](#)
- [Gedichte Walthers Von Der Vogelweide Die](#)
- [The Life of Guzman dAlfarache Or the Spanish Rogue to Which Is Added the Celebrated Tragi-Comedy Celestina in Two Volumes Written in Spanish by Mateo Aleman of 2 Volume 2](#)



[The Third Part of Miscellany Poems Containing Variety of New Translations of the Ancient Poets Together with Several Original Poems by the Most Eminent Hands Publishd by Mr Dryden the Fourth Edition of 6 Volume 3](#)

[Who Lived Eight and Twenty Years All Alone in an Un-Inhabited Island on the Coast of America Near the Mouth of the Great River of Oroonoke](#)

[Elements of the Theory and Practice of Chymistry Translated from the French of M Macquer in Two Volumes of 2 Volume 1](#)

[Clarissa Or the History of a Young Lady Comprehending the Most Important Concerns of Private Life in Seven Volumes of 7 Volume 1](#)

[Letters on Several Occasions by the Late Sir William Freeman to Which Some Account of the Author Is Prefixed](#)

[Homeri Ilias Grice Et Latine Annotationes in Usus Serenissimi Principis Gulielmi Augusti Ducis de Cumberland c Regio Jussu Scripsit Atque Edidit Samuel Clarke STP Editio Decima of 2 Volume 1](#)

[Institutes of Natural Philosophy Theoretical and Experimental Second Edition with Corrections and Considerable Additions in the Different Branches of Science To Which Is Added an Introduction to the First Principles of Chemistry](#)

[Pamela Or Virtue Rewarded in a Series of Familiar Letters from a Beautiful Young Damsel to Her Parents in Two Volumes the Second Edition of 2 Volume 2](#)

[Revised and Corrected with Maps and a Copious Index of 5 Volume 4](#)

[Cockers Decimal Arithmetick Wherein Is Shewed the Nature and Use of Decimal Fractions in the Usual Rules of Arithmetick and the Mensuration of Plains and Solids the Third Edition](#)

[Eloisa Or a Series of Original Letters Collected a New Edition To Which Is Now First Added the Sequel of Julia Or the New Eloisa Together with a Portrait of Mons Rousseau of 4 Volume 1](#)

[The First Part of Miscellany Poems Containing Variety of New Translations of the Ancient Poets Together with Several Original Poems by the Most Eminent Hands Publishd by Mr Dryden the Fourth Edition of 6 Volume 6](#)

[Memoirs of the Secret Services of John Macky Esq During the Reigns of King William Queen Anne and King George I Published from His Original Manuscript As Attested by His Son Spring Macky Esq the Second Edition](#)

[Who Lived Eight and Twenty Years All Alone in an Uninhabited Island on the Coast of America Near the Mouth of the River Oroonoke In Two Volumes of 2 Volume 2](#)

[Clarissa Or the History of a Young Lady Comprehending the Most Important Concerns of Private Life in Seven Volumes of 7 Volume 2](#)

[Travels from St Petersburg in Russia to Diverse Parts of Asia by John Bell of 2 Volume 2](#)

[Homeri Ilias Grice Et Latine Annotationes in Usus Serenissimi Principis Gulielmi Augusti Ducis de Cumberland c Regio Jussu Scripsit Atque Edidit Samuel Clarke STP Editio Sexta of 2 Volume 1](#)

[Travels of Anacharsis the Younger in Greece During the Middle of the Fourth Century Before the Christian Era in Seven Volumes and an Eighth in Quarto Containing Maps Plans Views and Coins Second Edition of 7 Volume 5](#)

[Homeri Ilias Grice Et Latine Annotationes in Usus Serenissimi Principis Gulielmi Augusti Ducis de Cumberland c Regio Jussu Scripsit Atque Edidit Samuel Clarke STP Editio Decima of 2 Volume 2](#)

[The Asylum or Weekly Miscellany of 3 Volume 1](#)

[State of the Process of Reduction Declarator and Damages The Governor and Company of Undertakers for Raising the Thames Water in York-Buildings Against Alexander Mackenzie Writer to the Signet](#)

[The History of America of 3 Volume 2](#)

[The Works of Dr Jonathan Swift Dean of St Patricks Dublin Volume XIII of 17 Volume 13](#)

[The Letters of Marcus Tullius Cicero to Several of His Friends with Remarks by William Melmoth Esq in Three Volumes the Fifth Edition to Which Is Now Added a General Index of 3 Volume 2](#)

[The History of Devonshire in Three Volumes by the Reverend Richard Polwhele of 3 Volume 2](#)

[The Chemical Works of Caspar Neumann Abridged and Methodized With Large Additions Containing the Later Discoveries and Improvements Made in Chemistry by William Lewis the Second Edition of 2 Volume 2](#)

[A New Chronological Abridgment of the History of England From the Earliest Times to the Accession of the House of Hanover Written Upon the Plan of the President Henaults History of France](#)

[An Historical Geographical Commercial and Philosophical View of the American United States and of the European Settlements in America and the West-Indies by W Winterbotham in Four Volumes with Numerous Engravings of 4 Volume 3](#)

[The Annual Register or a View of the History Politics and Literature for the Year 1791 of 2 Volume 1](#)

[The Works of the English Poets with Prefaces Biographical and Critical by Samuel Johnson of 75 Volume 49](#)

[A Treatise on the Theory and Practice of Midwifery by W Smellie MD a New Edition to Which Is Now Added His Set of Anatomical Tables Accurately Engraven on Forty Copperplates in Three Volumes of 3 Volume 2](#)

[The Asylum or Weekly Miscellany of 3 Volume 3](#)

[An Essay on the Origin of Human Knowledge Being a Supplement to Mr Lockes Essay on the Human Understanding Translated from the French of the Abbi de Condillac by Mr Nugent](#)

[A Treatise of the Materia Medica by William Cullen in Two Volumes of 2 Volume 1](#)

[A Liberal Translation of the New Testament Being an Attempt to Translate the Sacred Writings with Select Notes Critical and Explanatory by E Harwood of 2 Volume 2](#)

[The Spectator a New Edition in Eight Volumes to Which Are Prefixed the Lives of the Authors by Robert Bisset of 8 Volume 8](#)

[The Life of Petrarch Collected from Memoires Pour La Vie de Petrarch by Mrs Dobson in Two Volumes the Fourth Edition Embellished with Eight Copper-Plates Designed by Kirk and Engraved by Ridley of 2 Volume 2](#)

[A Treatise on the Theory and Practice of Midwifery by W Smellie MD a New Edition to Which Is Now Added His Set of Anatomical Tables Accurately Engraven on Forty Copperplates in Three Volumes of 3 Volume 3](#)

[A Supplement to the Four Volumes of the Peerage of England in Two Volumes by Arthur Collins Esq of 2 Volume 1](#)

[The Harmony of Scripture Prophecies And History of Their Fulfilment by John Brown a New Edition Collected from the Authors Manuscript](#)

[The Chemical Works of Caspar Neumann Abridged and Methodized With Large Additions Containing the Later Discoveries and Improvements Made in Chemistry by William Lewis the Second Edition of 2 Volume 1](#)

[An Historical Geographical Commercial and Philosophical View of the American United States and of the European Settlements in America and the West-Indies by W Winterbotham in Four Volumes with Numerous Engravings of 4 Volume 2](#)

[The Historical Register Containing an Impartial Relation of All Transactions with a Chronological Diary Volume XV for the Year 1730 of 15 Volume 15](#)

[The Historical Register Containing an Impartial Relation of All Transactions with a Chronological Diary Volume XVI for the Year 1731 of 16 Volume 16](#)

[The History of John of Bourbon Prince of Carency Containing a Variety of Entertaining Novels Written in French by the Countess dAunois Translated Into English the Second Edition](#)

[The Dramatick Works of John Dryden Esq In Six Volumes of 6 Volume 6](#)

[A New Treatise on the Different Disorders Arising from External Injuries of the Head Illustrated by Eighty-Five \(Selected from Above Fifteen Hundred\) Practical Cases by Mr OHalloran](#)

[Theatre Anglois Tome IV Le](#)

[The History of the House and Race of Douglas and Angus Written by Mr David Hume of Godscroft of 2 Volume 2](#)

[An History of England in a Series of Letters from a Nobleman to His Son of 2 Volume 1](#)

[An Original Draught of the Primitive Church in Answer to a Discourse Entitled an Enquiry Into the Constitution Discipline Unity and Worship of the Primitive Church by a Presbyter of the Church of England the Second Edition](#)

[The Life of Our Blessed Lord and Saviour Jesus Christ Containing the Genealogy of Our Glorious Redeemer to Which Is Added a Full Defence of Christianity by the Reverend John Fleetwood](#)

[The History of Rome from the Foundation of the City by Romulus the Death of Marcus Antonius in Two Volumes by the Reverend J Adams AM Author of the History of France of 2 Volume 1](#)

[The English Review or an Abstract of English and Foreign Literature of 26 Volume 11](#)

[A Practical Treatise on Fevers by Dr Stevens](#)

[The Works of Sir John Suckling Containing His Poems Letters and Plays](#)

[The Improvement of the Mind Or a Supplement to the Art of Logic in Two Parts by Isaac Watts DD Also His Posthumous Works Published After His Death by D Jennings DD and P Doddridge DD](#)

[A Collection of Interesting Anecdotes Memoirs Allegories Essays and Poetical Fragments Tending to Amuse the Fancy and Inculcate Morality by Mr Addison](#)

[A Report of Some Proceedings on the Commission of Oyer and Terminer and Goal Delivery for the Trial of the Rebels in the Year 1746 in the County of Surry and of Other Crown Cases](#)

[The Operations in Surgery of Mons Le Dran Translated by Thomas Gataker Surgeon with Remarks Plates of the Operations and a Sett of Instruments by William Cheselden](#)

[An Essay on the Nature and Cure of the Phthisis Pulmonalis the Second Edition Enlarged to Which Is Added an Appendix on the Use and Effects of Frequent Vomits by Thomas Reid](#)

[The History of the Worthy Martyr John Bradford Also the Life of the Rev Rich Rothwell](#)

[The Antiquities of Warwickshire Illustrated from Records Leiger-Books Manuscripts Charters Evidences Tombes and Armes Beautified with Maps Prospects and Portraictures by William Dugdale This Edition Published in 1656 of 4 Volume 2](#)

[The Encyclopaedia of Anecdote](#)

[A Collection of the Writings of Mr Edward Ward Vol II the Fifth Edition of 2 Volume 2](#)

[The Works of the English Poets with Prefaces Biographical and Critical by Samuel Johnson of 58 Volume 39](#)

[A Collection of the Most Esteemed Farces and Entertainments Performed on the British Stage \(Printed Verbatim from the Last Editions\) with the Corrections of Their Respective Authors of 3 Volume 1](#)

[The Present State of the Republick of Letters for of 18 Volume 11](#)

[The Britannic Magazine Or Entertaining Repository of Heroic Adventures and Memorable Exploits of 12 Volume 3](#)

[The Works of the English Poets with Prefaces Biographical and Critical by Samuel Johnson of 58 Volume 36](#)

[A Collection of the Most Esteemed Farces and Entertainments Performed on the British Stage of 6 Volume 1](#)

[The History of America of 3 Volume 3](#)

[The Works of M de Secondat Baron de Montesquieu Translated from the French in Three Volumes of 3 Volume 3](#)

[A Guide to Health Through the Various Stages of Life the Whole Illustrated with Useful Annotations by Bernard Lynch MD the Second Edition](#)

[The Spirit of Laws Translated from the French of M de Secondat Baron de Montesquieu the Fifth Edition in Two Volumes of 2 Volume 1](#)

[The Commentaries Upon the Aphorisms of Dr Herman Boerhaave Concerning the Knowledge and Cure of the Several Diseases Incident to Human Bodies by Gerard Van Swieten MD Translated Into English the Second Edition of 14 Volume 7](#)

[The William James Reader Vol I](#)

---