

## THE EARLY EDITIONS WITH NOTES AND A BIOGRAPHICAL MEMOIR BIOGRAPHICAL

Now Ishac had returned to his house upon an occasion that presented itself to him; and when he entered the vestibule, he heard a sound of singing, the like whereof he had never heard in the world, for that it was [soft] as the breeze and richer (178) than almond oil. (179) So the delight of it gat hold of him and joyance overcame him, and he fell down aswoon in the vestibule, Tuhfeh heard the noise of steps and laying the lute from her hand, went out to see what was to do. She found her lord Ishac lying aswoon in the vestibule; so she took him up and strained him to her bosom, saying, 'I conjure thee in God's name, O my lord, tell me, hath aught befallen thee?' When he heard her voice, he recovered from his swoon and said to her, 'Who art thou?' Quoth she, 'I am thy slave-girl Tuhfeh.' And he said to her, 'Art thou indeed Tuhfeh?' 'Yes,' answered she; and he, 'By Allah, I had forgotten thee and remembered thee not till now!' Then he looked at her and said, 'Indeed, thy case is altered and thy pallor is grown changed to rosinness and thou hast redoubled in beauty and lovesomeness. But was it thou who was singing but now?' And she was troubled and affrighted and answered, 'Even I, O my lord.'? ? ? ? ? Beard of the old he-goat, the one-eyed, what shall be My saying of a knave, his fashion and degree?.Behold, I am clad in a robe of leaves green, ii. 242..Fourth Officer's Story, The, ii. 142..So they wrapped him in the shroud and set him on the bier. Then they took up his bier and bearing him to the burial-place, laid him in the grave (41) and threw the earth over him; after which the folk dispersed, but El Merouzi and the widow abode by the tomb, weeping, and gave not over sitting till sundown, when the woman said to him, 'Come, let us go to the house, for this weeping will not profit us, nor will it restore the dead.' 'By Allah,' answered the sharper, 'I will not budge hence till I have slept and waked by this tomb ten days, with their nights!' When she heard this his speech, she feared lest he should keep his word and his oath, and so her husband perish; but she said in herself, 'This fellow dissembleth: if I go away and return to my house, he will abide by him a little while and go away.' And El Merouzi said to her, 'Arise, thou, and go away.'God judge betwixt me and her lord! Away, i. 48..? ? ? ? ? And unto Irak fared, my way to thee to make, And crossed the stony wastes i' the darkness of the night..? ? ? ? ? Whenas the burdens all were bounden on and shrill The camel-leader's call rang out across the air..Presently up came the kings of the Jinn from every side and kissed the earth before the queen and stood in her service; and she thanked them for this, but stirred not for one of them. Then came the Sheikh Aboutawaif Iblis (God curse him!) and kissed the earth before her, saying, 'O my lady, may I not be bereft of these steps!' (229) O Sheikh Aboutawalf,' answered she, 'it behoveth thee to thank the bounty of the Lady Tuhfeh, who was the cause of my coming.' 'True,' answered he and kissed the earth. Then the queen fared on [towards the palace] and there [arose and] alighted upon the trees an hundred thousand birds of various colours. Quoth Tuhfeh, 'How many are these birds!' And Queen Wekhimeh said to her, 'Know, O my sister, that this queen is called Queen Es Shuhba and that she is queen over all the Jinn from East to West. These birds that thou seest are of her troops, and except they came in this shape, the earth would not contain them. Indeed, they came forth with her and are present with her presence at this circumcision. She will give thee after the measure of that which hath betided thee (230) from the first of the festival to the last thereof; and indeed she honoureth us all with her presence.'.The first who sought her in marriage was King Nebhan of Mosul, who came to her with a great company, bringing with him an hundred she-camels laden with musk and aloes-wood and ambergris and as many laden with camphor and jewels and other hundred laden with silver money and yet other hundred laden with raiment of silken and other stuffs and brocade, besides an hundred slave-girls and an hundred magnificent horses of swift and generous breeds, completely housed and accoutred, as they were brides; and all this he laid before her father, demanding her of him in marriage. Now King Ins ben Cais had bound himself by an oath that he would not marry his daughter but to him whom she should choose; so, when King Nebhan sought her in marriage, her father went in to her and consulted her concerning his affair. She consented not and he repeated to Nebhan that which she said, whereupon he departed from him. After this came King Behram, lord of the White Island, with riches more than the first; but she accepted not of him and he returned, disappointed; nor did the kings give over coming to her father, on her account, one after other, from the farthest of the lands and the climes, each glorying in more (54) than those who forewent him; but she paid no heed unto any of one them..FIROUZ AND HIS WIFE (175).Fortune its arrows all, through him I love, let fly, iii. 31..Ishac stared at her and seizing her hand, said to her, 'Know that I am bound by an oath that, when the singing of a damsel pleaseth me, she shall not make an end of her song but before the Commander of the Faithful. But now tell me, how came it that thou abodest with the slave-dealer five months and wast not sold to any, and thou of this skill, more by token that the price set on thee was no great matter?'.When King Shehriyar heard his brother's words, he rejoiced with an exceeding joy and said, "Verily, this is what I had wished, O my brother. So praised be God who hath brought about union between us!" Then he sent after the Cadis and learned men and captains and notables, and they married the two brothers to the two sisters. The contracts were drawn up and the two kings bestowed dresses of honour of silk and satin on those who were present, whilst the city was decorated and the festivities were renewed. The king commanded each amir and vizier and chamberlain and deputy to decorate his palace and the folk of the city rejoiced in the presage of happiness and content. Moreover, King Shehriyar bade slaughter sheep and get up kitchens and made bride-feasts and fed all comers, high and low..? ? ? ? ? The earth is my birth-place, indeed; but my place Of abidance is still in the cheeks of the fair..? ? ? ? ? My heart with yearning is ever torn and tortured without cease, Nor can my lids lay hold on sleep, that Sees from them away..Three Young Men, El Hejjaj and the, i. 53..Fifth Officer's Story, The, ii. 144..When the appointed day arrived, En Numan sent for Sherik and said to him, "Verily the first part of this day is past." And Sherik answered, "The king hath no recourse against me till it be eventide." When it evened, there appeared one afar off and En Numan fell to looking upon him and

on Sherik, and the latter said to him, "Thou hast no right over me till yonder fellow come, for belike he is my man." As he spoke, up came the Tai in haste and En Numan said "By Allah, never saw I [any] more generous than you two! I know not whether of you is the more generous, this one who became warrant for thee in [danger of] death or thou who returnest unto slaughter." Then said he to Sherik, "What prompted thee to become warrant for him, knowing that it was death?" And he said, "[I did this] lest it be said, 'Generosity hath departed from viziers.'" Then said En Numan to the Tai, "And thou, what prompted thee to return, knowing that therein was death and thine own destruction?" Quoth the Arab, "[I did this] lest it be said, 'Fidelity hath departed from the folk.'" And En Numan said, "By Allah, I will be the third of you, (173) lest it be said, 'Clemency hath departed from kings.'" So he pardoned him and bade abolish the day of ill-omen; whereupon the Arab recited the following verses: . . . All wasted is my body and bowels tortured sore; Love's fire on me still waxeth, mine eyes with tears still rain. . . . ec. Story of the Barber's Third Brother xxxii. . . . Unto me the world's whole gladness is thy nearness and thy sight; All incumbent thy possession and thy love a law of right. . . . OF DESTINY OR THAT WHICH IS WRITTEN ON THE FOREHEAD. The learned man bethought him awhile of this, then made for Khelbes's house, which adjoined his own, still holding the latter; and when they entered, they found the young man lying on the bed with Khelbes's wife; whereupon quoth he to him, 'O accursed one, the calamity is with thee and in thine own house!' So Khelbes put away his wife and went forth, fleeing, and returned not to his own land. This, then," continued the vizier, "is the consequence of lewdness, for whoso purposeth in himself craft and perfidy, they get possession of him, and had Khelbes conceived of himself that (266) which he conceived of the folk of dishonour and calamity, there had betided him nothing of this. Nor is this story, rare and extraordinary though it be, more extraordinary or rarer than that of the pious woman whose husband's brother accused her of lewdness." . . . God knows I ne'er recalled thy memory to my thought, But still with brimming tears straightway mine eyes were fraught; The First Day. "There was once a merchant named Abou Temam, and he was a man of understanding and good breeding, quick-witted and truthful in all his affairs, and he had wealth galore. Now there was in his land an unjust king and a jealous, and Abou Temam feared for his wealth from this king and said, 'I will remove hence to another place where I shall not be in fear.' So he made for the city of Ilan Shah and built himself a palace therein and transporting his wealth thither, took up his abode there. Presently, the news of him reached King Ilan Shah; so he sent to bid him to his presence and said to him, 'We know of thy coming to us and thine entry under our allegiance, and indeed we have heard of thine excellence and wit and generosity; so welcome to thee and fair welcome! The land is thy land and at thy commandment, and whatsoever occasion thou hast unto us, it is [already] accomplished unto thee; and it behoveth that thou be near our person and of our assembly.' Abou Temam prostrated himself to the king and said to him, 'O king, I will serve thee with my wealth and my life, but do thou excuse me from nearness unto thee, for that, [if I took service about thy person], I should not be safe from enemies and enviers.' Then he addressed himself to serve the king with presents and largesses, and the king saw him to be intelligent, well-bred and of good counsel; so he committed to him the ordinance of his affairs and in his hand was the power to bind and loose. 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. Journeyman and the Girl, The, ii. 17. . . . No sin is there in drinking of wine, for it affords All that's foretold (117) of union and love and happy cheer. When she had made an end of her song, Sherareh was moved to exceeding delight and drinking off her cup, said to her, 'Well done, O gift of hearts!' Then she ordered her an hundred dresses of brocade and an hundred thousand dinars and passed the cup to Queen Wekhimeh. Now she had in her hand somewhat of blood-red anemone; so she took the cup from her sister and turning to Tuhfeh, said to her, 'O Tuhfeh, sing to me on this.' Quoth she, 'I hear and obey,' and improvised the following verses: Hindbad the Porter, Sindbad the Sailor and, iii. 199. . . . y. The Debauchee and the Three-year-old Child dcv. Now he had a nurse, a foster-mother, on whose knees he had been reared, and she was a woman of understanding and misdoubted of him, but dared not accost him [with questions]. So she went in to Shah Khatoun and finding her in yet sorrier plight than he, asked her what was to do; but she refused to answer. However, the nurse gave not over coaxing and questioning her, till she exacted of her an oath of secrecy. So the old woman swore to her that she would keep secret all that she should say to her, whereupon the queen related to her her history from first to last and told her that the youth was her son. With this the old woman prostrated herself before her and said to her, 'This is an easy matter.' But the queen answered, saying, 'By Allah, O my mother, I choose my destruction and that of my son rather than defend myself by avouching a thing whereof they will not credit me; for they will say, "She avoucheth this, but that she may fend off reproach from herself" And nought will avail me but patience.' The old woman was moved by her speech and her intelligence and said to her, 'Indeed, O my daughter, it is as thou sayst, and I hope in God that He will show forth the truth. Have patience and I will presently go in to the king and hear what he saith and contrive somewhat in this matter, if it be the will of God the Most High.' This was grievous to the princess and it irked her sore that he should not remember her; so she called her slave-girl Shefikeh and said to her, "Go to El Abbas and salute him and say to him, 'What hindereth thee from sending my lady Mariyeh her part of thy booty?'" So Shefikeh betook herself to him and when she came to his door, the chamberlains refused her admission, until they should have gotten her leave and permission. When she entered, El Abbas knew her and knew that she had somewhat of speech [with him]; so he dismissed his mamelukes and said to her, "What is thine errand, O

handmaid of good?" "O my lord," answered she, "I am a slave-girl of the Princess Mariyeh, who kisseth thy hands and commendeth her salutation to thee. Indeed, she rejoiceth in thy safety and reproacheth thee for that thou breakest her heart, alone of all the folk, for that thy largesse embraceth great and small, yet hast thou not remembered her with aught of thy booty. Indeed, it is as if thou hadst hardened thy heart against her." Quoth he, "Extolled be the perfection of him who turneth hearts! By Allah, my vitals were consumed with the love of her [aforetime] and of my longing after her, I came forth to her from my native land and left my people and my home and my wealth, and it was with her that began the hardheartedness and the cruelty. Nevertheless, for all this, I bear her no malice and needs must I send her somewhat whereby she may remember me; for that I abide in her land but a few days, after which I set out for the land of Yemen." .? ? ? ? My heart, since the leave-taking day afflicted, will tell of my case, And my body, for love and desire grown wasted and feeble and frail..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.'? ? ? ? I wonder, shall I and the friend who's far from me Once more be granted of Fate to meet, we twain!.?STORY OF THE MAN OF KHORASSAN, HIS SON AND HIS GOVERNOR..Favourite and her Lover, The, iii. 165..47. The Man of Yemen and his six Slave-girls dxcv.? ? ? ? Upon that day my loves my presence did depart;.? ? ? ? Light of mine eyes, my hope, my wish, my thirsting eyes With looking on thy face can never sate their drought..? ? ? ? Peace on you, people of my troth! With peace I do you greet. Said ye not truly, aforetime, that we should live and meet?.? ? ? ? Thou left'st unto me, after thee, languor and carefulness; I lived a life wherein no jot of sweetness I espied..121. The Devout Platter-maker and his Wife ccclxviii.Now she had brought to the pavilion aforetime a little brass coffer and laid it in a place whereof I knew not; so, when the inspector of inheritances (190) came, he searched the pavilion and found the coffer, with the key in the lock. So he opened it and finding it full of jewels and jacinths and earrings and seal-rings and precious stones, such as are not found save with kings and sultans, took it, and me with it, and ceased not to put me to the question with beating and torment till I confessed to them the whole affair from beginning to end, whereupon they carried me to the Khalif and I told him all that had passed between me and her; and he said to me, "O man, depart from this city, for I acquit thee for thy valiance sake and because of thy [constancy in] keeping thy secret and thy daring in exposing thyself to death." So I arose forthright and departed his city; and this is what befell me."..On this wise they did three times, and every time [he climbed the tree] the lover came up out of the underground place and bestrode her, whilst her husband looked on and she still said, 'O liar, seest thou aught?' 'Yes,' would he answer and came down in haste, but saw no one and she said to him, 'By my life, look and say nought but the truth!' Then said he to her, 'Arise, let us depart this place, (234) for it is full of Jinn and Marids.' [So they returned to their house] and passed the night [there] and the man arose in the morning, assured that this was all but imagination and illusion. And so the lover accomplished his desire. (235) Nor, O king of the age," added the vizier, "is this more extraordinary than the story of the king and the tither."..Indeed, many of the notables of the people have sought her of me in marriage, but I would not marry her to any, for that, one night, I saw, in a dream, the balance aforesaid set up and men and women being weighed, one against the other, therein, and meseemed I saw thee [and her] and it was said to me, "This is such a man, (217) the allotted portion of such a woman." (218) Wherefore I knew that God the Most High had allotted unto her none other than thyself, and I choose rather to marry thee to her in my lifetime than that thou shouldst marry her after my death.'.120. The Pious Black Slave ccclxvii.Abbaside, Jaafer ben Yehya and Abdulmelik ben Salih the, i. 183..127. The Justice of Providence ccclxxviii.?OF THE SPEEDY RELIEF OF GOD..So the chamberlain went about that which he needed and assembling his wife's kinsfolk, said to them, 'I am resolved to put away my wife.' They took this ill of him and complained of him and summoning him before the king, sat pleading with him. Now the king had no knowledge of that which had passed; so he said to the chamberlain, 'Why wilt thou put her away and how can thy soul consent unto this and why takest thou unto thyself a goodly piece of land and after forsakest it?' 'May God amend the king!' answered the husband. 'By Allah, O king, I saw therein the track of the lion and fear to enter the land, lest the lion devour me; and indeed the like of my affair with her is that which befell between the old woman and the draper's wife.' 'What is their story?' asked the king; and the chamberlain said, 'Know, O king, that.? ? ? ? Sherik ben Amrou, what device avails the hand of death to stay? O brother of the brotherless, brother of all th' afflicted, say..Affairs, Of Looking to the Issues of, i. 80..To return to his wife and her mother. When the former arose in the morning and her husband returned not to her with break of day, she forebode all manner of calamity and straightway despatched her servants and all who were with her in quest of him; but they happened not on any trace of him neither fell in with aught of his news. So she bethought herself concerning her affair and complained and wept and groaned and sighed and blamed perfidious fortune, bewailing that sorry chance and reciting these verses:.? ? ? ? a. The First Calender's Story xi.? ? ? ? "Console thou thyself for his love," quoth they, "with another than he;" But, "Nay, by his life," answered I, "I'll never forget him my dear!".When the king heard this, he said in himself, "Since the tither repented, in consequence of the admonitions [of the woodcutter], it behoves that I spare this vizier, so I may hear the story of the thief and the woman." And he bade Er Rehwan withdraw to his lodging..36. The Mock Khalif dxliiii.When it was eventide, the chamberlain let bring two horses and great store of water and victual and a saddle-camel and a man to show them the way. These he hid without the town, whilst he and the young man took with them a long rope, made fast to a staple, and repaired to the palace. When they came thither, they looked and beheld the damsel standing on the roof. So they threw her the rope and the staple; whereupon she [made the latter fast to

the parapet and] wrapping her sleeves about her hands, slid down [the rope] and landed with them. They carried her without the town, where they mounted, she and her lord, and fared on, whilst the guide forewent them, directing them in the way, and they gave not over going night and day till they entered his father's house. The young man saluted his father, who rejoiced in him, and he related to him all that had befallen him, whereupon he rejoiced in his safety..Then the two kings entered the bath, and when they came forth, they sat down on a couch, inlaid with pearls and jewels, whereupon the two sisters came up to them and stood before them, as they were moons, swaying gracefully from side to side in their beauty and grace. Presently they brought forward Shehrzad and displayed her, for the first dress, in a red suit; whereupon King Shehriyar rose to look upon her and the wits of all present, men and women, were confounded, for that she was even as saith of her one of her describers:.76 En Numan and the Arab of the Benou Tai dclx.When it was the tenth day, (now this day was called El Mihrijan (129) and it was the day of the coming in of the folk, gentle and simple, to the king, so they might give him joy and salute him and go forth), the counsel of the viziers fell of accord that they should speak with a company of the notables of the city [and urge them to demand of the king that he should presently put the youth to death]. So they said to them, "When ye go in to-day to the king and salute him, do ye say to him, 'O king, (to God be the praise!) thou art praiseworthy of policy and governance, just to all thy subjects; but this youth, to whom thou hast been bountiful, yet hath he reverted to his base origin and wrought this foul deed, what is thy purpose in his continuance [on life]? Indeed, thou hast prisoned him in thy house, and every day thou hearest his speech and thou knowest not what the folk say.'" And they answered with "Hearkening and obedience." They ate and drank and sported and made merry awhile of the day; and as they were thus engaged, up came the master of the house, with his friends, whom he had brought with him, that they might carouse together, as of wont. He saw the door opened and knocked lightly, saying to his friends, 'Have patience with me, for some of my family are come to visit me; wherefore excuse belongeth [first] to God the Most High, and then to you.' (263) So they took leave of him and went their ways, whilst he gave another light knock at the door. When the young man heard this, he changed colour and the woman said to him, 'Methinks thy servant hath returned.' 'Yes,' answered he; and she arose and opening the door to the master of the house, said to him, 'Where hast thou been? Indeed, thy master is wroth with thee.' 'O my lady,' answered he, 'I have but been about his occasions.' Then they told the damsel, who came forth and looked upon him and knew him not. But he knew her; so he bowed his head and wept. She was moved to compassion for him and gave him somewhat and returned to her place, whilst the youth returned with the stewardess to the chamberlain and told him that she was in the king's house, whereat he was chagrined and said, 'By Allah, I will assuredly contrive a device for her and deliver her!' Whereupon the youth kissed his hands and feet. Then he turned to the old woman and bade her change her apparel and her favour. Now this old woman was goodly of speech and nimble of wit; so he gave her costly and delicious perfumes and said to her, 'Get thee to the king's slave girls and sell them these [perfumes] and make thy way to the damsel and question her if she desire her master or not.' So the old woman went out and making her way to the palace, went in to the damsel and drew near her and recited the following verses:.So the friend turned to the sharper and said to him, 'O my lord, O such an one, thou goest under a delusion. The purse is with me, for it was with me that thou depositedst it, and this elder is innocent of it.' But the sharper answered him with impatience and impetuosity, saying, 'Extolled be the perfection of God! As for the purse that is with thee, O noble and trusty man, I know that it is in the warrant of God and my heart is at ease concerning it, for that it is with thee as it were with me; but I began by demanding that which I deposited with this man, of my knowledge that he coveteth the folk's good.' At this the friend was confounded and put to silence and returned not an answer; [and the] only [result of his interference was that] each of them (52) paid a thousand dinars..Then said he to Arwa, "What wilt thou that I do with them?" And she answered, saying, "Accomplish on them the ordinance of God the Most High; (119) the slayer shall be slain and the transgressor transgressed against, even as he transgressed against us; yea, and the well-doer, good shall be done unto him, even as he did unto us." So she gave [her officers] commandment concerning Dadbin and they smote him on the head with a mace and slew him, and she said, "This is for the slaughter of my father." Then she bade set the vizier on a beast [and carry him] to the desert whither he had caused carry her [and leave him there without victual or water]; and she said to him, "An thou be guilty, thou shalt abide [the punishment of] thy guilt and perish of hunger and thirst in the desert; but, if there be no guilt in thee, thou shalt be delivered, even as I was delivered." .? .? .? .? .? f. King Bekhtzman cccclxi.The Fifth Day.When El Aziz had sat awhile, he summoned the mamelukes of his son El Abbas, and they were five-and-twenty in number, besides half a score slave-girls, as they were moons, five of whom the king had brought with him and other five he had left with the prince's mother. When the mamelukes came before him, he cast over each of them a mantle of green brocade and bade them mount like horses of one and the same fashion and enter Baghdad and enquire concerning their lord El Abbas. So they entered the city and passed through the [streets and] markets, and there abode in Baghdad nor old man nor boy but came forth to gaze on them and divert himself with the sight of their beauty and grace and the goodliness of their aspect and of their clothes and horses, for that they were even as moons. They gave not over going till they came to the royal palace, where they halted, and the king looked at them and seeing their beauty and the goodliness of their apparel and the brightness of their faces, said, "Would I knew of which of the tribes these are!" And he bade the eunuch bring him news of them..? .? .? .? .? i. The Spider and the Wind dxcv.King Shah Bekht and His Vizier Er Rehwan.30. Maan ben Zaideh and the Bedouin dxxxii.Then said he to her, 'By Allah, thou art the desire of the Commander of the Faithful! (182) So take the lute and sing a song that thou shalt sing to the Khalif, whenas thou goest in to him.' So she took the lute and tuning it, sang the following verses:.Merchants, The Sharper and the, ii. 46..? .? .? .? .? s. The Stolen Necklace dxcvi.132. Sindbad the Sailor and Sindbad the Porter dxxxvi.? .? .? .? .? .? .? .? ef. Story of the Barber's Sixth Brother clxiv.Then she told him the story of Anca,

daughter of Behram Gour, with Anca, daughter of the wind, and described to him her dwelling-place and her island, whereupon quoth Er Reshid, 'O Tuhfet es Sedr, (252) tell me of El Anca, daughter of Behram Gour; is she of the Jinn or of mankind or of the birds? For this long time have I desired to find one who should tell me of her.' 'It is well, O Commander of the Faithful,' answered Tuhfeh. 'I asked the queen of this and she acquainted me with her case and told me who built her the palace.' Quoth Er Reshid, 'I conjure thee by Allah, tell it me.' And Tuhfeh answered, 'It is well,' and proceeded to tell him. And indeed he was amazed at that which he heard from her and what she told him and at that which she had brought back of jewels and jacinths of various colours and precious stones of many kinds, such as amazed the beholder and confounded thought and mind. As for this, it was the means of the enrichment of the Barmecides and the Abbasides, and they abode in their delight. Ali of Damascus and Sitt el Milah, Noureddin, iii. 3..So the sharper took the two thousand dinars and made off; and when he was gone, the merchant said to his friend, the [self-styled] man of wit and intelligence, 'Harkye, such an one! Thou and I are like unto the hawk and the locust.' 'What was their case?' asked the other; and the merchant said, 'The Twenty-First Night of the Month..? ? ? ? c. The Sparrow and the Eagle clii.? ? ? ? ? ? ? ? ea. Story of the Barber's First Brother xxxi.107. The Ruined Man of Baghdad and his Slave-girl dccclxiv.? ? ? ? ? To Baghdad upon a matter of all moment do I fare, For the love of one whose beauties have my reason led astray..Tither, The Unjust King and the, i. 273..Sindbad the Sailor and Hindbad the Porter.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..When Belekhsa had made an end of her verses, all present were moved to delight and El Abbas said to her, "Well done, O damsel!" Then he bade the fifth damsel come forward and sing. Now she was from the land of Syria and her name was Rihaneh; she was surpassing of voice and when she appeared in an assembly, all eyes were fixed upon her. So she came forward and taking the rebeck (for that she was used to play upon [all manner] instruments) improvised and sang the following verses: Woman, The Thief and the, i. 278..Money-Changer and the Ass, The Sharpers, the, ii. 41..So he went round about, as the druggist bade him, till the sun grew hot, but found none drinking. Then he entered a by-street, that he might rest himself, and seeing there a handsome and lofty house, stood in its shade and fell to observing the goodness of its ordinance. As he was thus engaged, behold, a window opened and there appeared thereat a face, as it were the moon. Quoth she, (193) 'What aileth thee to stand there? Dost thou want aught?' And he answered, 'I am a stranger,' and acquainted her with his case; whereupon quoth she, 'What sayst thou to meat and drink and the enjoyment of a fair-face[d one] and getting thee what thou mayst spend?' 'O my lady,' answered he, 'this is my desire and that in quest whereof I am going about.' Now this island is under the Equinoctial line; its night is still twelve hours and its day the like. Its length is fourscore parasangs and its breadth thirty, and it is a great island, stretching between a lofty mountain and a deep valley. This mountain is visible at a distance of three days' journey and therein are various kinds of jacinths and other precious stones and metals of all kinds and all manner spice-trees, and its soil is of emery, wherewith jewels are wrought. In its streams are diamonds, and pearls are in its rivers. (208) I ascended to its summit and diverted myself by viewing all the marvels therein, which are such as beggar description; after which I returned to the king and sought of him permission to return to my own country. He gave me leave, after great pressure, and bestowed on me abundant largesse from his treasuries. Moreover, he gave me a present and a sealed letter and said to me, 'Carry this to the Khalif Haroun er Reshid and salute him for us with abundant salutation.' And I said, 'I hear and obey.' 48. The Thief and the Money-Changer ccxlv.16. The Fox and the Crow cl. Moreover, he assembled the sages and the theologians and the sons of the kings and devised with them and asked them questions and problems and examined with them into many things of all fashions that might direct him to well-doing in the kingly office; and he questioned them also of subtleties and religious obligations and of the laws of the kingdom and the fashions of administration and of that which it behoveth the king to do of looking into the affairs of the people and repelling the enemy [from the realm] and fending off his malice with war; wherefore the people's contentment redoubled and their joy in that which God the Most High had vouchsafed them of his elevation to the kingship over them. So he upheld the ordinance of the realm and the affairs thereof abode established upon the accepted customs..Selim abode in the governance, invested with the sultanate, and ruled the people a whole year, after which he returned to El Mensoureh and sojourned there another year. And he [and his wife] ceased not to go from city to city and abide in this a year and that a year, till he was vouchsafed children and they grew up, whereupon he appointed him of his sons, who was found fitting, to be his deputy in [one] kingdom [and abode himself in the other]; and he lived, he and his wife and children, what while God the Most High willed. Nor," added the vizier, "O king of the age, is this story rarer or more extraordinary than that of the king of Hind and his wronged and envied vizier." ? ? ? ? ? But now hath Allah from my heart blotted the love of thee, After for constancy I'd grown a name of wonderment..? ? ? ? ? The folk witness bear of my worth and none can my virtues deny..When the king heard these words, he abode in perplexity and said, "Restore him to the prison till the morrow, so we may look into his affair, for the day draweth to an end and I mean to put him to death on exemplary wise, and [to-morrow] we will

do with him that which he meriteth." . . . . . Till in a robe of sandal green 'twas clad And veil that blended rose and flame (216) in hue..The raft  
fared on with me, running along the surface of the river, and entered into the inward of the mountain, where the light of day forsook me and I abode  
dazed and stupefied, unknowing whither I went. Whenas I hungered, I ate a little of the victual I had with me, till it was all spent and I abode  
expecting the mercy of the Lord of all creatures. (206) Presently I found myself in a strait [channel] in the darkness and my head rubbed against the  
roof of the cave; and in this case I abode awhile, knowing not night from day, whilst anon the channel grew straiter and anon widened out; and  
whenas my breast was straitened and I was confounded at my case, sleep took me and I knew neither little nor much.. . . . Thou whose desire  
possesseth my soul, the love of whom Hold on my reins hath gotten and will not let me free..Firouz and his Wife, i. 209..Barmecides, Haroun er  
Reshid and the Woman of the, i. 57..When she had made an end of her verses, the Lady Zubeideh bade each damsel sing a song, till the turn came  
round to Sitt el Milah, whereupon she took the lute and tuning it, sang thereto four-and-twenty songs in four-and-twenty modes; then she returned  
to the first mode and sang the following verses:. . . . . e. King Dadbin and his Viziers cccclv. Officer's Story, The Tenth, ii. 172..So he went out  
to them and questioned them of their case, whereupon, "Return to thy lord," answered they, "and question him of Prince El Abbas, if he have come  
unto him, for that he left his father King El Aziz a full-told year ago, and indeed longing for him troubleth the king and he hath levied a part of  
his army and his guards and is come forth in quest of his son, so haply he may light upon tidings of him." Quoth the eunuch, "Is there amongst you  
a brother of his or a son?" "Nay, by Allah!" answered they. "But we are all his mamelukes and the boughten of his money, and his father El Aziz  
hath despatched us to make enquiry of him. So go thou to thy lord and question him of the prince and return to us with that which he shall answer  
you." "And where is King El Aziz?" asked the eunuch; and they replied, "He is encamped in the Green Meadow." (96).King, The Old Woman, the  
Merchant and the, i. 265..20. Ali ben Bekkar and Shemsennehar cliii. . . . . c. The Third Calender's Story liii. God keep the days of love-delight!  
How passing sweet they were! ii. 96. Upon the parting day our loves from us did fare, iii. 114..Then said the Sheikh Iblis, 'We were best acquaint  
Queen Kemeriyeh and Queen Zelzeleh and Queen Sherareh and Queen Wekhimeh; and when they are assembled, God shall ordain [that which He  
deemeth] good in the matter of her release.' 'It is well seen of thee,' answered Es Shisban and despatched to Queen Kemeriyeh an Afrit called  
Selheb, who came to her palace and found her asleep; so he aroused her and she said, 'What is to do, O Selheb?' 'O my lady,' answered he, 'come to  
the succour of thy sister Tuhfeh, for that Meimoun hath carried her off and outraged thine honour and that of the Sheikh Iblis.' Quoth she, 'What  
sayest thou?' And she sat up and cried out with a great cry. And indeed she feared for Tuhfeh and said, 'By Allah, indeed she used to say that he  
looked upon her and prolonged the looking on her; but ill is that to which his soul hath prompted him.' Then she arose in haste and mounting a  
she-devil of her devils, said to her, 'Fly.' So she flew off and alighted with her in the palace of her sister Sherareh, whereupon she sent for her  
sisters Zelzeleh and Wekhimeh and acquainted them with the news, saying, 'Know that Meimoun hath snatched up Tuhfeh and flown off with her  
swiftilier than the blinding lightning.' . . . . . Full many a man incited me to infidelity, But I refused, for all the talk wherewith they set on  
me..Damascus is all gardens decked for the pleasance of the eyes; For the seeker there are black-eyed girls and boys of Paradise." . . . . . And  
high is my repute, for that I wounded aforetime My lord, (215) whom God made best of all the treaders of the clay..Moreover, King Shehriyar  
summoned chroniclers and copyists and bade them write all that had betided him with his wife, first and last; so they wrote this and named it "The  
Stories of the Thousand Nights and One Night." The book came to (195) thirty volumes and these the king laid up in his treasury. Then the two  
kings abode with their wives in all delight and solace of life, for that indeed God the Most High had changed their mourning into joyance; and on  
this wise they continued till there took them the Destroyer of Delights and Sunderer of Companies, he who maketh void the dwelling-places and  
peopleth the tombs, and they were translated to the mercy of God the Most High; their houses were laid waste and their palaces ruined and the  
kings inherited their riches..When the evening evened, the king summoned his vizier and bade him tell the [promised] story. So he said, "It is well.  
Know, O king, that. . . . . A fair one, to idolaters if she herself should show, They'd leave their idols and her face for only Lord would know;. . .  
. . . . . I swear by his life, yea, I swear by the life of my love without peer, To please him or save him from hurt, I'd enter the fire without fear!. . . . .  
. . . . . Lo, in my heart the heat of every heart burns high And in mine eyes unite the tears of every eye..As for the princess Mariyeh, when she returned  
to her palace, she bethought herself concerning the affair of El Abbas, repenting her of that which she had done, and the love of him took root in  
her heart. So, when the night darkened upon her, she dismissed all her women and bringing out the letters, to wit, those which El Abbas had  
written, fell to reading them and weeping. She gave not over weeping her night long, and when she arose in the morning, she called a damsel of her  
slave-girls, Shefikeh by name, and said to her, "O damsel, I purpose to discover to thee mine affair, and I charge thee keep my secret; to wit, I  
would have thee betake thyself to the house of the nurse, who used to serve me, and fetch her to me, for that I have grave occasion for her." . . . . .  
. . . . . a. Story of Tuhfet el Coulob and Haroun er Reshid dcccclxlii. The servant said no more to him, but, when it was morning, he acquainted a number  
of the king's servants with this and they said, 'This is an opportunity for us. Come let us assemble together and acquaint the king with this, so the  
young merchant may lose favour with him and he rid us of him and we be at rest from him.' So they assembled together and going in to the king,  
said to him, 'We have a warning we would give thee.' Quoth he, 'And what is your warning?' And they said, 'Yonder youth, the merchant, whom  
thou hast taken into favour and whose rank thou hast exalted above the chiefs of the people of thy household, we saw yesterday draw his sword and  
offer to fall upon thee, so he might slay thee.' When the king heard this, his colour changed and he said to them, 'Have ye proof of this?' Quoth  
they, 'What proof wouldst thou have? If thou desire this, feign thyself drunken again this night and lie down, as if asleep, and watch him, and thou

wilt see with thine eyes all that we have named to thee.' As for Firouz, when he went forth from his house, he sought the letter, but found it not; so he returned home. Now his return fell in with the king's going forth and he found the latter's sandal in his house, whereat his wit was dazed and he knew that the king had not sent him away but for a purpose of his own. However, he held his peace and spoke not a word, but, taking the letter, went on his errand and accomplished it and returned to the king, who gave him a hundred dinars. So Firouz betook himself to the market and bought what beseemeth women of goodly gifts and returning to his wife, saluted her and gave her all that he had brought and said to her, "Arise [go] to thy father's house." "Wherefore?" asked she, and he said, "Verily, the king hath been bountiful to me and I would have thee show forth this, so thy father may rejoice in that which he seeth upon thee." "With all my heart," answered she and arising forthright, betook herself to the house of her father, who rejoiced in her coming and in that which he saw upon her; and she abode with him a month's space, and her husband made no mention of her..Now this present was a horse worth ten thousand dinars and all its housings and trappings of gold set with jewels, and a book and five different kinds of suits of apparel and an hundred pieces of fine white linen cloths of Egypt and silks of Suez and Cufa and Alexandria and a crimson carpet and another of Tebaristan (217) make and an hundred pieces of cloth of silk and flax mingled and a goblet of glass of the time of the Pharaohs, a finger-breadth thick and a span wide, amiddleward which was the figure of a lion and before him an archer kneeling, with his arrow drawn to the head, and the table of Solomon son of David, (218) on whom be peace; and the contents of the letter were as follows: 'From the Khalif Haroun er Reshid, unto whom and to his forefathers (on whom be peace) God hath vouchsafed the rank of the noble and exceeding glory, to the august, God-aided Sultan, greeting. Thy letter hath reached us and we rejoiced therein and have sent thee the book [called] "The Divan of Hearts and the Garden of Wits," of the translation whereof when thou hast taken cognizance, its excellence will be established in thine eyes; and the superscription of this book we have made unto thee. Moreover, we send thee divers other kingly presents; (219) so do thou favour us by accepting them, and peace be on thee!'.To return to his sister Selma. She awaited him till the last of the day, but he came not; and she awaited him a second day and a third and a fourth, yet there came no news of him, wherefore she wept and beat with her hands on her breast and bethought her of her affair and her strangerhood and her brother's absence; and she recited the following verses: .? .? .? .? .? My friends have not accustomed me to rigour; for, of old, When I forsook them, they to seek accord did not disdain..So the girl's owner betook himself to the bazaar, where he found the youth seated at the upper end of the merchants' place of session, selling and buying and taking and giving, as he were the moon on the night of its full, and saluted him. The young man returned his salutation and he said to him, "O my lord, be not thou vexed at the girl's speech the other day, for her price shall be less than that [which thou badest], to the intent that I may propitiate thy favour. If thou desire her for nought, I will send her to thee, or if thou wouldst have me abate thee of her price, I will well, for I desire nought but what shall content thee; for that thou art a stranger in our land and it behoveth us to entreat thee hospitably and have consideration for thee." "By Allah," answered the youth, "I will not take her from thee but at an advance on that which I bade thee for her aforetime; so wilt thou now sell her to me for seventeen hundred dinars?" And the other answered, "O my lord, I sell her to thee, may God bless thee in her."..And the king bade him depart to his own house..As for the Khalif, he swooned away for laughing and said, "O Aboulhusn, thou wilt never cease to be a wag and do rarities and oddities!" Quoth he, "O Commander of the Faithful, I played off this trick, for that the money was exhausted, which thou gavest me, and I was ashamed to ask of thee again. When I was single, I could never keep money; but since thou marriedst me to this damsel here, if I possessed thy wealth, I should make an end of it. So, when all that was in my hand was spent, I wrought this trick, so I might get of thee the hundred dinars and the piece of silk; and all this is an alms from our lord. But now make haste to give me the thousand dinars and quit thee of thine oath."..93. El Feth ben Khacan and El Mutawekkil delxxxiii.????????? ea. Story of the Barber's First Brother cxlv.????? When I recall the season of love-delight with them, The sweet of sleep forsakes me, my body wastes amain..When he heard this, he came up to me and looking in my face, cried out and said, 'By Allah, this is my brother, the son of my mother and father! Allah! Allah!' Then he loosed me from my bonds and kissed my head, and behold it was my friend who used to borrow money of me. When I kissed his head, he kissed mine and said, 'O my brother, be not affrighted.' Then he called for my clothes [and money and restored to me all that had been taken from me] nor was aught missing to me. Moreover, he brought me a bowl full of [sherbet of] sugar, with lemons therein, and gave me to drink thereof; and the company came and seated me at a table. So I ate with them and he said to me, 'O my lord and my brother, now have bread and salt passed between us and thou hast discovered our secret and [become acquainted with] our case; but secrets [are safe] with the noble.' Quoth I, 'As I am a lawfully-begotten child, I will not name I aught [of this] neither denounce [you!\*]' And they assured themselves of me by an oath. Then they brought me out and I went my way, scarce crediting but that I was of the dead..155. Hassan of Bassora and the King's Daughter of the Jinn dclxxviii.Thy letter reached me; when the words thou wrot'st therein I read, iii. 84..????? If they could hearken to Azzeh's speech, as I, I hearken to it, They straight would humble themselves to her and prone before her fall..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 townsfolk 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.'..33. Ali the Persian and the

Kurd Sharper ccxciv.35. Isaac of Mosul's Story of Khedijeh and the Khalif Mamoun dxl.5. Nouredin Ali of Cairo and his Son Bedreddin Hassan xx.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..The Fifteenth Night of the Month.

[The Harrovian Vol I from October 16 1869 to July 23 1870](#)

[The European Library People](#)

[The Lectures Read Before the American Institute of Instruction at Town Hall Saratoga Springs N Y July 6 1880 with the Journal of Proceedings](#)

[The Poetry of Flowerland](#)

[The Pleasures of Imagination to Which Is Prefixed a Critical Essay on the Poem by Mrs Barbault](#)

[The Inn Album](#)

[The Ideal of Womanhood Or Words to the Women of America](#)

[The Physiology of Digestion Considered with Relation to the Principles of Dietetics](#)

[The Life of James Thomson \(BV\)](#)

[The One Gospel Or the Combination of the Narratives of the Four Evangelists in One Complete Record](#)

[The Female Missionary Intelligencer Vol XX New Series](#)

[The Monk a Romance](#)

[After the Rain New and selected poems 1991 - 2016](#)

[The Old Man and the Butterflies](#)

[The Capital Murder \(a Golden-Age Mystery Reprint\)](#)

[The Book of Judges A Maura Garrison Mystery](#)

[Cold Weather](#)

[Idle Fragments](#)

[Being Cyber Safe and Cyber Smart - Student Workbook](#)

[Out There a Survival Guide to Dating in Midlife](#)

[The Corpse Is Indignant \(a Golden-Age Mystery Reprint\)](#)

[Unintentional Moves](#)

[The Tariff History of the United States A Series of Essays](#)

[Tutto E Possibile Come Raggiungere Qualsiasi Obiettivo E Vivere La Vita Che Hai Sempre Desiderato](#)

[The Hands on Plan How to Use Emotional Freedom Technique to Tap Into a Happy and Successful Life](#)

[I Will Always Find You Chapter 5](#)

[The Moons Reminder](#)

[Dark Shadows Episode Guide Volume 3](#)

[Creature Features Strange and Monstrous Beasts in Classic Science Fiction](#)

[The Hazards of Nation Building Nurturing Competing Visions](#)

[Pepper y Poe](#)

[Goethe the Natural Daughter Schiller the Bride of Messina](#)

[The 7 Mystical Laws of Abundance A Guide from the Sages on Effortless Abundance](#)

[Architektur Eines Data Warehouse \(Datenbankmanagement\)](#)

[Mobile Telephony and Economic Growth in Cameroon](#)

[Sponsoring Im Bankenbereich](#)

[Begriff Und Merkmal Der Verdeckten Gewinnausschüttung Hinsichtlich Von Geschäftserweiterungen](#)

[Die Zukunft Des Multikanalbanking](#)

[Modernization in Rural Korea the Case of Cooperative Farming in South Korea 1984](#)

[Brudermord Des Kain Schuld Vergebung Und Erlösung Aus Jüdischer Und Christlicher Sicht Der](#)



[Die Habitus-Theorie Ein Paradigmenwechsel in Der Soziologischen Gesellschaftsforschung](#)

[Struktur Und Inhalte Der Dialoge in Samuel Becketts fin de Partie](#)

[Tätigkeit in Einer Kindertagesstätte Eine Selbstreflexive Betrachtung Der Professionellen Pädagogischen Haltung](#)

[Für Sozialistische Gedankengüter Und Seine Möglichen Anwendungsgebiete in Der Kapitalistischen Wirtschaftsordnung Das](#)

[Visualisierung Von Macht- Und Abhängigkeitsverhältnissen in Den Romanen Franz Kafkas Eine Analyse Zur Raumstruktur in Der Prozedur Die](#)

[Zwischen Autobiographie Und Roman Gabriel García Márquez Vivir Para Contarla \(2002\) Und Cien Años de Soledad \(1967\) Im Vergleich](#)

[Influence of Credit Risk on the Growth of Microfinance Organizations in Eldoret Municipality \(Kenya\)](#)

[Ernst Cassirers Vermittlerrolle Zwischen Analytischer Und Kontinentaler Philosophie Aus Der Sicht Michael Friedmans](#)

[Kampf Um's Obenbleiben Die Häuser Hohenlohe Und Schönborn](#)

[Der Genuserwerb Bei Erwachsenen Lernern Der Deutschen Sprache](#)

[Kriminalroman Im Dritten Reich Eine Waffe Für Und Gegen Das Regime Der](#)

[Die Prädikative Ausdehnung Des Instrumentals Im Russischen](#)

[Unbegleitete Minderjährige Flüchtlinge in Der Sozialen Arbeit](#)

[Die Tories Der Weg Einer Partei in Den Euroskeptizismus](#)

[Moral Und Moralkritik in Frank Wedekinds frühen Werken Erwachen](#)

[Gerechter Und Gerechtfertigter Krieg Die Kriegesphilosophie Kants Am Beispiel Friedrichs II \(Der Große\)](#)

[Konzept Der Besteuerung Von Einkünften Aus Kapitalvermögen Nach Deutschem Recht Das](#)

[How to Make a Confident and Memorable Wedding Speech The Peas of Public Speaking](#)

[The Church at the Turning Points of History](#)

[Shadow Light](#)

[Peter Field Jefferson and Lost Jeffersons](#)

[The Believers Refuge Or Meditations on Christ and Heaven](#)

[The Silent Land and Other Poems](#)

[The Moving Picture Girls at Oak Farm Or Queer Happenings While Taking Rural Plays](#)

[The High School Pitcher Or Dick Coon on the Gridley Diamond](#)

[The Life of Jean Frederic Oberlin Pastor of the Ban de la Roche](#)

[The Conflict of East and West in Egypt](#)

[The Two Angels and Other Poems](#)

[The Life and Adventures of David Dobbinson](#)

[The History of Cumulative Voting and Minority Representation in Illinois 1870-1919 University of Illinois Studies in Social Sciences Vol VIII](#)

[March 1919 No 1-2](#)

[The Theory of Evolution of Living Things and the Application of the Principles of Evolution to Religion Considered as Illustrative of the Wisdom and Beneficence of the Almighty](#)

[The Outdoor Girls at the Hostess House Or Doing Their Best for the Soldiers](#)

[The Making of a Merchant](#)

[The Hidden Power and Other Papers Upon Mental Science](#)

[The Story of Samson and Its Place in the Religious Development of Mankind](#)

[The Boys Book of Sports and Games Containing Rules and Directions for the Practice of the Principal Recreative Amusements of Youth](#)

[The Dramatic Essays of Charles Lamb](#)

[The Grand Old Man of Dudswell Being the Memoirs of the Rev Thos Shaw Chapman M A Rector of St Pauls Church Marbleton](#)

[The Spalding Enigma Investigating the Mysterious Origin of the Book of Mormon](#)

[The Hermit of Motee Jurna or Pearl Spring Also Indian Tales and Anecdotes Moral and Instructive](#)

[The Collected Poems of TWH Crosland](#)

[Preface to Shakespeare](#)

[The Honorable Hack A Journalists Odyssey](#)

[Who Was Armistead Burt? The Center of the Southern Leadership Network](#)

[The Constitutional Development of Japan 1863-1881](#)

[The Altar of the Dead](#)

[Ich in Mir Das](#)

[The Holy Bible](#)

[Harmonietheorie](#)

[Die Möglichkeiten Ressourcenorientierter Arbeit Mit Einem schlager -Chor Iterer Menschen Im Alten- Und Pflegeheim](#)

[Aunt Phils Trunk Volume Three Third Edition Bringing Alaskas History Alive!](#)

[Twice Killed](#)

[Innocents Lost When Children Falsely Confess](#)

[Some Say - Neighbours in Cyrus](#)

[Adpkd](#)

[The Royal Pastime of Cock-Fighting](#)

[A Letter Book and Abstract of Out Services Written During the Years 1743-1751](#)

[A Salute from the Fleet and Other Poems](#)

[A Manual of Government in Canada Or the Principles and Institutions of Our Federal and Provincial Constitutions](#)

[An Introduction to the Psychology of Education](#)

---