

VANESSAS POCKET POSH JOURNAL CHEVRON

?? ?? f. The Lady and her Two Lovers dlxxxI. Twere better and meeter thy presence to leave, For, if the eye see not, the heart doth not grieve.'.87. The Lovers of the Benou Tai dclxxiii.86. Omar ben el Khettab and the Young Bedouin cccxcv.65. The Loves of the Boy and Girl at School ccclxxxv.90. The Devout Prince cccci.?? ?? Our stead, that late was desert, grew green and eke our trees, That barren were, grew loaded with ripened fruits galore..Mariyeh folded the letter and gave it to Shefikeh, bidding her carry it to El Abbas. So she took it and going with it to his door, would have entered; but the chamberlains and serving-men forbade her, till they had gotten her leave from the prince. When she went in to him, she found him sitting in the midst of the five damsels aforesaid, whom his father had brought him. So she gave him the letter and he took it and read it. Then he bade one of the damsels, whose name was Khefifeh and who came from the land of China, tune her lute and sing upon the subject of separation. So she came forward and tuning the lute, played thereon in four-and-twenty modes; after which she returned to the first mode and sang the following verses:..?? ?? The approof of my lord, so my stress and unease I may ban and mine enemies' malice defy,.Then he caused rear him among the nurses and matrons; but withal he ceased not to ponder the saying of the astrologers and indeed his life was troubled. So he betook himself to the top of a high mountain and dug there a deep pit and made in it many dwelling-places and closets and filled it with all that was needful of victual and raiment and what not else and made in it conduits of water from the mountain and lodged the boy therein, with a nurse who should rear him. Moreover, at the first of each month he used to go to the mountain and stand at the mouth of the pit and let down a rope he had with him and draw up the boy to him and strain him to his bosom and kiss him and play with him awhile, after which he would let him down again into the pit to his place and return; and he used to count the days till the seven years should pass by..Now, when the draper saw the turban-cloth, he resolved to put away his wife and waited but till he should get together that which was obligatory on him of the dowry and what not else, (56) for fear of her people. When the old woman arose in the morning, she took the young man and carried him to the draper's house. The wife opened the door to her and the ill-omened old woman entered with him and said to the lady, "Go, fetch that which thou wouldst have fine-drawn and give it to my son." So saying, she locked the door on her, whereupon the young man forced her and did his occasion of her and went forth. Then said the old woman to her, "Know that this is my son and that he loved thee with an exceeding love and was like to lose his life for longing after thee. So I practised on thee with this device and came to thee with this turban-cloth, which is not thy husband's, but my son's. Now have I accomplished my desire; so do thou trust in me and I will put a trick on thy husband for the setting thee right with him, and thou wilt be obedient to me and to him and to my son." (57) And the wife answered, saying, "It is well. Do so.".?SINDBAD THE SAILOR AND HINDBAD THE PORTER..Shehriyar, Shehrzad and, ii. 111, iii. 141, 157..When she had made an end of her song and laid down the lute, Ishac looked fixedly on her, then took her hand and offered to kiss it; but she snatched it from him and said to him, 'Allah, O my lord, do not that!' Quoth he, 'Be silent. By Allah, I had said that there was not in the world the like of me; but now I have found my dinar (180) in the craft but a danic, (181) "for thou art, beyond comparison or approximation or reckoning, more excellent of skill than I! This very day will I carry thee up to the Commander of the Faithful Haroun er Reshid, and whenas his glance lighteth on thee, thou wilt become a princess of womankind. So, Allah, Allah upon thee, O my lady, whenas thou becomest of the household of the Commander of the Faithful, do not thou forget me!' And she replied, saying, 'Allah, O my lord, thou art the source of my fortunes and in thee is my heart fortified.' So he took her hand and made a covenant with her of this and she swore to him that she would not forget him..Now thieves had followed him, so they might rob him of his good, but availed not unto aught; wherefore he went up to the old woman and kissed her head and exceeded in munificence to her. Then she [warned him of that which awaited strangers entering the town and] said to him, 'I like not this for thee and I fear mischief for thee from these questions that the vizier hath appointed for the confrontation of the ignorant.' And she expounded to him the case according to its fashion. Then said she to him, 'But have no concern: only carry me with thee to thy lodging, and if he question thee of aught, whilst I am with thee, I will expound the answers to thee.' Se he carried her with him to the city and established her in his lodging and entreated her kindly..So each of them went up to the [supposed] dead man and dealt him nigh upon a hundred blows, exclaiming the while, one, 'This is for (45) my father!' and another, 'This is for my grandfather!' whilst a third said, 'This is for my brother!' and a fourth, 'This is for my mother!' And they gave not over taking turns at him and beating him, till they were weary, what while El Merouzi stood laughing and saying in himself, 'It is not I alone who have entered into sin against him. There is no power and no virtue save in God the Most High, the Supreme!'.Vizier's Daughters, The Two Kings and the, iii. 145..Algates ye are our prey become; this many a day and night, iii. 6..Lavish of House and Victual to one whom he knew not, The Man who was, i. 293..When the king heard this, his wrath subsided and he said, "Carry him back to the prison till the morrow, so we may look into his affair."..When King Shah Bekht heard this story, it pleased him and he bade the vizier go away to his own house..?? ?? And who can tell if ever house shall us together bring In union of life serene and undisturbed content?..?? ?? Him with my life I'd ransom whose rigours waste away My frame and cause me languish; yet, if he would but hear,.It is said that the most extraordinary of that which happened to Er Reshid was as follows: His brother El Hadi, (153) when he succeeded to the Khalifate, enquired of a seal-ring of great price, that had belonged to his father El Mehdi, (154) and it came to his knowledge that Er Reshid had taken it. So he required it of the latter, who refused to give it up, and El Hadi insisted upon him, but he still denied the seal-ring of the Khalifate. Now this was on the bridge [over the Tigris], and he threw the ring into the river. When El Hadi died and Er Reshid succeeded to the Khalifate, he came in person to that bridge, with a seal-ring

of lead, which he threw into the river at the same place, and bade the divers seek it. So they did [his bidding] and brought up the first ring, and this was reckoned [an omen] of Er Reshid's good fortune and [a presage of] the continuance of his reign. (155).Khalif Omar ben Abdulaziz and the Poets, The, i. 45..Haroun er Reshid, Tuhfet el Culoub and, ii. 203..(continued)..God, Of Trust in, i. 114..There was once a man hight Khelbes, who was a lewd fellow, a calamity, notorious for this fashion, and he had a fair wife, renowned for beauty and loveliness. A man of his townfolk fell in love with her and she also loved him. Now Khelbes was a crafty fellow and full of tricks, and there was in his neighbourhood a learned man, to whom the folk used to resort every day and he told them stories and admonished them [with moral instances]; and Khelbes was wont to be present in his assembly, for the sake of making a show before the folk..I abode in my house, ill, a whole month; after which I went to the bath and coming out, opened my shop [and sat selling and buying as usual], but saw no more of the man or the woman, till, one day, there stopped before my shop a young man, [a Turcoman], as he were the full moon; and he was a sheep-merchant and had with him a bag, wherein was money, the price of sheep that he had sold. He was followed by the woman, and when he stopped at my shop, she stood by his side and cajoled him, and indeed he inclined to her with a great inclination. As for me, I was consumed with solicitude for him and fell to casting furtive glances at him and winked at him, till he chanced to look round and saw me winking at him; whereupon the woman looked at me and made a sign with her hand and went away. The Turcoman followed her and I counted him dead, without recourse; wherefore I feared with an exceeding fear and shut my shop. Then I journeyed for a year's space and returning, opened my shop; whereupon, behold, the woman came up to me and said, 'This is none other than a great absence.' Quoth I, 'I have been on a journey;' and she said, 'Why didst thou wink at the Turcoman?' 'God forbid!' answered I. 'I did not wink at him.' Quoth she, 'Beware lest thou cross me;' and went away..When the evening evened, the king sat in his privy closet and summoning the vizier, required of him the promised story. So Er Rehwan said, "Know, O king, that. When the king heard this, his admiration redoubled and he said, "Of a truth, destiny is forewritten to all creatures, and I will not accept (14) aught that is said against my vizier the loyal counsellor." And he bade him go to his house..Jesus, The Three Men and our Lord, i. 282..When the king heard this, wonderment gat hold of him and his admiration for the vizier redoubled; so he bade him go to his house and return to him [on the morrow], according to his wont. Accordingly, the vizier withdrew to his lodging, where he passed the night and the ensuing day..? ? ? ? ? i. The Woman who made her Husband Sift Dust dccccclxxxvi.Ramazan in my life ne'er I fasted, nor e'er, i. 49..? ? ? ? ? m. The Dethroned King whose Kingdom and Good were Restored to Him dcccci.Sharpers, The Money-Changer and the Ass, The, ii. 41..So they carried him into the city and hid him with them. Moreover, they agreed with a company of the king's chief officers, who had aforetime been those of Bekhtzeman, and acquainted them with this; whereat they rejoiced with an exceeding joy. Then they assembled together to Bekhtzeman and made a covenant and handfast [of fealty] with him and fell upon the enemy at unawares and slew him and seated King Bekhtzeman again on the throne of his kingship. And his affairs prospered and God amended his estate and restored His bounty to him, and he ruled his subjects justly and abode in the obedience of the Most High. On this wise, O king," continued the young treasurer, "he with whom God is and whose intent is pure, meeteth nought but good. As for me, I have no helper other than God, and I am content to submit myself to His ordinance, for that He knoweth the purity of my intent." ? ? ? ? ? One of the host am I of lovers sad and sere For waiting long drawn out and expectation drear..Husband, The Credulous, i. 270..Dadbin (King) and his Viziers, Story of, i. 104..? ? ? ? ? So, O Aamir, haste thy going, e'en as I do, so may I Heal my sickness and the draining of the cup of love essay; 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." 9. Noureddin Ali and the Damsel Ennis el Jelis clxxxi. Then the eunuchs went forth, that they might perfume the bath [for the use of the brides]; so they essenced it with rose-water and willow-flower-water and bladders of musk and fumigated it with Cakili (191) aloes-wood and ambergris. Then Shehrzad entered, she and her sister Dinarzad, and they cleansed their heads and clipped their hair. When they came forth of the bath, they donned raiment and ornaments, [such as were] prepared for the kings of the Chosroes; and among Shehrzad's apparel was a dress charactered with red gold and wroughten with semblants of birds and beasts. Moreover, they both encircled their necks with necklaces of jewels of price, in the like whereof Iskender (192) rejoiced not, for therein were great jewels such as amazed the wit and the eye, and the thought was bewildered at their charms, for indeed, each of them was brighter than the sun and the moon. Before them they kindled lighted flambeaux in torch-holders of gold, but their faces outshone the flambeaux, for that they had eyes sharper than drawn swords and the lashes of their eyelids ensorcelled all hearts. Their cheeks were rosy and their necks and shapes swayed gracefully and their eyes wanted. And the slave-girls came to meet them with instruments of music..54. The Woman whose Hands were cut off for Almsgiving dcxli.? ? ? ? ? Hence on the morrow forth I fare and leave your land behind; So take your leave of us nor fear mishap or ill event..Then came forward the fourteenth officer and said, 'Know that the story I have to tell is pleasanter and more extraordinary than this; and it is as follows..So she sent for him in private and said to him, 'I purpose to do thee a service, so thou canst but keep a secret.' He promised her all that she desired and she discovered to him her secret in the matter of her daughter, saying, 'I will marry thee to her and commit to thee the governance of her affair and make thee king and ruler over this city.' He thanked her and promised to uphold all that she should order him, and she said to him, 'Go forth to such an one of the

neighbouring provinces privily.' So he went forth and on the morrow she made ready bales and gear and presents and bestowed on him a great matter, all of which they loaded on the backs of camels..? ? ? ? Me, till I stricken was therewith, to love thou didst excite, And with estrangement now, alas! heap'st sorrows on my spright..? ? ? ? h. The Serpent-Charmer and his Wife dcxiv. When the king had made an end of his story, he bade the bystanders spit in the Magian's face and curse him; and they did this. Then he bade cut out his tongue and on the morrow he bade cut off his ears and nose and pluck out his eyes. On the third day he bade cut off his hands and on the fourth his feet; and they ceased not to lop him limb from limb, and each member they cast into the fire, after its cutting-off, before his face, till his soul departed, after he had endured torments of all kinds and fashions. The king bade crucify his trunk on the city-wall three days' space; after which he let burn it and reduce its ashes to powder and scatter them abroad in the air..? ? ? ? Abasement, misery and heart-break after those I suffer who endured before me many a year..Meanwhile, King Azadbekht and his wife stayed not in their flight till they came to [the court of] the King of Fars, (97) whose name was Kutrou. (98) When they presented themselves to him, he entreated them with honour and entertained them handsomely, and Azadbekht told him his story, first and last. So he gave him a great army and wealth galore and he abode with him some days, till he was rested, when he made ready with his host and setting out for his own dominions, waged war upon Isfehnd and falling in upon the capital, defeated the rebel vizier and slew him. Then he entered the city and sat down on the throne of his kingship; and whenas he was rested and the kingdom was grown peaceful for him, he despatched messengers to the mountain aforesaid in quest of the child; but they returned and informed the king that they had not found him..When it was the time of the evening meal, the king repaired to the sitting-chamber and summoning the vizier, sought of him the story he had promised him; and the vizier said, "They avouch, O king, that.Eleventh Officer's Story, The, ii. 175..35. The Lover who feigned himself a Thief to save his Mistress's Honour ccxcvii.7. Ali ben Bekkar and Shemsennehar clxix.? ? ? ? ? ? ? ? ? ? ea. Story of the Barber's First Brother ci.This was all the merchant's good; so he said, "O youth, I will play thee another game for the shop." Now the value of the shop was four thousand dinars; so they played and El Abbas beat him and won his shop, with that which was therein; whereupon the other arose, shaking his clothes, and said to him, "Up, O youth, and take thy shop." So El Abbas arose and repairing to the shop, took possession thereof, after which he returned to [the place where he had left] his servant [Aamir] and found there the Amir Saad, who was come to bid him to the presence of the king. El Abbas consented to this and accompanied him till they came before King Ins ben Cais, whereupon he kissed the earth and saluted him and exceeded (78) in the salutation. Quoth the king to him, "Whence comest thou, O youth?" and he answered, "I come from Yemen." .? ? ? ? ? c. The Third Calender's Story xiv. When Tuhfeh beheld this, she called to mind her lord and wept sore and said, 'I beseech God the Most High to vouchsafe me speedy deliverance, so I may return to my palace and that my high estate and queendom and glory and be reunited with my lord and master Er Reshid.' Then she walked in that garden and saw in its midst a dome of white marble, raised on columns of black teak and hung with curtains embroidered with pearls and jewels. Amiddleward this pavilion was a fountain, inlaid with all manner jacinths, and thereon a statue of gold, and [beside it] a little door. She opened the door and found herself in a long passage; so she followed it and behold, a bath lined with all kinds of precious marbles and floored with a mosaic of pearls and jewels. Therein were four cisterns of alabaster, one facing other, and the ceiling of the bath was of glass coloured with all manner colours, such as confounded the understanding of the folk of understanding and amazed the wit..They lighted down without the place and when they arose in the morning, they saw a populous and goodly city, fair of seeming and great, abounding in trees and streams and fruits and wide of suburbs. So the young man said to his sister Selma, 'Abide thou here in thy place, till I enter the city and examine it and make assay of its people and seek out a place which we may buy and whither we may remove. If it befit us, we will take up our abode therein, else will we take counsel of departing elsewhere.' Quoth she, 'Do this, trusting in the bounty of God (to whom belong might and majesty) and in His blessing.'.Ill Fortune, Of the Uselessness of Endeavour against Persistent, i 70.."Except," continued the Khalif, "he were the enemy of God, he had wished for her in this world, so he might after [repent and] return to righteous dealing. By Allah, he shall not come in to me! Who is at the door other than he?" Quoth Adi, "Jemil ben Mamer el Udhri (51) is at the door;" and Omar said, "It is he who says in one of his odes" ... [And he recited the following:].105. El Feth ben Khacan and El Mutawekkil ccccxix.15. Ghanim ben Eyoub the Slave of Love cccxxxii.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." 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..? ? ? ? How bright and how goodly my lustre appears! Yea, my wreaths are like girdles of silver so white..? ? ? ? No good's in life (to the counsel list of one who's purpose-whole.) An if thou be not drunken still and gladden not thy soul..28. Hatim Tai; his Generosity after Death dxxxix. Meanwhile, El Abbas abode with his cousin Akil twenty days, after which he made ready for the journey to Baghdad and letting bring the booty he had gotten of King Zuheir, divided it between himself and his cousin. Then he set out for Baghdad, and when he came within two days' journey of the city, he called his servant Aamir and bade him mount his charger and forego him with the baggage-train and the cattle. So Aamir [took horse and] fared on till he came to Baghdad, and the season of his entering was the first of the day; nor was there little child or hoary old man in the city but came forth to divert himself with gazing on those flocks and herds and upon the goodness of those slave-girls, and their wits were amazed at what they saw. Presently the news reached the king that the young man El Abbas, who had gone forth from him, was come back with herds and rarities and slaves and a mighty host and had taken up his sojourn without the city, whilst his servant Aamir was presently come to Baghdad, so he might make ready dwelling-places for his lord, wherein he should take up his abode..As for the governor, he wasted all that was with him and returned to the city, where he saw the youth and excused himself to him. Then he questioned him of what had befallen him and he told him, whereat he marvelled and returned to companionship with him; but the youth ceased to have regard for him and gave him not stipends, as of his [former] wont, neither discovered to him aught of his secrets. When the governor saw that there was no profit for him with the young Khorassani, he returned to the king, the ravisher of the damsel, and told him what the chamberlain had done and counselled him to slay the latter and incited him to recover the damsel, [promising] to give his friend to drink of poison and return. So the king sent for the chamberlain and upbraided him; whereupon he fell upon him and slew him and the king's servants fell upon the chamberlain and slew him..So Ishac returned to the slave-dealer and said to him, 'Harkye, Gaffer Said!*' 'At thy service, O my lord,' answered the old man; and Ishac said, 'In the corridor is a cell and therein a damsel pale of colour. What is her price in money and how much dost thou ask for her?', Quoth the slave-dealer, 'She whom thou mentionest is called Tuhfet el Hemca.' (174) 'What is the meaning of El Hemca?' asked Ishac, and the old man replied, 'Her price hath been paid down an hundred times and she still saith, "Show me him who desireth to buy me;" and when I show her to him, she saith, "This fellow is not to my liking; he hath in him such and such a default." And in every one who would fain buy her she allegeth some default or other, so that none careth now to buy her and none seeketh her, for fear lest she discover some default in him.' Quoth Ishac, 'She seeketh presently to sell herself; so go thou to her and enquire of her and see her price and send her to the palace.' 'O my lord,' answered Said, 'her price is an hundred dinars, though, were she whole of this paleness that is upon her face, she would be worth a thousand; but folly and pallor have diminished her value; and behold, I will go to her and consult her of this.' So he betook himself to her, and said to her, 'Wilt thou be sold to Ishac ben Ibrahim el Mausili?' 'Yes,' answered she, and he said, 'Leave frowardness, (175) for to whom doth it happen to be in the house of Ishac the boon-companion?' (176).When the morning morrowed and the folk came forth of the city, they found a murdered man cast down in a corner of the burial-ground and seeing Bihkerd there, doubted not but it was he who had slain him; so they laid hands on him and carried him up to the king and said to him, 'This fellow hath slain a man.' The king bade imprison him; [so they clapped him in prison] and he fell a-saying in himself, what while he was in the prison, 'All that hath befallen me is of the abundance of my sins and my tyranny, for, indeed, I have slain much people unrighteously and this is the requital of my deeds and that which I have wrought aforetime of oppression.' As he was thus pondering in himself, there came a bird and lighted down on the coign of the prison, whereupon, of his much eagerness in the chase, he took a stone and cast it at the bird..114. The Angel of Death and the Rich King cccclxii.Now the woman was in a chest and two youths of the pages of the late king, who were now in the new king's service, were those who had been charged with the guardianship of the vessel and the goods. When the evening evened on them, the two youths fell a-talking and recounted that which had befallen them in their days of childhood and the manner of the going forth of their father and mother from their country and royal estate, whenas the wicked overcame their land, and [called to mind] how they had gone astray in the forest and how fate had made severance between them and their parents; brief, they recounted their story, from beginning to end. When the woman heard their talk, she knew that they were her very sons and cried out to them from the chest, saying, 'I am your mother such an one, and the token between you and me is thus and thus.' The young men knew the token and falling upon the chest, broke the lock and brought out their mother, who strained them to her breast, and they fell upon her and swooned away, all three..We were sleeping one night on the roof, when a woman made her way into the house and gathering into a bundle all that was therein, took it up, that she might go away with it. Now she was great with child and near upon her term and the hour of her deliverance; so, when she made up the bundle and offered to shoulder it and make off with it, she hastened the coming of the pangs of labour and gave birth to a child in the dark. Then she sought for the flint and steel and striking a light, kindled the lamp and went round about the house with the little one, and it was weeping. [The noise awoke us,] as we lay on the roof, and we marvelled. So we arose, to see what was to do, and looking down through the opening of the saloon, (112) saw a woman, who had kindled the lamp, and heard the little one weeping. She heard our voices and raising her eyes to us, said, "Are ye not ashamed to deal with us thus and discover our nakedness? Know ye not that the day belongeth to you and the night to us? Begone from us! By Allah, were it not that ye have been my neighbours these [many] years, I would bring down the house upon you!" We doubted not but that she was of the Jinn and drew back our heads; but, when we arose on the morrow, we found that she had taken all that was with us and made off with it; wherefore we knew

that she was a thief and had practised [on us] a device, such as was never before practised; and we repented, whenas repentance advantaged us not. Then came her brother to him and said, "O Firouz, an thou wilt not acquaint me with the reason of thine anger against thy wife, come and plead with us before the king." Quoth he, "If ye will have me plead with you, I will do so." So they went to the king and found the cadí sitting with him; whereupon quoth the damsel's brother, "God assist our lord the cadí! I let this man on hire a high-walled garden, with a well in good case and trees laden with fruit; but he beat down its walls and ruined its well and ate its fruits, and now he desireth to return it to me." The cadí turned to Firouz and said to him, "What sayst thou, O youth?" And he answered, "Indeed, I delivered him the garden in the goodliest of case." So the cadí said to the brother, "Hath he delivered thee the garden, as he saith?" And the other replied, "No; but I desire to question him of the reason of his returning it." Quoth the cadí, "What sayst thou, O youth?" And Firouz answered, "I returned it in my own despite, for that I entered it one day and saw the track of the lion; wherefore I feared lest, if I entered it again, the lion should devour me. So that which I did, I did of reverence to him and for fear of him." As for that which hath befallen thee, verily, it hath befallen [many] kings before thee and their women have played them false, for all they were greater of puissance than thou, yea, and mightier of kingship and more abounding in troops. If I would, I could relate unto thee, O king, concerning the wiles of women, that whereof I could not make an end all my life long; and indeed, aforetime, in all these my nights that I have passed before thee, I have told thee [many stories and anecdotes] of the artifices of women and of their craft and perfidy; but indeed the things abound on me; (173) wherefore, if it like thee, O king, I will relate unto thee [somewhat] of that which befell kings of old time of the perfidy of their women and of the calamities which overtook them by reason of these latter." "How so?" asked the king. "Tell on." "Hearkening and obedience," answered Shehrzad. "It hath been told me, O king, that a man once related to a company and spoke as follows: . . . He shot me with the shafts of looks launched from an eyebrow's (138) bow; A chamberlain (139) betwixt his eyes hath driven me to despair. Envy and Malice, Of, i. 125..158. Ali Nouredin and the Frank King's Daughter dcccxlxiii. . . . Oft as my yearning waxeth, my heart consolet me With hopes of thine enjoyment in all security. Mamoun (El) and Zubeideh, i. 199. . . . Tow'rds El Akil my journey I take; to visit him, The wastes in praise and safety I traverse, without fear. When the poor man heard the merchant's story, he became desirous of marrying his daughter. So he took her to wife and was vouchsafed of her exceeding love. Nor," added the vizier, "is this story more extraordinary than that of the rich man and his wasteful heir." 48. The Thief and the Money-Changer ccxlv. Rehwan (Er), King Shah Bekht and his Vizier, i. 215. So she gave him all that she possessed and he sold it and paid the rest of her price; after which there remained to him a hundred dirhems. These he spent and lay that night with the damsel in all delight of life, and his soul was like to fly for joy; but when he arose in the morning, he sat weeping and the damsel said to him, 'What aileth thee to weep?' And he said, 'I know not if my father be dead, and he hath none other heir but myself; and how shall I win to him, seeing I have not a dirhem?' Quoth she, 'I have a bracelet; do thou sell it and buy small pearls with the price. Then bray them and fashion them into great pearls, and thereon thou shalt gain much money, wherewith we may make our way to thy country.' So he took the bracelet and repairing to a goldsmith, said to him, 'Break up this bracelet and sell it.' But he said, 'The king seeketh a good (183) bracelet; I will go to him and bring thee the price thereof.' So he carried the bracelet to the Sultan and it pleased him greatly, by reason of the goodliness of its workmanship. Then he called an old woman, who was in his palace, and said to her, 'Needs must I have the mistress of this bracelet, though but for a single night, or I shall die.' And the old woman answered, 'I will bring her to thee.' 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]. Then he again began to pay me frequent visits and I entered into converse with him and questioned him of the band and how he came to escape, he alone of them all. Quoth he, 'I left them from the day on which God the Most High delivered thee from them, for that they would not obey my speech; wherefore I swore that I would no longer consort with them.' And I said, 'By Allah, I marvel at thee, for that thou wast the cause of my preservation!' Quoth he, 'The world is full of this sort [of folk]; and we beseech God the Most High for safety, for that these [wretches] practise upon men with every kind of device.' Then said I to him, 'Tell me the most extraordinary adventure of all that befell thee in this villainy thou wast wont to practise.' And he answered, saying, 'O my brother, I was not present when they did on this wise, for that my part with them was to concern myself with selling and buying and [providing them with] food; but I have heard that the most extraordinary thing that befell them was on this wise. O thou that questionest the lily of its scent, ii. 256. There was once, in the parts of Khorassan, a man of the affluent of the country, who was a merchant of the chiefest of the merchants and was blessed with two children, a son and a daughter. He was assiduous in rearing them and making fair their education, and they grew up and thrived after the goodliest fashion. He used to teach the boy, who taught his sister all that he learnt, so that the girl became perfect in the knowledge of the Traditions of the Prophet and in polite letters, by means of her brother. Now the boy's name was Selim and that of the girl Selma. When they grew up and waxed, their father built them a mansion beside his own and lodged them apart therein and appointed them slave-girls and servants to tend them and assigned unto each of them pensions and allowances and all that they needed of high and low, meat and bread and wine and raiment and vessels and what not else. So Selim and Selma abode in that mansion, as they were one soul in two bodies, and they used to sleep on one couch; and rooted in each one's heart was love and affection and familiar friendship [for the other of

them]..? ? ? ? ? Who dares with them to cope draws death upon himself; Yea, of the deadly lance incontinent he's slain..When Er Razi heard this, he said, 'Yonder wittol lusteth after my wife; but I will do him a mischief.' Then he rushed in upon them, and when El Merouzi saw him, he marvelled at him and said to him, 'How didst thou make thine escape?' So he told him the trick he had played and they abode talking of that which they had collected from the folk [by way of alms], and indeed they had gotten great store of money. Then said El Merouzi, 'Verily, mine absence hath been prolonged and fain would I return to my own country.' Quoth Er Rasi, 'As thou wilt;' and the other said, 'Let us divide the money we have gotten and do thou go with me to my country, so I may show thee my tricks and my fashions.' 'Come to-morrow,' replied Er Razi, 'and we will divide the money.' .39. Yehya ben Khalid and the Man who forged a Letter in his Name ccvi. ? ? ? ? ? aa. Selim and Selma dccccxxii. Chamberlain's Wife, The King and his, ii. 53..? ? ? ? ? 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..So he carried her to a place wherein was running water and setting her down on the ground, left her and went away, marvelling at her. After he left her, he found his camels, by her blessing, and when he returned, King Kisra asked him, 'Hast thou found the camels?' ['Yes,' answered he] and acquainted him with the affair of the damsel and set out to him her beauty and grace; whereupon the king's heart clave to her and he mounted with a few men and betook himself to that place, where he found the damsel and was amazed at her, for that he saw her overpassing the description wherewith the camel-driver had described her to him. So he accosted her and said to her, 'I am King Kisra, greatest of the kings. Wilt thou not have me to husband?' Quoth she, 'What wilt thou do with me, O king, and I a woman abandoned in the desert?' And he answered, saying, 'Needs must this be, and if thou wilt not consent to me, I will take up my sojourn here and devote myself to God's service and thine and worship Him with thee.' .Story of the Unlucky Merchant..God keep the days of love-delight! How passing sweet they were! ii. 96.Quoth Shefikeh, "My mistress hath occasion for thee; so come thou with me and I will engage to restore thee to thy dwelling in weal and safety." But the nurse answered, saying, "Indeed, her palace is become forbidden (103) to me and never again will I enter therein, for that God (extolled be His perfection and exalted be He!) of His favour and bounty hath rendered me independent of her." So Shefikeh returned to her mistress and acquainted her with the nurse's words and that wherein she was of affluence; whereupon Mariyeh confessed the unseemliness of her dealing with her and repented, whenas repentance profited her not; and she abode in that her case days and nights, whilst the fire of longing flamed in her heart..As for Aboulhusn, he gave not over sleeping till God the Most High brought on the morning, when he awoke, crying out and saying, "Ho, Tuffaheh! Ho, Rahet el Culoub! Ho, Miskeh! Ho, Tuhfeh!" And he gave not over calling upon the slave-girls till his mother heard him calling upon strange damsels and rising, came to him and said, "The name of God encompass thee! Arise, O my son, O Aboulhusn! Thou dreamest." So he opened his eyes and finding an old woman at his head, raised his eyes and said to her, "Who art thou?" Quoth she, "I am thy mother;" and he answered, "Thou liest! I am the Commander of the Faithful, the Vicar of God." Whereupon his mother cried out and said to him, "God preserve thy reason! Be silent, O my son, and cause not the loss of our lives and the spoiling of thy wealth, [as will assuredly betide,] if any hear this talk and carry it to the Khalif." .107. Abou Suweid and the Handsome Old Woman ccccxxiii. ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? Until they left my heart on fire without allay..69. Musab ben ez Zubeir and Aaisheh his Wife cclxxxvi. The Fourth Day..Now this learned man had a wife renowned for beauty and loveliness and quickness of wit and understanding and the lover cast about for a device whereby he might win to Khelbes's wife; so he came to him and told him, as a secret, what he had seen of the learned man's wife and confided to him that he was enamoured of her and besought him of help in this. Khelbes told him that she was distinguished to the utterest for chastity and continence and that she exposed herself not to suspicion; but the other said, 'I cannot renounce her, [firstly,] because the woman inclineth to me and coveteth my wealth, and secondly, because of the greatness of my love for her; and nothing is wanting but thy help.' Quoth Khelbes, 'I will do thy will;' and the other said, 'Thou shalt have of me two dirhems a day, on condition that thou sit with the learned man and that, when he riseth from the assembly, thou speak a word notifying the breaking up of the session.' So they agreed upon this and Khelbes entered and sat in the assembly, whilst the lover was assured in his heart that the secret was safe with him, wherefore he rejoiced and was content to pay the two dirhems..Then will he say to thee, 'Then thou art an ape-leader of the tribe of the mountebanks?' And do thou reply, 'I may in nowise deny my origin, for the sake of thy daughter and in her honour.' The Cadi will say, 'It may not be that thou shalt be given the daughter of a sheikh who sitteth upon the carpet of the Law and whose descent is traceable by genealogy to the loins of the Apostle of God, (267) nor is it seemly that his daughter be in the power of a man who is an ape-dancer, a minstrel.' And do thou rejoin, 'Nay, O Effendi, she is my lawful wife and every hair of her is worth a thousand lives, and I will not let her go, though I be given the kingship of the world.' Then be thou persuaded to speak the word of divorce and so shall the marriage be dissolved and ye be delivered from each other..Meanwhile the messenger had reached the opposite camp with the news of Tuhfeh's deliverance, wherewith the Sheikh Aboutawaif rejoiced and bestowed on the bringer of good tidings a sumptuous dress of honour and made him commander over a company of the Jinn. Then they fell upon Meimoun's troops and destroyed them to the last man; and when they came to Meimoun, they found that he had slain himself and was even as we have said. Presently Kemeriye and her sister [Wekhimeh] came up to their grandfather and told him what they had done; whereupon he came to Tuhfeh and saluted her and gave her joy of her deliverance. Then he delivered Meimoun's palace to Selheb and took all the former's riches and gave them to Tuhfeh, whilst the troops encamped upon the Crescent Mountain. Moreover, the Sheikh Aboutawaif said to Tuhfeh, 'Blame me not,' and she kissed his hands. As they were thus engaged, there appeared to them the tribes of the Jinn, as they were clouds, and Queen Es Shuhba flying in their van, with a drawn sword in her hand..? ? ? ? ? She comes in a robe the colour of ultramarine, Blue as the stainless sky, unflecked with white;.I marvel for that to my love I see thee

now incline, iii. 112.

[The Works of the Late Aaron Hill Esq In Four Volumes of 4 Volume 2](#)

[A View of Northumberland with an Excursion to the Abbey of Mailross in Scotland of 2 Volume 1](#)

[A Treatise of the Exchequer and Revenue of Ireland by G E Howard in Two Volumes of 2 Volume 1](#)

[A Concise History of the Kingdoms of Israel and Judah Connected with the History or Chief Events of the Neighbouring States and Succeeding Empires to the Time of Christ by Ann Murry in Two Volumes of 2 Volume 1](#)

[The History of the Reign of King Charles I Written in French by Monsieur de Larrey of 2 Volume 2](#)

[A System of the Forms of Deeds Used in Scotland by Robert Bell of 2 Volume 1](#)

[A New System of Practical Husbandry by John Mills in Five Volumes of 5 Volume 4](#)

[The History of Sir Charles Grandison in a Series of Letters Published from the Originals by the Editor of Pamela and Clarissa in Seven Volumes Vol II the Third Edition of 7 Volume 2](#)

[Passe-Par-Tout de l'eglise Romaine Ou Histoire Des Tromperies Des Pritres Et Des Moines En Espagne Par Antoine Gavin Traduit de l'Anglois Par Mr Janiion of 3 Volume 1 Le](#)

[A System of the Forms of Deeds Used in Scotland by Robert Bell of 2 Volume 2](#)

[The Naval and Military History of the Wars of England Including the Wars of Scotland and Ireland of 8 Volume 5](#)

[The Recess Or a Tale of Other Times by the Author of the Chapter of Accidents of 3 Volume 3](#)

[A Large Collection of Ancient Jewish and Heathen Testimonies to the Truth of the Christian Religion with Notes and Observations by Nathaniel Lardner DD of 4 Volume 2](#)

[The Works of the Most Celebrated Minor Poets Namely Wentworth Charles Earl of Dorset Charles Earl of Hallifax Sydney Earl of Godolphin John Lord Somers Dr Sprat Bp of Rochester Sir Samuel Garth George Stepney Volume 3](#)

[A Physical View of Man and Woman in a State of Marriage with Anatomical Engravings Translated from the Last French Edition of M de Lignac of 2 Volume 2](#)

[The Clinical Guide Or a Concise View of the Leading Facts on the History Nature and Cure of Diseases To Which Is Subjoined a Practical Pharmacopoea by William Nisbet the Second Edition Much Enlarged](#)

[The Lives of the Poets of Great Britain and Ireland to the Time of Dean Swift Compiled from Ample Materials Scattered in a Variety of Books by Mr Cibber in Four Volumes of 5 Volume 4](#)

[A New and Accurate System of Natural History Containing I the History of Quadrupedes VI the History of Vegetables by R Brookes in Six Volumes of 6 Volume 3](#)

[A Collection of Letters and Essays on Several Subjects Lately Publishd in the Dublin Journal in Two Volumes of 2 Volume 2](#)

[A Compleat System of Opticks in Four Books Viz a Popular a Mathematical a Mechanical and a Philosophical Treatise to Which Are Added Remarks Upon the Whole by Robert Smith of 2 Volume 2](#)

[The Works of the Ever Memorable Mr John Hales of Eaton Now First Collected Together in Three Volumes of 3 Volume 3](#)

[The Adventures of Telemachus the Son of Ulysses in Twenty-Four Books Written by the Archbishop of Cambray Done Into English by Mr Is Littlebury and Mr A Boyer the Twelfth Edition of 2 Volume 2](#)

[The Late Picture of Paris Or a Faithful Narrative of the Revolution of the Tenth of August by J Peltier of 2 Volume 2](#)

[The History of England from the Earliest Times to the Death of George II by Dr Goldsmith the Second Edition Corrected of 4 Volume 4](#)

[The History of England from the Accession of James I to That of the Brunswick Line of 8 Volume 5](#)

[The Roman History from the Foundation of the City of Rome to the Destruction of the Western Empire by Dr Goldsmith the Sixth Edition of 2 Volume 1](#)

[The Botanic Garden a Poem in Two Parts Part I Containing the Economy of Vegetation Part II the Loves of the Plants with Philosophical Notes the Fourth Edition of 2 Volume 1](#)

[Philosophe Anglois Ou Histoire de Monsieur Cleveland Fils Naturel de Cromwel \[sic\] Ecrite Par Lui-Mime Traduite de l'Anglois Nouvelle Edition Enrichie de Figures of 6 Volume 1 Le](#)

[The Canterbury Tales of Chaucer Completed in a Modern Version in Three Volumes of 3 Volume 3](#)

[A System of Surgery by Benjamin Bell Illustrated with Copperplates the Third Edition Corrected of 6 Volume 4](#)

[The History of the Reign of Philip the Second King of Spain by Robert Watson a New Edition of 3 Volume 2](#)

[The Method of Teaching and Studying the Belles Lettres or an Introduction to Languages Poetry Rhetoric History Moral Philosophy Physicks c. by Mr Rollin Translated from the French in Four Volumes of 4 Volume 3](#)

[A Treatise on the Rules and Practice of the Equity Side of the Exchequer in Ireland With the Several Statutes Relative Thereto by Gorges Edmond](#)

[Howard of 2 Volume 2](#)

[The Sacred and Prophane History of the World Connected from the Creation of the World to the Dissolution of the Assyrian Empire by Samuel Shuckford the Second Edition of 2 Volume 2](#)

[The History of the American Revolution by David Ramsay MD in Two Volumes Volume II-III of 2 Volume 2](#)

[The Works of Henry Fielding Esq With the Life of the Author in Twelve Volumes a New Edition to Which Is Now First Added the Fathers Or the Good-Natured Man of 12 Volume 7](#)

[The Works of the Right Reverend Thomas Newton with Some Account of His Life and Anecdotes of Several of His Friends Written by Himself in Six Volumes Vol V the Second Edition of 6 Volume 5](#)

[An History of the Earth and Animated Nature by Oliver Goldsmith in Eight Volumes a New Edition of 8 Volume 2](#)

[The Roman History from the Foundation of the City of Rome to the Destruction of the Western Empire by Dr Goldsmith the Seventh Edition of 2 Volume 1](#)

[The Adventures of Gil Blas of Santillane a New Translation by Percival Proctor MA of 2 Volume 1](#)

[The Lives of the Most Eminent English Poets With Critical Observations on Their Works by Samuel Johnson in Four Volumes of 4 Volume 3](#)

[The History of England from the Earliest Times to the Death of George II by Dr Goldsmith the Second Edition Corrected of 4 Volume 2](#)

[An Essay Concerning Human Understanding in Four Books Written by John Locke the Seventeenth Edition of 2 Volume 2](#)

[The Lives of the Most Eminent English Poets With Critical Observations on Their Works by Samuel Johnson in Four Volumes of 4 Volume 1](#)

[The History of New-Hampshire Volume I Comprehending the Events of One Complete Century from the Discovery of the River Pascataqua \[four Lines in Latin from Ovid\] of 1 Volume 1](#)

[Mordet Pi Maffiabossens inka](#)

[The Works of Sir Richard Steele Containing the Funeral the Christian Hero](#)

[The European Magazine and London Review Containing the Literature History Politics Arts Manners and Amusements of the Age by the Philological Society of London of 86 Volume 10](#)

[The Lords-Day Evening Entertainment Containing Fifty-Two Practical Discourses on the Most Serious and Important Subjects in Divinity Intended for the Use of Families in Four Volumes by John Mason AM the Second Edition of 4 Volume 2](#)

[The Late Picture of Paris Or a Faithful Narrative of the Revolution of the Tenth of August by J Peltier of 2 Volume 1](#)

[The European Magazine and London Review Containing the Literature History Politics Arts Manners and Amusements of the Age by the Philological Society of London of 86 Volume 15](#)

[The Lilliputian Library or Gullivers Museum in Ten Volumes Containing Lectures on Morality Useful Letters the Whole Forming a Complete System of Juvenile Knowledge by Lilliputius Gulliver of 2 Volume 1](#)

[Seeking Utopia Making Life Better](#)

[A Summary History of New-England from the First Settlement at Plymouth to the Acceptance of the Federal Constitution Comprehending a General Sketch of the American War \[ten Lines from Dwights Greenfield Hill\]](#)

[The Works of Mr Francis Beaumont and Mr John Fletcher in Ten Volumes Collated with All the Former Editions and Corrected with Notes Critical and Explanatory by Mr Theobald Mr Seward and Mr Sympson of 10 Volume 5](#)

[A General History of Scotland from the Earliest Accounts to the Present Time by William Guthrie Esq of 10 Volume 3](#)

[Siecle de Louis XIV Publii Par M de Francheville La Seconde Edition of 2 Volume 2 Le](#)

[From Logos to BIOS Evolutionary Theory in Light of Plato Aristotle Neoplatonism](#)

[En Lille Bog Om Irland](#)

[Dragoc - Dreimond](#)

[A General History of Scotland from the Earliest Accounts to the Present Time by William Guthrie Esq of 10 Volume 9](#)

[Philosophe Anglois Ou Histoire de Monsieur Cleveland Fils Naturel de Cromwel \[sic\] Ecrite Par Lui-Mime Traduite de l'Anglois Nouvelle Edition Enrichie de Figures of 6 Volume 2 Le](#)

[Stone Poets Headstone Epitaphs Ruminations Recollections Farewells](#)

[A Critical History of the Administration of Sr Robert Walpole Collected Chiefly from the Debates in Parliament and the Political Writings on Both Sides To the Whole Are Prefixd Some Particulars of Mr Walpoles Public Life](#)

[Untamed Pellucidar](#)

[Orlando Furioso Di Lodovico Ariosto of 4 Volume 2](#)

[A New Spelling Pronouncing and Explanatory Dictionary of the English Language to Which Is Prefixed an Introductory Essay with an Appendix Containing an Account of the Heathen Gods and Goddesses by William Scott](#)

[Or General Repository of the English Language to Which Will Be Prefixed a Complete English Grammar by the Rev Frederick Barlow Assisted](#)

[by Several Other Gentleman of 2 Volume 2](#)

[A Journey Into Cornwall Through the Counties of Southampton Wilts Dorset Somerset Devon Interspersed with Remarks by George Lipscomb](#)

[New Picture of Paris by M Mercier Translated from the French in Two Volumes of 2 Volume 2](#)

[One and Twenty Sermons on Several Occasions the Second Edition by Thomas Newlin Volume the Second of 2 Volume 2](#)

[Orlando Furioso Di Lodovico Ariosto of 4 Volume 3](#)

[C Julii Caesaris Et A Hirtii de Rebus a Caesare Gestis Commentarii Cum Fragmentis Accesserunt Indices Locorum Rerumque Et Verborum Omnia](#)

[Ex Recensione Samuelis Clarke Fideliter Expressa](#)

[Essai Sur La Nature Du Commerce En G n ral Traduit de l'Anglois](#)

[de la Philosophie de la Nature Ou Traiti de Morale Pour l'Espice Humaine Troisiime idition Et La Seule Conforme Au Manuscrit Original of 6 Volume 5](#)

[by James Barry Bird in Two Volumes of 2 Volume 1](#)

[Letters to Mr Archdeacon Travis in Answer to His Defence of the Three Heavenly Witnesses I John V7 by R Porson](#)

[Translated from the Greek by Isaac Littlebury the Third Edition of 2 Volume 1](#)

[Sermons Preached Upon Several Occasions in Six Volumes by Robert South of 6 Volume 4](#)

[Hermes or a Philosophical Inquiry Concerning Vniversal Grammar by James Harris Esq the Fifth Edition](#)

[Travels Into Poland Russia Sweden and Denmark Interspersed with Historical Relations and Political Inquiries Illustrated with Charts and](#)

[Engravings by William Coxe Volume the Third](#)

[Sermons Preached Upon Several Occasions in Six Volumes by Robert South of 6 Volume 3](#)

[by the Rev John Entick MA of 4 Volume 3](#)

[de la Philosophie de la Nature Ou Traiti de Morale Pour l'Espice Humaine Troisiime idition Et La Seule Conforme Au Manuscrit Original of 6 Volume 6](#)

[History and Antiquities of the County of Norfolk of 10 Volume 4](#)

[Cours ilimentaire d'Histoire Ancienne a l'Usage de LL Aa Royales Mesdames Les Princesses d'Angleterre Par Ch de Guiffardiere of 2 Volume 2](#)

[Doctrinal and Occasional Sermons Preached by John Erskine](#)

[Discourses on Several Important Subjects to Which Are Added Eight Sermons Preached at the Lady Moyers Lecture in the Cathedral Church of St](#)

[Paul London in Two Volumes by Jeremiah Seed of 2 Volume 1](#)

[Sermons Preached Upon Several Occasions in Six Volumes by Robert South of 6 Volume 6](#)

[C Cornelii Taciti Opera Quae Extant Omnia Ad Editionem Optimam Joh Fre Gronovii Accurate Expressa of 2 Volume 1](#)

[Glory or Gravity Essential and Mechanical Wherein the Objects and Articles of the Christian Faith Are Exhibited As They Were Vol VI of 12 Volume 6](#)

[Or Astronomical Lectures Read in the Astronomical School of the University of Oxford by John Keill the Fourth Edition Corrected](#)

[The Royal Treasury of England Or an Historical Account of All Taxes Under What Denomination Soever from the Conquest to This Present Year](#)

[Collected from the Best Historians as Well Antient as Modern Likewise from Many Valuable Manuscripts](#)

[To Which Is Subjoined a Chronological Account of Such Titles as Have Become Extinct in Three Volumes of 3 Volume 1](#)

[Three Treatises the First Concerning Art the Second Concerning Music Painting and Poetry the Third Concerning Happiness by J H](#)

[Hudibras in Three Parts Written in the Time of the Late Wars Corrected and Amended with Large Annotations and a Preface by Zachary Grey](#)

[LLD Adorn'd with a New Set of Cuts of 2 Volume 1](#)

[Phedora Or the Forest of Minski in Four Volumes by Mary Charlton of 4 Volume 4](#)

[Discourses on the Nature and Cure of Wounds by John Bell Surgeon](#)

[Pr lectiones Medic Duodecim in Theatro Collegii Medicorum Londinensium Habit a Thoma Lawrence MD](#)

[Essays Upon Several Subjects by Sir Richard Blackmore Vol II of 2 Volume 2](#)