

## AFTER THE LOVING REGENCY ROMANCE SUSPENSE

????? All for a wild deer's love, whose looks have snared me And on whose brows the morning glitters bright. As for Queen Kemeriyeh, she flew off to the palace of her sister Wekhimeh and told her what Meimoun had done and how [he avouched that], whenas he saw defeat [near at hand], he would slay Tuhfeh; 'and indeed,' added she, 'he is resolved upon this; else had he not dared to commit this outrage. So do thou contrive the affair as thou deemest well, for thou hast no superior in judgment.' Then they sent for Queen Zelzeleh and Queen Sherareh and sat down to take counsel, one with another, of that which they should do in the matter. Then said Wekhimeh, 'We were best fit out a ship in this island [wherein is my palace] and embark therein, in the guise of mortals, and fare on till we come to a little island, that lieth over against Meimoun's palace. There will we [take up our abode and] sit drinking and smiting the lute and singing. Now Tuhfeh will of a surety be sitting looking upon the sea, and needs must she see us and come down to us, whereupon we will take her by force and she will be under our hands, so that none shall avail more to molest her on any wise. Or, if Meimoun be gone forth to do battle with the Jinn, we will storm his stronghold and take Tuhfeh and raze his palace and put to death all who are therein. When he hears of this, his heart will be rent in sunder and we will send to let our father know, whereupon he will return upon him with his troops and he will be destroyed and we shall be quit of him.' And they answered her, saying, 'This is a good counsel.' Then they bade fit out a ship from behind the mountain, (244) and it was fitted out in less than the twinkling of an eye. So they launched it on the sea and embarking therein, together with four thousand Afrits, set out, intending for Meimoun's palace. Moreover, they bade other five thousand Afrits betake themselves to the island under the Crescent Mountain and lie in wait for them there..When King Shah Bekht heard this story, it pleased him and he bade the vizier go away to his own house..????? How many a victim of the pangs of love-liking hath died! Tired is my patience, but of blame my censors never tire..????? f. The Sixth Officer's Story dccccxxiv. Woman accused of Lewdness, The Pious, ii. 5..Then they brought the raft before him and I said to him, 'O my lord, I am in thy hands, I and all my good.' He looked at the raft and seeing therein jacinths and emeralds and crude ambergris, the like whereof was not in his treasuries, marvelled and was amazed at this. Then said he, 'O Sindbad, God forbid that we should covet that which God the Most High hath vouchsafed unto thee! Nay, it behoveth us rather to further thee on thy return to thine own country.' So I called down blessings on him and thanked him. Then he signed to one of his attendants, who took me and established me in a goodly lodging, and the king assigned me a daily allowance and pages to wait on me. And every day I used to go in to him and he entertained me and entreated me friendly and delighted in my converse; and as often as our assembly broke up, I went out and walked about the town and the island, diverting myself by viewing them..????? When love-longing for her sweet sake I took upon myself, The railers flocked to me anon, on blame and chiding bent;.162. Aboukir the Dyer and Abousir the Barber dccccxx.????? But rigour still hath waxed on me and changed my case And love hath left me bound, afflicted, weeping-eyed..This story pleased King Shah Bekht and he marvelled thereat; but the vizier said to him, "This story is not more extraordinary than that of the rich man who married his fair daughter to the poor old man." The king's mind was occupied with the [promised] story and he bade the vizier withdraw to his lodging. So he [returned to his house and] abode there the rest of the night and the whole of the following day..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 goodliness 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.'.I marvelled at her words and said to her, "What wouldst thou have me do?" And she answered, "O Captain Muin, I would have thee give me a helping hand." Quoth I, "What have I to do with the daughter of the Cadi Amin el Hukm?" And she said, "Know that I would not have thee intrude upon the Cadi's daughter, but I would fain contrive for the attainment of my wishes.' This is my intent and my desire, and my design will not be accomplished but by thine aid." Then said she, "I mean this night to go with a stout heart and hire me trinkets of price; then will I go and sit in the street wherein is the house of Amin el Hukm; and when it is the season of the round and the folk are asleep, do thou pass, thou and those who are with thee of the police, and thou wilt see me sitting and on me fine raiment and ornaments and wilt smell on me the odour of perfumes; whereupon do thou question me of my case and I will say, 'I come from the Citadel and am of the daughters of the deputies (91) and I came down [into the town,] to do an occasion; but the night overtook me at unawares and the Zuweyleh gate was shut against me and all the gates and I knew not whither I should go this night Presently I saw this street and noting the goodliness of its ordinance and its cleanness, took shelter therein against break of day.' When I say this to thee with all assurance (92) the chief of the watch will have no suspicion of me, but will say, 'Needs must we leave her with one who will take care of her till morning.' And do thou rejoin, 'It were most fitting that she pass the night with Amin el Hukm and lie with his family and children till the morning.' Then do thou straightway knock at the Cadi's door, and thus shall I have gained admission into his house, without inconvenience, and gotten my desire; and peace be on thee!" And I said to her, "By Allah, this is an easy matter." Nor," added the vizier, "is this, O king of the age, more extraordinary or stranger than the story of the king and his chamberlain's wife; nay, the latter is rarer than this and more delightsome".Ninth Officer's Story, The, ii. 167..[One day], as the ship was sailing along, and we unknowing where we were, behold, the captain came down [from the mast] and casting his turban from his head, fell to buffeting his face and plucking at his

beard and weeping and supplicating [God for deliverance]. We asked him what ailed him, and he answered, saying, 'Know, O my masters, that the ship is fallen among shallows and drifteth upon a sand-bank of the sea. Another moment [and we shall be upon it]. If we clear the bank, [well and good]; else, we are all dead men and not one of us will be saved; wherefore pray ye to God the Most High, so haply He may deliver us from these deadly perils, or we shall lose our lives.' So saying, he mounted [the mast] and set the sail, but at that moment a contrary wind smote the ship, and it rose upon the crest of the waves and sank down again into the trough of the sea..66. El Mutelemmis and his Wife Umeimeh cccclxxxv. Thy presence honoureth us and we, i. 13..? ? ? ? b. The Merchant and his Sons cccclxiv.? ? ? ? p. The Man who saw the Night of Power dccccxciii.? ? ? ? It had sufficed me, had thy grace with verses come to me; My expectation still on thee in the foredawns was bent..How long shall I thus question my heart that's drowned in woe? iii. 42..? ? ? ? Till in a robe of sandal green 'twas clad And veil that blended rose and flame (216) in hue..? ? ? ? I rede thee vaunt thee not of praise from us, for lo! Even as a docktailed cur thou art esteemed of me..? ? ? ? The pitcher then of goblets filled full and brimming o'er With limpid wine we plunder, that pass from friend to friend..? ? ? ? d. Prince Bihzad ccccliii.? ? ? ? My maker reserved me for generous men And the niggard and sland'rer to use me forebade..? ? ? ? A fair one, to idolaters if she herself should show, They'd leave their idols and her face for only Lord would know; When the old woman saw this, she cried out to the cook from within the house, and he said to her, 'Go before me.' So she forewent him and he ran after her till he [overtook the party and] catching hold of Selim, said [to the latter's wife,] 'What aileth thee to take my servant?' Whereupon she cried out at him, saying, 'Know that this is my husband, whom I had lost.' And Selim also cried out, saying, 'Mercy! Mercy! I appeal to God and to the Sultan against this Satan!' Therewith the folk gathered together to them forthright and loud rose the clamours and the cries between them; but the most part of them said, 'Refer their affair to the Sultan.' So they referred the case to the Sultan, who was none other than Selim's sister Selma..149. El Melik en Nasir and his Vizier dcxcvii. The Sixth Night of the Month. "There was once a king named Bihkerd aed he had wealth galore and many troops; but his deeds were evil and he would punish for a slight offence and never forgave. He went forth one day to hunt and one of his servants shot an arrow, which lit on the king's ear and cut it off. Quoth Bihkerd, 'Who shot that arrow?' So the guards brought him in haste the offender, whose name was Yetrou, and he of his fear fell down on the ground in a swoon. Then said the king, 'Put him to death;' but Yetrou said, 'O King, this that hath befallen was not of my choice nor of my knowledge; so do thou pardon me, in the hour of thy power over me, for that clemency is of the goodliest of things and belike it shall be [in this world] a provision and a good work [for which thou shall be requited] one of these days, and a treasure [laid up to thine account] with God in the world to come. Pardon me, therefore, and fend off evil from me, so shall God fend off from thee evil the like thereof.' When the king heard this, it pleased him and he pardoned the servant, albeit he had never before pardoned any..When the news reached El Aziz, he rejoiced with an exceeding joy in the coming of his son and straightway took horse, he and all his army, what while the trumpets sounded and the musicians played, that the earth quaked and Baghdad also trembled, and it was a notable day. When Mariyeh beheld all this, she repented with the uttermost of repentance of that which she had wroughten against El Abbas his due and the fires still raged in her vitals. Meanwhile, the troops (104) sallied forth of Baghdad and went out to meet those of El Abbas, who had halted in a meadow called the Green Island. When he espied the approaching host, he knew not what they were; so he strained his sight and seeing horsemen coming and troops and footmen, said to those about him, "Among yonder troops are ensigns and banners of various kinds; but, as for the great green standard that ye see, it is the standard of my father, the which is reserved [unto him and never displayed save] over his head, and [by this] I know that he himself is come out in quest of me." And he was certified of this, he and his troops..Accordingly, one night, when they were alone with the king and he leant back, as he were asleep, they said these words and the king heard it all and was like to die of rage and said in himself, "These are young boys, not come to years of discretion, and have no intrigue with any; and except they had heard these words from some one, they had not spoken with each other thereof.' When it was morning, wrath overmastered him, so that he stayed not neither deliberated, but summoned Abou Temam and taking him apart, said to him, 'Whoso guardeth not his lord's honour, (126) what behoveth unto him?' Quoth Abou Temam, 'It behoveth that his lord guard not his honour.' 'And whoso entereth the king's house and playeth the traitor with him,' continued the king, 'what behoveth unto him?' And Abou Temam answered, 'He shall not be left on life.' Whereupon the king spat in his face and said to him, 'Both these things hast thou done.' Then he drew his dagger on him in haste and smiting him in the belly, slit it and he died forthright; whereupon the king dragged him to a well that was in his palace and cast him therein..King who lost Kingdom and Wife and Wealth, The, ii. 66..A certain thief was a [cunning] workman and used not to steal aught, till he had spent all that was with him; moreover, he stole not from his neighbours, neither companied with any of the thieves, lest some one should come to know him and his case get wind. On this wise he abode a great while, in flourishing case, and his secret was concealed, till God the Most High decreed that he broke in upon a poor man, deeming that he was rich. When he entered the house, he found nought, whereat he was wroth, and necessity prompted him to wake the man, who was asleep with his wife. So he aroused him and said to him, 'Show me thy treasure.' "There was once a man, a merchant, who had a wife and abundant wealth. He set out one day on a journey with merchandise, leaving his wife big with child, and said to her, 'If it be the will of God the Most High, I will return before the birth of the child.' Then he took leave of her and setting out, journeyed from country to country till he came to the court of one of the kings and foregathered with him. Now this king was in need of one who should order his affairs and those of his kingdom and seeing the merchant well-bred and intelligent, he charged him abide with him and entreated him with honour and munificence. After awhile, he sought of the king leave to go to his own house, but the latter would not consent to this; whereupon he said to him, 'O king, suffer me go and see my children and come again.' So he

gave him leave for this and took surety of him for his return. Moreover, he gave him a purse, wherein were a thousand gold dinars, and the merchant embarked in a ship and set sail, intending for his own country..? ? ? ? c. The Third Voyage of Sindbad the Sailor. Then said the sharper, 'O folk, this is my friend and I deposited with him a deposit, but he denieth it; so in whom shall the folk put trust after this?' And they said, 'This (49) is a man of worth and we have found in him nought but trustiness and loyalty and good breeding, and he is endowed with understanding and generosity. Indeed, he avoucheth no falsehood, for that we have consorted with him and mixed with him and he with us and we know the sincerity of his religion.' Then quoth one of them to the merchant, 'Harkye, such an one! Bethink thee and consult thy memory. It may not be but that thou hast forgotten.' But he said, 'O folk, I know nothing of that which he saith, for indeed he deposited nought with me.' And the affair was prolonged between them. Then said the sharper to the merchant, 'I am about to make a journey and have, praised be God the Most High, wealth galore, and this money shall not escape me; but do thou swear to me.' And the folk said, 'Indeed, this man doth justice upon himself.' (50) Whereupon the merchant fell into that which he misliked (51) and came near upon [suffering] loss and ill repute..? ? ? ? h. The Drop of Honey dlxxxii.? ? ? ? ? ? ? ? ? ? la. The Disciple's Story dcccii.? ? ? ? ? d. The Fourth Voyage of Sindbad the Sailor cclix.? ? ? ? ? The pains of long desire have wasted me away; Estrangement and disdain my body sore have tried..Young Men, El Hejjaj and the Three, i. 53..48. Haroun Er Reshid with the Damsel and Abou Nuwas dc. So the youth obeyed his father's commandment and taking him, carried him to the slave-dealer and said to the latter, 'Sell me this old man.' Quoth the dealer, 'Who will buy this fellow, and he a man of fourscore?' Then said he to the king, 'In what crafts dost thou excel?' Quoth he, 'I know the quintessence of jewels and I know the quintessence of horses and that of men; brief, I know the quintessence of all things.' So the dealer took him and went about, offering him for sale to the folk; but none would buy. Presently, up came the overseer of the [Sultan's] kitchen and said, 'What is this man?' And the dealer answered, 'This is a slave for sale.' The cook marvelled at this and bought the king for ten thousand dirhems, after questioning him of what he could do. Then he paid down the money and carried him to his house, but dared not employ him in aught of service; so he appointed him an allowance, such as should suffice for his livelihood, and repented him of having bought him, saying, 'What shall I do with the like of this fellow?'.? ? ? ? g. The King's Son and the Ogress dlxxxi.? ? ? ? ? g. King Bihkerd cccclxiv. Therewith King Shah Bekht rejoiced with an exceeding great joy and said, 'Praise be to God who hath delivered me from yonder man and hath preserved me from the loss of the kingship and the cessation of prosperity from me!' So the affair of the vizier returned to order and well-being and the king restored him to his place and advanced him in rank. Moreover, he assembled the folk who had missaid of him and destroyed them all, to the last man. And how like," continued the vizier, "is this story unto that of myself and King Shah Bekht, with regard to that whereinto I am fallen of the changing of the king's heart and his giving credence to others against me; but now is the righteousness of my dealing established in thine eyes, for that God the Most High hath inspired me with wisdom and endowed thee with longanimity and patience [to hearken] from me unto that which He allotted unto those who had foregone us, till He hath shown forth my innocence and made manifest unto thee the truth. For now the days are past, wherein it was avouched to the king that I should endeavour for the destruction of my soul, (81) [to wit,] the month; and behold, the probation time is over and gone, and past is the season of evil and ceased, by the king's good fortune." Then he bowed his head and was silent. (82). So he sat down upon the throne of the Khalifate and laid the dagger in his lap, whereupon all [present] came up to kiss the earth before him and called down on him length of life and continuance [of glory and prosperity]. Then came forward Jaafer the Barmecide and kissing the earth, said, "May the wide world of God be the treading of thy feet and may Paradise be thy dwelling-place and the fire the habitation of thine enemies! May no neighbour transgress against thee nor the lights of fire die out for thee, (29) O Khalif of [all] cities and ruler of [all] countries!".? ? ? ? ? a. The Christian Broker's Story xxv. 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..Chamberlain's Wife, The King and his, ii. 53..Merchants, The Sharper and the, ii. 46..? ? ? ? ? An you'd of evil be quit, look that no evil yon do; Nay, but do good, for the like God will still render to you..? ? ? ? ? "Fair patience practise, for thereon still followeth content." So runs the rede 'mongst all that dwell in city or in tent..? ? ? ? ? The two girls let me down from fourscore fathoms' height, As swoops a hawk, with wings all open in full flight; Peace on you, people of my troth! With peace I do you greet, ii. 224.. "There was once a man, a merchant, who was fortunate in trade, and at one time his [every] dirhem profited [him] fifty. Presently, his luck turned against him and he knew it not; so he said in himself, 'I have wealth galore, yet do I weary myself and go round about from country to country; I were better abide in my own country and rest myself in my house from this travail and affliction and sell and buy at home.' Then he made two parts of his money, with one whereof he bought wheat in summer, saying, 'When the winter cometh, I will sell it at a great profit.' But, when the winter came, wheat became at half the price for which he had bought it, whereat he was sore concerned and left it till the next year. However, next year, the price fell yet lower and one of his friends said to him, 'Thou hast no luck in this wheat; so do thou sell it at whatsoever price.' Quoth the merchant, 'This long while have I profited and it is allowable that I lose this time. God is all-knowing! If it abide [with me] half a score years, I will not sell it save at a

profit.' Now the merchant their father lay asleep in the ship, and the crying of the boys troubled him; so he rose to call out to them [and silence them] and let the purse [with the thousand dinars therein] fall among the bales of merchandise. He sought for it and finding it not, buffeted his head and seized upon the boys, saying, 'None took the purse but you. Ye were playing about the bales, so ye might steal somewhat, and there was none here but you.' Then he took a staff and laying hold of the children, fell to beating them and flogging them, whilst they wept, and the sailors came round about them and said, 'The boys of this island are all thieves and robbers.' Then, of the greatness of the merchant's wrath, he swore that, if they brought not out the purse, he would drown them in the sea; so when [by reason of their denial] his oath became binding upon him, he took the two boys and lashing them [each] to a bundle of reeds, cast them into the sea..? ? ? ? I view her with yearning eyes and she seems to me A moon of the summer, set in a winter's night..So he fell to resorting daily to the physician and committing to memory his sayings and that which he spoke of jargon, till he had gotten a great matter by heart, and all this he studied thoroughly and digested it. Then he returned to his wife and said to her, 'I have committed the physician's sayings to memory and have learned his fashion of muttering and prescribing and applying remedies (19) and have gotten by heart the names of the remedies and of all the diseases, and there abideth nought [unaccomplished] of thy commandment. What wilt thou have me do now?' Quoth she, 'Leave weaving and open thyself a physician's shop.' But he answered, 'The people of my city know me and this affair will not profit me, save in a land of strangerhood; so come, let us go out from this city and get us to a strange land and [there] live.' And she said, 'Do as thou wilt.' There came one day an old woman [to the stuff-market], with a casket of precious workmanship, containing trinkets, and she was accompanied by a damsel great with child. The old woman sat down at the shop of a draper and giving him to know that the damsel was with child by the prefect of police of the city, took of him, on credit, stuffs to the value of a thousand dinars and deposited with him the casket as security. [She opened the casket and] showed him that which was therein; and he found it full of trinkets [apparently] of price; [so he trusted her with the goods] and she took leave of him and carrying the stuffs to the damsel, who was with her, [went her way]. Then the old woman was absent from him a great while, and when her absence was prolonged, the draper despaired of her; so he went up to the prefect's house and enquired of the woman of his household, [who had taken his stuffs on credit;] but could get no tidings of her nor lit on aught of her trace..He found it every way complete and saw therein ten great trays, full of all fruits and cakes and all manner sweetmeats. So he sat down and ate thereof after the measure of his sufficiency, and finding there three troops of singing-girls, was amazed and made the girls eat. Then he sat and the singers also seated themselves, whilst the black slaves and the white slaves and the eunuchs and pages and boys stood, and the slave-girls, some of them, sat and some stood. The damsels sang and warbled all manner melodies and the place answered them for the sweetness of the songs, whilst the pipes cried out and the lutes made accord with them, till it seemed to Aboulhusn that he was in Paradise and his heart was cheered and his breast dilated. So he sported and joyance waxed on him and he bestowed dresses of honour on the damsels and gave and bestowed, challenging this one and kissing that and toying with a third, plying one with wine and another with meat, till the night fell down..? ? ? ? Beard of the old he-goat, the one-eyed, what shall be My saying of a knave, his fashion and degree?." There was once a king in the land of Teberistan, by name Dadbin, and he had two viziers, called one Zourkhan and the other Kardan. The Vizier Zourkhan had a daughter, there was not in her time a handsomer than she nor yet a chaster nor a more pious, for she was a faster, a prayer and a worshipper of God the Most High, and her name was Arwa. Now Dadbin heard tell of her charms; so his heart clave to her and he called the vizier [her father] and said to him, 'I desire of thee that thou marry me to thy daughter.' Quoth Zourkhan, 'Allow me to consult her, and if she consent, I will marry thee with her.' And the king said, 'Hasten unto this.'? ? ? ? But on no wise was I affrayed nor turned from love of her; So let the railer rave of her henceforth his heart's content..Meanwhile, the woman went out at hazard and donning devotee's apparel, fared on without ceasing, till she came to a city and found the king's deputies dunning the towns-folk for the tribute, out of season. Presently, she saw a man, whom they were pressing for the tribute; so she enquired of his case and being acquainted therewith, paid down the thousand dirhems for him and delivered him from beating; whereupon he thanked her and those who were present. When he was set free, he accosted her and besought her to go with him to his dwelling. So she accompanied him thither and supped with him and passed the night. When the night darkened on him, his soul prompted him to evil, for that which he saw of her beauty and loveliness, and he lusted after her and required her [of love]; but she repelled him and bade him fear God the Most High and reminded him of that which she had done with him of kindness and how she had delivered him from beating and humiliation..When the prefect saw this, he said, "By Allah, the captain is excused!" Then my comrades came round about me and sprinkled water on my face, [till I came to myself,] when I arose and accosting the Cadi, who was covered with confusion, said to him, "Thou seest that suspicion is fallen on thee, and indeed this affair is no light matter, for that this woman's family will assuredly not sit down under her loss." Therewith the Cadi's heart quaked and he knew that the suspicion had reverted upon him, wherefore his colour paled and his limbs smote together; and he paid of his own money, after the measure of that which he had lost, so we would hush up the matter for him. (106) Then we departed from him in peace, whilst I said in myself, "Indeed, the woman deceived me not.".16. Uns el Wujoud and the Vizier's Daughter Rose- in-bud cccxli.? ? ? ? An if I live, in love of her I'll live, and if I die Of love and longing for her sight, O rare! O excellent!.115. The Malice of Women dcccclxxix.4. The Three Apples xix.The king gave him leave for this and the vizier betook himself to the queen and said to her, "I am come to thee, on account of a grave reproach, and I would have thee be truthful with me in speech and tell me how came the youth into the sleeping-chamber." Quoth she, "I have no knowledge whatsoever [of it]" and swore to him a solemn oath thereof, whereby he knew that she had no knowledge of the matter and that she was not at fault and said to her, "I will teach thee a device, where- with thou mayst

acquitt thyself and thy face be whitened before the king." "What is it?" asked she; and he answered, saying, "When the king calleth for thee and questioneth thee of this, say thou to him, 'Yonder youth saw me in the privy-chamber and sent me a message, saying, "I will give thee a hundred jewels, to whose price money may not avail, so thou wilt suffer me to foregather with thee." I laughed at him who bespoke me with these words and rebuffed him; but he sent again to me, saying, "An thou fall not in with my wishes, I will come one of the nights, drunken, and enter and lie down in the sleeping-chamber, and the king will see me and kill me; so wilt thou be put to shame and thy face will be blackened with him and thine honour abased." Be this thy saying to the king, and I will presently go to him and repeat this to him." Quoth the queen, "And I also will say thus." With this the Khalif waxed wroth, and the Hashimi vein (36) started out from between his eyes and he cried out to Mesrour and said to him, "Go forth and see which of them is dead." So Mesrour went out, running, and the Khalif said to Zubeideh, "Wilt thou lay me a wager?" "Yes," answered she; "I will wager, and I say that Aboulhusn is dead." "And I," rejoined the Khalif, "wager and say that none is dead save Nuzhet el Fuad; and the stake shall be the Garden of Pleasance against thy palace and the Pavilion of Pictures." So they [agreed upon this and] abode awaiting Mesrour, till such time as he should return with news..79. The Devout Prince dclxiv. Ishac entered, he and his company, and seating themselves in the place of honour, amused themselves by looking on the slave-girls and mamelukes and watching how they were sold, till the sale came to an end, when some of the folk went away and other some sat. Then said the slave-dealer, 'Let none sit with us except him who buyeth by the thousand [dinars] and upwards.' So those who were present withdrew and there remained none but Er Reshid and his company; whereupon the slave-dealer called the damsel, after he had caused set her a chair of fawwak, (170) furnished with Greek brocade, and it was as she were the sun shining in the clear sky. When she entered, she saluted and sitting down, took the lute and smote upon it, after she had touched its strings and tuned it, so that all present were amazed. Then she sang thereto the following verses:..? ? ? ? Great in delight, beloved mine, your presence is with me; Yet greater still the miseries of parting and its bane..When El Abbas heard these words from the damsel, his heart irked him for Mariyeh and her case was grievous to him; so he said to Shefikeh, "Canst thou avail to bring me in company with her, so haply I may discover her affair and allay that which aileth her?" "Yes," answered the damsel, "I can do that, and thine will be the bounty and the favour." So he arose and followed her, and she forewent him, till they came to the palace. Then she [opened and] locked behind them four-and-twenty doors and made them fast with bolts; and when he came to Mariyeh, he found her as she were the setting sun, cast down upon a rug of Taifi leather, (111) among cushions stuffed with ostrich down, and not a limb of her quivered. When her maid saw her in this plight, she offered to cry out; but El Abbas said to her, "Do it not, but have patience till we discover her affair; and if God the Most High have decreed the ending of her days, wait till thou have opened the doors to me and I have gone forth. Then do what seemeth good to thee." Presently, her husband entered and saw the girdle and knew it. Now he was ware of the king's love for women; so he said to his wife, 'What is this that I see with thee?' Quoth she, 'I will tell thee the truth,' and recounted to him the story; but he believed her not and doubt entered into his heart. As for the king, he passed that night in chagrin and concern, and when it morrowed, he summoned the chamberlain and investing him with the governance of one of his provinces, bade him betake himself thither, purposing, after he should have departed and come to his destination, to foregather with his wife. The chamberlain perceived [his intent] and knew his design; so he answered, saying, 'Hearkening and obedience. I will go and set my affairs in order and give such charges as may be necessary for the welfare of my estate; then will I go about the king's occasion.' And the king said, 'Do this and hasten.'?Story of the Unlucky Merchant..? ? ? ? By thy ransom, (109) who dwellest alone in my heart, In despair for the loss of the loved one am I..So he left her and slept his night and on the morrow he repaired to the shop of his friend the druggist and saluted him. The other welcomed him and questioned him of his case; whereupon he told him how he had fared, till he came to the mention of the woman's husband, when he said, 'Then came the cuckold her husband and she clapped me into the chest and shut the lid on me, whilst her addlepated pimp of a husband went round about the house, top and bottom; and when he had gone his way, we returned to what we were about.' With this, the druggist was certified that the house was his house and the wife his wife, and he said, 'And what wilt thou do to-day?' Quoth the singer, 'I shall return to her and weave for her and full her yarn, (198) and I came but to thank thee for thy dealing with me.'? ? ? ? Thou only art the whole of our desire; indeed Thy love is hid within our hearts' most secret core..Then he bade set up for her a tent and another for himself, facing hers, so he might worship God with her, and fell to sending her food; and she said in herself, 'This is a king and it is not lawful for me that I suffer him forsake his subjects and his kingdom for my sake. So she said to the serving-woman, who used to bring her the food, 'Speak to the king, so he may return to his women, for he hath no need of me and I desire to abide in this place, so I may worship God the Most High therein.' The slave-girl returned to the king and told him this, whereupon he sent back to her, saying, 'I have no need of the kingship and I also desire to abide here and worship God with thee in this desert.' When she found this earnestness in him, she consented to his wishes and said, 'O king, I will consent unto thee in that which thou desirest and will be to thee a wife, but on condition that thou bring me Dabbin the king and his Vizier Kardan and his chamberlain (116) and that they be present in thine assembly, so I may speak a word with them in thy presence, to the intent that thou mayest redouble in affection for me.' Quoth Kisra, 'And what is thine occasion unto this?' So she related to him her story from first to last, how she was the wife of Dabbin the king and how the latter's vizier had miscalled her honour..The old woman went out, running, whilst the Khalif and Mesrour laughed, and gave not over running till she came into the street. Aboulhusn saw her and knowing her, said to his wife, "O Nuzhet el Fuad, meseemeth the Lady Zubeideh hath sent to us to see who is dead and hath not given credence to Mesrour's report of thy death; so she hath despatched the old woman, her stewardess, to discover the truth; wherefore it behoveth me to be dead in my turn, for the sake of thy credit with the

Lady Zubeideh." Accordingly, he lay down and stretched himself out, and she covered him and bound his eyes and feet and sat at his head, weeping..When he heard her words, the dregs of the drunkenness wrought in him and he imagined that he was indeed a Turk. So he went out from her and putting his hand to his sleeve, found therein a scroll and gave it to one who read it to him. When he heard that which was written in the scroll, his mind was confirmed in the false supposition; but he said in himself, 'Maybe my wife seeketh to put a cheat on me; so I will go to my fellows the fullers; and if they know me not, then am I for sure Khemartekeni the Turk.' So he betook himself to the fullers and when they espied him afar off, they thought that he was one of the Turks, who used to wash their clothes with them without payment and give them nothing..? ? ? ? ? And troubles, too, forsook us, who tears like dragons' blood, O lordings, for your absence had wept at every pore..? ? ? ? ? b. The Second Old Man's Story vi.Presently she felt a breath upon her face; whereupon she awoke and found Queen Kemeriyeh kissing her, and with her her three sisters, Queen Jemreh, Queen Wekhimeh and Queen Sherareh. So she arose and kissed their hands and rejoiced in them with the utmost joy and they abode, she and they, in talk and converse, what while she related to them her history, from the time of her purchase by the Mughrebi to that of her coming to the slave-dealers' barrack, where she besought Ishac en Nedim to buy her, and how she won to Er Reshid, till the moment when Iblis came to her and brought her to them. They gave not over talking till the sun declined and turned pale and the season of sundown drew near and the day departed, whereupon Tuhfeh was instant in supplication to God the Most High, on the occasion of the prayer of sundown, that He would reunite her with her lord Er Reshid..The king marvelled at what he saw and questioned him of [how he came by] the knowledge of this. 'O king,' answered the old man, 'this [kind of] jewel is engendered in the belly of a creature called the oyster and its origin is a drop of rain and it is firm to the touch [and growth not warm, when held in the hand]; so, when [I took the second pearl and felt that] it was warm to the touch, I knew that it harboured some living thing, for that live things thrive not but in heat.' (209) So the king said to the cook, 'Increase his allowance.' And he appointed to him [fresh] allowances..?STORY OF THE FULLER AND HIS WIFE..91. The Loves of Abou Isa and Curret el Ain dclxxviii.The Twelfth Night of the Month..It chanced one day that they sallied forth to stop the way and fell in upon a caravan in the night; but the people of the caravan were on their guard; so they joined battle with the robbers and overcame them and slew them and the boy fell wounded and abode cast down in that place till the morrow, when he opened his eyes and finding his comrades slain, lifted himself up and rose to walk in the way. Presently, there met him a man, a treasure-seeker, and said to him, 'Whither goest thou, O youth?' So he told him what had betided him and the other said, 'Be of good heart, for that [the season of] thy fair fortune is come and God bringeth thee joy and solace. I am one who am in quest of a hidden treasure, wherein is vast wealth. So come with me, that thou mayst help me, and I will give thee wealth, wherewith thou shalt provide thyself thy life long.' Then he carried the youth to his dwelling and dressed his wound, and he abode with him some days, till he was rested; when he took him and two beasts and all that he needed, and they fared on till they came to a precipitous mountain..? ? ? ? ? I shut myself up with my love; no spy betwixt us was; We feared no enemies' despite, no envious neighbour's hate..When she awoke, she said to the old man, "O elder, hast thou aught of food?" And he answered, "O my lady, I have bread and olives." Quoth she, "That is food fit but for the like of thee. As for me, I will have nought but roast lamb and broths and fat rissoled fowls and stuffed ducks and all manner meats dressed with [pounded nuts and almond-]kernels and sugar." "O my lady," replied the Muezzin, "I never heard of this chapter in the Koran, nor was it revealed unto our lord Mohammed, whom God bless and keep!" (31) She laughed and said, "O elder, the matter is even as thou sayest; but bring me inkhorn and paper." So he brought her what she sought and she wrote a letter and gave it to him, together with a seal-ring from her finger, saying, "Go into the city and enquire for such an one the money-changer and give him this my letter."..? ? ? ? ? Indeed, thou'st told the tale of kings and men of might, Each one a lion fierce, impetuous in the fight,.Now there remained one after her; so we took her and drowned her and the eunuchs went away, whilst we dropped down the river with the boat till we came to the mouth of the canal, where I saw my mistress awaiting me. So we took her up into the boat and returned to our pavilion on Er Rauzeh. Then I rewarded the boatman and he took his boat and went away; whereupon quoth she to me, "Thou art indeed a friend in need." (189) And I abode with her some days; but the shock wrought upon her so that she sickened and fell to wasting away and redoubled in languishment and weakness till she died. I mourned for her with an exceeding mourning and buried her; after which I removed all that was in the pavilion to my own house [and abandoned the former]..123. The Blacksmith who could Handle Fire without Hurt ccclxxi..? ? ? ? ? Would God thou knewest that for love of thee which I endure! It hath indeed brought down on me estrangement and dismay..? ? ? ? ? Whose wits (like mine, alack!) thou stalest and whose hearts With shafts from out thine eyes bewitching thou didst smite..? ? ? ? ? Yea, passion raged in me and love-longing was like To slay me; yet my heart to solace still it wrought..? ? ? ? ? Persist not on my weakness with thy disdain nor be Treason and breach of love its troth to thee attributed;.When she had made an end of her verses, Er Reshid said to her, 'O Tuhfeh, thine absence was extraordinary, but thy presence (251) is yet more extraordinary.' 'By Allah, O my lord,' answered she, 'thou sayst sooth.' And she took his hand and said to him, 'See what I have brought with me.' So he looked and saw riches such as neither words could describe nor registers avail to set out, pearls and jewels and jacinths and precious stones and great pearls and magnificent dresses of honour, adorned with pearls and jewels and embroidered with red gold. Moreover, she showed him that which Queen Es Shuhba had bestowed on her of those carpets, which she had brought with her, and that her throne, the like whereof neither Chosroes nor Cassar possessed, and those tables inlaid with pearls and jewels and those vessels, that amazed all who looked on them, and the crown, that was on the head of the circumcised boy, and those dresses of honour, which Queen Es Shuhba and the Sheikh Aboutawaif had put off upon her, and the trays wherein were those riches; brief, she showed him treasures the

like whereof he had never in his life set eyes on and which the tongue availeth not to describe and whereat all who looked thereon were amazed.

[Infernal Conference Or Dialogues of Devils by the Listener](#)

[The Practice of Piety Directing a Christian How to Walk That He May Please God Amplified by the Author the Sixtieth Edition Corrected](#)

[Dissertations on the Prophecies Which Have Remarkably Been Fulfilled by Thomas Newton in Two Volumes the Eighth Edition of 2 Volume 1](#)

[Fourteen Sermons Preached on Several Occasions by Thomas Secker the Second Edition](#)

[Naval and Military Memoirs of Great Britain from the Year 1727 to the Present Time by R Beatson of 3 Volume 3](#)

[Ductor Historicus Or a Short System of Universal History and an Introduction to the Study of It the Second Edition Very Much Augmented and Improvd of 2 Volume 2](#)

[Sermons And Tracts Upon Various Subjects Literary Critical and Political Vol 1 by the Rev Richard Lickorish](#)

[Fables of sop and Others Newly Done Into English with an Application to Each Fable Illustrated with Cutts the Fifth Edition](#)

[Sermons by Charles Symmons](#)

[A New and Complete System of Arithmetic Composed for the Use of the Citizens of the United States By Nicolas Pike AM \[three Lines in Latin from Cicero\]](#)

[Scripture Characters Or a Practical Improvement of the Principal Histories in the Old and New Testament by Thomas Robinson the Third Edition of 4 Volume 1](#)

[The Law of Bills of Exchange Promissory Notes Bank-Notes and Insurances by a Gentleman of the Middle Temple](#)

[Twenty Practical Sermons on Several Important Subjects by the Late Reverend and Learned Mr William May Published from His Own Manuscripts with a Preface Giving a Short Account of His Life and Character](#)

[Thirty Nine Sermons on Several Occasions By the Late Reverend John Cooke Vol II of 2 Volume 2](#)

[The Improvement of the Mind Or a Supplement to the Art of Logick by I Watts DD](#)

[Ferdinandi Leber Prilectiones Anatomici Editio Nova Cui Nunc Primum Accesserunt Observationes Quidam Physiologici Et Anatomici Curante Joanne Wilson MD](#)

[Richardsoniana Or Occasional Reflections on the Moral Nature of Man Suggested by Various Authors Ancient and Modern and Exemplified from Those Authors with Several Anecdotes Interspersed by the Late Jonathan Richardson Jun Esq VolI](#)

[Plaidoyers Et Mimoires de M Loyseau de Maulion of 3 Volume 3](#)

[Practical Piety Exemplified in the Lives of Thirteen Eminent Christians and Illustrated in Casuistical Hints or Cases of Conscience Concerning Satans Temptations and Scandalous Offences by John Brown](#)

[Sermons on Important and Chiefly Practical Subjects by the Late Rev Richard Winter BD](#)

[Englands Reformation from the Time of King Henry the Eighth to the End of Oatess Plot a Poem in Four Cantos by Thomas Ward the Sixth Edition with Notes to Justify the Facts Related As Also the Authors Life](#)

[Moral Entertainments on the Most Important Practical Truths of the Christian Religion in Three Volumes by Robert Manning of 3 Volume 2](#)

[Parish Law Or a Guide to Justices of the Peace Ministers Churchwardens Compiled from the Common Statute and Other Authentick Books by Joseph Shaw](#)

[Sermons on the Following Subjects Viz of the Universal Sense of Good and Evil by James Foster the Second Edition](#)

[Fifty Two Sermons Upon Several Occasions in Two Vol by Samuel Scattergood of 2 Volume 1](#)

[Fifteen Sermons Preachd on Several Occasions by Nic Brady VolII of 2 Volume 2](#)

[One Hundred and Twenty Popular Sermons by Philip Pyle of 4 Volume 4](#)

[Annales Politiques de Feu Monsieur Charles Irenie Castel Nouvelle idition Corrigie Augmentie of 2 Volume 1](#)

[A Philosophical and Political History of the Settlements and Trade of the Europeans in the East and West Indies Second Edition of 6 Volume 1](#)

[The Theory of Moral Sentiments Or an Essay Towards an Analysis of the Principles by Which Men Naturally Judge Concerning the Conduct and Character of Their Neighbours and of Themselves the Seventh Edition in Two Volumes of 2 Volume 1](#)

[The New Magazine of Knowledge Concerning Heaven and Hell and the Universal World of Nature Or Grand Museum of Intellectual Rational and Scientific Truths by a Society of Gentlemen of 2 Volume 1](#)

[A Philosophical and Political History of the Settlements and Trade of the Europeans in the East and West Indies Published in Ten Volumes by the Abb Raynal Newly Translated from the French by J O Justamond Volume the Second of 8 Volume 2](#)

[A System of Divinity in a Course of Sermons on the First Institutions of Religion On the Being and Attributes of God On Some of the Most Important Articles of the Christian Religion of 26 Volume 17](#)

[The Characters or the Manners of the AgeMade English by Several Hands with the Characters of Theophrastus Translated from the Greek and a Prefatory Discourse to Them by Monsieur de la Bruyere the Third Edition](#)

[The History of the Reign of the Emperor Charles V with a View of the Progress of Society in Europe from the Subversion of the Roman Empire to the Beginning of the Sixteenth Century by William Robertson the Second Edition of 4 Volume 3](#)

[The History of Mexico Collected from Manuscripts and Ancient Paintings of the Indians Illustrated by Charts by Abbi D Francesco Saverio Clavigero Translated from the Original Italian by Charles Cullen of 2 Volume 1](#)

[A Compleat History of the Turks from Their Origin in the Year 755 to the Year 1718 I Their Maxims of State and Religion II a Dictionary III the Life of Their Prophet Mahomet IV the Alcoran of 4 Volume 3](#)

[A Series of Adventures in the Course of a Voyage Up the Red-Sea on the Coasts of Arabia and Egypt And of a Route Through the Desarts of Thebais in the Year 1777 by Eyles Irwin Illustrated with Maps in Two Volumes Third Edition of 2 Volume 2](#)

[A Complete Treatise on Electricity in Theory and Practice With Original Experiments the Third Edition in Two Volumes Containing the Practice of Medical Electricity Besides Other Additions and Alterations of 2 Volume 1](#)

[The Second Volume of the Works of Mr Tho Brown Containing Letters from the Dead to the Living Both Serious and Comical in Three Parts Now Collected Together in One Volume with Large Additions the Third Part of 2 Volume 1](#)

[A Select Collection of Catholick Sermons Preachd Before Their Majesties King James II Mary Queen-Consort Catherine Queen-Dowager c of 2 Volume 2](#)

[The Works of Dr Jonathan Swift Dean of St Patricks Dublin with the Authors Life and Character Notes Historical Critical and Explanatory Tables of Contents and Indexes More Complete Than Any Edition in Thirteen Volumes of 13 Volume 2](#)

[The Theory of Moral Sentiments Or an Essay Towards an Analysis of the Principles by Which Men Naturally Judge Concerning the Conduct and Character of Their Neighbours and of Themselves the Seventh Edition in Two Volumes of 2 Volume 2](#)

[The Attorneys New Pocket Book and Conveyancers Assistant Containing a Collection of the Most Common and Approved Precedents With Many Practical Remarks of 2 Volume 1](#)

[A Dictionary of the English Language In Which the Words Are Deduced from Their Originals Explained in Their Different Meanings the Eleventh Edition of 2 Volume 2](#)

[An Essay on Universal History the Manners and Spirit of Nations from the Reign of Charlemaign to the Age of Lewis XIV Written in French by M de Voltaire the Second Edition Revised and Considerably Improved by the Author of 4 Volume 4](#)

[The Apologies of Justin Martyr Tertullian and Minutius Felix in Defence of the Christian Religion with the Commonitory of Vincentius Lirinensis Together with a Prefatory Dissertation by William Reeves in Two Volumes of 2 Volume 1](#)

[The Reports of Sir Edward Coke Knt in English in Thirteen Parts Complete Translated and Compared with the First and Last Edition in French the Whole Newly Revised and Carefully Corrected and Translated by George Wilson of 7 Volume 3](#)

[The New Peerage Or Ancient and Present State of the Nobility of England Scotland and Ireland Containing a Genealogical Account of All the Peers the Third Edition Considerably Improved of 3 Volume 1](#)

[Nouveau Testament de Notre Seigneur Jisus-Christ Nouvelle idition Exactement Revue Sur Le Texte de M Martin Par D Durand Le](#)

[The Architecture of A Palladio In Four Books Containing a Short Treatise of the Five Orders and the Most Necessary Observations Concerning All Sorts of Building of 4 Volume 4](#)

[The Works of That Eminent Servant of Christ MR John Bunyan Being Several Discourses Upon Various Divine Subjects the Sixth Edition Containing All the Pieces Which Are to Be Found in the Latest Edition in Eight Volumes of 8 Volume 3](#)

[A New Spanish Grammar Or the Elements of the Spanish Language the Whole Extracted from the Best Observations of Spanish Grammarians by Hto San Joseph Giral del Pino](#)

[Letters from Barbary France Spain Portugal c by an English Officer in Two Volumes of 2 Volume 1](#)

[Lectures on Rhetoric and Belles Lettres by Hugh Blair in Three Volumes of 3 Volume 1](#)

[Materia Medica Or a New Description of the Virtues and Effects of All Drugs Done from the Latin Original of Dr Paul Harman to Which Is Prefixd a General Introduction by Edward Strother in Two Volumes of 2 Volume 1](#)

[Sermons Translated from the Original French of the Late Revd James Saurin by Robert Robinson the Second Edition of 5 Volume 5](#)

[Elements of Natural Philosophy Delineated by John Henry Winkler Translated from the Second Edition of the German as Improved and Enlarged by the Author and Illustrated with Copper Plates in Two Volumes of 2 Volume 2](#)

[Essais de Montaigne Avec Les Notes de M Coste Nouvelle Edition of 10 Volume 9](#)

[Johannis de Fordun Scotichronicon Cum Supplementis Et Continuatione Walteri Boweri E Codicibus Mss Editum of 2 Volume 2](#)

[Essays and Treatises on Moral Political and Various Philosophical Subjects by Emanuel Kant from the German by the Translator of the Principles of Critical Philosophy of 2 Volume 1](#)

[Military Antiquities Respecting a History of the English Army from the Conquest to the Present Time by Francis Grose of 2 Volume 2](#)

[Sermons on Various Subjects by John Abernethy MA with a Large Preface Containing the Life of the Author in Two Volumes of 4 Volume 4](#)

[Sermons Preached Upon Several Occasions by William Wake of 3 Volume 2](#)

[Memoirs of the Most Material Transactions in England for the Last Hundred Years Preceding the Revolution in 1688 by James Welwood the Fourth Edition](#)

[A Treatise of Continual Fevers In Four Parts to Which Are Added Medicinal Observations In Three Books by Jodocus Lommius Translated from the Latin by Thomas Dale MD](#)

[Pharmacopoeia Extemporanea Or a Body of Prescripts in Which Forms of Select Remedies Are Proposd Done Into English Out of Latin by the Author Thomas Fuller with Large Additions and Emendations](#)

[Elements of the Branches of Natural Philosophy Connected with Medicine Together with Bergmans Tables of Elective Attractions with Explanations and Improvements the Second Edition Corrected with Additions by J Elliot MD](#)

[Iter Britanniarum Or That Part of the Itinerary of Antonius Which Relates to Britain with a New Comment by Thomas Reynolds](#)

[Philosophical Rhapsodies Fragments of Akbur of Betlis Containing Reflections on the Laws Manners Customs and Religions of Certain Asiatic Afric and European Nations by Richard Joseph Sulivan Esq in Three Volumes of 3 Volume 2](#)

[by MR Rollin Translated from the French in Sixteen Volumes the Second Edition Illustrated with Maps Coloured and Copper Plates of 16 Volume 11](#)

[Ophiomaches Or Deism Revealed of 2 Volume 2](#)

[New Improvements of Planting and Gardening Both Philosophical and Practical in Three Parts and a Kalendar by Richard Bradley FRS the Fourth Edition Adorn'd with Copper-Plates](#)

[The Rule and Exercises of Holy Living In Which Are Described the Means and Instruments of Obtaining Every Vertue Together with Prayers by Jer Taylor the Twenty Second Edition](#)

[Medical Essays and Observations with Disquisitions Relating to the Nervous System by James Johnstone And an Essay on Mineral Poisons by John Johnstone](#)

[The Peculiar Use and Signification of Certain Words in the Latin Tongue Or a Collection of Observations by William Willymott](#)

[Elements of Anatomy and the Animal Oeconomy from the French of M Person Corrected and Considerably Augmented With Notes by Samuel Foart Simmons](#)

[And the Causes of the Dissolution of the Roman Empire to Which Are Added Two Introductory Discourses with an Appendix by William Webster of 2 Volume 2](#)

[Three Addresses to the Proprietors of East-India Stock and the Publick on the Subject of the Shipping Concerns of the Company with Their Vouchers and Documents Originally Published in 1791 1792 and 1793 by Mr J Fiott](#)

[The Whole Authenticated by Faithful Copies of His Letters of 3 Volume 1](#)

[Voyage Aux Sources Du Nil En Nubie Et En Abyssynie Pendant Les Annies 1768 1769 1770 1771 1772 Par M James Bruce Traduit de l'Anglois Par J H Castera of 14 Volume 7](#)

[Voyage Aux Sources Du Nil En Nubie Et En Abyssynie Pendant Les Annies 1768 1769 1770 1771 1772 Par M James Bruce Traduit de l'Anglois Par J H Castera of 14 Volume 4](#)

[Modern History Or the Present State of All Nations Describing Their Respective Situations Persons Habits Animals and Minerals by Mr Salmon VolXXVII the Whole Illustrated with Cuts](#)

[Mr Whistons Sacred History of the Old and New Testament from the Creation of the World Till the Days of Constantine the Great Reduced Into Annals of 6 Volume 2](#)

[Advice from a Lady of Quality to Her Children In the Last Stage of a Lingering Illness Translated from the French by S Glasse the Fourth Edition Dissertatio de S Scripturarum Interpretatione Secundum Patrum Commentarios Authore Daniele Whitby](#)

[Albert de Nordenschild Or the Modern Alcibiades a Novel Translated from the German in Two Volumes of 2 Volume 1](#)

[A General Treatise of Mensuration Containing Many Useful and Necessary Improvements Composed for the Benefit of Artificers Builders Measurers Surveyors by J Robertson the Second Edition with Many Additions](#)

[Philosophii Naturalis Principia Mathematica Auctore Isaaco Newtono Editio Secunda Auctior Et Emendatior](#)

[Pyrology Or the Connexion Between Natural and Moral Philosophy With a Short Disquisition on the Origin of Christianity by William Okely M T Ciceronis Epistolarum Ad Familiares Libri Octo Posteriores Ex Editione J Oliveti](#)

[Scripture Politics Being a View of the Original Constitution and Subsequent Revolutions in the Government Religious and Civil by Samuel Croxall](#)

[Principles of Military Movements Chiefly Applied to Infantry Illustrated by Manoeuvres of the Prussian Troops Together with an Appendix by Colonel David Dundas](#)

[Select Parts of Saundersons Elements of Algebra for the Use of Students at the Universities the Fifth Edition Revised and Corrected by the Rev](#)

[John Hellins](#)

[Histoire Du Vaillant Chevalier Tiran Le Blanc Traduite de l'Espagnol of 2 Volume 2](#)

[in Eight Parts of 3 Volume 2](#)

[Metallurgic Chymistry Being a System of Mineralogy in General and of All the Arts Arising from This Science in Two Parts Translated from the Original German of C E Gellert by I S with Plates](#)

[First Lines of the Practice of Physic for the Use of Students in the University of Edinburgh by William Cullen MD P Vol II of 2 Volume 2](#)

[The Laws Ordinances and Institutions of the Admiralty of Great Britain Civil and Military in Two Volumes of 2 Volume 2](#)

[The Curiosities Natural and Artificial of the Island of Great Britain of 6 Volume 1](#)

---