

ESSAY ON FAITH

The Third Night of the Month. . . . Great in delight, beloved mine, your presence is with me; Yet greater still the miseries of parting and its bane. Then she cast the lute from her hand and wept till she made the Lady Zubeideh weep, and she said to her, "O Sitt el Milah, methinks he whom thou lovest is not in this world, for that the Commander of the Faithful hath sought him in every place, but hath not found him." Whereupon the damsel arose and kissing the Lady Zubeideh's hands, said to her, "O my lady, if thou wouldst have him found, I have a request to make to thee, wherein thou mayst accomplish my occasion with the Commander of the Faithful." Quoth the princess, "And what is it?" "It is," answered Sitt el Milah, "that thou get me leave to go forth by myself and go round about in quest of him three days, for the adage saith, 'She who mourneth for herself is not the like of her who is hired to mourn.' (29) If I find him, I will bring him before the Commander of the Faithful, so he may do with us what he will; and if I find him not, I shall be cut off from hope of him and that which is with me will be assuaged." Quoth the Lady Zubeideh, "I will not get thee leave from him but for a whole month; so be of good heart and cheerful eye." Whereupon Sitt el Milah was glad and rising, kissed the earth before her once more and went away to her own place, rejoicing. . . . Oft as my yearning waxeth, my heart consoleth me, ii. 228. It chanced one day that he fell in upon a company of folk and they overcame him by dint of numbers and taking him prisoner, pinioned him and carried him to the lord of that country. The latter saw his fashion and grace and misdoubting of him, said, "This is no robber's favour. Tell me truly, O youth, who thou art." Bihzad thought shame to acquaint him with his condition and chose rather death for himself; so he answered, 'I am nought but a thief and a bandit.' Quoth the king, 'It behoveth us not to act hastily in the matter of this youth, but that we look into his affair, for that haste still engendereth repentance.' So he imprisoned him in his palace and assigned him one who should serve him. Presently, the vizier heard of the merchant's coming; so he sent to him and let bring him to his house and talked with him awhile of his travels and of that which he had abidden therein, and the merchant answered him thereof. Then said the vizier, 'I will put certain questions to thee, which if thou answer me, it will be well [for thee].' And the merchant rose and made him no answer. Quoth the vizier, 'What is the weight of the elephant?' The merchant was perplexed and returned him no answer and gave himself up for lost. Then said he, 'Grant me three days' time.' So the vizier granted him the delay he sought and he returned to his lodging and related what had passed to the old woman, who said, 'When the morrow cometh, go to the vizier and say to him, "Make a ship and launch it on the sea and put in it an elephant, and when it sinketh in the water, [under the beast's weight], mark the place to which the water riseth. Then take out the elephant and cast in stones in its place, till the ship sink to the mark aforesaid; whereupon do thou take out the stones and weigh them and thou wilt know the weight of the elephant".' Some with religion themselves concern and make it their business all; Sitting, (53) they weep for the pains of hell and still for mercy bawl! O skinker of the vine-juice, let the cup 'twixt us go round, For in its drinking is my hope and all I hold most dear. 42. Er Reshid and the Barmecides dlxvii. So the friend turned to the sharper and said to him, 'O my lord, O such an one, thou goest under a delusion. The purse is with me, for it was with me that thou depositedst it, and this elder is innocent of it.' But the sharper answered him with impatience and impetuosity, saying, 'Extolled be the perfection of God! As for the purse that is with thee, O noble and trusty man, I know that it is in the warrant of God and my heart is at ease concerning it, for that it is with thee as it were with me; but I began by demanding that which I deposited with this man, of my knowledge that he coveteth the folk's good.' At this the friend was confounded and put to silence and returned not an answer; [and the] only [result of his interference was that] each of them (52) paid a thousand dinars. King Shehriyar marvelled at these things and Shehrzad said to him, "Thou marvelledst at that which befell thee on the part of women; yet hath there befallen the kings of the Chosroes before thee what was more grievous than that which befell thee, and indeed I have set forth unto thee that which betided khalifs and kings and others than they with their women, but the exposition is long and hearkening groweth tedious, and in this [that I have already told thee] is sufficiency for the man of understanding and admonishment for the wise." So eat what I offer in surety and be The Lord of all things with thanks- giving repaid!. Death, The Man whose Caution was the Cause of his, i. 291. Of patience, thy whilom endearments again, That I never to any divulged, nor deny. Now he had a friend, who pretended to quickwittedness and understanding; so he came up to him privily and said to him, 'Let me do, so I may put the change on this trickster, for I know him to be a liar and thou art near upon having to pay the money; but I will turn suspicion from thee and say to him, "The deposit is with me and thou erredst in imagining that it was with other than myself," and so divert him from thee.' 'Do so,' replied the merchant, 'and rid the folk of their [false] debts.' The Twenty-Second Night of the Month. . . . How long, O Fate, wilt thou oppress and baffle me? ii. 69. O friends, the tears flow ever, in mockery of my pain, iii. 116. Son and his Governor, Story of the Man of Khorassan, his, i. 218. Wasteful Son, The Rich Man and his, i. 252. q. The Stolen Necklace dccccxciv. ? ? Our stead, that late was desert, grew green and eke our trees, That barren were, grew loaded with ripened fruits galore. 153. Julnar of the Sea and her Son King Bedr Basim of Persia icccxxviii. ? Story of King Dadbin and His Viziers. 160. The Ruined Man of Baghdad and his Slave-girl dccccxvi. ? ? ? ? a. Nimeh ben er Rebya and Num his Slave-girl ccxxxvii. When the boy grew up, his father feared for him from poverty and change of case, so he said to him, 'Dear my son, know that in my youth I wronged my brothers in the matter of our father's good, and I see thee in weal; but, if thou [come to] need, ask not of one of them nor of any other, for I have laid up for thee in yonder chamber a treasure; but do not thou open it until thou come to lack thy day's food.' Then he died, and his wealth, which was a great matter, fell to his son. The young man had not patience to wait till he had made an end of that which was with him, but rose and opened the chamber, and behold, it was [empty and its walls

were] whitened, and in its midst was a rope hanging down and half a score bricks, one upon another, and a scroll, wherein was written, 'Needs must death betide; so hang thyself and beg not of any, but kick away the bricks, so there may be no escape (225) for thee, and thou shall be at rest from the exultation of enemies and enviers and the bitterness of poverty.'? ? ? ? b. The Singer and the Druggist dcccclxxxviii.? ? ? ? Upon that day my loves my presence did depart. So the young man went to his lodging and fetching a purse, returned to the girl's owner and counted out to him the price aforesaid, whilst the draper was between them. Then said he, "Bring her forth;" but the other answered, "She cannot come forth at this present; but be thou my guest the rest of this day and night, and on the morrow thou shall take thy slave-girl and go in the protection of God." The youth fell in with him of this and he carried him to his house, where, after a little, he let bring meat and wine, and they [ate and] drank. Then said Noureddin to the girl's owner, "I beseech thee bring me the damsel, for that I bought her not but for the like of this time." So he arose and [going in to the girl], said to her, "O Sitt el Milan, the young man hath paid down thy price and we have bidden him hither; so he hath come to our dwelling and we have entertained him, and he would fain have thee be present with him." When Hafizeh had made an end of her song, El Abbas said to her, "Well done! Indeed, thou quickenest hearts from sorrows." Then he called another damsel of the daughters of the Medes, by name Merjaneh, and said to her, "O Merjaneh, sing to me upon the days of separation." "Harkening and obedience," answered she and improvising, sang the following verses: 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." (continued). To return to the king his father. When he went to the pit, as of his wont, and called the nurse, she returned him no answer, whereat his breast was straitened and he let down a man who [found the nurse dead and the boy gone and] acquainted the king therewith; which when he heard, he buffeted his head and wept passing sore and descended into the midst of the pit, so he might see how the case stood. There he found the nurse slain and the lion dead, but saw not the boy; so he [returned and] acquainted the astrologers with the verification of their words, and they said, 'O king, the lion hath eaten him; destiny hath been accomplished upon him and thou art delivered from his hand; for, had he been saved from the lion, by Allah, we had feared for thee from him, for that the king's destruction should have been at his hand.' So the king left [sorrowing for] this and the days passed by and the affair was forgotten. NOTE..81. Mohammed el Amin and Jaafer ben el Hadi cccxcii. The Thirteenth Night of the Month. ? ? ? ? His sides the tamarisk's slenderness deride, so lithe they are, Whence for conceit in his own charms still drunken doth he fare..? ? ? ? Sherik ben Amrou, what device avails the hand of death to stay? O brother of the brotherless, brother of all th' afflicted, say..? ? ? ? a. The First Voyage of Sindbad the Sailor. There was once, of old time, a hawk who made himself a nest hard by that of a locust, and the latter gloried in his neighbourhood and betaking herself to him, saluted him and said, "O my lord and chief of the birds, indeed the nearness unto thee delighteth me and thou honourest me with thy neighbourhood and my soul is fortified with thee." The hawk thanked her for this and there ensued friendship between them. One day, the locust said to the hawk, "O chief of the birds, how cometh it that I see thee alone, solitary, having with thee no friend of thy kind of the birds, to whom thou mayst incline in time of easance and of whom thou mayst seek succour in time of stress? Indeed, it is said, 'Man goeth about seeking the ease of his body and the preservation of his strength, and in this there is nought more necessary to him than a friend who shall be the completion of his gladness and the mainstay of his life and on whom shall be his dependence in his stress and in his ease.' Now I, albeit I ardently desire thy weal in that which beseemeth thy condition, yet am I weak [and unable] unto that which the soul craveth; but, if thou wilt give me leave, I will seek out for thee one of the birds who shall be conformable unto thee in thy body and thy strength." And the hawk said, "I commit this to thee and rely upon thee therein." God judge betwixt me and her lord! Away, i. 48. His love he'd have hid, but his tears denounced him to the spy, iii. 42.30. Isaac of Mosul's Story of Khedijeh and the Khalif Mamoun cclxxix.? ? ? ? 'Twas not of wine that I had drunk; her mouth's sweet honeyed dews It was intoxicated me with bliss and ravishment. 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. Then said I, "A man cannot well accomplish all whereof he hath need in the market-places." "Hast thou a house?" asked she. "No, by Allah," answered I; "nor is this town my dwelling-place." "By Allah," rejoined she, "nor have I a place; but I will contrive for thee." Then she went on before me and I followed her till she came to a lodging-house and said to the housekeeper, "Hast thou an empty chamber?" "Yes," answered she; and my mistress said, "Give us the key." So we took the key and going up to see the room, entered it; after which she went out to the housekeeper and [giving her a dirhem], said to her, "Take the key-money, (110) for the room pleaseth us, and here is another dirhem for thy trouble. Go, fetch us a pitcher of water, so we may [refresh ourselves] and rest till the time of the noonday siesta pass and the heat decline, when the man will go and fetch the [household] stuff."

Therewith the housekeeper rejoiced and brought us a mat and two pitchers of water on a tray and a leather rug..77 The Draper and the Thief (234) dclxi. When the evening evened, the king summoned the vizier and bade him tell the story of the King of Hind and his vizier. So he said, "Harkening and obedience. Know, O king of august lineage, that. . . . I am a man in whom good faith's a natural attribute; The deeds of every upright man should with his speech agree..52. The Devout Israelite cccxlvi. . . . What is the pleasance of the world, except it be to see My lady's face, to drink of wine and ditties still to hear?. After this, news came to the king of robbers in his land; so he set out in quest of them and ceased not to follow after them, till he seized on them all, and behold, they were the [very] thieves who had despoiled him [and his wife] by the way and taken his children. So he bade bring them before him, and when they came into his presence, he questioned them, saying, 'Where are the two boys ye took on such a day?' Quoth they, 'They are with us and we will present them to our lord the king for slaves to serve him and give him wealth galore that we have gotten together and divest ourselves of all that we possess and repent from sin and fight in thy service.' Abou Sabir, however, paid no heed to their speech, but took all their good and bade put them all to death. Moreover, he took the two boys and rejoiced in them with an exceeding joy, whereat the troops murmured among themselves, saying, 'Verily, this is a greater tyrant than his brother! There come to him a sort of robbers and seek to repent and proffer two boys [by way of peace-offering], and he taketh the two boys and all their good and slayeth them!'. . . . a. The First Voyage of Sindbad the Sailor dxxxviii. Then he bade lodge him near himself and was bountiful to him and took him apart and said to him, 'Expound to me the story of the phial and whence then knewest that the water therein was that of a man, and he a stranger and a Jew, and that his ailment was indigestion?' 'It is well,' answered the weaver. 'Thou must know that we people of Persia are skilled in physiognomy (23) and I saw the woman to be rosy-cheeked, blue-eyed and tall. Now these attributes belong to women who are enamoured of a man and are distraught for love of him; (24) moreover, I saw her consumed [with anxiety]; wherefore I knew that the patient was her husband. As for his strangerhood, I observed that the woman's attire differed from that of the people of the city, wherefore I knew that she was a stranger; and in the mouth of the phial I espied a yellow rag, (25) whereby I knew that the patient was a Jew and she a Jewess. Moreover, she came to me on the first day [of the week]; (26) and it is the Jews' custom to take pottages (27) and meats that have been dressed overnight (28) and eat them on the Sabbath day, (29) hot and cold, and they exceed in eating; wherefore indigestion betideth them. On this wise I was directed and guessed that which thou hast heard.'. 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 goodliness 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.. . . . A damsel made for love and decked with subtle grace; Thou'dst deem the very sun had borrowed from her face.. . . . My virtues 'mongst men are extolled and my glory and station rank high.. When the folk heard his words, they talked of letting him go; but the Persian said, 'O folk, let not his speech beguile you. This fellow is none other than a thief who knoweth how to sing, and when he happeneth on the like of us, he is a singer.' 'O our lord,' answered they, 'this man is a stranger, and needs must we release him.' Quoth he, 'By Allah, my heart revolteth from this fellow! Let me make an end of him with beating.' But they said, 'Thou mayst nowise do that' So they delivered the singer from the Persian, the master of the house, and seated him amongst them, whereupon he fell to singing to them and they rejoiced in him.. All this while Meimoun's eye was upon her and presently he said to her, 'Harkye, Tuhfeh! Sing to me.' But Queen Zelzeleh cried out at him and said, 'Desist, O Meimoun. Thou sufferest not Tuhfeh to pay heed unto us.' Quoth he, 'I will have her sing to me.' And words waxed between them and Queen Zelzeleh cried out at him. Then she shook and became like unto the Jinn and taking in her hand a mace of stone, said to him, 'Out on thee! What art thou that thou shouldst bespeak us thus? By Allah, but for the king's worship and my fear of troubling the session and the festival and the mind of the Sheikh Iblis, I would assuredly beat the folly out of thy head!' When Meimoun heard these her words, he rose, with the fire issuing from his eyes, and said, 'O daughter of Imlac, what art thou that thou shouldst outrage me with the like of this talk?' 'Out on thee, O dog of the Jinn,' replied she, 'knowest thou not thy place?' So saying, she ran at him and offered to strike him with the mace, but the Sheikh Iblis arose and casting his turban on the ground, said, 'Out on thee, O Meimoun! Thou still dost with us on this wise. Wheresoever thou art present, thou troubleth our life! Canst thou not hold thy peace till thou goest forth of the festival and this bride-feast (222) be accomplished? When the circumcision is at an end and ye all return to your dwelling-places, then do as thou wilt. Out on thee, O Meimoun! Knowest thou not that Imlac is of the chiefs of the Jinn? But for my worship, thou shouldst have seen what would have betided thee of humiliation and punishment; but by reason of the festival none may speak. Indeed thou exceedest: knowest thou not that her sister Wekhimeh is doughtier than any of the Jinn? Learn to know thyself: hast thou no regard for thy life?'. Meanwhile, Aboulhusn abode in the Khalifate, taking and giving, ordering and forbidding and giving effect to his word, till the end of the day, when he gave [those who were present] leave and permission [to withdraw], and the Amirs and officers of state departed to their occasions. Then the eunuchs came to him and calling down on him length of life and continuance [of glory and prosperity], walked in attendance upon him and raised the curtain, and he entered the

pavilion of the harem, where he found candles lighted and lamps burning and singing-women smiting [on instruments of music]. When he saw this, he was confounded in his wit and said in himself, "By Allah, I am in truth Commander of the Faithful!" As soon as he appeared, the slave-girls rose to him and carrying him up on to the estrade, (30) brought him a great table, spread with the richest meats. So he ate thereof with all his might, till he had gotten his fill, when he called one of the slave-girls and said to her, "What is thy name?" "My name is Miskeh," replied she, and he said to another, "What is thy name?" Quoth she, "My name is Terkeh." Then said he to a third, "What is thy name?" "My name is Tuhfeh," answered she; and he went on to question the damsels of their names, one after another, [till he had made the round of them all], when he rose from that place and removed to the wine-chamber..The Nineteenth Night of the Month..Now the magistrate knew of the theft of the pearls; so he bade clap the merchant in prison. Accordingly they imprisoned him and flogged him, and he abode in the prison a whole year, till, by the ordinance of God the Most High, the Master of Police arrested one of the divers aforesaid and imprisoned him in the prison where the merchant lay. He saw the latter and knowing him, questioned him of his case; whereupon he told them his story and that which had befallen him, and the diver marvelled at the sorriness of his luck. So, when he came forth of the prison, he acquainted the Sultan with the merchant's case and told him that it was he who had given him the pearls. The Sultan bade bring him forth of the prison and questioned him of his story, whereupon he told him all that had befallen him and the Sultan pitied him and assigned him a lodging in his own palace, together with an allowance for his living..? ? ? ? ? The intercessor who to thee herself presenteth veiled Is not her like who naked comes with thee to intercede.! ? ? ? ? a. Story of the Ox and the Ass.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..Indeed, many of the notables of the people have sought her of me in marriage, but I would not marry her to any, for that, one night, I saw, in a dream, the balance aforesaid set up and men and women being weighed, one against the other, therein, and meseemed I saw thee [and her] and it was said to me, "This is such a man, (217) the allotted portion of such a woman." (218) Wherefore I knew that God the Most High had allotted unto her none other than thyself, and I choose rather to marry thee to her in my lifetime than that thou shouldst marry her after my death.! ? ? ? ? r. The Pious Woman accused of Lewdness dccccvii.Then he went away, whilst the fire was loosed in the heart of the druggist and he shut his shop and betaking himself to his house, knocked at the door. Quoth the singer, 'Let me get into the chest, for he saw me not yesterday.' 'Nay,' answered she, 'wrap thyself up in the rug.' So he wrapped himself up in the rug and stood in a corner of the room, whilst the druggist entered and went straight to the chest, but found it empty. Then he went round about the house and searched it from top to bottom, but found nothing and no one and abode between belief and disbelief, and said in himself, 'Belike, I suspect my wife of that which is not in her.' So he was certified of her innocence and returned to his shop, whereupon out came the singer and they abode on their former case, as of wont, till eventide, when she gave him one of her husband's shirts and he took it and going away, passed the night in his lodging..? ? ? ? ? My secret is disclosed, the which I strove to hide; Of thee and of thy love enough have I abeyed..As the eunuch was speaking with the king, behold, the damsel raised a corner of the curtain that shut in the litter, so she might look upon the speaker, and saw the king. When Azadbekht beheld her and noted her fashion and her loveliness (and indeed never set story-teller (95) eyes on her like,) his soul inclined to her and she took hold upon his heart and he was ravished by her sight. So he said to the eunuch, "Turn the mule's head and return, for I am King Azadbekht and I will marry her myself, for that Isfehnd her father is my vizier and he will accept of this affair and it will not be grievous to him." "O king," answered the eunuch, "may God prolong thy continuance, have patience till I acquaint my lord her father, and thou shalt take her in the way of approof, for it befitteth thee not neither is it seemly unto thee that thou take her on this wise, seeing that it will be an affront to her father if thou take her without his knowledge." Quoth Azadbekht, "I have not patience [to wait] till thou go to her father and return, and no dishonour will betide him, if I marry her." "O my lord," rejoined the eunuch, "nought that is done in haste is long of durance nor doth the heart rejoice therein; and indeed it behoveth thee not to take her on this foul wise. Whatsoever betideth thee, destroy not thyself with [undue] haste, for I know that her father's breast will be straitened by this affair and this that thou dost will not profit thee." But the king said, "Verily, Isfehnd is [my boughten] servant and a slave of my slaves, and I reckon not of her father, if he be vexed or pleased." So saying, he drew the reins of the mule and carrying the damsel, whose name was Behrjaur, to his house, married her..This is idle talk,' answered the cook. 'Thou canst not deliver thyself with this, O youth, for that in thy deliverance is my destruction.' Quoth Selim, 'I swear to thee and give thee the covenant of God (to whom belong might and majesty) and His bond, that He took of His prophets, that I will not discover thy secret ever.' But the cook answered, saying, 'Away! Away! This may no wise be.' However, Selim ceased not to conjure him and make supplication to him and weep, while the cook persisted in his intent to slaughter him. Then he wept and recited the following verses: ? ? ? ? ? ? ? ? ? ? eb. Story of the Barber's Second Brother cliv.When Er Reshid came to the throne, he invested Jaafer ben Yehya ben Khalid el Bermeki (156) with the vizierate. Now Jaafer was eminently distinguished for generosity and munificence, and the stories of him to this effect are renowned and are written in the books. None of the viziers attained to the rank and favour which he enjoyed with Er Reshid, who was wont to call him brother (157) and used to carry him with him into his house. The period of his vizierate was nineteen years, (158) and Yehya one day said to his son Jaafer, "O my son, what time thy reed

trembleth, water it with kindness." (159) Opinions differ concerning the reason of Jaafer's slaughter, but the better is as follows. Er Reshid could not brook to be parted from Jaafer nor from his [own] sister Abbaseh, daughter of El Mehdi, a single hour, and she was the loveliest woman of her time; so he said to Jaafer, "I will marry thee to her, that it may be lawful to thee to look upon her, but thou shalt not touch her." [Accordingly, they were married] and they used both to be present in Er Reshid's sitting chamber. Now the Khalif would rise bytimes [and go forth] from the chamber, and they being both young and filled with wine, Jaafer would rise to her and swive her. She conceived by him and bore a handsome boy and fearing Er Reshid, despatched the newborn child by one of her confidants to Mecca the Holy, may God the Most High advance it in honour and increase it in veneration and nobility and magnification! The affair abode concealed till there befell despite between Abbaseh and one of her slave-girls, whereupon the latter discovered the affair of the child to Er Reshid and acquainted him with its abiding-place. So, when the Khalif made the pilgrimage, he despatched one who brought him the boy and found the affair true, wherefore he caused befall the Barmecides that which befell. (160).? ? ? ? ? d. The Eldest Lady's Story lxiii. Shah Bekht and his Vizier Er Rehwan, King, i. 215..? ? ? ? ? f. The Sixth Voyage of Sindbad the Sailor dlx. Then they went to the youth and said to him, 'Know that the king thanketh thee for thy dealing yesternight and exceedeth in [praise of] thy good deed;' and they prompted him to do the like again. So, when the next night came, the king abode on wake; watching the youth; and as for the latter, he went to the door of the pavilion and drawing his sword, stood in the doorway. When the king saw him do thus, he was sore disquieted and bade seize him and said to him, 'Is this my requital from thee? I showed thee favour more than any else and thou wouldst do with me this vile deed.' Then arose two of the king's servants and said to him, 'O our lord, if thou command it, we will strike off his head.' But the king said, 'Haste in slaying is a vile thing, for it (107) is a grave matter; the quick we can slay, but the slain we cannot quicken, and needs must we look to the issue of affairs. The slaying of this [youth] will not escape us.' (108) Therewith he bade imprison him, whilst he himself returned [to the city] and despatching his occasions, went forth to the chase..When she had made an end of her song, she threw the lute from her hand and wept and lamented. Then she slept awhile and presently awaking, said, "O elder, hast thou what we may eat?" "O my lady," answered the old man, "there is the rest of the food;" but she said, "I will not eat of a thing I have left. Go down to the market and fetch us what we may eat." Quoth he, "Excuse me, O my lady; I cannot stand up, for that I am overcome with wine; but with me is the servant of the mosque, who is a sharp youth and an intelligent. I will call him, so he may buy thee that which thou desirest." "Whence hast thou this servant?" asked she; and he replied, "He is of the people of Damascus." When she heard him speak of the people of Damascus, she gave a sob, that she swooned away; and when she came to herself, she said, "Woe's me for the people of Damascus and for those who are therein! Call him, O elder, that he may do our occasions." ? ? ? ? ? Quoth he, what while from out his hair the morning glimmered white, "This, this is life indeed, except, alas! it doth not stay." ? ? ? ? ? Behold, I am clad in a robe of leaves green And a garment of honour of ultramarine..One day as she sang before the Commander of the Faithful, he was moved to exceeding delight, so that he took her and offered to kiss her hand; but she drew it away from him and smote upon her lute and broke it and wept Er Reshid wiped away her tears and said, 'O desire of the heart, what is it maketh thee weep? May God not cause an eye of thine to weep!' 'O my lord,' answered she, 'what am I that thou shouldst kiss my hand? Wilt thou have God punish me for this and that my term should come to an end and my felicity pass away? For this is what none ever attained unto.' Quoth he, 'Well said, O Tuhfeh. Know that thy rank in my esteem is mighty and for that which wondered me of what I saw of thee, I offered to do this, but I will not return unto the like thereof; so be of good heart and cheerful eye, for I have no desire for other than thyself and will not die but in the love of thee, and thou to me art queen and mistress, to the exclusion of all humankind.' Therewith she fell to kissing his feet; and this her fashion pleased him, so that his love for her redoubled and he became unable to brook an hour's severance from her..? ? ? ? ? Thou, thou enjoy'st repose and comfortable sleep, Nor of the mis'ries reckon by which my heart is wried..When the king heard the vizier's story, it pleased him and he bade him go to his house..149. El Melik en Nasir and his Vizier dcxcvii. The learned man bethought him awhile of this, then made for Khelbes's house, which adjoined his own, still holding the latter; and when they entered, they found the young man lying on the bed with Khelbes's wife; whereupon quoth he to him, 'O accursed one, the calamity is with thee and in thine own house!' So Khelbes put away his wife and went forth, fleeing, and returned not to his own land. This, then," continued the vizier, "is the consequence of lewdness, for whoso purposeth in himself craft and perfidy, they get possession of him, and had Khelbes conceived of himself that (266) which he conceived of the folk of dishonour and calamity, there had betided him nothing of this. Nor is this story, rare and extraordinary though it be, more extraordinary or rarer than that of the pious woman whose husband's brother accused her of lewdness." ? ? ? ? ? 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..? ? ? ? ? Yea, passion raged in me and love-longing was like To slay me; yet my heart to solace still it wrought..If I must die, then welcome death to heal, iii. 23..God keep the days of love-delight! How passing sweet they were! ii. 96. OF THE ILL EFFECTS OF PRECIPITATION..? ? ? ? ? i. The Spider and the Wind dcxv. When she had made an end of her song, she wept till she made the bystanders weep and the Lady Zubeideh condoled with her and said to her, "God on thee, O Sitt el Milah, sing us somewhat, so we may hearken to thee." "Hearkening and obedience," answered the damsel and sang the following verses:.145. The Bedouin and his Wife dcxci. TABLE OF CONTENTS OF THE UNFINISHED CALCUTTA (1814-18) EDITION (FIRST TWO HUNDRED NIGHTS ONLY) OF THE ARABIC TEXT OF THE BOOK OF THE THOUSAND NIGHTS AND ONE NIGHT..The Khalif and the Lady Zubeideh laughed and returned to the palace; and he gave Aboulhusn the thousand dinars, saying, "Take them as a thank-offering for thy preservation from death," whilst the princess did the like with Nuzhet el Fuad. Moreover, the Khalif increased Aboulhusn

in his stipends and allowances, and he [and his wife] ceased not [to live] in joy and contentment, till there came to them the Destroyer of Delights and Sunderer of Companies, he who layeth waste the palaces and peopleth the tombs..? ? ? ? c. The King who knew the Quintessence of Things dcccxcii.? ? ? ? Of me he got not what he sought and brideless did return, For that estrangement and disdain were pleasing in my sight..As for the Khalif, he swooned away for laughing and said, "O Aboulhusn, thou wilt never cease to be a wag and do rarities and oddities!" Quoth he, "O Commander of the Faithful, I played off this trick, for that the money was exhausted, which thou gavest me, and I was ashamed to ask of thee again. When I was single, I could never keep money; but since thou marriedst me to this damsel here, if I possessed thy wealth, I should make an end of it. So, when all that was in my hand was spent, I wrought this trick, so I might get of thee the hundred dinars and the piece of silk; and all this is an alms from our lord. But now make haste to give me the thousand dinars and quit thee of thine oath." Then he wrote a letter to King Azadbekht, saying to him, "I am a servant of thy servants and a slave of thy slaves and my daughter is a handmaid at thy service, and may God the Most High prolong thy days and appoint thy times [to be] in delight and contentment! Indeed, I still went girded of the waist in thy service and in caring for the preservation of thy dominion and warding off thine enemies from thee; but now I abound yet more than before in zeal and watchfulness, for that I have taken this to charge upon myself, since my daughter is become thy wife." And he despatched a messenger to the king with the letter and a present..FIROUZ AND HIS WIFE (175).? ? ? ? The world is upon me all desolate grown. Alack, my long grief and forlornness! Who knows.? ? ? ? Quoth I, "Thou overcurtainest the morning with the night;" And she, "Not so; it is the moon that with the dark I shroud.".? ? ? ? b. Story of the Enchanted Youth xxi.When it was the eighth day, the viziers all assembled and took counsel together and said, "How shall we do with this youth, who bafflenth us with his much talk? Indeed, we fear lest he be saved and we fall [into perdition]. Wherefore, let us all go in to the king and unite our efforts to overcome him, ere he appear without guilt and come forth and get the better of us." So they all went in to the king and prostrating themselves before him, said to him, "O king, have a care lest this youth beguile thee with his sorcery and bewitch thee with his craft. If thou heardest what we hear, thou wouldst not suffer him live, no, not one day. So pay thou no heed to his speech, for we are thy viziers, [who endeavour for] thy continuance, and if thou hearken not to our word, to whose word wilt thou hearken? See, we are ten viziers who testify against this youth that he is guilty and entered not the king's sleeping-chamber but with evil intent, so he might put the king to shame and outrage his honour; and if the king slay him not, let him banish him his realm, so the tongue of the folk may desist from him." As they were thus engaged, behold, up came the dancers and mountebanks, with their pipes and drums, whilst one of their number forewent them, with a great banner in his hand, and played all manner antics with his voice and limbs. When they came to the Courthouse, the Cadi exclaimed, "I seek refuge with God from yonder Satans!" And the merchant laughed, but said nothing. Then they entered and saluting his highness the Cadi, kissed Alaeddin's hands and said, "God's blessing on thee, O son of our uncle! Indeed, thou solacest our eyes in that which thou dost, and we beseech God to cause the glory of our lord the Cadi to endure, who hath honoured us by admitting thee to his alliance and allotted us a part in his high rank and dignity." When the Cadi heard this talk, it bewildered his wit and he was confounded and his face flushed with anger and he said to his son-in-law, "What words are these?" Quoth the merchant, "Knowest thou not, O my lord, that I am of this tribe? Indeed this man is the son of my mother's brother and that other the son of my father's brother, and I am only reckoned of the merchants [by courtesy]!".? ? ? ? My heart, since the leave-taking day afflicted, will tell of my case, And my body, for love and desire grown wasted and feeble and frail..King Shah Bekht and his Vizier Er Rehwan, i. 215..Picture, The Prince who fell in love with the, i. 256..Presently, her brothers returned, whereupon the old man acquainted them with the whole case and said to them, "O my sons, know that your sister purposed not aught but good, and if ye slay this man, ye will earn abiding reproach and ye will wrong him, ay, and wrong yourselves and your sister, to boot; for indeed there appeareth no cause [of offence] such as calleth for slaughter, and it may not be denied that this incident is a thing the like whereof may well betide and that he may well have been baffled by the like of this chance." Then he turned to me and questioned me of my lineage; so I set forth to him my genealogy and he said, "A man of equal rank, honourable [and] understanding." And he offered me [his daughter in] marriage. I consented to him of this and marrying her, took up my abode with him and God the Most High hath opened on me the gates of weal and fortune, so that I am become the most abounding in substance of the folk of the tribe; and He hath stablished me in that which He hath given me of His bounties.'.? ? ? ? v. The Sharpers with the Money-Changer and the Ass dccccxiv.? ? ? ? By thy ransom, (109) who dwellest alone in my heart, In despair for the loss of the loved one am I..Bibers el Bunducdari and the Sixteen Officers of Police, El Melik ez Zahir Rukneddin, ii. 117..19. The Sparrow and the Peacock clii.Presently, he caught sight of an earthen pan turned over upon its mouth; so he raised it from the ground and found under it a horse's tail, freshly cut off, and the blood oozing from it; whereby he knew that the cook adulterated his meat with horses' flesh. When he discovered this default, he rejoiced therein and washing his hands, bowed his head and went out; and when the cook saw that he went and gave him nought, he cried out, saying, 'Stay, O sneak, O slink-thief!' So the lackpenny stopped and said to him, 'Dost thou cry out upon me and becall [me] with these words, O cuckold?' Whereat the cook was angry and coming down from the shop, said, 'What meanest thou by thy speech, O thou that devourest meat and kouskoussou and bread and seasoning and goest forth with "Peace (13)[be on thee!]," as it were the thing had not been, and payest down nought for it?' Quoth the lackpenny, 'Thou liest, O son of a cuckold!' Wherewith the cook cried out and laying hold of the lackpenny's collar, said, 'O Muslims, this fellow is my first customer (14) this day and he hath eaten my food and given me nought.' One day my master said to me, 'Knowest thou not some art or handicraft?' And I answered, saying, 'O my lord, I am a merchant and know nought but traffic.' Quoth he, 'Knowest thou how to shoot with a bow and arrows?' And I

replied, 'Yes, I know that.' So he brought me a bow and arrows and mounting me behind him on an elephant, set out with me, at the last of the night, and fared on till we came to a forest of great trees; whereupon he made me climb a high and stout tree and giving me the bow and arrows, said to me, 'Sit here, and when the elephants come hither by day, shoot at them, so haply thou shalt hit one of them; and if any of them fall, come at nightfall and tell me.' Then he went away and left me trembling and fearful. I abode hidden in the tree till the sun rose, when the elephants came out and fared hither and thither among the trees, and I gave not over shooting at them with arrows, till I brought down one of them. So, at eventide, I went and told my master, who rejoiced in me and rewarded me; then he came and carried away the dead elephant..16. The Fox and the Crow cl.9. Noureddin Ali and the Damsel Ennis el Jelis clxxxii.?? ? ? ? Yea, they'd join me in pouring forth tears and help me my woes to lament, And like unto me they'd become all wasted and tortured and pale..When she had made an end of her verses, the Lady Zubeideh bade each damsel sing a song, till the turn came round to Sitt el Milah, whereupon she took the lute and tuning it, sang thereto four-and-twenty songs in four-and-twenty modes; then she returned to the first mode and sang the following verses:?? ? ? ? How long shall I anights distracted be for love Of thee? How long th' assaults of grief and woes abide? ? ? ? ? c. Hammad the Bedouin's Story cxliv.King of Ind and his Vizier, The, ii. 105..When the company heard this story, they marvelled thereat with the utmost wonderment. Then the fifth officer, who was the lieutenant of the bench, (113) came forward and said, '[This is] no wonder and there befell me that which is rarer and more extraordinary than this..Then said she to him, "O elder, I would fain drink." So he arose and brought her a gugglet of water; but she said to him, "Who bade thee fetch that?" Quoth he, "Saidst thou not to me, 'I would fain drink?'" And she answered, "I want not this; nay, I want wine, the delight of the soul, so haply, O elder, I may solace myself therewith." "God forbid," exclaimed the old man, "that wine should be drunk in my house, and I a stranger in the land and a Muezzin and an imam, (32) who prayeth with the true-believers, and a servant of the house of the Lord of the Worlds!" Quoth she, "Why wilt thou forbid me to drink thereof in thy house?" "Because," answered he, "it is unlawful." "O elder," rejoined she, "God hath forbidden [the eating of] blood and carrion and hog's flesh. Tell me, are grapes and honey lawful or unlawful?" Quoth he, "They are lawful;" and she said, "This is the juice of grapes and the water of honey." But he answered, "Leave this thy talk, for thou shall never drink wine in my house." "O Sheikh," rejoined she, "folk eat and drink and enjoy themselves and we are of the number of the folk and God is very forgiving, clement." (33) Quoth he, "This is a thing that may not be." And she said, "Hast thou not heard what the poet saith ... ?" And she recited the following verses:.When the morning morrowed, he recited the following verses:.89. Firous and his Wife dclxxv.Then said the Khalif to her, "I lie and my eunuch lieth, and thou liest and thy waiting-woman lieth; so methinks we were best go, all four of us together, that we may see which of us telleth the truth." Quoth Mesrour, "Come, let us go, that I may put this ill-omened old woman to shame (37) and deal her a sound drubbing for her lying." And she answered him, saying, "O dotard, is thy wit like unto my wit? Indeed, thy wit is as the hen's wit." Mesrour was incensed at her words and would have laid violent hands on her, but the Lady Zubeideh warded him off from her and said to him, "Her sooth-fastness will presently be distinguished from thy sooth-fastness and her leasing from thy leasing".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.

[Dictionnaire Giographique Universel Ou Description de Tous Les Lieux Du Globe](#)

[An Universal Biography Vol 1 of 3 Including Scriptural Classical and Mythological Memoirs Together with Accounts of Many Eminent Living Characters The Whole Newly Compiled and Composed from the Most Recent and Authentic Sources](#)

[The Physiology of Marriage And Petty Troubles of Married Life Repertory of the Comidie Humaine](#)

[Archiv Der Pharmacie 1880 Vol 216 Zeitschrift Des Deutschen Apotheker-Vereins 59 Jahrgang](#)

[Erkenntnisse Des K K Verwaltungsgerichtshofes 1890 Vol 14](#)

[Sessional Papers Vol 53 Part IV Second Session of the Fifteenth Legislature of the Province of Ontario Session 1921](#)

[Meyers Deutsches Jahrbuch 1872](#)

[Commentar Zur Pharmacopoea Germanica Vol 2](#)

[Rod and Gun in Canada Vol 11 June 1909 to May 1910](#)

[Regierungs-Blatt Fir Das Kinigreich Wirttemberg Im Auszuge 1831 Das Eine Sammlung Der in Den Regierungs-Blittern Des Kinigreichts](#)

[Wirttemberg Vom Jahr 1806 an Enthaltene Nach Ganz Oder Theilweise Giltigen Gesetze Verordnungen c Mit Erluiter](#)

[Transactions of the Illinois State Agricultural Society with Reports from County Agricultural Societies and Kindred Associations 1861-64 Vol 5](#)

[L Landois Lehrbuch Der Physiologie Des Menschen Vol 1 Mit Besonderer Bericksichtigung Der Praktischen Medizin](#)

[Archiv Fir sterreichische Geschichte 1872 Vol 48](#)

[Blitter Fir Literarische Unterhaltung Vol 1 Jahrgang 1864 Januar Bis Juni \(Enthaltend Nr 1-26\)](#)

[Westermanns Illustrierte Deutsche Monatshefte Vol 100 Ein Familienbuch Fir Das Gesamte Geistige Leben Der Gegenwart April Bis September 1906](#)

[Ons Himecht 1907 Vol 13 Organ Des Vereins Fir Luxemburger Geschichte Litteratur Und Kunst](#)

[Monthly Bulletin of the International Bureau of the American Republics Vol 23 October 1906](#)

[Ludwig Timotheus Freiherrn V Spittlers Vermischte Schriften iber Wirtembergische Geschichte Statistik Und ippentliches Recht Vol 2](#)

[Bulletin de la Sociiti Linnienne Du Nord de la France 1904-1905 Vol 17 Nos 357 i 368](#)

[Divers Actes Lettres Et Relations Des Religieuses de Port-Royal Du Saint Sacrement Touchant La Persecution Et Les Violences Qui Leur Ont iti Faites Au Sujet de la Signature Du Formulaire](#)

[Les Loix Ecclesiastiques de France Dans Leur Ordre Naturel Et Une Analyse Des Livres Du Droit Canonique Confirez Avec Les Usages de Liglise Gallicane](#)

[Cours DOpérations de Chirurgie Dimontries Au Jardin Royal](#)

[Joannis Rosini Antiquitatum Romanarum Corpus Absolutissimum Cum Notis Doctissimis AC Locupletiss Thomi Dempsteri J C Huic Postremi Editioni Accuratissimi Accesserunt Pauli Manutii Lib II de Legibus Et de Senatu Cum And Schotti Electis](#)

[Dictionnaire Universel Historique Chronologique Giographique Et de Jurisprudence Civile Criminelle Et de Police Des Marichaussies de France Vol 1 Contenant LHistoire Des Connitables Et Marichaux de France Depuis Le Commencement de la Monarc](#)

[Des Donations Entre-Vifs Et Des Testaments Ou Commentaire Du Titre II Du Livre III Du Code Napolion Vol 4](#)

[Baltische Studien 1835 Vol 3 Herausgegeben Von Der Gesellschaft Fir Pommersche Geschichte Und Altertumskunde Erstes Heft](#)

[Jahrbicher Der Literatur Vol 51 July August September 1830](#)

[Zeitschrift Fir Das Gymnasialwesen 1848 Vol 1 Zweiter Jahrgang](#)

[Allgemeines Theater-Lexikon Oder Encyklopidie Alles Wissenwerthen Fur Bihnenkinstler Dilettanten Und Theaterfreunde Unter Mitwirkung Der Sachkundigsten Schriftsteller Deutschlands Vol 3 Devrient Bis Garnitur](#)

[El Milagro Vol 1 Novela Histirica Fantistica Religiosa y Filosofica](#)

[Brockhaus Conversations-Lexikon Vol 7 of 16 Allgemeine Deutsche Real-Encyklopidie Ford-Gewindebohrer](#)

[General-Bass in Der Composition Oder Neue Und Grindliche Anweisung Der Wie Ein Music-Liebender Mit Besonderm Vortheil Durch Die Principia Der Composition Nicht Allein Den General-Bass Im Kirchen-Cammer-Und Theatralischen Styli Vollkommen Und in Alt](#)

[Historia de Santarem Edificada Que Di Noticia Da Sua Fundaia#333 E Das Couzas Mais Notaveis Nella Fuccedidas Vol 1 A Saber Das Fundaioens de Todas as Suas Igrejas Assim Das Paroquias Como DOS Conventos E Ermidas DOS Prodigiosos Milagres Ali Suc](#)

[Harpers Monthly Magazine Vol 104 December 1901 to May 1902](#)

[Cassells Complete Book of Sports and Pastimes Being a Compendium of Out-Door and In-Door Amusements](#)

[The Operations of Surgery A Systematic Handbook for Practitioners Students and Hospital Surgeons](#)

[New England Medical Gazette Vol 47 A Journal of Homoeopathy Its Allied Sciences and Institutions January 1912](#)

[Histoire Des Campagnes de 1814 Et 1815 En France Vol 1](#)

[The Moving Picture World Vol 36 April-June 1918](#)

[Theatre Choisi de Corneille Le Cid Horace Cinna Polyeucte Le menteur Nicomede](#)

[The Journal of the Bombay Natural History Society 1903 Vol 14 Consisting of Five Parts and Containing Thirty-Eight Plates and Eighteen Woodcuts](#)

[A System of Practical Therapeutics Vol 4](#)

[Centennial History of Missouri \(the Center State\) Vol 1 One Hundred Years in the Union 1820-1921](#)

[Obras Completas y Correspondencia Cientifica de Florentino Ameghino Vol 13 Formaciones Sedimentarias de Patagonia](#)

[Catalogue of the Library of Parliament General Library](#)

[The Transactions of the Academy of Science of St Louis 1878-1886 Vol 4](#)

[Power Vol 38 Devoted to the Generation and Transmission of Power July 1 to December 31 1913](#)

[The Book of Paradise Vol 1 Being the Histories and Sayings of the Monks and Ascetics of the Egyptian Desert English Translation](#)

[Licomiste Europien Vol 6 Numiros 130 i 155 \(Du 7 Juillet Au 29 Decembre 1894 Inclusivement\)](#)

[Sessional Papers Vol 61 Part III Third Session of the Seventeenth Legislature of the Province of Ontario Session 1929](#)

[Bibliotheca Scriptorum Societatis Iesu](#)

[Report of the Bureau of Mines of the Department of Internal Affairs of Pennsylvania 1902](#)

[The American Journal of Obstetrics and Diseases of Women and Children Vol 71 January-June 1915](#)

[Iconographic Encyclopedia of Science Literature and Art Vol 2 of 4 Botany Zoology Anthropology and Surgery](#)

[Out West Vol 16 A Magazine of the Old Pacific and the New January to June 1902](#)
[A Text-Book of Mechanical Engineering Part I Workshop Practice Part II Theory and Examples](#)
[The Lands of the Saracen or Pictures of Palestine Asia Minor Sicily and Spain](#)
[Uhle Und Wagner Handbuch Der Allgemeinen Pathologie](#)
[Investigation of the Assassination of President John F Kennedy Vol 26 Hearings Before the Presidents Commission on the Assassination of President Kennedy Exhibits 2652 to 3154](#)
[Abortion Vol 4 Hearings Before the Subcommittee on Constitutional Amendments on the Committee on the Judiciary Ninety-Fourth Congress First Session on S J Res 6 S J Res 10 and 11 And S J Res 91](#)
[The Engineering Magazine Vol 24 An Industrial Review October 1902 to March 1903](#)
[Sitzungsberichte Der Mathematisch-Naturwissenschaftliche Classe Der Kaiserlichen Akademie Der Wissenschaften Vol 65 I Abtheilung Jahrgang 1872 Heft I Bis V](#)
[Photius Patriarch Von Constantinopel Vol 3 Sein Leben Seine Schriften Und Das Griechische Schisma](#)
[D Johann Georg Estors Auserlesene Kleine Schriften Vol 1](#)
[Daniel Webster as a Jurist An Address to the Students in the Law School of the University at Cambridge](#)
[Verhandlungen Der Kammer Der Abgeordneten Des Bayerischen Landtages Im Jahre 1901 1902 Vol 9 Stenographische Berichte Nr 304 Bis 338 Von Der 304 Sitzung Am 6 Mai 1902 Bis Zur 338 Sitzung Am 27 Juni 1902](#)
[The Compleat Clerk Containing the Best Forms of All Sorts of Presidents for Conveyances and Assurances and Other Instruments Now in Use and Practice With the Forms of Bills Pleadings and Answers in Chancery as They Were Penned and Perfected by Emine](#)
[The Horseless Age 1906 Vol 17](#)
[Heimgarten 1896 Vol 20 Eine Monatsschrift](#)
[Bericht Der Senckenbergischen Naturforschenden Gesellschaft in Frankfurt Am Main 1897](#)
[Encyclopedie Chimique Vol 1 2me Fascicule Texte](#)
[Dictionnaire de LAcademie Franiaise Vol 2 I-Z](#)
[Abhandlungen Herausgegeben Von Der Der Senckenbergischen Naturforschenden Gesellschaft Vol 25](#)
[Christian Annual 1909 Vol 38 Proceedings of All Conferences of the Southern Christian Convention for the Year 1908 of Christian Missionary Association for 1908 Also of the Southern Christian Convention Session 1908 Church and Ministerial Directory](#)
[Diagnoses Plantarum Novarum Asiaticarum](#)
[Annales Des Provinces-Unies Depuis Les Nigociations Pour La Paix de Munster Avec La Description Historique de Leur Gouvernement](#)
[Gradus Ad Parnassum Ou Nouveau Dictionnaire Poitique Latin-Franiais Fait Sur Le Plan Du Magnum Dictionarium Poeticum Du P Vaniire](#)
[Jahrbuch Fir Sexuelle Zwischenstufen Mit Besonderer Bericksichtigung Der Homosexualitit 1902 Vol 4](#)
[Epische Und Lyrische Dichtungen Vol 1 Erluotert Fir Die Oberklassen Der Hiheren Schulen Und Fir Das Deutsche Haus Epische Dichtungen Beihefte Zum Botanischen Centralblatt 1910 Vol 25 Erste Abteilung Anatomie Histologie Morphologie Und Physiologie Der Pflanzen](#)
[Annalen Des Deutschen Reichs Fir Gesetzgebung Verwaltung Und Statistik 1889 Staatswissenschaftliche Zeitschrift Und Materialiensammlung Mit Einem Alphabetischen Gesamt-Register iber Die Jahrginge 1868-1889](#)
[Zeitschrift Fir Analytische Chemie 1866 Vol 5](#)
[Historisch-Politische Blitter Fir Das Katholische Deutschland 1866 Vol 58](#)
[Historisch-Politische Blitter Fir Das Katholische Deutschland Vol 47](#)
[Annales Des Mines Ou Recueil de Mimoires Sur LExploitation Des Mines Et Sur Les Sciences Et Les Arts Qui Sy Rattachent 1861 Vol 19 Mimoires](#)
[Conversations-Lexicon Oder Encyclopidisches Handwirterbuch Fir Gebildete Stinde Vol 6 M Und N](#)
[Historisch-Politische Blitter Fir Das Katholische Deutschland 1887 Vol 100 Eigenthum Der Familie Gires](#)
[Handwirterbuch Der Staatswissenschaften Vol 2 Agrarverhiltnisse Im Altertum-Zinsfui Im Mittelalter Mit Register Zum Ersten Und Zweiten Supplementband](#)
[Vie Du Cardinal de Berulle Instituteur Et Premier Supirieur General de la Congregation de LOratoire de Jesus-Christ Nostre Seigneur La Zeitschrift Fir Psychologie Und Physiologie Der Sinnesorgane 1904 Vol 34](#)
[Fishery Bulletin 1986 Vol 84](#)
[The Methodist Review 1893 Vol 75](#)
[Archiv Fir Rassen-Und Gesellschafts-Biologie Einschliesslich Rassen-Und Gessellschafts-Hygiene 1906 Vol 3 Zeitschrift Fir Die Erforschung Des Wesens Von Rasse Und Gesellschaft Und Ihres Gegenseitigen Verhiltnisses Fir Die Biologischen Bedingungen](#)
[The Presbyterian Journal Vol 39 May 7 1980](#)

[The Bankers Magazine Vol 100 January to June 1920](#)

[Catechismes Philosophiques Polimiques Historiques Dogmatiques Moraux Liturgiques Disciplinares Canoniques Pratiques Ascitiques Et Mystiques Vol 2 Contenant Fleury Pomey Bellarmin Meusy Challoner Gother Surin Et Olier](#)

[The Dramatist 1909-1918 A Journal of Dramatic Technology Vols I II and III](#)

[Monatsschrift Fir Geburtshilfe Und Gunaekologie Vol 9 Mit Zahlreichen Abbildungen Im Text Und 14 Tafeln](#)

[The Family Library of British Poetry From Chaucer to the Present Time \(1350-1878\)](#)

[Cyclopaedia or an Universal Dictionary of Arts and Sciences Vol 1 of 2 Containing an Explication of the Terms and an Account of the Things Signified Thereby in the Several Arts Both Liberal and Mechanical and the Several Sciences Human and Divine](#)
