

WHAT THE SOCIAL GENOMICS REVOLUTION REVEALS ABOUT OURSELVES OUR HISTORY

?? ? ? ? ? i. The Woman who made her Husband sift Dust dlxxxii. The First Day..? ? ? ? ? Quoth I, "Thou overcurtainest the morning with the night;" And she, "Not so; it is the moon that with the dark I shroud." Now I was drunken and my clothes were drenched with the blood; and as I passed along the road, I met a thief. When he saw me, he knew me and said to me, "Harkye, such an one!" "Well?" answered I, and he said, "What is that thou hast with thee?" So I acquainted him with the case and he took the head from me. Then we went on till we came to the river, where he washed the head and considering it straitly, said, "By Allah, this is my brother, my father's son. and he used to sponge upon the folk." Then he threw the head into the river. As for me, I was like a dead man [for fear]; but he said to me, "Fear not neither grieve, for thou art quit of my brother's blood." One day, he went forth in quest of certain stray camels of his and fared on all his day and night till eventide, when he [came to an Arab encampment and] was fain to seek hospitality of one of the inhabitants. So he alighted at one of the tents of the camp and there came forth to him a man of short stature and loathly aspect, who saluted him and lodging him in a corner of the tent, sat entertaining him with talk, the goodliest that might be. When his food was dressed, the Arab's wife brought it to the guest, and he looked at the mistress of the tent and saw a favour than which no goodlier might be. Indeed, her beauty and grace and symmetry amazed him and he abode confounded, looking now at her and now at her husband. When his looking grew long, the man said to him, 'Harkye, O son of the worthy! Occupy thyself with thine own concerns, for by me and this woman hangeth a rare story, that is yet goodlier than that which thou seest of her beauty; and when we have made an end of our food, I will tell it thee.' ? ? ? ? ? ? ? ? ? ed. Story of the Barber's Fourth Brother clii. Endeavour against Persistent Ill Fortune, Of the Uselessness of, i. 70..? ? ? ? ? "Breaker of hearts," quoth she, "I call it, for therewith I've broken many a heart among the amorous race." .161. King Jelyaad of Hind and his Vizier Shimas: whereafter ensueth the History of King Wird Khan son of King Jelyaad and his Women and Viziers dcccxciz. At this Queen Es Shuhba was stirred to exceeding delight and said, 'Well done, O queen of delight! By Allah, I know not how I shall do to render thee thy due! May God the Most High grant us to enjoy thy long continuance [on life]!' Then she strained her to her breast and kissed her on the cheek; whereupon quoth Iblis (on whom be malison!), 'Indeed, this is an exceeding honour!' Quoth the queen, 'Know that this lady Tuhfeh is my sister and that her commandment is my commandment and her forbiddance my forbiddance. So hearken all to her word and obey her commandment.' Therewithal the kings rose all and kissed the earth before Tuhfeh, who rejoiced in this. Moreover, Queen Es Shuhba put off on her a suit adorned with pearls and jewels and jacinths, worth an hundred thousand dinars, and wrote her on a sheet of paper a patent in her own hand, appointing her her deputy. So Tuhfeh rose and kissed the earth before the queen, who said to her, 'Sing to us, of thy favour, concerning the rest of the sweet-scented flowers and herbs, so I may hear thy singing and divert myself with witnessing thy skill.' 'Hearkening and obedience, O lady mine,' answered Tuhfeh and taking the lute, improvised the following verses: Me, till I stricken was therewith, to love thou didst excite, iii. 113.27. Alaeddin Abou es Shamat dxx. When Nouredin heard these his slave-girl's verses, he fell a-weeping, what while she strained him to her bosom and wiped away his tears with her sleeve and questioned him and comforted his mind. Then she took the lute and sweeping its strings, played thereon, after such a wise as would move the phlegmatic to delight, and sang the following verses: El Abbas looked at them and saw the ensigns displayed and the standards loosed and heard the drums beating; so he bade his servant saddle him a charger and look to the girths and bring him his harness of war. Quoth Aamir, "And indeed I saw El Abbas his eyes flash and the hair of his hands stood on end, for that indeed horsemanship (69) abode [rooted in his heart]." So he mounted his charger, whilst Aamir also bestrode a war-horse, and they went forth with the troops and fared on two days. On the third day, after the hour of the mid-afternoon prayer, they came in sight of the enemy and the two armies met and the ranks joined battle. The strife raged again and sore was the smiting, whilst the dust rose in clouds and hung vaulted [over them], so that all eyes were blinded; and they ceased not from the battle till the night overtook them, when the two hosts drew off from the mellay and passed the night, perplexed concerning themselves [and the issue of their affair]. He lay the rest of the night in one of the ruins, and when he arose in the morning, he said, 'None is to blame. I sought my own good, and he is no fool who seeketh good for himself; and the druggist's wife also sought good for herself; but destiny overcometh precaution and there remaineth no abiding for me in this town.' So he went forth from the city. Nor (added the vizier) is this story, extraordinary though it be, more extraordinary than that of the king and his son and that which bedded them of wonders and rarities." ? ? ? ? ? And eye that knoweth not the sweet of sleep; yet she, who caused My dole, may Fortune's perfidies for aye from her abstain!. ? STORY OF THE MAN WHO WAS LAVISH OF HIS HOUSE AND HIS VICTUAL TO ONE WHOM HE KNEW NOT. God knows I ne'er recalled thy memory to my thought, iii. 46..84. The Devout Woman and the two Wicked Elders cccxciv. Then the two kings appointed their father-in-law the vizier to be viceroy in Samarcand and assigned him five of the chief amirs to accompany him, charging them attend him and do him service. The vizier kissed the earth and prayed that they might be vouchsafed length of life. Then he went in to his daughters, whilst the eunuchs and ushers walked before him, and saluted them and bade them farewell. They kissed his hands and gave him joy of the kingship and bestowed on him treasures galore. Then he took leave of them and setting out, journeyed days and nights till he came within three days' journey of Samarcand, where the townspeople met him and rejoiced in him with an exceeding joy. So he entered Samarcand and they decorated the city, and it was a notable day. He sat down on the throne of his kingship and the viziers did him homage and the grandees and amirs of Samarcand and prayed that he might be vouchsafed justice and victory and length of continuance [on life]. So he bestowed on them dresses of honour and entreated them with worship and they made him Sultan over them..Tuhfeh

entered the bath, after she had put off her clothes, and behold, the basin thereof was overlaid with gold set with pearls and red rubies and green emeralds and other jewels; so she extolled the perfection of God the Most High and hallowed Him for the magnificence of that which she saw of the attributes of that bath. Then she made her ablutions in that basin and pronouncing the Magnification of Prohibition, (207) prayed the morning prayer and what else had escaped her of prayers; (208) after which she went out and walked in that garden among jessamine and lavender and roses and camomile and gillyflowers and thyme and violets and sweet basil, till she came to the door of the pavilion aforesaid and sat down therein, pondering that which should betide Er Reshid after her, whenas he should come to her pavilion and find her not. She abode sunken in the sea of her solicitude, till presently sleep took her and she slept. His hospitality pleased the Khalif and the goodness of his fashion, and he said to him, "O youth, who art thou? Make me acquainted with thyself, so I may requite thee thy kindness." But Aboulhusn smiled and said, "O my lord, far be it that what is past should recur and that I be in company with thee at other than this time!" "Why so?" asked the Khalif. "And why wilt thou not acquaint me with thy case?" And Aboulhusn said, "Know, O my lord, that my story is extraordinary and that there is a cause for this affair." Quoth the Khalif, "And what is the cause?" And he answered, "The cause hath a tail." The Khalif laughed at his words and Aboulhusn said, "I will explain to thee this [saying] by the story of the lackpenny and the cook. Know, O my lord, that. OF THE ILL EFFECTS OF PRECIPITATION..? ? ? ? ? Yea, to Baghdad I came, where rigour gave me chase And I was overthrown of cruelty and pride..? ? ? ? ? Look at the moss-rose, on its branches seen, Midmost its leafage, covered all with green..Fourteenth Officer's Story, The, ii. 183..Then she took leave of the princess and veiling her face, disguised herself; (30) after which she mounted the mule and sallying forth, went round about seeking her lord in the thoroughfares of Baghdad three days' space, but lit on no tidings of him; and on the fourth day, she rode forth without the city. Now it was the noontide hour and great was the heat, and she was aweary and thirst waxed upon her. Presently, she came to the mosque, wherein the young Damascene had taken shelter, and lighting down at the door, said to the old man, [the Muezzin], "O elder, hast thou a draught of cold water? Indeed, I am overcome with heat and thirst." Quoth he, "[Come up] with me into my house." So he carried her up into his lodging and spreading her [a carpet and cushions], seated her [thereon]; after which he brought her cold water and she drank and said to the eunuch, "Go thy ways with the mule and on the morrow come back to me here." [So he went away] and she slept and rested herself..Death, The Man whose Caution was the Cause of his, i. 291..? ? ? ? ? For the longing that abideth in my heart is hard to bear. Fare with me, then, to my loved one. Answer nothing, but obey..So Es Shisban drank off the cup in his turn and said, 'Well done, O desire of hearts!' And he bestowed on her that which was upon him, to wit, a dress of cloth-of-pearl, fringed with great pearls and rubies and brodered with precious stones, and a tray wherein were fifty thousand dinars. Then Meimoun the Sworder took the cup and fell to gazing intently upon Tuhfeh. Now there was in his hand a pomegranate-flower and he said to her, 'Sing upon this pomegranate-flower, O queen of men and Jinn; for indeed thou hast dominion over all hearts.' Quoth she, 'Hearkening and obedience;' and she improvised and sang the following verses:.When it was the fourth day, the fourth vizier, whose name was Zoushad, made his appearance and prostrating himself to the king, said to him, "O king, suffer not the talk of yonder youth to delude thee, for that he is not a truth-teller. So long as he abideth on life, the folk will not give over talking nor will thy heart cease to be occupied with him." "By Allah," cried the king, "thou sayst sooth and I will cause fetch him this day and slay him before me." Then he commanded to bring the youth; so they brought him in shackles and he said to him, "Out on thee! Thinkest thou to appease my heart with thy prate, whereby the days are spent in talk? I mean to slay thee this day and be quit of thee." "O king," answered the youth, "it is in thy power to slay me whensoever thou wilt, but haste is of the fashion of the base and patience of that of the noble. If thou put me to death, thou wilt repent, and if thou desire to bring me back to life, thou wilt not be able thereunto. Indeed, whoso acteth hastily in an affair, there befalleth him what befell Bihzad, son of the king." Quoth the king, "And what is his story?" "O king," replied the young treasurer..? ? ? ? ? q. The Shepherd and the Thief dcxxxii.O friends, the East wind waxeth, the morning draweth near, iii. 123..? ? ? ? ? In every halting-place like Joseph (17) she appears And he in every stead with Jacob's grief (18) is pined..One day, as the [chief] painter wrought at his work, there came in to him a poor man, who looked long upon him and observed his handicraft; whereupon quoth the painter to him, "Knowest thou aught of painting?" "Yes," answered the stranger; so he gave him tools and paints and said to him, "Make us a rare piece of work." So the stranger entered one of the chambers of the bath and drew [on the walls thereof] a double border, which he adorned on both sides, after a fashion than which never saw eyes a fairer. Moreover, [amiddleward the chamber] he drew a picture to which there lacked but the breath, and it was the portraiture of Mariyeh, the king's daughter of Baghdad. Then, when he had made an end of the portrait, he went his way [and told none of what he had done], nor knew any the chambers and doors of the bath and the adornment and ordinance thereof..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.'.Merchants, The Sharper and the, ii. 46..Presently, in came the draper, at the hour of evening prayer, and sitting down in the place where the old woman had prayed, looked about him and espied the turban. He knew it [for

that which he had that day sold to the young man] and misdoubted of the case, wherefore anger appeared in his face and he was wroth with his wife and reviled her and abode his day and his night, without speaking to her, what while she knew not the cause of his anger. Then she looked and seeing the turban-cloth before him and noting the traces of burning thereon, understood that his anger was on account of this and concluded that he was wroth because it was burnt. Accordingly, the hangman took him and bringing out the knife, offered to cut off his hand, what while El Muradi said to him, "Cut and sever the bone and sear (24) it not for him, so he may lose his blood and we be rid of him." But Ahmed, he who had aforetime been the means of his deliverance, sprang up to him and said, "O folk, fear God in [your dealings with] this youth, for that I know his affair from first to last and he is void of offence and guiltless. Moreover, he is of the folk of condition, (25) and except ye desist from him, I will go up to the Commander of the Faithful and acquaint him with the case from first to last and that the youth is guiltless of crime or offence." Quoth El Muradi, "Indeed, we are not assured from his mischief." And Ahmed answered, "Release him and commit him to me and I will warrant you against his affair, for ye shall never see him again after this." So they delivered Nouredin to him and he took him from their hands and said to him, "O youth, have compassion on thyself, for indeed thou hast fallen into the hands of these folk twice and if they lay hold of thee a third time, they will make an end of thee; and [in dealing thus with thee], I aim at reward and recompense for thee (26) and answered prayer." (27).? ? ? ? And when my feet trod earth, "Art slain, that we should fear," Quoth they, "or live, that we may hope again thy sight?".Algates ye are our prey become; this many a day and night, iii. 6..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:..Shehrzad and Shehriyar, ii. 111, iii. 141, 157..? ? ? ? n. The Man and his Wilful Wife dcxxviii.? ? ? ? So make me in your morning a delight And set me in your houses, high and low; Ill Fortune, Of the Uselessness of Endeavour against Persistent, i 70..? ? ? ? Yea, all my passion and desire and love-longing in verse, As pearls in goodly order strung it were, I did enshrine..? ? ? ? w. The King's Son and the Afrit's Mistress dcii.? ? ? ? c. The Sparrow and the Eagle clii.? ? ? ? f. The King's Son who fell in Love with the Picture dcccxciv.? ? ? ? My kinsmen and my friends for thee I did forsake And left them weeping tears that poured as 'twere a tide..So Selim came forward and kissing the earth before the [supposed] king, praised him and related to him his story from beginning to end, till the time of their coming to that city, he and his sister, telling him how he had entered the place and fallen into the hands of the cook and that which had betided him [with him] and what he had suffered from him of beating and bonds and shackles and pinioning. Moreover, he told him how the cook had made him his brother's slave and how the latter had sold him in Hind and he had married the princess and become king and how life was not pleasant to him till he should foregather with his sister and how the cook had fallen in with him a second time and acquainted her with that which had betided him of sickness and disease for the space of a full-told year..?STORY OF THE UNJUST KING AND THE TITHER..There was once, in the city of Baghdad, a man, [by name El Merouzi,] (30) who was a sharper and plagued (31) the folk with his knavish tricks, and he was renowned in all quarters [for roguery]. [He went out one day], carrying a load of sheep's dung, and took an oath that he would not return to his lodging till he had sold it at the price of raisins. Now there was in another city a second sharper, [by name Er Razi,] (32) one of its people, who [went out the same day], bearing a load of goat's dung, which he had sworn that he would not sell but at the price of dried figs..Then the prince rose to him and embraced him and kissed him and entreated him with honour. Moreover, he seated him in a chair and bestowed on him a dress of honour; and he turned to his father and said to him, 'This is the king who pardoned me and this is his ear that I cut off with an arrow; and indeed he deserveth pardon from me, for that he pardoned me.' Then said he to Bihkerd, 'Verily, the issue of clemency hath been a provision for thee [in thine hour of need].' And they entreated him with the utmost kindness and sent him back to his own country in all honour and worship Know, then, O King," continued the youth, "that there is no goodlier thing than clemency and that all thou dost thereof, thou shalt find before thee, a treasure laid up for thee."? ? ? ? a. The King and his Vizier's Wife dlxxviii.Solomon, David and, i. 275..So he left him for dead and entering his brother's chamber, saw him asleep, with the damsel by his side, and thought to slay her, but said in himself, 'I will leave the damsel for myself.' Then he went up to his brother and cutting his throat, severed his head from his body, after which he left him and went away. Therewithal the world was straitened upon him and his life was a light matter to him and he sought his father Suleiman Shah's lodging, that he might slay him, but could not win to him. So he went forth from the palace and hid himself in the city till the morrow, when he repaired to one of his father's strengths and fortified himself therein..Daughter of the Poor Old Man, The Rich Man who married his Fair, i. 247..A certain singing-woman was fair of favour and high in repute, and it befell one day that she went out apleasuring. As she sat, (133) behold, a man lopped of the hand stopped to beg of her, and he entered in at the door. Then he touched her with his stump, saying, "Charity, for the love of God!" but she answered, "God open [on thee the gate of subsistence]!" and reviled him. Some days after this, there came to her a messenger and gave her the hire of her going forth. (134) So she took with her a handmaid and an accompanist; (135) and when she came to the appointed place, the messenger brought her into a long passage, at the end whereof was a saloon. So (quoth she) we entered and found none therein, but saw the [place made ready for an] entertainment with candles and wine and dessert, and in another place we

saw food and in a third beds..? ? ? ? The pitcher then of goblets filled full and brimming o'er With limpid wine we plunder, that pass from friend to friend..On this wise he continued to do for the space of a whole year, till, one day, as he sat on the bridge, according to his custom, expecting who should come to him, so he might take him and pass the night with him, behold, [up came] the Khalif and Mesrour, the swordsman of his vengeance, disguised [in merchants' habits] as of their wont. So he looked at them and rising up, for that he knew them not, said to them, "What say ye? Will you go with me to my dwelling-place, so ye may eat what is ready and drink what is at hand, to wit, bread baked in the platter (8) and meat cooked and wine clarified?" The Khalif refused this, but he conjured him and said to him, "God on thee, O my lord, go with me, for thou art my guest this night, and disappoint not my expectation concerning thee!" And he ceased not to press him till he consented to him; whereat Aboulhusn rejoiced and going on before him, gave not over talking with him till they came to his [house and he carried the Khalif into the] saloon. Er Reshid entered and made his servant abide at the door; and as soon as he was seated, Aboulhusn brought him somewhat to eat; so he ate, and Aboulhusn ate with him, so eating might be pleasant to him. Then he removed the tray and they washed their hands and the Khalif sat down again; whereupon Aboulhusn set on the drinking vessels and seating himself by his side, fell to filling and giving him to drink and entertaining him with discourse..On the morrow, he repaired to the druggist, who saluted him and came to meet him and rejoiced in him and smiled in his face, deeming his wife innocent. Then he questioned him of his yesterday's case and he told him how he had fared, saying, 'O my brother, when the cuckold knocked at the door, I would have entered the chest; but his wife forbade me and rolled me up in the rug. The man entered and thought of nothing but the chest; so he broke it open and abode as he were a madman, going up and coming down. Then he went his way and I came out and we abode on our wonted case till eventide, when she gave me this shirt of her husband's; and behold, I am going to her.' When Tuhfeh beheld this, she called to mind her lord and wept sore and said, 'I beseech God the Most High to vouchsafe me speedy deliverance, so I may return to my palace and that my high estate and queendom and glory and be reunited with my lord and master Er Reshid.' Then she walked in that garden and saw in its midst a dome of white marble, raised on columns of black teak and hung with curtains embroidered with pearls and jewels. Amiddleward this pavilion was a fountain, inlaid with all manner jacinths, and thereon a statue of gold, and [beside it] a little door. She opened the door and found herself in a long passage; so she followed it and behold, a bath lined with all kinds of precious marbles and floored with a mosaic of pearls and jewels. Therein were four cisterns of alabaster, one facing other, and the ceiling of the bath was of glass coloured with all manner colours, such as confounded the understanding of the folk of understanding and amazed the wit..? ? ? ? If, in his own land, midst his folk, abjection and despite Afflict a man, then exile sure were better for the wight..So they made ready his affair and the king conferred on him a dress of honour, and he took with him a present and a letter under the king's hand and setting out, fared on till he came to the [capital] city of Turkestan. When the king of the Turks knew of his coming, he despatched his officers to receive him and entreated him with honour and lodged him as befitted his rank. Then he entertained him three days, after which he summoned him to his presence and Abou Temam went in to him and prostrating himself before him, as beseemeth unto kings, laid the present before him and gave him the letter..Ramazan in my life ne'er I fasted, nor e'er, i. 49..? ? ? ? The huntress of th' eyes (60) by night came to me. "Turn in peace," [Quoth I to her;] "This is no time for visiting, I ween."? ? ? ? Thy presence honoureth us and we Confess thy magnanimity;.Tither, The Unjust King and the, i. 273..Then he called for a chest and bringing out thence a necklace of Greek handiwork, worth a thousand dinars, wrapped it in a mantle of green silk, set with pearls and jewels and inwrought with red gold, and joined thereto two caskets of musk and ambergris. Moreover, he put off upon the girl a mantle of Greek silk, striped with gold, wherein were divers figures and semblants depicted, never saw eyes its like. Therewithal the girl's wit fled for joy and she went forth from his presence and returned to her mistress. When she came in to her, she acquainted her with that which she had seen of El Abbas and that which was with him of servants and attendants and [set out to her] the loftiness of his station and gave her that which was with her..Man who was lavish of House and Victual to One whom he knew not, The, i 293..When Jemreh heard her words, she knew that, if she let her not down, she would assuredly destroy herself. So she said to her, 'O Tuhfeh, between thee and them are a thousand fathoms; but I will bring them up to thee.' 'Nay,' answered Tuhfeh, 'needs must I go down to them and take my pleasance in the island and look upon the sea anear; then will we return, thou and I; for that, if thou bring them up to us, they will be affrighted and there will betide them neither easance nor gladness. As for me, I do but wish to be with them, that they may cheer me with their company neither give over their merrymaking, so haply I may make merry with them, and indeed I swear that needs must I go down to them; else will I cast myself upon them.' And she cajoled Jemreh and kissed her hands, till she said, 'Arise and I will set thee down beside them.'? ? ? ? e. The Barber's Story xxxi.? ? ? ? b. The Merchant and his Sons ccccxlv.? ? ? ? Exalted mayst thou be above th' empyrean heaven of joy And may God's glory greater grow and more exalted aye!..? ? ? ? A dark affair thou littest up with Islam and with proof Quenchedst the flaming red-coals of error and dismay..(When Shehriyar heard this, he said in himself, 'By Allah, I have indeed been reckless in the slaying of women and girls, and praised be God who hath occupied me with this damsel from the slaughter of souls, for that the slaughter of souls is a grave [matter!] By Allah, if Shah Bekht spare the vizier, I will assuredly spare Shehrzad!' Then he gave ear to the story and heard her say to her sister:).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).? ? ? ? I wander seeking East and West for you, and every time Unto a camp I come, I'm told, "They've fared away again.".Love to its victim clings without relent, and he Of torments and unease complaineth evermore..? ? ? ? h. The Drop of Honey dlxxxii.?STORY OF THE OLD WOMAN AND THE DRAPER'S WIFE..? ? ? ? ? ? ? ? aa. Story of Aziz and Azizeh cxliii.? ? ? ? ? q. The Stolen Necklace dccccxiv.? ? ? ? ? j. King Suleiman Shah and his Sons cccclxxv."O Shehrzad," quoth Shehriyar, "finish unto us the story that thy friend told thee, for that it resembleth the story of a king whom I knew; but fain would I hear that which betided the people of this city and what they said of the affair of the king, so I may return from that wherein I was." "With all my heart," answered Shehrzad. "Know, O august king and lord of just judgment and praiseworthy excellence and exceeding prowess, that, when the folk heard that the king had put away from him his custom and returned from that which had been his wont, they rejoiced in this with an exceeding joy and offered up prayers for him. Then they talked with one another of the cause of the slaughter of the girls, and the wise said, "They (162) are not all alike, nor are the fingers of the hand alike.".? ? ? ? ? ? ? ? ab. Story of the King's Son and the Ogress v.? ? ? ? ? ? The billows of thy love o'erwhelm me passing sore; I sink and all in vain for succour I implore..? ? ? ? ? ? ? ? ea. Story of the Barber's First Brother ci.When the king heard this, he said in himself, "Since the tither repented, in consequence of the admonitions [of the woodcutter], it behoves that I spare this vizier, so I may hear the story of the thief and the woman." And he bade Er Rehwan withdraw to his lodging..116. The Two Kings and the Vizier's Daughters M.? ? ? ? ? Upon that day my loves my presence did depart;.Meanwhile, the youth abode expecting his governor's return, but he returned not; wherefore concern and chagrin waxed upon him, because of his mistress, and his longing for her redoubled and he was like to slay himself. She became aware of this and sent him a messenger, bidding him to her. So he went to her and she questioned him of the case; whereupon he told her what was to do of the matter of his governor, and she said to him, 'With me is longing the like of that which is with thee, and I misdoubt me thy messenger hath perished or thy father hath slain him; but I will give thee all my trinkets and my clothes, and do thou sell them and pay the rest of my price, and we will go, I and thou, to thy father.'Then there reigned after them an understanding king, who was just, keen-witted and accomplished and loved stories, especially those which chronicle the doings of kings and sultans, and he found [in the treasuries of the kings who had foregone him] these marvellous and rare and delightful stories, [written] in the thirty volumes aforesaid. So he read in them a first book and a second and a third and [so on] to the last of them, and each book pleased him more than that which forewent it, till he came to the end of them. Then he marvelled at that which he had read [therein] of stories and discourse and witty traits and anecdotes and moral instances and reminiscences and bade the folk copy them and publish them in all lands and climes; wherefore their report was bruited abroad and the people named them "The marvels and rarities of the Thousand Nights and One Night." This is all that hath come down to us of [the history of] this book, and God is All-Knowing. (196).? ? ? ? ? g. The Seventh Voyage of Sindbad the Sailor.Then he returned to the youth and said to him, 'Arise and come to the bath.' And he fell to shampooing his hands and feet, whilst the youth called down blessings on him and said, 'O my lord, who art thou? Methinks there is not in the world the like of thee, no, nor a pleasanter than thy composition.' Then each of them acquainted the other with his case and condition and they went to the bath; after which the master of the house conjured the young merchant to return with him and summoned his friends. So they ate and drank and he related to them the story, wherefore they praised the master of the house and glorified him; and their friendship was complete, what while the young merchant abode in the town, till God vouchsafed him a commodity of travel, whereupon they took leave of him and he departed; and this is the end of his story. Nor," added the vizier, "O king of the age, is this more marvellous than the story of the rich man who lost his wealth and his wit.".? ? ? ? ? The camel-leader singing came with the belov'd; our wish Accomplished was and we were quit of all the railers' prate..? ? ? ? ? Lo, in my heart the heat of every heart burns high And in mine eyes unite the tears of every eye..Some months after this, I met him again under arrest, in the midst of the guards and officers of the police, and he said to them, "Seize yonder man." So they laid hands on me and carried me to the chief of the police, who said, "What hast thou to do with this fellow?" The thief turned to me and looking a long while in my face, said, "Who took this man?" Quoth the officers, "Thou badest us take him; so we took him." And he said, "I seek refuge with God! I know not this man, nor knoweth he me; and I said not that to you but of a man other than this." So they released me, and awhile afterward the thief met me in the street and saluted me, saying, "O my lord, fright for fright! Hadst thou taken aught from me, thou hadst had a part in the calamity." (146) And I said to him, "God [judge] between thee and me!" And this is what I have to tell'.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 approval, 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. . . . All hearkening to my word, obeying my command, In whatsoever thing is pleasing to my sight. . . . g. The King's Son and the Ogress dlxxxi.47. El Melik en Nasir and the three Masters of Police cccxlxiii. The Twenty-Seventh Night of the Month. When El Abbas heard her verses, they pleased him and he said to her, "Well done, O Sitt el Husn! Indeed, thou hast done away trouble from my heart and [banished] the things that had occurred to my mind." Then he heaved a sigh and signing to the fifth damsel, who was from the land of the Persians and whose name was Merziyeh (now she was the fairest of them all and the sweetest of speech and she was like unto a splendid star, endowed with beauty and loveliness and brightness and perfection and justness of shape and symmetry and had a face like the new moon and eyes as they were gazelle's eyes) and said to her, "O Merziyeh, come forward and tune thy lute and sing to us on the [same] subject, for indeed we are resolved upon departure to the land of Yemen." Now this damsel had met many kings and had consorted with the great; so she tuned her lute and sang the following verses: God judge betwixt me and her lord! Away, i. 48. . . . A talking-stock among the folk for ever I abide; Life and the days pass by, yet ne'er my wishes I attain), . . . To lovers, "What see ye?" he saith, and to hearts of stone, "What love ye," quoth he, "[if to love me ye disdain?"] The servant said no more to him, but, when it was morning, he acquainted a number of the king's servants with this and they said, 'This is an opportunity for us. Come let us assemble together and acquaint the king with this, so the young merchant may lose favour with him and he rid us of him and we be at rest from him.' So they assembled together and going in to the king, said to him, 'We have a warning we would give thee.' Quoth he, 'And what is your warning?' And they said, 'Yonder youth, the merchant, whom thou hast taken into favour and whose rank thou hast exalted above the chiefs of the people of thy household, we saw yesterday draw his sword and offer to fall upon thee, so he might slay thee.' When the king heard this, his colour changed and he said to them, 'Have ye proof of this?' Quoth they, 'What proof wouldst thou have? If thou desire this, feign thyself drunken again this night and lie down, as if asleep, and watch him, and thou wilt see with thine eyes all that we have named to thee.' 69. Musab ben ez Zubeir and Aaisheh his Wife cccclxxxvi. 102. The Apples of Paradise ccccxii. Sons, Story of King Suleiman Shah and his, i. 150. When she had made an end of her song, she threw the lute from her hand and wept till she swooned away. So they sprinkled on her rose-water, mingled with musk, and willow-flower water; and when she came to herself, Er Reshid said to her, "O Sitt el Milah, this is not fair dealing in thee. We love thee and thou lovest another." "O Commander of the Faithful," answered she, "there is no help for it." Therewithal he was wroth with her and said, "By the virtue of Hemzeh (19) and Akil (20) and Mohammed, Prince of the Apostles, if thou name one other than I in my presence, I will bid strike off thy head!" Then he bade return her to her chamber, whilst she wept and recited the following verses: Merchant and the King, The Old Woman, the, i. 265. 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. . . . d. The Eldest Lady's Story lxiii. The damsel rejoiced, when the old man returned to her with the lute, and taking it from him, tuned its strings and sang the following verses: . . . Of me he got not what he sought and brideless did return, For that estrangement and disdain were pleasing in my sight. . . . My transports I conceal for fear of those thereon that spy; Yet down my cheeks the tears course still and still my case bewray. 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 shalt 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 king heard this story, he smiled and it pleased him and he bade the vizier go away to his own house..? ? ? ? ? b. The Controller's Story xxvii. STORY OF THE KING AND HIS CHAMBERLAIN'S WIFE..87. The Lovers of the Benou Tai dclxxiii.81. Mohammed el Amin and Jaafer ben el Hadi cccxcii. They abode thus awhile and presently she said, "Up to now we have not become drunken; let me pour out." So she took the cup and gave him to drink and plied him with liquor, till he became drunken, when she took him and carried him into a closet. Then she came out, with his head in her hand, what while I stood silent, fixing not mine eyes on hers neither questioning her of this; and she said to me, "What is this?" "I know not," answered I; and she said, "Take it and cast it into the river." I obeyed her commandment and she arose and stripping herself of her clothes, took a knife and cut the dead man's body in pieces, which she laid in three baskets, and said to me, "Throw them into the river." .? ? ? ? ? Thou only art the whole of our desire; indeed Thy love is hid within our hearts' most secret core..It is said that, when the Khalifate devolved on Omar ben Abdulaziz (42) (of whom God accept), the poets [of the time] resorted to him, as they had been used to resort to the Khalifs before him, and abode at his door days and days, but he gave them not leave to enter, till there came to Omar Adi ben Artah, (43) who stood high in esteem with him. Jerir (44) accosted him and begged him to crave admission for them [to the Khalif]. "It is well," answered Adi and going in to Omar, said to him, "The poets are at thy door and have been there days and days; yet hast thou not given them leave to enter, albeit their sayings are abiding (45) and their arrows go straight to the mark." Quoth Omar, "What have I to do with the poets?" And Adi answered, saying, "O Commander of the Faithful, the Prophet (whom God bless and preserve) was praised [by a poet] and gave [him largesse,] and therein (46) is an exemplar to every Muslim." Quoth Omar, "And who praised him?" "Abbas ben Mirdas (47) praised him," replied Adi, "and he clad him with a suit and said, 'O Bilal, (48) cut off from me his tongue!'" "Dost thou remember what he said?" asked the Khalif; and Adi said, "Yes." "Then repeat it," rejoined Omar. So Adi recited the following verses: Bunducdari (El) and the Sixteen Officers of Police, El Melik ez Zahir Rukneddin Bibers, ii. 117..111 El Melik es Zahir Rukneddin Bibers el Bunducdari and the Sixteen Officers of Police dccccxxx. Here Queen Es Shuhba bade them farewell and taking her troops, returned to her palace, whilst the kings also went away to their abodes and the Sheikh Aboutawaif addressed himself to divert Tuhfeh till nightfall, when he mounted her on the back of one of the Afrits and bade other thirty gather together all that she had gotten of treasure and raiment and jewels and dresses of honour. [Then they flew off,] whilst Iblis went with her, and in less than the twinkling of an eye he set her down in her sleeping-chamber. Then he and those who were with him took leave of her and went away. When Tuhfeh found herself in her own chamber and on her couch, her reason fled for joy and it seemed to her as if she had never stirred thence. Then she took the lute and tuned it and touched it on wondrous wise and improvised verses and sang..82. The Ignorant Man who set up for a Schoolmaster dclxvii. ? ? ? ? ? p. The Foxes and the Wolf dcxxx. The Cadi was perplexed and knew that constraint was not permitted of the law; (269) so he spoke the young merchant fair and said to him, "Protect me, (270) so may God protect thee. If thou divorce her not, this disgrace will cleave to me till the end of time." Then his rage got the better of him and he said to him, "An thou divorce her not with a good grace, I will bid strike off thy head forthright and slay myself; rather flame (271) than shame." The merchant bethought himself awhile, then divorced her with a manifest divorcement (272) and on this wise he delivered himself from that vexation. Then he returned to his shop and sought in marriage of her father her who had played him the trick aforesaid and who was the daughter of the chief of the guild of the blacksmiths. So he took her to wife and they abode with each other and lived the most solaceful of lives, in all prosperity and contentment and joyance, till the day of death; and God [alone] is All-Knowing..? ? ? ? ? d. The Lover's Trick against the Chaste Wife dccccclxxx

[Die Jazz Chord Base Begleiten Von Jazz-Songs Auf Der Gitarre In Einer Logischen Und Strukturierten Art Und Weise](#)

[Histoire Des Princes de Condi Pendant Les Xvie Et Xvii Siicles Vol 3](#)

[Instant Photoshop Mastery Training for Beginners](#)

[Reports of Practice Cases Determined in the Courts of the State of New-York Vol 15 With a Digest of All Points of Practice Embraced in the Standard New-York Reports Issued During the Period Covered by This Volume](#)

[Familia y Hacienda de Nava y Grimon La En Sus Fuentes Documentales](#)

[Collections of the New-York Historical Society for the Year 1883](#)

[The French Revolution Vol 2 A History](#)

[White Tiger Kenpo Complete Guide to Orange Belt Picture Manual](#)

[How to Predict Earthquakes in Advance](#)

[Les Formes Litteraires de la Pensee Grecque](#)

[Reports of Cases Argued and Determined in the English Courts of Chancery Vol 27 With Notes and References to English and American Decisions Containing Hares Chancery Reports Vol VII](#)

[Third Annual Report of the Board of Railroad Commissioners of North Carolina For the Year Ending December 31 1893](#)

[Reports of the Secretary of the Treasury of the United States Prepared in Obedience to the Act of May 10 1800 Supplementary to the ACT Entitled an ACT to Establish the Treasury Department Vol 5](#)

[Hunts Yachting Magazine 1864 Vol 13](#)

[Modern Currency Reforms A History and Discussion of Recent Currency Reforms in India Porto Rico Philippine Islands Straits Settlements and Mexico](#)

[Railroad Structures and Estimates](#)

[The Diplomatic Correspondence Vol 9 Of the American Revolution](#)

[Archiv Fur Anatomie Und Physiologie](#)

[Reminiscences of James A Hamilton or Men and Events At Home and Abroad During Three Quarters of a Century](#)

[The Coinage of the European Continent With an Intro and Catalogues of Mints Denominations and Rules](#)

[Mexican War and Its Heroes Being a Complete History of the Mexican War](#)

[Portrait and Biographical Album of Louisa County Iowa](#)

[The Works of Orestes A Brownson Vol 13 Collected and Arranged](#)

[The Select Works of Archbishop Leighton Prepared for the Practical Use of Private Christians With an Introductory View of the Life Character and Writings of the Author](#)

[Indian Appropriation Bill Hearings Before the Committee on Indian Affairs United States Senate Sixty-Fourth Congress First Session on H R 10385 an ACT Making Appropriations for the Current and Contingent Expenses of the Bureau of Indian Affairs](#)

[Concise History of the State of Minnesota](#)

[The Preachers Complete Bomiletical Commentary On the New Testament \(on an Original Plan\) with Critical and Explanatory Notes Indices C C Elements of Chemistry Vol 3 of 1](#)

[Melanges Religieux Historiques Politiques Et Litteraires Vol 6 1852-1856](#)

[A Treatise on the Law of Circumstantial Evidence Illustrated by Numerous Cases](#)

[Historical Collections Being a General Collection of Interesting Facts Traditions Biographical Sketches Anecdotes Relating to the History and Antiquities of Every Town in Massachusetts with Geographical Descriptions](#)

[Greek Thinkers Vol 4 A History of Ancient Philosophy](#)

[Noontide Leisure Vol 1 Or Sketches in Summer Outlines from Nature and Imagination and Including a Tale of the Days of Shakspeare](#)

[Architectural Record Vol 30](#)

[Melanges Religieux Historiques Politiques Et Litteraires 1861 Vol 6](#)

[The Clerks Manual of Rules Forms and Laws for the Regulation of Business in the Senate and Assembly of the State of New York](#)

[Histoire Generale de LEglise Depuis La Predication Des Apotres Jusquau Pontificate de Gregoire XVI Vol 1 Ouvrage Redige A LUsage Des Seminaires Et Du Clerge Propre a Faciliter LETude de la Theologie Et de la Discipline Ecclesiastiqu](#)

[Zouaviana Etape de Trente ANS 1868-1898 Lettres de Rome Souvenirs de Voyages Etudes Etc](#)

[Universitaten Im Deutschen Reich Die](#)

[The Literary Annual Register or Records of Literature Domestic and Foreign Vol 1 For 1807](#)

[Baumkultus Der Germanen Und Ihrer Nachbarstamme Der Mythologische Untersuchungen](#)

[Annales Vol 16 1884-1885](#)

[Commentaire Sur LEvangile de Saint Luc Vol 2](#)

[McClures Magazine Vol 8 November 1896](#)

[A Compilation of the Messages and Papers of the Presidents 1789-1897 Vol 10](#)

[Supreme Court Cases A Collection of Judgments of the Supreme Court of Canada in Certain Appeals in Which the Bare Decisions Only Are Reported in the Appendixes to Volumes XIV XVI and XVIII of the Official Reports of the Court](#)

[Obras Completas de D Francisco Pimentel Vol 2](#)

[Revue de Bretagne Et de Vendee 1857](#)

[Medico-Chirurgical Transactions 1845 Vol 28](#)

[Biographical Register of Christs College 1505-1905 and of the Earlier Foundation Gods House 1448-1505 Vol 1 1448-1665](#)

[Histoire de France Vol 3 Depuis Pharamond Jusqua La Vingt-Cinquieme Annee Du Regne de Louis XVIII](#)

[Histoire Diplomatique de LEurope Vol 2 Depuis LOuverture Du Congres de Vienne Jusqua La Fermeture Du Congres de Berlin \(1814-1878\) La Revolution](#)

[Seventeenth Annual Report of the State Board of Health and Vital Statistics of the Commonwealth of Pennsylvania Transmitted to the Governor November 30 1901](#)

[Metaphysique DAristote Vol 3 Traduite En Francais Avec Des Notes Perpetuelles](#)

[Annales de la Societe DAgriculture Industrie Sciences Arts Et Belles-Lettres Du Departement de la Loire 1901 Vol 45](#)

[Polybiblion Vol 13 Revue Bibliographique Universelle Partie Litteraire](#)
[Histoire Des Animaux D'Aristote Vol 3 Traduite En Francais Et Accompagnee de Notes Perpetuelles](#)
[Los Constituyentes de 1870](#)
[Port-Royal Vol 3](#)
[Sights and Thoughts in Foreign Churches and Among Foreign Peoples](#)
[The Handbook of Jamaica for 1893 Published by Authority Comprising Historical Statistical and General Information Concerning the Island](#)
[The Testimony of Christ's Second Appearing Containing a General Statement of All Things Pertaining to the Faith and Practice of the Church of God in This Latter-Day](#)
[Catalogue of the Fishes in the British Museum Vol 1](#)
[Archiv Der Pharmacie 1866 Vol 175](#)
[Anglia 1903 Vol 26 Zeitschrift Fur Englische Philologie](#)
[Archiv Fur Pathologische Anatomie Und Physiologie Und Fur Klinische Medicin 1892 Vol 128](#)
[L'Annee Politique 1904 Vol 31 Avec Un Index Alphabetique Une Table Chronologique Des Notes Des Documents Et Des Pieces Justificatives](#)
[Reports of Decisions in Probate Vol 5](#)
[Calendar of the University of Michigan 1908-1909](#)
[Essais Vol 2](#)
[Cordoba](#)
[Memoires de la Societe Royale Des Sciences Belles-Lettres Et Arts D'Orleans 1837 Vol 1](#)
[Memoires de la Societe Des Sciences Physiques Et Naturelles de Bordeaux 1883 Vol 5](#)
[The British Gynaecological Journal 1901 Vol 17 Being the Journal of the British Gynaecological Society](#)
[Howards Practice Reports in the Supreme Court and Court of Appeals of the State of New York Vol 64](#)
[Commentaries on the Epistle of Paul the Apostle to the Romans](#)
[Clerical and Parochial Records of Cork Cloyne and Ross Vol 2 Taken from Diocesan and Parish Registries Mss In the Principal Libraries and Public Offices of Oxford Dublin and London and from Private or Family Papers](#)
[Archiv Fur Geschichte Der Philosophie Vol 11](#)
[Vie de M Olier Vol 3 Fondateur Du Seminaire de Saint-Sulpice](#)
[Tancred](#)
[Documents Et Rapports de la Societe Paleontologique Et Archeologique Vol 17 de L'Arrondissement Judiciaire de Charleroi Fondee Le 27 Novembre 1863](#)
[Life and Letters of Samuel Holden Parsons Major General in the Continental Army and Chief Judge of the Northwestern Territory 1737 1789](#)
[Biological Investigations in Mexico \(with 71 Plates\)](#)
[Zeitschrift Der Gesellschaft Fur Erdkunde Zu Berlin 1879 Vol 14 ALS Fortsetzung Der Zeitschrift Fur Allgemeine Erdkunde Im Auftrage Der Gesellschaft](#)
[A Popular Handbook of the Ornithology of the United States and Canada Vol 2 Based on Nuttalls Manual](#)
[History of Cass County Michigan With Illustrations and Biographical Sketches of Some of Its Prominent Men and Pioneers](#)
[The History of the Reign of Queen Anne Digested Into Annals Year the Ninth Containing a Full Exact and Impartial Account of All Affairs Civil and Military Both at Home and Abroad During the Year 1710](#)
[Travels in Various Countries of Scandinavia Vol 2 of 3 Including Denmark Sweden Norway Lapland and Finland](#)
[History of Livingston Co Michigan With Illustration and Biographical Sketches of Its Prominent Men and Pioneers](#)
[The Poetical Works of Elizabeth Barrett Browning Complete in One Volume From the Last London Edition](#)
[International Law Vol 1 A Treatise Peace](#)
[Township Grants of Lands in New Hampshire Vol 28 Included in the Masonian Patent Issued Subsequent to 1746 by the Masonian Proprietary Arranged and Presented in Alphabetical Order and Comprising All from N to W Inclusive with Plans Bibliographical C](#)
[Thirty-Fifth Annual Report of the State Board of Health of Massachusetts](#)
[Fourth Report of the Factory Investigating Commission 1915 Vol 2 Report of Wage Investigation](#)
[Salopia Antiqua or an Enquiry from Personal Survey Into the Druidical Military and Other Early Remains in Shropshire and the North Welsh Borders](#)
[The REV Gervase Smith DD A Memorial Volume](#)
[Minutes of the Provincial Council of Pennsylvania Vol 3 From the Organization to the Termination of the Proprietary Government](#)
[Beet-Sugar Manufacture and Refining Vol 2 Evaporation Graining and Factory Control](#)

[Registrum Monasterii de Cambuskenneth Presented to the Members of the Grampian Club](#)

[Memoirs of the Duke of Rovigo Vol 2 M Savary](#)
