

LIEBFRAUENMILCH

Now it befell, by the ordinance of God the Most High and His providence, that Caesar, king of the Greeks, the husband of Melik Shah's mother Shah Khatoun, [went forth to the chase that day]. He started a head of game, he and his company, and chased it, till they came up with it by that pit, whereupon one of them lighted down from his horse, to slaughter it, hard by the mouth of the pit. He heard a sound of low moaning from the bottom of the pit} so he arose and mounting his horse, waited till the troops were assembled. Then he acquainted the king with this and he bade one of his servants [descend into the pit]. So the man descended and brought out the youth [and the eunuch], aswoon..When the evening evened, the king sat in his sitting- chamber and sending for his vizier, bade him relate the story of the wealthy man who lost his wealth and his wit. So he said, "Know, O king, that.Meanwhile, Aboulhusn gave not over snoring in his sleep, till the day broke and the rising of the sun drew near, when a waiting-woman came up to him and said to him, "O our lord [it is the hour of] the morning- prayer." When he heard the girl's words, he laughed and opening his eyes, turned them about the place and found himself in an apartment the walls whereof were painted with gold and ultramarine and its ceiling starred with red gold. Around it were sleeping-chambers, with curtains of gold-embroidered silk let down over their doors, and all about vessels of gold and porcelain and crystal and furniture and carpets spread and lamps burning before the prayer-niche and slave-girls and eunuchs and white slaves and black slaves and boys and pages and attendants. When he saw this, he was confounded in his wit and said, "By Allah, either I am dreaming, or this is Paradise and the Abode of Peace!" (18) And he shut his eyes and went to sleep again. Quoth the waiting-woman, "O my lord, this is not of thy wont, O Commander of the Faithful!".The Twenty-Third Night of the Month..Galen heard that which he avouched of his understanding and it was certified unto him and established in his mind that the man was a skilled physician of the physicians of the Persians and [he said in himself], 'Except he had confidence in his knowledge and were minded to confront me and contend with me, he had not sought the door of my house neither spoken that which he hath spoken.' And concern gat hold upon Galen and doubt. Then he looked out upon (21) the weaver and addressed himself to see what he should do, whilst the folk began to flock to him and set out to him their ailments, and he would answer them thereof [and prescribe for them], hitting the mark one while and missing it another, so that there appeared unto Galen of his fashion nothing whereby his mind might be assured that he had formed a just opinion of his skill..The Fourteenth Night of the Month..? ? ? ? ? I am a man in whom good faith's a natural attribute; The deeds of every upright man should with his speech agree..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."What strength have I solicitude and long desire to bear, iii. 20..Quoth Selma to Selim, 'Hasten not to slay him, but ponder the matter and consider the issue to which it may lead; for whoso considereth not the issues [of his actions], fortune is no friend to him.' Then they arose on the morrow and occupied themselves with devising how they should turn away their mother from that man, and she forebode mischief from them, by reason of that which she saw in their eyes of alteration, for that she was keen of wit and crafty. So she took precaution for herself against her children and Selma said to Selim, "Thou seest that whereinto we have fallen through this woman, and indeed she hath gotten wind of our purpose and knoweth that we have discovered her secret. So, doubtless, she will plot against us the like of that which we plot for her; for indeed up to now she had concealed her affair, and now she will forge lies against us; wherefore, methinks, there is a thing [fore-]written to us, whereof God (extolled be His perfection and exalted be He!) knew in His foreknowledge and wherein He executeth His ordinances.' 'What is that?' asked he, and she said, 'It is that we arise, I and thou, and go forth this night from this land and seek us a land wherein we may live and witness nought of the doings of yonder traitress; for whoso is absent from the eye is absent from the heart, and quoth one of the poets in the following verse: ? ? ? ? a. Story of the Ox and the Ass.? ? ? ? r. The Heathcock and the Tortoises dcxxxiv.? ? ? ? ? What strength have I solicitude and long desire to bear? Why art thou purposed to depart and leave me to despair?.There was once aforetime a chief officer [of police] and there passed by him one day a Jew, with a basket in his hand, wherein were five thousand dinars; whereupon quoth the officer to one of his slaves, "Canst thou make shift to take that money from yonder Jew's basket?" "Yes," answered he, nor did he tarry beyond the next day before he came to his master, with the basket in his hand. So (quoth the officer) I said to him, "Go, bury it in such a place." So he went and buried it and returned and told me. Hardly had he done this when there arose a clamour and up came the Jew, with one of the king's officers, avouching that the money belonged to the Sultan and that he looked to none but us for it. We demanded of him three days' delay, as of wont, and I said to him who had taken the money, "Go and lay somewhat in the Jew's house, that shall occupy him with himself." So he went and played a fine trick, to wit, he laid in a basket a dead woman's hand, painted [with henna] and having a gold seal- ring on one of the fingers, and buried the basket under a flagstone in the Jew's house. Then came we and searched and found the basket, whereupon we straightway clapped the Jew in irons for the murder of a woman..King who knew the Quintessence of Things, The, i. 230..One day he went forth to the chase and left Tuhfeh in her pavilion. As she sat looking upon a book, with a candlestick of gold before her, wherein was a

perfumed candle, behold, a musk-apple fell down before her from the top of the saloon. (190) So she looked up and beheld the Lady Zubeideh bint el Casim, (191) who saluted her and acquainted her with herself, whereupon Tuhfeh rose to her feet and said, 'O my lady, were I not of the number of the upstarts, I had daily sought thy service; so do not thou bereave me of thine august visits.' (192) The Lady Zubeideh called down blessings upon her and answered, 'By the life of the Commander of the Faithful, I knew this of thee, and but that it is not of my wont to go forth of my place, I had come out to do my service to thee.' Then said she to her, 'Know, O Tuhfeh, that the Commander of the Faithful hath forsaken all his concubines and favourites on thine account, even to myself. Yea, me also hath he deserted on this wise, and I am not content to be as one of the concubines; yet hath he made me of them and forsaken me, and I am come to thee, so thou mayst beseech him to come to me, though it be but once a month, that I may not be the like of the handmaids and concubines nor be evened with the slave-girls; and this is my occasion with thee.' 'Hearkening and obedience,' answered Tuhfeh. 'By Allah, O my lady, I would well that he might be with thee a whole month and with me but one night, so thy heart might be comforted, for that I am one of thy handmaids and thou art my lady in every event.' The Lady Zubeideh thanked her for this and taking leave of her, returned to her palace..Eighth Officer's Story, The, ii. 155..109. The Woman who had a Boy and the other who had a Man to Lover ccccxiv.STORY OF THE PIOUS WOMAN ACCUSED OF LEWDNESS.. '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:..THE THIRTEENTH OFFICER'S STORY..?THE ELEVENTH OFFICER'S STORY..When it was eventide, the king summoned the vizier and sought of him the story of the King and the Tither, and he said, "Know, O king, that.102. The Apples of Paradise ccccxii.53. Abou Hassan es Ziyadi and the Man from Khorassan Night ccxlix.Accordingly, he made a banquet, and stationing himself in the man's way, invited him and carried him to his house, where they sat down and ate and drank and abode in discourse. Presently, the young man said to the other, 'I hear that thou hast with thee a slave-girl, whom thou desirest to sell.' And he answered, saying, 'By Allah, O my lord, I have no mind to sell her!' Quoth the youth, 'I hear that she cost thee a thousand dinars, and I will give thee six hundred, to boot.' And the other said, 'I sell her to thee [at that price].' So they fetched notaries, who drew up the contract of sale, and the young man counted out to the girl's master half the purchase money, saying, 'Let her be with thee till I complete to thee the rest of the price and take my slave-girl.' The other consented to this and took of him a bond for the rest of the money, and the girl abode with her master, on deposit..When Sindbad the Sailor had made an end of his story, he bade his servant give the porter an hundred mithcals of gold and said to him, "How now, my brother! Hast ever in the world heard of one whom such calamities have betided as have betided me and hath any suffered that which I have suffered of afflictions or undergone that which I have undergone of hardships? Wherefore it behoveth that I have these pleasures in requital of that which I have undergone of travail and humiliations." So the porter came forward and kissing the merchant's hands, said to him, "O my lord, thou hast indeed suffered grievous perils and hast well deserved these bounteous favours [that God hath vouchsafed thee]. Abide, then, O my lord, in thy delights and put away from thee [the remembrance of] thy troubles; and may God the Most High crown thine enjoyments with perfection and accomplish thy days in pleasance until the hour of thine admission [to His mercy]!".Term, Of the Appointed, i. 147..Then he bade take her away; so she was carried to her chamber and he sent her a black slave-girl, with a casket, wherein were three thousand dinars and a carcanet of gold, set with pearls, great and small, and jewels, worth other three thousand, saying to her, "The slave-girl and that which is with her are a gift from me to thee." When she heard this, she said, "God forbid that I should be consoled for the love of my lord and my master, though with the earth full of gold!" And she improvised and recited the following verses:..I was aforesaid in such a city and hid a thousand dirhems in a monastery there. After awhile, I went thither and taking the money, bound it about my middle. [Then I set out to return] and when I came to the desert, the carrying of the money was burdensome to me. Presently, I espied a horseman pricking after me; so I [waited till he came up and] said to him, "O horseman, carry this money [for me] and earn reward and recompense [from God]." "Nay," answered he; "I will not do it, for I should weary myself and weary my horse." Then he went on, but, before he had gone far, he said in himself, "If I take up the money and spur my horse and forego him, how shall he overtake me?" And I also said in myself, "Verily, I erred [in asking him to carry the money]; for, had he taken it and made off, I could have done nought." Then he turned back to me and said to me, "Hand over the money, that I may carry it for thee." But I answered him, saying, "That which hath occurred to thy mind hath occurred to mine also; so go in peace."..He abode weeping for the loss of his wife and children till the morning, when he went forth wandering at a venture, knowing not what he should do, and gave not over faring along the sea-shore days and nights, unknowing whither he went and taking no food therein other than the herbs of the earth and seeing neither man nor beast nor other living thing, till his travel brought him to the top of a mountain. He took up his sojourn in the mountain and abode there [awhile] alone, eating of its fruits and drinking of its waters. Then he came down thence and fared on along the high road three days, at the end of which time he came upon tilled fields and villages and gave not over going till he sighted a great city on the shore of the sea and came to the gate thereof at the last of the day. The gatekeepers suffered him not to enter; so he abode his night anhungred, and when he arose in the morning, he sat down hard by the gate..So she sent for him in private and said to him, 'I purpose to do thee a service, so thou canst but keep a secret.' He promised her all that she desired and she discovered to him her secret in the matter of her daughter, saying, 'I will marry thee to her and commit to thee the governance of

her affair and make thee king and ruler over this city.' He thanked her and promised to uphold all that she should order him, and she said to him, 'Go forth to such an one of the neighbouring provinces privily.' So he went forth and on the morrow she made ready bales and gear and presents and bestowed on him a great matter, all of which they loaded on the backs of camels..Now the four women who thus accosted Tuhfeh were the princess Kemeriyeh, daughter of King Es Shisban, and her sisters; and Kemeriyeh loved Tuhfeh with an exceeding love. So, when she came up to her, she fell to kissing and embracing her, and Iblis said, 'Fair befall you! Take me between you.' At this Tuhfeh laughed and Kemeriyeh said, 'O my sister, I love thee and doubtless hearts have their evidences, (197) for, since I saw thee, I have loved thee.' 'By Allah,' replied Tuhfeh, 'hearts have deeps, (198) and thou, by Allah, art dear to me and I am thy handmaid.' Kemeriyeh thanked her for this and said to her, 'These are the wives of the kings of the Jinn: salute them. This is Queen Jemreh, (199) that is Queen Wekhimeh and this other is Queen Sherareh, and they come not but for thee.' So Tuhfeh rose to her feet and kissed their hands, and the three queens kissed her and welcomed her and entreated her with the utmost honour..? ? ? ? aa. Selim and Selma dccccxxii. When she had made an end of her verses, El Abbas bade the third damsel, who came from Samarcand of the Persians and whose name was Rummaneh, sing, and she answered with "Harkening and obedience." Then she took the psaltery and crying out from the midst of her bead (130) improvised and sang the following verses: ? ? ? ? The sable torrent of her locks falls down unto her hips; Beware the serpents of her curls, I counsel thee, beware!. Then they told the damsel, who came forth and looked upon him and knew him not. But he knew her; so he bowed his head and wept. She was moved to compassion for him and gave him somewhat and returned to her place, whilst the youth returned with the stewardess to the chamberlain and told him that she was in the king's house, whereat he was chagrined and said, 'By Allah, I will assuredly contrive a device for her and deliver her!' Whereupon the youth kissed his hands and feet. Then he turned to the old woman and bade her change her apparel and her favour. Now this old woman was goodly of speech and nimble of wit; so he gave her costly and delicious perfumes and said to her, 'Get thee to the king's slave girls and sell them these [perfumes] and make thy way to the damsel and question her if she desire her master or not.' So the old woman went out and making her way to the palace, went in to the damsel and drew near her and recited the following verses: .61. Musab ben ez Zubeir and Aaisheh his Wife dcxlix. 19. Hassan of Bassora and the King's Daughter of the Jinn cclxxxvi. It is said that El Mamoun (164) came one day upon Zubeideh, mother of El Amin, (165) and saw her moving her lips and muttering somewhat he understood not; so he said to her, "O mother mine, dost thou imprecate [curses] upon me, for that I slew thy son and despoiled him of his kingdom?" "Not so, by Allah, O Commander of the Faithful!" answered she, and he said, "What then saidst thou?" Quoth she, "Let the Commander of the Faithful excuse me." But he was instant with her, saying, "Needs must thou tell it." And she replied, "I said, 'God confound importunity!'" "How so?" asked the Khalif, and she said, "I played one day at chess with the Commander of the Faithful [Haroun er Reshid] and he imposed on me the condition of commandment and acceptance. (166) He beat me and bade me put off my clothes and go round about the palace, naked; so I did this, and I incensed against him. Then we fell again to playing and I beat him; so I bade him go to the kitchen and swive the foulest and sorriest wench of the wenches thereof. [I went to the kitchen] and found not a slave-girl fouler and filthier than thy mother; (167) so I bade him swive her. He did as I bade him and she became with child by him of thee, and thus was I [by my unlucky insistance] the cause of the slaying of my son and the despoiling him of his kingdom." When El Mamoun heard this, he turned away, saying, "God curse the importunate!" to wit, himself, who had importuned her till she acquainted him with that matter..Singer and the Druggist, The, i. 229..Meanwhile Shah Khatoun went in to the king's son and conceived by him and bore a son, as he were the resplendent moon. When Belehwān saw this that had betided his brother, jealousy and envy overcame him; so he went in one night to his father's house and coming to his brother's lodging, saw the nurse sleeping at the chamber-door, with the cradle before her and therein his brother's child asleep. Belehwān stood by him and fell to looking upon his face, the radiance whereof was as that of the moon, and Satan insinuated himself into his heart, so that he bethought himself and said, 'Why is not this child mine? Indeed, I am worthier of him than my brother, [yea], and of the damsel and the kingship.' Then envy got the better of him and anger spurred him, so that he took out a knife and setting it to the child's gullet, cut his throat and would have severed his windpipe..It chanced one day that one of the horsemen, who had fallen in with the young Melik Shah by the water and clad him and given him spending-money, saw the eunuch in the city, disguised as a merchant, and recognizing him, questioned him of his case and of [the reason of] his coming. Quoth he, 'I come to sell merchandise.' And the horseman said, 'I will tell thee somewhat, if thou canst keep it secret.' 'It is well,' answered the eunuch; 'what is it?' And the other said, 'We met the king's son Melik Shah, I and certain of the Arabs who were with me, and saw him by such a water and gave him spending-money and sent him towards the land of the Greeks, near his mother, for that we feared for him, lest his uncle Belehwān should kill him.' Then he told him all that had passed between them, whereupon the eunuch's countenance changed and he said to the cavalier, 'Assurance!' 'Thou shalt have assurance,' answered the other, 'though thou come in quest of him.' And the eunuch rejoined, saying, 'Truly, that is my errand, for there abideth no repose for his mother, lying down or rising up, and she hath sent me to seek news of him.' Quoth the cavalier, 'Go in safety, for he is in a [certain] part of the land of the Greeks, even as I said to thee.' ? ? ? ? d. The Rich Man who gave his Fair Daughter in Marriage to the Poor Old Man dcccxcii. As we stood, behold, up came the lady, and with her a slave-girl. When she saw the young man, she said to him, "Art thou here?" And he answered, "Yes, O my lady." Quoth she, "To-day I am bidden by this man. Wilt thou go with us?" And he replied, "Yes." Then said she, "Thou hast brought me [hither] against my will and perforce. Wilt thou go with us in any event?" (184) "Yes, yes," answered he and we fared on, [all three,] till we came to Er Rauzeh and entered the pavilion. The lady diverted herself awhile with viewing its ordinance and furniture, after

which she put off her [walking-]clothes and sat down [with the young man] in the goodliest and chiefest place. Then I went forth and brought them what they should eat at the first of the day; moreover, I went out also and fetched them what they should eat at the last of the day and brought them wine and dessert and fruits and flowers. On this wise I abode in their service, standing on my feet, and she said not unto me, "Sit," nor "Take, eat" nor "Take, drink," what while she and the young man sat toying and laughing, and he fell to kissing her and pinching her and hopping about upon the ground and laughing..Then Selim turned to Selma and said to her, 'O sister mine, how deemest thou of this calamity and what counselest thou thereanent?' 'O my brother,' answered she, 'indeed I know not what I shall say concerning the like of this; but he is not disappointed who seeketh direction [of God], nor doth he repent who taketh counsel. One getteth not the better of the traces of burning by (68) haste, and know that this is an affliction that hath descended on us; and we have need of management to do it away, yea, and contrivance to wash withal our shame from our faces.' And they gave not over watching the gate till break of day, when the young man opened the door and their mother took leave of him; after which he went his way and she entered, she and her handmaid..This story pleased King Shah Bekht and he marvelled thereat; but the vizier said to him, "This story is not more extraordinary than that of the rich man who married his fair daughter to the poor old man." The king's mind was occupied with the [promised] story and he bade the vizier withdraw to his lodging. So he [returned to his house and] abode there the rest of the night and the whole of the following day..The old woman received the alms from her and carrying it to Selim, took part thereof herself and with the rest bought him an old shirt, in which she clad him, after she had stripped him of that he had on. Then she threw away the gown she had taken from off him and arising forthright, washed his body of that which was thereon of filth and scented him with somewhat of perfume. Moreover, she bought him chickens and made him broth; so he ate and his life returned to him and he abode with her on the most solaceful of life till the morrow..168. Abdallah ben Fasil and his Brothers dcccclxviii.??? The earth is my birth-place, indeed; but my place Of abidance is still in the cheeks of the fair..How many, in Yemameh, dishevelled widows plain! i. 50..When he was gone, the old man bade the trooper wash the kitchen-vessels and made ready passing goodly food. When the king returned, he set the meat before him, and he tasted food whose like he had never known; whereat he marvelled and asked who had dressed it. So they acquainted him with the old man's case and he summoned him to his presence and awarded him a handsome recompense. (207) Moreover, he commanded that they should cook together, he and the cook, and the old man obeyed his commandment..When the king heard this from the vizier, he bade him go away [and he withdrew to his house]..??? i. The Spider and the Wind dcxv.??? Would he were not who sundered us upon the parting day! How many a body hath he slain, how many a bone laid bare? ??? a. Story of the Chief of the New Cairo Police dciv.The Khalif smiled and said to his eunuch, "O Mesrouh, verily women are little of wit. I conjure thee, by Allah, say, was not Aboulhusn with me but now?" ["Yes, O Commander of the Faithful," answered Mesrouh] Quoth the Lady Zubeideh, laughing from a heart full of wrath, "Wilt thou not leave thy jesting? Is it not enough that Aboulhusn is dead, but thou must kill my slave-girl also and bereave us of the two and style me little of wit?" "Indeed," answered the Khalif, "it is Nuzhet el Fuad who is dead." And Zubeideh said, "Indeed he hath not been with thee, nor hast thou seen him, and none was with me but now but Nuzhet el Fuad, and she sorrowful, weeping, with her clothes torn. I exhorted her to patience and gave her a hundred dinars and a piece of silk; and indeed I was awaiting thy coming, so I might condole with thee for thy boon- companion Aboulhusn el Khelia, and was about to send for thee." The Khalif laughed and said, "None is dead but Nuzhet el Fuad;" and she, "No, no, my lord; none is dead but Aboulhusn." We abode thus till the setting-in of the time of mid-afternoon, when she said, "Needs must I wash before I go." Quoth I, "Get water wherewithal we may wash," and pulled out from my pocket about a score of dirhems, thinking to give them to her; but she said, "I seek refuge with God!" and brought out of her pocket a handful of silver, saying, "But for destiny and that God hath caused the love of thee fall into my heart, there had not happened that which hath happened." Quoth I, "Take this in requital of that which thou hast spent;" and she said, "O my lord, by and by, whenas companionship is prolonged between us, thou wilt see if the like of me looketh unto money and gain or no." Then she took a pitcher of water and going into the lavatory, washed (111) and presently coming forth, prayed and craved pardon of God the Most High for that which she had done..??? Tow'rds El Akil my journey I take; to visit him, The wastes in praise and safety I traverse, without fear, When it was the seventh day, the seventh vizier, whose name was Bihkemal, came in to the king and prostrating himself to him, said, "O king, what doth thy long-suffering with this youth advantage thee? Indeed the folk talk of thee and of him. Why, then, dost thou postpone the putting him to death?" The vizier's words aroused the king's anger and he bade bring the youth. So they brought him before him, shackled, and Azadbekht said to him, "Out on thee! By Allah, after this day there abideth no deliverance for thee from my hand, for that thou hast outraged mine honour, and there can be no forgiveness for thee." ??? Nay, though ye read therein discourse that sure should speak To heart and soul, no word thereunto ye replied. ?STORY OF THE SINGER AND THE DRUGGIST.??? She hath an eye, whose glances pierce the hearts of all mankind, Nor can cornelian with her cheeks for ruddiness compare..124. The Saint to whom God gave a Cloud to serve him and the Devout King cccclxxiii.Then they spread him a prayer-carpet and he prayed. Now he knew not how to pray and gave not over bowing and prostrating himself, [till he had prayed the prayers] of twenty inclinations, (21) pondering in himself the while and saying, "By Allah, I am none other than the Commander of the Faithful in very sooth! This is assuredly no dream, for all these things happen not in a dream." And he was convinced and determined in himself that he was Commander of the Faithful; so he pronounced the Salutation (22) and made an end (23) of his prayers; whereupon the slaves and slave-girls came round about him with parcels of silk and stuffs (24) and clad him in the habit of the Khalifate and gave him the royal dagger in his hand. Then the chief eunuch went out before him and the little white slaves behind him, and they

ceased not [going] till they raised the curtain and brought him into the hall of judgment and the throne-room of the Khalifate. There he saw the curtains and the forty doors and El Ijli and Er Recashi (25) and Ibdan and Jedim and Abou Ishac (26) the boon-companions and beheld swords drawn and lions (27) encompassing [the throne] and gilded glaives and death-dealing bows and Persians and Arabs and Turks and Medes and folk and peoples and Amirs and viziers and captains and grandees and officers of state and men of war, and indeed there appeared the puissance of the house of Abbas (28) and the majesty of the family of the Prophet...? ? ? ? ? Whenas the folk assemble for birling at the wine, Whether in morning's splendour or when night's shades descend..Then the Khalif summoned her to his presence a fourth time and said to her, "O Sitt el Milah, sing." So she improvised and sang the following verses:..? ? ? ? ? The fires in my vitals that rage if I did but discover to view, Their ardour the world to consume, from the East to the West, might avail..? ? ? ? ? g. The Seventh Voyage of Sindbad the Sailor dlxiii.The draper answered with "Hearkening and obedience" and going forth from the deputy's presence, betook himself to his shop and brought out thence [the casket and] somewhat considerable, which he removed to his house. At break of day he arose and going to his shop, broke the lock and cried out and shrieked and called [on God for help,] till the folk assembled about him and all who were in the city were present, whereupon he cried out to them, saying even as the prefect had bidden him; and this was bruited abroad. Then he made for the prefecture and presenting himself before the chief of the police, cried out and complained and made a show of distraction..On this wise they abode a long while till one day the wife went out in quest of water, whereof she had need, and espied a physician who had spread a carpet in the Thereon he had set out great store of drugs and implements of medicine and he was speaking and muttering [charms], whilst the folk flocked to him and compassed him about on every side. The weaver's wife marvelled at the largeness of the physician's fortune (16) and said in herself, 'Were my husband thus, he would have an easy life of it and that wherein we are of straitness and misery would be enlarged unto him.'.EL MAMOUN AND ZUBEIDEH (163).King Dadbin and his Viziers, Story of, i. 104..The Sixth Day.On the third day I said to myself, "Thou art mad or witless!" For I was going about in quest of a woman who knew me and I knew her not, seeing that indeed she was veiled, [whenas I saw her]. Then I went round about the third day till the hour of afternoon prayer, and sore was my concern and my chagrin, for I knew that there abode to me of my life but [till] the morrow, when the chief of the police would seek me. When it was the time of sundown, I passed through one of the streets, and beheld a woman at a window. Her door was ajar and she was clapping her hands and casting furtive glances at me, as who should say, "Come up by the door." So I went up, without suspicion, and when I entered, she rose and clasped me to her breast I marvelled at her affair and she said to me, "I am she whom thou depositedst with Amin el Hukm." Quoth I to her, "O my sister, I have been going round and round in quest of thee, for indeed thou hast done a deed that will be chronicled in history and hast cast me into slaughter (100) on thine account." "Sayst thou this to me," asked she, "and thou captain of men?" And I answered, "How should I not be troubled, seeing that I am in concern [for an affair] that I turn over and over [in my mind], more by token that I abide my day long going about [searching for thee] and in the night I watch its stars [for wakefulness]?" Quoth she, "Nought shall betide but good, and thou shalt get the better of him." Then said Er Razi to El Merouzi, 'Come with me to my city, for that it is nearer [than thine].' So he went with him, and when he came to his lodging, he said to his wife and household and neighbours, 'This is my brother, who hath been absent in the land of Khorassan and is come back.' And he abode with him in all honour and worship three days' space. On the fourth day, Er Razi said to him, 'Know, O my brother, that I purpose to do somewhat' 'What is it?' asked El Merouzi. Quoth the other, 'I mean to feign myself dead and do thou go to the market and hire two porters and a bier. [Then come back and take me up and go round about the streets and markets with me and collect alms on my account.] (34).When the king heard this, his admiration redoubled and he said, "Of a truth, destiny is forewritten to all creatures, and I will not accept (14) aught that is said against my vizier the loyal counsellor." And he bade him go to his house..The kings of the Jinn were moved to delight by that fair singing and fluent speech and praised Tuhfeh; and Queen Kemeriyeh rose to her and embraced her and kissed her between the eyes, saying, 'By Allah, it is good, O my sister and solace of mine eyes and darling of my heart!' Then said she, 'I conjure thee by Allah, give us more of this lovely singing.' And Tuhfeh answered with 'Hearkening and obedience.' So she took the lute and playing thereon after a different fashion from the former one, sang the following verses:..?OF ENVY AND MALICE..Noureddin thanked him and they entered the slave-merchant's house. When the people of the house saw Abou Nuwas, they rose to do him worship, for that which they knew of his station with the Commander of the Faithful. Moreover, the slave-dealer himself came up to them with two chairs, and they seated themselves thereon. Then the slave-merchant went into the house and returning with the slave-girl, as she were a willow-wand or a bamboo-cane, clad in a vest of damask silk and tired with a black and white turban, the ends whereof fell down over her face, seated her on a chair of ebony; after which quoth he to those who were present, "I will discover to you a face as it were a full moon breaking forth from under a cloud." And they said, "Do so." So he unveiled the damsel's face and behold, she was like the shining sun, with comely shape and day-bright face and slender [waist and heavy] hips; brief, she was endowed with elegance, the description whereof existeth not, [and was] even as saith of her the poet:..Suleiman Shah and his Sons, Story of King, i. 150..The head wept exceeding sore and said, 'O my lady, indeed thou hast solaced my heart, and I have nought but my life; so take it.' Quoth she, 'An I but knew that thou wouldst bring me news of my lord Er Reshid, it were liefer to me than the empery of the world.' And the head answered her, saying, 'It shall be done as thou desirest.' Then it disappeared and returning to her at the last of the night, said, 'Know, O my lady, that I have been to thy palace and have questioned one of the haunters thereof of the case of the Commander of the Faithful and that which befell him after thee; and he said, "When the Commander of the Faithful came to Tuhfeh's lodging and found her not and saw no sign of her, he buffeted his face and head and rent his clothes.

Now there was in thy lodging the eunuch, the chief of thy household, and he cried out at him, saying, 'Bring me Jaafer the Barmecide and his father and brother forthright.' The eunuch went out, confounded in his wit for fear of the Commander of the Faithful, and whenas he came to Jaafer, he said to him, 'Come to the Commander of the Faithful, thou and thy father and brother.' So they arose in haste and betaking themselves to the Khalif's presence, said to him, 'O Commander of the Faithful, what is to do?' Quoth he, 'There is that to do which overpasseth description. Know that I locked the door and taking the key with me, betook myself to the daughter of mine uncle, with whom I lay the night; but, when I arose in the morning and came and opened the door, I found no sign of Tuhfeh.' 'O Commander of the Faithful,' rejoined Jaafer, 'have patience, for that the damsel hath been snatched away, and needs must she return, seeing she took the lute with her, and it is her [own] lute. The Jinn have assuredly carried her off and we trust in God the Most High that she will return.' Quoth the Khalif, 'This (221) is a thing that may nowise be' And he abode in her lodging, eating not neither drinking, what while the Barmecides besought him to go forth to the folk; and he weepeth and abideth on this wise till she shall return." This, then, is that which hath betided him after thee.' It befell one day that he entered a certain city and sold somewhat that was with him of merchandise and got him friends of the merchants of the place and fell to sitting with them and entertaining them and inviting them to his lodging and his assembly, whilst they also invited him to their houses. On this wise he abode a long while, till he was minded to leave the city; and this was bruited abroad among his friends, who were concerned for parting from him. Then he betook himself to him of them, who was the richest of them in substance and the most apparent of them in generosity, and sat with him and borrowed his goods; and when he was about to take leave, he desired him to give him the deposit that he had left with him. 'And what is the deposit?' asked the merchant. Quoth the sharper, 'It is such a purse, with the thousand dinars therein.' And the merchant said, 'When didst thou give it me?' 'Extolled be the perfection of God!' replied the sharper. 'Was it not on such a day, by such a token, and thus and thus?' 'I know not of this,' rejoined the merchant, and words were bandied about between them, whilst the folk [who were present also] disputed together concerning their affair and their speech, till their voices rose high and the neighbours had knowledge of that which passed between them..Now the merchant and his wife had taken up their abode in a city in the land whereof their [other] son was king, and when the boy [whom they had found] grew up, his father assigned unto him merchandise, so he might travel therewith. So he set out and entered the city wherein his brother was king. News reached the latter that there was a merchant come thither with merchandise befitting kings. So he sent for him and the young merchant obeyed the summons and going in to him, sat down before him. Neither of them knew the other; but blood stirred between them and the king said to the young merchant, 'I desire of thee that thou abide with me and I will exalt thy station and give thee all that thou desirest and cravest.' So he abode with him awhile, quitting him not; and when he saw that he would not suffer him to depart from him, he sent to his father and mother and bade them remove thither to him. So they addressed them to remove to that island, and their son increased still in honour with the king, albeit he knew not that he was his brother..The prefect released the man and gave him back all that the thieves had taken from him; and he laid hands on the woman and the rest and took forth of the house treasures galore. Amongst the rest, they found the money-bag of the Turcoman sheep-merchant. The thieves they nailed up incontinent against the wall of the house, whilst, as for the woman, they wrapped her in one of her veils and nailing her [to a board, set her] upon a camel and went round about the town with her. Thus God razed their dwelling-places and did away from me that which I feared. All this befell, whilst I looked on, and I saw not my friend who had saved me from them the first time, whereat I marvelled to the utterest of marvel. However, some days afterward, he came up to me, and indeed he had renounced (130) [the world] and donned a fakir's habit; and he saluted me and went away..The prince thanked them and said to them, 'God requite you with all good, for indeed ye give me loyal counsel; but whither would ye have me go?' Quoth they, 'Get thee to the land of the Greeks, the abiding-place of thy mother.' And he said, 'My grandfather Suleiman Shah, when the King of the Greeks wrote to him, demanding my mother in marriage, concealed my affair and hid my secret; [and she hath done the like,] and I cannot make her a liar.' 'Thou sayst sooth,' rejoined they; 'but we desire thine advantage, and even if thou tookest service with the folk, it were a means of thy continuance [on life].' Then each of them brought out to him money and gave to him and clad him and fed him and fared on with him a parasang's distance till they brought him far from the city, and giving him to know that he was safe, departed from him, whilst he fared on till he came forth of the dominions of his uncle and entered those [of the king] of the Greeks. Then he entered a village and taking up his abode therein, betook himself to serving one there in ploughing and sowing and the like..So, when they entered with the folk and had prostrated themselves before the king and given him joy and he had raised their rank, [they sat down]. Now it was the custom of the folk to salute and go forth, so, when they sat down, the king knew that they had a word that they would fain say. So he turned to them and said, "Ask your need." And the viziers also were present. Accordingly, they bespoke him with all that these latter had taught them and the viziers also spoke with them; and Azadbekht said to them, "O folk, I know that this your speech, there is no doubt of it, proceedeth from love and loyal counsel to me, and ye know that, were I minded to slay half these folk, I could avail to put them to death and this would not be difficult to me; so how shall I not slay this youth and he in my power and under the grip of my hand? Indeed, his crime is manifest and he hath incurred pain of death and I have only deferred his slaughter by reason of the greatness of the offence; for, if I do this with him and my proof against him be strengthened, my heart is healed and the heart of the folk; and if I slay him not to-day, his slaughter shall not escape me to-morrow." .? .? .? .? .? How long shall I, in weariness, for this estrangement pine, What while the spies of severance (106) do watch me all the night?.51. The Woman whose Hands were cut off for Almsgiving cccxlviii.99. The History of Gherib and his brother Agib dxcviii. So she did this and fair fortune aided her and the Divine favour was vouchsafed unto her and she discovered her intent to her father, who forbade her

therefrom, fearing her slaughter. However, she repeated her speech to him a second and a third time, but he consented not. Then he cited unto her a parable, that should deter her, and she cited him a parable in answer to his, and the talk was prolonged between them and the adducing of instances, till her father saw that he availed not to turn her from her purpose and she said to him, 'Needs must I marry the king, so haply I may be a sacrifice for the children of the Muslims; either I shall turn him from this his heresy or I shall die.' When the vizier despaired of dissuading her, he went up to the king and acquainted him with the case, saying, 'I have a daughter and she desireth to give herself to the king.' Quoth the king, 'How can thy soul consent unto this, seeing that thou knowest I lie but one night with a girl and when I arise on the morrow, I put her to death, and it is thou who slayest her, and thou hast done this again and again?' 'Know, O king,' answered the vizier, 'that I have set forth all this to her, yet consented she not unto aught, but needs must she have thy company and still chooseth to come to thee and present herself before thee, notwithstanding that I have cited to her the sayings of the sages; but she hath answered me to the contrary thereof with more than that which I said to her.' And the king said, 'Bring her to me this night and to-morrow morning come thou and take her and put her to death; and by Allah, an thou slay her not, I will slay thee and her also!'. h. The Drop of Honey dcccclxxxvi. When the king had made an end of his story, he bade the bystanders spit in the Magian's face and curse him; and they did this. Then he bade cut out his tongue and on the morrow he bade cut off his ears and nose and pluck out his eyes. On the third day he bade cut off his hands and on the fourth his feet; and they ceased not to lop him limb from limb, and each member they cast into the fire, after its cutting-off, before his face, till his soul departed, after he had endured torments of all kinds and fashions. The king bade crucify his trunk on the city-wall three days' space; after which he let burn it and reduce its ashes to powder and scatter them abroad in the air..50. Ibrahim ben el Mehdi and the Merchant's Sister Night ccxlvi. Then they spread the ensigns and the standards, whilst the drums beat and the trumpets sounded, and set out upon the homeward journey. The King of Baghdad rode forth with them and brought them three days' journey on their way, after which he took leave of them and returned with his troops to Baghdad. As for King El Aziz and his son, they fared on night and day and gave not over going till there abode but three days' journey between them and Yemen, when they despatched three men of the couriers to the prince's mother [to acquaint her with their return], safe and laden with spoil, bringing with them Mariyeh, the king's daughter of Baghdad. When the queen-mother heard this, her wit fled for joy and she adorned El Abbas his slave-girls after the goodliest fashion. Now he had ten slave-girls, as they were moons, whereof his father had carried five with him to Baghdad, as hath aforetime been set out, and other five abode with his mother. When the dromedary-posts (125) came, they were certified of the approach of El Abbas, and when the sun rose and their standards appeared, the prince's mother came out to meet her son; nor was there great or small, old man or infant, but went forth that day to meet the king.. . . . e. The Niggard and the Loaves of Bread dcccclxxxiv. My friends have not accustomed me to rigour; for, of old, When I forsook them, they to seek accord did not disdain.. . . . Endowed with amorous grace past any else am I; Graceful of shape and lithe and pleasing to the eye..89. Firous and his Wife dclxxv. 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.. . . . s. The Journeyman and the Girl dccccix. So fell and fierce my stroke is, if on a mountain high It lit, though all of granite, right through its midst 'twould shear.. . . . Midmost the watches of the night I see thee, in a dream; A lying dream, for he I love my love doth not repay.. . . . Then spare me, by Him who vouchsafed thee the kingship; For a gift in this world is the regal estate.. There was once of old time a foolish, ignorant man, who had wealth galore, and his wife was a fair woman, who loved a handsome youth. The latter used to watch for her husband's absence and come to her, and on this wise he abode a long while. One day, as the woman was private with her lover, he said to her, 'O my lady and my beloved, if thou desire me and love me, give me possession of thyself and accomplish my need in thy husband's presence; else will I never again come to thee nor draw near thee, what while I abide on life.' Now she loved him with an exceeding love and could not brook his separation an hour nor could endure to vex him; so, when she heard his words, she said to him, ['So be it,] in God's name, O my beloved and solace of mine eyes, may he not live who would vex thee!' Quoth he, 'To-day?' And she said, 'Yes, by thy life,' and appointed him of this..166. Aboulhusn of Khorassan dcccclix. Then said she to the villager's son, 'Know that I am the woman whom thy father delivered from harm and stress and whom there betided from thee of false accusation and frowardness that which thou hast named.' And she craved pardon for him and he was made whole of his sickness. [Then said she to the thief, 'I am she against whom thou liedst, avouching that I was thy mistress, who had been stoned on thine account, and that I was of accord with thee concerning the robbing of the villager's house and had opened the doors to thee.' And she prayed for him and he was made whole of his sickness.] Then said she to [the townsman], him of the tribute, 'I am she who gave thee the [thousand] dirhems and thou didst with me what thou didst.' And she craved pardon for him and prayed for him and he was made whole; whereupon the folk marvelled at her oppressors, who had been afflicted alike, so God (extolled be His perfection and exalted be He!) might show forth her innocence before witnesses.. Meanwhile, the boy [grew up and] abode with the people of the village, and when God willed the accomplishment of His ordinance, the which endeavour availeth not to avert, he went forth with a company of the villagers, to stop the way. The folk complained of them to the king, who sallied out with a company of his men and surrounded the highwaymen and the boy with them, whereupon the latter drew forth an arrow and launched it at them, and it smote the king in his vitals and

wounded him. So they carried him to his house, after they had laid hands upon the youth and his companions and brought them before the king, saying, 'What biddest thou that we do with them?' Quoth he, 'I am presently in concern for myself; so bring me the astrologers.' Accordingly, they brought them before him and He said to them, 'Ye told me that my death should be by slaying at the hand of my son: how, then, befalleth it that I have gotten my death-wound on this wise of yonder thieves?' The astrologers marvelled and said to him, 'O king, it is not impossible to the lore of the stars, together with the fore-ordinance of God, that he who hath smitten thee should be thy son.' Then El Abbas took leave of the king and went away to his own house. Now it befell that he passed under the palace of Mariyeh the king's daughter, and she was sitting at a window. He chanced to look round and his eyes met those of the princess, whereupon his wit departed and he was like to swoon away, whilst his colour changed and he said, "Verily, we are God's and to Him we return!" But he feared for himself lest estrangement betide him; so he concealed his secret and discovered not his case to any of the creatures of God the Most High. When he reached his house, his servant Aamir said to him, "O my lord, I seek refuge for thee with God from change of colour! Hath there betided thee a pain from God the Most High or hath aught of vexation befallen thee? Verily, sickness hath an end and patience doth away vexation." But the prince returned him no answer. Then he brought out inkhorn [and pen] and paper and wrote the following verses: Damascus (Noureddin Ali of) and Sitt el Milah, iii. 3..? ? ? ? ? The Lord's alternatives are these, wherewith He's wont The needy wretch to ply and those in sore duress..4. The Three Apples xix. So he fell to resorting daily to the physician and committing to memory his sayings and that which he spoke of jargon, till he had gotten a great matter by heart, and all this he studied throughly and digested it. Then he returned to his wife and said to her, 'I have committed the physician's sayings to memory and have learned his fashion of muttering and prescribing and applying remedies (19) and have gotten by heart the names of the remedies and of all the diseases, and there abideth nought [unaccomplished] of thy commandment. What wilt thou have me do now?' Quoth she, 'Leave weaving and open thyself a physician's shop.' But he answered, 'The people of my city know me and this affair will not profit me, save in a land of strangerhood; so come, let us go out from this city and get us to a strange land and [there] live.' And she said, 'Do as thou wilt.' When the king heard this, he bowed [his head] in amazement and perplexity and sinking into a seat, clutched at his beard and shook it, till he came nigh to pluck it out. Then he arose forthright and laid hands on the youth and clapped him in prison. Moreover, he took the eunuch also and cast them both into an underground dungeon in his house, after which he went in to Shah Khatoun and said to her, 'Thou hast done well, by Allah, O daughter of nobles, O thou whom kings sought in marriage, for the excellence of thy repute and the goodness of the reports of thee! How fair is thy semblance! May God curse her whose inward is the contrary of her outward, after the likeness of thy base favour, whose outward is comely and its inward foul, fair face and foul deeds! Verily, I mean to make of thee and of yonder good-for-nought an example among the folk, for that thou sentest not thine eunuch but of intent on his account, so that he took him and brought him into my house and thou hast trampled my head with him; and this is none other than exceeding hardihood; but thou shall see what I will do with you.' Then the king assembled his nobles and commons and the astrologers and said to them, 'Know that what God hath graven upon the forehead, be it fair fortune or calamity, none may avail to efface, and all that is decreed unto a man he must needs abide. Indeed, this my caretaking and my endeavour profited me nought, for that which God decreed unto my son, he hath abidden and that which He decreed unto me hath betided me. Nevertheless, I praise God and thank Him for that this was at my son's hand and not at the hand of another, and praised be He for that the kingship is come to my son!' And he strained the youth to his breast and embraced him and kissed him, saying, 'O my son, this matter was on such a wise, and of my care and watchfulness over thee from destiny, I lodged thee in that pit; but caretaking availed not.' Then he took the crown of the kingship and set it on his son's head and caused the folk and the people swear fealty to him and commended the subjects to his care and enjoined him to justice and equity. And he took leave of him that night and died and his son reigned in his stead.

[MEXICAN AUTHENTIC COOKING](#)

[Ice Snow Mistletoe](#)

[Theatre and Voice](#)

[National Geographic Kids Mon Grand Livre Des Comment](#)

[Oskar and Mo](#)

[My First Encyclopedia](#)

[Studying with Dyslexia](#)

[Lucys Little Village Book Club A Heartwarming Feel Good Romance Novel](#)

[Tacos Feast Fiesta](#)

[Le Petit Renne de No?l](#)

[The Beautiful Country and the Middle Kingdom America and China 1776 to the Present](#)

[Boho Embroidery Modern Projects from Traditional Stitches](#)

[Easy Italian](#)

[By the Bundle Turn Precuts into Patchwork with 12 Fat Quarter-Friendly Quilts](#)

[Manual of the Corporation of the City of New-York For the Years 1841 and 2](#)

[Mines and Mining in Eastern Ontario](#)

[Manual of Directions for the Employment of Injections in Various Diseases With Remarks Upon the Nature and Treatment of Habitual Constipation Preceded by a Treatise on the Intestinal Canal Its Structure Functions Etc with a Description of the Diges](#)

[Henrys Official Western Theatrical Guide 1907-1908](#)

[Correspondence Instruction Announcements of the Bureau of Correspondence Instruction 1953-1954](#)

[Geschichte Des Pfluges](#)

[Life and Trial of Dr Abner Baker Jr \(a Monomaniac\) Who Was Executed October 3 1845 for the Alleged Murder of His Brother-In-Law Daniel Bates Including Letters and Petitions in Favor of a Pardon and Narrative of the Circumstances Attending His Exe](#)

[Five-Place Logarithmic and Trigonometric Tables](#)

[Anthropology and Agriculture Selected References on Agriculture in Primitive Cultures](#)

[Chasse Galerie La Legendes Canadiennes](#)

[The Factory Acts Comprising the Statutes 42 G 3 C 73 3 and 4 W 4 C 103 4 and 5 W 4 C 1 7 and 8 V C 15 9 and 10 V C 40 10 and 11 V C 29 13 and 14 V C 54 16 and 17 V C 104 19 and 20 V C 38](#)

[An Essay Upon Nursing and the Management of Children From Their Birth to Three Years of Age](#)

[Low Vision Workshop Handbook Low Vision Workshop for Resource People November 1977](#)

[Catalogue of Washingtoniana Rare and Scarce Books Relating to Washington Biographies Eulogies Histories Etc And a Choice Collection of Rare Portraits of General Washington American and Foreign Officers in the Revolution Statesmen Etc Etc](#)

[Tables of Interest Discount Annuities C](#)

[The Geology of the Area Covered by the Alexandra Sheet Central Otago Division Including the Survey Districts of Leaning Rock Tiger Hill and Poolburn](#)

[The Dogmaticus or Family Physician Founded on Reason and Experience Containing 1st a Brief Anatomical Description of the Human Body 2nd a Treatment on the Symptoms and Cure of Diseases 3rd the Names and Qualities of Medical Plants and Other Medic](#)

[Die Sprache \(Laut-Und Formenlehre\) Sowie Glossar Der Nordenglischen Homiliensammlung Des Edinburger Royal College of Physicians Ein Beitrag Zur Kenntnis Des Mittelenglischen Inaugural-Dissertation Zur Erlangung Der Doktorwurde Der Hohen Philosophischen](#)

[Elliotts Planting Book Trees Shrubs and Plants for 1926](#)

[Tests of Railroad Tie Plates](#)

[Proceedings of the Twelfth Annual Convention of the Association of American Agricultural Colleges and Experiment Stations Held at Washington D C November 15-17 1898](#)

[Report of Progress of Stream Measurements for the Calendar Year 1904 Vol 9 Western Gulf of Mexico and Rio Grande Drainages](#)

[Report on the Pension Systems and Invalid Hospitals of France Prussia Austria Russia and Italy 1863 With Some Suggestions for the Best Means of Disposing of Our Disabled Soldiers](#)

[The MacDonald College Magazine Vol 22 Autumn 1931](#)

[Krav Maga Disrupt Damage Destroy Disengage Practical Solutions to Real World Challenges](#)

[Get Home Safe When the Shtf Build the Perfect Get Home Bag](#)

[Ethereum Ultimate Beginners Guide to Learn and Invest in Ethereum](#)

[Its Simple Minerals Heal Natural Cures Bone Health Brain Health Cancer Risk Hearth Health Insomnia Obesity and So Much More!](#)

[Calisthenics Body Weight Training and Mental Toughness](#)

[My Precious Premie A Premature Baby Journal and NICU History](#)

[Taken by Temptation Rage Ryders MC](#)

[Cant Control Life](#)

[Half Half Book 1](#)

[The History of Margaret Catchpole a Suffolk Girl](#)

[Poppy](#)

[Enneagram An Introduction to Self-Discovery](#)

[Snow Magic Tales of the Were](#)

[Cryptocurrency The Essential Guide to Bitcoin Blockchain and More!](#)

[Grundriss Der Geschichte Der Deutschen Literatur](#)

[Auch Ein Wort Uber Sachsens Anschlu an Den Preusischen Zollverband ALS Beleuchtung Der Jungst Von Mehrern Kaufleuten Dargestellten Schattenseite Dieser Anschliesung Aufgenommen Aus Dem Standpuncte Der Sachsischen Landwirth](#)

[The O A C Review Vol 29 March 1917](#)

[A Key to the Exercises in Ollendorffs New Method of Learning to Read Write and Speak the German Language](#)
[Agricultural Outlook Charts 1955](#)
[Minutes of the Fourth Session of the Upper South Carolina Annual Conference of the Methodist Episcopal Church South Held in Chester South Carolina Nov 27-Dec 1 1918](#)
[The What If Theory](#)
[Catalog of the Library of the Institution of Civil Engineers Supplement to the Second Edition Containing the Additions from January 1 1866 to October 31 1870](#)
[Short German Plays for Reading and Acting With Notes and a Vocabulary](#)
[Key of Hitchcocks New Method of Teaching Book-Keeping](#)
[Agricultural Bargaining Issues for the 1990s Vol 28 Proceedings 34th National Bargaining Conference Pacific Coast Bargaining Conference January 18-20 1990 San Diego CA](#)
[Synopsis Des Familles Genres Et Espices Des Reptiles icailleux Et Des Batraciens de Madagascar](#)
[Analectes Du Bibliophile Recueil Trimestriel Contenant 1 Diverses Pieces Curieuses Anciennes Et Modernes 2 Des Analyses Critiques Et Des Extraits de Diverses Publications Interessantes Anciennes Et Modernes 3 Une Correspondance Des Melanges Phi](#)
[Minutes of the Third Session of the Upper South Carolina Annual Conference of the Methodist Episcopal Church South Held in Clinton South Carolina Nov 28-Dec 3 1917](#)
[The O A C Review Vol 25 April 1913](#)
[The Historical Geography of Europe Vol 2 of 2 Maps](#)
[Agricultural Outlook Charts 1953](#)
[Camera Craft Vol 28 A Photographic Monthly June 1921](#)
[Catalogue of Apparatus and Materials Required in the Practice of Photography Including Both Plate and Paper Processes 1851 Manufactured and Sold by George Knight and Sons Philosophical Instruments Makers C](#)
[On Gardening 1928](#)
[Phineas Redux Volume I](#)
[Report of the Treasurer and Receiver-General of the Commonwealth of Massachusetts For the Year Ending December 31 1879](#)
[The Historical Collections of the Topsfield Historical Society 1909 Vol 14](#)
[Transactions of the Historic Society of Lancashire and Cheshire for the Year 1919 Vol 71](#)
[Peter Henderson and Co s Wholesale Catalogue for Florists and Market Gardeners 1898 Plants Flower Seeds Bulbs Vegetable Seeds Farm Seeds Fertilizers Insecticides Tools Etc](#)
[Masquerading at Midnight](#)
[A Treatise on the Origin and Component Parts of the Stone in the Urinary Bladder Being the Substance of the Gulstonian Lectures Read at the College of Physicians in the Year 1790](#)
[The W S Tyler Company Manufacturers of Wire Cloth and Mining Screen Made from Iron Steel Brass Copper and Phosphor Bronze for All Uses](#)
[The Tyler Double Crimped Screen Catalogue 40](#)
[Flowing Gold](#)
[Troisieme Reunion Annuelle de la Federation Des Chambres de Commerce de la Province de Quebec Tenue Les 17 Et 18 Mai 1911 Au Siege Principal de la Chambre de Commerce de Quebec](#)
[Journal Little Rock Annual Conference Sixty-Eight Session December 1-5 1921](#)
[The Poems of Alexander Scott Edited from the Bannatyne Manuscript in the Advocates Library Edinburgh and the Maitland Manuscript in the Library of Magdalen College Cambridge](#)
[Legislation de LEtranger Aux Etats-Unis](#)
[Bienenzucht Der Volker Des Altertums Insbesondere Der Romer Die Ein Hilfsbuch Fur Archaeologen Naturhistoriker Und Bienenzuechter](#)
[Opposition Mornings With Bettys Remarks](#)
[Transmittance Map Service](#)
[Minutes of the One Hundred and Fifth Session Held at Hannibal Missouri August 31-September 5 1921](#)
[Minutes of Sixty-Ninth Session Held at Columbia Missouri September 9-15 1885](#)
[Minutes of the Sixty-Seventh Session of the Little Rock Annual Conference Methodist Episcopal Church South Camden Arkansas November 17 1920](#)
[Kurze Anleitung Zur Obstkultur ALS Leitfaden Bei Vortragen Uber Obstbau an Seminarien Pomologischen Und Gartenbau-Instituten Landwirtschaftl Lehranstalten Und Fortbildungsschulen Wie Auch Zum Selbstunterricht](#)

[History Berean Baptist Church Bunker Hill Illinois 1841-1931](#)

[The Mirror of Architecture or the Ground-Rules of the Art of Building](#)

[Minutes of Thirty-Second Session of the White River Annual Conference of the Methodist Episcopal Church South Held at Batesville Arkansas November 27 to December 1 1901](#)

[Troisieme Anniversaire de La Patrie 24 Fevrier 1882](#)

[Discours Sur Les Avantages de la Legitimite Precede de Quelques Observations Sur La Maniere D'entendre Et de Traiter Le Sujet Propose Au Concours Par La Societe Royale Des Bonnes-Lettres](#)

[Catalogue High-Class Oil Paintings Principally by American Artists the Collection of L Sutcliffe and E Sutcliffe Also by Order of Jerome Eisner Also by Order of Mr Jerome Eisner Attorney to Be Sold at Absolute Sale by Auction on Thursday and Frida](#)

[The Thirty-Seventh Annual Catalogue of Ottawa University Ottawa Kansas Officers and Students 1901-1902](#)

[Theoduli Eclogam Recensuit Et Prolegomenis Instruxit](#)
