

## SEARCHING FOR YESTERDAY A SHELBY BELGARDEN MYSTERY

Now he had a friend, who pretended to quickwittedness and understanding; so he came up to him privily and said to him, 'Let me do, so I may put the change on this trickster, for I know him to be a liar and thou art near upon having to pay the money; but I will turn suspicion from thee and say to him, "The deposit is with me and thou erredst in imagining that it was with other than myself," and so divert him from thee.' 'Do so,' replied the merchant, 'and rid the folk of their [false] debts.' '???' How long shall I anights distracted be for love Of thee? How long th' assaults of grief and woes abide?. When she had made an end of her song, Sherareh was moved to exceeding delight and drinking off her cup, said to her, 'Well done, O gift of hearts!' Then she ordered her an hundred dresses of brocade and an hundred thousand dinars and passed the cup to Queen Wekhimeh. Now she had in her hand somewhat of blood-red anemone; so she took the cup from her sister and turning to Tuhfeh, said to her, 'O Tuhfeh, sing to me on this.' Quoth she, 'I hear and obey,' and improvised the following verses: '???' I hope for present (62) good [and bounty at thy hand,] For souls of men are still to present (63) good inclined..148. The Lovers of Medina dxcxvi. So the old woman returned to the lover and said to him, "I have skilfully contrived the affair for thee with her; [and now it behoveth us to amend that we have marred]. So go now and sit with the draper and bespeak him of the turban-cloth, [saying, "The turban-cloth I bought of thee I chanced to burn in two places; so I gave it to a certain old woman, to get mended, and she took it and went away, and I know not her dwelling-place.'] When thou seest me pass by, rise and lay hold of me [and demand of me the turban-cloth], to the intent that I may amend her case with her husband and that thou mayst be even with her." So he repaired to the draper's shop and sat down by him and said to him, "Thou knowest the turban-cloth I bought of thee?" "Yes," answered the draper, and the other said, "Knowest thou what is come of it?" "No," replied the husband, and the youth said, "After I bought it of thee, I fumigated myself (58) and it befell that the turban-cloth was burnt in two places. So I gave it to a woman, whose son, they said, was a fine-drawer, and she took it and went away with it; and I know not her abiding-place." When the draper heard this, he misdoubted him [of having wrongly suspected his wife] and marvelled at the story of the turban-cloth, and his mind was set at ease concerning her..???' Couched are their limber spears, right long and lithe of point, Keen- ground and polished sheer, amazing wit and brain.. Now the magistrate knew of the theft of the pearls; so he bade clap the merchant in prison. Accordingly they imprisoned him and flogged him, and he abode in the prison a whole year, till, by the ordinance of God the Most High, the Master of Police arrested one of the divers aforesaid and imprisoned him in the prison where the merchant lay. He saw the latter and knowing him, questioned him of his case; whereupon he told them his story and that which had befallen him, and the diver marvelled at the sorriness of his luck. So, when he came forth of the prison, he acquainted the Sultan with the merchant's case and told him that it was he who had given him the pearls. The Sultan bade bring him forth of the prison and questioned him of his story, whereupon he told him all that had befallen him and the Sultan pitied him and assigned him a lodging in his own palace, together with an allowance for his living.. There was once a king of the kings of the earth, who dwelt in a populous (236) city, abounding in good; but he oppressed its people and used them foully, so that he ruined (237) the city; and he was named none other than tyrant and misdoer. Now he was wont, whenas he heard of a masterful man (238) in another land, to send after him and tempt him with money to take service with him; and there was a certain tither, who exceeded all his brethren in oppression of the people and foulness of dealing. So the king sent after him and when he stood before him, he found him a mighty man (239) and said to him, 'Thou hast been praised to me, but meseemeth thou overpasstest the description. Set out to me somewhat of thy sayings and doings, so I may be dispensed therewith from [enquiring into] all thy circumstance.' 'With all my heart,' answered the other. 'Know, O king, that I oppress the folk and people (240) the land, whilst other than I wasteth (241) it and peopleth it not.' 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.. Accordingly, they all went in to the king one day (and Abou Temam was present among them,) and mentioned the affair of the damsel, the king's daughter of the Turks, and enlarged upon her charms, till the king's heart was taken with her and he said to them, 'We will send one to demand her in marriage for us; but who shall be our messenger?' Quoth the viziers, 'There is none for this business but Abou Temam, by reason of his wit and good breeding;' and the king said, 'Indeed, even as ye say, none is fitting for this affair but he.' Then he turned to Abou Temam and said to him, 'Wilt thou not go with my message and seek me [in marriage] the king's daughter of the Turks?' and he answered, 'Harkening and obedience, O king.' '???' In the wide world no house thou hast, a homeless wanderer thou: To thine own place thou shall be borne, an object for lament. (88). Accordingly, the servant carried this message to the lieutenant of police, who was standing at the assessor's door, and he said, "This is reasonable." Then said [the assessor] to the servant, "Harkye, O eunuch! Go and fetch us such an one the notary;" for that he was his friend [and it was he whose name he had forged as the drawer-up of the contract]. So the lieutenant of police sent after him and fetched him to the assessor, who, when he saw him, said to him, "Get thee to such an one, her with whom thou marriedst me, and cry out upon her, and when she cometh to thee, demand of her the contract and take it from her and bring it to us." And he signed

to him, as who should say, "Bear me out in the lie and screen me, for that she is a strange woman and I am in fear of the lieutenant of police who standeth at the door; and we beseech God the Most High to screen us and you from the trouble of this world. Amen." As I sat one day in my shop, there came up to me a fair woman, as she were the moon at its rising, and with her a slave-girl. Now I was a handsome man in my time; so the lady sat down on [the bench before] my shop and buying stuffs of me, paid down the price and went away. I questioned the girl of her and she said, "I know not her name." Quoth I, "Where is her abode?" "In heaven," answered the slave-girl; and I said, "She is presently on the earth; so when doth she ascend to heaven and where is the ladder by which she goeth up?" Quoth the girl, "She hath her lodging in a palace between two rivers, (181) to wit, the palace of El Mamoun el Hakim bi Amrillah." (182) Then said I, "I am a dead man, without recourse; "but she replied, "Have patience, for needs must she return unto thee and buy stuffs of thee yet again." "And how cometh it," asked I, "that the Commander of the Faithful trusteth her to go out?" "He loveth her with an exceeding love," answered she, "and is wrapped up in her and gainsayeth her not." Like the full moon she shows upon a night of fortune fair, Slender of shape and charming all with her seductive air. I was once an officer in the household of the Amir Jemaeddin El Atwesh El Mujhidi, who was invested with the governance of the Eastern and Western districts, (107) and I was dear to his heart and he concealed from me nought of that which he purposed to do; and withal he was master of his reason. (108) It chanced one day that it was reported to him that the daughter of such an one had wealth galore and raiment and jewels and she loved a Jew, whom every day she invited to be private with her, and they passed the day eating and drinking in company and he lay the night with her. The prefect feigned to give no credence to this story, but one night he summoned the watchmen of the quarter and questioned them of this. Quoth one of them, "O my lord, I saw a Jew enter the street in question one night; but know not for certain to whom he went in." And the prefect said, "Keep thine eye on him henceforth and note what place he entereth." So the watchman went out and kept his eye on the Jew. STORY OF THE TWO SHARPERS WHO CHEATED EACH HIS FELLOW. The ignorant man may speak with impunity A word that is death to the wise and the ripe of wit. The Fifteenth Officer's Story dccccx. I'll lay Upon their threshold's dust my cheeks and to my soul. With this the Khalif waxed wroth, and the Hashimi vein (36) started out from between his eyes and he cried out to Mesrour and said to him, "Go forth and see which of them is dead." So Mesrour went out, running, and the Khalif said to Zubeideh, "Wilt thou lay me a wager?" "Yes," answered she; "I will wager, and I say that Aboulhusn is dead." "And I," rejoined the Khalif, "wager and say that none is dead save Nuzhet el Fuad; and the stake shall be the Garden of Pleasance against thy palace and the Pavilion of Pictures." So they [agreed upon this and] abode awaiting Mesrour, till such time as he should return with news. When the king heard this, his mind was occupied [with the story he had heard and that which the vizier promised him], and he bade the latter depart to his own house. All this while Meimoun's eye was upon her and presently he said to her, 'Harkye, Tuhfeh! Sing to me.' But Queen Zelzeleh cried out at him and said, 'Desist, O Meimoun. Thou sufferest not Tuhfeh to pay heed unto us.' Quoth he, 'I will have her sing to me.' And words waxed between them and Queen Zelzeleh cried out at him. Then she shook and became like unto the Jinn and taking in her hand a mace of stone, said to him, 'Out on thee! What art thou that thou shouldst bespeak us thus? By Allah, but for the king's worship and my fear of troubling the session and the festival and the mind of the Sheikh Iblis, I would assuredly beat the folly out of thy head!' When Meimoun heard these her words, he rose, with the fire issuing from his eyes, and said, 'O daughter of Imlac, what art thou that thou shouldst outrage me with the like of this talk?' 'Out on thee, O dog of the Jinn,' replied she, 'knowest thou not thy place?' So saying, she ran at him and offered to strike him with the mace, but the Sheikh Iblis arose and casting his turban on the ground, said, 'Out on thee, O Meimoun! Thou still dost with us on this wise. Wheresoever thou art present, thou troubleth our life! Canst thou not hold thy peace till thou goest forth of the festival and this bride-feast (222) be accomplished? When the circumcision is at an end and ye all return to your dwelling-places, then do as thou wilt. Out on thee, O Meimoun! Knowest thou not that Imlac is of the chiefs of the Jinn? But for my worship, thou shouldst have seen what would have betided thee of humiliation and punishment; but by reason of the festival none may speak. Indeed thou exceedest: knowest thou not that her sister Wekhimeh is doughtier than any of the Jinn? Learn to know thyself: hast thou no regard for thy life?' 23. Hatim et Tal; his Generosity after Death cclxx. When King Shehriyar heard his brother's words he rejoiced with an exceeding joy and arising forthright, went in to his wife Shehrzad and gave her to know of that which his brother purposed, to wit, that he sought her sister Dinarzad in marriage; whereupon, "O king of the age," answered she, "we seek of him one condition, to wit, that he take up his abode with us, for that I cannot brook to be parted from my sister an hour, because we were brought up together and may not brook severance from each other. If he accept this condition, she is his handmaid." King Shehriyar returned to his brother and acquainted him with that which Shehrzad had said; and he answered, saying, "Indeed, this is what was in my mind, for that I desire nevermore to be parted from thee. As for the kingdom, God the Most High shall send unto it whom He chooseth, for that there abideth to me no desire for the kingship." 105. El Feth ben Khacan and El Mutawekkil ccccxix. Then she changed the measure and improvised the following: Ibrahim and his Son, Story of King, i. 138. Raiment of silk and sendal, too, he brought to us for gift, And me in marriage sought therewith; yet, all his pains despite. The company marvelled at this story and the ninth officer came forward and said, 'I will tell you a right goodly story I heard at a wedding. Story of the Barber's Third Brother cli. I abode in my house, ill, a whole month; after which I went to the bath and coming out, opened my shop [and sat selling and buying as usual], but saw no more of the man or the woman, till, one day, there stopped before my shop a young man, [a Turcoman], as he were the full moon; and he was a sheep-merchant and had with him a bag, wherein was money, the price of sheep that he had sold. He was followed by the woman, and when he stopped at my shop, she stood by his side and cajoled him, and indeed he inclined to her with a

great inclination. As for me, I was consumed with solicitude for him and fell to casting furtive glances at him and winked at him, till he chanced to look round and saw me winking at him; whereupon the woman looked at me and made a sign with her hand and went away. The Turcoman followed her and I counted him dead, without recourse; wherefore I feared with an exceeding fear and shut my shop. Then I journeyed for a year's space and returning, opened my shop; whereupon, behold, the woman came up to me and said, 'This is none other than a great absence.' Quoth I, 'I have been on a journey;' and she said, 'Why didst thou wink at the Turcoman?' 'God forbid!' answered I. 'I did not wink at him.' Quoth she, 'Beware lest thou cross me;' and went away..133. The City of Brass dlxvi.68. Kisra Anoushirwan and the Village Damsel dclliii. Then he looked at her and seeing her eyes fixed on the young Damascene, for that in very deed he had ravished her with his beauty and grace, went up to the latter and said to him, "O my lord, art thou a looker-on or a buyer? Tell me." Quoth Nouredin, "I am both looker-on and buyer. Wilt thou sell me yonder slave-girl for sixteen hundred dinars?" And he pulled out the purse of gold. So the dealer returned, dancing and clapping his hands and saying, "So be it, so be it, or not [at all]!" Then he came to the damsel and said to her, "O Sitt el Milah, shall I sell thee to yonder young Damascene for sixteen hundred dinars?" But she answered, "No," of shamefastness before her master and the bystanders; whereupon the people of the bazaar and the slave-merchant departed, and Abou Nuwas and Ali Nouredin arose and went each his own way, whilst the damsel returned to her master's house, full of love for the young Damascene..Oft as my yearning waxeth, my heart consoleth me, ii. 228..AND BOULAC EDITIONS OF THE ARABIC TEXT OF.88. The Thief turned Merchant and the other Thief cccxcviii.??? It had sufficed me, had thy grace with verses come to me; My expectation still on thee in the foredawns was bent.. "Forget him," quoth my censurers, "forget him; what is he?" iii. 42..??? In wine, as the glittering sunbeams bright, my heart's contentment is, That banishes hence, with various joys, all kinds of care and dole..Now Afifeh and her daughter Mariyeh were behind the curtain, looking at him; and when he came before the king, he saluted him and greeted him with the greeting of kings, whilst all who were present stared at him and at his beauty and grace and perfection. The king seated him at the head of the table; and when Afifeh saw him and straitly considered him, she said, "By the virtue of Mohammed, prince of the Apostles, this youth is of the sons of the kings and cometh not to these parts but for some high purpose!" Then she looked at Mariyeh and saw that her face was changed, and indeed her eyes were dead in her face and she turned not her gaze from El Abbas a glance of the eyes, for that the love of him had gotten hold upon her heart. When the queen saw what had befallen her daughter, she feared for her from reproach concerning El Abbas; so she shut the wicket of the lattice and suffered her not to look upon him more. Now there was a pavilion set apart for Mariyeh, and therein were privy chambers and balconies and lattices, and she had with her a nurse, who served her, after the fashion of kings' daughters..143. Ibrahim of Mosul and the Devil dclxxxvii. 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..Then they attired Dinarzad in a dress of blue brocade and she became as she were the full moon, whenas it shineth forth. So they displayed her in this, for the first dress, before King Shahzeman, who rejoiced in her and well-nigh took leave of his wits for longing and amorous desire; yea, he was distraught with love for her, whenas he saw her, for, indeed, she was as saith of her one of her describers in the following verses:??? A good it is to have one's loved ones ever near..What strength have I solicitude and long desire to bear, iii. 20..When they came to the palace, King Shehriyar commanded to spread the tables with beasts roasted [whole] and sweetmeats and all manner viands and bade the crier make proclamation to the folk that they should come up to the Divan and eat and drink and that this should be a means of reconciliation between him and them. So great and small came up unto him and they abode on that wise, eating and drinking, seven days with their nights. Then the king shut himself up with his brother and acquainted him with that which had betided him with the vizier's daughter [Shehrzad] in those three years [which were past] and told him what he had heard from her of saws and parables and chronicles and pleasant traits and jests and stories and anecdotes and dialogues and histories and odes and verses; whereat King Shahzeman marvelled with the utterest of marvel and said, "Fain would I take her younger sister to wife, so we may be two own brothers to two own sisters, and they on likewise be sisters unto us; for that the calamity which befell me was the means of the discovering of that which befell thee and all this time of three years past I have taken no delight in woman, save that I lie each night with a damsel of my kingdom, and when I arise in the morning, I put her to death; but now I desire to marry thy wife's sister Dinarzad." Now she had brought to the pavilion aforetime a little brass coffer and laid it in a place whereof I knew not; so, when the inspector of inheritances (190) came, he searched the pavilion and found the coffer, with the key in the lock. So he opened it and finding it full of jewels and jacinths and earrings and seal-rings and precious stones, such as are not found save with kings and sultans, took it, and me with it, and ceased not to put me to the question with beating and torment till I confessed to them the whole affair from beginning to end, whereupon they carried me to the Khalif and I told him all that had passed between me and her; and he said to me, "O man, depart from this city, for I acquit thee for thy valiance sake and because of thy [concealment in] keeping thy secret and thy daring in exposing thyself to death." So I arose forthright and departed his city; and this is what befell me."??? a. The First Voyage of Sindbad the Sailor.??? n. The Man whose Caution was the Cause of his Death dcccciii.??? d. The Fourth Voyage of Sindbad the Sailor dl.??? All wasted is my body and bowels tortured sore; Love's fire on me still waxeth, mine eyes

with tears still rain..When her husband came home, she said to him, 'I desire to go a-pleasuring.' And he said, 'With all my heart.' So he went, till he came to a goodly place, abounding in vines and water, whither he carried her and pitched her a tent beside a great tree; and she betook herself to a place beside the tent and made her there an underground hiding-place, [in which she hid her lover]. Then said she to her husband, 'I desire to mount this tree.' And he said, 'Do so.' So she climbed up and when she came to the top of the tree, she cried out and buffeted her face, saying, 'Lewd fellow that thou art, are these thy usages? Thou swore [fidelity to me] and liedst.' And she repeated her speech twice and thrice..? ? ? ? A fair one, to idolaters if she herself should show, They'd leave their idols and her face for only Lord would know;.Man and his Fair Wife, The Foul-favoured, ii. 61..So they gat them raiment of wool and clothing themselves therewith, went forth and wandered in the deserts and wastes; but, when some days had passed over them, they became weak for hunger and repented them of that which they had done, whenas repentance profited them not, and the prince complained to his father of weariness and hunger. 'Dear my son,' answered the king, 'I did with thee that which behoved me, (205) but thou wouldst not hearken to me, and now there is no means of returning to thy former estate, for that another hath taken the kingdom and become its defender; but I will counsel thee of somewhat, wherein do thou pleasure me.' Quoth the prince, 'What is it?' And his father said, 'Take me and go with me to the market and sell me and take my price and do with it what thou wilt, and I shall become the property of one who will provide for my support,' 'Who will buy thee of me,' asked the prince, 'seeing thou art a very old man? Nay, do thou rather sell me, for the demand for me will be greater.' But the king said, 'An thou wert king, thou wouldst require me of service.'96. Adi ben Zeid and the Princess Hind ccccv.? ? ? ? O thou that questionest the lily of its scent, Give ear unto my words and verses thereanent.. "Except," continued the Khalif, "he were the enemy of God, he had wished for her in this world, so he might after [repent and] return to righteous dealing. By Allah, he shall not come in to me! Who is at the door other than he?" Quoth Adi, "Jemil ben Mamer el Udhri (51) is at the door;" and Omar said, "It is he who says in one of his odes" ... [And he recited the following:].? ? ? ? p. The Man who saw the Night of Power dccccxiii.When the vizier came to the King of Samarcand [and acquainted him with his errand], he submitted himself to the commandment [of his brother and made answer] with 'Hearkening and obedience.' Then he equipped himself and made ready for the journey and brought forth his tents and pavilions. A while after midnight, he went in to his wife, that he might take leave of her, and found with her a strange man, sleeping with her in one bed. So he slew them both and dragging them out by the feet, cast them away and set forth incontinent on his journey. When he came to his brother's court, the latter rejoiced in him with an exceeding joy and lodged him in the pavilion of entertainment, [to wit, the guest-house,] beside his own palace. Now this pavilion overlooked a garden belonging to the elder king and there the younger brother abode with him some days. Then he called to mind that which his wife had done with him and remembered him of her slaughter and bethought him how he was a king, yet was not exempt from the vicissitudes of fortune; and this wrought upon him with an exceeding despite, so that it caused him abstain from meat and drink, or, if he ate anything, it profited him not..? ? ? ? Yet with perfidiousness (sure Fortune's self as thou Ne'er so perfidious was) my love thou didst requite.A sun of beauty she appears to all who look on her, iii. 191..? ? ? ? God keep the days of love-delight! How passing sweet they were! How joyous and how solaceful was life in them whilere!.22. El Hejjaj and the three Young Mem cccccxiv.? ? ? ? b. Story of the Chief of the Boulac Police dcv.Then said the king, "Hast thou a need we may accomplish unto thee? For indeed we are exceeding beholden to thee for that which thou didst in the matter of Hudheifeh and his folk." And he let cast over him a mantle of Egyptian satin, worth an hundred dinars. Moreover, he bade his treasurer give him a thousand dinars and said to him, "O youth, take this in part of that which thou deserves! of us; and if thou prolong thy sojourn with us, we will give thee slaves and servants." El Abbas kissed the earth and said, "O king, may grant thee abiding prosperity, I deserve not all this." Then he put his hand to his poke and pulling out two caskets of gold, in each of which were rubies, whose value none could tell, gave them to the king, saying, "O king, God cause thy prosperity to endure, I conjure thee by that which God hath vouchsafed thee, heal my heart by accepting these two caskets, even as I have accepted thy present." So the king accepted the two caskets and El Abbas took his leave and went away to the bazaar..The Fourteenth Night of the Month..? ? ? ? c. The Fishes and the Crab dcccciii.? ? ? ? Tirewomen to the bride, who whiskers, ay, and beard Upon her face produce, they never would assign. (194).? ? ? ? Thy letter reached me; when the words thou wrot'st therein I read, My longing waxed and pain and woe redoubled on my head..? ? ? ? c. The Third Old Man's Story ii.Prince who fell in Love with the Picture, The, i. 256..Nor," added the vizier, "is this, O king of the age, more extraordinary or stranger than the story of the king and his chamberlain's wife; nay, the latter is rarer than this and more delightsome".? ? ? ? Now God forbid thou shouldst attain thy wishes! What care I If thou have looked on me a look that caused thee languishment?.The eunuch returned and told the king, who said, "Indeed, we have been neglectful with regard to El Abbas. What shall be our excuse with the king? By Allah, my soul misdoubted me that the youth was of the sons of the kings!" The Lady Afifeh, his wife, saw him lamenting for [his usage of] El Abbas and said to him, "O king, what is it thou regrettest with this exceeding regret?" Quoth he, "Thou knowest the stranger youth, who gave us the rubies?" "Assuredly," answered she; and he said, "Yonder youths, who have halted in the palace court, are his mamelukes, and his father King El Aziz, lord of Yemen, hath pitched his camp in the Green Meadow; for he is come with his army to seek him, and the number of his troops is [four-and-] twenty thousand men." [Then he went out from her], and when she heard his words, she wept sore for him and had compassion on his case and sent after him, counselling him to send for the mamelukes and lodge them [in the palace] and entertain them..? ? ? ? c. The Third Officer's Story dccccxxii.?OF THE USELESSNESS OF ENDEAVOUR AGAINST PERSISTENT ILL FORTUNE..Then she walked in the garden till she came to a pavilion, lofty of building and wide of continence, never saw mortal nor heard of a

goodlier than it [So she entered] and found herself in a long corridor, which led to a bath goodlier than that whereof it hath been spoken, and the cisterns thereof were full of rose-water mingled with musk. Quoth Tuhfeh, 'Extolled be the perfection of God! Indeed, this (210) is none other than a mighty king.' Then she put off her clothes and washed her body and made her ablution, after the fullest fashion, (211) and prayed that which was due from her of prayer from the evening [of the previous day]. (212) When the sun rose upon the gate of the garden and she saw the wonders thereof, with that which was therein of all manner flowers and streams, and heard the voices of its birds, she marvelled at what she saw of the surpassing goodness of its ordinance and the beauty of its disposition and sat meditating the affair of Er Reshid and pondering what was come of him after her. Her tears ran down upon her cheek and the zephyr blew on her; so she slept and knew no more till she felt a breath on her cheek, whereupon she awoke in affright and found Queen Kemeriyeh kissing her face, and with her her sisters, who said to her, 'Arise, for the sun hath set.' 84. Dibil el Khuzai with the Lady and Muslim ben el Welid dclxx. ? ? ? ? ? g. The Seventh Voyage of Sindbad the Sailor cclxix. The company marvelled at this story and at the doings of women. Then came forward a fourth officer and said, 'Verily, that which hath betided me of strange adventures is yet more extraordinary than this; and it was on this wise..? ? ? ? ? a. The First Calender's Story xi. She abode with Ins ben Cais twelve years, during which time he was blessed with no children by her; wherefore his breast was straitened, by reason of the failure of lineage, and he besought his Lord to vouchsafe him a child. Accordingly the queen conceived, by permission of God the Most High; and when the days of her pregnancy were accomplished, she gave birth to a maid-child, than whom never saw eyes a goodlier, for that her face was as it were a pure pearl or a shining lamp or a golden (50) candle or a full moon breaking forth of a cloud, extolled be the perfection of Him who created her from vile water (51) and made her a delight to the beholders! When her father saw her on this wise of loveliness, his reason fled for joy, and when she grew up, he taught her the art of writing and polite letters (52) and philosophy and all manner of tongues. So she excelled the folk of her time and overpassed her peers; (53) and the sons of the kings heard of her and all of them desired to look upon her. As for Firouz, when he went forth from his house, he sought the letter, but found it not; so he returned home. Now his return fell in with the king's going forth and he found the latter's sandal in his house, whereat his wit was dazed and he knew that the king had not sent him away but for a purpose of his own. However, he held his peace and spoke not a word, but, taking the letter, went on his errand and accomplished it and returned to the king, who gave him a hundred dinars. So Firouz betook himself to the market and bought what beseemeth women of goodly gifts and returning to his wife, saluted her and gave her all that he had brought and said to her, "Arise [go] to thy father's house." "Wherefore?" asked she, and he said, "Verily, the king hath been bountiful to me and I would have thee show forth this, so thy father may rejoice in that which he seeth upon thee." "With all my heart," answered she and arising forthright, betook herself to the house of her father, who rejoiced in her coming and in that which he saw upon her; and she abode with him a month's space, and her husband made no mention of her..145. The Bedouin and his Wife dcxci. When the prince saw her in this plight, he was as a sleeper awakened and said to her, "What hath befallen thee? Set out to me thy case." "God on thee," answered she, "nevermore send me to Mariyeh, and do thou protect me, so may God protect thee from the fires of hell!" Then she related to him that which had bedded her with Mariyeh; which when he heard, there took him the shamefastness of the generous and this was grievous unto him. The love of Mariyeh fled forth of his heart and he said to the nurse, "How much hadst thou of Mariyeh every month?" "Ten dinars," answered she, and he said, "Be not concerned." Then he put his hand to his poke and bringing out two hundred dinars, gave them to her and said, "Take this for a whole year's wage and turn not again to serve any one. When the year is out, I will give thee two years' wage, for that thou hast wearied thyself with us and on account of the cutting off of thy dependence upon Mariyeh." Presently she felt a breath upon her face; whereupon she awoke and found Queen Kemeriyeh kissing her, and with her her three sisters, Queen Jemreh, Queen Wekhimeh and Queen Sherareh. So she arose and kissed their hands and rejoiced in them with the utmost joy and they abode, she and they, in talk and converse, what while she related to them her history, from the time of her purchase by the Mughrebi to that of her coming to the slave-dealers' barrack, where she besought Ishac en Nedim to buy her, and how she won to Er Reshid, till the moment when Iblis came to her and brought her to them. They gave not over talking till the sun declined and turned pale and the season of sundown drew near and the day departed, whereupon Tuhfeh was instant in supplication to God the Most High, on the occasion of the prayer of sundown, that He would reunite her with her lord Er Reshid..When she had made an end of her song, she threw the lute from her hand and wept and lamented. Then she slept awhile and presently awaking, said, "O elder, hast thou what we may eat?" "O my lady," answered the old man, "there is the rest of the food;" but she said, "I will not eat of a thing I have left. Go down to the market and fetch us what we may eat." Quoth he, "Excuse me, O my lady; I cannot stand up, for that I am overcome with wine; but with me is the servant of the mosque, who is a sharp youth and an intelligent. I will call him, so he may buy thee that which thou desirest." "Whence hast thou this servant?" asked she; and he replied, "He is of the people of Damascus." When she heard him speak of the people of Damascus, she gave a sob, that she swooned away; and when she came to herself, she said, "Woe's me for the people of Damascus and for those who are therein! Call him, O elder, that he may do our occasions." 153. Julnar of the Sea and her Son King Bedr Basim of Persia iccxxxviii. Man who was lavish of House and Victual to One whom he knew not, The, i 293..As for me, I stood, with my head bowed to the earth, forgetting both Institutes and Canons, (99) abode sunk in thought, saying, "How came I to be the dupe of yonder worthless baggage?" Then said the Amir to me, "What aileth thee that thou answerest not?" And I answered, saying, "O my lord, it is a custom among the folk that he who hath a payment to make at a certain date is allowed three days' grace; [so do thou have patience with me so long,] and if, [by the end of that time,] the culprit be not found, I will be answerable for that which is lost." When the folk heard my

speech, they all deemed it reasonable and the Master of Police turned to the Cadi and swore to him that he would do his utmost endeavour to recover the stolen money and that it should be restored to him. So he went away, whilst I mounted forthright and fell to going round about the world without purpose, and indeed I was become under the dominion of a woman without worth or honour; and I went round about on this wise all that my day and night, but happened not upon tidings of her; and thus I did on the morrow..When Zuheir heard his words, he bade smite off his head; but his Vizier said to him, "Slay him not, till his friend be present." So he commanded the two slaves to fetch his friend; whereupon they repaired to El Abbas and called to him, saying, "O youth, answer the summons of King Zuheir." "What would the king with me?" asked he, and they answered, "We know not." Quoth he, "Who gave the king news of me?" "We went to draw water," answered they, "and found a man by the water. So we questioned him of his case, but he would not acquaint us therewith; wherefore we carried him perforce to King Zuheir, who questioned him of his case and he told him that he was going to Akil. Now Akil is the king's enemy and he purposeth to betake himself to his camp and make prize of his offspring and cut off his traces." "And what," asked El Abbas, "hath Akil done with King Zuheir?" And they replied, "He engaged for himself that he would bring the king every year a thousand dinars and a thousand she-camels, besides a thousand head of thoroughbred horses and two hundred black slaves and fifty slave-girls; but it hath reached the king that Akil purposeth to give nought of this; wherefore he is minded to go to him. So hasten thou with us, ere the king be wroth with thee and with us."THE KHALIF OMAR BEN ABDULAZIZ AND THE POETS. (41).? ? ? ? My tears flow still, nor aye of bitterness I'm quit, Bewildered as I am betwixten hope and fear..Singer and the Druggist, The, i. 229..I clipped her in mine arms and straight grew drunken with the scent, iii. 125..'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:..? ? ? ? b. The Second Voyage of Sindbad the Sailor.Meanwhile the messenger had reached the opposite camp with the news of Tuhfeh's deliverance, whereat the Sheikh Aboutawaif rejoiced and bestowed on the bringer of good tidings a sumptuous dress of honour and made him commander over a company of the Jinn. Then they fell upon Meimoun's troops and destroyed them to the last man; and when they came to Meimoun, they found that he had slain himself and was even as we have said. Presently Kemeriyeh and her sister [Wekhimeh] came up to their grandfather and told him what they had done; whereupon he came to Tuhfeh and saluted her and gave her joy of her deliverance. Then he delivered Meimoun's palace to Selheb and took all the former's riches and gave them to Tuhfeh, whilst the troops encamped upon the Crescent Mountain. Moreover, the Sheikh Aboutawaif said to Tuhfeh, 'Blame me not,' and she kissed his hands. As they were thus engaged, there appeared to them the tribes of the Jinn, as they were clouds, and Queen Es Shuhba flying in their van, with a drawn sword in her hand..? ? ? ? All through the day its light and when the night grows dark, My grief forsakes me not, no, nor my heavy cheer..Therewithal the young man was moved to delight and exclaimed, "By Allah, thou sayest well, O Sitt el Milan! Let me hear more." Then he handselled her with fifty dinars and they drank and the cups went round among them; and her seller said to her, "O Sitt el Milah, this is the season of leave-taking; so let us hear somewhat on the subject." Accordingly she struck the lute and avouching that which was in her heart, sang the following verses:..My fruit is a jewel all wroughten of gold, ii. 245..The old woman returned to the man and told him what the damsel said; and he lusted after her, by reason of her beauty and her repentance; so he took her to wife, and when he went in to her, he loved her and she also loved him. On this wise they abode a great while, till one day he questioned her of the cause of a mark (13) he espied on her body, and she said, 'I know nought thereof save that my mother told me a marvellous thing concerning it.' 'What was that?' asked he, and she answered, 'She avouched that she gave birth to me one night of the nights of the winter and despatched a hired man, who was with us, in quest of fire for her. He was absent a little while and presently returning, took me and slit my belly and fled. When my mother saw this, affliction overcame her and compassion possessed her; so she sewed up my belly and tended me till, by the ordinance of God (to whom belong might and majesty), the wound healed up.'THE SIXTH OFFICER'S STORY..Then they went on a little, and thieves met them and despoiling them of that which remained with them, stripped them of their raiment and took the children from them; whereupon the woman wept and said to her husband, 'O man, put away from thee this folly and arise, let us follow the thieves, so haply they may have compassion on us and restore the children to us.' 'O woman,' answered he, 'have patience, for he who doth evil shall be requited with evil and his wickedness shall revert upon him. Were I to follow them, most like one of them would take his sword and smite off my head and slay me; but have patience, for the issue of patience is praised.' Then they fared on till they drew near a village in the land of Kirman, and by it a river of water. So he said to his wife, 'Abide thou here, whilst I enter the village and look us out a place wherein we may take up our lodging.' And he left her by the water and entered the village..? ? ? ? When in the sitting-chamber we for merry-making sate, With thine eyes' radiance the place thou didst illuminate.Jest of a Thief, A Merry, ii. 186..Dadbin (King) and his Viziers, Story of, i. 104..? ? ? ? ? Whenas my sisters dear forsake me, grieved that they Must leave their native place and far away must hie,.Then they drank till they were drunken, and when they had taken leave [of their wits], the host turned to me and said, "Thou dealtest not friendly with him who sought an alms of thee and thou saidst to him, 'How loathly thou art!'" I considered him and behold, he was the lophand who had accosted me in my pleasance. So I said, "O my lord, what is this thou sayest?" And he answered, saying, "Wait; thou shall remember it." So saying, he shook his head and stroked his beard, whilst I sat down for fear. Then he put out his hand to my veil and shoes and laying them by his side, said to me, "Sing, O

accursed one!" So I sang till I was weary, whilst they occupied themselves with their case and intoxicated themselves and their heat redoubled. (136) Presently, the doorkeeper came to me and said, "Fear not, O my lady; but, when thou hast a mind to go, let me know." Quoth I, "Thinkest thou to delude me?" And he said, "Nay, by Allah! But I have compassion on thee for that our captain and our chief purposeth thee no good and methinketh he will slay thee this night." Quoth I to him, "An thou be minded to do good, now is the time." And he answered, saying, "When our chief riseth to do his occasion and goeth to the draught-house, I will enter before him with the light and leave the door open; and do thou go whithersoever thou wilt." .? ? ? ? ? a. The First Old Man's Story i. ? ? ? ? ? The two girls let me down from fourscore fathoms' height, As swoops a hawk, with wings all open in full flight; [On this wise he abode a pretty while] and the days ceased not and the nights to transport him from country to country, till he came to the land of the Greeks and lighted down in a city of the cities thereof, wherein was Galen the Sage; but the weaver knew him not, nor was he ware who he was. So he went forth, according to his wont, in quest of a place where the folk might assemble together, and hired Galen's courtyard. (20) There he spread his carpet and setting out thereon his drugs and instruments of medicine, praised himself and his skill and vaunted himself of understanding such as none but he might claim..Then he bade set up for her a tent and another for himself, facing hers, so he might worship God with her, and fell to sending her food; and she said in herself, "This is a king and it is not lawful for me that I suffer him forsake his subjects and his kingdom for my sake. So she said to the serving-woman, who used to bring her the food, 'Speak to the king, so he may return to his women, for he hath no need of me and I desire to abide in this place, so I may worship God the Most High therein.' The slave-girl returned to the king and told him this, whereupon he sent back to her, saying, 'I have no need of the kingship and I also desire to abide here and worship God with thee in this desert.' When she found this earnestness in him, she consented to his wishes and said, 'O king, I will consent unto thee in that which thou desirest and will be to thee a wife, but on condition that thou bring me Dadbin the king and his Vizier Kardan and his chamberlain (116) and that they be present in thine assembly, so I may speak a word with them in thy presence, to the intent that thou mayest redouble in affection for me.' Quoth Kisra, 'And what is thine occasion unto this?' So she related to him her story from first to last, how she was the wife of Dadbin the king and how the latter's vizier had miscalled her honour..Awhile after this a friend of mine invited me to his house and when I came to him, we ate and drank and talked. Then said he to me, 'O my friend, hath there befallen thee in thy life aught of calamity?' 'Nay,' answered I; 'but tell me [first], hath there befallen thee aught?' ['Yes,'] answered he. 'Know that one day I espied a fair woman; so I followed her and invited her [to come home with me]. Quoth she, "I will not enter any one's house; but come thou to my house, if thou wilt, and be it on such a day." Accordingly, on the appointed day, her messenger came to me, purposing to carry me to her; so I arose and went with him, till we came to a handsome house and a great door. He opened the door and I entered, whereupon he locked the door [behind me] and would have gone in, but I feared with an exceeding fear and foregoing him to the second door, whereby he would have had me enter, locked it and cried out at him, saying, "By Allah, an thou open not to me, I will kill thee; for I am none of those whom thou canst cozen!" Quoth he, "What deemest thou of cozenage?" And I said, "Verily, I am affrighted at the loneliness of the house and the lack of any at the door thereof; for I see none appear." "O my lord," answered he, "this is a privy door." "Privy or public," answered I, "open to me." Drink ever, O lovers, I rede you, of wine, ii. 230..Then Iblis took the cup and signed to Tuhfeh to sing; and she said, 'Harkening and obedience.' So she took the lute and tuning it, sang the following verses:..Now there was in the house a ram, with which the Persian used to butt, and when he saw what the woman did, he thought she would butt with him; so he broke his halter and running at her, butted her and broke her head. She fell on her back and cried out; whereupon the Persian started up from sleep in haste and seeing the singing-girl [cast down on her back] and the singer with his yard on end, said to the latter, 'O accursed one, doth not what thou hast already done suffice thee?' Then he beat him soundly and opening the door, put him out in the middle of the night..? ? ? ? ? The hutchess of th' eyes (60) by night came to me. "Turn in peace," [Quoth I to her;] "This is no time for visiting, I ween."..When the king heard this story, he was fortified in his resolve to spare the vizier and to leave haste in an affair whereof he was not assured; so he comforted him and bade him withdraw to his lodging..?STORY OF THE MAN OF KHORASSAN, HIS SON AND HIS GOVERNOR..97. Dibil el Khuzai with the Lady and Muslin ben el Welid ccccvii.The Khalif laughed at his speech and said, "By Allah, this is none other than a pleasant tale! Tell me thy story and the cause." "With all my heart," answered Aboulhusn. "Know, O my lord, that my name is Aboulhusn el Khelia and that my father died and left me wealth galore, of which I made two parts. One I laid up and with the other I betook myself to [the enjoyment of the pleasures of] friendship [and conviviality] and consorting with comrades and boon-companions and with the sons of the merchants, nor did I leave one but I caroused with him and he with me, and I spent all my money on companionship and good cheer, till there remained with me nought [of the first half of my good]; whereupon I betook myself to the comrades and cup-companions upon whom I had wasted my wealth, so haply they might provide for my case; but, when I resorted to them and went round about to them all, I found no avail in one of them, nor broke any so much as a crust of bread in my face. So I wept for myself and repairing to my mother, complained to her of my case. Quoth she, 'On this wise are friends; if thou have aught, they make much of thee and devour thee, but, if thou have nought, they cast thee off and chase thee away.' Then I brought out the other half of my money and bound myself by an oath that I would never more entertain any, except one night, after which I would never again salute him nor take note of him; hence my saying to thee, 'Far be it that what is past should recur!' For that I will never again foregather with thee, after this night." .? ? ? ? c. Story of the Chief of the Old Cairo Police cccxlv..Then she returned home, troubled and careful; and when her husband saw her on this wise, he questioned her of her case and she said to him, 'Verily, my breast is straitened by reason of thee and of the simpleness of thine intent.

Straitness liketh me not and thou in thy [present] craft gaiuest nought; so either do thou seek out a craft other than this or pay me my due (17) and let me go my way.' Her husband chid her for this and admonished her; (18) but she would not be turned from her intent and said to him, 'Go forth and watch yonder physician how he doth and learn from him what he saith.' Quoth he, 'Let not thy heart be troubled: I will go every day to the physician's assembly.' The Eleventh Day..King, The Old Woman, the Merchant and the, i. 265..? ? ? ? ? j. The Enchanted Springs dccccclxxxvi. ? ? ? ? ? The pains of long desire have wasted me away; Estrangement and disdain my body sore have tried..? ? ? ? ? ee. Story of the Barber's Fifth Brother xxxii. ? ? ? ? ? Reproach me not for what I did, but be thou kind to one Who's sick of body and whose heart is wasted all away..There was once, in a city of Hind, a just and beneficent king, and he had a vizier, a man of understanding, just in his judgment, praiseworthy in his policy, in whose hand was the governance of all the affairs of the realm; for he was firmly stablished in the king's favour and high in esteem with the folk of his time, and the king set great store by him and committed himself to him in all his affairs, by reason of his contrivance for his subjects, and he had helpers (253) who were content with him..Affairs, Of Looking to the Issues of, i. 80..So Kemeriyeh cried out to an Afrif of the Afrifs and a calamity of the calamities, (240) by name El Ased et Teyyar, (241) and said to him, 'Go with my message to the Crescent Mountain, the abiding-place of Meimoun the Sworder, and enter in to him and salute him in my name and say to him, "How canst thou be assured for thyself, O Meimoun? (242) Couldst thou find none on whom to vent thy drunken humour and whom to maltreat save Tuhfeh, more by token that she is a queen? But thou art excused, for that thou didst this not but of thine intoxication, and the Shekh Aboutawaif pardoneth thee, for that thou wast drunken. Indeed, thou hast outraged his honour; but now restore her to her palace, for that she hath done well and favoured us and done us service, and thou knowest that she is presently our queen. Belike she may bespeak Queen Es Shuhba, whereupon the matter will be aggravated and that wherein there is no good will betide. Indeed, thou wilt get no tittle of profit [from this thine enterprise]; verily, I give thee good counsel, and so peace be on thee!'"

[The Boston Medical and Surgical Journal Vol 131 July-December 1894](#)

[Der Wanderer Und Sein Schatten Menschliches Allzumenschliches II Zweite Abtheilung Morgenrith](#)

[Caii Plinii Secundi Historii Naturalis Tres Indices Locupletissimi Vol 10 of 10 Primus Verba Et Sententias Secundus Geographiam Tertius Nomina Propria Exhibet Pars Prior](#)

[Archiv Der Gesellschaft Fir iltere Deutsche Geschichtskunde Zur Beforderung Einer Gesamtausgabe Der Quellenschriften Deutscher Geschichten Des Mittelalters 1820 Vol 2](#)

[A Collection of Sermons and Tracts Vol 2 of 2 Containing Vol I I Annual Sermons II Occasional Sermons III Funeral Sermons Vol II I Ordination Sermons II Polemical Tracts III Dissertations](#)

[Histoire Littiraire Des Troubadours Vol 2 Contenant Leurs Vies Les Extraits de Leurs Pices Et Plusieurs Particularitis Sur Les Moeurs Les Usages Et LHistoire Du Douziime Et Du Treiziime Siicles](#)

[The Monthly Review or Literary Journal Enlarged Vol 14 From May to August Inclusive 1794 With an Appendix](#)

[The Analectic Magazine 1813 Vol 1 Containing Selections from Foreign Reviews and Magazines of Such Articles as Are Most Valuable Curious or Entertaining](#)

[Geschichte Des Jahres 1815 Vol 2](#)

[Meteorologische Zeitschrift 1888 Vol 5 Sogleich XXIII Bd D zeitschrift Der Oesterreichischen Gesellschaft Fir Meteorologie](#)

[Della Institutione Morale Vol 12 Ne Quali Egli Leuando Le Cose Fouerchie E Aggiugnendo Molte Importanti Ha Emendato E i Miglior Forma E Ordine Ridotto Tutto Quello Chegii Seriffe in Sua Giouanezza Della Institutione Dellhuomo Nobile](#)

[Memoires Pour Servir A Lhistoire Du XVIII Siecle Vol 4 Contenant Les Negociations Traitez Resolutions Et Autres Documens Authentiques Concernant Les Affaires DEtat](#)

[Coleccion de Documentos Ineditos Para La Historia de Espana Vol 97](#)

[Histoire Des Progris de la Giologie de 1834 i 1859 Vol 5 Formation Critacis \(2e Partie\)](#)

[Pisa Illustrata Nelle Arti del Disegno Vol 1](#)

[Proceedings of the United States National Museum 1942 Vol 88](#)

[Retraites Pastorales Et Discours Divers Vol 2](#)

[Dictionnaire Raisonn Des Domaines Et Droits Domaniaux Vol 3 Des Droits Dichanges Et de Ceux de Contrile Des Actes Des Notaires Et Sous-Signatures Privies](#)

[Association Intellectuelle Vol 2 Mithode Progressive Et dAssociation Ou de lArt ditudier Et dOpirer Dans Toutes Les Sciences Et Particuliirement En Midecine Suivi dUne Clinique Ginirale Interpretative Des Phinomines Morbides Et Spic](#)

[Vie Des Gens Mariez Ou Les Obligations de Ceux Qui SEngagent Dans Le Mariage La](#)

[Journal Fir Praktische Chemie 1842 Vol 1](#)

[Goethes Briefe Vol 2 Verzeichniss Unter Angabe Von Quelle Ort Datum Und Anfangsworten Darstellung Der Beziehungen Zu Den Empfingern](#)

[Inhaltsangaben Mittheilung Von Vielen Bisher Ungedruckten Briefen N-Z Briefe an Unbekannte Nachtrige Bericht](#)  
[L'Annee Liturgique Vol 6 Le Temps Apres La Pentecote Propre Des Saints Du Ier Au XXX Novembre La Toussaint Les Morts La Dedication](#)  
[The Journal of Sacred Literature Vol 5](#)  
[Oeuvres Completes de Rutebeuf Vol 2 Trouveres Du XIIIe Siecle Recueillies Et Mises Au Jour Pour La Premiere Fois](#)  
[The Universalist Quarterly and General Review 1890 Vol 47](#)  
[Recherches Sur Divers Services Publics Du XIIIe Au XVIIe Siecle](#)  
[Archives Generales de Medecine 1835 Vol 8 Journal Complementaire Des Sciences Medicales](#)  
[The Hammersmith Protestant Discussion Being an Authenticated Report of the Controversial Discussion Between the REV John Cumming D D and Daniel French Esq on the Differences Between Protestantism and Popery](#)  
[Revista de España Vol 47 Octavo Año Noviembre y Diciembre 1875](#)  
[Morale Politique Du Grand Frederic La D'apres Sa Correspondance](#)  
[Histoire Generale de L'Eglise Vol 8 Depuis La Creation Jusqua Nos Jours](#)  
[Jahresbericht Uber Die Leistungen Und Fortschritte Im Gebiete Der Ophthalmologie Vol 6 Bericht Fur Das Jahr 1875](#)  
[Guerres de la Revolution Francaise Et Du Premier Empire Vol 4](#)  
[Species Ruborum Vol 1 Monographiae Generis Rubi Prodromus Leonibus LIII Illustrata](#)  
[Viaje Pintoresco Al Rededor del Mundo Vol 2 Resumen Jeneral de Los Viajes y Descubrimientos de Magallanes Tasman Dampier Anson Byron](#)  
[Wallis Carteret Bougainville Cook Lapirouse](#)  
[Handbuch Der Deutschen Mythologie Mit Einschli Der Nordischen](#)  
[Conferences Sur Les Doctrines Et Les Pratiques Les Plus Importantes de L'Eglise Catholique Vol 2](#)  
[Historische Zeitschrift 1902 Vol 88 Begrundet Von Heinrich Von Sybel](#)  
[Kiss on Tour 1983-1997](#)  
[Rifts The Order - Book 4](#)  
[We Can We Will Ready and Forward](#)  
[Stormy Lake](#)  
[Derecho Administrativo Lopna y Proteccion de Ninos Ninas y Adolescentes](#)  
[Love and Betrayal Huguenot Romance Trilogy](#)  
[Risse Der Orden - Buch 4](#)  
[Von Immen Die](#)  
[Hormone Reset Diet Guide and Cookbook Restore Your Metabolism Sex Drive and Get Your Life Back All While Losing 15lbs](#)  
[Dictionnaire Des Sciences Naturelles Vol 38 Dans Lequel on Traite Methodiquement Des Differens Etres de la Nature Consideres Soit En](#)  
[Eux-Memes D'apres L'Etat Actuel de Nos Connoissances Parn-Perron](#)  
[Monographia Cassidarum Vol 3 Cum Tab I](#)  
[Atti del R Istituto Veneto Di Scienze Lettere Ed Arti Vol 55 Dal Novembre 1896 Allottobre 1897](#)  
[Methodist Magazine and Review Vol 54 Devoted to Religion Literature and Social Progress July to December 1901](#)  
[Berichte Uber Die Verhandlungen Der Koniglich Sachsischen Gesellschaft Der Wissenschaft Zu Leipzig 1894 Vol 46 Philologisch-Historische](#)  
[Classe](#)  
[Current Industrial Reports Cotton Man-Made Fiber Staple and Linters](#)  
[Motion Picture Magazine Vol 16 August 1918](#)  
[Mission Pavié Indo-Chine 1879-1895 Vol 2 Etudes Diverses Recherches Sur L'Histoire Du Cambodge Du Laos Et Du Siam](#)  
[The Works of Douglas Jerrold Vol 2 Containing the Story of a Feather And Cakes and Ale](#)  
[Prodromus Florae Hispanicae Seu Synopsis Methodica Omnium Plantarum in Hispania Vol 2 Sponte Nascentium Vel Frequentius Cultarum Quae](#)  
[Innotuerunt](#)  
[Geologische Und Palaeontologische Abhandlungen Vol 11 Geologische Beschreibung Des Kettenjura Zwischen Reigoldswil \(Baselland\) Und](#)  
[Oensingen \(Solithurn\)](#)  
[Species Plantarum Vol 4 Pars II](#)  
[Revue Suisse de Zoologie 1915 Vol 23 Annales de la Societe Zoologique Suisse Et Du Museum D'Histoire Naturelle de Geneve](#)  
[Tausend Und Ein Rezept Von Selbst-Erprobtem Und Gelobtem Der Oesterreichisch-Ungarischen Kueche](#)  
[The Philosophy of Necessity or the Law of Consequences As Applicable to Mental Moral and Social Science](#)  
[A Salamandra Romance Maritimo](#)  
[Ubungen Und Spiele Fur Den Traditionell-Intuitiven Bogenschutzen Band 2](#)

[Through Sea and Sky Oceanography and Meteorology](#)

[Faustian Man in a Multicultural Age](#)

[An Ocelot in an Underwear Drawer Adventures of a Profoundly Imperfect and Intensely Happy Man](#)

[Deutsche Abkommenspolitik Nach Der Verhandlungsgrundlage 2013](#)

[Priester Seher Zauberer Schamanen Und Heiler](#)

[Transporte Internacional](#)

[Alternative Behandlungsmethoden Bei Posttraumatischer Belastungsstörung Pferdegestützte Interventionen Und Reiththerapien](#)

[Songs about Boys](#)

[Distinguished Wisdom Presents Living Proverbs-Vol 2 Over 500 Wisdom Nuggets to Enrich Your Life](#)

[Jesus Overcame Death for Us Death of a Loved One](#)

[Bionade Identifikation Von Erfolgs- Und Misserfolgsk Faktoren Eines Lifestyle-Produkts](#)

[Reservoirs](#)

[Fliehende Pferde](#)

[The Adventures of Pinky Fairway A Journey to Awaken Your Spirit and Set Yourself Free](#)

[Zeitreise - Auf Den Spuren Des 1 Weltkriegs Von Flandern Bis Über Die Vogesen](#)

[Mentoren](#)

[Dictionnaire Des Ventes DArt Faites En France Et a LEtranger Pendant Les Xviiieme Et Xixme Siecles Vol 1 Tableaux Dessins Estampes](#)

[Aquarelles Miniatures Pastels Gouaches Sepias Fusains Emaux Eventails Peints Et Vitraux A-B](#)

[Die Hausfrau Praktische Anleitung Zur Selbstandigen Und Sparsamen Führung Von Stadt-Und Landhaushaltungen](#)

[Geschichte Der Deutschen Bundesversammlung Insbesondere Ihres Verhaltens Zu Den Deutschen National-Interessen Vol 2](#)

[Mercurialis Oder Winter-Grun Das Ist Anmuthige Und Kurzweil-Volle Geschichte Und Gedichte Worinnen Unterschiedliche Sittliche Lehr-Puncte](#)

[Und Sehr Reicher Vorrath Biblischer Concepten Zu Finden](#)

[Il Medoro Coronato Vol 1 Opera Postuma Dellabate Gaetano Palombi in Continuazione Dellorlando Furioso Dellimmortale Ariosto](#)

[TopClassTutorsOrg Chemistry SL Revision GuidewwwIB-Revision-Coursescom Preparation for a Grade of 7 Only! FGroeneveld](#)

[Origenes de la Lengua Espanola](#)

[The Congregational Review 1871 Vol 11](#)

[Jahrbucher Fur Wissenschaftliche Botanik 1884 Vol 14](#)

[Historia de la Guerra Europea de 1914 Vol 1 Ilustrada Con Millares de Fotografias Dibujos y Laminas](#)

[Histoire Naturelle Des Insectes Vol 8 Genera Des Colioptires Ou Expositi Methodique Et Critique de Tous Les Genres Proposis Jusquici Dans CET](#)

[Ordre DInsectes Contenant Les Familles Des Trictinotomides Et Des Longicornes](#)

[Monographie Des Guepes Sociales Ou de la Tribu Des Vespiens Ouvrage Faisant Suite A La Monographie Des Guepes Solitaires Texte](#)

[Tableau Des Revolutions Du Systeme Politique de LEurope Depuis La Fin Du Quinzieme Siecle Vol 2](#)

[Schillers Demetrius](#)

[Oeuvres de F-B Hoffman Vol 5 Critique Tome II](#)

[A Compendious Digest of the Statute Law Vol 2 of 2 Comprising the Substance and Effect of the Most Material Clauses in All the Public Acts of Parliament in Force Within Great Britain from Magna Charta in the Ninth Year of King Henry III to the Forty](#)

[Memoires Et Documents Publies Par La Societe Savoisiennne dHistoire Et dArcheologie Vol 46](#)

[The Church Quarterly Review Vol 49 For October 1899 January 1900](#)

[Philologie Classique Et Archiologie Vol 50 Catalogue de Livres Anciens Et Modernes Aux Prix Marquis](#)