

TO HELIGOLAND AND BEYOND! PUNK ROCK TOUR DIARIES VOLUME 4

Meanwhile, news came to his wife that her husband had taken service with King Such-an-one; so she arose and taking her two sons, (for she had given birth to twin boys in his absence,) set out for those parts. As fate would have it, they happened upon an island and her husband came thither that very night in the ship. [When the woman heard of the coming of the ship], she said to her children, 'This ship cometh from the country where your father is; so go ye to the sea-shore, that ye may enquire of him.' So they repaired to the sea-shore and [going up into the ship], fell to playing about it and occupied themselves with their play till the evening..When Er Reshid heard this, he waxed exceeding wroth and said, "May God not reunite you twain in gladness!" Then he summoned the headsman, and when he presented himself, he said to him, "Strike off the head of this accursed slave-girl." So Mesrour took her by the hand and [led her away; but], when she came to the door, she turned and said to the Khalif, "O Commander of the Faithful, I conjure thee, by thy fathers and forefathers, give ear unto that I shall say!" Then she improvised and recited the following verses:..When Merjaneh had made an end of her song, the prince said to her, "Well done, O damsel! Indeed, thou sayest a thing that had occurred to my mind and my tongue was like to speak it." Then he signed to the fourth damsel, who was a Cairene, by name Sitt el Husn, and bade her tune her lute and sing to him upon the [same] subject. So she tuned her lute and sang the following verses:..When her people arose in the morning and saw her not, they sought her in the camp, but, finding her not and missing me also, doubted not but she had fled with me. Now she had four brothers, as they were falcons, and they mounted and dispersed in quest of us. When the day dawned [on the fourth morning], the dog began to bark and the other dogs answered him and coming to the mouth of the pit, stood howling to him. My wife's father, hearing the howling of the dogs, came up and standing at the brink of the pit, [looked in and] beheld a marvel. Now he was a man of valour and understanding, an elder versed (62) in affairs so he fetched a rope and bringing us both forth, questioned us of our case. I told him all that had betided and he abode pondering the affair..As for Aboulhusn, he gave not over sleeping till God the Most High brought on the morning, when he awoke, crying out and saying, "Ho, Tuffaheh! Ho, Rahet el Culoub! Ho, Miskeh! Ho, Tuhfeh!" And he gave not over calling upon the slave-girls till his mother heard him calling upon strange damsels and rising, came to him and said, "The name of God encompass thee! Arise, O my son, O Aboulhusn! Thou dreamest." So he opened his eyes and finding an old woman at his head, raised his eyes and said to her, "Who art thou?" Quoth she, "I am thy mother;" and he answered, "Thou liest! I am the Commander of the Faithful, the Vicar of God." Whereupon his mother cried out and said to him, "God preserve thy reason! Be silent, O my son, and cause not the loss of our lives and the spoiling of thy wealth, [as will assuredly betide,] if any hear this talk and carry it to the Khalif."..STORY OF THE PIOUS WOMAN ACCUSED OF LEWDNESS..After this, she abode with the four queens, till they arose and entered the palace, where she found the candles lit and ranged in candlesticks of gold and silver and censuring-vessels of gold and silver, filled with aloes-wood and ambergris, and there were the kings of the Jinn sitting. So she saluted them, kissing the earth before them and doing them worship; and they rejoiced in her and in her sight. Then she ascended [the estrade] and sat down upon her chair, whilst King Es Shisban and King El Muzfir and Queen Louloueh and [other] the kings of the Jinn sat on chairs, and they brought tables of choice, spread with all manner meats befitting kings. They ate their fill; after which the tables were removed and they washed their hands and wiped them with napkins. Then they brought the wine-service and set on bowls and cups and flagons and hanaps of gold and silver and beakers of crystal and gold; and they poured out the wines and filled the flagons..When it was the appointed time, there came to us the man of the Sultan's guards, [who had accompanied the Jew, when he came to complain of the loss of the money,] and said, "The Sultan biddeth you nail up (143) the Jew and bring the money, for that there is no way by which five thousand dinars can be lost." Wherefore we knew that our device sufficed not. So I went forth and finding a young man, a Haurani, (144) passing the road, laid hands on him and stripped him and beat him with palm-rods. Then I clapped him in irons and carrying him to the prefecture, beat him again, saying to them, "This is the thief who stole the money." And we strove to make him confess; but he would not confess. So we beat him a third and a fourth time, till we were weary and exhausted and he became unable to return an answer. But, when we had made an end of beating and tormenting him, he said, "I will fetch the money forthright."..When the king heard his vizier's words, he marvelled with the utmost wonderment and bade him retire to his lodging. [So Er Rehwane withdrew to his house and abode there till eventide of the next day, when he again presented himself before the king.].[Aforetime] I journeyed in [many] lands and climes and towns and visited the great cities and traversed the ways and [exposed myself to] dangers and hardships. Towards the last of my life, I entered a city [of the cities of China], (155) wherein was a king of the Chosroes and the Tubbas (156) and the Caesars. (157) Now that city had been peopled with its inhabitants by means of justice and equitable dealing; but its [then] king was a tyrant, who despoiled souls and [did away] lives; there was no warring oneself at his fire, (158) for that indeed he oppressed the true believers and wasted the lands. Now he had a younger brother, who was [king] in Samarcand of the Persians, and the two kings abode a while of time, each in his own city and place, till they yearned unto each other and the elder king despatched his vizier in quest of his younger brother..Quoth the king, 'Verily, thou makest me long to see him. Canst thou not bring us together?' 'With all my heart,' answered the husbandman, and the king sat with him till he had made an end of his tillage, when he carried him to his dwelling-place and brought him in company with the other stranger, and behold, it was his vizier. When they saw each other, they wept and embraced, and the husbandman wept for their weeping; but the king concealed their affair and said to him, 'This is a man from my country and he is as my brother.' So they abode with the husbandman and helped him for a wage, wherewith they supported themselves a long while. Meanwhile,

they sought news of their country and learned that which its people suffered of straitness and oppression..77 The Draper and the Thief (234) dclxi.?
???? The hands of noble folk do tend me publicly; With waters clear and sweet my thirsting tongue they ply..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..Haroun er Reshid, Tuhfet el Culoub and, ii. 203..How many, in Yemameh, dishevelled widows
plain! i. 50..Meinsoun drank off his cup and said to her, 'Well done, O perfect of attributes!' Then he signed to her and was absent awhile, after
which he returned and with him a tray of jewels worth an hundred thousand dinars, [which he gave to Tuhfeh]. So Kemeriyeh arose and bade her
slave-girl open the closet behind her, wherein she laid all that wealth. Then she delivered the key to Tuhfeh, saying, 'All that cometh to thee of
riches, lay thou in this closet that is by thy side, and after the festival, it shall be carried to thy palace on the heads of the Jinn.' Tuhfeh kissed her
hand, and another king, by name Munir, took the cup and filling it, said to her, 'O fair one, sing to me over my cup upon the jasmine.' 'Hearkening
and obedience,' answered she and improvised the following verses:Poets, The Khalif Omar ben Abdulaziz and the, i. 45..Azadbekht and his Son,
History of King, i. 61..So Iblis drank off his cup, and when he had made an end of his draught, he waved his hand to Tuhfeh, and putting off that
which was upon him of clothes, delivered them to her. Amongst them was a suit worth ten thousand dinars and a tray full of jewels worth a great
sum of money. Then he filled again and gave the cup to his son Es Shisban, who took it from his hand and kissing it, stood up and sat down again.
Now there was before him a tray of roses; so he said to her 'O Tuhfeh sing upon these roses.' 'Hearkening and obedience,' answered she and sang
the following verses:When the vizier returned to the king, the latter sought of him the story of the man whose caution slew him and be said,
"Know, O august king, that.????? Yea, they'd join me in pouring forth tears and help me my woes to lament, And like unto me they'd become all
wasted and tortured and pale..????????? ba. The Envier and the Envied xlvi.?STORY OF THE OLD SHARPER..????? Now that the
clouds have broken their promise to our hope, We trust the Khalif's bounty will stand to us for rain. (65).????? k. The Eleventh Officer's Story
dccccxxviii.????? "How call'st thou this thy dress?" quoth we, and she replied A word wherein the wise a lesson well might trace;.26. The City
of Lebtait cclxxii.The old woman went out, running, whilst the Khalif and Mesroul laughed, and gave not over running till she came into the street.
Aboulhusn saw her and knowing her, said to his wife, "O Nuzhet el Fuad, meseemeth the Lady Zubeideh hath sent to us to see who is dead and
hath not given credence to Mesroul's report of thy death; so she hath despatched the old woman, her stewardess, to discover the truth; wherefore it
behoveth me to be dead in my turn, for the sake of thy credit with the Lady Zubeideh." Accordingly, he lay down and stretched himself out, and she
covered him and bound his eyes and feet and sat at his head, weeping..????? A dark affair thou littest up with Islam and with proof Quenchedst
the flaming red-coals of error and dismay..The Eight Night of the Month.Prisoner and how God gave him Relief, Story of the, i. 174..?STORY OF
THE THREE MEN AND OUR LORD JESUS..Woman, The Thief and the, i. 278..When the old woman saw this, she cried out to the cook from
within the house, and he said to her, 'Go before me.' So she forewent him and he ran after her till he [overtook the party and] catching hold of
Selim, said [to the latter's wife,] 'What aileth thee to take my servant?' Whereupon she cried out at him, saying, 'Know that this is my husband,
whom I had lost.' And Selim also cried out, saying, 'Mercy! Mercy! I appeal to God and to the Sultan against this Satan!' Therewith the folk
gathered together to them forthright and loud rose the clamours and the cries between them; but the most part of them said, 'Refer their affair to the
Sultan.' So they referred the case to the Sultan, who was none other than Selim's sister Selma..????? g. The Seventh Officer's Story dccccxxxiv.?
????? The intercessor who to thee herself presenteth veiled Is not her like who naked comes with thee to intercede.'.Sherik ben Amrou, what
device avails the hand of death to stay? i. 204..8. Ali ben Bekkar and Shemsennehar clxiii.Governor, Story of the Man of Khorassan, his Son and
his, i. 218..Selim abode in the governance, invested with the sultanate, and ruled the people a whole year, after which he returned to El Mensoureh
and sojourned there another year. And he [and his wife] ceased not to go from city to city and abide in this a year and that a year, till he was
vouchsafed children and they grew up, whereupon he appointed him of his sons, who was found fitting, to be his deputy in [one] kingdom [and
abode himself in the other]; and he lived, he and his wife and children, what while God the Most High willed. Nor," added the vizier, "O king of
the age, is this story rarer or more extraordinary than that of the king of Hind and his wronged and envied vizier."The Tenth Night of the Month..A
certain singing-woman was fair of favour and high in repute, and it befell one day that she went out apleasuring. As she sat, (133) behold, a man
lopped of the hand stopped to beg of her, and he entered in at the door. Then he touched her with his stump, saying, "Charity, for the love of God!"
but she answered, "God open [on thee the gate of subsistence]!" and reviled him. Some days after this, there came to her a messenger and gave her
the hire of her going forth. (134) So she took with her a handmaid and an accompanyist; (135) and when she came to the appointed place, the
messenger brought her into a long passage, at the end whereof was a saloon. So (quoth she) we entered and found none therein, but saw the [place
made ready for an] entertainment with candles and wine and dessert, and in another place we saw food and in a third beds..The king marvelled at
this and at his dealing and contrivance and invested him with [the control of] all his affairs and of his kingdom and the land abode [under his
governance] and he said to him, 'Take and people.' (244) One day, the tither went out and saw an old man, a woodcutter, and with him wood; so he
said to him, 'Pay a dirhem tith for thy load.' Quoth the old man, 'Behold, thou killest me and killest my family.' 'What [meanest thou]?' said the
tither. 'Who killeth the folk?' And the other answered, 'If thou suffer me enter the city, I shall sell the wood there for three dirhems, whereof I will
give thee one and buy with the other two what will support my family; but, if thou press me for the tith without the city, the load will sell but for
one dirhem and thou wilt take it and I shall abide without food, I and my family. Indeed, thou and I in this circumstance are like unto David and

Solomon, on whom be peace!' ['How so?' asked the tither, and the woodcutter said], 'Know that.???? To God of all the woes I've borne I plain me, for I pine For longing and lament, and Him for solace I entreat. Fortune, Of the Uselessness of Endeavour against Persistent Ill, i. 70. ?STORY OF THE IDIOT AND THE SHARPER.. Twere fitter and better my loves that I leave, i. 26.. When it was the Nine hundred and thirtieth Night, Shehrzad said, "O king, there is present in my thought a story which treateth of women's craft and wherein is a warning to whoso will be warned and an admonishment to whoso will be admonished and whoso hath discernment; but I fear lest the hearing of this lessen me with the king and lower my rank in his esteem; yet I hope that this will not be, for that it is a rare story. Women are indeed corruptresses; their craft and their cunning may not be set out nor their wiles known. Men enjoy their company and are not careful to uphold them [in the right way], neither do they watch over them with all vigilance, but enjoy their company and take that which is agreeable and pay no heed to that which is other than this. Indeed, they are like unto the crooked rib, which if thou go about to straighten, thou distortest it, and which if thou persist in seeking to redress, thou breakest it; wherefore it behoveth the man of understanding to be silent concerning them." Now the king had a brother, whom he had imprisoned in that pit of old time, and he had died [there]; but the folk of the realm thought that he was alive, and when his [supposed] imprisonment grew long, the king's officers used to talk of this and of the tyranny of the king, and the report spread abroad that the king was a tyrant, wherefore they fell upon him one day and slew him. Then they sought the well and brought out Abou Sabir therefrom, deeming him the king's brother, for that he was the nearest of folk to him [in favour] and the likest, and he had been long in the prison. So they doubted not but that he was the prince in question and said to him, 'Reign thou in thy brother's room, for we have slain him and thou art king in his stead.' But Abou Sabir was silent and spoke not a word; and he knew that this was the issue of his patience. Then he arose and sitting down on the king's throne, donned the royal raiment and discovered justice and equity and the affairs [of the realm] prospered [in his hand]; wherefore the folk obeyed him and the people inclined to him and many were his troops.. The Ninth Night of the Month.. The Third Day.. 77. King Kisra Anoushirwan and the Village Damsel cclxxxix. A fair one, to idolaters if she herself should show, iii. 10.. There was once a man of fortune, who lost his wealth, and chagrin and melancholy got the mastery of him, so that he became an idiot and lost his wit. There abode with him of his wealth about a score of dinars and he used to beg alms of the folk, and that which they gave him he would gather together and lay to the dinars that were left him. Now there was in that town a vagabond, who made his living by sharpening, and he knew that the idiot had somewhat of money; so he fell to spying upon him and gave not over watching him till he saw him put in an earthen pot that which he had with him of money and enter a deserted ruin, where he sat down, [as if] to make water, and dug a hole, in which he laid the pot and covering it up, strewed earth upon the place. Then he went away and the sharper came and taking what was in the pot, covered it up again, as it was.. ? ? ? ? I swear by his life, yea, I swear by the life of my love without peer, To please him or save him from hurt, I'd enter the fire without fear!. 53. Abou Hassan es Ziyadi and the Man from Khorassan Night ccxlix. Then he carried him to his house and stripping him of his clothes, clad him in rags; after which he called an old woman, who was his stewardess, and said to her. 'Take this youth and clap on his neck this iron chain and go round about with him in all the thoroughfares of the city; and when thou hast made an end of this, go up with him to the palace of the king.' And he said to the youth, 'In whatsoever place thou seest the damsel, speak not a syllable, but acquaint me with her place and thou shall owe her deliverance to none but me.' The youth thanked him and went with the old woman on such wise as the chamberlain bade him. She fared on with him till they entered the city [and made the round thereof]; after which she went up to the palace of the king and fell to saying, 'O people of affluence, look on a youth whom the devils take twice in the day and pray for preservation from [a like] affliction!' And she ceased not to go round about with him till she came to the eastern wing (189) of the palace, whereupon the slave-girls came out to look upon him and when they saw him they were amazed at his beauty and grace and wept for him.. When King Shah Bekht heard this, he said, "Most like all they say of the vizier is leasing and his innocence will appear, even as that of the pious woman appeared." Then he comforted the vizier's heart and bade him go to his house.. Certain husbandmen once made complaint to David (on whom be peace!) against certain owners of sheep, whose flocks had fallen upon their crops by night and devoured them, and he bade value the crops [and that the shepherds should make good the amount]. But Solomon (on whom be peace!) rose and said, "Nay, but let the sheep be delivered to the husbandmen, so they may take their milk and wool, till they have repaid themselves the value of their crops; then let the sheep return to their owners." So David withdrew his own ordinance and caused execute that of Solomon; yet was David no oppressor; but Solomon's judgment was more pertinent and he showed himself therein better versed in jurisprudence.' (245). ? ? ? ? And hope thou not for aught from me, who reck not with a folk To mix, who may with abjectness infect my royal line.. 35. The Lover who feigned himself a Thief to save his Mistress's Honour ccxcvii. ? ? ? ? When from your land the breeze I scent that cometh, as I were A reveller bemused with wine, to lose my wits I'm fain.. Then said the prince to him, 'Make ready to go with me to my country.' So he made ready and went with the prince till he drew near the frontiers of his father's kingdom, where the people received him with the utmost honour and sent to acquaint his father with his son's coming. The king came out to meet him and they entreated the goldsmith with honour. The prince abode awhile with his father, then set out, [he and the goldsmith] to return to the country of the fair one, the daughter of the King of Hind; but there met him robbers by the way and he fought the sorest of battles and was slain. The goldsmith buried him and marked his grave (229) and returned, sorrowing and distraught to his own country, without telling any of the prince's death.. When she had made an end of her song, she threw the lute from her hand and wept till she swooned away. So they sprinkled on her rose-water, mingled with musk, and willow-flower water; and when she came to herself, Er Reshid said to her, "O Sitt el Milah, this is not fair dealing in thee. We love thee and thou lovest another." "O Commander of the

Faithful," answered she, "there is no help for it." Therewithal he was wroth with her and said, "By the virtue of Hemzeh (19) and Akil (20) and Mohammed, Prince of the Apostles, if thou name one other than I in my presence, I will bid strike off thy head!" Then he bade return her to her chamber, whilst she wept and recited the following verses: When the dead man found himself alone, he sprang up, as he were a Satan, and donning the washer's clothes, (39) took the bowls and water-can and wrapped them up in the napkins. Then he took his shroud under his arm and went out. The doorkeepers thought that he was the washer and said to him, 'Hast thou made an end of the washing, so we may tell the Amir?' 'Yes,' answered the sharper and made off to his lodging, where he found El Merouzi soliciting his wife and saying to her, 'Nay, by thy life, thou wilt never again look upon his face; for that by this time he is buried. I myself escaped not from them but after travail and trouble, and if he speak, they will put him to death.' Quoth she, 'And what wilt thou have of me?' 'Accomplish my desire of thee,' answered he, 'and heal my disorder, for I am better than thy husband.' And he fell a-toying with her.

THE MERCHANT OF CAIRO AND THE FAVOURITE OF THE KHALIF EL MAMOUN EL HAKIM BI AMRILLAH. (180). Then she changed the measure and improvised the following: The Khalif laughed and said, "Tell it again and again to thy lady lack-wit." When the Lady Zubeideh heard Mesrour's words [and those of the Khalif,] she was wroth and said, "None lacketh wit but he who believeth a black slave." And she reviled Mesrour, whilst the Khalif laughed. Mesrour was vexed at this and said to the Khalif, "He spoke sooth who said, 'Women lack wit and religion.'" Then said the Lady Zubeideh to the Khalif, "O Commander of the Faithful, thou sportest and jestest with me, and this slave hoodwinketh me, to please thee; but I will send and see which is dead of them." And he answered, saying, "Send one who shall see which is dead of them." So the Lady Zubeideh cried out to an old woman, a stewardess, and said to her, "Go to the house of Nuzhet el Fuad in haste and see who is dead and loiter not." And she railed at her.

The Tenth Day..? ? ? ? ? Yea, and how slaves and steeds and good and virgin girls Were proffered thee to gift, thou hast not failed to cite. Then he called Sitt el Milah and said to her, "The house [wherein thou lodgest] and that which is therein Is a guerdon [from me] to thy lord. So do thou take him and depart with him in the safeguard of God the Most High; but absent not yourselves from our presence." [So she went forth with Nouredin and] when she came to the house, she found that the Commander of the Faithful had sent them gifts galore and abundance of good things. As for Nouredin, he sent for his father and mother and appointed him agents and factors in the city of Damascus, to take the rent of the houses and gardens and khans and baths; and they occupied themselves with collecting that which accrued to him and sending it to him every year. Meanwhile, his father and mother came to him, with that which they had of monies and treasures and merchandise, and foregathering with their son, saw that he was become of the chief officers of the Commander of the Faithful and of the number of his session-mates and entertainers, wherefore they rejoiced in reunion with him and he also rejoiced in them.

As for his mother, Shah Khatoun, great was her longing for her son and she [still] thought of him and news of him was cut off from her, wherefore her life was troubled and she forsook sleep and could not make mention of him before King Caesar her husband. Now she had an eunuch who had come with her from the court of her uncle King Suleiman Shah, and he was intelligent, quickwitted, a man of good counsel. So she took him apart one day and said to him, 'Thou hast been my servant from my childhood to this day; canst thou not therefore avail to get me news of my son, for that I cannot speak of his matter?' 'O my lady,' answered he, 'this is an affair that thou hast concealed from the first, and were thy son here, it would not be possible for thee to harbour him, lest thine honour fall into suspicion with the king; for they would never credit thee, since the news hath been spread abroad that thy son was slain by his uncle.' Quoth she, 'The case is even as thou sayst and thou speakest truly; but, provided I know that my son is alive, let him be in these parts pasturing sheep and let me not see him nor he me.' And he said to her, 'How shall we contrive in this affair?' 'Here are my treasures and my wealth,' answered she. 'Take all thou wilt and bring me my son or else news of him.'

Son, The Rich Man and his Wasteful, i. 252.

The Ninth Day. And indeed, O my brother, the night thou camest to me and we caroused together, I and thou, it was as if the Devil came to me and troubled me that night." "And who is he, the Devil?" asked the Khalif. "He is none other than thou," answered Aboulhusn; whereat the Khalif smiled and sitting down by him, coaxed him and spoke him fair, saying, "O my brother, when I went out from thee, I forgot [to shut] the door [and left it] open, and belike Satan came in to thee." Quoth Aboulhusn, "Ask me not of that which hath betided me. What possessed thee to leave the door open, so that the Devil came in to me and there befell me with him this and that?" And he related to him all that had befallen him, from first to last, and there is no advantage in the repetition of it; what while the Khalif laughed and hid his laughter.

After that I tarried till three days had elapsed, when I went to the bath and changing my clothes, betook myself to her house, but found the door locked and covered with dust. So I questioned the neighbours of her and they said, "This house hath been empty these many days; but three days ago there came a woman with an ass, and yesternight, at eventide, she took her gear and went away." So I turned back, confounded in my wit, and every day [after this, for many a day,] I inquired of the inhabitants [of the street] concerning her, but could light on no tidings of her. And indeed I marvelled at the eloquence of her tongue and [the readiness of] her speech; and this is the most extraordinary of that which hath betided me.'

When her mother went out from her, Mariyeh fell to chiding the damsel for that which she had done and said to her, "Verily, death were leifer to me than this; so look thou discover not my affair to any and I charge thee return not to the like of this fashion." Then she swooned away and lay awhile without life, and when she came to herself, she saw Shefikeh weeping over her; whereupon she took the necklace from her neck and the mantle from her body and said to the damsel, "Lay them in a napkin of damask and carry them to El Abbas and acquaint him with that wherein I am for the persistence of estrangement and the effects of forbiddance." So Shefikeh took them and carried them to El Abbas, whom she found in act to depart, for that he was about to take horse for Yemen. She went in to him and gave him the napkin and that which was therein, and when he opened it and saw what it contained, to wit, the

mantle and the necklace, his vexation was excessive and his eyes were distorted, [so that the whites thereof appeared] and his rage was manifest in them..Relief of God, Of the Speedy, i. 174..The king marvelled, he and his company, and praised God the Most High for that he had come thither; after which he turned to the eunuch and said to him, 'What is this youth thou hast with thee?' 'O king,' answered he, 'this is the son of a nurse who belonged to us and we left him little. I saw him to-day and his mother said to me, 'Take him with thee.' So I brought him with me, that he might be a servant to the king, for that he is an adroit and quickwitted youth.' Then the king fared on, he and his company, and the eunuch and the youth with them, what while he questioned the former of Belehwan and his dealing with his subjects, and he answered, saying, 'As thy head liveth, O king, the folk with him are in sore straits and not one of them desireth to look on him, gentle or simple..? ? ? ? "Breaker of hearts," quoth she, "I call it, for therewith I've broken many a heart among the amorous race.".141. Haroun er Reshid and the Arab Girl dclxxxv.? ? ? ? ? My tears flow still, nor aye of bitterness I'm quit, Bewildered as I am betwixten hope and fear..Officer's Story, The Ninth, ii. 167..? ? ? ? ? ? ? ? ? ? ab. The King's Son and the Ogress xv.[When the king returned to his palace,] he went in to his wife Shah Khatoun and said to her, 'I give thee the glad news of thine eunuch's return.' And he told her what had betided and of the youth whom he had brought with him. When she heard this, her wits fled and she would have cried out, but her reason restrained her, and the king said to her, 'What is this? Art thou overcome with grief for [the loss of] the treasure or [for that which hath befallen] the eunuch?' 'Nay, as thy head liveth, O king!' answered she. 'But women are fainthearted.' Then came the servant and going in to her, told her all that had befallen him and acquainted her with her son's case also and with that which he had suffered of stresses and how his uncle had exposed him to slaughter and he had been taken prisoner and they had cast him into the pit and hurled him from the top of the citadel and how God had delivered him from these perils, all of them; and he went on to tell her [all that had betided him], whilst she wept..Then Selim turned to Selma and said to her, 'O sister mine, how deemest thou of this calamity and what counsellest 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..?THE TWELFTH OFFICER'S STORY..57. Abou Nuwas with the Three Boys and the Khalif Haroun er Reshid dclxlv.? ? ? ? ? p. The Sixteenth Officer's Story dccccxl.As for the governor, he wasted all that was with him and returned to the city, where he saw the youth and excused himself to him. Then he questioned him of what had befallen him and he told him, whereat he marvelled and returned to companionship with him; but the youth ceased to have regard for him and gave him not stipends, as of his [former] wont, neither discovered to him aught of his secrets. When the governor saw that there was no profit for him with the young Khorassani, he returned to the king, the ravisher of the damsel, and told him what the chamberlain had done and counselled him to slay the latter and incited him to recover the damsel, [promising] to give his friend to drink of poison and return. So the king sent for the chamberlain and upbraided him; whereupon he fell upon him and slew him and the king's servants fell upon the chamberlain and slew him..So King Suleiman Shah made answer unto Caesar with 'Hearkening and obedience.' Then he arose and despatched her to him, and Cassar went in to her and found her overpassing the description wherewithal they had described her to him; wherefore he loved her with an exceeding love and preferred her over all his women and his love for Suleiman Shah was magnified; but Shah Khatoun's heart still clave to her son and she could say nought. As for Suleiman Shah's rebellious son, Belehwan, when he saw that Shah Khatoun had married the king of the Greeks, this was grievous to him and he despaired of her. Meanwhile, his father Suleiman Shah kept strait watch over the child and cherished him and named him Melik Shah, after the name of his father. When he reached the age of ten, he made the folk swear fealty to him and appointed him his heir apparent, and after some days, [the hour of] the old king's admission [to the mercy of God] drew near and he died..36. Jaafer the Barmecide and the Bean-Seller ccxcix.? ? ? ? ? a. The Merchant and the Two Sharpers clii.? ? ? ? ? Where lavender, myrtle, narcissus entwine, With all sweet-scented herbs, round the juice of the vine..? ? ? ? ? For death in your absence to us was decreed; But, when ye came back, we were quickened anew..96. Adi ben Zeid and the Princess Hind ccccv.When the evening evened, the king withdrew to his privy sitting-chamber and bade fetch the vizier. When he presented himself before him, he said to him, "Tell me the story of the wealthy man who married his daughter to the poor old man." "It is well," answered the vizier. "Know, O puissant king, that.? ? ? ? ? s. The Stolen Necklace dxcvi.Meanwhile, the youth abode expecting his governor's return, but he returned not; wherefore concern and chagrin waxed upon him, because of his mistress, and his longing for her redoubled and he was like to slay himself. She became aware of this and sent him a messenger, bidding him to her. So he went to her and she questioned him of the case; whereupon he told her what was to do of the matter of his governor, and she said to him, 'With me is longing the like of that which is with thee, and I misdoubt me thy messenger hath perished or thy father hath slain him; but I will give thee all my trinkets and my clothes, and do thou sell them and pay the rest of my price, and we will go, I and thou, to thy father.'.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..? ? ? ? ? q. The Shepherd and the Thief dcxxxii.In my soul the fire of

yearning and affliction rageth aye, iii. 65..One day, as he went wandering about the streets, he espied a woman of the utmost beauty and grace, and what he saw of her charms amazed him and there betided him what made him forget his present plight. She accosted him and jested with him and he besought her of foregathering and companionship. She consented to this and said to him, 'Let us go to thy lodging.' With this he repented and was perplexed concerning his affair and grieved for that which must escape him of her company by reason of the straitness of his hand, (261) for that he had no jot of spending money. But he was ashamed to say, 'No,' after he had made suit to her; so he went on before her, bethinking him how he should rid himself of her and casting about for an excuse which he might put off on her, and gave not over going from street to street, till he entered one that had no issue and saw, at the farther end, a door, whereon was a padlock..? ? ? ? ? So fell and fierce my stroke is, if on a mountain high It lit, though all of granite, right through its midst 'twould shear..47. El Melik en Nasir and the three Masters of Police cccxliii.Marriage to the Poor Old Man, The Rich Man who gave his Fair Daughter in, i. 247..129. The King of the Island cccclxxix.16. Uns el Wujoud and the Vizier's Daughter Rose- in-bud cccxli.And the king bade him depart to his own house..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.'.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.'.When he had made an end of his speech, his wife came forward forthright and told her story, from first to last, how her mother bought him from the cook's partner and the people of the kingdom came under his rule; nor did she leave telling till she came, in her story, to that city [and acquainted the queen with the manner of her falling in with her lost husband]. When she had made an end of her story, the cook exclaimed, 'Alack, what impudent liars there be! By Allah, O king, this woman lieth against me, for this youth is my rearling (75) and he was born of one of my slave-girls. He fled from me and I found him again..When it was the tenth day, (now this day was called El Mihrjan (129) and it was the day of the coming in of the folk, gentle and simple, to the king, so they might give him joy and salute him and go forth), the counsel of the viziers fell of accord that they should speak with a company of the notables of the city [and urge them to demand of the king that he should presently put the youth to death]. So they said to them, "When ye go in to-day to the king and salute him, do ye say to him, 'O king, (to God be the praise!) thou art praiseworthy of policy and governance, just to all thy subjects; but this youth, to whom thou hast been bountiful, yet hath he reverted to his base origin and wrought this foul deed, what is thy purpose in his continuance [on life]? Indeed, thou hast prisoned him in thy house, and every day thou hearest his speech and thou knowest not what the folk say.'" And they answered with "Hearkening and obedience.".So Aamir took the water-skin and made for the water; but, when he came to the well, behold, two young men with gazelles, and when they saw him, they said to him, "Whither wilt thou, O youth, and of which of the Arabs art thou?" "Harkye, lads," answered he, "fill me my water-skin, for that I am a stranger man and a wayfarer and I have a comrade who awaiteth me." Quoth they, "Thou art no wayfarer, but a spy from El Akil's camp." Then they took him and carried him to [their king] Zuheir ben Shebib; and when he came before him, he said to him, "Of which of the Arabs art thou?" Quoth Aamir, "I am a wayfarer." And Zuheir said, "Whence comest thou and whither wilt thou?" "I am on my way to Akil," answered Aamir. When he named Akil, those who were present were agitated; but Zuheir signed to them with his eyes and said to him, "What is thine errand with Akil?" Quoth he, "We would fain see him, my friend and I."..? ? ? ? ? aa. Selim and Selma dccccxii.When thou comest to the house, begin by searching the roofs; then search the closets and cabinets; and if thou find nought, humble thyself unto the Cadi and make a show of abjection and feign thyself defeated, and after stand at the door and look as if thou soughtest a place wherein to make water, for that there is a dark corner there. Then come forward, with a heart stouter than granite, and lay hold upon a jar of the jars and raise it from its place. Thou wilt find under it the skirt of a veil; bring it out publicly and call the prefect in a loud voice, before those who are present. Then open it and thou wilt find it full of blood, exceeding of redness, (103) and in it [thou wilt find also] a woman's shoes and a pair of trousers and somewhat of linen." When I heard this from her, I rose to go out and she said to me, "Take these hundred dinars, so they may advantage thee; and this is my guest-gift to thee." So I took them and bidding her farewell, returned to my lodging..? ? ? ? ? Deem not, O youth, that I to thee incline; indeed, no part Have I in those who walk the ways, the children of the tent. (87).Then the captain looked on her [and she

pleased him]; so he took her for himself and she abode with him a whole year, doing her endeavour in their service. till they became accustomed to her [and felt assured of her]. One night she plied them with drink and they drank [till they became intoxicated]; whereupon she arose and took her clothes and five hundred dinars from the captain; after which she fetched a razor and shaved all their chins. Then she took soot from the cooking-pots and blackening their faces withal, opened the doors and went out; and when the thieves awoke, they abode confounded and knew that the woman had practised upon them."'.? ? ? ? ? Wind of the East, if thou pass by the land where my loved ones dwell, I pray, The fullest of greetings bear to them from me, their lover, and say. Numan (En) and the Arab of the Benou Tai, i. 203..The folk marvelled at this story with the utmost wonderment and the seventh officer said, 'There befell me in Alexandria the [God-]guarded a marvellous thing, [and it was that one told me the following story]..? ? ? ? ? And I to you swore that a lover I was; God forbid that with treason mine oath I ensue!.When the evening evened, the king sent for the vizier to his privy sitting chamber and bade him [tell] the [promised] story. So he said, "Hearkening and obedience. They avouch, O king, that.Officer's Story, the Eighth, ii. 155..Then she discovered to him a part of her bosom, and when he saw her breasts, his reason took flight from his head and he said to her, "Cover it up, so may God have thee in His safeguard!" Quoth she, "Is it fair of any one to missay of my charms?" And he answered, "How shall any missay of thy charms, and thou the sun of loveliness?" Then said she, "Hath any the right to say of me that I am lophanded? "And tucking up her sleeves, showed him forearms, as they were crystal; after which she unveiled to him a face, as it were a full moon breaking forth on its fourteenth night, and said to him, "Is it lawful for any to missay of me [and avouch] that my face is pitted with smallpox or that I am one-eyed or crop-eared?" And he answered her, saying, "O my lady, what is it moveth thee to discover unto me that lovely face and those fair members, [of wont so jealously] veiled and guarded? Tell me the truth of the matter, may I be thy ransom!" And he recited the following verses:.55. The Poor Man and his Generous Friend dclxliii.When the night darkened on her, she called him to mind and her heart clave to him and sleep visited her not; and on this wise she abode days and nights, till she sickened and abstained from food. So her lord went in to her and said to her, "O Sitt el Milah, how findest thou thyself?" "O my lord," answered she, "I am dead without recourse and I beseech thee to bring me my shroud, so I may look on it before my death." Therewithal he went out from her, sore concerned for her, and betook himself to a friend of his, a draper, who had been present on the day when the damsel was cried [for sale]. Quoth his friend to him, "Why do I see thee troubled?" And he answered, "Sitt el Milah is at the point of death and these three days she hath neither eaten nor drunken. I questioned her to-day of her case and she said, 'O my lord, buy me a shroud, so I may look on it before my death.'" Quoth the draper, "Methinks nought ails her but that she is enamoured of the young Damascene and I counsel thee to mention his name to her and avouch to her that he hath foregathered with thee on her account and is desirous of coming to thy house, so he may hear somewhat of her singing. If she say, 'I reckon not of him, for there is that to do with me which distracteth me from the Damascene and from other than he,' know that she saith sooth concerning her sickness; but, if she say to thee other than this, acquaint me therewith."..Now the king's vizier had two daughters, own sisters, the elder of whom had read books and made herself mistress of [all] sciences and studied the writings of the sages and the histories of the boon-companions, (160) and she was possessed of abundant wit and knowledge galore and surpassing apprehension. She heard that which the folk suffered from the king and his despiteous usage of their children; whereupon compassion gat hold upon her for them and jealousy and she besought God the Most High that He would bring the king to renounce that his heresy, (161) and God answered her prayer. Then she took counsel with her younger sister and said to her, 'I mean to contrive somewhat for the liberation of the people's children; and it is that I will go up to the king [and offer myself to him], and when I come to his presence, I will seek thee. When thou comest in to me and the king hath done his occasion [of me], do thou say to me, 'O my sister, let me hear and let the king hear a story of thy goodly stories, wherewithal we may beguile the waking hours of our night, till we take leave of each other.' 'It is well,' answered the other. 'Surely this contrivance will deter the king from his heresy and thou shalt be requited with exceeding favour and abounding recompense in the world to come, for that indeed thou adventrest thyself and wilt either perish or attain to thy desire.'? ? ? ? ? So, O Aamir, haste thy going, 'e'en as I do, so may I Heal my sickness and the draining of the cup of love essay;.As I sat one day at the door of the prefecture, a woman entered and said to me privily, "O my lord, I am the wife of such an one the physician, and with him is a company of the notables (114) of the city, drinking wine in such a place." When I heard this, I misliked to make a scandal; so I rebuffed her and sent her away. Then I arose and went alone to the place in question and sat without till the door opened, when I rushed in and entering, found the company engaged as the woman had set out, and she herself with them. I saluted them and they returned my greeting and rising, entreated me with honour and seated me and brought me to eat. Then I informed them how one had denounced them to me, but I had driven him (115) away and come to them by myself; wherefore they thanked me and praised me for my goodness. Then they brought out to me from among them two thousand dirhems (116) and I took them and went away..So she opened the door to him and brought him in. Then she seated him at the upper end of the room and set food before him. So he ate and drank and lay with her and swived her. Then she sat down in his lap and they toyed and laughed and kissed till the day was half spent, when her husband came home and she could find nothing for it but to hide the singer in a rug, in which she rolled him up. The husband entered and seeing the place disordered (194) and smelling the odour of wine, questioned her of this. Quoth she, 'I had with me a friend of mine and I conjured her [to drink with me]; so we drank a jar [of wine], she and I, and she went away but now, before thy coming in.' Her husband, (who was none other than the singer's friend the druggist, that had invited him and fed him), deemed her words true and went away to his shop, whereupon the singer came forth and he and the lady returned to their sport and abode on this wise till eventide, when she gave him money and said to him, 'Come hither

to-morrow in the forenoon.' 'It is well,' answered he and departed; and at nightfall he went to the bath..? ? ? ? a. The Physician Douban xi.? ? ? ? ?
bb. The King of Hind and his Visier dccccxxviii.66. The Imam Abou Yousuf with Er Reshid and Zubeideh dclii.? ? ? ? ? c. The Fuller and his Son.
dcccclxxx.? ? ? ? ? ? ? ? ? ? ec. Story of the Barber's Third Brother cli. There was once a man of Nishapour, (1) who had a wife of the utmost
loveliness and piety, and he was minded to set out on the pilgrimage. So he commended his wife to the care of his brother and besought him to aid
her in her affairs and further her to her desires till he should return, so they both abode alive and well. Then he took ship and departed and his
absence was prolonged. Meanwhile, the brother went in to his brother's wife, at all times and seasons, and questioned her of her circumstances and
went about her occasions; and when his visits to her were prolonged and he heard her speech and looked upon her face, the love of her gat hold
upon his heart and he became distraught with passion for her and his soul prompted him [to evil]. So he besought her to lie with him, but she
refused and chid him for his foul deed, and he found him no way unto presumption; (2) wherefore he importuned her with soft speech and
gentleness..? ? ? ? ? As if the maid the day resplendent and her locks The night that o'er it spreads its shrouding darkness were. Presently he came
to the land of the Turks, (228) and he naked and hungry and having with him nought but somewhat of jewels, bound about his fore-arm. So he went
to the bazaar of the goldsmiths and calling one of the brokers, gave him the jewels. The broker looked and seeing two great rubies, said to him,
'Follow me.' So he followed him, till he brought him to a goldsmith, to whom he gave the jewels, saying, 'Buy these.' Quoth he, 'Whence hadst thou
these?' And the broker replied, 'This youth is the owner of them.' Then said the goldsmith to the prince, 'Whence hadst thou these rubies?' And he
told him all that had befallen him and that he was a king's son. The goldsmith marvelled at his story and bought of him the rubies for a thousand
dinars..When the boy grew up, his father feared for him from poverty and change of case, so he said to him, 'Dear my son, know that in my youth I
wronged my brothers in the matter of our father's good, and I see thee in weal; but, if thou [come to] need, ask not of one of them nor of any other,
for I have laid up for thee in yonder chamber a treasure; but do not thou open it until thou come to lack thy day's food.' Then he died, and his
wealth, which was a great matter, fell to his son. The young man had not patience to wait till he had made an end of that which was with him, but
rose and opened the chamber, and behold, it was [empty and its walls were] whitened, and in its midst was a rope hanging down and half a score
bricks, one upon another, and a scroll, wherein was written, 'Needs must death betide; so hang thyself and beg not of any, but kick away the bricks,
so there may be no escape (225) for thee, and thou shall be at rest from the exultation of enemies and enviers and the bitterness of poverty.'.As for
the princess Mariyeh, when she returned to her palace, she bethought herself concerning the affair of El Abbas, repenting her of that which she had
done, and the love of him took root in her heart. So, when the night darkened upon her, she dismissed all her women and bringing out the letters, to
wit, those which El Abbas had written, fell to reading them and weeping. She gave not over weeping her night long, and when she arose in the
morning, she called a damsel of her slave-girls, Shefikeh by name, and said to her, "O damsel, I purpose to discover to thee mine affair, and I
charge thee keep my secret; to wit, I would have thee betake thyself to the house of the nurse, who used to serve me, and fetch her to me, for that I
have grave occasion for her.".Meanwhile, El Abbas abode with his cousin Akil twenty days, after which he made ready for the journey to Baghdad
and letting bring the booty he had gotten of King Zuheir, divided it between himself and his cousin. Then he set out for Baghdad, and when he
came within two days' journey of the city, he called his servant Aamir and bade him mount his charger and forego him with the baggage-train and
the cattle. So Aamir [took horse and] fared on till he came to Baghdad, and the season of his entering was the first of the day; nor was there little
child or hoary old man in the city but came forth to divert himself with gazing on those flocks and herds and upon the goodness of those
slave-girls, and their wits were amazed at what they saw. Presently the news reached the king that the young man El Abbas, who had gone forth
from him, was come back with herds and rarities and slaves and a mighty host and had taken up his sojourn without the city, whilst his servant
Aamir was presently come to Baghdad, so he might make ready dwelling- places for his lord, wherein he should take up his abode..SHEHRZAD
AND SHEHRIYAR. (163).46. The Sharper of Alexandria and the Master of Police cccxli."And indeed," continued Adi, "this ode on the Prophet
(may God bless and keep him!) is well known and to comment it would be tedious." Quoth Omar, "Who is at the door?" "Among them is Omar ibn
[Abi] Rebya the Cureishite," (49) answered Adi, and the Khalif said, "May God show him no favour neither quicken him! Was it not he who said ...
?" And he recited the following verses:..? ? ? ? ? n. The Man whose Caution was the Cause of his Death dcccciii

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