

## **A HARD HITTING SENTIMENTAL AND FUNNY ONE PERSON PLAY ABOUT DYING**

Azadbekht and his Son, History of King, i. 61. Like the full moon she shows upon a night of fortune fair, Slender of shape and charming all with her seductive air. I went forth one day, purposing to make a journey, and fell in with a man whose wont it was to stop the way. When he came up with me, he offered to slay me and I said to him, "I have nothing with me whereby thou mayst profit." Quoth he, "My profit shall be the taking of thy life." "What is the cause of this?" asked I. "Hath there been feud between us aforetime?" And he answered, "No; but needs must I slay thee." Therewithal I fled from him to the river-side; but he overtook me and casting me to the ground, sat down on my breast. So I sought help of the Sheikh El Hejjaj (156) and said to him, "Protect me from this oppressor!" And indeed he had drawn a knife, wherewith to cut my throat, when, behold, there came a great crocodile forth of the river and snatching him up from off my breast, plunged with him into the water, with the knife still in his hand; whilst I abode extolling the perfection of God the Most High and rendering thanks for my preservation to Him who had delivered me from the hand of that oppressor. Meanwhile, the wind carried the two children [out to sea and thence driving them] towards the land, cast them up on the sea-shore. As for one of them, a company of the guards of the king of those parts found him and carried him to their master, who marvelled at him with an exceeding wonderment and adopted him to his son, giving out to the folk that he was his [very] son, whom he had hidden, (106) of his love for him. So the folk rejoiced in him with an exceeding joy, for the king's sake, and the latter appointed him his heir-apparent and the inheritor of his kingdom. On this wise, a number of years passed, till the king died and they crowned the youth king in his room. So he sat down on the throne of his kingship and his estate flourished and his affairs prospered. j. The Two Kings dcxvi. Nor, like others a little ere morning appear who bawl, "Come to safety!" (58) I stand up to prayer. Unjust King and the Tither, The, i. 272. When King Kisra heard this, he redoubled in loveliking for her and affection and said to her, 'Do what thou wilt.' So he let bring a litter and carrying her therein to his dwelling-place, married her and entreated her with the utmost honour. Then he sent a great army to King Dadbin and fetching him and his vizier and the chamberlain, caused bring them before him, unknowing what he purposed with them. Moreover, he caused set up for Arwa a pavilion in the courtyard of his palace and she entered therein and let down the curtain before herself. When the servants had set their seats and they had seated themselves, Arwa raised a corner of the curtain and said, 'O Kardan, rise to thy feet, for it befitteth not that thou sit in the like of this assembly, before this mighty King Kisra.' When the vizier heard these words, his heart quaked and his joints were loosened and of his fear, he rose to his feet. Then said she to him, 'By the virtue of Him who hath made thee stand in this place of standing [up to judgment], and thou abject and humiliated, I conjure thee speak the truth and say what prompted thee to lie against me and cause me go forth from my house and from the hand of my husband and made thee practise thus against a man, (117) a true believer, and slay him. This is no place wherein leasing availeth nor may prevarication be therein. Fast flowed my tears; despair gat hold upon my soul And needs mine eyelids must the sweet of sleep forbear. 114. The Angel of Death and the Rich King cccclxii. b. Bakoun's Story of the Hashish-Eater cxliii. After your loss, nor trace of me nor vestige would remain, iii. 41. "My soul be thy ransom," quoth I, "for thy grace! Indeed, to the oath that thou swor'st thou wast true." To return to the king his father. When he went to the pit, as of his wont, and called the nurse, she returned him no answer, whereat his breast was straitened and he let down a man who [found the nurse dead and the boy gone and] acquainted the king therewith; which when he heard, he buffeted his head and wept passing sore and descended into the midst of the pit, so he might see how the case stood. There he found the nurse slain and the lion dead, but saw not the boy; so he [returned and] acquainted the astrologers with the verification of their words, and they said, 'O king, the lion hath eaten him; destiny hath been accomplished upon him and thou art delivered from his hand; for, had he been saved from the lion, by Allah, we had feared for thee from him, for that the king's destruction should have been at his hand.' So the king left [sorrowing for] this and the days passed by and the affair was forgotten. 56. El Mutawekkil and his Favourite Mehboubeh cccli. When the king heard this from his son, he rose to his feet and calling for his charger of state, took horse with four-and-twenty amirs of the chief officers of his empire. Then he betook himself to the palace of the King of Baghdad, who, when he saw him coming, bade his chamberlains open the doors to him and going down himself to meet him, received him with all worship and hospitality and entreated him with the utmost honour. Moreover, he carried him [and his suite] into the palace and causing make ready for them carpets and cushions, sat down upon a chair of gold, with traverses of juniper-wood, set with pearls and jewels. Then he bade bring sweetmeats and confections and odoriferous flowers and commanded to slaughter four-and-twenty head of sheep and the like of oxen and make ready geese and fowls, stuffed and roasted, and pigeons and spread the tables; nor was it long before the meats were set on in dishes of gold and silver. So they ate till they had enough and when they had eaten their fill, the tables were removed and the wine-service set on and the cups and flagons ranged in order, whilst the mamelukes and the fair slave-girls sat down, with girdles of gold about their middles, inlaid with all manner pearls and diamonds and emeralds and rubies and other jewels. Moreover, the king bade fetch the musicians; so there presented themselves before him a score of damsels, with lutes and psalteries and rebecks, and smote upon instruments of music, on such wise that they moved the assembly to delight. Now the king was seated at the lattice, hearkening to their talk, and Abou Sabir's words angered him; so he bade bring him before him and they brought him forthright. Now there was in the king's palace an underground dungeon and therein a vast deep pit, into which the king caused cast Abou Sabir, saying to him, 'O lackwit, now shall we see how thou wilt come forth of the pit to the throne of the kingdom.' Then he used to come and stand at the mouth of the pit and say, 'O lackwit, O Abou Sabir, I see thee not come forth of the pit and sit down on the king's throne!'

And he assigned him each day two cakes of bread, whilst Abou Sabir held his peace and spoke not, but bore with patience that which betided him..Endowed with amorous grace past any else am I, ii 253..When in the sitting-chamber we for merry-making sate, iii. 135..[One day], as the ship was sailing along, and we unknowing where we were, behold, the captain came down [from the mast] and casting his turban from his head, fell to buffeting his face and plucking at his beard and weeping and supplicating [God for deliverance]. We asked him what ailed him, and he answered, saying, 'Know, O my masters, that the ship is fallen among shallows and drifteth upon a sand-bank of the sea. Another moment [and we shall be upon it]. If we clear the bank, [well and good]; else, we are all dead men and not one of us will be saved; wherefore pray ye to God the Most High, so haply He may deliver us from these deadly perils, or we shall lose our lives.' So saying, he mounted [the mast] and set the sail, but at that moment a contrary wind smote the ship, and it rose upon the crest of the waves and sank down again into the trough of the sea..Quoth Ishac, 'Indeed, this was of thy fair fortune. By Allah, I know not that which thou knowest in this craft!' Then he arose and going to a chest, brought out therefrom striped clothes of great price, netted with jewels and great pearls, and said to her, 'In the name of God, don these, O my lady Tuhfeh.' So she arose and donned those clothes and veiled herself and went up [with Ishac] to the palace of the Khalifate, where he made her stand without, whilst he himself went in to the Commander of the Faithful (with whom was Jaafer the Barmecide) and kissing the earth before him, said to him, 'O Commander of the Faithful, I have brought thee a damsel, never saw eyes her like for excellence in singing and touching the lute; and her name is Tuhfeh.' (186) 'And where,' asked Er Reshed, 'is this Tuhfeh, who hath not her like in the world?' Quoth Ishac, 'Yonder she stands, O Commander of the Faithful,' and he acquainted the Khalif with her case from first to last. Then said Er Reshid, 'It is a marvel to hear thee praise a slave-girl after this fashion. Admit her, so we may see her, for that the morning may not be hidden..? ? ? ? And when I long to look upon thy face, My life is perished with desire straightway..The Twenty-Third Night of the Month..? ? ? ? Had we thy coming known, we would for sacrifice Have poured thee out heart's blood or blackness of the eyes;? ? ? ? We spent the night in passing the cup, my mates and I, Till in the Eastward heaven the day-star did appear..The Fifteenth Night of the Month..? ? ? ? e. The Fox and the Wild Ass dcccciv.? ? ? ? ? ? ? ? ha. The Thief's Story dccccxxviii.? ? ? ? ? a. Story of Taj el Mulouk and the Princess Dunya cvii.Therewith Wekhimeh was moved to exceeding delight and drinking off the cup, ordered her twenty dresses of Greek brocade and a tray, wherein were thirty thousand dinars. Then she gave the cup to Queen Shuaaeh, Queen of the Fourth Sea, who took it and said, 'O my lady Tuhfeh, sing to me on the gillyflower.' Quoth she 'Hearkening and obedience,' and improvised the following verses:When the poor man heard the merchant's story, he became desirous of marrying his daughter. So he took her to wife and was vouchsafed of her exceeding love. Nor," added the vizier, "is this story more extraordinary than that of the rich man and his wasteful heir.".When Jemreh heard her words, she knew that, if she let her not down, she would assuredly destroy herself. So she said to her, 'O Tuhfeh, between thee and them are a thousand fathoms; but I will bring them up to thee.' 'Nay,' answered Tuhfeh, 'needs must I go down to them and take my pleasance in the island and look upon the sea anear; then will we return, thou and I; for that, if thou bring them up to us, they will be affrighted and there will betide them neither easance nor gladness. As for me, I do but wish to be with them, that they may cheer me with their company neither give over their merrymaking, so haply I may make merry with them, and indeed I swear that needs must I go down to them; else will I cast myself upon them.' And she cajoled Jemreh and kissed her hands, till she said, 'Arise and I will set thee down beside them.'.34. The City of Irem dxxxviii.? ? ? ? ? How oft I've waked, whilst over me my comrades kept the watch! How many a stony waste I've crossed, how many a desert dread! I blessed him and thanked him and abode with him in all honour and consideration, till, after a little, the merchants came, even as he had said, and bought and sold and bartered; and when they were about to depart, my master came to me and said, 'The merchants are about to depart; arise, that thou mayst go with them to thy country.' So I betook myself to the folk, and behold, they had bought great store of elephants' bones and bound up their loads and embarked in the ship; and my master took passage for me with them and paid my hire and all that was chargeable upon me. (220) Moreover, he gave me great store of goods and we set sail and passed from island to island, till we traversed the sea and arrived at the port of our destination; whereupon the merchants brought out their goods and sold; and I also brought out that which was with me and sold it at a good profit..6. Story of the Hunchback xxv.The damsel rejoiced, when the old man returned to her with the lute, and taking it from him, tuned its strings and sang the following verses:.When the king had read this letter, he rejoiced with an exceeding joy and bestowed on me great store of presents and entreated me with the utmost honour. Some days after this, I sought of him leave to depart, but he granted it not to me save after much pressing. So I took leave of him and shipped with divers merchants and others, intending for my own country and having no desire for travel or traffic. We sailed on, without ceasing, till we had passed many islands; but, one day, as we fared on over a certain tract of the sea, there came forth upon us a multitude of boats full of men like devils, clad in chain-mail and armed with swords and daggers and bows and arrows, and surrounded us on every side. They entreated us after the cruellest fashion, smiting and wounding and slaying those who made head against them, and taking the ship, with the crew and all that were therein, carried us to an island, where they sold us all for a low price. A rich man bought me and taking me into his house, gave me to eat and drink and clothed me and entreated me kindly, till my heart was comforted and I was somewhat restored..? ? ? ? ? y. The Debauchee and the Three-year-old Child dcv.? ? ? ? ? Peace on you, people of my troth! With peace I do you greet. Said ye not truly, aforetime, that we should live and meet? ? ? ? ? c. The Jewish Physician's Story xxviii."He shall not come in to me. Who is at the door, other than he?" "Heman ben Ghalib el Ferezdec," (55) answered Adi; and Omar said, "It is he who saith, glorying in adultery ..." [And he repeated the following verses:].?STORY OF THE WEAVER WHO BECAME A PHYSICIAN BY HIS WIFE'S COMMANDMENT..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:..Tuhfet el Culoub and Er Reshid, ii. 203..Hardly had we settled ourselves in the place when we heard a noise of kicking [at the door] and people running right and left and questioning the cook and saying, "Hath any one passed by thee?" "Nay," answered he; "none hath passed by me." But they ceased not to go round about the shop till the day broke, when they turned back, disappointed. Then the cook removed the grass and said to us, "Arise, for ye are delivered from death." So we arose, and we were uncovered, without mantle or veil; but the cook carried us up into his house and we sent to our lodgings and fetched us veils; and we repented unto God the Most High and renounced singing, (138) for indeed this was a great deliverance after stress..Before I entered this corporation, (149) I had a draper's shop and there used to come to me a man whom I knew not, save by his face, and I would give him what he sought and have patience with him, till he could pay me. One day, I foregathered with certain of my friends and we sat down to drink. So we drank and made merry and played at Tab; (150) and we made one of us Vizier and another Sultan and a third headsman..So Abdulmelik went away to his house, whither he found that the money had foregone him, and on the morrow Jaafer presented himself before the Khalif and acquainted him with what had passed and that he had appointed Abdulmelik's son governor of Egypt and had promised him his daughter in marriage. Er Reshid approved of this and confirmed the appointment and the marriage. [Then he sent for the young man] and he went not forth of the palace of the Khalif till he wrote him the patent [of investiture with the government] of Egypt; and he let bring the Cadis and the witnesses and drew up the contract of marriage..Then came up El Abbas to the door of the tent, and therein were four-and-twenty golden doves; so he took them, after he had beaten them down with the end of his lance. Then he called out, saying, "Harkye, Zuheir! Doth it not suffice thee that thou hast quelled El Akil's repute, but thou art minded to quell that of those who sojourn round about him? Knowest thou not that he is of the lieutenants of Kundeh ben [Hisham of the Benou] Sheiban, a man renowned for prowess? Indeed, covetise of him hath entered into thee and jealousy of him hath gotten possession of thee. Doth it not suffice thee that thou hast orphaned his children (94) and slain his men? By the virtue of the Chosen Prophet, I will make thee drink the cup of death!" So saying, he drew his sword and smiting Zuheir on his shoulder, caused the steel issue, gleaming, from the tendons of his throat. Then he smote the vizier and clove his head in sunder..?STORY OF THE OLD WOMAN AND THE DRAPER'S WIFE..? ? ? ? a. Story of the Ox and the Ass.63. Haroun er Reshid and the Two Girls dcli.? ? ? ? Ne'er shall I them forget, nay, nor the day they went..So, when it was the foredawn hour, she tied his beard and spreading a veil over him, cried out, whereupon the people of the quarter flocked to her, men and women. Presently, up came El Merouzi, for the division of the money, and hearing the crying [of the mourners], said, 'What is to do?' Quoth they, 'Thy brother is dead;' and he said in himself, 'The accursed fellow putteth a cheat on me, so he may get all the money for himself, but I will do with him what shall soon bring him to life again.' Then he rent the bosom of his gown and uncovered his head, weeping and saying, 'Alas, my brother! Alas, my chief! Alas, my lord!' And he went in to the men, who rose and condoled with him. Then he accosted Er Razi's wife and said to her, 'How came his death about?' 'I know not,' answered she, 'except that, when I arose in the morning, I found him dead.' Moreover, he questioned her of the money and good that was with her, but she said, 'I have no knowledge of this and no tidings.'..Meanwhile, the people of the city rejoiced and were glad and blessed the vizier's daughter, marvelling for that three days had passed and that the king had not put her to death and exulting in that, [as they deemed,] he had turned [from his purpose] and would never again burden himself with blood-guiltiness against any of the maidens of the city. Then, on the fourth night, she related to him a still more extraordinary story, and on the fifth night she told him anecdotes of kings and viziers and notables. On this wise she ceased not [to do] with him [many] days and nights, what while the king still said in himself, 'When I have heard the end of the story, I will put her to death,' and the people waxed ever in wonder and admiration. Moreover, the folk of the provinces and cities heard of this thing, to wit, that the king had turned from his custom and from that which he had imposed upon himself and had renounced his heresy, wherefore they rejoiced and the folk returned to the capital and took up their abode therein, after they had departed thence; yea, they were constant in prayer to God the Most High that He would stablish the king in that his present case; and this," said Shehrzad, "is the end of that which my friend related to me."..As they were thus engaged, behold, up came the dancers and mountebanks, with their pipes and drums, whilst one of their number forewent them, with a great banner in his hand, and played all manner antics with his voice and limbs. When they came to the Courthouse, the Cadi exclaimed, "I seek refuge with God from yonder Satans!" And the merchant laughed, but said nothing. Then they entered and saluting his highness the Cadi, kissed Alaeddin's hands and said, "God's blessing on thee, O son of our uncle! Indeed, thou solacest our eyes in that which thou dost, and we beseech God to cause the glory of our lord the Cadi to endure, who hath honoured us by admitting thee to his alliance and allotted us a part in his high rank and dignity." When the Cadi heard this talk, it bewildered his wit and he was confounded and his face flushed with anger and he said to his son-in-law, "What words are these?" Quoth the merchant, "Knowest thou not, O my lord, that I am of this tribe? Indeed this man is the son of my mother's brother and that other the son of my father's brother, and I am only reckoned of the merchants [by courtesy]!"..? ? ? ? I'm the crown of every sweet and fragrant weed; When the loved one calls, I keep the tryst agreed..?STORY OF THE OLD SHARPER..? ? ? ? The wine was sweet to us to drink in pleasance and repose, And in a garden of the garths of Paradise we lay..When she had made an end of her verses, El Abbas bade the third damsel, who came from Samarcand of the Persians and whose name was Rummaneh, sing, and she answered with "Harkening and obedience." Then she took the psaltery and crying out from the midst of her bead (130) improvised and sang the following verses:..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 Fifth Night of the Month. Queen Es Shubha rejoiced in this with an exceeding delight and said, 'Well done! By Allah, there is none surpasseth thee.' Tuhfeh kissed the earth, then returned to her place and improvised on the tuberose, saying: 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).? ? ? ? ? Oft for thy love as I would be consoled, my yearning turns To-thee- ward still and my desires my reason still gainsay..Thereupon the folk all prostrated themselves and gave one another joy of this and the drums of good tidings beat before him, and he entered the city [and went on] till he came to the House of Justice and the audience-hall of the palace and sat down on the throne of the kingdom, with the crown on his head; whereupon the folk came in to him to give him joy and offer up prayers for him. Then he addressed himself, after his wont in the kingship, to ordering the affairs of the folk and ranging the troops according to their ranks and looking into their affairs and those of all the people. Moreover, he released those who were in the prisons and abolished the customs dues and gave dresses of honour and bestowed gifts and largesse and conferred favours on the amirs and viziers and dignitaries, and the chamberlains and deputies presented themselves before him and did him homage. So the people of the city rejoiced in him and said, 'Indeed this is none other than a king of the greatest of the kings.' The Seventh Day..When it was the seventh day, the seventh vizier, whose name was Bihkernal, came in to the king and prostrating himself to him, said, "O king, what doth thy long-suffering with this youth advantage thee? Indeed the folk talk of thee and of him. Why, then, dost thou postpone the putting him to death?" The vizier's words aroused the king's anger and he bade bring the youth. So they brought him before him, shackled, and Azadbekht said to him, "Out on thee! By Allah, after this day there abideth no deliverance for thee from my hand, for that thou hast outraged mine honour, and there can be no forgiveness for thee." The prefect bade carry him to his lodging; but one of those in attendance upon him, by name El Muradi, said to him, "What wilt thou do? This man is clad in rich clothes and on his finger is a ring of gold, the bezel whereof is a ruby of great price; so we will carry him away and slay him and take that which is upon him of raiment [and what not else] and bring it to thee; for that thou wilt not [often] see profit the like thereof, more by token that this fellow is a stranger and there is none to enquire concerning him." Quoth the prefect, "This fellow is a thief and that which he saith is leasing." And Nouredin said, "God forbid that I should be a thief!" But the prefect answered, "Thou liest." So they stripped him of his clothes and taking the ring from his finger, beat him grievously, what while he cried out for succour, but none succoured him, and besought protection, but none protected him. Then said he to them, "O folk, ye are quit of (12) that which ye have taken from me; but now restore me to my lodging." But they answered, saying, "Leave this knavery, O cheat! Thine intent is to sue us for thy clothes on the morrow." "By Allah, the One, the Eternal," exclaimed he, "I will not sue any for them!" But they said, "We can nowise do this." And the prefect bade them carry him to the Tigris and there slay him and cast him into the river..? ? ? ? ? The road of right thou hast made straight, that erst was crooked grown; Yea, for its path of old had fall'n to ruin and decay..? ? ? ? ? Sherik ben Amrou, what device avails the hand of death to stay? O brother of the brotherless, brother of all th' afflicted, say..Whilst the Sheikh was thus occupied with taking leave of the kings, Meimoun sought his opportunity, whenas he saw the place empty, and taking up Tuhfeh on his shoulders, soared up with her to the confines of the sky and flew away with her. Presently, Iblis came to look for Tuhfeh and see what she purposed, but found her not and saw the slave-girls buffeting their faces; so he said to them, 'Out on ye! What is to do?' 'O our lord,' answered they, 'Meimoun hath snatched up Tuhfeh and flown away with her.' When Iblis heard this, he gave a cry, to which the earth trembled, and said, 'What is to be done? Out on ye! Shall he carry off Tuhfeh from my very palace and outrage mine honour? Doubtless, this Meimoun hath lost his wits.' Then he cried out a second time, that the earth quaked therefor, and rose up into the air..Now there was in his neighbourhood a poor man, who had a slave-girl of surpassing beauty and loveliness, and the youth became enamoured of her and suffered grief and concern for the love of her and her loveliness, so that he was like to perish for passion; and she also loved him with a love yet greater than his love for her. So she called an old woman who used to visit her and acquainted her with her case, saying, 'An I foregather not with him, I shall die.' The old woman promised her that she would do her endeavour to bring her to her desire; so she veiled herself and repairing to the young man, saluted him and acquainted him with the girl's case, saying, 'Her master is a covetous man; so do thou invite him [to thy lodging] and tempt him with money, and he will sell thee the damsel.' 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." Solomon, David and, i. 275.. We sat down and I looked at him who had opened the door to us, and behold he was lopped of the hand. I misliked this of him, and when I had sat a little longer, there entered a man, who filled the lamps in the saloon and lit the candles; and behold, he also was handlopped. Then came the folk and there entered none except he were lopped of the hand, and indeed the house was full of these. When the assembly was complete, the host entered and the company rose to him and seated him in the place of honour. Now he was none other than the man who had fetched me, and he was clad in sumptuous apparel, but his hands were in his sleeves, so that I knew not how it was with them. They brought him food and he ate, he and the company; after which they washed their hands and the host fell to casting furtive glances at me..As he was about to go away, the cook said to him, 'O youth, doubtless thou art a stranger?' And he answered, 'Yes.' Quoth the cook, 'It is reported in one of the Traditions [of the Prophet that he said,] "Loyal admonition is [a part] of religion;" and the understanding say, "Admonition is of the characteristics of the true believers." And indeed that which I have seen of thy fashions pleaseth me and I would fain give thee a warning.' 'Speak out thy warning,' rejoined Selim, 'and may God strengthen thine affair!' Then said the cook, 'Know, O my son, that in this our country, whenas a stranger entereth therein and eateth of flesh-meat and drinketh not old wine thereon, this is harmful unto him and engendereth in him dangerous disorders. Wherefore, if thou have provided thee somewhat thereof, (71) [it is well;] but, if not, look thou procure it, ere thou take the meat and carry it away.' 'May God requite thee with good!' rejoined Selim. 'Canst thou direct me where it is sold?' And the cook said, 'With me is all that thou seekest thereof.' 'Is there a way for me to see it?' asked the young man; and the cook sprang up and said, 'Pass on.' So he entered and the cook showed him somewhat of wine; but he said, 'I desire better than this.' Whereupon he opened a door and entering, said to Selim, 'Enter and follow me.' On this wise I abode a while of time, every day shooting an elephant, whereupon my master came and carried it away, till, one day, as I sat hidden in the tree, there came up elephants without number, roaring and trumpeting, so that meseemed the earth trembled for the din. They all made for the tree whereon I was and the girth whereof was fifty cubits, and compassed it about. Then a huge elephant came up to the tree and winding his trunk about it, tugged at it, till he plucked it up by the roots and cast it to the ground. I fell among the elephants, and the great elephant, coming up to me, as I lay aswoon for affright, wound his trunk about me and tossing me on to his back, made off with me, accompanied by the others; nor did he leave faring on with me, and I absent from the world, till he brought me to a certain place and casting me down from off his back, went away, followed by the rest. I lay there awhile, till my trouble subsided and my senses returned to me, when I sat up, deeming myself in a dream, and found myself on a great hill, stretching far and wide and all of elephants' bones. So I knew that this was their burial-place and that they had brought me thither on account of the bones..Then said he to Aboulhusn, "Praised be God who hath done away from thee that which irked thee and that I see thee in weal!" And Aboulhusn said, "Never again will I take thee to boon-companion or sitting-mate; for the byword saith, 'Whoso stumbleth on a stone and returneth thereto, blame and reproach be upon him.' And thou, O my brother, nevermore will I entertain thee nor use companionship with thee, for that I have not found thy commerce propitious to me." (32) But the Khalif blandished him and conjured him, redoubling words upon him with "Verily, I am thy guest; reject not the guest," till Aboulhusn took him and [carrying him home], brought him into the saloon and set food before him and friendly entreated him in speech. Then he told him all that had befallen him, whilst the Khalif was like to die of hidden laughter; after which Aboulhusn removed the tray of food and bringing the wine-tray, filled a cup and emptied it out three times, then gave it to the Khalif, saying, "O boon-companion mine, I am thy slave and let not that which I am about to say irk thee, and be thou not vexed, neither do thou vex me." And he recited these verses: Quoth Selma to Selim, 'Hasten not to slay him, but ponder the matter and consider the issue to which it may lead; for whoso considereth not the issues [of his actions], fortune is no friend to him.' Then they arose on the morrow and occupied themselves with devising how they should turn away their mother from that man, and she forebode mischief from them, by reason of that which she saw in their eyes of alteration, for that she was keen of wit and crafty. So she took precaution for herself against her children and Selma said to Selim, "Thou seest that whereinto we have fallen through this woman, and indeed she hath gotten wind of our purpose and knoweth that we have discovered her secret. So, doubtless, she will plot against us the like of that which we plot for her; for indeed up to now she had concealed her affair, and now she will forge lies against us; wherefore, methinks, there is a thing [fore-]written to us, whereof God (extolled be His perfection and exalted be He!) knew in His foreknowledge and wherein He executeth His ordinances.' 'What is that?' asked he, and she said, 'It is that we arise, I and thou, and go forth this night from this land and seek us a land wherein we may live and witness nought of the doings of yonder traitress; for whoso is absent from the eye is absent from the heart, and quoth one of the poets in the following verse: But for the spying of the eyes [ill-omened,] we had seen, i. 50..Now there remained one after her; so we took her and drowned her and the eunuchs went away, whilst we dropped down the river with the boat till we came to the mouth of the canal, where I saw my mistress awaiting me. So we took her up into the boat and returned to our pavilion on Er Rauzeh. Then I rewarded the boatman and he took his boat and went away; whereupon quoth she to me, "Thou art indeed a friend in need." (189) And I abode with her some days; but the shock wrought upon her so that she sickened and fell to wasting away and redoubled in languishment and weakness till she died. I mourned for her with an exceeding mourning and

buried her; after which I removed all that was in the pavilion to my own house [and abandoned the former]. Therewith King Shah Bekht rejoiced with an exceeding great joy and said, 'Praise be to God who hath delivered me from yonder man and hath preserved me from the loss of the kingship and the cessation of prosperity from me!' So the affair of the vizier returned to order and well-being and the king restored him to his place and advanced him in rank. Moreover, he assembled the folk who had missaid of him and destroyed them all, to the last man. And how like," continued the vizier, "is this story unto that of myself and King Shah Bekht, with regard to that whereinto I am fallen of the changing of the king's heart and his giving credence to others against me; but now is the righteousness of my dealing established in thine eyes, for that God the Most High hath inspired me with wisdom and endowed thee with longanimity and patience [to hearken] from me unto that which He allotted unto those who had foregone us, till He hath shown forth my innocence and made manifest unto thee the truth. For now the days are past, wherein it was avouched to the king that I should endeavour for the destruction of my soul, (81) [to wit,] the month; and behold, the probation time is over and gone, and past is the season of evil and ceased, by the king's good fortune." Then he bowed his head and was silent. (82). 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..130. Abulhusn ed Durraj and Abou Jaafer the Leper cccclxxxi. ? ? ? ? By Him whom I worship, indeed, I swear, O thou that mine eye dost fill, By Him in whose honour the pilgrims throng and fare to Arafat's hill,. Quoth the king, "Belike, if I hear this story, I shall gain wisdom from it; so I will not hasten in the slaying of this vizier, nor will I put him to death before the thirty days have expired." Then he gave him leave to withdraw, and he went away to his own house..? ? ? ? Know, then, the woes that have befall'n a lover, neither grudge Her secret to conceal, but keep her counsel still, I pray.. Thy haters say and those who malice to thee bear, iii. 8.. Accordingly, he returned to the burial-ground and gave not over going till he stood at the door of the sepulchre, when he heard El Merouzi say to his fellow, 'I will not give thee a single dirhem of the money!' The other said the like and they were occupied with contention and mutual revilement and talk. So the thief returned in haste to his fellows, who said, 'What is behind thee?' Quoth he, 'Get you gone and flee for your lives and save yourselves, O fools; for that much people of the dead are come to life and between them are words and contention.' So the thieves fled, whilst the two sharpers retained to Er Razi's house and made peace with one another and laid the thieves' purchase to the money they had gotten aforetime and lived a while of time. Nor, O king of the age," added the vizier, "is this rarer or more marvellous than the story of the four sharpers with the money-changer and the ass." When they had made an end of pious wishes and congratulations, they besought the king to hasten the punishment of the Magian and heal their hearts of him with torment and humiliation. So he appointed them for a day on which they should assemble to witness his punishment and that which should betide him of torment, and shut himself up with his wife and sons and abode thus private with them three days, during which time they were sequestered from the folk. On the fourth day the king entered the bath, and coming forth, sat down on the throne of his kingship, with the crown on his head, whereupon the folk came in to him, according to their wont and after the measure of their several ranks and degrees, and the amirs and viziers entered, ay, and the chamberlains and deputies and captains and men of war and the falconers and armbearers. Then he seated his two sons, one on his right and the other on his left hand, whilst all the folk stood before him and lifted up their voices in thanksgiving to God the Most High and glorification of Him and were strenuous in prayer for the king and in setting forth his virtues and excellences.. When the evening evened, the king sat in his privy sitting-chamber and his mind was occupied with the story of the singer and the druggist. So he called the vizier and bade him tell the story. "It is well," answered he, "They tell, O my lord, that. When the morning morrowed, the people went seeking for him, but found him not; and when the king knew this, he was perplexed concerning his affair and abode unknowing what he should do. Then he sought for a vizier to fill his room, and the king's brother said, 'I have a vizier, a sufficient man.' 'Bring him to me,' said the king. So he brought him a man, whom he set at the head of affairs; but he seized upon the kingdom and clapped the king in irons and made his brother king in his stead. The new king gave himself up to all manner of wickedness, whereat the folk murmured and his vizier said to him, 'I fear lest the Indians take the old king and restore him to the kingship and we both perish; wherefore, if we take him and cast him into the sea, we shall be at rest from him; and we will publish among the folk that he is dead.' And they agreed upon this. So they took him up and carrying him out to sea, cast him in.. Now this vizier had many enemies, who envied him his high place and still sought to do him hurt, but found no way thereunto, and God, in His fore-knowledge and His fore-ordinance from time immemorial, decreed that the king dreamt that the Vizier Er Rehwan gave him a fruit from off a tree and he ate it and died. So he awoke, affrighted and troubled, and when the vizier had presented himself before him [and withdrawn] and the king was alone with those in whom he trusted, he related to them his dream and they counselled him to send for the astrologers and interpreters [of dreams] and commended to him a sage, for whose skill and wisdom they vouched. So the king sent for him and entreated him with honour and made him draw near to himself. Now there had been private with the sage in question a company of the vizier's enemies, who besought him to slander the vizier to the king and counsel him to put him to death, in consideration of that which they promised him of wealth galore; and he agreed with them of this

and told the king that the vizier would slay him in the course of the [ensuing] month and bade him hasten to put him to death, else would he surely slay him..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..? ? ? ? How many a lover, who aspires to union with his love, For all his hopes seem near, is baulked of that whereon he's bent! ? ? ? ? I view her with yearning eyes and she seems to me A moon of the summer, set in a winter's night..Quoth Omar, "O Jerir, keep the fear of God before thine eyes and say nought but the truth." And Jerir recited the following verses:..Meanwhile, when Aboulhusn went out from the presence of the Khalif and went to lay out Nuzhet el Fuad, the prince mourned for her and dismissing the divan, arose and betook himself, leaning upon Mesrour, the swordsman of his vengeance, [to the pavilion of the harem, where he went in] to the Lady Zubeideh, that he might condole with her for her slave-girl. He found the princess sitting weeping and awaiting his coming, so she might condole with him for [his boon-companion] Aboulhusn el Khelia. So he said to her, "May thy head outlive thy slave-girl Nuzhet el Fuad!" And she answered, saying, "O my lord, God preserve my slave-girl! Mayst thou live and long survive thy boon-companion Aboulhusn el Khelia! For he is dead." ? ? ? ? r. The Man who saw the Night of Power dxvii. There was once a man of the drapers, who had a fair wife, and she was curtained (54) and chaste. A certain young man saw her coming forth of the bath and loved her and his heart was occupied with her. So he cast about [to get access to her] with all manner of devices, but availed not to win to her; and when he was weary of endeavour and his patience was exhausted for weariness and his fortitude failed him and he was at an end of his resources against her, he complained of this to an old woman of ill-omen, (55) who promised him to bring about union between him and her. He thanked her for this and promised her all manner of good; and she said to him, "Get thee to her husband and buy of him a turban-cloth of fine linen, and let it be of the goodliest of stuffs."..Presently, her brothers returned, whereupon the old man acquainted them with the whole case and said to them, "O my sons, know that your sister purposed not aught but good, and if ye slay this man, ye will earn abiding reproach and ye will wrong him, ay, and wrong yourselves and your sister, to boot; for indeed there appeareth no cause [of offence] such as calleth for slaughter, and it may not be denied that this incident is a thing the like whereof may well betide and that he may well have been baffled by the like of this chance." Then he turned to me and questioned me of my lineage; so I set forth to him my genealogy and he said, "A man of equal rank, honourable [and] understanding." And he offered me [his daughter in] marriage. I consented to him of this and marrying her, took up my abode with him and God the Most High hath opened on me the gates of weal and fortune, so that I am become the most abounding in substance of the folk of the tribe; and He hath stablished me in that which He hath given me of His bounties.'

[Seventh Annual Report of the Board of Railroad Commissioners of the State of California For the Year Ending December 31 1886](#)

[Essays on the Administrations of Great Britain from 1783 to 1830](#)

[Sixty-Seventh Annual Report of the Receipts and Expenditures of the City of Concord for the Year Ending December 31 1919 Together with Other Annual Reports and Papers Relating to the Affairs of the City](#)

[The Garden Vol 82 An Illustrated Weekly Journal of Horticulture in All Its Branches Christmas 1918](#)

[Shakespeare And Life of Hugo](#)

[Handbuch Der Petrefactenkunde Vol 1 Eine Beschreibung Aller Bis Jetzt Bekannten Versteinerungen Aus Dem Thier-Und Pflanzenreiche](#)

[The Works of Horace Translated Into English Prose as Near the Original as the Different Idioms of the Latin and English Languages Will Allow Vol 1 of 2 With the Latin Text and Order of Construction in the Opposite Page And Critical Historical Geog](#)

[An Inquiry Concerning That Disturbed State of the Vital Functions Usually Denominated Constitutional Irritation](#)

[Catalogues of Haverford College Haverford College P O Pa 1887-95](#)

[Dio S Rome Vol 2 An Historical Narrative Originally Composed in Greek During the Reigns of Septimus Severus Geta and Caracalla Macrinus Elagabalus and Alexander Severus](#)

[D Martini Lutheri Exegetica Opera Latina Vol 25 Continens Commentarios in Ioelem Amos Et Abdiam Prophetas \(Quorum Sex E Codicibus Manu Scriptis Nuperrime Repertis Hic Primum Usui Publico Traduntur\)](#)

[Economic Aspects of a Salt Water Barrier Below Confluence of Sacramento and San Joaquin Rivers 1931](#)

[Twelfth Annual Report of the Secretary of the State Horticultural Society of Michigan 1882](#)

[Natural Science Vol 4 A Monthly Review of Scientific Progress January-June 1894](#)

[General Index and Index of Illustrations to the Proceedings of the Society of Antiquaries of Scotland Vols 1-24 1851-1890](#)  
[Why Preparedness The Observations of an American Army Officer in Europe 1914-1915](#)  
[In Brief Authority](#)  
[The Writings of Anthony Trollope Vol 20](#)  
[Deutsches Bauhandbuch Vol 1 Eine Systematische Zusammenstellung Der Resultate Der Bauwissenschaften Allen Hilfswissenschaften in Ihrer Anwendung Auf Das Entwerfen Und Die Ausfuehrung Der Bauten Theil I Tabellen Theil II Hilfs-Wissenschaften](#)  
[P Ovidii Nasonis Carmina Selecta Selections from Ovid with an Introduction Notes and Vocabulary](#)  
[Remarks and Collections of Thomas Hearne Vol 7 May 9 1719 Sept 22 1722](#)  
[Theater Vol 3](#)  
[Memoirs of Celebrated Characters Vol 2 of 2](#)  
[C Iuli Caesaris Commentarii Rerum in Gallia Gestarum VII A Hirti Commentarius VIII](#)  
[Annals and Magazine of Natural History 1857 Including Zoology Botany and Geology](#)  
[Die Thiere Des Waldes Vol 2 Die Wirbellosen Thiere Des Waldes](#)  
[The British Bee Journal and Bee-Keepers Adviser Vol 25 January December 1897](#)  
[Annales de Philosophie Chritienne 1864 Vol 69 Recueil Piriodique Destini a Faire Connaitre Tout Ce Que Les Sciences Humaines Renferment de Preuves Et de Dicouvertes En Faveur Du Christianisme](#)  
[The Works of John Jewel DD Bishop of Salisbury Vol 2 of 8](#)  
[Nouvelle Biographie Ginirale Depuis Les Temps Les Plus Reculis Jusqui Nos Jours Vol 40 Avec Les Renseignements Bibliographiques Et LIndication Des Sources a Consulter](#)  
[The Chronicles of Enguerrand de Monstrelet Vol 11 of 13 Containing an Account of the Cruel Civil Wars Between the Houses of Orleans and Burgundy of the Possession of Paris and Normandy by the English Their Expulsion Thence](#)  
[Mimoires de la Sociiti DAgriculture Du Commerce Des Sciences Et Des Arts de Boulogne-Sur-Mer Vol 1 Travaux Du 25 Septembre 1834 Au 12 Dicembre 1836](#)  
[Friedrich Von Schillers Simmtliche Werke Vol 1](#)  
[Oeuvres Completes de Voltaire Vol 68 Lettres de M de Voltaire Et de M DAlembert 1746-1768](#)  
[Storia Dellarte Ad USA Delle Scuole E Delle Persone Colte](#)  
[The Works of William Shakespeare Vol 6 of 8 From the Text of the REV Alexander Dyces Fourth Edition with and Arrangement of His Glossary](#)  
[Novi Commentarii Academiae Scientiarum Imperialis Petropolitanae Vol 5 Ad Annum 1754 Et 1755](#)  
[The Reign of Terror or the Diary of a Volunteer of the Year 2 of the French Republic](#)  
[Water-Powers of Canada](#)  
[Journal Des Economistes Vol 10 Revue Mensuelle de la Science Economique Et de la Statistique Avril a Juin 1892](#)  
[Geschichte Des Kirchenlieds Und Kirchengesangs Der Christlichen Vol 2 Insbesondere Der Deutschen Evangelischen Kirche](#)  
[The Annals and Magazine of Natural History 1896 Zoology Botany and Geology](#)  
[Schillers Sammtliche Werke Vol 2 of 12](#)  
[A Critique of Design-Arguments A Historical Review and Free Examination of the Methods of Reasoning in Natural Theology](#)  
[C M Wielands Simmtliche Werke Vol 7](#)  
[Lives and Legends of the English Bishops and Kings Mediaeval Monks and Other Later Saints](#)  
[A Catalogue of English Coins in the British Museum Vol 2 of 2 The Norman Kings](#)  
[M Tullii Ciceronis Libri Rhetorici Vol 3](#)  
[Mortuorias de Alajuela y Heredia Anteriores Al Ano de 1851](#)  
[Oeuvres de M de Voltaire Vol 5 Thiiitre Contenant Octave Et Le Jeune Pommie Ou Le Triumvirat Les Scythes Les Guibres Ou La Tolirance Sophonisbe Les Pilopides](#)  
[The Annals and Magazine of Natural History 1895 Vol 16 Zoology Botany and Geology](#)  
[Sammlung Einiger Historischen Nachrichten Von Der Freyen Standesherrschaft Und Der Kleinen Stadt Seidenberg in Oberlausitz](#)  
[Cuba and the Fight for Freedom A Powerful and Thrilling History of the Queen of the Antilles the Oppression of the Spanish Government the Insurrection of 1868 and the Compromise of 1878 and a Full and Vivid Account of the Present Struggle of the Peo](#)  
[Araucanian Child Life and Its Cultural Background With 80 Plates](#)  
[The Children of the Poets An Anthology from English and American Writers of Three Centuries](#)  
[The History of the Decline and Fall of the Roman Empire Vol 9 of 12](#)  
[An Index Digest to the Reports of Cases Decided in the Supreme Courts of Dakota Territory and the States of North and South Dakota with a Table](#)

[of Cases Embracing All the Decisions of Those Courts Reported in the Territorial and State Reports and North](#)  
[Transactions of the London and Middlesex Archaeological Society Vol 1](#)  
[An Inquiry Into the Nature and Causes of the Wealth of Nations Vol 1 of 2](#)  
[Histoire Des Chevaliers Hospitaliers de Saint Jean de Jerusalem Vol 5 Appells Depuis Chevaliers de Rhodes Et Aujourd'hui Chevaliers de Malte](#)  
[Annales de Philosophie Chrienne 1858 Vol 57 Recueil Piriodique Destini a Faire Connaitre Tout Ce Que Les Sciences Humaines Renferment de](#)  
[Preuves Et de Dicouvertes En Faveur Du Christianisme](#)  
[History of the Decline and Fall of the Roman Empire Vol 2 of 12](#)  
[Oeuvres de M de Voltaire Vol 4 Thitire Contenant Rome Sauvie Ou Catilina IOrphelin de la Chine Tancrie Zulime Olimpie](#)  
[On Diseases of the Skin Vol 2 Including Exanthemata](#)  
[Memoirs of the Life and Labours of the REV Hugh Stowell Ma Rector of Christ Church Salford Hon Canon of Chester Chaplain to the Lord](#)  
[Bishop of Manchester Etc](#)  
[The North Carolina College of Agriculture and Mechanic Arts West Raleigh 1904-1905](#)  
[The Works of John Dryden Vol 1 of 2 In Verse and Prose with a Life](#)  
[Deutscher Geschichtskalender Fur 1900 Vol 2 Sachlich Geordnete Zusammenstellung Der Politisch Wichtigsten Vorgange Im In-Und Ausland](#)  
[An Introduction to the Study of the Prophecies Concerning the Christian Church And in Particular Concerning the Church of Papal Rome In](#)  
[Twelve Sermons Preached in Lincolns-Inn-Chapel at the Lecture of the Right Reverend William Warburton Lord Bish](#)  
[The University of Colorado Studies Vol 9](#)  
[Lettres Et Journaux de Champollion Le Jeune Vol 2 Lettres Et Journaux Tome Crits Pendant Le Voyage Dgypte](#)  
[Niles National Register Vol 60 March 6 1841](#)  
[Polytechnisches Journal Vol 68 Jahrgang 1838](#)  
[Melanges de Litterature Grecque Contenant Un Grand Nombre de Textes Inedits](#)  
[Archiv Fir Das Studium Der Neueren Sprachen Und Litteraturen 1850 Vol 7 Finfter Jahrgang](#)  
[The History of the Popes Vol 10 From the Close of the Middle Ages](#)  
[Louis Veuillot](#)  
[Pig Iron](#)  
[Lives of the British Admirals Vol 4 of 4 Containing a New and Accurate Naval History from the Earliest Periods With a Continuation Down to the](#)  
[Year 1779 Including the Naval Transactions of the Late War and an Account of the Recent Discoveries in Th](#)  
[Coleccion de Documentos Inditos Relativos Al Descubrimiento Conquista y Organizacin de Las Antiguas Posesiones Espaolas de Amrica y](#)  
[Ocean-A Vol 29 Sacados de Los Archivos del Reino y Muy Especialmente del de Indias](#)  
[Hymni Ecclesiae or Hymns of the Church A Collection of Responsive Scripture Readings Standard Hymns and Tunes and Spiritual Songs for](#)  
[Worship in the Church the Home the Bible School and the Evangelistic Service](#)  
[Lexikon Der Vom Jahr 1750 Bis 1800 Verstorbenen Teutschen Schriftsteller Vol 6](#)  
[Blood Immunity and Blood Relationship A Demonstration of Certain Blood-Relationships Amongst Animals by Means of the Precipitin Test for](#)  
[Blood](#)  
[Biographical Review Vol 33 Containing Life Sketches of Leading Citizens of Schoharie Schenectady and Greene Counties New York](#)  
[Annali Universali Di Medicina E Chirurgia Vol 268 1 Semestre 1884](#)  
[Long Sault Rapids St Lawrence River An Enquiry Into the Constitutional and Other Aspects of the Project to Develop Power Therefrom](#)  
[The Theological and Miscellaneous Works Vol 6](#)  
[Dictionnaire Des Sciences Naturelles Vol 17 Dans Lequel on Traite Methodiquement Des Diffirens iTres de la Nature Considiris Soit En](#)  
[Eux-Mimes DAprs LiTat Actuel de Nos Connaissances Soit Relativement A LUtiliti Quen Peuvent Retirer La](#)  
[Nouvelle Biographie Generale Depuis Les Temps Les Plus Recules Jusqua Nos Jours Vol 15 Avec Les Renseignements Bibliographiques Et](#)  
[LIndication Des Sources a Consulter](#)  
[Seigniorial Questions Vol 3 A Compilation Containing the Seigniorial ACT the Amendment to the Seigniorial ACT of 1855 the Questions](#)  
[Submitted by the Attorney General for Lower Canada the Counter-Questions Submitted by Divers Seigniors the Proceedi](#)  
[Entstehung Der Preussischen Landeskirche Unter Der Regierung Kinig Friedrich Wilhelms Des Dritten Nach Den Quellen Erzihlt Vol 1 Die](#)  
[The American Plan of Government The Constitution of the United States as Interpreted by Accepted Authorities](#)  
[The Vegetable Kingdom Or Hand-Book of Plants and Fruits](#)  
[Of Landlord and Tenant with All the Requisite Forms Including the Pleadings in the Several Actions by and Against Landlord and Tenant and the](#)  
[Evidence Necessary to Support Them](#)  
[Novellen Briefe Gedichte](#)

[The Dramas and Dramatic Dances of Non-European Races In Special Reference to the Origin of Greek Tragedy with an Appendix on the Origin of Greek Comedy](#)

[Histoire de la Vie Et de la Philosophie de Kant](#)

[Journals of the Continental Congress Vol 13 1774 1789](#)

[Catalog of the Pedagogical Library 1907](#)

[Essentials of Pharmacy A Ready Reference for Students of Pharmacy](#)

---