

LITTERATURE POUR SERVIR DE SUPPLEMENT A LA DERNIERE EDITION DES OEUVRES

Then said El Aziz to the King of Baghdad, "I would fain speak a word to thee; but do thou not exclude from us those who are present. If thou consent unto my wish, that which is ours shall be thine and that which is incumbent on thee shall be incumbent on us, (121) and we will be to thee a mighty aid against all enemies and opposites." Quoth Ins ben Cais, "Say what thou wilt, O King, for indeed thou excellest in speech and attainest [the mark] in that which them sayest" So El Aziz said to him, "I desire that thou give thy daughter Mariyeh in marriage to my son El Abbas, for thou knowest that wherewithal he is gifted of beauty and loveliness and brightness and perfection and how he beareth himself in the frequentation of the valiant and his constancy in the stead of smiting and thrusting." "By Allah, O king," answered Ins ben Cais, "of my love for Mariyeh, I have appointed her disposal to be in her own hand; wherefore, whomsoever she chooseth of the folk, I will marry her to him." The Twenty-Second Night of the Month..One day, the Commander of the Faithful's breast was straitened; so he sent after his Vizier Jaafer the Barmecide and Ishac the boon-companion and Mesrour the eunuch, the swordsman of his vengeance; and when they came, he changed his raiment and disguised himself, whilst Jaafer [and Ishac] and Mesrour and El Fezll (164) and Younus (165) (who were also present) did the like. Then he went out, he and they, by the privy gate, to the Tigris and taking boat, fared on till they came to near Et Taf, (166) when they landed and walked till they came to the gate of the thoroughfare street. (167) Here there met them an old man, comely of hoariness and of a venerable and dignified bearing, pleasing (168) of aspect and apparel. He kissed the earth before Ishac el Mausili (for that he knew but him of the company, the Khalif being disguised, and deemed the others certain of his friends) and said to him, 'O my lord, there is presently with me a slave-girl, a lutanist, never saw eyes the like of her nor the like of her grace, and indeed I was on my way to pay my respects to thee and give thee to know of her; but Allah, of His favour, hath spared me the trouble. So now I desire to show her to thee, and if she be to thy liking, well and good: else I will sell her.' Quoth Ishac, 'Go before me to thy barrack, till I come to thee and see her.'? ? ? ? ? ha. The Thief's Story dccccxxviii. Therewithal he ordered her a handsome house and bade furnish it with carpets and other furniture and vessels of choice and commanded that all she needed should be given her. This was done during the rest of the day, and when the night came, she despatched the eunuch with the mule and a suit of clothes, to fetch Nouredin from the Muezzin's lodging. So the young man donned the clothes and mounting; rode to the house, where he abode in luxury and delight a full-told month, what while she solaced him with four things, to wit, the eating of fowls and the drinking of wine and the lying upon brocade and the entering the bath after copulation. Moreover, she brought him six suits of clothes and fell to changing his apparel day by day; nor was the appointed time accomplished ere his beauty returned to him and his goodliness; nay, his charms waxed tenfold and he became a ravishment to all who looked on him..At this I trembled and replied, 'By the Most Great God, O my lord, I have taken a loathing to travel, and whenas any maketh mention to me of travel by sea or otherwise, I am like to swoon for affright, by reason of that which hath befallen me and what I have suffered of hardships and perils. Indeed, I have no jot of inclination left for this, and I have sworn never again to leave Baghdad.' And I related to him all that had befallen me, first and last; whereat he marvelled exceedingly and said, 'By the Most Great God, O Sindbad, never was heard from time immemorial of one whom there betided that which hath betided thee and well may it behove thee never again to mention travel! But for my sake go thou this once and carry my letter to the King of Serendib and return in haste, if it be the will of God the Most High, so we may not remain indebted to the king for favour and courtesy.' And I answered him with 'Hearkening and obedience,' for that I dared not gainsay his commandment.? ? ? ? ? Upon you be the peace of God! May all prosperity, For what's decreed of years and lives, upon you ever wait!.[Then they went up to the palace and] the interpreter went in to Selma and said to her, 'O king of the age, here is an Indian woman, who cometh from the land of Hind, and she hath laid hands on a young man, a servant, avouching that he is her husband, who hath been missing these two years, and she came not hither but on his account, and indeed these many days she hath done almsdeeds [in the city]. And here is a man, a cook, who avoucheth that the young man is his slave.' When the queen heard these words, her entrails quivered and she groaned from an aching heart and called to mind her brother and that which had betided him. Then she bade those who were about her bring them before her, and when she saw them, she knew her brother and was like to cry aloud; but her reason restrained her; yet could she not contain herself, but she must needs rise up and sit down. However, she enforced herself unto patience and said to them, 'Let each of you acquaint me with his case.'? ? ? ? ? The zephyr's sweetness on the coppice blew, And as with falling fire 'twas clad anew;? ? ? ? ? Thine honour, therefore, guard and eke thy secret keep, Nor save to one free-born and true thy case confess..? ? ? ? ? How many a friend, for money's sake, hath companied with me!..Hawk and the Locust, The, ii. 50..So Kemeriyeh cried out to an Afrit of the Afrits and a calamity of the calamities, (240) by name El Ased et Teyyar, (241) and said to him, 'Go with my message to the Crescent Mountain, the abiding-place of Meimoun the Sworder, and enter in to him and salute him in my name and say to him, "How canst thou be assured for thyself, O Meimoun? (242) Couldst thou find none on whom to vent thy drunken humour and whom to maltreat save Tuhfeh, more by token that she is a queen? But thou art excused, for that thou didst this not but of thine intoxication, and the Shekh Aboutawaif pardoneth thee, for that thou wast drunken. Indeed, thou hast outraged his honour; but now restore her to her palace, for that she hath done well and favoured us and done us service, and thou knowest that she is presently our queen. Belike she may bespeak Queen Es Shuhba, whereupon the matter will be aggravated and that wherein there is no good will betide. Indeed, thou wilt get no tittle of profit [from this thine enterprise]; verily, I give thee good counsel, and so peace be on thee!""? ? ? ? ? Though over me be the tombstone laid, if ever thou call on me, Though rotten my bone should be, thy voice I'll answer, come what will..? ? ? ? ?

Yea, nevermore I ceased from that wherewith I stricken was; My night with wakefulness was filled, my heart with dreariment..Sixth Officer's Story, The, ii. 146..Now there was in the house a fair singing-girl and when she saw the singer pinioned and bound to the tree, she waited till the Persian lay down on his couch, when she arose and going to the singer, fell to condoling with him over what had betided him and ogling him and handling his yard and rubbing it, till it rose on end. Then said she to him, 'Do thou swive me and I will loose thy bonds, lest he return and beat thee again; for he purposeth thee evil.' Quoth he, 'Loose me and I will do.' But she said, 'I fear that, [if I loose thee], thou wilt not do. But I will do, and thou standing; and when I have done, I will loose thee.' So saying, she pulled up her clothes and sitting down on the singer's yard, fell to going and coming..? ? ? ? The earth is my birth-place, indeed; but my place Of abidance is still in the cheeks of the fair..So each of them went up to the [supposed] dead man and dealt him nigh upon a hundred blows, exclaiming the while, one, 'This is for (45) my father!' and another, 'This is for my grandfather!' whilst a third said, 'This is for my brother!' and a fourth, 'This is for my mother!' And they gave not over taking turns at him and beating him, till they were weary, what while El Merouzi stood laughing and saying in himself, 'It is not I alone who have entered into sin against him. There is no power and no virtue save in God the Most High, the Supreme!'.? ? ? ? The huntress of th' eyes (60) by night came to me. "Turn in peace," [Quoth I to her;] "This is no time for visiting, I ween."..Now he was the king of the land of Serendib, (207) and he welcomed me and entreated me with kindness, bidding me be seated and admitting me to his table and converse. So I talked with him and called down blessings upon him and he took pleasure in my discourse and showed me satisfaction and said to me, 'What is thy name?' 'O my lord,' answered I, 'my name is Sindbad the Sailor;' and he said, 'And what countryman art thou?' Quoth I, 'I am of Baghdad.' 'And how earnest thou hither?' asked he. So I told him my story and he marvelled mightily thereat and said, 'By Allah, O Sindbad, this thy story is marvellous and it behoveth that it be written in characters of gold.' O thou that blamest me for my heart and raillest at my ill, ii. 101..? ? ? ? In the wide world no house thou hast, a homeless wanderer thou: To thine own place thou shall be borne, an object for lament. (88).The eunuch thanked him and blessed him and mounting, returned upon his way, following the trace, whilst the cavalier rode with him to a certain road, when he said to him, 'This is where we left him.' Then he took leave of him and returned to his own city, whilst the eunuch fared on along the road, enquiring of the youth in every village he entered by the description which the cavalier had given him, and he ceased not to do thus till he came to the village where the young Melik Shah was. So he entered and lighting down therein, made enquiry after the prince, but none gave him news of him; whereat he abode perplexed concerning his affair and addressed himself to depart. Accordingly he mounted his horse [and set out homeward]; but, as he passed through the village, he saw a cow bound with a rope and a youth asleep by her side, with the end of the halter in his hand; so he looked at him and passed on and took no heed of him in his heart; but presently he stopped and said in himself; 'If he of whom I am in quest be come to the like [of the condition] of yonder sleeping youth, by whom I passed but now, how shall I know him? Alas, the length of my travail and weariness! How shall I go about in quest of a wight whom I know not and whom, if I saw him face to face, I should not know?'.It befell one day that the king's son came to me, after his father had withdrawn, and said to me, "Harkye, Ibn Nafil" "At thy service, O my lord," answered I; and he said, "I would have thee tell me an extraordinary story and a rare matter, that thou hast never related either to me or to my father Jemhour." "O my lord," rejoined I, "what story is this that thou desirest of me and of what kind shall it be of the kinds?" Quoth he, "It matters little what it is, so it be a goodly story, whether it befell of old days or in these times." "O my lord," said I, "I know many stories of various kinds; so whether of the kinds preferrest thou, and wilt thou have a story of mankind or of the Jinn?" "It is well," answered he; "if thou have seen aught with thine eyes and heard it with thine ears, [tell it me."Then he bethought himself] and said to me, "I conjure thee by my life, tell me a story of the stories of the Jinn and that which thou hast heard and seen of them!" "O my son," replied I, "indeed thou conjurest [me] by a mighty conjuration; so [hearken and thou shalt] hear the goodliest of stories, ay, and the most extraordinary of them and the pleasantest and rarest." Quoth the prince, "Say on, for I am attentive to thy speech." And I said, "Know, then, O my son, that.? ? ? ? They have departed; but the steeds yet full of them remain: Yea, they have left me, but my heart of them doth not complain..5. Nouredin Ali of Cairo and his Son Bedreddin Hassan xx.ER RESHID AND THE BARMECIDES. (152).On the third day I said to myself, "Thou art mad or witless!" For I was going about in quest of a woman who knew me and I knew her not, seeing that indeed she was veiled, [whenas I saw her]. Then I went round about the third day till the hour of afternoon prayer, and sore was my concern and my chagrin, for I knew that there abode to me of my life but [till] the morrow, when the chief of the police would seek me. When it was the time of sundown, I passed through one of the streets, and beheld a woman at a window. Her door was ajar and she was clapping her hands and casting furtive glances at me, as who should say, "Come up by the door." So I went up, without suspicion, and when I entered, she rose and clasped me to her breast I marvelled at her affair and she said to me, "I am she whom thou depositedst with Amin el Hukm." Quoth I to her, "O my sister, I have been going round and round in quest of thee, for indeed thou hast done a deed that will be chronicled in history and hast cast me into slaughter (100) on thine account." "Sayst thou this to me," asked she, "and thou captain of men?" And I answered, "How should I not be troubled, seeing that I am in concern [for an affair] that I turn over and over [in my mind], more by token that I abide my day long going about [searching for thee] and in the night I watch its stars [for wakefulness]?" Quoth she, "Nought shall betide but good, and thou shalt get the better of him.".? ? ? ? So shall we quaff the cups in ease and cheer, In endless joyance, quit of care and woe..All this while the Khalif was diverting himself with watching him and laughing, and at nightfall he bade one of the slave-girls drop a piece of henbane in the cup and give it to Aboulhusn to drink. So she did as he bade her and gave Aboulhusn the cup, whereof no sooner had he drunken than his head forewent his feet [and he fell down, senseless]. Therewith the Khalif came

forth from behind the curtain, laughing, and calling to the servant who had brought Aboulhusn to the palace, said to him, "Carry this fellow to his own place." So Mesroul took him up [and carrying him to his own house], set him down in the saloon. Then he went forth from him and shutting the saloon-door upon him, returned to the Khalif, who slept till the morrow..Officer's Story, The Thirteenth, ii. 181..So the merchant went forth, afflicted, sorrowful, weeping, [and wandered on along the sea-shore], till he came to a sort of divers diving in the sea for pearls. They saw him weeping and mourning and said to him, 'What is thy case and what maketh thee weep?' So he acquainted them with his history, from first to last, whereby they knew him and said to him, 'Art thou [such an one] son of such an one?' 'Yes,' answered he; whereupon they condoled with him and wept sore for him and said to him, 'Abide here till we dive for thy luck this next time and whatsoever betideth us shall be between us and thee.' Accordingly, they dived and brought up ten oysters, in each two great pearls; whereat they marvelled and said to him, 'By Allah, thy luck hath returned and thy good star is in the ascendant!' Then they gave him ten pearls and said to him, 'Sell two of them and make them thy capital [whereon to trade]; and hide the rest against the time of thy straitness.' So he took them, joyful and contented, and addressed himself to sew eight of them in his gown, keeping the two others in his mouth; but a thief saw him and went and advertised his mates of him; whereupon they gathered together upon him and took his gown and departed from him. When they were gone away, he arose, saying, 'These two pearls [in my mouth] will suffice me,' and made for the [nearest] city, where he brought out the pearls [and repairing to the jewel- market, gave them to the broker], that he might sell them..When she had made an end of her song, she wept till she made the bystanders weep and the Lady Zubeideh condoled with her and said to her, "God on thee, O Sitt el Milah, sing us somewhat, so we may hearken to thee." "Harkening and obedience," answered the damsel and sang the following verses:..There was once, of old days and in bygone ages and times, a king of the kings of the time, by name Shah Bekht, who had troops and servants and guards galore and a vizier called Er Rehwan, who was wise, understanding, a man of good counsel and a cheerful acceptor of the commandments of God the Most High, to whom belong might and majesty. The king committed to him the affairs of his kingdom and his subjects and said according to his word, and on this wise he abode a long space of time..Then Khelbes used to attend the learned man's assembly, whilst the other would go in to his wife and abide with her, on such wise as he thought good, till the learned man arose from his session; and when Khelbes saw that he purposed rising, he would speak a word for the lover to hear, whereupon he went forth from Khelbes's wife, and the latter knew not that calamity was in his own house. At last the learned man, seeing Khelbes do on this wise every day, began to misdoubt of him, more by token of that which he knew of his character, and suspicion grew upon him; so, one day, he advanced the time of his rising before the wonted hour and hastening up to Khelbes, laid hold of him and said to him, 'By Allah, an thou speak a single syllable, I will do thee a mischief!' Then he went in to his wife, with Khelbes in his grasp, and behold, she was sitting, as of her wont, nor was there about her aught of suspicious or unseemly..Then said she to him, "O my son, was there any one with thee yesternight?" And he bethought himself and said, "Yes; one lay the night with me and I acquainted him with my case and told him my story. Doubtless, he was from the Devil, and I, O my mother, even as thou sayst truly, am Aboulhusn el Khelia." "O my son," rejoined she, "rejoice in tidings of all good, for yesterday's record is that there came the Vivier Jaafer the Barmecide [and his company] and beat the sheikhs of the mosque and the Imam, each four hundred lashes; after which they paraded them about the city, making proclamation before them and saying, 'This is the reward and the least of the reward of whoso lacketh of goodwill to his neighbours and troubleth on them their lives!' and banished them from Baghdad. Moreover, the Khalif sent me a hundred dinars and sent to salute me." Whereupon Aboulhusn cried out and said to her, "O old woman of ill-omen, wilt thou contradict me and tell me that I am not the Commander of the Faithful? It was I who commanded Jaafer the Barmecide to beat the sheikhs and parade them about the city and make proclamation before them and who sent thee the hundred dinars and sent to salute thee, and I, O beldam of ill-luck, am in very deed the Commander of the Faithful, and thou art a liar, who would make me out a dotard."..When the king heard this, he said, "Restore him to the prison till the morrow, so we may look into his affair; for that deliberation in affairs is advisable and the slaughter of this [youth] shall not escape [us]."..? ? ? ? ? ? ? ? ? ? ec. Story of the Barber's Third Brother cli. ? ? ? ? ? w. The King's Son and the Afrit's Mistress dcii.Meanwhile, Aboulhusn abode in the Khalifate, taking and giving, ordering and forbidding and giving effect to his word, till the end of the day, when he gave [those who were present] leave and permission [to withdraw], and the Amirs and officers of state departed to their occasions. Then the eunuchs came to him and calling down on him length of life and continuance [of glory and prosperity], walked in attendance upon him and raised the curtain, and he entered the pavilion of the harem, where he found candles lighted and lamps burning and singing-women smiting [on instruments of music]. When he saw this, he was confounded in his wit and said in himself, "By Allah, I am in truth Commander of the Faithful!" As soon as he appeared, the slave-girls rose to him and carrying him up on to the estrade, (30) brought him a great table, spread with the richest meats. So he ate thereof with all his might, till he had gotten his fill, when he called one of the slave-girls and said to her, "What is thy name?" "My name is Miskeh," replied she, and he said to another, "What is thy name?" Quoth she, "My name is Terkeh." Then said he to a third, "What is thy name?" "My name is Tuhfeh," answered she; and he went on to question the damsels of their names, one after another, [till he had made the round of them all], when he rose from that place and removed to the wine-chamber..Police, El Melik ez Zahir Rukneddin Bibers el Bunducdari and the Sixteen Officers of, ii. 117..136. The History of Gherib and his Brother Agib dcxxiv.92. The Foolish Schoolmaster ccccciii.When the king heard this, drowsiness overcame him and he slept and presently awaking, called for the candles. So they were lighted and he sat down on his couch and seating Shehrzad by him, smiled in her face. She kissed the earth before him and said, "O king of the age and lord of the time and the day, extolled be the perfection of [God] the Forgiving One, the Bountiful

Giver, who hath sent me unto thee, of His favour and beneficence, so I have informed thee with longing after Paradise; for that this which thou wast used to do was never done of any of the kings before thee. As for women, God the Most High [in His Holy Book] maketh mention of them, [whenas He saith, 'Verily, men who submit [themselves unto God] and women who submit] and true-believing men and true-believing women and obedient men and obedient women and soothfast men and soothfast women [and long-suffering men and long-suffering women and men who order themselves humbly and women who order themselves humbly and charitable men and charitable women and men who fast and women who fast] and men who guard their privities and women who guard their privities [and men who are constantly mindful of God and women who are constantly mindful, God hath prepared unto them forgiveness and a mighty recompense]. (172).EL MAMOUN AND ZUBEIDEH (163).????? ???? My pleasant life for loss of friends is troubled aye..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:???? Thou, thou enjoy'st repose and comfortable sleep, Nor of the mis'ries reckst by which my heart is wried..Woman accused of Lewdness, The Pious, ii. 5.???? And all the desert spaces devour, whilst to my rede, Or if in sport or earnest, (93) still Aamir giveth ear..Then he thrust his feet into boots and girt him with a sword and a girdle and bound about his middle a quiver and a bow and arrows. Moreover, he put money in his pocket and thrust into his sleeve letters-patent addressed to the governor of Ispahan, bidding him assign to Rustem Khemartekeni a monthly allowance of a hundred dirhems and ten pounds of bread and five pounds of meat and enrol him among the Turks under his commandment. Then he took him up and carrying him forth, left him in one of the mosques..When she had made an end of her song, all who were present were moved to delight and El Abbas rejoiced in this. Then he bade the second damsel sing somewhat on the like subject. So she came forward and tuning the strings of her harp, which was of balass ruby, (128) warbled a plaintive air and improvising, sang the following verses;.24. The Ten Viziers; or the History of King Azad- bekht and his Son ccccxv.???? d. The Tailor's Story xxix.85. Jaafer the Barmecide and the Old Bedouin cccxcv.120. The Pious Black Slave ccclxvii.On this wise, O King Shah Bekht," continued the vizier, "is the issue of eagerness for [the goods of] the world and covetise of that which our knowledge embraceth not; indeed, [whoso doth thus] shall perish and repent Nor, O king of the age, (added he) is this story more extraordinary than that of the sharper and the merchants.".He gave not over going and the journey was pleasant to him, till they came to a goodly land, abounding in birds and wild beasts, whereupon El Abbas started a gazelle and shot it with an arrow. Then he dismounted and cutting its throat, said to his servant, "Alight thou and skin it and carry it to the water." Aamir answered him [with "Hearkening and obedience"] and going down to the water, kindled a fire and roasted the gazelle's flesh. Then they ate their fill and drank of the water, after which they mounted again and fared on diligently, and Aamir still unknowing whither El Abbas was minded to go. So he said to him, "O my lord, I conjure thee by God the Great, wilt thou not tell me whither thou intendest?" El Abbas looked at him and made answer with the following verses:.They knew him forthright and rising to him, kissed his hands and rejoiced in him and said to him, 'O our lord, in good sooth, thou art a king and the son of a king, and we desire thee nought but good and beseech [God to grant] thee continuance. Consider how God hath rescued thee from this thy wicked uncle, who sent thee to a place whence none came ever off alive, purposing not in this but thy destruction; and indeed thou fellest into [peril of] death and God delivered thee therefrom. So how wilt thou return and cast thyself again into thine enemy's hand? By Allah, save thyself and return not to him again. Belike thou shall abide upon the face of the earth till it please God the Most High [to vouchsafe thee relief]; but, if thou fall again into his hand, he will not suffer thee live a single hour.'.Three Men and our Lord Jesus, The, i. 282..There was once, of old days and in bygone ages and times, in the city of Baghdad, the Abode of Peace, a king mighty of estate, lord of understanding and beneficence and liberality and generosity, and he was strong of sultanate and endowed with might and majesty and magnificence. His name was Ins ben Cais ben Rebiya es Sheibani, (47) and when he took horse, there rode unto him [warriors] from the farthest parts of the two Iraks. (48) God the Most High decreed that he should take to wife a woman hight Afifeh, daughter of Ased es Sundusi, who was endowed with beauty and grace and brightness and perfection and justness of shape and symmetry; her face was like unto the new moon and she had eyes as they were gazelle's eyes and an aquiline nose like the crescent moon. She had learned horsemanship and the use of arms and had thoroughly studied the sciences of the Arabs; moreover, she had gotten by heart all the dragomanish (49) tongues and indeed she was a ravishment to mankind..Thief and the Woman, The, i. 278.Sharpers, The Money-Changer and the Ass, The, ii. 41.???? Whenas the burdens all were bounden on and shrill The camel-leader's call rang out across the air,.They tell that Haroun er Reshid was sitting one day to do away grievances, when there came up to him a woman and said to him, "O Commander of the Faithful, may God accomplish thine affair and cause thee rejoice in that which He hath given thee and increase thee in elevation! Indeed, thou hast done justice (85) and wrought equitably." (86) Quoth the Khalif to those who were present with him, "Know ye what this woman meaneth by her saying?" And they answered, "Of a surety, she meaneth not otherwise than well, O Commander of the Faithful." "Nay," rejoined Haroun; "she purposeth only in this an imprecation against me. As for her saying, 'God accomplish thine affair!' she hath taken it from the saying of the poet, 'When an affair is accomplished, its abatement (87) beginneth. Beware of cessation, whenas it is said, "It is accomplished."' As for her saying 'God cause thee rejoice in that which He hath given thee,' she took it from the saying of God the Most High, 'Till, whenas they rejoiced in that which they were given, we took them suddenly and lo, they were confounded!' (88) As for her saying, 'God increase thee in elevation!' she took it from the saying of the poet, 'No bird flieth and riseth up on high, but, like as he flieth, he falleth.' And as for her saying,

'Indeed, thou hast done justice and wrought equitably,' it is from the saying of the Most High, '[If ye deviate (89) or lag behind or turn aside, verily, God of that which ye do is aware;]' (90) and] 'As for the transgressors,' (91) they are fuel for hell[-fire]." (92).In my soul the fire of yearning and affliction rageth aye, iii. 65..Man and his Fair Wife, The Foul-favoured, ii. 61..Presently, up came a woman with a phial of urine, and when the [mock] physician saw the phial afar off, he said to her, 'This is the urine of a man, a stranger.' 'Yes,' answered she; and he continued, 'Is he not a Jew and is not his ailment indigestion?' 'Yes,' replied the woman, and the folk marvelled at this; wherefore the man was magnified in Galen's eyes, for that he heard speech such as was not of the usage of physicians, seeing that they know not urine but by shaking it and looking into it anear neither know they a man's water from a woman's water, nor a stranger's [from a countryman's], nor a Jew's from a Sherifs. (22) Then said the woman, 'What is the remedy?' Quoth the weaver, 'Pay down the fee.' So she paid him a dirhem and he gave her medicines contrary to that ailment and such as would aggravate the patient's malady..? ? ? ? What is the pleasance of the world, except it be to see My lady's face, to drink of wine and ditties still to hear?.Precipitation, Of the Ill Effects of, i. 98.After he had slain him, he fell into repentance and mourning and chagrin waxed upon him, and none, who questioned him, would he acquaint with the cause thereof, nor, of his love for his wife, did he tell her of this, and whenas she asked him of [the cause of] his grief, he answered her not. When the viziers knew of Abou Temam's death, they rejoiced with an exceeding joy and knew that the king's grief arose from regret for him. As for Ilan Shah, he used, after this, to betake himself by night to the sleeping-chamber of the two boys and spy upon them, so he might hear what they said concerning his wife. As he stood one night privily at the door of their chamber, he saw them spread out the gold before them and play with it and heard one of them say, 'Out on us! What doth this gold profit us? For that we cannot buy aught therewith neither spend it upon ourselves. Nay, but we have sinned against Abou Temam and done him to death unjustly.' And the other answered, 'Had we known that the king would presently kill him, we had not done what we did.'? ? ? ? But rigour still hath waxed on me and changed my case And love hath left me bound, afflicted, weeping-eyed..As they abode thus on the fourth day, behold, a company of folk giving their beasts the rein and crying aloud and saying, "Quick! Quick! Haste to our rescue, O King!" Therewithal the king's chamberlains and officers accosted them and said to them, "What is behind you and what hath befallen you?" Quoth they, "Bring us before the king." [So they carried them to Ins ben Cais;] and when they saw him, they said to him, "O king, except thou succour us, we are dead men; for that we are a folk of the Benou Sheiban, (67) who have taken up our abode in the parts of Bassora, and Hudheifeh the Arab (68) hath come down on us with his horses and his men and hath slain our horsemen and carried off our women and children; nor was one saved of the tribe but he who fled; wherefore we crave help [first] by God the Most High, then by thy life."THE KHALIF OMAR BEN ABDULAZIZ AND THE POETS. (41).29. The City of Irem cclxxvi.When the king heard his vizier's story, he was assured that he would not slay him and said, "I will have patience with him, so I may get of him the story of the rich man and his wasteful heir." And he bade him depart to his own house..77 The Draper and the Thief (234) dclxi.EL ABBAS AND THE KING'S DAUGHTER OF BAGHDAD. (46).Galen heard that which he avouched of his understanding and it was certified unto him and established in his mind that the man was a skilled physician of the physicians of the Persians and [he said in himself], 'Except he had confidence in his knowledge and were minded to confront me and contend with me, he had not sought the door of my house neither spoken that which he hath spoken.' And concern gat hold upon Galen and doubt. Then he looked out upon (21) the weaver and addressed himself to see what he should do, whilst the folk began to flock to him and set out to him their ailments, and he would answer them thereof [and prescribe for them], hitting the mark one while and missing it another, so that there appeared unto Galen of his fashion nothing whereby his mind might be assured that he had formed a just opinion of his skill..As for the king, he arose in haste and disguising himself, repaired to the house of Firouz and knocked at the door. Quoth Firouz's wife, "Who is at the door?" And he answered, saying, "I am the king, thy husband's master." So she opened the door and he entered and sat down, saying, "We are come to visit thee." Quoth she, "I seek refuge [with God] from this visitation, for indeed I deem not well thereof." And the king said, "O desire of hearts, I am thy husband's master and methinks thou knowest me not." "Nay," answered she, "I know thee, O my lord and master, and I know thy purpose and that which thou seekest and that thou art my husband's lord. I understand what thou wishest, and indeed the poet hath forestalled thee in his saying of the following verses, in reference to thy case:.Then they betook themselves to two boys affected to the [special] service of the king, who slept not but on their knee, (125) and they lay at his head, for that they were his pages of the chamber, and gave them each a thousand dinars of gold, saying, 'We desire of you that ye do somewhat for us and take this gold as a provision against your occasion.' Quoth the boys, 'What is it ye would have us do?' And the viziers answered, 'This Abou Temam hath marred our affairs for us, and if his case abide on this wise, he will estrange us all from the king's favour; and what we desire of you is that, when ye are alone with the king and he leaneth back, as he were asleep, one of you say to his fellow, "Verily, the king hath taken Abou Temam into his especial favour and hath advanced him to high rank with him, yet is he a transgressor against the king's honour and an accursed one." Then let the other of you ask, "And what is his transgression?" And the first make answer, "He outrageth the king's honour and saith, "The King of Turkestan was used, whenas one went to him to seek his daughter in marriage, to slay him; but me he spared, for that she took a liking to me, and by reason of this he sent her hither, because she loved me." Then let his fellow say, "Knowest thou this for truth?" And the other reply, "By Allah, this is well known unto all the folk, but, of their fear of the king, they dare not bespeak him thereof; and as often as the king is absent a-hunting or on a journey, Abou Temam comes to her and is private with her." And the boys answered, "We will say this.'? ? ? ? The best of all religions your love is, for in you Are love and life made easeful, untroubled and sincere..Then she carried him up [to the estrade] and seating him on the couch, brought him meat and wine

and gave him to drink; after which she put off all that was upon her of raiment and jewels and tying them up in a handkerchief, said to him, "O my lord, this is thy portion, all of it." Moreover she turned to the Jew and said to him, "Arise, thou also, and do even as I." So he arose in haste and went out, scarce crediting his deliverance. When the girl was assured of his escape, she put out her hand to her clothes [and jewels] and taking them, said to the prefect, "Is the requital of kindness other than kindness? Thou hast deigned [to visit me and eat of my victual]; so now arise and depart from us without ill-[doing]; or I will give one cry and all who are in the street will come forth." So the Amir went out from her, without having gotten a single dirhem; and on this wise she delivered the Jew by the excellence of her contrivance.!? ? ? ? e. The Fifth Voyage of Sindbad the Sailor.? ? ? ? t. The Sandalwood Merchant and the Sharpers dccccxcviii.? ? ? ? Were I cut off, beloved, from hope of thy return, Slumber, indeed, for ever my wakeful lids would flee..When they were grown familiar with him, the queen-mother fell to sending [privily] for the amirs, one by one, and swearing them to secrecy; and when she was assured of their trustworthiness, she discovered to them that the king had left but a daughter and that she had done this but that she might continue the kingship in his family and that the governance should not go forth from them; after which she told them that she was minded to marry her daughter with the new-comer, her father's brother's son, and that he should be the holder of the kingship. They approved of her proposal and when she had discovered the secret to the last of them [and assured herself of their support], she published the news abroad and sent for the cadis and assessors, who drew up the contract of marriage between Selim and the princess, and they lavished gifts upon the troops and overwhelmed them with bounties. Then was the bride carried in procession to the young man and the kingship was stablished unto him and the governance of the realm..46. The Loves of Budour and Jubeir ben Umeir dlxxxvii.NOUREDDIN ALI OF DAMASCUS AND THE DAMSEL SITT EL MILAH. (1).? ? ? ? And when I long to look upon thy face, My life is perished with desire straightway..30. Maan ben Zaidh and the Bedouin dxxxii.? ? ? ? Me, till I stricken was therewith, to love thou didst excite, And with estrangement now, alas! heap'st sorrows on my spright..? ? ? ? n. The Man and his Wilful Wife dccccix.? ? ? ? a. The Cat and the Mouse dccc.? ? ? ? Yea, and black slaves he proffered me and slave-girls big with child And steeds of price, with splendid arms and trappings rich bedight..Rich Man who gave his Fair Daughter in Marriage to the Poor Old Man, The, i. 247..? ? ? ? ? ? ? ? ab. Story of the King's Son and the Ogress xv.When it was eventide, the chamberlain let bring two horses and great store of water and victual and a saddle-camel and a man to show them the way. These he hid without the town, whilst he and the young man took with them a long rope, made fast to a staple, and repaired to the palace. When they came thither, they looked and beheld the damsel standing on the roof. So they threw her the rope and the staple; whereupon she [made the latter fast to the parapet and] wrapping her sleeves about her hands, slid down [the rope] and landed with them. They carried her without the town, where they mounted, she and her lord, and fared on, whilst the guide forewent them, directing them in the way, and they gave not over going night and day till they entered his father's house. The young man saluted his father, who rejoiced in him, and he related to him all that had befallen him, whereupon he rejoiced in his safety..? ? ? ? May the place of my session ne'er lack thee I Oh, why, My heart's love, hast thou saddened my mind and mine eye? (108).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." Now I had questioned her of her name and she answered, "My name is Rihaneh," and described to me her dwelling-place. When I saw her make the ablution, I said in myself, "This woman doth on this wise, and shall I not do the like of her?" Then said I to her, "Belike thou wilt seek us another pitcher of water?" So she went out to the housekeeper and said to her, "Take this para and fetch us water therewith, so we may wash the flags withal." Accordingly, the housekeeper brought two pitchers of water and I took one of them and giving her my clothes, entered the lavatory and washed..Then they brought trays and tables and amongst the rest a platter of red gold, inlaid with pearls and jewels; its margents were of gold and emerald, and thereon were graven the following verses:.So the youth returned to his house, and indeed the world was grown black in his eyes and he said, 'My father said sooth.' Then he opened the chamber door and piling up the bricks under his feet, put the rope about his neck and kicked away the bricks and swung himself off; whereupon the rope gave way with him [and he fell] to the ground and the ceiling clove in sunder and there poured down on him wealth galore, So he knew that his father meant to discipline (226) him by means of this and invoked God's mercy on him. Then he got him again that which he had sold of lands and houses and what not else and became once more in good case. Moreover, his friends returned to him and he entertained them some days..? ? ? ? Would we may live together and when we come to die, God grant the death-sleep bring me within her tomb to lie! ? ? ? ? Beauty on his cheek hath written, "Blest be Allah, He who created this enchanting wight!".Then they attired Dinarzad in a dress of blue brocade and she became as she were the full moon, whenas it shineth forth. So they displayed her in this, for the first dress, before King Shahzeman, who rejoiced in her and well-nigh took leave of his wits for longing and amorous desire; yea, he was distraught with love for her, whenas he saw her, for, indeed, she was as saith of her one of her describers in the following verses:.WP="BR1">.163. Abdallah the Fisherman and Abdallah the Merman dccccxl.Speedy Relief of God, Of the, i. 174..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 goodliness 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..Abou Sabir, Story of, i. 90..? ? ? ? ? a. Story of Prince Seif el Mulouk and the Princess Bediya el Jemal dcllviii. Then she gave out among the folk that the king's father's brother's son was come and bade the grandees and troops go forth to meet him. Moreover, she decorated the city in his honour and the drums of good tidings beat for him, whilst all the king's household [went out to meet him and] dismounting before him, [escorted him to the city and] lodged him with the queen-mother in her palace. Then she bade the chiefs of the state attend his assembly; so they presented themselves before him and saw of his breeding and accomplishments that which amazed them and made them forget the breeding of those who had foregone him of the kings..Singer and the Druggist, The, i. 229..Thou that the dupe of yearning art, how many a melting wight, iii. 86..Thy loss is the fairest of all my heart's woes, iii. 43..41. Ali Shar and Zumurrud cccvii. Now it was the night-season. So the soldiers carried him without the city, thinking to crucify him, when, behold, there came out upon them thieves and fell in on them with swords and [other] weapons. Thereupon the guards left him whom they purposed to put to death [and took to flight], whilst the man who was going to slaughter fled forth at a venture and plunging into the desert, knew not whither he went before he found himself in a thicket and there came out upon him a lion of frightful aspect, which snatched him up and set him under him. Then he went up to a tree and tearing it up by the roots, covered the man therewith and made off into the thicket, in quest of the lioness..? ? ? ? ? a. The First Voyage of Sindbad the Sailor dxxxviii. 16. The Fox and the Crow cl. Therewithal El Abbas smiled and her verses pleased him. Then he bade the fourth damsel come forward and sing. Now she was from the land of Morocco and her name was Belekhsa. So she came forward and taking the lute and the psaltery, tightened the strings thereof and smote thereon in many modes; then returned to the first mode and improvising, sang the following verses:. Then said he to them one day, 'There was with us bread and the locusts ate it; so we put in its place a stone, a cubit long and the like broad, and the locusts came and gnawed away the stone, because of the smell of the bread.' Quoth one of his friends (and it was he who had given him the lie concerning the dog and the bread and milk), 'Marvel not at this, for mice do more than that.' And he said, 'Go to your houses. In the days of my poverty, I was a liar [when I told you] of the dog's climbing upon the shelf and eating the bread and spoiling the milk; and to-day, for that I am rich again, I say sooth [when I tell you] that locusts devoured a stone a cubit long and a cubit broad.' They were confounded at his speech and departed from him; and the youth's good flourished and his case was amended. (227) Nor," added the vizier, "is this stranger or more extraordinary than the story of the king's son who fell in love with the picture." ? ? ? ? ? d. The Crow and the Serpent dcxi. O thou that questionest the lily of its scent, ii. 256..? STORY OF THE DETHRONED KING WHOSE KINGDOM AND GOOD WERE RESTORED TO HIM.

[Geschichte Der Revolution Und Des Untergangs Der Alten Eidgenossenschaft Bis Zum Beginn Der Helvetischen Republik](#)

[Traiti de la Fabrication de la Soude DApris Le Procidi i Lammoniaque](#)

[Engineering Work in Towns and Cities](#)

[The Writings of Lafcadio Hearn Vol 13 of 16](#)

[Verhandlungen Und Schriften Der Hamburgischen Gesellschaft Zur Befirderung Der Kinste Und Nitzlichen Gewerbe Vol 1 Geschichte Der Gesellschaft Einrichtung Und Zweck Derselben Und Verhandlungen Vom Jahr 1790](#)

[Froissart Chronicles](#)

[Femina a Work for Every Woman](#)

[American Medicine Vol 11 A Weekly Journal Founded Owned and Controlled by the Medical Profession of America January-March 1906](#)

[Deutsche Rundschau Vol 1 October November December 1874](#)

[Six Dramas of Calderin](#)

[The Newcomes Vol 2 Memoirs of a Most Respectable Family](#)

[Priterita Vol 1](#)

[Indo-Aryans Vol 1 of 2 Contributions Towards the Elucidation of Their Ancient and Medieval History](#)

[Naples in 1799](#)

[Historisches Taschenbuch 1832 Vol 3 Mit Beitrigen Von Lorentz Raumer Varnhagen Von Ense](#)

[Cyclopedia of Applied Electricity Vol 2 A Practical Guide for Electricians Mechanics Engineers Students Telegraph and Telephone Operators and All Others Interested in Electricity](#)

[The Chautauquan Vol 52 September-November 1908](#)

[An Inquiry Into the Character and Authorship of the Fourth Gospel](#)

[History of the Suppression of Infanticide in Western India Under the Government of Bombay Including Notices of the Provinces Tribes in Which the Practice Has Prevailed](#)

[The Monthly Review Vol 2 From May to August Inclusive 1826 With an Appendix](#)

[Diary of David Zeisberger Vol 1 A Moravian Missionary Among the Indians of Ohio Translated from the Original German Manuscript and Edited](#)

[Christian Theism The Testimony of Reason and Revelation to the Existence and Character of the Supreme Being](#)

[Lectures on Ecclesiastical History](#)

[Tales and Novels Vol 8 of 10 Patronage Concluded Comic Dramas Leonora And Letters](#)

[The Penny Protestant Operative Vol 4 Under the Direction of the Protestant Association](#)

[Lectures on Clinical Medicine Vol 5 Delivered at the Hotel-Dieu Paris](#)

[Histoire de la Gascogne Depuis Les Temps Les Plus Reculis Jusqui Nos Jours Vol 4](#)

[Algebræ Geometria Promoti Elementa Conscripta Ad Usum Faustini Pignatelli Principis Colubranensis Et Tolvensis Ducatus Hiredis Edita Vero in Gratiam Studiosi Juventutis](#)

[Florence Et Ses Vicissitudes 1215-1790 Vol 2 Avec Une Carte de Florence Et Neuf Portraits de Cilibres Florentins](#)

[Mmoires de LAcadémie Des Sciences 1905 Vol 5 Inscriptions Et Belles-Lettres de Toulouse](#)

[Minéralogie Appliquée Aux Arts Vol 2 Ou Histoire Des Minéraux Qui Sont Employés Dans L'Agriculture L'Economie Domestique La Médecine La Fabrication Des Sels Des Combustibles Et Des Métaux L'Architecture Et La Décoration La Peinture Et Le Dessin](#)

[Théâtre Des Grecs Vol 9 Le](#)

[Sermons Et Discours Inédits de M de Boulogne Evêque de Troyes Vol 1 PRicidies D'Une Notice Historique Sur Ce PRilat](#)

[Oeuvres Complètes de Cicéron Vol 8 Oraisons](#)

[Traité de Mécanique Rationnelle](#)

[Histoire Générale Et Raisonnée de la Diplomatie Française Ou de la Politique de la France Depuis La Fondation de la Monarchie Jusqui La Fin Du Règne de Louis XVI Vol 2 Avec Des Tables Chronologiques de Tous Les Traités Conclues Par La France](#)

[Mmoires Du Duc de Rovigo Pour Servir à L'Histoire de L'Empereur Napoléon Vol 2](#)

[Histoire Générale Ou de L'Éducation Vol 3](#)

[Collezione Di Commedie Moderne La Maggior Parte Inedita Vol 7 I Gli Amori Di Comingio II Adelaide Maritata III Adelaide E Comingio Romiti](#)

[IV Primo Amor Pii Lega Il Cuore](#)

[Actas del Congreso Constituyente del Estado Libre de México Vol 2 Revisadas Por El Mismo Congreso i Impresas de Su Orden](#)

[Abrégé D'Histoire Romaine Rédigé Conformément Aux Programmes Officiels de 1874 Pour La Classe de Quatrième](#)

[Collection Universelle Des Mmoires Particuliers Relatifs A L'histoire de France Vol 42](#)

[Bulletin de la Commission Des Antiquités Départementales \(Pas-de-Calais\) 1862 Vol 2](#)

[Handbuch Der Gesammten Augenheilkunde Oder Vollständige Abhandlung Der Augenkrankheiten Und Ihrer Medicinischen Und Chirurgischen Aertze Und Studirende Vol 1](#)

[Oeuvres Complètes de C-F Volney Comte Et Par de France Membre de L'Académie Française Honoraire de la Société Asiatique Siente à Calcutta Vol 5 Mises En Ordre Et PRicidies de la Vie de L'Auteur](#)

[Les Chevaliers au Deus Espées Altfrançoésischer Abenteuerroman](#)

[M Tullii Ciceronis Opera Vol 9 In Quo Epistolae Ad Q Fratrem c](#)

[Verhandlungen Der Vierzigsten Versammlung Deutscher Philologen Und Schulmänner in Goerlitz Vom 2 Bis 5 Oktober 1889](#)

[Obras Completas de Don Juan Ignacio Gonzalez del Castillo Vol 2](#)

[Ludwig Puritz Hannoverscher Tourist Ein Führer Für Wanderer Und Radfahrer Bei Ausflügen in Die Lüneburger Heide Das Leine-Und Weser-Bergland Und Einen Teil Des Hessischen Berglandes Mit Besonderer Berücksichtigung Der Bäder Und Sommerfrischen](#)

[Sancho Comédie Lyrique En 4 Actes Et 8 Tableaux Lyrisches Lustspiel in 4 Akten Und 8 Bildern](#)

[Zeitschrift F#971r Das OÖsterreichische Blindenwesen Februar 1917 4 Jahrgang](#)

[Mission Secrète de Mirabeau à Berlin 1786-1787 La D'Après Les Documents Originaux Des Archives Des Affaires Étrangères Avec Introduction Et Notes](#)

[Theodore de Banville 1823-1891](#)

[Herausgegeben Auf Veranlassung Der Königlich Preussischen Akademie Der Wissenschaften Vol 2](#)

[Razon y Fe Vol 9 Revista Mensual Redactada Por Padres de la Compania de Jesus Año Tercero Mayo-Agosto 1904](#)

[Examen de la Doctrine de M de la Mennais Considérée Sous Le Triple Rapport de la Philosophie de la Théologie Et de la Politique](#)

[Mémoires Et Correspondance Politique Et Militaire Du Roi Joseph Vol 7](#)

[Jahresberichte Ueber Die Fortschritte Der Anatomie Und Physiologie Vol 10 Literatur 1881 Erste Abtheilung Anatomie Und](#)

[Entwicklungsgeschichte](#)

[Etudes Sur Rabelais](#)

[Histoire de France Depuis La Fin Du Regne de Louis XVI Jusqua LAnnee 1825 Vol 6 Precedee DUn Discours Preliminaire Et DUne](#)

[Introduction Historique Sur La Monarchie Francaise Et Les Causes Qui Ont Amene La Revolution](#)

[Nouvelle Geographie Universelle Vol 3 Descriptive Historique Industrielle Et Commerciale Des Quatre Parties Du Monde](#)

[Cours de Chirurgie Dicte Aux Ecoles de Medecine de Paris Vol 1 Contenant Les Principes Et Le Traite Des Tumeurs](#)

[Revue Des Etudes Napoleonniennes Vol 1 Janvier-Juin 1912](#)

[Oeuvres Completes de Victor Hugo Vol 2 Poesie Odes Et Ballades II Les Orientales](#)

[Stunden Der Andacht Zur Befoerderung Wahren Christenthums Und Hauslicher Gottesverehrung Vol 6](#)

[Briefwechsel Landgraf Philipps Des Grossmuthigen Von Hessen Mit Bucer Vol 2](#)

[Recherches Anatomiques Pathologiques Et Therapeutiques Sur La Maladie Connue Sous Les Noms de Fievre Typhoide Putride Adynamique](#)

[Ataxique Bileuse Muqueuse Gastro-Enterite Enterite Folliculeuse Dothinerite Etc Vol 2 Comparee Avec Les](#)

[Les Martyrs Vol 10 Recueil de Pieces Authentiques Sur Les Martyrs Depuis Les Origines Du Christianisme Jusquau Xxe Siecle Le Xviii Siecle](#)

[Samtliche Schriften Und Dichtungen Vol 5](#)

[Poesia Lirica En El Teatro Antiguo Vol 5 La Coleccion de Trozos Escogidos Trozos Filosoficos y Morales](#)

[Histoire Generale Des Voies Ou Nouvelle Collection de Toutes Les Relations de Voyages Par Mer Et Par Terre Vol 49 Qui Ont Ete Publiees](#)

[Jusqua Present Dans Les Differentes Langues de Toutes Les Nations Connues](#)

[La Revue Franco-Americaine Vol 3 Deuxieme Annee Mai 1909](#)

[Zeitschrift Des Vereins Fur Volkskunde 1902 Vol 12](#)

[Philosophisches Jahrbuch Vol 4 of 3 Auf Veranlassung Und Mit Unterstutzung Der Goerres-Gesellschaft](#)

[Revue de la Renaissance 1908 Vol 9 Organe International Des Amis Du Xvie Siecle Et de la Pleiade Paraissant Tous Les Deux Mois Huitieme](#)

[Annee](#)

[Zeitschrift Des Vereins Fur Volkskunde 1915 Vol 25](#)

[Zeitschrift Fur Franzoesische Sprache Und Litteratur 1889 Vol 11](#)

[Archiv Fur Das Studium Der Neueren Sprachen Und Literaturen 1909 Vol 122 LXIII Jahrgang Der Neuen Serie XXII Band](#)

[The Dons of the Old Pueblo](#)

[Comment Se Soignaient Nos Peres Remedes dAutrefois](#)

[Publication Industrielle Des Machines Outils Et Appareils Les Plus Perfectionnes Et Les Plus Recents Employes Dans Les Differentes Branches de](#)

[LIndustrie Francaise Et Etrangere Vol 15](#)

[Library of Southern Literature](#)

[Histoire Des Troubles Survenus En Bearn Dans Le 16e Et Moitie Du 17e Siecles Vol 2](#)

[The New World Embracing American History Vol 1 of 2 1 the Northmen in America 2 the Spaniards in America Mexico Peru Chili Florida the](#)

[West Indies c with Spanish American Revolutions 3 the Portuguese in America Brazil 4 the Dutch in a](#)

[Transactions 1904](#)

[Debates of the House of Commons from the Year 1667 to the Year 1694 Vol 9 of 10](#)

[Isaiah Translated and Explained Vol 2 An Abridgement of the Authors Critical Commentary on Isaiah](#)

[The Beginnings of Buddhist Art And Other Essays in Indian and Central-Asian Archeology](#)

[The History and Description of Fossil Fuel the Collieries and Coal Trade of Great Britain](#)

[Memoirs of John S Stokes A Minister of the Gospel in the Society of Friends](#)

[Warren Hastings A Biography](#)

[The District School Reader or Exercises in Reading and Speaking Designed for the Highest Class in Public and Private Schools](#)

[Relations and Observations Historical and Politick Upon the Parliament Begun Anno Dom 1640 Divided Into II Books 1 the Mystery of the Two](#)

[Juntoes Presbyterian and Independent 2 the History of Independency c](#)

[The North British Review Vol 10 November 1848 February 1849](#)

[In Senate January 19 1886](#)

[The Sacred Books of the East Vol 46 Translated by Various Oriental Scholars](#)

[White Family Quarterly Vol 1 Illustrated Genealogical Magazine Devoted to the Ancestry History and Genealogy of the Descendents of John](#)

[White of Wenham and Lancaster Massachusetts](#)

[Ins and Outs of Baseball](#)

[The Works of the Right Honourable Joseph Addison Vol 1 of 6 With the Exception of His Number of the Spectator](#)