

## DE LACADIMIE DE LYON VOL 3 LE VIEILLARD ET LE JEUNE HOMME CAMILLE JORDAN

Thus," continued Shehrzad, "none is safe from the calamities of fortune and the vicissitudes of time, and [in proof of this], I will relate unto thee yet another story still rarer and more extraordinary than this. Know, O King, that one said to me, 'A friend of mine, a merchant, told me the following story. Quoth he, 'Meanwhile, the eunuch betook himself, he and the horsemen, to her father and said to him, "O my lord, the king is beholden to thee for many years' service and thou hast not failed him a day of the days; and now, behold, he hath taken thy daughter against thy wish and without thy permission." And he related to him what had passed and how the king had taken her by force. When Isfehend heard the eunuch's story, he was exceeding wroth and assembling many troops, said to them, "Whenas the king was occupied with his women [and concerned not himself with the affairs of his kingdom], we took no reck of him; but now he putteth out his hand to our harem; wherefore methinketh we should do well to look us out a place, wherein we may have sanctuary." Woman, The Thief and the, i. 278..70. Khusrau and Shirin and the Fisherman dclvi. The first to take the cup was Iblis the Accursed, who said, 'O Tuhtet es Sudour, sing over my cup.' So she took the lute and touching it, sang the following verses:..As for that which hath befallen thee, verily, it hath befallen [many] kings before thee and their women have played them false, for all they were greater of puissance than thou, yea, and mightier of kingship and more abounding in troops. If I would, I could relate unto thee, O king, concerning the wiles of women, that whereof I could not make an end all my life long; and indeed, aforetime, in all these my nights that I have passed before thee, I have told thee [many stories and anecdotes] of the artifices of women and of their craft and perfidy; but indeed the things abound on me; (173) wherefore, if it like thee, O king, I will relate unto thee [somewhat] of that which befell kings of old time of the perfidy of their women and of the calamities which overtook them by reason of these latter." "How so?" asked the king. "Tell on." "Harkening and obedience," answered Shehrzad. "It hath been told me, O king, that a man once related to a company and spoke as follows:..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..Now, as destiny would have it, a certain jeweller of the town had been robbed of ten pearls, like unto those which were with the merchant; so, when he saw the two pearls in the broker's hand, he said to him, 'To whom do these pearls belong?' and the broker answered, 'To yonder man.' [The jeweller looked at the merchant and] seeing him in sorry case and clad in tattered clothes, misdoubted of him and said to him (purposing to surprise him into confession), 'Where are the other eight pearls?' The merchant thought he asked him of those which were in the gown and answered, 'The thieves stole them from me.' When the jeweller heard his reply, he doubted not but that it was he who had taken his good; so he laid hold of him and haling him before the chief of the police, said to him, 'This is the man who stole my pearls: I have found two of them upon him and he confesseth to the other eight.'? ? ? ? e. The Fifth Officer's Story dccccxxxiv.? ? ? ? ? Whenas the soul desireth one other than its peer, It winneth not of fortune the wish it holdeth dear..60. Uns el Wujoud and the Vizier's Daughter Rose-in-bud cclclxxi.Noureddin fell to kissing his hand and calling down blessings on him and said to him, "Know that I am a stranger in this your city and the completion of kindness is better than the beginning thereof; wherefore I beseech thee of thy favour that thou complete to me thy good offices and kindness and bring me to the gate of the city. So will thy beneficence be accomplished unto me and may God the Most High requite thee for me with good!" ["Fear not,"] answered Ahmed; "no harm shall betide thee. Go; I will bear thee company till thou come to thy place of assurance." And he left him not till he brought him to the gate of the city and said to him, "O youth, go in the safeguard of God and return not to the city; for, if they fall in with thee [again], they will make an end of thee." Noureddin kissed his hand and going forth the city, gave not over walking till he came to a mosque that stood in one of the suburbs of Baghdad and entered therein with the night..?OF TRUST IN GOD..Then he braced up his courage and gathering his skirts about him, threw himself into the water, and it bore him along with an exceeding might and carrying him under the earth, stayed not till it brought him out into a deep valley, wherethrough ran a great river, that welled up from under the earth. When he found himself on the surface of the earth, he abode perplexed and dazed all that day; after which he came to himself and rising, fared on along the valley, till he came to an inhabited land and a great village in the dominions of the king his father. So he entered the village and foregathered with its inhabitants, who questioned him of his case; whereupon he related to them his history and they marvelled at him, how God had delivered him from all this. Then he took up his abode with them and they loved him exceedingly..? ? ? ? ? My virtues 'mongst men are extolled and my glory and station rank high..One day, I changed my clothes and putting money in my sleeve, sallied forth to explore the holes and corners of this city, and as I was going about, I saw a handsome house. Its goodness pleased me; so I stood looking on it, and behold, a lovely woman [at the lattice]. When she saw me, she made haste and descended, whilst I abode confounded. Then I betook myself to a tailor there and questioned him of the house and to whom it belonged. Quoth he, "It belongeth to such an one the notary, may God curse him!" "Is he her father?" asked I; [and he replied, "Yes."] So I repaired in haste to a man, with whom I had been used to deposit my goods for sale, and told him that I desired to gain access to such an one the notary. Accordingly he assembled his friends and we betook ourselves to the notary's house. When we came in to him, we saluted him and sat with him, and I said to him, "I come to thee as a suitor, desiring the hand of thy daughter in marriage." Quoth he, "I have no daughter befitting this man." And I rejoined, "God aid thee! My desire is for thee and not for her." (213) But he still refused and his friends said to him, "This is an

honourable man and thine equal in estate, and it is not lawful to thee that thou hinder the girl of her fortune." Quoth he to them, "Verily, my daughter whom ye seek is passing foul-favoured and in her are all blameworthy qualities." And I said, "I accept her, though she be as thou sayest." Then said the folk, "Extolled be the perfection of God! A truce to talk! [The thing is settled;] so say the word, how much wilt thou have [to her dowry]?" Quoth he, "I must have four thousand dinars." And I said, "Hearkening and obedience." Then El Abbas went in to Mariyeh in a happy and praiseworthy hour (123) and found her an unpierced pearl and a goodly filly that had never been mounted; wherefore he rejoiced and was glad and made merry, and care and sorrow ceased from him and his life was pleasant and trouble departed and he abode with her in the gladsomest of case and in the most easeful of life, till seven days were past, when King El Aziz determined to set out and return to his kingdom and bade his son seek leave of his father-in-law to depart with his wife to his own country. [So El Abbas bespoke King Ins of this] and he granted him the leave he sought; whereupon he chose out a red camel, taller (124) than the [other] camels, and mounting Mariyeh in a litter thereon, loaded it with apparel and ornaments..Then she went away, and when the girl's master came, she sought his leave to go with the old woman and he granted her leave. So the beldam took her and carried her to the king's door. The damsel entered with her, unknowing whither she went, and beheld a goodly house and chambers adorned [with gold and colours] that were no idol's chambers. Then came the king and seeing her beauty and grace, went up to her, to kiss her; whereupon she fell down in a fit and strove with her hands and feet. When he saw this, he was solicitous for her and held aloof from her and left her; but the thing was grievous to her and she refused meat and drink, and as often as the king drew near her, she fled from him in affright, wherefore he swore by Allah that he would not approach her, save with her consent, and fell to guerdoning her with trinkets and raiment, but she only redoubled in aversion to him..93. The Ignorant Man who set up for a Schoolmaster ccccciii. With this the king bade the vizier go away to his lodging, and when he arose in the morning, he abode his day in his house..One day as she sang before the Commander of the Faithful, he was moved to exceeding delight, so that he took her and offered to kiss her hand; but she drew it away from him and smote upon her lute and broke it and wept Er Reshid wiped away her tears and said, 'O desire of the heart, what is it maketh thee weep? May God not cause an eye of thine to weep!' 'O my lord,' answered she, 'what am I that thou shouldst kiss my hand? Wilt thou have God punish me for this and that my term should come to an end and my felicity pass away? For this is what none ever attained unto.' Quoth he, 'Well said, O Tuhfeh. Know that thy rank in my esteem is mighty and for that which wondered me of what I saw of thee, I offered to do this, but I will not return unto the like thereof; so be of good heart and cheerful eye, for I have no desire for other than thyself and will not die but in the love of thee, and thou to me art queen and mistress, to the exclusion of all humankind.' Therewith she fell to kissing his feet; and this her fashion pleased him, so that his love for her redoubled and he became unable to brook an hour's severance from her..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:..? ? ? ? ? b. The Story of Janshah cccxcix. When Bekhtzeman heard this, he awoke from his heedlessness and said, 'Extolled be the perfection of God the Great! O king, this is my case and my story, nothing added and nought diminished, for I am King Bekhtzeman and all this happened to me; wherefore I will seek the gate of God[']s mercy] and repent unto Him.' So he went forth to one of the mountains and there worshipped God awhile, till one night, as he slept, one appeared to him in a dream and said to him, 'O Bekhtzeman, God accepteth thy repentance and openeth on thee [the gate of succour] and will further thee against thine enemy.' When he was certified of this in the dream, he arose and turned back, intending for his own city; and when he drew near thereunto, he saw a company of the king's retainers, who said to him, 'Whence art thou? We see that thou art a stranger and fear for thee from this king, for that every stranger who enters this city, he destroys him, of his fear of King Bekhtzeman.' Quoth Bekhtzeman, 'None shall hurt him nor advantage him save God the Most High.' And they answered, saying, 'Indeed, he hath a vast army and his heart is fortified in the multitude of his troops'.? ? ? ? ? Let destiny with loosened rein its course appointed fare And lie thou down to sleep by night, with heart devoid of care;? ? ? ? ? They have forbid their image to visit me in sleep; So even my nightly phantom forsaketh me, heigho!.55. The Poor Man and his Generous Friend dcxlvi. ? ? ? ? ? Wherefore fair patience look thou use, for sure 'tis praiseworthy; Yea, and its issues evermore are blessed and benign;.Quoth the merchant, 'Indeed, it is as the old man avoucheth and he is an excellent judge.' And the king said, 'Increase his allowance.' But the old man stood still and did not go away. So the king said to him, 'Why dost thou not go about thy business?' And he answered, 'My business is with the king.' 'Name what thou wouldst have,' said the king, and the other replied, 'I would have thee question me of the quintessences of men, even as thou hast questioned me of the quintessences of horses.' Quoth the king, 'We have no occasion to question thee of [this].' But the old man replied, 'I have occasion to acquaint thee.' 'Say what thou pleasest,' rejoined the king, and the old man said, 'Verily, the king is the son of a baker.' Quoth the king 'How knowest thou that?' And the other replied, 'Know, O king, that I have examined into degrees and dignities (210) and have learnt this.'.So he repaired to the draper and buying of him a turban-cloth of lawn, returned with it to the old woman, who took it and burned it in two places. Then she donned devotees' apparel and taking the turban-cloth with her, went to the draper's house and knocked at the door. When the draper's wife saw her, she opened to her and received her kindly and made much of her and welcomed her. So the old woman went in to her and conversed with her awhile. Then said she to her, "[I desire to make] the ablution [preparatory] to prayer." So the wife brought her water and she made the ablution and standing up to pray, prayed and did her occasion. When she had made an end of her prayers, she left the turban-cloth in the place of prayer and went away..So King Suleiman Shah made answer unto Caesar with 'Hearkening and obedience.' Then he arose and despatched her to him, and Cassar went in to her and found her overpassing the description wherewithal they had described her to him; wherefore he loved her with an exceeding love and preferred her over all his women and his

love for Suleiman Shah was magnified; but Shah Khatoun's heart still clave to her son and she could say nought. As for Suleiman Shah's rebellious son, Belehwan, when he saw that Shah Khatoun had married the king of the Greeks, this was grievous to him and he despaired of her. Meanwhile, his father Suleiman Shah kept strait watch over the child and cherished him and named him Melik Shah, after the name of his father. When he reached the age of ten, he made the folk swear fealty to him and appointed him his heir apparent, and after some days, [the hour of] the old king's admission [to the mercy of God] drew near and he died..Meimoun was silent and Iblis turned to Tuhfeh and said to her, 'Sing to the kings of the Jinn this day and to-night until the morrow, when the boy will be circumcised and each shall return to his own place.' So she took the lute and Kemeriyeh said to her, (now she had in her hand a cedrat), 'O my sister, sing to me on this cedrat.' 'Hearkening and obedience,' replied Tuhfeh, and improvising, sang the following verses:..She abode with Ins ben Cais twelve years, during which time he was blessed with no children by her; wherefore his breast was straitened, by reason of the failure of lineage, and he besought his Lord to vouchsafe him a child. Accordingly the queen conceived, by permission of God the Most High; and when the days of her pregnancy were accomplished, she gave birth to a maid-child, than whom never saw eyes a goodlier, for that her face was as it were a pure pearl or a shining lamp or a golden (50) candle or a full moon breaking forth of a cloud, extolled be the perfection of Him who created her from vile water (51) and made her a delight to the beholders! When her father saw her on this wise of loveliness, his reason fled for joy, and when she grew up, he taught her the art of writing and polite letters (52) and philosophy and all manner of tongues. So she excelled the folk of her time and overpassed her peers; (53) and the sons of the kings heard of her and all of them desired to look upon her..So I arose and gathering wood and planks from the wrecks, wrought of them the semblance of a boat [to wit, a raft,] and bound it fast with ropes, saying, 'I will embark thereon and fare with this water into the inward of the mountain. If it bring me to the mainland or to a place where I may find relief and safety, [well and good]; else I shall [but] perish, even as my companions have perished.' Then I collected of the riches and gold and precious stuffs, cast up there, whose owners had perished, a great matter, and of jacinths and crude ambergris and emeralds somewhat past count, and laid all this on the raft [together with what was left me of victual]. Then I launched it on the river and seating myself upon it, put my trust in God the Most High and committed myself to the stream..The king read the letter and said to Abou Temam, "We will do what behoveth in the matter; but, O Abou Temam, needs must thou see my daughter and she thee, and needs must thou hear her speech and she thine.' So saying, he sent him to the lodging of the princess, who had had notice of this; so that they had adorned her sitting-chamber with the costliest that might be of utensils of gold and silver and the like, and she seated herself on a throne of gold, clad in the most sumptuous of royal robes and ornaments. When Abou Temam entered, he bethought himself and said, 'The wise say, he who restraineth his sight shall suffer no evil and he who guardeth his tongue shall hear nought of foul, and he who keepeth watch over his hand, it shall be prolonged and not curtailed.' (121) So he entered and seating himself on the ground, [cast down his eyes and] covered his hands and feet with his dress. (122) Quoth the king's daughter to him, 'Lift thy head, O Abou Temam, and look on me and speak with me.' But he spoke not neither raised his head, and she continued, 'They sent thee but that thou mightest look on me and speak with me, and behold, thou speakest not at all. Take of these pearls that be around thee and of these jewels and gold and silver. But he put not forth his hand unto aught, and when she saw that he paid no heed to anything, she was angry and said, 'They have sent me a messenger, blind, dumb and deaf.'130. Abulhusn ed Durraj and Abou Jaafer the Leper cccclxxxi.His love he'd have hid, but his tears denounced him to the spy, iii. 42.?? ? ? ? ? But now hath Allah from my heart blotted the love of thee, After for constancy I'd grown a name of wonderment..? ? ? ? ? Under me's a slender camel, a devourer of the waste; Those who pass a cloudlet deem it, as it flitteth o'er the way..? ? ? ? ? ? ? ? ? ? ec. Story of the Barber's Third Brother cli.?? ? ? ? ? x. The Sandal-wood Merchant and the Sharpers dciii.Next morning, he again took up the bier and went round with it as before, in quest of alms. Presently, the master of police, who was of those who had given alms on account of the supposed dead man on the previous day, met him; so he was angered and fell on the porters and beat them and took the [supposed] dead body, saying, 'I will bury him and earn the reward [of God].' (35) So his men took him up and carrying him to the prefecture, fetched grave-diggers, who dug him a grave. Then they bought him a shroud and perfumes (36) and fetched an old man of the quarter, to wash him. So he recited over him [the appointed prayers and portions of the Koran] and laying him on the bench, washed him and shrouded him. After he had shrouded him, he voided; (37) so he renewed the washing and went away to make his ablutions, (38) whilst all the folk departed, likewise, to make the [obligatory] ablution, previously to the funeral..The Eleventh Night of the Month..? ? ? ? ? ? ? ? ? ? nb. Story of the Old Sharper dccccxl.?Story of the Prisoner and How God Gave Him Relief..When he heard this, he came up to me and looking in my face, cried out and said, 'By Allah, this is my brother, the son of my mother and father! Allah! Allah!' Then he loosed me from my bonds and kissed my head, and behold it was my friend who used to borrow money of me. When I kissed his head, he kissed mine and said, 'O my brother, be not affrighted.' Then he called for my clothes [and money and restored to me all that had been taken from me] nor was aught missing to me. Moreover, he brought me a bowl full of [sherbet of] sugar, with lemons therein, and gave me to drink thereof; and the company came and seated me at a table. So I ate with them and he said to me, 'O my lord and my brother, now have bread and salt passed between us and thou hast discovered our secret and [become acquainted with] our case; but secrets [are safe] with the noble.' Quoth I, 'As I am a lawfully-begotten child, I will not name aught [of this] neither denounce [you!\*]' And they assured themselves of me by an oath. Then they brought me out and I went my way, scarce crediting but that I was of the dead..? ? ? ? ? s. The Stolen Necklace dxcvi.Tuhfet el Culoub and Er Reshid, ii. 203..When she had made an end of her verses, the Lady Zubeideh bade each damsel sing a song, till the turn came round to Sitt el Milah, whereupon she took the lute and tuning it, sang thereto

four-and-twenty songs in four-and-twenty modes; then she returned to the first mode and sang the following verses: 82. The Ignorant Man who set up for a Schoolmaster delxvii. ? ? ? ? Indeed her glance, her sides are soft; but none the less, alas! Her heart is harder than the rock; there is no mercy there. 'Harkening and obedience,' answered El Ased and flew till he came to the Crescent Mountain, when he sought audience of Meimoun, who bade admit him. So he entered and kissing the earth before him, gave him Queen Kemeriyeh's message, which when he heard he said to the Afrit, 'Return whence thou comest and say to thy mistress, "Be silent and thou wilt do wisely." Else will I come and seize upon her and make her serve Tuhfeh; and if the kings of the Jinn assemble together against me and I be overcome of them, I will not leave her to scent the wind of this world and she shall be neither mine nor theirs, for that she is presently my soul (243) from between my ribs; and how shall any part with his soul?' When the Afrit heard Meimoun's words, he said to him, 'By Allah, O Meimoun, thou hast lost thy wits, that thou speakest these words of my mistress, and thou one of her servants!' Whereupon Meimoun cried out and said to him, 'Out on thee, O dog of the Jinn! Wilt thou bespeak the like of me with these words?' Then, he bade those who were about him smite El Ased, but he took flight and soaring into the air, betook himself to his mistress and told her that which had passed; and she said, 'Thou hast done well, O cavalier.' Thereupon they all dismounted and putting off that which was upon them of harness of war, came before El Abbas and tendered him allegiance and sued for his protection. So he held his hand from them and bade them gather together the spoils. Then he took the riches and the slaves and the camels, and they all became his liege-men and his retainers, to the number (according to that which is said) of fifty thousand horse. Moreover, the folk heard of him and flocked to him from all sides; whereupon he divided [the spoil amongst them] and gave gifts and abode thus three days, and there came presents to him. Then he bade set out for Akil's abiding-place; so they fared on six days and on the seventh day they came in sight of the camp. El Abbas bade his man Aamir forego him and give Akil the glad news of his cousin's coming. So he rode on to the camp and going in to Akil, gave him the glad news of Zuheir's slaughter and the conquest of his tribe. Vizier, The King of Hind and his, ii. 105.. So he went walking in the thoroughfares of the city and viewing its ordinance and its markets and thoroughfares and gazing on its folk. Presently, Abou Nuwas met him. (Now he was of those of whom it is said, "They love the fair," (8) and indeed there is said what is said concerning him. (9) When he saw Nouredin Ali, he stared at him in amazement and exclaimed, "Say, I take refuge with the Lord of the Daybreak!" (10) Then he accosted the young Damascene and saluting him, said to him, "Why do I see my lord alone and forlorn? Meseemeth thou art a stranger and knowest not this country; so, with my lord's permission, I will put myself at his service and acquaint him with the streets, for that I know this city." Quoth Nouredin, "This will be of thy favour, O uncle." Whereat Abou Nuwas rejoiced and fared on with him, showing him the markets and thoroughfares, till they came to the house of a slave-dealer, where he stopped and said to the youth, "From what city art thou?" "From Damascus," answered Nouredin; and Abou Nuwas said, "By Allah, thou art from a blessed city, even as saith of it the poet in 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." THE ELEVENTH OFFICER'S STORY.. Credulous Husband, The, i. 270.. STORY OF THE RICH MAN AND HIS WASTEFUL SON.. Were not the darkness still in gender masculine, iii. 193.. ? ? ? ? r. The Pious Woman accused of Lewdness dccccvii. ? ? ? ? Yet, if with him forgotten be the troth-plight of our loves, I have a king who of his grace will not forget me e'er.. To his beloved one the lover's heart's inclined, iii. 22.. ? ? ? ? 'Twas not of wine that I had drunk; her mouth's sweet honeyed dews It was intoxicated me with bliss and ravishment.. Presently, her husband entered and saw the girdle and knew it. Now he was ware of the king's love for women; so he said to his wife, 'What is this that I see with thee?' Quoth she, 'I will tell thee the truth,' and recounted to him the story; but he believed her not and doubt entered into his heart. As for the king, he passed that night in chagrin and concern, and when it morrowed, he summoned the chamberlain and investing him with the governance of one of his provinces, bade him betake himself thither, purposing, after he should have departed and come to his destination, to foregather with his wife. The chamberlain perceived [his intent] and knew his design; so he answered, saying, 'Harkening and obedience. I will go and set my affairs in order and give such charges as may be necessary for the welfare of my estate; then will I go about the king's occasion.' And the king said, 'Do this and hasten.' So I arose and putting in my sleeve a handkerchief, wherein was a good sum of money, followed the woman, who went on before me and gave not over walking till she brought me to a by-street and to a door, which she bade me open. I refused and she opened it and brought me into the vestibule. As soon as I had entered, she locked the door of entrance from within and said to me, 'Sit [here] till I go in to the slave-girls and cause them enter a place where they shall not see me.' 'It is well,' answered I and sat down; whereupon she entered and was absent from me a moment, after which she returned to me, without a veil, and said, 'Arise, [enter,] in the name of God.' (127) So I arose and went in after her and we gave not over going till we entered a saloon. When I examined the place, I found it neither handsome nor agreeable, but unseemly and desolate, without symmetry or cleanliness; nay, it was loathly to look upon and there was a foul smell in it.. Reshid (Er), Ibn es Semmak and, i. 195.. ? ? ? ? "The glory's not in those whom raiment rich makes fair, But those who still adorn the raiment that they wear." Quoth the Khalif, "God grant thee that thou seekest! Let us drink one last cup and rise before the dawn draw near, and to-morrow night I will be with thee again." "Far be it!" said Aboulhusn. Then the Khalif filled a cup and putting therein a piece of Cretan henbane, gave it to his host and said to him, "My life on thee, O my brother, drink this cup from my hand!" "Ay, by thy life," answered Aboulhusn, "I will drink it from thy hand." So he took it and drank it off; but hardly had he done so, when his head forewent his feet and he fell to the ground like a slain man; whereupon the Khalif went out and said to his servant Mesrou, "Go in to yonder young man, the master of the house, and take him up and bring him to me at the palace; and

when thou goest out, shut the door." . . . . . ab. Story of the King's Son and the Ogress v. Next morning, the old woman said to him, 'When the lady cometh to thee, do thou arise and kiss her hand and say to her, "I am a strange man and indeed cold and hunger slay me;" so haply she may give thee somewhat that thou mayst expend upon thy case.' And he answered, 'Hearkening and obedience.' Then she took him by the hand and carrying him without her house, seated him at the door. As he sat, behold, the lady came up to him, whereupon the old woman rose to her and Selim kissed her hand and offered up prayers for her. Then he looked on her and when he saw her, he knew her for his wife; so he cried out and wept and groaned and lamented; whereupon she came up to him and cast herself upon him; for indeed she knew him with all knowledge, even as he knew her. So she laid hold of him and embraced him and called to her serving-men and attendants and those who were about her; and they took him up and carried him forth of that place. Then he commanded one of the slave-girls to take the lute and strike it at Aboulhusn's head, whilst the rest smote upon their instruments. [So they played and sang,] till Aboulhusn awoke at the last of the night and heard the noise of lutes and tabrets and the sound of the pipes and the singing of the slave-girls, whereupon he opened his eyes and finding himself in the palace, with the slave-girls and eunuchs about him, exclaimed, 'There is no power and no virtue but in God the Most High, the Supreme! Verily, I am fearful of the hospital and of that which I suffered therein aforetime, and I doubt not but the Devil is come to me again, as before. O my God, put thou Satan to shame!' Then he shut his eyes and laid his head in his sleeve and fell to laughing softly and raising his head [bytimes], but [still] found the apartment lighted and the girls singing. SINDBAD THE SAILOR AND HINDBAD THE PORTER. 4. The Three Apples lxviii. . . . . Thy haters say and those who malice to thee bear A true word, profiting its hearers everywhere; . . . . . And whenas the dogs at a fountain have lapped, The lions to drink of the water forbear." Then said Shehrzad, "They avouch, O king, (but God [alone] knowest the secret things,) that My heart will never credit that I am far from thee, ii. 275. Old Woman, the Merchant and the King, The, i. 265. . . . . If, in his own land, midst his folk, abjection and despite Afflict a man, then exile sure were better for the wight. 154. King Mohammed ben Sebaik and the Merchant Hassan dclxvi. 81. The Foolish Schoolmaster dclxvi. So he left him for dead and entering his brother's chamber, saw him asleep, with the damsel by his side, and thought to slay her, but said in himself, 'I will leave the damsel for myself.' Then he went up to his brother and cutting his throat, severed his head from his body, after which he left him and went away. Therewithal the world was straitened upon him and his life was a light matter to him and he sought his father Suleiman Shah's lodging, that he might slay him, but could not win to him. So he went forth from the palace and hid himself in the city till the morrow, when he repaired to one of his father's strengths and fortified himself therein. One day, Ishac let bring all who were with him of slave-girls from the house of instruction and carried them up to Er Reshid's palace, leaving none in his house save Tuhfeh and a cookmaid; for that he bethought him not of Tuhfeh, nor did she occur to his mind, and none of the damsels remembered him of her. When she saw that the house was empty of the slave-girls, she took the lute (now she was unique in her time in smiting upon the lute, nor had she her like in the world, no, not Ishac himself, nor any other) and sang thereto the following verses: . . . . . The dwellings, indeed, one and all, I adorned, Bewildered and dazed with delight at your view; 54. The Poor Man and his Generous Friend cccli. . . . . b, The Merchant's Wife and the Parrot dcccclxxx. When God caused the morning morrow, the two armies drew out in battle array and the troops stood looking at one another. Then came forth El Harith ibn Saad between the two lines and played with his lance and cried out and recited the following verses: Then she turned to the old man who had delivered her from the pit and prayed for him and gave him presents galore and among them a myriad of money; (9) and they all departed from her, except her husband. When she was alone with him, she made him draw near unto her and rejoiced in his coming and gave him the choice of abiding with her. Moreover, she assembled the people of the city and set out to them his virtue and worth and counselled them to invest him with the charge of their governance and besought them to make him king over them. They fell in with her of this and he became king and took up his abode amongst them, whilst she gave herself up to her religious exercises and abode with her husband on such wise as she was with him aforetime. (10) Nor," added the vizier, "is this story, O king of the time, more extraordinary or more delightful than that of the journeyman and the girl whose belly he slit and fled." Hejjaj (El) and the Three Young Men, i. 53. . . . . Th' Amir (quoth it) am I whose charms are still desired; Absent or present, all in loving me consent. Merchants, The Sharper and the, ii. 46. Then she discovered to him a part of her bosom, and when he saw her breasts, his reason took flight from his head and he said to her, "Cover it up, so may God have thee in His safeguard!" Quoth she, "Is it fair of any one to missay of my charms?" And he answered, "How shall any missay of thy charms, and thou the sun of loveliness?" Then said she, "Hath any the right to say of me that I am lophanded?" And tucking up her sleeves, showed him forearms, as they were crystal; after which she unveiled to him a face, as it were a full moon breaking forth on its fourteenth night, and said to him, "Is it lawful for any to missay of me [and avouch] that my face is pitted with smallpox or that I am one-eyed or crop-eared?" And he answered her, saying, "O my lady, what is it moveth thee to discover unto me that lovely face and those fair members, [of wont so jealously] veiled and guarded? Tell me the truth of the matter, may I be thy ransom!" And he recited the following verses: . . . . . The best of all religions your love is, for in you Are love and life made easeful, untroubled and sincere. . . . . For if "Her grave above her is levelled" it be said, Of life and its continuance no jot indeed reck I. 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: Upon that day my loves my presence did depart; Whenas its jar was opened, the singers prostrate fell In worship of its brightness, it shone so wonder-clear. Of patience, thy whilom endearments again, That I never to any divulged, nor deny. 65. The Simpleton and the Sharper dclii. Wind of the East, if thou pass by the land where my loved ones dwell, I pray, The fullest of greetings bear to them from me, their lover, and say. One day, as the prefect sat [in his house], the watchman came in to him and said, "O my lord, the Jew goeth to the house of such an one." Whereupon El Atwesh arose and went forth alone, taking with him none but myself. As he went along, he said to me, "Indeed, this [woman] is a fat piece of meat." (109) And we gave not over going till we came to the door of the house and stood there till a slave-girl came out, as if to buy them somewhat. We waited till she opened the door, whereupon, without further parley, we forced our way into the house and rushed in upon the girl, whom we found seated with the Jew in a saloon with four estrades, and cooking-pots and candles therein. When her eyes fell on the prefect, she knew him and rising to her feet, said, "Welcome and fair welcome! Great honour hath betided me by my lord's visit and indeed thou honourest my dwelling." Son, The History of King Azadbekht and his, i. 61. The Blind Man and the Cripple dcxvi. Then came I after them, desiring thee, with me No second save my sword, my falchion keen and bright. One day, a day of excessive heat, as I stood at the door of my house, I saw a fair woman approaching, and with her a slave-girl carrying a parcel. They gave not over going till they came up to me, when the woman stopped and said to me, 'Hast thou a draught of water?' 'Yes,' answered I. 'Enter the vestibule, O my lady, so thou mayst drink.' Accordingly, she entered and I went up into the house and fetched two mugs of earthenware, perfumed with musk (175) and full of cold water. She took one of them and discovered her face, [that she might drink]; whereupon I saw that she was as the shining sun or the rising moon and said to her, 'O my lady, wilt thou not come up into the house, so thou mayst rest thyself till the air grow cool and after go away to thine own place?' Quoth she, 'Is there none with thee?' 'Indeed,' answered I, 'I am a [stranger] and a bachelor and have none belonging to me, nor is there a living soul in the house.' And she said, 'An thou be a stranger, thou art he in quest of whom I was going about.' 8. Noureddin Ali and the Damsel Enis el Jeli cxcix. 49. The Chief of the Cous Police and the Sharper cccxlv. Oft for thy love as I would be consoled, my yearning turns To-thee-ward still and my desires my reason still gainsay. 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. Assemble, ye people of passion, I pray, iii. 31. I am filled full of longing pain and memory and dole, That from the wasted body's wounds distract the anguished soul. Ninth Officer's Story, The, ii. 167. The Credulous Husband dcccxcviii. When the day departed and the evening came, the king sat in his privy chamber and summoned the vizier, who presented himself to him and he questioned him of the story. So the vizier said, "Know, O august king, that. In wine, as the glittering sunbeams bright, my heart's contentment is, That banishes hence, with various joys, all kinds of care and dole. So saying, he turned away from him and Saad fared on to the palace, where he found all the suite in attendance on the king and recounting to him that which had betided them with El Abbas. Quoth the king, "Where is he?" And they answered, "He is with the Amir Saad." [So, when the latter entered], the king [looked, but] found none with him; and Saad, seeing that he hankered after the youth, cried out to him, saying, "God prolong the king's days! Indeed, he refuseth to present himself before thee, without leave or commandment." "O Saad," asked the king, "whence cometh this man?" And the Amir answered, "O my lord, I know not; but he is a youth fair of favour, lovesome of aspect, accomplished in discourse, goodly of repartee, and valour shineth from between his eyes." Still do I yearn, whilst passion's fire flames in my liver aye; For parting's shafts have smitten me and done my strength away. Three Young Men, El Hejjaj and the, i. 53. As he was thus, behold, Aamir called out to him and said, "O my lord, come to my help, or I am a dead man!" So El Abbas went up to him and found him cast down on his back and chained with four chains to four pickets of iron. He loosed his bonds and said to him, "Go before me, O Aamir." So he fared on before him a little, and presently they looked, and behold, horsemen making to Zuheir's succour, to wit, twelve thousand cavaliers, with Sehl ben Kaab in their van, mounted upon a jet-black steed. He charged upon Aamir, who fled from him, then upon El Abbas, who said, "O Aamir, cleave fast to my horse and guard my back." Aamir did as he bade him, whereupon El Abbas cried out at the folk and falling upon them, overthrew their braves and slew of them nigh two thousand cavaliers, whilst not one of them knew what was to do nor with whom he fought. Then said one of them to other, "Verily, the king is slain; so with whom do we wage war? Indeed ye flee from him; so do ye enter under his banners, or not one of you will be saved." On the morrow, she said to the old man, "Get thee to the money-changer and fetch me the ordinary." So he repaired to the money-changer and delivered him the message, whereupon he made ready meat and drink, as of his wont, [with which the old man returned to the damsel and they ate till they had enough. When she had eaten.] she sought of him wine and he went to the Jew and fetched it. Then they sat down and drank; and when she grew drunken, she took the lute and smiting it, fell a-singing and chanted the following verses: All this time, the young Damascene was hearkening, and whiles he likened her voice to that of his slave-girl and whiles he put away from him this thought, and the damsel had no whit of

knowledge of him. Then she broke out again into song and chanted the following verses: On this wise they abode a long while till one day the wife went out in quest of water, whereof she had need, and espied a physician who had spread a carpet in the Thereon he had set out great store of drugs and implements of medicine and he was speaking and muttering [charms], whilst the folk flocked to him and compassed him about on every side. The weaver's wife marvelled at the largeness of the physician's fortune (16) and said in herself, 'Were my husband thus, he would have an easy life of it and that wherein we are of straitness and misery would be enlarged unto him.' Then said he to Arwa, "What wilt thou that I do with them?" And she answered, saying, "Accomplish on them the ordinance of God the Most High; (119) the slayer shall be slain and the transgressor transgressed against, even as he transgressed against us; yea, and the well-doer, good shall be done unto him, even as he did unto us." So she gave [her officers] commandment concerning Dadbin and they smote him on the head with a mace and slew him, and she said, "This is for the slaughter of my father." Then she bade set the vizier on a beast [and carry him] to the desert whither he had caused carry her [and leave him there without victual or water]; and she said to him, "An thou be guilty, thou shalt abide [the punishment of] thy guilt and perish of hunger and thirst in the desert; but, if there be no guilt in thee, thou shalt be delivered, even as I was delivered." . . . . . Until they left my heart on fire without allay. Now I was drunken and my clothes were drenched with the blood; and as I passed along the road, I met a thief. When he saw me, he knew me and said to me, "Harkye, such an one!" "Well?" answered I, and he said, "What is that thou hast with thee?" So I acquainted him with the case and he took the head from me. Then we went on till we came to the river, where he washed the head and considering it straitly, said, "By Allah, this is my brother, my father's son. and he used to spunge upon the folk." Then he threw the head into the river. As for me, I was like a dead man [for fear]; but he said to me, "Fear not neither grieve, for thou art quit of my brother's blood." So El Aziz sent after his son and acquainted him with that which had passed; whereupon El Abbas called for four-and-twenty males and half a score horses [and as many camels] and loaded the mules with pieces of silk and rags of leather and boxes of camphor and musk and the camels [and horses] with chests of gold and silver. Moreover, he took the richest of the stuffs and wrapping them in pieces of gold-striped silk, laid them on the heads of porters, and they fared on with the treasures till they reached the King of Baghdad's palace, whereupon all who were present dismounted in honour of El Abbas and escorting him to the presence of King Ins ben Cais, displayed unto the latter all that they had with them of things of price. The king bade carry all this into the harem and sent for the Cadis and the witnesses, who drew up the contract and married Mariyeh to Prince El Abbas, whereupon the latter commanded to [slaughter] a thousand head of sheep and five hundred buffaloes. So they made the bride-feast and bade thereto all the tribes of the Arabs, Bedouins and townsfolk, and the tables abode spread for the space of ten days.

[Hirth Anniversary Volume](#)

[Minutes of the Cincinnati Conference of the Methodist Episcopal Church Forty-Third Session Held in Wilmington Ohio September 5-11 1894](#)

[A Manual of the Laws of North Carolina Arranged Under Distinct Heads in Alphabetical Order with References from One Head to Another When a Subject Is Mentioned in Any Other Part of the Book Than Under the Distinct Head to Which It Belongs](#)

[Dealings with the Firm of Dombey and Son](#)

[The Debates and Proceedings in the Congress of the United States with an Appendix Containing Important State Papers and Public Documents and All the Laws of a Public Nature with a Copious Index Seventh Congress Second Session Comprising the Period](#)

[Georg Wickrams Werke Vol 7 Ovids Metamorphosen Buch 1-8](#)

[Minutes of the Cincinnati Conference of the Methodist Episcopal Church Forty-Fourth Session Held in Hamilton O August 28-September 2 1895](#)

[Including the Minutes of the Lay Electoral Conference](#)

[The Journal of Gas Lighting Water Supply Etc Vol 110 April to June 1910](#)

[Aus Dem Leben Eines Volkskämpfers Vol 3 Erinnerung](#)

[Bipolarizingly Unafraid](#)

[The Canadian Annual Review of Public Affairs 1921 Vol 21](#)

[Der Feldzug Von 1796 in Italien Hinterlassenes Werk](#)

[Todesstrafe Aus Dem Standpunkte Der Vernunft Und Des Christenthums Betrachtet Die Briefe an Einen Freund](#)

[Handbook of the Dominion of Canada Presented by the Canadian of Committee of Arrangements to Delegates to the Fifth Congress of Chambers of Commerce of the Empire Held in Montreal August 17th to 20th 1903](#)

[Zeitschrift Fur Ethnologie 1886 Vol 18 Organ Der Berliner Gesellschaft Fur Anthropologie Ethnologie Und Urgeschichte](#)

[Parasitisme Et Mutualisme Dans La Nature](#)

[Gelehrte Anzeigen Vol 15 July Bis December 1842](#)

[International Law Documents International Agreements with Notes and Index 1924](#)

[Public Documents of Massachusetts Vol 7 Being the Annual Reports of Various Public Officers and Institutions for the Year 1904](#)

[Oberon Opera](#)

[Kurschners Deutscher Literatur-Kalender Auf Das Jahr 1912 Vol 34](#)

[Cotton Literature 1938 Vol 8 Selected References](#)

[Regina Maris 1964](#)

[Index Bibliographicus Dermatologiae Vol 1 Die Litteratur Des Jahres 1888](#)

[Civil Orders and Circulars 1900](#)

[The Irish on the the Second Series of the Irish at the Michael MacDonagh with an Introduction by John Redmond M P](#)

[Manescas Oral System of Teaching Living Languages Illustrated by a Practical Course of Lessons in the Spanish Language Through the Medium of the English](#)

[Mississippi State Cases Vol 1 of 2 Being Criminal Cases Decided in the High Court of Errors and Appeals and in the Supreme Court of the State of Mississippi From the June Term 1818 to the First Monday in January 1872](#)

[Seventh Annual Report Upon the Births Marriages Divorces and Deaths in the State of Maine For the Year Ending December 31 1898](#)

[Ichneumonologia Europaea Vol 3 Continens Pimplas Metopios Bassos Banchos Ophiones Hellwigias Acaenitas Xoridas Et Supplementa](#)

[Report of Proceedings with the Papers Read at the Eleventh Annual General Meeting Held in Canterbury July 9 to 12 1900](#)

[Philosophie Du Droit Public Suivie DUn Traite#769 de Droit Constitutionnel Vol 4](#)

[Charles F Coffin A Quaker Pioneer Compiled by Mary Coffin Johnson and Percival Brooks Coffin Preceeded by Earliest Historical Period of the Coffin Family](#)

[Phytologia Vol 91 A Journal to Expedite Publication in Plant Systematics Evolution Phytogeography and Vegetation Ecology August 2009](#)

[The Life of Michael Angelo](#)

[The Speeches Table-Talk of the Prophet Mohammad Chosen and Translated with Introduction and Notes](#)

[Profession DAvocat Lois Et Reglements Depuis Charlemagne Vol 4 Discours Prononce Par Me Felix Liouville Batonnier de LOrdre Des Avocats a la Cour Imperiale de Paris Le 16 Aout 1858 a la Cloture Des Conferences](#)

[Papaute En Droit International La](#)

[Galerie Du Xviii Siecle Princesses de Comedie Et Deesses DOpera](#)

[La Democratie Politique Et Sociale En France](#)

[The Pickout 1927 Vol 22 The Year Book Lowell Textile School](#)

[The Doomsman](#)

[Etude Sur Le Credit Agricole En France Commentaire de la Loi Du 5 Novembre 1894 Relative a la Creation de Societes de Credit Agricole de la Loi Du 31 Mars 1899 Sur Les Caisses Regionales de Credit Agricole Mutuel Et de la Loi Du 25 Decembre](#)

[On the Ball Blue and Gray 1991 Vol 64](#)

[Handling Storage Transportation and Utilization of Potatoes A Digest of Information on the Subject Published Monthly from 1938 to 1948 1925 Legenda](#)

[Minutes of the 39th Annual Session of the Union Primitive Baptist Association Held with the Church at Oaky Grove Wilson County North Carolina October 4th 5th and 6th 1912](#)

[Micah Clarke A Tale of Monmouths Rebellion](#)

[Eskimomarchen](#)

[Entwicklung Des Katholischen Katechismus in Deutschland Von Canisius Bis Deharbe](#)

[Plato Protagoras With the Commentary of Hermann Sauppe Translated with Additions by James A Towle Principal of the Robbins School](#)

[The Trial of Oscar Wilde From the Shorthand Reports](#)

[Goldsmiths Grammar of Geography For the Use of Schools Illustrated with Maps](#)

[The Photographic Negative Written as a Practical Guide to the Preparation of Sensitive Surfaces by the Calotype Albumen Collodion and Gelatin Processes on Glass and Paper with Supplementary Chapters on Development Etc Etc](#)

[The Works of Edgar Allen Poe Vol 3 of 10 Tales-Marvelous Adventures](#)

[Aus Meinem Leben](#)

[Revue Des Deux Mondes Vol 26 Xxe Annee-Seconde Periode 1st Mars 1860](#)

[Little Masterpieces Dr Heiderggers Experiment the Birthmark Ethan Brand Wakefield Drownes Wooden Image the Ambitious Guest the Great Stone Face the Gray Champion](#)

[Goldsmiths Deserted Village With Remarks on the Analysis of Sentences Exercises in Parsing Notes Critical Explanatory and Grammatical and a Life of the Poet](#)

[The Great Awakening in the Middle Colonies](#)

[The Quatrains of Abul-ALA Selected from His Lozum-Ma-La-Yalzam and Sact-Uz-Zind and Now First Translated Into English](#)

[Revue Des Deux Mondes 1859 Vol 23 Xxixe Annee Seconde Periode](#)



[Therapie Der Herzkrankheiten](#)

[Why Men Fight A Method of Abolishing the International Duel](#)

[Anton Tchekhov and Other Essays](#)

[L'Art de Faire Et DEmployer Le Vernis Ou L'Art Du Vernisseur Auquel on a Joint Ceux Du Peintre Et Du Doreur Ouvrage Utile Aux Artistes Et Aux Amateurs Qui Veulent Entreprendre de Peindre Dorer Et Vernir Par Eux-Memes Toute Sorte de Sujets C Divi](#)

[Transactions of the College of Physicians of Philadelphia Vol 4 Fourth Series Supplement Commemoration of the 150th Anniversary of the Founding of the College of Physicians of Philadelphia May 14-15 1937](#)

[Annual Report of the Board of Selectmen of the Financial Affairs of the Town of Cohasset and the Report of Other Town Officers For the Year Ending December 31 1958](#)

[Acts and Resolves Passed by the General Assembly of the State of Rhode Island and Providence Plantations at the November Session 1901](#)

[Kritische Blätter Für Forst-Und Jagdwissenschaft 1852 Vol 31 In Verbindung Mit Mehreren Forstmannern Und Gelehrten Erstes Heft](#)

[Investing for Profit](#)

[Journal of Proceedings Board of Supervisors City and County of San Francisco Vol 62 January 3 1967](#)

[Assyrien Und Babylonien Nach Den Neuesten Entdeckungen](#)

[Acts of a General Nature Passed by the Fifty-First General Assembly of the State of Ohio \(Second Session Under the Constitution of 1851\) Vol 52](#)

[Begun and Held in the City of Columbus January 1 1854 and in the Fifty-Second Year of Said State](#)

[The Publications of the Pipe Roll Society 1910 Vol 31](#)

[Jurisprudence Commerciale Et Maritime de Nantes Vol 39 Revue Mensuelle Divisee En Deux Parties Annee 1897](#)

[Theodor Mommsen ALS Schriftsteller Ein Verzeichnis Seiner Schriften](#)

[Bibliotheca Anglo-Judaica A Bibliographical Guide to Anglo-Jewish History](#)

[Militarische Betrachtungen Aus Den Erfahrungen Eines Preussischen Offiziers](#)

[State of Illinois Official Vote Cast at the Primary Election General Primary March 17 1992](#)

[Anhang Zu Homers Ilias Vol 8 Schulausgabe Erläuterungen Zu Gesang XXII-XXIV](#)

[The Wealth and Progress of New South Wales 1896-7](#)

[The Torch and Colonial Book Circular Vol 3 Including Classified List of New Publications-English American and Colonial-In All Departments of Literature Science and Art September 30 1889](#)

[Select Standing Committee on Industrial and International Relations Vol 1 Minutes of Proceedings and Evidence February 26 1929](#)

[University of North Carolina Extension Bulletin 1944 Vol 24 Eighth Annual North Carolina School Art Exhibition 1945](#)

[Geschichte Des Waldeigentums Der Waldwirtschaft Und Forstwissenschaft in Deutschland Vol 1](#)

[Histoire de la Publicité Depuis Les Temps Les Plus Recules Jusqua Nos Jours](#)

[The Coast Review 1911 Vol 80 An Insurance Journal and Directory in Its Fortieth Year](#)

[The American State Reports Vol 39 Containing the Cases of General Value and Authority Subsequent to Those Contained in the American Decisions and the American Reports Decided in the Courts of Last Resort of the Several States](#)

[Geschichte Der Wiener Journalistik Von Den Anfängen Bis Zum Jahre 1848 Ein Beitrag Zur Deutschen Culturgeschichte](#)

[Project Management Success Last Things First How to Manage Projects Successfully by Using Lessons Learned](#)

[Nationalism in Italian Education](#)

[The American State Reports Vol 109 Containing the Cases of General Value and Authority Subsequent to Those Contained in the American Decisions and the American Reports Decided in the Courts of Last Resort of the Several States](#)

[Revue Critique D'Histoire Et de Littérature Vol 73 Recueil Hebdomadaire Quarante-Sixième Année](#)

[The American State Reports Vol 87 Containing the Cases of General Value and Authority Subsequent to Those Contained in the American Decisions and the American Reports Decided in the Courts of Last Resort of the Several States](#)

[The American State Reports Vol 100 Containing the Cases of General Value and Authority Subsequent to Those Contained in the American Decisions and the American Reports Decided in the Courts of Last Resort of the Several States](#)

[The American State Reports Vol 52 Containing the Cases of General Value and Authority Subsequent to Those Contained in the American Decisions and the American Reports Decided in the Courts of Last Resort of the Several States](#)

[Printemps D'Un Proscrit Le Suivi de L'Enlèvement de Proserpine](#)

[Lectures de Mécanique Vol 1 La Mécanique Enseignée Par Les Auteurs Originaux La Naissance de la Mécanique](#)

[The American State Reports Vol 76 Containing the Cases of General Value and Authority Subsequent to Those Contained in the American Decisions and the American Reports Decided in the Courts of Last Resort of the Several States](#)