

RAGE UEBER ROEMISCHE ALTERTHUMER AN DER UNIVERSITAT ZU BONN GEHALTEN

TABLE OF CONTENTS OF THE BRESLAU (TUNIS) EDITION OF THE ARABIC TEXT OF THE BOOK OF THE THOUSAND NIGHTS AND ONE NIGHT..39. Abou Mohammed the Lazy dlvi.iii.???.? I'm the keeper of the promise and the troth, And my gathering is eath, without impede..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..So he took a belt, wherein were a thousand dinars, and binding it about his middle, entered the city and gave not over going round about its streets and markets and gazing upon its houses and sitting with those of its folk whose aspect bespoke them men of worth, till the day was half spent, when he resolved to return to his sister and said in himself, 'Needs must I buy what we may eat of ready-[dressed] food] I and my sister.' Accordingly, he accosted a man who sold roast meat and who was clean [of person], though odious in his [means of getting a] living, and said to him, 'Take the price of this dish [of meat] and add thereto of fowls and chickens and what not else is in your market of meats and sweetmeats and bread and arrange it in dishes.' So the cook set apart for him what he desired and calling a porter, laid it in his basket, and Selim paid the cook the price of his wares, after the fullest fashion..When he had made an end of his speech, his wife came forward forthright and told her story, from first to last, how her mother bought him from the cook's partner and the people of the kingdom came under his rule; nor did she leave telling till she came, in her story, to that city [and acquainted the queen with the manner of her falling in with her lost husband]. When she had made an end of her story, the cook exclaimed, 'Alack, what impudent liars there be! By Allah, O king, this woman lieth against me, for this youth is my rearling (75) and he was born of one of my slave-girls. He fled from me and I found him again..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:.67. Haroun er Reshid and Zubeideh in the Bath cclxxxv.???.? k. The Blind Man and the Cripple dcxvi."He shall not come in to me. Who is at the door, other than he?" "El Akhtel et Teghlibi," (56) answered Adi; and Omar said, "He is the unbeliever who says in his verse .." [And he repeated the following:].?STORY OF THE MAN WHO WAS LAVISH OF HIS HOUSE AND HIS VICTUAL TO ONE WHOM HE KNEW NOT..?Story of the Prisoner and How God Gave Him Relief..???.? My tears flow still, nor aye of bitterness I'm quit, Bewildered as I am betwixten hope and fear..When his father saw the strength of his determination to travel, he fell in with his wishes and equipped him with five thousand dinars in cash and the like in merchandise and sent with him two serving-men. So the youth set out, trusting in the blessing of God the Most High, and his father went out with him, to take leave of him, and returned [to Damascus]. As for Noureddin Ali, he gave not over travelling days and nights till he entered the city of Baghdad and laying up his loads in the caravanserai, made for the bath, where he did away that which was upon him of the dirt of the road and putting off his travelling clothes, donned a costly suit of Yemen stuff, worth an hundred dinars. Then he put in his sleeve (6) a thousand mithcals (7) of gold and sallied forth a-walking and swaying gracefully as he went. His gait confounded all those who beheld him, as he shamed the branches with his shape and belittled the rose with the redness of his cheeks and his black eyes of Babylonian witchcraft; indeed, thou wouldst deem that whoso looked on him would surely be preserved from calamity; [for he was] even as saith of him one of his describers in the following verses:..When the king heard their speech, he bade the crier make proclamation in the thoroughfares of the city that the troops should prepare [for the march] and that the horsemen should mount and the footmen come forth; nor was it but the twinkling of the eye ere the drums beat and the trumpets sounded; and scarce was the forenoon of the day passed when the city was blocked with horse and foot. So the king passed them in review and behold, they were four-and-twenty thousand in number, horsemen and footmen. He bade them go forth to the enemy and gave the commandment over them to Said ibn el Wakidi, a doughty cavalier and a valiant man of war. So the horsemen set out and fared on along the bank of the Tigris..Meanwhile, he ceased not, he and his beloved, Queen Mariyeh, in the most delightsome of life and the pleasantest thereof, and he was vouchsafed by her children; and indeed there befell friendship and love between them and the longer their companionship was prolonged, the more their love waxed, so that they became unable to endure from each other a single hour, save the time of his going forth to the Divan, when he would return to her in the utterest that might be of longing. Aud on this wise they abode in all solace and delight of life, till there came to them the Destroyer of Delights and the Sunderer of Companies. So extolled be the perfection of Him whose kingdom endureth for ever, who is never heedless neither dieth nor sleepeth! This is all that hath come down to us of their story, and so peace [be on

you!].24. Maan ben Zaideh and the three Girls cclxxi. The Nineteenth Night of the Month..? ? ? ? ? I am content, for him I love, to all abide; So, who will, let him blame, and who will, let him chide..So, when he arose in the morning, he repaired to the vizier and repeated to him that which the old woman had taught him; whereat the vizier marvelled and said to him, 'What sayst thou of a man, who seeth in his house four holes, and in each a viper offering to come out and kill him, and in his house are four staves and each hole may not be stopped but with the ends of two staves? How shall he stop all the holes and deliver himself from the vipers?' When the merchant heard this, there betided him [of concern] what made him forget the first and he said to the vizier, 'Grant me time, so I may consider the answer.' 'Go out,' replied the vizier, 'and bring me the answer, or I will seize thy good.' 'O thou that blamest me for my heart and raillest at my ill, ii. 101..See, then, O august king," continued the youth, "what envy doth and injustice and how God caused the viziers' malice revert upon their own necks; and I trust in God that He will succour me against all who envy me my favour with the king and show forth the truth unto him. Indeed, I fear not for my life from death; only I fear lest the king repent of my slaughter, for that I am guiltless of offence, and if I knew that I were guilty of aught, my tongue would be mute."..? ? ? ? ? My secret is disclosed, the which I strove to hide; Of thee and of thy love enough have I abided..So saying, he went away, whilst Mesrour entered and taking up Aboulhusn, shut the door after him, and followed his master, till he reached the palace, what while the night drew to an end and the cocks cried out, and set him down before the Commander of the Faithful, who laughed at him. Then he sent for Jaafer the Barmecide and when he came before him, he said to him, "Note this young man and when thou seest him to-morrow seated in my place of estate and on the throne of my Khalifate and clad in my habit, stand thou in attendance upon him and enjoin the Amirs and grandees and the people of my household and the officers of my realm to do the like and obey him in that which he shall command them; and thou, if he bespeak thee of anything, do it and hearken unto him and gainsay him not in aught in this coming day." Jaafer answered with, "Hearkening and obedience," (17) and withdrew, whilst the Khalif went in to the women of the palace, who came to him, and he said to them, "Whenas yonder sleeper awaketh to-morrow from his sleep, kiss ye the earth before him and make obeisance to him and come round about him and clothe him in the [royal] habit and do him the service of the Khalifate and deny not aught of his estate, but say to him, 'Thou art the Khalif.'" Then he taught them what they should say to him and how they should do with him and withdrawing to a privy place, let down a curtain before himself and slept..Then the eunuchs went forth, that they might perfume the bath [for the use of the brides]; so they essenced it with rose-water and willow-flower-water and bladders of musk and fumigated it with Cakili (191) aloes-wood and ambergris. Then Shehrzad entered, she and her sister Dinarzad, and they cleansed their heads and clipped their hair. When they came forth of the bath, they donned raiment and ornaments, [such as were] prepared for the kings of the Chosroes; and among Shehrzad's apparel was a dress charactered with red gold and wroughten with semblants of birds and beasts. Moreover, they both encircled their necks with necklaces of jewels of price, in the like whereof Iskender (192) rejoiced not, for therein were great jewels such as amazed the wit and the eye, and the thought was bewildered at their charms, for indeed, each of them was brighter than the sun and the moon. Before them they kindled lighted flambeaux in torch-holders of gold, but their faces outshone the flambeaux, for that they had eyes sharper than drawn swords and the lashes of their eyelids ensorcelled all hearts. Their cheeks were rosy and their necks and shapes swayed gracefully and their eyes wantoned. And the slave-girls came to meet them with instruments of music..? ? ? ? ? e. The Fifth Voyage of Sindbad the Sailor cclxiii. Then said she, "O king, comest thou to a [watering-]place whereat thy dog hath drunken and wilt thou drink thereof?" The king was abashed at her and at her words and went out from her, but forgot his sandal in the house..Therewithal Queen Es Shuhba was moved to delight and said, 'Well done, O Tuhfeh! Let me have more of thy singing.' So she smote the lute and changing the mode, improvised the following verses on the moss-rose:..Now this present was a horse worth ten thousand dinars and all its housings and trappings of gold set with jewels, and a book and five different kinds of suits of apparel and an hundred pieces of fine white linen cloths of Egypt and silks of Suez and Cufa and Alexandria and a crimson carpet and another of Tebaristan (217) make and an hundred pieces of cloth of silk and flax mingled and a goblet of glass of the time of the Pharaohs, a finger-breadth thick and a span wide, amiddleward which was the figure of a lion and before him an archer kneeling, with his arrow drawn to the head, and the table of Solomon son of David, (218) on whom be peace; and the contents of the letter were as follows: 'From the Khalif Haroun er Reshid, unto whom and to his forefathers (on whom be peace) God hath vouchsafed the rank of the noble and exceeding glory, to the august, God-aided Sultan, greeting. Thy letter hath reached us and we rejoiced therein and have sent thee the book [called] "The Divan of Hearts and the Garden of Wits," of the translation whereof when thou hast taken cognizance, its excellence will be established in thine eyes; and the superscription of this book we have made unto thee. Moreover, we send thee divers other kingly presents; (219) so do thou favour us by accepting them, and peace be on thee!'.When Tuhfeh beheld this, she called to mind her lord and wept sore and said, 'I beseech God the Most High to vouchsafe me speedy deliverance, so I may return to my palace and that my high estate and queendom and glory and be reunited with my lord and master Er Reshid.' Then she walked in that garden and saw in its midst a dome of white marble, raised on columns of black teak and hung with curtains embroidered with pearls and jewels. Amiddleward this pavilion was a fountain, inlaid with all manner jacinths, and thereon a statue of gold, and [beside it] a little door. She opened the door and found herself in a long passage; so she followed it and behold, a bath lined with all kinds of precious marbles and floored with a mosaic of pearls and jewels. Therein were four cisterns of alabaster, one facing other, and the ceiling of the bath was of glass coloured with all manner colours, such as confounded the understanding of the folk of understanding and amazed the wit..? ? ? ? ? If, in his own land, midst his folk, abjection and despite Afflict a man, then exile sure were better for the wight..? ? ? ? ? g. The Crows and the Hawk dcxiii. When he heard her words,

the dregs of the drunkenness wrought in him and he imagined that he was indeed a Turk. So he went out from her and putting his hand to his sleeve, found therein a scroll and gave it to one who read it to him. When he heard that which was written in the scroll, his mind was confirmed in the false supposition; but he said in himself, 'Maybe my wife seeketh to put a cheat on me; so I will go to my fellows the fullers; and if they know me not, then am I for sure Khemartekeni the Turk.' So he betook himself to the fullers and when they espied him afar off, they thought that he was one of the Turks, who used to wash their clothes with them without payment and give them nothing..? ? ? ? How long will ye admonished be, without avail or heed? The shepherd still his flocks forbids, and they obey his rede..? ? ? ? When from your land the breeze I scent that cometh, as I were A reveller bemused with wine, to lose my wits I'm fain..? ? ? ? f. The Lady and her Two Lovers dlxxxii. Now the king's vizier had two daughters, own sisters, the elder of whom had read books and made herself mistress of [all] sciences and studied the writings of the sages and the histories of the boon-companions, (160) and she was possessed of abundant wit and knowledge galore and surpassing apprehension. She heard that which the folk suffered from the king and his despicable usage of their children; whereupon compassion gat hold upon her for them and jealousy and she besought God the Most High that He would bring the king to renounce that his heresy, (161) and God answered her prayer. Then she took counsel with her younger sister and said to her, 'I mean to contrive somewhat for the liberation of the people's children; and it is that I will go up to the king [and offer myself to him], and when I come to his presence, I will seek thee. When thou comest in to me and the king hath done his occasion [of me], do thou say to me, 'O my sister, let me hear and let the king hear a story of thy goodly stories, wherewithal we may beguile the waking hours of our night, till we take leave of each other.' 'It is well,' answered the other. 'Surely this contrivance will deter the king from his heresy and thou shalt be requited with exceeding favour and abounding recompense in the world to come, for that indeed thou adventrest thyself and wilt either perish or attain to thy desire.' So the folk resorted to her from all parts and she used to pray God (to whom belong might and majesty) for the oppressed and God granted him relief, and against his oppressor, and He broke him in sunder. Moreover, she prayed for the sick and they were made whole; and on this wise she abode a great space of time. As for her husband, when he returned from the pilgrimage, his brother and the neighbours acquainted him with his wife's affair, whereat he was sore concerned and misdoubted of their story, for that which he knew of her chastity and prayerfulness; and he wept for her loss..He found it every way complete and saw therein ten great trays, full of all fruits and cakes and all manner sweetmeats. So he sat down and ate thereof after the measure of his sufficiency, and finding there three troops of singing-girls, was amazed and made the girls eat. Then he sat and the singers also seated themselves, whilst the black slaves and the white slaves and the eunuchs and pages and boys stood, and the slave-girls, some of them, sat and some stood. The damsels sang and warbled all manner melodies and the place answered them for the sweetness of the songs, whilst the pipes cried out and the lutes made accord with them, till it seemed to Aboulhusn that he was in Paradise and his heart was cheered and his breast dilated. So he sported and joyance waxed on him and he bestowed dresses of honour on the damsels and gave and bestowed, challenging this one and kissing that and toying with a third, plying one with wine and another with meat, till the night fell down..The company marvelled at this story and said all, 'Woe to the oppressor!' Then came forward the sixteenth officer and said, 'And I also will tell you a marvellous story, and it is on this wise..There was once, in a province of Persia, a king of the kings, who was mighty of estate, endowed with majesty and veneration and having troops and guards at his command; but he was childless. Towards the end of his life, his Lord vouchsafed him a male child, and the boy grew up and was comely and learned all manner of knowledge. He made him a private place, to wit, a lofty palace, builded with coloured marbles and [adorned with] jewels and paintings. When the prince entered the palace, he saw in its ceiling the picture [of a woman], than whom he had never beheld a fairer of aspect, and she was compassed about with slave-girls; whereupon he fell down in a swoon and became distraught for love of her. Then he sat under the picture, till, one day, his father came in to him and finding him wasted of body and changed of colour, by reason of his [continual] looking on that picture, thought that he was ill and sent for the sages and physicians, that they might medicine him. Moreover, he said to one of his boon-companions, 'If thou canst learn what aileth my son, thou shalt have of me largesse.' So the courtier went in to the prince and spoke him fair and cajoled him, till he confessed to him that his malady was caused by the picture. Then he returned to the king and told him what ailed his son, whereupon he transported the prince to another palace and made his former lodging the guest-house; and whosoever of the Arabs was entertained therein, he questioned of the picture, but none could give him tidings thereof..Er Reshid was like to lose his wits for amazement at this sight and was confounded at this that he beheld and witnessed. Then said he to Tuhfeh, 'Come, tell me thy story from first to last, [and let me know all that hath betided thee,] as if I had been present' She answered with 'Hearkening and obedience,' and fell to telling him [all that had betided her] first and last, from the time when she first saw the Sheikh Aboutawaif, how he took her and descended with her through the side of the draught-house; and she told him of the horse she had ridden, till she came to the meadow aforesaid and described it to him, together with the palace and that which was therein of furniture, and related to him how the Jinn rejoiced in her and that which she had seen of the kings of them, men and women, and of Queen Kemeriye and her sisters and Queen Shuaaeh, Queen of the Fourth Sea, and Queen Es Shuhba, Queen of Queens, and King Es Shisban, and that which each one of them had bestowed upon her. Moreover, she told him the story of Meimoun the Sworder and described to him his loathly favour, which he had not consented to change, and related to him that which befell her from the kings of the Jinn, men and women, and the coming of the Queen of Queens, Es Shuhba, and how she had loved her and appointed her her vice-queen and how she was thus become ruler over all the kings of the Jinn; and she showed him the patent of investiture that Queen Es Shuhba had written her and told him that which had betided her with the Ghoul-head, whenas it appeared to her in the garden, and

how she had despatched it to her palace, beseeching it to bring her news of the Commander of the Faithful and that which had betided him after her. Then she described to him the gardens, wherein she had taken her pleasure, and the baths inlaid with pearls and jewels and told him that which had befallen Meimoun the Sworder, whenas he carried her off, and how he had slain himself; brief, she told him all that she had seen of wonders and rarities and that which she had beheld of all kinds and colours among the Jinn. Certain husbandmen once made complaint to David (on whom be peace!) against certain owners of sheep, whose flocks had fallen upon their crops by night and devoured them, and he bade value the crops [and that the shepherds should make good the amount]. But Solomon (on whom be peace!) rose and said, "Nay, but let the sheep be delivered to the husbandmen, so they may take their milk and wool, till they have repaid themselves the value of their crops; then let the sheep return to their owners." So David withdrew his own ordinance and caused execute that of Solomon; yet was David no oppressor; but Solomon's judgment was more pertinent and he showed himself therein better versed in jurisprudence.' (245). When the boy saw what the treasure-seeker had done with him he committed his affair to God (extolled be His perfection and exalted be He!) and abode perplexed concerning his case and said, 'How bitter is this death!' For that indeed the world was darkened on him and the pit was blinded to him. So he fell a-weeping and saying, 'I was delivered from the lion and the thieves and now is my death [appointed to be] in this pit, where I shall die lingeringly.' And he abode confounded and looked for nothing but death. As he pondered [his affair], behold, he heard a sound of water running with a mighty noise; so he arose and walked in the pit, following after the sound, till he came to a corner and heard the mighty running of water. So he laid his ear to the sound of the current and hearing it a great strength, said in himself, 'This is the running of a mighty water and needs must I die in this place, be it to-day or to-morrow; so I will cast myself into the water and not die a lingering death in this pit.'³¹. The Scavenger and the Noble Lady of Baghdad cclxxxii. EL MELIK EZ ZAHIR RUKNEDDIN BIBERS EL BUNDUCDARI AND THE SIXTEEN OFFICERS OF POLICE. (83). OF CLEMENCY. 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 Mesrour, "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." David and Solomon, i. 275. What if the sabre cut me limb from limb! No torment 'twere for lovers true and leal. As they were thus in the enjoyment of all that in most delicious of easance and delight, and indeed the wine was sweet to them and the talk pleasant, behold, there came a knocking at the door. So the master of the house went out, that he might see what was to do, and found ten men of the Khalif's eunuchs at the door. When he saw this, he was amazed and said to them, "What is to do?" Quoth they, "The Commander of the Faithful saluteth thee and requireth of thee the slave-girl whom thou hast for sale and whose name is Sitt el Milah." By Allah," answered the other, "I have sold her." And they said, "Swear by the head of the Commander of the Faithful that she is not in thy dwelling." He made oath that he had sold her and that she was no longer at his disposal; but they paid no need to his word and forcing their way into the house, found the damsel and the young Damascene in the sitting-chamber. So they laid hands upon her, and the youth said, "This is my slave-girl, whom I have bought with my money." But they hearkened not to his speech and taking her, carried her off to the Commander of the Faithful. "What is the taste of love?" quoth one, and I replied, "Sweet water 'tis at first; but torment lurks behind." King Shah Bekht and His Vizier Er Rehwan. 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.' 'Harkening and obedience,' replied Tuhfeh, and improvising, sang the following verses: ab. Story of the King's Son and the Ogress xv. e. The Story of the Portress xviii. Announcing the return o' th' absent ones. The hands of noble folk do tend me publicly; With waters clear and sweet my thirsting tongue they ply. When love-longing for her sweet sake I took upon myself, The railers flocked to me anon, on blame and chiding bent; Yea, for the perfidies of Fate and sev'rance I'm become Even as was Bishr (85) of old time with Hind, (86) a fearful swain; When the evening evened, the king withdrew to his privy sitting-chamber and bade fetch the vizier. When he presented himself before him, he said to him, "Tell me the story of the wealthy man who married his daughter to the poor old man." "It is well," answered the vizier. "Know, O puissant king, that. Then he dealt the boy a cuff and he let go his ear, whereupon Aboulhusn put off his clothes and abode naked, with his yard and his arse exposed, and danced among the slave-girls. They bound his hands and he wantoned among them, what while they [well-nigh] died of laughing at him and the Khalif swooned away for excess of laughter. Then he came to himself and going forth to Aboulhusn, said to him, "Out on thee, O Aboulhusn! Thou slayest me with laughter." So he turned to him and knowing him, said to him, "By Allah, it is thou slayest me and slayest my mother and slewest the sheikhs and the Imam of the Mosque!". Now the treasuries aforetime had been in the viziers' hand, so they might do with them what they would, and when they came under the youth's hand, that of the viziers was straitened from them, and the youth became dearer to the king than a son and he could not brook to be separated from him. When the viziers saw this, they were jealous of him and envied him and cast about for a device against him whereby they might oust him from the king's favour, but found no opportunity. At last, when came the destined hour, (101) it chanced that the youth one day drank wine and became drunken and wandered from his wits; so he fell to going round about within the palace of the king and fate led him to the lodging of the women, in which there was a little

sleeping-chamber, where the king lay with his wife. Thither came the youth and entering the chamber, found there a couch spread, to wit, a sleeping place, and a candle burning. So he cast himself on the couch, marvelling at the paintings that were in the chamber, and slept and slumbered heavily till eventide, when there came a slave-girl, bringing with her all the dessert, eatables and drinkables, that she was wont to make ready for the king and his wife, and seeing the youth lying on his back, (and none knowing of his case and he in his drunkenness unknowing where he was,) thought that he was the king asleep on his bed; so she set the censuring-vessel and laid the essences by the couch, then shut the door and went away..Damascus is all gardens decked for the pleasance of the eyes; For the seeker there are black-eyed girls and boys of Paradise." .75. The Imam Abou Yousuf with Haroun er Reshld and Zubeideh ccclxxviii. ? ? ? ? How bright and how goodly my lustre appears! Yea, my wreaths are like girdles of silver so white..Man and his Fair Wife, The Foul-favoured, ii. 61..Haroun er Reshid and the Woman of the Barmecides, i. 57..Officer's Story, The Twelfth, ii. 179..? ? ? ? a. The Lackpenny and the Cook cclxxiii.Woman of the Barmecides, Haroun er Reshid and the, i. 57..? ? ? ? But the Merciful yet may incline thee to me And unite us again, in despite of our foes!.There was once a man hight Khelbes, who was a lewd fellow, a calamity, notorious for this fashion, and he had a fair wife, renowned for beauty and loveliness. A man of his townfolk fell in love with her and she also loved him. Now Khelbes was a crafty fellow and full of tricks, and there was in his neighbourhood a learned man, to whom the folk used to resort every day and he told them stories and admonished them [with moral instances]; and Khelbes was wont to be present in his assembly, for the sake of making a show before the folk..It is told of Jaafer ben Yehya the Barmecide that he sat down one day to drink and being minded to be private (with his friends), sent for his boon-companions, in whom he delighted, and charged the chamberlain (145) that he should suffer none of the creatures of God the Most High to enter, save a man of his boon-companions, by name Abdulmelik ben Salih, (146) who was behindhand with them. Then they donned coloured clothes, (147) for that it was their wont, whenas they sat in the wine-chamber, to don raiment of red and yellow and green silk, and sat down to drink, and the cups went round and the lutes pulsed..So he sat down upon the throne of the Khalifate and laid the dagger in his lap, whereupon all [present] came up to kiss the earth before him and called down on him length of life and continuance [of glory and prosperity]. Then came forward Jaafer the Barmecide and kissing the earth, said, "May the wide world of God be the treading of thy feet and may Paradise be thy dwelling-place and the fire the habitation of thine enemies! May no neighbour transgress against thee nor the lights of fire die out for thee, (29) O Khalif of [all] cities and ruler of [all] countries!"..? ? ? ? Now God forbid a slave forget his liege lord's love! And how Of all things in the world should I forget the love of thee?.Barmecides, Haroun er Reshid and the Woman of the, i. 57..Therewithal the damsel rose briskly and putting off her clothes, washed and donned sumptuous apparel and perfumed herself and went out to him, as she were a willow-wand or a bamboo-cane, followed by a black slave girl, bearing the lute. When she came to the young man, she saluted him and sat down by his side. Then she took the lute from the slave-girl and tuning it, smote thereon in four-and-twenty modes, after which she returned to the first mode and sang the following verses:..?THE FOURTEENTH OFFICER'S STORY..Well done, O damsel!' cried Ishac. 'By Allah, this is a fair hour!' Whereupon she rose and kissed his hand, saying, 'O my lord, the hands stand still in thy presence and the tongues at thy sight, and the eloquent before thee are dumb; but thou art the looser of the veil.' (171) Then she clung to him and said, 'Stand.' So he stood and said to her, 'Who art thou and what is thy need?' She raised a corner of the veil, and he beheld a damsel as she were the rising full moon or the glancing lightning, with two side locks of hair that fell down to her anklets. She kissed his hand and said to him, 'O my lord, know that I have been in this barrack these five months, during which time I have been withheld (172) from sale till thou shouldst be present [and see me]; and yonder slave-dealer still made thy coming a pretext to me (173) and forbade me, for all I sought of him night and day that he should cause thee come hither and vouchsafe me thy presence and bring me and thee together.' Quoth Ishac, 'Say what thou wouldst have.' And she answered, 'I beseech thee, by God the Most High, that thou buy me, so I may be with thee, by way of service.' 'Is that thy desire?' asked he, and she replied, ' Yes.' .47. El Melik en Nasir and the three Masters of Police ccclxlii.IBN ES SEMMAK AND ER RESHID. (161)."O father mine," answered the prince, "I have heard tell that in the land of Irak is a woman of the daughters of the kings, and her father is called King Ins ben Cais, lord of Baghdad; she is renowned for beauty and grace and brightness and perfection, and indeed many folk have sought her in marriage of the kings; but her soul consented not unto any one of them. Wherefore I am minded to travel to her, for that my heart cleaveth unto her, and I beseech thee suffer me to go to her." "O my son," answered his father, "thou knowest that I have none other than thyself of children and thou art the solace of mine eyes and the fruit of mine entrails; nay, I cannot brook to be parted from thee an instant and I purpose to set thee on the throne of the kingship and marry thee to one of the daughters of the kings, who shall be fairer than she." El Abbas gave ear to his father's word and dared not gainsay him; so he abode with him awhile, whilst the fire raged in his entrails..Here they halted and took up their lodging with the old man, who questioned the husband of his case and that of his brother and the reason of their journey, and he said, 'I purpose to go with my brother, this sick man, to the holy woman, her whose prayers are answered, so she may pray for him and God may make him whole by the blessing of her prayers.' Quoth the villager, 'By Allah, my son is in a parlous plight for sickness and we have heard that the holy woman prayeth for the sick and they are made whole. Indeed, the folk counsel me to carry him to her, and behold, I will go in company with you. And they said, 'It is well.' So they passed the night in that intent and on the morrow they set out for the dwelling of the holy woman, this one carrying his son and that his brother..Hawk and the Locust, The, ii. 50..O'erbold art thou in that to me, a stranger, thou hast sent, iii. 83..Then he arose and going in to his daughter, found her mother with her; so he set out to them the case and Mariyeh said, "O father mine, my wish is subject unto (122) thy commandment and my will ensueth thy will; so whatsoever thou chooseth, I am still obedient unto thee and

under thy dominion." Therewithal the King knew that Mariyeh inclined unto El Abbas; so he returned forthright to King El Aziz and said to him, "May God amend the King! Verily, the occasion is accomplished and there is no opposition unto that which thou commandest" Quoth El Aziz, "By God's leave are occasions accomplished. How deemest thou, O King, of fetching El Abbas and drawing up the contract of marriage between Mariyeh and him?" And Ins ben Cais answered, saying, "Thine be it to decide." 42. Er Reshid and the Barmecides dlxvii. 110. The Haunted House in Baghdad ccccxiv. 81. The Foolish Schoolmaster dclxvi. ? ? ? ? They have forbid their image to visit me in sleep; So even my nightly phantom forsaketh me, heigho!. When Er Razi heard this, he said, 'Yonder wittol lusteth after my wife; but I will do him a mischief.' Then he rushed in upon them, and when El Merouzi saw him, he marvelled at him and said to him, 'How didst thou make thine escape?' So he told him the trick he had played and they abode talking of that which they had collected from the folk [by way of alms], and indeed they had gotten great store of money. Then said El Merouzi, 'Verily, mine absence hath been prolonged and fain would I return to my own country.' Quoth Er Razi, 'As thou wilt;' and the other said, 'Let us divide the money we have gotten and do thou go with me to my country, so I may show thee my tricks and my fashions.' 'Come to-morrow,' replied Er Razi, 'and we will divide the money.' (Conclusion). ? ? ? ? Forbear thy verse-making, O thou that harbourest in the camp, Lest to the gleemen thou become a name of wonderment.. So the thief entered, he and the husband; and when they were both in the chamber, she locked on them the door, which was a stout one, and said to the thief, 'Out on thee, O fool! Thou hast fallen [into the trap] and now I have but to cry out and the officers of the police will come and take thee and thou wilt lose thy life, O Satan!' Quoth he, 'Let me go forth;' and she said, 'Thou art a man and I am a woman; and in thy hand is a knife and I am afraid of thee.' Quoth he, 'Take the knife from me.' So she took the knife from him and said to her husband, 'Art thou a woman and he a man? Mar his nape with beating, even as he did with thee; and if he put out his hand to thee, I will cry out and the police will come and take him and cut him in sunder.' So the husband said to him, 'O thousand-horned, (248) O dog, O traitor, I owe thee a deposit, (249) for which thou dunnest me.' And he fell to beating him grievously with a stick of live-oak, whilst he called out to the woman for help and besought her of deliverance; but she said, 'Abide in thy place till the morning, and thou shalt see wonders.' And her husband beat him within the chamber, till he [well- nigh] made an end of him and he swooned away.. As for the singer, when his [stay in the oven] grew long upon him, he came forth therefrom, thinking that her husband had gone away. Then he went up to the roof and looking down, beheld his friend the druggist; whereat he was sore concerned and said in himself, 'Alas, the disgrace of it! This is my friend the druggist, who dealt kindly with me and wrought me fair and I have requited him with foul' And he feared to return to the druggist; so he went down and opened the first door and would have gone out; but, when he came to the outer door, he found it locked and saw not the key. So he stole up again to the roof and cast himself down into the [next] house. The people of the house heard him and hastened to him, deeming him a thief. Now the house in question belonged to a Persian; so they laid hands on him and the master of the house began to beat him, saying to him, 'Thou art a thief.' 'Nay,' answered he, 'I am no thief, but a singing-man, a stranger. I heard your voices and came to sing to you.' So she arose and making the ablution, prayed that which behoved her of prayers (213) and accompanied the four queens to the palace, where she saw the candles lighted and the kings sitting. She saluted them and seated herself upon her couch; and behold, King Es Shisban had changed his favour, for all the pride of his soul. Then came up Iblis (whom God curse!) and Tuhfeh rose to him and kissed his hands. He in turn kissed her hand and called down blessings on her and said, 'How deemest thou? Is [not] this place pleasant, for all its loneliness and desolation?' Quoth she, 'None may be desolate in this place;' and he said, 'Know that no mortal dare tread [the soil of] this place.' But she answered, 'I have dared and trodden it, and this is of the number of thy favours.' Then they brought tables and meats and viands and fruits and sweetmeats and what not else, to the description whereof mortal man availeth not, and they ate till they had enough; after which the tables were removed and the trays and platters (214) set on, and they ranged the bottles and flagons and vessels and phials, together with all manner fruits and sweet-scented flowers.. 165. Ibrahim and Jemileh dccciii. ? ? ? ? Lo! in the garden-ways, the place of ease and cheer, Still, like the moon at full, my light thou mayst espy.. ? ? ? ? O thou that blamest me for my heart and railest at my ill, Hadst them but tasted my spirit's grief, thou wouldst excuse me still.. There abode once, of old days and in bygone ages and times, in the city of Baghdad, the Abode of Peace, the Khalif Haroun er Reshid, and he had boon-companions and story-tellers, to entertain him by night Among his boon-companions was a man called Abdallah ben Nan, who was high in favour with him and dear unto him, so that he was not forgetful of him a single hour. Now it befell, by the ordinance of destiny, that it became manifest to Abdallah that he was grown of little account with the Khalif and that he paid no heed unto him; nor, if he absented himself, did he enquire concerning him, as had been his wont. This was grievous to Abdallah and he said in himself, "Verily, the heart of the Commander of the Faithful and his fashions are changed towards me and nevermore shall I get of him that cordiality wherewith he was wont to entreat me." And this was distressful to him and concern waxed upon him, so that he recited the following verses:. 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.' "There was once a man, a merchant, who was fortunate in trade, and at one time his [every] dirhem profited [him] fifty. Presently, his luck

turned against him and he knew it not; so he said in himself, 'I have wealth galore, yet do I weary myself and go round about from country to country; I were better abide in my own country and rest myself in my house from this travail and affliction and sell and buy at home.' Then he made two parts of his money, with one whereof he bought wheat in summer, saying, 'When the winter cometh, I will sell it at a great profit.' But, when the winter came, wheat became at half the price for which he had bought it, whereat he was sore concerned and left it till the next year. However, next year, the price fell yet lower and one of his friends said to him, 'Thou hast no luck in this wheat; so do thou sell it at whatsoever price.' Quoth the merchant, 'This long while have I profited and it is allowable that I lose this time. God is all-knowing! If it abide [with me] half a score years, I will not sell it save at a profit.' The king marvelled at what he saw and questioned him of [how he came by] the knowledge of this. 'O king,' answered the old man, 'this [kind of] jewel is engendered in the belly of a creature called the oyster and its origin is a drop of rain and it is firm to the touch [and groweth not warm, when held in the hand]; so, when [I took the second pearl and felt that] it was warm to the touch, I knew that it harboured some living thing, for that live things thrive not but in heat.' (209) So the king said to the cook, 'Increase his allowance.' And he appointed to him [fresh] allowances..? ? ? ? At their appointed terms souls die; but for despair My soul is like to die, or ere its term betide..Old Woman and the Draper's Wife, The, ii. 55..When the night was half spent, I arose [and went forth the tent] to do an occasion of mine, and none knew of my case save this woman. The dogs misdoubted of me and followed me and gave not over besetting me, till I fell on my back into a deep pit, wherein was water, and one of the dogs fell in with me. The woman, who was then a girl in the first bloom of youth, full of strength and spirit, was moved to pity on me, for that wherein I was fallen, and coming to me with a rope, said to me, "Lay hold of this rope." So I laid hold of the rope and clung to it and she pulled me up; but, when I was halfway up, I pulled her [down] and she fell with me into the pit; and there we abode three days, she and I and the dog.. "There was once a king named Bihkerd aed he had wealth galore and many troops; but his deeds were evil and he would punish for a slight offence and never forgave. He went forth one day to hunt and one of his servants shot an arrow, which lit on the king's ear and cut it off. Quoth Bihkerd, 'Who shot that arrow?' So the guards brought him in haste the offender, whose name was Yetrou, and he of his fear fell down on the ground in a swoon. Then said the king, 'Put him to death;' but Yetrou said, 'O King, this that hath befallen was not of my choice nor of my knowledge; so do thou pardon me, in the hour of thy power over me, for that clemency is of the goodliest of things and belike it shall be [in this world] a provision and a good work [for which thou shall be requited] one of these days, and a treasure [laid up to thine account] with God in the world to come. Pardon me, therefore, and fend off evil from me, so shall God fend off from thee evil the like thereof.' When the king heard this, it pleased him and he pardoned the servant, albeit he had never before pardoned any..So Iblis drank off his cup, and when he had made an end of his draught, he waved his hand to Tuhfeh, and putting off that which was upon him of clothes, delivered them to her. Amongst them was a suit worth ten thousand dinars and a tray full of jewels worth a great sum of money. Then he filled again and gave the cup to his son Es Shisban, who took it from his hand and kissing it, stood up and sat down again. Now there was before him a tray of roses; so he said to her 'O Tuhfeh sing upon these roses.' Harkening and obedience,' answered she and sang the following verses:.When the king heard this, his mind was occupied [with the story he had heard and that which the vizier promised him], and he bade the latter depart to his own house..167. Kemerezzeman and the Jeweller's Wife dccccxiii.? ? ? ? u. The Two Sharpers who cheated each his Fellow dccccxi.Therewith the king was filled with wrath and said, "Bring him forthright," So they brought the youth before him, shackled, and the king said to him, "Out on thee! Thou hast sinned a great sin and the time of thy life hath been long; (112) but needs must we put thee to death, for that there is for us no ease in thy life after this," "O king," answered he, "know that I, by Allah, am guiltless, and by reason of this I hope for life, for that he who is guiltless of offence goeth not in fear of punishment neither maketh great his mourning and his concern; but whoso hath sinned, needs must his sin be expiated upon him, though his life be prolonged, and it shall overtake him, even as it overtook Dadbin the king and his vizier." "How was that?" asked Azadbekht, and the youth said,.Then he carried him to his house and stripping him of his clothes, clad him in rags; after which he called an old woman, who was his stewardess, and said to her. 'Take this youth and clap on his neck this iron chain and go round about with him in all the thoroughfares of the city; and when thou hast made an end of this, go up with him to the palace of the king.' And he said to the youth, 'In whatsoever place thou seest the damsel, speak not a syllable, but acquaint me with her place and thou shall owe her deliverance to none but me.' The youth thanked him and went with the old woman on such wise as the chamberlain bade him. She fared on with him till they entered the city [and made the round thereof]; after which she went up to the palace of the king and fell to saying, 'O people of affluence, look on a youth whom the devils take twice in the day and pray for preservation from [a like] affliction!' And she ceased not to go round about with him till she came to the eastern wing (189) of the palace, whereupon the slave-girls came out to look upon him and when they saw him they were amazed at his beauty and grace and wept for him..? ? ? ? a. The Man of Khorassan, his Son and his Governor dcccclxxvi."He shall not come in to me. Who is at the door, other than he?" "Heman ben Ghalib el Ferezdec," (55) answered Adi; and Omar said, "It is he who saith, glorying in adultery ..." [And he repeated the following verses:].? ? ? ? ? Wherewith farewell, quoth I, and peace be on thee aye, What while the branches bend, what while the stars abide..? ? ? ? j. The Enchanted Springs dccccclxxvi.When the merchants saw him, they accosted him and said, "O youth, wilt thou not open thy shop?" As they were bespeaking him, up came a woman, having with her a boy, bareheaded, and [stood] looking at El Abbas, till he turned to her, when she said to him, "O youth, I conjure thee by Allah, look at this boy and have pity on him, for that his father hath forgotten his cap in the shop [he lost to thee]; so if thou will well to give it to him, thy reward be with God! For indeed the child maketh our hearts ache with his much weeping, and God be witness for us that, were there left us aught wherewithal to

buy him a cap in its stead, we had not sought it of thee." "O adornment of womankind," replied El Abbas, "indeed, thou bespeakest me with thy fair speech and supplicatest me with thy goodly words ...But bring me thy husband." So she went and fetched the merchant, whilst the folk assembled to see what El Abbas would do. When the man came, he returned him the gold he had won of him, all and part, and delivered him the keys of the shop, saying, "Requite us with thy pious prayers." Therewithal the woman came up to him and kissed his feet, and on like wise did the merchant her husband; and all who were present blessed him, and there was no talk but of El Abbas..91. The Loves of Abou Isa and Curret el Ain dclxxviii.93. El Feth ben Khacan and El Mutawekkil dclxxxiii. Accordingly, the trooper bought him a house near at hand and made therein an underground passage communicating with his mistress's house. When he had accomplished his affair, the wife bespoke her husband as her lover had lessoned her and he went out to go to the trooper's house, but turned back by the way, whereupon quoth she to him, 'By Allah, go forthright, for that my sister asketh of thee.' So the dolt of a fuller went out and made for the trooper's house, whilst his wife forewent him thither by the secret passage, and going up, sat down beside her lover. Presently, the fuller entered and saluted the trooper and his [supposed] wife and was confounded at the coincidence of the case. (230) Then doubt betided him and he returned in haste to his dwelling; but she forewent him by the underground passage to her chamber and donning her wonted clothes, sat [waiting] for him and said to him, 'Did I not bid thee go to my sister and salute her husband and make friends with them?' Quoth he, 'I did this, but I misdoubted of my affair, when I saw his wife.' And she said, 'Did I not tell thee that she resembleth me and I her, and there is nought to distinguish between us but our clothes? Go back to her.' The Twenty-First Night of the Month..When the damsel (215) saw me in this plight, she said to me, "O man, tell me thy story, for, by Allah, an I may avail to thy deliverance, I will assuredly further thee thereto." I gave ear to her speech and put faith in her loyalty and told her the story of the damsel whom I had seen [at the lattice] and how I had fallen in love with her; whereupon quoth she, "If the girl belong to me, that which I possess is thine, and if she belong to my father, I will demand her of him and deliver her to thee." Then she fell to calling slave-girl after slave-girl and showing them to me, till I saw the damsel whom I loved and said, "This is she." Quoth my wife, "Let not thy heart be troubled, for this is my slave-girl. My father gave her to me and I give her to thee. So comfort thyself and be of good heart and cheerful eye." Then said I, "A man cannot well accomplish all whereof he hath need in the market-places." "Hast thou a house?" asked she. "No, by Allah," answered I; "nor is this town my dwelling-place." "By Allah," rejoined she, "nor have I a place; but I will contrive for thee." Then she went on before me and I followed her till she came to a lodging-house and said to the housekeeper, "Hast thou an empty chamber?" "Yes," answered she; and my mistress said, "Give us the key." So we took the key and going up to see the room, entered it; after which she went out to the housekeeper and [giving her a dirhem], said to her, "Take the key-money, (110) for the room pleaseth us, and here is another dirhem for thy trouble. Go, fetch us a pitcher of water, so we may [refresh ourselves] and rest till the time of the noonday siesta pass and the heat decline, when the man will go and fetch the [household] stuff." Therewith the housekeeper rejoiced and brought us a mat and two pitchers of water on a tray and a leather rug..? ? ? ? d. Prince Bihzad ccccliii

[The Attic Miscellany Or Characteristic Mirror of Men and Things of 3 Volume 2](#)

[The Messiah Attempted from the German of Mr Klopstock by Joseph Collyer in Fifteen Books](#)

[A Curious Herbal Containing Five Hundred Cuts of the Most Useful Plants by Elizabeth Blackwell to Which Is Added a Short Description of Ye Plants of 2 Volume 2](#)

[The Dramatic Writings of Will Shakespeare with Introductory Prefaces to Each Play Printed Complete from the Best Editions of 9 Volume 1](#)

[The Altar of Love Consisting of Poems and Other Miscellanies by the Most Eminent Hands Now First Collected Into a Volume](#)

[The Medical Spectator](#)

[The History of Charles XII King of Sweden by Mr de Voltaire Translated from the French with a Complete Index](#)

[The Dramatic Works of the Late Sir Richard Steele Containing Conscious Lover \[sic\] Funeral Tender Husband Lying Lover](#)

[The Universal Accountant and Complete Merchant in Two Volumes by William Gordon Corrected \[sic\] and Revised by the Author the Second Edition of 2 Volume 2](#)

[A New Edition of the Court and City Register Or Gentlemans Complete Annual Kalendar for the Year 1771 Containing I New and Correct Lists of Both Houses of Parliament II the Court Register III Lists of the Army Navy](#)

[The Works of the Most Reverend Dr John Tillotson in Ten Volumes of 10 Volume 5](#)

[The Ladies Magazine Or the Universal Entertainer by Jasper Goodwill of Oxford Esq](#)

[The Dramatic Writings of Will Shakespeare with Introductory Prefaces to Each Play Printed Complete from the Best Editions of 9 Volume 2](#)

[A Treatise on the Administration of the Finances of France in Three Volumes by Mr Necker Translated from the Genuine French Edition 1784 by Thomas Mortimer Third Edition of 3 Volume 3](#)

[The History of Tom Jones a Foundling by Henry Fielding Esq of 3 Volume 2](#)

[A Treatise on the Action of Ejectment by Charles Runnington](#)

[The Law of Executors and Administrators by Samuel Toller](#)

[The Christians Duty or Divine Meditations and Essays](#)

[The Spectator Volume the Sixth of 8 Volume 6](#)

[The Works of the Late Right Honorable Henry St John Lord Viscount Bolingbroke in Five Volumes Complete Published by David Mallet of 5 Volume 2](#)

[The Guardian of 2 Volume 1](#)

[The Rights of the Christian Church Asserted Against the Romish and All Other Priests Who Claim an Independent Power Over It with a Preface Concerning the Government of the Church of England as by Law Establishd Part I](#)

[The Historical Register Containing an Impartial Relation of All Transactions with a Chronological Diary Volume V for the Year 1720 of 5 Volume 5](#)

[An Essay on the Most Effectual Means of Preserving the Health of Seamen in the Royal Navy by James Lind a New Edition Much Enlarged and Improved](#)

[The Independent Whig the Third Edition](#)

[The Adventures of Joseph Andrews and His Friend MR Abraham Adams by Henry Fielding Esq with Prints by T Rowlandson](#)

[An Enquiry Into the Foundation and History of the Law of Nations in Europe from the Time of the Greeks and Romans to the Age of Grotius by Robert Ward in Two Volumes of 2 Volume 2](#)

[The Third Volume of the Works of Lucian Translated from the Greek by Several Eminent Hands of 3 Volume 3](#)

[The Modern Pleader Containing the Several Forms of Declarations in All Actions with Notes Thereon by John Impey](#)

[A Treatise on Magnetism in Theory and Practice with Original Experiments by Tiberius Cavallo FRS the Second Edition with a Supplement](#)

[The Spectator Volume the First of 8 Volume 1](#)

[A Collection of Tracts on Various Subjects Written by Thomas Chubb](#)

[The Spirit of Laws Translated from the French of M de Secondat Baron de Montesquieu in Two Volumes the Third Edition of 2 Volume 1](#)

[The Parliamentary Register Or History of the Proceedings and Debates of the House of Commons of 45 Volume 17](#)

[A Select Collection of Hymns Universally Sung in All the Countess of Huntingdons Chapels With a Supplement as Used at the Adelphi Chapel](#)

[An Essay on Mr Popes Odyssey in Five Dialogues by Mr Spence the Second Edition](#)

[Memoirs of Maximilian de Bethune Duke of Sully Prime Minister to Henry the Great Containing the History of the Life and Reign of That Monarch Also the Tryal of Ravailiac for the Murder of Henry the Great in Five Volumes of 5 Volume 4](#)

[The Works of Dr Jonathan Swift Dean of St Patricks Dublin Volume V Containing Memoris of Martinus Scriblerus a Key to the Lock Thoughts on Various Subjects the History of John Bull of 9 Volume 5](#)

[The Court and Country Cook Giving New and Plain Directions How to Order All Manner of Entertainments Together with New Instructions for Confectioners How to Prepare Several Sorts of Liquors](#)

[A Law Dictionary The Interpreter of Words and Terms Used Either in the Common or Statute Laws of England and in Tenures and Jocular Customs](#)

[Thirty Four Conferences Between the Danish Missionaries and the Malabarian Bramans in the East Indies Concerning the Truth of the Christian Religion Together with Some Letters Written by the Heathens to the Said Missionaries](#)

[Analyse Raisonnee de Bayle Ou Abrigi Methodique de Ses Ouvrages Particulierement de Son Dictionnaire Historique Et Critique Dont Les Remarques Ont iti Fondues Dans Le Texte Pour Former Un Corps Instructif Tome of 8 Volume 8](#)

[In Two Volumes Consisting of Those Which Were Formerly Printed And Those Which He Designd for the Press Publishd Out of the Authors Original Copies the Eleventh Edition Adorn'd with Cuts of 2 Volume 2](#)

[All the Works of Epictetus Which Are Now Extant Consisting of His Discourses Preserved by Arrian in Four Books the Enchiridion and Fragments Translated the Original Greek the Third Edition of 2 Volume 2](#)

[Or the Delightful Lessons of Horam the Son of Asmar Faithfully Translated from the Persian Manuscript And Compared with the French and Spanish Editions the Third Edition in Two Volumes of 2 Volume 2](#)

[Memoirs of the Right Honourable the Marquis of Clanricarde Lord Deputy General of Ireland Relating to the Treaty Between the Duke of Lorrain and the Irish Commissioners from February 1650 to August 1653](#)

[Mathematical Essays Or a New Introduction to the Mathematics Being Essays on Vulgar and Decimal Arithmetic Also the Usefulness of Mathematical Learning the Second Edition with the Addition of Arithmetical Questions and Answers](#)

[Demosthenous Logoi Eklektoi = Demosthenis Selecti Orationes Ad Codices Mss Recensuit Textum Scholiasten Versionem Castigavit Notis Insuper Illustravit Ricardus Mounteney Prifiguntur Observationes in Commentarios Vulgi Ulpianos Et](#)

[From the Year 1772 to 1776 by Andrew Sparrman Translated from the Swedish Original in Two Volumes The Second Edition Corrected of 2 Volume 2](#)

[Memoirs of Maximilian de Bethune Duke of Sully Prime Minister of Henry the Great Newly Translated from the French Edition of M de IEcluse](#)

[Also the Trial of Francis Ravaillac for the Murder of Henry the Great in Five Volumes of 5 Volume 3](#)

[Editio Secunda Grammatica Hebraeae Priore in Quibusdam Partibus Brevior in Aliis Vero Emendatior Auctior Prsertim in Syntaxi in Qua Singulae Partes Orationis Tam Nominum Quam Verborum Et Temporum Exemplis Idoneis Ex Sacro Codice Depromptis](#)

[Analyse Raisonnee de Bayle Ou Abrigi Methodique de Ses Ouvrages Particulierement de Son Dictionnaire Historique Et Critique Dont Les Remarques Ont ete Fondues Dans Le Texte Pour Former Un Corps Instructif Tome of 8 Volume 5](#)

[Nouvelle Introduction a la Geographie Moderne En Deux Parties La Premiire Contient Un Abrigi dAstronomie Un Traite de lUsage Des Globes of 3 Volume 3](#)

[The Merciful Assizes With the Lives Characters and Dying Speeches of the Many Hundreds That Were Converted by His Lordships Sentence in a Letter to Madam H- Who Had a Brother Drawn Hangd and Quarterd at Taunton](#)

[Aeropaidia Containing the Narrative of a Balloon Excursion from Chester the Eighth of September 1785 to Which Is Subjoined Mensuration of Heights by the Barometer Made Plain](#)

[Memoirs of Maximilian de Bethune Duke of Sully Prime Minister of Henry the Great Newly Translated from the French Edition of M de lEcluse](#)

[Also the Trial of Francis Ravaillac for the Murder of Henry the Great in Five Volumes of 5 Volume 5](#)

[With a Particular Vindication of the Characters of Moses and Our Saviour Jesus Christ and His Apostles Against the Unjust Aspersion and False Reasonings of a Book of 2 Volume 1](#)

[Or the Whole Art of Surgery Explaind in a Most Familiar Method Written in French by M Le Clerc the Third Edition Enlarged by the Author With the Excellent Method of Preparing the Brain](#)

[Synopsis Nosologii Methodici Exhibens Clariss Virorum Sauvagesii Linnii Vogelii Et Sagari Systemata Nosologica Edidit Suumque Proprium Systema Nosologicum Editio Tertia Emendata Et Plurimum Aucta Duobus Tomis of 2 Volume 2](#)

[The President of Presidents Or One General President for All Common Assurances by Deeds Being a Perfect Abstract the Third Edition Corrected and Amended with Many Additional Presidents](#)

[The Ship-Masters Assistant and Owners Manual Containing Complete Information as Well to Merchants Masters of Ships and Persons Employed in the Merchant-Service](#)

[Youths Faithful Monitor Or the Young Mans Best Companion Containing a Compendious English Grammar Reading and Writing Made Easy with Copies of the Same Third Edition by John Wright](#)

[Enticks New Spelling Dictionary Teaching to Write and Pronounce the English Tongue with Ease and Propriety to Which Is Prefixed a Grammatical Introduction to the English Tongue](#)

[With a Select Collection of Letters Vol III Volume 1 of 7](#)

[Indian Antiquities Or Dissertations Relative to the Ancient Geographical Divisions the Pure System of Primeval Theology the Grand Code of Civil Laws the Original Form of Government of 5 Volume 2](#)

[Parish Law Or a Guide to Justices of the Peace Ministers Churchwardens and All Others Concernd in Parish Business Together with Correct Forms of Warrants Commitments the Tenth Edition](#)

[Sixteen Sermons on Several Subjects Viz the Sin and Danger of Adding to the Doctrine of the Gospel Honesty the Best Preservative Against Dangerous Mistakes in Religion the Third Edition Corrected of 11 Volume 3](#)

[Stephenss Philadelphia Directory for 1796 Or Alphabetical Arrangement Containing the Names Occupations and Places of Abode of the Citizens With a Register of the Executive Legislative](#)

[A Practical Treatise of Husbandry Wherein Are Contained Many Useful and Valuable Experiments and Observations in the New Husbandry Collected During a Series of Years by the Celebrated M Duhamel Du Monceau the Second Edition](#)

[Lettres Memoires Et Negociations de Monsieur Le Comte dEstrades Conjointement Avec Messieurs Colbert Comte dAvaux Ouvrage O Sont Compris lAchat de Dunkerque Et Plusieurs Autres Choses Tr s-Int ressantes Nouvelle Edition of 9 Volume 5](#)

[With a Select Collection of Letters Vol III Volume 4 of 7](#)

[Travels Through the Low-Countries Germany Italy and France with Curious Observations Also a Catalogue of Plants Found Spontaneously Growing in Those Parts the Second Edition of 2 Volume 2](#)

[Lettres Memoires Et Negociations de Monsieur Le Comte dEstrades Conjointement Avec Messieurs Colbert Comte dAvaux Ouvrage O Sont Compris lAchat de Dunkerque Et Plusieurs Autres Choses Tr s-Int ressantes Nouvelle Edition of 9 Volume 1](#)

[Theos Ephanerothe En Sarki Or a Critical Dissertation Upon 1 Tim 316 Wherein Rules Are Laid Down to Distinguish in Various Readings Which Is Genuine by John Berriman](#)

[Aretaiou Kappadokou Peri Aition Kai Semeion Oxeon Kai Chronion Pathon Biblia Tessara Peri Therapeias Oxeon Kai Chronion Pathon Biblia Tessara](#)

[Spectacle de la Nature Or Nature Delineated Being Philosophical Conversations a Complete Course of Natural and Experimental Philosophy](#)

[Calculated for the Instruction of Youth of 1 Volume 1](#)

[Cases in Law and Equity Argued Debated and Adjudged in the Kings Bench and Chancery in the Twelfth and Thirteenth Years of Queen Anne with Two Treatises the One on the Action of Debt the Other on the Constitution of England](#)

[Of 3 Volume 1](#)

[A Dissertation on Endemial Diseases Or Those Disorders Which Arise from Particular Climates Situations and Methods of Living Together with a Treatise on the Diseases of Tradesmen](#)

[With a Select Collection of Letters Vol III Volume 2 of 7](#)

[The Interpreter of Words and Terms Used Either in the Common or Statute Laws of This Realm and in Tenures and Jocular Customs Containing the Antient Names of Places in England First Publishd by Dr Cowel in the Year 1607](#)

[Giving an Account of the Antient and Present State and Government of That Empire Of Its Temples Palaces Castles and Other Buildings To Which Is Added Part of a Journal of a Voyage to Japan of 2 Volume 2](#)

[Or Accomplishd Gentlewomans Companion Being a Collection of Upwards of Six Hundred of the Most Approved Receipts a Collection of Above Three Hundred Family Receipts of Medicines The Eleventh Edition](#)

[The Royal Treasury of England Or a General History of Taxes from the Conquest to the Present Time Collected from the Best Antient and Modern Historians by the Late Capt John Stevens Second Edition](#)

[The History of Scotland from the Establishment of the Reformation Till the Death of Queen Mary by Gilbert Stuart in Two Volumes of 2 Volume 2](#)

[A Present for a Young Lady Containing a Variety of Poems Songs Epigrams c by Several Eminent Hands](#)

[The Life of Oliver Cromwell Lord-Protector of the Commonwealth of England Scotland and Ireland Impartially Collected from the Best Historians and Several Original Manuscripts the Fifth Edition with Additions](#)

[The History and Antiquities of the City and Cathedral-Church of Hereford Containing an Account of All the Inscriptions Epitaphs c Upon the Tombs with Lists of the Principal Dignitaries And an Appendix](#)

[The Tatler Or Lucubrations of Isaac Bickerstaff Esq of 4 Volume 2](#)

[The English Pleader Being a Select Collection of Various Precedents of Declarations on Actions Brought in the Courts of Kings Bench and Common Pleas by a Gentleman of Lincolns-Inn](#)

[The Life of Oliver Cromwell Lord Protector of the Common-Wealth of England Scotland and Ireland Impartially Collected from the Best Historians and Several Original Manuscripts the Fourth Edition with Additions](#)

[A General History of Ireland from the Earliest Accounts to the Death of King William III by J H Wynne Esq a New Edition of 2 Volume 2](#)

[The Counsellors Magazine Or a Complete Law Library for Barristers Students and Others Who Would Wish to Acquire a Competent Knowledge of the Law by a Society of Gentlemen of the Middle Temple](#)

[A Complete Dictionary of Music Consisting of a Copious Explanation of All Words Necessary to a True Knowledge and Understanding of Music Translated from the Original French of J J Rousseau by William Waring Second Edition](#)

[The History of Sir Charles Grandison in a Series of Letters Published from the Originals by the Editor of Pamela and Clarissa in Seven Volumes of 7 Volume 2](#)

[The Childrens Companion Or Entertaining Instructor for the Youth of Both Sexes Designed to Excite Attention and Inculcate Virtue Selected from the Works of Berquin Genlis Day and Others](#)

[The Works of M de Voltaire Translated from the French with Notes Historical and Critical by T Smollett MD T Francklin MA and Others in Twenty-Four Volumes Volume IX the Fourth Edition of 24 Volume 9](#)

[A Collection of Scarce and Valuable Papers Some Whereof Were Never Before Printed](#)

[The History of Tom Jones a Foundling in Four Volumes by Henry Fielding Esq of 4 Volume 4](#)

[The Works of Shakespear Volume the Seventh Containing Julius Cisar Antony and Cleopatra Cymbeline Troilus and Cressida of 8 Volume 7](#)
