

INTERACTIVE DEVELOPMENTAL MATH LIFE OF EDITION STANDALONE ACCESS CARD

????? Tell me, was ever yet a mortal spared of thee? Pious Woman accused of Lewdness, The, ii. 5.????? But when ye saw my writ, the standard ye o'erthrew Of faith, your favours grudging and aught of grace denied.????? If in night's blackness thou hast plunged into the desert's heart And hast denied thine eyes the taste of sleep and its delight,????? Whenas its jar was opened, the singers prostrate fell In worship of its brightness, it shone so wonder-clear. Then said Azadbekht to him (and indeed his words were [prompted] by anger and those of the youth by presence of mind and good breeding), "I bought thee with my money and looked for fidelity from thee, wherefore I chose thee over all my grandees and servants and made thee keeper of my treasures. Why, then, hast thou outraged my honour and entered my house and played the traitor with me and tookest no thought unto that which I have done thee of benefits?" "O king," answered the youth, "I did this not of my choice and freewill and I had no [evil] intent in being there; but, of the littleness of my luck, I was driven thither, for that fate was contrary and fair fortune lacking. Indeed, I had striven with all endeavour that nought of foul should proceed from me and kept watch over myself, lest default appear in me; but none may avail to make head against ill fortune, nor doth endeavour profit in case of lack of luck, as appeareth by the example of the merchant who was stricken with ill luck and his endeavour profited him not and he succumbed to the badness of his fortune." "What is the story of the merchant," asked the king, "and how was his luck changed upon him by the sorriness of his fortune?" "May God prolong the king's continuance!" answered the youth. Reshid (Er), Ibn es Semmak and, i. 195. Wife and the Learned Man, Khelbes and his, i. 301. The old man carried Tuhfeh up [to the dais and seated her] on a chair of gold beside the throne, whilst she was amazed at that which she saw in that place and magnified her Lord (extolled be His perfection and exalted be He!) and hallowed Him. Then the kings of the Jinn came up to the throne and seated themselves thereon; and they were in the semblance of mortals, excepting two of them, who were in the semblance of the Jinn, with eyes slit endlong and jutting horns and projecting tusks. After this there came up a young lady, fair of favour and pleasant of parts; the light of her face outshone that of the flambeaux, and about her were other three women, than whom there were no fairer on the face of the earth. They saluted Tuhfeh and she rose to them and kissed the earth before them; whereupon they embraced her and sat down on the chairs aforesaid.????? The flames of long desire wax on me day by day And far away are pitched the tent-poles of my fair. So she gave him all that she possessed and he sold it and paid the rest of her price; after which there remained to him a hundred dirhems. These he spent and lay that night with the damsel in all delight of life, and his soul was like to fly for joy; but when he arose in the morning, he sat weeping and the damsel said to him, 'What aileth thee to weep?' And he said, 'I know not if my father be dead, and he hath none other heir but myself; and how shall I win to him, seeing I have not a dirhem?' Quoth she, 'I have a bracelet; do thou sell it and buy small pearls with the price. Then bray them and fashion them into great pearls, and thereon thou shalt gain much money, wherewith we may make our way to thy country.' So he took the bracelet and repairing to a goldsmith, said to him, 'Break up this bracelet and sell it.' But he said, 'The king seeketh a good (183) bracelet; I will go to him and bring thee the price thereof.' So he carried the bracelet to the Sultan and it pleased him greatly, by reason of the goodness of its workmanship. Then he called an old woman, who was in his palace, and said to her, 'Needs must I have the mistress of this bracelet, though but for a single night, or I shall die.' And the old woman answered, 'I will bring her to thee.' Abou Temam, Story of Ilan Shah and, i. 126. It chanced one day that one of the horsemen, who had fallen in with the young Melik Shah by the water and clad him and given him spending-money, saw the eunuch in the city, disguised as a merchant, and recognizing him, questioned him of his case and of [the reason of] his coming. Quoth he, 'I come to sell merchandise.' And the horseman said, 'I will tell thee somewhat, if thou canst keep it secret.' 'It is well,' answered the eunuch; 'what is it?' And the other said, 'We met the king's son Melik Shah, I and certain of the Arabs who were with me, and saw him by such a water and gave him spending-money and sent him towards the land of the Greeks, near his mother, for that we feared for him, lest his uncle Belehwan should kill him.' Then he told him all that had passed between them, whereupon the eunuch's countenance changed and he said to the cavalier, 'Assurance!' 'Thou shalt have assurance,' answered the other, 'though thou come in quest of him.' And the eunuch rejoined, saying, 'Truly, that is my errand, for there abideth no repose for his mother, lying down or rising up, and she hath sent me to seek news of him.' Quoth the cavalier, 'Go in safety, for he is in a [certain] part of the land of the Greeks, even as I said to thee.'????? n. The Man and his Wilful Wife dccccxix. Now there was a ruined building hard by and he climbed up on to a high wall and gave not over clambering hither and thither, of the excess of his carefulness, till his feet betrayed him and he slipped [and fell] to the bottom and died, whilst his companions arose in the morning in health [and weal]. Now, if he had overmastered his corrupt (259) judgment and submitted himself to fate and fortune fore-ordained, it had been safer and better [for him]; but he made light of the folk and belittled their wit and was not content to take example by them; for his soul whispered him that he was a man of understanding and he imagined that, if he abode with them, he would perish; so his folly cast him into perdition. Nor," added the vizier, "is this more extraordinary than the story of the man who was lavish of his house and his victual to one whom he knew not". Presently, the sharper came to the ruin, rejoicing in that which he deemed he should get, and dug in the place, but found nothing and knew that the idiot had tricked him. So he buffeted his face, for chagrin, and fell to following the other whithersoever he went, so he might get what was with him, but availed not unto this, for that the idiot knew what was in his mind and was certified that he spied upon him, [with intent to rob him]; so he kept watch over himself. Now, if the sharper had considered [the consequences of] haste and that which is begotten of loss therefrom, he had not done thus. Nor," continued the vizier, "is this story, O king of the age, rarer or more extraordinary or more diverting than the story of Khelbes and

his wife and the learned man and that which befell between them." a. The First Voyage of Sindbad the Sailor. My juice among kings is still drunken for wine And a present am I betwixt friends, young and old..He returned them the most gracious of answers and bade carry the Magian forth of the town and set him on a high scaffold that had been builded for him there; and he said to the folk, 'Behold, I will torture him with all kinds of fashions of torment.' Then he fell to telling them that which he had wrought of knavery with the daughter of his father's brother and what he had caused betide her of severance between her and her husband and how he had required her of herself, but she had sought refuge against him with God (to whom belong might and majesty) and chose rather humiliation than yield to his wishes, notwithstanding stress of torment; neither recked she aught of that which he lavished to her of wealth and raiment and jewels..Meanwhile, El Abbas abode with his cousin Akil twenty days, after which he made ready for the journey to Baghdad and letting bring the booty he had gotten of King Zuheir, divided it between himself and his cousin. Then he set out for Baghdad, and when he came within two days' journey of the city, he called his servant Aamir and bade him mount his charger and forego him with the baggage-train and the cattle. So Aamir [took horse and] fared on till he came to Baghdad, and the season of his entering was the first of the day; nor was there little child or hoary old man in the city but came forth to divert himself with gazing on those flocks and herds and upon the goodliness of those slave-girls, and their wits were amazed at what they saw. Presently the news reached the king that the young man El Abbas, who had gone forth from him, was come back with herds and rarities and slaves and a mighty host and had taken up his sojourn without the city, whilst his servant Aamir was presently come to Baghdad, so he might make ready dwelling- places for his lord, wherein he should take up his abode..Presently, in came the draper, at the hour of evening prayer, and sitting down in the place where the old woman had prayed, looked about him and espied the turban. He knew it [for that which he had that day sold to the young man] and misdoubted of the case, wherefore anger appeared in his face and he was wroth with his wife and reviled her and abode his day and his night, without speaking to her, what while she knew not the cause of his anger. Then she looked and seeing the turban-cloth before him and noting the traces of burning thereon, understood that his anger was on account of this and concluded that he was wroth because it was burnt.. Ramazan in my life ne'er I fasted, nor e'er Have I eaten of flesh, save in public (57) it were..(Quoth Abdallah ben Nan) So I became his boon-companion and entertained him by night [with stories and the like]; and this pleased him to the utmost and he took me into especial favour and bestowed on me dresses of honour and assigned me a separate lodging; brief, he was everywise bountiful to me and could not brook to be parted from me a single hour. So I abode with him a while of time and every night I caroused with him [and entertained him], till the most part of the night was past; and when drowsiness overcame him, he would rise [and betake himself] to his sleeping-place, saying to me, "Forsake not my service for that of another than I and hold not aloof from my presence." And I made answer with "Harkening and obedience."..Then he bade lodge him near himself and was bountiful to him and took him apart and said to him, 'Expound to me the story of the phial and whence then knewest that the water therein was that of a man, and he a stranger and a Jew, and that his ailment was indigestion?' ' It is well,' answered the weaver. ' Thou must know that we people of Persia are skilled in physiognomy (23) and I saw the woman to be rosy-cheeked, blue-eyed and tall. Now these attributes belong to women who are enamoured of a man and are distraught for love of him; (24) moreover, I saw her consumed [with anxiety]; wherefore I knew that the patient was her husband. As for his strangerhood, I observed that the woman's attire differed from that of the people of the city, wherefore I knew that she was a stranger; and in the mouth of the phial I espied a yellow rag, (25) whereby I knew that the patient was a Jew and she a Jewess. Moreover, she came to me on the first day [of the week]; (26) and it is the Jews' custom to take pottages (27) and meats that have been dressed overnight (28) and eat them on the Sabbath day, (29) hot and cold, and they exceed in eating; wherefore indigestion betideth them. On this wise I was directed and guessed that which thou hast heard.'..It chanced one day that they sallied forth to stop the way and fell in upon a caravan in the night; but the people of the caravan were on their guard; so they joined battle with the robbers and overcame them and slew them and the boy fell wounded and abode cast down in that place till the morrow, when he opened his eyes and finding his comrades slain, lifted himself up and rose to walk in the way. Presently, there met him a man, a treasure-seeker, and said to him, 'Whither goest thou, O youth?' So he told him what had betided him and the other said, 'Be of good heart, for that [the season of] thy fair fortune is come and God bringeth thee joy and solace. I am one who am in quest of a hidden treasure, wherein is vast wealth. So come with me, that thou mayst help me, and I will give thee wealth, wherewith thou shalt provide thyself thy life long.' Then he carried the youth to his dwelling and dressed his wound, and he abode with him some days, till he was rested; when he took him and two beasts and all that he needed, and they fared on till they came to a precipitous mountain..Now there was in the camp a wise woman, (11) and she questioned him of the new-born child, if it was male or female. Quoth he, 'It is a girl;' and she said, 'She shall do whoredom with a hundred men and a journeyman shall marry her and a spider shall slay her.' When the journeyman heard this, he returned upon his steps and going in to the woman, took the child from her by wile and slit its paunch. Then he fled forth into the desert at a venture and abode in strangerhood what [while] God willed..The Eleventh Day..A certain wealthy merchant had a fair daughter, who was as the full moon, and when she attained the age of fifteen, her father betook himself to an old man and spreading him a carpet in his sitting-chamber, gave him to eat and caroused with him. Then said he to him, 'I desire to marry thee to my daughter.' The other excused himself, because of his poverty, and said to him, 'I am not worthy of her nor am I a match for thee.' The merchant was instant with him, but he repeated his answer to him, saying, 'I will not consent to this till thou acquaint me with the reason of thy desire for me. If I find it reasonable, I will fall in with thy wish; and if not, I will not do this ever.'..I'm the crown of every sweet and fragrant weed, ii. 255..Quoth Alaeddin, "Thou counsellest well," and locking up his shop, betook himself to the place before the citadel, where he

foregathered with the drummers and pipers and instructed them how they should do, [even as his mistress had counselled him,] promising them a handsome reward. So they answered him with "Harkening and obedience" and on the morrow, after the morning-prayer, he betook himself to the presence of the Cadi, who received him with obsequious courtesy and seated him beside himself. Then he turned to him and fell to conversing with him and questioning him of matters of selling and buying and of the price current of the various commodities that were exported to Baghdad from all parts, whilst Alaeddin replied to him of all whereof he asked him.. "Out on thee!" exclaimed the king. "How great is thy craft and thy talk! Tell me, what was their story." And the youth said, "O king, . . . ? ? ? ? ? The zephyr's sweetness on the coppice blew, And as with falling fire 'twas clad anew; There was once, of old time, in one of the tribes of the Arabs, a woman great with child by her husband, and they had a hired servant, a man of excellent understanding. When the woman came to [the time of her] delivery, she gave birth to a maid-child in the night and they sought fire of the neighbours. So the journeyman went in quest of fire.. Accordingly El Merouzi repaired to the market and fetching that which he sought, returned to Er Razi's house, where he found the latter cast down in the vestibule, with his beard tied and his eyes shut; and indeed, his colour was paled and his belly blown out and his limbs relaxed. So he deemed him in truth dead and shook him; but he spoke not; and he took a knife and pricked him in the legs, but he stirred not. Then said Er Razi, 'What is this, O fool?' And El Merouzi answered, 'Methought thou wast dead in very sooth.' Quoth Er Razi, 'Get thee to seriousness and leave jesting.' So he took him up and went with him to the market and collected [alms] for him that day till eventide, when he carried him back to his lodging and waited till the morrow.. When the evening evened, the king let fetch the vizier and required of him the [promised] story. So he said, "Know, O king, that. Malice, Of Envy and, i. 125.. When came the night, the vizier presented himself before the king, who bade him relate the [promised] story. So he said, "Harkening and obedience. Know, Out. The two girls let me down from fourscore fathoms' height, i. 49.. 'Twere fitter and better my loves that I leave, i. 26.. ? ? ? ? ? Hath spent thereon his substance, withouten stint; indeed, In his own cloak he wrapped it, he tendered it so dear. (116). After this, news came to the king of robbers in his land; so he set out in quest of them and ceased not to follow after them, till he seized on them all, and behold, they were the [very] thieves who had despoiled him [and his wife] by the way and taken his children. So he bade bring them before him, and when they came into his presence, he questioned them, saying, 'Where are the two boys ye took on such a day?' Quoth they, 'They are with us and we will present them to our lord the king for slaves to serve him and give him wealth galore that we have gotten together and divest ourselves of all that we possess and repent from sin and fight in thy service.' Abou Sabir, however, paid no heed to their speech, but took all their good and bade put them all to death. Moreover, he took the two boys and rejoiced in them with an exceeding joy, whereat the troops murmured among themselves, saying, 'Verily, this is a greater tyrant than his brother! There come to him a sort of robbers and seek to repent and proffer two boys [by way of peace-offering], and he taketh the two boys and all their good and slayeth them!'. Sindbad the Sailor, The Seventh Voyage of, iii. 224.. ? THE SEVENTH OFFICER'S STORY.. When she had made an end of her verses, she folded the letter and delivered it to the nurse, who took it and went with it to El Abbas. When she gave it to him, he took it and breaking it open, read it and apprehended its purport; and when he came to the end of it, he swooned away. After awhile, he came to himself and said, "Praised be God who hath caused her return an answer to my letter! Canst thou carry her another letter, and with God the Most High be thy requital?" Quoth she, "And what shall letters profit thee, seeing she answereth on this wise?" But he said, "Belike, she may yet be softened." Then he took inkhorn and paper and wrote the following verses:.. Mariyeh folded the letter and gave it to Shefikeh, bidding her carry it to El Abbas. So she took it and going with it to his door, would have entered; but the chamberlains and serving-men forbade her, till they had gotten her leave from the prince. When she went in to him, she found him sitting in the midst of the five damsels aforesaid, whom his father had brought him. So she gave him the letter and he took it and read it. Then he bade one of the damsels, whose name was Khelifeh and who came from the land of China, tune her lute and sing upon the subject of separation. So she came forward and tuning the lute, played thereon in four-and-twenty modes; after which she returned to the first mode and sang the following verses:.. Son and his Governor, Story of the Man of Khorassan, his, i. 218. They have shut out thy person from my sight, iii. 43.. When the evening evened, the king summoned the vizier and required of him the hearing of the [promised] story. So he said, "Harkening and obedience. Know, O king, that. As for the princess Mariyeh, when she returned to her palace, she bethought herself concerning the affair of El Abbas, repenting her of that which she had done, and the love of him took root in her heart. So, when the night darkened upon her, she dismissed all her women and bringing out the letters, to wit, those which El Abbas had written, fell to reading them and weeping. She gave not over weeping her night long, and when she arose in the morning, she called a damsel of her slave-girls, Shefikeh by name, and said to her, "O damsel, I purpose to discover to thee mine affair, and I charge thee keep my secret; to wit, I would have thee betake thyself to the house of the nurse, who used to serve me, and fetch her to me, for that I have grave occasion for her." Meanwhile, the Sheikh Aboutawaif Iblis and his son Es Shisban set out, as we have said, with their troops, who were of the doughtiest of the Jinn and the most accomplished of them in valour and horsemanship, [and fared on till they drew near the Crescent Mountain], When the news of their approach reached Meimoun, he cried out with a great cry to the troops, who were twenty thousand horse, [and bade them make ready for departure]. Then he went in to Tuhfeh and kissing her, said to her, 'Know that thou art presently my life of the world, and indeed the Jinn are gathered together to wage war on me on thine account. If I am vouchsafed the victory over them and am preserved alive, I will set all the kings of the Jinn under thy feet and thou shall become queen of the world.' But she shook her head and wept; and he said, 'Weep not, for, by the virtue of the mighty inscription engraven on the seal-ring of Solomon, thou shall never again see the land of men! Can any one part with his life? So give ear unto that which I say; else will I kill thee.' And she was

silent..97. The Woman who had a Boy and the other who had a Man to Lover dclxxxviii. When she had made an end of her song, she threw the lute from her hand and wept till she swooned away. So they sprinkled on her rose-water, mingled with musk, and willow-flower water; and when she came to herself, Er Reshid said to her, "O Sitt el Milah, this is not fair dealing in thee. We love thee and thou lovest another." "O Commander of the Faithful," answered she, "there is no help for it." Therewithal he was wroth with her and said, "By the virtue of Hemzeh (19) and Akil (20) and Mohammed, Prince of the Apostles, if thou name one other than I in my presence, I will bid strike off thy head!" Then he bade return her to her chamber, whilst she wept and recited the following verses: Ninth Officer's Story, The, ii. 167..? ? ? ? ? O'er all the fragrant flowers that be I have the preference aye, For that I come but once a year, and but a little stay..God keep the days of love-delight! How dearly sweet they were! i. 225..When Galen heard this, he ordered the weaver the amount of his wife's dowry and bade him pay it to her and divorce her. Moreover, he forbade him from returning to the practice of physic and warned him never again to take to wife a woman of better condition than himself; and he gave him his spending-money and bade him return to his [former] craft. Nor," added the vizier, "is this more extraordinary or rarer than the story of the two sharpers who cozened each his fellow." King Shehriyar marvelled at these things and Shehrzad said to him, "Thou marvelledst at that which befell thee on the part of women; yet hath there befallen the kings of the Chosroes before thee what was more grievous than that which befell thee, and indeed I have set forth unto thee that which betided khalifs and kings and others than they with their women, but the exposition is long and hearkening groweth tedious, and in this [that I have already told thee] is sufficiency for the man of understanding and admonishment for the wise." Then they drank till they were drunken, and when they had taken leave [of their wits], the host turned to me and said, "Thou dealtest not friendly with him who sought an alms of thee and thou saidst to him, 'How loathly thou art!'" I considered him and behold, he was the lophand who had accosted me in my pleasance. So I said, "O my lord, what is this thou sayest?" And he answered, saying, "Wait; thou shall remember it." So saying, he shook his head and stroked his beard, whilst I sat down for fear. Then he put out his hand to my veil and shoes and laying them by his side, said to me, "Sing, O accursed one!" So I sang till I was weary, whilst they occupied themselves with their case and intoxicated themselves and their heat redoubled. (136) Presently, the doorkeeper came to me and said, "Fear not, O my lady; but, when thou hast a mind to go, let me know." Quoth I, "Thinkest thou to delude me?" And he said, "Nay, by Allah! But I have compassion on thee for that our captain and our chief purposeth thee no good and methinketh he will slay thee this night." Quoth I to him, "An thou be minded to do good, now is the time." And he answered, saying, "When our chief riseth to do his occasion and goeth to the draught-house, I will enter before him with the light and leave the door open; and do thou go whithersoever thou wilt." NOUREDDIN ALI OF DAMASCUS AND THE DAMSEL SITT EL MILAH. (1).? ? ? ? ? Awaken, O ye sleepers all, and profit, whilst it's here By what's vouchsafed of fortune fair and life untroubled, clear..Husband, The Credulous, i. 270..102. Joudar and his Brothers dcclxxv.?Story of the Prisoner and How God Gave Him Relief..Hakim (El) bi Amrillah, The Merchant and the Favourite of the Khalif El Mamoun, iii. 171..? ? ? ? ? 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..? ? ? ? ? d. The Eldest Lady's Story lxiii.68. Haroun er Reshid and the three Poets ccclxxxvi.My fruit is a jewel all wroughten of gold, ii. 245..? ? ? ? ? Oft for thy love as I would be consoled, my yearning turns To-thee- ward still and my desires my reason still gainsay..The Twenty-fifth Night of the Month..Sixth Officer's Story, The, ii. 146..Officer's Story, The Thirteenth, ii. 181..On this wise they abode till the morning, tasting not the savour of sleep; and when the day lightened, behold, the eunuch came with the mule and said to Sitt el Milah, "The Commander of the Faithful calleth for thee." So she arose and taking her lord by the hand, committed him to the old man, saying, "I commend him to thy care, under God, (40) till this eunuch cometh to thee; and indeed, O elder, I owe thee favour and largesse such as filleth the interspace betwixt heaven and earth.".? ? ? ? ? a. The Merchant and the Two Sharpers clii.Therewithal he ordered her a handsome house and bade furnish it with carpets and other furniture and vessels of choice and commanded that all she needed should be given her. This was done during the rest of the day, and when the night came, she despatched the eunuch with the mule and a suit of clothes, to fetch Nouraddin from the Muezzin's lodging. So the young man donned the clothes and mounting; rode to the house, where he abode in luxury and delight a full-told month, what while she solaced him with four things, to wit, the eating of fowls and the drinking of wine and the lying upon brocade and the entering the bath after copulation. Moreover, she brought him six suits of clothes and fell to changing his apparel day by day; nor was the appointed time accomplished ere his beauty returned to him and his goodliness; nay, his charms waxed tenfold and he became a ravishment to all who looked on him..As for the king their father, he abode with his wife, their mother, what while God (to whom belong might and majesty) willed, and they rejoiced in reunion with each other. The kingship endured unto them and glory and victory, and the king continued to rule with justice and equity, so that the people loved him and still invoked on him and on his sons length of days and durance; and they lived the most delightful of lives till there came to them the Destroyer of Delights and Sunderer of Companies, He who layeth waste the palaces and peopleth the tombs; and this is all that hath come down to us of the story of the king and his wife and children. Nor," added the vizier, "if this story be a solace and a diversion, is it pleasanter or more diverting than that of the young man of Khorassan and his mother and sister.".? ? ? ? ? d. The Lover's Trick against the Chaste Wife dlxxx.? ? ? ? ? ? ? ? ? ? la. The Disciple's Story dcccii.THE SEVENTH VOYAGE OF SINDBAD THE SAILOR..On this wise she abode a great while and indeed yearning for him came nigh to slay her; so she stood and watched for him one day at the door of her chamber and straining him to her bosom, kissed him on the cheek and breast. At this moment, out came the master of the king's household and seeing her embracing the youth, abode amazed. Then he asked to whom that chamber belonged and was answered, 'To Shah Khatoun, wife of the king,' whereupon he turned back,

trembling as [one smitten by] a thunderbolt. The king saw him quaking and said to him, 'Out on thee! what is the matter?' 'O king,' answered he, 'what matter is graver than that which I see?' 'What seest thou?' asked the king and the officer said, 'I see that yonder youth, who came with the eunuch, he brought not with him but on account of Shah Khatoun; for that I passed but now by her chamber door, and she was standing, watching; [and when the youth came up,] she rose to him and clipped him and kissed him on his cheek.' So he opened to me and I went out and had not gone far from the house when I met a woman, who said to me, "Methinks a long life was fore-ordained to thee; else hadst thou not come forth of yonder house." "How so?" asked I, and she answered, "Ask thy friend [such an one," naming thee,] "and he will acquaint thee with strange things." So, God on thee, O my friend, tell me what befell thee of wonders and rarities, for I have told thee what befell me.' 'O my brother,' answered I, 'I am bound by a solemn oath.' And he said, 'O my friend, break thine oath and tell me.' Quoth I, 'Indeed, I fear the issue of this.' [But he importuned me] till I told him all, whereat he marvelled. Then I went away from him and abode a long while, [without farther news]. Midst colours, my colour excellet in light, ii. 258..? ? ? ? I shut myself up with my love; no spy betwixt us was; We feared no enemies' despite, no envious neighbour's hate..? ? ? ? Ye, of your strength, have burdened me, upon my weakness, With burdens not to be endured of mountain nor of plain..? ? ? ? Your coming to-me-ward, indeed, with "Welcome! fair welcome!" I hail. Your sight to me gladness doth bring and banisheth sorrow and bale. When the king had read this letter, he rejoiced with an exceeding joy and bestowed on me great store of presents and entreated me with the utmost honour. Some days after this, I sought of him leave to depart, but he granted it not to me save after much pressing. So I took leave of him and shipped with divers merchants and others, intending for my own country and having no desire for travel or traffic. We sailed on, without ceasing, till we had passed many islands; but, one day, as we fared on over a certain tract of the sea, there came forth upon us a multitude of boats full of men like devils, clad in chain-mail and armed with swords and daggers and bows and arrows, and surrounded us on every side. They entreated us after the cruellest fashion, smiting and wounding and slaying those who made head against them, and taking the ship, with the crew and all that were therein, carried us to an island, where they sold us all for a low price. A rich man bought me and taking me into his house, gave me to eat and drink and clothed me and entreated me kindly, till my heart was comforted and I was somewhat restored..? ? ? ? Or if to me "I'm absent" thou sayest, "'Tis a lie," My heart replies, bewildered 'twixt doubt and certainty..? ? ? ? m. The Thirteenth Officer's Story dccccxxxix. Then said he to her, 'By Allah, thou art the desire of the Commander of the Faithful! (182) So take the lute and sing a song that thou shalt sing to the Khalif, whenas thou goest in to him.' So she took the lute and tuning it, sang the following verses: Selim and Selma, ii. 81.. The company marvelled at this story with the utmost wonderment, and the eleventh officer rose and said, 'I know a story yet rarer than this: but it happened not to myself.. Twere better and meeter thy presence to leave, ii. 85..? ? ? ? My friends have not accustomed me to rigour; for, of old, When I forsook them, they to seek accord did not disdain..? ? ? ? And horses eke wouldst have led to thee day by day And girls, high-breasted maids, and damsels black and white.. Then they brought the raft before him and I said to him, 'O my lord, I am in thy hands, I and all my good.' He looked at the raft and seeing therein jacinths and emeralds and crude ambergris, the like whereof was not in his treasuries, marvelled and was amazed at this. Then said he, 'O Sindbad, God forbid that we should covet that which God the Most High hath vouchsafed unto thee! Nay, it behoveth us rather to further thee on thy return to thine own country.' So I called down blessings on him and thanked him. Then he signed to one of his attendants, who took me and established me in a goodly lodging, and the king assigned me a daily allowance and pages to wait on me. And every day I used to go in to him and he entertained me and entreated me friendly and delighted in my converse; and as often as our assembly broke up, I went out and walked about the town and the island, diverting myself by viewing them.. One day, he went forth in quest of certain stray camels of his and fared on all his day and night till eventide, when he [came to an Arab encampment and] was fain to seek hospitality of one of the inhabitants. So he alighted at one of the tents of the camp and there came forth to him a man of short stature and loathly aspect, who saluted him and lodging him in a corner of the tent, sat entertaining him with talk, the goodliest that might be. When his food was dressed, the Arab's wife brought it to the guest, and he looked at the mistress of the tent and saw a favour than which no goodlier might be. Indeed, her beauty and grace and symmetry amazed him and he abode confounded, looking now at her and now at her husband. When his looking grew long, the man said to him, 'Harkye, O son of the worthy! Occupy thyself with thine own concerns, for by me and this woman hangeth a rare story, that is yet goodlier than that which thou seest of her beauty; and when we have made an end of our food, I will tell it thee.'? ? ? ? d. The Fourth Voyage of Sindbad the Sailor.? ? ? ? Beard of the old he-goat, the one-eyed, what shall be My saying of a knave, his fashion and degree?. They tell that Haroun er Reshid was sitting one day to do away grievances, when there came up to him a woman and said to him, "O Commander of the Faithful, may God accomplish thine affair and cause thee rejoice in that which He hath given thee and increase thee in elevation! Indeed, thou hast done justice (85) and wrought equitably." (86) Quoth the Khalif to those who were present with him, "Know ye what this woman meaneth by her saying?" And they answered, "Of a surety, she meaneth not otherwise than well, O Commander of the Faithful." "Nay," rejoined Haroun; "she purposeth only in this an imprecation against me. As for her saying, 'God accomplish thine affair!' she hath taken it from the saying of the poet, 'When an affair is accomplished, its abatement (87) beginneth. Beware of cessation, whenas it is said, "It is accomplished." As for her saying 'God cause thee rejoice in that which He hath given thee,' she took it from the saying of God the Most High, "Till, whenas they rejoiced in that which they were given, we took them suddenly and lo, they were confounded!" (88) As for her saying, 'God increase thee in elevation!' she took it from the saying of the poet, 'No bird flieth and riseth up on high, but, like as he flieth, he falleth.' And as for her saying, 'Indeed, thou hast done justice and wrought equitably,'

it is from the saying of the Most High, [If ye deviate (89) or lag behind or turn aside, verily, God of that which ye do is aware;' (90) and] 'As for the transgressors,' (91) they are fuel for hell[-fire]." (92).68. Kisra Anoushirwan and the Village Damsel dcliii.[Then they went up to the palace and] the interpreter went in to Selma and said to her, 'O king of the age, here is an Indian woman, who cometh from the land of Hind, and she hath laid hands on a young man, a servant, avouching that he is her husband, who hath been missing these two years, and she came not hither but on his account, and indeed these many days she hath done almsdeeds [in the city]. And here is a man, a cook, who avoucheth that the young man is his slave.' When the queen heard these words, her entrails quivered and she groaned from an aching heart and called to mind her brother and that which had betided him. Then she bade those who were about her bring them before her, and when she saw them, she knew her brother and was like to cry aloud; but her reason restrained her; yet could she not contain herself, but she must needs rise up and sit down. However, she enforced herself unto patience and said to them, 'Let each of you acquaint me with his case.' All this while the Khalif was diverting himself with watching him and laughing, and at nightfall he bade one of the slave-girls drop a piece of henbane in the cup and give it to Aboulhusn to drink. So she did as he bade her and gave Aboulhusn the cup, whereof no sooner had he drunken than his head forewent his feet [and he fell down, senseless]. Therewith the Khalif came forth from behind the curtain, laughing, and calling to the servant who had brought Aboulhusn to the palace, said to him, "Carry this fellow to his own place." So Mesroul took him up [and carrying him to his own house], set him down in the saloon. Then he went forth from him and shutting the saloon-door upon him, returned to the Khalif, who slept till the morrow..? ? ? ? ? ? ? ? eb. Story of the Barber's Second Brother xxxi. When I had made an end of washing, I cried out, saying, "Harkye, my lady Rihaneh!" But none answered me. So I went out and found her not; and indeed she had taken my clothes and that which was therein of money, to wit, four hundred dirhems. Moreover, she had taken my turban and my handkerchief and I found not wherewithal to cover my nakedness; wherefore I suffered somewhat than which death is less grievous and abode looking about the place, so haply I might espy wherewithal to hide my shame. Then I sat a little and presently going up to the door, smote upon it; whereupon up came the housekeeper and I said to her, "O my sister, what hath God done with the woman who was here?" Quoth she, "She came down but now and said, 'I am going to cover the boys with the clothes and I have left him sleeping. If he awake, tell him not to stir till the clothes come to him.'" Then said I, "O my sister, secrets are [safe] with the worthy and the freeborn. By Allah, this woman is not my wife, nor ever in my life have I seen her before this day!" And I recounted to her the whole affair and begged her to cover me, informing her that I was discovered of the privities..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:..? ? ? ? ? b. The Enchanted Youth xxi.Old Sharper, Story of the, ii. 187..Then she gave out among the folk that the king's father's brother's son was come and bade the grandees and troops go forth to meet him. Moreover, she decorated the city in his honour and the drums of good tidings beat for him, whilst all the king's household [went out to meet him and] dismounting before him, [escorted him to the city and] lodged him with the queen-mother in her palace. Then she bade the chiefs of the state attend his assembly; so they presented themselves before him and saw of his breeding and accomplishments that which amazed them and made them forget the breeding of those who had foregone him of the kings..O amir of justice, be kind to thy subjects, iii. 24..? ? ? ? ? Our loves are joined and cruelty at last is done away; Ay, and the cup of love-delight 'twixt us doth circulate..Then he wept again and El Abbas said to him, "Fear not for me, for thou knowest my prowess and my puissance in returning answers in the assemblies of the land and my good breeding (63) and skill in rhetoric; and indeed he whose father thou art and whom thou hast reared and bred and in whom thou hast united praiseworthy qualities, the repute whereof hath traversed the East and the West, thou needest not fear for him, more by token that I purpose but to seek diversion (64) and return to thee, if it be the will of God the Most High." Quoth the king, "Whom wilt thou take with thee of attendants and [what] of good?" "O father mine," replied El Abbas, "I have no need of horses or camels or arms, for I purpose not battle, and I will have none go forth with me save my servant Aamir and no more."58. The Lovers of the Benou Udhreh (232) dclxvi.? ? ? ? ? a. The First Calender's Story xi.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..?Story of Abou Sabir..?OF THE USELESSNESS OF ENDEAVOUR AGAINST PERSISTENT ILL FORTUNE..When the townsfolk saw

this, they repented of that which they had done and the affair was grievous to them; so they sought pardon [of God] and said to her, ' By the virtue of Him whom thou servest, do thou seek pardon for us [of God!]' Quoth she, 'As for me, I may no longer abide with you and I am about to depart from you.' Then they humbled themselves in supplication to her and wept and said to her, 'We conjure thee, by the virtue of God the Most High, that thou take upon thyself the governance of the kingdom and of the subjects.' But she refused; whereupon they came up to her and wept and gave not over supplicating her, till she consented and abode in the kingship. Her first commandment was that they should bury the princess and build over her a dome (6) and she abode in that palace, worshipping God the Most High and ruling the people with justice, and God (extolled be His perfection and exalted be He!) vouchsafed her, by reason of the excellence of her piety and her patience and continence, the acceptance of her prayers, so that she sought not aught of Him to whom belong might and majesty, but He granted her prayer; and her report was noised abroad in all countries..Now there was before us a high mountain, (200) rising [abruptly] from the sea, and the ship fell off into an eddy, (201) which bore it on till presently it struck upon the skirt (202) of the mountain and broke in sunder; whereupon the captain came down [from the mast], weeping, and said, 'God's will be done! Take leave of one another and look yourselves out graves from to-day, for we have fallen into a predicament (203) from which there is no escape, and never yet hath any been cast away here and come off alive.' So all the folk fell a-weeping and gave themselves up for lost, despairing of deliverance; friend took leave of friend and sore was the mourning and lamentation; for that hope was cut off and they were left without guide or pilot. (204) Then all who were in the ship landed on the skirt of the mountain and found themselves on a long island, whose shores were strewn with [wrecks], beyond count or reckoning, [of] ships that had been cast away [there] and whose crews had perished; and there also were dry bones and dead bodies, heaped upon one another, and goods without number and riches past count So we abode confounded, drunken, amazed, humbling ourselves [in supplication to God] and repenting us [of having exposed ourselves to the perils of travel]; but repentance availed not in that place..As I was passing one day in the market, I found that a thief had broken into the shop of a money-changer and taken thence a casket, with which he had made off to the burial-grounds. So I followed him thither [and came up to him, as] he opened the casket and fell a-looking into it; whereupon I accosted him, saying, "Peace be on thee!" And he was startled at me. Then I left him and went away from him..96. Ali ben Tahir and the Girl Mounis dclxxxviii. 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: . . . ? ? ? ? ? f. The Sixth Voyage of Sindbad the Sailor. So saying, he took leave of the woman and her husband and set out, intending for Akil, his father's brother's son. Now there was between Baghdad and Akil's abiding-place forty days' journey; so El Abbas settled himself on the back of his courser and his servant Aamir mounted also and they fared forth on their way. Presently, El Abbas turned right and left and recited the following verses: . So saying, he went up to the princess and laying his hand upon her heart, found it fluttering like a doveling and the life yet clinging to (112) her bosom. So he laid his hand upon her cheek, whereupon she opened her eyes and beckoning to her maid, signed to her, as who should say, "Who is this that treadeth my carpet and transgresseth against me?" (113) "O my lady," answered Shefikeh, "this is Prince El Abbas, for whose sake thou departest the world." When Mariyeh heard speak of El Abbas, she raised her hand from under the coverlet and laying it upon his neck, inhaled his odour awhile. Then she sat up and her colour returned to her and they sat talking till a third part of the night was past.. Daughters, The Two Kings and the Vizier's, iii. 145.. "O king," answered the youth, "I hope for succour only from God, not from created beings: if He aid me, none can avail to harm me, and if He be with me and on my side, because of the truth, who is it I shall fear, because of falsehood? Indeed, I have made my intent with God a pure and sincere intent and have severed my expectation from the help of the creature; and whoso seeketh help [of God] findeth of his desire that which Bekhtzeman found." Quoth the king, "Who was Bekhtzeman and what is his story?" "O king," replied the youth, . Presently, El Abbas, son of King El Aziz, lord of the land of Yemen and Zebidoun (55) and Mecca (which God increase in honour and brightness and beauty!), heard of her; and he was of the great ones of Mecca and the Hejaz (56) and was a youth without hair on his cheeks. So he presented himself one day in his father's sitting-chamber, (57) whereupon the folk made way for him and the king seated him on a chair of red gold, set with pearls and jewels. The prince sat, with his head bowed to the ground, and spoke not to any; whereby his father knew that his breast was straitened and bade the boon-companions and men of wit relate marvellous histories, such as beseem the assemblies of kings; nor was there one of them but spoke forth the goodliest of that which was with him; but El Abbas still abode with his head bowed down. Then the king bade his session-mates withdraw, and when the chamber was void, he looked at his son and said to him, "By Allah, thou rejoicest me with thy coming in to me and chagrimest me for that thou payest no heed to any of the session-mates nor of the boon-companions. What is the cause of this?" . Nouredin Ali of Damascus and Sitt el Milan, iii, 3.. ? ? ? ? ? Yea, so but Selma in the dust my bedfellow may prove, Fair fall it thee! In heaven or hell I reckon not if it be.. ? ? ? ? ? It chances whiles that the blind man escapes a pit, Whilst he who is clear of sight falls into it.. ? ? ? ? ? My favours I deny not all the year; Though cessation be desired, I nothing heed.. ? ? ? ? ? Be patient under its calamities, For all things have an issue soon or late.. ? ? ? ? ? i. King Ibrahim and

his Son cccclxxi.???? m. The Goldsmith and the Cashmere Singing-Girl dcccxc.???? v. The Sharpers with the Money-Changer and the Ass dcccxiv. 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." When the evening evened, the king let call his vizier and he presented himself before him, whereupon he required of him the hearing of the [promised] story. So he said, "Harkening and obedience. Know, O king. that. The company marvelled at this story and at the doings of women. Then came forward a fourth officer and said, 'Verily, that which hath betided me of strange adventures is yet more extraordinary than this; and it was on this wise.. Then he turned to the woman and said to her, "Is it not thus?" "Yes, O Commander of the Faithful," answered she; and he said, "What prompted thee to this?" Quoth she, "Thou slewest my father and my mother and my kinsfolk and tookest their goods." "Whom meanest thou?" asked the Khalif, and she replied, "I am of the house of Bermek." (93) Then said he to her, "As for the dead, they are of those who are past away, and it booteth not to speak of them; but, as for that which I took of wealth, it shall be restored to thee, yea, and more than it." And he was bountiful to her to the utmost of munificence..167. Kemerezzeman and the Jeweller's Wife dcccclxiii.46. The Sharper of Alexandria and the Master of Police cccxli.?STORY OF THE SINGER AND THE DRUGGIST..Lavish of House and Victual to one whom he knew not, The Man who was, i. 293..140. Younus the Scribe and the Khalif Welid ben Sehl dclxxxiv.???? Thou left'st unto me, after thee, languor and carefulness; I lived a life wherein no jot of sweetness I espied..???? All charms, indeed, thou dost comprise; so who shall vie with thee And who shall blame me if for love of such a fair I'm sped?..???? The ignorant man may speak with impunity A word that is death to the wise and the ripe of wit.

[The Islands of Titicaca and Koati Illustrated](#)

[The Works of W Chillingworth Containing His Book Intituled the Religion of Protestants a Safe Way to Salvation Together with His Sermons Letters Discourses Controversies c c](#)

[Plutarchs Lives of Illustrious Men Translated from the Original Greek With Notes Critical and Historical And a Life of Plutarch](#)

[History of Michigan Volume 3](#)

[Life and Explorations of David Livingstone The Great Missionary Explorer in the Interior of Africa Comprising All His Extensive Travels and Discoveries as Detailed in His Diary Reports and Letters and Including His Famous Last Journals with a Facsi](#)

[A Pioneer History of Becker County Minnesota Including a Brief Account of Its Natural History and a History of the Early Settlement of the County Also Including Historical Information Collected by Mrs Jessie C West and Numerous Articles Wri](#)

[Portrait and Biographical Album of Will County Illinois](#)

[The Register of the Priory of St Bee](#)

[Light from the Ancient East The New Testament Illustrated by Recently Discovered Texts of the Graeco-Roman World](#)

[The Cyclop dia of Temperance and Prohibition a Reference Book of Facts Statistics and General Information on All Phases of the Drink Question the Temperance Movement and the Prohibition Agitation](#)

[The Practical Physics of the Modern Steam Boiler](#)

[Speaker for Suffrage and Petitioner for Peace Oral History Transcript And Related Material 1972-197](#)

[Veterinary Medicines Their Actions and Uses](#)

[Rydal](#)

[The Pharaoh and the Priest An Historical Novel of Ancient Egypt](#)

[A Constitutional View of the Late War Between the States Its Causes Character Conduct and Results Presented in a Series of Colloquies at Liberty Hall](#)

[An Illustrated History of the Holy Bible Being a Connected Account of the Remarkable Events and Distinguished Characters Contained in the Old and New Testament with Notes Critical Topographical and Explanatory Edited by Alvan Bond \[and\] Assisted I](#)

[The Anatomy of Melancholy](#)

[The Poetical Works of Lord Byron Complete](#)

[Principles of Geology Or the Modern Changes of the Earth and Its Inhabitants Considered as Illustrative of Geology Volume 2](#)

[Poems of Robert Southey Containing Thalaba the Curse of Kehama Roderick Madoc a Tale of Paraguay and Selected Minor Poems](#)

[Polk Family and Kinsmen](#)

[The Days Work Many Inventions](#)

[Letters from and to Charles Kirkpatrick Sharpe Volume 2](#)

[The History of Brazil from 1808 to 1831 a Continuation to Southey's History](#)
[Biographical Register of the Officers and Graduates of the US Military Academy at West Point NY From Its Establishment in 1802 to 1890](#)
[Volume I](#)
[Immanuel Kants Critique of Pure Reason Volume 2](#)
[Historic Homes and Institutions and Genealogical and Personal Memoirs of Worcester County Massachusetts With a History of Worcester Society of Antiquity Volume 2](#)
[Reports of Cases Decided by Chief Justice Chase in the Circuit Court of the United States for the Fourth Circuit 1865-1869](#)
[Bradshaws Railway Manual Shareholders Guide and Official Directory](#)
[A General and Heraldic Dictionary of the Peerage and Baronetage of the British Empire Volume 1](#)
[The Book of Psalms Translated Into English Verse And Illustrated with Practical and Explanatory Comments](#)
[An Historical Account of the Diocese of Down and Connor Ancient and Modern Volume 5](#)
[Reports of the United States Commissioners to the Paris Universal Exposition 1867 Published Under the Direction of the Secretary of State by Authority of the Senate of the United States](#)
[Lockwoods Directory of the Paper and Stationary Trade](#)
[Bayerisches Kochbuch](#)
[Horae Homileticae Genesis to Leviticus](#)
[The Anti-Saloon League Year Book An Encyclopedia of Facts and Figures Dealing with the Liquor Traffic and the Temperance Reform](#)
[The Annals of York Leeds Bradford Halifax Doncaster Barnsley Wakefield Dewsbury Huddersfield Keighley and Other Places in the County of York From the Earliest Period to the Present Time](#)
[Cicero A Biography](#)
[The International Postage Stamp Album](#)
[Opera Omnia](#)
[Mines and Mining A Commentary on the Law of Mines and Mining Rights Both Common Law and Statutory With Appendices Containing the Federal Statute and the Statutes of the Western States and Territories Relating to Mining for Precious Metals on the Public](#)
[A Tour Around the World in 1884 Or Sketches of Travel in the Eastern and Western Hemispheres](#)
[And Quiet Flows the Don A Novel](#)
[A Manual of Dermatology](#)
[The Public Records of the Colony of Connecticut 1636-1776 Volume 2](#)
[The Craftsman Volume 6](#)
[A Treatise on the Law of Private Corporations Divided with Respect to Rights Pertaining to the Corporate Entity as Well as Those of the Corporate Interests of Members Remedies for the Enforcement and Protection of These Rights and Interests and Legisla](#)
[Collected Mathematical Papers Edited by JWL Glaisher with a Mathematical Introd Volume 1](#)
[History of Sullivan County Embracing an Account of Its Geology Climate Aborigines Early Settlement Organization The Formation of Its Towns with Biographical Sketches of Prominent Residents](#)
[Anatomical Names Especially the Basle Nomina Anatomica \(Bna\)](#)
[American Telegraphy and Encyclopedia of the Telegraph Systems Apparatus Operation Embracing Electrical Testing Primary and Storage Batteries Dynamo Machines Morse Duplex Quadruplex Multiplex Submarine Automatic and Wireless Telegraphy Burgla](#)
[Comedies Edited with Introd and Notes by Sidney G Ashmore](#)
[The History of Jefferson County Wisconsin Containing Biographical Sketches](#)
[History of Lafayette County Mo Carefully Written and Compiled from the Most Authentic Official and Private Sources Including a History of Its Townships Cities Towns and Villages Together with a Condensed History of Missouri The Constitution of T](#)
[Pioneer History of the Holland Purchase of Western New York Embracing Some Account of the Ancient Remains and a History of Pioneer Settlement Under the Auspices of the Holland Company Including Reminiscences of the War of 1812 The Origin Progress](#)
[History and Genealogy of the Colegrove Family in America With Biographical Sketches Portraits Etc](#)
[A History of the Theory of Elasticity and of the Strength of Materials](#)
[A Dictionary of Psychological Medicine Giving the Definition Etymology and Synonyms of the Terms Used in Medical Psychology with the Symptoms Treatment and Pathology of Insanity and the Law of Lunacy in Great Britain and Ireland Volume Volume 1](#)
[The Life and Times of the Rev John Wesley MA Founder of the Methodists Volume 2](#)
[Robertsons Landmarks of Toronto A Collection of Historical Sketches of the Old Town of York from 1792 Until 1837 and of Toronto from 1834 to 1908 --](#)

[The Principles of Psychology](#)

[History of Portland Oregon With Illustrations and Biographical Sketches of Prominent Citizens and Pioneers](#)

[A History of the State of Oklahoma Volume 2](#)

[The Students Lyell The Principles and Methods of Geology as Applied to the Investigation of the Past History of the Earth and Its Inhabitants](#)

[Exposition of the Epistle to the Romans](#)

[History and Genealogies of the Hammond Families in America With an Account of the Early History of the Family in Normandy and Great Britain](#)

[1000-1902 Volume 1 Pt2](#)

[The History of Marshall County Iowa Containing a History of the County Its Cities Towns c a Biographical Directory of Citizens War Record of](#)

[Its Volunteers in the Late Rebellion General and Local Statistics Portraits of Early Settlers and Promi](#)

[The Apocrypha and Pseudepigrapha of the Old Testament in English With Introductions and Critical and Explanatory Notes to the Several Books](#)

[Volume 1](#)

[General History Cyclopedia and Dictionary of Freemasonry](#)

[Sivaparinayah A Poem in the Kashmiri Language by Krsna Rajanaka Razdan with a Chaya of Gloss in Sanskrit by Mahamahopadhyaya](#)

[Mukundarama Sastri Edited by George A Grierson](#)

[The 131st U S Infantry \(First Infantry Illinois National Guard\) in the World War Narrative-Operations-Statistics](#)

[History of Ancient Woodbury Connecticut From the First Indian Dead in 1659 Volume 2](#)

[The Profession of Home Making A Condensed Home-Study Course](#)

[Lives of the English Saints](#)

[The Collected Writings of Edward Irving In Five Vols Volume 2](#)

[British Jurassic Gasteropoda](#)

[A Genealogical and Heraldic History of the Landed Gentry Or Commoners of Great Britain and Ireland Enjoying Territorial Possessions or High](#)

[Official Rank But Uninvested with Heritable Honours Volume 1](#)

[Human Physiology](#)

[Corolla Sancti Eadmundi = the Garland of Saint Edmund King and Martyr](#)

[Reminiscences and Reflections of an Octogenarian Highlander](#)

[Railway Practice in Parliament The Law and Practice of Railway and Other Private Bills the Order of Proceedings in Both Houses with Plain and](#)

[Full Practical Directions The Formula And the Most Useful and Successful Modes of Conducting or Opposing](#)

[The Works of Richard Brinsley Sheridan Dramas Poems Translations Speeches Unfinished Sketches and Ana](#)

[The Statutes at Large from Magna Charta to \[the Forty-First Year of George III Volume 9](#)

[Supplementary Despatches and Memoranda of Field Marshal Arthur Duke of Wellington K G Appendix 1794-1812 Volume 13](#)

[History of Knox County Illinois](#)

[Constitution Making in Indiana A Source Book of Constitutional Documents with Historical Introduction and Critical Notes Volume 1](#)

[An Introduction to Geology Intended to Convey a Practical Knowledge of the Science and Comprising the Most Important Recent Discoveries](#)

[With Explanations of the Facts and Phenomena Which Serve to Confirm or Invalidate Various Geological Theories](#)

[Collected Papers by the Staff of Saint Marys Hospital Mayo Clinic Volume 2](#)

[Kellys Directory of Newcastle Gateshead Sunderland North and South Shields and Suburbs](#)

[The Mechanical Engineers Pocket-Book of Tables Formul Rules and Data A Handy Book of Reference for Daily Use in Engineering Practice](#)

[An Illustrated History of Nobles County Minnesota](#)

[The American Journal of Neurology and Psychiatry](#)

[Outlines of Ancient and Modern History on a New Plan Embracing Biographical Notices of Illustrious Persons and General Views of the](#)

[Geography Population Politics of Ancient and Modern Nations](#)

[Chronograms 5000 and More in Number Chronograms Continued and Concluded More Than 5000 in Number A Supplement-Volume to](#)

[chronograms](#)

[Annals and Antiquities of Rajasthan or the Central and Western Rajpoot State of India Volume 2](#)

[A Treatise on the Law of Evidence Volume 1](#)

[Refrigeration Cold Storage and Ice-Making A Practical Treatise on the Art and Science of Refrigeration](#)

[Ordinances of the Gold Coast Colony in Force June 1898 With an Appendix Containing Rules Under Ordinances Orders in Council Etc Orders of](#)

[the Queen in Council Letters Patent and Various Acts of Parliament in Force in the Colony And an Index](#)