

SOCIAL MEDIA COMPLIANCE A CLEAR AND CONCISE REFERENCE

The Twenty-Second Night of the Month..104. Mesrour and Zein el Mewasif dcccxxi.????. For nought of worldly fortune I weep! my only joy In seeing thee consisteth and in thy seeing me..When the king heard his chamberlain's story, he was confounded and abashed and said to him, 'Abide on thy wonted service and till thy land, for that the lion entered it, but marred it not, and he will never more return thither.' (61) Then he bestowed on him a dress of honour and made him a sumptuous present; and the man returned to his wife and people, rejoicing and glad, for that his heart was set at rest concerning his wife. Nor," added the vizier, "O king of the age, is this rarer or more extraordinary than the story of the fair and lovely woman, endowed with amorous grace, with the foul-favoured man.".When Ibrahim heard this, he let fetch the thieves and said to them, 'Tell me truly, which of you shot the arrow that wounded me.' Quoth they, 'It was this youth that is with us.' Whereupon the king fell to looking upon him and said to him, 'O youth, acquaint me with thy case and tell me who was thy father and thou shalt have assurance from God.' 'O my lord,' answered the youth, 'I know no father; as for me, my father lodged me in a pit [when I was little], with a nurse to rear me, and one day, there fell in upon us a lion, which tore my shoulder, then left me and occupied himself with the nurse and rent her in pieces; and God vouchsafed me one who brought me forth of the pit.' Then he related to him all that had befallen him, first and last; which when Ibrahim heard, he cried out and said, 'By Allah, this is my very son!' And he said to him, 'Uncover thy shoulder.' So he uncovered it and behold, it was scarred..11. The Voyages of Sindbad the Sailor ccxliv.???? My transports I conceal for fear of those thereon that spy; Yet down my cheeks the tears course still and still my case bewray..Unto its pristine lustre your land returned and more, iii. 132..So saying, he left him and went away, whereupon up came the three other sharpers, the comrades of him of the ass, and said to the money-changer, 'God requite thee for us with good, for that thou hast bought him! How can we requite thee!' Quoth he, 'I will not sell him but for ten thousand dirhems.' When they heard this, they returned to the ass and fell again to examining him and handling him. Then said they to the money-changer, 'We were mistaken in him. This is not the ass we sought and he is not worth more than half a score paras to us.' Then they left him and offered to go away, whereat the money-changer was sore chagrined and cried out at their speech, saying, 'O folk, ye besought me to buy him for you and now I have bought him, ye say, "We were deceived [in him], and he is not worth more than ten paras to us.'" Quoth they, 'We supposed that in him was that which we desired; but, behold, in him is the contrary of that which we want; and indeed he hath a default, for that he is short of back.' And they scoffed at him and went away from him and dispersed..I swear by his life, yea, I swear by the life of my love without peer, iii. 21..When Er Reshid heard this, he was sore chagrined and waxed exceeding wroth and said, "Shall this happen in a city wherein I am?" And the Hashimi vein (42) started out between his eyes. Then he bade fetch Jaafer, and when he came before him, he acquainted him with the matter and said to him, "Shall this come to pass in my city and I have no news of it?" Then he bade Jaafer fetch all whom the young Damascene had named [as having maltreated him], and when they came, he let smite off their heads. Moreover, he summoned him whom they called Ahmed and who had been the means of the young man's deliverance a first time and a second, and thanked him and showed him favour and bestowed on him a sumptuous dress of honour and invested him with the governance over his city. (43).10. The Enchanted Horse ccxlii.???? Lovely with longing for its love's embrace, The fear of his estrangement makes it lean..???? How presents in great store thou didst refuse and eke The givers, great and small, with flouting didst requite..???? Read then my writ and pity thou the blackness of my fate, Sick, love- distraught, without a friend to whom I may complain..When the two kings saw that woman's fashion and how she circumvented the Afrit, who had lodged her at the bottom of the sea, they turned back to their kingdoms and the younger betook himself to Samarcand, whilst the elder returned to China and established unto himself a custom in the slaughter of women, to wit, his vizier used to bring him a girl every night, with whom he lay that night, and when he arose in the morning, he gave her to the vizier and bade him put her to death. On this wise he abode a great while, whilst the people murmured and the creatures [of God] were destroyed and the commons cried out by reason of that grievous affair whereinto they were fallen and feared the wrath of God the Most High, dreading lest He should destroy them by means of this. Still the king persisted in that fashion and in that his blameworthy intent of the killing of women and the despoilment of the curtained ones, (159) wherefore the girls sought succour of God the Most High and complained to Him of the tyranny of the king and of his oppressive dealing with them..22. Alaeddin Abou esh Shamat ccl.???? Thou taught'st me what I cannot bear; afflicted sore am I; Yea, thou hast wasted me away with rigour and despite..When El Abbas heard Hudheifeh's challenge and saw Saad in this case, he came up to the latter and said to him, "Wilt thou give me leave to reply to him and I will stand thee in stead in the answering of him and the going forth to battle with him and will make myself thy sacrifice?" Saad looked at him and seeing valour shining from between his eyes, said to him, "O youth, by the virtue of the Chosen [Prophet,] (whom God bless and keep,) tell me [who thou art and] whence thou comest to our succour." "This is no place for questioning," answered the prince; and Saad said to him, "O champion, up and at Hudheifeh! Yet, if his devil prove too strong for thee, afflict not thyself in thy youth." (71) Quoth El Abbas, "It is of Allah that help is to be sought," (72) and taking his arms, fortified his resolution and went down [into the field], as he were a castle of the castles or a piece of a mountain..Then he looked at her and seeing her eyes fixed on the young Damascene, for that in very deed he had ravished her with his beauty and grace, went up to the latter and said to him, "O my lord, art thou a looker-on or a buyer? Tell me." Quoth Nouredin, "I am both looker-on and buyer. Wilt thou sell me yonder slave-girl for sixteen hundred dinars?" And he pulled out the purse of gold. So the dealer returned, dancing and clapping his hands and saying, "So be it, so be it, or not [at all]!" Then he came to the damsel and said to her,

"O Sitt el Milah, shall I sell thee to yonder young Damascene for sixteen hundred dinars?" But she answered, "No," of shamefastness before her master and the bystanders; whereupon the people of the bazaar and the slave-merchant departed, and Abou Nuwas and Ali Nouredin arose and went each his own way, whilst the damsel returned to her master's house, full of love for the young Damascene. How long will ye admonished be, without avail or heed? The shepherd still his flocks forbids, and they obey his rede. Now the man who had stolen the clothes and forged a lie against the pious woman, pretending that he was her lover, sickened of a sore sickness, and his people took him up and set out with him to visit the holy woman, and Destiny brought them all together by the way. So they fared on, till they came to the city wherein the man dwelt for whom she had paid a thousand dirhems, to deliver him from torment, and found him about to travel to her, by reason of a sickness that had betided him. So they all fared on together, unknowing that the holy woman was she whom they had so foully wronged, and ceased not going till they came to her city and foregathered at the gates of her palace, to wit, that wherein was the tomb of the king's daughter. We sat down and I looked at him who had opened the door to us, and behold he was lopped of the hand. I misliked this of him, and when I had sat a little longer, there entered a man, who filled the lamps in the saloon and lit the candles; and behold, he also was handlopped. Then came the folk and there entered none except he were lopped of the hand, and indeed the house was full of these. When the assembly was complete, the host entered and the company rose to him and seated him in the place of honour. Now he was none other than the man who had fetched me, and he was clad in sumptuous apparel, but his hands were in his sleeves, so that I knew not how it was with them. They brought him food and he ate, he and the company; after which they washed their hands and the host fell to casting furtive glances at me. 20. Haroun er Reshid and the three Poets cccxxxii. Now it was the night-season. So the soldiers carried him without the city, thinking to crucify him, when, behold, there came out upon them thieves and fell in on them with swords and [other] weapons. Thereupon the guards left him whom they purposed to put to death [and took to flight], whilst the man who was going to slaughter fled forth at a venture and plunging into the desert, knew not whither he went before he found himself in a thicket and there came out upon him a lion of frightful aspect, which snatched him up and set him under him. Then he went up to a tree and tearing it up by the roots, covered the man therewith and made off into the thicket, in quest of the lioness. Sixteen Officers of Police, El Melik ez Zahir Rukneddin Bibers el Bunducdari and the, ii. 117. b. Story of the Chief of the Boulac Police dcx. Therewithal Nouredin's life was troubled; so he arose and donned his clothes, and his host said, "Whither away this night, O my lord?" Quoth Nouredin, "I mean to go to my lodging, and to-morrow I will betake myself to the palace of the Commander of the Faithful and demand my slave-girl." "Sleep till the morning," said the other, "and go not forth at the like of this hour." But he answered, "Needs must I go;" and the host said to him, "[Go] in the safeguard of God." So Nouredin went forth, and drunkenness had got the mastery of him, wherefore he threw himself down on [a bench before one of] the shops. Now the watch were at that hour making their round and they smelt the sweet scent [of essences] and wine that exhaled from him; so they made for it and found the youth lying on the bench, without sense or motion. They poured water upon him, and he awoke, whereupon they carried him to the house of the Chief of the Police and he questioned him of his affair. "O my lord," answered Nouredin, "I am a stranger in this town and have been with one of my friends. So I came forth from his house and drunkenness overcame me." When the evening evened, the king summoned his vizier and bade him tell the [promised] story. So he said, "It is well. Know, O king, that. After this came the horseman, who had taken Abou Sabir's wife, and complained of her to the king that she would not give him possession of herself, avouching that she was his wife. The king bade bring her before him, that he might hear her speech and pronounce judgment upon her. So the horseman came with her before him, and when the king saw her, he knew her and taking her from her ravisher, bade put the latter to death. Then he became aware of the troops, that they murmured against him and spoke of him as a tyrant; so he turned to his officers and viziers and said to them, 'As for me, by God the Great, I am not the king's brother! Nay, I am but one whom the king imprisoned upon a word he heard from me and used every day to taunt me therewith. Ye think that I am the king's brother; but I am Abou Sabir and God hath given me the kingship in virtue of my patience. As for the king who sought protection of me and I despoiled him, it was he who first wronged me, for that he despoiled me aforetime and drove me forth of my native land and banished me, without due [cause]; wherefore I requited him with that which he had done to me, in the way of lawful vengeance. As for the thieves who proffered repentance, there was no repentance for them with me, for that they began upon me with foul [dealing] and waylaid me by the road and despoiled me and took my good and my sons. Now these two boys, that I took of them and whom ye deemed slaves, are my very sons; so I avenged myself on the thieves of that which they did with me aforetime and requited them with equity. As for the horseman whom I slew, the woman I took from him was my wife and he took her by force, but God the Most High hath restored her [to me]; so this was my right, and my deed that I have done was just, albeit ye, [judging] by the outward of the matter, deemed that I had done this by way of tyranny.' When the folk heard this, they marvelled and fell prostrate before him; and they redoubled in esteem for him and exceeding affection and excused themselves to him, marvelling at that which God had done with him and how He had given him the kingship by reason of his longsuffering and his patience and how he had raised himself by his patience from the bottom of the pit to the throne of the kingdom, what while God cast down the [late] king from the throne into the pit. (109) Then Abou Sabir foregathered with his wife and said to her, 'How deemest thou of the fruit of patience and its sweetness and the fruit of haste and its bitterness? Verily, all that a man doth of good and evil, he shall assuredly abide.' On like wise, O king," continued the young treasurer, "it behoveth thee to practise patience, whenas it is possible to thee, for that patience is of the fashion of the noble, and it is the chiefest of their reliance, especially for kings." As for Mesrour, he gave not over running till he came to the by-street, [wherein was the house] of Aboulhusn el Khelia. Now

the latter was sitting reclining at the lattice, and chancing to look round, saw Mesrour running along the street and said to Nuzhet el Fuad, "Meseemeth the Khalif, when I went forth from him, dismissed the Divan and went in to the Lady Zubeideh, to condole with her [for thee;] whereupon she arose and condoled with him [for me,] saying, 'God greaten thy recompence for [the loss of] Aboulhusn el Khelia!' And he said to her, 'None is dead save Nuzhet el Fuad, may thy head outlive her!' Quoth she, 'It is not she who is dead, but Aboulhusn el Khelia, thy boon-companion.' And he to her, 'None is dead but Nuzhet el Fuad.' And they gainsaid one another, till the Khalif waxed wroth and they laid a wager, and he hath sent Mesrour the sword-bearer to see who is dead. Wherefore it were best that thou lie down, so he may see thee and go and acquaint the Khalif and confirm my saying." So Nuzhet el Fuad stretched herself out and Aboulhusn covered her with her veil and sat at her head, weeping..So the sharper took the two thousand dinars and made off; and when he was gone, the merchant said to his friend, the [self-styled] man of wit and intelligence, 'Harkye, such an one! Thou and I are like unto the hawk and the locust.' 'What was their case?' asked the other; and the merchant said, 'O son of Simeon, give no ear to other than my say. How bitter from the convent 'twas to part and fare away! Sindbad the Sailor and Hindbad the Porter, iii. 199..When the king heard this story, he smiled and it pleased him and he bade the vizier go away to his own house..Presently, one of the slave-girls brought him a pair of sandals wrought with raw silk and green silk and embroidered with red gold, and he took them and put them in his sleeve, whereat the slave cried out and said, "Allah! Allah! O my lord, these are sandals for the treading of thy feet, so thou mayst enter the draught-house." Aboulhusn was confounded and shaking the sandals from his sleeve, put them on his feet, whilst the Khalif [well-nigh] died of laughter at him. The slave forewent him to the house of easance, where he entered and doing his occasion, came out into the chamber, whereupon the slave-girls brought him a basin of gold and an ewer of silver and poured water on his hands and he made the ablution..? ? ? ? The season of my presence is never at an end 'Mongst all their time in gladness and solacement who spend,.With this the king bade the vizier go away to his lodging, and when he arose in the morning, he abode his day in his house..Women's Craft, ii. 287..? ? ? ? The pains of long desire have wasted me away; Estrangement and disdain my body sore have tried..119. The Shipwrecked Woman and her Child cccclxvi.Now the king had a brother, who envied him and would fain have been in his place; and when he was weary of looking for his death and the term of his life seemed distant unto him, he took counsel with certain of his partisans and they said, 'The vizier is the king's counsellor and but for him, there would be left the king no kingdom.' So the king's brother cast about for the ruin of the vizier, but could find no means of accomplishing his design; and when the affair grew long upon him, he said to his wife, 'What deemest thou will advantage us in this?' Quoth she, 'What is it?' And he replied, 'I mean in the matter of yonder vizier, who inciteth my brother to devoutness with all his might and biddeth him thereto, and indeed the king is infatuated with his counsel and committeth to him the governance of all things and matters.' Quoth she, 'Thou sayst truly; but how shall we do with him?' And he answered, 'I have a device, so thou wilt help me in that which I shall say to thee.' Quoth she, 'Thou shall have my help in whatsoever thou desirest.' And he said, 'I mean to dig him a pit in the vestibule and dissemble it artfully.' [Aforetime] I journeyed in [many] lands and climes and towns and visited the great cities and traversed the ways and [exposed myself to] dangers and hardships. Towards the last of my life, I entered a city [of the cities of China], (155) wherein was a king of the Chosroes and the Tubbas (156) and the Caesars. (157) Now that city had been peopled with its inhabitants by means of justice and equitable dealing; but its [then] king was a tyrant, who despoiled souls and [did away] lives; there was no wanning oneself at his fire, (158) for that indeed he oppressed the true believers and wasted the lands. Now he had a younger brother, who was [king] in Samarcand of the Persians, and the two kings abode a while of time, each in his own city and place, till they yearned unto each other and the elder king despatched his vizier in quest of his younger brother..On the morrow, the Commander of the Faithful sat [in his hall of audience] and his Vizier Jaafer ben Yehya the Barmecide came in to him; whereupon he called to him, saying, "I would have thee bring me a youth who is lately come to Baghdad, hight [Sidi Nouredin Ali] the Damascene." Quoth Jaafer, "Harkening and obedience," and going forth in quest of the youth, sent to the markets and khans and caravanserais three days' space, but found no trace of him, neither lit upon tidings of him. So on the fourth day he presented himself before the Khalif and said to him, "O our lord, I have sought him these three days, but have not found him." Quoth Er Reshid, "Make ready letters to Damascus. Belike he hath returned to his own land." So Jaafer wrote a letter and despatched it by a dromedary-courier to the city of Damascus; and they sought him there and found him not..? ? ? ? c. The Third Voyage of Sindbad the Sailor cclv.15. The Cat and the Crow cl.? ? ? ? How long did the heart for thy love that languished with longing endure A burden of passion, 'neath which e'en mountains might totter and fail!.8. Nouredin Ali and the Damsel Enis el Jelii cxcix.?THE THIRD OFFICER'S STORY.When King Shah Bekht heard this, he said in himself, "How like is this story to my present case with this vizier, who hath not his like!" Then he bade him depart to his own house and come again at eventide..Then he sprang up [and going] to the place wherein was the other half of his good, [took it] and lived with it well; and he swore that he would never again consort with those whom he knew, but would company only with the stranger nor entertain him but one night and that, whenas it morrowed, he would never know him more. So he fell to sitting every night on the bridge (7) and looking on every one who passed by him; and if he saw him to be a stranger, he made friends with him and carried him to his house, where he caroused with him till the morning. Then he dismissed him and would never more salute him nor ever again drew near unto him neither invited him..The king marvelled at this and at his dealing and contrivance and invested him with [the control of] all his affairs and of his kingdom and the land abode [under his governance] and he said to him, 'Take and people.' (244) One day, the tither went out and saw an old man, a woodcutter, and with him wood; so he said to him, 'Pay a dirhem tith for thy load.' Quoth the old man, 'Behold, thou killest me and killest my family.' 'What [meanest thou]?' said the tither. 'Who killeth the

folk?' And the other answered, 'If thou suffer me enter the city, I shall sell the wood there for three dirhems, whereof I will give thee one and buy with the other two what will support my family; but, if thou press me for the tithes without the city, the load will sell but for one dirhem and thou wilt take it and I shall abide without food, I and my family. Indeed, thou and I in this circumstance are like unto David and Solomon, on whom be peace!' ['How so?' asked the tither, and the woodcutter said], 'Know that. The following story occupies the last five Nights (cxv-cc) of the unfinished Calcutta Edition of 1814-18. The only other text of it known to me is that published by Monsieur Langles (Paris, 1814), as an appendix to his Edition of the Voyages of Sindbad, and of this I have freely availed myself in making the present translation, comparing and collating with it the Calcutta (1814-18) Text and filling up and correcting omissions and errors that occur in the latter. In the Calcutta (1814-18) Text this story (Vol. II. pp. 367-378) is immediately succeeded by the Seven Voyages of Sindbad (Vol. II. pp. 378-458), which conclude the work. . . . For those whom we cherish are parted and gone; They have left us in torment to pine for dismay. When the youth had made an end of his story, the king's anger subsided a little and he said, "Restore him to the prison, for the day draweth to an end, and tomorrow we will look into his affair." Therewith Nuzhet el Fuad rejoiced and said, "Indeed, this is an excellent device." [Then Aboulhusn stretched himself out] forthright and she shut his eyes and tied his feet and covered him with the kerchief and did what [else] her lord had bidden her; after which she rent her dress and uncovering her head, let down her hair and went in to the Lady Zubeideh, crying out and weeping, When the princess saw her in this case, she said to her, "What plight is this [in which I see thee]? What is thy story and what maketh thee weep?" And Nuzhet el Fuad answered, weeping and crying out the while, "O my lady, may thy head live and mayst thou survive Aboulhusn el Khelia! For he is dead." The Lady Zubeideh mourned for him and said, "Alas for Aboulhusn el Khelia!" And she wept for him awhile. Then she bade her treasurers give Nuzhet el Fuad a hundred dinars and a piece of silk and said to her, "O Nuzhet el Fuad, go, lay him out and carry him forth." Thereupon there sallied forth to him Zuheir ben Hebib, and they wheeled about and fainted awhile, then came to dose quarters and exchanged strokes. El Harith forewent his adversary in smiting and stretched him weltering in his gore; whereupon Hudheifeh cried out to him, saying, "Gifted of God art thou, O Harith! Call another of them." So he cried out, saying, "Is there a comer-forth [to battle?]" But they of Baghdad held back from him; and when it appeared to El Harith that confusion was amongst them, he fell upon them and overthrew the first of them upon their last and slew of them twelve men. Then the evening overtook him and the Baghdadis addressed themselves to flight. . . . An if I live, in love of her I'll live, and if I die Of love and longing for her sight, O rare! O excellent!. FIROUZ AND HIS WIFE (175). After this the king sat, with his son by his side and the viziers sitting before him, and summoned his chief officers and the folk of the city. Then the prince turned to the viziers and said to them, "See, O wicked viziers, that which God hath done and the speedy [coming of] relief." But they answered not a word and the king said, "It sufficeth me that there is nothing alive but rejoiceth with me this day, even to the birds in the sky, but ye, your breasts are straitened. Indeed, this is the greatest of ill-will in you to me, and had I hearkened to you, my regret had been prolonged and I had died miserably of grief." "O my father," quoth the prince, "but for the fairness of thy thought and thy judgment and thy longanimity and deliberation in affairs, there had not bedded thee this great joyance. Hadst thou slain me in haste, repentance would have been sore on thee and long grief, and on this wise doth he who ensueth haste repent." Singer and the Druggist, The, i. 229.. OF THE SPEEDY RELIEF OF GOD. The subscribers to my "Book of the Thousand Nights and One Night" and the present "Tales from the Arabic" have now before them a complete English rendering (the first ever made) of all the tales contained in the four printed (Arabic) Texts of the original work and I have, therefore, thought it well to add to this, the last Volume of my Translation, full Tables of Contents of these latter, a comparison of which will show the exact composition of the different Editions and the particulars in which they differ from one another, together with the manner in which the various stories that make up the respective collections are distributed over the Nights. In each Table, the titles of the stories occurring only in the Edition of which it gives the contents are printed in Italics and each Tale is referred to the number of the Night on which it is begun. There was once in a certain city a woman fair of favour, who had to lover a trooper. Her husband was a fuller, and when he went out to his business, the trooper used to come to her and abide with her till the time of the fuller's return, when he would go away. On this wise they abode awhile, till one day the trooper said to his mistress, 'I mean to take me a house near unto thine and dig an underground passage from my house to thy house, and do thou say to thy husband, "My sister hath been absent with her husband and now they have returned from their travels; and I have made her take up her sojourn in my neighbourhood, so I may foregather with her at all times. So go thou to her husband the trooper and offer him thy wares [for sale], and thou wilt see my sister with him and wilt see that she is I and I am she, without doubt. So, Allah, Allah, go to my sister's husband and give ear to that which he shall say to thee."'. 10. Women's Craft cxv-cc. . . . By Allah, I knew not their worth nor yet how dear. When the company heard this story, they marvelled thereat with the utmost wonderment. Then the fifth officer, who was the lieutenant of the bench, (113) came forward and said, '[This is] no wonder and there befell me that which is rarer and more extraordinary than this. 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 Nouredin 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: Then said she to me, "To-morrow morning, when Amin el Hukm cometh, have patience with him till he have made an end of his speech, and when he is silent, return him no answer; and if the prefect say to thee, 'What ailest thee that thou answerest him not?' do thou reply, 'O lord, know that the two words are not alike, but there is no [helper] for him who is undermost (101), save God the Most High.' (102) The Cadi will say, 'What is the meaning of thy saying,' The two words are not alike"? And do thou make answer, saying, 'I deposited with thee a damsel from the palace of the Sultan, and most like some losel of thy household hath transgressed against her or she hath been privily murdered. Indeed, there were on her jewels and raiment worth a thousand dinars, and hadst thou put those who are with thee of slaves and slave-girls to the question, thou hadst assuredly lit on some traces [of the crime].' When he heareth this from thee, his agitation will redouble and he will be confounded and will swear that needs must thou go with him to his house; but do thou say, 'That will I not do, for that I am the party aggrieved, more by token that I am under suspicion with thee.' If he redouble in calling [on God for aid] and conjure thee by the oath of divorce, saying, 'Needs must thou come,' do thou say, 'By Allah, I will not go, except the prefect come also.' Then said the king, "Hast thou a need we may accomplish unto thee? For indeed we are exceeding beholden to thee for that which thou didst in the matter of Hudheifeh and his folk." And he let cast over him a mantle of Egyptian satin, worth an hundred dinars. Moreover, he bade his treasurer give him a thousand dinars and said to him, "O youth, take this in part of that which thou deserves! of us; and if thou prolong thy sojourn with us, we will give thee slaves and servants." El Abbas kissed the earth and said, "O king, may grant thee abiding prosperity, I deserve not all this." Then he put his hand to his poke and pulling out two caskets of gold, in each of which were rubies, whose value none could tell, gave them to the king, saying, "O king, God cause thy prosperity to endure, I conjure thee by that which God hath vouchsafed thee, heal my heart by accepting these two caskets, even as I have accepted thy present." So the king accepted the two caskets and El Abbas took his leave and went away to the bazaar. Accordingly, he returned to the burial-ground and gave not over going till he stood at the door of the sepulchre, when he heard El Merouzi say to his fellow, 'I will not give thee a single dirhem of the money!' The other said the like and they were occupied with contention and mutual revilement and talk. So the thief returned in haste to his fellows, who said, 'What is behind thee?' Quoth he, 'Get you gone and flee for your lives and save yourselves, O fools; for that much people of the dead are come to life and between them are words and contention.' So the thieves fled, whilst the two sharpers retained to Er Razi's house and made peace with one another and laid the thieves' purchase to the money they had gotten aforetime and lived a while of time. Nor, O king of the age," added the vizier, "is this rarer or more marvellous than the story of the four sharpers with the money-changer and the ass." .? .? .? .? .? If near and far thy toiling feet have trod the ways and thou Devils and Marids hast ensued nor wouldst be led aright, .? .? .? .? .? And scatter musk on him and ambergris, so long As time endures; for this is all my wish and care. Porter, Sindbad the Sailor and Hindbad the, iii. 199.123. The Blacksmith who could Handle Fire without Hurt ccclxxi.[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.' .? .? .? .? .? Yea, to the earth that languished for lack of rain, the clouds Were bounteous; so it flourished and plenteous harvests bore; Al gates ye are our prey become; this many a day and night, iii. 6. .? .? .? .? .? Ay, and we would have spread our bosoms in thy way, That so thy feet might fare on eyelids, carpet-wise. Then she cast the lute from her hand and swooned away; so she was carried to her chamber and indeed passion waxed upon her. After a long while, the Commander of the Faithful sent for her a third time and bade her sing. So she took the lute and sang the following verses: .? .? .? .? .? Drink ever, O lovers, I rede you, of wine And praise his desert who for yearning doth pine. Then said the Khalif to her, "I lie and my eunuch lieth, and thou liest and thy waiting-woman lieth; so methinks we were best go, all four of us together, that we may see which of us telleth the truth." Quoth Mesrour, "Come, let us go, that I may put this ill-omened old woman to shame (37) and deal her a sound drubbing for her lying." And she answered him, saying, "O dotard, is thy wit like unto my wit? Indeed, thy wit is as the hen's wit." Mesrour was incensed at her words and would have laid violent hands on her, but the Lady Zubeideh warded him off from her and said to him, "Her sooth-fastness will presently be distinguished from thy sooth-fastness and her leasing from thy leasing." As for the governor, he wasted all that was with him and returned to the city, where he saw the youth and excused himself to him. Then he questioned him of what had befallen him and he told him, whereat he marvelled and returned to companionship with him; but the youth ceased to have regard for him and gave him not stipends, as of his [former] wont, neither discovered to him aught of his secrets. When the governor saw that there was no profit for him with the young Khorassani, he returned to the king, the ravisher of the damsel, and told him what the chamberlain had done and counselled him to slay the latter and incited him to recover the damsel, [promising] to give his friend to drink of poison and return. So the king sent for the chamberlain and upbraided him; whereupon he fell upon him and slew him and the king's servants fell upon the chamberlain and slew him. .? .? .? .? .? A dark affair thou listest up with Islam and with proof Quenchedst the flaming red-coals

of error and dismay..When it was the fourth day, the fourth vizier, whose name was Zoushad, made his appearance and prostrating himself to the king, said to him, "O king, suffer not the talk of yonder youth to delude thee, for that he is not a truth-teller. So long as he abideth on life, the folk will not give over talking nor will thy heart cease to be occupied with him." "By Allah," cried the king, "thou sayst sooth and I will cause fetch him this day and slay him before me." Then he commanded to bring the youth; so they brought him in shackles and he said to him, "Out on thee! Thinkest thou to appease my heart with thy prate, whereby the days are spent in talk? I mean to slay thee this day and be quit of thee." "O king," answered the youth, "it is in thy power to slay me whensoever thou wilt, but haste is of the fashion of the base and patience of that of the noble. If thou put me to death, thou wilt repent, and if thou desire to bring me back to life, thou wilt not be able thereunto. Indeed, whoso acteth hastily in an affair, there befalleth him what befell Bihzad, son of the king." Quoth the king, "And what is his story?" "O king," replied the young treasurer, "The House with the Belvedere dccccxcv.101. The Adventures of Quicksilver Ali of Cairo dcclxvi.The Khalif laughed at his speech and said, "By Allah, this is none other than a pleasant tale! Tell me thy story and the cause." "With all my heart," answered Aboulhusn. "Know, O my lord, that my name is Aboulhusn el Khelia and that my father died and left me wealth galore, of which I made two parts. One I laid up and with the other I betook myself to [the enjoyment of the pleasures of] friendship [and conviviality] and consorting with comrades and boon-companions and with the sons of the merchants, nor did I leave one but I caroused with him and he with me, and I spent all my money on companionship and good cheer, till there remained with me nought [of the first half of my good]; whereupon I betook myself to the comrades and cup-companions upon whom I had wasted my wealth, so haply they might provide for my case; but, when I resorted to them and went round about to them all, I found no avail in one of them, nor broke any so much as a crust of bread in my face. So I wept for myself and repairing to my mother, complained to her of my case. Quoth she, 'On this wise are friends; if thou have aught, they make much of thee and devour thee, but, if thou have nought, they cast thee off and chase thee away.' Then I brought out the other half of my money and bound myself by an oath that I would never more entertain any, except one night, after which I would never again salute him nor take note of him; hence my saying to thee, 'Far be it that what is past should recur!' For that I will never again foregather with thee, after this night." Fifteenth Officer's Story, The, ii. 190..When King Shah Bekht heard this, he said, "Most like all they say of the vizier is leasing and his innocence will appear, even as that of the pious woman appeared." Then he comforted the vizier's heart and bade him go to his house..? ? ? ? An thou'dst vouchsafe to favour me,'twould lighten my despair, Though but in dreams thine image 'twere that visited my bed..61. Musab ben ez Zubeir and Aaisheh his Wife dcclix.When the Khalif heard this, he said, "By Allah, O Jerir, Omar possesseth but a hundred dirhems." (66) [And he cried out to his servant, saying,] "Ho, boy! give them to him." Moreover, he gave him the ornaments of his sword; and Jerir went forth to the [other] poets, who said to him, "What is behind thee?" (67) And he answered, "A man who giveth to the poor and denieth the poets, and I am well-pleased with him." (68).Like a sun at the end of a cane in a hill of sand, iii. 190.? ? ? ? ? Would God thou knewest that for love of thee which I endure! It hath indeed brought down on me estrangement and dismay..? ? ? ? ? Whenas he runs, his feet still show like wings, (140) and for the wind When was a rider found, except King Solomon it were? (141).? ? ? ? ? Nay, though ye read therein discourse that sure should speak To heart and soul, no word thereunto ye replied,.? ? ? ? ? All for a wild deer's love, whose looks have snared me And on whose brows the morning glitters bright.? ? ? ? ? His eyelids' sorcery from mine eyes hath banished sleep; since he From me departed, nought see I except a drowsy fair. (137).? ? ? ? ? From mine own land, to visit thee, I came at love's command, For all the distance did forbid,'twixt me and thee that spread..? ? ? ? ? O skinker of the vine-juice, let the cup 'twixt us go round, For in its drinking is my hope and all I hold most dear..?STORY OF THE THREE MEN AND OUR LORD JESUS..On the morrow, she said to the old man, "Get thee to the money-changer and fetch me the ordinary." So he repaired to the money-changer and delivered him the message, whereupon he made ready meat and drink, as of his wont, [with which the old man returned to the damsel and they ate till they had enough. When she had eaten,] she sought of him wine and he went to the Jew and fetched it. Then they sat down and drank; and when she grew drunken, she took the lute and smiting it, fell a-singing and chanted the following verses:.70. Khusrau and Shirin and the Fisherman dclvi.Viziers, The Ten, i. 61..Then he sent for the old man, the Muezzin, and when the messenger came to him and told him that the Commander of the Faithful sought him, he feared the denunciation of the damsel and accompanied him to the palace, walking and letting wind (44) as he went, whilst all who passed him by laughed at him. When he came into the presence of the Commander of the Faithful, he fell a-trembling and his tongue was embarrassed, [so that he could not speak]. The Khalif laughed at him and said to him, "O elder, thou hast done no offence; so [why] fearest thou?" "O my lord," answered the old man (and indeed he was in the sorest of that which may be of fear,) "by the virtue of thy pure forefathers, indeed I have done nought, and do thou enquire of my conduct." The Khalif laughed at him and ordering him a thousand dinars, bestowed on him a sumptuous dress of honour and made him chief of the Muezzins in his mosque..? ? ? ? ? Our Lord, after sev'rance, with them hath conjoined us, for he who doth good Shall ne'er disappointed abide and kindnesses kindness entail..? ? ? ? ? ? O thou with love of whom I'm smitten, yet content, I prithee come to me and hasten to my side..161. King Jelyaad of Hind and his Vizier Shimas: whereafter ensueth the History of King Wird Khan son of King Jelyaad and his Women and Viziers dccccxiz.18. Ardeshir and Heyat en Nufous ccclxiv.? ? ? ? ? As if the maid the day resplendent and her locks The night that o'er it spreads its shrouding darkness were..? ? ? ? ? The starry arrows of her looks she darts above her veil; They hit and never miss the mark, though from afar they fare..? ? ? ? ? We spent the night in passing the cup, my mates and I, Till in the Eastward heaven the day-star did appear..43. The Man of Yemen and his six Slave-girls cccxxxiv.? ? ? ? ? r. The Heathcock and the Tortoises dccccxiv.Numan (En) and the Arab of the Benou Tai, i. 203..Sharpers who cheated each his Fellow, The Two, ii.

28..Then they attired Dinarzad in a dress of blue brocade and she became as she were the full moon, whenas it shineth forth. So they displayed her in this, for the first dress, before King Shahzeman, who rejoiced in her and well-nigh took leave of his wits for longing and amorous desire; yea, he was distraught with love for her, whenas he saw her, for, indeed, she was as saith of her one of her describers in the following verses:..WP="BR1">..Now this was at the beginning of the month, and when it was the end thereof, Aboulhusn longed to drink wine and returning to his former usance, furnished his saloon and made ready food and let bring wine; then, going forth to the bridge, he sat there, expecting one whom he should carouse withal, as of his wont. As he sat thus, behold, up came the Khalif [and Mesroul] to him; but Aboulhusn saluted them not and said to them, "No welcome and no greeting to the perverters! (31) Ye are no other than devils." However, the Khalif accosted him and said to him, "O my brother, did I not say to thee that I would return to thee?" Quoth Aboulhusn, "I have no need of thee; and as the byword says in verse:..Therewithal the young man was moved to delight and exclaimed, "By Allah, thou sayest well, O Sitt el Milan! Let me hear more." Then he handselled her with fifty dinars and they drank and the cups went round among them; and her seller said to her, "O Sitt el Milah, this is the season of leave-taking; so let us hear somewhat on the subject." Accordingly she struck the lute and avouching that which was in her heart, sang the following verses:..?THE SECOND OFFICER'S STORY..Then El Abbas took leave of the king and went away to his own house. Now it befell that he passed under the palace of Mariyeh the king's daughter, and she was sitting at a window. He chanced to look round and his eyes met those of the princess, whereupon his wit departed and he was like to swoon away, whilst his colour changed and he said, "Verily, we are God's and to Him we return!" But he feared for himself lest estrangement betide him; so he concealed his secret and discovered not his case to any of the creatures of God the Most High. When he reached his house, his servant Aamir said to him, "O my lord, I seek refuge for thee with God from change of colour! Hath there betided thee a pain from God the Most High or hath aught of vexation befallen thee? Verily, sickness hath an end and patience doth away vexation." But the prince returned him no answer. Then he brought out inkhorn [and pen] and paper and wrote the following verses:..There was once a merchant named Abou Temam, and he was a man of understanding and good breeding, quick-witted and truthful in all his affairs, and he had wealth galore. Now there was in his land an unjust king and a jealous, and Abou Temam feared for his wealth from this king and said, 'I will remove hence to another place where I shall not be in fear.' So he made for the city of Ilan Shah and built himself a palace therein and transporting his wealth thither, took up his abode there. Presently, the news of him reached King Ilan Shah; so he sent to bid him to his presence and said to him, 'We know of thy coming to us and thine entry under our allegiance, and indeed we have heard of thine excellence and wit and generosity; so welcome to thee and fair welcome! The land is thy land and at thy commandment, and whatsoever occasion thou hast unto us, it is [already] accomplished unto thee; and it behoveth that thou be near our person and of our assembly.' Abou Temam prostrated himself to the king and said to him, 'O king, I will serve thee with my wealth and my life, but do thou excuse me from nearness unto thee, for that, [if I took service about thy person], I should not be safe from enemies and enviers.' Then he addressed himself to serve the king with presents and largesses, and the king saw him to be intelligent, well-bred and of good counsel; so he committed to him the ordinance of his affairs and in his hand was the power to bind and loose.

[Administration Vol 2 The Journal of Business Analysis and Control July-December 1921](#)

[LEconomiste Europeen Vol 5 Numeros 104 a 129 \(Du 6 Janvier Au 30 Juin 1894 Inclusivement\) Premier Semestre 1894](#)

[Medizinisches Handlexikon Fur Praktische Arzte](#)

[Sammlung Sammtlicher Gesetze Verordnungen Instructionen Belehrungen Und Entscheidungen Welche in Dem Gross-Herzogthume Baden Uber Gegenstande Der Gesundheits-Polizei Seit Dem Jahre 1830 Bis Zum Jahre 1837 Erschienen Sind Vol 2 Nebst Denen Fur Di](#)

[Science Vol 26 A Weekly Journal July-December 1907](#)

[The Sunday at Home 1883 A Family Magazine for Sabbath Reading](#)

[Discorsi Parlamentari Di Ruggero Bonghi Vol 2 Pubblicati Per Deliberazione Della Camera Dei Deputati](#)

[Kais Konigl Militar-Schematismus Fur 1879](#)

[Archiv Fur Schiffs-Und Tropen-Hygiene 1910 Vol 14 Unter Besonderer Berucksichtigung Der Pathologie Und Therapie Unter Mitwirkung Des Instituts Fur Schiffs-Und Tropenkrankheiten in Hamburg](#)

[Santa Teresa Being Some Account of Her Life and Times Together with Some Pages from the History of the Last Great Reform in the Religious Orders](#)

[Belfords Monthly Magazine Vol 1 A Magazine of Literature and Art December 1876](#)

[Revista Trimensal Do Instituto Historico E Geographico Brasileiro 1895 Vol 58 Parte I \(1o E 2o Trimestres\)](#)

[Archiv Fur Naturgeschichte 1866 Vol 1](#)

[Erganzungsbande Zur Dritten Auflage Des Handbuchs Der Organischen Chemie 1901 Vol 1 Entsprechend Dem Ersten Bande Des Hauptwerkes](#)

[Journal of the Franklin Institute Vol 183 Devoted to Science and the Mechanic Arts January June 1917](#)

[Jesuiten-Fabeln Ein Beitrag Zur Culturgeschichte](#)

[Repertorium Der Gesamnten Deutschen Literatur 1834 Vol 3 Herausgegeben Im Vereine Mit Mehreren Gelehrten](#)

[San Francisco Municipal Reports for the Fiscal Year 1912-13 Ended June 30 1913](#)

[The Medical and Surgical Reporter Vol 64 January to June 1891](#)

[Reports of Naturalist Division 1950-1952](#)

[Expository Notes with Practical Observations on the New Testament of Our Lord and Saviour Jesus Christ Vol 2 Wherein the Sacred Text Is at Large Recited the Sense Explained and the Instructive Example of the Blessed Jesus and His Holy Apostles to](#)

[Monthly Record of Meteorological Observations in the Dominion of Canada and the Colonies of Bermuda and Newfoundland January 1917](#)

[Annual Record of Science and Industry for 1876](#)

[A Redaccao Do Projecto Do Codigo Civil E a Replica Do Dr Ruy Barbosa](#)

[A Digest of the Laws of Jamaica From 33 Charles II to 28 Victoria](#)

[The Overland Monthly Vol 21 January-June 1893](#)

[Commissions Issued by the Province of Pennsylvania with Official Proclamations Vol 2](#)

[Historisch-Kritische Nachrichten Von Italien Vol 1 Welche Eine Beschreibung Dieses Landes Der Sitten Regierungsform Handlung Des Zustandes Der Wissenschaften Und Insonderheit Der Werke Der Kunst Enthalten](#)

[Sancho Saldana O El Castellano de Cuellar Vol 2 Novela Historica Original del Siglo XIII](#)

[Great Expectations The Mystery of Edwin Drood Mugby Junction Master Humphreys Clock](#)

[Histories of the Several Regiments and Battalions from North Carolina in the Great War 1861-65 Vol 4 Written by Members of the Respective Commands](#)

[Frasers Magazine Vol 3 January to June 1871](#)

[Frasers Magazine Vol 1 January to June 1870](#)

[Albany Medical Annals 1906 Vol 27 Journal of the Alumni Association of the Albany Medical College](#)

[The Catholic World Vol 23 A Monthly Magazine of General Literature and Science April 1876 to September 1876](#)

[Decisions of the Comptroller of the Treasury Vol 8 July 1 1901 to June 30 1902 Containing Decisions by Robert J Tracewell Comptroller and Leander P Mitchell Assistant Comptroller](#)

[The Saturday Review of Politics Literature Science and Art Vol 98 2 July 1904-31 December 1904](#)

[Biopsychology Global Edition + MyLab Psychology with eText](#)

[Cartoons Magazine Vol 14 July 1918](#)

[The Arena Vol 18 July to December 1897](#)

[The Nineteenth Century Vol 23 A Monthly Review January-June 1888](#)

[The Transactions of the American Medical Association 1869 Vol 20](#)

[Saga-Book of the Viking Club Vol 3 January 1903 Part II](#)

[Schillers Ausgewahlte Werke Vol 1](#)

[The Journal of the American Medical Association Vol 9 Containing the Official Record of Its Proceedings and the Reports and Papers Presented in the Several Sections July-December 1887](#)

[The Contemporary Review Vol 59 January-June 1891](#)

[Encyclopaedia Britannica or a Dictionary of Arts Sciences and Miscellaneous Literature Vol 3 Enlarged and Improved](#)

[Proceedings of the Literary and Philosophical Society of Liverpool During the Forty-Ninth Session 1859-60 Vol 14](#)

[Medical Jurisprudence Forensic Medicine and Toxicology Vol 2](#)

[Sessional Papers Vol 17 Part III Second Session of the Fifth Legislature of the Province of Ontario Session 1885](#)

[Storia Degli Italiani Vol 3](#)

[The Contemporary Review Vol 47 January-June 1885](#)

[The Messenger 1904 Vol 42 Monthly Magazine](#)

[Les Trappistes Ou LOrdre de Citeaux Au Xixe Siecle Vol 1 Histoire de la Trappe Depuis Sa Fondation Jusqua Nos Jours 1140-1844](#)

[The Popular Science Monthly Vol 18 November 1880 to April 1881](#)

[Forestry Quarterly Vol 10](#)

[Blackwoods Edinburgh Magazine Vol 175 January-June 1904](#)

[Documents de la Session Vol 12 Quatrieme Session Du Neuvieme Parlement de la Puissance Du Canada Session 1904 Volume XXXVIII](#)

[The Atlantic Monthly 1902 Vol 90 A Magazine of Literature Science Art and Politics](#)

[Blackwoods Edinburgh Magazine Vol 174 June-December 1903](#)

[The Dark Side of New York Life and Its Criminal Classes from Fifth Avenue Down to the Five Points A Complete Narrative of the Mysteries of New York](#)

[Sunday Afternoon Vol 3 A Monthly Magazine for the Household January-September 1879](#)
[The Modern Review 1882 Vol 3 A Quarterly Magazine](#)
[The Catholic World Vol 14 A Monthly Magazine of General Literature and Science October 1871 to March 1872](#)
[The Busy Mans Magazine Vol 17 November 1908-April 1909](#)
[The Eclectic Magazine of Foreign Literature Science and Art Vol 19 January to June 1874](#)
[Blackwoods Edinburgh Magazine Vol 178 July-December 1905](#)
[Harpers Monthly Magazine Vol 144 December 1921-May 1922](#)
[Scribners Magazine Vol 17 January-June 1895](#)
[Harpers New Monthly Magazine Vol 21 June to November 1860](#)
[The Latter-Day Saints Millennial Star 1853 Vol 15](#)
[Allgemeine Deutsche Real-Encyclopadie Fur Die Gebildeten Stande Vol 11 of 15 Conversations-Lexikon Occupation Bis Pramie](#)
[The Ave Maria Vol 73 A Magazine Devoted to the Honor of the Blessed Virgin July 1 1911](#)
[Encyclopedie Ou Dictionnaire Raisonne Des Sciences Des Arts Et Des Metiers Vol 8 Par Une Societe de Gens de Lettres H-It](#)
[Blackwoods Edinburgh Magazine Vol 210 July-December 1921](#)
[A Compendium of the Ninth Census \(June 1 1870\) Compiled Pursuant to a Concurrent Resolution of Congress and Under the Direction of the Secretary of the Interior](#)
[Blackwoods Edinburgh Magazine Vol 67 January-June 1850](#)
[Chamberss Journal of Popular Literature Science and Arts 1889 Vol 6](#)
[Weissagung Des Propheten Zachariae Die Fleissiglich Zertheilt Grundlich Erklart Und Zur Betrachtung Zugeeignet](#)
[Grundrisz Zur Geschichte Der Deutschen Dichtung Aus Den Quellen Vol 7 Zeit Des Weltkrieges Siebentes Buch Zweite Abteilung](#)
[Archiv Fur Naturgeschichte 1908 Vol 1 Vierundsiebziger Jahrgang](#)
[The New York Review Vol 1 A Journal of the Ancient Faith and Modern Thought June-July 1905](#)
[Every Saturday Vol 8 Journal of Choice Reading Selected from Foreign Current Literature July to December 1869](#)
[Q Horatius Flaccus Vol 2 Recensuit Atque Interpretatus Est IO Gaspar Orellius Satirae Epistulae Lexicon Horatianum](#)
[The Saint Andrews College Review 1913-1916](#)
[Danielis Georgii Morhofii Polyhistor Literarius Philosophicus Et Practicus Cum Accessionibus Virorum Clarissimorum Tomus Secundus Et Tertius Sive Polyhistor Philosophicus Et Practicus](#)
[August Wilhelm Von Schlegels Sammtliche Werke Vol 1 1-3 Buch Vermischte Gedichte Lieder Romanzen Und Sonette](#)
[Dictionnaire Des Sciences Philosophiques Vol 2](#)
[Catalogo Generale Della Libreria Italiana Dallanno 1847 a Tutto Il 1890](#)
[Entstehung Und Bekampfung Der Lungentuberkulose Vol 1 Auf Grund Ihrer in Den Deutschen Lungenheilstatten Angestellten Sammelforschung](#)
[The Saturday Review of Politics Literature Science and Art 1880 Vol 50](#)
[Epicteti Dissertationum AB Arriano Digestarum Libri IV Vol 1 Eiusdem Enchiridion Et Ex Deperditis Sermonibus Fragmenta Epicteti Dissertationes](#)
[Raccolta Dei Trattati E Delle Convenzioni Conchiuse Fra Il Regno DItalia Ed I Governi Esteri Fino Al Gennaio 1865](#)
[A Complete Collection of State-Trials and Proceedings Upon High-Treason and Other Crimes and Misdemeanours Vol 6 From the Reign of King Richard II to the End of the Reign of King George I With Two Alphabetical Tables to the Whole](#)
[An Exposition of the Old and New Testament Vol 9 of 9 Wherein Each Chapter Is Summed Up in Its Contents the Sacred Text Inserted at Large in Distinct Paragraphs Each Paragraph Reduced to Its Proper Heads the Sense Given and Largely Illustrated ROM](#)
[The Saturday Review of Politics Literature Science and Art Vol 112 1 July 1911](#)
[Transactions of the Michigan State Medical Society for the Year 1896 Vol 20](#)
[The Works of Bayard Taylor Vol 5 By-Ways of Europe And Hannah Thurston](#)
[The Works of Honore de Balzac Vol 11 Cousin Bette Bureaucracy](#)
[Deutsche Prosa Von Mosheim Bis Auf Unsere Tage Vol 2 Die Eine Mustersammlung Mit Rucksicht Auf Hohere Lehr-Anstalten Herausgegeben Von A W V Schlegel Bis Auf Unsere Tage](#)
