

LAW AND BUSINESS VOL 3

Haste not to that thou dost desire; for haste is still unblest, ii. 88. Prince Behram of Persia and the Princess Ed Detma
dccccxciv. Therewithal the king bade all his officers go round about in the thoroughfares and colleges [of the town] and bring before him all
strangers whom they found there. So they went forth and brought him much people, amongst whom was the man who had painted the portrait.
When they came into the presence, the Sultan bade the crier make proclamation that whoso wrought the portrait should discover himself and have
whatsoever he desired. So the poor man came forward and kissing the earth before the king, said to him, "O king of the age, I am he who painted
yonder portrait." Quoth El Aziz, "And knowest thou who she is?" "Yes," answered the other; "this is the portrait of Mariyeh, daughter of the king
of Baghdad." The king ordered him a dress of honour and a slave-girl [and he went his way]. Then said El Abbas, "O father mine, give me leave to
go to her, so I may look upon her; else shall I depart the world, without fail." The king his father wept and answered, saying, "O my son, I builded
thee a bath, that it might divert thee from leaving me, and behold it hath been the cause of thy going forth; but the commandment of God is a
foreordained (61) decree." (62). Him with my life I'd ransom whose rigours waste away My frame and cause me languish; yet, if he would
but hear, When it was the eleventh day, the viziers betook them early in the morning to the king's gate and said to him, "O king, the folk are
assembled from the king's gate to the gibbet, so they may see [the execution of] the king's commandment on the youth." So the king bade fetch the
prisoner and they brought him; whereupon the viziers turned to him and said to him, "O vile of origin, doth any hope of life remain with thee and
lookest thou still for deliverance after this day?" "O wicked viziers," answered he, "shall a man of understanding renounce hope in God the Most
High? Indeed, howsoever a man be oppressed, there cometh to him deliverance from the midst of stress and life from the midst of death, [as is
shown by the case of] the prisoner and how God delivered him." "What is his story?" asked the king; and the youth answered, saying, "O king, they
tell that. ec. Story of the Barber's Third Brother cli. After your loss, nor trace of me nor vestige would remain, iii. 41. Mohammed, then, I do confess, God's chosen prophet is, And every man requited is for that which he doth say. na. A Merry Jest
of a Thief dccccxl. O skinker of the wine of woe, turn from a love-sick maid, Who drinks her tears still, night and morn, thy
bitter-flavoured bowl. When the druggist heard the singer's words, he was certified of the case and knew that the calamity, all of it, was in his own
house and that the wife was his wife; and he saw the shirt, whereupon he redoubled in certainty and said to the singer, 'Art thou now going to her?'
'Yes, O my brother,' answered he and taking leave of him, went away; whereupon the druggist started up, as he were a madman, and ungarnished
his shop. (199) Whilst he was thus engaged, the singer won the house, and presently up came the druggist and knocked at the door. The singer
would have wrapped himself up in the rug, but she forbade him and said to him, 'Get thee down to the bottom of the house and enter the oven (200)
and shut the lid upon thyself.' So he did as she bade him and she went down to her husband and opened the door to him, whereupon he entered and
went round about the house, but found no one and overlooked the oven. So he stood meditating and swore that he would not go forth of the house
till the morrow. On this wise he abode a space of days, after which he made himself at home in the land and took to himself comrades and got him
friends galore, with whom he addressed himself to diversion and good cheer. Moreover, he went a-pleasuring with his friends and their hearts were
solaced [by his company] and he entertained them with stories and civilities (161) and diverted them with pleasant verses and told them abundance
of histories and anecdotes. Presently, the report of him reached King Jemhour, lord of Cashghar of Hind, and great was his desire [for his
company]. So he went in quest of him and Abdallah repaired to his court and going in to him, kissed the earth before him. Jemhour welcomed him
and entreated him with kindness and bade commit him to the guest-house, where he abode three days, at the end of which time the king sent [to
him] a chamberlain of his chamberlains and let bring him to his presence. When he came before him, he greeted him [with the usual compliment],
and the interpreter accosted him, saying, "King Jemhour hath heard of thy report, that thou art a goodly boon-companion and an eloquent
story-teller, and he would have thee company with him by night and entertain him with that which thou knowest of anecdotes and pleasant stories
and verses." And he made answer with "Hearkening and obedience." How long will ye admonished be, without avail or heed? iii. 40. No
slaves with me have I nor camels swift of foot, Nor slave-girls have I brought in curtained litters dight. Sindbad the Sailor, The Seventh Voyage of,
iii. 224. 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. Idiot and the Sharper, The, i. 298. Dadbin (King) and his Viziers, Story of, i. 104. On this wise they abode months and years and the
queen-mother ceased not to do thus till the cook's brother came to the town in his ship, and with him Selim. So he landed with the youth and
showed him to the queen, [that she might buy him]. When she saw him, she augured well of him; so she bought him from the cook's brother and
was kind to him and entreated him with honour. Then she fell to proving him in his parts and making assay of him in his affairs and found in him
all that is in kings' sons of understanding and breeding and goodly manners and qualities. They tell that El Hejjaj (70) once commanded the Master

of Police [of Bassora] to go round about [the city] by night, and whomsoever he found [abroad] after nightfall, that he should strike off his head. So he went round one night of the nights and came upon three youths staggering from side to side, and on them signs of [intoxication with] wine. So the officers laid hold of them and the captain of the watch said to them, "Who are ye that ye transgress the commandment of the [lieutenant of the] Commander of the Faithful and come abroad at this hour?" Quoth one of the youths, "I am the son of him to whom [all] necks (71) abase themselves, alike the nose-pierced (72) of them and the [bone-]breaker; (73) they come to him in their own despite, abject and submissive, and he taketh of their wealth (74) and of their blood." Tuhfeh entered the bath, after she had put off her clothes, and behold, the basin thereof was overlaid with gold set with pearls and red rubies and green emeralds and other jewels; so she extolled the perfection of God the Most High and hallowed Him for the magnificence of that which she saw of the attributes of that bath. Then she made her ablutions in that basin and pronouncing the Magnification of Prohibition, (207) prayed the morning prayer and what else had escaped her of prayers; (208) after which she went out and walked in that garden among jessamine and lavender and roses and camomile and gillyflowers and thyme and violets and sweet basil, till she came to the door of the pavilion aforesaid and sat down therein, pondering that which should betide Er Reshid after her, whenas he should come to her pavilion and find her not. She abode sunken in the sea of her solicitude, till presently sleep took her and she slept. When she had made an end of her verses, El Abbas bade the third damsel, who came from Samarcand of the Persians and whose name was Rummaneh, sing, and she answered with "Harkening and obedience." Then she took the psaltery and crying out from the midst of her bead (130) improvised and sang the following verses:..And when she had made an end of her song, she wept sore..Meanwhile the messenger had reached the opposite camp with the news of Tuhfeh's deliverance, whereat the Sheikh Aboutawaif rejoiced and bestowed on the bringer of good tidings a sumptuous dress of honour and made him commander over a company of the Jinn. Then they fell upon Meimoun's troops and destroyed them to the last man; and when they came to Meimoun, they found that he had slain himself and was even as we have said. Presently Kemeriyeh and her sister [Wekhimeh] came up to their grandfather and told him what they had done; whereupon he came to Tuhfeh and saluted her and gave her joy of her deliverance. Then he delivered Meimoun's palace to Selheb and took all the former's riches and gave them to Tuhfeh, whilst the troops encamped upon the Crescent Mountain. Moreover, the Sheikh Aboutawaif said to Tuhfeh, 'Blame me not,' and she kissed his hands. As they were thus engaged, there appeared to them the tribes of the Jinn, as they were clouds, and Queen Es Shuhba flying in their van, with a drawn sword in her hand..So the old woman returned to the lover and said to him, "I have skilfully contrived the affair for thee with her; [and now it behoveth us to amend that we have marred]. So go now and sit with the draper and bespeak him of the turban-cloth, [saying, 'The turban-cloth I bought of thee I chanced to burn in two places; so I gave it to a certain old woman, to get mended, and she took it and went away, and I know not her dwelling-place.'] When thou seest me pass by, rise and lay hold of me [and demand of me the turban-cloth], to the intent that I may amend her case with her husband and that thou mayst be even with her." So he repaired to the draper's shop and sat down by him and said to him, "Thou knowest the turban-cloth I bought of thee?" "Yes," answered the draper, and the other said, "Knowest thou what is come of it?" "No," replied the husband, and the youth said, "After I bought it of thee, I fumigated myself (58) and it befell that the turban-cloth was burnt in two places. So I gave it to a woman, whose son, they said, was a fine-drawer, and she took it and went away with it; and I know not her abiding-place." When the draper heard this, he misdoubted him [of having wrongly suspected his wife] and marvelled at the story of the turban-cloth, and his mind was set at ease concerning her..? ? ? ? ? So make me in your morning a delight And set me in your houses, high and low;? ? ? ? ? My heart, since the leave-taking day afflicted, will tell of my case, And my body, for love and desire grown wasted and feeble and frail..So the prince's father and his uncle and his mother and the grandees of the realm repaired to his tomb and the princess made lamentation over him, crying aloud. She abode by the tomb a whole month; then she let fetch painters and caused them limn her portraiture and that of the king's son. Moreover, she set down in writing their story and that which had befallen them of perils and afflictions and set it [together with the pictures], at the head of the tomb; and after a little, they departed from the place. Nor," added the vizier, "is this more extraordinary, O king of the age, than the story of the fuller and his wife and the trooper and what passed between them." The Fourth Night of the Month..? ? ? ? ? As at the casement high she sat, her charms I might espy, For from her cheeks the envious veil that hid them she had ta'en..115. The Angel of Death and the King of the Children of Israel cccclxiii.53. King Kelyaad (231) of Hind and his Vizier Shimas dcix.Presently, up came the old woman, whereupon the young man sprang to his feet and laying hold of her, demanded of her the turban-cloth. Quoth she, "Know that I entered one of the houses and made the ablution and prayed in the place of prayer; and I forgot the turban-cloth there and went out. Now I know not the house in which I prayed, nor have I been directed (59) thereto, and I go round about every day till the night, so haply I may light on it, for I know not its owner." When the draper heard this, he said to the old woman, "Verily, Allah restoreth unto thee what which thou hast lost. Rejoice, for the turban-cloth is with me and in my house." And he arose forthright and gave her the turban-cloth, as it was. She gave it to the young man, and the draper made his peace with his wife and gave her raiment and jewellery, [by way of peace-offering], till she was content and her heart was appeased. (60).? ? ? ? ? Of me he got not what he sought and brideless did return, For that estrangement and disdain were pleasing in my sight..Ramazan in my life ne'er I fasted, nor e'er, i. 49..Now this present was a cup of ruby, a span high and a finger's length broad, full of fine pearls, each a mithcal (211) in weight and a bed covered with the skin of the serpent that swalloweth the elephant, marked with spots, each the bigness of a dinar, whereon whoso sitteth shall never sicken; also an hundred thousand mithcals of Indian aloes-wood and thirty grains of camphor, each the bigness of a pistachio-nut, and a slave-girl with her paraphernalia, a charming creature, as she were the resplendent moon. Then

the king took leave of me, commending me to the merchants and the captain of the ship, and I set out, with that which was entrusted to my charge and my own good, and we ceased not to pass from island to island and from country to country, till we came to Baghdad, when I entered my house and foregathered with my family and brethren..37. Abou Mohammed the Lazy ccc.??? ? Lo under my command the land of Yemen is And trenchant is my sword against the foe in fight..??? ? e. The Fifth Voyage of Sindbad the Sailor cclxiii. When they came to the palace, King Shehriyar commanded to spread the tables with beasts roasted [whole] and sweetmeats and all manner viands and bade the crier make proclamation to the folk that they should come up to the Divan and eat and drink and that this should be a means of reconciliation between him and them. So great and small came up unto him and they abode on that wise, eating and drinking, seven days with their nights. Then the king shut himself up with his brother and acquainted him with that which had betided him with the vizier's daughter [Shehrzad] in those three years [which were past] and told him what he had heard from her of saws and parables and chronicles and pleasant traits and jests and stories and anecdotes and dialogues and histories and odes and verses; whereat King Shahzeman marvelled with the utterest of marvel and said, "Fain would I take her younger sister to wife, so we may be two own brothers to two own sisters, and they on likewise be sisters unto us; for that the calamity which befell me was the means of the discovering of that which befell thee and all this time of three years past I have taken no delight in woman, save that I lie each night with a damsel of my kingdom, and when I arise in the morning, I put her to death; but now I desire to marry thy wife's sister Dinarzad." 167. Kemerezzeman and the Jeweller's Wife dccccxiii.??? ? Indeed, your long estrangement hath caused my bowels yearn. Would God I were a servant in waiting at your door! The Khalif and the Lady Zubeideh laughed and returned to the palace; and he gave Aboulhusn the thousand dinars, saying, "Take them as a thank-offering for thy preservation from death," whilst the princess did the like with Nuzhet el Fuad. Moreover, the Khalif increased Aboulhusn in his stipends and allowances, and he [and his wife] ceased not [to live] in joy and contentment, till there came to them the Destroyer of Delights and Sunderer of Companies, he who layeth waste the palaces and peopleth the tombs..Presently, the idiot returned, with somewhat to add to his hoard, but found it not; so he bethought him who had followed him and remembered that he had found the sharper aforesaid assiduous in sitting with him and questioning him. So he went in quest of him, assured that he had taken the pot, and gave not over looking for him till he espied him sitting; whereupon he ran to him and the sharper saw him. [Then the idiot stood within earshot] and muttered to himself and said, 'In the pot are threescore dinars and I have with me other score in such a place and to-day I will unite the whole in the pot.' When the sharper heard him say this to himself, muttering and mumbling after his fashion, he repented him of having taken the dinars and said, 'He will presently return to the pot and find it empty; wherefore that (264) for which I am on the look-out will escape me; and meseemeth I were best restore the dinars [to their place], so he may see them and leave all that is with him in the pot, and I can take the whole.' The Fifth Day. A certain singing-woman was fair of favour and high in repute, and it befell one day that she went out apleasuring. As she sat, (133) behold, a man lopped of the hand stopped to beg of her, and he entered in at the door. Then he touched her with his stump, saying, "Charity, for the love of God!" but she answered, "God open [on thee the gate of subsistence]!" and reviled him. Some days after this, there came to her a messenger and gave her the hire of her going forth. (134) So she took with her a handmaid and an accompanyist; (135) and when she came to the appointed place, the messenger brought her into a long passage, at the end whereof was a saloon. So (quoth she) we entered and found none therein, but saw the [place made ready for an] entertainment with candles and wine and dessert, and in another place we saw food and in a third beds..Cashghar, Abdallah ben Nafi and the King's Son of, ii. 195..Now the king was a very old man and destiny decreed the ending of his term of life; so he died and when he was buried, the folk assembled and many were the sayings of the people and of the king's kinsfolk and officers, and they took counsel together to slay the princess and the young pilgrim, saying, "This fellow dishonoureth us with yonder strumpet and none accepteth dishonour but the base.' So they fell upon them and slew the princess, without questioning her of aught; whereupon the pious woman (whom they deemed a boy) said to them, 'Out on ye, O misbelievers I Ye have slain the pious lady.' Quoth they, 'Lewd fellow that thou art, dost thou bespeak us thus? Thou lovedst her and she loved thee, and we will slay thee without mercy.' 'God forbid!' answered she, 'Indeed, the affair is the contrary of this.' 'What proof hast thou of that?' asked they, and she said, 'Bring me women.' So they brought her women, and when they looked on her, they found her a woman..??? ? Still, as my transports wax, grows restlessness on me And woes have ta'en the place of love-delight denied..The news came to the rest of the kings; so they [flew after him and] overtaking him, found him full of trouble and fear, with fire issuing from his nostrils, and said to him, 'O Sheikh Aboutawaif, what is to do?' Quoth he, 'Know that Meimoun hath carried off Tuhfeh from my palace and outraged mine honour.' When they heard this, they said, 'There is no power and no virtue but in God the Most High, the Supreme! By Allah, he hath ventured upon a grave matter and indeed he destroyeth himself and his people!' Then the Sheikh Iblis gave not over flying till he fell in with the tribes of the Jinn, and there gathered themselves together unto him much people, none may tell the tale of them save God the Most High. So they came to the Fortress of Copper and the Citadel of Lead, (238) and the people of the strongholds saw the tribes of the Jinn issuing from every steep mountain-pass and said, 'What is to do?' Then Iblis went in to King Es Shisban and acquainted him with that which had befallen, whereupon quoth he, 'May God destroy Meimoun and his folk! He thinketh to possess Tuhfeh, and she is become queen of the Jinn! But have patience till we contrive that which befitteth in the matter of Tuhfeh.' Quoth Iblis, 'And what befitteth it to do?' And Es Shisban said, *We will fall upon him and slay him and his people with the sword.' FIROUZ AND HIS WIFE (175). The zephyr's sweetness on the coppice blew, ii. 235..??? ? Now God forbid a slave forget his liege lord's love! And how Of all things in the world should I forget the love of thee?.His love he'd have hid, but his tears denounced him to the spy, iii. 42. Presently, up came a woman with a phial of

urine, and when the [mock] physician saw the phial afar off, he said to her, 'This is the urine of a man, a stranger.' 'Yes,' answered she; and he continued, 'Is he not a Jew and is not his ailment indigestion?' 'Yes,' replied the woman, and the folk marvelled at this; wherefore the man was magnified in Galen's eyes, for that he heard speech such as was not of the usage of physicians, seeing that they know not urine but by shaking it and looking into it anear neither know they a man's water from a woman's water, nor a stranger's [from a countryman's], nor a Jew's from a Sherifs. (22) Then said the woman, 'What is the remedy?' Quoth the weaver, 'Pay down the fee.' So she paid him a dirhem and he gave her medicines contrary to that ailment and such as would aggravate the patient's malady..Quoth Selim to her, 'It is for thee to decide and excellent is that which thou counsellst; so let us do this, in the name of God the Most High, trusting in Him for grace and guidance.' So they arose and took the richest of their clothes and the lightest of that which was in their treasuries of jewels and things of price and gathered together a great matter. Then they equipped them ten mules and hired them servants of other than the people of the country; and Selim bade his sister Selma don man's apparel. Now she was the likest of all creatures to him, so that, [when she was clad in man's attire,] the folk knew no difference between them, extolled be the perfection of Him who hath no like, there is no God but He! Then he bade her mount a horse, whilst he himself bestrode another, and they set out, under cover of the night. None of their family nor of the people of their house knew of them; so they fared on into the wide world of God and gave not over going night and day two months' space, at the end of which time they came to a city on the sea-shore of the land of Mekran, by name Es Sherr, and it is the first city in Sind..? ? ? ? ? How long shall I for justice sue to you, whilst, with desire For aid, ye war on me and still on slaying me are bent!..? ? ? ? ? For if "Her grave above her is levelled" it be said, Of life and its continuance no jot indeed reck I..When it was the tenth day, (now this day was called El Mihrjan (129) and it was the day of the coming in of the folk, gentle and simple, to the king, so they might give him joy and salute him and go forth), the counsel of the viziers fell of accord that they should speak with a company of the notables of the city [and urge them to demand of the king that he should presently put the youth to death]. So they said to them, "When ye go in to-day to the king and salute him, do ye say to him, 'O king, (to God be the praise!) thou art praiseworthy of policy and governance, just to all thy subjects; but this youth, to whom thou hast been bountiful, yet hath he reverted to his base origin and wrought this foul deed, what is thy purpose in his continuance [on life]? Indeed, thou hast prisoned him in thy house, and every day thou hearest his speech and thou knowest not what the folk say.'" And they answered with "Harkening and obedience."89. Mesrour and Ibn el Caribi cccxcix.When the king heard the vizier's speech, he deemed it goodly and it pleased him; so he bade him go away to his house, and there he abode his day long..70. Aboulaswed and his squinting Slave-girl ccclxxvii.How long, O Fate, wilt thou oppress and baffle me? ii. 69..I went out one night to the house of one of my friends and when it was the middle of the night, I sallied forth alone [to go home]. When I came into the road, I espied a sort of thieves and they saw me, whereupon my spittle dried up; but I feigned myself drunken and staggered from side to side, crying out and saying, "I am drunken." And I went up to the walls right and left and made as if I saw not the thieves, who followed me till I reached my house and knocked at the door, when they went away..? ? ? ? ? b. The Second Voyage of Sindbad the Sailor dxliiii.One day he went forth to the chase and left Tuhfeh in her pavilion. As she sat looking upon a book, with a candlestick of gold before her, wherein was a perfumed candle, behold, a musk-apple fell down before her from the top of the saloon. (190) So she looked up and beheld the Lady Zubeideh bint el Casim, (191) who saluted her and acquainted her with herself, whereupon Tuhfeh rose to her feet and said, 'O my lady, were I not of the number of the upstarts, I had daily sought thy service; so do not thou bereave me of thine august visits.' (192) The Lady Zubeideh called down blessings upon her and answered, 'By the life of the Commander of the Faithful, I knew this of thee, and but that it is not of my wont to go forth of my place, I had come out to do my service to thee.' Then said she to her, 'Know, O Tuhfeh, that the Commander of the Faithful hath forsaken all his concubines and favourites on thine account, even to myself. Yea, me also hath he deserted on this wise, and I am not content to be as one of the concubines; yet hath he made me of them and forsaken me, and I am come to thee, so thou mayst beseech him to come to me, though it be but once a month, that I may not be the like of the handmaids and concubines nor be evened with the slave-girls; and this is my occasion with thee.' 'Harkening and obedience,' answered Tuhfeh. 'By Allah, O my lady, I would well that he might be with thee a whole month and with me but one night, so thy heart might be comforted, for that I am one of thy handmaids and thou art my lady in every event.' The Lady Zubeideh thanked her for this and taking leave of her, returned to her palace..?Story of King Ibrahim and His Son..? ? ? ? ? The intercessor who to thee herself presenteth veiled Is not her like who naked comes with thee to intercede.'.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:.Before I entered this corporation, (149) I had a draper's shop and there used to come to me a man whom I knew not, save by his face, and I would give him what he sought and have patience with him, till he could pay me. One day, I foregathered with certain of my friends and we sat down to drink. So we drank and made merry and played at Tab; (150) and we made one of us Vizier and another Sultan and a third headsman..? ? ? ? ? ? ? ? ? ec. Story of the Barber's Third Brother xxxii.Whilst the Sheikh was thus occupied with taking leave of the kings, Meimoun sought his opportunity, whenas he saw the place empty, and taking up Tuhfeh on his shoulders, soared up with her to the confines of the sky and flew away with her. Presently, Iblis came to look for Tuhfeh and see what she purposed, but found her not and saw the slave-girls buffeting their faces; so he said to them, 'Out on ye! What is to do?' 'O our lord,' answered they, 'Meimoun hath snatched up Tuhfeh and flown away with her.' When Iblis heard this, he gave a cry, to which the earth trembled, and said, 'What is to be done? Out

on ye! Shall he carry off Tuhfeh from my very palace and outrage mine honour? Doubtless, this Meimoun hath lost his wits.' Then he cried out a second time, that the earth quaked therefor, and rose up into the air..Awhile after this, there came two merchants to the king with two pearls of price and each of them avouched that his pearl was worth a thousand dinars, but there was none who availed to value them. Then said the cook, 'God prosper the king! Verily, the old man whom I bought avouched that he knew the quintessence of jewels and that he was skilled in cookery. We have made proof of him in cookery and have found him the skilfullest of men; and now, if we send after him and prove him on jewels, [the truth or falsehood of] his pretension will be made manifest to us.'.So we abode there, daily expecting death, and whoso of us had with him a day's victual ate it in five days, and after this he died; and whoso had with him a month's victual ate it in five months and died also. As for me, I had with me great plenty of victual; so I buried it in a certain place and brought it out, [little by little,] and fed on it; and we ceased not to be thus, burying one the other, till all died but myself and I abode alone, having buried the last of my companions, and but little victual remained to me. So I said in myself, 'Who will bury me in this place?' And I dug me a grave and abode in expectation of death, for that I was in a state of exhaustion. Then, of the excess of my repentance, I blamed and reproached myself for my much [love of] travel and said, 'How long wilt thou thus imperil thyself?' And I abode as I were a madman, unable to rest; but, as I was thus melancholy and distracted, God the Most High inspired me with an idea, and it was that I looked at the river aforesaid, as it entered in at the mouth of the cavern in the skirt of the mountain, and said in myself, 'Needs must this water have issue in some place.'? ? ? ? ? For indeed I am mated with longing love in public and privily, Nor ever my heart, alas I will cease from mourning, will I or nill..12. Asleep and Awake cclxxi.? ? ? ? ? And who can tell if ever house shall us together bring In union of life serene and undisturbed content?..? ? ? ? ? Thou only art the whole of our desire; indeed Thy love is hid within our hearts' most secret core..? ? ? ? ? All through the day its light and when the night grows dark, My grief forsakes me not, no, nor my heavy cheer..Fortune, Of the Uselessness of Endeavour against Persistent Ill, i. 70..When Aamir heard his lord's verses, he knew that he was a slave of love [and that she of whom he was enamoured abode] in Baghdad. Then they fared on night and day, traversing plains and stony wastes, till they came in sight of Baghdad and lighted down in its suburbs (66) and lay the night there. When they arose in the morning, they removed to the bank of the Tigris and there they encamped and sojourned three days..? ? ? ? ? Tis gazed at for its slender swaying shape And cherished for its symmetry and sheen..105. Ali Nouredin and the Frank King's Daughter dcccxxxi.157. Mesrour and Zein el Mewasif dcccxl.? ? ? ? ? Though little, with beauty myself I've adorned; So the flowers are my subjects and I am their queen..? ? ? ? ? b. The Singer and the Druggist dccclxxxviii.The prefect released the man and gave him back all that the thieves had taken from him; and he laid hands on the woman and the rest and took forth of the house treasures galore. Amongst the rest, they found the money-bag of the Turcoman sheep-merchant. The thieves they nailed up incontinent against the wall of the house, whilst, as for the woman, they wrapped her in one of her veils and nailing her [to a board, set her] upon a camel and went round about the town with her. Thus God razed their dwelling-places and did away from me that which I feared. All this befell, whilst I looked on, and I saw not my friend who had saved me from them the first time, whereat I marvelled to the utterest of marvel. However, some days afterward, he came up to me, and indeed he had renounced (130) [the world] and donned a fakir's habit; and he saluted me and went away..? ? ? ? ? Beard of the old he-goat, the one-eyed, what shall be My saying of a knave, his fashion and degree?.The folk marvelled at this story and as for the prefect and El Melik ez Zahir, they said, 'Wrought ever any the like of this device?' And they marvelled with the utterest of wonderment Then arose a third officer and said, 'Hear what betided me, for it is yet stranger and more extraordinary..THE FAVOURITE AND HER LOVER. (174).? ? ? ? ? God keep the days of love-delight! How passing sweet they were! How joyous and how solaceful was life in them whilere!..Some misconception seems to exist as to the story of Seif dhoul Yezen, a fragment of which was translated by Dr. Habicht and included, with a number of tales from the Breslau Text, in the fourteenth Vol. of the extraordinary gallimaufry published by him in 1824-5 as a complete translation of the 1001 Nights (224) and it has, under the mistaken impression that this long but interesting Romance forms part of the Book of the Thousand Nights and One Night, been suggested that a complete translation of it should be included in the present publication. The Romance in question does not, however, in any way, belong to my original and forms no part of the Breslau Text, as will be at once apparent from an examination of the Table of Contents of the latter (see post, p. 261), by which all the Nights are accounted for. Dr. Habicht himself tells us, in his preface to the first Vol. of the Arabic Text, that he found the fragment (undivided into Nights) at the end of the fifth Volume of his MS., into which other detached tales, having no connection with the Nights, appear to have also found their way. This being the case, it is evident that the Romance of Seif dhoul Yezen in no way comes within the scope of the present work and would (apart from the fact that its length would far overpass my limits) be a manifestly improper addition to it. It is, however, possible that, should I come across a suitable text of the work, I may make it the subject of a separate publication; but this is, of course, a matter for future consideration..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: Now the king had a brother, whom he had imprisoned in that pit of old time, and he had died [there]; but the folk of the realm thought that he was alive, and when his [supposed] imprisonment grew long, the king's officers used to talk of this and of the tyranny of the king, and the report spread abroad that the king was a tyrant, wherefore they fell upon him one day and slew him. Then they sought the well and brought out Abou Sabir therefrom, deeming him the king's brother, for that he was the nearest of folk to him [in favour] and the likest, and he had been long in the prison. So they doubted not but that he was the prince in question and said to him, 'Reign thou in thy brother's room, for we have slain him and thou art king in his stead.' But Abou Sabir was silent and spoke not a word; and he knew that this was the issue of his patience. Then he arose and sitting down on the king's throne, donned the royal raiment and discovered justice and equity and the affairs [of the realm] prospered [in his hand]; wherefore the folk obeyed him and the people inclined to him and many were his troops.. Thereat Queen Zelzeleh was moved to exceeding delight and bidding her treasurers bring a basket, wherein were fifty pairs of bracelets and the like number of earrings, all of gold, set with jewels of price, the like whereof nor men nor Jinn possessed, and an hundred robes of coloured brocade and an hundred thousand dinars, gave the whole to Tuhfeh. Then she passed the cup to her sister Sherareh, who had in her hand a stalk of narcissus; so she took it from her and turning to Tuhfeh, said to her, 'O Tuhfeh, sing to me on this.' 'Hearkening and obedience,' answered she and improvised and sang the following verses: Meanwhile, news came to his wife that her husband had taken service with King Such-an-one; so she arose and taking her two sons, (for she had given birth to twin boys in his absence,) set out for those parts. As fate would have it, they happened upon an island and her husband came thither that very night in the ship. [When the woman heard of the coming of the ship], she said to her children, 'This ship cometh from the country where your father is; so go ye to the sea-shore, that ye may enquire of him.' So they repaired to the sea-shore and [going up into the ship], fell to playing about it and occupied themselves with their play till the evening..? ? ? ? c. The Fuller and his Son dlxxix.73. The Miller and his Wife ccclxxvii.? ? ? ? They have shut out thy person from my sight; They cannot shut thy memory from my spright..121. The Devout Platter-maker and his Wife ccclxviii.Next morning, he again took up the bier and went round with it as before, in quest of alms. Presently, the master of police, who was of those who had given alms on account of the supposed dead man on the previous day, met him; so he was angered and fell on the porters and beat them and took the [supposed] dead body, saying, 'I will bury him and earn the reward [of God].'(35) So his men took him up and carrying him to the prefecture, fetched grave-diggers, who dug him a grave. Then they bought him a shroud and perfumes (36) and fetched an old man of the quarter, to wash him. So he recited over him [the appointed prayers and portions of the Koran] and laying him on the bench, washed him and shrouded him. After he had shrouded him, he voided; (37) so he renewed the washing and went away to make his ablutions, (38) whilst all the folk departed, likewise, to make the [obligatory] ablution, previously to the funeral..Then he folded the letter and sealing it, delivered it to the damsel, who took it and carried it to her mistress. When the princess read the letter and apprehended its contents, she said, "Meseemeth he recalleth to me that which I did aforetime." Then she called for inkhorn and paper and wrote the following verses:..? ? ? ? ? How oft of dole have I made moan for love and longing pain, What while my body for desire in mortal peril went!.So she took the hundred dinars and the piece of silk and returned to her dwelling, rejoicing, and went in to Aboulhusn and told him what had befallen, whereupon he arose and rejoiced and girt his middle and danced and took the hundred dinars and the piece of silk and laid them up. Then he laid out Nuzhet el Fuad and did with her even as she had done with him; after which he rent his clothes and plucked out his beard and disordered his turban [and went forth] and gave not over running till he came in to the Khalif, who was sitting in the hall of audience, and he in this plight, beating upon his breast. Quoth the Khalif to him, "What aileth thee, O Aboulhusn!" And he wept and said, "Would thy boon-companion had never been and would his hour had never come!" "Tell me [thy case,]" said the Khalif; and Aboulhusn said, "O my lord, may thy head outlive Nuzhet el Fuad!" Quoth the Khalif, "There is no god but God!" And he smote hand upon hand. Then he comforted Aboulhusn and said to him, "Grieve not, for we will give thee a concubine other than she." And he bade the treasurer give him a hundred dinars and a piece of silk. So the treasurer gave him what the Khalif bade him, and the latter said to him, "Go, lay her out and carry her forth and make her a handsome funeral." So Aboulhusn took that which he had given him and returning to his house, rejoicing, went in to Nuzhet el Fuad and said to her, "Arise, for the wish is accomplished unto us." So she arose and he laid before her the hundred dinars and the piece of silk, whereat she rejoiced, and they added the gold to the gold and the silk to the silk and sat talking and laughing at one another..150. The Rogueries of Delileh the Crafty and her Daughter Zeyneb the Trickstress dcxcviii.? ? ? ? ? b. The Story of Janshah cccxcix.? ? ? ? ? j. The Two Kings dccccix.? ? ? ? ? b. The Second Officer's Story dccccxxii.? ? ? ? ? The best of all religions your love is, for in you Are love and life made easeful, untroubled and sincere..? ? ? ? ? Him I beseech our loves who hath dissevered, Us of his grace once more to reunite..53. Abou Hassan es Ziyadi and the Man from Khorassan Night ccxlix.Then he braced up his courage and gathering his skirts about him, threw himself into the water, and it bore him along with an exceeding might and carrying him under the earth, stayed not till it brought him out into a deep valley, wherethrough ran a great river, that welled up from under the earth. When he found himself on the surface of the earth, he abode perplexed and dazed all that day; after which he came to himself and rising, fared on along the valley, till he came to an inhabited land and a great village in the dominions of the king his father. So he entered the village and foregathered with its inhabitants, who questioned him of his case; whereupon he related to them his history and they marvelled at him, how God had delivered him from all this. Then he took up his abode with them and they loved him exceedingly..Then they displayed Dinarzad in a second and a third and a fourth dress and she came forward, as she were the rising sun,

and swayed coquettishly to and fro; and indeed she was even as saith the poet of her in the following verses: When the king heard this story, he said, "How like is this to our own case!" Then he bade the vizier retire to his lodging; so he withdrew to his house and on the morrow he abode at home [till the king should summon him to his presence.] Then said she to the villager's son, 'Know that I am the woman whom thy father delivered from harm and stress and whom there betided from thee of false accusation and frowardness that which thou hast named.' And she craved pardon for him and he was made whole of his sickness. [Then said she to the thief, 'I am she against whom thou liedst, avouching that I was thy mistress, who had been stoned on thine account, and that I was of accord with thee concerning the robbing of the villager's house and had opened the doors to thee.' And she prayed for him and he was made whole of his sickness.] Then said she to [the townsman], him of the tribute, 'I am she who gave thee the [thousand] dirhems and thou didst with me what thou didst.' And she craved pardon for him and prayed for him and he was made whole; whereupon the folk marvelled at her oppressors, who had been afflicted alike, so God (extolled be His perfection and exalted be He!) might show forth her innocence before witnesses... f. The Lady and her Two Lovers dccccclxxxiv. Most like a wand of emerald my shape it is, trow I, ii. 245... When the flies light on food, from the platter my hand I raise, though my spirit should long for the fare;. King Suleiman Shah and his Sons, Story of, i. 150. Would we may live together, and when we come to die, i. 47.. "By Allah, he treadeth no carpet of mine! Who is at the door other than he?" "Jerir ibn el Khetefa," answered Adi; and Omar said, "It is he who saith ... " [And he recited as follows:]... d. The Fourth Voyage of Sindbad the Sailor dl. So he abode in this employ, till he had sowed and reaped and threshed and winnowed, and all was sheer in his hand and the owner appointed neither inspector nor overseer, but relied altogether upon him. Then he bethought himself and said, '_I_* misdoubt me the owner of this grain will not give me my due; so I were better take of it, after the measure of my hire; and if he give me my due, I will restore him that which I have taken.' So he took of the grain, after the measure of that which fell to him, and hid it in a privy place. Then he carried the rest to the old man and meted it out to him, and he said to him, 'Come, take [of the grain, after the measure of] thy hire, for which I agreed with thee, and sell it and buy with the price clothes and what not else; and though thou abide with me half a score years, yet shall thou still have this wage and I will acquit it to thee thus.' Quoth the merchant in himself, 'Indeed, I have done a foul thing in that I look it without his leave.' So he sat down upon the throne of the Khalifate and laid the dagger in his lap, whereupon all [present] came up to kiss the earth before him and called down on him length of life and continuance [of glory and prosperity]. Then came forward Jaafer the Barmecide and kissing the earth, said, "May the wide world of God be the treading of thy feet and may Paradise be thy dwelling-place and the fire the habitation of thine enemies! May no neighbour transgress against thee nor the lights of fire die out for thee, (29) O Khalif of [all] cities and ruler of [all] countries!" When the morning morrowed and the king sat on the throne of his kingship, he summoned the chief of his viziers and said to him, "What deemest thou of this that yonder robber-youth hath done? Behold, he hath entered my house and lain down on my bed and I fear lest there be an intrigue between him and the woman. How deemest thou of the affair?" "God prolong the king's continuance!" replied the vizier. "What sawest thou in this youth [to make thee trust in him]? Is he not vile of origin, the son of thieves? Needs must a thief revert to his vile origin, and whoso reareth the young of the serpent shall get of them nought but biting. As for the woman, she is not at fault; for, since [the] time [of her marriage with thee] till now, there hath appeared from her nought but good breeding and modesty; and now, if the king give me leave, I will go to her and question her, so I may discover to thee the affair." 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 Mesrour 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.. Solomon, David and, i. 275.. The king read the letter and said to Abou Temam, "We will do what behoveth in the matter; but, O Abou Temam, needs must thou see my daughter and she thee, and needs must thou hear her speech and she thine.' So saying, he sent him to the lodging of the princess, who had had notice of this; so that they had adorned her sitting-chamber with the costliest that might be of utensils of gold and silver and the like, and she seated herself on a throne of gold, clad in the most sumptuous of royal robes and ornaments. When Abou Temam entered, he bethought himself and said, 'The wise say, he who restraineth his sight shall suffer no evil and he who guardeth his tongue shall hear nought of foul, and he who keepeth watch over his hand, it shall be prolonged and not curtailed.' (121) So he entered and seating himself on the ground, [cast down his eyes and] covered his hands and feet with his dress. (122) Quoth the king's daughter to him, 'Lift thy head, O Abou Temam, and look on me and speak with me.' But he spoke not neither raised his head, and she continued, 'They sent thee but that thou mightest look on me and speak with me, and behold, thou speakest not at all. Take of these pearls that be around thee and of these jewels and gold and silver. But he put not forth his hand unto aught, and when she saw that he paid no heed to anything, she was angry and said, 'They have sent me a messenger, blind, dumb and deaf.' He abode weeping for the loss of his wife and children till the morning, when he went forth wandering at a venture, knowing not what he should do, and gave not over faring along the sea-shore days and nights, unknowing whither he went and taking no food therein other than the herbs of the earth and seeing neither man nor beast nor other living thing, till his travel brought him to the top of a mountain. He took up his sojourn in the mountain and abode there [awhile] alone, eating of its fruits and drinking of its waters. Then he came down thence and fared on along the high road three days, at the end of which time he came upon tilled fields and villages and gave not over going till he sighted a great city

on the shore of the sea and came to the gate thereof at the last of the day. The gatekeepers suffered him not to enter; so he abode his night anhungred, and when he arose in the morning, he sat down hard by the gate.

[The Dramatick Works of Nicholas Rowe Esq Volume the Second of 3 Volume 1](#)

[The History of Lady Caroline Rivers in a Series of Letters in Two Volumes by Miss Elizabeth Todd of 2 Volume 2](#)

[The Works of Mr Thomson in Two Volumes of 2 Volume 2](#)

[The Works of Laurence Sterne MA in Seven Volumes of 7 Volume 7](#)

[The Works of Alexander Pope Esq Volume IV Containing Miscellaneous Pieces in Prose of 6 Volume 4](#)

[The Adventures of Roderick Random in Two Volumes of 2 Volume 1](#)

[A Review of Some of the Articles of the Church of England to Which a Subscription Is Required of Protestant Dissenting Ministers by Samuel Wilton](#)

[The Adventures of Sir Launcelot Greaves by Tobias Smollett MD the Fourth Edition](#)

[The Man in the Moon Or Travels Into the Lunar Regions by the Man of the People of 2 Volume 2](#)

[The Works of Alexander Pope Esq Vol V Containing an Authentic Edition of His Letters of 5 Volume 5](#)

[The Works of Laurence Sterne in Ten Volumes Complete with a Life of the Author Written by Himself of 10 Volume 5](#)

[A Pocket Herbal Containing the Medicinal Virtues and Uses of the Most Esteemed Native Plants With Some Remarks on Bathing Electricity c by John Chambers](#)

[The Widow of the Wood](#)

[The History of Lady Caroline Rivers in a Series of Letters in Two Volumes by Miss Elizabeth Todd of 2 Volume 1](#)

[Sketches of the History of Man in Four Volumes by Henry Home Lord Kaims of 4 Volume 1](#)

[Practical Book-Keeping or the Merchant Tradesmans Assistant Being a Compleat Treatise on Merchants Accompts Methodized in the Nature of Real Business with a Supplement by John Cooke](#)

[Letters on the Spirit of Patriotism On the Idea of a Patriot King And on the State of Parties at the Accession of King George the First a New Edition](#)

[The Voyages Travels and Adventures of William Owen Gwin Vaughan Esq With the History of His Brother Jonathan Vaughan Six Years a Slave in Tunis Intermixd with the Histories of Clerimont Maria Eleanora and Others of 2 Volume 2](#)

[A Philosophic Tale Translated from the French by a Lady of 2 Volume 1](#)

[Herbert Ou Adieu Richesses Ou Les Mariages of 3 Volume 1](#)

[Letters Written in France in the Summer 1790 to a Friend in England Containing Various Anecdotes Relative to the French Revolution And](#)

[Memoirs of Mons and Madame Du F- by Helen Maria Williams the Fifth Edition](#)

[Angling in All Its Branches Reduced to a Complete Science in Three Parts by Samuel Taylor Gent](#)

[Interest at One View Calculated to a Farthing the Fifteenth Edition with Additions Carefully Calculated and Examined from the Press by Richard Hayes](#)

[Arithmetick Vulgar and Decimal Fully Explained and Directed After a Plain and Easie Method to the Meanest Capacity By Mr Thomas Bruce the First Edition Carefully Corrected](#)

[The Gentlemans Complete Book-Keeper Containing I Rules and Directions for Keeping Books After the Modern Way VI a Specimen of a Rental Book by Richard Hayes Accomptant Author of the Negotiators Magazine](#)

[Or Successful Spy Being the Entertaining History of Mons Bigand Interspersd with Several Humorous Stories of 2 Volume 2](#)

[The Tradesmans Assistant Containing Useful and Exact Tables Shewing the Amount or Value of Any Number or Quantity of Goods to Which Is Added a Table by John Barnes](#)

[The Divine Physician Prescribing Rules for the Prevention and Cure of Most Diseases as Well of the Body as the Soul in Two Parts by J H MA the Second Edition](#)

[Baileys Northern Directory Or Merchants and Tradesmans Useful Companion for the Year 1781](#)

[Sketches of the History of Man in Four Volumes by Henry Home Lord Kaims of 4 Volume 2](#)

[Aethia Or a General System of Moral Truths Contained in Letters from Selima Empress of the Turks to Her Daughter Isabella by Richard Murray](#)

[Considerazioni Sopra Le Cagioni Della Grandezza Dei Romani E Della Lor Decadenza Tradotte Dal Francese in Italiano of 2 Volume 2](#)

[Remarks on the History of England from the Minutes of Humphry Oldcastle Esq](#)

[A Chronological Abridgment of Universal History To Which Is Added an Abridged Chronology of the Most Remarkable Discoveries and Inventions Relative to the Arts and Sciences Translated from the French of the Seventh Edition by Lucy Peacock](#)

[The Beauties of Swift Or the Favorite Offspring of Wit Genius Second Edition](#)

[The Englishmans Manual Containing a General View of the Constitution Laws Government Revenue of England Designed as an Introduction to](#)

[the Knowledge of Those Important Studies by J Price](#)
[Nouveau Recueil de Gaiti Et de Philosophie Par Un Gentilhomme Retiri Du Monde of 2 Volume 1](#)
[Philosophie de l'Histoire Par Feu l'Abb Bazin La](#)
[Letters on the Spirit of Patriotism On the Idea of a Patriot King And on the State of Parties at the Accession of King George the First](#)
[A Second Tale of a Tub Or the History of Robert Powel the Puppet-Show-Man by Thomas Burnett the Second Edition](#)
[An Essay on Taste by Alexander Gerard DD the Second Edition with Corrections and Additions to Which Are Annexed Three Dissertations on the Same Subject by MR de Voltaire MR d'Alembert and MR de Montesquieu](#)
[A Northumbrian Tale Written by a Lady](#)
[An Historical Account of Thomas Sutton Esq And of His Foundation in Charter-House by Philip Bearcroft](#)
[The Works of Laurence Sterne MA in Seven Volumes of 7 Volume 4](#)
[A General History of the Stage \(More Particularly the Irish Theatre\) from Its Origin in Greece Down to the Present Time Collected and Digested by W R Chetwood](#)
[The Young Gentlemans Astronomy Chronology and Dialling by Edward Wells the Fourth Edition Revised and Corrected with Additions](#)
[The Wife by Mira the Third Edition](#)
[A Narrative of the Sufferings of James Bristow Belonging to the Bengal Artillery \[sic\] During Ten Years Captivity with Hyder Ally and Tippoo Saheb Second Edition](#)
[The Institutions of the Law of Scotland by Sir George MacKenzie the Eighth Edition Corrected](#)
[A Geometrical Treatise of the Conic Sections in Which the Properties of the Sections Are Derived from the Nature of the Cone in an Easy Manner and by a New Method by Hugh Hamilton Translated from the Latin Original Into English](#)
[An Humble Earnest and Affectionate Address to the Clergy by William Law AM](#)
[The King of Prussias Campaigns with Remarks on the Causes of the Several Events Translated from the Original French](#)
[A Complete Syntax of the Latin Tongue Compar'd with the English in Three Parts with an Appendix of the Elegant Use of the Prepositions Principally Design'd for the Use of Norwich School by Robert Pate](#)
[The Art of Angling by R Brookes MD in Two Parts Illustrated with One Hundred and Thirty-Five Cuts the Whole Forming a Sportsmans Magazine the Seventh Edition with a Great Number of Interesting Additions](#)
[An Answer to the Printed Speech of Edmund Burke Esq Spoken in the House of Commons April 19 1774 in Which His Knowledge in Polity Legislature Humankind Is Candidly Examined Addressed to the People the Second Edition](#)
[The Iliad of Homer Translated by Mr Pope Vol VI of 6 Volume 6](#)
[The Life Adventures and Many and Great Vicissitudes of Fortune of Simon Lord Lovat the Head of the Family of Frasers from His Birth to the Time of His Being Taken by Capt Millar by the Rev Archibald Arbuthnot](#)
[The Fool of Quality Or the History of Henry Earl of Moreland by MR Brooke in Five Volumes a New Edition Greatly Altered and Improved of 5 Volume 1](#)
[A Catalogue of Near Twenty Thousand Volumes of Curious Books Containing the Library of a Clergyman to Be Sold April 1 1787 by Henry Chapman](#)
[A Tour in Ireland in 1775 with a View of the Salmon-Leap at Ballyshannon by Richard Twiss the Third Edition](#)
[A Catalogue of Books Containing a Considerable Part of the Valuable and Distinguished Library of the Late M de Lamoignon to Be Sold This Day February 1793 by Thomas Payne](#)
[A Practical Hand-Book of Electro-Plating](#)
[Origin and History of the Mosher Family and Genealogy of One Branch of That Family From the Year 1600 to the Present Time](#)
[The Aims and Methods of Scholarship in Modern Languages and Literatures](#)
[An Etymological Manual of the English and French Languages](#)
[History of the Hart Family of Warminster Bucks County Pennsylvania To Which Is Added the Genealogy of the Family from Its First Settlement in America](#)
[Cockayne of Ashbourne Hall Co Derby And Pooley Hall Co Warwick](#)
[The Ancestry of Edward Rawson Secretary of the Colony of Massachusetts Bay With Some Account of His Life in Old and New England](#)
[Steps for the Young Pianist](#)
[The fraser Clan in America](#)
[The Science of Coat and Vest Cutting Containing Notes and Explanations of Kennedys Patent Outliner for Drafting Coats and Vests with Diagrams of the Different Garments and Other Useful Information for the Cutter](#)
[The Ancient Fragments Containing What Remains of the Writings of Sanchoniatho Berossus Abydenus Megasthenes and Manetho](#)

[Some Emigrants to Virginia Memoranda in Regard to Several Hundred Emigrants to Virginia During the Colonial Period Whose Parentage Is Shown or Former Residence Indicated by Authentic Records](#)

[Le Secret Des Compagnons Cordonniers Divoili Par Les Compagnons Du Devoir Les Sociitaires Les Indipendants Los Compagnons de Liberti Et Ceux de lire Nouvelle Du Devoir Riunis En Sociiti de Secours Mutuels i Paris](#)

[Limberts Holland Dutch Arts and Crafts Furniture](#)

[Narrative of the Exertions and Sufferings of Lieut James Moody in the Cause of Government Since the Year 1776 Written by Himself with the Authors Last Corrections Authenticated by Proper Certificates](#)

[Tertullian On the Testimony of the Soul and on the prescription of Heretics](#)

[The Individual the Organization and the Career A Conceptual Scheme](#)

[Practical Oil Geology The Application of Geology to Oil Field Problems](#)

[Tell El Amarna](#)

[Electroculture](#)

[Carl Friedrich Gauss A Memorial](#)

[Concrete Troughs Tanks Hog Wallows Manure Pits and Cisterns](#)

[The Art of Questioning](#)

[An Etymological Manual of the English Language Comprising the Prefixes Affixes and Principal Latin Greek and Saxon Roots of the English Language](#)

[Ships Sea Songs and Shanties](#)

[The Surrendered Life Bible Studies and Addresses on the Yielded Life](#)

[The Mirror of Gesture Being the Abhinaya Darpana of Nandike#347vara](#)

[You and Your Grief](#)

[Ionospheric Propagation of Plane Waves August 1953](#)

[Eine Pilgerfahrt Zu Beethoven](#)

[Sawyers in America or a History of the Immigrant Sawyers Who Settled in New England Showing Their Connection with Colonial History the Many Thrilling They Passed Through Narrow Escapes from Death by the Indians Etc](#)

[The Scientific Tailor Based on Geometry Vol 1 A Method of Designing and Drafting Patterns for All Classes of Garments for Men Women and Children to Actual and Composite Measures For Factories Tailors Ladies Tailors Dressmakers and School Purpo](#)

[The Osage Troubles In Barbour County Kansas in the Summer of 1874](#)

[Manuel Complet Du Jardinier Maraicher Pipiniiriste Botaniste Fleuriste Et Paysagiste](#)

[The Masterpieces of Andrea del Sarto Sixty Reproductions of Photographs from the Original Paintings Affording Examples of the Different Characteristics of the Artists Work](#)

[The First Book of Anatomy Physiology and Hygiene of the Human Body For Pupils in the Lower Grades](#)

[A Treatise on Painting by Leonardo Da Vinci Translated from the Original Italian Illustrated with a Great Number of Cuts a New Edition](#)

[The Consistency and Harmony of Election Predestination and the Accountability of Man Elect Consists of 144 000 Elected for Three Purposes 1 to Secure Positively a People to Christ and to Compliment Abraham 2 to Keep Christ Before the People 3 to](#)

[Model Yachts and Model Yacht Sailing How to Build Rig and Sail a Self-Acting Model Yacht](#)
