

THE SYNTAX OF THE TEMPORAL CLAUSE IN OLD ENGLISH PROSE VOL 32

When the princess heard this her slave-girl's report, she wept and lamented and was like to depart the world. Then she clave to her pillow and said, "O Shefikeh, I will instruct thee of somewhat that is not hidden from God the Most High, and it is that thou watch over me till God the Most High decree the accomplishment of His commandment, and when my days are ended, take thou the necklace and the mantle that El Abbas gave me and return them to him. Indeed, I deem not he will live after me, and if God the Most High decree against him and his days come to an end, do thou give one charge to shroud us and bury us both in one grave." Mariyeh, El Abbas and, iii. 53.4. The Three Apples xix.???? O my God! Who is stronger than Thou in resource? The Subtle, Thou knowest my plight and my pain..117. The Righteousness of King Anoushirwan cccclxiv.???? Yea, all my passion and desire and love-longing in verse, As pearls in goodly order strung it were, I did enshrine..???? If in night's blackness thou hast plunged into the desert's heart And hast denied thine eyes the taste of sleep and its delight..???? If slaves thou fain wouldst have by thousands every day Or, kneeling at thy feet, see kings of mickle might,.To return to the king his father. When he went to the pit, as of his wont, and called the nurse, she returned him no answer, whereat his breast was straitened and he let down a man who [found the nurse dead and the boy gone and] acquainted the king therewith; which when he heard, he buffeted his head and wept passing sore and descended into the midst of the pit, so he might see how the case stood. There he found the nurse slain and the lion dead, but saw not the boy; so he [returned and] acquainted the astrologers with the verification of their words, and they said, 'O king, the lion hath eaten him; destiny hath been accomplished upon him and thou art delivered from his hand; for, had he been saved from the lion, by Allah, we had feared for thee from him, for that the king's destruction should have been at his hand.' So the king left [sorrowing for] this and the days passed by and the affair was forgotten..Now this present was a horse worth ten thousand dinars and all its housings and trappings of gold set with jewels, and a book and five different kinds of suits of apparel and an hundred pieces of fine white linen cloths of Egypt and silks of Suez and Cufa and Alexandria and a crimson carpet and another of Tebaristan (217) make and an hundred pieces of cloth of silk and flax mingled and a goblet of glass of the time of the Pharaohs, a finger-breadth thick and a span wide, amidward which was the figure of a lion and before him an archer kneeling, with his arrow drawn to the head, and the table of Solomon son of David, (218) on whom be peace; and the contents of the letter were as follows: 'From the Khalif Haroun er Reshid, unto whom and to his forefathers (on whom be peace) God hath vouchsafed the rank of the noble and exceeding glory, to the august, God-aided Sultan, greeting. Thy letter hath reached us and we rejoiced therein and have sent thee the book [called] "The Divan of Hearts and the Garden of Wits," of the translation whereof when thou hast taken cognizance, its excellence will be established in thine eyes; and the superscription of this book we have made unto thee. Moreover, we send thee divers other kingly presents; (219) so do thou favour us by accepting them, and peace be on thee!'.158. Ali Nouredin and the Frank King's Daughter dcccclxiii.Presently up came the kings of the Jinn from every side and kissed the earth before the queen and stood in her service; and she thanked them for this, but stirred not for one of them. Then came the Sheikh Aboultawaif Iblis (God curse him!) and kissed the earth before her, saying, 'O my lady, may I not be bereft of these steps!' (229) O Sheikh Aboultauwalf,' answered she, 'it behoveth thee to thank the bounty of the Lady Tuhfeh, who was the cause of my coming.' 'True,' answered he and kissed the earth. Then the queen fared on [towards the palace] and there [arose and] alighted upon the trees an hundred thousand birds of various colours. Quoth Tuhfeh, 'How many are these birds!' And Queen Wekhimeh said to her, 'Know, O my sister, that this queen is called Queen Es Shuhba and that she is queen over all the Jinn from East to West. These birds that thou seest are of her troops, and except they came in this shape, the earth would not contain them. Indeed, they came forth with her and are present with her presence at this circumcision. She will give thee after the measure of that which hath betided thee (230) from the first of the festival to the last thereof; and indeed she honoureth us all with her presence.' So she gave him all that she possessed and he sold it and paid the rest of her price; after which there remained to him a hundred dirhems. These he spent and lay that night with the damsel in all delight of life, and his soul was like to fly for joy; but when he arose in the morning, he sat weeping and the damsel said to him, 'What aileth thee to weep?' And he said, 'I know not if my father be dead, and he hath none other heir but myself; and how shall I win to him, seeing I have not a dirhem?' Quoth she, 'I have a bracelet; do thou sell it and buy small pearls with the price. Then bray them and fashion them into great pearls, and thereon thou shalt gain much money, wherewith we may make our way to thy country.' So he took the bracelet and repairing to a goldsmith, said to him, 'Break up this bracelet and sell it.' But he said, 'The king seeketh a good (183) bracelet; I will go to him and bring thee the price thereof.' So he carried the bracelet to the Sultan and it pleased him greatly, by reason of the goodliness of its workmanship. Then he called an old woman, who was in his palace, and said to her, 'Needs must I have the mistress of this bracelet, though but for a single night, or I shall die.' And the old woman answered, 'I will bring her to thee..???? g. The Crows and the Hawk dcccclxiii.???? And when my feet trod earth, "Art slain, that we should fear," Quoth they, "or live, that we may hope again thy sight?".?Story of Prince Bihzad..All intercessions come and all alike do ill succeed, ii. 218.45. Ali Shir (230) and Zumurrud dlxix.Quoth En Numan, "What prompted thee to keep faith, the case being as thou sayest?" "O king," answered the Arab, "it was my religion." And En Numan said, "What is thy religion?" "The Christian," replied the other. Quoth the king, "Expound it unto me." [So the Tai expounded it to him] and En Numan became a Christian. (174).Then said she to him, "O my son, was there any one with thee yesternight?" And he bethought himself and said, "Yes; one lay the night with me and I acquainted him with my case and told him my story. Doubtless, he was from the Devil, and I, O my mother, even as thou sayst truly, am Aboulhusn el Khelia." "O my son," rejoined she, "rejoice in

tidings of all good, for yesterday's record is that there came the Vivier Jaafer the Barmecide [and his company] and beat the sheikhs of the mosque and the Imam, each four hundred lashes; after which they paraded them about the city, making proclamation before them and saying, 'This is the reward and the least of the reward of whoso lacketh of goodwill to his neighbours and troubleth on them their lives!' and banished them from Baghdad. Moreover, the Khalif sent me a hundred dinars and sent to salute me." Whereupon Aboulhusn cried out and said to her, "O old woman of ill-omen, wilt thou contradict me and tell me that I am not the Commander of the Faithful? It was I who commanded Jaafer the Barmecide to beat the sheikhs and parade them about the city and make proclamation before them and who sent thee the hundred dinars and sent to salute thee, and I, O beldam of ill-luck, am in very deed the Commander of the Faithful, and thou art a liar, who would make me out a dotard." . . . Desire hath left me wasted, afflicted, sore afraid, For the spy knows the secret whereof I do complain..When the Khalif returned from the chase, he betook himself to Tuhfeh's pavilion and bringing out the key, opened the door and went in to her. She rose to receive him and kissed his hand, and he took her to his breast and seated her on his knee. Then food was brought to them and they ate and washed their hands; after which she took the lute and sang, till Er Reshid was moved to sleep. When she was ware of this, she left singing and told him her adventure with the Lady Zubeideh, saying, 'O Commander of the Faithful, I would have thee do me a favour and heal my heart and accept my intercession and reject not my word, but go forthright to the Lady Zubeideh's lodging.' Now this talk befell after he had stripped himself naked and she also had put off her clothes; and he said, 'Thou shouldst have named this before we stripped ourselves naked.' But she answered, saying, 'O Commander of the Faithful, I did this not but in accordance with the saying of the poet in the following verses:..Sailor and Hindbad the Porter, Sindbad the, iii. 199..Abdumelik ben Salih the Abbaside, Jaafer ben Yehya, and, i. 183..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..THE TENTH OFFICER'S STORY..It befell one day that he entered a certain city and sold somewhat that was with him of merchandise and got him friends of the merchants of the place and fell to sitting with them and entertaining them and inviting them to his lodging and his assembly, whilst they also invited him to their houses. On this wise he abode a long while, till he was minded to leave the city; and this was bruited abroad among his friends, who were concerned for parting from him. Then he betook himself to him of them, who was the richest of them in substance and the most apparent of them in generosity, and sat with him and borrowed his goods; and when he was about to take leave, he desired him to give him the deposit that he had left with him. 'And what is the deposit?' asked the merchant. Quoth the sharper, 'It is such a purse, with the thousand dinars therein.' And the merchant said, 'When didst thou give it me?' 'Extolled be the perfection of God!' replied the sharper. 'Was it not on such a day, by such a token, and thus and thus?' 'I know not of this,' rejoined the merchant, and words were bandied about between them, whilst the folk [who were present also] disputed together concerning their affair and their speech, till their voices rose high and the neighbours had knowledge of that which passed between them..OF LOOKING TO THE ISSUES OF AFFAIRS.. "There was once a man of Khorassan and he had a son, whose improvement he ardently desired; but the young man sought to be alone and to remove himself from his father's eye, so he might give himself up to pleasance and delight. So he sought of his father [leave to make] the pilgrimage to the Holy House of God and to visit the tomb of the Prophet (whom God bless and keep!). Now between them and Mecca was a journey of five hundred parasangs; but his father could not gainsay him, for that the law of God made this (178) incumbent on him and because of that which he hoped for him of improvement [therefrom]. So he joined unto him a governor, in whom he trusted, and gave him much money and took leave of him. The son set out on the holy pilgrimage (179) with the governor and abode on that wise, spending freely and using not thrift..? ? ? ? Endowed with amorous grace past any else am I; Graceful of shape and lithe and pleasing to the eye..? ? ? ? She shot at me a shaft that reached my heart and I became The bond- man of despair, worn out with effort all in vain..[Then they all flew off in haste and] lighting down in the place where were their father Es Shisban and their grandfather the Sheikh Aboultaawaf, found the folk on the sorriest of plights. When their grandfather Iblis saw them, he rose to them and wept, and they all wept for Tuhfeh. Then said Iblis to them, 'Yonder dog hath outraged mine honour and taken Tuhfeh, and I doubt not but that she is like to perish [of concern] for herself and her lord Er Reshid and saying "All that they said and did (239) was false."' Quoth Kemeriyeh, 'O grandfather mine, there is nothing left for it but [to use] stratagem and contrivance for her deliverance, for that she is dearer to me than everything; and know that yonder accursed one, whenas he is ware of your coming upon him, will know that he hath no power to cope with you, he who is the least and meanest [of the Jinn]; but we fear that, when he is assured of defeat, he will kill Tuhfeh; wherefore nothing will serve but that we contrive for her deliverance; else will she perish.' 'And what hast thou in mind of device?' asked he; and she answered, 'Let us take him with fair means, and if he obey, [all will be well]; else will we practise stratagem against him; and look thou not to other than myself for her deliverance.' Quoth Iblis, 'The affair is thine; contrive what thou wilt, for that Tuhfeh is thy sister and thy solicitude for her is more effectual than [that of] any.'92. El Amin and his Uncle Ibrahim ben el Mehdi dclxxxii.Then they returned to Dinarzad and displayed her in the fifth dress and in the sixth, which was green. Indeed, she overpassed with her loveliness the fair of the four quarters of the world and outshone, with the brightness of her countenance, the full moon at its rising; for she was even as saith of her the poet in the following verses:..Quoth Jesus (on whom be peace!), 'Had these dealt prudently, they had taken thought for themselves; but they neglected the

issues of events; for that whoso acteth prudently is safe and conquereth, (252) and whoso neglecteth precaution perisheth and repenteth.' Nor," added the vizier," is this more extraordinary nor goodlier than the story of the king, whose kingdom was restored to him and his wealth, after he had become poor, possessing not a single dirhem." .100. The Lovers of the Benou Tai ccccx.90. The Apples of Paradise dclxxvi. Haroun er Reshid, Tuhfet el Culoub and, ii. 203..? ? ? ? ? e. The Niggard and the Loaves of Bread dlxxx. "There was once, of old time, a hawk who made himself a nest hard by that of a locust, and the latter gloried in his neighbourhood and betaking herself to him, saluted him and said, "O my lord and chief of the birds, indeed the nearness unto thee delighteth me and thou honourest me with thy neighbourhood and my soul is fortified with thee." The hawk thanked her for this and there ensued friendship between them. One day, the locust said to the hawk, "O chief of the birds, how cometh it that I see thee alone, solitary, having with thee no friend of thy kind of the birds, to whom thou mayst incline in time of easance and of whom thou mayst seek succour in time of stress? Indeed, it is said, 'Man goeth about seeking the ease of his body and the preservation of his strength, and in this there is nought more necessary to him than a friend who shall be the completion of his gladness and the mainstay of his life and on whom shall be his dependence in his stress and in his ease.' Now I, albeit I ardently desire thy weal in that which beseemeth thy condition, yet am I weak [and unable] unto that which the soul craveth; but, if thou wilt give me leave, I will seek out for thee one of the birds who shall be conformable unto thee in thy body and thy strength." And the hawk said, "I commit this to thee and rely upon thee therein." .88. The Mad Lover dclxxiv. ? ? ? ? ? "Breaker of hearts," quoth she, "I call it, for therewith I've broken many a heart among the amorous race." .When the king heard this, he said in himself, "Since the tither repented, in consequence of the admonitions [of the woodcutter], it behoves that I spare this vizier, so I may hear the story of the thief and the woman." And he bade Er Rehwan withdraw to his lodging..The Third Day..The damsel rejoiced, when the old man returned to her with the lute, and taking it from him, tuned its strings and sang the following verses:.As an instance of the extreme looseness with which the book was edited, I may observe that the first four Vols. were published without tables of contents, which were afterwards appended en bloc to the fifth Volume. The state of corruption and incoherence in which the printed Text was placed before the public by the two learned Editors, who were responsible for its production, is such as might well drive a translator to despair: the uncorrected errors of the press would alone fill a volume and the verse especially is so corrupt that one of the most laborious of English Arabic scholars pronounced its translation a hopeless task. I have not, however, in any single instance, allowed myself to be discouraged by the difficulties presented by the condition of the text, but have, to the best of my ability, rendered into English, without abridgment or retrenchment, the whole of the tales, prose and verse, contained in the Breslau Edition, which are not found in those of Calcutta (1839-42) and Boulac. In this somewhat ungrateful task, I have again had the cordial assistance of Captain Burton, who has (as in the case of my "Book of the Thousand Nights and One Night") been kind enough to look over the proofs of my translation and to whom I beg once more to tender my warmest thanks..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..Then she took the lute and smote thereon, after the fashion she had learnt from the Sheikh Iblis, so that Er Reshid's wit was dazed for excess of delight and his understanding was confounded for joy; after which she improvised and sang the following verses:.As they abode thus on the fourth day, behold, a company of folk giving their beasts the rein and crying aloud and saying, "Quick! Quick! Haste to our rescue, O King!" Therewithal the king's chamberlains and officers accosted them and said to them, "What is behind you and what hath befallen you?" Quoth they, "Bring us before the king." [So they carried them to Ins ben Cais;] and when they saw him, they said to him, "O king, except thou succour us, we are dead men; for that we are a folk of the Benou Sheiban, (67) who have taken up our abode in the parts of Bassora, and Hudheifeh the Arab (68) hath come down on us with his horses and his men and hath slain our horsemen and carried off our women and children; nor was one saved of the tribe but he who fled; wherefore we crave help [first] by God the Most High, then by thy life." .Reshid (Haroun er) and the Woman of the Barmecides, i. 57..? ? ? ? ? The true believer is pinched for his daily bread, Whilst infidel rogues enjoy all benefit. Now they had complained of them aforetime to the Sultan, and he said, 'If any of the Turks come to you, pelt them with stones.' So, when they saw the fuller, they fell upon him with sticks and stones and pelted him; whereupon quoth he [in himself], 'Verily, I am a Turk and knew it not.' Then he took of the money in his pocket and bought him victual [for the journey] and hired a hackney and set out for Ispahan, leaving his wife to the trooper. Nor," added the vizier, "is this more extraordinary than the story of the merchant and the old woman and the king." .50. Ibrahim ben el Mehdi and the Merchant's Sister Night ccxlv. 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..The Vicar of the Lord of the Worlds (162) Haroun er Reshid had a boon-companion of the number of his boon-companions, by name Ishac ben Ibrahim en Nedim el Mausili, (163) who was the most accomplished of the folk of his time in the art of smiting upon the lute; and of the Commander of the Faithful's love for him, he assigned him a palace of the choicest of his palaces, wherein he was wont to instruct slave-girls in the arts of lute-playing

and singing. If any slave-girl became, by his instruction, accomplished in the craft, he carried her before the Khalif, who bade her play upon the lute; and if she pleased him, he would order her to the harem; else would he restore her to Ishac's palace..Four sharpers once plotted against a money-changer, a man of abounding wealth, and agreed upon a device for the taking of somewhat of his money. So one of them took an ass and laying on it a bag, wherein was money, lighted down at the money-changer's shop and sought of him change for the money. The money-changer brought out to him the change and bartered it with him, whilst the sharper was easy with him in the matter of the exchange, so he might give him confidence in himself. [As they were thus engaged,] up came the [other three] sharpers and surrounded the ass; and one of them said, '[It is] he,' and another said, 'Wait till I look at him.' Then he fell to looking on the ass and stroking him from his mane to his crupper; whilst the third went up to him and handled him and felt him from head to tail, saying, ' Yes, [it is] in him.' Quoth another, ['Nay,] it is not in him.' And they gave not over doing the like of this..Sixteen Officers of Police, El Melik ez Zahir Rukneddin Bibers el Bunducdari and the, ii. 117..????????? ab. Story of the King's Son and the Ogress xv.8. Ali ben Bekkar and Shemsennehar clxiii. Therewithal Queen Es Shuhba was moved to exceeding delight and said, 'Well done, O queen of delight! None can avail to describe thee. Sing to us on the apple,' Quoth Tuhfeh, 'Harkening and obedience.' Then she improvised and sang the following verses: Presently, there came in upon us a spunger, without leave, and we went on playing, whilst he played with us. Then quoth the Sultan to the Vizier, "Bring the spunger who cometh in to the folk, without leave or bidding, that we may enquire into his case. Then will I cut off his head." So the headsman arose and dragged the spunger before the Sultan, who bade cut off his head. Now there was with them a sword, that would not cut curd; (151) so the headsman smote him therewith and his head flew from his body. When we saw this, the wine fled from our heads and we became in the sorriest of plights. Then my friends took up the body and went out with it, that they might hide it, whilst I took the head and made for the river..When the old man heard her words and that wherewith she menaced him, he arose and went out, perplexed and knowing not what he should do, and there met him a Jew, who was his neighbour, and said to him, "O Sheikh, how cometh it that I see thee strait of breast? Moreover, I hear in thy house a noise of talk, such as I use not to hear with thee." Quoth the Muezzin, "Yonder is a damsel who avoucheth that she is of the slave-girls of the Commander of the Faithful Haroun er Reshid; and she hath eaten food and now would fain drink wine in my house, but I forbade her. However she avoucheth that except she drink thereof, she will perish, and indeed I am bewildered concerning my affair." "Know, O my neighbour," answered the Jew, "that the slave-girls of the Commander of the Faithful are used to drink wine, and whenas they eat and drink not, they perish; and I fear lest some mishap betide her, in which case thou wouldst not be safe from the Khalifs wrath." "What is to be done?" asked the Sheikh; and the Jew replied, "I have old wine that will suit her." Quoth the old man, "[I conjure thee] by the right of neighbourhood, deliver me from this calamity and let me have that which is with thee!" "In the name of God," answered the Jew and going to his house, brought out a flagon of wine, with which the Sheikh returned to Sitt el Milah. This pleased her and she said to him, "Whence hadst thou this?" "I got it from my neighbour the Jew," answered he. "I set out to him my case with thee and he gave me this."????? My patience underneath the loss of friends and folk With pallor's sorry garb hath clad me, comrades dear..72. Haroun er Reshid and the three Girls ccclxxxvii. Now there was in the house a ram, with which the Persian used to butt, and when he saw what the woman did, he thought she would butt with him; so he broke his halter and running at her, butted her and broke her head. She fell on her back and cried out; whereupon the Persian started up from sleep in haste and seeing the singing-girl [cast down on her back] and the singer with his yard on end, said to the latter, 'O accursed one, doth not what thou hast already done suffice thee?' Then he beat him soundly and opening the door, put him out in the middle of the night..The company marvelled at this story and said all, 'Woe to the oppressor!' Then came forward the sixteenth officer and said, 'And I also will tell you a marvellous story, and it is on this wise..????? Thine approof which shall clothe me in noblest attire And my rank in the eyes of the people raise high..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..????? Your coming to-me-ward, indeed, with "Welcome! fair welcome!" I hail. Your sight to me gladness doth bring and banisheth sorrow and bale;.:THE THIRTEENTH OFFICER'S STORY..????? How long, O Fate, wilt thou oppress and baffle me?.Ibn es Semmak and Er Reshid, i. 195..Presently, his father and his mother heard of the matter; whereupon the former arose and going up to the place, wrote a letter and [presented it to the king, who] read it, and behold, therein was written, saying, 'Have pity on me, so may God have pity on thee, and hasten not in the slaughter [of my son]; for indeed I acted hastily in a certain affair and drowned his brother in the sea, and to this day I drink the cup of his anguish. If thou must needs kill him, kill me in his stead.' Therewith the old merchant prostrated himself before the king and wept; and the latter said to him, 'Tell me thy story.' 'O my lord,' answered the merchant, 'this youth had a brother and I [in my haste] cast them both into the sea.' And he related to him his story from first to last, whereupon the king cried out with an exceeding great cry and casting himself down from the throne, embraced his father and brother and said to the former, 'By Allah, thou art my very father and this is my brother and thy wife is our mother.' And they abode weeping, all three..Oft as my yearning waxeth, my heart consoleth me, ii. 228..End of Volume I. Hejjaj (El) and the Three Young Men, i. 53..When her husband came home, she said to him, 'I desire to go a-pleasuring.' And he said, ' With all my heart.' So he went, till he came to a goodly place, abounding in vines and water, whither he

carried her and pitched her a tent beside a great tree; and she betook herself to a place beside the tent and made her there an underground hiding-place, [in which she hid her lover]. Then said she to her husband, 'I desire to mount this tree.' And he said, 'Do so.' So she climbed up and when she came to the top of the tree, she cried out and buffeted her face, saying, 'Lewd fellow that thou art, are these thy usages? Thou sworest [fidelity to me] and liedst.' And she repeated her speech twice and thrice..Asleep and Awake, i. 5..The prefect bade carry him to his lodging; but one of those in attendance upon him, by name El Muradi, said to him, "What wilt thou do? This man is clad in rich clothes and on his finger is a ring of gold, the bezel whereof is a ruby of great price; so we will carry him away and slay him and take that which is upon him of raiment [and what not else] and bring it to thee; for that thou wilt not [often] see profit the like thereof, more by token that this fellow is a stranger and there is none to enquire concerning him." Quoth the prefect, "This fellow is a thief and that which he saith is leasing." And Noureddin said, "God forbid that I should be a thief!" But the prefect answered, "Thou liest." So they stripped him of his clothes and taking the ring from his finger, beat him grievously, what while he cried out for succour, but none succoured him, and besought protection, but none protected him. Then said he to them, "O folk, ye are quit of (12) that which ye have taken from me; but now restore me to my lodging." But they answered, saying, "Leave this knavery, O cheat! Thine intent is to sue us for thy clothes on the morrow." "By Allah, the One, the Eternal," exclaimed he, "I will not sue any for them!" But they said, "We can nowise do this." And the prefect bade them carry him to the Tigris and there slay him and cast him into the river..? ? ? ? ? ? ? ? ? ec. Story of the Barber's Third Brother clvii.Voyage of Sindbad the Sailor, The Seventh, iii. 224..110. King Shah Bekhi and his Vizier Er Rehwan dcccclxxxv.? ? ? ? ? The fire of love-longing I hide; severance consumeth me, A thrall of care, for long desire to wakefulness a prey..One day, there came a traveller and seeing the picture, said, 'There is no god but God! My brother wrought this picture.' So the king sent for him and questioned him of the affair of the picture and where was he who had wrought it. 'O my lord,' answered the traveller, 'we are two brothers and one of us went to the land of Hind and fell in love with the king's daughter of the country, and it is she who is the original of the portrait. In every city he entereth, he painteth her portrait, and I follow him, and long is my journey.' When the king's son heard this, he said,'Needs must I travel to this damsel.' So he took all manner rarities and store of riches and journeyed days and nights till he entered the land of Hind, nor did he win thereto save after sore travail. Then he enquired of the King of Hind and he also heard of him..There was once a sage of the sages, who had three sons and sons' sons, and when they waxed many and their posterity multiplied, there befell dissension between them. So he assembled them and said to them, 'Be ye one hand (219) against other than you and despise (220) not [one another,] lest the folk despise you, and know that the like of you is as the rope which the man cut, when it was single; then he doubled [it] and availed not to cut it; on this wise is division and union. And beware lest ye seek help of others against yourselves (221) or ye will fall into perdition, for by whosoever means ye attain your desire, (222) his word (223) will have precedence of (224) your word. Now I have wealth which I will bury in a certain place, so it may be a store for you, against the time of your need.! ? ? ? ? ? That I am the pledge of passion still and that my longing love And eke my yearning do overpass all longing that was aye..121. The Devout Platter-maker and his Wife cccclxviii.113. The Angel of Death with the Proud King and the Devout Man cccclxii.After that I tarried till three days had elapsed, when I went to the bath and changing my clothes, betook myself to her house, but found the door locked and covered with dust. So I questioned the neighbours of her and they said, "This house hath been empty these many days; but three days ago there came a woman with an ass, and yesternight, at eventide, she took her gear and went away." So I turned back, confounded in my wit, and every day [after this, for many a day,] I inquired of the inhabitants [of the street] concerning her, but could light on no tidings of her. And indeed I marvelled at the eloquence of her tongue and [the readiness of] her speech; and this is the most extraordinary of that which hath betided me.'.Merry Jest of a Thief, A, ii. 186..? ? ? ? ? q. The Lady and her five Suitors dxciii.Now the magistrate knew of the theft of the pearls; so he bade clap the merchant in prison. Accordingly they imprisoned him and flogged him, and he abode in the prison a whole year, till, by the ordinance of God the Most High, the Master of Police arrested one of the divers aforesaid and imprisoned him in the prison where the merchant lay. He saw the latter and knowing him, questioned him of his case; whereupon he told them his story and that which had befallen him, and the diver marvelled at the sorriness of his luck. So, when he came forth of the prison, he acquainted the Sultan with the merchant's case and told him that it was he who had given him the pearls. The Sultan bade bring him forth of the prison and questioned him of his story, whereupon he told him all that had befallen him and the Sultan pitied him and assigned him a lodging in his own palace, together with an allowance for his living..When the king heard this, his wrath subsided and he said, "Carry him back to the prison till the morrow, so we may look into his affair."?THE FIFTEENTH OFFICER'S STORY..Abou Sabir, Story of, i. 90..? ? ? ? ? Him with my life I'd ransom whose rigours waste away My frame and cause me languish; yet, if he would but hear.,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."? ? ? ? ? My outward of my inward testifies And this bears witness that that tells aright. (39).Azadbekht and his Son, History of King, i. 61.Now there was in his neighbourhood a poor man, who had a slave-girl of surpassing beauty and loveliness, and the youth became enamoured of her and suffered grief and concern for the love of her and her loveliness, so that he was like to perish for passion; and she also loved him with a love yet greater than his love for her. So she called an old woman who used to visit her and

acquainted her with her case, saying, 'An I foregather not with him, I shall die.' The old woman promised her that she would do her endeavour to bring her to her desire; so she veiled herself and repairing to the young man, saluted him and acquainted him with the girl's case, saying, 'Her master is a covetous man; so do thou invite him [to thy lodging] and tempt him with money, and he will sell thee the damsel.' When it was the sixth day, the viziers' wrath redoubled, for that they had not compassed their desire of the youth and they feared for themselves from the king; so three of them went in to him and prostrating themselves before him, said to him, "O king, indeed we are loyal counsellors to thy dignity and tenderly solicitous for thee. Verily, thou persistest long in sparing this youth alive and we know not what is thine advantage therein. Every day findeth him yet on life and the talk redoubleth suspicions on thee; so do thou put him to death, that the talk may be made an end of." When the king heard this speech, he said, "By Allah, indeed, ye say sooth and speak rightly!" Then he let bring the young treasurer and said to him, "How long shall I look into thine affair and find no helper for thee and see them all athirst for thy blood?" bb. The King of Hind and his Visier dccccxxviii.79. The Devout Prince dclxiv. Presently, the vizier heard of the merchant's coming; so he sent to him and let bring him to his house and talked with him awhile of his travels and of that which he had abidden therein, and the merchant answered him thereof. Then said the vizier, 'I will put certain questions to thee, which if thou answer me, it will be well [for thee].' And the merchant rose and made him no answer. Quoth the vizier, 'What is the weight of the elephant?' The merchant was perplexed and returned him no answer and gave himself up for lost. Then said he, 'Grant me three days' time.' So the vizier granted him the delay he sought and he returned to his lodging and related what had passed to the old woman, who said, 'When the morrow cometh, go to the vizier and say to him, "Make a ship and launch it on the sea and put in it an elephant, and when it sinketh in the water, [under the beast's weight], mark the place to which the water riseth. Then take out the elephant and cast in stones in its place, till the ship sink to the mark aforesaid; whereupon do thou take out the stones and weigh them and thou wilt know the weight of the elephant"' .114. The Angel of Death and the Rich King ccclxii. We were sleeping one night on the roof, when a woman made her way into the house and gathering into a bundle all that was therein, took it up, that she might go away with it. Now she was great with child and near upon her term and the hour of her deliverance; so, when she made up the bundle and offered to shoulder it and make off with it, she hastened the coming of the pangs of labour and gave birth to a child in the dark. Then she sought for the flint and steel and striking a light, kindled the lamp and went round about the house with the little one, and it was weeping. [The noise awoke us,] as we lay on the roof, and we marvelled. So we arose, to see what was to do, and looking down through the opening of the saloon, (112) saw a woman, who had kindled the lamp, and heard the little one weeping. She heard our voices and raising her eyes to us, said, "Are ye not ashamed to deal with us thus and discover our nakedness? Know ye not that the day belongeth to you and the night to us? Begone from us! By Allah, were it not that ye have been my neighbours these [many] years, I would bring down the house upon you!" We doubted not but that she was of the Jinn and drew back our heads; but, when we arose on the morrow, we found that she had taken all that was with us and made off with it; wherefore we knew that she was a thief and had practised [on us] a device, such as was never before practised; and we repented, whenas repentance advantaged us not.' .As for his mother, Shah Khatoun, great was her longing for her son and she [still] thought of him and news of him was cut off from her, wherefore her life was troubled and she forswore sleep and could not make mention of him before King Caesar her husband. Now she had an eunuch who had come with her from the court of her uncle King Suleiman Shah, and he was intelligent, quickwitted, a man of good counsel. So she took him apart one day and said to him, 'Thou hast been my servant from my childhood to this day; canst thou not therefore avail to get me news of my son, for that I cannot speak of his matter?' 'O my lady,' answered he, 'this is an affair that thou hast concealed from the first, and were thy son here, it would not be possible for thee to harbour him, lest thine honour fall into suspicion with the king; for they would never credit thee, since the news hath been spread abroad that thy son was slain by his uncle.' Quoth she, 'The case is even as thou sayst and thou speakest truly; but, provided I know that my son is alive, let him be in these parts pasturing sheep and let me not see him nor he me.' And he said to her, 'How shall we contrive in this affair?' 'Here are my treasures and my wealth,' answered she. 'Take all thou wilt and bring me my son or else news of him.' .62. Aboulaswed and his Squinting Slave-girl dcli. Quoth I (and mine a body is of passion all forslain), iii. 81. When it was the fourth night, there came the boy whom they were minded to circumcise, adorned with jewels such as never saw eye nor heard ear of, and amongst the rest a crown of gold, set with pearls and jewels, the worth whereof was an hundred thousand dinars. He sat down upon the throne and Tuhfeh sang to him, till the surgeon came and they circumcised him, in the presence of all the kings, who showered on him great store of jewels and jacinths and gold. Queen Kemeriyeh bade the servants gather up all this and lay it in Tuhfeh's closet, and it was [as much in value as] all that had fallen to her, from the first of the festival to the last thereof. Moreover, the Sheikh Iblis (whom God curse!) bestowed upon Tuhfeh the crown worn by the boy and gave the latter another, whereat her reason fled. Then the Jinn departed, in order of rank, whilst Iblis took leave of them, band by band. "There was once a man, a merchant, who had a wife and abundant wealth. He set out one day on a journey with merchandise, leaving his wife big with child, and said to her, 'If it be the will of God the Most High, I will return before the birth of the child.' Then he took leave of her and setting out, journeyed from country to country till he came to the court of one of the kings and foregathered with him. Now this king was in need of one who should order his affairs and those of his kingdom and seeing the merchant well-bred and intelligent, he charged him abide with him and entreated him with honour and munificence. After awhile, he sought of the king leave to go to his own house, but the latter would not consent to this; whereupon he said to him, 'O king, suffer me go and see my children and come again.' So he gave him leave for this and took surety of him for his return. Moreover, he gave him a purse, wherein were a thousand gold dinars, and the merchant embarked in a ship and set sail,

intending for his own country..Meanwhile, the news spread abroad that Bihzad, son of the king, was lost, whereupon his father sent letters in quest of him [to all the kings and amongst others to him with whom he was imprisoned]. When the letter reached the latter, he praised God the Most High for that he had not anydele hastened in Bihzad's affair and letting bring him before himself, said to him, 'Art thou minded to destroy thyself?' Quoth Bihzad, '[I did this] for fear of reproach;' and the king said, 'An thou fear reproach, thou shouldst not practise haste [in that thou dost]; knowest thou not that the fruit of haste is repentance? If we had hastened, we also, like unto thee, we had repented.' Then they drank till they were drunken, and when they had taken leave [of their wits], the host turned to me and said, "Thou dealtest not friendly with him who sought an alms of thee and thou saidst to him, 'How loathly thou art!'" I considered him and behold, he was the lophand who had accosted me in my pleasance. So I said, "O my lord, what is this thou sayest?" And he answered, saying, "Wait; thou shall remember it." So saying, he shook his head and stroked his beard, whilst I sat down for fear. Then he put out his hand to my veil and shoes and laying them by his side, said to me, "Sing, O accursed one!" So I sang till I was weary, whilst they occupied themselves with their case and intoxicated themselves and their heat redoubled. (136) Presently, the doorkeeper came to me and said, "Fear not, O my lady; but, when thou hast a mind to go, let me know." Quoth I, "Thinkest thou to delude me?" And he said, "Nay, by Allah! But I have compassion on thee for that our captain and our chief purposeth thee no good and methinketh he will slay thee this night." Quoth I to him, "An thou be minded to do good, now is the time." And he answered, saying, "When our chief riseth to do his occasion and goeth to the draught-house, I will enter before him with the light and leave the door open; and do thou go whithersoever thou wilt." When it was the ninth day, the viziers [foregathered and] said, one to another, "Verily, this youth baffleth us, for as often as the king is minded to put him to death, he beguileth him and ensorcelleth him with a story; so what deem ye we should do, that we may slay him and be at rest from him?" Then they took counsel together and were of accord that they should go to the king's wife [and prompt her to urge the king to slaughter the youth. So they betook themselves to her] and said to her, "Thou art heedless of this affair wherein thou art and this heedlessness will not profit thee; whilst the king is occupied with eating and drinking and diversion and forgetteth that the folk beat upon tabrets and sing of thee and say, 'The king's wife loveth the youth;' and what while he abideth on life, the talk will increase and not diminish." Quoth she, "By Allah, it was ye set me on against him, and what shall I do [now]?" And they answered, "Do thou go in to the king and weep and say to him, 'Verily, the women come to me and tell me that I am become a byword in the city, and what is thine advantage in the sparing of this youth? If thou wilt not slay him, slay me, so this talk may be estopped from us.'".????? Tis gazed at for its slender swaying shape And cherished for its symmetry and sheen..????? If to my favours thou aspire and covet me, good lack! What leach such madness can assain or what medicament?.Abou Temam, *Story of Ilan Shah* and, i. 126..Now he had a friend, who pretended to quickwittedness and understanding; so he came up to him privily and said to him, 'Let me do, so I may put the change on this trickster, for I know him to be a liar and thou art near upon having to pay the money; but I will turn suspicion from thee and say to him, "The deposit is with me and thou erredst in imagining that it was with other than myself," and so divert him from thee.' 'Do so,' replied the merchant, 'and rid the folk of their [false] debts.' So Aamir took the water-skin and made for the water; but, when he came to the well, behold, two young men with gazelles, and when they saw him, they said to him, "Whither wilt thou, O youth, and of which of the Arabs art thou?" "Harkye, lads," answered he, "fill me my water-skin, for that I am a stranger man and a wayfarer and I have a comrade who awaiteth me." Quoth they, "Thou art no wayfarer, but a spy from El Akil's camp." Then they took him and carried him to [their king] Zuheir ben Shebib; and when he came before him, he said to him, "Of which of the Arabs art thou?" Quoth Aamir, "I am a wayfarer." And Zuheir said, "Whence comest thou and whither wilt thou?" "I am on my way to Akil," answered Aamir. When he named Akil, those who were present were agitated; but Zuheir signed to them with his eyes and said to him, "What is thine errand with Akil?" Quoth he, "We would fain see him, my friend and I." 73. *The Woman's Trick against her Husband* dclviii. When the vizier came to the King of Samarcand [and acquainted him with his errand], he submitted himself to the commandment [of his brother and made answer] with 'Harkening and obedience.' Then he equipped himself and made ready for the journey and brought forth his tents and pavilions. A while after midnight, he went in to his wife, that he might take leave of her, and found with her a strange man, sleeping with her in one bed. So he slew them both and dragging them out by the feet, cast them away and set forth incontinent on his journey. When he came to his brother's court, the latter rejoiced in him with an exceeding joy and lodged him in the pavilion of entertainment, [to wit, the guest-house,] beside his own palace. Now this pavilion overlooked a garden belonging to the elder king and there the younger brother abode with him some days. Then he called to mind that which his wife had done with him and remembered him of her slaughter and bethought him how he was a king, yet was not exempt from the vicissitudes of fortune; and this wrought upon him with an exceeding despite, so that it caused him abstain from meat and drink, or, if he ate anything, it profited him not..By Allah, but that I trusted that I should meet you again, ii. 266..Presently, the sharper came to the ruin, rejoicing in that which he deemed he should get, and dug in the place, but found nothing and knew that the idiot had tricked him. So he buffeted his face, for chagrin, and fell to following the other whithersoever he went, so he might get what was with him, but availed not unto this, for that the idiot knew what was in his mind and was certified that he spied upon him, [with intent to rob him]; so he kept watch over himself. Now, if the sharper had considered [the consequences of] haste and that which is begotten of loss therefrom, he had not done thus. Nor," continued the vizier, "is this story, O king of the age, rarer or more extraordinary or more diverting than the story of Khelbes and his wife and the learned man and that which befell between them." I blessed him and thanked him and abode with him in all honour and consideration, till, after a little, the merchants came, even as he had said, and bought and sold and bartered; and when they were about to depart, my master came

to me and said, 'The merchants are about to depart; arise, that thou mayst go with them to thy country.' So I betook myself to the folk, and behold, they had bought great store of elephants' bones and bound up their loads and embarked in the ship; and my master took passage for me with them and paid my hire and all that was chargeable upon me. (220) Moreover, he gave me great store of goods and we set sail and passed from island to island, till we traversed the sea and arrived at the port of our destination; whereupon the merchants brought out their goods and sold; and I also brought out that which was with me and sold it at a good profit..Then he arose and going in to his daughter, found her mother with her; so he set out to them the case and Mariyeh said, "O father mine, my wish is subject unto (122) thy commandment and my will ensueth thy will; so whatsoever thou choosest, I am still obedient unto thee and under thy dominion." Therewithal the King knew that Mariyeh inclined unto El Abbas; so he returned forthright to King El Aziz and said to him, "May God amend the King! Verily, the occasion is accomplished and there is no opposition unto that which thou commandest" Quoth El Aziz, "By God's leave are occasions accomplished. How deemest thou, O King, of fetching El Abbas and drawing up the contract of marriage between Mariyeh and him?" And Ins ben Cais answered, saying, "Thine be it to decide"..(continued)..? ? ? ? ? ? ? ? ef. Story of the Barber's Sixth Brother clviii.? ? ? ? ? j. The Enchanted Springs dlxxxii.Son, The History of King Azadbekht and his, i. 61..? ? ? ? ? b. The Second Voyage of Sindbad the Sailor.35. The Lover who feigned himself a Thief to save his Mistress's Honour ccxcvii.54. The Poor Man and his Generous Friend cccli.Women's Craft, ii. 287..The company marvelled at this story and at the doings of women. Then came forward a fourth officer and said, 'Verily, that which hath betided me of strange adventures is yet more extraordinary than this; and it was on this wise..33. Ali the Persian and the Kurd Sharper ccxciv.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..Meanwhile, Aboulhusn gave not over snoring in his sleep, till the day broke and the rising of the sun drew near, when a waiting-woman came up to him and said to him, "O our lord [it is the hour of] the morning- prayer." When he heard the girl's words, he laughed and opening his eyes, turned them about the place and found himself in an apartment the walls whereof were painted with gold and ultramarine and its ceiling starred with red gold. Around it were sleeping-chambers, with curtains of gold-embroidered silk let down over their doors, and all about vessels of gold and porcelain and crystal and furniture and carpets spread and lamps burning before the prayer-niche and slave-girls and eunuchs and white slaves and black slaves and boys and pages and attendants. When he saw this, he was confounded in his wit and said, "By Allah, either I am dreaming, or this is Paradise and the Abode of Peace!" (18) And he shut his eyes and went to sleep again. Quoth the waiting-woman, "O my lord, this is not of thy wont, O Commander of the Faithful!" ? ? ? ? ? The eyes of lovely women are likened unto me; Indeed, amongst the gardens I open many an eye..? ? ? ? ? To his beloved one the lover's heart's inclined; His soul's a captive slave, in sickness' hands confined..? ? ? ? ? d. The Eldest Lady's Story (237) lxiv

[We the People - Building a New Democracy in Nigeria as a Model for Africa](#)

[The Dynamo Vol 2 of 2 Its Theory Design and Manufacture](#)

[Naval History of Great Britain from the Declaration of War by France in 1793 to the Accession of George IV Volume Five](#)

[Zeitschrift Fr Wissenschaftliche Mikroskopie Und Fr Mikroskopische Technik Vol 30 Jahrgang 1913](#)

[All the Wrong Questions A Complete Mystery Paperback Gift Set](#)

[Something in Between](#)

[Catechism of the Council of Trent Published by Command of Pope Pius the Fifth](#)

[The Entire Works of John Bunyan Vol 1 of 4 Edited with Original Introductions Notes and Memoir of the Author](#)

[The Story of the 27th Division Vol 2](#)

[The Vicomte de Bragelonne or Ten Years Later Vol 1 Being the Completion of the Three Musketeers and Twenty Years After](#)

[The Buddhism of Tibet or Lamaism With Its Mystic Cults Symbolism and Mythology and in Its Relation to Indian Buddhism](#)

[Gesta Regis Henrici Secundi Benedicti Abbatis Vol 2 The Chronicle of the Reigns of Henry II and Richard I A D 1169-1192 Known Commonly](#)

[Under the Name of Benedict of Peterborough](#)

[The Royal Chronicle of Abyssinia 1769-1840](#)

[Portrait and Biographical Record of Johnson and Pettis Counties Missouri Containing Portraits and Biographical Sketches of Prominent and Representative Citizens of the Counties](#)

[The Life of St Mary Magdalen De-Pazzi Florentine Noble Sacred Carmelite Virgin Vol 1 To Which Are Added Her Works a Narration of the Miracles Wrought Through Her Intercession Down to Our Days and Prayers for the Novena in Her Honor](#)

[The Persian Revolution of 1905-1909](#)

[Racine County in the World War](#)

[The Universities of Europe in the Middle Ages Vol 1 of 2 Salerno Bologna Paris](#)

[The Katha Sarit Sagara or Ocean of the Streams of Story Vol 1 Translated from the Original Sanskrit](#)

[Travels of the Jesuits Into Various Parts of the World Vol 2 Particularly China and the East-Indies Intermixd with an Account of the Manners Government Civil and Religious Ceremonies Natural History and Curiosities of the Several Nations Visite](#)

[Fiske and Fisk Family Being the Record of the Descendants of Symond Fiske Lord of the Manor of Stadhaugh Suffolk County England from the Time of Henry IV to Date Including All the American Members of the Family](#)

[The Royal Navy Vol 6 of 7 A History from the Earliest Times to the Present](#)

[The red and White Book of Menzies The History of Clan Menzies and Its Chiefs](#)

[The Papers of Mirabeau Buonaparte Lamar Vol 1 Edited from the Original Papers in the Texas State Library](#)

[Annals of the Kingdom of Ireland by the Four Masters from the Earliest Period to the Year 1616 Vol 1 Edited from Mss in the Library of the Royal Irish Academy and of Trinity College Dublin with a Translation and Copious Notes](#)

[Genealogical and Memorial History of the State of New Jersey Vol 3 A Record of the Achievements of Her People in the Making of a Commonwealth and the Founding of a Nation](#)

[Narrative of a Journey Through the Upper Province of India from Calcutta to Bombay 1824-1825 Vol 1 of 2 With Notes Upon Ceylon an Account of a Journey to Madras and the Southern Provinces 1826 and Letters Written in India](#)

[The Natural History of Pliny](#)

[The Scripture Doctrine of the Church Historically and Exegetically Considered The Eleventh Series of the Cunningham Lectures](#)

[A Golden Mine Opened or the Glory of Gods Rich Grace Displayed in the Mediator to Believers And His Direful Wrath Against Impenitent Sinners Containing the Substance of Near Forty Sermons Upon Several Subjects](#)

[Lehre Von Den Tonempfindungen ALS Physiologische Grundlage Fir Die Theorie Der Musik Die](#)

[Dame Fashion Paris-London \(1786-1912\)](#)

[The Buik of the Croniclis of Scotland Or a Metrical Version of the History of Hector Boece](#)

[Smiths Scrap Book of the Bible](#)

[A History of English Literature](#)

[New England Families Genealogical and Memorial Vol 5 A Record of the Achievements of Her People in the Making of Commonwealths and the Founding of a Nation](#)

[Oeuvres de J J Rousseau de Geneve Vol 23](#)

[The Bible-Work the Old Testament Vol 7 1 Kings XII-XXII 2 Kings 2 Chronicles X-XXXVI Ezra Nehemiah Esther Isaiah Four Chapters Jeremiah Eighteen Chapters Kingdom of Israel Kingdom of Judah Captivity and Return History and Literature of](#)

[The Principles of Moral and Political Philosophy](#)

[History of the Indian Archipelago Vol 2 of 3 Containing an Account of the Manners Arts Languages Religions Institutions and Commerce of Its Inhabitants](#)

[Scholia Graeca in Homeri Iliadem Townleyana Vol 2](#)

[The Works of John Jewel Bishop of Salisbury Vol 2 Containing the Reply to Hardings Answer of the Canopy Of Accidents Without Subject Of Dividing the Sacrament Of Figure Sign C Of Plurality of Masses Of Adoration of Images Of Reading the SC](#)

[The Magazine of Art Vol 17 December 1893 November 1894](#)

[Zeitschrift Fur Elektrotechnik Vol 19 Organ Des Elektrotechnischen Vereines in Wien](#)

[The Boston Quarterly Review 1840 Vol 3](#)

[The Life and Times of Cardinal Wiseman Vol 1 of 2](#)

[Materials for the History of Thomas Becket Archbishop of Canterbury \(Canonized by Pope Alexander III A D 1173\) Vol 7 Epistles DXXXI DCCCVIII](#)

[The Ladies Magazine and Literary Gazette for 1833 Vol 6](#)

[Bulletin Du Jardin Botanique Vol 1 Novembre 1918](#)

[Chronik Der Seuchen in Verbindung Mit Den Gleichzeitigen Vorgangen in Der Physischen Welt Und in Der Geschichte Der Menschen Vol 2 Von Der Mitte Des Funfzehnten Jahrhunderts Bis Auf Die Neueste Zeit Mit Einem Vollstandigen Register](#)

[Annales Du Service Des Antiquites de Ligypse](#)

[A Commentary Critical and Explanatory on the Old and New Testaments Vol 2 New Testament Matthew Romans Corinthians Revelation Of the Dominion or Ownership of the Sea Two Books](#)

[Altenglische Sprachproben Vol 2 Nebst Einem Wirterbuche Wirterbuch Zweite Abtheilung E-H](#)

[A System of Surgery Vol 5](#)

[Revue Philosophique de la France Et de LEtranger Vol 38 Juillet a Decembre 1894](#)

[The Firemens Record As Gleaned from All Available Sources of the History of Philadelphia from Its Earliest Incipiency Covering a Period of Nearly Three Centuries Also a Complete Account of the Large Fires of the World](#)

[Lord Wantage V C K C B A Memoir](#)

[The Tribes and Castes of the North-Western Provinces and Oudh Vol 3 of 4](#)
[Journal of the Society of Motion Picture and Television Engineers Vol 59 This Issue in Two Parts Part I December 1952 Journal Part II Index to Vol 59 July December 1952](#)
[A Dictionary of the Holy Bible Vol 2 of 2 Containing an Historical Account of the Persons A Geographical and Historical Account of the Places A Literal Critical and Systematical Description of Other Objects Whether Natural Artificial Civil Rel](#)
[Report of the Adjutant General of the State of Illinois Vol 6 Containing Reports for the Years 1861-66](#)
[A History of the United States Vol 1 The Planting of a Nation in the New World 1000-1660](#)
[The Classical Journal Vol 9 March and June 1814](#)
[The Pennsylvania Magazine of History and Biography Vol 28](#)
[The Privileges of the University of Cambridge Vol 1](#)
[Discourses and Dissertations of the Scriptural Doctrines of Atonement and Sacrifice And on the Principal Arguments Advanced and the Mode of Reasoning Employed by the Opponents of Those Doctrines as Held by the Established Church](#)
[Animal Simples Approved for Modern Uses of Cure](#)
[The Spell of England](#)
[Overland to India Vol 2 of 2](#)
[Annalen Der Physik Und Chemie 1872 Vol 145 Herausgegeben Zu Berlin](#)
[Zeitschrift Des Deutschen Palaestina-Vereins Vol 1 Herausgegeben Von Dem Geschäftsführenden Ausschuss Mit 2 Karten Und 8 Tafeln](#)
[The Anti-Jacobin Review and Magazine or Monthly Political and Literary Censor Vol 15 From May to August \(Inclusive \) 1803 With an Appendix Containing an Ample Review of Foreign Literature](#)
[Allgemeines Geographisch-Statistisches Lexikon Aller Sterreichischen Staaten Vol 4 Nach Mtlichen Quellen Den Besten VaterIndischen Hilfswerken Und Original-Manuscripten Von Einer Gessellschaft Geographen Postmnnern Und Staatsbeamten La-Qz](#)
[History of the Christian Church Vol 1 A D 64-590](#)
[A Comparative Grammar of the Indo-Germanic Languages Vol 4 A Concise Exposition of the History of Sanskrit Old Iranian \(Avestic and Old Persian\) Old Armenian Greek Latin Umbro-Samnitic Old Irish Gothic Old High German Lithuanian and Old Church](#)
[The British Novelists Vol 21 With an Essay and Prefaces Biographical and Critical](#)
[The Ecclesiastical History of England and Normandy Vol 4](#)
[Horae Homileticae or Discourses \(Principally in the Form of Skeletons\) Now First Digested Into One Continued Series and Forming a Commentary Upon Every Book of the Old and New Testament Vol 11 of 21 To Which Is Annexed an Improved Edition of a Trans](#)
[Naturwissenschaften in Ihrer Entwicklung Und in Ihrem Zusammenhange Vol 2 Die Dargestellt Von Galilei Bis Zur Mitte Des XVIII Jahrhunderts](#)
[The Arminian Magazine Vol 1 Consisting of Extracts and Original Treatises on General Redemption For the Year 1789](#)
[Himmel Und Erde 1899 Illustrierte Naturwissenschaftliche Monatsschrift](#)
[Autopaedia or Instructions on Personal Education Designed for Young Men](#)
[History of the Empire of Japan Compiled and Translated for the Imperial Japanese Commission of the Worlds Columbian Exposition Chicago U S A 1893](#)
[The British Critic Vol 23 New Series for January February March April May June 1825](#)
[Himmel Und Erde 1903 Vol 15 Illustrierte Naturwissenschaftliche Monatsschrift](#)
[Report Upon New Yorks Water Supply With Particular Reference to the Need of Procuring Additional Sources and Their Probable Cost with Works Constructed Under Municipal Ownership Made to Bird S Coler Comptroller](#)
[Flowers of the Field](#)
[Several Conferences Between a Romish Priest a Fanatick-Chaplain and a Divine of the Church of England Concerning the Idolatry of the Church of Rome Vol 6 Being a Full Answer to the Late Dialogues of T G](#)
[Christian Baptism In Two Parts Part First Its Subjects Part Second Its Mode Obligation Import and Relative Order](#)
[Horae Homileticae or Discourses \(Principally in the Form of Skeletons\) Now First Digested Into One Continued Series and Forming a Commentary Upon Every Book of the Old and New Testament Vol 7 of 21 To Which Is Annexed an Improved Edition of a Transl](#)
[The Commentaries of M John Calvin Upon the Actes of the Apostles Faithfully Translated Out of Latine Into English for the Great Profite of Our Countrie-Men](#)
[The Works of the REV John Macgowan Vol 1 of 2 Illustrated with a Portrait](#)
[Himmel Und Erde 1905 Vol 17 Illustrierte Naturwissenschaftliche Monatsschrift](#)
[Horae Homileticae or Discourses \(Principally in the Form of Skeletons\) Now First Digested Into One Continued Series and Forming a Commentary Upon Every Book of the Old and New Testament Vol 17 of 21 To Which Is Annexed an Improved Edition of a Transl](#)

[The History of Persia Vol 2 of 2 From the Most Early Period to the Present Time Containing an Account of the Religion Government Usages and Character of the Inhabitants of That Kingdom](#)

[Catalogue of Books on Natural Science in the Radcliffe Library at the Oxford University Museum Up to December 1872 With an Appendix Containing a List of Works on India Having Reference to Comparative National Health](#)

[The Collected Works of Theodore Parker Vol 13 Minister of the Twenty-Eight Congregational Society at Boston U S Containing His Theological Polemical and Critical Writings Sermons Speeches and Addresses and Literary Miscellanies Historic Amer](#)

[Mittheilungen Der Naturforschenden Gesellschaft in Bern Nus Dem Jahre 1856 NR 360-384](#)

[The Evidences and Doctrines of the Catholic Church Showing That the Former Are No Less Convincing Than the Latter Are Propitious to the Happiness of Society](#)
