

## ALL I EVER WANTED JESSIE

'Twere fitter and better my loves that I leave, For, if the eye see not, the heart will not grieve..Porter, Sindbad the Sailor and Hindbad the, iii. 199.?  
???? By Allah, O thou that chid'st my heart concerning my sister's love, Leave chiding and rather bemoan my case and help me to my will..???  
? Hence on the morrow forth I fare and leave your land behind; So take your leave of us nor fear mishap or ill event..Rich Man who gave his Fair  
Daughter in Marriage to the Poor Old Man, The, i. 247..????? t. The two Pigeons dxcvii.????? Couched are their limber spears, right long and  
lithe of point, Keen- ground and polished sheer, amazing wit and brain..????????? ec. Story of the Barber's Third Brother cli.JAAFER BEN  
YEHYA AND ABDULMEILIK BEN SALIH THE ABBASIDE. (144).So on the morrow, early, he took the stuff and carrying it to the market  
whence it had been stolen, sat down at the shop whence it had been stolen and gave it to the broker, who took it and cried it for sale. Its owner  
knew it and bidding for it, [bought it] and sent after the chief of the police, who seized the sharper and seeing him an old man of venerable  
appearance, handsomely clad, said to him, "Whence hadst thou this piece of stuff?" "I had it from this market," answered he, "and from yonder  
shop where I was sitting." Quoth the prefect, "Did its owner sell it to thee?" "Nay," replied the thief; "I stole it and other than it." Then said the  
magistrate, "How camest thou to bring it [for sale] to the place whence thou stolest it?" And he answered, "I will not tell my story save to the  
Sultan, for that I have an advertisement (154) wherewith I would fain bespeak him." Quoth the prefect, "Name it." And the thief said, "Art thou the  
Sultan?" "No," replied the other; and the old man said, "I will not tell it but to himself."????? e. The Barber's Story xxxi.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."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..????? e. The Barber's Story cxliiii.?????  
My tears flow still, nor aye of bitterness I'm quit, Bewildered as I am betwixten hope and fear..Presently, one of the eunuchs sat down at his head  
and said to him, "Sit up, O Commander of the Faithful, and look on thy palace and thy slave-girls." Quoth Aboulhusn, "By the protection of God,  
am I in truth Commander of the Faithful and dost thou not lie? Yesterday, I went not forth neither ruled, but drank and slept, and this eunuch  
cometh to rouse me up." Then he sat up and bethought himself of that which had betided him with his mother and how he had beaten her and  
entered the hospital, and he saw the marks of the beating, wherewithal the superintendant of the hospital had beaten him, and was perplexed  
concerning his affair and pondered in himself, saying, "By Allah, I know not how my case is nor what is this that betideth me!".????? a. The  
Man of Khorassan, his Son and his Governor dcccclxxxvi.After your loss, nor trace of me nor vestige would remain, iii. 41..Thiefs Story, The, ii.  
165..When the evening evened, the king withdrew to his privy sitting-chamber and bade fetch the vizier. When he presented himself before him, he  
said to him, "Tell me the story of the wealthy man who married his daughter to the poor old man." "It is well," answered the vizier. "Know, O  
puissant king, that????? I am content, for him I love, to all abide; So, who will, let him blame, and who will, let him chide.."Leave the mention  
of him. Who is at the door?" Quoth Adi, "El Akhwes el Ansari." (54) "God the Most High put him away and estrange him from His mercy!" cried  
Omar. "Is it not he who said, berhyming on a man of Medina his slave-girl, so she might outlive her master ... ?" [And he repeated the following  
line:].Reshid (Haroun er) and the Woman of the Barmecides, i. 57..The ship tarried with him some days, till he should be certified what he would  
do, (104) and he said, 'I will enquire of the merchants what this merchandise profiteth and in what country it lacketh and how much is the gain  
thereon.' [So he questioned them and] they directed him to a far country, where his dirhem should profit a hundredfold. Accordingly, he set sail and  
steered for the land in question; but, as he went, there blew on him a tempestuous wind and the ship foundered. The merchant saved himself on a  
plank and the wind cast him up, naked as he was, on the sea-shore, hard by a town there. So he praised God and gave Him thanks for his

preservation; then, seeing a great village hard by, he betook himself thither and saw, seated therein, a very old man, whom he acquainted with his case and that which had betided him. The old man grieved sore for him, when he heard his story, and set food before him. So he ate and the old man said to him, 'Abide here with me, so I may make thee my steward and factor over a farm I have here, and thou shall have of me five dirhems (105) a day.' 'God make fair thy reward,' answered the merchant, 'and requite thee with benefits!'. Then the Khalif went in to the Lady Zubeideh, pale with anger, and she noted this in him and said to him, "How cometh it that I see the Commander of the Faithful changed of colour?" "O daughter of my uncle," answered he, "I have a beautiful slave-girl, who reciteth verses and telleth stories, and she hath taken my whole heart; but she loveth other than I and avoucheth that she loveth her [former] master; wherefore I have sworn a great oath that, if she come again to my sitting-chamber and sing for other than I, I will assuredly take a span from her highest part." (21) Quoth Zubeideh, "Let the Commander of the Faithful favour me with her presence, so I may look on her and hear her singing." So he bade fetch her and she came, whereupon the Lady Zubeideh withdrew behind the curtain, whereas she saw her not, and Er Reshid said to her, "Sing to us." So she took the lute and tuning it, sang the following verses: . . . O Amir of justice, be kind to thy subjects; For justice, indeed, of thy nature's a trait. . . . By Allah, without fail, to-morrow thou shalt see Me with ox-leather dress and drub the nape of thee! . . . I am become, for severance from my loved one, Like a left hand, forsaken of the right. As for Er Reshid, he shut himself up with Tuhfeh that night and found her a clean maid and rejoiced in her; and she took high rank in his heart, so that he could not endure from her a single hour and committed to her the keys of the affairs of the realm, for that which he saw in her of good breeding and wit and modesty. Moreover, he gave her fifty slave-girls and two hundred thousand dinars and clothes and trinkets and jewels and precious stones, worth the kingdom of Egypt; and of the excess of his love for her, he would not entrust her to any of the slave-girls or eunuchs; but, whenas he went out from her, he locked the door upon her and took the key with him, against he should return to her, forbidding the damsels to go in to her, of his fear lest they should slay her or practise on her with knife or poison; and on this wise he abode awhile. . . . a. Story of the Physician Douban iv. Abbas (El) and the King's Daughter of Baghdad, iii. 53. 85. Jaafer the Barmecide and the Old Bedouin cccxcv. . . . And when the sun of morning sees her visage and her smile, O'ercome. he hasteneth his face behind the clouds to hide. On the morrow they (199) returned to their place, as of their wont, and betook themselves to eating and drinking and merry-making and sporting till the last of the day, when Sindbad bade them hearken to his relation concerning his sixth voyage, the which (quoth he) is of the most extraordinary of pleasant stories and the most startling [for that which it compriseth] of tribulations and disasters. Then said he. . . . For death in your absence to us was decreed; But, when ye came back, we were quickened anew. Foul-favoured Man and his Fair Wife, The, ii. 61. . . . Wherefore fair patience look thou use, for sure 'tis praiseworthy; Yea, and its issues evermore are blessed and benign; Then he bade fetch the youth and when he was present before him, he prostrated himself to him and prayed for him; whereupon quoth the king to him, "Out on thee! How long shall the folk upbraid me on thine account and blame me for delaying thy slaughter? Even the people of my city blame me because of thee, so that I am grown a talking-stock among them, and indeed they come in to me and upbraid me [and urge me] to put thee to death. How long shall I delay this? Indeed, this very day I mean to shed thy blood and rid the folk of thy prate." Then she walked in the garden till she came to a pavilion, lofty of building and wide of continence, never saw mortal nor heard of a goodlier than it [So she entered] and found herself in a long corridor, which led to a bath goodlier than that whereof it hath been spoken, and the cisterns thereof were full of rose-water mingled with musk. Quoth Tuhfeh, 'Extolled be the perfection of God! Indeed, this (210) is none other than a mighty king.' Then she put off her clothes and washed her body and made her ablution, after the fullest fashion. (211) and prayed that which was due from her of prayer from the evening [of the previous day]. (212) When the sun rose upon the gate of the garden and she saw the wonders thereof, with that which was therein of all manner flowers and streams, and heard the voices of its birds, she marvelled at what she saw of the surpassing goodliness of its ordinance and the beauty of its disposition and sat meditating the affair of Er Reshid and pondering what was come of him after her. Her tears ran down upon her cheek and the zephyr blew on her; so she slept and knew no more till she felt a breath on her cheek, whereupon she awoke in affright and found Queen Kemeriyeh kissing her face, and with her her sisters, who said to her, 'Arise, for the sun hath set.' . . . A fire in mine entrails burns, than which the fire of the hells denounced For sinners' torment less scathing is: it seeketh me to slay. . . . Ye know I'm passion-maddened, racked with love and languishment, Yet ye torment me, for to you 'tis pleasing to torment. Now the king was leaning back; so he sat up and said, 'Tell me of this.' 'It is well,' answered the tither. 'I go to the man whom I purpose to tite and circumvent him and feign to be occupied with certain business, so that I seclude myself therewith from the folk; and meanwhile the man is squeezed after the foulest fashion, till nothing is left him. Then I appear and they come in to me and questions befall concerning him and I say, "Indeed, I was ordered worse than this, for some one (may God curse him!) hath slandered him to the king." Then I take half of his good and return him the rest publicly before the folk and send him away to his house, in all honour and worship, and he causeth the money returned to be carried before him, whilst he and all who are with him call down blessings on me. So is it published in the city that I have returned him his money and he himself saith the like, so he may have a claim on me for the favour due to whoso praiseth me. Then I feign to forget him till some time (242) hath passed over him, when I send for him and recall to him somewhat of that which hath befallen aforesaid and demand [of him] somewhat privily. So he doth this and hasteneth to his dwelling and sendeth what I bid him, with a glad heart. Then I send to another man, between whom and the other is enmity, and lay hands upon him and feign to the first man that it is he who hath traduced him to the king and taken the half of his good; and the people praise me.' (243). . . . By Allah, but that I trusted that I should meet you again, Your camel-leader to

parting had summoned you in vain! Now, by the ordinance of God the Most High, a company of thieves fell in upon a caravan hard by that mountain and made prize of that which was with them of merchandise. Then they betook themselves to the mountain, so they might share their booty, and looking at the foot thereof, espied the gown of brocade. So they descended, to see what it was, and finding the child wrapped therein and the gold laid at his head, marvelled and said, "Extolled be the perfection of God! By what wickedness cometh this child here?" Then they divided the money between them and the captain of the thieves took the boy and made him his son and fed him with sweet milk and dates, till he came to his house, when he appointed him a nurse, who should rear him. . . . My virtues 'mongst men are extolled and my glory and station rank high. . . . The wine was sweet to us to drink in pleasance and repose, And in a garden of the garths of Paradise we lay. . . . A fair one, to idolaters if she herself should show, They'd leave their idols and her face for only Lord would know; "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. . . . The Breslau Edition, which was printed from a Manuscript of the Book of the Thousand Nights and One Night alleged to have been furnished to the Editor by a learned Arab of Tunis, whom he styles "Herr M. Annaggar" (Qu're En Nejjar, the Carpenter), the lacunes found in which were supplemented from various other MS. sources indicated by Silvestre de Sacy and other eminent Orientalists, is edited with a perfection of badness to which only German scholars (at once the best and worst editors in the world) can attain. The original Editor, Dr. Maximilian Habicht, was during the period (1825- 1839) of publication of the first eight Volumes, engaged in continual and somewhat acrimonious (223) controversy concerning the details of his editorship with Prof. H. L. Fleischer, who, after his death, undertook the completion of his task and approved himself a worthy successor of his whilom adversary, his laches and shortcomings in the matter of revision and collation of the text being at least equal in extent and gravity to those of his predecessor, whilst he omitted the one valuable feature of the latter's work, namely, the glossary of Arabic words, not occurring in the dictionaries, appended to the earlier volumes. Then he carried him to his house and stripping him of his clothes, clad him in rags; after which he called an old woman, who was his stewardess, and said to her. 'Take this youth and clap on his neck this iron chain and go round about with him in all the thoroughfares of the city; and when thou hast made an end of this, go up with him to the palace of the king.' And he said to the youth, 'In whatsoever place thou seest the damsel, speak not a syllable, but acquaint me with her place and thou shall owe her deliverance to none but me.' The youth thanked him and went with the old woman on such wise as the chamberlain bade him. She fared on with him till they entered the city [and made the round thereof]; after which she went up to the palace of the king and fell to saying, 'O people of affluence, look on a youth whom the devils take twice in the day and pray for preservation from [a like] affliction!' And she ceased not to go round about with him till she came to the eastern wing (189) of the palace, whereupon the slave-girls came out to look upon him and when they saw him they were amazed at his beauty and grace and wept for him. . . . m. The Thirteenth Officer's Story dccccxxxix. . . . She comes in a robe the colour of ultramarine, Blue as the stainless sky, unflecked with white; There was once a king of the kings of the earth, who dwelt in a populous (236) city, abounding in good; but he oppressed its people and used them foully, so that he ruined (237) the city; and he was named none other than tyrant and misdoer. Now he was wont, whenas he heard of a masterful man (238) in another land, to send after him and tempt him with money to take service with him; and there was a certain tither, who exceeded all his brethren in oppression of the people and foulness of dealing. So the king sent after him and when he stood before him, he found him a mighty man (239) and said to him, 'Thou hast been praised to me, but meseemeth thou overpasst the description. Set out to me somewhat of thy sayings and doings, so I may be dispensed therewith from [enquiring into] all thy circumstance.' 'With all my heart,' answered the other. 'Know, O king, that I oppress the folk and people (240) the land, whilst other than I wasteth (241) it and peopleth it not.' So she arose and returned to her house, whilst El Merouzi abode in his place till the night was half spent, when he said to himself, 'How long [is this to last]? Yet how can I let this knavish dog die and lose the money? Methinks I were better open the tomb on him and bring him forth and take my due of him by dint of grievous beating and torment.' Accordingly, he dug him up and pulled him forth of the tomb; after which he betook himself to an orchard hard by the burial-ground and cut thence staves and palm sticks. Then he tied the dead man's legs and came down on him with the staff and beat him grievously; but he stirred not. When the time grew long on him, his shoulders became weary and he feared lest some one of the watch should pass on his round and surprise him. So he took up Er Razi and carrying him forth of the cemetery, stayed not till he came to the Magians' burying-place and casting him down in a sepulchre (42) there, rained heavy blows upon him till his shoulders failed him, but the other stirred not. Then he sat down by his side and rested; after which he rose and renewed the beating upon him, [but to no better effect; and thus he did] till the end of the night. . . . Would God thou knewest that for love of thee which I endure! It hath indeed brought down on me estrangement and dismay. . . . Sons, The Merchant and his, i. 81. Voyage of Sindbad the Sailor, The Seventh, iii. 224. Then said the sharper, 'O folk, this is my friend and I deposited with him a deposit, but he denieth it; so in whom shall the folk put trust after this?' And they said, 'This (49) is a man of worth and we

have found in him nought but trustiness and loyalty and good breeding, and he is endowed with understanding and generosity. Indeed, he avoucheth no falsehood, for that we have consorted with him and mixed with him and he with us and we know the sincerity of his religion.' Then quoth one of them to the merchant, 'Harkye, such an one! Bethink thee and consult thy memory. It may not be but that thou hast forgotten.' But he said, 'O folk, I know nothing of that which he saith, for indeed he deposited nought with me.' And the affair was prolonged between them. Then said the sharper to the merchant, 'I am about to make a journey and have, praised be God the Most High, wealth galore, and this money shall not escape me; but do thou swear to me.' And the folk said, 'Indeed, this man doth justice upon himself.' (50) Whereupon the merchant fell into that which he misliked (51) and came near upon [suffering] loss and ill repute. 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).? ? ? ? ? No slaves with me have I nor camels swift of foot, Nor slave-girls have I brought in curtained litters dight..? ? ? ? ? Ah, then will I begin on you with chiding than the breeze More soft, ay pleasanter than clear cold water and more sweet..WP="BR1">.Then El Abbas took leave of the king and went away to his own house. Now it befell that he passed under the palace of Mariyeh the king's daughter, and she was sitting at a window. He chanced to look round and his eyes met those of the princess, whereupon his wit departed and he was like to swoon away, whilst his colour changed and he said, "Verily, we are God's and to Him we return!" But he feared for himself lest estrangement betide him; so he concealed his secret and discovered not his case to any of the creatures of God the Most High. When he reached his house, his servant Aamir said to him, "O my lord, I seek refuge for thee with God from change of colour! Hath there betided thee a pain from God the Most High or hath aught of vexation befallen thee? Verily, sickness hath an end and patience doth away vexation." But the prince returned him no answer. Then he brought out inkhorn [and pen] and paper and wrote the following verses: Meanwhile, the Lady Zubeideh, the wife of the Commander of the Faithful, made a banquet in her palace and assembled her slave-girls. As for Sitt el Milah, she came, weeping-eyed and mournful-hearted, and those who were present blamed her for this, whereupon she recited the following verses: Then she discovered to him a part of her bosom, and when he saw her breasts, his reason took flight from his head and he said to her, "Cover it up, so may God have thee in His safeguard!" Quoth she, "Is it fair of any one to missay of my charms?" And he answered, "How shall any missay of thy charms, and thou the sun of loveliness?" Then said she, "Hath any the right to say of me that I am lophanded?" And tucking up her sleeves, showed him forearms, as they were crystal; after which she unveiled to him a face, as it were a full moon breaking forth on its fourteenth night, and said to him, "Is it lawful for any to missay of me [and avouch] that my face is pitted with smallpox or that I am one-eyed or crop-eared?" And he answered her, saying, "O my lady, what is it moveth thee to discover unto me that lovely face and those fair members, [of wont so jealously] veiled and guarded? Tell me the truth of the matter, may I be thy ransom!" And he recited the following verses: Old Woman and the Draper's Wife, The, ii. 55. Then said she to him, "O elder, I would fain drink." So he arose and brought her a gugglet of water; but she said to him, "Who bade thee fetch that?" Quoth he, "Saidst thou not to me, 'I would fain drink?'" And she answered, "I want not this; nay, I want wine, the delight of the soul, so haply, O elder, I may solace myself therewith." "God forbid," exclaimed the old man, "that wine should be drunk in my house, and I a stranger in the land and a Muezzin and an imam, (32) who prayeth with the true-believers, and a servant of the house of the Lord of the Worlds!" Quoth she, "Why wilt thou forbid me to drink thereof in thy house?" "Because," answered he, "it is unlawful." "O elder," rejoined she, "God hath forbidden [the eating of] blood and carrion and hog's flesh. Tell me, are grapes and honey lawful or unlawful?" Quoth he, "They are lawful;" and she said, "This is the juice of grapes and the water of honey." But he answered, "Leave this thy talk, for thou shall never drink wine in my house." "O Sheikh," rejoined she, "folk eat and drink and enjoy themselves and we are of the number of the folk and God is very forgiving, clement." (33) Quoth he, "This is a thing that may not be." And she said, "Hast thou not heard what the poet saith ... ?" And she recited the following verses: 96. Adi ben Zeid and the Princess Hind ccccv. ? ? ? ? ? ? ? ? ? Behold, my loved ones all are ta'en from me away..? ? ? ? ? Ye, of your strength, have burdened me, upon my weakliness, With burdens not to be endured of mountain nor of plain.. "Be it as thou deemest," answered Er Reshid and caused return the damsel to her chamber, saying to her, "The Lady Zubeideh saith thus and thus." Quoth she, "God requite her for me with good! Indeed, thou dealest equitably, O Commander of the Faithful, in this judgment." And he answered, "Go now to thy place, and to-morrow we will let bring thy lord." So she kissed the earth and recited the following verses: ? ? ? ? ? O blamer of me for the love of him who denieth his grace, Which be the delightsome of things, but those which the people deny? El Abbas went in and passed from place to place and chamber to chamber, till he came to the chamber aforesaid and espied the portrait of Mariyeh, whereupon he fell down in a swoon and the workmen went to his father and said to him, "Thy son El Abbas hath swooned away." So the king came and finding the prince cast down, seated himself at his head and bathed his face with rose-water. After awhile he revived and the king said to him, "God keep thee, (60) O my son! What hath befallen thee?" "O my father," answered the prince, "I did but look on yonder picture and it bequeathed me a thousand regrets and there befell me that which thou seest." Therewithal the king bade fetch the [chief] painter, and when he stood before him, he said to him, "Tell me of yonder portrait and what girl is this of the daughters of the kings; else will I take thy head." "By Allah, O king," answered the painter, "I limned it not, neither know I who she is; but there came to me a poor man and looked at me. So I said to him, 'Knowest thou the art of painting?' And he replied, 'Yes.' Whereupon I gave him the gear and said to him, 'Make us a rare piece of work.' So he wrought yonder portrait and went away and I know him not neither have I ever set eyes on him save that day." 75. The Imam Abou Yousuf with Haroun er Reshid and Zubeideh cclxxxviii.30. Maan

ben Zaidah and the Bedouin dxxxii. So she sent for him in private and said to him, 'I purpose to do thee a service, so thou canst but keep a secret.' He promised her all that she desired and she discovered to him her secret in the matter of her daughter, saying, 'I will marry thee to her and commit to thee the governance of her affair and make thee king and ruler over this city.' He thanked her and promised to uphold all that she should order him, and she said to him, 'Go forth to such an one of the neighbouring provinces privily.' So he went forth and on the morrow she made ready bales and gear and presents and bestowed on him a great matter, all of which they loaded on the backs of camels. Meanwhile, the people of the city rejoiced and were glad and blessed the vizier's daughter, marvelling for that three days had passed and that the king had not put her to death and exulting in that, [as they deemed,] he had turned [from his purpose] and would never again burden himself with blood-guiltiness against any of the maidens of the city. Then, on the fourth night, she related to him a still more extraordinary story, and on the fifth night she told him anecdotes of kings and viziers and notables. On this wise she ceased not [to do] with him [many] days and nights, what while the king still said in himself, 'When I have heard the end of the story, I will put her to death,' and the people waxed ever in wonder and admiration. Moreover, the folk of the provinces and cities heard of this thing, to wit, that the king had turned from his custom and from that which he had imposed upon himself and had renounced his heresy, wherefore they rejoiced and the folk returned to the capital and took up their abode therein, after they had departed thence; yea, they were constant in prayer to God the Most High that He would stablish the king in that his present case; and this," said Shehrzad, "is the end of that which my friend related to me." Forehead, Of that which is written on the, i. 136. Therewithal Sindbad the Sailor bestowed largesse upon him and made him his boon-companion, and he abode, leaving him not night or day, to the last of their lives. Praise be to God the Glorious, the Omnipotent, the Strong, the Exalted of estate, Creator of heaven and earth and land and sea, to whom belongeth glorification! Amen. Amen. Praise be to God, the Lord of the Worlds! Amen. Tenth Officer's Story, The, ii. 172. As for Mesrour, he gave not over running till he came to the by-street, [wherein was the house] of Aboulhusn el Khelia. Now the latter was sitting reclining at the lattice, and chancing to look round, saw Mesrour running along the street and said to Nuzhet el Fuad, "Meseemeth the Khalif, when I went forth from him, dismissed the Divan and went in to the Lady Zubeideh, to condole with her [for thee;] whereupon she arose and condoled with him [for me,] saying, 'God greaten thy recompence for [the loss of] Aboulhusn el Khelia!' And he said to her, 'None is dead save Nuzhet el Fuad, may thy head outlive her!' Quoth she, 'It is not she who is dead, but Aboulhusn el Khelia, thy boon-companion.' And he to her, 'None is dead but Nuzhet el Fuad.' And they gainsaid one another, till the Khalif waxed wroth and they laid a wager, and he hath sent Mesrour the sword-bearer to see who is dead. Wherefore it were best that thou lie down, so he may see thee and go and acquaint the Khalif and confirm my saying." So Nuzhet el Fuad stretched herself out and Aboulhusn covered her with her veil and sat at her head, weeping. THE NINTH OFFICER'S STORY. k. The Blind Man and the Cripple dcxvi. One day, King Suleiman Shah went in to his brother's daughter and kissing her head, said to her, 'Thou art my daughter and dearer to me than a child, for the love of thy father deceased; wherefore I am minded to marry thee to one of my sons and appoint him my heir apparent, so he may be king after me. Look, then, which thou wilt have of my sons, for that thou hast been reared with them and knowest them.' The damsel arose and kissing his hand, said to him, 'O my lord, I am thine handmaid and thou art the ruler over me; so whatsoever pleaseth thee, do, for that thy wish is higher and more honourable and nobler [than mine] and if thou wouldst have me serve thee, [as a handmaid], the rest of my life, it were liefer to me than any [husband].' wa. The Hawk and the Locust dccccxvi. Thou only art the whole of our desire; indeed Thy love is hid within our hearts' most secret core. And deemedst me a waif, a homeless good-for-nought, A slave-begotten brat, a wanton, witless wight. So Kemeriyeh cried out to an Afrit of the Afrits and a calamity of the calamities, (240) by name El Ased et Teyyar, (241) and said to him, 'Go with my message to the Crescent Mountain, the abiding-place of Meimoun the Sworder, and enter in to him and salute him in my name and say to him, "How canst thou be assured for thyself, O Meimoun? (242) Couldst thou find none on whom to vent thy drunken humour and whom to maltreat save Tuhfeh, more by token that she is a queen? But thou art excused, for that thou didst this not but of thine intoxication, and the Shekh Aboutawaif pardoneth thee, for that thou wast drunken. Indeed, thou hast outraged his honour; but now restore her to her palace, for that she hath done well and favoured us and done us service, and thou knowest that she is presently our queen. Belike she may bespeak Queen Es Shuhba, whereupon the matter will be aggravated and that wherein there is no good will betide. Indeed, thou wilt get no tittle of profit [from this thine enterprise]; verily, I give thee good counsel, and so peace be on thee!"' "There was once a merchant named Abou Temam, and he was a man of understanding and good breeding, quick-witted and truthful in all his affairs, and he had wealth galore. Now there was in his land an unjust king and a jealous, and Abou Temam feared for his wealth from this king and said, 'I will remove hence to another place where I shall not be in fear.' So he made for the city of Ilan Shah and built himself a palace therein and transporting his wealth thither, took up his abode there. Presently, the news of him reached King Ilan Shah; so he sent to bid him to his presence and said to him, 'We know of thy coming to us and thine entry under our allegiance, and indeed we have heard of thine excellence and wit and generosity; so welcome to thee and fair welcome! The land is thy land and at thy commandment, and whatsoever occasion thou hast unto us, it is [already] accomplished unto thee; and it behoveth that thou be near our person and of our assembly.' Abou Temam prostrated himself to the king and said to him, 'O king, I will serve thee with my wealth and my life, but do thou excuse me from nearness unto thee, for that, [if I took service about thy person], I should not be safe from enemies and enviers.' Then he addressed himself to serve the king with presents and largesses, and the king saw him to be intelligent, well-bred and of good counsel; so he committed to him the ordinance of his affairs and in his hand was the power to bind and loose." "O Shehrzad," quoth Shehriyar, "finish unto us the

story that thy friend told thee, for that it resembleth the story of a king whom I knew; but fain would I hear that which betided the people of this city and what they said of the affair of the king, so I may return from that wherein I was." "With all my heart," answered Shehrzad. "Know, O august king and lord of just judgment and praiseworthy excellence and exceeding prowess, that, when the folk heard that the king had put away from him his custom and returned from that which had been his wont, they rejoiced in this with an exceeding joy and offered up prayers for him. Then they talked with one another of the cause of the slaughter of the girls, and the wise said, 'They (162) are not all alike, nor are the fingers of the hand alike.'" Husband, The Credulous, i. 270..Then he took my clothes and washed them and dried them, and put them on me; after which he said to me, "Get thee gone to thy house." So I returned to my house and he accompanied me, till I came thither, when he said to me, "May God not forsake thee! I am thy friend [such an one, who used to take of thee goods on credit,] and I am beholden to thee for kindness; but henceforward thou wilt never see me more." Second Officer's Story, The, ii. 134. TABLE OF CONTENTS OF THE UNFINISHED CALCUTTA (1814-18) EDITION (FIRST TWO HUNDRED NIGHTS ONLY) OF THE ARABIC TEXT OF THE BOOK OF THE THOUSAND NIGHTS AND ONE NIGHT..Eighth Officer's Story, The, ii. 155..Then Selim turned to Selma and said to her, 'O sister mine, how deemest thou of this calamity and what counsellest thou thereanent?' 'O my brother,' answered she, 'indeed I know not what I shall say concerning the like of this; but he is not disappointed who seeketh direction [of God], nor doth he repent who taketh counsel. One getteth not the better of the traces of burning by (68) haste, and know that this is an affliction that hath descended on us; and we have need of management to do it away, yea, and contrivance to wash withal our shame from our faces.' And they gave not over watching the gate till break of day, when the young man opened the door and their mother took leave of him; after which he went his way and she entered, she and her handmaid..10. The Birds and Beasts and the Son of Adam cxlvi.Merry Jest of a Thief, A, ii. 186..When the king heard this, drowsiness overcame him and he slept and presently awaking, called for the candles. So they were lighted and he sat down on his couch and seating Shehrzad by him, smiled in her face. She kissed the earth before him and said, "O king of the age and lord of the time and the day, extolled be the perfection of [God] the Forgiving One, the Bountiful Giver, who hath sent me unto thee, of His favour and beneficence, so I have informed thee with longing after Paradise; for that this which thou wast used to do was never done of any of the kings before thee. As for women, God the Most High [in His Holy Book] maketh mention of them, [whenas He saith, 'Verily, men who submit [themselves unto God] and women who submit] and true-believing men and true-believing women and obedient men and obedient women and soothfast men and soothfast women [and long-suffering men and long-suffering women and men who order themselves humbly and women who order themselves humbly and charitable men and charitable women and men who fast and women who fast] and men who guard their privities and women who guard their privities [and men who are constantly mindful of God and women who are constantly mindful, God hath prepared unto them forgiveness and a mighty recompense]. (172).His father rejoiced in him with the utmost joy and his heart was solaced and he was glad; and he made banquets to the folk and clad the poor and the widows. He named the boy Sidi (3) Nouredin Ali and reared him in fondness and delight among the slaves and servants. When he came to seven years of age, his father put him to school, where he learned the sublime Koran and the arts of writing and reckoning: and when he reached his tenth year, he learned horsemanship and archery and to occupy himself with arts and sciences of all kinds, part and parts. (4) He grew up pleasant and subtle and goodly and lovesome, ravishing all who beheld him, and inclined to companying with brethren and comrades and mixing with merchants and travellers. From these latter he heard tell of that which they had seen of the marvels of the cities in their travels and heard them say, "He who leaveth not his native land diverteth not himself [with the sight of the marvels of the world,] and especially of the city of Baghdad." His hospitality pleased the Khalif and the goodliness of his fashion, and he said to him, "O youth, who art thou? Make me acquainted with thyself, so I may requite thee thy kindness." But Aboulhusn smiled and said, "O my lord, far be it that what is past should recur and that I be in company with thee at other than this time!" "Why so?" asked the Khalif. "And why wilt thou not acquaint me with thy case?" And Aboulhusn said, "Know, O my lord, that my story is extraordinary and that there is a cause for this affair." Quoth the Khalif, "And what is the cause?" And he answered, "The cause hath a tail." The Khalif laughed at his words and Aboulhusn said, "I will explain to thee this [saying] by the story of the lackpenny and the cook. Know, O my lord, that.133. The City of Brass dlxvi.59. El Mutelemmis and his Wife Umeimeh dclxlviii. When the morning morrowed, the people went seeking for him, but found him not; and when the king knew this, he was perplexed concerning his affair and abode unknowing what he should do. Then he sought for a vizier to fill his room, and the king's brother said, 'I have a vizier, a sufficient man.' 'Bring him to me,' said the king. So he brought him a man, whom he set at the head of affairs; but he seized upon the kingdom and clapped the king in irons and made his brother king in his stead. The new king gave himself up to all manner of wickedness, whereat the folk murmured and his vizier said to him, 'I fear lest the Indians take the old king and restore him to the kingship and we both perish; wherefore, if we take him and cast him into the sea, we shall be at rest from him; and we will publish among the folk that he is dead.' And they agreed upon this. So they took him up and carrying him out to sea, cast him in..? ? ? ? ? o. The Merchant and the Thieves dclxxix.?OF THE SPEEDY RELIEF OF GOD..On the morrow, he repaired to the druggist, who saluted him and came to meet him and rejoiced in him and smiled in his face, deeming his wife innocent. Then he questioned him of his yesterday's case and he told him how he had fared, saying, 'O my brother, when the cuckold knocked at the door, I would have entered the chest; but his wife forbade me and rolled me up in the rug. The man entered and thought of nothing but the chest; so he broke it open and abode as he were a madman, going up and coming down. Then he went his way and I came out and we abode on our wonted case till eventide, when she gave me this shirt of her husband's; and behold, I am going to her.'? ?

?? ? Thy loss is the fairest of all my heart's woes; My case it hath altered and banished repose..? ? ? ? ? I wonder, shall I and the friend who's far from me Once more be granted of Fate to meet, we twain!.To return to his wife and her mother. When the former arose in the morning and her husband returned not to her with break of day, she forebode all manner of calamity and straightway despatched her servants and all who were with her in quest of him; but they happened not on any trace of him neither fell in with aught of his news. So she bethought herself concerning her affair and complained and wept and groaned and sighed and blamed perfidious fortune, bewailing that sorry chance and reciting these verses:..? ? ? ? ? Thou whose desire possesseth my soul, the love of whom Hold on my reins hath gotten and will not let me free,.?Story of Prince Bihzad..? ? ? ? ? The Lord's alternatives are these, wherewith He's wont The needy wretch to ply and those in sore duress..When the evening evened, the king sat in his privy sitting-chamber and his mind was occupied with the story of the singer and the druggist. So he called the vizier and bade him tell the story. "It is well," answered he, "They tell, O my lord, that.? ? ? ? ? Quoth I (and mine a body is of passion all forslain, Ay, and a heart that's all athirst for love and longing pain.There was once, of old days, a king of the kings, whose name was Azadbekht; his [capital] city was called Kuneim Mudoud and his kingdom extended to the confines of Seistan and from the frontiers of Hindustan to the sea He had ten viziers, who ordered his state and his dominion, and he was possessed of judgment and exceeding wisdom. One day he went forth with certain of his guards to the chase and fell in with an eunuch on horseback, holding in his hand the halter of a mule, which he led along. On the mule's back was a litter of gold-inwoven brocade, garded about with an embroidered band set with gold and jewels, and over against the litter was a company of horsemen. When King Azadbekht saw this, he separated himself from his companions and making for the mule and the horsemen, questioned the latter, saying, "To whom belongeth this litter and what is therein?". The eunuch answered, (for he knew not that he was King Azadbekht.) saying, "This litter belongeth to Isfehend, vizier to King Azadbekht, and therein is his daughter, whom he purposeth to marry to Zad Shah the King.".?THE SIXTH OFFICER'S STORY..Then she changed the measure and improvised the following:..King Shehriyar marvelled at these things and Shehrzad said to him, "Thou marvelledst at that which befell thee on the part of women; yet hath there befallen the kings of the Chosroes before thee what was more grievous than that which befell thee, and indeed I have set forth unto thee that which betided khalifs and kings and others than they with their women, but the exposition is long and hearkening groweth tedious, and in this [that I have already told thee] is sufficiency for the man of understanding and admonishment for the wise.".When it was the time of the evening meal, the king repaired to the sitting-chamber and summoning the vizier, sought of him the story he had promised him; and the vizier said, "They avouch, O king, that.? ? ? ? ? In my tears I have a witness; when I call thee to my mind, Down my cheeks they run like torrents, and I cannot stay their flight..On like wise, O king," continued the youth, "whilst fortune was favourable to me, all that I did came to good; but now that it is grown contrary to me, everything turneth against me.".As for the vizier, the sultan discovereth unto him his affairs, private and public; and know, O king, that the similitude of thee with the people is that of the physician with the sick man; and the condition (169) of the vizier is that he be truthful in his sayings, trustworthy in all his relations, abounding in compassion for the folk and in tender solicitude over them. Indeed, it is said, O king, that good troops (170) are like the druggist; if his perfumes reach thee not, thou still smallest the sweet scent of them; and ill troops are like the black-smith; if his sparks burn thee not, thou smellst his nauseous smell. So it behoveth thee take unto thyself a virtuous vizier, a man of good counsel, even as thou takest unto thee a wife displayed before thy face, for that thou hast need of the man's righteousness for thine own amendment, (171) seeing that, if thou do righteously, the commons will do likewise, and if thou do evil, they also will do evil"..? ? ? ? ? Like the full moon she shows upon a night of fortune fair, Slender of shape and charming all with her seductive air..? ? ? ? ? But when ye saw my writ, the standard ye o'erthrew Of faith, your favours grudged and aught of grace denied..? ? ? ? ? Brother of En Numan, with thee lies an old man's anguish to allay, A graybeard slain, may God make fair his deeds upon the Reckoning-Day!.? ? ? ? ? i. The Spider and the Wind dccccviii.Moreover, King Shehriyar summoned chroniclers and copyists and bade them write all that had betided him with his wife, first and last; so they wrote this and named it "The Stories of the Thousand Nights and One Night." The book came to (195) thirty volumes and these the king laid up in his treasury. Then the two kings abode with their wives in all delight and solace of life, for that indeed God the Most High had changed their mourning into joyance; and on this wise they continued till there took them the Destroyer of Delights and Sunderer of Companies, he who maketh void the dwelling-places and peopleth the tombs, and they were translated to the mercy of God the Most High; their houses were laid waste and their palaces ruined and the kings inherited their riches..24. The Ten Viziers; or the History of King Azad- bekht and his Son cccccxxv.? ? ? ? ? How many a lover, who aspires to union with his love, For all his hopes seem near, is baulked of that whereon he's bent!.? ? ? ? ? His sides the tamarisk's slenderness deride, so lithe they are, Whence for conceit in his own charms still drunken doth he fare..? ? ? ? ? c. The Third Calender's Story xiv.?THE FIFTH OFFICER'S STORY..So El Merouzi went away and the other turned to his wife and said to her, 'We have gotten us great plenty of money, and yonder dog would fain take the half of it; but this shall never be, for that my mind hath been changed against him, since I heard him solicit thee; wherefore I purpose to play him a trick and enjoy all the money; and do not thou cross me.' 'It is well,' answered she, and he said to her, '[To-morrow] at day-peep I will feign myself dead and do thou cry out and tear thy hair, whereupon the folk will flock to me. Then lay me out and bury me, and when the folk are gone away [from the burial-place], do thou dig down to me and take me; and have no fear for me, for I can abide two days in the tomb [without hurt].' And she answered, 'Do what thou wilt.'.Sons, Story of King Suleiman Shah and his, i. 150..When thou comest to the house, begin by searching the roofs; then search the closets and cabinets; and if thou find nought, humble thyself unto the Cadi and make a show of abjection and feign thyself defeated, and after stand at the door

and look as if thou soughtest a place wherein to make water, for that there is a dark corner there. Then come forward, with a heart stouter than granite, and lay hold upon a jar of the jars and raise it from its place. Thou wilt find under it the skirt of a veil; bring it out publicly and call the prefect in a loud voice, before those who are present. Then open it and thou wilt find it full of blood, exceeding of redness, (103) and in it [thou wilt find also] a woman's shoes and a pair of trousers and somewhat of linen." When I heard this from her, I rose to go out and she said to me, "Take these hundred dinars, so they may advantage thee; and this is my guest-gift to thee." So I took them and bidding her farewell, returned to my lodging.

[The Life of John Sterling Latter-Day Pamphlets](#)

[Commentaries on the Book of the Prophet Jeremiah and the Lamentations Vol 3](#)

[Anastasius or Memoirs of a Greek Vol 2 of 2 Written at the Close of the Eighteenth Century](#)

[Sermons By the Late REV Edward Payson D D Pastor of the Second Church in Portland](#)

[Lives of the Italian Poets](#)

[Betrothment and Marriage Vol 1 A Canonical and Theological Treatise With Notices on History and Civil Law](#)

[The System of Doctrines Contained in Divine Revelation Explained and Defended Vol 2 of 2 Shewing Their Consistence and Connexion with Each Other To Which Is Added a Treatise on the Millennium](#)

[The Journal of the College of Science Imperial University Japan Vol 6](#)

[Allusions to Shakspeare A D 1592 1693 The Two Volumes of the New Shakspeare Society Shakespeares Centurie of Prayse and Some 300 Fresh](#)

[Allusions to Shakspeare from 1594 to 1694 \(1886\) Bound Together](#)

[The Idea of an University Defined and Illustrated I in Nine Discourses Delivered to the Catholics of Dublin II in Occasional Lectures and Essays Addressed to the Members of the Catholic University](#)

[Versuchung Zu Verzweifeln Die Geschichten Aus Den 1940er-Jahren](#)

[An Introduction to the Study of English Literature Comprising Representative Masterpieces in Poetry and Prose Marking the Successive Stages of Its Growth and a Methodical Exposition of the Governing Principles and General Forms Both of the Language an](#)

[Destruction of Paradise Triumph Tragedy and the Sack of the Summer Palace](#)

[Bewertung Von Investitionsimmobilien Nach IAS 40 IFRS 13 Die](#)

[La Violenza Contro Le Donne Nella Storia Contesti Linguaggi Politiche del Diritto \(Secoli XV-XXI\)](#)

[Business Mathematics Reference](#)

[364 Tage in Havanna](#)

[Guia Esencial de Anuncios En Facebook \(Segunda Edicion\) La Como Llegar Directo a Tu Publico Meta y Aprovechar Tus Recursos Al Maximo](#)

[Ghost on the Case](#)

[Gelingensbedingungen Und Grenzen Des Inklusiven Schulsports in Der Sekundarstufe I](#)

[Prophetic Medicine and Virtues of Zamzam Water](#)

[I Am Magical Magnifiquenoir Book One](#)

[2017 Supplement to Business Organizations Cases and Materials Unabridged and Concise](#)

[E Sempre Così Al Mattino](#)

[The Language of Company and Contract](#)

[The Sword of Allah Khalid Bin Al-Waleed His Life and Campaigns](#)

[Technische Potentialanalyse Von Batteriesystemen Fur Elektrofahrzeuge](#)

[Isomorphic JavaScript Web Development](#)

[Infidels and the Damn Churches Irreligion and Religion in Settler British Columbia](#)

[Hair University Navigating Your Way Through the New and Exciting World of Cosmetology](#)

[WA Mackintosh The Life of a Canadian Economist](#)

[Legal Aspects of Business](#)

[Julie Oder Die Neue Heloise](#)

[Social Ecology in the Digital Age Solving Complex Problems in a Globalized World](#)

[Der Sandros Leisha Dog](#)

[Willensfreiheit](#)

[Haunted](#)

[Katharina Von Bora - Martin Luthers Frau](#)

[Geheimnisvolles Alsenviertel Am Bundeskanzleramt](#)

[de-Mystifying the Black Art of E3](#)  
[Allie and Bea](#)  
[Tales of Glory The Stories Icons Tell](#)  
[Grundkurs Hochfrequenztechnik Eine Einf hrung](#)  
[Zwangssterilisationen in Wiesbaden Von 1933 Bis 1945](#)  
[On the Mount of Intertwined Serpents The Pictorial History of Power Rule and Land on Lienzo Seler II](#)  
[Magic I](#)  
[Principles of Economics 2e](#)  
[Code of Federal Regulations Title 40 Protection of the Environment 60 \(Appendices\) Revised as of July 1 2017 Vol 2 of 2](#)  
[Historical Outlines from Sound to Text](#)  
[The Woman Who Couldnt Scream](#)  
[Demystifying Chinese Cyber Sovereignty](#)  
[Von Des Christlichen Standes Besserung - 500 Jahre Reformation](#)  
[Irish Swordsmanship Fencing and Dueling in Eighteenth Century Ireland](#)  
[Pistolenmesser](#)  
[Literatur Verstehen - Wozu Eigentlich? 55 Antworten](#)  
[Digitalisierung Und Recht](#)  
[Fundamental College Composition](#)  
[Geldschule Die In 7 Schritten Ordnung in Die Finanzen Bringen Und AB Sofort Systematisch Vermoegen Aufbauen](#)  
[will and grace meditations on the dialogical philosophy of martin buber](#)  
[BMW 2000 2002 1966-1976 Workshop Manual](#)  
[Kategorie Der Produktorientierten Szenen Am Beispiel Der Amv- Und Modelkitszene Die](#)  
[Die Alternative Sprachlehrmethode Tprs \(Teaching Proficiency Through Reading and Storytelling\) Eine Kritische Betrachtung](#)  
[Summary of the Transactions of the College of Physicians of Philadelphia Vol 1 From November 1841 to August 1846 Inclusive](#)  
[The Scientific Proceedings of the Royal Dublin Society Vol 3](#)  
[The Journal of Sacred Literature and Biblical Record 1864 Vol 4](#)  
[Proceedings of the Massachusetts Historical Society Vol 20 1882 1883](#)  
[The Lost Sermons of C H Spurgeon Volume II His Earliest Outlines and Sermons Between 1851 and 1854](#)  
[Trente-Deux ANS a Travers LIslam \(1832-1864\) Vol 2 Mission a la Mecque Le Marechal Bugeaud En Afrique](#)  
[Code of Federal Regulations Title 46 Shipping Parts 41-69 2017](#)  
[Friar Tuck Being the Chronicles of the Reverend John Carmichael of Wyoming U S An as Set Forth and Embellished by His Friend and Admirer Happy Hawkins](#)  
[The Witches Tree](#)  
[Assistierter Suizid Und Kirchliches Handeln Fallbeispiele - Kommentare - Reflexionen](#)  
[Kyoto A Landscape Meditation](#)  
[Anna Maria Maiolino](#)  
[Energy pricing policies for inclusive growth in Latin America and the Caribbean sustainable sediment management for RoR hydropower and dams](#)  
[Myanmar Photography](#)  
[Patriotism and Nation Building Perspectives from the Life and Utterances of Ephraim Amu](#)  
[Les Derniers Jansenistes Depuis La Ruine de Port-Royal Jusqua Nos Jours \(1710-1870\)](#)  
[The 48th \(South Midland\) Division 1908-1919](#)  
[Code of Federal Regulations Title 40 Parts 723-789 \(Protection of Environment\) TSCA - Toxic Substances Revised 7 17](#)  
[Ithaka Der Peloponnes Und Troja](#)  
[Behavioral insights for development cases from Central America](#)  
[Environment in the lives of children and families Perspectives from India and the UK](#)  
[The Bookshop at Waters End](#)  
[Nursing Key Topics Review Pharmacology](#)  
[Paradoxes in Education Learning in a Plural Society](#)  
[Cheap Jack Zita](#)  
[The Tribute Book A Record of the Munificence Self-Sacrifice and Patriotism of the American People During the War for the Union](#)

[Lectures on Select Subjects in Mechanics Hydrostatics Pneumatics Optics and Astronomy](#)

[Novels of the Sisters Bronte](#)

[MacMillans Magazine Vol 54 May 1886 to October 1886](#)

[The Silver Coins of England Arranged and Described With Remarks on British Money Previous to the Saxon Dynasties](#)

[Histoire de Saint Jean-Francois de Regis de la Compagnie de Jesus Apotre Du Velay Et Du Vivarais](#)

[Common Weeds of the Farm and Garden](#)

[The Lives of the English Poets Vol 2 of 2](#)

[The Journal of the Royal Society of Antiquaries of Ireland 1899](#)

[The Complete Works of Thomas Manton D D Vol 17 Containing Sermons on Several Texts of Scripture](#)

[Numismatic Chronicle and Journal of the Numismatic Society Vol 11](#)

[Foma Gordyeff](#)

[Milwaukee Under the Charter from 1854 to 1860 Inclusive Vol 4](#)

---