

## ON CREIGHTON JACOBS LEMON HOFFMAN AND WOODSIDE FAMILIES AND THEIR

Then came forward the thirteenth officer and said, 'I will tell you a story that a man of my friends told me. (Quoth he). An if my substance fail, no one there is will succour me, i. 6.. The woman who used to act as decoy for them once caught them a woman from a bride-feast, under pretence that she had a wedding toward in her own house, and appointed her for a day, whereon she should come to her. When the appointed day arrived, the woman presented herself and the other carried her into the house by a door, avouching that it was a privy door. When she entered [the saloon], she saw men and champions (131) [and knew that she had fallen into a trap]; so she looked at them and said, "Harkye, lads! (132) I am a woman and there is no glory in my slaughter, nor have ye any feud of blood-revenge against me, wherefore ye should pursue me; and that which is upon me of [trinkets and apparel] ye are free to take." Quoth they, "We fear thy denunciation." But she answered, saying, "I will abide with you, neither coming in nor going out." And they said, "We grant thee thy life." .? ? ? ? ? Your image midst mine eye sits nor forsakes me aye; Ye are my moons in gloom of night and shadowtide.. When the morning morrowed and the king sat on the throne of his kingship, he summoned the chief of his viziers and said to him, "What deemest thou of this that yonder robber-youth hath done? Behold, he hath entered my house and lain down on my bed and I fear lest there be an intrigue between him and the woman. How deemest thou of the affair?" "God prolong the king's continuance!" replied the vizier. "What sawest thou in this youth [to make thee trust in him]? Is he not vile of origin, the son of thieves? Needs must a thief revert to his vile origin, and whoso reareth the young of the serpent shall get of them nought but biting. As for the woman, she is not at fault; for, since [the] time [of her marriage with thee] till now, there hath appeared from her nought but good breeding and modesty; and now, if the king give me leave, I will go to her and question her, so I may discover to thee the affair." .? ? ? ? ? "My soul be thy ransom," quoth I, "for thy grace! Indeed, to the oath that thou swor'st thou wast true." Selim abode in the governance, invested with the sultanate, and ruled the people a whole year, after which he returned to El Mensoureh and sojourned there another year. And he [and his wife] ceased not to go from city to city and abide in this a year and that a year, till he was vouchsafed children and they grew up, whereupon he appointed him of his sons, who was found fitting, to be his deputy in [one] kingdom [and abode himself in the other]; and he lived, he and his wife and children, what while God the Most High willed. Nor," added the vizier, "O king of the age, is this story rarer or more extraordinary than that of the king of Hind and his wronged and envied vizier." Then the Khalif went forth and bade decorate the city: [so they decorated it] and the drums of glad tidings were beaten. Moreover they made banquets to the people and the tables were spread seven days. And Tuhfeh and the Commander of the Faithful ceased not to be in the most delightsome of life and the most prosperous thereof till there came to them the Destroyer of Delights and the Sunderer of Companies; and thou is all that hath come down to as of their story." .? ? ? ? ? Yea, horses hath he brought, full fair of shape and hue, Whose collars, anklet-like, ring to the bridle-rein..? ? ? ? ? So fell and fierce my stroke is, if on a mountain high It lit, though all of granite, right through its midst 'twould shear..? ? ? ? ? h. The Old Woman, the Merchant and the King dccccxvi. As for Zubeideh, she went in to the Khalif and talked with him awhile; then she fell to kissing him between the eyes and on his hand and asked him that which she had promised Sitt el Milah, saying, "O Commander of the Faithful, I doubt me her lord is not found in this world; but, if she go about in quest of him and find him not, her hopes will be cut off and her mind will be set at rest and she will sport and laugh; for that, what while she abideth in hope, she will never cease from her frowardness." And she gave not over cajoling him till he gave Sitt el Milah leave to go forth and make search for her lord a month's space and ordered her an eunuch to attend her and bade the paymaster [of the household] give her all she needed, were it a thousand dirhems a day or more. So the Lady Zubeideh arose and returning to her palace, sent for Sitt el Milah and acquainted her with that which had passed [between herself and the Khalif]; whereupon she kissed her hand and thanked her and called down blessings on her.. Son and his Governor, Story of the Man of Khorassan, his, i. 218. "Out on thee!" exclaimed the king. "How great is thy craft and thy talk! Tell me, what was their story." And the youth said, "O king.. 142. El Asmai and the three Girls of Bassora delxxxvi.? ? ? ? ? I'll lay Upon their threshold's dust my cheeks and to my soul.. Sharpers, The Money-Changer and the Ass, The, ii. 41.. 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." Suleiman Shah and his Sons, Story of King, i. 150.. Quoth Omar, "O Jerir, keep the fear of God before thine eyes and say nought but the truth." And Jerir recited the following verses: .? ? ? ? ? Under me's a slender camel, a devourer of the waste; Those who pass a cloudlet deem it, as it flitteth o'er the way..? ? ? ? ? Could they who reproach me but see my sufferings, their hearts would relent; They'd marvel, indeed, at my case and the loss of my loved ones bewail.. When the king saw this, he cried out and his wife wept in the ship and offered to cast herself into the sea; but the

Magian bade the sailors lay hands on her. So they seized her and it was but a little while ere the night darkened and the ship disappeared from the king's eyes; whereupon he swooned away for excess of weeping and lamentation and passed his night bewailing his wife and children..Midst colours, my colour excelleth in light, ii. 258..To return to King El Aziz. When his son El Abbas left him, he was desolated for him with an exceeding desolation, he and his mother; and when tidings of him tarried long and the appointed time passed [and the prince returned not], the king caused public proclamation to be made, commanding all his troops to make ready to mount and go forth in quest of his son El Abbas at the end of three days, after which time no cause of hindrance nor excuse should be admitted unto any. So on the fourth day, the king bade number the troops, and behold, they were four-and-twenty thousand horse, besides servants and followers. Accordingly, they reared the standards and the drums beat to departure and the king set out [with his army], intending for Baghdad; nor did he cease to fare on with all diligence, till he came within half a day's journey of the city and bade his troops encamp in [a place there called] the Green Meadow. So they pitched the tents there, till the country was straitened with them, and set up for the king a pavilion of green brocade, broidered with pearls and jewels..? ? ? ? ? ? ? ? ? ? eb. Story of the Barber's Second Brother xxxi.? ? ? ? ? Quoth thou, "The goodliest of things is patience and its use: Its practice still mankind doth guide to all that's fair and fine." ? ? ? ? ? And if a creature in his tears could swim, as in a sea, I to do this of all that breathe were surely first and sole..74. The Devout Woman and the Two Wicked Elders dclix.? ? ? ? ? ? ? ? ? ? ec. Story of the Barber's Third Brother cli.Love to its victim clings without relent, and he Of torments and unease complaineth evermore..? ? ? ? ? Though Fortune whiles to thee belike may be unjust, Her seasons change and man's excused if he transgress..? ? ? ? ? For if "Her grave above her is levelled" it be said, Of life and its continuance no jot indeed reck I..Then said the Khalif to her, 'Repeat thy playing, O Tuhfeh.' So she repeated it and he said to her, 'Well done!' Moreover, he said to Ishac, 'Thou hast indeed brought me that which is extraordinary and worth in mine eyes the empire of the earth.' Then he turned to Mesrour the eunuch and said to him, 'Carry Tuhfeh to the lodging of honour.' (189) Accordingly, she went away with Mesrour and the Khalif looked at her clothes and seeing her clad in raiment of choice, said to Ishac, 'O Ishac, whence hath she these clothes?' 'O my lord, answered he, 'these are somewhat of thy bounties and thy largesse, and they are a gift to her from me. By Allah, O Commander of the Faithful, the world, all of it, were little in comparison with her!' Then the Khalif turned to the Vizier Jaafer and said to him, 'Give Ishac fifty thousand dirhems and a dress of honour of the apparel of choice.' 'Hearkening and obedience,' replied Jaafer and gave him that which the Khalif ordered him..Then he went away, whilst the fire was loosed in the heart of the druggist and he shut his shop and betaking himself to his house, knocked at the door. Quoth the singer, 'Let me get into the chest, for he saw me not yesterday.' 'Nay,' answered she, 'wrap thyself up in the rug.' So he wrapped himself up in the rug and stood in a corner of the room, whilst the druggist entered and went straight to the chest, but found it empty. Then he went round about the house and searched it from top to bottom, but found nothing and no one and abode between belief and disbelief, and said in himself, 'Belike, I suspect my wife of that which is not in her.' So he was certified of her innocence and returned to his shop, whereupon out came the singer and they abode on their former case, as of wont, till eventide, when she gave him one of her husband's shirts and he took it and going away, passed the night in his lodging..105. Ali Nouredin and the Frank King's Daughter dcccxxxi.?Story of Abou Sabir..Then he called his servant Aamir and said to him, "Saddle the horses." When the nurse heard his words and indeed [she saw that] Aamir brought him the horses and they were resolved upon departure, the tears ran down upon her cheeks and she said to him, "By Allah, thy separation is grievous to me, O solace of the eye!" Then said she, "Where is the goal of thine intent, so we may know thy news and solace ourselves with thy report?" Quoth he, "I go hence to visit Akil, the son of my father's brother, for that he hath his sojourn in the camp of Kundeh ben Hisham, and these twenty years have I not seen him nor he me; wherefore I purpose to repair to him and discover his news and return hither. Then will I go hence to Yemen, if it be the will of God the Most High.".(When Shehriyar heard this, he said in himself, 'By Allah, I have indeed been reckless in the slaying of women and girls, and praised be God who hath occupied me with this damsel from the slaughter of souls, for that the slaughter of souls is a grave [matter!] By Allah, if Shah Bekht spare the vizier, I will assuredly spare Shehrzad!' Then he gave ear to the story and heard her say to her sister:).6. Story of the Hunchback cii.O son of Simeon, give no ear to other than my say, iii. 36..On this wise they abode a long while till one day the wife went out in quest of water, whereof she had need, and espied a physician who had spread a carpet in the Thereon he had set out great store of drugs and implements of medicine and he was speaking and muttering [charms], whilst the folk flocked to him and compassed him about on every side. The weaver's wife marvelled at the largeness of the physician's fortune (16) and said in herself, 'Were my husband thus, he would have an easy life of it and that wherein we are of straitness and misery would be enlarged unto him.'.Now there was before us a high mountain, (200) rising [abruptly] from the sea, and the ship fell off into an eddy, (201) which bore it on till presently it struck upon the skirt (202) of the mountain and broke in sunder; whereupon the captain came down [from the mast], weeping, and said, 'God's will be done! Take leave of one another and look yourselves out graves from to-day, for we have fallen into a predicament (203) from which there is no escape, and never yet hath any been cast away here and come off alive.' So all the folk fell a-weeping and gave themselves up for lost, despairing of deliverance; friend took leave of friend and sore was the mourning and lamentation; for that hope was cut off and they were left without guide or pilot. (204) Then all who were in the ship landed on the skirt of the mountain and found themselves on a long island, whose shores were strewn with [wrecks], beyond count or reckoning, [of] ships that had been cast away [there] and whose crews had perished; and there also were dry bones and dead bodies, heaped upon one another, and goods without number and riches past count So we abode confounded, drunken, amazed, humbling ourselves [in supplication to God] and repenting us [of having exposed ourselves to the perils of travel]; but repentance availed

not in that place..Awaken, O ye sleepers all, and profit, whilst it's here, ii. 234..? ? ? ? ? Be gracious, so our gladness may be fulfilled with wine  
And we of our beloved have easance, without fear..? ? ? ? ? How oft I've waked, whilst over me my comrades kept the watch! How many a stony  
waste I've crossed, how many a desert dread!..? ? ? ? ? Were not the darkness (193) still in gender masculine, As ofttimes is the case with she-things  
passing fine..? ? ? ? ? Whenas its jar was opened, the singers prostrate fell In worship of its brightness, it shone so wonder-clear..? ? ? ? ?  
Behold, my loved ones all are ta'en from me away..19. The Sparrow and the Peacock clii.And the king bade him depart to his own house..Reshid  
(Haroun er) and the Woman of the Barmecides, i. 57..So she gave him the lute and he forewent her, till he came to the house of easance, and  
behold, therein was a door and a stairway. When Tuhfeh saw this, her reason fled; but Iblis cheered her with discourse. Then he descended the stair  
and she followed him to the bottom thereof, where she found a passage and they fared on therein, till they came to a horse standing, Teady saddled  
and bridled and accoutred. Quoth Iblis, '[Mount], in the name of God, O my lady Tuhfeh;' and he held the stirrup for her. So she mounted and the  
horse shook under her and putting forth wings, flew up with her, whilst the old man flew by her side; whereat she was affrighted and clung to the  
pummel of the saddle; nor was it but an hour ere they came to a fair green meadow, fresh-flowered as if the soil thereof were a goodly robe,  
embroidered with all manner colours..89. Mesrour and Ibn el Caribi cccxcix.Then she went up into the house and put off her [walking] clothes and  
I found her as she were the full moon. I brought her what I had by me of meat and drink and said to her, 'O my lady, excuse me: this is that which is  
ready.' Quoth she, 'This is abundant kindness and indeed it is what I sought' And she ate and gave the slave-girl that which was left; after which I  
brought her a casting-bottle of rose-water, mingled with musk, and she washed her hands and abode with me till the season of afternoon-prayer,  
when she brought out of the parcel that she had with her a shirt and trousers and an upper garment (176) and a kerchief wroughten with gold and  
gave them to me; saying, 'Know that I am one of the favourites of the Khalif, and we are forty favourites, each one of whom hath a lover who  
cometh to her as often as she would have him; and none is without a lover save myself, wherefore I came forth to-day to find me a gallant and  
behold, I have found thee. Thou must know that the Khalif lieth each night with one of us, whilst the other nine-and-thirty favourites take their ease  
with the nine-and-thirty men, and I would have thee be with me on such a day, when do thou come up to the palace of the Khalif and wait for me in  
such a place, till a little eunuch come out to thee and say to thee a [certain] word, to wit, "Art thou Sendel?" And do thou answer, "Yes," and go  
with him.'.109. The Woman who had a Boy and the other who had a Man to Lover cccxxiv.? ? ? ? ? Ask mine eyes whether slumber hath lit on  
their lids since the hour of your loss Or if aye on a lover they've looked. Nay, an ye believe not their tale..Damascus is all gardens decked for the  
pleasance of the eyes; For the seeker there are black-eyed girls and boys of Paradise."59. El Mutelemmis and his Wife Umeimeh dclxlviii.? ? ? ? ?  
And high is my repute, for that I wounded aforetime My lord, (215) whom God made best of all the treaders of the clay..? ? ? ? ? He, who  
Mohammed sent, as prophet to mankind, Hath to a just high-priest (61) the Khalifate assigned..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..When King El Aziz heard the damsel's song, her speech and her verses pleased him and he said to El Abbas, "O my  
son, verily, these damsels are weary with long versifying, and indeed they make us yearn after the dwellings and the homesteads with the  
goodliness of their songs. Indeed, these five have adorned our assembly with the excellence of their melodies and have done well in that which they  
have said before those who are present; wherefore we counsel thee to enfranchise them for the love of God the Most High." Quoth El Abbas,  
"There is no commandment but thy commandment;" and he enfranchised the ten damsels in the assembly; whereupon they kissed the hands of the  
king and his son and prostrated themselves in thanksgiving to God the Most High. Then they put off that which was upon them of ornaments and  
laying aside the lutes [and other] instruments of music, clave to their houses, veiled, and went not forth. (144).58. The King's Daughter and the Ape  
ccclv.There was once of old time a foolish, ignorant man, who had wealth galore, and his wife was a fair woman, who loved a handsome youth.  
The latter used to watch for her husband's absence and come to her, and on this wise he abode a long while. One day, as the woman was private  
with her lover, he said to her, 'O my lady and my beloved, if thou desire me and love me, give me possession of thyself and accomplish my need in  
thy husband's presence; else will I never again come to thee nor draw near thee, what while I abide on life.' Now she loved him with an exceeding  
love and could not brook his separation an hour nor could endure to vex him; so, when she heard his words, she said to him, '[So be it,] in God's  
name, O my beloved and solace of mine eyes, may he not live who would vex thee!' Quoth he, 'To-day?' And she said, 'Yes, by thy life,' and  
appointed him of this..So the chamberlain went about that which he needed and assembling his wife's kinsfolk, said to them, 'I am resolved to put  
away my wife.' They took this ill of him and complained of him and summoning him before the king, sat pleading with him. Now the king had no  
knowledge of that which had passed; so he said to the chamberlain, 'Why wilt thou put her away and how can thy soul consent unto this and why  
takest thou unto thyself a goodly piece of land and after forsakest it?' 'May God amend the king!' answered the husband. 'By Allah, O king, I saw  
therein the track of the lion and fear to enter the land, lest the lion devour me; and indeed the like of my affair with her is that which befell between  
the old woman and the draper's wife.' 'What is their story?' asked the king; and the chamberlain said, 'Know, O king, that.? ? ? ? ? A fair one, to  
idolaters if she herself should show, They'd leave their idols and her face for only Lord would know;.When those who were present heard this, they  
kissed the earth before him and offered up prayers for him and for the damsel Shehrzad, and the vizier thanked her. Then Shehriyar made an end of  
the session in all weal, whereupon the folk dispersed to their dwelling-places and the news was bruited abroad that the king purposed to marry the  
vizier's daughter Shehrzad. Then he proceeded to make ready the wedding gear, and [when he had made an end of his preparations], he sent after

his brother King Shahzeman, who came, and King Shehriyar went forth to meet him with the troops. Moreover, they decorated the city after the goodliest fashion and diffused perfumes [from the censings-vessels] and [burnt] aloes-wood and other perfumes in all the markets and thoroughfares and rubbed themselves with saffron, what while the drums beat and the flutes and hautboys sounded and it was a notable day..Fifth Officer's Story, The, ii. 144..Dadbin (King) and his Viziers, Story of, i. 104..The Sixteenth Night of the Month..? ? ? ? ? None, by Allah, 'mongst all creatures, none I love save thee alone! Yea, for I am grown thy bondman, by the troth betwixt us plight..158. Ali Nouredin and the Frank King's Daughter dcccxlxiii.The Twenty-First Night of the Month..When the king heard this story, he deemed it pleasant and said, "This story is near unto that which I know and meseemeth I should do well to have patience and hasten not to slay my vizier, so I may get of him the story of the king and his son." Then he gave the vizier leave to go away to his own house; so he thanked him and abode in his house all that day..Therewithal the cook equipped his brother and freighting him a ship, embarked therein merchandise. Then he committed Selim unto him and they set out and departed with the ship. God decreed them safety, so that they arrived [in due course] at the first city [of the land of Hind], the which is known as El Mensoureh, and cast anchor there. Now the king of that city had died, leaving a daughter and a widow, who was the quickest-witted of women and gave out that the girl was a boy, so that the kingship might be stablished unto them. The troops and the amirs doubted not but that the case was as she avouched and that the princess was a male child; so they obeyed her and the queen mother took order for the matter and used to dress the girl in man's apparel and seat her on the throne of the kingship, so that the folk might see her. Accordingly, the grandees of the kingdom and the chief officers of the realm used to go in to her and salute her and do her service and go away, nothing doubting but she was a boy..Pious Woman accused of Lewdness, The, ii. 5..Tuhfeh entered the bath, after she had put off her clothes, and behold, the basin thereof was overlaid with gold set with pearls and red rubies and green emeralds and other jewels; so she extolled the perfection of God the Most High and hallowed Him for the magnificence of that which she saw of the attributes of that bath. Then she made her ablutions in that basin and pronouncing the Magnification of Prohibition, (207) prayed the morning prayer and what else had escaped her of prayers; (208) after which she went out and walked in that garden among jessamine and lavender and roses and camomile and gillyflowers and thyme and violets and sweet basil, till she came to the door of the pavilion aforesaid and sat down therein, pondering that which should betide Er Reshid after her, whenas he should come to her pavilion and find her not. She abode sunken in the sea of her solicitude, till presently sleep took her and she slept.On the third day I said to myself, "Thou art mad or witless!" For I was going about in quest of a woman who knew me and I knew her not, seeing that indeed she was veiled, [whenas I saw her]. Then I went round about the third day till the hour of afternoon prayer, and sore was my concern and my chagrin, for I knew that there abode to me of my life but [till] the morrow, when the chief of the police would seek me. When it was the time of sundown, I passed through one of the streets, and beheld a woman at a window. Her door was ajar and she was clapping her hands and casting furtive glances at me, as who should say, "Come up by the door." So I went up, without suspicion, and when I entered, she rose and clasped me to her breast I marvelled at her affair and she said to me, "I am she whom thou depositedst with Amin el Hukm." Quoth I to her, "O my sister, I have been going round and round in quest of thee, for indeed thou hast done a deed that will be chronicled in history and hast cast me into slaughter (100) on thine account." "Sayst thou this to me," asked she, "and thou captain of men?" And I answered, "How should I not be troubled, seeing that I am in concern [for an affair] that I turn over and over [in my mind], more by token that I abide my day long going about [searching for thee] and in the night I watch its stars [for wakefulness]?" Quoth she, "Nought shall betide but good, and thou shalt get the better of him." "And indeed," continued Adi, "this ode on the Prophet (may God bless and keep him!) is well known and to comment it would be tedious." Quoth Omar, "Who is at the door?" "Among them is Omar ibn [Abi] Rebya the Cureishite," (49) answered Adi, and the Khalif said, "May God show him no favour neither quicken him! Was it not he who said ... ?" And he recited the following verses:..? ? ? ? ? Would we may live together and when we come to die, God grant the death-sleep bring me within her tomb to lie!.Sharper and the Merchant, The, ii. 46.?STORY OF THE THREE MEN AND OUR LORD JESUS..? ? ? ? ? I am a man in whom good faith's a natural attribute; The deeds of every upright man should with his speech agree..9. The History of King Omar ben Ennuman and his Sons Sherkan and Zoulmekan xlv.Her verses pleased the kings of the Jinn and they said, 'By Allah, thou sayst sooth!' Then she rose to her feet, with the lute in her hand, and played and sang, whilst the Jinn and the Sheikh Aboultawaif danced. Then the latter came up to her and gave her a carbuncle he had taken from the hidden treasure of Japhet, son of Noah (on whom be peace), and which was worth the kingdom of the world; its light was as the light of the sun and he said to her, 'Take this and glorify thyself withal over (233) the people of the world.' She kissed his hand and rejoiced in the jewel and said, 'By Allah, this beseemeth none but the Commander of the Faithful.'.There was once, in the city of Baghdad, a man, [by name El Merouzi,] (30) who was a sharper and plagued (31) the folk with his knavish tricks, and he was renowned in all quarters [for roguery]. [He went out one day], carrying a load of sheep's dung, and took an oath that he would not return to his lodging till he had sold it at the price of raisins. Now there was in another city a second sharper, [by name Er Razi,] (32) one of its people, who [went out the same day], bearing a load of goat's dung, which he had sworn that he would not sell but at the price of dried figs..As I was passing one day in the market, I found that a thief had broken into the shop of a money-changer and taken thence a casket, with which he had made off to the burial-grounds. So I followed him thither [and came up to him, as] he opened the casket and fell a-looking into it; whereupon I accosted him, saying, "Peace be on thee!" And he was startled at me. Then I left him and went away from him..? ? ? ? ? k. The Vizier's Son and the Bathkeeper's Wife dlxxxiv.? ? ? ? ? The raven of parting croaks loud at our door; Alas, for our raven cleaves fast to us aye!.There was once a man of Nishapur, (1) who had a wife of the utmost loveliness and piety, and he was minded

to set out on the pilgrimage. So he commended his wife to the care of his brother and besought him to aid her in her affairs and further her to her desires till he should return, so they both abode alive and well. Then he took ship and departed and his absence was prolonged. Meanwhile, the brother went in to his brother's wife, at all times and seasons, and questioned her of her circumstances and went about her occasions; and when his visits to her were prolonged and he heard her speech and looked upon her face, the love of her gat hold upon his heart and he became distraught with passion for her and his soul prompted him [to evil]. So he besought her to lie with him, but she refused and chid him for his foul deed, and he found him no way unto presumption; (2) wherefore he importuned her with soft speech and gentleness..Then she took leave of me and I of her, after I had strained her to my bosom and embraced her and we had kissed awhile. So she went away and I abode expecting the appointed day, till it came, when I arose and went forth, intending for the trysting-place; but a friend of mine met me by the way [and would have me go home with him. So I accompanied him to his house] and when I came up [into his sitting-chamber] he locked the door on me and went forth to fetch what we might eat and drink. He was absent till mid-day, then till the hour of afternoon-prayer, whereat I was sore disquieted. Then he was absent till sundown, and I was like to die of chagrin and impatience; [and indeed he returned not] and I passed my night on wake, nigh upon death, for that the door was locked on me, and my soul was like to depart my body on account of the tryst..149. El Melik en Nasir and his Vizier dxcxcvii.Peace on you, people of my troth! With peace I do you greet, ii. 224..? ? ? ? ? a. The King and his Vizier's Wife dlxxviii.THE TEN VIZIERS; OR THE HISTORY OF KING AZADBEKHT AND HIS SON. (94)..? ? ? ? ? Sandhill (132) and down (133) betwixt there blooms a yellow willow-flower, (134) Pomegranate-blossoms (135) and for fruits pomegranates (136) that doth bear..Man and his Fair Wife, The Foul-favoured, ii. 61..97. Dibil el Khuzai with the Lady and Muslin ben el Welid ccccvii.? ? ? ? ? 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 viziers' words, he was exceeding wroth and bade bring the youth, and when he came in to the king, the viziers all cried out with one voice, saying, "O scant o' grace, thinkest thou to save thyself from slaughter by craft and guile, that thou beguilest the king with thy talk and hopest pardon for the like of this great crime which thou hast committed?" Then the king bade fetch the headsman, so he might smite off his head; whereupon each of the viziers fell a-saying, "I will slay him;" and they sprang upon him. Quote the youth, "O king, consider and ponder these men's eagerness. Is this of envy or no? They would fain make severance between thee and me, so there may fall to them what they shall plunder, as aforetime." And the king said to him, "Consider their testimony against thee." "O king," answered the young man, "how shall they testify of that which they saw not? This is but envy and rancour; and thou, if thou slay me, thou wilt regret me, and I fear lest there betide thee of repentance that which betided Ilan Shah, by reason of the malice of his viziers." "And what is his story?" asked Azadbekht. "O king," replied the youth,.Presently Aboulhusn turned to a damsel and called to her; whereupon she came to him and he said to her, "By the protection of God, O damsel, am I Commander of the Faithful?" "Yes, indeed," answered she; "by the protection of God thou in this time art Commander of the Faithful." Quoth he, "By Allah, thou liest, O thousandfold strumpet!" Then he turned to the chief eunuch and called to him, whereupon he came to him and kissing the earth before him, said, "Yes, O Commander of the Faithful." "Who is Commander of the Faithful?" asked Aboulhusn. "Thou," replied the eunuch and Aboulhusn said, "Thou liest, thousandfold catamite that thou art!" Then he turned to another eunuch and said to him, "O my chief, (20) by the protection of God, am I Commander of the Faithful?" "Ay, by Allah, O my lord!" answered he. "Thou in this time art Commander of the Faithful and Vicar of the Lord of the Worlds." Aboulhusn laughed at himself and misdoubted of his reason and was perplexed at what he saw and said, "In one night I am become Khalif! Yesterday I was Aboulhusn the Wag, and to-day I am Commander of the Faithful." Then the chief eunuch came up to him and said, "O Commander of the Faithful, (the name of God encompass thee!) thou art indeed Commander of the Faithful and Vicar of the Lord of the Worlds!" And the slave-girls and eunuchs came round about him, till he arose and abode wondering at his case..? ? ? ? ? a. The First Old Man's Story i.? ? ? ? ? All things, indeed, that betide to you are fore-ordered of God; Yet still in your deeds is the source to which their fulfilment is due..So the old man put his head forth of the window and called the youth, who came to him from the mosque and sought leave [to enter]. The Muezzin bade him enter, and when he came in to the damsel, he knew her and she knew him; whereupon he turned back in bewilderment and would have fled; but she sprang up to him and seized him, and they embraced and wept together, till they fell down on the ground in a swoon. When the old man saw them in this plight, he feared for himself and fled forth, seeing not the way for drunkenness. His neighbour the Jew met him and said to him, "How comes it that I see thee confounded?" "How should I not be confounded," answered the old man, "seeing that the damsel who is with me is fallen in love with the servant of the mosque and they have embraced and fallen down in a swoon? Indeed, I fear lest the Khalif come to know of this and be wroth with me; so tell me thou what is to be done in this wherewith I am afflicted of the affair of this damsel." Quoth the Jew, "For the nonce, take this casting-bottle of rose-water and go forth-right and sprinkle them therewith. If they be aswoon for this their foregathering and embracement, they will come to themselves, and if otherwise, do thou flee"..? ? ? ? ? k. The Blind Man and the Cripple dcccc.Meanwhile, when the thieves halted, one of them said to the others, 'Let us return and see;' and the captain said, 'This thing is impossible of the dead: never heard we that they came to life on this wise. So let us return and take our good, for that the dead have no occasion for good.' And they were divided in opinion as to returning: but [presently they came to a decision and] said, 'Indeed, our arms are gone and we cannot avail against them and will not draw near the place where they are: only let one of us [go thither and] look at it, and if he hear no sound of them, let him advertise us what we shall do.' So they agreed that they should send a man of them and assigned him [for this service] two parts [of the booty]..Then he wept till he wet his gray hairs and the king was moved to compassion for him and

granted him that which he sought and vouchsafed him that night's respite..? ? ? ? ? The fire of love-longing I hide; severance consumeth me, A thrall of care, for long desire to wakefulness a prey..When she had made an end of her song and laid down the lute, Ishac looked fixedly on her, then took her hand and offered to kiss it; but she snatched it from him and said to him, 'Allah, O my lord, do not that!' Quoth he, 'Be silent. By Allah, I had said that there was not in the world the like of me; but now I have found my dinar (180) in the craft but a danic, (181) "for thou art, beyond comparison or approximation or reckoning, more excellent of skill than I! This very day will I carry thee up to the Commander of the Faithful Haroun er Reshid, and whenas his glance lighteth on thee, thou wilt become a princess of womankind. So, Allah, Allah upon thee, O my lady, whenas thou becomest of the household of the Commander of the Faithful, do not thou forget me!' And she replied, saying, 'Allah, O my lord, thou art the source of my fortunes and in thee is my heart fortified.' So he took her hand and made a covenant with her of this and she swore to him that she would not forget him..? ? ? ? ? o. The Merchant and the Thieves dccccxx.So he repaired to the draper and buying of him a turban-cloth of lawn, returned with it to the old woman, who took it and burned it in two places. Then she donned devotees' apparel and taking the turban-cloth with her, went to the draper's house and knocked at the door. When the draper's wife saw her, she opened to her and received her kindly and made much of her and welcomed her. So the old woman went in to her and conversed with her awhile. Then said she to her, "[I desire to make] the ablution [preparatory] to prayer." So the wife brought her water and she made the ablution and standing up to pray, prayed and did her occasion. When she had made an end of her prayers, she left the turban-cloth in the place of prayer and went away..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.'.20. Haroun er Reshid and the three Poets cccccxxii.Quoth Ishac, 'Indeed, this was of thy fair fortune. By Allah, I know not that which thou knowest in this craft!' Then he arose and going to a chest, brought out therefrom striped clothes of great price, netted with jewels and great pearls, and said to her, 'In the name of God, don these, O my lady Tuhfeh.' So she arose and donned those clothes and veiled herself and went up [with Ishac] to the palace of the Khalifate, where he made her stand without, whilst he himself went in to the Commander of the Faithful (with whom was Jaafer the Barmecide) and kissing the earth before him, said to him, 'O Commander of the Faithful, I have brought thee a damsel, never saw eyes her like for excellence in singing and touching the lute; and her name is Tuhfeh.' (186) 'And where,' asked Er Reshed, 'is this Tuhfeh, who hath not her like in the world?' Quoth Ishac, 'Yonder she stands, O Commander of the Faithful;' and he acquainted the Khalif with her case from first to last. Then said Er Reshid, 'It is a marvel to hear thee praise a slave-girl after this fashion. Admit her, so we may see her, for that the morning may not be hidden.'.Presently, up came a horseman in quest of water, so he might water his horse. He saw the woman and she was pleasing in his sight; so he said to her, 'Arise, mount with me and I will take thee to wife and entreat thee kindly.' Quoth she, 'Spare me, so may God spare thee! Indeed, I have a husband.' But he drew his sword and said to her, 'An thou obey me not, I will smite thee and kill thee.' When she saw his malice, she wrote on the ground in the sand with her finger, saying, 'O Abou Sabir, thou hast not ceased to be patient, till thy wealth is gone from thee and thy children and [now] thy wife, who was more precious in thy sight than everything and than all thy wealth, and indeed thou abidest in thy sorrow all thy life long, so thou mayst see what thy patience will profit thee.' Then the horseman took her, and setting her behind him, went his way..? ? ? ? ? b. The Second Calender's Story xii.The Khalif assigned them pensions and allowances and as for Noureddin, his father brought him those riches and his wealth waxed and his case was goodly, till he became the richest of the folk of his time in Baghdad and left not the presence of the Commander of the Faithful night or day. Moreover, he was vouchsafed children by Sitt el Milah, and he ceased not to live the most delightsome of lives, he and she and his father and mother, a while of time, till Aboulhusn sickened of a sore sickness and was admitted to the mercy of God the Most High. After awhile, his mother died also and he carried them forth and shrouded them and buried and made them expiations and nativities. (45) Then his children grew up and became like unto moons, and he reared them in splendour and fondness, what while his wealth waxed and his case flourished. He ceased not to pay frequent visits to the Commander of the Faithful, he and his children and his slave-girl Sitt el Milah, and they abode, he and they, in all solace of life and prosperity till there came to them the Destroyer of Delights and the Sunderer of Companies; and extolled be the perfection of the Abiding One, the Eternal! This is all that hath come down to us of their story..Then she wept and the old woman with her and the latter went up to Aboulhusn and uncovering his face, saw his eyes bound and swollen for the binding. So she covered him again and said, "Indeed, O Nuzhet el Fuad, thou art afflicted in Aboulhusn!" Then she condoled with her and going out from her, ran without ceasing till she came in to the Lady Zubeideh and related to her the story; and the princess said to her, laughing, "Tell it over again to the Khalif, who maketh me out scant of wit and lacking of religion, and to this ill-omened slave, who presumeth to contradict me." Quoth Mesrou, "This old woman lieth; for I saw Aboulhusn well and Nuzhet el Fuad it was who lay dead." "It is thou that liest," rejoined the stewardess, "and wouldst fain sow discord between the Khalif and the Lady Zubeideh." And he said, "None lieth but thou, O old woman of ill-omen, and thy lady believeth thee, and she doteth." Whereupon the Lady Zubeideh cried out at him, and indeed she was enraged at him and at his speech and wept..33. Ibrahim ben el Mehdi and the Barber-Surgeon dxxxiv.Meanwhile, when Aboulhusn went out from the presence of the Khalif and went to

lay out Nuzhet el Fuad, the prince mourned for her and dismissing the divan, arose and betook himself, leaning upon Mesrou, the swordsman of his vengeance, [to the pavilion of the harem, where he went in] to the Lady Zubeideh, that he might condole with her for her slave-girl. He found the princess sitting weeping and awaiting his coming, so she might condole with him for [his boon-companion] Aboulhusn el Khelia. So he said to her, "May thy head outlive thy slave-girl Nuzhet el Fuad!" And she answered, saying, "O my lord, God preserve my slave-girl! Mayst thou live and long survive thy boon-companion Aboulhusn el Khelia! For he is dead." The eunuch fell a-weeping in the pit and the youth said to him, "What is this weeping and what shall it profit here?" Quoth the eunuch, 'I weep not for fear of death, but of pity for thee and the sorriness of thy case and because of thy mother's heart and for that which thou hast suffered of horrors and that thy death should be this abject death, after the endurance of all manner stresses.' But the youth said, 'That which hath betided me was forewrit to me and that which is written none hath power to efface; and if my term be advanced, none may avail to defer it.' (136) Then they passed that night and the following day and the next night and the next day [in the pit], till they were weak with hunger and came near upon death and could but groan feebly..Unto its pristine lustre your land returned and more, iii. 132..? ? ? ? By God, how pleasant was the night we passed, with him for third! Muslim and Jew and Nazarene, we sported till the day..114. The Angel of Death and the Rich King cccclxii.? ? ? ? Whenas thou passest by the dwellings of my love, Greet him for me with peace, a greeting debonair,.66. El Mutelemmis and his Wife Umeimeh ccclxxxv

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