

THE UPLIFT 1951 VOL 39 A MONTHLY JOURNAL

???????? ha. The Thief's Story dccccxxviii.???? d. The Fourth Voyage of Sindbad the Sailor dl.Now she was righteous in all her dealings and swerved not from one word; (3) so, when he saw that she consented not unto him, he misdoubted that she would tell his brother, when he returned from his journey, and said to her, 'An thou consent not to this whereof I require thee, I will cause thee fall into suspicion and thou wilt perish.' Quoth she, 'Be God (extolled be His perfection and exalted be He!) [judge] betwixt me and thee, and know that, shouldst thou tear me limb from limb, I would not consent to that whereto thou biddest me.' His folly (4) persuaded him that she would tell her husband; so, of his exceeding despite, he betook himself to a company of people in the mosque and told them that he had witnessed a man commit adultery with his brother's wife. They believed his saying and took act of his accusation and assembled to stone her. Then they dug her a pit without the city and seating her therein, stoned her, till they deemed her dead, when they left her..???? c. The Third Calender's Story xiv.When El Abbas had made an end of his verses, his father said to him, "I seek refuge for thee with God, O my son! Hast thou any want unto which thou availest not, so I may endeavour for thee therein and lavish my treasures in quest thereof?" "O father mine," answered El Abbas, "I have, indeed, an urgent want, on account whereof I came forth of my native land and left my people and my home and exposed myself to perils and stresses and became an exile from my country, and I trust in God that it may be accomplished by thine august endeavour." "And what is thy want?" asked the king. Quoth El Abbas, "I would have thee go and demand me in marriage Mariyeh, daughter of the King of Baghdad, for that my heart is distraught with love of her." And he recounted to his father his story from first to last..Meanwhile, the Sheikh Aboutawaif Iblis and his son Es Shisban set out, as we have said, with their troops, who were of the doughtiest of the Jinn and the most accomplished of them in valour and horsemanship, [and fared on till they drew near the Crescent Mountain], When the news of their approach reached Meimoun, he cried out with a great cry to the troops, who were twenty thousand horse, [and bade them make ready for departure]. Then he went in to Tuhfeh and kissing her, said to her, 'Know that thou art presently my life of the world, and indeed the Jinn are gathered together to wage war on me on thine account. If I am vouchsafed the victory over them and am preserved alive, I will set all the kings of the Jinn under thy feet and thou shall become queen of the world.' But she shook her head and wept; and he said, 'Weep not, for, by the virtue of the mighty inscription engraven on the seal-ring of Solomon, thou shall never again see the land of men! Can any one part with his life? So give ear unto that which I say; else will I kill thee.' And she was silent..The folk marvelled at this story with the utmost wonderment and the seventh officer said, 'There befell me in Alexandria the [God-]guarded a marvellous thing, [and it was that one told me the following story]..It chanced one day that they sallied forth to stop the way and fell in upon a caravan in the night; but the people of the caravan were on their guard; so they joined battle with the robbers and overcame them and slew them and the boy fell wounded and abode cast down in that place till the morrow, when he opened his eyes and finding his comrades slain, lifted himself up and rose to walk in the way. Presently, there met him a man, a treasure-seeker, and said to him, 'Whither goest thou, O youth?' So he told him what had betided him and the other said, 'Be of good heart, for that [the season of] thy fair fortune is come and God bringeth thee joy and solace. I am one who am in quest of a hidden treasure, wherein is vast wealth. So come with me, that thou mayst help me, and I will give thee wealth, wherewith thou shalt provide thyself thy life long.' Then he carried the youth to his dwelling and dressed his wound, and he abode with him some days, till he was rested; when he took him and two beasts and all that he needed, and they fared on till they came to a precipitous mountain..132. Sindbad the Sailor and Sindbad the Porter dxxxvi.Trust in God, Of, 114..50. El Melik en Nasir and the Three Masters of Police dciiii.IBN ES SEMMAK AND ER RESHID. (161).On this wise they abode a whole year, at the end of which time Selim said to the queen-mother, 'Know that my life is not pleasing to me nor can I abide with you in contentment till I get me tidings of my sister and learn in what issue her affair hath resulted and how she hath fared after me. Wherefore I will go and be absent from you a year's space; then will I return to you, so it please God the Most High and I accomplish of this that which I hope.' Quoth she, 'I will not trust to thy word, but will go with thee and help thee to that which thou desirest of this and further thee myself therein.' So she took a ship and loaded it with all manner things of price, goods and treasures and what not else. Moreover, she appointed one of the viziers, a man in whom she trusted and in his fashion and ordinance, to rule the realm in their absence, saying to him, 'Abide [in the kingship] a full-told year and ordain all that whereof thou hast need..Then he bade take her away; so she was carried to her chamber and he sent her a black slave-girl, with a casket, wherein were three thousand dinars and a carcanet of gold, set with pearls, great and small, and jewels, worth other three thousand, saying to her, "The slave-girl and that which is with her are a gift from me to thee." When she heard this, she said, "God forbid that I should be consoled for the love of my lord and my master, though with the earth full of gold!" And she improvised and recited the following verses:???? A moon is my love, in a robe of loveliness proudly arrayed, And the splendours of new-broken day from his cheeks and his forehead shine clear..???? m. The Goldsmith and the Cashmere Singing-Girl dccccxc.???? Thou left'st unto me, after thee, languor and carefulness; I lived a life wherein no jot of sweetness I espied..???? And pliedst us with cups of wine, whilst from the necklace pearls (142) A strange intoxicating bliss withal did circulate.,???? c. The King who knew the Quintessence of Things dccccxi.???? j. The Two Kings dccccix.??THE FIFTH OFFICER'S STORY..?STORY OF THE CREDULOUS HUSBAND.By Him whom I worship, indeed, I swear, O thou that mine eye dost fill, ii. 213..???? Th' Amir (quoth it) am I whose charms are still desired; Absent or present, all in loving me consent..???? In every rejoicing a boon (232) midst the singers and minstrels am I;Then he called Sitt el Milah and said to her, "The house [wherein thou lodgest] and that which is therein Is a guerdon [from me] to thy lord.

So do thou take him and depart with him in the safeguard of God the Most High; but absent not yourselves from our presence." [So she went forth with Nouredin and] when she came to the house, she found that the Commander of the Faithful had sent them gifts galore and abundance of good things. As for Nouredin, he sent for his father and mother and appointed him agents and factors in the city of Damascus, to take the rent of the houses and gardens and khans and baths; and they occupied themselves with collecting that which accrued to him and sending it to him every year. Meanwhile, his father and mother came to him, with that which they had of monies and treasures and merchandise, and foregathering with their son, saw that he was become of the chief officers of the Commander of the Faithful and of the number of his session-mates and entertainers, wherefore they rejoiced in reunion with him and he also rejoiced in them..? ? ? ? A good it is to have one's loved ones ever near,.? ? ? ? And left me all forlorn, to pine for languishment,.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..? ? ? ? My friends have not accustomed me to rigour; for, of old, When I forsook them, they to seek accord did not disdain..? ? ? ? t. The Sandalwood Merchant and the Sharpers dccccxcviii.? ? ? ? Lo, since the day I left you, O my masters, Life is not sweet, no aye my heart is light..When El Abbas heard Hudheifeh's challenge and saw Saad in this case, he came up to the latter and said to him, "Wilt thou give me leave to reply to him and I will stand thee in stead in the answering of him and the going forth to battle with him and will make myself thy sacrifice?" Saad looked at him and seeing valour shining from between his eyes, said to him, "O youth, by the virtue of the Chosen [Prophet,] (whom God bless and keep,) tell me [who thou art and] whence thou comest to our succour." "This is no place for questioning," answered the prince; and Saad said to him, "O champion, up and at Hudheifeh! Yet, if his devil prove too strong for thee, afflict not thyself in thy youth." (71) Quoth El Abbas, "It is of Allah that help is to be sought," (72) and taking his arms, fortified his resolution and went down [into the field], as he were a castle of the castles or a piece of a mountain..81. The Foolish Schoolmaster dclxvi.? ? ? ? Upon you be the peace of God! May all prosperity, For what's decreed of years and lives, upon you ever wait!..? ? ? ? Nor troops have I nor henchmen nor one to lend me aid Save God, to whom, my Maker, my voice in praise I rear..When King Shah Bekht heard his vizier's speech, he was confounded before him and abashed and marvelled at the gravity of his understanding and his patience. So he sprang up to him and embraced him and the vizier kissed his feet. Then the king called for a sumptuous dress of honour and cast it over Er Rehwan and entreated him with the utmost honour and showed him special favour and restored him to his rank and vizierate. Moreover he imprisoned those who had sought his destruction with leasing and committed unto himself to pass judgment upon the interpreter who had expounded to him the dream. So the vizier abode in the governance of the realm till there came to them the Destroyer of Delights; and this (added Shehrzad) is all, O king of the age, that hath come down to us of King Shah Bekht and his vizier..When Sindbad the Sailor had made an end of his story, all who were present marvelled at that which had befallen him. Then he bade his treasurer give the porter an hundred mithcals of gold and dismissed him, charging him return on the morrow, with the rest of the folk, to hear the history of his seventh voyage. So the porter went away to his house, rejoicing; and on the morrow he presented himself with the rest of the guests, who sat down, as of their wont, and occupied themselves with eating and drinking and merry-making till the end of the day, when their host bade them hearken to the story of his seventh voyage. Quoth Sindbad the Sailor,.The Fourteenth Night of the Month..?OF THE SPEEDY RELIEF OF GOD..As for his mother, Shah Khatoun, great was her longing for her son and she [still] thought of him and news of him was cut off from her, wherefore her life was troubled and she forswore sleep and could not make mention of him before King Caesar her husband. Now she had an eunuch who had come with her from the court of her uncle King Suleiman Shah, and he was intelligent, quickwitted, a man of good counsel. So she took him apart one day and said to him, 'Thou hast been my servant from my childhood to this day; canst thou not therefore avail to get me news of my son, for that I cannot speak of his matter?' 'O my lady,' answered he, 'this is an affair that thou hast concealed from the first, and were thy son here, it would not be possible for thee to harbour him, lest thine honour fall into suspicion with the king; for they would never credit thee, since the news hath been spread abroad that thy son was slain by his uncle.' Quoth she, 'The case is even as thou sayst and thou speakest truly; but, provided I know that my son is alive, let him be in these parts pasturing sheep and let me not see him nor he me.' And he said to her, 'How shall we contrive in this affair?' 'Here are my treasures and my wealth,' answered she. 'Take all thou wilt and bring me my son or else news of him.'? ? ? ? Then came I after them, desiring thee, with me No second save my sword, my falchion keen and bright..? ? ? ? Had we thy coming known, we would for sacrifice Have poured thee out heart's blood or blackness of the eyes;? ? ? ? Would we may live together and when we come to die, God grant the death-sleep bring me within her tomb to lie!.The Twelfth Night of the Month..? ? ? ? p. The Sixteenth Officer's Story dccccxl.? ? ? ? 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..He [seated himself on the divan and] leant upon a cushion, whilst she put out her hand to her veil and did it off. Then she put off her heavy outer clothes and discovered her charms, whereupon he embraced her and kissed her and swived her; after which they washed and returned to their place and he said to her, 'Know that I have little knowledge [of what goes on] in my house, for that I trust to my servant; so arise thou and see what the boy hath made ready in the kitchen.' Accordingly, she arose and going down into the kitchen, saw cooking pots over the fire, wherein were all

manner of dainty meats, and manchet-bread and fresh almond-and-honey cakes. So she set bread on a dish and ladled out [what she would] from the pots and brought it to him..Patience, Of the Advantages of, i. 89..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. When came the night, the vizier presented himself before the king, who bade him relate the [promised] story. So he said, "Harkening and obedience. Know, Out.Merchant of Cairo and the Favourite of the Khalif El Maraoun El Hakim bi Amrillah, The, iii. 171..? ? ? ? ? I fear to be seen in the air, Without my consent, unaware;? ? ? ? ? God knows I ne'er recalled thy memory to my thought, But still with brimming tears straightway mine eyes were fraught;? ? ? ? ? Whilere, the verses that I made it was thy wont to flout, Saying, "No passer by the way (105) hath part in me or mine..1. The Merchant and the Genie i.? ? ? ? ? d. The Fourth Voyage of Sindbad the Sailor.? ? ? ? ? 1. The Foolish Fisherman . dcxvii.This is idle talk,' answered the cook. 'Thou canst not deliver thyself with this, O youth, for that in thy deliverance is my destruction.' Quoth Selim, 'I swear to thee and give thee the covenant of God (to whom belong might and majesty) and His bond, that He took of His prophets, that I will not discover thy secret ever.' But the cook answered, saying, 'Away! Away! This may no wise be.' However, Selim ceased not to conjure him and make supplication to him and weep, while the cook persisted in his intent to slaughter him. Then he wept and recited the following verses:..So Belehwan the froward abode king in his father's room and his affairs prospered, what while the young Melik Shah lay in the underground dungeon four full-told years, till his charms faded and his favour changed. When God (extolled be His perfection and exalted be He!) willed to relieve him and bring him forth of the prison, Belehwan sat one day with his chief officers and the grandees of his state and discoursed with them of the story of King Suleiman Shah and what was in his heart. Now there were present certain viziers, men of worth, and they said to him, 'O king, verily God hath been bountiful unto thee and hath brought thee to thy wish, so that thou art become king in thy father's stead and hast gotten thee that which thou soughtest. But, as for this boy, there is no guilt in him, for that, from the day of his coming into the world, he hath seen neither ease nor joyance, and indeed his favour is faded and his charms changed [with long prison]. What is his offence that he should merit this punishment? Indeed, it is others than he who were to blame, and God hath given thee the victory over them, and there is no fault in this poor wight.' Quoth Belehwan, 'Indeed, it is as ye say; but I am fearful of his craft and am not assured from his mischief; belike the most part of the folk will incline unto him.' 'O king,' answered they, 'what is this boy and what power hath he? If thou fear him, send him to one of the frontiers.' And Belehwan said, 'Ye say sooth: we will send him to be captain over such an one of the marches.' Then, when it was night, she brought her to me, after she had adorned her and perfumed her, and said to her, "Gainsay not this thy lord in aught that he shall seek of thee." When she came to bed with me, I said in myself, "Verily, this damsel (216) is more generous than I!" Then I sent away the slave-girl and drew not nigh unto her, but arose forthright and betaking myself to my wife, lay with her and did away her maidenhead. She straightway conceived by me and accomplishing the time of her pregnancy, gave birth to this dear little daughter; in whom I rejoiced, for that she was lovely to the utterest, and she hath inherited her mother's wit and her father's comeliness..So the vizier returned to the king and said to him, "Verily, this youth hath merited grievous punishment, after abundance of bounty [bestowed on him], and it may not be that a bitter kernel should ever become sweet; but, as for the woman, I am certified that there is no fault in her." Then he repeated to the king the story which he had taught the queen, which when Azadbekht heard, he rent his clothes and bade fetch the youth. So they brought him and stationed him before the king, who let bring the headsman, and the folk all fixed their eyes upon the youth, so they might see what the king should do with him..4. The Three Apples lxxviii. There was once a king of the kings of Hind, who was goodly of polity, praiseworthy in administration, just to his subjects, beneficent to men of learning and piety and asceticism and devoutness and worship and shunning traitors and froward folk and those of lewd life. On this wise of polity he abode in his kingship what God the Most High willed of days and hours and years, and he married the daughter of his father's brother, a beautiful and lovesome woman, endowed with brightness and perfection, who had been reared in the king's house in splendour and delight. She bore him two sons, the comeliest that might be of boys. Then came fore-ordained fate, which there is no warding off, and God the Most High raised up against the king another king, who came forth upon his realm, and all the folk of the city, who had a mind unto evil and lewdness, joined themselves unto him. So he fortified himself against the king and made himself master of his kingdom, putting his troops to the rout and slaying his guards..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.' Ishac entered, he and his company, and seating themselves in the place of honour, amused themselves by looking on the slave-girls and mamelukes and watching how they were sold, till the sale came to an end, when some of the folk went away and other some sat. Then said the slave-dealer, 'Let none sit with us except him who buyeth by the thousand [dinars] and upwards.' So those who were

present withdrew and there remained none but Er Reshid and his company; whereupon the slave-dealer called the damsel, after he had caused set her a chair of fawwak, (170) furnished with Greek brocade, and it was as she were the sun shining in the clear sky. When she entered, she saluted and sitting down, took the lute and smote upon it, after she had touched its strings and tuned it, so that all present were amazed. Then she sang thereto the following verses: Then the girl went away, running, after her mistress, whereupon I left the shop and set out after them, so I might see her abiding-place. I followed after them all the way, till she disappeared from mine eyes, when I returned to my place, with a heart on fire. Some days after, she came to me again and bought stuffs of me. I refused to take the price and she said, "We have no need of thy goods." Quoth I, "O my lady, accept them from me as a gift;" but she said, "[Wait] till I try thee and make proof of thee." Then she brought out of her pocket a purse and gave me therefrom a thousand dinars, saying, "Trade with this till I return to thee." So I took the purse and she went away [and returned not to me] till six months had passed by. Meanwhile, I traded with the money and sold and bought and made other thousand dinars profit [on it]. When from your land the breeze I scent that cometh, as I were A reveller bemused with wine, to lose my wits I'm fain. a. Story of Tuhfet el Culoub and Haroun er Reshid dccccxlii. Would God upon that bitterest day, when my death calls for me, i. 47. For whoso doth rejoice in meeting him shall have Largesse and gifts galore at his dismounting gain. xa. The Old Woman and the Draper's Wife dccccxvii. Queen Kemeriyeh embraced her, as also did Queen Zelzeleh and Queen Wekhimeh and Queen Sherareh, and the former said to her, 'Rejoice in assured deliverance, for there abideth no harm for thee; but this is no time for talk.' Then they cried out, whereupon up came the Afrits ambushed in the island, with swords and maces in their hands, and taking up Tuhfeh, flew with her to the palace and made themselves masters thereof, whilst the Afrit aforesaid, who was dear to Meimoun and whose name was Dukhan, fled like an arrow and stayed not in his flight till he came to Meimoun and found him engaged in sore battle with the Jinn. When his lord saw him, he cried out at him, saying, 'Out on thee! Whom hast thou left in the palace?' And Dukhan answered, saying, 'And who abideth in the palace? Thy beloved Tuhfeh they have taken and Jemreh is slain and they have gotten possession of the palace, all of it.' With this Meimoun buffeted his face and head and said, 'Out on it for a calamity!' And he cried aloud. Now Kemeriyeh had sent to her father and acquainted him with the news, whereat the raven of parting croaked for them. So, when Meimoun saw that which had betided him, (and indeed the Jinn smote upon him and the wings of death overspread his host,) he planted the butt of his spear in the earth and turning the point thereof to his heart, urged his charger upon it and pressed upon it with his breast, till the point came forth, gleaming, from his back. 79. Khusrau and Shirin and the Fisherman cccxci. Indeed her glance, her sides are soft; but none the less, alas! Her heart is harder than the rock; there is no mercy there. 25. The City of Brass cccclxxxvii. When he heard her words, the dregs of the drunkenness wrought in him and he imagined that he was indeed a Turk. So he went out from her and putting his hand to his sleeve, found therein a scroll and gave it to one who read it to him. When he heard that which was written in the scroll, his mind was confirmed in the false supposition; but he said in himself, 'Maybe my wife seeketh to put a cheat on me; so I will go to my fellows the fullers; and if they know me not, then am I for sure Khemartekeni the Turk.' So he betook himself to the fullers and when they espied him afar off, they thought that he was one of the Turks, who used to wash their clothes with them without payment and give them nothing. nb. Story of the Old Sharper dccccxl. So he sat down at the sharper's head, and said to him, 'Know, O Razi, that I will not leave thee till after ten days and their nights, wherein I will wake and sleep by thy grave. So arise and be not a fool.' But he answered him not and El Merouzi [drew his knife and] fell to sticking it into the other's hands and feet, thinking to make him move; but [he stirred not and] he presently grew weary of this and concluded that the sharper was dead in good earnest. [However, he still misdoubted of the case] and said in himself, 'This fellow is dissembling, so he may enjoy all the money.' Therewith he addressed himself to prepare him [for burial] and bought him perfumes and what [not else] was needed. Then they brought him to the washing-place and El Merouzi came to him and heating water till it boiled and bubbled and a third of it was wasted, (40) fell to pouring it on his skin, so that it turned red and blue and blistered; but he abode still on one case [and stirred not]. Know, then, the woes that have befall'n a lover, neither grudge Her secret to conceal, but keep her counsel still, I pray. Then Khelbes used to attend the learned man's assembly, whilst the other would go in to his wife and abide with her, on such wise as he thought good, till the learned man arose from his session; and when Khelbes saw that he purposed rising, he would speak a word for the lover to hear, whereupon he went forth from Khelbes's wife, and the latter knew not that calamity was in his own house. At last the learned man, seeing Khelbes do on this wise every day, began to misdoubt of him, more by token of that which he knew of his character, and suspicion grew upon him; so, one day, he advanced the time of his rising before the wonted hour and hastening up to Khelbes, laid hold of him and said to him, 'By Allah, an thou speak a single syllable, I will do thee a mischief!' Then he went in to his wife, with Khelbes in his grasp, and behold, she was sitting, as of her wont, nor was there about her aught of suspicious or unseemly. When the king heard this, he said, "Restore him to the prison till the morrow, so we may look into his affair; for that deliberation in affairs is advisable and the slaughter of this [youth] shall not escape [us]." Next morning, up came the Cadi, with his face like the ox-eye, (104) and said, "In the name of God, where is my debtor and where is my money?" Then he wept and cried out and said to the prefect, "Where is that ill-omened fellow, who aboundeth in thievery and villainy?" Therewith the prefect turned to me and said, "Why dost thou not answer the Cadi?" And I replied, "O Amir, the two heads (105) are not equal, and I, I have no helper but God; but, if the right be on my side, it will appear." At this the Cadi cried out and said, "Out on thee, O ill-omened fellow! How wilt thou make out that the right is on thy side?" "O our lord the Cadi," answered I, "I deposited with thee a trust, to wit, a woman whom we found at thy door, and on her raiment and trinkets of price. Now she is gone, even as yesterday is gone; and after

this thou turnest upon us and makest claim upon me for six thousand dinars. By Allah, this is none other than gross unright, and assuredly some losel of thy household hath transgressed against her!" 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. Now the children had entered the coppice, to make water, and there was there a forest of trees, wherein, if a horseman entered, he might wander by the week, [before finding his way out], for none knew the first thereof from the last. So the boys entered therein and knew not how they should return and went astray in that wood, to an end that was willed of God the Most High, whilst their father sought them, but found them not. So he returned to their mother and they abode weeping for their children. As for these latter, when they entered the wood, it swallowed them up and they went wandering in it many days, knowing not where they had entered, till they came forth, at another side, upon the open country..Some with religion themselves concern and make it their business all, i. 48..Meanwhile, King Azadbekht and his wife stayed not in their flight till they came to [the court of] the King of Fars, (97) whose name was Kutrou. (98) When they presented themselves to him, he entreated them with honour and entertained them handsomely, and Azadbekht told him his story, first and last. So he gave him a great army and wealth galore and he abode with him some days, till he was rested, when he made ready with his host and setting out for his own dominions, waged war upon Isfehend and falling in upon the capital, defeated the rebel vizier and slew him. Then he entered the city and sat down on the throne of his kingship; and whenas he was rested and the kingdom was grown peaceful for him, he despatched messengers to the mountain aforesaid in quest of the child; but they returned and informed the king that they had not found him..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!".The king took his wife, the mother of his sons, and what he might [of good] and saved himself and fled in the darkness of the night, unknowing whither he should go. When travel grew sore upon them, there met them robbers by the way, who took all that was with them, [even to their clothes], so that there was left unto each of them but a shirt and trousers; yea, they left them without victual or camels or [other] riding-cattle, and they ceased not to fare on afoot, till they came to a coppice, to wit, a garden of trees, on the shore of the sea. Now the road which they would have followed was crossed by an arm of the sea, but it was scant of water. So, when they came to that place, the king took up one of his children and fording the water with him, set him down on the other bank and returned for his other son. Him also he set by his brother and returning for their mother, took her up and passing the water with her, came to the place [where he had left his children], but found them not. Then he looked at the midst of the island and saw there an old man and an old woman, engaged in making themselves a hut of reeds. So he put down his wife over against them and set off in quest of his children, but none gave him news of them and he went round about right and left, but found not the place where they were..Man and his Fair Wife, The Foul-favoured, ii. 61..33. Ali the Persian and the Kurd Sharper ccxciv. When God caused the morning morrow, the two armies drew out in battle array and the troops stood looking at one another. Then came forth El Harith ibn Saad between the two lines and played with his lance and cried out and recited the following verses: The railers for your loss pretend that I should patient be: 'Away!' I answer them: ' 'tis I, not you, that feel the pain.'.When it was the eighth day, the viziers all assembled and took counsel together and said, "How shall we do with this youth, who bafflETH us with his much talk? Indeed, we fear lest he be saved and we fall [into perdition]. Wherefore, let us all go in to the king and unite our efforts to overcome him, ere he appear without guilt and come forth and get the better of us." So they all went in to the king and prostrating themselves before him, said to him, "O king, have a care lest this youth beguile thee with his sorcery and bewitch thee with his craft. If thou heardest what we hear, thou wouldst not suffer him live, no, not one day. So pay thou no heed to his speech, for we are thy viziers, [who endeavour for] thy continuance, and if thou hearken not to our word, to whose word wilt thou hearken? See, we are ten viziers who testify against this youth that he is guilty and entered not the king's sleeping-chamber but with evil intent, so he might put the king to shame and outrage his honour; and if the king slay him not, let him banish him his realm, so the tongue of the folk may desist from him.".Officer's Story, The Sixteenth, ii. 193..?Story of Abou Sabir..10. The Birds and Beasts and the Son of Adam cxlvi. b. The Second Old Man's Story vi. My watering lips, that cull the rose of thy soft cheek, declare, iii. 134.. u. The Debauchee and the Three-year-old Child dccccxviii. ?STORY OF THE JOURNEYMAN AND THE GIRL..100. The Rogueries of Delileh the Crafty and her Daughter Zeyneb the Trickstress dclvi. ? Ah, then will I begin on you with chiding.. than the breeze More soft, ay pleasanter than clear cold water and more sweet..The Third Day..46. The Sharper of Alexandria and the Master of Police ccxli. ? The folk witness bear of my worth and none can my virtues deny..Moreover, he gave her a complete suit of clothes and raising his head to her, said, "When thou toldest me that which Mariyeh had done with thee, God rooted out the love of her from my heart, and never again will she occur to my mind; so extolled be the perfection

of Him who turneth hearts and eyes! It was she who was the cause of my coming out from Yemen, and now the time is past for which I engaged with my people and I fear lest my father levy his troops and come forth in quest of me, for that he hath no child other than myself and cannot brook to be parted from me; and on like wise is it with my mother." When the nurse heard his words, she said to him, "O my lord, and which of the kings is thy father?" "My father is El Aziz, lord of Yemen and Nubia and the Islands (91) of the Benou Kehtan and the Two Noble Sanctuaries (92) (God the Most High have them in His keeping!)," answered El Abbas; "and whenas he taketh horse, there mount with him an hundred and twenty and four thousand horsemen, all smiters with the sword, let alone attendants and servants and followers, all of whom give ear unto my word and obey my commandment." "Why, then, O my lord," asked the nurse, "didst thou conceal the secret of thy rank and lineage and passedst thyself off for a wayfarer? Alas for our disgrace before thee by reason of our shortcoming in rendering thee thy due! What shall be our excuse with thee, and thou of the sons of the kings?" But he rejoined, "By Allah, thou hast not fallen short! Nay, it is incumbent on me to requite thee, what while I live, though I be far distant from thee." 78. The Water-Carrier and the Goldsmith's Wife cccxc. k. The Vizier's Son and the Bathkeeper's Wife dccccxxxviii. b. The Merchant and his Sons ccccxlv. Then he wept again and El Abbas said to him, "Fear not for me, for thou knowest my prowess and my puissance in returning answers in the assemblies of the land and my good breeding (63) and skill in rhetoric; and indeed he whose father thou art and whom thou hast reared and bred and in whom thou hast united praiseworthy qualities, the repute whereof hath traversed the East and the West, thou needest not fear for him, more by token that I purpose but to seek diversion (64) and return to thee, if it be the will of God the Most High." Quoth the king, "Whom wilt thou take with thee of attendants and [what] of good?" "O father mine," replied El Abbas, "I have no need of horses or camels or arms, for I purpose not battle, and I will have none go forth with me save my servant Aamir and no more." The Khalif laughed and said, "Tell it again and again to thy lady lack-wit." When the Lady Zubeideh heard Mesrou's words [and those of the Khalif,] she was wroth and said, "None lacketh wit but he who believeth a black slave." And she reviled Mesrou, whilst the Khalif laughed. Mesrou was vexed at this and said to the Khalif, "He spoke sooth who said, 'Women lack wit and religion.'" Then said the Lady Zubeideh to the Khalif, "O Commander of the Faithful, thou sportest and jestest with me, and this slave hoodwinketh me, to please thee; but I will send and see which is dead of them." And he answered, saying, "Send one who shall see which is dead of them." So the Lady Zubeideh cried out to an old woman, a stewardess, and said to her, "Go to the house of Nuzhet el Fuad in haste and see who is dead and loiter not." And she railed at her. Those who our parting plotted our sev'rance still delights; The spies, for fearful prudence, their wish of us attain. 109. The Woman who had a Boy and the other who had a Man to Lover ccccxiv. Your water I'll leave without drinking, for there, i. 210. When Ibrahim heard this, he let fetch the thieves and said to them, 'Tell me truly, which of you shot the arrow that wounded me.' Quoth they, 'It was this youth that is with us.' Whereupon the king fell to looking upon him and said to him, 'O youth, acquaint me with thy case and tell me who was thy father and thou shalt have assurance from God.' 'O my lord,' answered the youth, 'I know no father; as for me, my father lodged me in a pit [when I was little], with a nurse to rear me, and one day, there fell in upon us a lion, which tore my shoulder, then left me and occupied himself with the nurse and rent her in pieces; and God vouchsafed me one who brought me forth of the pit.' Then he related to him all that had befallen him, first and last; which when Ibrahim heard, he cried out and said, 'By Allah, this is my very son!' And he said to him, 'Uncover thy shoulder.' So he uncovered it and behold, it was scarred. 167. Kemerezzeman and the Jeweller's Wife dcccclxiii. ab. The King's Son and the Ogress xv. So he returned to his mother (and indeed his spirit was broken), and related to her that which had happened to him and what had betided him from his friends, how they, had neither shared with him nor requited him with speech. "O Aboulhusn," answered she, "on this wise are the sons (5) of this time: if thou have aught, they make much of thee, (6) and if thou have nought, they put thee away [from them]." And she went on to condole with him, what while he bewailed himself and his tears flowed and he repeated the following verses: My pleasant life for loss of friends is troubled aye. So saying, she rose [and going] to a chest, took out therefrom six bags full of gold and said to me, "This is what I took from Amin el Hukm's house. So, if thou wilt, restore it; else the whole is lawfully thine; and if thou desire other than this, [thou shalt have it;] for I have wealth in plenty and I had no design in this but to marry thee." Then she arose and opening [other] chests, brought out therefrom wealth galore and I said to her, "O my sister, I have no desire for all this, nor do I covet aught but to be quit of that wherein I am." Quoth she, "I came not forth of the [Cadi's] house without [making provision for] thine acquittance." The curtain of delight, perforce, we've lifted through the friend, (143) For tidings of great joy, indeed, there came to us of late. When Galen heard this, he ordered the weaver the amount of his wife's dowry and bade him pay it to her and divorce her. Moreover, he forbade him from returning to the practice of physic and warned him never again to take to wife a woman of better condition than himself; and he gave him his spending-money and bade him return to his [former] craft. Nor," added the vizier, "is this more extraordinary or rarer than the story of the two sharpers who cozened each his fellow." No good's in life (to the counsel list of one who's purpose-whole), i. 28. Presently, up came a woman with a phial of urine, and when the [mock] physician saw the phial afar off, he said to her, 'This is the urine of a man, a stranger.' 'Yes,' answered she; and he continued, 'Is he not a Jew and is not his ailment indigestion?' 'Yes,' replied the woman, and the folk marvelled at this; wherefore the man was magnified in Galen's eyes, for that he heard speech such as was not of the usage of physicians, seeing that they know not urine but by shaking it and looking into it anear neither know they a man's water from a woman's water, nor a stranger's [from a countryman's], nor a Jew's from a Sherifs. (22) Then said the woman, 'What is the remedy?' Quoth the weaver, 'Pay down the fee.' So she paid him a dirhem and he gave her medicines contrary to that ailment and such as would aggravate the patient's malady. Then they went to the youth and said to him, 'Know

that the king thanketh thee for thy dealing yesternight and exceedeth in [praise of] thy good deed;' and they prompted him to do the like again. So, when the next night came, the king abode on wake; watching the youth; and as for the latter, he went to the door of the pavilion and drawing his sword, stood in the doorway. When the king saw him do thus, he was sore disquieted and bade seize him and said to him, 'Is this my requital from thee? I showed thee favour more than any else and thou wouldst do with me this vile deed.' Then arose two of the king's servants and said to him, 'O our lord, if thou command it, we will strike off his head.' But the king said, 'Haste in slaying is a vile thing, for it (107) is a grave matter; the quick we can slay, but the slain we cannot quicken, and needs must we look to the issue of affairs. The slaying of this [youth] will not escape us.' (108) Therewith he bade imprison him, whilst he himself returned [to the city] and despatching his occasions, went forth to the chase..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:.'It is told of a certain doughty thief, that he used to rob and stop the way by himself upon caravans, and whenever the prefect of police and the magistrates sought him, he would flee from them and fortify himself in the mountains. Now it befell that a certain man journeyed along the road wherein was the robber in question, and this man was alone and knew not the perils that beset his way. So the highwayman came out upon him and said to him, "Bring out that which is with thee, for I mean to slay thee without fail." Quoth the traveller, "Slay me not, but take these saddle-bags and divide [that which is in] them and take the fourth part [thereof]." And the thief answered, "I will not take aught but the whole." "Take half," rejoined the traveller, "and let me go." But the robber replied, "I will take nought but the whole, and I will slay thee [to boot]." And the traveller said, "Take it." .151. The Adventures of Quicksilver Ali of Cairo, a Sequel to the Rogueries of Delileh the Crafty dcccviil. When El Abbas heard her verses, they pleased him and he said to her, "Well done, O Sitt el Husn! Indeed, thou hast done away trouble from my heart and [banished] the things that had occurred to my mind." Then he heaved a sigh and signing to the fifth damsel, who was from the land of the Persians and whose name was Merziyeh (now she was the fairest of them all and the sweetest of speech and she was like unto a splendid star, endowed with beauty and loveliness and brightness and perfection and justness of shape and symmetry and had a face like the new moon and eyes as they were gazelle's eyes) and said to her, "O Merziyeh, come forward and tune thy lute and sing to us on the [same] subject, for indeed we are resolved upon departure to the land of Yemen." Now this damsel had met many kings and had consorted with the great; so she tuned her lute and sang the following verses:.'It chanced one day that one of the horsemen, who had fallen in with the young Melik Shah by the water and clad him and given him spending-money, saw the eunuch in the city, disguised as a merchant, and recognizing him, questioned him of his case and of [the reason of] his coming. Quoth he, 'I come to sell merchandise.' And the horseman said, 'I will tell thee somewhat, if thou canst keep it secret.' 'It is well,' answered the eunuch; 'what is it?' And the other said, 'We met the king's son Melik Shah, I and certain of the Arabs who were with me, and saw him by such a water and gave him spending-money and sent him towards the land of the Greeks, near his mother, for that we feared for him, lest his uncle Belehwan should kill him.' Then he told him all that had passed between them, whereupon the eunuch's countenance changed and he said to the cavalier, 'Assurance!' 'Thou shalt have assurance,' answered the other, 'though thou come in quest of him.' And the eunuch rejoined, saying, 'Truly, that is my errand, for there abideth no repose for his mother, lying down or rising up, and she hath sent me to seek news of him.' Quoth the cavalier, 'Go in safety, for he is in a [certain] part of the land of the Greeks, even as I said to thee.' Then they arose and went up to the palace, whereupon the trays of food were brought and they ate and drank; after which quoth Queen Es Shuhba, 'O Tuhfeh, sing to us, by way of thankoffering for thy deliverance, and favour us with that which shall solace our minds, for that indeed my mind hath been occupied with thee.' Quoth Tuhfeh 'Harkening and obedience, O my lady.' So she improvised and sang the following verses:.'Men and our Lord Jesus, The Three, i. 282..? ? ? ? ? Ye are the pleasance of my soul; or present though you be Or absent from me, still my heart and thought with you remain..? ? ? ? ? His love on him took pity and wept for his dismay: Of those that him did visit she was, as sick he lay..Thereat Queen Zelzeleh was moved to exceeding delight and bidding her treasurers bring a basket, wherein were fifty pairs of bracelets and the like number of earrings, all of gold, set with jewels of price, the like whereof nor men nor Jinn possessed, and an hundred robes of coloured brocade and an hundred thousand dinars, gave the whole to Tuhfeh. Then she passed the cup to her sister Sherareh, who had in her hand a stalk of narcissus; so she took it from her and turning to Tuhfeh, said to her, 'O Tuhfeh, sing to me on this.' 'Harkening and obedience,' answered she and improvised and sang the following verses:.'73. The Miller and his Wife cccclxxxvii. There was once, of old time, a hawk who made himself a nest hard by that of a locust, and the latter gloried in his neighbourhood and betaking herself to him, saluted him and said, "O my lord and chief of the birds, indeed the nearness unto thee delighteth me and thou honourest me with thy neighbourhood and my soul is fortified with thee." The hawk thanked her for this and there ensued friendship between them. One day, the locust said to the hawk, "O chief of the birds, how cometh it that I see thee alone, solitary, having with thee no friend of thy kind of the birds, to whom thou mayst incline in time of easance and of whom thou mayst seek succour in time of stress? Indeed, it is said, 'Man goeth about seeking the ease of his body and the preservation of his strength, and in this there is nought more necessary to him than a friend

who shall be the completion of his gladness and the mainstay of his life and on whom shall be his dependence in his stress and in his ease.' Now I, albeit I ardently desire thy weal in that which beseemeth thy condition, yet am I weak [and unable] unto that which the soul craveth; but, if thou wilt give me leave, I will seek out for thee one of the birds who shall be conformable unto thee in thy body and thy strength." And the hawk said, "I commit this to thee and rely upon thee therein."

[The Edinburgh Review or Critical Journal Vol 153 For January 1881 April 1881](#)

[Ohio Circuit Court Reports Vol 18 Cases Adjudged in the Circuit Courts of Ohio](#)

[The Works of Alexandre Dumas Vol 2 of 9 The Three Musketeers \(Being the First of the D'Artagnan Romances\) And Twenty Years After a Sequel to The Three Musketeers](#)

[Some Lesser Known Family Arms Hokeley-Peverell Genealogical Quarterly Notes and Queries Dealing with British and American Family and Clan History and Biography](#)

[Lombard Architecture Vol 3 Monuments Mizzole Voltorre](#)

[Journal of the Institute of Actuaries 1899 Vol 34](#)

[Colburns United Service Magazine and Naval and Military Journal 1853 Vol 2](#)

[Correspondance de Fenelon Archeveque de Cambrai Vol 9 Publiee Pour La Premiere Fois Sur Les Manuscrits Originaux Et La Plupart Inedits](#)

[The American Journal of Pharmacy Vol 74](#)

[United States Circuit Court of Appeals for the Ninth Circuit Vol 6 Pacific Tow Boat Company a Corporation of the State of Washington Owner of the Tug Argo Appellant Vs Ivor Nordstrom Intervener Appellee In the Matter of the Petition of the P](#)

[The Works of Dr John Tillotson Late Archbishop of Canterbury Vol 4 of 10 With the Life of the Author](#)

[Dictionnaire Topographique Du Departement de la Drome Comprenant Les Noms de Lieu Anciens Et Modernes Redige Sous Les Auspices de la Societe D'Archeologie Et de Statistique de la Drome](#)

[L'Artiste Revue de Paris Vol 6 Historie de L'Art Contemporain Soixante-Troisieme Annee](#)

[Conspiration Pour L'egalite Dite de Babeuf Vol 1 Suivie Du Proces Auquel Elle Donna Lieu Et Des Pieces Justificatives Etc Etc](#)

[University Studies 1907 Vol 3](#)

[Oregon Pictorial and Biographical de Luxe Supplement](#)

[Compendio de Historia Universal Para USO DOS Institutos de Instrucao Secundaria](#)

[Hansards Parliamentary Debates Vol 59 Comprising the Period from the Nineteenth Day of August to the Seventh Day of October 1841](#)

[The Medico-Chirurgical Review and Journal of Practical Medicine Vol 12 1st of October to 31st March 1830](#)

[Joseph Barclay DD LL D Third Anglican Bishop of Jerusalem A Missionary Biography](#)

[Razon y Fe Vol 3 Revista Mensual Redactada Por Padres de la Compania de Jesus Ano I Mayo-Agosto 1902](#)

[The Baronetage of England Containing a New Genealogical History of the Existing English Baronets and Baronets of Great Britain and of the United Kingdom from the Institution of the Order in 1611 to the Last Creation with Their Amorial Bearings Corr](#)

[Encyclopedia of Connecticut Biography Genealogical Memorial Representative Citizens](#)

[The Extension Messenger Vol 9 College of Agriculture University of Illinois Timely Notes for Farm Advisers and Others from the Agricultural College Experiment Station and Extension Service January 13 1926](#)

[Neue Allgemeine Deutsche Bibliothek Vol 20 Erstes Stuck Erstes Bis Viertes Heft](#)

[Vergleichende Grammatik Des Sanskrit Send Armenischen Griechischen Lateinischen Litauischen Altslavischen Gothischen Und Deutschen Vol 2](#)

[The Chemical News and Journal of Physical Science Vol 1 With Which Is Incorporated the Chemical Gazette A Journal of Practical Chemistry in All Its Applications to Pharmacy Arts and Manufactures July 1867](#)

[Reports of Cases Argued and Determined in the Supreme Court of Judicature of the State of Indiana with Tables of the Cases Reported and Cases Cited and an Index Vol 102 Containing Cases Decided at the November Term 1884 Not Reported in Vols 98 99](#)

[Dictionnaire Geographique Portatif Ou Description de Tous Les Royaumes Provinces Villes Patriarchats Eveches Duches Comtes Marquisats Villes Imperiales Et Anseatiques Ports Forteresses Citadelles Et Autres Lieux Considerables Des Quat](#)

[Trattati E Convenzioni Fra Il Regno D'Italia E Gli Altri Stati Raccolti Per Cura del Ministero Degli Affari Esteri Vol 15 Contenente Gli Atti Conchiusi Dal 1i Gennaio 1897 Al 31 Dicembre 1898](#)

[Italy Through the Stereoscope Journeys in and about Italian Cities](#)

[Revue Pedagogique Vol 57 Juillet-Decembre 1910](#)

[Antiche Consuetudini Delle Citt Di Sicilia](#)

[A Treatise on the Law of Fire Insurance Vol 2 of 2 Adapted to the Present State of the Law English and American with Copious Notes and Illustrations](#)

[Reference Library A Series of Textbooks Prepared for the Students of the International Correspondence Schools and Containing in Permanent Form the Instruction Papers Examination Questions and Keys Used in Their Various Courses](#)

[Practice Reports in the Supreme Court Vol 30 And Court of Appeals of the State of New-York](#)

[Cours de Droit Civil Francais Vol 1 DApris La Methode de Zacharii](#)

[The Quarterly Journal of Microscopical Science Vol 47 May 1903-March 1904 Part I](#)

[The Interstate Land Sales Full Disclosure ACT Amendments Hearings Before the Subcommittee on Housing and Community Development of the Committee on Banking Finance and Urban Affairs House of Representatives Ninety-Fifth Congress Second Session](#)

[Elements of Optical Mineralogy An Introduction to Microscopic Petrography With Description of All Minerals Whose Optical Elements Are Known and Tables Arranged for Their Determination Microscopically](#)

[LArt Des Accouchemens Vol 2](#)

[Reports of the Officers of State of the State of Indiana to the Governor For the Years 1860 and 1861](#)

[The Records of the Borough of Northampton Vol 2 of 2 1550 to 1835](#)

[Every Man His Own Lawyer or Complete Law Library](#)

[Scientific Researches Experimental and Theoretical in Electricity Magnetism Galvanism Electro-Magnetism and Electro-Chemistry With Copper-Plates](#)

[Deutscher Bicherschatz Des Sechszehnten Siebenzehnten Und Achtzehnten Bis Um Die Mitte Des Neunzehnten Jahrhunderts Gesammelt Und Mit Bibliographischen Erluterungen](#)

[Transactions of the American Fisheries Society at Its Forty-First Annual Meeting October 3 4 and 5 1911 at St Louis Mo](#)

[Vier Evangelien in Alt-Nordhumbrischer Sprache Die Aus Der Jetzt Zum Erstenmale Vollstandig Gedruckten Interlinearglosse in St Cuoberts Evangelienbuche Hergestellt](#)

[National History of the War for the Union Civil Military and Naval Vol 1 of 3 Founded on Official and Other Authentic Documents](#)

[A Full Inquiry Into the Original Authority of That Text I John V 7 There Are Three That Bear Record in Heaven C Containing an Account of Dr Mills Evidences from Antiquity for and Against Its Being Genuine with an Examination of His Judgment Ther](#)

[Gaillards Medical Journal Vol 53 From July 1891 to January 1892](#)

[Journal of Hymenoptera Research Vol 1](#)

[Neuere Werke Aus Dem Gebiete Der Geschichte Und Geographie Verlag Von Duncker Und Humblot in Leipzig](#)

[The Gardeners Magazine and Register of Rural and Domestic Improvement 1837 Vol 13](#)

[Notes and Queries Vol 4 A Medium of Intercommunication for Literary Men General Readers Etc](#)

[To Be Near Unto God](#)

[Corpus Scriptorum Historiae Byzantinae](#)

[Memoires Pour LHistoire Des Sciences Et Des Beaux-Arts Juillet 1744](#)

[The American Journal of Dental Science 1871 Vol 4](#)

[Journal de Mathmatiques Spciales LUsage Des Candidats Aux Coles Polytechnique Normale Et Centrale Vol 3 Anne 1884](#)

[The Mysteries of Masonry Being the Outline of an Universal Philosophy Founded Upon the Ritual and Degrees of Ancient Freemasonry](#)

[The Poetical Works of Thomas Hood](#)

[Geschichte Der Evangelischen Kirche in Bohmen Vol 2](#)

[The Last Century of Universal History A Reference Book Containing an Annotated Table of Chronology Lists of Contemporary Sovereigns a Dictionary of Battles and Sieges and Biographical Notes of Eminent Individuals From 1767 to 1867](#)

[OESsterreichisch-Ungarische Monarchie in Wort Und Bild Die Croatien Und Slavonien](#)

[Guide Through Germany Austria-Hungary Italy Switzerland France Belgium Holland and England Souvenir of the North German Lloyd Bremen](#)

[Ordinances of the City of Philadelphia From January 1 to December 31 1904 and Opinions of the City Solicitor](#)

[John Armstrong Chaloner Plaintiff in Error vs Thomas T Sherman](#)

[Per Il XXV Anno Dellinsegnamento Chirurgico Di Francesco Durante Nelluniversita Di Roma Vol 1 28 Febraio 1898](#)

[The Canadian Journal of Industry Science and Art 1861 Vol 6](#)

[The American Midland Naturalist Vol 4 Devoted to Natural History Primarily That of the Prairie States 1915-1916](#)

[Revue Hispanique Vol 26 Recueil Consacre A LEtude Des Langues Des Litteratures Et de LHistoire Des Pays Castellans Catalans Et Portugais](#)

[Pacific Service Magazine Vol 7 June 1915 May 1916](#)

[The Cycle D G K 1868 M A C 1890](#)

[The Past and Present of Japanese Commerce](#)

[The American Society of Orthodontists First Annual Meeting Held at St Louis Mo June 11th 12th and 13th 1901](#)

[Farmers Bulletins Nos 1451-1475 with Contents](#)

[Elocution and the Dramatic Art](#)

[Industrial Investment and Emigration](#)

[Exercises in Practical Chemistry](#)

[The Manchester Quarterly Vol 22 A Journal of Literature and Art 1903](#)

[Federal Income Tax A Plain Presentation of the Complex Law for the Benefit of the Lawyer and the Business Man](#)

[Theorie Der Transformationsgruppen Vol 2](#)

[Divine Hygiene Vol 1 Sanitary Science and Sanitarians of the Sacred Scriptures and Mosaic Code](#)

[The Science and Practice of Farming During 1910 in Great Britain \(England Wales Scotland\) as Seen Through the Scientific and Agricultural Press Heredity](#)

[The Struggles for Life and Home in the North-West](#)

[Geschichte Der Regierung Philipps Des Zweyten Knigs Von Spanien Vol 1](#)

[Bird Lore Vol 4 An Illustrated Bi-Monthly Magazine Devoted to the Study and Protection of Birds](#)

[The Journal of Biological Chemistry 1907 Vol 2](#)

[The Journal of the Royal Geographical Society 1879 Vol 49](#)

[The Cambridge Natural History Vol 6](#)

[Der Deutsch-Franzische Krieg 1870 Und 1871 Den Deutschamerikanern Geschildert](#)

[Enemies in the Rear Or a Golden Circle Squared A Story of Southeastern Pennsylvania in the Time of Our Civil War](#)

[The Ohio Journal of Science 1903 Vol 4](#)

[History of the Reformation in Europe Vol 5 In the Time of Calvin](#)

[Proceedings of the Entomological Society of Washington Vol 51](#)

[United States Reports Vol 255 Cases Adjudged in the Supreme Court at October Term 1920 From January 25 1921 to \(and Partly Including\) April 11 1921](#)

[The Canadian Entomologist Vol 1](#)

[Problems in Sales Management](#)
