

BENI HASAN VOL 2

Therewithal El Abbas smiled and her verses pleased him. Then he bade the fourth damsel come forward and sing. Now she was from the land of Morocco and her name was Belekhsa. So she came forward and taking the lute and the psaltery, tightened the strings thereof and smote thereon in many modes; then returned to the first mode and improvising, sang the following verses:..The king gave ear to her counsel and despatching the eunuch for the mamelukes, assigned them a lodging and said to them, "Have patience, till the king give you tidings of your lord El Abbas." When they heard his words, their eyes ran over with plenteous tears, of their much longing for the sight of their lord. Then the king bade the queen enter the privy chamber (97) and let down the curtain (98) [before the door thereof]. So she did this and he summoned them to his presence. When they stood before him, they kissed the earth, to do him worship, and showed forth their breeding (99) and magnified his dignity. He bade them sit, but they refused, till he conjured them by their lord El Abbas. So they sat down and he caused set before them food of various kinds and fruits and sweetmeats. Now within the Lady Afifeh's palace was an underground way communicating with the palace of the princess Mariyeh. So the queen sent after her and she came to her, whereupon she made her stand behind the curtain and gave her to know that El Abbas was the king's son of Yemen and that these were his mamelukes. Moreover, she told her that the prince's father had levied his troops and was come with his army in quest of him and that he had pitched his camp in the Green Meadow and despatched these mamelukes to make enquiry of their lord. So Mariyeh abode looking upon them and upon their beauty and grace and the goodliness of their apparel, till they had eaten their fill of food and the tables were removed; whereupon the king recounted to them the story of El Abbas and they took leave of him and went away..Some misconception seems to exist as to the story of Seif dhoul Yezen, a fragment of which was translated by Dr. Habicht and included, with a number of tales from the Breslau Text, in the fourteenth Vol. of the extraordinary gallimaufry published by him in 1824-5 as a complete translation of the 1001 Nights (224) and it has, under the mistaken impression that this long but interesting Romance forms part of the Book of the Thousand Nights and One Night, been suggested that a complete translation of it should be included in the present publication. The Romance in question does not, however, in any way, belong to my original and forms no part of the Breslau Text, as will be at once apparent from an examination of the Table of Contents of the latter (see post, p. 261), by which all the Nights are accounted for. Dr. Habicht himself tells us, in his preface to the first Vol. of the Arabic Text, that he found the fragment (undivided into Nights) at the end of the fifth Volume of his MS., into which other detached tales, having no connection with the Nights, appear to have also found their way. This being the case, it is evident that the Romance of Seif dhoul Yezen in no way comes within the scope of the present work and would (apart from the fact that its length would far overpass my limits) be a manifestly improper addition to it. It is, however, possible that, should I come across a suitable text of the work, I may make it the subject of a separate publication; but this is, of course, a matter for future consideration..134. The Malice of Women dlxxviii.????? d. The Tailor's Story cxxxvii. Then El Abbas took leave of the king and went away to his own house. Now it befell that he passed under the palace of Mariyeh the king's daughter, and she was sitting at a window. He chanced to look round and his eyes met those of the princess, whereupon his wit departed and he was like to swoon away, whilst his colour changed and he said, "Verily, we are God's and to Him we return!" But he feared for himself lest estrangement betide him; so he concealed his secret and discovered not his case to any of the creatures of God the Most High. When he reached his house, his servant Aamir said to him, "O my lord, I seek refuge for thee with God from change of colour! Hath there betided thee a pain from God the Most High or hath aught of vexation befallen thee? Verily, sickness hath an end and patience doth away vexation." But the prince returned him no answer. Then he brought out inkhorn [and pen] and paper and wrote the following verses:..The king marvelled at this and at his dealing and contrivance and invested him with [the control of] all his affairs and of his kingdom and the land abode [under his governance] and he said to him, 'Take and people.' (244) One day, the tither went out and saw an old man, a woodcutter, and with him wood; so he said to him, 'Pay a dirhem tithe for thy load.' Quoth the old man, 'Behold, thou killest me and killest my family.' 'What [meanest thou]?' said the tither. 'Who killeth the folk?' And the other answered, 'If thou suffer me enter the city, I shall sell the wood there for three dirhems, whereof I will give thee one and buy with the other two what will support my family; but, if thou press me for the tithe without the city, the load will sell but for one dirhem and thou wilt take it and I shall abide without food, I and my family. Indeed, thou and I in this circumstance are like unto David and Solomon, on whom be peace!' ['How so?' asked the tither, and the woodcutter said], 'Know that.????? For whoso doth rejoice in meeting him shall have Largesse and gifts galore at his dismounting gain..After this, the authorities compounded with the highwayman for his submission, and when he came before them, they enriched him and he became in such favour with the Sultan's deputy that he used to eat and drink with him and there befell familiar converse between them. On this wise they abode a great while, till, one day, the Sultan's deputy made a banquet, and therein, for a wonder, was a roasted francolin, which when the robber saw, he laughed aloud. The deputy was angered against him and said to him, "What is the meaning of thy laughter? Seest thou default [in the entertainment] or dost thou mock at us, of thy lack of breeding?" "Not so, by Allah, O my lord," answered the highwayman. "But I saw yonder francolin and bethought myself thereanent of an extraordinary thing; and it was on this wise. In the days of my youth, I used to stop the way, and one day I fell in with a man, who had with him a pair of saddle-bags and money therein. So I said to him, 'Leave these bags, for I mean to kill thee.' Quoth he, 'Take the fourth part of [that which is in] them and leave [me] the rest.' And I said, 'Needs must I take the whole and slay thee, to boot.' Then said he, 'Take the saddle-bags and let me go my way.' But I answered, 'Needs must I slay thee.' As we were in this contention, he and I,

behold, he saw a francolin and turning to it, said, 'Bear witness against him, O francolin, that he slayeth me unjustly and letteth me not go to my children, for all he hath gotten my money.' However, I took no pity on him neither hearkened to that which he said, but slew him and concerned not myself with the francolin's testimony." The eunuch thanked him and blessed him and mounting, returned upon his way, following the trace, whilst the cavalier rode with him to a certain road, when he said to him, 'This is where we left him.' Then he took leave of him and returned to his own city, whilst the eunuch fared on along the road, enquiring of the youth in every village he entered by the description which the cavalier had given him, and he ceased not to do thus till he came to the village where the young Melik Shah was. So he entered and lighting down therein, made enquiry after the prince, but none gave him news of him; whereat he abode perplexed concerning his affair and addressed himself to depart. Accordingly he mounted his horse [and set out homeward]; but, as he passed through the village, he saw a cow bound with a rope and a youth asleep by her side, with the end of the halter in his hand; so he looked at him and passed on and took no heed of him in his heart; but presently he stopped and said in himself; 'If he of whom I am in quest be come to the like [of the condition] of yonder sleeping youth, by whom I passed but now, how shall I know him? Alas, the length of my travail and weariness! How shall I go about in quest of a wight whom I know not and whom, if I saw him face to face, I should not know? . . . aa. The Merchant and the Parrot xiv. Then he arose and going in to his daughter, found her mother with her; so he set out to them the case and Mariyeh said, "O father mine, my wish is subject unto (122) thy commandment and my will ensueth thy will; so whatsoever thou choosest, I am still obedient unto thee and under thy dominion." Therewithal the King knew that Mariyeh inclined unto El Abbas; so he returned forthright to King El Aziz and said to him, "May God amend the King! Verily, the occasion is accomplished and there is no opposition unto that which thou commandest" Quoth El Aziz, "By God's leave are occasions accomplished. How deemest thou, O King, of fetching El Abbas and drawing up the contract of marriage between Mariyeh and him?" And Ins ben Cais answered, saying, "Thine be it to decide." Sitt el Milah filled a cup and emptied it; after which she drank a second and a third. Then she filled the cup a fourth time and handed it to the old man, but he would not accept it from her. However, she conjured him, by her own head and that of the Commander of the Faithful, that he should take it from her, till he took the cup from her hand and kissed it and would have set it down; but she conjured him by her life to smell it. So he smelt it and she said to him, "How deemest thou?" "Its smell is sweet," replied he; and she conjured him, by the life of the Commander of the Faithful, to taste it. So he put it to his mouth and she rose to him and made him drink; whereupon, "O princess of the fair," said he, "this is none other than good." Quoth she, "So deem I. Hath not our Lord promised us wine in Paradise?" And he answered, "Yes. Quoth the Most High, 'And rivers of wine, a delight to the drinkers.' (36) And we will drink it in this world and the world to come." She laughed and emptying the cup, gave him to drink, and he said, "O princess of the fair, indeed thou art excusable in thy love for this." Then he took from her another and another, till he became drunken and his talk waxed great and his prate. 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." Then they returned to Shehrzad and displayed her in the second dress. They clad her in a dress of surpassing goodliness, and veiled her face to the eyes with her hair. Moreover, they let down her side locks and she was even as saith of her one of her describers in the following verses: At eventide the king sat [in his privy sitting-chamber] and sending for the vizier, said to him, "Tell me the story of the fuller and his wife." "With all my heart," answered the vizier. So he came forward and said, "Know, O king of the age, that when the prefect saw this, he said, "By Allah, the captain is excused!" Then my comrades came round about me and sprinkled water on my face, [till I came to myself,] when I arose and accosting the Cadi, who was covered with confusion, said to him, "Thou seest that suspicion is fallen on thee, and indeed this affair is no light matter, for that this woman's family will assuredly not sit down under her loss." Therewith the Cadi's heart quaked and he knew that the suspicion had reverted upon him, wherefore his colour paled and his limbs smote together; and he paid of his own money, after the measure of that which he had lost, so we would hush up the matter for him. (106) Then we departed from him in peace, whilst I said in myself, "Indeed, the woman deceived me not." Trust in God, Of, 114..? ? ? ? ? If they could hearken to Azzeh's speech, as I, I hearken to it, They straight would humble themselves to her and prone before her fall..? ? ? ? ? The pitcher then of goblets filled full and brimming o'er With limpid wine we plunder, that pass from friend to friend..? ? ? ? ? I rede thee vaunt thee not of praise from us, for lo! Even as a docktailed cur thou art esteemed of me..Bihkerd, Story of King, i. 121..? ? ? ? ? In every rejoicing a boon (232) midst the singers and minstrels am I; So they all arose and repaired to El Anca, who abode in the Mountain Caf. (248) When she saw them, she rose to them and saluted them, saying, 'O my ladies, may I not be bereaved of you!' Quoth Wekhimeh to her, 'Who is like unto thee, O Anca? Behold, Queen Es Shuhba is come to thee.' So El Anca kissed the

queen's feet and lodged them in her palace; whereupon Tuhfeh came up to her and fell to kissing her and saying, 'Never saw I a goodlier than this favour.' Then she set before them somewhat of food and they ate and washed their hands; after which Tuhfeh took the lute and played excellent well; and El Anca also played, and they fell to improvising verses in turns, whilst Tuhfeh embraced El Anca every moment. Quoth Es Shuhba, 'O my sister, each kiss is worth a thousand dinars;' and Tuhfeh answered, 'Indeed, a thousand dinars were little for it.' Whereat El Anca laughed and on the morrow they took leave of her and went away to Meimoun's palace. (249).The Twelfth Night of the Month..? ? ? ? ? Then get thee gone nor covet that which thou shall ne'er obtain; So shall it be, although the time seem near and the event..Now the uncle's son of the king of the city had aforetime disputed [the kingship] with him, and the people misliked the king; but God the Most High decreed that he should get the better of his cousin. However, jealousy of him abode in his heart and he acquainted the vizier, who hid it not and sent [him] money. Moreover, he fell to summoning [all strangers who came to the town], man after man, and questioning them of their faith and their worldly estate, and whoso answered him not [to his liking], he took his good. (231) Now a certain wealthy man of the Muslims was on a journey and it befell that he arrived at that city by night, unknowing what was to do, and coming to the ruin aforesaid, gave the old woman money and said to her, 'No harm upon thee.' Whereupon she lifted up her voice and prayed [for him], He set down his merchandise by her [and abode with her] the rest of the night and the next day..? ? ? ? ? Whenas the folk assemble for birling at the wine, Whether in morning's splendour or when night's shades descend..? ? ? ? ? Sandhill (132) and down (133) betwixt there blooms a yellow willow-flower, (134) Pomegranate-blossoms (135) and for fruits pomegranates (136) that doth bear..? ? ? ? ? I marvel for that to my love I see thee now incline, What time my heart, indeed, is fain to turn away from thine..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.'..Craft, Women's, ii. 287..O thou that blamest me for my heart and raillest at my ill, ii. 101..Some with religion themselves concern and make it their business all, i. 48..Now Afifeh and her daughter Mariyeh were behind the curtain, looking at him; and when he came before the king, he saluted him and greeted him with the greeting of kings, whilst all who were present stared at him and at his beauty and grace and perfection. The king seated him at the head of the table; and when Afifeh saw him and straitly considered him, she said, "By the virtue of Mohammed, prince of the Apostles, this youth is of the sons of the kings and cometh not to these parts but for some high purpose!" Then she looked at Mariyeh and saw that her face was changed, and indeed her eyes were dead in her face and she turned not her gaze from El Abbas a glance of the eyes, for that the love of him had gotten hold upon her heart. When the queen saw what had befallen her daughter, she feared for her from reproach concerning El Abbas; so she shut the wicket of the lattice and suffered her not to look upon him more. Now there was a pavilion set apart for Mariyeh, and therein were privy chambers and balconies and lattices, and she had with her a nurse, who served her, after the fashion of kings' daughters..? ? ? ? ? Read then my writ and pity thou the blackness of my fate, Sick, love- distraught, without a friend to whom I may complain..? ? ? ? ? Get thee to patience fair, if thou remember thee of that Whose issues (quoth the Merciful) are ever benedight. (89).Sindbad the Sailor and Hindbad the Porter..? ? ? ? ? s. The Journeyman and the Girl dccccix.136. The History of Gherib and his Brother Agib dcxxiv.ER RESHID AND THE BARMECIDES. (152).50. Ibrahim ben el Mehdi and the Merchant's Sister Night ccxlvii..? ? ? ? ? a. Story of the Ox and the Ass.71. Yehya ben Khalid and the Poor Man dclvi.When the morning morrowed and the folk came forth of the city, they found a murdered man cast down in a corner of the burial-ground and seeing Bihkerd there, doubted not but it was he who had slain him; so they laid hands on him and carried him up to the king and said to him, 'This fellow hath slain a man.' The king bade imprison him; [so they clapped him in prison] and he fell a-saying in himself, what while he was in the prison, 'All that hath befallen me is of the abundance of my sins and my tyranny, for, indeed, I have slain much people unrighteously and this is the requital of my deeds and that which I have wrought aforetime of oppression.' As he was thus pondering in himself, there came a bird and lighted down on the coign of the prison, whereupon, of his much eagerness in the chase, he took a stone and cast it at the bird..Now a party of the troops had banded themselves together for Belehwan; so they sent to him and bringing him privily, went in to the little Melik Shah and seized him and seated his uncle Belehwan on the throne of the kingship. Then they proclaimed him king and did homage to him all, saying, 'Verily, we desire thee and deliver to thee the throne of the kingship; but we wish of thee that thou slay not thy brother's son, for that on our consciences are the oaths we swore to his father and grandfather and the covenants we made with them.' So Belehwan granted them this and imprisoned the boy in an underground dungeon and straitened him. Presently, the heavy news reached his mother and this was grievous to her; but she could not speak and committed her affair to God the Most High, daring not name this to King Caesar her husband, lest she should make her uncle King Suleiman Shah a liar..When King Shah Bekht heard this, he said, "Most like all they say of the vizier is leasing and

his innocence will appear, even as that of the pious woman appeared." Then he comforted the vizier's heart and bade him go to his house..There was once in a certain city a woman fair of favour, who had to lover a trooper. Her husband was a fuller, and when he went out to his business, the trooper used to come to her and abide with her till the time of the fuller's return, when he would go away. On this wise they abode awhile, till one day the trooper said to his mistress, 'I mean to take me a house near unto thine and dig an underground passage from my house to thy house, and do thou say to thy husband, "My sister hath been absent with her husband and now they have returned from their travels; and I have made her take up her sojourn in my neighbourhood, so I may foregather with her at all times. So go thou to her husband the trooper and offer him thy wares [for sale], and thou wilt see my sister with him and wilt see that she is I and I am she, without doubt. So, Allah, Allah, go to my sister's husband and give ear to that which he shall say to thee.'" Therewith King Shah Bekht rejoiced with an exceeding great joy and said, 'Praise be to God who hath delivered me from yonder man and hath preserved me from the loss of the kingship and the cessation of prosperity from me!' So the affair of the vizier returned to order and well-being and the king restored him to his place and advanced him in rank. Moreover, he assembled the folk who had missaid of him and destroyed them all, to the last man. And how like," continued the vizier, "is this story unto that of myself and King Shah Bekht, with regard to that whereinto I am fallen of the changing of the king's heart and his giving credence to others against me; but now is the righteousness of my dealing established in thine eyes, for that God the Most High hath inspired me with wisdom and endowed thee with longanimity and patience [to hearken] from me unto that which He allotted unto those who had foregone us, till He hath shown forth my innocence and made manifest unto thee the truth. For now the days are past, wherein it was avouched to the king that I should endeavour for the destruction of my soul, (81) [to wit,] the month; and behold, the probation time is over and gone, and past is the season of evil and ceased, by the king's good fortune." Then he bowed his head and was silent. (82).? ? ? ? Ay, ne'er will I leave to drink of wine, what while the night on me Darkens, till drowsiness bow down my head upon my bowl..92. El Amin and his Uncle Ibrahim ben el Mehdi dclxxxii. When came the night, the king summoned his vizier and bade him tell the story of the king who lost kingdom and wife and wealth. "Hearkening and obedience," replied Er Rehwan. "Know, O king, that. Now this (155) was the francolin that bore witness against him.'. Noureddin Ali of Damascus and Sitt el Milan, iii, 3..? ? ? ? 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..? ? ? ? ? c. Story of the Chief of the Old Cairo Police cccxlv. When the damsel (215) saw me in this plight, she said to me, "O man, tell me thy story, for, by Allah, an I may avail to thy deliverance, I will assuredly further thee thereto." I gave ear to her speech and put faith in her loyalty and told her the story of the damsel whom I had seen [at the lattice] and how I had fallen in love with her; whereupon quoth she, "If the girl belong to me, that which I possess is thine, and if she belong to my father, I will demand her of him and deliver her to thee." Then she fell to calling slave-girl after slave-girl and showing them to me, till I saw the damsel whom I loved and said, "This is she." Quoth my wife, "Let not thy heart be troubled, for this is my slave-girl. My father gave her to me and I give her to thee. So comfort thyself and be of good heart and cheerful eye.". 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..? ? ? ? Nor troops have I nor henchmen nor one to lend me aid Save God, to whom, my Maker, my voice in praise I rear.. There was once a man of the Arabs who had a number of sons, and amongst them a boy, never was seen a fairer than he of favour nor a more accomplished in loveliness, no, nor a more perfect of wit. When he came to man's estate, his father married him to the daughter of one of his uncles, and she excelled not in beauty, neither was she praiseworthy of attributes; wherefore she pleased not the youth, but he bore with her, for kinship's sake..? ? ? ? ? Crude amber (158) in its native land unheeded goes, but, when It comes abroad, upon the necks to raise it men delight..48. Haroun Er Reshid with the Damsel and Abou Nuwas dc. Merchant and his Sons, The, i. 81..21. Omar ben Abdulaziz and the Poets cccxxxii. One day the Commander of the Faithful bade bring him to the presence; so his slave-girl changed his raiment and clothing him in sumptuous apparel, mounted him on the mule. Then he rode to the palace and presenting himself before the Khalif, saluted him with the goodliest of salutations and bespoke him with eloquent and deep-thoughted speech. When Er Reshid saw him, he marvelled at the goodliness of his favour and his eloquence and the readiness of his speech and enquiring of him, was told that he was Sitt el Milah's lord; whereupon quoth he, "Indeed, she is excusable in her love for him, and if we had put her to death unrighteously, as we were minded to do, her blood would have been upon our heads." Then he turned to the young man and entering into discourse with him, found him well bred, intelligent, quick of wit and apprehension, generous, pleasant, elegant, erudite. So he loved him with an exceeding love and questioned him of his native city and of his father and of the manner of his journey to Baghdad. Noureddin acquainted him with that which he would know in the goodliest of words and with the concisest of expressions; and the Khalif said to him, "And where hast thou been absent all this while? Indeed, we sent after thee to Damascus and Mosul and other the towns, but lit on no tidings of thee." "O my lord," answered the young man, "there betided thy slave in thy city that which never yet betided any." And he acquainted him with his case from first to last and told him that which had befallen him of evil [from El Muradi and his crew].. Hejjaj (El) and the Three Young Men, i. 53..88. The Thief turned Merchant and the other Thief cccxcviii. ? ? ? ? "Fair patience practise, for thereon still followeth content." So runs the rede

'mongst all that dwell in city or in tent..47. The Man of Yemen and his six Slave-girls dxcv. EN NUMAN AND THE ARAB OF THE BENOUE TAI. (168). In this island is a river of very sweet water, issuing from the shore of the sea and entering in at a wide cavern in the skirt of an inaccessible mountain, and the stones of the island are all limpid sparkling crystal and jacinths of price. Therein also is a spring of liquid, welling up like [molten] pitch, and when it cometh to the shore of the island, the fish swallow it, then return and cast it up, and it becometh changed from its condition and that which it was aforetime; and it is crude ambergris. Moreover, the trees of the island are all of the most precious aloes-wood, both Chinese and Comorin; but there is no way of issue from the place, for it is as an abyss midmost the sea; the steepness of its shore forbiddeth the drawing up of ships, and if any approach the mountain, they fall into the eddy aforesaid; nor is there any resource (205) in that island.. Then I bought of the best and finest of the produce and rarities of the country and all I had a mind to and a good hackney (221) and we set out again and traversed the deserts from country to country till we came to Baghdad. Then I went in to the Khalif and saluted him and kissed his hand; after which I acquainted him with all that had passed and that which had befallen me. He rejoiced in my deliverance and thanked God the Most High; then he caused write my story in letters of gold and I betook myself to my house and foregathered with my brethren and family. This, then," added Sindbad, "is the last of that which befell me in my travels, and praise be to God, the One, the Creator, the Maker!". There was once, in a province of Persia, a king of the kings, who was mighty of estate, endowed with majesty and veneration and having troops and guards at his command; but he was childless. Towards the end of his life, his Lord vouchsafed him a male child, and the boy grew up and was comely and learned all manner of knowledge. He made him a private place, to wit, a lofty palace, builded with coloured marbles and [adorned with] jewels and paintings. When the prince entered the palace, he saw in its ceiling the picture [of a woman], than whom he had never beheld a fairer of aspect, and she was compassed about with slave-girls; whereupon he fell down in a swoon and became distraught for love of her. Then he sat under the picture, till, one day, his father came in to him and finding him wasted of body and changed of colour, by reason of his [continual] looking on that picture, thought that he was ill and sent for the sages and physicians, that they might medicine him. Moreover, he said to one of his boon-companions, 'If thou canst learn what aileth my son, thou shalt have of me largesse.' So the courtier went in to the prince and spoke him fair and cajoled him, till he confessed to him that his malady was caused by the picture. Then he returned to the king and told him what ailed his son, whereupon he transported the prince to another palace and made his former lodging the guest-house; and whosoever of the Arabs was entertained therein, he questioned of the picture, but none could give him tidings thereof.. When thou comest to the house, begin by searching the roofs; then search the closets and cabinets; and if thou find nought, humble thyself unto the Cadi and make a show of abjection and feign thyself defeated, and after stand at the door and look as if thou soughtest a place wherein to make water, for that there is a dark corner there. Then come forward, with a heart stouter than granite, and lay hold upon a jar of the jars and raise it from its place. Thou wilt find under it the skirt of a veil; bring it out publicly and call the prefect in a loud voice, before those who are present. Then open it and thou wilt find it full of blood, exceeding of redness, (103) and in it [thou wilt find also] a woman's shoes and a pair of trousers and somewhat of linen." When I heard this from her, I rose to go out and she said to me, "Take these hundred dinars, so they may advantage thee; and this is my guest-gift to thee." So I took them and bidding her farewell, returned to my lodging.. One night, when the night was half spent, as Selim and Selma sat talking and devising with each other, they heard a noise below the house; so they looked out from a lattice that gave upon the gate of their father's mansion and saw a man of goodly presence, whose clothes were hidden by a wide cloak, which covered him. He came up to the gate and laying hold of the door-ring, gave a light knock; whereupon the door opened and out came their sister, with a lighted flambeau, and after her their mother, who saluted the stranger and embraced him, saying, 'O beloved of my heart and light of mine eyes and fruit of mine entrails, enter.' So he entered and shut the door, whilst Selim and Selma abode amazed..23. Hatim et Tal; his Generosity after Death cclxx.???? A good it is to have one's loved ones ever near., Meanwhile, El Abbas betook himself to his father's camp, which was pitched in the Green Meadow, by the side of the Tigris, and none might make his way between the tents, for the much interlacement of the tent-ropes. When the prince reached the first of the tents, the guards and servants came out to meet him from all sides and escorted him till he drew near the sitting-place of his father, who knew of his coming. So he issued forth of his pavilion and coming to meet his son, kissed him and made much of him. Then they returned together to the royal pavilion and when they had seated themselves and the guards had taken up their station in attendance on them, the king said to El Abbas, "O my son, make ready thine affair, so we may go to our own land, for that the folk in our absence are become as they were sheep without a shepherd." El Abbas looked at his father and wept till he swooned away, and when he recovered from his swoon, he improvised and recited the following verses:. So the prefect carried him up to the Sultan and he said, "I have an advertisement for thee, O my lord." "What is thine advertisement?" asked the Sultan; and the thief said, "I repent and will deliver into thy hand all who are evildoers; and whomsoever I bring not, I will stand in his stead." Quoth the Sultan, "Give him a dress of honour and accept his profession of repentance." So he went down from the presence and returning to his comrades, related to them that which had passed and they confessed his subtlety and gave him that which they had promised him. Then he took the rest of the stolen goods and went up with them to the Sultan. When the latter saw him, he was magnified in his eyes and he commanded that nought should be taken from him. Then, when he went down, [the Sultan's] attention was diverted from him, little by little, till the case was forgotten, and so he saved the booty [for himself]. The folk marvelled at this and the fifteenth officer came forward and said, 'Know that among those who make a trade of knavery are those whom God the Most High taketh on their own evidence against themselves.' 'How so?' asked they; and he said.. As for the eunuch, the chamberlain, who had counselled King Dadbin [not to slay her, but] to

[cause] carry her to the desert [and there abandon her], she bestowed on him a sumptuous dress of honour and said to him, "The like of thee it behoveth kings to hold in favour and set in high place, for that thou spokest loyally and well, and a man is still requited according to his deed." And Kisra the king invested him with the governance of one of the provinces of his empire. Know, therefore, O king," continued the youth, "that whoso doth good is requited therewith and he who is guiltless of sin and reproach feareth not the issue of his affair. And I, O king, am free from guilt, wherefore I trust in God that He will show forth the truth and vouchsafe me the victory over enemies and enviers." We were sleeping one night on the roof, when a woman made her way into the house and gathering into a bundle all that was therein, took it up, that she might go away with it. Now she was great with child and near upon her term and the hour of her deliverance; so, when she made up the bundle and offered to shoulder it and make off with it, she hastened the coming of the pangs of labour and gave birth to a child in the dark. Then she sought for the flint and steel and striking a light, kindled the lamp and went round about the house with the little one, and it was weeping. [The noise awoke us,] as we lay on the roof, and we marvelled. So we arose, to see what was to do, and looking down through the opening of the saloon, (112) saw a woman, who had kindled the lamp, and heard the little one weeping. She heard our voices and raising her eyes to us, said, "Are ye not ashamed to deal with us thus and discover our nakedness? Know ye not that the day belongeth to you and the night to us? Begone from us! By Allah, were it not that ye have been my neighbours these [many] years, I would bring down the house upon you!" We doubted not but that she was of the Jinn and drew back our heads; but, when we arose on the morrow, we found that she had taken all that was with us and made off with it; wherefore we knew that she was a thief and had practised [on us] a device, such as was never before practised; and we repented, whenas repentance advantaged us not. So the folk gathered together to them and blamed the lackpenny and said to him, 'Give him the price of that which thou hast eaten.' Quoth he, 'I gave him a dirhem before I entered the shop;' and the cook said, 'Be everything I sell this day forbidden (15) to me, if he gave me so much as the name of a piece of money! By Allah, he gave me nought, but ate my food and went out and [would have] made off, without aught [said I]' 'Nay,' answered the lackpenny, 'I gave thee a dirhem,' and he reviled the cook, who returned his abuse; whereupon he dealt him a cuff and they gripped and grappled and throttled each other. When the folk saw them on this wise, they came up to them and said to them, 'What is this strife between you, and no cause for it?' 'Ay, by Allah,' replied the lackpenny, 'but there is a cause for it, and the cause hath a tail!' Whereupon, 'Yea, by Allah,' cried the cook, 'now thou mindest me of thyself and thy dirhem! Yes, he gave me a dirhem and [but] a quarter of the price is spent. Come back and take the rest of the price of thy dirhem.' For that he understood what was to do, at the mention of the tail; and I, O my brother," added Aboulhusn, "my story hath a cause, which I will tell thee." When it was the tenth day, (now this day was called El Mihrjan (129) and it was the day of the coming in of the folk, gentle and simple, to the king, so they might give him joy and salute him and go forth), the counsel of the viziers fell of accord that they should speak with a company of the notables of the city [and urge them to demand of the king that he should presently put the youth to death]. So they said to them, "When ye go in to-day to the king and salute him, do ye say to him, 'O king, (to God be the praise!) thou art praiseworthy of policy and governance, just to all thy subjects; but this youth, to whom thou hast been bountiful, yet hath he reverted to his base origin and wrought this foul deed, what is thy purpose in his continuance [on life]? Indeed, thou hast prisoned him in thy house, and every day thou hearest his speech and thou knowest not what the folk say.'" And they answered with "Hearkening and obedience." ? ? ? ? ? Up, to our comrade's convent, that we may visit him And drink of wine more subtle than dust; (115) our trusty fere. ? ? ? ? ? 1. The Foolish Fisherman dccccviii. Then she walked in the garden till she came to a pavilion, lofty of building and wide of continence, never saw mortal nor heard of a goodlier than it [So she entered] and found herself in a long corridor, which led to a bath goodlier than that whereof it hath been spoken, and the cisterns thereof were full of rose-water mingled with musk. Quoth Tuhfeh, 'Extolled be the perfection of God! Indeed, this (210) is none other than a mighty king.' Then she put off her clothes and washed her body and made her ablution, after the fullest fashion, (211) and prayed that which was due from her of prayer from the evening [of the previous day]. (212) When the sun rose upon the gate of the garden and she saw the wonders thereof, with that which was therein of all manner flowers and streams, and heard the voices of its birds, she marvelled at what she saw of the surpassing goodliness of its ordinance and the beauty of its disposition and sat meditating the affair of Er Reshid and pondering what was come of him after her. Her tears ran down upon her cheek and the zephyr blew on her; so she slept and knew no more till she felt a breath on her cheek, whereupon she awoke in affright and found Queen Kemeriyeh kissing her face, and with her her sisters, who said to her, 'Arise, for the sun hath set.' So saying, he went up to the princess and laying his hand upon her heart, found it fluttering like a doveling and the life yet clinging to (112) her bosom. So he laid his hand upon her cheek, whereupon she opened her eyes and beckoning to her maid, signed to her, as who should say, "Who is this that treadeth my carpet and transgresseth against me?" (113) "O my lady," answered Shefikeh, "this is Prince El Abbas, for whose sake thou departest the world." When Mariyeh heard speak of El Abbas, she raised her hand from under the coverlet and laying it upon his neck, inhaled his odour awhile. Then she sat up and her colour returned to her and they sat talking till a third part of the night was past. Ill Fortune, Of the Uselessness of Endeavour against Persistent, i 70. ? ? ? ? ? When clear'd my sky was by the sweet of our foregathering And not a helper there remained to disuniting Fate, ? ? ? ? ? d. The Rich Man who gave his Fair Daughter in Marriage to the Poor Old Man dccccxii. ? ? ? ? ? All intercessions come and all alike do ill succeed, Save Tuhfeh's, daughter of Merjan, for that, in very deed, When they were grown familiar with him, the queen-mother fell to sending [privily] for the amirs, one by one, and swearing them to secrecy; and when she was assured of their trustworthiness, she discovered to them that the king had left but a daughter and that she had done this but that she might continue the kingship in his family and that the governance should not go forth from

them; after which she told them that she was minded to marry her daughter with the new-comer, her father's brother's son, and that he should be the holder of the kingship. They approved of her proposal and when she had discovered the secret to the last of them [and assured herself of their support], she published the news abroad and sent for the cadis and assessors, who drew up the contract of marriage between Selim and the princess, and they lavished gifts upon the troops and overwhelmed them with bounties. Then was the bride carried in procession to the young man and the kingship was stablished unto him and the governance of the realm..?OF THE APPOINTED TERM, (128) WHICH, IF IT BE ADVANCED, MAY NOT BE DEFERRED AND IF IT BE DEFERRED, MAY NOT BE ADVANCED..? ? ? ? ? Though Fortune whiles to thee belike may be unjust, Her seasons change and man's excused if he transgress..? ? ? ? ? Camphor itself to me doth testify And in my presence owns me white as snow..? ? ? ? ? If, in his own land, midst his folk, abjection and despite Afflict a man, then exile sure were better for the wight..152. Ardeshir and Heyat en Nufous dccxu.My fortitude fails, my endeavour is vain, ii. 95..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 apparell] 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.".The king marvelled at what he saw and questioned him of [how he came by] the knowledge of this. 'O king,' answered the old man, 'this [kind of] jewel is engendered in the belly of a creature called the oyster and its origin is a drop of rain and it is firm to the touch [and groweth not warm, when held in the hand]; so, when [I took the second pearl and felt that] it was warm to the touch, I knew that it harboured some living thing, for that live things thrive not but in heat.' (209) So the king said to the cook, 'Increase his allowance.' And he appointed to him [fresh] allowances..Then she changed the measure and improvised the following..? ? ? ? ? She came in robes of green, the likeness of the leaf That the pomegranate's flower doth in the bud encase..Meinsoun drank off his cup and said to her, 'Well done, O perfect of attributes!' Then he signed to her and was absent awhile, after which he returned and with him a tray of jewels worth an hundred thousand dinars, [which he gave to Tuhfeh]. So Kemeriyeh arose and bade her slave-girl open the closet behind her, wherein she laid all that wealth. Then she delivered the key to Tuhfeh, saying, 'All that cometh to thee of riches, lay thou in this closet that is by thy side, and after the festival, it shall be carried to thy palace on the heads of the Jinn.' Tuhfeh kissed her hand, and another king, by name Munir, took the cup and filling it, said to her, 'O fair one, sing to me over my cup upon the jasmine.' 'Harkening and obedience,' answered she and improvised the following verses:.With this the king bade the vizier go away to his lodging, and when he arose in the morning, he abode his day in his house..? ? ? ? ? How long shall I for justice sue to you, whilst, with desire For aid, ye war on me and still on slaying me are bent!.A certain wealthy merchant had a fair daughter, who was as the full moon, and when she attained the age of fifteen, her father betook himself to an old man and spreading him a carpet in his sitting-chamber, gave him to eat and caroused with him. Then said he to him, 'I desire to marry thee to my daughter.' The other excused himself, because of his poverty, and said to him, 'I am not worthy of her nor am I a match for thee.' The merchant was instant with him, but he repeated his answer to him, saying, 'I will not consent to this till thou acquaint me with the reason of thy desire for me. If I find it reasonable, I will fall in with thy wish; and if not, I will not do this ever.'.?OF ENVY AND MALICE..? ? ? ? ? His justice and his truth all creatures do embrace; The erring he corrects and those of wandering mind..39. Yehya ben Khalid and the Man who forged a Letter in his Name ccvi

[Constitutional Development of Victoria 1851-6](#)

[Goethe Und Die Bildende Kunst](#)

[La Fuga Romanzo](#)

[Geschichte Der Meder Und Perser Bis Zur Makedonischen Eroberung Vol 1 Geschichte Der Meder Und Des Reichs Der Lander](#)

[Cervantes y La Orden Trinitaria Coleccion de Articulos Publicados En La Revista Trinitaria El Santo Trisagio](#)

[LAcademie de Lausanne a la Fin Du Xvime Siecle Etude Sur Quelques Professeurs DApres Des Documents Inedites](#)

[Memoir on the Origin and Incorporation of the Trinity House of Deptford Strond](#)

[Bibliographie de lHistoire de Belgique Catalogue Methodique Et Chronologique Des Sources Et Des Ouvrages Principaux Relatifs a lHistoire de](#)

[Tous Les Pays-Bas Jusquen 1598 Et a lHistoire de Belgique Jusquen 1830](#)

[Kommunismus Anarchismus Sozialismus Geschichtliches Und Kritisches](#)

[Thomas Wendt Ein Dramatischer Roman](#)

[Schematismus Venerabilis Cleri Graeci Ritus Catholicorum Diocesis Munkacsiensis Pro Anno Domini 1821 AB Effectuata Dismembratione Anno Primo](#)

[Etudes Sur La Monorchidie Et La Cryptorchidie Chez LHomme](#)

[Le Socialisme Et La Revolution Francaise Etude Sur Les Idees Socialistes En France de 1789 a 1796](#)

[O Marquez de Pombal Celebrado Por Um Grupo de Distinctos Escripatores Liberaes](#)

[The Christian Entirely the Property of Christ in Life and Death Exhibited in Fifty-Three Sermons on the Heidelbergh Catechism Wherein the Doctrine of Faith Received in the Reformed Church Is Defended Against the Principal Opponents and the Practical](#)

[Eusebius Werke Vol 4 Gegen Marcell Uber Die Kirchliche Theologie Die Fragmente Marcells](#)

[Coeur Du Moulin Le Piece Lyrique En Deux Actes](#)

[Annales DOculistique 1850 Vol 23 Treizieme Annee](#)

[Pensiero Politico Di Dante Il Studi Storici](#)

[A Scripture-Line of Time Drawn in Brief from the Lapsed Creation to the Restitution of All Things Discoursd at Large Upon the 2300 Ev Morn](#)

[Dan 8 14 and Their Collateral Lines from Cyrus to the Kingdom of Christ in the New Jerusalem](#)

[Tierras Solares](#)

[Tales by the OHara Family Vol 1 of 3 Second Series Comprising the Nowlans And Peter of the Castle](#)

[Precis Theorique Et Pratique de Langue Malgache Pour Faciliter LUsage Rapide Du Hova Clef Des Autres Dialectes](#)

[Arthur Schopenhauers Samtliche Werke Vol 5 of 12 Inhalt Ergänzungen Zum 2 Und 3 Buch Der Welt ALS Wille Und Vorstellung](#)

[Hohelied Das](#)

[The Real Christian](#)

[Traditiones Et Antiquitates Fuldenses](#)

[Tagebuch Aus Wien Von LaTour Bis Auf Windischgratz \(September Bis November 1848\)](#)

[Le Balai Poeme Heroi-Comique En XVIII Chants](#)

[Nebel Und Sonne Der Gesammelten Gedichte Dritter Band](#)

[The Year-Boke of the Odd Volumes 1893-94 Vol 16 An Annual Record of the Transactions of the Sette](#)

[Krieg Und Kapitalismus](#)

[La Guerra Gotica Di Procopio Di Cesarea Vol 1 Testo Greco Emendato Sui Manoscritti Con Traduzione Italiana](#)

[Einführung in Die Romanische Philologie I Geschichte Der Romanischen Philologie II Ihre Aufgabe Und Gliederung](#)

[Collectanea Anglo-Premonstratensia Vol 2 Documents Drawn from the Original Register of the Order Now in the Bodleian Library Oxford and the Transcript of Another Register in the British Museum](#)

[Les Theories de LInconnaissable Et Les Degres de la Connaissance](#)

[LOeuvre Litteraire de Michel-Ange DAprès Les Archives Buonarroti Etc](#)

[Lehrbuch Der Analytischen Geometrie 1904 Vol 1 Analytische Geometrie Der Ebene](#)

[Wie Gertrud Ihre Kinder Lehrt Ein Versuch Den Muttern Anleitung Zu Geben Ihre Kinder Selbst Zu Unterrichten In Briefen](#)

[Histoire Des Petits Theatres de Paris Depuis Leur Origine Vol 2](#)

[The Baptist Missionary Magazine 1837 Vol 17](#)

[Bibliotheca Scriptorum Latinorum Recentioris Aetatis](#)

[Carlyle Et Emerson Correspondance \(1834-1872\)](#)

[The Limits of Pure Democracy](#)

[Beitrage Zu Einer Geschichte Des Attischen Burgerrechtes](#)

[itude Biographique Sur Franois Villon dApris Les Documents Inidits Conservis Aux Archives Nationales](#)

[Uber Den Ursprung Und Die Hauptgesetze Des Wirtschaftlichen Werthes](#)

[Forus Feasa Air Eirinn Keatings History of Ireland Vol 1 Part I Edited with Gaelic Text \(from a Ms of T C D\) Literal Translation Explanation of Gaelic Idioms Complete Vocabulary C](#)

[Le Deuil Des Primeveres 1898-1900 Elegies La Jeune Fille Nue Le Poete Et LOiseau Poesies Diverses Prieres](#)

[Beschreibung Der Antiken Munzen Vol 2 Paeonien Macedonien Die Macedonischen Konige Bis Perdiccas III](#)

[Repertoire General Du Theatre Francais Compose Des Tragedies Comedies Et Drames Des Auteurs Du Premier Et Du Second Ordre Restes Au Theatre Francais Vol 7 Avec Une Table Generale Theatre Du Second Ordre Tragedies](#)

[Perkins School for the Blind Bound Clippings Vol 12 New York Adult Blind 1938-1940](#)

[The History of the American People Vol 3](#)

[Sapper Dorothy Lawrence The Only English Woman Soldier Late Royal Engineers 51st Division 179th Tunnelling Company B E F](#)

[Conversational French A Reader for Beginners](#)

[Catalogue of Manuscripts Preserved in the Chapter Library of Worcester Cathedral](#)

[Mans Mission on Earth! A Treatise on Nervous Debility and Physical Exhaustion Being a Synopsis of Lectures Delivered at the Museum of Anatomy Science and Art 489 Sixth Avenue New York](#)

[Life in England and Australia Reminiscences of Travels and Voyages Over One Hundred Thousand Miles or Forty Years in the Wilderness](#)

[La Legende Des Siecles Vol 3](#)

[Liber Maiolichinus de Gestis Pisanorum Illustribus Poema Della Guerra Balearica Secondo Il Cod Pisano Roncioni](#)

[Glimpses of Australia Souvenir for the United States Navy August-September 1908](#)

[Dans LExtreme Far West Aventures DUn Emigrant Dans La Colombie Anglaise](#)

[LHomme de la Pampa](#)

[Histoire de la Banque de Saint-Georges de Genes La Plus Ancienne Banque de LEurope Et Des Origines Du Credit Mobilier Du Credit Foncier Des Tontines Et Des Amortissements y Pratiques Au Moyen Age](#)

[The Queens Gate Mystery](#)

[The Press Congress of the World in Hawaii](#)

[Development of Proposed Standards for Testing Solar Collectors and Thermal Storage Devices](#)

[France Economique Et Sociale a la Veille de la Revolution La Les Villes](#)

[Tractatus Physico-Medicus de Americana Lue AC Omnium Tutissima Curandi Methodo Mercurii Sublimati Corrosivi Ope Ad Eminentissimum AC Serenissimum F D Emmanuelem Pinto](#)

[Poesies Vol 2 Contes Epiques Hesperus Intermede Pieces Datees Le Soleil de Minuit](#)

[Memoria DOS Acontecimentos Mais Notaveis Pertencentes Aos Dois Concelhos de Guerra Feitos Ao Chefe de Divisao Rodrigo Joze Ferreira Lobo Commandante Da Esquadra No Estreito de Gibraltar Pelo Encontro DOS Argelinos No Dia 4 de Maio de 1810 Defeza D](#)

[Aelteste Christliche Epik Der Angelsachsen Deutschen Und Nordlander Ein Beitrag Zur Kirchengeschichte](#)

[Coningsby A Tragic Tale](#)

[Tales of Humour Gallantry and Romance Selected and Translated from the Italian](#)

[Palaeontologische Beitrage Vol 3 Palaeozoische Und Mesozoische Flora Des Ostlichen Australiens](#)

[Les Livre Sacre Du Cambodge Vol 1](#)

[Verhandlungen Des Naturhistorischen Vereins Der Preussischen Rheinlande Westfalens Und Des Reg-Bezirks Osnabruck 1901 Vol 58](#)

[Twelfth Annual Report of the Vermont Agricultural Experiment Station Burlington VT 1898-99](#)

[Die Sammlung Dr Albert Figdor Wien Vol 1 Erster Band Bildteppiche Samt-Und Seidenstoffe Stickereien Spitzen Knupfteppiche Blei Und Zinn](#)

[Goldschmiedearbeiten Kirchliches Und Weltliches Silbergerat](#)

[Entwicklung Der Verfassung Der Lombardischen Stadte Bis Zu Der Ankunft Kaiser Friedrich I in Italien](#)

[Empath A Beginners Guide to Learn and Understand the Basic Principles of Becoming an Empath](#)

[JavaScript A Detailed Approach to Practical Coding](#)

[Melinda Mahoney Powers](#)

[Geographie Ancienne Historique Et Comparee Des Gaules Cisalpine Et Transalpine Vol 3 Suivie de LAnalyse Geographique Des Itineraires Anciens Et Accompagnee DUn Atlas de Neuf Cartes](#)

[Mehls Numismatic Monthly Vol 5 An Illustrated Numismatic Journal Devoted to Coins Medals and Paper Money January 1914](#)

[Mireour Du Monde Le Manuscrit Du Xivme Siecle Decouvert Dans Les Archives de la Commune de la Sarra Et Reproduit Avec Des Notes](#)

[Etude Historique Sur La Condition Des Juifs Dans LAncien Droit Francais](#)

[Memoires de Louis-Auguste Le Pelletier Seigneur de Glatigny Lieutenant General Des Armees Du Roi 1696-1769](#)

[Revolution Russe Vol 1 La A Petrograd Et Aux Armees \(Mars-Mai 1917\)](#)

[Report of San Francisco Public Utilities Commission Fiscal Year 1941-1942](#)

[Opere Di Tommaso Grossi](#)

[Das Weltall Vol 3 Illustrierte Zeitschrift Fur Astronomie Und Verwandte Gebiete Oktober 1902 Bis September 1903](#)

[La Question Des Impots](#)

[Rime Di Francesco Petrarca Sopra Argomenti Storici Morali E Diversi Saggio Di Un Testo E Commento Nuovo Col Raffronto Dei Migliori Testi E Di Tutti I Commenti](#)

[O Desengano 1830 Vol 1 Periodico Politico E Moral](#)

[Mappa Breve Da Lusitania Antiga E Galliza Bracarense Vol 1 No Qual Em Seis Taboas Corograficas Indispensavelmente Precisas Aos Geografos Curiosos Se Noticiao Todas as Cidades E Povoacoes Que Florecerao Nos Passados Seculos Em Todas as Seis P](#)

[Abrege de la Vie Des Peintres Des Ecoles Allemande Flamande Hollandaise Francaise Romaine Florentine Venitienne Lombarde Genoise Napolitaine Espagnole Et Les Anciens MIS En Ordre Alphabetique Avec Une Explication de Leur Maniere Et Gen](#)

[Internationales Archiv Fur Ethnographie Vol 8](#)

[Studien Auf Dem Gebiete Der Aerztlichen Seelenkunde Gemeinfassliche Vortraege](#)

[Uber Einige Bedeutsame Psyche-Neurosen Des Kindesalters](#)