

IN THE MARKET FOR LOVE

Then said she, "O king, comest thou to a [watering-]place whereat thy dog hath drunken and wilt thou drink thereof?" The king was abashed at her and at her words and went out from her, but forgot his sandal in the house..When the king heard this from the vizier, he bade him go away [and he withdrew to his house]..? ? ? ? ? With ruin I o'erwhelm him and abjectness and woe And cause him quaff the goblet of death and distance drear..? ? ? ? ? Oft for thy love as I would be consoled, my yearning turns To-thee- ward still and my desires my reason still gainsay..? ? ? ? ? Who art thou, wretch, that thou shouldst hope to win me? With thy rhymes What wouldst of me? Thy reason, sure, with passion is forspent..? ? ? ? ? b. The Second Calender's Story xii.Then he turned to the woman and said to her, "Is it not thus?" "Yes, O Commander of the Faithful," answered she; and he said, "What prompted thee to this?" Quoth she, "Thou slewest my father and my mother and my kinsfolk and tookest their goods." "Whom meanest thou?" asked the Khalif, and she replied, "I am of the house of Bermek." (93) Then said he to her, "As for the dead, they are of those who are past away, and it booteth not to speak of them; but, as for that which I took of wealth, it shall be restored to thee, yea, and more than it." And he was bountiful to her to the utmost of munificence..62. Aboulaswed and his Squinting Slave-girl dcli.Then he went on and presently there met him a third woodcutter and he said to him, 'Pay what is due from thee.' And he answered, 'I will pay thee a dirhem when I enter the city; or take of me four danics (246) [now].' Quoth the tither, 'I will not do it,' but the old man said to him, 'Take of him the four danics presently, for it is easy to take and hard to restore.' 'By Allah,' quoth the tither, 'it is good!' and he arose and went on, crying out, at the top of his voice and saying, 'I have no power to-day [to do evil].' Then he put off his clothes and went forth wandering at a venture, repenting unto his Lord. Nor," added the vizier, "is this story more extraordinary than that of the thief who believed the woman and sought refuge with God against falling in with her like, by reason of her cunning contrivance for herself."Advantages of Patience, Of the, i. 89..Presently, Jesus, son of Mary (on whom be peace!) passed by and seeing this, besought God the Most High for tidings of their case; so He told him what had betided them, whereat great was his wonderment and he related to his disciples what he had seen. Quoth one of them, 'O Spirit of God, (251) nought resembleth this but my own story.' 'How so?' asked Jesus, and the other said,.Thief and the Woman, The, i. 278.Then he folded the letter and sealing it, delivered it to the damsel, who took it and carried it to her mistress. When the princess read the letter and apprehended its contents, she said, "Meseemeth he recalleth to me that which I did aforetime." Then she called for inkhorn and paper and wrote the following verses:.Then came forward the thirteenth officer and said, 'I will tell you a story that a man of my friends told me. (Quoth he).? ? ? ? ? d. Prince Bihzad ccccliii.[When] Hudheifeh [saw him], he cried out to him, saying, "Haste thee not, O youth! Who art thou of the folk?" And he answered, "I am Saad [ibn] el Wakidi, commander of the host of King Ins, and but that thou vauntedst thyself in challenging me, I had not come forth to thee; for that thou art not of my peers neither art counted equal to me in prowess and canst not avail against my onslaught. Wherefore prepare thee for departure, (73) seeing that there abideth but a little of thy life." When Hudheifeh heard this his speech, he threw himself backward, (74) as if in mockery of him, whereat El Abbas was wroth and called out to him, saying, "O Hudheifeh, guard thyself against me." Then he rushed upon him, as he were a swooper of the Jinn, (75) and Hudheifeh met him and they wheeled about a long while..? ? ? ? ? j. King Suleiman Shah and his Sons cccclxxv.Now, as destiny would have it, a band of thieves, whose use it was, whenas they had stolen aught, to resort to that place and divide [their booty], came thither [that night], as of their wont; and they were ten in number and had with them wealth galore, which they were carrying. When they drew near the sepulchre, they heard a noise of blows within it and the captain said, 'This is a Magian whom the angels (43) are tormenting.' So they entered [the burial-ground] and when they came over against El Merouzi, he feared lest they should be the officers of the watch come upon him, wherefore he [arose and] fled and stood among the tombs. (44) The thieves came up to the place and finding Er Razi bound by the feet and by him near seventy sticks, marvelled at this with an exceeding wonderment and said, 'God confound thee! This was sure an infidel, a man of many crimes; for, behold, the earth hath rejected him from her womb, and by my life, he is yet fresh! This is his first night [in the tomb] and the angels were tormenting him but now; so whosoever of you hath a sin upon his conscience, let him beat him, as a propitiatory offering to God the Most High.' And the thieves said, 'We all have sins upon our consciences.'.When a year had elapsed, there came to the city a ship, wherein were merchants and goods galore. Now it was of their usance, from time immemorial, that, when there came a ship to the city, the king sent unto it such of his servants as he trusted in, who took charge of the goods, so they might be [first of all] shown to the king, who bought such of them as befitted him and gave the merchants leave to sell the rest. So he sent, as of wont, one who should go up to the ship and seal up the goods and set over them who should keep watch over them..?STORY OF THE JOURNEYMAN AND THE GIRL..70. Khusrau and Shirin and the Fisherman dclvi.A Damsel made for love and decked with subtle grace, iii. 192..Moreover, he assembled the sages and the theologians and the sons of the kings and devised with them and asked them questions and problems and examined with them into many things of all fashions that might direct him to well-doing in the kingly office; and he questioned them also of subtleties and religious obligations and of the laws of the kingdom and the fashions of administration and of that which it behoveth the king to do of looking into the affairs of the people and repelling the enemy [from the realm] and fending off his malice with war; wherefore the people's contentment redoubled and their joy in that which God the Most High had vouchsafed them of his elevation to the kingship over them. So he upheld the ordinance of the realm and the affairs thereof abode established upon the accepted customs..? ? ? ? ? a. The First Calender's Story xi.When she had made an end of her song, she threw the lute from her hand and wept and lamented. Then she slept awhile and presently awaking,

said, "O elder, hast thou what we may eat?" "O my lady," answered the old man, "there is the rest of the food;" but she said, "I will not eat of a thing I have left. Go down to the market and fetch us what we may eat." Quoth he, "Excuse me, O my lady; I cannot stand up, for that I am overcome with wine; but with me is the servant of the mosque, who is a sharp youth and an intelligent. I will call him, so he may buy thee that which thou desirest." "Whence hast thou this servant?" asked she; and he replied, "He is of the people of Damascus." When she heard him speak of the people of Damascus, she gave a sob, that she swooned away; and when she came to herself, she said, "Woe's me for the people of Damascus and for those who are therein! Call him, O elder, that he may do our occasions." Now the late king had left a wife and a daughter, and the people would fain have married the latter to the new king, to the intent that the kingship might not pass out of the old royal family. So they proposed to him that he should take her to wife, and he promised them this, but put them off from him, (64) of his respect for the covenant he had made with his former wife, to wit, that he would take none other to wife than herself. Then he betook himself to fasting by day and standing up by night [to pray], giving alms galore and beseeching God (extolled be His perfection and exalted be He!) to reunite him with his children and his wife, the daughter of his father's brother..Awaken, O ye sleepers all, and profit, whilst it's here, ii. 234..Twere fitter and better my loves that I leave, i. 26..So Selim came forward and kissing the earth before the [supposed] king, praised him and related to him his story from beginning to end, till the time of their coming to that city, he and his sister, telling him how he had entered the place and fallen into the hands of the cook and that which had betided him [with him] and what he had suffered from him of beating and bonds and shackles and pinioning. Moreover, he told him how the cook had made him his brother's slave and how the latter had sold him in Hind and he had married the princess and become king and how life was not pleasant to him till he should foregather with his sister and how the cook had fallen in with him a second time and acquainted her with that which had betided him of sickness and disease for the space of a full-told year..83. The Woman's Trick against her Husband cccxciii. When the evening evened, the king sat in his privy closet and summoning the vizier, required of him the promised story. So Er Rehwān said, "Know, O king, that. . . z. The Stolen Purse dcv. Presently, in came Mesrour the eunuch to him and saluted him and seeing Nuzhet el Fuad stretched out, uncovered her face and said, "There is no god but God! Our sister Nuzhet el Fuad is dead. How sudden was the [stroke of] destiny! May God have mercy on thee and acquit thee of responsibility!" Then he returned and related what had passed before the Khalif and the Lady Zubeideh, and he laughing. "O accursed one," said the Khalif, "is this a time for laughter? Tell us which is dead of them." "By Allah, O my lord," answered Mesrour, "Aboulhusn is well and none is dead but Nuzhet el Fuad." Quoth the Khalif to Zubeideh, "Thou hast lost thy pavilion in thy play," and he laughed at her and said to Mesrour, "O Mesrour, tell her what thou sawest." "Verily, O my lady," said the eunuch, "I ran without ceasing till I came in to Aboulhusn in his house and found Nuzhet el Fuad lying dead and Aboulhusn sitting at her head, weeping. I saluted him and condoled with him and sat down by his side and uncovered the face of Nuzhet el Fuad and saw her dead and her face swollen. So I said to him, 'Carry her out forthright [to burial], so we may pray over her.' He answered, 'It is well;' and I left him to lay her out and came hither, that I might tell you the news." Certain husbandmen once made complaint to David (on whom be peace!) against certain owners of sheep, whose flocks had fallen upon their crops by night and devoured them, and he bade value the crops [and that the shepherds should make good the amount]. But Solomon (on whom be peace!) rose and said, "Nay, but let the sheep be delivered to the husbandmen, so they may take their milk and wool, till they have repaid themselves the value of their crops; then let the sheep return to their owners." So David withdrew his own ordinance and caused execute that of Solomon; yet was David no oppressor; but Solomon's judgment was more pertinent and he showed himself therein better versed in jurisprudence.' (245). When Tuhfeh beheld this, she called to mind her lord and wept sore and said, 'I beseech God the Most High to vouchsafe me speedy deliverance, so I may return to my palace and that my high estate and queendom and glory and be reunited with my lord and master Er Reshid.' Then she walked in that garden and saw in its midst a dome of white marble, raised on columns of black teak and hung with curtains embroidered with pearls and jewels. Amiddleground this pavilion was a fountain, inlaid with all manner jacinths, and thereon a statue of gold, and [beside it] a little door. She opened the door and found herself in a long passage; so she followed it and behold, a bath lined with all kinds of precious marbles and floored with a mosaic of pearls and jewels. Therein were four cisterns of alabaster, one facing other, and the ceiling of the bath was of glass coloured with all manner colours, such as confounded the understanding of the folk of understanding and amazed the wit..As time went on, the boy, the son of the king, grew up and fell to stopping the way (99) with the thieves, and they used to carry him with them, whenas they went a-thieving. They sallied forth one day upon a caravan in the land of Seistan, and there were in that caravan strong and valiant men and with them merchandise galore. Now they had heard that in that land were thieves; so they gathered themselves together and made ready their arms and sent out spies, who returned and gave them news of the thieves. Accordingly, they prepared for battle, and when the robbers drew near the caravan, they fell in upon them and they fought a sore battle. At last the folk of the caravan overmastered the thieves, by dint of numbers, and slew some of them, whilst the others fled. Moreover they took the boy, the son of King Azadbekht, and seeing him as he were the moon, possessed of beauty and grace, brightfaced and comely of fashion, questioned him, saying, "Who is thy father, and how camest thou with these thieves?" And he answered, saying, "I am the son of the captain of the thieves." So they took him and carried him to the capital of his father King Azadbekht. So saying, he put his hand to his poke and bringing out therefrom three hundred dinars, gave them to the merchant, who said in himself, "Except I take the money, he will not abide in the house." So he pouched the money and sold him the house, taking the folk to witness against himself of the sale. Then he arose and set food before El Abbas and they ate of the good things which he had provided; after which he brought him dessert and sweetmeats. They ate thereof till they had enough, when

the tables were removed and they washed their hands with rose-water and willow-flower-water. Then the merchant brought El Abbas a napkin perfumed with the fragrant smoke of aloes-wood, on which he wiped his hand, (80) and said to him, "O my lord, the house is become thy house; so bid thy servant transport thither the horses and arms and stuffs." El Abbas did this and the merchant rejoiced in his neighbourhood and left him not night nor day, so that the prince said to him, "By Allah, I distract thee from thy livelihood." "God on thee, O my lord," replied the merchant, "name not to me aught of this, or thou wilt break my heart, for the best of traffic is thy company and thou art the best of livelihood." So there befell strait friendship between them and ceremony was laid aside from between them..Ninth Officer's Story, The, ii. 167..When her husband heard this, he said to her, 'What is thy name and what are the names of thy father and mother?' She told him their names and her own, whereby he knew that it was she whose belly he had slit and said to her, 'And where are thy father and mother?' 'They are both dead,' answered she, and he said, 'I am that journeyman who slit thy belly.' Quoth she, 'Why didst thou that?' And he replied, 'Because of a saying I heard from the wise woman.' 'What was it?' asked his wife, and he said, 'She avouched that thou wouldst play the harlot with a hundred men and that I should after take thee to wife.' Quoth she, 'Ay, I have whored it with a hundred men, no more and no less, and behold, thou hast married me.' 'Moreover,' continued her husband, 'the wise woman foresaid, also, that thou shouldst die, at the last of thy life, of the bite of a spider. Indeed, her saying hath been verified of the harlotry and the marriage, and I fear lest her word come true no less in the matter of thy death.'????? So get thee gone, then, from a house wherein thou art abased And let not severance from friends lie heavy on thy spright..????? All things, indeed, that betide to you are fore-ordered of God; Yet still in your deeds is the source to which their fulfilment is due.. "O king," answered the youth, "there is no great forgiveness save in case of a great crime, for according as the offence is great, in so much is forgiveness magnified and it is no dishonour to the like of thee if he spare the like of me. Verily, Allah knoweth that there is no fault in me, and indeed He commandeth unto clemency, and no clemency is greater than that which spareth from slaughter, for that thy forgiveness of him whom thou purposest to put to death is as the quickening of a dead man; and whoso doth evil shall find it before him, even as it was with King Bihkerd." "And what is the story of King Bihkerd?" asked the king. "O king," answered the youth, "So El Aziz sent after his son and acquainted him with that which had passed; whereupon El Abbas called for four-and-twenty males and half a score horses [and as many camels] and loaded the mules with pieces of silk and rags of leather and boxes of camphor and musk and the camels [and horses] with chests of gold and silver. Moreover, he took the richest of the stuffs and wrapping them in pieces of gold-striped silk, laid them on the heads of porters, and they fared on with the treasures till they reached the King of Baghdad's palace, whereupon all who were present dismounted in honour of El Abbas and escorting him to the presence of King Ins ben Cais, displayed unto the latter all that they had with them of things of price. The king bade carry all this into the harem and sent for the Cadis and the witnesses, who drew up the contract and married Mariyeh to Prince El Abbas, whereupon the latter commanded to [slaughter] a thousand head of sheep and five hundred buffaloes. So they made the bride-feast and bade thereto all the tribes of the Arabs, Bedouins and townfolk, and the tables abode spread for the space of ten days..When the morning morrowed, the people went seeking for him, but found him not; and when the king knew this, he was perplexed concerning his affair and abode unknowing what he should do. Then he sought for a vizier to fill his room, and the king's brother said, 'I have a vizier, a sufficient man.' 'Bring him to me,' said the king. So he brought him a man, whom he set at the head of affairs; but he seized upon the kingdom and clapped the king in irons and made his brother king in his stead. The new king gave himself up to all manner of wickedness, whereat the folk murmured and his vizier said to him, 'I fear lest the Indians take the old king and restore him to the kingship and we both perish; wherefore, if we take him and cast him into the sea, we shall be at rest from him; and we will publish among the folk that he is dead.' And they agreed upon this. So they took him up and carrying him out to sea, cast him in..????? Upon you be the peace of God! May all prosperity, For what's decreed of years and lives, upon you ever wait!????? As if the maid the day resplendent and her locks The night that o'er it spreads its shrouding darkness were..????? So be thou kind to me, for love my body wasteth sore, The thrall of passion I'm become its fires consume me quite..God keep the days of love-delight! How dearly sweet they were! i. 225..????? And dar'dst, O dweller in the tents, to lift thine eyes to me, Hoping by stress to win of me the amorous delight..And when she had made an end of her song, she wept sore..6. Isaac of Mosul's Story of Khedijeh and the Khalif El Mamoun xciv..So they carried him into the city and hid him with them. Moreover, they agreed with a company of the king's chief officers, who had aforetime been those of Bekhtzeman, and acquainted them with this; whereat they rejoiced with an exceeding joy. Then they assembled together to Bekhtzeman and made a covenant and handfast [of fealty] with him and fell upon the enemy at unawares and slew him and seated King Bekhtzeman again on the throne of his kingship. And his affairs prospered and God amended his estate and restored His bounty to him, and he ruled his subjects justly and abode in the obedience of the Most High. On this wise, O king," continued the young treasurer, "he with whom God is and whose intent is pure, meeteth nought but good. As for me, I have no helper other than God, and I am content to submit myself to His ordinance, for that He knoweth the purity of my intent." 76. The Khalif El Hakim and the Merchant ccllxxxix.????? Whenas in body ye from us are far removed, would God I knew who shall to us himself with news of you present!. Therewithal, O my brother, the locust fell to going round about among the company of the birds, but saw nought resembling the hawk in bulk and body save the kite and deemed well of her. So she brought the hawk and the kite together and counselled the former to make friends with the latter. Now it chanced that the hawk fell sick and the kite abode with him a long while [and tended him] till he recovered and became whole and strong; wherefore he thanked her [and she departed from him]. But after awhile the hawk's sickness returned to him and he needed the kite's succour. So the locust went out from him and was absent from him a day, after which she returned to him

with a[nother] locust, (53) saying, "I have brought thee this one." When the hawk saw her, he said, "God requite thee with good! Indeed, thou hast done well in the quest and hast been subtle in the choice." Twere better and meeter thy presence to leave, For, if the eye see not, the heart doth not grieve.' Cashghar, Abdallah ben Nafi and the King's Son of, ii. 195..I am the champion-slayer he warrior without peer, iii. 94. 249----."There was once a king of the kings, whose name was Bekhtzman, and he was a great eater and drinker and carouser. Now enemies of his made their appearance in certain parts of his realm and threatened him; and one of his friends said to him, 'O king, the enemy maketh for thee: be on thy guard against him.' Quoth Bekhtzman, 'I reck not of him, for that I have arms and wealth and men and am not afraid of aught.' Then said his friends to him, 'Seek aid of God, O king, for He will help thee more than thy wealth and thine arms and thy men.' But he paid no heed to the speech of his loyal counsellors, and presently the enemy came upon him and waged war upon him and got the victory over him and his trust in other than God the Most High profited him nought. So he fled from before him and seeking one of the kings, said to him, 'I come to thee and lay hold upon thy skirts and take refuge with thee, so thou mayst help me against mine enemy.' When the morning morrowed, he recited the following verses: 27. Aladdin Abou es Shamath dx. Meanwhile, the youth abode expecting his governor's return, but he returned not; wherefore concern and chagrin waxed upon him, because of his mistress, and his longing for her redoubled and he was like to slay himself. She became aware of this and sent him a messenger, bidding him to her. So he went to her and she questioned him of the case; whereupon he told her what was to do of the matter of his governor, and she said to him, 'With me is longing the like of that which is with thee, and I misdoubt me thy messenger hath perished or thy father hath slain him; but I will give thee all my trinkets and my clothes, and do thou sell them and pay the rest of my price, and we will go, I and thou, to thy father.' '????? From mine own land, to visit thee, I came at love's command, For all the distance did forbid, 'twixt me and thee that spread..? ? ? ? "Forget him," quoth my censurers, "forget him; what is he?" "If I forget him, ne'er may God," quoth I, "remember me!" .164. The Merchant of Oman dccccxvi.????? Love's slave, I keep my troth with them; but, when they vowed, Fate made itself Urcoub, (16) whom never oath could bind..Physician by his Wife's Commandment, The Weaver who became a, ii. 21..????? My juice among kings is still drunken for wine And a present am I betwixt friends, young and old..Officer's Story, The Seventh, ii. 150..????? s. The Stolen Necklace dxcvi.Wife and the Learned Man, Khelbes and his, i. 301..????????? ja. Story of David and Solomon dcccxcix.Quoth the Khalif, "God grant thee that thou seekest! Let us drink one last cup and rise before the dawn draw near, and to-morrow night I will be with thee again." "Far be it!" said Aboulhusn. Then the Khalif filled a cup and putting therein a piece of Cretan henbane, gave it to his host and said to him, "My life on thee, O my brother, drink this cup from my hand!" "Ay, by thy life," answered Aboulhusn, "I will drink it from thy hand." So he took it and drank it off; but hardly had he done so, when his head forewent his feet and he fell to the ground like a slain man; whereupon the Khalif went out and said to his servant Mesrou, "Go in to yonder young man, the master of the house, and take him up and bring him to me at the palace; and when thou goest out, shut the door." Firouz and his Wife, i. 209..If, in his own land, midst his folk, abjection and despite, ii. 196..127. The Justice of Providence cccclxxviii.Then said Selim to his sister, 'Know that I am resolved to slay yonder man, if he return this next night, and I will say to the folk, "He was a thief," and none shall know that which hath befallen. Moreover, I will address myself to the slaughter of whosoever knoweth that which is between yonder fellow and my mother.' But Selma said, 'I fear lest, if thou slay him in our dwelling-place and he savour not of robberhood, (69) suspicion will revert upon ourselves, and we cannot be assured but that he belongeth unto folk whose mischief is to be feared and their hostility dreaded, (70) and thus wilt thou have fled from privy shame to open shame and abiding public dishonour.' 'How then deemest thou we should do?' asked Selim and she said, 'Is there nothing for it but to slay him? Let us not hasten unto slaughter, for that the slaughter of a soul without just cause is a grave [matter].'.When this came to the king's knowledge, he despatched troops in pursuit of Zourkhan, to stop the road upon him, whilst he himself went out and overtaking the vizier, smote him on the head with his mace and slew him. Then he took his daughter by force and returning to his dwelling-place, went in to her and married her. Arwa resigned herself with patience to that which betided her and committed her affair to God the Most High; and indeed she was used to serve Him day and night with a goodly service in the house of King Dabdin her husband..Meanwhile, his father and mother had gone round about all the islands of the sea in quest of him and his brother, hoping that the sea might have cast them up, but found no trace of them; so they despaired of finding them and took up their abode in one of the islands. One day, the merchant, being in the market, saw a broker, and in his hand a boy he was calling for sale, and said in himself, 'I will buy yonder boy, so I may console myself with him for my sons.' So he bought him and carried him to his house; and when his wife saw him, she cried out and said, 'By Allah, this is my son!' So his father and mother rejoiced in him with an exceeding joy and questioned him of his brother; but he answered, 'The sea parted us and I knew not what became of him.' Therewith his father and mother consoled themselves with him and on this wise a number of years passed..Then the king acquainted the people [of his court] with the matter and said to them, 'O folk, how deem ye of my looking to the issues of affairs?' And they all marvelled at his wisdom and foresight. Then he turned to his father and said to him, 'Hadst thou looked to the issue of thine affair and dealt deliberately in that which thou didst, there had not betided thee this repentance and grief all this time.' Then he let bring his mother and they rejoiced in each other and lived all their days in joy and gladness. What then," continued the young treasurer, "is more grievous than the lack of looking to the issues of affairs? Wherefore hasten thou not in the slaying of me, lest repentance betide thee and sore concern." 49. The Chief of the Cous Police and the Sharper cccxlv.Then said she to him, "O my son, was there any one with thee yesternight?" And he bethought himself and said, "Yes; one lay the night with me and I acquainted him with my case and told him my story. Doubtless, he was from the Devil, and I, O my mother, even as thou sayst truly, am

Aboulhusn el Khelia. "O my son," rejoined she, "rejoice in tidings of all good, for yesterday's record is that there came the Vivier Jaafer the Barmecide [and his company] and beat the sheikhs of the mosque and the Imam, each four hundred lashes; after which they paraded them about the city, making proclamation before them and saying, 'This is the reward and the least of the reward of whoso lacketh of goodwill to his neighbours and troubleth on them their lives!' and banished them from Baghdad. Moreover, the Khalif sent me a hundred dinars and sent to salute me." Whereupon Aboulhusn cried out and said to her, "O old woman of ill-omen, wilt thou contradict me and tell me that I am not the Commander of the Faithful? It was I who commanded Jaafer the Barmecide to beat the sheikhs and parade them about the city and make proclamation before them and who sent thee the hundred dinars and sent to salute thee, and I, O beldam of ill-luck, am in very deed the Commander of the Faithful, and thou art a liar, who would make me out a dotard." .? ? ? ? ? The railers for your loss pretend that I should patient be: 'Away!' I answer them: ' 'tis I, not you, that feel the pain.' .82. The Ignorant Man who set up for a Schoolmaster dclxvii. ? ? ? ? ? ? ? ? ? ? ab. The King's Son and the Ogress xv. Presently, it chanced that an enemy attacked King Khedidan; so he sent out his troops to him and made Bekhtzeman head of the army. Then they went forth to the field and Khedidan also came forth and ranged his troops and took the spear and sallied out in person and fought a sore battle and overcame his enemy, who fled, he and his troops, ignominiously. When the king and his army returned in triumph, Bekhtzeman said to him, 'Harkye, O king! Meseemeth this is a strange thing of thee that thou art compassed about with this vast army, yet dost thou apply thyself in person to battle and adventrest thyself.' Quoth the king, 'Dost thou call thyself a cavalier and a man of learning and deemest that victory is in abundance of troops?' 'Ay,' answered Bekhtzeman; 'that is indeed my belief.' And Khedidan said, 'By Allah, then, thou errest in this thy belief! Woe and again woe to him whose trust is in other than God! Indeed, this army is appointed only for adornment and majesty, and victory is from God alone. I too, O Bekhtzeman, believed aforetime that victory was in the multitude of men, and an enemy came out against me with eight hundred men, whilst I had eight hundred thousand. I trusted in the number of my troops, whilst mine enemy trusted in God; so he defeated me and routed me and I was put to a shameful flight and hid myself in one of the mountains, where I met with a recluse, [who had] withdrawn [himself from the world]. So I joined myself to him and complained to him of my case and acquainted him with all that had befallen me. Quoth he, "Knowest thou why this befell thee and thou wast defeated?" "I know not," answered I, and he said, "Because thou putttest thy trust in the multitude of thy troops and reliedst not upon God the Most High. Hadst thou put thy trust in God and believed in Him that it is He [alone] who advantageth and endamageth thee, thine enemy had not availed to cope with thee. Return unto God." So I returned to myself and repented at the hands of the solitary, who said to me, "Turn back with what remaineth to thee of troops and confront thine enemies, for, if their intents be changed from God, thou wilt overcome them, wert thou alone." When I heard these words, I put my trust in God the Most High, and gathering together those who remained with me, fell upon mine enemies at unawares in the night. They deemed us many and fled on the shamefullest wise, whereupon I entered my city and repossessed myself of my place by the might of God the Most High, and now I fight not but [trusting] in His aid.' ? ? ? ? ? But for the spying of the eyes [ill-omened.] we had seen Wild cattle's eyes and antelopes' tresses of sable sheen..? ? ? ? ? "Console thou thyself for his love," quoth they, "with another than he;" But, "Nay, by his life," answered I, "I'll never forget him my dear!".King Shah Bekht and his Vizier Er Rehwān, i. 215..When it was the tenth day, (now this day was called El Mihrjan (129) and it was the day of the coming in of the folk, gentle and simple, to the king, so they might give him joy and salute him and go forth), the counsel of the viziers fell of accord that they should speak with a company of the notables of the city [and urge them to demand of the king that he should presently put the youth to death]. So they said to them, "When ye go in to-day to the king and salute him, do ye say to him, 'O king, (to God be the praise!) thou art praiseworthy of policy and governance, just to all thy subjects; but this youth, to whom thou hast been bountiful, yet hath he reverted to his base origin and wrought this foul deed, what is thy purpose in his continuance [on life]? Indeed, thou hast prisoned him in thy house, and every day thou hearest his speech and thou knowest not what the folk say.'" And they answered with "Harkening and obedience." KING SHAH BEKHT AND HIS VIZIER ER REHWAN. (177).[When the appointed day arrived], I arose and changing my clothes and favour, donned sailor's apparel; then I took with me a purse full of gold and buying good [victual for the] morning-meal, accosted a boatman [at Deir et Tin] and sat down and ate with him; after which said I to him, "Wilt thou hire me thy boat?" Quoth he, "The Commander of the Faithful hath commanded me to be here;" and he told me the story of the concubines and how the Khalif purposed to drown them that day. When I heard this from him, I brought out to him half a score dinars and discovered to him my case, whereupon quoth he to me, "O my brother, get thee empty calabashes, and when thy mistress cometh, give me to know of her and I will contrive the trick." I am content, for him I love, to all abide, iii. 25..Prince Bihzad, Story of, i. 99..When the troops entered Baghdad, each of them alighted in his pavilion, whilst El Abbas encamped apart in a place near the Tigris and commanded to slaughter for the troops, each day, that which should suffice them of oxen and sheep and bake them bread and spread the tables. So the folk ceased not to come to him and eat of his banquet. Moreover, all the people of the country came to him with presents and rarities and he requited them many times the like of their gifts, so that the lands were filled with his tidings and the report of him was bruited abroad among the folk of the deserts and the cities..Now in that town was a man of good breeding and large generosity, a merchant of condition, young of years and bright of face, who had come to that town from his own country with great store of merchandise and wealth galore. He took up his abode therein and the place was pleasant to him and he was lavish in expenditure, so that he came to the end of all his good and there remained with him nothing save that which was upon him of raiment. So he left the lodging wherein he had abidden in the days of his affluence, after he had wasted (260) that which was therein of furniture, and fell to harbouring in the houses of the townfolk from night to

night..? ? ? ? ? This is my saying; apprehend its purport, then, and know I may in no wise yield consent to that thou dost opine..Now there was a man of the kinsfolk of the Khalif [Haroun er Reshid], by name Abdulmelik ben Salih ben Ali ben Abdallah ben el Abbas, (148) who was great of gravity and piety and decorousness, and Er Reshid was used instantly to require of him that he should keep him company in his carousals and drink with him and had proffered him, to this end, riches galore, but he still refused. It chanced that this Abdulmelik es Salih came to the door of Jaafer ben Yehya, that he might bespeak him of certain occasions of his, and the chamberlain, doubting not but he was the Abdulmelik ben Salih aforesaid, whom Jaafer had charged him admit and that he should suffer none but him to enter, allowed him to go in to his master..? ? ? ? ? Unto me the world's whole gladness is thy nearness and thy sight; All incumbent thy possession and thy love a law of right..One day, there came a traveller and seeing the picture, said, 'There is no god but God! My brother wrought this picture.' So the king sent for him and questioned him of the affair of the picture and where was he who had wrought it. 'O my lord,' answered the traveller, 'we are two brothers and one of us went to the land of Hind and fell in love with the king's daughter of the country, and it is she who is the original of the portrait. In every city he entereth, he painteth her portrait, and I follow him, and long is my journey.' When the king's son heard this, he said, 'Needs must I travel to this damsel.' So he took all manner rarities and store of riches and journeyed days and nights till he entered the land of Hind, nor did he win thereto save after sore travail. Then he enquired of the King of Hind and he also heard of him..? ? ? ? ? Except I be appointed a day [to end my pain], I'll weep until mine eyelids with blood their tears ensue..Then he left beating him and when the thief came to himself, the woman said to her husband, 'O man, this house is on hire and we owe its owners much money, and we have nought; so how wilt thou do?' And she went on to bespeak him thus. Quoth the thief, 'And what is the amount of the rent?' 'It will be fourscore dirhems,' answered the husband; and the thief said, 'I will pay this for thee and do thou let me go my way.' Then said the wife, 'O man, how much do we owe the baker and the greengrocer?' Quoth the thief, 'What is the sum of this?' And the husband said, 'Sixscore dirhems.' 'That makes two hundred dirhems,' rejoined the other; 'let me go my way and I will pay them.' But the wife said, 'O my dear one, and the girl groweth up and needs must we marry her and equip her and [do] what else is needful' So the thief said to the husband, 'How much dost thou want?' And he answered, 'A hundred dirhems, in the way of moderation.' (250) Quoth the thief, 'That makes three hundred dirhems.' And the woman said, 'O my dear one, when the girl is married, thou wilt need money for winter expenses, charcoal and firewood and other necessaries.' 'What wouldst thou have?' asked the thief; and she said, 'A hundred dirhems.' 'Be it four hundred dirhems,' rejoined he; and she said, 'O my dear one and solace of mine eyes, needs must my husband have capital in hand, wherewith he may buy merchandise and open him a shop.' 'How much will that be?' asked he, and she said, 'A hundred dirhems.' Quoth the thief, '[That makes five hundred dirhems; I will pay it;] but may I be divorced from my wife if all my possessions amount to more than this, and that the savings of twenty years! Let me go my way, so I may deliver them to thee.' 'O fool,' answered she, 'how shall I let thee go thy way? Give me a right token.' [So he gave her a token for his wife] and she cried out to her young daughter and said to her, 'Keep this door.' Baghdad, El Abbas and the King's Daughter of, iii. 53..45. Ali Shir (230) and Zumurrud dlix..? ? ? ? ? They have shut out thy person from my sight; They cannot shut thy memory from my spright..? ? ? ? ? Would God upon that bitterest day, when my death calls for me, What's 'twixt thine excrement and blood (50) I still may smell of thee!.Then he bade set up for her a tent and another for himself, facing hers, so he might worship God with her, and fell to sending her food; and she said in herself, 'This is a king and it is not lawful for me that I suffer him forsake his subjects and his kingdom for my sake. So she said to the serving-woman, who used to bring her the food, 'Speak to the king, so he may return to his women, for he hath no need of me and I desire to abide in this place, so I may worship God the Most High therein.' The slave-girl returned to the king and told him this, whereupon he sent back to her, saying, 'I have no need of the kingship and I also desire to abide here and worship God with thee in this desert.' When she found this earnestness in him, she consented to his wishes and said, 'O king, I will consent unto thee in that which thou desirest and will be to thee a wife, but on condition that thou bring me Dadbin the king and his Vizier Kardan and his chamberlain (116) and that they be present in thine assembly, so I may speak a word with them in thy presence, to the intent that thou mayest redouble in affection for me.' Quoth Kisra, 'And what is thine occasion unto this?' So she related to him her story from first to last, how she was the wife of Dadbin the king and how the latter's vizier had miscalled her honour..19. Hassan of Bassora and the King's Daughter of the Jinn cclxxxvi.57. Werdan the Butcher's Adventure with the Lady and the Bear cccliii..? ? ? ? ? Yea, wonder-words I read therein, my trouble that increased And caused emaciation wear my body to a shred..? ? ? ? ? An if my substance fail, no one there is will succour me..? ? ? ? ? 1. The Wife's Device to Cheat her Husband dccccxxxix..? ? ? ? ? b. The Singer and the Druggist dccccxxxviii.Meanwhile, when Aboulhusn went out from the presence of the Khalif and went to lay out Nuzhet el Fuad, the prince mourned for her and dismissing the divan, arose and betook himself, leaning upon Mesrour, the swordsman of his vengeance, [to the pavilion of the harem, where he went in] to the Lady Zubeideh, that he might condole with her for her slave-girl. He found the princess sitting weeping and awaiting his coming, so she might condole with him for [his boon-companion] Aboulhusn el Khelia. So he said to her, "May thy head outlive thy slave-girl Nuzhet el Fuad!" And she answered, saying, "O my lord, God preserve my slave-girl! Mayst thou live and long survive thy boon-companion Aboulhusn el Khelia! For he is dead."..? ? ? ? ? Read thou my writ and apprehend its purport, for my case This is and fate hath stricken me with sorrows past allay..7. Ali ben Bekkar and Shemsennehar clxix..? ? ? ? ? ab. Story of the King's Son and the Ogress xv.95. Abdurrehman the Moor's Story of the Roc ccciv.When the king heard this, drowsiness overcame him and he slept and presently awaking, called for the candles. So they were lighted and he sat down on his couch and seating Shehrzad by him, smiled in her face. She kissed the earth before him and said, "O king of the age and lord of the time and the day, extolled

be the perfection of [God] the Forgiving One, the Bountiful Giver, who hath sent me unto thee, of His favour and beneficence, so I have informed thee with longing after Paradise; for that this which thou wast used to do was never done of any of the kings before thee. As for women, God the Most High [in His Holy Book] maketh mention of them, [whenas He saith, 'Verily, men who submit [themselves unto God] and women who submit] and true-believing men and true-believing women and obedient men and obedient women and soothfast men and soothfast women [and long-suffering men and long-suffering women and men who order themselves humbly and women who order themselves humbly and charitable men and charitable women and men who fast and women who fast] and men who guard their privities and women who guard their privities [and men who are constantly mindful of God and women who are constantly mindful, God hath prepared unto them forgiveness and a mighty recompense]. (172).? ? ? ? b. Bakoun's Story of the Hashish-Eater cxliii. Then he sent for his daughter, whose name was Jemreh, and when she came, he said to her, 'Harkye, Jemreh! Know that I am going to [meet] the clans of Es Shisban and Queen Kemeriyeh and the kings of the Jinn. If I am vouchsafed the victory over them, to Allah be the praise and thou shall have of me largesse; but, if thou see or hear that I am worsted and any come to thee with news of me [to this effect], hasten to slay Tuhfeh, so she may fall neither to me nor to them.' Then he took leave of her and mounted, saying, 'When this cometh about, pass over to the Crescent Mountain and take up thine abode there, and await what shall befall me and what I shall say to thee.' And Jemreh answered with 'Harkening and obedience.'? ? ? ? How oft I've waked, whilst over me my comrades kept the watch! How many a stony waste I've crossed, how many a desert dread! ? ? ? ? Say, by the lightnings of thy teeth and thy soul's pure desire, Moan'st thou as moan the doves and is thy heart for doubt on fire? ? ? ? ? b. The Second Voyage of Sindbad the Sailor. ? ? ? ? My heart belike shall his infect with softness, even as me His body with disease infects, of its seductive air..? ? ? ? Drink ever, O lovers, I rede you, of wine And praise his desert who for yearning doth pine., Mamoun (El) El Hakim bi Amrillah, The Merchant and the Favourite of the Khalif, iii. 171.. There was once, of old days, a king of the kings, whose name was Azadbekht; his [capital] city was called Kuneim Mudoud and his kingdom extended to the confines of Seistan and from the frontiers of Hindustan to the sea He had ten viziers, who ordered his state and his dominion, and he was possessed of judgment and exceeding wisdom. One day he went forth with certain of his guards to the chase and fell in with an eunuch on horseback, holding in his hand the halter of a mule, which he led along. On the mule's back was a litter of gold-inwoven brocade, garded about with an embroidered band set with gold and jewels, and over against the litter was a company of horsemen. When King Azadbekht saw this, he separated himself from his companions and making for the mule and the horsemen, questioned the latter, saying, "To whom belongeth this litter and what is therein?". The eunuch answered, (for he knew not that he was King Azadbekht,) saying, "This litter belongeth to Isfehend, vizier to King Azadbekht, and therein is his daughter, whom he purposeth to marry to Zad Shah the King." ? ? ? ? I rede thee vaunt thee not of praise from us, for lo! Even as a docktailed cur thou art esteemed of me..35. The Lover who feigned himself a Thief to save his Mistress's Honour cxcvii. When the youth saw this, he marvelled at that which his father had done and said, 'This is a sorry treasure.' Then he went forth and fell to eating and drinking with the folk, till nothing was left him and he abode two days without tasting food, at the end of which time he took a handkerchief and selling it for two dirhems, bought bread and milk with the price and left it on the shelf [and went out. Whilst he was gone,] a dog came and took the bread and spoiled the milk, and when the man returned and saw this, he buffeted his face and went forth, distraught, at a venture. Presently, he met a friend of his, to whom he discovered his case, and the other said to him, 'Art thou not ashamed to talk thus? How hast thou wasted all this wealth and now comest telling lies and saying, "The dog hath mounted on the shelf," and talking nonsense?' And he reviled him.. Presently, the king [of the city] was minded to go forth to his garden, (206) a-pleasuring, and bade the cook forego him thither and appoint in his stead one who should dress meat for the king, so that, when he returned, he might find it ready. So the cook fell a-considering of whom he should appoint and was bewildered concerning his affair. As he was on this wise, the old man came to him and seeing him perplexed how he should do, said to him, 'Tell me what is in thy mind; belike, I may avail to relieve thee.' So he acquainted him with the king's wishes and he said, 'Have no care for this, but leave me one of the serving-men and go thou in peace and surety, for I will suffice thee of this.' So the cook departed with the king, after he had brought the old man what he needed and left him a man of the guards..? ? ? ? Like the full moon she shows upon a night of fortune fair, Slender of shape and charming all with her seductive air..The crown of the flow'rets am I, in the chamber of wine, ii. 224..? ? ? ? "My soul be thy ransom," quoth I, "for thy grace! Indeed, to the oath that thou swor'st thou wast true." ? ? ? ? Deem not, O youth, that I to thee incline; indeed, no part Have I in those who walk the ways, the children of the tent. (87). WP="BR1">. ? ? ? ? But on no wise was I affrayed nor turned from love of her; So let the railer rave of her henceforth his heart's content.

[A History of Chemistry From Earliest Times to the Present Day Being Also an Introduction to the Study of the Science](#)

[Collected Scientific Papers](#)

[History of Inverness County Nova Scotia](#)

[Les Sources Inidites de l'Histoire Du Maroc de 1530 i 1845 Vol 1 Dynastie Saadienne 1530-1660 Archives Et Bibliothiques Des Pays-Bas](#)

[Irische Helden-Und Kinigsage Bis Zum Siebzehnten Jahrhundert Vol 1 of 2 Die](#)

[Nineteenth Century Miracles or Spirits and Their Work in Every Country of the Earth A Complete Historical Compendium of the Great Movement](#)

[Known as modern Spiritualism](#)

[Antiquitates Italici Medii ivi Vol 6 Sive Dissertationes de Moribus Ritibus Religione Regimine Magistratibus Legibus Studiis Literarum Artibus Lingua Militia Nummis Principibus Libertate Servitute Foederibus](#)

[Seward at Washington as Senator and Secretary of State A Memoir of His Life with Selections from His Letters 1846-1861](#)

[Our Western Border Its Life Combats Adventures Forays Massacres Captivities Scouts Red Chiefs Pioneer Women One Hundred Years Ago Containing the Cream of All the Rare Old Border Chronicles](#)

[Prosecution and Defense Practical Directions and Forms for the Grand-Jury Room Trial Court and Court of Appeal in Criminal Causes with Full Citations of Precedents from the Reports and Other Books](#)

[Historical Review of Arkansas Vol 3 Its Commerce Industry and Modern Affairs](#)

[Das Leben Des Feldmarschalls Grafen Neithardt Von Gneisenau Vol 4 1814-1815](#)

[William Shakespeare A Critical Study](#)

[Twenty Years of Congress Vol 1 From Lincoln to Garfield With a Review of the Events Which Led to the Political Revolution of 1860](#)

[Indian Trees An Account of Trees Shrubs Woody Climbers Bamboos and Palms Indigenous or Commonly Cultivated in the British Indian Empire](#)

[Papalism A Treatise on the Claims of the Papacy as Set Forth in the Encyclical Satis Cognitum](#)

[Letture Di Famiglia Vol 4 Raccolta Di Scritti Originali Di Educazione Istruzione E Ricreazione Intellettuale Decade II](#)

[Life and Campaigns of General Robert E Lee](#)

[Carl Maria Von Weber Vol 2 Ein Lebensbild](#)

[Johann August Eberhards Synonymisches Handwörterbuch Der Deutschen Sprache Fir Alle Die Sich in Dieser Sprache Richtig Ausdrucken Wollen Nebst Einer Ausführlichen Anweisung Zum Nitzlichen Gebrauche Desselben](#)

[Reise Von Smyrna Bis Misul Mittheilungen Aus Dem Tagebuche](#)

[Deutsche Ostmark Die](#)

[The New Jersey Coast in Three Centuries Vol 3 History of the New Jersey Coast with Genealogical and Historic-Biographical Appendix](#)

[Twentieth Century Practice Vol 18 of 20 An International Encyclopedia of Modern Medical Science by Leading Authorities of Europe and America Syphilis and Leprosy](#)

[Philologus 1881 Vol 40 Zeitschrift Fir Das Klassische Alterthum](#)

[Comiti Des Travaux Historiques Et Scientifiques \(Histoire Et Documents\) Vol 3 Le](#)

[Medical Essays and Observations Published by a Society in Edinburgh the Fourth Edition Revised and Enlarged by the Authors of 5 Volume 5 On a More Extensive Plan Than Any Law-Dictionary Hitherto Published by T Cunningham in Two Volumes the Third Edition Corrected Augmented and Improved of 2 Volume 2](#)

[Kura Hoshi Maru Making of a Flower Garden](#)

[Cyclopidia Or an Universal Dictionary of the Arts and Sciences by E Chambers FRS the Fifth Edition in Two Volumes of 2 Volume 2](#)

[Voitures classiques 2019 Voitures du bon vieux temps](#)

[Annotations Upon the Holy Bible Wherein the Sacred Text Is Inserted and Various Readings Annexed Together with the Parallel Scriptures by the Late Reverend and Learned Divine MR Matthew Poole of 4 Volume 4](#)

[The Playbook](#)

[Perles de neige 2019 Paysages enneiges perles immaculees](#)

[A New Latin-English Dictionary Containing All the Words Proper for Reading the Classic Writers to Which Is Prefixed a New English-Latin Dictionary the Ninth Edition Corrected and Improved by the Rev Mr William Young](#)

[Bibliotheca Topographica Britannica of 8 Volume 1](#)

[Notitia Orbis Antiqui Sive Geographia Plenior Christophorus Cellarius Ex Vetustis Probatisque Monumentis Collegit Et Novis Tabulis Geographicis Illustravit Adjectus Est Index Copiosissimus Locorum Aliarum Rerum Geographicarum of 2 Volume 1](#)

[The Works of Flavius Josephus Translated Into English by Sir Roger I'Estrange Knight All Carefully Revisd and Compard with the Original Greek A Compleat Dictionary English and Dutch to Which Is Added a Grammar for Both Languages Originally Compiled by William Sewel But Now Entirely Improved By Egbert Buys of 2 Volume 1](#)

[Mythologie au carre 2019 Mythologie au carre de Balbize ne sont que quelques photographies dart abstrait de lunivers visuel de Jean Matte alias Balbize](#)

[An Universal Etymological English Dictionary Eighteenth Edition with Considerable Improvements by N Bailey](#)

[A New Universal History of the Religious Rites Ceremonies and Customs of the Whole World Or a Complete and Impartial View of All the Religions in the Various Nations of the Universe by William Hurd DD](#)

[Family Lectures Or a Copious Collection of Sermons Selected from the Most Celebrated Divines on Faith and Practice a New Volume](#)

[Miglicher Beitrag Von Aat Anelt Und Cal Zur Inklusion Von Aphasischen Schilerinnen Und Schilern Im Unterricht](#)

[A New French Dictionary in Two Parts The First French and English The Second English and French the Third Edition Carefully Revised Much Improved and Enriched with Upwards of Two Thousand Words by Mr Des Carrieres](#)

[Chevette cheveau 2019 La chevre un etre intelligent et curieux](#)

[Kimpfe Und Leiden Der Evangelischen Auf Dem Eichsfelde Wihrend Dreier Jahrhunderte Vol 2 Die Die Vollendung Der Gegenreformation Und Die Behandlung Der Evangelischen Seit Der Beendigung Des Dreiiijhriigen Krieges](#)

[Bibliotheca Topographica Britannica of 8 Volume 7](#)

[Miracles de leau 2019 Leau sous toutes ses formes](#)

[A Dictionary of the English Language In Which the Words Are Deduced from Their Originals Explained Abstracted from the Folio Edition to Which Is Prefixed a Grammar of the English Language the Tenth Edition](#)

[Jac Augusti Thuani Historiarum Sui Temporis of 7 Volume 4](#)

[An Universal Etymological English Dictionary the Twenty-First Edition by N Bailey](#)

[Flashcard Study System for the General Chairside Assisting Exam Danb Test Practice Questions Review for the General Chairside Assisting Exam](#)

[Complete Mathematics for Cambridge IGCSE \(R\) Student Book \(Core\)](#)

[A Complete History of the Most Remarkable Transactions at Sea from the Earliest Accounts of Time to the Conclusion of the Last War with France in Five Books by Josiah Burchett](#)

[Flashcard Study System for the Infection Control Exam Danb Test Practice Questions Review for the Infection Control Exam](#)

[A Complete Body of Architecture Adorned with Plans and Elevations from Original Designs by Isaac Ware in Which Are Interspersed Some Designs of Inigo Jones Never Before Published](#)

[The Negotiations of Sir Thomas Roe in His Embassy to the Ottoman Porte from the Year 1621 to 1628 Inclusive Containing His Correspondences and Many Useful and Instructive Particulars Now First Published from the Originals](#)

[The Road to Freedom and the Demise of Nation States](#)

[European Unification Into the Twenty First Century Volume IV](#)

[A Display of Heraldry by John Guillim the Sixth Edition Improvd with Large Additions of Many Hundred Coats of Arms Sir George Mackenzie c with His Tract of Precedency Containing All His Rules](#)

[Verj hrung Von Anspr chen Bei Illegalem Filesharing Die](#)

[Illuminate Ghana](#)

[Projektentwicklung Von Hybriden Hochhiusern](#)

[The Lindsleys of Westover](#)

[Y Bibl Cyssegr-Lan Sef Yr Hen Destament Ar Newydd](#)

[Ein Rickblick in Die Zukunft](#)

[An Universal Etymological English Dictionary the Sixteenth Edition with Considerable Improvements by N Bailey](#)

[Proof for Archibald Douglas of Douglas Esquire Defender In the Cause the Duke of Hamilton Lord Douglas Hamilton and Sir Hew Dalrymple Against Him](#)

[A Genealogical History of the Kings and Queens of England and Monarchs of Great Britain c from the Conquest Anno 1066 to the Year 1707 by Francis Sandford and Continued by Samuel Stebbing](#)

[Eboracum Or the History and Antiquities of the City of York from Its Original to the Present Times Together with the History of the Cathedral Church Illustrated with Copper Plates in Two Books by Francis Drake](#)

[Determinants of Strategic Choice Among Universities in Kenya](#)

[Refugee An American Story](#)

[Pharmacopoeia Londinensis Or the New London Dispensatory in VI Books Translated Into English the Sixth Edition Corrected and Amended by William Salmon](#)

[A Complete System of Geography Being a Description of All the Countries Islands Cities Chief Towns Harbours Lakes and Rivers Mountains Mines of the Known World of 2 Volume 2](#)

[A New General English Dictionary Peculiarly Calculated for the Use and Improvement of Such as Are Unacquainted with the Learned Languages](#)

[An Universal Etymological English Dictionary the Two and Twentieth Edition with Considerable Improvement by N Bailey](#)

[Livre Des Entries Un Contenant Auxi Un Report Des Resolutions del Court Surdant \(Pur La Plupart\) En Le Court de Common-Bank Enter Le 34 an del Roy Charles Le Second Le 2 an del Raigne de Sa Present Majesty of 2 Volume 1](#)

[Reports of Cases Argued and Adjudged in the Courts of Kings Bench and Common Pleas in the Reigns of King William King George the Second Taken and Collected of 3 Volume 2](#)

[The Royal English Dictionary Or a Treasury of the English Language to Which Is Prefixed a Comprehensive Grammar of the English Tongue by D Fenning the Fourth Edition Improved](#)

[Boyers Royal Dictionary Abridged in Two Parts I French and English II English and French to Which Are Added the Accents of the English Words to Facilitate Their Pronunciation to Foreigners](#)

[The History and Proceedings of the Lords and Commons of Great-Britain with Regard to the Regency To Which Are Added the Three Reports of the Physicians MR Pitts Letter to the Prince of Wales](#)

[The Compleat Geographer Or the Chorography and Topography of All the Known Parts of the Earth the Third Edition Wherein the Descriptions of Asia Africa and America Are Composd Anew](#)

[A New Geographical Historical and Commercial Grammar And Present State of the Several Kingdoms of the World by William Guthrie Esq](#)

[A New General English Dictionary Peculiarly Calculated for the Use and Improvement of Such as Are Unacquainted with the Learned Languages to Which Is Prefixed a Compendious English Grammar](#)

[Tropologia A Key to Open Scripture Mataphors in Four Books to Which Are Prefixed Arguments to Prove the Divine Authority of the Holy Scriptures Together with Types of the Old Testament](#)

[The Whole Proceedings on the Kings Commission Oyer and Terminer and Gaol Delivery for the City of London And Also the Gaol Delivery for the County of Middlesex on Wednesday the 12th of December 1787](#)

[Blind Harrys History of the Acts and Deeds of the Most Famous and Valiant Champion Sir William Wallace to Which Is Annexed the Life and Acts of the Most Victorious Conqueror Robert Bruce King of Scotland Written Anno 1375](#)

[A Critical Review of the State Trials Containing I the Substance of the Indictment II the Evidence III the Prisoners Defence IV the Points of Law Arising V the Event of the Trial or the Fate of the Prisoner](#)

[A New Abridgement and Critical Review of the State Trials and Impeachments for High-Treason From the Reign of King Richard II the Whole Containing I the Substance of the Indictment or Charge](#)

[A New and Complete Dictionary of Arts and Sciences Comprehending All the Branches of Useful Knowledge Illustrated with Above Three Hundred Copper-Plates the Whole Extracted from the Best Authors in All Languages of 4 Volume 4](#)

[A Catalogue of Pictures Composed and Painted Chiefly by the Most Admired Masters of the Roman Florentine Parman Bolognese Venetian Flemish and French Schools](#)

[A Practical Exposition of the Epistle to the Galatians and from Thence Forward to the End of the Revelation in the Form of a Paraphrase With Occasional Notes and Serious Recollections to Which Is Added an Alphabetical Table](#)

[Selbstwert Und Selbstkonzept Leistungssportlerinnen Verschiedener Sportarten Im Vergleich](#)

[A Collection of Voyages and Travels Consisting of Authentic Writers in Our Own Tongue and Continued with Others of Note That Have Published Histories of 2 Volume 2](#)

[The Abridgement of the Gardeners Dictionary Containing the Best and Newest Methods of Cultivating and Improving the Kitchen Fruit Flower Garden and Nursery As Also for Performing the Practical Parts of Husbandry](#)

[Studi Danteschi Vol 3 Paradiso](#)

[Zeitschrift Fur Vaterlandische Geschichte Und Alterthumskunde 1863 Vol 23](#)

[Organ Der Militar-Wissenschaftlichen Vereine 1882 Vol 25](#)

[Principles of Emergency Management and Emergency Operations Centers \(EOC\)](#)
