

JAPANESE CHARACTERS WITH 448 KANJI FLASHCARDS CONTAINING WORDS SENTENCES

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." Then she went away, and when the girl's master came, she sought his leave to go with the old woman and he granted her leave. So the beldam took her and carried her to the king's door. The damsel entered with her, unknowing whither she went, and beheld a goodly house and chambers adorned [with gold and colours] that were no idol's chambers. Then came the king and seeing her beauty and grace, went up to her, to kiss her; whereupon she fell down in a fit and strove with her hands and feet. When he saw this, he was solicitous for her and held aloof from her and left her; but the thing was grievous to her and she refused meat and drink, and as often as the king drew near her, she fled from him in affright, wherefore he swore by Allah that he would not approach her, save with her consent, and fell to guerdoning her with trinkets and raiment, but she only redoubled in aversion to him..? ? ? ? I wept, but those who spied to part us had no ruth On me nor on the fires that in my vitals flare..? ? ? ? How bright and how goodly my lustre appears! Yea, my wreaths are like girdles of silver so white..?STORY OF THE JOURNEYMAN AND THE GIRL..? ? ? ? e. The Story of the Portress xviii.Two months after this occurrence, there came to me one of the Cadi's officers, with a scroll, wherein was the magistrate's writ, summoning me to him. So I accompanied the officer and went in to the Cadi, whereupon the plaintiff, to wit, he who had taken out the summons, sued me for two thousand dirhems, avouching that I had borrowed them of him as the woman's agent. (117) I denied the debt, but he produced against me a bond for the amount, attested by four of those who were in company [on the occasion]; and they were present and bore witness to the loan. So I reminded them of my kindness and paid the amount, swearing that I would never again follow a woman's counsel. Is not this marvellous?.On like wise, O king," continued the youth, "whilst fortune was favourable to me, all that I did came to good; but now that it is grown contrary to me, everything turneth against me." Fuller and his Wife, The, i. 261..? ? ? ? For love with your presence grows sweet, untroubled and life is serene And the star of our fortune burns bright, that clouds in your absence did veil..59. The Enchanted Horse Night cclvii.? ? ? ? x. The Sandal-wood Merchant and the Sharpers dciii.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." ER RESHID AND THE BARMECIDES. (152).There was once, in the parts of Khorassan, a man of the affluent of the country, who was a merchant of the chiefest of the merchants and was blessed with two children, a son and a daughter. He was assiduous in rearing them and making fair their education, and they grew up and thrived after the goodliest fashion. He used to teach the boy, who taught his sister all that he learnt, so that the girl became perfect in the knowledge of the Traditions of the Prophet and in polite letters, by means of her brother. Now the boy's name was Selim and that of the girl Selma. When they grew up and waxed, their father built them a mansion beside his own and lodged them apart therein and appointed them slave-girls and servants to tend them and assigned unto each of them pensions and allowances and all that they needed of high and low, meat and bread and wine and raiment and vessels and what not else. So Selim and Selma abode in that mansion, as they were one soul in two bodies, and they used to sleep on one couch; and rooted in each one's heart was love and affection and familiar friendship [for the other of them].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 Mesrour, "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." ? ? ? ? Thou taught'st me what I cannot bear; afflicted sore am I; Yea, thou hast wasted me away with rigour and despite..Then came her brother to him and said, "O Firouz, an thou wilt not acquaint me with the reason of thine anger against thy wife, come and plead with us before the king." Quoth he, "If ye will have me plead with you, I will do so." So they went to the king and found the cadi sitting with him; whereupon quoth the damsel's brother, "God assist our lord the cadi! I let this man on hire a high-walled garden, with a well in good case and trees laden with fruit; but he beat down its walls and ruined its well and ate its fruits, and now he desireth to return it to me." The cadi turned to Firouz and said to him, "What sayst thou, O youth?" And he answered, "Indeed, I delivered him the garden in the goodliest of case." So the cadi said to the brother, "Hath he delivered thee the garden, as he saith?" And the other replied, "No; but I desire to question him of the reason of his returning it." Quoth the cadi, "What sayst thou, O youth?" And Firouz answered, "I returned it in my own despite,

for that I entered it one day and saw the track of the lion; wherefore I feared lest, if I entered it again, the lion should devour me. So that which I did, I did of reverence to him and for fear of him." When the king heard this from his son, he rose to his feet and calling for his charger of state, took horse with four-and-twenty amirs of the chief officers of his empire. Then he betook himself to the palace of the King of Baghdad, who, when he saw him coming, bade his chamberlains open the doors to him and going down himself to meet him, received him with all worship and hospitality and entreated him with the utmost honour. Moreover, he carried him [and his suite] into the palace and causing make ready for them carpets and cushions, sat down upon a chair of gold, with traverses of juniper- wood, set with pearls and jewels. Then he bade bring sweetmeats and confections and odoriferous flowers and commanded to slaughter four-and-twenty head of sheep and the like of oxen and make ready geese and fowls, stuffed and roasted, and pigeons and spread the tables; nor was it long before the meats were set on in dishes of gold and silver. So they ate till they had enough and when they had eaten their fill, the tables were removed and the wine-service set on and the cups and flagons ranged in order, whilst the mamelukes and the fair slave- girls sat down, with girdles of gold about their middles, inlaid with all manner pearls and diamonds and emeralds and rubies and other jewels. Moreover, the king bade fetch the musicians; so there presented themselves before him a score of damsels, with lutes and psalteries and rebecks, and smote upon instruments of music, on such wise that they moved the assembly to delight..His love he'd have hid, but his tears denounced him to the spy, iii. 42.83. Adi ben Zeid and the Princess Hind dclxviii.AND BOULAC EDITIONS OF THE ARABIC TEXT OF.Woman, The Thief and the, i. 278..Then the eunuchs went forth, that they might perfume the bath [for the use of the brides]; so they essenced it with rose-water and willow-flower-water and bladders of musk and fumigated it with Cakili (191) aloes-wood and ambergris. Then Shehrzad entered, she and her sister Dinarzad, and they cleansed their heads and clipped their hair. When they came forth of the bath, they donned raiment and ornaments, [such as were] prepared for the kings of the Chosroes; and among Shehrzad's apparel was a dress charactered with red gold and wroughten with semblants of birds and beasts. Moreover, they both encircled their necks with necklaces of jewels of price, in the like whereof Iskender (192) rejoiced not, for therein were great jewels such as amazed the wit and the eye, and the thought was bewildered at their charms, for indeed, each of them was brighter than the sun and the moon. Before them they kindled lighted flambeaux in torch-holders of gold, but their faces outshone the flambeaux, for that they had eyes sharper than drawn swords and the lashes of their eyelids ensorcelled all hearts. Their cheeks were rosy and their necks and shapes swayed gracefully and their eyes wantoned. And the slave-girls came to meet them with instruments of music..ALPHABETICAL TABLE OF THE FIRST LINES OF THE VERSE IN THE "TALES FROM THE ARABIC." 140. Younus the Scribe and the Khalif Welid ben Sehl dclxxxiv.76 En Numan and the Arab of the Benou Tai dclx.Merchants, The Sharper and the, ii. 46..N.B.--The Roman numerals denote the volume, the Arabic the page.106. The Man's Dispute with the Learned Woman of the relative Excellence of the Sexes ccccxix."And indeed," continued Adi, "this ode on the Prophet (may God bless and keep him!) is well known and to comment it would be tedious." Quoth Omar, "Who is at the door?" "Among them is Omar ibn [Abi] Rebya the Cureishite," (49) answered Adi, and the Khalif said, "May God show him no favour neither quicken him! Was it not he who said ... ?" And he recited the following verses:.73. The Miller and his Wife ccclxxxvii.Then he sat down again upon the throne of his kingship, whilst the vizier stood before him, and they returned to their former estate, but they had nought of the [goods of the world]. So the king said to his vizier, 'How shall we avail to abide in this city, and we in this state of poverty?' And he answered, 'Be at thine ease and have no concern.' Then he singled out one of the soldiers (255) and said to him, 'Send us thy service (256) for the year.' Now there were in the city fifty thousand subjects (257) and in the hamlets and villages a like number; and the vizier sent to each of these, saying, 'Let each of you get an egg and lay it under a hen.' So they did this and it was neither burden nor grievance to them.."By Allah, he treadeth no carpet of mine! Who is at the door other than he?" "Jerir ibn el Khetefa," answered Adi; and Omar said, "It is he who saith ... " [And he recited as follows:].? ? ? ? ? What is there in the tents? Their burdens are become A lover's, whose belov'd is in the litters' shrined..55. The Ruined Man who became Rich again through a Dream cccli.The folk flocked about them, to divert themselves with watching the play, and they called the bystanders to witness of the wager and fell a-playing. El Abbas forbore the merchant, so he might lead him on, and procrastinated with him awhile; and the merchant won and took of him the hundred dinars. Then said the prince, "Wilt thou play another game?" And the other answered, "O youth, I will not play again, except it be for a thousand dinars." Quoth the prince, "Whatsoever thou stake, I will match thy stake with the like thereof." So the merchant brought out a thousand dinars and the prince covered them with other thousand. Then they fell a-playing, but El Abbas was not long with him ere he beat him in the square of the elephant, (77) nor did he leave to do thus till he had beaten him four times and won of him four thousand dinars..2. The Fisherman and the Genie iii.Thy loss is the fairest of all my heart's woes, iii. 43..As for Queen Kemeriyeh, she flew off to the palace of her sister Wekhimeh and told her what Meimoun had done and how [he avouched that], whenas he saw defeat [near at hand], he would slay Tuhfeh; 'and indeed,' added she, 'he is resolved upon this; else had he not dared to commit this outrage. So do thou contrive the affair as thou deemest well, for thou hast no superior in judgment.' Then they sent for Queen Zelzeleh and Queen Sherareh and sat down to take counsel, one with another, of that which they should do in the matter. Then said Wekhimeh, 'We were best fit out a ship in this island [wherein is my palace] and embark therein, in the guise of mortals, and fare on till we come to a little island, that lieth over against Meimoun's palace. There will we [take up our abode and] sit drinking and smiting the lute and singing. Now Tuhfeh will of a surety be sitting looking upon the sea, and needs must she see us and come down to us, whereupon we will take her by force and she will be under our hands, so that none shall avail more to molest her on any wise. Or, if Meimoun be gone forth to do battle with the Jinn, we will storm his stronghold and take

Tuhfeh and raze his palace and put to death all who are therein. When he hears of this, his heart will be rent in sunder and we will send to let our father know, whereupon he will return upon him with his troops and he will be destroyed and we shall be quit of him.' And they answered her, saying, 'This is a good counsel.' Then they bade fit out a ship from behind the mountain, (244) and it was fitted out in less than the twinkling of an eye. So they launched it on the sea and embarking therein, together with four thousand Afrits, set out, intending for Meimoun's palace. Moreover, they bade other five thousand Afrits betake themselves to the island under the Crescent Mountain and lie in wait for them there..When the king heard his speech, he turned to him and said, "It is grievous to me, O vizier of good counsel." And he told him that the [other] sages testified [to the correctness of their fellow's interpretation of the dream]; whereupon Er Rehwan sighed and knew that the king went in fear of him; but he showed him fortitude and said to him, "God assain the king! My counsel is that the king accomplish his commandment and execute his ordinance, for that needs must death be and it is liefer to me that I die, oppressed, than that I die, an oppressor. But, if the king see fit to defer the putting of me to death till the morrow and will pass this night with me and take leave of me, when the morrow cometh, the king shall do what he will." Then the king assembled his nobles and commons and the astrologers and said to them, 'Know that what God hath graven upon the forehead, be it fair fortune or calamity, none may avail to efface, and all that is decreed unto a man he must needs abide. Indeed, this my caretaking and my endeavour profited me nought, for that which God decreed unto my son, he hath abidden and that which He decreed unto me hath betided me. Nevertheless, I praise God and thank Him for that this was at my son's hand and not at the hand of another, and praised be He for that the kingship is come to my son!' And he strained the youth to his breast and embraced him and kissed him, saying, 'O my son, this matter was on such a wise, and of my care and watchfulness over thee from destiny, I lodged thee in that pit; but caretaking availed not.' Then he took the crown of the kingship and set it on his son's head and caused the folk and the people swear fealty to him and commended the subjects to his care and enjoined him to justice and equity. And he took leave of him that night and died and his son reigned in his stead..Poets, The Khalif Omar ben Abdulaziz and the, i. 45.."O father mine," answered the prince, "I have heard tell that in the land of Irak is a woman of the daughters of the kings, and her father is called King Ins ben Cais, lord of Baghdad; she is renowned for beauty and grace and brightness and perfection, and indeed many folk have sought her in marriage of the kings; but her soul consented not unto any one of them. Wherefore I am minded to travel to her, for that my heart cleaveth unto her, and I beseech thee suffer me to go to her." "O my son," answered his father, "thou knowest that I have none other than thyself of children and thou art the solace of mine eyes and the fruit of mine entrails; nay, I cannot brook to be parted from thee an instant and I purpose to set thee on the throne of the kingship and marry thee to one of the daughters of the kings, who shall be fairer than she." El Abbas gave ear to his father's word and dared not gainsay him; so he abode with him awhile, whilst the fire raged in his entrails..86. Omar ben el Khettab and the Young Bedouin cccxcv.? ? ? ? ? ab. Story of the King's Son and the Ogress v.? ? ? ? ? The bitterness of false accusing shall thou taste And eke the thing reveal that thou art fain to hide; Fair fall the maid whose loosened locks her cheeks do overcloud! iii. 191..? ? ? ? ? For the longing that abideth in my heart is hard to bear. Fare with me, then, to my loved one. Answer nothing, but obey..Man of Khorassan, his Son and his Governor, Story of the, i. 218..113. Noureddin Ali and Sitt el Milah dcccclviii.? ? ? ? ? Ye know I'm passion-maddened, racked with love and languishment, Yet ye torment me, for to you 'tis pleasing to torment..? ? ? ? ? And dromedaries, too, of price and goodly steeds and swift Of many a noble breed, yet found no favour in my eyne!".Son, Story of King Ibrahim and his, i. 138..? ? ? ? ? I'll say. If for my loved ones' loss I rent my heart for dole..? ? ? ? ? My clothes of sendal are, my veil of the sun's light, The very handiwork of God the Lord Most High..As for the governor, he wasted all that was with him and returned to the city, where he saw the youth and excused himself to him. Then he questioned him of what had befallen him and he told him, whereat he marvelled and returned to companionship with him; but the youth ceased to have regard for him and gave him not stipends, as of his [former] wont, neither discovered to him aught of his secrets. When the governor saw that there was no profit for him with the young Khorassani, he returned to the king, the ravisher of the damsel, and told him what the chamberlain had done and counselled him to slay the latter and incited him to recover the damsel, [promising] to give his friend to drink of poison and return. So the king sent for the chamberlain and upbraided him; whereupon he fell upon him and slew him and the king's servants fell upon the chamberlain and slew him..King (The Unjust) and the Tither, i. 273..Moreover, he gave her a complete suit of clothes and raising his head to her, said, "When thou toldest me that which Mariyeh had done with thee, God rooted out the love of her from my heart, and never again will she occur to my mind; so extolled be the perfection of Him who turneth hearts and eyes! It was she who was the cause of my coming out from Yemen, and now the time is past for which I engaged with my people and I fear lest my father levy his troops and come forth in quest of me, for that he hath no child other than myself and cannot brook to be parted from me; and on like wise is it with my mother." When the nurse heard his words, she said to him, "O my lord, and which of the kings is thy father?" "My father is El Aziz, lord of Yemen and Nubia and the Islands (91) of the Benou Kehtan and the Two Noble Sanctuaries (92) (God the Most High have them in His keeping!)," answered El Abbas; "and whenas he taketh horse, there mount with him an hundred and twenty and four thousand horsemen, all smiters with the sword, let alone attendants and servants and followers, all of whom give ear unto my word and obey my commandment." "Why, then, O my lord," asked the nurse, "didst thou conceal the secret of thy rank and lineage and passedst thyself off for a wayfarer? Alas for our disgrace before thee by reason of our shortcoming in rendering thee thy due! What shall be our excuse with thee, and thou of the sons of the kings?" But he rejoined, "By Allah, thou hast not fallen short! Nay, it is incumbent on me to requite thee, what while I live, though I be far distant from thee." On the morrow, she said to the old man, "Get thee to the money-changer and fetch me the ordinary." So he

repaired to the money-changer and delivered him the message, whereupon he made ready meat and drink, as of his wont, [with which the old man returned to the damsel and they ate till they had enough. When she had eaten,] she sought of him wine and he went to the Jew and fetched it. Then they sat down and drank; and when she grew drunken, she took the lute and smiting it, fell a-singing and chanted the following verses:..? ? ? ? ? d. The Fourth Voyage of Sindbad the Sailor.? ? ? ? ? Though over me be the tombstone laid, if ever thou call on me, Though rotten my bone should be, thy voice I'll answer, come what will..?STORY OF THE MAN WHOSE CAUTION WAS THE CAUSE OF HIS DEATH..There was once, in the land of Fars, (15) a man who took to wife a woman higher than himself in rank and nobler of lineage, but she had no guardian to preserve her from want. It misliked her to marry one who was beneath her; nevertheless, she married him, because of need, and took of him a bond in writing to the effect that he would still be under her commandment and forbiddance and would nowise gainsay her in word or deed. Now the man was a weaver and he bound himself in writing to pay his wife ten thousand dirhems, [in case he should make default in the condition aforesaid]..? ? ? ? ? The Lord's alternatives are these, wherewith He's wont The needy wretch to ply and those in sore duress..Viziers, The Ten, i. 61..Then they fell to journeying night and day, and as they went, behold, they sighted a camp of the camps of the Arabs. So El Abbas enquired thereof and was told that it was the camp of the Benou Zuhreh. Now there were around them sheep and cattle, such as filled the earth, and they were enemies to El Akil, the cousin of El Abbas, upon whom they still made raids and took his cattle; wherefore he used to pay them tribute every year, for that he availed not to cope with them. When El Abbas came near the camp, he dismounted from his courser and his servant Aamir also dismounted; and they set down the victual and ate their sufficiency and rested awhile of the day. Then said the prince to Aamir, "Fetch water and give the horses to drink and draw water for us in thy water-bag, by way of provision for the road."..Now the Persian had a mameluke, (201) as he were the full moon, and he arose [and went out], and the singer followed him and wept before him, professing love to him and kissing his hands and feet. The mameluke took compassion on him and said to him, "When the night cometh and my master entereth [the harem] and the folk go away, I will grant thee thy desire; and I lie in such a place.' Then the singer returned and sat with the boon-companions, and the Persian rose and went out, he and the mameluke beside him. [Then they returned and sat down.] (202) Now the singer knew the place that the mameluke occupied at the first of the night; but it befell that he rose from his place and the candle went out. The Persian, who was drunken, fell over on his face, and the singer, supposing him to be the mameluke, said, 'By Allah, it is good!' and threw himself upon him and clipped him, whereupon the Persian started up, crying out, and laying hands on the singer, pinioned him and beat him grievously, after which he bound him to a tree that was in the house. (203).7. Nouredin Ali and the Damsel Enis el Jelis xxxiv.? ? ? ? ? The flames of long desire wax on me day by day And far away are pitched the tent-poles of my fair..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..Thy presence honoureth us and we, i. 13..So saying, he left him and went away, whereupon up came the three other sharpers, the comrades of him of the ass, and said to the money-changer, 'God requite thee for us with good, for that thou hast bought him! How can we requite thee!' Quoth he, 'I will not sell him but for ten thousand dirhems.' When they heard this, they returned to the ass and fell again to examining him and handling him. Then said they to the money-changer, 'We were mistaken in him. This is not the ass we sought and he is not worth more than half a score paras to us.' Then they left him and offered to go away, wherewith the money-changer was sore chagrined and cried out at their speech, saying, 'O folk, ye besought me to buy him for you and now I have bought him, ye say, "We were deceived [in him], and he is not worth more than ten paras to us.'" Quoth they, 'We supposed that in him was that which we desired; but, behold, in him is the contrary of that which we want; and indeed he hath a default, for that he is short of back.' And they scoffed at him and went away from him and dispersed..?STORY OF THE THIEF AND THE WOMAN..151. The Adventures of Quicksilver Ali of Cairo, a Sequel to the Rogueries of Delileh the Crafty dccviii.98. Isaac of Mosul and the Merchant cccvii.49. The Chief of the Cous Police and the Sharper cccxlv.Meanwhile the king said to his vizier, "How shall we do in the matter of yonder youth, the Yemani, on whom we thought to confer largesse, but he hath largessed us with tenfold [our gift] and more, and we know not if he be a sojourner with us or no?" Then he went into the harem and gave the rubies to his wife Afifeh, who said to him, "What is the worth of these with thee and with [other] the kings?" And he answered, "They are not to be found save with the greatest of kings and none may avail to price them with money." Quoth she, "Whence gottest thou them?" So he recounted to her the story of El Abbas from first to last, and she said, "By Allah, the claims of honour are imperative on us and the king hath fallen short of his due; for that we have not seen him bid him to his assembly, nor hath he seated him on his left hand."..Favourite and her Lover, The, iii. 165..The Sixteenth Night of the Month..When the evening evened, the king sat in his sitting- chamber and sending for his vizier, bade him relate the story of the wealthy man who lost his wealth and his wit.

So he said, "Know, O king, that Hakim (El) bi Amrillah, The Merchant and the Favourite of the Khalif El Mamoun, iii. 171..? ? ? ? ? Then spare me, by Him who vouchsafed thee the kingship; For a gift in this world is the regal estate..Actions, Of the Issues of Good and Evil, i. 103..His love on him took pity and wept for his dismay, ii. 210..At this I trembled and replied, 'By the Most Great God, O my lord, I have taken a loathing to travel, and whenas any maketh mention to me of travel by sea or otherwise, I am like to swoon for affright, by reason of that which hath befallen me and what I have suffered of hardships and perils. Indeed, I have no jot of inclination left for this, and I have sworn never again to leave Baghdad.' And I related to him all that had befallen me, first and last; whereat he marvelled exceedingly and said, 'By the Most Great God, O Sindbad, never was heard from time immemorial of one whom there betided that which hath betided thee and well may it behove thee never again to mention travel! But for my sake go thou this once and carry my letter to the King of Serendib and return in haste, if it be the will of God the Most High, so we may not remain indebted to the king for favour and courtesy.' And I answered him with 'Harkening and obedience,' for that I dared not gainsay his commandment. Meanwhile, the youth her master abode expecting her; but she returned not and his heart forbode him of the draught [of separation]; so he went forth at hazard, distraught and knowing not what he should do, and fell to strewing dust upon his head and crying out, 'The old woman hath taken her and gone away!' The boys followed him with stones and pelted him, saying, 'A madman! A madman!' Presently, the king's chamberlain, who was a man of age and worth, met him, and when he saw his youth, he forbade the boys and drove there away from him, after which he accosted him and questioned him of his case. So he told him how it was with him and the chamberlain said to him, 'Fear not: all shall yet be well with thee. I will deliver thy slave-girl for thee: so calm thy trouble.' And he went on to speak him fair and comfort him, till he put faith in his speech..Now the king was a very old man and destiny decreed the ending of his term of life; so he died and when he was buried, the folk assembled and many were the sayings of the people and of the king's kinsfolk and officers, and they took counsel together to slay the princess and the young pilgrim, saying, 'This fellow dishonoureth us with yonder strumpet and none accepteth dishonour but the base.' So they fell upon them and slew the princess, without questioning her of aught; whereupon the pious woman (whom they deemed a boy) said to them, 'Out on ye, O misbelievers I Ye have slain the pious lady.' Quoth they, 'Lewd fellow that thou art, dost thou bespeak us thus? Thou lovedst her and she loved thee, and we will slay thee without mercy.' 'God forbid!' answered she, 'Indeed, the affair is the contrary of this.' 'What proof hast thou of that?' asked they, and she said, 'Bring me women.' So they brought her women, and when they looked on her, they found her a woman..? ? ? ? ? a. Story of the Eunuch Sewab (228) cccxxiv. So the vizier returned to the king and said to him, "Verily, this youth hath merited grievous punishment, after abundance of bounty [bestowed on him], and it may not be that a bitter kernel should ever become sweet; but, as for the woman, I am certified that there is no fault in her." Then he repeated to the king the story which he had taught the queen, which when Azadbekht heard, he rent his clothes and bade fetch the youth. So they brought him and stationed him before the king, who let bring the headsman, and the folk all fixed their eyes upon the youth, so they might see what the king should do with him..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..Mariyeh opened the mantle, and when she saw that necklace, and indeed the place was illumined with the lustre thereof, she looked at her slave-girl and said to her, "By Allah, O Shefikah, one look at him were liefer to me than all that my hand possesseth! Would I knew what I shall do, whenas Baghdad is empty of him and I hear no tidings of him!" Then she wept and calling for inkhorn* and paper and pen of brass, wrote the following verses:..It is said that the most extraordinary of that which happened to Er Reshid was as follows: His brother El Hadi, (153) when he succeeded to the Khalifate, enquired of a seal-ring of great price, that had belonged to his father El Mehdi, (154) and it came to his knowledge that Er Reshid had taken it. So he required it of the latter, who refused to give it up, and El Hadi insisted upon him, but he still denied the seal-ring of the Khalifate. Now this was on the bridge [over the Tigris], and he threw the ring into the river. When El Hadi died and Er Reshid succeeded to the Khalifate, he came in person to that bridge, with a seal-ring of lead, which he threw into the river at the same place, and bade the divers seek it. So they did [his bidding] and brought up the first ring, and this was reckoned [an omen] of Er Reshid's good fortune and [a presage of] the continuance of his reign. (155).WOMEN'S CRAFT..When the king heard these tidings of Aamir, he sent for him and let bring him before him; and when he entered his presence, he kissed the earth and saluted and showed forth his breeding and greeted him with the goodliest of compliments. The king bade him raise his head and questioned him of his lord El Abbas; whereupon he acquainted him with his tidings and told him that which had betided him with King Zuheir and of the army that was become at his commandment and of the spoil that he had gotten. Moreover, he gave him to know that El Abbas was coming on the morrow, and with him more than fifty thousand cavaliers, obedient to his commandment. When the king heard his speech, he bade decorate Baghdad and commanded [the inhabitants] to equip themselves with the richest of their apparel, in honour of the coming of El Abbas. Moreover, he sent to give King El Aziz the glad tidings of his son's return and acquainted him with that which he had heard from the prince's servant..? ? ? ? ? i. King Ibrahim and his Son cccclxxi. Ye chide at one who weepeth for troubles ever new, iii. 30..? ? ? ? ? j. The Two Kings dccccix. Abbaside, Jaafer ben Yehya and Abdulmelik ben Salih the, i. 183..103. The Loves of Abou Isa and Curret el Ain ccccxiv. Then said the king, "How long wilt thou beguile us with thy prate, O youth? But now the hour of thy slaughter is come." And he bade crucify him upon the gibbet. [So they carried him to the place of

execution] and were about to hoist him up [upon the cross,] when, behold, the captain of the thieves, who had found him and reared him, (141) came up at that moment and asked what was that assembly and [the cause of] the crowds gathered there. They told him that a servant of the king had committed a great crime and that he was about to put him to death. So the captain of the thieves pressed forward and looking upon the prisoner, knew him, whereupon he went up to him and embraced him and clipped him and fell to kissing him upon his mouth. Then said he, "This is a boy whom I found under such a mountain, wrapped in a gown of brocade, and I reared him and he fell to stopping the way with us. One day, we set upon a caravan, but they put us to flight and wounded some of us and took the boy and went their way. From that day to this I have gone round about the lands in quest of him, but have not lighted on news of him [till now;] and this is he." The queen rejoiced in her and putting out her hand to her, drew her to herself and seated her by her side on the couch; whereupon Tuhfeh kissed her hands and the queen said to her, 'Know, O Tuhfeh, that all that thou treadest of these belong not to any of the Jinn, (224) for that I am the queen of them all and the Sheikh Aboutawaif Iblis sought my permission (225) and prayed me to be present at the circumcision of his son. So I sent to him, in my stead, a slave-girl of my slave-girls, to wit, Shuaaeh, Queen of the Fourth Sea, who is vice-queen of my kingdom. When she was present at the wedding and saw thee and heard thy singing, she sent to me, giving me to know of thee and setting forth to me thine elegance and pleasantness and the goodliness of thy breeding and thy singing. So I am come to thee, for that which I have heard of thy charms, and this shall bring thee great worship in the eyes of all the Jinn.' (226).End of Volume I..Endeavour against Persistent Ill Fortune, Of the Uselessness of, i. 70..? ? ? ? ? How many a victim of the pangs of love-liking hath died! Tired is my patience, but of blame my censors never tire..Ill Fortune, Of the Uselessness of Endeavour against Persistent, i 70..When King Shah Bekht heard his vizier's story, he gave him leave to withdraw to his own house and he abode there the rest of the night and the next day till the evening..Presently, she heard a blowing behind her; so she turned and behold, a head without a body and with eyes slit endlong; it was of the bigness of an elephant's head and bigger and had a mouth as it were an oven and projecting tusks, as they were grappels, and hair that trailed upon the earth. So Tuhfeh said, 'I take refuge with God from Satan the Stoned!' and recited the Two Amulets; (217) what while the head drew near her and said to her, 'Peace be upon thee, O princess of Jinn and men and unique pearl of her age and her time! May God still continue thee on life, for all the lapsing of the days, and reunite thee with thy lord the Imam!' (218) 'And upon thee be peace,' answered she, 'O thou whose like I have not seen among the Jinn!' Quoth the head, 'We are a people who avail not to change their favours and we are called ghouls. The folk summon us to their presence, but we may not present ourselves before them [without leave]. As for me, I have gotten leave of the Sheikh Aboutawaif to present myself before thee and I desire of thy favour that thou sing me a song, so I may go to thy palace and question its haunters (219) concerning the plight of thy lord after thee and return to thee; and know, O Tuhfet es Sudour, that between thee and thy lord is a distance of fifty years' journey to the diligent traveller.' 'Indeed,' rejoined Tuhfeh, 'thou grievest me [for him] between whom and me is fifty years' journey. And the head said to her, 'Be of good heart and cheerful eye, for the kings of the Jinn will restore thee to him in less than the twinkling of an eye.' Quoth she, 'I will sing thee an hundred songs, so thou wilt bring me news of my lord and that which hath befallen him after me.' And the head answered, saying, 'Do thou favour me and sing me a song, so I may go to thy lord and bring thee news of him, for that I desire, before I go, to hear thy voice, so haply my thirst (220) may be quenched.' So she took the lute and tuning it, sang the following verses:..There was once a man of the drapers, who had a fair wife, and she was curtained (54) and chaste. A certain young man saw her coming forth of the bath and loved her and his heart was occupied with her. So he cast about [to get access to her] with all manner of devices, but availed not to win to her; and when he was weary of endeavour and his patience was exhausted for weariness and his fortitude failed him and he was at an end of his resources against her, he complained of this to an old woman of ill-omen, (55) who promised him to bring about union between him and her. He thanked her for this and promised her all manner of good; and she said to him, "Get thee to her husband and buy of him a turban-cloth of fine linen, and let it be of the goodliest of stuffs."..Accordingly, Shefikeh went out and repairing to the nurse's house, found her clad in apparel other (100) than that which she had been wont to wear aforesaid. So she saluted her and said to her, "Whence hadst thou this dress, than which there is no goodlier?" "O Shefikeh," answered the nurse, "thou deemest that I have gotten (101) no good save of thy mistress; but, by Allah, had I endeavoured for her destruction, I had done [that which was my right], for that she did with me what thou knowest (102) and bade the eunuch beat me, without offence of me committed; wherefore do thou tell her that he, on whose behalf I bestirred myself with her, hath made me quit of her and her humours, for that he hath clad me in this habit and given me two hundred and fifty dinars and promised me the like thereof every year and charged me serve none of the folk."..82. Said ben Salim and the Barmecides cccxcii..When the morning morrowed, the king went forth and sitting down on the throne of the kingship, summoned the grandees of his empire; whereupon the chamberlains and deputies and captains of the host went in to him and kissed the earth before him. He distinguished the vizier with his especial favour and bestowed on him a dress of honour and entreated him with the utmost kindness, after which he set forth briefly to his chief officers that which had betided him with Shehrzad and how he had turned from that his former usance and repented him of what he had done aforesaid and purposed to take the vizier's daughter Shehrzad to wife and let draw up the contract of marriage with her..Then he turned to a damsel of the damsels and said to her, "Who am I?" Quoth she, "Thou art the Commander of the Faithful;" and he said, "Thou liest, O calamity! (33) If I be indeed the Commander of the Faithful, bite my finger." So she came to him and bit it with her might, and he said to her, "It sufficeth." Then he said to the chief eunuch, "Who am I?" And he answered, "Thou art the Commander of the Faithful." So he left him and turning to a little white slave, said to him, "Bite my ear;" and he bent down to him and put his ear to his mouth. Now the slave was young

and lacked understanding; so he closed his teeth upon Aboulhusn's ear with his might, till he came near to sever it; and he knew not Arabic, so, as often as Aboulhusn said to him, "It sufficeth," he concluded that he said, "Bite harder," and redoubled his bite and clenched his teeth upon the ear, whilst the damsels were diverted from him with hearkening to the singing-girls, and Aboulhusn cried out for succour from the boy and the Khalif [well-nigh] lost his senses for laughter..? ? ? ? ? O ye who have withered my heart and marred my hearing and my sight, Desire and transport for your sake wax on me night and day..? ? ? ? ? My fortitude fails, my endeavour is vain; My bosom is straitened. To Thee, I complain., Fortune, Of the Uselessness of Endeavour against Persistent Ill, i. 70..She comes in a robe the colour of ultramarine, iii. 190..? ? ? ? ? Would he were not, who sundered us upon the parting-day! How many a body hath he slain, how many a bone laid bare!.STORY OF THE DAMSEL TUHFET EL CULOUB AND ?THE KHALIF HAROUN ER RESHID..Eleventh Officer's Story, The, ii. 175..6. Isaac of Mosul's Story of Khedijeh and the Khalif El Mamoun xciv.? ? ? ? ? Crude amber (158) in its native land unheeded goes, but, when It comes abroad, upon the necks to raise it men delight..So Iblis the Accursed drank and said, 'Well done, O desire of hearts! but thou owest me yet another song.' Then he filled the cup and signed to her to sing. Quoth she, 'Hearkening and obedience,' and sang the following verses:."O Shehrzad," quoth Shehriyar, "finish unto us the story that thy friend told thee, for that it resembleth the story of a king whom I knew; but fain would I hear that which betided the people of this city and what they said of the affair of the king, so I may return from that wherein I was." "With all my heart," answered Shehrzad. "Know, O august king and lord of just judgment and praiseworthy excellence and exceeding prowess, that, when the folk heard that the king had put away from him his custom and returned from that which had been his wont, they rejoiced in this with an exceeding joy and offered up prayers for him. Then they talked with one another of the cause of the slaughter of the girls, and the wise said, 'They (162) are not all alike, nor are the fingers of the hand alike.'" .And indeed, O my brother, the night thou camest to me and we caroused together, I and thou, it was as if the Devil came to me and troubled me that night." "And who is he, the Devil?" asked the Khalif. "He is none other than thou," answered Aboulhusn; whereat the Khalif smiled and sitting down by him, coaxed him and spoke him fair, saying, "O my brother, when I went out from thee, I forgot [to shut] the door [and left it] open, and belike Satan came in to thee." Quoth Aboulhusn, "Ask me not of that which hath betided me. What possessed thee to leave the door open, so that the Devil came in to me and there befell me with him this and that?" And he related to him all that had befallen him, from first to last, and there is no advantage in the repetition of it; what while the Khalif laughed and hid his laughter..King of Ind and his Vizier, The, ii. 105..? ? ? ? ? e. King Dadbin and his Viziers ccclv

[Touriste Dans LExtreme Orient Un Japon Chine Indo-Chine Et Tonkin \(4 Aout 1881-24 Janvier 1882\)](#)

[Goethe Und Pustkuchen Oder Ueber Die Beiden Wanderjahre Wilhelm Meisters Und Ihre Verfasser Ein Beitrag Zur Geschichte Der Deutschen Poesie Und Poetik](#)

[Nos Saints Ou Abrege de la Vie Des Saints Et Des Bienheureux Des Trois Ordres de Notre Seraphique Pere Saint Francois](#)

[Geometrie Der Lage Vol 1 Die Vortrage](#)

[Botanisches Centralblatt Vol 77 Referirendes Organ Fur Gesamtgebiet Der Botanik Des In-Und Auslandes Zwanzigster Jahrgang 1899 I Quartal](#)

[Histoire Naturelle Generale Et Particuliere Des Crustaces Et Des Insectes Vol 3 Ouvrage Faisant Suite a LHistoire Naturelle Generale Et Particuliere](#)

[Clavis Homerica Sive Lexicon Vocabulorum Omnium Quae in Homeri Iliade Et Potissima Parte Odysseae Continentur Cum Indice Locupletissimo Necnon de Dialectis Et Figuris Appendice](#)

[Coleccion de Documentos Ineditos Para La Historia de Espana Vol 65](#)

[Quart DHeure Pour Marie Ou Mois de Marie Des Paroisses Considerations Pour Tous Les Jours Du Mois Suivies DUne Priere Et de Trois Histoires Pour Chaque Jour Le](#)

[The History of the Arts and Sciences of the Antients Vol 1 Under the Following Heads Agriculture Commerce Architecture and Architects Sculpture and Sculptors Painting and Painters Musick and Musicians the Art Military](#)

[Saint Jerome La Societe Chretienne En Occident](#)

[Studies from the Yale Psychological Laboratory](#)

[Lehrbuch Der Biblischen Geschichte Alten Testamentes II Halfte 1 Theil](#)

[Norfolk Archaeology Vol 16](#)

[Systeme Financier de la France Vol 1](#)

[Financier Citoyen Vol 1 Le](#)

[Theatre Des Marionnettes Texte Et Composition Des Dessins](#)

[Researches in Organic Chemistry Vol 4](#)

[The Imperial and Asiatic Quarterly Review and Oriental and Colonial Record Vol 1 January-April 1896](#)

[LOrient Ou Voyage En Egypte En Arabie En Terre-Sainte En Turquie Et En Grece Vol 1](#)

[Types of Shelled Indo-Pacific Mollusks Described by William Harper Pease \(1824-71\) Vol 154](#)

[Entomologische Zeitung 1876-1877](#)

[Gesammelte Werke Vol 18 Bilder Aus Der Deutschen Vergangenheit](#)

[Gartenwelt 1921 Vol 25 Die Illustrierte Wochenschrift Fur Den Gesamten Gartenbau](#)

[Alexander Von Humboldts Reise in Die Aequinoctial-Gegenden Des Neuen Continents Vol 3 In Deutscher Bearbeitung](#)

[Edgar Quinet Sa Vie Et Son Oeuvre](#)

[An Introduction to the Most Useful European Languages Consisting of Select Passages from the Most Celebrated English French Italian and Spanish Authors With Translations as Close as Possible So Disposed in Columns as to Give in One View the Manner](#)

[The American Marine Engineer Theoretical and Practical With Examples of the Latest and Most Approved American Practice For the Use of Marine Engineers and Students](#)

[Comparative View of the Social Life of England and France From the Restoration of Charles the Second to the French Revolution](#)

[The Ridpath Library of Universal Literature Vol 25 of 25 A Biographical and Bibliographical Summary of the Worlds Most Eminent Authors Including the Choicest Extracts and Masterpieces from Their Writings](#)

[A Practical Treatise on Medical Jurisprudence Vol 1 With So Much of Anatomy Physiology Pathology and the Practice of Medicine and Surgery as Are Essential to Be Known by Members of Parliament Lawyers Coroners Magistrates Officers in the Army an](#)

[Chants Et Chansons Populaires de la France Chants Guerriers Et Patriotiques](#)

[A Popular History of Germany Vol 2 From the Earliest Period to the Present Day](#)

[Lady Georgiana Fullerton Ihr Leben Und Ihre Werke Nach Dem Franzoesischen Frei Bearbeitet](#)

[Constitution and Address of the Bible Association of Friends in America](#)

[Miscellaneous Theological Works](#)

[Annali Universali Di Medicina E Chirurgia Vol 258 Parte Rivista 2 Semestre 1881](#)

[Quebec Practice Reports 1903 Vol 5](#)

[Hebung Der Obst-Verwerthung Und Des Obst-Baues Nach Den Erfahrungen Durch Die Nord-Amerikanische Concurrenz Die](#)

[La Societe Du Second Empire 1863-1867 Vol 3 D'Après Les Memoires Contemporains Et Des Documents Nouveaux Ouvrage Orne de Nombreuses Illustrations D'Après Les Tableaux Et Gravures de LEpoque](#)

[Histoire de L'Empire de Russie Vol 6](#)

[The Young Gentleman and Ladys Philosophy in a Continued Survey of the Works of Nature and Art Vol 2 Containing I the Use of the Celestial and Terrestrial Globes II the Philosophy of Light and Colours and the Use of All Sorts of Optical Instrument](#)

[Elements of Logic Comprising the Substance of the Article in the Encyclopedia Metropolitana with Additions c](#)

[Documents Pour Servir A l'Histoire de l'Evolution Des Effets de Commerce Et Notamment de la Lettre de Change](#)

[Remarques Critiques Sur Les Oeuvres d'Horace Vol 2 Avec Une Nouvelle Traduction](#)

[Geschichte Und Beschreibung Der Rassen Des Hundes Vol 2 of 2 Unter Mitwirkung Der Namhaftesten Zuechter Und Preisrichter Und in Uebereinstimmung Mit Den Officiell Anerkannten Rassezeichen Der Massgebenden Vereine Des In-Und Auslandes](#)

[Recueil Des Testaments Politiques Du Cardinal de Richelieu Du Duc de Lorraine de M Colbert Et de M de Louvois Vol 4 of 4 Contenant Le](#)

[Testament Du Marquis de Louvois Premier Ministre d'Etat Sous Le Regne de Louis XIV](#)

[Dictionnaire Portatif de la Fable Vol 2 Pour l'Intelligence Des Potes Des Tableaux Statues Pierres Graves MDailles Et Autres Monuments Relatifs La Mythologie](#)

[Archiv Fur Das Studium Der Neueren Sprachen Und Literaturen 1859 Vol 25 XIV Jahrgang](#)

[A Treatise on Money and Essays on Monetary Problems](#)

[Biographie Universelle Ancienne Et Moderne Vol 70 Supplement Ou Suite de l'Histoire Par Ordre Alphabetique de la Vie Publique Et Privee de Tous Les Hommes Qui Se Sont Fait Remarquer Par Leurs Ecrits Leurs Actions Leurs Talents Leurs Vertus O](#)

[Description Nouvelle de la Vile de Paris Et Recherche Des Singularitez Les Plus Remarquables Qui Se Trouvent a Present Dans Cette Grande Vile Vol 2 Avec Un Nouveau Plan Et Des Figures](#)

[Melanges Offerts A M Jules Guiffrey Ouvrage Illustre de 22 Reproductions Et Figures](#)

[Nuovo Dizionario Istorico Ovvero Storia in Compendio Vol 21 Di Tutti Gli Uomini Che Si Sono Resi Illustri Segnando Le Epoche Delle Nazioni E Molto Piu De Nomi Famosi Per Talenti Di Ogni Genere Virtu Scelleratezze Errori Fatti Insigni Scritti](#)

[Annual Report of Program Activities National Institute of Neurological and Communicative Disorders and Stroke Vol 1 Fiscal Year 1979](#)

[Oeuvres de J J Rousseau de Geneve Vol 7 Contenant Lettre de M Rousseau a Son Libraire Sentimens Des Citoyens Lettre de M Rosseau A M Le Professeur de Montmollin Diverses Lettres Et Reponses Relatives a Ce Sujet Pieces Justificatives Rela](#)

[Erreurs de Voltaire Vol 1 Erreurs Historiques](#)

[Theorie Et Pratique Du Commerce Et de la Marine Traduction Libre Sur l'Espagnol](#)

[Question Morale A La Fin Du Xixe Siecle La](#)
[Vida del B Nicolas Factor Hijo de la Provincia de Menores Observantes de N P S Francisco de Valencia Dispuesta Con Arreglo a Los Procesos de Beatificacion y Canonizacion](#)
[Annales de la Societe DArcheologie de Bruxelles 1903 Vol 17 Memoires Rapports Et Documents](#)
[Petroleum Investigation Vol 3 Hearing Before a Subcommittee of the Committee on Interstate and Foreign Commerce House of Representatives Seventy-Sixth Congress Third Session on H Res 290 and H R 7372](#)
[Rapport General Administratif Et Technique Vol 5](#)
[Koenig Heinrich VII \(1485-1509\)](#)
[Kants Werke Vol 2 Vorkritische Schriften II 1757-1777](#)
[Revue Biologique Du Nord de la France 1891 Vol 1](#)
[Cellule 1901-1902 Vol 19 La Recueil de Cytologie Et DHistologie Generale](#)
[The Book of Sindib#257d Or the Story of the King His Son the Damsel and the Seven Vaz#299rs From the Persian and Arabic With Introduction Notes and Appendix](#)
[Friedrichs Des Grossen Jugendjahre Bildung Und Geist Aus Unbekannten Actenstucken Hier Zuerst Mitgetheilten Briefen Und Den Schriften Des Koenigs Dargestellt Nebst Einer Uebersicht Der Regierung Friedrich Wilhelms I Und Einer Ausfuhrlichen Recensio](#)
[Flore Cryptogamique Des Flandres Vol 1 Oeuvre Posthume](#)
[La Vie Spirituelle Vol 19 Revue Mensuelle Avril 1921](#)
[La Phalange Vol 10 Revue de la Science Sociale Deuxieme Semestre 1849](#)
[Naval Battles in the Century](#)
[Cuentos Morales](#)
[Memoires Du General Griois 1792-1822 Vol 2](#)
[Lives and Legends of the Great Hermits and Fathers of the Church with Other Contemporary Saints](#)
[A Practical Treatise on the Manufacture and Distribution of Coal Gas](#)
[Noticias Americanas](#)
[Psychology and the Psychosis Intellect](#)
[Annali Universali Di Medicina E Chirurgia 1885 Vol 273](#)
[The Bench and Bar of Georgia Vol 1 Memoirs and Sketches Containing a Court Roll from Court to from Etc](#)
[Highland Cousins A Novel](#)
[The Ohio Medical and Surgical Journal 1858 Vol 10](#)
[The American Geologist Vol 15 A Monthly Journal of Geology and Allied Sciences January to June 1895](#)
[The Arabian Nights Entertainments Carefully Revised and Occasionally Corrected from the Arabic Vol 6 of 6 To Which Is Added a Selection of New Tales Now First Translated from the Arabic Originals Also an Introduction and Notes Illustrative of Th](#)
[Heart Throbs In Prose and Verse](#)
[Swimming With Lists of Books Published in English German French and Other European Languages and Critical Remarks on the Theory and Practice of Swimming and Resuscitation Biography History Bibliography Including Upwards of One Hundred Illustrations](#)
[The Journal of the Medical Society of New Jersey Vol 17 January 1920](#)
[A Tour Through the Whole Island of Great Britain Vol 3 of 6 Divided Into Journeys Interspersed with Useful Observations Particularly Calculated for the Use of Those Who Are Desirous of Traveling Over England and Scotland](#)
[The Burning Torch](#)
[Landseer A Collection of Fifteen Pictures and a Portrait of the Painter with Introduction and Interpretation](#)
[Transactions of the American Electrochemical Society Vol 39 Thirty-Ninth General Meeting Atlantic City N J April 21 22 and 23 1921](#)
[The Critical Review 1782 Vol 54 Or Annals of Literature](#)
[The Canadian Journal of Industry Science and Art Vol 10](#)
[The Christian Science Journal 1911 Vol 29](#)
[The Gardeners Magazine 1826 Vol 1](#)
[The Business of the Household](#)
[Geological Travels in Some Parts of France Switzerland and Germany Vol 2 of 2 Illustrated with Two Topographical Maps Translated from the French Manuscript](#)
[Revue Et Magasin de Zoologie Pure Et Appliquee 1877 Vol 5 Recueil Mensuel Destine A Faciliter Aux Savants de Tous Les Pays Les Moyens de Publier Leurs Observations de Zoologie Pure Et Appliquee A Lindustrie Et A Lagriculture Leurs Travaux de](#)

[Nachgelassene Werke Ecce Homo Und Der Wille Zur Macht Erstes Und Zweites Buch](#)
