

WIENS BUCHDRUCKER GESCHICHTE

?Story of the Unlucky Merchant..? ? ? ? ? My virtues 'mongst men are extolled and my glory ? and station rank high..Sailor and Hindbad the Porter, Sindbad the, iii. 199..Accordingly, he made a banquet, and stationing himself in the man's way, invited him and carried him to his house, where they sat down and ate and drank and abode in discourse. Presently, the young man said to the other, 'I hear that thou hast with thee a slave-girl, whom thou desirest to sell.' And he answered, saying, 'By Allah, O my lord, I have no mind to sell her!' Quoth the youth, 'I hear that she cost thee a thousand dinars, and I will give thee six hundred, to boot.' And the other said, 'I sell her to thee [at that price].' So they fetched notaries, who drew up the contract of sale, and the young man counted out to the girl's master half the purchase money, saying, 'Let her be with thee till I complete to thee the rest of the price and take my slave-girl.' The other consented to this and took of him a bond for the rest of the money, and the girl abode with her master, on deposit..The Twenty-Second Night of the Month..Upon the parting day our loves from us did fare, iii. 114..? ? ? ? ? Where is a man's resource and what can he do? It is the Almighty's will; we most submit..? ? ? ? ? O hills of the sands and the rugged piebald plain, Shall the bondman of love win ever free from pain!.'There was once an old man renowned for roguery, and he went, he and his mates, to one of the markets and stole thence a parcel of stuffs. Then they separated and returned each to his quarter. Awhile after this, the old man assembled a company of his fellows and one of them pulled out a costly piece of stuff and said, "Will any one of you sell this piece of stuff in its own market whence it was stolen, that we may confess his [pre-eminence in] sharpening?" Quoth the old man, "I will;" and they said, "Go, and God the Most High prosper thee!".Pious Woman accused of Lewdness, The, ii. 5..61. Musab ben ez Zubeir and Aaisheh his Wife dcxlix.6. Story of the Hunchback xxv.? ? ? ? ? I watch the stars for wake and pray that the belov'd May yet to me relent and bid my tears be dried..So Ishac returned to the slave-dealer and said to him, 'Harkye, Gaffer Said!*' 'At thy service, O my lord,' answered the old man; and Ishac said, 'In the corridor is a cell and therein a damsel pale of colour. What is her price in money and how much dost thou ask for her?', Quoth the slave-dealer, 'She whom thou mentionest is called Tuhfet el Hemca.' (174) 'What is the meaning of El Hemca?' asked Ishac, and the old man replied, 'Her price hath been paid down an hundred times and she still saith, "Show me him who desireth to buy me;" and when I show her to him, she saith, "This fellow is not to my liking; he hath in him such and such a default." And in every one who would fain buy her she allegeth some default or other, so that none careth now to buy her and none seeketh her, for fear lest she discover some default in him.' Quoth Ishac, 'She seeketh presently to sell herself; so go thou to her and enquire of her and see her price and send her to the palace.' 'O my lord,' answered Said, 'her price is an hundred dinars, though, were she whole of this paleness that is upon her face, she would be worth a thousand; but folly and pallor have diminished her value; and behold, I will go to her and consult her of this.' So he betook himself to her, and said to her, 'Wilt thou be sold to Ishac ben Ibrahim el Mausili?' 'Yes,' answered she, and he said, 'Leave frowardness, (175) for to whom doth it happen to be in the house of Ishac the boon-companion?' (176).Sindbad the Sailor, The Sixth Voyage of, iii. 203..118. The Jewish Cadi and his Pious Wife cccclxv.THE MERCHANT OF CAIRO AND THE FAVOURITE OF THE KHALIF EL MAMOUN EL HAKIM BI AMRILLAH. (180).? ? ? ? ? 'Tis He who pardoneth errors alike to slave and free; On Him is my reliance in good and evil cheer..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 resemblenth this but my own story.' 'How so?' asked Jesus, and the other said,.When the townsfolk saw this, they repented of that which they had done and the affair was grievous to them; so they sought pardon [of God] and said to her, ' By the virtue of Him whom thou servest, do thou seek pardon for us [of God!]' Quoth she, 'As for me, I may no longer abide with you and I am about to depart from you.' Then they humbled themselves in supplication to her and wept and said to her, 'We conjure thee, by the virtue of God the Most High, that thou take upon thyself the governance of the kingdom and of the subjects.' But she refused; whereupon they came up to her and wept and gave not over supplicating her, till she consented and abode in the kingship. Her first commandment was that they should bury the princess and build over her a dome (6) and she abode in that palace, worshipping God the Most High and ruling the people with justice, and God (extolled be His perfection and exalted be He!) vouchsafed her, by reason of the excellence of her piety and her patience and continence, the acceptance of her prayers, so that she sought not aught of Him to whom belong might and majesty, but He granted her prayer; and her report was noised abroad in all countries..Presently, in came Mesroul 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 Mesroul, "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 Mesroul, "O Mesroul, 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.".As an instance of the extreme looseness with which the book was edited, I may observe that the first four Vols. were published without tables of contents, which were afterwards

appended en bloc to the fifth Volume. The state of corruption and incoherence in which the printed Text was placed before the public by the two learned Editors, who were responsible for its production, is such as might well drive a translator to despair: the uncorrected errors of the press would alone fill a volume and the verse especially is so corrupt that one of the most laborious of English Arabic scholars pronounced its translation a hopeless task. I have not, however, in any single instance, allowed myself to be discouraged by the difficulties presented by the condition of the text, but have, to the best of my ability, rendered into English, without abridgment or retrenchment, the whole of the tales, prose and verse, contained in the Breslau Edition, which are not found in those of Calcutta (1839-42) and Boulac. In this somewhat ungrateful task, I have again had the cordial assistance of Captain Burton, who has (as in the case of my "Book of the Thousand Nights and One Night") been kind enough to look over the proofs of my translation and to whom I beg once more to tender my warmest thanks..28. Ibrahim ben el Mehdi and the Barber-surgeon cclxxiii. Meanwhile, the eunuch betook himself, he and the horsemen, to her father and said to him, "O my lord, the king is beholden to thee for many years' service and thou hast not failed him a day of the days; and now, behold, he hath taken thy daughter against thy wish and without thy permission." And he related to him what had passed and how the king had taken her by force. When Isfehnd heard the eunuch's story, he was exceeding wroth and assembling many troops, said to them, "Whenas the king was occupied with his women [and concerned not himself with the affairs of his kingdom], we took no reck of him; but now he putteth out his hand to our harem; wherefore methinketh we should do well to look us out a place, wherein we may have sanctuary." .? ? ? ? ? How long shall I for justice sue to you, whilst, with desire For aid, ye war on me and still on slaying me are bent!.37. The Imam Abou Yousuf with Er Reshid and Jaafer dlv. There was once in a certain city a woman fair of favour, who had to lover a trooper. Her husband was a fuller, and when he went out to his business, the trooper used to come to her and abide with her till the time of the fuller's return, when he would go away. On this wise they abode awhile, till one day the trooper said to his mistress, 'I mean to take me a house near unto thine and dig an underground passage from my house to thy house, and do thou say to thy husband, "My sister hath been absent with her husband and now they have returned from their travels; and I have made her take up her sojourn in my neighbourhood, so I may foregather with her at all times. So go thou to her husband the trooper and offer him thy wares [for sale], and thou wilt see my sister with him and wilt see that she is I and I am she, without doubt. So, Allah, Allah, go to my sister's husband and give ear to that which he shall say to thee."'.? ? ? ? ? Whenas its jar was opened, the singers prostrate fell In worship of its brightness, it shone so wonder-clear..Then she discovered to him a part of her bosom, and when he saw her breasts, his reason took flight from his head and he said to her, "Cover it up, so may God have thee in His safeguard!" Quoth she, "Is it fair of any one to missay of my charms?" And he answered, "How shall any missay of thy charms, and thou the sun of loveliness?" Then said she, "Hath any the right to say of me that I am lophanded?" And tucking up her sleeves, showed him forearms, as they were crystal; after which she unveiled to him a face, as it were a full moon breaking forth on its fourteenth night, and said to him, "Is it lawful for any to missay of me [and avouch] that my face is pitted with smallpox or that I am one-eyed or crop-eared?" And he answered her, saying, "O my lady, what is it moveth thee to discover unto me that lovely face and those fair members, [of wont so jealously] veiled and guarded? Tell me the truth of the matter, may I be thy ransom!" And he recited the following verses:.? ? ? ? ? How long shall I, in weariness, for this estrangement pine, What while the spies of severance (106) do watch me all the night?.? ? ? ? s. The House with the Belvedere dccccxcv. Then he gave the cup to the Khalif, saying, "Drink [and may] health and soundness [attend it]! It doth away disease and bringeth healing and setteth the runnels of health abroach." .141. Haroun er Reshid and the Arab Girl dclxxxv. So she arose and tearing her clothes, went in to the king, in the presence of the viziers, and cast herself upon him, saying, "O king, falleth my shame not upon thee and fearest thou not reproach? Indeed, this is not of the behoof of kings that their jealousy over their women should be thus [laggard]. Thou art heedless and all the folk of the realm prate of thee, men and women. So either slay him, that the talk may be cut off, or slay me, if thy soul will not consent to his slaughter." Thereupon the king's wrath waxed hot and he said to her, "I have no pleasure in his continuance [on life] and needs must I slay him this day. So return to thy house and comfort thy heart." .? ? ? ? ? c. The King who knew the Quintessence of Things dcccxc. Here they halted and took up their lodging with the old man, who questioned the husband of his case and that of his brother and the reason of their journey, and he said, 'I purpose to go with my brother, this sick man, to the holy woman, her whose prayers are answered, so she may pray for him and God may make him whole by the blessing of her prayers.' Quoth the villager, 'By Allah, my son is in a parlous plight for sickness and we have heard that the holy woman prayeth for the sick and they are made whole. Indeed, the folk counsel me to carry him to her, and behold, I will go in company with you. And they said, 'It is well.' So they passed the night in that intent and on the morrow they set out for the dwelling of the holy woman, this one carrying his son and that his brother..When she had made an end of her song, she wept sore, till presently sleep overcame her and she slept..King Azadbekht and his Son, History of, i. 61..A certain assessor was one day taken with a woman and much people assembled before his house and the lieutenant of police and his men came to him and knocked at the door. The assessor looked out of window and seeing the folk, said, "What aileth you?" Quoth they, "[Come,] speak with the lieutenant of police such an one." So he came down and they said to him, "Bring forth the woman that is with thee." Quoth he, "Are ye not ashamed? How shall I bring forth my wife?" And they said, "Is she thy wife by contract (118) or without contract?" ["By contract,"] answered he, "according to the Book of God and the Institutes of His Apostle." "Where is the contract?" asked they; and he replied, "Her contract is in her mother's house." Quoth they, "Arise and come down and show us the contract." And he said to them, "Go from her way, so she may come forth." Now, as soon as he got wind of the matter, he had written the contract and fashioned it after her fashion, to suit with the case, and written therein the names of certain of his friends as

witnesses and forged the signatures of the drawer and the wife's next friend and made it a contract of marriage with his wife and appointed it for an excuse. (119) So, when the woman was about to go out from him, he gave her the contract that he had forged, and the Amir sent with her a servant of his, to bring her to her father. So the servant went with her and when she came to her door, she said to him, "I will not return to the citation of the Amir; but let the witnesses (120) present themselves and take my contract." 107. The Ruined Man of Baghdad and his Slave-girl dcccxliv.????? When from your land the breeze I scent that cometh, as I were A reveller bemused with wine, to lose my wits I'm fain. Meanwhile, El Abbas abode with his cousin Akil twenty days, after which he made ready for the journey to Baghdad and letting bring the booty he had gotten of King Zuheir, divided it between himself and his cousin. Then he set out for Baghdad, and when he came within two days' journey of the city, he called his servant Aamir and bade him mount his charger and forego him with the baggage-train and the cattle. So Aamir [took horse and] fared on till he came to Baghdad, and the season of his entering was the first of the day; nor was there little child or hoary old man in the city but came forth to divert himself with gazing on those flocks and herds and upon the goodliness of those slave-girls, and their wits were amazed at what they saw. Presently the news reached the king that the young man El Abbas, who had gone forth from him, was come back with herds and rarities and slaves and a mighty host and had taken up his sojourn without the city, whilst his servant Aamir was presently come to Baghdad, so he might make ready dwelling-places for his lord, wherein he should take up his abode. The woman who used to act as decoy for them once caught them a woman from a bride-feast, under pretence that she had a wedding toward in her own house, and appointed her for a day, whereon she should come to her. When the appointed day arrived, the woman presented herself and the other carried her into the house by a door, avouching that it was a privy door. When she entered [the saloon], she saw men and champions (131) [and knew that she had fallen into a trap]; so she looked at them and said, "Harkye, lads! (132) I am a woman and there is no glory in my slaughter, nor have ye any feud of blood-revenge against me, wherefore ye should pursue me; and that which is upon me of [trinkets and apparel] ye are free to take." Quoth they, "We fear thy denunciation." But she answered, saying, "I will abide with you, neither coming in nor going out." And they said, "We grant thee thy life." Dadbin (King) and his Viziers, Story of, i. 104.????? To me your rigour love-delight, your distance nearness is; Ay, your injustice equity, and eke your wrath consent. So they made ready his affair and the king conferred on him a dress of honour, and he took with him a present and a letter under the king's hand and setting out, fared on till he came to the [capital] city of Turkestan. When the king of the Turks knew of his coming, he despatched his officers to receive him and entreated him with honour and lodged him as befitted his rank. Then he entertained him three days, after which he summoned him to his presence and Abou Temam went in to him and prostrating himself before him, as beseemeth unto kings, laid the present before him and gave him the letter. Woman of the Barmecides, Haroun er Reshid and the, i. 57. 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 'Hearkening and obedience.'????? d. The Tailor's Story xxix. Then Mesroul carried her to the other end of the sitting-chamber and bound her eyes and making her sit, stood awaiting a second commandment; whereupon quoth the Lady Zubeideh, "O Commander of the Faithful, with thy permission, wilt thou not vouchsafe this damsel a share of thy clemency? Indeed, if thou slay her, it were injustice." Quoth he, "What is to be done with her?" And she said, "Forbear to slay her and send for her lord. If he be as she describeth him in grace and goodliness, she is excused, and if he be not on this wise, then slay her, and this shall be thy justification against her." (22).71. Haroun er Reshid and the two Girls cccclxxxvii. Then he called for a chest and bringing out thence a necklace of Greek handiwork, worth a thousand dinars, wrapped it in a mantle of green silk, set with pearls and jewels and inwrought with red gold, and joined thereto two caskets of musk and ambergris. Moreover, he put off upon the girl a mantle of Greek silk, striped with gold, wherein were divers figures and semblants depicted, never saw eyes its like. Therewithal the girl's wit fled for joy and she went forth from his presence and returned to her mistress. When she came in to her, she acquainted her with that which she had seen of El Abbas and that which was with him of servants and attendants and [set out to her] the loftiness of his station and gave her that which was with her.????? The railers for your loss pretend that I should patient be: 'Away!' I answer them: ' 'tis I, not you, that feel the pain.' The two girls let me down from fourscore fathoms' height, i. 49. The Breslau Edition, which was printed from a Manuscript of the Book of the Thousand Nights and One Night alleged to have been furnished to the Editor by a learned Arab of Tunis, whom he styles "Herr M. Annagar" (Qu're En Nejjar, the Carpenter), the lacunes found in which were supplemented from various other MS. sources indicated by Silvestre de Sacy and other eminent Orientalists, is edited with a perfection of badness to which only German scholars (at once the best and worst editors in the world) can attain. The original Editor, Dr. Maximilian Habicht, was during the period (1825- 1839) of publication of the first eight Volumes, engaged in continual and somewhat acrimonious (223) controversy concerning the details of his editorship with Prof. H. L. Fleischer, who, after his death, undertook the completion of his task and approved himself a worthy successor of his whilom adversary, his laches and shortcomings in the matter of revision and collation of the text being at least equal in extent and gravity to those of his predecessor, whilst he omitted the one valuable feature of the latter's work, namely, the glossary of Arabic words, not occurring in the dictionaries, appended to the earlier volumes.????? The earth is my birth-place, indeed; but my place Of abidance is still in the cheeks of the fair. 100. The Lovers of the Benou Tai ccccx. Fourteenth

Officer's Story, The, ii. 183..? ? ? ? ? ? ? ? ? ea. Story of the Barber's First Brother ci.? ? ? ? ? I wonder, shall I and the friend who's far from me
Once more be granted of Fate to meet, we twain!.139. Khuzeimeh ben Bishr and Ikrimeh el Feyyas dclxxxii.When they heard me speak in Arabic,
one of them came up to me and saluting me [in that language], questioned me of my case. Quoth I, 'What [manner of men] are ye and what country
is this?' 'O my brother,' answered he, 'we are husbandmen and come to this river, to draw water, wherewithal to water our fields; and whilst we
were thus engaged to-day, as of wont, this boat appeared to us on the surface of the water, issuing from the inward of yonder mountain. So we
came to it and finding thee asleep therein, moored it to the shore, against thou shouldst awake. Acquaint us, therefore, with thy history and tell us
how thou camest hither and whence thou enteredst this river and what land is behind yonder mountain, for that we have never till now known any
make his way thence to us.' But I said to them, 'Give me somewhat to eat and after question me.' So they brought me food and I ate and my spirits
revived and I was refreshed. Then I related to them all that had befallen me, whereat they were amazed and confounded and said, 'By Allah, this is
none other than a marvellous story, and needs must we carry thee to our king, that thou mayst acquaint him therewith.' So they carried me before
their king, and I kissed his hand and saluted him..The Khalif smiled and said to his eunuch, "O Mesroul, verily women are little of wit. I conjure
thee, by Allah, say, was not Aboulhusn with me but now?" ["Yes, O Commander of the Faithful," answered Mesroul] Quoth the Lady Zubeideh,
laughing from a heart full of wrath, "Wilt thou not leave thy jesting? Is it not enough that Aboulhusn is dead, but thou must kill my slave-girl also
and bereave us of the two and style me little of wit?" "Indeed," answered the Khalif, "it is Nuzhet el Fuad who is dead." And Zubeideh said,
"Indeed he hath not been with thee, nor hast thou seen him, and none was with me but now but Nuzhet el Fuad, and she sorrowful, weeping, with
her clothes torn. I exhorted her to patience and gave her a hundred dinars and a piece of silk; and indeed I was awaiting thy coming, so I might
condole with thee for thy boon-companion Aboulhusn el Khelia, and was about to send for thee." The Khalif laughed and said, "None is dead but
Nuzhet el Fuad;" and she, "No, no, my lord; none is dead but Aboulhusn." ? ? ? ? ? ? ? ? ? ec. Story of the Barber's Third Brother clvii.Then he
turned to the viziers and said to them, "Out on ye! What liars ye are! What excuse is left you?" "O king," answered they, "there abideth no excuse
for us and our sin hath fallen upon us and broken us in pieces. Indeed we purposed evil to this youth and it hath reverted upon us, and we plotted
mischief against him and it hath overtaken us; yea, we digged a pit for him and have fallen ourselves therein." So the king bade hoist up the viziers
upon the gibbets and crucify them there, for that God is just and ordaineth that which is right. Then Azadbekht and his wife and son abode in
joyance and contentment, till there came to them the Destroyer of Delights and they died all; and extolled be the perfection of the [Ever-]Living
One, who dieth not, to whom be glory and whose mercy be upon us for ever and ever! Amen..? ? ? ? ? ? ? ? ? i. The Spider and the Wind dcxv.Governor,
Story of the Man of Khorassan, his Son and his, i. 218..? ? ? ? ? How many a victim of the pangs of love-liking hath died! Tired is my patience, but
of blame my censors never tire..? ? ? ? ? Of me he got not what he sought and brideless did return, For that estrangement and disdain were pleasing
in my sight..14. Khelif the Fisherman (227) cccxxi.So the old woman returned to the lover and said to him, "I have skilfully contrived the affair for
thee with her; [and now it behoveth us to amend that we have marred]. So go now and sit with the draper and bespeak him of the turban-cloth,
[saying, "The turban-cloth I bought of thee I chanced to burn in two places; so I gave it to a certain old woman, to get mended, and she took it and
went away, and I know not her dwelling-place.]" When thou seest me pass by, rise and lay hold of me [and demand of me the turban-cloth], to the
intent that I may amend her case with her husband and that thou mayst be even with her." So he repaired to the draper's shop and sat down by him
and said to him, "Thou knowest the turban-cloth I bought of thee?" "Yes," answered the draper, and the other said, "Knowest thou what is come of
it?" "No," replied the husband, and the youth said, "After I bought it of thee, I fumigated myself (58) and it befell that the turban-cloth was burnt in
two places. So I gave it to a woman, whose son, they said, was a fine-drawer, and she took it and went away with it; and I know not her
abiding-place." When the draper heard this, he misdoubted him [of having wrongly suspected his wife] and marvelled at the story of the
turban-cloth, and his mind was set at ease concerning her..29. The City of Irem cclxxvi.Then said the sharper, 'O folk, this is my friend and I
deposited with him a deposit, but he denieth it; so in whom shall the folk put trust after this?' And they said, 'This (49) is a man of worth and we
have found in him nought but trustiness and loyalty and good breeding, and he is endowed with understanding and generosity. Indeed, he
avoucheth no falsehood, for that we have consorted with him and mixed with him and he with us and we know the sincerity of his religion.' Then
quoth one of them to the merchant, 'Harkye, such an one! Bethink thee and consult thy memory. It may not be but that thou hast forgotten.' But he
said, 'O folk, I know nothing of that which he saith, for indeed he deposited nought with me.' And the affair was prolonged between them. Then
said the sharper to the merchant, 'I am about to make a journey and have, praised be God the Most High, wealth galore, and this money shall not
escape me; but do thou swear to me.' And the folk said, 'Indeed, this man doth justice upon himself.' (50) Whereupon the merchant fell into that
which he misliked (51) and came near upon [suffering] loss and ill repute..Think not that I forget our trothplight after you. Nay; God to me decreed
remembrance heretofore. (202).138. Hind Daughter of En Numan and El Hejjaj dclxxxi.? ? ? ? ? How long shall I thus question my heart that's
drowned in woe? I'm mute for my complaining; but tears speak, as they flow..The Vicar of the Lord of the Worlds (162) Haroun er Reshid had a
boon-companion of the number of his boon-companions, by name Ishac ben Ibrahim en Nedim el Mausili, (163) who was the most accomplished
of the folk of his time in the art of smiting upon the lute; and of the Commander of the Faithful's love for him, he assigned him a palace of the
choicest of his palaces, wherein he was wont to instruct slave-girls in the arts of lute-playing and singing. If any slave-girl became, by his
instruction, accomplished in the craft, he carried her before the Khalif, who bade her play upon the lute; and if she pleased him, he would order her

to the harem; else would he restore her to Ishac's palace..? ? ? ? c. The Jewish Physician's Story cxxix.8. Ghanim ben Eyoub the Slave of Love xxxix. When the old woman saw this, she cried out to the cook from within the house, and he said to her, 'Go before me.' So she forewent him and he ran after her till he [overtook the party and] catching hold of Selim, said [to the latter's wife,] 'What aileth thee to take my servant?' Whereupon she cried out at him, saying, 'Know that this is my husband, whom I had lost.' And Selim also cried out, saying, 'Mercy! Mercy! I appeal to God and to the Sultan against this Satan!' Therewith the folk gathered together to them forthright and loud rose the clamours and the cries between them; but the most part of them said, 'Refer their affair to the Sultan.' So they referred the case to the Sultan, who was none other than Selim's sister Selma..49. The Man who stole the Dog's Dish of Gold dcii.166. Aboulhusn of Khorassan dcccclix. Caution was the Cause of his Death, The Man whose, i 291..Razi (Er) and El Merouzi, ii. 28..An if ye'd of evil be quit, look that no evil ye do, ii. 192..There was once in the land of Hind a king of illustrious station, endowed with understanding and good sense, and his name was Shah Bekht. He had a vizier, a man of worth and intelligence, prudent in counsel, conformable to him in his governance and just in his judgment; wherefore his enviers were many and many were the hypocrites, who sought in him faults and set snares for him, so that they insinuated into King Shah Bekht's eye hatred and rancour against him and sowed despite against him in his heart; and plot followed after plot, till [at last] the king was brought to arrest him and lay him in prison and confiscate his good and avoid his estate. (77).THE FAVOURITE AND HER LOVER. (174).115. The Malice of Women dcccclxxix.Damascus is all gardens decked for the pleasance of the eyes; For the seeker there are black-eyed girls and boys of Paradise." As they were thus engaged, behold, up came the dancers and mountebanks, with their pipes and drums, whilst one of their number forewent them, with a great banner in his hand, and played all manner antics with his voice and limbs. When they came to the Courthouse, the Cadi exclaimed, "I seek refuge with God from yonder Satans!" And the merchant laughed, but said nothing. Then they entered and saluting his highness the Cadi, kissed Alaeddin's hands and said, "God's blessing on thee, O son of our uncle! Indeed, thou solacest our eyes in that which thou dost, and we beseech God to cause the glory of our lord the Cadi to endure, who hath honoured us by admitting thee to his alliance and allotted us a part in his high rank and dignity." When the Cadi heard this talk, it bewildered his wit and he was confounded and his face flushed with anger and he said to his son-in-law, "What words are these?" Quoth the merchant, "Knowest thou not, O my lord, that I am of this tribe? Indeed this man is the son of my mother's brother and that other the son of my father's brother, and I am only reckoned of the merchants [by courtesy]!". When God caused the morning morrow, the two armies drew out in battle array and the troops stood looking at one another. Then came forth El Harith ibn Saad between the two lines and played with his lance and cried out and recited the following verses:..? ? ? ? Well-ground my polished sword is and thin and keen of edge And trenchant, eke, for smiting and long my steel-barbed spear..When her husband came home, she said to him, 'I desire to go a-pleasuring.' And he said, ' With all my heart.' So he went, till he came to a goodly place, abounding in vines and water, whither he carried her and pitched her a tent beside a great tree; and she betook herself to a place beside the tent and made her there an underground hiding-place, [in which she hid her lover]. Then said she to her husband, 'I desire to mount this tree.' And he said, 'Do so.' So she climbed up and when she came to the top of the tree, she cried out and buffeted her face, saying, 'Lewd fellow that thou art, are these thy usages? Thou sworest [fidelity to me] and liedst.' And she repeated her speech twice and thrice..A white one, from her sheath of tresses now laid bare, ii. 291..With this the king's wrath subsided and he said, "Restore him to the prison till the morrow, so we may look into his affair."..? ? ? ? g. The Fuller and his Wife dcccxcvi.? ? ? ? Yet, an thou wilt vouchsafe thy favours unto me, My sabre thou shalt see the foemen put to flight;..? ? ? ? Taper of hoofs and straight of stature, in the dust They prance, as like a flood they pour across the plain;.60. Haroun Er Reshid and Zubeideh in the Bath dcxlvi.ii.? ? ? ? How oft I've waked, how many a cup of sorrow have I drained, Watching the stars of night go by, for sleepless languishment!.One day, I changed my clothes and putting money in my sleeve, sallied forth to explore the holes and corners of this city, and as I was going about, I saw a handsome house. Its goodliness pleased me; so I stood looking on it, and behold, a lovely woman [at the lattice]. When she saw me, she made haste and descended, whilst I abode confounded. Then I betook myself to a tailor there and questioned him of the house and to whom it belonged. Quoth he, "It belongeth to such an one the notary, may God curse him!" "Is he her father?" asked I; [and he replied, "Yes."] So I repaired in haste to a man, with whom I had been used to deposit my goods for sale, and told him that I desired to gain access to such an one the notary. Accordingly he assembled his friends and we betook ourselves to the notary's house. When we came in to him, we saluted him and sat with him, and I said to him, "I come to thee as a suitor, desiring the hand of thy daughter in marriage." Quoth he, "I have no daughter befitting this man." And I rejoined, "God aid thee! My desire is for thee and not for her." (213) But he still refused and his friends said to him, "This is an honourable man and thine equal in estate, and it is not lawful to thee that thou hinder the girl of her fortune." Quoth he to them, "Verily, my daughter whom ye seek is passing foul-favoured and in her are all blameworthy qualities." And I said, "I accept her, though she be as thou sayest." Then said the folk, "Extolled be the perfection of God! A truce to talk! [The thing is settled;] so say the word, how much wilt thou have [to her dowry]?" Quoth he, "I must have four thousand dinars." And I said, "Hearkening and obedience."..? ? ? ? Come, then, companions mine, rejoice with me and say, "All hail to thee, O friend, and welcome fair and fain!".O friends, the East wind waxeth, the morning draweth near, iii. 123..The season of my presence is never at an end, ii. 246..Presently a villager passed by [the pit and finding] her [alive,] carried her to his house and tended her, [till she recovered]. Now, he had a son, and when the young man saw her, he loved her and besought her of herself; but she refused and consented not to him, whereupon he redoubled in love and longing and despite prompted him to suborn a youth of the people of his village and agree with him that he should come by night and take somewhat from his father's house and that, when he

was discovered, he should say that she was of accord with him in this and avouch that she was his mistress and had been stoned on his account in the city. So he did this and coming by night to the villager's house, stole therefrom goods and clothes; whereupon the old man awoke and seizing the thief, bound him fast and beat him, to make him confess. So he confessed against the woman that she had prompted him to this and that he was her lover from the city. The news was bruited abroad and the people of the city assembled to put her to death; but the old man, with whom she was, forbade them and said, 'I brought this woman hither, coveting the recompense [of God,] and I know not [the truth of] that which is said of her and will not suffer any to hurt her.' Then he gave her a thousand dirhems, by way of alms, and put her forth of the village. As for the thief, he was imprisoned for some days; after which the folk interceded for him with the old man, saying, 'This is a youth and indeed he erred;' and he released him..Now this was at the beginning of the month, and when it was the end thereof, Aboulhusn longed to drink wine and returning to his former usance, furnished his saloon and made ready food and let bring wine; then, going forth to the bridge, he sat there, expecting one whom he should carouse withal, as of his wont. As he sat thus, behold, up came the Khalif [and Mesroul] to him; but Aboulhusn saluted them not and said to them, "No welcome and no greeting to the perverters! (31) Ye are no other than devils." However, the Khalif accosted him and said to him, "O my brother, did I not say to thee that I would return to thee?" Quoth Aboulhusn, "I have no need of thee; and as the byword says in verse: THE THIEF'S STORY..Then he stripped him of his clothes and clapping on his neck a heavy chain, bound him to a high lattice and fell to drubbing him two bouts a day and two anights; and on this wise he abode the space of ten days. Then his mother came to him and said, "O my son, O Aboulhusn, return to thy reason, for this is the Devil's doing." Quoth he, "Thou sayst sooth, O my mother, and bear thou witness of me that I repent [and forswear] that talk and turn from my madness. So do thou deliver me, for I am nigh upon death." So his mother went out to the superintendant and procured his release and he returned to his own house..Then said he to them one day, 'There was with us bread and the locusts ate it; so we put in its place a stone, a cubit long and the like broad, and the locusts came and gnawed away the stone, because of the smell of the bread.' Quoth one of his friends (and it was he who had given him the lie concerning the dog and the bread and milk), 'Marvel not at this, for mice do more than that.' And he said, 'Go to your houses. In the days of my poverty, I was a liar [when I told you] of the dog's climbing upon the shelf and eating the bread and spoiling the milk; and to-day, for that I am rich again, I say sooth [when I tell you] that locusts devoured a stone a cubit long and a cubit broad.' They were confounded at his speech and departed from him; and the youth's good flourished and his case was amended. (227) Nor," added the vizier,"is this stranger or more extraordinary than the story of the king's son who fell in love with the picture." When it was eventide, the king summoned the vizier and bade him tell the [promised] story, "Harkening and obedience," answered he. "Know, O king, that. 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..Malice, Of Envy and, i. 125..? ? ? ? ? Ne'er shall I them forget, nay, nor the day they went. ? ? ? ? ? Favour or flout me, still my soul shall be Thy ransom, in contentment or despite..When the king had read this letter, he rejoiced with an exceeding joy and bestowed on me great store of presents and entreated me with the utmost honour. Some days after this, I sought of him leave to depart, but he granted it not to me save after much pressing. So I took leave of him and shipped with divers merchants and others, intending for my own country and having no desire for travel or traffic. We sailed on, without ceasing, till we had passed many islands; but, one day, as we fared on over a certain tract of the sea, there came forth upon us a multitude of boats full of men like devils, clad in chain-mail and armed with swords and daggers and bows and arrows, and surrounded us on every side. They entreated us after the cruellest fashion, smiting and wounding and slaying those who made head against them, and taking the ship, with the crew and all that were therein, carried us to an island, where they sold us all for a low price. A rich man bought me and taking me into his house, gave me to eat and drink and clothed me and entreated me kindly, till my heart was comforted and I was somewhat restored..Speedy Relief of God, Of the, i. 174..? ? ? ? ? n. The Man who never Laughed again dlxxxvii. When the youth had made an end of his story, the king's anger subsided a little and he said, "Restore him to the prison, for the day draweth to an end, and tomorrow we will took into his affair." They have shut out thy person from my sight, iii. 43..? ? ? ? ? ? ? ? ? ? xa. The Old Woman and the Draper's Wife dccccxvii. The fuller gave not over sleeping till sunrise, when he awoke and finding himself in this plight, misdoubted of his affair and imagined that he was a Turk and abode putting one foot forward and drawing the other back. Then said he in himself, 'I will go to my dwelling, and if my wife know me, then am I Ahmed the fuller; but, if she know me not, I am a Turk.' So he betook himself to his house; but when the artful baggage his wife saw him, she cried out in his face, saying, 'Whither away, O trooper? Wilt thou break into the house of Ahmed the fuller, and he a man of repute, having a brother-in-law a Turk, a man of high standing with the Sultan? An thou depart not, I will acquaint my husband and he will requite thee thy deed.' When it was the ninth day, the viziers [foregathered and] said, one to another, "Verily, this youth baffleth us, for as often as the king is minded to put him to death, he beguileth him and ensorcelleth him with a story; so what deem ye we should do, that we may slay him and be at rest from him?" Then they took counsel together and were of accord that they should go to the king's wife [and prompt her to urge the king to slaughter the youth. So they betook themselves to her] and said to her, "Thou art heedless of this affair wherein thou art and this heedlessness will not profit thee; whilst the king is occupied with eating and drinking and diversion and forgetteth that the folk beat upon tabrets and sing of thee and say, 'The king's wife loveth the

youth; and what while he abideth on life, the talk will increase and not diminish." Quoth she, "By Allah, it was ye set me on against him, and what shall I do [now]?" And they answered, "Do thou go in to the king and weep and say to him, 'Verily, the women come to me and tell me that I am become a byword in the city, and what is thine advantage in the sparing of this youth? If thou wilt not slay him, slay me, so this talk may be estopped from us.'" Presently, one of the slave-girls brought him a pair of sandals wrought with raw silk and green silk and embroidered with red gold, and he took them and put them in his sleeve, whereat the slave cried out and said, "Allah! Allah! O my lord, these are sandals for the treading of thy feet, so thou mayst enter the draught-house." Aboulhusn was confounded and shaking the sandals from his sleeve, put them on his feet, whilst the Khalif [well-nigh] died of laughter at him. The slave forewent him to the house of easance, where he entered and doing his occasion, came out into the chamber, whereupon the slave-girls brought him a basin of gold and an ewer of silver and poured water on his hands and he made the ablution. Then he braced up his courage and gathering his skirts about him, threw himself into the water, and it bore him along with an exceeding might and carrying him under the earth, stayed not till it brought him out into a deep valley, wherethrough ran a great river, that welled up from under the earth. When he found himself on the surface of the earth, he abode perplexed and dazed all that day; after which he came to himself and rising, fared on along the valley, till he came to an inhabited land and a great village in the dominions of the king his father. So he entered the village and foregathered with its inhabitants, who questioned him of his case; whereupon he related to them his history and they marvelled at him, how God had delivered him from all this. Then he took up his abode with them and they loved him exceedingly. Haste not to that thou dost desire, for haste is still unblest; Be merciful to men, as thou on mercy reckonest. 70. Aboulaswed and his squinting Slave-girl cclxxxvii. "Knoweth my loved one when I see her at the lattice high Shine as the sun that flameth forth in heaven's blue demesne?" All who were present were delighted and the sitting-chamber shook with mirth, and Iblis said, 'Well done, O Tuhfet es Sudour!' Then they gave not over wine-bibbing and rejoicing and making merry and tambourining and piping till the night waned and the dawn drew near; and indeed exceeding delight entered into them. The most of them in mirth was the Sheikh Iblis, and for the excess of that which betided him of delight, he put off all that was upon him of coloured clothes and cast them over Tuhfeh, and among the rest a robe broidered with jewels and jacinths, worth ten thousand dinars. Then he kissed the earth and danced and put his finger to his arse and taking his beard in his hand, said to her, 'Sing about this beard and endeavour after mirth and pleasance, and no blame shall betide thee for this.' So she improvised and sang the following verses: Selim abode in the governance, invested with the sultanate, and ruled the people a whole year, after which he returned to El Mensoureh and sojourned there another year. And he [and his wife] ceased not to go from city to city and abide in this a year and that a year, till he was vouchsafed children and they grew up, whereupon he appointed him of his sons, who was found fitting, to be his deputy in [one] kingdom [and abode himself in the other]; and he lived, he and his wife and children, what while God the Most High willed. Nor," added the vizier, "O king of the age, is this story rarer or more extraordinary than that of the king of Hind and his wronged and envied vizier." Bihzad, Story of Prince, i. 99. Kings and the Vizier's Daughters, The Two, iii. 145. 48. Haroun Er Reshid with the Damsel and Abou Nuwas dc. Officer's Story, The Sixteenth, ii. 193. Meanwhile, the boy [grew up and] abode with the people of the village, and when God willed the accomplishment of His ordinance, the which endeavour availeth not to avert, he went forth with a company of the villagers, to stop the way. The folk complained of them to the king, who sallied out with a company of his men and surrounded the highwaymen and the boy with them, whereupon the latter drew forth an arrow and launched it at them, and it smote the king in his vitals and wounded him. So they carried him to his house, after they had laid hands upon the youth and his companions and brought them before the king, saying, 'What biddest thou that we do with them?' Quoth he, 'I am presently in concern for myself; so bring me the astrologers.' Accordingly, they brought them before him and He said to them, 'Ye told me that my death should be by slaying at the hand of my son: how, then, befalleth it that I have gotten my death-wound on this wise of yonder thieves?' The astrologers marvelled and said to him, 'O king, it is not impossible to the lore of the stars, together with the fore-ordinance of God, that he who hath smitten thee should be thy son.' Quoth En Numan, "What prompted thee to keep faith, the case being as thou sayest?" "O king," answered the Arab, "it was my religion." And En Numan said, "What is thy religion?" "The Christian," replied the other. Quoth the king, "Expound it unto me." [So the Tai expounded it to him] and En Numan became a Christian. (174). When the king heard this story, he said in himself, "Verily, had I given ear to the sayings of my courtiers and inclined to the idle prate [of those who counselled me] in the matter of [the slaying of] my vizier, I had repented to the utterest of repentance, but praised be God, who hath disposed me to mansuetude and long-suffering and hath endowed me with patience!" Then he turned to the vizier and bade him return to his dwelling and [dismissed] those who were present, as of wont. Beard of the old he-goat, the one-eyed, what shall be, ii. 231. The Khalif laughed and said, "Tell it again and again to thy lady lack-wit." When the Lady Zubeideh heard Mesrou's words [and those of the Khalif,] she was wroth and said, "None lacketh wit but he who believeth a black slave." And she reviled Mesrou, whilst the Khalif laughed. Mesrou was vexed at this and said to the Khalif, "He spoke sooth who said, 'Women lack wit and religion.'" Then said the Lady Zubeideh to the Khalif, "O Commander of the Faithful, thou sportest and jestest with me, and this slave hoodwinketh me, to please thee; but I will send and see which is dead of them." And he answered, saying, "Send one who shall see which is dead of them." So the Lady Zubeideh cried out to an old woman, a stewardess, and said to her, "Go to the house of Nuzhet el Fuad in haste and see who is dead and loiter not." And she railed at her. aa. Story of the Jealous Man and the Parrot (226) xiv. a. The First Old Man's Story ii. Selim and Selma, ii. 81.

[Preliminary Report on Depletion Vol 1 Reports to the Joint Committee on Internal Revenue Taxation from Its Staff Pursuant to Section 1203 \(B\)\(6\) Revenue Act of 1926 Part 8](#)

[Pathologie Und Physiologie Vortrag Bei Der Wiedereröffnung Der Vorlesungen über Physiologie an Der Turiner Hochschule Am 2 December 1865 Gehalten](#)

[Heaven Hell or Hoboken](#)

[Choice Thoughts or Selections from Nearly One Hundred and Fifty Different Authors For Use of High Schools for Reading Recitation and Analysis](#)

[Grammaire Allemande En Allemand Deutsche Sprachlehre Für Französische Schüler](#)

[Annual Report of the Town of Alexandria New Hampshire For the Year Ending December 31 1995](#)

[Proceedings Vol 17 April 1920 With Rules and Lists of Members](#)

[Reponse Du Marquis de Foresta a Une Notice Genealogique Signee Rey de Foresta](#)

[Brown Alumni Monthly Vol 74 February 1974](#)

[Treasury Bulletin May 1948](#)

[Annual Reports of the Town Officers of Alstead N H For the Year Ending January 31 1936](#)

[Annual Reports of the Town of Alton N H For the Fiscal Year Ending December 31st 1948](#)

[New Dominion Monthly August 1874](#)

[Palgraves Golden Treasury of Songs and Lyrics Vol 3](#)

[Athenium Rules and Regulations and List of Members 1862](#)

[Annual Report of the Superintendent December 1951](#)

[Divinite de Jesus Prouvee Par Les Faits La Reponse A M Renan](#)

[Brown Alumni Monthly Vol 64 November 1963](#)

[Livre de Raison de Me Nicolas Versoris Avocat Au Parlement de Paris 1519-1530](#)

[Le Marquis de Chastellux \(1734-1788\) Thèse Pour Le Doctorat](#)

[Bangor Maine Its Summer Attractions and Industrial Advantages Issued by the Bangor Board of Trade 1906](#)

[An Enquiry Into the Progressive Colonization of the Earth and the Origin of Nations Illustrated by a Map of the Geography of Ecclesiastical and Ancient Civil History](#)

[The Home Missionary Vol 76 November 1902-February 1903](#)

[Annual Reports of the Selectmen and Treasurer and All Other Officers and Committees for the Financial Year Ending February 15 1917](#)

[Report to the City Day-Census 1881 By the Local Government and Taxation Committee of the Corporation of London](#)

[Documents Relative to the Erection and Endowment of Additional Bishoprics in the Colonies 1841-1855 With an Historical Preface](#)

[Annual Reports of the Town Officers of Fitzwilliam N H for the Year Ending February 15 1898](#)

[Annual Reports of the Officers and Committees of the Town of Brookline New Hampshire for the Year Ending January 31 1921](#)

[Journal of the Sixty-Sixth Session of the Holston Annual Conference of the Methodist Episcopal Church Held at Athens Tennessee October 12-17 1910](#)

[Annual Reports of the Selectmen Clerk Treasurer Road Agent School Board and Firewards Trustees Minot-Sleeper Library Kelley Park Commission and Other Officials of the Town of Bristol for the Year Ending Jan 31 1937](#)

[The American Elevator and Grain Trade Vol 38 January 15 1920](#)

[Annual Report of the Selectmen Town Treasurer Board of Education School Treasurer Trustees of Public Library Board of Health Vital Statistics Etc Etc of the Town of Hooksett for the Year Ending January 31 1939](#)

[Year Book of the Young Mens Christian Associations of North America for the Year 1894](#)

[The Principal Stage Steam-Boat and Canal Routes in the United States With the Population of Each State and Other Statistical Information Being an Accompaniment to Mitchells Travellers Guide](#)

[Annual Reports of the Selectmen and Other Town Officers of the Town of Acworth New Hampshire for the Year Ending December 31 1951](#)

[Proceedings of the Bostonian Society at the Annual Meeting January 16 1912](#)

[The Episcopal Churchwomen of St Philips Parish Durham North Carolina Year Book 1968-1969](#)

[The Fifty-Fifth Report of the Upper Canada Bible Society For the Year Ending March 31st 1895 \(Sixty-Sixth Year of the Societys Operations\) With Report of the Anniversary Meeting](#)

[Foreign Crops and Markets Vol 23 September 21 1931](#)

[Transactions of the Scientific Association Meriden Conn 1884 Vol 1](#)

[International Catalogue of Scientific Literature K Palaeontology February 1913](#)

[Thirty-Fifth Annual Report Transactions of the Worcester Agricultural Society for the Year 1853](#)
[Report of the State Board of Education and the State Superintendent of Public Instruction For the School Year Ending August 31st 1881](#)
[Summary of Public Meetings on Preliminary Planning Alternatives for Solving Agricultural Drainage and Drainage-Related Problems in the San Joaquin Valley September 25 Through October 3 1989](#)
[Diseases of Forest and Shade Trees Ornamental and Miscellaneous Plants in the United States in 1926](#)
[A Flower of the Tropics And Other Stories of Mexico and the Border](#)
[The Detroit Review of Medicine and Pharmacy Vol 11 A Monthly Record of Medical Surgical and Scientific Progress October 1876](#)
[Maryland Medical Journal Vol 57 Medicine and Surgery November 1914](#)
[Southern Medical Journal Vol 15 May 1922](#)
[Southern Medical Journal Vol 15 July 1922](#)
[The Australasian Journal of Pharmacy Vol 28 With Which Is Incorporated the Australasian Chemist and Druggist May 20th 1913](#)
[Maryland Medical Journal Vol 59 Medicine and Surgery June 1916](#)
[Maryland Medical Journal Vol 58 Medicine and Surgery July 1915](#)
[The Dublin Journal of Medical Science October 1 1898](#)
[The Dublin Journal of Medical Science Late Dublin Quarterly Journal of Medical Science December 1896](#)
[The Maritime Medical News Vol 18 A Monthly Journal Devoted to Medicine and Surgery Oct 1906](#)
[The Australasian Journal of Pharmacy Vol 27 March 20th 1912](#)
[Le Morne Au Diable Drame En Sept Tableaux](#)
[Sixteenth Biennial Report of the North Carolina State Board of Health 1915-1916](#)
[The Journal of Cutaneous Diseases Including Syphilis Vol 35 Official Organ of the American Dermatological Association September 1917](#)
[The Irish Journal of Medical Science Formerly the Dublin Journal of Medical Science The Official Organ of the Royal Academy of Medicine in Ireland December 1922](#)
[The Buffalo Medical and Surgical Journal Vol 19 June 1880](#)
[Nashville Journal of Medicine and Surgery Vol 110 February 1916](#)
[The Dublin Journal of Medical Science Containing Original Communications Reviews Abstracts and Reports in Medicine Surgery and Collateral Sciences June 1897](#)
[The Dublin Journal of Medical Science Late Dublin Quarterly Journal of Medical Science November 1898](#)
[Annual Report of the Superintendent October 1928](#)
[Maryland Medical Journal Baltimore Vol 1 July 1877](#)
[The Saint Louis Medical and Surgical Journal Vol 14 August 1877](#)
[1975-76 Undergraduate Catalog](#)
[The Dublin Journal of Medical Science Late Dublin Quarterly Journal of Medical Science June 1892](#)
[Les Acadiens Aprs Leur Dispersion 1755-1775](#)
[The Early Saxons or the Character and Influence of the Saxon Race Illustrated in a History of the Introduction of Christianity Into England](#)
[Philadelphia Medical Times Vol 9 A Bi-Weekly Journal of Medical and Surgical Science December 7 1878](#)
[The Contributor Vol 16 A Monthly Magazine Organ of the Young Mens Mutual Improvement Associations of Zion August 1895](#)
[The Story of the Life of John Anderson The Fugitive Slave](#)
[Reformes Judiciaires Examen Du Rapport de la Commission de Codification Des Statuts](#)
[Les Amans Valets Comedie-Vaudeville En Un Acte](#)
[L'Agent de Change Ou Une Fin de Mois Drame En Trois Actes Imite de Beaumarchais Represente Pour La Premiere Fois a Paris Sur Le Theatre de La Porte Saint-Martin Le 22 Fevrier 1825](#)
[The Ethics of American Slavery Being a Vindication of the Word of God and a Pure Christianity in All Ages from Complicity with Involuntary Servitude And a Demonstration That American Slavery Is a Crime in Substance and Concomitants](#)
[Acteurs Et Actrices de Paris](#)
[The Groans of the Talents Or Private Sentiments on Public Occurences In Six Epistles from Certain Ex-Ministers to Their Colleagues Most Wonderfully Intercepted to Which Are Added Notes Critical Explanatory and Edifying](#)
[Mademoiselle Aisse Drame En Quatre Actes En Vers](#)
[Mme de Ste-Agnes Comedie-Vaudeville En Un Acte](#)
[de L'Impossibilite de Fonder Des Colonies Europeennes En Algerie](#)
[Le Petit Arsenal Du Catholique Ou Traite Elementaire de Controverse](#)

[Lettres Inedites de Alfred de Vigny Au Marquis Et a la Marquise de la Grange \(1827-1861\) Publiees Avec Une Introduction Et Des Notes](#)
[The Princeton Review Vol 43 October 1871](#)
[Le Memorial Catholique 1826 Vol 3 Ouvrage Periodique Fevrier](#)
[Diane Et Cyprienne](#)
[Les Noces DOr de la Societe de Saint-Vincent de Paul a Montreal](#)
[Philadelphia Medical Times Vol 9 December 21 1878](#)
[Jean Le Maudit Ou Le Fils Du Forat Drame En Trois Actes Et Un Prologue](#)
[The University of Chicago Magazine Vol 1 Published by the University of Chicago Alumni Association March 1909](#)
[City Report 1983-1984](#)
[Maryland Medical Journal Vol 57 A Journal of Medicine and Surgery August 1914](#)
[The Anglo-African Magazine Vol 2 January 1860](#)
[Della Cerografia](#)
[L'Impromptu de Versailles Comedie En Un Acte Avec Une Notice Et Des Notes](#)
[North Carolina School for the Deaf Morganton Thirty-Sixth Biennial Report 1960-62](#)
[Annual Announcement of the Dental School of Harvard University 1897-98](#)
