

APPLICATIONS OF NANO SILICON IN PLASMONICS AND FULLERINES CURRENT

When the king heard their speech, he bade the crier make proclamation in the thoroughfares of the city that the troops should prepare [for the march] and that the horsemen should mount and the footmen come forth; nor was it but the twinkling of the eye ere the drums beat and the trumpets sounded; and scarce was the forenoon of the day passed when the city was blocked with horse and foot. So the king passed them in review and behold, they were four-and-twenty thousand in number, horsemen and footmen. He bade them go forth to the enemy and gave the commandment over them to Said ibn el Wakidi, a doughty cavalier and a valiant man of war. So the horsemen set out and fared on along the bank of the Tigris..Abdallah ben Nafi and the King's Son of Cashghar, ii. 195..?OF THE ISSUES OF GOOD AND EVIL ACTIONS..An if my substance fail, no one there is will succour me, i. 6..Me, till I stricken was therewith, to love thou didst excite, iii. 113.?? ?? ? p. The Page who feigned to know the Speech of Birds dxcii.A Damsel made for love and decked with subtle grace, iii. 192..Sons, Story of King Suleiman Shah and his, i. 150..SHEHRZAD AND SHEHRIYAR. (163).?? ?? ? ? Be patient under its calamities, For all things have an issue soon or late..Then the thieves addressed themselves to sharing their booty and presently fell out concerning a sword that was among the spoil, who should take it. Quoth the captain, 'Methinks we were better prove it; so, if it be good, we shall know its worth, and if it be ill, we shall know that.' And they said, 'Try it on this dead man, for he is fresh.' So the captain took the sword and drawing it, poised it and brandished it; but, when Er Razi saw this, he made sure of death and said in himself, 'I have borne the washing and the boiling water and the pricking with the knife and the grave and its straitness and all this [beating], trusting in God that I might be delivered from death, and [hitherto] I have been delivered; but, as for the sword, I may not brook that, for but one stroke of it, and I am a dead man.'?? ?? ? ? Your water I'll leave without drinking, for there Too many already have drunken whilere..As for Zubeideh, she went in to the Khalif and talked with him awhile; then she fell to kissing him between the eyes and on his hand and asked him that which she had promised Sitt el Milah, saying, "O Commander of the Faithful, I doubt me her lord is not found in this world; but, if she go about in quest of him and find him not, her hopes will be cut off and her mind will be set at rest and she will sport and laugh; for that, what while she abideth in hope, she will never cease from her frowardness." And she gave not over cajoling him till he gave Sitt el Milah leave to go forth and make search for her lord a month's space and ordered her an eunuch to attend her and bade the paymaster [of the household] give her all she needed, were it a thousand dirhems a day or more. So the Lady Zubeideh arose and returning to her palace, sent for Sitt el Milah and acquainted her with that which had passed [between herself and the Khalif]; whereupon she kissed her hand and thanked her and called down blessings on her..After he had slain him, he fell into repentance and mourning and chagrin waxed upon him, and none, who questioned him, would he acquaint with the cause thereof, nor, of his love for his wife, did he tell her of this, and whenas she asked him of [the cause of] his grief, he answered her not. When the viziers knew of Abou Temam's death, they rejoiced with an exceeding joy and knew that the king's grief arose from regret for him. As for Ilan Shah, he used, after this, to betake himself by night to the sleeping-chamber of the two boys and spy upon them, so he might hear what they said concerning his wife. As he stood one night privily at the door of their chamber, he saw them spread out the gold before them and play with it and heard one of them say, 'Out on us! What doth this gold profit us? For that we cannot buy aught therewith neither spend it upon ourselves. Nay, but we have sinned against Abou Temam and done him to death unjustly.' And the other answered, 'Had we known that the king would presently kill him, we had not done what we did.'So he repaired to the draper and buying of him a turban-cloth of lawn, returned with it to the old woman, who took it and burned it in two places. Then she donned devotees' apparel and taking the turban-cloth with her, went to the draper's house and knocked at the door. When the draper's wife saw her, she opened to her and received her kindly and made much of her and welcomed her. So the old woman went in to her and conversed with her awhile. Then said she to her, "[I desire to make] the ablution [preparatory] to prayer." So the wife brought her water and she made the ablution and standing up to pray, prayed and did her occasion. When she had made an end of her prayers, she left the turban-cloth in the place of prayer and went away..King Dadbin and his Viziers, Story of, i. 104..?? ?? ? ? The nobles' hands, for that my place I must forsake, Do solace me with beds, whereon at ease I lie.."Except," continued the Khalif, "he were the enemy of God, he had wished for her in this world, so he might after [repent and] return to righteous dealing. By Allah, he shall not come in to me! Who is at the door other than he?" Quoth Adi, "Jemil ben Mamer el Udhri (51) is at the door;" and Omar said, "It is he who says in one of his odes" ... [And he recited the following:].So the youth returned to his house, and indeed the world was grown black in his eyes and he said, 'My father said sooth.' Then he opened the chamber door and piling up the bricks under his feet, put the rope about his neck and kicked away the bricks and swung himself off; whereupon the rope gave way with him [and he fell] to the ground and the ceiling clove in sunder and there poured down on him wealth galore, So he knew that his father meant to discipline (226) him by means of this and invoked God's mercy on him. Then he got him again that which he had sold of lands and houses and what not else and became once more in good case. Moreover, his friends returned to him and he entertained them some days..When it was the day of the going-in, (110) Bihzad, of his haste and lack of patience, betook himself to the wall, which was between himself and the princess's lodging and in which there was a hole pierced, and looked, so he might see his bride, of his haste. But the bride's mother saw him and this was grievous to her; so she took from one of the servants two red-hot iron spits and thrust them into the hole through which the prince was looking. The spits ran into his eyes and put them out and he fell down aswoon and joyance was changed and became mourning and sore concern. See, then, O king," continued the youth, "the issue of the prince's haste and lack of deliberation, for indeed his haste

bequeathed him long repentance and his joy was changed to mourning; and on like wise was it with the woman who hastened to put out his eyes and deliberated not. All this was the doing of haste; wherefore it behoveth the king not to be hasty in putting me to death, for that I am under the grasp of his hand, and what time soever thou desirest my slaughter, it shall not escape [thee]." It befell, after this, that a man was slain in Abou Sabir's village; wherefore the Sultan caused plunder the village, and they plundered the headman's goods with the rest So his wife said to him, 'All the Sultan's officers know thee; so do thou prefer thy plaint to the king, that he may cause thy beasts to be restored to thee.' But he said to her, 'O woman, said I not to thee that he who doth evil shall suffer it? Indeed, the king hath done evil, and he shall suffer [the consequences of] his deed, for whoso taketh the goods of the folk, needs must his goods be taken.' A man of his neighbours heard his speech, and he was an envier of his; so he went to the Sultan and acquainted him therewith, whereupon he sent and plundered all [the rest of] his goods and drove him forth from the village, and his wife [and children] with him. So they went wandering in the desert and his wife said to him, 'All that hath befallen us cometh of thy slothfulness in affairs and thy default.' But he said to her, 'Have patience, for the issue of patience is good.' When the Khalif heard this, he laughed heartily and said, "By Allah, O my brother, thou art indeed excused in this matter, now that I know the cause and that the cause hath a tail. Nevertheless if it please God, I will not sever myself from thee." "O my guest," replied Aboulhusn, "did I not say to thee, 'Far be it that what is past should recur! For that I will never again foregather with any?'" Then the Khalif rose and Aboulhusn set before him a dish of roast goose and a cake of manchet-bread and sitting down, fell to cutting off morsels and feeding the Khalif therewith. They gave not over eating thus till they were content, when Aboulhusn brought bowl and ewer and potash (16) and they washed their hands..? ? ? ? The best of all religions your love is, for in you Are love and life made easeful, untroubled and sincere..After this, the authorities compounded with the highwayman for his submission, and when he came before them, they enriched him and he became in such favour with the Sultan's deputy that he used to eat and drink with him and there befell familiar converse between them. On this wise they abode a great while, till, one day, the Sultan's deputy made a banquet, and therein, for a wonder, was a roasted francolin, which when the robber saw, he laughed aloud. The deputy was angered against him and said to him, "What is the meaning of thy laughter? Seest thou default [in the entertainment] or dost thou mock at us, of thy lack of breeding?" "Not so, by Allah, O my lord," answered the highwayman. "But I saw yonder francolin and bethought myself thereanent of an extraordinary thing; and it was on this wise. In the days of my youth, I used to stop the way, and one day I fell in with a man, who had with him a pair of saddle-bags and money therein. So I said to him, 'Leave these bags, for I mean to kill thee.' Quoth he, 'Take the fourth part of [that which is in] them and leave [me] the rest.' And I said, 'Needs must I take the whole and slay thee, to boot.' Then said he, 'Take the saddle-bags and let me go my way.' But I answered, 'Needs must I slay thee.' As we were in this contention, he and I, behold, he saw a francolin and turning to it, said, 'Bear witness against him, O francolin, that he slayeth me unjustly and letteth me not go to my children, for all he hath gotten my money.' However, I took no pity on him neither hearkened to that which he said, but slew him and concerned not myself with the francolin's testimony."..STORY OF THE PIOUS WOMAN ACCUSED OF LEWDNESS..When the evening evened, the king sat in his privy sitting-chamber and his mind was occupied with the story of the singer and the druggist. So he called the vizier and bade him tell the story. "It is well," answered he, "They tell, O my lord, that.? ? ? ? d. The Eldest Lady's Story (237) lxiv.47. El Melik en Nasir and the three Masters of Police cccxliii.Barmecides, Er Reshid and the, i. 189..70. Khusrau and Shirin and the Fisherman dclvi.He returned them the most gracious of answers and bade carry the Magian forth of the town and set him on a high scaffold that had been builded for him there; and he said to the folk, 'Behold, I will torture him with all kinds of fashions of torment.' Then he fell to telling them that which he had wrought of knavery with the daughter of his father's brother and what he had caused betide her of severance between her and her husband and how he had required her of herself, but she had sought refuge against him with God (to whom belong might and majesty) and chose rather humiliation than yield to his wishes, notwithstanding stress of torment; neither recked she aught of that which he lavished to her of wealth and raiment and jewels..Fifth Officer's Story, The, ii. 144..Wasteful Son, The Rich Man and his, i. 252..Now the king of the Greeks heard tell of the damsel (132) and of the beauty and grace wherewith she was gifted, wherefore his heart clave to her and he sent to seek her in marriage of Suleiman Shah, who could not refuse him. So he arose and going in to Shah Khatoun, said to her, 'O my daughter, the king of the Greeks hath sent to me to seek thee in marriage. What sayst thou?' She wept and answered, saying, 'O king, how canst thou find it in thy heart to bespeak me thus? Abideth there husband for me, after the son of my uncle?' 'O my daughter,' rejoined the king, 'it is indeed as thou sayest; but let us look to the issues of affairs. Needs must I take account of death, for that I am an old man and fear not but for thee and for thy little son; and indeed I have written to the king of the Greeks and others of the kings and said, "His uncle slew him," and said not that he [hath recovered and] is living, but concealed his affair. Now hath the king of the Greeks sent to demand thee in marriage, and this is no thing to be refused and fain would we have our back strengthened with him." (133) And she was silent and spoke not..Then she cast the lute from her hand and wept till she made the Lady Zubeideh weep, and she said to her, "O Sitt el Milah, methinks he whom thou lovest is not in this world, for that the Commander of the Faithful hath sought him in every place, but hath not found him." Whereupon the damsel arose and kissing the Lady Zubeideh's hands, said to her, "O my lady, if thou wouldst have him found, I have a request to make to thee, wherein thou mayst accomplish my occasion with the Commander of the Faithful." Quoth the princess, "And what is it?" "It is," answered Sitt el Milah, "that thou get me leave to go forth by myself and go round about in quest of him three days, for the adage saith, 'She who mourneth for herself is not the like of her who is hired to mourn.' (29) If I find him, I will bring him before the Commander of the Faithful, so he may do with us what he will; and if I find him not, I shall be cut off from hope of him and that which

is with me will be assuaged." Quoth the Lady Zubeideh, "I will not get thee leave from him but for a whole month; so be of good heart and cheerful eye." Whereupon Sitt el Milah was glad and rising, kissed the earth before her once more and went away to her own place, rejoicing..? ? ? ? h.

The Serpent-Charmer and his Wife dcxiv. The Fourth Day..? ? ? ? If, in his own land, midst his folk, abjection and despite Afflict a man, then exile sure were better for the wight..Jaafaer ben Yehya and Abdulmelik ben Salih the Abbaside, i. 183..Then she walked in the garden till she came to a pavilion, lofty of building and wide of continece, never saw mortal nor heard of a goodlier than it [So she entered] and found herself in a long corridor, which led to a bath goodlier than that whereof it hath been spoken, and the cisterns thereof were full of rose-water mingled with musk.

Quoth Tuhfeh, 'Extolled be the perfection of God! Indeed, this (210) is none other than a mighty king.' Then she put off her clothes and washed her body and made her ablution, after the fullest fashion, (211) and prayed that which was due from her of prayer from the evening [of the previous day]. (212) When the sun rose upon the gate of the garden and she saw the wonders thereof, with that which was therein of all manner flowers and streams, and heard the voices of its birds, she marvelled at what she saw of the surpassing goodliness of its ordinance and the beauty of its disposition and sat meditating the affair of Er Reshid and pondering what was come of him after her. Her tears ran down upon her cheek and the zephyr blew on her; so she slept and knew no more till she felt a breath on her cheek, whereupon she awoke in affright and found Queen Kemeriyeh kissing her face, and with her her sisters, who said to her, 'Arise, for the sun hath set.' Quoth the king, 'Verily, thou makest me long to see him. Canst thou not bring us together?' 'With all my heart,' answered the husbandman, and the king sat with him till he had made an end of his tillage, when he carried him to his dwelling-place and brought him in company with the other stranger, and behold, it was his vizier. When they saw each other, they wept and embraced, and the husbandman wept for their weeping; but the king concealed their affair and said to him, 'This is a man from my country and he is as my brother.' So they abode with the husbandman and helped him for a wage, wherewith they supported themselves a long while. Meanwhile, they sought news of their country and learned that which its people suffered of straitness and oppression..? ? ? ? ? ? ? ? aa. The Merchant and the Parrot xiv.? ? ? ? ? And scatter musk on him and ambergris, so long As time endures; for this is all my wish and care..So he repaired to the vizier and repeated to him the answer; and he marvelled at its justness and said to him, 'Go; by Allah, I will ask thee no more questions, for thou with thy skill marrest my foundation.' (233) Then he entreated him friendly and the merchant acquainted him with the affair of the old woman; whereupon quoth the vizier, 'Needs must the man of understanding company with those of understanding.' Thus did this weak woman restore to that man his life and good on the easiest wise. Nor," added the vizier, "is this more extraordinary than the story of the credulous husband." ?STORY OF THE KING WHO KNEW THE QUINTESENCE (204) OF THINGS..? ? ? ? ? All hearkening to my word, obeying my command, In whatsoever thing is pleasing to my sight..When Er Razi heard this, he said, 'Yonder wittol lusteth after my wife; but I will do him a mischief.' Then he rushed in upon them, and when El Merouzi saw him, he marvelled at him and said to him, 'How didst thou make thine escape?' So he told him the trick he had played and they abode talking of that which they had collected from the folk [by way of alms], and indeed they had gotten great store of money. Then said El Merouzi, 'Verily, mine absence hath been prolonged and fain would I return to my own country.' Quoth Er Rasi, 'As thou wilt;' and the other said, 'Let us divide the money we have gotten and do thou go with me to my country, so I may show thee my tricks and my fashions.' 'Come to-morrow,' replied Er Razi, 'and we will divide the money.' ?STORY OF KHELDES AND HIS WIFE AND THE LEARNED MAN..? ? ? ? ? Yea, to Baghdad I came, where rigour gave me chase And I was overthrown of cruelty and pride..140. Younus the Scribe and the Khalif Welid ben Sehl dclxxxiv.116. The Two Kings and the Vizier's Daughters M. One day he went forth to the chase and left Tuhfeh in her pavilion. As she sat looking upon a book, with a candlestick of gold before her, wherein was a perfumed candle, behold, a musk-apple fell down before her from the top of the saloon. (190) So she looked up and beheld the Lady Zubeideh bint el Casim, (191) who saluted her and acquainted her with herself, whereupon Tuhfeh rose to her feet and said, 'O my lady, were I not of the number of the upstarts, I had daily sought thy service; so do not thou bereave me of thine august visits.' (192) The Lady Zubeideh called down blessings upon her and answered, 'By the life of the Commander of the Faithful, I knew this of thee, and but that it is not of my wont to go forth of my place, I had come out to do my service to thee.' Then said she to her, 'Know, O Tuhfeh, that the Commander of the Faithful hath forsaken all his concubines and favourites on thine account, even to myself. Yea, me also hath he deserted on this wise, and I am not content to be as one of the concubines; yet hath he made me of them and forsaken me, and I am come to thee, so thou mayst beseech him to come to me, though it be but once a month, that I may not be the like of the handmaids and concubines nor be evened with the slave-girls; and this is my occasion with thee.' 'Hearkening and obedience,' answered Tuhfeh. 'By Allah, O my lady, I would well that he might be with thee a whole month and with me but one night, so thy heart might be comforted, for that I am one of thy handmaids and thou art my lady in every event.' The Lady Zubeideh thanked her for this and taking leave of her, returned to her palace..? ? ? ? ? My clothes of sendal are, my veil of the sun's light, The very handiwork of God the Lord Most High.. "He shall not come in to me. Who is at the door, other than he?" "El Akhtel et Teghlibi," (56) answered Adi; and Omar said, "He is the unbeliever who says in his verse ..." [And he repeated the following:]. Now this servant was of the sons of the kings and had fled from his father, on account of an offence he had committed. Then he went and took service with King Bihkerd and there happened to him what happened. After awhile, it chanced that a man recognized him and went and told his father, who sent him a letter, comforting his heart and mind and [beseeching him] to return to him. So he returned to his father, who came forth to meet him and rejoiced in him, and the prince's affairs were set right with him..? ? ? ? ? In my soul the fire of yearning and affliction rageth aye; Lo, I burn with love and longing; nought in answer can I say..?THE

TWELFTH OFFICER'S STORY..142. El Asmai and the three Girls of Bassora dclxxxvi. One day my master said to me, 'Knowest thou not some art or handicraft?' And I answered, saying, 'O my lord, I am a merchant and know nought but traffic.' Quoth he, 'Knowest thou how to shoot with a bow and arrows?' And I replied, 'Yes, I know that.' So he brought me a bow and arrows and mounting me behind him on an elephant, set out with me, at the last of the night, and fared on till we came to a forest of great trees; whereupon he made me climb a high and stout tree and giving me the bow and arrows, said to me, 'Sit here, and when the elephants come hither by day, shoot at them, so haply thou shalt hit one of them; and if any of them fall, come at nightfall and tell me.' Then he went away and left me trembling and fearful. I abode hidden in the tree till the sun rose, when the elephants came out and fared hither and thither among the trees, and I gave not over shooting at them with arrows, till I brought down one of them. So, at eventide, I went and told my master, who rejoiced in me and rewarded me; then he came and carried away the dead elephant..156. Khelifeh the Fisherman of Baghdad cccxxxii. I swear by his life, yea, I swear by the life of my love without peer, iii. 21. 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.. "There was once a king in the land of Teberistan, by name Dadbin, and he had two viziers, called one Zourkhan and the other Kardan. The Vizier Zourkhan had a daughter, there was not in her time a handsomer than she nor yet a chaster nor a more pious, for she was a faster, a prayer and a worshipper of God the Most High, and her name was Arwa. Now Dadbin heard tell of her charms; so his heart clave to her and he called the vizier [her father] and said to him, 'I desire of thee that thou marry me to thy daughter.' Quoth Zourkhan, 'Allow me to consult her, and if she consent, I will marry thee with her.' And the king said, 'Hasten unto this.' 103. Julnar of the Sea and her Son King Bedr Basim of Persia dccxciv. When came the time [of the accomplishment] of the foreordered fate and the fortune graven on the forehead and there abode for the boy but ten days till the seven years should be complete, there came to the mountain hunters hunting wild beasts and seeing a lion, gave chase to him. He fled from them and seeking refuge in the mountain, fell into the pit in its midst. The nurse saw him forthright and fled from him into one of the closets; whereupon the lion made for the boy and seizing upon him, tore his shoulder, after which he sought the closet wherein was the nurse and falling upon her, devoured her, whilst the boy abode cast down in a swoon. Meanwhile, when the hunters saw that the lion had fallen into the pit, they came to the mouth thereof and heard the shrieking of the boy and the woman; and after awhile the cries ceased, whereby they knew that the lion had made an end of them..?THE FOURTH OFFICER'S STORY..So she gave him all that she possessed and he sold it and paid the rest of her price; after which there remained to him a hundred dirhems. These he spent and lay that night with the damsel in all delight of life, and his soul was like to fly for joy; but when he arose in the morning, he sat weeping and the damsel said to him, 'What aileth thee to weep?' And he said, 'I know not if my father be dead, and he hath none other heir but myself; and how shall I win to him, seeing I have not a dirhem?' Quoth she, 'I have a bracelet; do thou sell it and buy small pearls with the price. Then bray them and fashion them into great pearls, and thereon thou shalt gain much money, wherewith we may make our way to thy country.' So he took the bracelet and repairing to a goldsmith, said to him, 'Break up this bracelet and sell it.' But he said, 'The king seeketh a good (183) bracelet; I will go to him and bring thee the price thereof.' So he carried the bracelet to the Sultan and it pleased him greatly, by reason of the goodness of its workmanship. Then he called an old woman, who was in his palace, and said to her, 'Needs must I have the mistress of this bracelet, though but for a single night, or I shall die.' And the old woman answered, 'I will bring her to thee.'? ? ? ? ? Oft as my yearning waxeth, my heart consoleth me With hopes of thine enjoyment in all security..I kissed his hand and thanked him, and as I was walking about, [waiting,] up came the guards and eunuchs with the women, who were weeping and crying out and taking leave of one another. The eunuchs cried out to us, whereupon we came with the boat, and they said to the boatman, "Who is this?" "This is my mate," answered he, "[whom I have brought,] to help me, so one of us may keep the boat, whilst another doth your service." Then they brought out to us the women, one by one, saying, "Throw them [in] by the Island;" and we answered, "It is well." Now each of them was shackled and they had made a jar of sand fast about her neck. We did as the eunuchs bade us and ceased not to take the women, one after another, and cast them in, till they gave us my mistress and I winked to my comrade. So we took her and carried her out into mid-stream, where I gave her the empty calabashes (188) and said to her, "Wait for me at the mouth of the canal." Then we cast her in, after we had loosed the jar of sand from her neck and done off her fetters, and returned..? ? ? ? ? If I must die, then welcome death to heal My woes; 'twere lighter than the pangs I feel..I am the champion-slayer he warrior without peer, iii. 94. 249----. After this came the horseman, who had taken About Sabir's wife, and complained of her to the king that she would not give him possession of herself, avouching that she was his wife. The king bade bring her before him, that he might hear her speech and pronounce judgment upon her. So the horseman came with her before him, and when the king saw her, he knew her and taking her from her ravisher, bade put the latter to death. Then he became aware of the troops, that they murmured against him and spoke of him as a tyrant; so he turned to his officers and viziers and said to them, 'As for me, by God the Great, I am not the king's brother! Nay, I am but one whom the king imprisoned upon a word he heard from me and used every day to taunt me therewith. Ye think that I am the king's brother; but I am About Sabir and God hath given me the kingship in virtue of my patience. As for the king who sought protection of me and I despoiled him, it was he who first wronged me, for that he despoiled me aforetime and drove me forth of my native land and

banished me, without due [cause]; wherefore I requited him with that which he had done to me, in the way of lawful vengeance. As for the thieves who proffered repentance, there was no repentance for them with me, for that they began upon me with foul [dealing] and waylaid me by the road and despoiled me and took my good and my sons. Now these two boys, that I took of them and whom ye deemed slaves, are my very sons; so I avenged myself on the thieves of that which they did with me aforetime and requited them with equity. As for the horseman whom I slew, the woman I took from him was my wife and he took her by force, but God the Most High hath restored her [to me]; so this was my right, and my deed that I have done was just, albeit ye, [judging] by the outward of the matter, deemed that I had done this by way of tyranny.' When the folk heard this, they marvelled and fell prostrate before him; and they redoubled in esteem for him and exceeding affection and excused themselves to him, marvelling at that which God had done with him and how He had given him the kingship by reason of his longsuffering and his patience and how he had raised himself by his patience from the bottom of the pit to the throne of the kingdom, what while God cast down the [late] king from the throne into the pit. (109) Then About Sabir foregathered with his wife and said to her, 'How deemest thou of the fruit of patience and its sweetness and the fruit of haste and its bitterness? Verily, all that a man doth of good and evil, he shall assuredly abide.' On like wise, O king," continued the young treasurer, "it behoveth thee to practise patience, whenas it is possible to thee, for that patience is of the fashion of the noble, and it is the chiefest of their reliance, especially for kings." There was once a king of the kings, by name Ibrahim, to whom the kings abased themselves and did obedience; but he had no son and was straitened of breast because of this, fearing lest the kingship go forth of his hand. He ceased not vehemently to desire a son and to buy slave-girls and lie with them, till one of them conceived, whereat he rejoiced with an exceeding joy and gave gifts and largesse galore. When the girl's months were accomplished and the season of her delivery drew near, the king summoned the astrologers and they watched for the hour of her child-bearing and raised astrolabes [towards the sun] and took strait note of the time. The damsel gave birth to a male child, whereat the king rejoiced with an exceeding joy, and the people heartened each other with the glad news of this..40. Jaafer ben Yehya and Abdulmelik ben Salih dlxv. Like a sun at the end of a cane in a hill of sand, iii. 190.. When the evening evened, the king bade fetch the vizier and required of him the story of the journeyman and the girl. So he said, "Hearkening and obedience. Know, O august king, that. Therewithal the damsel rose briskly and putting off her clothes, washed and donned sumptuous apparel and perfumed herself and went out to him, as she were a willow-wand or a bamboo-cane, followed by a black slave girl, bearing the lute. When she came to the young man, she saluted him and sat down by his side. Then she took the lute from the slave-girl and tuning it, smote thereon in four-and-twenty modes, after which she returned to the first mode and sang the following verses:.. Then she told him the story of Anca, daughter of Behram Gour, with Anca, daughter of the wind, and described to him her dwelling-place and her island, whereupon quoth Er Reshid, 'O Tuhfet es Sedr, (252) tell me of El Anca, daughter of Behram Gour; is she of the Jinn or of mankind or of the birds? For this long time have I desired to find one who should tell me of her.' 'It is well, O Commander of the Faithful,' answered Tuhfeh. 'I asked the queen of this and she acquainted me with her case and told me who built her the palace.' Quoth Er Reshid, 'I conjure thee by Allah, tell it me.' And Tuhfeh answered, 'It is well,' and proceeded to tell him. And indeed he was amazed at that which he heard from her and what she told him and at that which she had brought back of jewels and jacinths of various colours and precious stones of many kinds, such as amazed the beholder and confounded thought and mind. As for this, it was the means of the enrichment of the Barmecides and the Abbasicles, and they abode in their delight.. There was once, in a city of Hind, a just and beneficent king, and he had a vizier, a man of understanding, just in his judgment, praiseworthy in his policy, in whose hand was the governance of all the affairs of the realm; for he was firmly established in the king's favour and high in esteem with the folk of his time, and the king set great store by him and committed himself to him in all his affairs, by reason of his contrivance for his subjects, and he had helpers (253) who were content with him.. ? ? ? ? b. The Falcon and the Birds clii. Cook, The Lackpenny and the, i. 9.. 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.. One day, there came a traveller and seeing the picture, said, 'There is no god but God! My brother wrought this picture.' So the king sent for him and questioned him of the affair of the picture and where was he who had wrought it. 'O my lord,' answered the traveller, 'we are two brothers and one of us went to the land of Hind and fell in love with the king's daughter of the country, and it is she who is the original of the portrait. In every city he entereth, he painteth her portrait, and I follow him, and long is my journey.' When the king's son heard this, he said, 'Needs must I travel to this damsel.' So he took all manner rarities and store of riches and journeyed days and nights till he entered the land of Hind, nor did he win thereto save after sore travail. Then he enquired of the King of Hind and he also heard of him.. Certain husbandmen once made complaint to David (on whom be peace!) against certain owners of sheep, whose flocks had fallen upon their crops by night and devoured them, and he bade value the crops [and that the shepherds should make good the amount]. But Solomon (on whom be peace!) rose and said, "Nay, but let

the sheep be delivered to the husbandmen, so they may take their milk and wool, till they have repaid themselves the value of their crops; then let the sheep return to their owners." So David withdrew his own ordinance and caused execute that of Solomon; yet was David no oppressor; but Solomon's judgment was more pertinent and he showed himself therein better versed in jurisprudence.' (245).Ninth Officer's Story, The, ii. 167..Asleep and Awake, i. 5..Accordingly the nurse returned to El Abbas, without letter or answer; and when she came in to him, he saw that she was troubled and noted the marks of chagrin on her face; so he said to her, "What is this plight?" Quoth she, "I cannot set out to thee that which Mariyeh said; for indeed she charged me return to thee without letter or answer." "O nurse of kings," rejoined El Abbas, "I would have thee carry her this letter and return not to her without it." Then he took inkhorn and paper and wrote the following verses:Officers of Police, El Melik ez Zahir Rukneddin Bibers el Bunducdar and the Sixteen, ii. 117..The old woman went out, running, whilst the Khalif and Mesrour laughed, and gave not over running till she came into the street. Aboulhusn saw her and knowing her, said to his wife, "O Nuzhet el Fuad, meseemeth the Lady Zubeideh hath sent to us to see who is dead and hath not given credence to Mesrour's report of thy death; so she hath despatched the old woman, her stewardess, to discover the truth; wherefore it behoveth me to be dead in my turn, for the sake of thy credit with the Lady Zubeideh." Accordingly, he lay down and stretched himself out, and she covered him and bound his eyes and feet and sat at his head, weeping..Rich Man and his Wasteful Son, The, i. 252..? ? ? ? Pardon of God for everything I crave, except thy love, For on the day of meeting Him, that will my good deed be..?A MERRY JEST OF A THIEF..? ? ? ? a. Story of Taj el Mulouk and the Princess Dunya cvii.When the king heard the vizier's story, it pleased him and he bade him go to his house..As they abode thus on the fourth day, behold, a company of folk giving their beasts the rein and crying aloud and saying, "Quick! Quick! Haste to our rescue, O King!" Therewithal the king's chamberlains and officers accosted them and said to them, "What is behind you and what hath befallen you?" Quoth they, "Bring us before the king." [So they carried them to Ins ben Cais;] and when they saw him, they said to him, "O king, except thou succour us, we are dead men; for that we are a folk of the Benou Sheiban, (67) who have taken up our abode in the parts of Bassora, and Hudheifeh the Arab (68) hath come down on us with his horses and his men and hath slain our horsemen and carried off our women and children; nor was one saved of the tribe but he who fled; wherefore we crave help [first] by God the Most High, then by thy life.".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 Mesrour] 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:28. Hatim Tai; his Generosity after Death dxxxii.162. Aboukir the Dyer and Abousir the Barber dccccxxx.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."? ? ? ? ? n. The Man who never Laughed again dccccxci.? ? ? ? ? The folk witness bear of my worth and none can my virtues deny..ALPHABETICAL TABLE OF THE FIRST LINES OF THE VERSE IN THE "TALES FROM THE ARABIC."? ? ? ? ? When I recall the season of love-delight with them, The sweet of sleep forsakes me, my body wastes amain..When it was the eighth day, the viziers all assembled and took counsel together and said, "How shall we do with this youth, who baffleth us with his much talk? Indeed, we fear lest he be saved and we fall [into perdition]. Wherefore, let us all go in to the king and unite our efforts to overcome him, ere he appear without guilt and come forth and get the better of us." So they all went in to the king and prostrating themselves before him, said to him, "O king, have a care lest this youth beguile thee with his sorcery and bewitch thee with his craft. If thou hearest what we hear, thou wouldst not suffer him live, no, not one day. So pay thou no heed to his speech, for we are thy viziers, [who endeavour for] thy continuance, and if thou hearken not to our word, to whose word wilt thou hearken? See, we are ten viziers who testify against this youth that he is guilty and entered not the king's sleeping-chamber but with evil intent, so he might put the king to shame and outrage his honour; and if the king slay him not, let him banish him his realm, so the tongue of the folk may desist from him."? ? ? ? ? d. The Fourth Voyage of Sindbad the Sailor.34. The City of Irem dxxxviii.When the two young men presented themselves before him and set forth their case to him and to the folk and the king heard their speech, he knew them and his heart was like to fly for joyance in them: the tears poured from his eyes at their sight and that of his wife, and he thanked God the Most High and praised Him for that He had reunited [him with] them. Then he dismissed the folk who were present about him and bade commit the Magian and the woman and the two youths to his armoury (65) [for the night], commanding that they should keep guard over them till God caused the morning morrow, so he might assemble the cadis and the judges and assessors and judge between them, according to the Holy Law, in the presence of the four cadis. So they did his bidding and the king passed the night praying and praising God the Most High for that which He had vouchsafed him of kingship and puissance and victory over (66) him who had wronged him and thanking Him who had reunited him with his family..When Belekhsa had made an end of her verses, all present were moved to delight and El Abbas said to her, "Well done, O damsel!" Then he bade the fifth damsel come forward and sing. Now she was from the land of Syria and her name was Rihaneh; she was surpassing of voice and when she appeared in an assembly, all eyes were fixed upon her. So she came forward and taking the rebeck (for that she was used to play upon [all manner] instruments) improvised and sang the following verses:When the evening evened, the king withdrew to his privy sitting-chamber and bade fetch the vizier. When he presented himself before him, he said to him, "Tell me the story of the wealthy man who married his daughter to the poor old man." "It is well," answered the vizier. "Know, O puissant king, that.God keep the days of love-delight! How

passing sweet they were! ii. 96. Now the merchant and his wife had taken up their abode in a city in the land whereof their [other] son was king, and when the boy [whom they had found] grew up, his father assigned unto him merchandise, so he might travel therewith. So he set out and entered the city wherein his brother was king. News reached the latter that there was a merchant come thither with merchandise befitting kings. So he sent for him and the young merchant obeyed the summons and going in to him, sat down before him. Neither of them knew the other; but blood stirred between them and the king said to the young merchant, 'I desire of thee that thou abide with me and I will exalt thy station and give thee all that thou desirest and cravest.' So he abode with him awhile, quitting him not; and when he saw that he would not suffer him to depart from him, he sent to his father and mother and bade them remove thither to him. So they addressed them to remove to that island, and their son increased still in honour with the king, albeit he knew not that he was his brother..What strength have I solicitude and long desire to bear, iii. 20..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..Speedy Relief of God, Of the, i. 174..? ? ? ? ? ? ? ? ? ? la. The Disciple's Story dcccci. Meanwhile, when the thieves halted, one of them said to the others, 'Let us return and see;' and the captain said, 'This thing is impossible of the dead: never heard we that they came to life on this wise. So let us return and take our good, for that the dead have no occasion for good.' And they were divided in opinion as to returning: but [presently they came to a decision and] said, 'Indeed, our arms are gone and we cannot avail against them and will not draw near the place where they are: only let one of us [go thither and] look at it, and if he hear no sound of them, let him advertise us what we shall do.' So they agreed that they should send a man of them and assigned him [for this service] two parts [of the booty]..Then said she to him, "O my son, was there any one with thee yesternight?" And he bethought himself and said, "Yes; one lay the night with me and I acquainted him with my case and told him my story. Doubtless, he was from the Devil, and I, O my mother, even as thou sayst truly, am Aboulhusn el Khelia." "O my son," rejoined she, "rejoice in tidings of all good, for yesterday's record is that there came the Vivier Jaafer the Barmecide [and his company] and beat the sheikhs of the mosque and the Imam, each four hundred lashes; after which they paraded them about the city, making proclamation before them and saying, 'This is the reward and the least of the reward of whoso lacketh of goodwill to his neighbours and troubleth on them their lives!' and banished them from Baghdad. Moreover, the Khalif sent me a hundred dinars and sent to salute me." Whereupon Aboulhusn cried out and said to her, "O old woman of ill-omen, wilt thou contradict me and tell me that I am not the Commander of the Faithful? It was I who commanded Jaafer the Barmecide to beat the sheikhs and parade them about the city and make proclamation before them and who sent thee the hundred dinars and sent to salute thee, and I, O beldam of ill-luck, am in very deed the Commander of the Faithful, and thou art a liar, who would make me out a dotard." Ramazan in my life ne'er I fasted, nor e'er, i. 49..? ? ? ? ? b. The Second Voyage of Sindbad the Sailor

[Histoire Contemporaine D'Angleterre Depuis L'Avenement de la Reine Victoria Jusquaux Elections Generales de 1880 Vol 4 1837-1880](#)

[A Hand-Book for Travellers in Spain and Readers at Home Vol 1 Describing the Country and Cities the Natives and Their Manners Containing Andalusia Ronda and Granada Murcia Valencia Catalonia and Estremadura With Travelling Maps and a Copious I](#)

[Treatise on Mineralogy Vol 1 of 2 Second Part Consisting of Descriptions of the Species and Tables Illustrative of Their Natural and Chemical Affinities](#)

[History of the Reformation in Germany Vol 1](#)

[Fisica](#)

[Our Flag Origin and Progress of the Flag of the United States of America with an Introductory Account of the Symbols Standards Banners and Flags of Ancient and Modern Nations](#)

[The Architectural Record Vol 36 An Illustrated Monthly Magazine of Architecture and the Allied Arts and Crafts July-December 1914](#)

[Memoirs of the Marquis of Montrose Vol 2](#)

[The Baptist Standard Hymnal with Responsive Readings A New Book for All Services](#)

[An Introduction to English Literature](#)

[Neuropathy Illustrated The Philosophy and Practical Application of Drugless Healing Amply Illustrated and Explained](#)

[Educational Administration and Supervision 1916 Vol 2](#)

[Proceedings of the Grand Chapter of Royal Arch Masons of Canada at the Sixty-Eighth Annual Convocation Held in Masonic Temple 888 Yonge Street City of Toronto Ontario Wednesday and Thursday February 24th and 25th A D 1926 A Inv 2456](#)

[Reports of the Superintendent of Public Instruction of the State of Michigan for the Years 1855 56 and 57 With Accompanying Documents Including Reports from the University of Michigan the State Agricultural College the State Normal School Incorp](#)

[The Constitutional History of the United States Vol 1 of 3 1765-1788](#)

[Whos Who in New York City and State 1904 Containing Authentic Biographies of New Yorkers Who Are Leaders and Representatives in Various](#)

[Departments of Worthy Human Achievement Including Sketches of Every Army and Navy Officer Born in or Appointed from](#)
[Minutes of the Nineteenth Annual Session of the New South River Baptist Association North Carolina Held with Mt Elam Baptist Church October 15 1942 the Next Annual Session Will Be Held with Immanuel Baptist Church October 14 1943 REV C H Norris](#)
[Minutes of the One Hundred Thirty-Third Session of the Columbus Association Held with Pleasant Plains Baptist Church October 20-21 1938](#)
[Charles Rogier \(1800-1885\) Vol 1 D'Apres Des Documents Inedits Rogier Avant La Revolution de 1830](#)
[Medical Serials with Bibliography of Cerebro-Spinal Meningitis](#)
[Weekly Notes of Cases Argued and Determined in the Supreme Court of Pennsylvania the Country Courts of Philadelphia and the United States District and Circuit Courts for the Eastern District of Pennsylvania Vol 21 February to June 1888](#)
[Bulletin of the Department of Labor 1900 Vol 5](#)
[The North Carolina Historical Review Vol 31 January-October 1954](#)
[The Dublin Journal of Medical Science Vol 83 January to June 1887](#)
[The Educational Journal of Virginia 1886 Vol 17](#)
[Catalogue 1940-1941 Statement of Purpose Program and Facilities at Bethany College Bethany West Virginia with Curricular Announcements for 1940-1941](#)
[La Reforme Sociale Vol 4 Bulletin de la Societe DEconomie Sociale Et Des Unions de la Paix Sociale Septieme Annee Juillet-December 1887](#)
[The History of the Rebellion and Civil Wars in England Vol 3 of 8 To Which Is Added An Historical View of the Affairs of Ireland](#)
[Reports of Cases Argued and Determined in the Supreme Judicial Court of Massachusetts 1867 Vol 11](#)
[Reports of Cases Decided in the Court of Queens Bench Vol 43 Containing the Cases Determined from Hilary Term 41 Victoria to Michaelmas Term 42 Victoria with a Table of the Names of Cases Argued a Table of the Names of Cases Cited and a Digest O](#)
[Annales de la Socit Entomologique de Belgique 1898 Vol 42](#)
[The Horticulturist and Journal of Rural Art and Rural Taste Vol 3 Devoted to Horticulture Landscape Gardening Rural Architecture Botany Pomology Entomology Rural Economy C July 1848 June 1849](#)
[A Gazetteer of the State of New Jersey Comprehending a General View of Its Physical and Moral Condition Together with a Topographical and Statistical Account of Its Counties Towns Villages Canals Rail Roads C](#)
[A Narrative of the Boer War Its Causes and Results](#)
[Political Miscellaneous and Philosophical Pieces Arranged Under the Following Heads and Distinguished by Initial Letters in Each Leaf G P](#)
[General Politics A B T American Politics Before the Troubles A D T American Politics During the Troubl](#)
[The Book of Sun-Dials Originally Compiled by the Late Mrs Alfred Gatty](#)
[The History of the Violin And Other Instruments Played on with the Bow from the Remotest Times to the Present Also an Account of the Principal Makers English and Foreign with Numerous Illustrations](#)
[History of the British Turf Vol 2 of 2 From the Earliest Period to the Present Day](#)
[History of Passaic and Its Environs Vol 2](#)
[The Craftsman Vol 6](#)
[A Complete Collection of the Historical Political and Miscellaneous Works of John Milton Vol 2 of 2 Correctly Printed from the Original Editions with an Historical and Critical Account of the Life and Writings of the Author](#)
[Naval and Military Memoirs of Great Britain Vol 2 of 6 From 1727 to 1783](#)
[Reports of Cases Argued and Determined in the High Court of Admiralty During the Time of the Right Hon Lord Stowell Vol 1 1822-1825](#)
[Herringshaws National Library of American Biography Vol 2 of 5 Contains Thirty-Five Thousand Biographies of the Acknowledged Leaders of Life and Thought of the United States Claus-Gwynn](#)
[Christian Missions and Social Progress Vol 2 of 3 A Sociological Study of Foreign Missions](#)
[Memoirs of Barras Vol 1 of 4 Member of the Directorate](#)
[The Life and Letters of Herbert Spencer](#)
[The Trial by Impeachment of Henry Lord Viscount Melville For High Crimes and Misdemeanors Before the House of Peers in Westminster Hall Between the 29th of April and the 17th of May 1806](#)
[History of the First Regiment Minnesota Volunteer Infantry 1861 1864](#)
[The Statutes at Large Vol 2 Being a Collection of All the Laws of Virginia from the First Session of the Legislature in the Year 1619 Published Pursuant to an Act of the General Assembly of Virginia Passed on the Fifth Day of February 1808](#)
[In Lotus-Land Japan](#)
[Valley Force Historical Research Project Vol 2 This Fatal Crisis Logistics Supply and the Continental Army at Valley Forge 1777-1778](#)
[The White Company](#)

[History of Tucker County West Virginia](#)

[Explication Theorique Et Pratique Du Code Civil Vol 2 Contenant LAnalyse Critique Des Auteurs Et de la Jurisprudence Et Un Traite Resume Apres Le Commentaire de Chaque Titre](#)

[The Russian Peasantry Their Agrarian Condition Social Life and Religion](#)

[Historia Monasterii S Augustini Cantuariensis](#)

[The Jurist Vol 6 Part II Containing Original Articles on Legal Subjects All Important Statutes the Rules and Orders of the Various Courts the Gazettes Cause Lists and Miscellaneous Legal Information for the Year 1860 with an Alphabetical List O](#)

[Histoire DAngleterre Depuis La Premiere Descente de Jules-Cesar Vol 1 Ecrire Sur Un Nouveau Plan](#)

[Tagebuchblätter Vol 2 Graf Bismarck Und Seine Leute Während Des Krieges Mit Frankreich 1870-1871 Bis Zur Rückkehr Nach Berlin Wilhelmstrasse 76 Denkwürdigkeiten Aus Den Jahren 1871 Bis 1880 Darzin Schoenhausen Friedrichsruh](#)

[Die Moral Des Heiligen Thomas Von Aquin](#)

[Ford Madox Brown A Record of His Life and Work](#)

[Metodo in Pratica Di Sommario O Sia Compilazione Delle Leggi Terminazioni Ed Ordini Appartenenti Agli Illustrissimi Ed Eccellentissimi Collegio E Magistrato Alle Acque Nei Proprii Finali Oggetti Di Preservazione E Desazione Con Le Istruzioni Prelimi](#)

[The Manufacture and Properties Iron and Steel](#)

[Geschlecht Und Gesellschaft Vol 3](#)

[Reports of Cases Argued and Determined in the Supreme Court of the State of Louisiana Vol 2](#)

[Bulletin of the International Labour Office 1915 Vol 10](#)

[Journal of Proceedings of the Grand Lodge of Free and Accepted Masons of the State of California Vol 8 1867 and 1868](#)

[Sixty-Fourth Annual Register 1912-1913 Announcement of Courses for 1913-1914](#)

[The Dublin Journal of Medical Science Vol 96 July to December 1893](#)

[Oeuvres Completes Methode DEquitation Basee Sur de Nouveaux Principes](#)

[The American Ephemeris and Nautical Almanac for the Year 1909](#)

[Annual Report of the Several Official Boards of the Town of Acton Massachusetts For the Year Ending December 31 1926](#)

[L'Ami de la Religion 1836 Vol 91 Journal Ecclesiastique Politique Et Littéraire](#)

[The Family Expositor or a Paraphrase and Version of the New Testament Vol 2 of 6 With Critical Notes and a Practical Improvement of Each Section Containing the Latter Part of the History of Our Lord Jesus Christ as Recorded by the Four Evangelists](#)

[Ecclesiastical History of New England Vol 1 Comprising Not Only Religious But Also Moral and Other Relations](#)

[Reports of Cases Decided in the Court of Queens Bench Vol 42 Containing the Cases Determined from Michaelmas Term 41 Victoria to Hilary Term 41 Victoria with a Table of the Names of Cases Argued a Table of the Names of Cases Cited and a Digest O](#)

[Compte Rendu de la 18me Session 1889 Vol 1 Documents Officiels Procis-Verbaux](#)

[Travels in the Interior of Brazil Principally Through the Northern Provinces the Gold and Diamond Districts During the Years 1836 1841](#)

[Barnaby Rudge Vol 2 of 2 In Two Volumes Including Hard Times with Illustrations](#)

[Reports of the Department of Labor 1917 Report of the Secretary of Labor and Reports of Bureaus](#)

[Oeuvres Inedites de Maine de Biran Vol 3](#)

[Hills Manual of Social and Business Forms A Guide to Correct Writing with Approved Methods in Speaking and Acting in the Various Relations of Life](#)

[Neues Repertorium Fur Pharmacie Vol 2](#)

[Historia de la Iglesia En Mexico Vol 1 Libro Preliminar Estado del Pais de Anahuac Antes de Su Evangelizacion y Libro Primero Origenes de la Iglesia En Nueva Espana 1511-1548](#)

[Cuba and Porto Rico With the Other Islands of the West Indies Their Topography Climate Flora Products Industries Cities People Political Conditions Etc](#)

[History of Cambria County Pennsylvania Vol 1 With Genealogical Memoirs](#)

[The Life and Letters of the Great Earl of Cork](#)

[The History of Ancient Art Vol 2](#)

[In the Footsteps of the Brontes](#)

[de Luxe Illustrated Catalogue of the Beautiful Treasures and Antiquities Illustrating the Golden Age of Italian Art Belonging to the Famous Expert and Antiquarian Signor Stefano Bardini of Florence Italy](#)

[The Monthly Review Vol 5 From May to August Inclusive 1827](#)

[History of the English Landed Interest Vol 2 Its Customs Laws and Agriculture](#)

[Outlines of Veterinary Anatomy Vol 1 The Anterior and Posterior Limbs](#)

[A History of the English Poor Law Vol 3 From 1834 to the Present Time Being a Supplementary Volume to a History of the English Poor Law by Sir George Nicholls K C B Poor Law Commissioner and Secretary to the Poor Law Board](#)

[Romeo Oder Erziehung Und Gemeingeist Vol 1 Aus Den Papieren Eines Nach Amerika Ausgewanderten Lehrers](#)

[Transactions of the State Agricultural Society of Michigan Vol 10 With Reports of County Agricultural Societies for the Year 1858](#)

[Jahresbericht Uber Die Fortschritte Der Classischen Altertumswissenschaft](#)

[Hearings Before the Committee on Expenditures in the Post Office Department House of Representatives on House Resolution No 109 to Investigate the Post Office Department May 24 and 25 1911](#)

[The Manual of Statistics 1897 Stock Exchange Hand-Book Railroad Street Railways Miscellaneous and Industrial Companies Grain and Produce Cotton Petroleum Mining Banks Trust Companies and Insurance Revised to January 1 1897 Nineteenth Year](#)
