

PUTNAM AND BEYOND

????? i The Ninth Officer's Story dccccxxxviii. One of the good-for-noughts found himself one day without aught and the world was straitened upon him and his patience failed; so he lay down to sleep and gave not over sleeping till the sun burnt him and the foam came out upon his mouth, whereupon he arose, and he was penniless and had not so much as one dirhem. Presently, he came to the shop of a cook, who had set up therein his pans (9) [over the fire] and wiped his scales and washed his saucers and swept his shop and sprinkled it; and indeed his oils (10) were clear (11) and his spices fragrant and he himself stood behind his cooking-pots [waiting for custom]. So the lackpenny went up to him and saluting him, said to him, 'Weigh me half a dirhem's worth of meat and a quarter of a dirhem's worth of kouskoussou (12) and the like of bread.' So the cook weighed out to him [that which he sought] and the lackpenny entered the shop, whereupon the cook set the food before him and he ate till he had gobbled up the whole and licked the saucers and abode perplexed, knowing not how he should do with the cook concerning the price of that which he had eaten and turning his eyes about upon everything in the shop.. When the king heard this, he said, "Restore him to the prison till the morrow, so we may look into his affair; for that deliberation in affairs is advisable and the slaughter of this [youth] shall not escape [us]." (Quoth Abdallah ben Nan) So I became his boon-companion and entertained him by night [with stories and the like]; and this pleased him to the utmost and he took me into especial favour and bestowed on me dresses of honour and assigned me a separate lodging; brief, he was everywise bountiful to me and could not brook to be parted from me a single hour. So I abode with him a while of time and every night I caroused with him [and entertained him], till the most part of the night was past; and when drowsiness overcame him, he would rise [and betake himself] to his sleeping-place, saying to me, "Forsake not my service for that of another than I and hold not aloof from my presence." And I made answer with "Hearkening and obedience." .81. Mohammed el Amin and Jaafar ben el Hadi cccxcii. When this came to the king's knowledge, he despatched troops in pursuit of Zourkhan, to stop the road upon him, whilst he himself went out and overtaking the vizier, smote him on the head with his mace and slew him. Then he took his daughter by force and returning to his dwelling-place, went in to her and married her. Arwa resigned herself with patience to that which betided her and committed her affair to God the Most High; and indeed she was used to serve Him day and night with a goodly service in the house of King Dabdin her husband.. Then they drank till they were drunken, and when they had taken leave [of their wits], the host turned to me and said, "Thou dealtest not friendly with him who sought an alms of thee and thou saidst to him, 'How loathly thou art!'" I considered him and behold, he was the lophand who had accosted me in my pleasance. So I said, "O my lord, what is this thou sayest?" And he answered, saying, "Wait; thou shall remember it." So saying, he shook his head and stroked his beard, whilst I sat down for fear. Then he put out his hand to my veil and shoes and laying them by his side, said to me, "Sing, O accursed one!" So I sang till I was weary, whilst they occupied themselves with their case and intoxicated themselves and their heat redoubled. (136) Presently, the doorkeeper came to me and said, "Fear not, O my lady; but, when thou hast a mind to go, let me know." Quoth I, "Thinkest thou to delude me?" And he said, "Nay, by Allah! But I have compassion on thee for that our captain and our chief purposeth thee no good and methinketh he will slay thee this night." Quoth I to him, "An thou be minded to do good, now is the time." And he answered, saying, "When our chief riseth to do his occasion and goeth to the draught-house, I will enter before him with the light and leave the door open; and do thou go whithersoever thou wilt." .? ? ? ? ? c. The Third Voyage of Sindbad the Sailor cclv. 101. The Adventures of Quicksilver Ali of Cairo dclxvi. ? ? ? ? ? ? ? ? ? ? ed. Story of the Barber's Fourth Brother xxxii. When she came in sight of the folk, they kissed the earth before her and she said to them, 'Tell me what hath betided Queen Tuhfeh from yonder dog Meimoun and why did ye not send to me and tell me?' Quoth they, 'And who was this dog that we should send to thee, on his account? Indeed, he was the least and meanest [of the Jinn].' Then they told her what Kemeriyeh and her sisters had done and how they had practised upon Meimoun and delivered Tuhfeh from his hand, fearing lest he should slay her, whenas he found himself discomfited; and she said, 'By Allah, the accursed one was wont to prolong his looking upon her!' And Tuhfeh fell to kissing Queen Es Shuhba's hand, whilst the latter strained her to her bosom and kissed her, saying, 'Trouble is past; so rejoice in assurance of relief.' Fair fall the maid whose loosened locks her cheeks do overcloud! iii. 191. EL MAMOUN AND ZUBEIDEH (163). Abou Temam, Story of Ilan Shah and, i. 126. The Fourth Day. Vizier Er Rehwan, King Shah Bekht and his, i. 215. On this wise he continued to do for the space of a whole year, till, one day, as he sat on the bridge, according to his custom, expecting who should come to him, so he might take him and pass the night with him, behold, [up came] the Khalif and Mesrou, the swordsman of his vengeance, disguised [in merchants' habits] as of their wont. So he looked at them and rising up, for that he knew them not, said to them, "What say ye? Will you go with me to my dwelling-place, so ye may eat what is ready and drink what is at hand, to wit, bread baked in the platter (8) and meat cooked and wine clarified?" The Khalif refused this, but he conjured him and said to him, "God on thee, O my lord, go with me, for thou art my guest this night, and disappoint not my expectation concerning thee!" And he ceased not to press him till he consented to him; whereat Aboulhusn rejoiced and going on before him, gave not over talking with him till they came to his [house and he carried the Khalif into the] saloon. Er Reshid entered and made his servant abide at the door; and as soon as he was seated, Aboulhusn brought him somewhat to eat; so he ate, and Aboulhusn ate with him, so eating might be pleasant to him. Then he removed the tray and they washed their hands and the Khalif sat down again; whereupon Aboulhusn set on the drinking vessels and seating himself by his side, fell to filling and giving him to drink and entertaining him with discourse..? ? ? ? ? Nor, like others a little ere morning appear who bawl, "Come to safety!" (58) I stand up to prayer.. 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..Then the king assembled his nobles and commons and the astrologers and said to them, 'Know that what God hath graven upon the forehead, be it fair fortune or calamity, none may avail to efface, and all that is decreed unto a man he must needs abide. Indeed, this my caretaking and my endeavour profited me nought, for that which God decreed unto my son, he hath abidden and that which He decreed unto me hath betided me. Nevertheless, I praise God and thank Him for that this was at my son's hand and not at the hand of another, and praised be He for that the kingship is come to my son!' And he strained the youth to his breast and embraced him and kissed him, saying, 'O my son, this matter was on such a wise, and of my care and watchfulness over thee from destiny, I lodged thee in that pit; but caretaking availed not.' Then he took the crown of the kingship and set it on his son's head and caused the folk and the people swear fealty to him and commended the subjects to his care and enjoined him to justice and equity. And he took leave of him that night and died and his son reigned in his stead..Still by your ruined camp a dweller I abide, ii. 209..Presently, his father and his mother heard of the matter; whereupon the former arose and going up to the place, wrote a letter and [presented it to the king, who] read it, and behold, therein was written, saying, 'Have pity on me, so may God have pity on thee, and hasten not in the slaughter [of my son]; for indeed I acted hastily in a certain affair and drowned his brother in the sea, and to this day I drink the cup of his anguish. If thou must needs kill him, kill me in his stead.' Therewith the old merchant prostrated himself before the king and wept; and the latter said to him, 'Tell me thy story.' 'O my lord,' answered the merchant, 'this youth had a brother and I [in my haste] cast them both into the sea.' And he related to him his story from first to last, whereupon the king cried out with an exceeding great cry and casting himself down from the throne, embraced his father and brother and said to the former, 'By Allah, thou art my very father and this is my brother and thy wife is our mother.' And they abode weeping, all three..60. Uns el Wujoud and the Vizier's Daughter Rose-in-bud cclxxi.Favourite and her Lover, The, iii. 165..The Khalif and the Lady Zubeideh laughed and returned to the palace; and he gave Aboulhusn the thousand dinars, saying, "Take them as a thank-offering for thy preservation from death," whilst the princess did the like with Nuzhet el Fuad. Moreover, the Khalif increased Aboulhusn in his stipends and allowances, and he [and his wife] ceased not [to live] in joy and contentment, till there came to them the Destroyer of Delights and Sunderer of Companies, he who layeth waste the palaces and peopleth the tombs..The vizier's story pleased King Shah Bekht and his heart clave to the story of the merchant and the old woman; so he bade Er Rehwan withdraw to his lodging, and he went away to his house and abode there the next day..? ? ? ? ? Ne'er shall I them forget, nay, nor the day they went.? ? ? ? ? Except I be appointed a day [to end my pain], I'll weep until mine eyelids with blood their tears ensue..Presently, her husband entered and saw the girdle and knew it. Now he was ware of the king's love for women; so he said to his wife, 'What is this that I see with thee?' Quoth she, 'I will tell thee the truth,' and recounted to him the story; but he believed her not and doubt entered into his heart. As for the king, he passed that night in chagrin and concern, and when it morrowed, he summoned the chamberlain and investing him with the governance of one of his provinces, bade him betake himself thither, purposing, after he should have departed and come to his destination, to foregather with his wife. The chamberlain perceived [his intent] and knew his design; so he answered, saying, 'Hearkening and obedience. I will go and set my affairs in order and give such charges as may be necessary for the welfare of my estate; then will I go about the king's occasion.' And the king said, 'Do this and hasten.'15. The Cat and the Crow cl.4. The Three Apples lxiix.When it was the tenth day, (now this day was called El Miharjan (129) and it was the day of the coming in of the folk, gentle and simple, to the king, so they might give him joy and salute him and go forth), the counsel of the viziers fell of accord that they should speak with a company of the notables of the city [and urge them to demand of the king that he should presently put the youth to death]. So they said to them, "When ye go in to-day to the king and salute him, do ye say to him, 'O king, (to God be the praise!) thou art praiseworthy of policy and governance, just to all thy subjects; but this youth, to whom thou hast been bountiful, yet hath he reverted to his base origin and wrought this foul deed, what is thy purpose in his continuance [on life]? Indeed, thou hast prisoned him in thy house, and every day thou hearest his speech and thou knowest not what the folk say.'" And they answered with "Hearkening and obedience.".God keep the days of love-delight! How passing sweet they were! ii. 96.155. Hassan of Bassora and the King's Daughter of the Jinn dclxxviii.STORY OF THE DAMSEL TUHFET EL CULOUB AND ?THE KHALIF HAROUN ER RESHID..? ? ? ? ? It rests with him to heal me; and I (a soul he hath Must suffer that which irks it), go saying, in my fear.? ? ? ? ? Yea, by Allah, my longing for you ne'er waneth nor passeth away; For your like among creatures is rare and sought for in mountain and vale..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."79. The Devout Prince dclxiv.? ? ? ? ? And scatter musk on him and ambergris, so long As time endures; for this is all my wish and care..? ? ? ? ? Tis gazed at for its slender swaying shape And cherished for its symmetry and sheen..When Galen saw what appeared to him of the [mock] physician's incapacity, he turned to his disciples and pupils and bade them fetch the other, with all his gear and drugs. So they brought him into his presence on the speediest wise, and when Galen saw him before him, he said to him, 'Knowest thou me?' 'No,' answered the other, 'nor did I ever set eyes on thee before this day.' Quoth the sage, 'Dost thou know Galen?' And the weaver said, 'No.' Then said Galen, 'What prompted thee to that which thou dost?' So he related to him his story and gave him to know of the dowry and the obligation by which he was bound with

regard to his wife, whereat Galen marvelled and certified himself of the matter of the dower. Now she had brought to the pavilion aforetime a little brass coffer and laid it in a place whereof I knew not; so, when the inspector of inheritances (190) came, he searched the pavilion and found the coffer, with the key in the lock. So he opened it and finding it full of jewels and jacinths and earrings and seal-rings and precious stones, such as are not found save with kings and sultans, took it, and me with it, and ceased not to put me to the question with beating and torment till I confessed to them the whole affair from beginning to end, whereupon they carried me to the Khalif and I told him all that had passed between me and her; and he said to me, "O man, depart from this city, for I acquit thee for thy valiance sake and because of thy [constancy in] keeping thy secret and thy daring in exposing thyself to death." So I arose forthright and departed his city; and this is what befell me." . . . ? ? ? ? ? And troubles, too, forsook us, who tears like dragons' blood, O lordings, for your absence had wept at every pore. . . Lewdness, The Pious Woman accused of, ii. 5. . . When she had made an end of her verses, El Abbas bade the third damsel, who came from Samarcand of the Persians and whose name was Rummaneh, sing, and she answered with "Hearkening and obedience." Then she took the psaltery and crying out from the midst of her bead (130) improvised and sang the following verses: The Twenty-Second Night of the Month. . . ? ? ? ? ? My heart, since the leave-taking day afflicted, will tell of my case, And my body, for love and desire grown wasted and feeble and frail. . . Now there remained one after her; so we took her and drowned her and the eunuchs went away, whilst we dropped down the river with the boat till we came to the mouth of the canal, where I saw my mistress awaiting me. So we took her up into the boat and returned to our pavilion on Er Rauzeh. Then I rewarded the boatman and he took his boat and went away; whereupon quoth she to me, "Thou art indeed a friend in need." (189) And I abode with her some days; but the shock wrought upon her so that she sickened and fell to wasting away and redoubled in languishment and weakness till she died. I mourned for her with an exceeding mourning and buried her; after which I removed all that was in the pavilion to my own house [and abandoned the former]. . . ? ? ? ? ? Like a sun at the end of a cane in a hill of sand, She shines in a dress of the hue of pomegranate flower. . . Then he returned to the youth and said to him, 'Arise and come to the bath.' And he fell to shampooing his hands and feet, whilst the youth called down blessings on him and said, 'O my lord, who art thou? Methinks there is not in the world the like of thee, no, nor a pleasanter than thy composition.' Then each of them acquainted the other with his case and condition and they went to the bath; after which the master of the house conjured the young merchant to return with him and summoned his friends. So they ate and drank and he related to them the story, wherefore they praised the master of the house and glorified him; and their friendship was complete, what while the young merchant abode in the town, till God vouchsafed him a commodity of travel, whereupon they took leave of him and he departed; and this is the end of his story. Nor," added the vizier, "O king of the age, is this more marvellous than the story of the rich man who lost his wealth and his wit." There was once a king of the kings of Hind, who was goodly of polity, praiseworthy in administration, just to his subjects, beneficent to men of learning and piety and asceticism and devoutness and worship and shunning traitors and froward folk and those of lewd life. On this wise of polity he abode in his kingship what God the Most High willed of days and hours and years, and he married the daughter of his father's brother, a beautiful and lovesome woman, endowed with brightness and perfection, who had been reared in the king's house in splendour and delight. She bore him two sons, the comeliest that might be of boys. Then came fore-ordained fate, which there is no warding off, and God the Most High raised up against the king another king, who came forth upon his realm, and all the folk of the city, who had a mind unto evil and lewdness, joined themselves unto him. So he fortified himself against the king and made himself master of his kingdom, putting his troops to the rout and slaying his guards. . . ? ? ? ? ? h. Ilan Shah and Abou Temam cccclxvi. Officer's Story, The Sixth, ii. 146. . . It chanced one day that one of the horsemen, who had fallen in with the young Melik Shah by the water and clad him and given him spending-money, saw the eunuch in the city, disguised as a merchant, and recognizing him, questioned him of his case and of [the reason of] his coming. Quoth he, 'I come to sell merchandise.' And the horseman said, 'I will tell thee somewhat, if thou canst keep it secret.' 'It is well,' answered the eunuch; 'what is it?' And the other said, 'We met the king's son Melik Shah, I and certain of the Arabs who were with me, and saw him by such a water and gave him spending-money and sent him towards the land of the Greeks, near his mother, for that we feared for him, lest his uncle Belehwan should kill him.' Then he told him all that had passed between them, whereupon the eunuch's countenance changed and he said to the cavalier, 'Assurance!' 'Thou shalt have assurance,' answered the other, 'though thou come in quest of him.' And the eunuch rejoined, saying, 'Truly, that is my errand, for there abideth no repose for his mother, lying down or rising up, and she hath sent me to seek news of him.' Quoth the cavalier, 'Go in safety, for he is in a [certain] part of the land of the Greeks, even as I said to thee.' .23. Er Reshid and the Woman of the Barmecides cccxxxiv. The folk marvelled at this story with the utmost wonderment and the seventh officer said, 'There befell me in Alexandria the [God-]guarded a marvellous thing, [and it was that one told me the following 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 goodliness 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.' Then he again began to pay me frequent visits and I entered into converse with him and questioned him of the band and how he came to escape, he alone of them all. Quoth he, 'I left them from the day on which God the Most High delivered thee from them, for that they would not obey my speech; wherefore I swore that I would no longer consort with them.' And I said, 'By Allah, I marvel at thee, for that thou wast the cause of my preservation!' Quoth he, 'The world is full of this sort [of folk]; and we beseech God the Most High for safety, for that these [wretches] practise upon men with every kind of device.' Then said I to him, 'Tell me the most extraordinary adventure of all that befell thee in this villainy thou wast wont to practise.' And he answered, saying, 'O my brother, I was not present when they did on this wise, for that my part with them was to concern myself with selling and buying and [providing them with] food; but I have heard that the most extraordinary thing that befell them was on this wise..? ? ? ? Yet shall thou suffer that which I from thee have borne And with love's woes thy heart shall yet be mortified..110. King Shah Bekhi and his Vizier Er Rehwan dcccclxxxv.? ? ? ? e. The Fifth Voyage of Sindbad the Sailor.? ? ? ? ? Lo under my command the land of Yemen is And trenchant is my sword against the foe in fight..As for the governor, he wasted all that was with him and returned to the city, where he saw the youth and excused himself to him. Then he questioned him of what had befallen him and he told him, whereat he marvelled and returned to companionship with him; but the youth ceased to have regard for him and gave him not stipends, as of his [former] wont, neither discovered to him aught of his secrets. When the governor saw that there was no profit for him with the young Khorassani, he returned to the king, the ravisher of the damsel, and told him what the chamberlain had done and counselled him to slay the latter and incited him to recover the damsel, [promising] to give his friend to drink of poison and return. So the king sent for the chamberlain and upbraided him; whereupon he fell upon him and slew him and the king's servants fell upon the chamberlain and slew him..Advantages of Patience, Of the, i. 89..The company marvelled at this story and the tenth officer came forward and said, 'As for me, there befell me that which was yet more extraordinary than all this.' Quoth El Melik ez Zahir, 'What was that?' And he said,.Then he sprang up [and going] to the place wherein was the other half of his good, [took it] and lived with it well; and he swore that he would never again consort with those whom he knew, but would company only with the stranger nor entertain him but one night and that, whenas it morrowed, he would never know him more. So he fell to sitting every night on the bridge (7) and looking on every one who passed by him; and if he saw him to be a stranger, he made friends with him and carried him to his house, where he caroused with him till the morning. Then he dismissed him and would never more salute him nor ever again drew near unto him neither invited him..Presently, she heard a blowing behind her; so she turned and behold, a head without a body and with eyes slit endlong; it was of the bigness of an elephant's head and bigger and had a mouth as it were an oven and projecting tusks, as they were grapnels, and hair that trailed upon the earth. So Tuhfeh said, 'I take refuge with God from Satan the Stoned!' and recited the Two Amulets; (217) what while the head drew near her and said to her, 'Peace be upon thee, O princess of Jinn and men and unique pearl of her age and her time! May God still continue thee on life, for all the lapsing of the days, and reunite thee with thy lord the Imam!' (218) 'And upon thee be peace,' answered she, 'O thou whose like I have not seen among the Jinn!' Quoth the head, 'We are a people who avail not to change their favours and we are called ghouls. The folk summon us to their presence, but we may not present ourselves before them [without leave]. As for me, I have gotten leave of the Sheikh Aboutawaif to present myself before thee and I desire of thy favour that thou sing me a song, so I may go to thy palace and question its haunters (219) concerning the plight of thy lord after thee and return to thee; and know, O Tuhfet es Sudour, that between thee and thy lord is a distance of fifty years' journey to the diligent traveller.' 'Indeed,' rejoined Tuhfeh, 'thou grievest me [for him] between whom and me is fifty years' journey. And the head said to her, 'Be of good heart and cheerful eye, for the kings of the Jinn will restore thee to him in less than the twinkling of an eye.' Quoth she, 'I will sing thee an hundred songs, so thou wilt bring me news of my lord and that which hath befallen him after me.' And the head answered, saying, 'Do thou favour me and sing me a song, so I may go to thy lord and bring thee news of him, for that I desire, before I go, to hear thy voice, so haply my thirst (220) may be quenched.' So she took the lute and tuning it, sang the following verses:..? ? ? ? ? All wasted is my body and bowels tortured sore; Love's fire on me still waxeth, mine eyes with tears still rain..? ? ? ? ? O blamer of me for the love of him who denieth his grace, Which be the delightsome of things, but those which the people deny..? ? ? ? ? Though they their journey's goal, alas I have hidden, in their track Still will I follow on until the very planets wane..Woman accused of Lewdness, The Pious, ii. 5..So each of them went up to the [supposed] dead man and dealt him nigh upon a hundred blows, exclaiming the while, one, 'This is for (45) my father!' and another, 'This is for my grandfather!' whilst a third said, 'This is for my brother!' and a fourth, 'This is for my mother!' And they gave not over taking turns at him and beating him, till they were weary, what while El Merouzi stood laughing and saying in himself, 'It is not I alone who have entered into sin against him. There is no power and no virtue save in God the Most High, the Supreme!'.Envy and Malice, Of, i. 125..? ? ? ? ? c. Story of the Chief of the Old Cairo Police cccxliv.? ? ? ? ? a. The Hawk and the Partridge cxlix.When his father saw the strength of his determination to travel, he fell in with his wishes and equipped him with five thousand dinars in cash and the like in merchandise and sent with him two serving-men. So the youth set out, trusting in the blessing of God the Most High, and his father went out with him, to take leave of him, and returned [to Damascus]. As for Nouredin Ali, he gave not over travelling days and nights till he entered the city of Baghdad and laying up his loads in the caravanserai, made for the bath, where he did away that which was upon him of the dirt of the road and putting off his travelling clothes, donned a costly suit of Yemen stuff, worth an hundred dinars. Then he put in his sleeve (6) a thousand mithcals (7) of gold and sallied forth a-walking and swaying gracefully as he went. His gait confounded all those who beheld him, as he shamed the branches with his shape and belittled the rose with the redness of his

cheeks and his black eyes of Babylonian witchcraft; indeed, thou wouldst deem that whoso looked on him would surely be preserved from calamity; [for he was] even as saith of him one of his describers in the following verses: Then he bade fetch the youth and when he was present before him, he prostrated himself to him and prayed for him; whereupon quoth the king to him, "Out on thee! How long shall the folk upbraid me on thine account and blame me for delaying thy slaughter? Even the people of my city blame me because of thee, so that I am grown a talking-stock among them, and indeed they come in to me and upbraid me [and urge me] to put thee to death. How long shall I delay this? Indeed, this very day I mean to shed thy blood and rid the folk of thy prate." Singer and the Druggist, The, i. 229. 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: Khalif, El Mamoun El Hakim bi Amrillah, The Merchant of Cairo and the Favourite of the, iii. 171. Were not the darkness (193) still in gender masculine, As oftentimes is the case with she-things passing fine, 111 El Melik es Zahir Rukneddin Bibers el Bunducdari and the Sixteen Officers of Police dccccxxx. Whenas we saw the cup, forthright we signed to past it round And sun and moon unto our eyes shone sparkling from it straight. My outward of my inward testifies And this bears witness that that tells aright. (39) Who art thou, wretch, that thou shouldst hope to win me? With thy rhymes What wouldst of me? Thy reason, sure, with passion is forspent. Hardly had we settled ourselves in the place when we heard a noise of kicking [at the door] and people running right and left and questioning the cook and saying, "Hath any one passed by thee?" "Nay," answered he; "none hath passed by me." But they ceased not to go round about the shop till the day broke, when they turned back, disappointed. Then the cook removed the grass and said to us, "Arise, for ye are delivered from death." So we arose, and we were uncovered, without mantle or veil; but the cook carried us up into his house and we sent to our lodgings and fetched us veils; and we repented unto God the Most High and renounced singing, (138) for indeed this was a great deliverance after stress. Benou Tai, En Numan and the Arab of the, i. 203. A sun of beauty she appears to all who look on her, Glorious in arch and amorous grace, with coyness beautified; I marvel for that to my love I see thee now incline, What time my heart, indeed, is fain to turn away from thine. I hope for present (62) good [and bounty at thy hand,] For souls of men are still to present (63) good inclined. Then she drank three cups and filling the old man other three, sang the following verses: 49. The Chief of the Cous Police and the Sharper cccxlv. Quoth Selim to her, 'It is for thee to decide and excellent is that which thou counsellest; so let us do this, in the name of God the Most High, trusting in Him for grace and guidance.' So they arose and took the richest of their clothes and the lightest of that which was in their treasuries of jewels and things of price and gathered together a great matter. Then they equipped them ten mules and hired them servants of other than the people of the country; and Selim bade his sister Selma don man's apparel. Now she was the likest of all creatures to him, so that, [when she was clad in man's attire,] the folk knew no difference between them, extolled be the perfection of Him who hath no like, there is no God but He! Then he bade her mount a horse, whilst he himself bestrode another, and they set out, under cover of the night. None of their family nor of the people of their house knew of them; so they fared on into the wide world of God and gave not over going night and day two months' space, at the end of which time they came to a city on the sea-shore of the land of Mekran, by name Es Sherr, and it is the first city in Sind. 166. Aboulhusn of Khorassan dcccclix. Then they fell to journeying night and day, and as they went, behold, they sighted a camp of the camps of the Arabs. So El Abbas enquired thereof and was told that it was the camp of the Benou Zuhreh. Now there were around them sheep and cattle, such as filled the earth, and they were enemies to El Akil, the cousin of El Abbas, upon whom they still made raids and took his cattle; wherefore he used to pay them tribute every year, for that he availed not to cope with them. When El Abbas came near the camp, he dismounted from his courser and his servant Aamir also dismounted; and they set down the victual and ate their sufficiency and rested awhile of the day. Then said the prince to Aamir, "Fetch water and give the horses to drink and draw water for us in thy water-bag, by way of provision for the road." 43. The Man of Yemen and his six Slave-girls cccxxxiv. Then the king took counsel with himself to build his son a bath and adorn it with various paintings, so he might show it to him and divert him with the sight thereof, to the intent that his body might be solaced thereby and that the obsession of travel might cease from him and he be turned from [his purpose of] removal from his parents. So he addressed himself to the building of the bath and assembling architects and builders and artisans from all the towns and citadels and islands [of his dominions], assigned them a site and marked out its boundaries. Then the workmen occupied themselves with the making of the bath and the setting out and adornment of its cabinets and roofs. They used paints and precious stones of all kinds, according to the variousness of their hues, red and green and blue and yellow and what not else of all manner colours; and each artisan wrought at his handicraft and each painter at his art, whilst the rest of the folk busied themselves with transporting thither varicoloured stones. 40. The Khalif El Mamoun and the Strange Doctor cccvi. On this wise we abode a whole year, at the end of which time she was absent (185) from me a month's space, wherefore fire raged in my heart on her account. When it was the next month, behold, a little eunuch presented himself to me and said, "I am a messenger to thee from such an one," [naming my mistress], "who giveth thee to know that the Commander of the Faithful hath

sentenced her to be drowned, her and those who are with her, six-and-twenty slave-girls, on such a day at Deir et Tin, (186) for that they have confessed against one another of lewdness, and she biddeth thee look how thou mayst do with her and how thou mayst contrive to deliver her, even if thou gather together all her money and spend it upon her, for that this is the time of manhood." (187) Quoth I, "I know not this woman; belike it is other than I [to whom this message is addressed]; so beware, O eunuch, lest thou cast me into stress." Quoth he, "Behold, I have told thee [that which I had to say,"] and went away, leaving me in concern [on her account]. When she had made an end of her song, all who were present were moved to delight and El Abbas rejoiced in this. Then he bade the second damsel sing somewhat on the like subject. So she came forward and tuning the strings of her harp, which was of balass ruby, (128) warbled a plaintive air and improvising, sang the following verses; 118. The Merchant of Cairo and the Favourite of the Khalif El Mamoun El Hikim bi Amrillak M. THE TEN VIZIERS; OR THE HISTORY OF KING AZADBEKHT AND HIS SON. (94). Ye chide at one who weepeth for troubles ever new, iii. 30. The king took his wife, the mother of his sons, and what he might [of good] and saved himself and fled in the darkness of the night, unknowing whither he should go. When travel grew sore upon them, there met them robbers by the way, who took all that was with them, [even to their clothes], so that there was left unto each of them but a shirt and trousers; yea, they left them without victual or camels or [other] riding-cattle, and they ceased not to fare on afoot, till they came to a coppice, to wit, a garden of trees, on the shore of the sea. Now the road which they would have followed was crossed by an arm of the sea, but it was scant of water. So, when they came to that place, the king took up one of his children and fording the water with him, set him down on the other bank and returned for his other son. Him also he set by his brother and returning for their mother, took her up and passing the water with her, came to the place [where he had left his children], but found them not. Then he looked at the midst of the island and saw there an old man and an old woman, engaged in making themselves a hut of reeds. So he put down his wife over against them and set off in quest of his children, but none gave him news of them and he went round about right and left, but found not the place where they were. The Seventeenth Night of the Month. Then they all four arose, laying wagers with one another, and went forth, walking, from the palace-gate [and fared on] till they came in at the gate of the street in which Aboulhusn el Khelia dwelt. He saw them and said to his wife Nuzhet el Fuad, "Verily, all that is sticky is not a pancake and not every time cometh the jar off safe. (38) Meseemeth the old woman hath gone and told her lady and acquainted her with our case and she hath disputed with Mesrour the eunuch and they have laid wagers with one another about our death and are come to us, all four, the Khalif and the eunuch and the Lady Zubeideh and the old woman." When Nuzhet el Fuad heard this, she started up from her lying posture and said, "How shall we do?" And he said, "We will both feign ourselves dead and stretch ourselves out and hold our breath." So she hearkened unto him and they both lay down on the siesta[-carpet] and bound their feet and shut their eyes and covered themselves with the veil and held their breath. . . . a. The Christian Broker's Story cix. When King Shah Bekht heard this story, it pleased him and he bade the vizier go away to his own house. His father rejoiced in him with the utmost joy and his heart was solaced and he was glad; and he made banquets to the folk and clad the poor and the widows. He named the boy Sidi (3) Nouredin Ali and reared him in fondness and delight among the slaves and servants. When he came to seven years of age, his father put him to school, where he learned the sublime Koran and the arts of writing and reckoning: and when he reached his tenth year, he learned horsemanship and archery and to occupy himself with arts and sciences of all kinds, part and parts. (4) He grew up pleasant and subtle and goodly and lovesome, ravishing all who beheld him, and inclined to companying with brethren and comrades and mixing with merchants and travellers. From these latter he heard tell of that which they had seen of the marvels of the cities in their travels and heard them say, "He who leaveth not his native land diverteth not himself [with the sight of the marvels of the world,] and especially of the city of Baghdad." Then said he to her, 'By Allah, thou art the desire of the Commander of the Faithful! (182) So take the lute and sing a song that thou shalt sing to the Khalif, whenas thou goest in to him.' So she took the lute and tuning it, sang the following verses: Meanwhile, she prayed to God the Most High that He would establish her innocence in the eyes of her husband and the folk. So He sent down upon her husband's brother a sore disease and none knew a remedy for him; wherefore he said to his brother, 'In such a city is a pious woman, a recluse, and her prayers are answered; so do thou carry me to her, that she may pray for me and God (to whom belong might and majesty) may make me whole of this sickness.' Accordingly, he took him up and fared on with him, till they came to the village where dwelt the old man, who had rescued the woman from the pit and carried her to his dwelling and tended her there, [till she recovered]. When the king heard his vizier's story, he was assured that he would not slay him and said, "I will have patience with him, so I may get of him the story of the rich man and his wasteful heir." And he bade him depart to his own house. Peace on you, people of my troth! With peace I do you greet, ii. 224. Unto its pristine lustre your land returned and more, Whenas ye came, dispelling the gloom that whiles it wore. There was once a king of the kings of the earth, who dwelt in a populous (236) city, abounding in good; but he oppressed its people and used them foully, so that he ruined (237) the city; and he was named none other than tyrant and misdoer. Now he was wont, whenas he heard of a masterful man (238) in another land, to send after him and tempt him with money to take service with him; and there was a certain tither, who exceeded all his brethren in oppression of the people and foulness of dealing. So the king sent after him and when he stood before him, he found him a mighty man (239) and said to him, 'Thou hast been praised to me, but meseemeth thou overpassest the description. Set out to me somewhat of thy sayings and doings, so I may be dispensed therewith from [enquiring into] all thy circumstance.' 'With all my heart,' answered the other. 'Know, O king, that I oppress the folk and people (240) the land, whilst other than I wasteth (241) it and peoplet it not.' Some with religion themselves concern and make it their business all; Sitting, (53) they weep for the pains of hell and still for

mercy bawl!.Death, The Man whose Caution was the Cause of his, i. 291..As stated In the Prefatory Note to my "Book of the Thousand Nights and One Night," four printed Editions (of which three are more or less complete) exist of the Arabic text of the original work, namely those of Calcutta (1839-42), Boulac (Cairo), Breslau (Tunis) and Calcutta (1814-18). The first two are, for purposes of tabulation, practically identical, one whole story only, (222) of those that occur in the Calcutta (1839-42) Edition, (which is the most complete of all,) being omitted from that of Boulac; and I have, therefore, given but one Table of Contents for these two Editions. The Breslau Edition, though differing widely from those of Calcutta (1839-42) and Boulac in contents, resembles them in containing the full number (a thousand and one) of Nights, whilst that of Calcutta (1814-18) is but a fragment, comprising only the first two hundred Nights and the Voyages of Sindbad, as a separate Tale..Then said Queen Es Shuhba, 'By Allah, O Sheikh, my sister Tuhfeh is indeed unique among the folk of her time, and I hear that she singeth upon all sweet- scented flowers.' 'Yes, O my lady,' answered Iblis, 'and I am in the utterest of wonderment thereat. But there remaineth somewhat of sweet-scented flowers, that she hath not besung, such as the myrtle and the tuberose and the jessamine and the moss-rose and the like.' Then he signed to her to sing upon the rest of the flowers, that Queen Es Shuhba might hear, and she said, 'Harkening and obedience.' So she took the lute and played thereon in many modes, then returned to the first mode and sang the following verses:.The End..Accordingly, one night, when they were alone with the king and he leant back, as he were asleep, they said these words and the king heard it all and was like to die of rage and said in himself, 'These are young boys, not come to years of discretion, and have no intrigue with any; and except they had heard these words from some one, they had not spoken with each other thereof.' When it was morning, wrath overmastered him, so that he stayed not neither deliberated, but summoned Abou Temam and taking him apart, said to him, 'Whoso guardeth not his lord's honour, (126) what behoveth unto him?' Quoth Abou Temam, 'It behoveth that his lord guard not his honour.' 'And whoso entereth the king's house and playeth the traitor with him,' continued the king, 'what behoveth unto him?' And Abou Temam answered, 'He shall not be left on life.' Whereupon the king spat in his face and said to him, 'Both these things hast thou done.' Then he drew his dagger on him in haste and smiting him in the belly, slit it and he died forthright; whereupon the king dragged him to a well that was in his palace and cast him therein..154. King Mohammed ben Sebaik and the Merchant Hassan dclvi.All this while the Khalif was diverting himself with watching him and laughing, and at nightfall he bade one of the slave-girls drop a piece of henbane in the cup and give it to Aboulhusn to drink. So she did as he bade her and gave Aboulhusn the cup, whereof no sooner had he drunken than his head forewent his feet [and he fell down, senseless]. Therewith the Khalif came forth from behind the curtain, laughing, and calling to the servant who had brought Aboulhusn to the palace, said to him, "Carry this fellow to his own place." So Mesrou took him up [and carrying him to his own house], set him down in the saloon. Then he went forth from him and shutting the saloon-door upon him, returned to the Khalif, who slept till the morrow..32. The Mock Khalif cclxxxvi.What strength have I solicitude and long desire to bear, iii. 20..?THE FOURTH OFFICER'S STORY..Numan (En) and the Arab of the Benou Tai, i. 203..When the king heard this story, he said, "How like is this to our own case!" Then he bade the vizier retire to his lodging; so he withdrew to his house and on the morrow he abode at home [till the king should summon him to his presence.].So the youth obeyed his father's commandment and taking him, carried him to the slave-dealer and said to the latter, 'Sell me this old man.' Quoth the dealer, 'Who will buy this fellow, and he a man of fourscore?' Then said he to the king, 'In what crafts dost thou excel?' Quoth he, 'I know the quintessence of jewels and I know the quintessence of horses and that of men; brief, I know the quintessence of all things.' So the dealer took him and went about, offering him for sale to the folk; but none would buy. Presently, up came the overseer of the [Sultan's] kitchen and said, 'What is this man?' And the dealer answered, 'This is a slave for sale.' The cook marvelled at this and bought the king for ten thousand dirhems, after questioning him of what he could do. Then he paid down the money and carried him to his house, but dared not employ him in aught of service; so he appointed him an allowance, such as should suffice for his livelihood, and repented him of having bought him, saying, 'What shall I do with the like of this fellow?'.Things, The King who knew the Quintessence of, i. 239.Jafer ben Yehya and Abdulmelik ben Salih the Abbaside, i. 183.

[The Probability of the Future Happiness of Infants Who Die in Infancy Stated and Considered by Daniel Gillard](#)

[The Dissenters Reasons for Separating from the Church of England Which Were Published at the End of Dr Gills Answer to a Welch Clergyman and Occasioned by the Said Writer Published at Request the Fifth Edition](#)

[A Letter from a Member of the Marine Society Shewing the Generosity and Utility of Their Design Addressed to All True Friends of Their Country](#)

[The Son of Tabeal a Sermon Occasioned by the French Invasion in Favour of the Pretender Preachd March 14 1708 by Thomas Bradbury the Third Edition](#)

[The Life Strange Voyages and Uncommon Adventures of Ambrose Gwinett Formerly Known to the Public by the Lane Beggar](#)

[A Dialogue Between the Devil and a Socinian Divine on the Confines of the Other World](#)

[A Sermon Preachd at the Guild-Hall Chapel London Septemb 28 1706 Being the Day of the Election of the Right Honourable the Lord Mayor by Francis Atterbury](#)

[A Letter to a Friend Upon His Entrance on the Ministerial Office by John Mason](#)

[A Discourse Preached on Sunday December 30 1792 at the Parish-Church of Kenton by the Rev R Polwhele](#)

[A Letter from Candor to the Public Advertiser the Third Edition Printed from a More Legible Copy](#)

[The Divinity of Our Saviour Provd from the Scriptures of the Old and New Testament in a Sermon Preached Before the University of Oxford at St Marys on Act-Sunday July 7 1717 by Tho Hind](#)

[The Obligation of Christians to Beautify and Adorn Their Churches Shown from the Authority of the Holy Scriptures by Mr Lewis](#)

[An Answer to the Reverend Dr Snapes Letter to the Bishop of Bangor by Benjamin Lord Bishop of Bangor](#)

[A Sermon Concerning the Excellency and Usefulness of the Common-Prayer Preached by William Beveridge at the Opening of the Parish-Church of St Peter Cornhill London the 27th of November 1681 the Thirty-Seventh Edition](#)

[A Caution and Warning to the Inhabitants of Great Britain But More Especially to Her Rulers and All in Power by Thomas Shillitoe](#)

[A Critical Guide to the Exhibition of the Royal Academy for 1796 In Which All the Works of Merit Are Examined by Anthony Pasquin Esq](#)

[An Account of a Most Efficacious Medicine for Soreness Weakness and Several Other Distempers of the Eyes by Sir Hans Sloane](#)

[A Sermon Preachd Before the Queen at St Jamess Chapel on Ashwednesday Feb 14 1710 11 by John Lord Archbishop of York](#)

[The Gospel a Law of Liberty a Sermon Preached at Highgate Middlesex on Sunday the 17th of July 1796 by the Rev David Rivers](#)

[The Folly and Wickedness of the Late Rebellion Considered in a Thanksgiving-Sermon Preachd at Barham in the County of Kent June 7 1716 by Charles Bean](#)

[The Substance of a Sermon Preached at the Opening of the Ebenezer Chapel Leeds on the 7th of May 1797 for the Use of the Methodists by Alexander Kilham](#)

[A Sermon Preachd in the Parish-Church of Christ-Church London on March the Third 1707 8 at the Funeral of the Rev Tho Staynoe by J Adams](#)

[The Oracle a Comedy of One Act as It Is Acted at the Theatre-Royal in Covent-Garden by Mrs Cibber](#)

[The Son of Tabeal a Sermon Occasiond by the French Invasion in Favour of the Pretender Preachd March 14 1707 8 by Thomas Bradbury](#)

[The Genuine Memoirs of Joshua Crompton Written by Himself in the Cells of Guildford After His Unhappy Conviction for Forgery on the Bank of England Who Was Executed on Gangley Common Near Guildford on Thursday the 20th of August 1778](#)

[The Apprentice a Farce in Two Acts as It Is Performed at the Theatre-Royal in Drury-Lane by Mr Murphy](#)

[A Lesson from the Beasts or Instructions from the Herds of Cattle a Sermon \(on Occasion of the Present Mortality Among the Cattle\) Preachd in Lime-Street Nov 28 1714 by Thomas Simmons](#)

[The Manager in Distress a Prelude on Opening the Theatre-Royal in the Hay-Market May 30 1780 by George Colman](#)

[The Trial of James Annesley and Joseph Redding at the Sessions-House in the Old Bailey on Thursday the 15th of July 1742 for the Murder of Thomas Egglestone](#)

[A Description of the Anatomy of the Sea Otter by Everard Home Esq FRS and Mr Archibald Menzies](#)

[The Corruption of Popery and the Pretended Title of the Chevalier Considered and Exposed a Sermon Preached at the Parish Church of Allhallows on the Wall December 1 1745 by Samuel Smith](#)

[The Enchanter Or Love and Magic a Musical Drama as It Is Performed at the Theatre-Royal in Drury-Lane the Music Composed by Mr Smith](#)

[A Letter to the Congregation of Protestant Dissenters at Hackney by Philip Gibbs](#)

[The New Preface and Additional Chapter to the Third Edition of the Pastoral Care by the Right Reverend Father in God Gilbert Lord Bishop of Sarum Publishd Singly for the Use of Those Who Have the Former Editions](#)

[A Review of Mr Gibs Remarks Against the Late Synodical Fast June 2d by Ralph Erskine](#)

[The Great Blessing of Peace and Truth in Our Days a Sermon Preached at Belfast on Tuesday April the 25th 1749 by Gilbert Kennedy Ma](#)

[The Agreeable Surprise a Comic Opera in Two Acts as It Is Performed at the Theatre-Royal in the Hay-Market the Music Composed by Dr Arnold](#)

[A Letter to the Rev Dr Price Containing a Few Strictures Upon His Sermon Lately Published Entitled the Love of Our Country by John Holloway](#)

[A Pastoral Letter of Matthew Bishop of Comana and V A Addressed to All the Clergy Secular and Regular And to All the Faithful of the Northern District](#)

[A Cloud of Witnesses Proving That the Bishop of Lichfield and Coventry in His Vindication of the Miracles of Our Blessed Saviour Hath Misrepresented the Quakers](#)

[The Saints a Satire](#)

[The Guinea Voyage a Poem in Three Books by James Field Stanfield](#)

[A Sermon Preachd in Lambeth Chapel at the Consecration of Ofspring Lord Bishop of Exeter and Charles Lord Bishop of Norwich on Sunday Feb 8 1707 8 by Samuel Bradford](#)

[The Budget of the People Collected by Old Hubert Part 1](#)

[A Vindication of Sir Richard Steele Against a Pamphlet Intituled a Letter to the Right Worshipful Sir R S Concerning His Remarks on the Pretenders Declaration](#)

[A Collection of Poems on Several Occasions Containing the Poet Solitude Beauty Hendon Grove Verses on Miss V*****n Benevolence and](#)

[Gratitude by Joseph Swain](#)

[The Jovial Crew a Comic-Opera as It Is Performed at the Theatre-Royal in Covent-Garden](#)

[The Characters of Robert Earl of Essex Favourite to Queen Elizabeth and George D of Buckingham Favourite to K James I and K Ch I with a Comparison](#)

[A Sermon Preached at St Botolph Bishopsgate on Sunday November 24 1754 at the Opening of the Said Church by Thomas Jones the Second Edition](#)

[The Kit--Cats a Poem](#)

[The Fall of Underwald by an Eye Witness Translated from the German](#)

[A Sermon Preached at the Methodist Chapel at Hull on Wednesday the 7th of March 1798 Being the Day Appointed for a National Fast](#)

[A Letter to His Grace the Duke of Grafton First Commissioner of His Majestys Treasury](#)

[A Sermon Preachd Before the Queen at St Jamess on Sunday April the 17th 1709 by William Lord Bishop of St Asaph](#)

[An Ode Upon Dedicating a Building and Erecting a Statue to Shakespeare at Stratford Upon Avon by DG](#)

[A Sermon Preachd to the Societies for Reformation of Manners in the Cities of London and Westminster June the 26th 1704 by Jabez Earle Publishd at Their Request](#)

[A Sermon Preachd at St Jamess Church Upon the Reading the Brief for the Persecuted Exiles of the Principality of Orange by the Right Reverend Father in God Gilbert Lord Bishop of Sarum](#)

[An Appeal to the Unprejudiced Concerning the Present Discontents Occasioned by the Late Convention with Spain](#)

[A Sermon Preachd Before the Right Honourable the Lord-Mayor the Aldermen Sheriffs and Governors of the Several Hospitals of the City of London in St Bridgets Church on April 25 1709 by William Lord Bishop of Chester](#)

[A Sermon Preached on Occasion of the Death of James Wyndlow Esq At the Chapel in St Saviour-Gate York on Sunday September 7 1770 by Edward Sandercock](#)

[An Argument to Prove That the Abolishing of Christianity in England May as Things Now Stand Be Attended with Some Inconveniencies and Perhaps Not Produce Those Many Good Effects Proposd Thereby](#)

[A Sermon Preached Before the President Vice-Presidents and Governors of the Lying-In Charity on the Tenth Day of April 1771 at the Parish Church of St Ann Soho by Brownlow North](#)

[A Sermon Preached in the Church of St Botolph Aldgate in London on September VII 1704 the Day of Solemn Thanksgiving by White Kennett](#)
[The Rival Candidates A Comic Opera in Two Acts As It Is Performed at the Theatre-Royal in Drury-Lane by the Revd Henry Bate a New Edition](#)

[A Letter of Advice to a Young Gentleman at the University to Which Are Subjoined Directions for Young Students](#)

[Observations Upon the Treaty Between the Crowns of Great-Britain France and Spain Concluded at Seville on the Ninth of November 1729 NS](#)

[An Abridgment of Mr Londons Complete System of Book-Keeping by John London](#)

[Popery the Great Corruption of Christianity a Sermon Preached at Salters-Hall Jan 9 1734 by John Banker the Second Edition](#)

[Proposals for the Relief and Support of Maimed Aged and Disabled Seamen in the Merchants Service of Great Britain by John Griffin](#)

[Some Remarks on the Minute Philosopher in a Letter from a Country Clergyman to His Friend in London the Second Edition](#)

[The Flying-Post Posted Or an Answer to a Late Pamphlet of That Authors Calld the Chichester Dean and His Colchester Amazon by Mrs Anne Roberts](#)

[Thoughts on Mortality Occasioned by the Death of -](#)

[Poems on Religious and Moral Subjects by Jonathan Hill](#)

[An Account of a Conference Between His Grace George Late Duke of Buckingham and Father Fitz-Gerald an Irish Priest Faithfully Taken by One of His Domesticks](#)

[Observations on Affairs in Ireland from the Settlement in 1691 to the Present Time by Nicholas Lord Viscount Taaffe](#)

[Cursory Remarks on Dr Prices Observations on the Nature of Civil Liberty in a Letter to a Friend by a Merchant](#)

[Recta Scribendi Ratio Or a Method of Writing Well Being an Introduction to the Best Forms of Letters with Copies of the Round Hand by Ralph Morton](#)

[Farther Observations on the Writings of the Craftsman Or Short Remarks Upon a Late Pamphlet Entituled an Answer to the Observations on the Writings of the Craftsman](#)

[The Disbanded Subaltern An Epistle from the Camp at Lenham](#)

[The Care of Providence Over Life and the Sin of Destroying It A Discourse Wherein Murder Is Exposed in Its Horrid Nature and Consequences by the Rev Mr Meldrum the Second Edition Improved](#)

[Reasons Humbly Submitted to the Honourable Members of Both Houses of Parliament for Introducing a Law to Prevent Unnecessary and Vexatious Removals of the Poor](#)

[Speech of the Right Honorable John Foster Delivered in Committee on Monday the 17th Day of February 1800](#)
[Considerations on the Bill for the Better Government of the Navy by a Sea Officer](#)
[Mr Pennys Dishonourable Breach of Trust Exemplified at an Amputation of a Thigh Being Called as an Assistant to That Operation by John Thorpe Surgeon](#)
[Mortality and Mourning Considerd in a Sermon Occasiond by the Death of His Royal Highness Prince George of Denmark Preachd \(and Since Enlargd\) at Croydon in Surrey November 21 1708 by John Davy](#)
[The Chichester Dean and His Colchester Amazon Or Mrs Anne Robertss Letter to the Author of the Flying-Post](#)
[Scottish Rhymes by William Wilson](#)
[Observations on the Writings of the Craftsman](#)
[A Dissuasive from Jacobitism Shewing in General What the Nation Is to Expect from a Popish King And in Particular from the Pretender](#)
[The Excellency of the Christian System Demonstrated In a Comparison Thereof with Paganism Mahometanism and the Religion of Nature an Oration by Richard Lewis the Second Edition](#)
[Miscellaneous Poems by Thomas Hudson](#)
[Dissertatio Medica Inauguralis de Scorbuto Quam Pro Gradu Doctoris Eruditorum Examini Subjicit David Stuart](#)
[Poems by Anna Chamber Countess Temple](#)
[Four Letters to Mr J Mayer of Stockport on His Defence of the Sunday Schools by Thomas Whitaker Second Edition](#)
[Remarks on the Wisbich Road Bill Addressed to the Honourable the Speaker of the House of Commons by James Collier](#)
[True Christian Patriotism a Sermon Preached Before the Several Associations of the Laudable Order of Antigallicans At St Georges in the East Middlesex On Monday April 23 1781 by John Prince](#)
[The Present Schism Considerd In a Sermon Preachd at St Martins in the Fields on Sunday the 16th of September 1716 by W Williams](#)
[Four Pastorals Entitled Spring Summer Autumn and Winter by Thomas Wright](#)
[Hardyknute a Scottish Fragment See Percys Antient Ballads P 94 Edit 2 NB Modern Spelling Is Substituted for the Ancient Volume 2](#)
[Verses in Honour of Their Present Majesties by T Scott](#)
