

ME 6 THEORETICAL ANALYSIS FOR COUPLING OF ACTIVE NOISE CONTROL ACT

Assemble, ye people of passion, I pray, iii. 31..The young man marvelled at his story and lay the night with him; and when he arose in the morning, he found his strays. So he took them and returning [to his family.], acquainted them with what he had seen and that which had betided him. Nor," added the vizier, "is this more marvellous or rarer than the story of the king who lost kingdom and wealth and wife and children and God restored them unto him and requited him with a kingdom more magnificent than that which he had lost and goodlier and rarer and greater of wealth and elevation.".118. The Merchant of Cairo and the Favourite of the Khalif El Mamoun El Hikim bi Amrillak M.NOTE..122. El Hejjaj ben Yousuf and the Pious Man cccclxx.??? Thou layst on me a load too great to bear, and thus thou dost But that my burdens I may bind and so towards thee fare.??? I wept, but those who spied to part us had no ruth On me nor on the fires that in my vitals flare..My fruit is a jewel all wroughten of gold, ii. 245..One day, a day of excessive heat, as I stood at the door of my house, I saw a fair woman approaching, and with her a slave-girl carrying a parcel. They gave not over going till they came up to me, when the woman stopped and said to me, 'Hast thou a draught of water?' 'Yes,' answered I. 'Enter the vestibule, O my lady, so thou mayst drink.' Accordingly, she entered and I went up into the house and fetched two mugs of earthenware, perfumed with musk (175) and full of cold water. She took one of them and discovered her face, [that she might drink]; whereupon I saw that she was as the shining sun or the rising moon and said to her, 'O my lady, wilt thou not come up into the house, so thou mayst rest thyself till the air grow cool and after go away to thine own place?' Quoth she, 'Is there none with thee?' 'Indeed,' answered I, 'I am a [stranger] and a bachelor and have none belonging to me, nor is there a living soul in the house.' And she said, 'An thou be a stranger, thou art he in quest of whom I was going about.??? My heart with yearning is ever torn and tortured without cease, Nor can my lids lay hold on sleep, that Sees from them away..?STORY OF THE SINGER AND THE DRUGGIST..?STORY OF THE HAWK AND THE LOCUST..???? "Knoweth my loved one when I see her at the lattice high Shine as the sun that flameth forth in heaven's blue demesne?".The draper answered with "Harkening and obedience" and going forth from the deputy's presence, betook himself to his shop and brought out thence [the casket and] somewhat considerable, which he removed to his house. At break of day he arose and going to his shop, broke the lock and cried out and shrieked and called [on God for help,] till the folk assembled about him and all who were in the city were present, whereupon he cried out to them, saying even as the prefect had bidden him; and this was bruited abroad. Then he made for the prefecture and presenting himself before the chief of the police, cried out and complained and made a show of distraction..They have departed, but the steeds yet full of them remain, ii. 239..The vizier obeyed the king's commandment and going out from before him, [returned to his own house. When it was night, he took his elder daughter and carried her up to the king; and when she came into his presence,] she wept; whereupon quoth he to her, 'What causeth thee weep? Indeed, it was thou who willedst this.' And she answered, saying, 'I weep not but for longing after my little sister; for that, since we grew up, I and she, I have never been parted from her till this day; so, if it please the king to send for her, that I may look on her and take my fill of her till the morning, this were bounty and kindness of the king.'.Meimoun was silent and Iblis turned to Tuhfeh and said to her, 'Sing to the kings of the Jinn this day and to-night until the morrow, when the boy will be circumcised and each shall return to his own place.' So she took the lute and Kemeriyeh said to her, (now she had in her hand a cedrat), 'O my sister, sing to me on this cedrat.' 'Harkening and obedience,' replied Tuhfeh, and improvising, sang the following verses:..Suleiman Shah and his Sons, Story of King, i. 150..When the Khalif returned from the chase, he betook himself to Tuhfeh's pavilion and bringing out the key, opened the door and went in to her. She rose to receive him and kissed his hand, and he took her to his breast and seated her on his knee. Then food was brought to them and they ate and washed their hands; after which she took the lute and sang, till Er Reshid was moved to sleep. When she was ware of this, she left singing and told him her adventure with the Lady Zubeideh, saying, 'O Commander of the Faithful, I would have thee do me a favour and heal my heart and accept my intercession and reject not my word, but go forthright to the Lady Zubeideh's lodging.' Now this talk befell after he had stripped himself naked and she also had put off her clothes; and he said, 'Thou shouldst have named this before we stripped ourselves naked.' But she answered, saying, 'O Commander of the Faithful, I did this not but in accordance with the saying of the poet in the following verses:..Quoth the king, "O Saad, fetch him to me, for indeed thou describest to me a masterful man." (76) And he answered, saying, "By Allah, O my lord, hadst thou but seen our case with Hudheifeh, what while he challenged me to the field of war and the stead of thrusting and smiting and I held back from doing battle with him! Then, whenas I thought to go forth to him, behold, a cavalier gave loose to his bridle-rein and called out to me, saying, 'O Saad, wilt thou suffer me to fill thy room in waging war with him and I will ransom thee with myself?' And I said, 'By Allah, O youth, whence cometh thou?' Quoth he, "This is no time for thy questions.'" Then he recounted to the king all that had passed between himself and El Abbas from first to last; whereupon quoth Ins ben Cais, "Bring him to me in haste, so we may learn his tidings and question him of his case." "It is well," answered Saad, and going forth of the king's presence, repaired to his own house, where he put off his harness of war and took rest for himself..The dealer stood at her head and one of the merchants said, "I bid a thousand dinars for her." Quoth another, "I bid eleven hundred dinars;" [and a third, "I bid twelve hundred"]. Then said a fourth merchant, "Be she mine for fourteen hundred dinars." And the biddings stood still at that sum. Quoth her owner, "I will not sell her save with her consent. If she desire to be sold, I will sell her to whom she willeth." And the slave-dealer said to him, "What is her name?" "Her name is Sitt el Milah," (11) answered the other; whereupon the dealer said to her, "By thy leave, I will sell thee to yonder merchant for this price of fourteen hundred dinars." Quoth she, "Come hither to me." So he came up to her and when he drew near,

she gave him a kick with her foot and cast him to the ground, saying, "I will not have that old man." The slave-dealer arose, shaking the dust from his clothes and head, and said, "Who biddeth more? Who is desirous [of buying?]" Quoth one of the merchants, "I," and the dealer said to her, "O Sitt el Milah, shall I sell thee to this merchant?" "Come hither to me," answered she; but he said "Nay; speak and I will hearken to thee from my place, for I will not trust myself to thee," And she said, "I will not have him." Ne'er shall I them forget, nay, nor the day they went. Now the king of the city was dead and had left no son, and the townfolk fell out concerning who should be king over them: and their sayings differed and their counsels, so that turmoil was like to betide between them by reason of this. At last, after long dissension, they came to an accord and agreed to leave the choice to the late king's elephant and that he unto whom he consented should be king and that they would not contest the commandment with him. So they made oath of this and on the morrow, they brought out the elephant and came forth to the utterward of the city; nor was there man or woman left in the place but was present at that time. Then they adorned the elephant and setting up the throne on his back, gave him the crown in his trunk; and he went round about examining the faces of the folk, but stopped not with any of them till he came to the banished king, the forlorn, the exile, him who had lost his children and his wife, when he prostrated himself to him and placing the crown on his head, took him up and set him on his back. ed. Story of the Barber's Fourth Brother clii. a. The First Voyage of Sindbad the Sailor dxxxviii. We spent the night in passing the cup, my mates and I, Till in the Eastward heaven the day-star did appear. One day, as he went wandering about the streets, he espied a woman of the utmost beauty and grace, and what he saw of her charms amazed him and there betided him what made him forget his present plight. She accosted him and jested with him and he besought her of foregathering and companionship. She consented to this and said to him, 'Let us go to thy lodging.' With this he repented and was perplexed concerning his affair and grieved for that which must escape him of her company by reason of the straitness of his hand, (261) for that he had no jot of spending money. But he was ashamed to say, 'No,' after he had made suit to her; so he went on before her, bethinking him how he should rid himself of her and casting about for an excuse which he might put off on her, and gave not over going from street to street, till he entered one that had no issue and saw, at the farther end, a door, whereon was a padlock. 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. Bravo for her whose loosened locks her cheeks do overcloud! She slays me with her cruelty, so fair she is and proud. Old Woman and the Draper's Wife, The, ii. 55. So he repaired to the scribe, who wrote him the scroll, and he brought it to his master, who set it on the door and said to the damsel, "Art thou satisfied?" "Yes," answered she. "Arise forthright and get thee to the place before the citadel, where do thou foregather with all the mountebanks and ape-dancers and bear-leaders and drummers and pipers and bid them come to thee to-morrow early, with their drums and pipes, what time thou drinkest coffee with thy father-in-law the Cadi, and congratulate thee and wish thee joy, saying, 'A blessed day, O son of our uncle! Indeed, thou art the vein (266) of our eye! We rejoice for thee, and if thou be ashamed of us, verily, we pride ourselves upon thee; so, though thou banish us from thee, know that we will not forsake thee, albeit thou forsakest us.' And do thou fall to strewing dinars and dirhems amongst them; whereupon the Cadi will question thee, and do thou answer him, saying, 'My father was an ape-dancer and this is our original condition; but out Lord opened on us [the gate of fortune] and we have gotten us a name among the merchants and with their provost.' Fifth Officer's Story, The, ii. 144. Then they left him and dispersed and one of the sons fell to spying upon his father, so that he saw him hide the treasure without the city. When he had made an end of burying it, he returned to his house; and when the morning morrowed, his son repaired to the place where he had seen his father bury the treasure and dug and took it and went his way. When the [hour of the] old man's admission [to the mercy of God] drew nigh, he called his sons to him and acquainted them with the place where he had hidden his riches. As soon as he was dead, they went and dug up the treasure and found wealth galore, for that the money, which the first son had taken by stealth, was on the surface and he knew not that under it was other money. So they took it and divided it and the first son took his share with the rest and laid it to that which he had taken aforetime, behind [the backs of] his father and his brethren. Then he took to wife the daughter of his father's brother and was vouchsafed by her a male child, who was the goodliest of the folk of his time. Sixth Officer's Story, The, ii. 146. 98. Isaac of Mosul and the Merchant ccccvii. Were my affliction thine, love's anguish hadst thou dreed And in the flaming hell of long estrangement sighed. He gave not over going and the journey was pleasant to him, till they came to a goodly land, abounding in birds and wild beasts, whereupon El Abbas started a gazelle and shot it with an arrow. Then he dismounted and cutting its throat, said to his servant, "Alight thou and skin it and carry it to the water." Aamir answered him [with "Harkening and obedience"] and going down to the water, kindled a fire and roasted the gazelle's flesh. Then they ate their fill and drank of the water, after which they mounted again and fared on diligently, and Aamir still unknowing whither El Abbas was minded to go. So he said to him, "O my lord, I conjure thee by God the Great, wilt thou not tell me whither thou intendest?" El Abbas looked at him and made answer with the following verses: When King Shehriyar heard his brother's words he rejoiced with an exceeding joy and arising forthright, went in to his wife Shehrzad and gave her to know of that which his brother purposed, to wit, that he sought her sister Dinarzad in marriage; whereupon, "O king of the age," answered she, "we seek of him one condition, to wit, that he take up his abode with us, for that I cannot brook to be parted from my sister an hour, because we were brought up together and may not brook severance from each other. If he accept this condition, she is his handmaid." King Shehriyar returned to his brother and

acquainted him with that which Shehrzad had said; and he answered, saying, "Indeed, this is what was in my mind, for that I desire nevermore to be parted from thee. As for the kingdom, God the Most High shall send unto it whom He chooseth, for that there abideth to me no desire for the kingship." He who Mohammed sent, as prophet to mankind, i. 50. If I must die, then welcome death to heal, iii. 23. Hindbad the Porter, Sindbad the Sailor and, iii. 199. Love's slave, I keep my troth with them; but, when they vowed, Fate made itself Urcoub, (16) whom never oath could bind. Sitt el Milah filled a cup and emptied it; after which she drank a second and a third. Then she filled the cup a fourth time and handed it to the old man, but he would not accept it from her. However, she conjured him, by her own head and that of the Commander of the Faithful, that he should take it from her, till he took the cup from her hand and kissed it and would have set it down; but she conjured him by her life to smell it. So he smelt it and she said to him, "How deemest thou?" "Its smell is sweet," replied he; and she conjured him, by the life of the Commander of the Faithful, to taste it. So he put it to his mouth and she rose to him and made him drink; whereupon, "O princess of the fair," said he, "this is none other than good." Quoth she, "So deem I. Hath not our Lord promised us wine in Paradise?" And he answered, "Yes. Quoth the Most High, 'And rivers of wine, a delight to the drinkers.'" (36) And we will drink it in this world and the world to come." She laughed and emptying the cup, gave him to drink, and he said, "O princess of the fair, indeed thou art excusable in thy love for this." Then he took from her another and another, till he became drunken and his talk waxed great and his prate. But she said, "There is a thing wherewith we will make her confess, and all that is in her heart shall be discovered to thee." "What is that?" asked the king, and she answered, "I will bring thee a hoopoe's heart, (138) which, when she sleepeth, do thou lay upon her heart and question her of all thou wilt, and she will discover this unto thee and show forth the truth to thee." The king rejoiced in this and said to his nurse, "Hasten and let none know of thee." So she arose and going in to the queen, said to her, "I have done thine occasion and it is on this wise. This night the king will come in to thee and do thou feign thyself asleep; and if he ask thee of aught, do thou answer him, as if in thy sleep." The queen thanked her and the old woman went away and fetching the hoopoe's heart, gave it to the king. Midst colours, my colour excelleth in light And I would every eye of my charms might have sight. When it was the sixth day, the viziers' wrath redoubled, for that they had not compassed their desire of the youth and they feared for themselves from the king; so three of them went in to him and prostrating themselves before him, said to him, "O king, indeed we are loyal counsellors to thy dignity and tenderly solicitous for thee. Verily, thou persistest long in sparing this youth alive and we know not what is thine advantage therein. Every day findeth him yet on life and the talk redoubleth suspicions on thee; so do thou put him to death, that the talk may be made an end of." When the king heard this speech, he said, "By Allah, indeed, ye say sooth and speak rightly!" Then he let bring the young treasurer and said to him, "How long shall I look into thine affair and find no helper for thee and see them all athirst for thy blood?" Precipitation, Of the Ill Effects of, i. 98. So they ate and Tuhfeh looked at the two kings, who had not changed their favour and said to Kemeriyeh, "O my lady, what is yonder wild beast and that other like unto him? By Allah, mine eye brooketh not the sight of them." Kemeriyeh laughed and answered, "O my sister, that is my father Es Shisban and the other is Meimoun the Swordsman; and of the pride of their souls and their arrogance, they consented not to change their [natural] fashion. Indeed, all whom thou seest here are, by nature, like unto them in fashion; but, on thine account, they have changed their favour, for fear lest thou be disquieted and for the comforting of thy mind, so thou mightest make friends with them and be at thine ease." "O my lady," quoth Tuhfeh, "indeed I cannot look at them. How frightful is yonder Meimoun, with his [one] eye! Mine eye cannot brook the sight of him, and indeed I am fearful of him." Kemeriyeh laughed at her speech, and Tuhfeh said, "By Allah, O my lady, I cannot fill my eye with them!" (200) Then said her father Es Shisban to her, "What is this laughing?" So she bespoke him in a tongue none understood but they [two] and acquainted him with that which Tuhfeh had said; whereat he laughed a prodigious laugh, as it were the pealing thunder. So he went walking in the thoroughfares of the city and viewing its ordinance and its markets and thoroughfares and gazing on its folk. Presently, Abou Nuwas met him. (Now he was of those of whom it is said, "They love the fair," (8) and indeed there is said what is said concerning him. (9) When he saw Nouredin Ali, he stared at him in amazement and exclaimed, "Say, I take refuge with the Lord of the Daybreak!" (10) Then he accosted the young Damascene and saluting him, said to him, "Why do I see my lord alone and forlorn? Meseemeth thou art a stranger and knowest not this country; so, with my lord's permission, I will put myself at his service and acquaint him with the streets, for that I know this city." Quoth Nouredin, "This will be of thy favour, O uncle." Whereat Abou Nuwas rejoiced and fared on with him, showing him the markets and thoroughfares, till they came to the house of a slave-dealer, where he stopped and said to the youth, "From what city art thou?" "From Damascus," answered Nouredin; and Abou Nuwas said, "By Allah, thou art from a blessed city, even as saith of it the poet in the following verses: Khalif Omar ben Abdulaziz and the Poets, The, i. 45. Now the lodging in question adjoined the king's house, and whilst the merchant was rejoicing in this and saying, 'Verily, my luck hath returned and I shall live in this king's shadow the rest of my life,' he espied an opening walled up with stones and clay. So he pulled out the stones and clearing away the earth from the opening, found that it was a window giving upon the lodging of the king's women. When he saw this, he was affrighted and rising in haste, fetched clay and stopped it up again. But one of the eunuchs saw him and misdoubting of him, repaired to the Sultan and told him of this. So he came and seeing the stones pulled out, was wroth with the merchant and said to him, 'Is this my recompense from thee, that thou seekest to violate my harem?' And he bade pluck out his eyes. So they did as he commanded and the merchant took his eyes in his hand and said, 'How long [wilt thou afflict me], O star of ill-omen? First my wealth and now my life!' And he bewailed himself, saying, 'Endeavour profiteth me nought against evil fortune. The Compassionate aided me not and endeavour was useless.' a. The Adventures of Beloukiya cccclxxxvi. My fruit is a jewel all wroughten of gold, Whose

beauty amazeth all those that behold..?STORY OF THE KING AND HIS CHAMBERLAIN'S WIFE..So the wicked man attained that which he sought of the vizier and the case was prolonged till the affairs of the kingdom became disordered, by dint of ill governance, and the most part of the king's empery fell away from him and he came nigh unto ruin. Therewithal he was certified of the loyalty of his [late] skilful vizier and the excellence of his governance and the justness of his judgment. So he sent after him and brought him and the wicked man before him and summoning the grandees of his realm and the chiefs of his state to his presence, gave them leave to talk and dispute and forbade the wicked man from that his lewd opinion. (80) Then arose that wise and skilful vizier and praised God the Most High and lauded Him and glorified Him and hallowed Him and attested His unity and disputed with the wicked man and overcame him and put him to silence; nor did he cease from him till he enforced him to make confession of repentance [and turning away] from that which he had believed..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:..Unlucky Merchant, The, i 73..Viziers, The Ten, i. 61..65. The Loves of the Boy and Girl at School cclxxxv.Now the king was leaning back upon the cushion, when he heard the man's words, he knew the purport thereof; so he sat up and said, "Return to thy garden in all assurance and ease of heart; for, by Allah, never saw I the like of thy garden nor stouter of ward than its walls over its trees!" So Firouz returned to his wife, and the *cadi* knew not the truth of the affair, no, nor any of those who were in that assembly, save the king and the husband and the damsel's brother. (176).The Twenty-fifth Night of the Month..? ? ? ? Most like a wand of emerald my shape it is, trow I; Amongst the fragrant flow'rets there's none with me can vie..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..? ? ? ? a. Story of the Ox and the Ass.Bibers el Bunducdari and the Sixteen Officers of Police, El Melik ez Zahir Rukneddin, ii. 117..He gained him wealth and returning to his native land, after twenty years' absence, alighted in the neighbourhood of an old woman, whom he bespoke fair and entreated with liberality, requiring of her a wench whom he might lie withal. Quoth she, 'I know none but a certain fair woman, who is renowned for this fashion.' (12) Then she described her charms to him and made him lust after her, and he said, 'Hasten to her forthright and lavish unto her that which she asketh, [in exchange for her favours].' So the old woman betook herself to the damsel and discovered to her the man's wishes and bade her to him; but she answered, saying, 'It is true that I was on this [fashion of] whoredom [aforetime]; but now I have repented to God the Most High and hanker no more after this; nay, I desire lawful marriage; so, if he be content with that which is lawful, I am at his service.'As for the eunuch, the chamberlain, who had counselled King Dadbin [not to slay her, but] to [cause] carry her to the desert [and there abandon her], she bestowed on him a sumptuous dress of honour and said to him, "The like of thee it behoveth kings to hold in favour and set in high place, for that thou spokest loyally and well, and a man is still requited according to his deed." And Kisra the king invested him with the governance of one of the provinces of his empire. Know, therefore, O king," continued the youth, "that whoso doth good is requited therewith and he who is guiltless of sin and reproach feareth not the issue of his affair. And I, O king, am free from guilt, wherefore I trust in God that He will show forth the truth and vouchsafe me the victory over enemies and enviers."..? ? ? ? And horses eke wouldst have led to thee day by day And girls, high-breasted maids, and damsels black and white..? ? ? ? The absent ones' harbinger came us unto With tidings of those who (129) had caused us to rue..? ? ? ? So eat what I offer in surety and be The Lord of all things with thanks-giving repaid!.When Jaafer saw him, his reason was like to depart for shame and he knew that the chamberlain had been deceived by the likeness of the name; and Abdulmelik also perceived how the case stood and confusion was manifest to him in Jaafer's face. So he put on a cheerful favour and said, "No harm be upon you! (149) Bring us of these dyed clothes." So they brought him a dyed gown (150) and he put it on and sat discoursing cheerily with Jaafer and jesting with him. Then said he, "Give us to drink of your wine." So they poured him out a pint and he said, "Be ye indulgent with us, for we have no wont of this." Then he chatted and jested with them till Jaafer's breast dilated and his constraint ceased from him and his shamefastness, and he rejoiced in this with an exceeding joy and said to Abdulmelik, "What is thine errand?" Quoth the other, "I come (may God amend thee!) on three occasions, whereof I would have thee bespeak the Khalif; to wit, firstly, I have on me a debt to the amount of a thousand thousand dirhems, (151) which I would have discharged; secondly, I desire for my son the office of governor of a province, whereby his rank may be raised; and thirdly, I would fain have thee marry him to a daughter of the Khalif, for that she is his cousin and he is a match for her." And Jaafer said, "God accomplished! unto thee these three occasions. As for the money, it shall presently be carried to thy house; as for the government, I make thy son viceroy of Egypt; and as for the marriage, I give him to wife such an one, the daughter of our Lord the Commander of the Faithful, at a dowry of such and such a sum. So depart in the assurance of God the Most High."..169. Marouf the Cobbler and his Wife Fatimeh dccccclxxxix-Mi.Then they agreed upon a device

between them, to wit, that they should feign an occasion in their own country, under pretext that she had there wealth buried from the time of her husband Melik Shah and that none knew of it but this eunuch who was with her, wherefore it behoved that he should go and fetch it. So she acquainted the king her husband with this and sought of him leave for the eunuch to go: and the king granted him permission for the journey and charged him cast about for a device, lest any get wind of him. Accordingly, the eunuch disguised himself as a merchant and repairing to Belehwan's city, began to enquire concerning the youth's case; whereupon they told him that he had been prisoned in an underground dungeon and that his uncle had released him and dispatched him to such a place, where they had slain him. When the eunuch heard this, it was grievous to him and his breast was straitened and he knew not what he should do. . . . "Forget him," quoth my censurers, "forget him; what is he?" "If I forget him, ne'er may God," quoth I, "remember me!". . . . To whom shall I complain of what is in my soul, Now thou art gone and I my pillow must forswear. Speedy Relief of God, Of the, i. 174..40. Jaafer ben Yehya and Abdulmelik ben Salih dlxv. So she opened the door to him and brought him in. Then she seated him at the upper end of the room and set food before him. So he ate and drank and lay with her and swived her. Then she sat down in his lap and they toyed and laughed and kissed till the day was half spent, when her husband came home and she could find nothing for it but to hide the singer in a rug, in which she rolled him up. The husband entered and seeing the place disordered (194) and smelling the odour of wine, questioned her of this. Quoth she, 'I had with me a friend of mine and I conjured her [to drink with me]; so we drank a jar [of wine], she and I, and she went away but now, before thy coming in.' Her husband, (who was none other than the singer's friend the druggist, that had invited him and fed him), deemed her words true and went away to his shop, whereupon the singer came forth and he and the lady returned to their sport and abode on this wise till eventide, when she gave him money and said to him, 'Come hither to-morrow in the forenoon.' 'It is well,' answered he and departed; and at nightfall he went to the bath. . . . O thou my inclining to love him that blamest, Shall lovers be blamed for the errors of Fate?. THE SIXTH VOYAGE OF SINDBAD THE SAILOR..SHEHRZAD AND SHEHRIYAR. (163). . . . g. The Seventh Officer's Story dccccxxxiv. . . . c. The Third Old Man's Story viii.54. The Poor Man and his Generous Friend cccli. Your water I'll leave without drinking, for there, i. 210..68. Haroun er Reshid and the three Poets ccclxxxvi. . . . The bitterness of false accusing shall thou taste And eke the thing reveal that thou art fain to hide;. Cairo (The Merchant of) and the Favourite of the Khalif El Mamoun El Hakim bi Amrillah, iii. 171..43. The Man of Yemen and his six Slave-girls cccxxxiv. OF THE APPOINTED TERM, (128) WHICH, IF IT BE ADVANCED, MAY NOT BE DEFERRED AND IF IT BE DEFERRED, MAY NOT BE ADVANCED.. Thereupon they all dismounted and putting off that which was upon them of harness of war, came before El Abbas and tendered him allegiance and sued for his protection. So he held his hand from them and bade them gather together the spoils. Then he took the riches and the slaves and the camels, and they all became his liege-men and his retainers, to the number (according to that which is said) of fifty thousand horse. Moreover, the folk heard of him and flocked to him from all sides; whereupon he divided [the spoil amongst them] and gave gifts and abode thus three days, and there came presents to him. Then he bade set out for Akil's abiding-place; so they fared on six days and on the seventh day they came in sight of the camp. El Abbas bade his man Aamir forego him and give Akil the glad news of his cousin's coming. So he rode on to the camp and going in to Akil, gave him the glad news of Zuheir's slaughter and the conquest of his tribe.. So saying, he turned away from him and Saad fared on to the palace, where he found all the suite in attendance on the king and recounting to him that which had betided them with El Abbas. Quoth the king, "Where is he?" And they answered, "He is with the Amir Saad." [So, when the latter entered], the king [looked, but] found none with him; and Saad, seeing that he hankered after the youth, cried out to him, saying, "God prolong the king's days! Indeed, he refuseth to present himself before thee, without leave or commandment." "O Saad," asked the king, "whence cometh this man?" And the Amir answered, "O my lord, I know not; but he is a youth fair of favour, lovesome of aspect, accomplished in discourse, goodly of repartee, and valour shineth from between his eyes." Hakim (El) bi Amrillah, The Merchant and the Favourite of the Khalif El Mamoun, iii. 171..151. The Adventures of Quicksilver Ali of Cairo, a Sequel to the Rogueries of Delileh the Crafty dccviii. Then the two kings entered the bath, and when they came forth, they sat down on a couch, inlaid with pearls and jewels, whereupon the two sisters came up to them and stood before them, as they were moons, swaying gracefully from side to side in their beauty and grace. Presently they brought forward Shehrzad and displayed her, for the first dress, in a red suit; whereupon King Shehriyar rose to look upon her and the wits of all present, men and women, were confounded, for that she was even as saith of her one of her describers: . . . 'Tis He who pardoneth errors alike to slave and free; On Him is my reliance in good and evil cheer.. Now in that town was a man of good breeding and large generosity, a merchant of condition, young of years and bright of face, who had come to that town from his own country with great store of merchandise and wealth galore. He took up his abode therein and the place was pleasant to him and he was lavish in expenditure, so that he came to the end of all his good and there remained with him nothing save that which was upon him of raiment. So he left the lodging wherein he had abidden in the days of his affluence, after he had wasted (260) that which was therein of furniture, and fell to harbouring in the houses of the townsfolk from night to night..78. Mesrour and Ibn el Caribi dclxii. The Sixteenth Night of the Month.. Three men once went out in quest of riches and came upon a block of gold, weighing a hundred pounds. When they saw it, they took it up on their shoulders and fared on with it, till they drew near a certain city, when one of them said, 'Let us sit in the mosque, whilst one of us goes and buys us what we may eat.' So they sat down in the mosque and one of them arose and entered the city. When he came therein, his soul prompted him to play his fellows false and get the gold for himself alone. So he bought food and poisoned it; but, when he returned to his comrades, they fell upon him and slew him, so they might enjoy the gold without him. Then they ate of the [poisoned] food

and died, and the gold abode cast down over against them..? ? ? ? ? How many a friend, for money's sake, hath companied with me! ? ? ? ? ? And if a creature in his tears could swim, as in a sea, I to do this of all that breathe were surely first and sole..? ? ? ? ? c. The Jewish Physician's Story cxxxix.?Story of King Dadbin and His Viziers..99. The History of Gherib and his brother Agib dcxcviii.With this the Cadi's wrath redoubled and he swore by the most solemn of oaths that I should go with him and search his house. "By Allah," replied I, "I will not go, except the prefect be with us; for, if he be present, he and the officers, thou wilt not dare to presume upon me." And the Cadi rose and swore an oath, saying, "By Him who created mankind, we will not go but with the Amir!" So we repaired to the Cadi's house, accompanied by the prefect, and going up, searched high and low, but found nothing; whereupon fear gat hold upon me and the prefect turned to me and said, "Out on thee, O ill-omened fellow! Thou putttest us to shame before the men." And I wept and went round about right and left, with the tears running down my face, till we were about to go forth and drew near the door of the house. I looked at the place [behind the door] and said, "What is yonder dark place that I see?" And I said to the sergeants, "Lift up this jar with me." They did as I bade them and I saw somewhat appearing under the jar and said, "Rummage and see what is under it." So they searched and found a woman's veil and trousers full of blood, which when I beheld, I fell down in a swoon..SHEHRZAD AND SHEHRIYAR. (145).Ali of Damascus and Sitt el Milah, Noureddin, iii. 3..7. Noureddin Ali and the Damsel Enis el Jelis xxxiv.?THE FOURTH OFFICER'S STORY..? ? ? ? ? i. The Credulous Husband dcccxcviii.? ? ? ? ? r. Prince Behram of Persia and the Princess Ed Detma dccccxciv.? ? ? ? ? Wherewith farewell, quoth I, and peace be on thee aye, What while the branches bend, what while the stars abide..When the youth had made an end of his story, the king's anger subsided a little and he said, "Restore him to the prison, for the day draweth to an end, and tomorrow we will took into his affair." Now the merchant's wife aforesaid, who was the nurse of the king's daughter, was watching him from a window, unknown of him, and [when she heard his verses], she knew that there hung some rare story by him; so she went in to him and said, "Peace be on thee, O afflicted one, who acquaintest not physician with thy case! Verily, thou exposest thyself unto grievous peril! I conjure thee by the virtue of Him who hath afflicted thee and stricken thee with the constraint of love-liking, that thou acquaint me with thine affair and discover to me the truth of thy secret; for that indeed I have heard from thee verses that trouble the wit and dissolve the body." So he acquainted her with his case and enjoined her to secrecy, whereof she consented unto him, saying, "What shall be the recompense of whoso goeth with thy letter and bringeth thee an answer thereto?" He bowed his head for shamefastness before her [and was silent]; and she said to him, "Raise thy head and give me thy letter." So he gave her the letter and she took it and carrying it to the princess, said to her, "Read this letter and give me the answer thereto." [Then they all flew off in haste and] lighting down in the place where were their father Es Shisban and their grandfather the Sheikh Aboutawaif, found the folk on the sorriest of plights. When their grandfather Iblis saw them, he rose to them and wept, and they all wept for Tuhfeh. Then said Iblis to them, 'Yonder dog hath outraged mine honour and taken Tuhfeh, and I doubt not but that she is like to perish [of concern] for herself and her lord Er Reshid and saying "All that they said and did (239) was false.'" Quoth Kemeriyeh, 'O grandfather mine, there is nothing left for it but [to use] stratagem and contrivance for her deliverance, for that she is dearer to me than everything; and know that yonder accursed one, whenas he is ware of your coming upon him, will know that he hath no power to cope with you, he who is the least and meanest [of the Jinn]; but we fear that, when he is assured of defeat, he will kill Tuhfeh; wherefore nothing will serve but that we contrive for her deliverance; else will she perish.' 'And what hast thou in mind of device?' asked he; and she answered, 'Let us take him with fair means, and if he obey, [all will be well]; else will we practise stratagem against him; and look thou not to other than myself for her deliverance.' Quoth Iblis, 'The affair is thine; contrive what thou wilt, for that Tuhfeh is thy sister and thy solicitude for her is more effectual than [that of] any.'.When those who were present heard this, they kissed the earth before him and offered up prayers for him and for the damsel Shehrzad, and the vizier thanked her. Then Shehriyar made an end of the session in all weal, whereupon the folk dispersed to their dwelling-places and the news was bruited abroad that the king purposed to marry the vizier's daughter Shehrzad. Then he proceeded to make ready the wedding gear, and [when he had made an end of his preparations], he sent after his brother King Shahzeman, who came, and King Shehriyar went forth to meet him with the troops. Moreover, they decorated the city after the goodliest fashion and diffused perfumes [from the censuring-vessels] and [burnt] aloes-wood and other perfumes in all the markets and thoroughfares and rubbed themselves with saffron, what while the drums beat and the flutes and hautboys sounded and it was a notable day..? ? ? ? ? Still do I yearn, whilst passion's fire flames in my liver aye; For parting's shafts have smitten me and done my strength away..163. Abdallah the Fisherman and Abdallah the Merman dccccxl.When the evening evened, the king let call his vizier and he presented himself before him, whereupon he required of him the hearing of the [promised] story. So he said, "Hearkening and obedience. Know, O king. that.13. The Wolf and the Fox cxlviii.When the poor man heard the merchant's story, he became desirous of marrying his daughter. So he took her to wife and was vouchsafed of her exceeding love. Nor," added the vizier, "is this story more extraordinary than that of the rich man and his wasteful heir"..? ? ? ? ? l. The Twelfth Officer's Story dccccxxxix.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." 93. El Feth

ben Khacan and El Mutawekkil dclxxxiii. Accordingly, the king bade fetch the girl [and she came]. Then there befell that which befell of his foregathering with the elder sister, and when he went up to his couch, that he might sleep, the younger sister said to the elder, 'I conjure thee by Allah, O my sister, an thou be not asleep, tell us a story of thy goodly stories, wherewithal we may beguile the watches of our night, against morning come and parting.' 'With all my heart,' answered she and fell to relating to her, whilst the king listened. Her story was goodly and delightful, and whilst she was in the midst of telling it, the dawn broke. Now the king's heart clave to the hearing of the rest of the story; so he respited her till the morrow, and when it was the next night, she told him a story concerning the marvels of the lands and the extraordinary chances of the folk, that was yet stranger and rarer than the first. In the midst of the story, the day appeared and she was silent from the permitted speech. So he let her live till the ensuing night, so he might hear the completion of the story and after put her to death..? ? ? ? h. The Old Woman, the Merchant and the King dcccxcvi.? ? ? ? The billows of thy love o'erwhelm me passing sore; I sink and all in vain for succour I implore..? ? ? ? e. The Niggard and the Loaves of Bread dcccclxxxiv. Presently, up came the Khalif and the Lady Zubeideh and Mesrou and the old woman and entering, found Aboulhusn and his wife both stretched out [apparently] dead; which when the Lady Zubeideh saw, she wept and said, "They ceased not to bring [ill] news of my slave- girl, till she died; methinketh Aboulhusn's death was grievous to her and that she died after him." (39). Quoth the Khalif, "Thou shalt not forestall me with talk and prate. She certainly died before Aboulhusn, for he came to me with his clothes torn and his beard plucked out, beating his breast with two bricks, and I gave him a hundred dinars and a piece of silk and said to him, 'Go, carry her forth [and bury her] and I will give thee a concubine other than she and handsomer, and she shall be in stead of her.' But it would appear that her death was no light matter to him and he died after her; (40) so it is I who have beaten thee and gotten thy stake.".42. Er Reshid and the Barmecides dlxxvii. Singer and the Druggist, The, i. 229..King's Son of Cashghar, Abdullah ben Nafi and the, ii. 195..Then he raised his head to the Magian and said to him, 'Say thy say, thou also.' So the Magian said, 'This is my slave-girl, whom I bought with my money from such a land and for so many dinars, and I made her my favourite (67) and loved her with an exceeding love and gave her charge over my good; but she betrayed me in my substance and plotted with one of my servants to slay me, tempting him by promising him that she would be his wife. When I knew this of her and was certified that she purposed treason against me, I awoke [from my heedlessness] and did with her that which I did, of fear for myself from her craft and perfidy; for indeed she is a beguiler with her tongue and she hath taught these two youths this pretence, by way of trickery and of her perfidy and malice: so be thou not deluded by her and by her talk.'.On this wise they did with her sister Dinarzad, and when they had made an end of displaying the two brides, the king bestowed dresses of honour on all who were present and dismissed them to their own places. Then Shehrzad went in to King Shehriyar and Dinarzad to King Shahzeman and each of them solaced himself with the company of his beloved and the hearts of the folk were comforted. When the morning morrowed, the vizier came in to the two kings and kissed the ground before them; wherefore they thanked him and were bountiful to him. Then they went forth and sat down upon couches of estate, whilst all the viziers and amirs and grandees and the chief officers of the realm and the household presented themselves before them and kissed the earth. King Shehriyar ordered them dresses of honour and largesse and they offered up prayers for the abiding continuance [on life] of the king and his brother..?STORY OF DAVID AND SOLOMON..When it was the fifth day, the fifth Vizier, whose name was Jehrbaur, came in to the king and prostrating himself before him, said, "O king, it behoveth thee, if thou see or hear that one look on thy house, (111) that thou put out his eyes. How then should it be with him whom thou sawest midmost thy house and on thy very bed, and he suspected with thy harem, and not of thy lineage nor of thy kindred? Wherefore do thou away this reproach by putting him to death. Indeed, we do but urge thee unto this for the assurance of thine empire and of our zeal for thy loyal counselling and of our love to thee. How can it be lawful that this youth should live for a single hour?".26. The City of Lebtait cclxxii.I saw thee, O thou best of all the human race, display, i. 46..? ? ? ? ? When in the sitting-chamber we for merry-making sate, With thine eyes' radiance the place thou didst illuminate

[A Descriptive Account of the Island of Jamaica With Remarks Upon the Cultivation of the Sugar-Cane Throughout the Different Seasons of the Year and Chiefly Considered in a Picturesque Point of View Also Observations and Reflections Upon What Would PR](#)
[Down the Great River Embracing an Account of the Discovery of the True Source of the Mississippi Together with Views Descriptive and Pictorial of the Cities Towns Villages and Scenery on the Banks of the River](#)
[The Annals Books I-VI](#)
[History of Haverhill N H](#)
[Bulletin - University of Tennessee Agricultural Experiment Station Volumes 1-6](#)
[Proceedings of the General Conference on Foreign Missions Held at the Conference Hall in Mildmay Park London in October 1878](#)
[Literary and Historical Memorials of London](#)
[Maelcho A Sixteenth Century Narrative](#)
[Tales of Laughter A Third Fairy Book](#)
[Zherela Do Istorii Ukrainy-Rusy](#)
[Torpedoes and Torpedo Warfare](#)

[The Complete Writings of Nathaniel Hawthorne With Portraits Illustrations and Facsimiles](#)
[The Manufacture of Roofing Tiles](#)
[The Poetical Works of Alexander Pope](#)
[Thesaurus Palaeohibernicus Non-Biblical Glosses and Scholia Old-Irish Prose Names of Persons and Places Inscriptions Verse Indexes](#)
[Official Letters of the Military and Naval Officers of the United States](#)
[American Medical Biography Or Memoirs of Eminent Physicians Who Have Flourished in America to Which Is Prefixed a Succinct History of Medical Science in the United States from the First Settlement of the Country Volume 1](#)
[History of England from the Fall of Wolsey to the Defeat of the Spanish Armada Volume 8](#)
[A Large Collection of Ancient Jewish and Heathen Testimonies to the Truth of the Christian Religion With Notes and Observations Volume 4](#)
[Old and New Testament Theology](#)
[Artilleristisches Taschen-Buch Zunichst Fir Avancirte Und iLtere Kanoniere Zu Deren Selbstbelehrung Nebst E Zeichn U 4 Tab](#)
[Index to Schrers History of the Jewish People in the Time of Christ Volume 1](#)
[Mount Desert](#)
[Life of George Washington Volume 2](#)
[Journal of the House of Delegates](#)
[Diplomat in Carpet Slippers Abraham Lincoln Deals with Foreign Affairs](#)
[Guide Franiais-Arabe Vulgaire Des Voyageurs Et Des Francs En Syrie Et En igypte Comme Suppl Aux Voyages En Orient](#)
[Memoirs and Correspondence Illustrative of the History of the French Revolution Volume 1](#)
[John Pettie RA HRSa](#)
[Life and Achievements of Jay Gould the Wizard of Wall Street Being a Complete and Graphic Account of the Greatest Financier of Modern Times](#)
[Memoirs of the Life and Writings of the Abate Metastasio](#)
[Life and Letters of Sir Wilfrid Laurier Volume 1](#)
[Life of William Booth The Founder of the Salvation Army Volume 1](#)
[Ocean and Isle](#)
[General Register of the Society of Colonial Wars](#)
[More Colonial Homesteads and Their Stories](#)
[Kirchen- Und Reformations-Historie Von Quedlinburg](#)
[In the Heart of the Canadian Rockies](#)
[History of the Late Polish Revolution And the Events of the Campaign](#)
[Darstellung Der Griechischen Staatsverfassungen](#)
[Oeuvres Complites de Buffon Vol 2 Avec Des Extraits de Daubenton Et La Classification de Cuvier ipoques de la Nature Introduction i lHistoire Des Miniraux](#)
[Annales de DMographie Internationale 1882 Vol 6 Recueil Trimestriel de Travaux Originaux Et de Documents Statistiques Avec Bulletin Bibliographique Spcial](#)
[Archives de Physiologie Normale Et Pathologique Vol 4 2me Semestre 1884](#)
[de la Recherche de la VRit O LOn Traite de la Nature de LEsprit de LHomme Et de LUsage Quil En Doit Faire Pour Viter LErreur Dans Les Sciences Vol 1](#)
[Recueil Des Travaux Chimiques Des Pays-Bas Vol 9](#)
[Histoire Universelle de Jacques Auguste de Thou Vol 3 1556-1560](#)
[Revue Zoologique Africaine Vol 1 Avril 1911-Mars 1912](#)
[Hamburger Garten-Und Blumenzeitung 1870 Vol 26 Zeitschrift Fur Garten-Und Blumenfreunde Kunst-Und Handelsgartner](#)
[Tableau Historique Et Pittoresque de Paris Depuis Les Gaulois Jusqua Nos Jours Vol 1 Deuxieme Partie](#)
[Johann Heinrich Jungs Genannt Stilling Lebensgeschichte Oder Dessen Jugend Junglingsjahre Wanderschaft Lehrjahre Hausliches Leben Und Alter Mit Stillings Bildnis](#)
[Patrologi Cursus Completus Vol 80 Seu Bibliotheca Universalis Integra Uniformis Commoda Oeconomica Omnium SS Patrum Doctorum Scriptorumque Ecclesiasticorum Sive Latinorum Sive Grcorum](#)
[Anales del Museo Nacional de Historia Natural de Buenos Aires 1915 Vol 27](#)
[Goethes Werke Vol 42 Herausgegeben Im Auftrage Der Grossherzogin Sophie Von Sachsen Erste Abtheilung](#)
[Pouilles de la Province de Treves](#)
[Palastina](#)

[Bericht Ueber Die Von Herrn Schiffscapitan Storm Zu Atjeh an Den Westlichen Kusten Von Malakka Borneo Und Celebes Sowie in Der Java-See Gesammelten Decapoden Und Stomatopoden Vol 8](#)

[Kritische Bltter Fr Forst-Und Jagdwissenschaft Vol 32 In Verbindung Mit Mehreren Forstmnnern Und Gelehrten Erstes Heft](#)

[Neue Notizen Aus Dem Gebiete Der Natur-Und Heilkunde Vol 30 April Bis Juni 1844](#)

[Archivio Storico Italiano Vol 6 Anno 1890](#)

[Histoire Universelle de Jacques-Auguste de Thou Depuis 1543 Jusquen 1607 Vol 2 Traduite Sur l'Edition Latine de Londres 1550-1555](#)

[Vida En Madrid En 1886 La](#)

[Archiv Der Pharmazie 1920 Vol 258 Herausgegeben Von Deutschen Apotheker-Verein Heft 1](#)

[Messenger Des Sciences Historiques Et Archives Des Arts de Belgique Annee 1850](#)

[Salvation by Jesus Christ Alone Agreeable to the Rules of Reason and to the Laws of Justice to Which Is Added a Short Inquiry Into the State of Those Men in a Future Life Who Never Heard of Jesus Christ](#)

[Alphabetical Index of the Births Marriages and Deaths Recorded in Providence Volume 22](#)

[A Treatise on Dynamics](#)

[The Prose Works of Jonathan Swift Bohns Standard Library Volume 12](#)

[The Carolina Mountains](#)

[Trade Unionism in the United States](#)

[On the Philosophy of Painting A Theoretical and Practical Treatise](#)

[My Naval Career and Travels](#)

[Papers of the New Haven Colony Historical Society 7](#)

[The Soul of Central Africa A General Account of the MacKie Ethnological Expedition](#)

[The Life of John Caldwell Calhoun](#)

[Grevillea Volume 3-4 1874-1876](#)

[Journal of the Royal Asiatic Society of Great Britain Ireland Volume 9](#)

[Proceedings of the Convention of the National Council of Jewish Women](#)

[A Dictionary of Musical Terms](#)

[Pathological Technique A Practical Manual for Workers in Pathological Histology and Bacteriology](#)

[The Diary of an Old Lawyer Or Scenes Behind the Curtain](#)

[Physical Review](#)

[A Winter Pilgrimage Being an Account of Travels Through Palestine Italy and the Island of Cyprus Accomplished in the Year 1900](#)

[The Child and Childhood in Folk-Thought \(the Child in Primitive Culture\) by Alexander Francis Chamberlain](#)

[Effective Public Speaking](#)

[The New York Times Index Volume 1967](#)

[Annual Report of the President of the Johns Hopkins University Baltimore Maryland Volumes 25-28](#)

[The Music of the Church Considered in Its Various Branches](#)

[History of the Inductive Sciences from the Earliest to the Present Time Volume 2](#)

[The Works of Joseph Addison The Spectator No 315-635](#)

[Political Philosophy Volume 3](#)

[Chinese Buddhism A Volume of Sketches Historical Descriptive and Critical](#)

[Essentials of the Practice of Medicine Prepared Especially for Students of Medicine](#)

[Text-Book of the Embryology of Invertebrates Volume 3](#)

[The Works of Alexander Hamilton Volume 5](#)

[The Magazine of Poetry Volume 5](#)

[Ethnology In Two Parts I Fundamental Ethnical Problems II the Primary Ethnical Groups](#)

[History of the Venetian Republic Her Rise Her Greatness and Her Civilization Volume 4](#)

[Journal of the United States Artillery Volume 20](#)

[A Manual of Metallurgy More Particularly of the Precious Metals Including the Methods of Assaying Them](#)

[The American Monthly Magazine and Critical Review Volume 2](#)