

## DOUGS LIFE A SPANISH SHORT STORY (SPANISH AND ENGLISH) W QA REVIEWS

Damascus is all gardens decked for the pleasance of the eyes; For the seeker there are black-eyed girls and boys of Paradise." .? ? ? ? ? d. The Tailor's Story xxix. ? ? ? ? ? Yea, horses hath he brought, full fair of shape and hue, Whose collars, anklet-like, ring to the bridle-rein..Peace on you, people of my troth! With peace I do you greet, ii. 224..? ? ? ? ? ? ? ? ? ? ee. Story of the Barber's Fifth Brother clx.? ? ? ? ? g. The Seventh Officer's Story dccccxxiv.Meanwhile, his father and mother had gone round about all the islands of the sea in quest of him and his brother, hoping that the sea might have cast them up, but found no trace of them; so they despaired of finding them and took up their abode in one of the islands. One day, the merchant, being in the market, saw a broker, and in his hand a boy he was calling for sale, and said in himself, 'I will buy yonder boy, so I may console myself with him for my sons.' So he bought him and carried him to his house; and when his wife saw him, she cried out and said, 'By Allah, this is my son!' So his father and mother rejoiced in him with an exceeding joy and questioned him of his brother; but he answered, 'The sea parted us and I knew not what became of him.' Therewith his father and mother consoled themselves with him and on this wise a number of years passed..Presently, the old woman came in to her and saw her sitting at Aboulhusn's head, weeping and lamenting; and when she saw the old woman, she cried out and said to her, "See what hath betided me! Indeed, Aboulhusn is dead and hath left me alone and forlorn!" Then she cried out and tore her clothes and said to the old woman, "O my mother, how good he was!" Quoth the other, "Indeed thou art excused, for thou wast used to him and he to thee." Then she considered what Mesrouh had reported to the Khalif and the Lady Zubeideh and said to her, "Indeed, Mesrouh goeth about to sow discord between the Khalif and the Lady Zubeideh." "And what is the [cause of] discord, O my mother?" asked Nuzhet el Fuad. "O my daughter," answered the old woman, "Mesrouh came to the Khalif and the Lady Zubeideh and gave them news of thee that thou wast dead and that Aboulhusn was well. "And Nuzhet el Fuad said to her, "O my aunt, I was with my lady but now and she gave me a hundred dinars and a piece of silk; and now see my condition and that which hath befallen me! Indeed, I am bewildered, and how shall I do, and I alone, forlorn? Would God I had died and he had lived!" .? ? ? ? ? c. The Third Calender's Story liii.? ? ? ? ? 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..139. Khuzeimeh ben Bishr and Ikrimah el Feyyas dclxxxii.So King Suleiman Shah made answer unto Caesar with 'Harkening and obedience.' Then he arose and despatched her to him, and Cassar went in to her and found her overpassing the description wherewithal they had described her to him; wherefore he loved her with an exceeding love and preferred her over all his women and his love for Suleiman Shah was magnified; but Shah Khatoun's heart still clave to her son and she could say nought. As for Suleiman Shah's rebellious son, Belehwan, when he saw that Shah Khatoun had married the king of the Greeks, this was grievous to him and he despaired of her. Meanwhile, his father Suleiman Shah kept strait watch over the child and cherished him and named him Melik Shah, after the name of his father. When he reached the age of ten, he made the folk swear fealty to him and appointed him his heir apparent, and after some days, [the hour of] the old king's admission [to the mercy of God] drew near and he died..EN NUMAN AND THE ARAB OF THE BENOUE TAI. (168)."By Allah, he treadeth no carpet of mine! Who is at the door other than he?" "Jerir ibn el Khetefa," answered Adi; and Omar said, "It is he who saith ... " [And he recited as follows:].? ? ? ? ? Nay, at daybreak I drink of the wind-freshened wine And prostrate me (59) instead in the dawn-whitened air..When King Shehriyar heard this story, he came to himself and awaking from his drunkenness, (164) said, "By Allah, this story is my story and this case is my case, for that indeed I was in wrath (165) and [danger of] punishment till thou turnedst me back from this into the right way, extolled be the perfection of the Causer of causes and the Liberator of necks! Indeed, O Shehrzad," continued he, "thou hast awakened me unto many things and hast aroused me from mine ignorance." .? ? ? ? ? Fast flowed my tears; despair gat hold upon my soul And needs mine eyelids must the sweet of sleep forbear..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 Mesrouh 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..? ? ? ? ? Then came I after them, desiring thee, with me No second save my sword, my falchion keen and bright..? ? ? ? ? How many, in Yemameh, (64) dishevelled widows plain! How many a weakling orphan unsuccoured doth remain.,Temam (Abou), Story of Ilan Shah and, i. 126..? ? ? ? ? c. The Third Old Man's Story viii.Now the Persian had a mameluke, (201) as he were the full moon, and he arose [and went out], and the singer followed him and wept before him, professing love to him and kissing his hands and feet. The mameluke took compassion on him and said to him, 'When the night cometh and my master entereth [the harem] and the folk go away, I will grant thee thy desire; and I lie in such a place.' Then the singer returned and sat with the boon-companions, and the Persian rose and went out, he and the mameluke beside him. [Then they returned and sat down.] (202) Now the singer knew the place that the mameluke occupied at the first of the night; but it befell that he rose from his place and the candle went out. The Persian, who was drunken, fell over on his face, and the singer, supposing him to be the mameluke, said, 'By Allah, it is good!' and threw himself upon him and clipped him, whereupon the Persian started up, crying out, and laying hands on the singer, pinioned him

and beat him grievously, after which he bound him to a tree that was in the house. (203).81. Mohammed el Amin and Jaafer ben el Hadi cccxcii. When he had made an end of his verses, he folded the letter and gave it to the nurse, who took it and carried it to Mariyeh. When she came into the princess's presence, she saluted her; but Mariyeh returned not her salutation and she said, "O my lady, how hard is thy heart that thou grudgest to return the salutation! Take this letter, for that it is the last of that which shall come to thee from him." Quoth Mariyeh, "Take my warning and never again enter my palace, or it will be the cause of thy destruction; for I am certified that thou purposest my dishonour. So get thee gone from me." And she commanded to beat the nurse; whereupon the latter went forth fleeing from her presence, changed of colour and absent of wits, and gave not over going till she came to the house of El Abbas. Story of King Bekhtzeman. 58. The King's Daughter and the Ape ccclv. And indeed, O my brother, the night thou camest to me and we caroused together, I and thou, it was as if the Devil came to me and troubled me that night." "And who is he, the Devil?" asked the Khalif. "He is none other than thou," answered Aboulhusn; whereat the Khalif smiled and sitting down by him, coaxed him and spoke him fair, saying, "O my brother, when I went out from thee, I forgot [to shut] the door [and left it] open, and belike Satan came in to thee." Quoth Aboulhusn, "Ask me not of that which hath betided me. What possessed thee to leave the door open, so that the Devil came in to me and there befell me with him this and that?" And he related to him all that had befallen him, from first to last, and there is no advantage in the repetition of it; what while the Khalif laughed and hid his laughter. For know that hither have I fared and come to this thy land, By hopes of union with thee and near fruition led. 1. The Foolish Fisherman dccccviii. To return to the king's daughter of whom the prince went in quest and on whose account he was slain. She had been used to look out from the top of her palace and gaze on the youth and on his beauty and grace; so she said to her slave-girl one day, 'Harkye! What is come of the troops that were encamped beside my palace?' Quoth the maid, 'They were the troops of the youth, the king's son of the Persians, who came to demand thee in marriage, and wearied himself on thine account, but thou hadst no compassion on him.' 'Out on thee!' cried the princess. 'Why didst thou not tell me?' And the damsel answered, 'I feared thy wrath.' Then she sought an audience of the king her father and said to him, 'By Allah, I will go in quest of him, even as he came in quest of me; else should I not do him justice.' Now there was a man of the kinsfolk of the Khalif [Haroun er Reshid], by name Abdulmelik ben Salih ben Ali ben Abdallah ben el Abbas, (148) who was great of gravity and piety and decorousness, and Er Reshid was used instantly to require of him that he should keep him company in his carousals and drink with him and had proffered him, to this end, riches galore, but he still refused. It chanced that this Abdulmelik es Salih came to the door of Jaafer ben Yehya, that he might bespeak him of certain occasions of his, and the chamberlain, doubting not but he was the Abdulmelik ben Salih aforesaid, whom Jaafer had charged him admit and that he should suffer none but him to enter, allowed him to go in to his master. The Sixteenth Night of the Month. The absent ones' harbinger came us unto With tidings of those who (129) had caused us to rue. 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. When the appointed day arrived, En Numan sent for Sherik and said to him, "Verily the first part of this day is past." And Sherik answered, "The king hath no recourse against me till it be eventide." When it evened, there appeared one afar off and En Numan fell to looking upon him and on Sherik, and the latter said to him, "Thou hast no right over me till yonder fellow come, for belike he is my man." As he spoke, up came the Tai in haste and En Numan said "By Allah, never saw I [any] more generous than you two! I know not whether of you is the more generous, this one who became warrant for thee in [danger of] death or thou who returnest unto slaughter." Then said he to Sherik, "What prompted thee to become warrant for him, knowing that it was death?" And he said, "[I did this] lest it be said, 'Generosity hath departed from viziers.'" Then said En Numan to the Tai, "And thou, what prompted thee to return, knowing that therein was death and thine own destruction?" Quoth the Arab, "[I did this] lest it be said, 'Fidelity hath departed from the folk.'" And En Numan said, "By Allah, I will be the third of you, (173) lest it be said, 'Clemency hath departed from kings.'" So he pardoned him and bade abolish the day of ill-omen; whereupon the Arab recited the following verses: They cut their bonds and poured wine into their gullets, till they came to themselves, when the king looked at the eunuch and recognizing him, said, 'Harkye, such an one!' 'Yes, O my lord the king,' replied the man and prostrated himself to him; whereat the king marvelled with an exceeding wonder and said to him, 'How earnest thou to this place and what hath befallen thee?' Quoth the eunuch, 'I went and took out the treasure and brought it hither; but the [evil] eye was behind me and I unknowing. So the thieves took us alone here and seized the money and cast us into this pit, so we might die of hunger, even as they had done with other than we; but God the Most High sent thee, in pity to us.' Assemble, ye people of passion, I pray; For the hour of our torment hath sounded to-day. a. The First Calender's Story xxxvii. Sharpers who cheated each his Fellow, The Two, ii. 28. "O king," answered the youth, "there is no great forgiveness save in case of a great crime, for

according as the offence is great, in so much is forgiveness magnified and it is no dishonour to the like of thee if he spare the like of me. Verily, Allah knoweth that there is no fault in me, and indeed He commandeth unto clemency, and no clemency is greater than that which spareth from slaughter, for that thy forgiveness of him whom thou purposest to put to death is as the quickening of a dead man; and whoso doth evil shall find it before him, even as it was with King Bihkerd." "And what is the story of King Bihkerd?" asked the king. "O king," answered the youth, "Meanwhile, the youth abode expecting his governor's return, but he returned not; wherefore concern and chagrin waxed upon him, because of his mistress, and his longing for her redoubled and he was like to slay himself. She became aware of this and sent him a messenger, bidding him to her. So he went to her and she questioned him of the case; whereupon he told her what was to do of the matter of his governor, and she said to him, 'With me is longing the like of that which is with thee, and I misdoubt me thy messenger hath perished or thy father hath slain him; but I will give thee all my trinkets and my clothes, and do thou sell them and pay the rest of my price, and we will go, I and thou, to thy father.' Then said I, 'A man cannot well accomplish all whereof he hath need in the market-places.'" "Hast thou a house?" asked she. "No, by Allah," answered I; "nor is this town my dwelling-place." "By Allah," rejoined she, "nor have I a place; but I will contrive for thee." Then she went on before me and I followed her till she came to a lodging-house and said to the housekeeper, "Hast thou an empty chamber?" "Yes," answered she; and my mistress said, "Give us the key." So we took the key and going up to see the room, entered it; after which she went out to the housekeeper and [giving her a dirhem], said to her, "Take the key-money, (110) for the room pleaseth us, and here is another dirhem for thy trouble. Go, fetch us a pitcher of water, so we may [refresh ourselves] and rest till the time of the noonday siesta pass and the heat decline, when the man will go and fetch the [household] stuff." Therewith the housekeeper rejoiced and brought us a mat and two pitchers of water on a tray and a leather rug..82. Said ben Salim and the Barmecides cccxcii. When the king heard his chamberlain's story, he was confounded and abashed and said to him, 'Abide on thy wonted service and till thy land, for that the lion entered it, but marred it not, and he will never more return thither.' (61) Then he bestowed on him a dress of honour and made him a sumptuous present; and the man returned to his wife and people, rejoicing and glad, for that his heart was set at rest concerning his wife. Nor," added the vizier, "O king of the age, is this rarer or more extraordinary than the story of the fair and lovely woman, endowed with amorous grace, with the foul-favoured man." .? ? ? ? ? Nor, like others a little ere morning appear who bawl, "Come to safety!" (58) I stand up to prayer..The Tenth Day..As they were thus engaged, behold, up came the dancers and mountebanks, with their pipes and drums, whilst one of their number forewent them, with a great banner in his hand, and played all manner antics with his voice and limbs. When they came to the Courthouse, the Cadi exclaimed, "I seek refuge with God from yonder Satans!" And the merchant laughed, but said nothing. Then they entered and saluting his highness the Cadi, kissed Alaeddin's hands and said, "God's blessing on thee, O son of our uncle! Indeed, thou solacest our eyes in that which thou dost, and we beseech God to cause the glory of our lord the Cadi to endure, who hath honoured us by admitting thee to his alliance and allotted us a part in his high rank and dignity." When the Cadi heard this talk, it bewildered his wit and he was confounded and his face flushed with anger and he said to his son-in-law, "What words are these?" Quoth the merchant, "Knowest thou not, O my lord, that I am of this tribe? Indeed this man is the son of my mother's brother and that other the son of my father's brother, and I am only reckoned of the merchants [by courtesy]!". Sindbad the Sailor and Hindbad the Porter, iii. 199..WP="BR1">. Quintessence of Things, The King who knew the, i. 230..? ? ? ? ? m. The Dethroned King whose Kingdom and Good were Restored to Him dcccci. So she gave him the lute and he forewent her, till he came to the house of easance, and behold, therein was a door and a stairway. When Tuhfeh saw this, her reason fled; but Iblis cheered her with discourse. Then he descended the stair and she followed him to the bottom thereof, where she found a passage and they fared on therein, till they came to a horse standing, Teady saddled and bridled and accoutred. Quoth Iblis, '[Mount], in the name of God, O my lady Tuhfeh;' and he held the stirrup for her. So she mounted and the horse shook under her and putting forth wings, flew up with her, whilst the old man flew by her side; whereat she was affrighted and clung to the pommel of the saddle; nor was it but an hour ere they came to a fair green meadow, fresh-flowered as if the soil thereof were a goodly robe, embroidered with all manner colours.. 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.. The king approved her speech and bestowed on her a dress of honour and gave her magnificent gifts; after which, for that his choice had fallen upon his younger son, Melik Shah, he married her with him and made him his heir apparent and caused the folk swear fealty to him. When this came to the knowledge of his brother Belehwan and he was ware that his younger brother had been preferred over him, his breast was straitened and the affair was grievous to him and envy entered into him and rancour; but he concealed this in his heart, whilst fire raged therein because of the damsel and the kingship..11. The Hermits cxlviii. ? ? ? ? ? Yet, an thou wilt vouchsafe thy favours unto me, My sabre thou shalt see the foemen put to flight; ? ? ? ? ? a. The Ox and the Ass. ? ? ? ? ? Be patient under its calamities, For all things have an issue soon or late..61. Abou Nuwas with the three Boys and the Khalif Haroun er Reshid cclclxxi. The Second Night of the

Month. Meanwhile, the eunuch betook himself, he and the horsemen, to her father and said to him, "O my lord, the king is beholden to thee for many years' service and thou hast not failed him a day of the days; and now, behold, he hath taken thy daughter against thy wish and without thy permission." And he related to him what had passed and how the king had taken her by force. When Isfehnd heard the eunuch's story, he was exceeding wroth and assembling many troops, said to them, "Whenas the king was occupied with his women [and concerned not himself with the affairs of his kingdom], we took no reck of him; but now he putteth out his hand to our harem; wherefore methinketh we should do well to look us out a place, wherein we may have sanctuary." And eye that knoweth not the sweet of sleep; yet she, who caused My dole, may Fortune's perfidies for aye from her abstain! Therewithal Aboulhusn cried out at him and said, "O dog of the sons of Bermek, go down forthright, thou and the master of the police of the city, to such a place in such a street and deliver a hundred dinars to the mother of Aboulhusn the Wag and bear her my salutation. [Then, go to such a mosque] and take the four sheikhs and the Imam and beat each of them with four hundred lashes and mount them on beasts, face to tail, and go round with them about all the city and banish them to a place other than the city; and bid the crier make proclamation before them, saying, 'This is the reward and the least of the reward of whoso multiplieth words and molesteth his neighbours and stinteth them of their delights and their eating and drinking!'" Jaafer received the order [with submission] and answered with ["Harkening and] obedience;" after which he went down from before Aboulhusn to the city and did that whereunto he had bidden him.. Now the old woman had heard from the folk of the lady who gave alms to the sick, and indeed [the news of] her bounties reached both poor and rich; so she arose and bringing out Selim to the door of her house, laid him on a mat and wrapped him in a mantle and sat over against him. Presently, it befell that the charitable lady passed by them, which when the old woman saw, she rose to her and offered up prayers for her, saying, 'O my daughter, O thou to whom pertain goodness and beneficence and charity and almsdoing, know that this young man is a stranger, and indeed want and vermin and hunger and nakedness and cold slay him.' When the lady heard this, she gave her alms of that which was with her; and indeed her heart inclined unto Selim, [but she knew him not for her husband].. SHEHRZAD AND SHEHRIYAR. (163). Affairs, Of Looking to the Issues of, i. 80.. All hearkening to my word, obeying my command, In whatsoever thing is pleasing to my sight.. 44. El Mamoun and Zubeideh dlxviii. Actions, Of the Issues of Good and Evil, i. 103.. In the wide world no house thou hast, a homeless wanderer thou: To thine own place thou shall be borne, an object for lament. (88). So saying, he spat in her face and went out from her; whilst Shah Khatoun made him no answer, knowing that, if she spoke at that time, he would not credit her speech. Then she humbled herself in supplication to God the Most High and said, 'O God the Great, Thou knowest the hidden things and the outward parts and the inward' If an advanced term (137) be [appointed] to me, let it not be deferred, and if a deferred one, let it not be advanced!' On this wise she passed some days, whilst the king fell into perplexity and forswore meat and drink and sleep and abode knowing not what he should do and saying [in himself], 'If I kill the eunuch and the youth, my soul will not be solaced, for they are not to blame, seeing that she sent to fetch him, and my heart will not suffer me to slay them all three. But I will not be hasty in putting them to death, for that I fear repentance.' Then he left them, so he might look into the affair.. When King Shah Bekht heard this story, it pleased him and he bade the vizier go away to his own house.. And on their saddles perched are warriors richly clad, That with their hands do smite on kettle-drums amain.. Officer's Story, The Second, ii. 134.. 116. The Two Kings and the Vizier's Daughters M. Now he had with him nought wherewithal he might cover himself; so he wrapped himself up in one of the rugs of the mosque [and abode thus till daybreak], when the Muezzins came and finding him sitting in that case, said to him, "O youth, what is this plight?" Quoth he, "I cast myself on your hospitality, imploring your protection from a company of folk who seek to kill me unjustly and oppressively, without cause." And [one of] the Muezzin[s] said, "Be of good heart and cheerful eye." Then he brought him old clothes and covered him withal; moreover, he set before him somewhat of meat and seeing upon him signs of gentle breeding, said to him, "O my son, I grow old and desire thee of help, [in return for which] I will do away thy necessity." "Harkening and obedience," answered Nouredin and abode with the old man, who rested and took his ease, what while the youth [did his service in the mosque], celebrating the praises of God and calling the faithful to prayer and lighting the lamps and filling the ewers (28) and sweeping and cleaning out the place.. What strength have I solicitude and long desire to bear? Why art thou purposed to depart and leave me to despair?. As for Zubeideh, she went in to the Khalif and talked with him awhile; then she fell to kissing him between the eyes and on his hand and asked him that which she had promised Sitt el Milah, saying, "O Commander of the Faithful, I doubt me her lord is not found in this world; but, if she go about in quest of him and find him not, her hopes will be cut off and her mind will be set at rest and she will sport and laugh; for that, what while she abideth in hope, she will never cease from her frowardness." And she gave not over cajoling him till he gave Sitt el Milah leave to go forth and make search for her lord a month's space and ordered her an eunuch to attend her and bade the paymaster [of the household] give her all she needed, were it a thousand dirhems a day or more. So the Lady Zubeideh arose and returning to her palace, sent for Sitt el Milah and acquainted her with that which had passed [between herself and the Khalif]; whereupon she kissed her hand and thanked her and called down blessings on her.. Quoth I (and mine a body is of passion all forslain, Ay, and a heart that's all athirst for love and longing pain. Sindbad the Sailor, The Sixth Voyage of, iii. 203.. Haste not to that thou dost desire, for haste is still unblest; Be merciful to men, as thou on mercy reckonest.. When the Khalif heard this, he said, "By Allah, O Jerir, Omar possesseth but a hundred dirhems." (66) [And he cried out to his servant, saying,] "Ho, boy! give them to him." Moreover, he gave him the ornaments of his sword; and Jerir went forth to the [other] poets, who said to him, "What is behind thee?" (67) And he answered, "A man who giveth to the poor and denieth the poets, and I am well-pleased with him." (68).. ? ? ? ?

My heart will never credit that I am far from thee; In it thou art, nor ever the soul can absent be..29. Maan ben Zaideh and the three Girls dxxxii.Ishac entered, he and his company, and seating themselves in the place of honour, amused themselves by looking on the slave-girls and mamelukes and watching how they were sold, till the sale came to an end, when some of the folk went away and other some sat. Then said the slave-dealer, 'Let none sit with us except him who buyeth by the thousand [dinars] and upwards.' So those who were present withdrew and there remained none but Er Reshid and his company; whereupon the slave-dealer called the damsel, after he had caused set her a chair of fawwak, (170) furnished with Greek brocade, and it was as she were the sun shining in the clear sky. When she entered, she saluted and sitting down, took the lute and smote upon it, after she had touched its strings and tuned it, so that all present were amazed. Then she sang thereto the following verses: . . . . . ed. Story of the Barber's Fourth Brother clviii.Lewdness, The Pious Woman accused of, ii. 5..When the morning morrowed, they found themselves reduced to a fourth part of their number and there was not one of them had dismounted from his horse. So they made sure of destruction and Hudheifeh came out between the ranks (now he was reckoned for a thousand cavaliers) and cried out, saying, "Harkye, my masters of Baghdad! Let none come forth to me but your Amir, so I may talk with him and he with me; and he shall meet me in single combat and I will meet him, and may he who is void of offence come off safe!" Then he repeated his speech and said, "Why do I not hear your Amir return me an answer?" But Saad, the amir of the army of Baghdad, [replied not to him], and indeed his teeth chattered in his head, whenas he heard him summon him to single combat.. . . . I wept, but those who spied to part us had no ruth On me nor on the fires that in my vitals flare.. . . . The dwellings, indeed, one and all, I adorned, Bewildered and dazed with delight at your view;.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.'.The eunuch thanked him and blessed him and mounting, returned upon his way, following the trace, whilst the cavalier rode with him to a certain road, when he said to him, 'This is where we left him.' Then he took leave of him and returned to his own city, whilst the eunuch fared on along the road, enquiring of the youth in every village he entered by the description which the cavalier had given him, and he ceased not to do thus till he came to the village where the young Melik Shah was. So he entered and lighting down therein, made enquiry after the prince, but none gave him news of him; whereat he abode perplexed concerning his affair and addressed himself to depart. Accordingly he mounted his horse [and set out homeward]; but, as he passed through the village, he saw a cow bound with a rope and a youth asleep by her side, with the end of the halter in his hand; so he looked at him and passed on and took no heed of him in his heart; but presently he stopped and said in himself; 'If he of whom I am in quest be come to the like [of the condition] of yonder sleeping youth, by whom I passed but now, how shall I know him? Alas, the length of my travail and weariness! How shall I go about in quest of a wight whom I know not and whom, if I saw him face to face, I should not know?'.The news reached his father, who said to him, 'O my son, this damsel to whom thy heart cleaveth is at thy commandment and we have power over her; so wait till I demand her [in marriage] for thee.' But the prince said, 'I will not wait.' So his father hastened in the matter and sent to demand her of her father, who required of him a hundred thousand dinars to his daughter's dowry. Quoth Bihzad's father, 'So be it,' and paid down what was in his treasuries, and there remained to his charge but a little of the dower. So he said to his son, 'Have patience, O my son, till we gather together the rest of the money and send to fetch her to thee, for that she is become thine.' Therewith the prince waxed exceeding wroth and said, 'I will not have patience;' so he took his sword and his spear and mounting his horse, went forth and fell to stopping the way, [so haply that he might win what lacked of the dowry].. . . . d. The Lover's Trick against the Chaste Wife dccccclxxx.The master of police held his hand from him, saying, "Belike he is of the kinsmen of the Commander of the Faithful," and said to the second, "Who art thou?" Quoth he, "I am the son of him whose rank (75) time abaseth not, and if it descend (76) one day, it will assuredly return [to its former height]; thou seest the folk [crowd] in troops to the light of his fire, some standing around it and some sitting." So the master of the police refrained from slaying him and said to the third, "Who art thou?" Quoth he, "I am the son of him who plungeth through the ranks (77) with his might and correcteth (78) them with the sword, (79) so that they stand straight; (80) his feet are not loosed from the stirrup, (81) whenas the horsemen on the day of battle are weary." So the master of police held his hand from him also, saying, "Belike, he is the son of a champion of the Arabs." . . . . . She gives me to drink of her cheeks and her honeyed lips And quenches the worst of the fires that my heart devour..Then said Shehrzad, "They avouch, O king, (but God [alone] knowest the secret things,) that.Quoth Alaeddin, "Thou counsellest well," and locking up his shop, betook himself to the place before the citadel, where he foregathered with the drummers and pipers and instructed them how they should do, [even as his mistress had counselled him,] promising them a handsome reward. So they answered him with "Hearkening and obedience" and on the morrow, after the morning-prayer, he betook himself to the presence of the Cadi, who received him with obsequious courtesy and seated him beside himself. Then he turned to him and fell to conversing with him and questioning him of matters of selling and buying and of the price current of the various commodities that were exported to Baghdad from all parts, whilst Alaeddin replied to him of all whereof he asked him..Presently, she came to me again and I said to her, "Here is thy money and I have gained [with it] other thousand dinars." Quoth she, "Keep it by thee and take

these other thousand dinars. As soon as I have departed from thee, go thou to Er Rauzeh (183) and build there a goodly pavilion, and when the building thereof is accomplished, give me to know thereof." So saying, she left me and went away. As soon as she was gone, I betook myself to Er Rauzeh and addressed myself to the building of the pavilion, and when it was finished, I furnished it with the goodliest of furniture and sent to the lady to tell her that I had made an end of its building; whereupon she sent back to me, saying, "Let him meet me to-morrow at daybreak at the Zuweyleh gate and bring with him a good ass." So I got me an ass and betaking myself to the Zuweyleh gate, at the appointed time, found there a young man on horse-back, awaiting her, even as I awaited her..A certain king sat one day on the roof of his palace, diverting himself with looking about him, and presently, chancing to look aside, he espied, on [the roof of] a house over against his palace, a woman, never saw his eyes her like. So he turned to those who were present and said to them, "To whom belongeth yonder house?" "To thy servant Firouz," answered they, "and that is his wife." So he went down, (and indeed love had made him drunken and he was passionately enamoured of her), and calling Firouz, said to him, "Take this letter and go with it to such a city and bring me the answer." Firouz took the letter and going to his house, laid it under his head and passed that night. When the morning morrowed, he took leave of his wife and set out for the city in question, unknowing what the king purposed against him..? ? ? ? "Fair patience practise, for thereon still followeth content." So runs the rede 'mongst all that dwell in city or in tent..Moreover, King Shehriyar summoned chroniclers and copyists and bade them write all that had betided him with his wife, first and last; so they wrote this and named it "The Stories of the Thousand Nights and One Night." The book came to (195) thirty volumes and these the king laid up in his treasury. Then the two kings abode with their wives in all delight and solace of life, for that indeed God the Most High had changed their mourning into joyance; and on this wise they continued till there took them the Destroyer of Delights and Sunderer of Companies, he who maketh void the dwelling-places and peopleth the tombs, and they were translated to the mercy of God the Most High; their houses were laid waste and their palaces ruined and the kings inherited their riches..?Story of King Dabbin and His Viziers..? ? ? ? I clipped her (118) in mine arms and straight grew drunken with the scent Of a fresh branch that had been reared in affluence and content..? ? ? ? c. The Third Voyage of Sindbad the Sailor.? ? ? ? And dromedaries, too, of price and goodly steeds and swift Of many a noble breed, yet found no favour in my eyne!".76 En Numan and the Arab of the Benou Tai dclx.When I entered the service of this Amir, (88) I had a great repute and every lewd fellow feared me of all mankind, and whenas I rode through the city, all the folk would point at me with their fingers and eyes. It befell one day, as I sat in the house of the prefecture, with my back against a wall, considering in myself, there fell somewhat in my lap, and behold, it was a purse sealed and tied. So I took it in my hand and behold, it had in it a hundred dirhems, (89) but I found not who threw it and I said, "Extolled be the perfection of God, the King of the Kingdoms!" (90) Another day, [as I sat on like wise,] somewhat fell on me and startled me, and behold, it was a purse like the first. So I took it and concealing its affair, made as if I slept, albeit sleep was not with me..? ? ? ? ? How long, O Fate, wilt thou oppress and baffle me?.Presently, up came a woman with a phial of urine, and when the [mock] physician saw the phial afar off, he said to her, "This is the urine of a man, a stranger." "Yes," answered she; and he continued, "Is he not a Jew and is not his ailment indigestion?" "Yes," replied the woman, and the folk marvelled at this; wherefore the man was magnified in Galen's eyes, for that he heard speech such as was not of the usage of physicians, seeing that they know not urine but by shaking it and looking into it anear neither know they a man's water from a woman's water, nor a stranger's [from a countryman's], nor a Jew's from a Sherifs. (22) Then said the woman, "What is the remedy?" Quoth the weaver, "Pay down the fee." So she paid him a dirhem and he gave her medicines contrary to that ailment and such as would aggravate the patient's malady..Accordingly, they all went in to the king one day (and Abou Temam was present among them,) and mentioned the affair of the damsel, the king's daughter of the Turks, and enlarged upon her charms, till the king's heart was taken with her and he said to them, "We will send one to demand her in marriage for us; but who shall be our messenger?" Quoth the viziers, "There is none for this business but Abou Temam, by reason of his wit and good breeding;" and the king said, "Indeed, even as ye say, none is fitting for this affair but he." Then he turned to Abou Temam and said to him, "Wilt thou not go with my message and seek me [in marriage] the king's daughter of the Turks?" and he answered, "Hearkening and obedience, O king." Thereat Queen Zelzeleh was moved to exceeding delight and bidding her treasurers bring a basket, wherein were fifty pairs of bracelets and the like number of earrings, all of gold, set with jewels of price, the like whereof nor men nor Jinn possessed, and an hundred robes of coloured brocade and an hundred thousand dinars, gave the whole to Tuhfeh. Then she passed the cup to her sister Sherareh, who had in her hand a stalk of narcissus; so she took it from her and turning to Tuhfeh, said to her, "O Tuhfeh, sing to me on this." "Hearkening and obedience," answered she and improvised and sang the following verses:.? ? ? ? b. The Second Old Man's Story (236) iv.124. The Saint to whom God gave a Cloud to serve him and the Devout King cccclxxiii.Fair patience practise, for thereon still followeth content, iii. 116..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..Then he sent for the viziers and said to them, 'O wicked viziers, ye thought that God was heedless of your deed, but your wickedness shall revert upon you. Know ye not that whoso diggeth a pit for his brother shall fall into it? Take from me the punishment of this world and to-morrow ye shall get the punishment of the world to come and requital from God.' Then he bade put them to death; so [the headsman] smote off their heads before the king, and he went in to his wife and acquainted her with that wherein he had transgressed against Abou Temam; whereupon she grieved for him with an exceeding grief and the king and the people of his household left not weeping and repenting all their lives. Moreover, they brought Abou Temam forth of the well and the king built him a dome (127) in his palace and buried him therein..There was once aforetime a certain sharper, who [was so eloquent that he] would turn the ear inside out, and he was a man of understanding and quick wit and skill and perfection. It was his wont to enter a town and [give himself out as a merchant and] make a show of trafficking and insinuate himself into the intimacy of people of worth and consort with the merchants, for he was [apparently] distinguished for virtue and piety. Then he would put a cheat on them and take [of them] what he might spend and go away to another city; and he ceased not to do thus a great while..Khalif, El Mamoun El Hakim bi Amrillah, The Merchant of Cairo and the Favourite of the, iii. 171..8. Ali ben Bekkar and Shemsennehar clxiii.Old Woman and the Draper's Wife, The, ii. 55..? ? ? ? ? The road of right thou hast made straight, that erst was crooked grown; Yea, for its path of old had fall'n to ruin and decay..When the king heard this, his admiration redoubled and he said, "Of a truth, destiny is forewritten to all creatures, and I will not accept (14) aught that is said against my vizier the loyal counsellor." And he bade him go to his house..As fate would have it, the chief of the police was passing through the market; so the people told him [what was to do] and he made for the door and burst it open. We entered with a rush and found the thieves, as they had overthrown my friend and cut his throat; for they occupied not themselves with me, but said, 'Whither shall yonder fellow go? Indeed, he is in our grasp.' So the prefect took them with the hand (129) and questioned them, and they confessed against the woman and against their associates in Cairo. Then he took them and went forth, after he had locked up the house and sealed it; and I accompanied him till he came without the [first] house. He found the door locked from within; so he bade break it open and we entered and found another door. This also he caused burst in, enjoining his men to silence till the doors should be opened, and we entered and found the band occupied with a new victim, whom the woman had just brought in and whose throat they were about to cut..? ? ? ? ? ? ? ? ? ? Until they left my heart on fire without allay..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 Mesrour, 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..There was once a man hight Khelbes, who was a lewd fellow, a calamity, notorious for this fashion, and he had a fair wife, renowned for beauty and loveliness. A man of his townfolk fell in love with her and she also loved him. Now Khelbes was a crafty fellow and full of tricks, and there was in his neighbourhood a learned man, to whom the folk used to resort every day and he told them stories and admonished them [with moral instances]; and Khelbes was wont to be present in his assembly, for the sake of making a show before the folk..106. The Man's Dispute with the Learned Woman of the relative Excellence of the Sexes ccccxix.Credulous Husband, The, i. 270..When Galen heard this, he ordered the weaver the amount of his wife's dowry and bade him pay it to her and divorce her. Moreover, he forbade him from returning to the practice of physic and warned him never again to take to wife a woman of better condition than himself; and he gave him his spending-money and bade him return to his [former] craft. Nor," added the vizier, "is this more extraordinary or rarer than the story of the two sharpeners who cozened each his fellow."..When her husband came home, she said to him, 'I desire to go a-pleasuring.' And he said, 'With all my heart.' So he went, till he came to a goodly place, abounding in vines and water, whither he carried her and pitched her a tent beside a great tree; and she betook herself to a place beside the tent and made her there an underground hiding-place, [in which she hid her lover]. Then said she to her husband, 'I desire to mount this tree.' And he said, 'Do so.' So she climbed up and when she came to the top of the tree, she cried out and buffeted her face, saying, 'Lewd fellow that thou art, are these thy usages? Thou sworest [fidelity to me] and liedst.' And she repeated her speech twice and thrice..? ? ? ? ? No good's in life (to the counsel list of one who's purpose-whole,) An if thou be not drunken still and gladden not thy soul..? ? ? ? ? a. Story of Tuhfet el Culoub and Haroun er Reshid dccccxlii.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.' 'Hearkening and obedience,' replied Tuhfeh, and improvising, sang the following verses:..Then said the Sheikh Iblis, 'We were best acquaint Queen Kemeriyeh and Queen Zelzeleh and Queen Sherareh and Queen Wekhimeh; and when they are assembled, God shall ordain [that which He deemeth] good in the matter of her release.' It is

well seen of thee,' answered Es Shisban and despatched to Queen Kemeriye an Afrit called Selheb, who came to her palace and found her asleep; so he aroused her and she said, 'What is to do, O Selheb?' 'O my lady,' answered he, 'come to the succour of thy sister Tuhfeh, for that Meimoun hath carried her off and outraged thine honour and that of the Sheikh Iblis.' Quoth she, 'What sayest thou?' And she sat up and cried out with a great cry. And indeed she feared for Tuhfeh and said, 'By Allah, indeed she used to say that he looked upon her and prolonged the looking on her; but ill is that to which his soul hath prompted him.' Then she arose in haste and mounting a she-devil of her devils, said to her, 'Fly.' So she flew off and alighted with her in the palace of her sister Sherareh, whereupon she sent for her sisters Zelzeleh and Wekhimeh and acquainted them with the news, saying, 'Know that Meimoun hath snatched up Tuhfeh and flown off with her swiftness than the blinding lightning.' 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: Reshid (Er), Ibn es Semmak and, i. 195..? ? ? ? y. The foul-favoured Man and his Fair Wife dccccxviii. Death, The Man whose Caution was the Cause of his, i. 291..? ? ? ? i. King Ibrahim and his Son cccclxxi

[Prinz Papagei Weihnachts-Komdie Mit Gesang Und Tanz in Fnf Aufzgen](#)

[Johanna Plantagenet Trauerspiel in Vier Aufzgen](#)

[Verzeichniss Der Gefasspflanzen Neu-Vorpommerns Und Rugens](#)

[Josef Jacquard Burgerliches Schauspiel in 3 Aufzgen Und Einem Vorspiele](#)

[Beitrage Zur Naturkunde Preussens Vol 5 Der Bernsteinschmuck Der Steinzeit](#)

[Descrizione Delle Prime Scoperte Dellantica Citta D'Ercolano Ritrovata Vicino a Portici Villa Della Maesta del Re Delle Due Sicilie Distesa Dal Cavaliere Marchese Don Marcello de Venuti E Consecrata Allaltezza Reale del Serenissimo Federigo Cristia](#)

[Am Wetterstein Volksstück in 4 Aufzgen](#)

[Kritische Beitrage Zur Geschichte Der Jugend Und Jugendwerke Nodiers \(1780-1812\) Inaugural-Dissertation Zur Erlangung Der Doktorwurde Der Hohen Philosophischen Fakultät Der Kgl Christian-Albrechts-Universität Zu Kiel Vorgelegt](#)

[Atlas Photographique de la Lune Vol 9 Comprenant 1 Degrees ETudes Sur La Topographie Et La Constitution de LEcorce Lunaire \(Suite\) 2](#)

[Degrees Planche I Image Obtenue Au Foyer Du Grand EQatorial Coude 3 Degrees Planches XLVIII a LIII](#)

[Gli Oligocheti Della Regione Neotropica Vol I Memoria](#)

[Gewerbe Der Stadt Hildesheim Bis Zur Mitte Des Fnfzehnten Jahrhunderts Das Inaugural-Dissertation Zur Erlangung Der Doktorwrde Der Hohen Philosophischen Fakultt Der Universitt Tbingen](#)

[Anmerkungen Uber Die Geschichte Der Kunst Des Alterthums Vol I](#)

[David Virtutis Exercitissim Probatum Deo Spectaculum Ex Daudis Pastoris Militis Ducis Exsulis AC Prophet Exemplis](#)

[L'Autre Tartuffe Ou La MRe Coupable Drame Moral En Cinq Actes Reprsent Pour La Premire Fois Paris Le Juin 1792](#)

[Fiftieth Annual Report of Births Marriages and Deaths in the Commonwealth Returns of Libels for Divorce and Returns of Deaths Investigated by the Medical Examiners for the Year 1891](#)

[Leons DAlgbre Vol 2 A LUsage Des Elves de la Classe de Mathmatiques Spciales](#)

[Dialogo Della Salute Poesie](#)

[Vie de Saint Augustin](#)

[Lusernisches Woerterbuch](#)

[Commentarium XII Excursus Epigraphicus Liber](#)

[Anleitung Zur Darstellung Organischer Präparate](#)

[Les Moeurs Du Jour Ou LEcole Des Jeunes Femmes Comdie En Cinq Actes Et En Vers](#)

[Iter Vagum Vol I](#)

[Die Deutsche Staatssprache Oder Oesterreich Ein Deutscher Staat](#)

[Aus Wiskonsin Gedichte](#)

[Opera Nuova Di Fortificare Offendere Et Difendere Et Far Gli Alloggiamenti Campali Secondo L'Uso Di Guerra Aggiuntovi Nel Fine Un Trattato de Glessamini de Bombardieri E Di Far Fuochi Arteficiati Cosa Molto Utile E Dilettevole](#)

[Entstehung Und Entwicklung Der Philatelistischen Literatur in Der Zweiten Halfte Des XIX Jahrhunderts Die](#)

[Sir Philip Sidney Habilitationsschrift Durch Welche Mit Zustimmung Der Philosophischen Fakultt Der Universitt Leipzig Zu Seiner Dienstag Den 30 October 1888](#)

[Saggio Delle Giunte E Delle Mutazioni Fatte Da Torquato Tasso in Quattro de Suoi Dialoghi Filosofici Che Si Conservano Autografi Nella R](#)

[Biblioteca Estense](#)

[Nomenclator Zoologicus Eine Etymologische Erklärung Der Vorzuglichsten Gattungs-Und Art-Namen Welche in Der Naturgeschichte Des Tierreichs Vorkommen](#)

[Raphael Lwenfeld Gesprche Ber Und Mit Tolstoj](#)

[Filipinas Relato Historico de Actos y Hechos Realizados En Los ULtimos Dias de Nuestra Dominacion](#)

[Catilina Tragedie](#)

[Femme Et Le Droit La Etude Historique Sur La Condition Des Femmes](#)

[Statik Und Mechanik Des Menschlichen Fusses Nach Neuen Untersuchungen](#)

[Ugo Foscolo E Q Orazio Flacco Studio Critico Con Documenti Storici Trattati Dalle Fonti Pi Accertate Intorno Al Poeta Latino](#)

[Mes Amis Voici Comment Tout Iroit Bien](#)

[Aristoteles Poetik](#)

[Zur Geschichte Des Konsonantischen Auslauts Der Nomina Im Alt Und Neufranzoesischen Inaugural-Dissertation Zur Erlangung Der Philosophischen Doktorwurde Der Hohen Philosophischen Fakultat Der Grossherzoglich Badischen Ruprechts-Karls-Universitat Heidel](#)

[Esquisse DUne Grammaire Raisonne de la Langue Aloute DAprs La Grammaire Et Le Vocabulaire de Ivan VNiaminov](#)

[Essai Sur La DNomination Aryenne](#)

[Ophthalmologische Gesellschaft Whrend Der Ersten Fnfundzwanzig Jahre Ihres Bestehens Von 1863 Bis 1888 Die](#)

[Cinco Cartas Pol-Tico-Literarias de D Diego Sarmiento de Acua Primer Conde de Gondomar Embajador La Crte de Inglaterra 1613-22 Publ-Calas La Sociedad de Bibliofilos](#)

[Arbeiten Aus Dem Kieler Physiologischen Institut 1868](#)

[Aus Brunsbuttels Vergangenen Tagen Ein Beitrag Zur Geschichte Dithmarschens Zwei Vortrage Gehalten Zum Besten Der Durch Die Sturmstuth Geschadigten Bewohner Schleswig-Holsteins Am 10 Und 17 December 1872 Anhang Verzeichniss Sammtlicher Brunsbut](#)

[Weib Des Akiba Das Ein Drama in Fnf Akten \(Zwlf Szenen\)](#)

[Compte Rendu de la Viiiie Confrence Tenue a Bruxelles En Aout 1897](#)

[Versuch Einer Aufzählung Der Phanerogamischen Nutzpflanzen OEsterreichs Und Ihre Verbreitung](#)

[de Regno Italiae Libri Viginti](#)

[Wozzeck Und Lenz Zwei Fragmente](#)

[de Imagine Mundi Ceterisque Petri de Alliaco Geographicis Opusculis Thesim Parisiensi Litterarum Facultati](#)

[Neues Von Den Alten](#)

[Hilfsbuch Fur Installationen Von Acetylen-Beleuchtungsanlagen](#)

[Aeltere Und Neuere Magyarisirungs-Versuche in Ungarn Mit Besonderer Rcksicht Auf Die Slovaken](#)

[Apuntes Sobre La Patologia del Departamento Fluvial de Loreto Tesis Que Para Optar El Grado de Doctor En Medicina](#)

[Du Service Des Avant-Postes Et Des Petites Oprations de la Guerre](#)

[Proben Homerischer Arithmetik](#)

[La Mujer del Porvenir](#)

[Precetti Fondamentali Sul Giuoco Degli Scacchi Comprovati Con 200 Finali Di Classiche Partite E Da Ultimo Diligente Analisi Sopra Una Bellissima Partita](#)

[Etude Sur Le Traitement de Certaines Adenites Inguinales Par La Methode de LAspiration](#)

[Calderon y Goethe Relaciones Entre El Mgico Prodigioso y El Fausto](#)

[Geschichtlich-Treue Rechtfertigung Der Rckkehr Zur Evangelischen Kirche](#)

[Il Borghini 1864 Vol 2 Giornale Di Filologia E Di Lettere Italiane](#)

[Rapports Sur Les Travaux de la Commission Des Archives Diplomatiques Pendant Les Annes 1880-1881-1882](#)

[Die Chirurgische Behandlung Von Hirnkrankheiten](#)

[Leben Und Gesundheit Eine Gedrangte Abhandlung UEber Die Wahrheit Des Menschlichen Daseins Und Deren Praktische Anwendung Zur Heilung Der Seele Und Des Koerpers](#)

[Rollins Anleitung Den Homer Zu Lesen Deutsch ALS Beilage Zu Dem Mannheimer Lyceumsprogramme](#)

[Programm Des Ober-Und Progymnasiums Am Schlusse Des Schuljahres Ostern 1866](#)

[Vegetationsverhltnisse Der Provinz Preussen Und Verzeichniss Der in Derselben Bisher Gefundenen Phanerogamen Die Zweiter Nachtrag Zur](#)

[Flora Der Provinz Preussen](#)

[La Soltane Trauerspiel](#)

[Annales de la Socit Impriale DAgriculture Industrie Sciences Arts Et Belles-Lettres Du DPartement de la Loire Vol 13 Anne 1869](#)

[Sakuntala Indisches Schauspiel](#)

[Sicilianische Novellen Und Skizzen](#)

[de Choro Et Carmine Lyrico Apud Aristophanem Thesim Proponebat Facultati Litterarum Parisiensi](#)

[Wider Das Schulelend Ein Notruf](#)

[Sul Trias Dei Dintorni Di Lagonegro in Basilicata Piano Carnico E Piano Juvavico Di Mojsisovics Memoria](#)

[Notes Sur Quelques Manuscrits Du Muse Britannique](#)

[Mikroskopische Und Mikrochemische Untersuchung Der Harnsedimente](#)

[de Praepositione Ad Casvali in Latinitate Aevi Merovingici Thesin Facultati Litterarum Parisiensi](#)

[Ueber Goethes Historische Stellung Eine Abhandlung](#)

[The Poetry of Thomas S Jones Jr](#)

[A Nautical Comic Opera in Two Acts Billee Taylor Or the Reward of Virtue](#)

[The Policy of England and France in Reference to the Annexation of Texas](#)

[The History of the Infantry Drill Regulations of the United States Army](#)

[The Promise of Life](#)

[The Beginnings of the Moravian Mission in Alaska](#)

[A Luxemburg Idyll in Early Iowa](#)

[The High Court Procedure ACT 1903-1915 and Rules of the High Court of Australia Together with Cross References and Notes of Cases and Index](#)

[A Sermon Upon the Death of James A Garfield President of the United States](#)

[A Review of Literature Concerning the Evolution of Monocotyledons](#)

[The Familiar Hale An Attempt to Show by What Standards of Age Appearance and Character the Proposed Statue to Nathan Hale for the Campus of Yale College Should Be Judged](#)

[The Hunt and Douglas Process for Extracting Copper from Its Ores with an Appendix Including Notes on the Treatment of Silver and Gold Ores](#)

[The Girls Casket](#)

[The Irish in Australia](#)

[The National American Indian Memorial at Fort Wadsworth Harbor of New York](#)

[A Biographical Sketch of Hon Archibald Bulloch President of Georgia 1776-77](#)

[The Chronology of Lope de Vegas Plays](#)

[The Minister and the Community](#)

[The Historicity of Ezra](#)

[The Book of Ted](#)

---