

HATTU YKSINAYTOKSINEN HUVINAYTELMA

130. Abulhusn ed Durraj and Abou Jaafer the Leper cccclxxxi.89. Firous and his Wife dclxxv. 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..After this, the authorities compounded with the highwayman for his submission, and when he came before them, they enriched him and he became in such favour with the Sultan's deputy that he used to eat and drink with him and there befell familiar converse between them. On this wise they abode a great while, till, one day, the Sultan's deputy made a banquet, and therein, for a wonder, was a roasted francolin, which when the robber saw, he laughed aloud. The deputy was angered against him and said to him, "What is the meaning of thy laughter? Seest thou default [in the entertainment] or dost thou mock at us, of thy lack of breeding?" "Not so, by Allah, O my lord," answered the highwayman. "But I saw yonder francolin and bethought myself thereanent of an extraordinary thing; and it was on this wise. In the days of my youth, I used to stop the way, and one day I fell in with a man, who had with him a pair of saddle-bags and money therein. So I said to him, 'Leave these bags, for I mean to kill thee.' Quoth he, 'Take the fourth part of [that which is in] them and leave [me] the rest.' And I said, 'Needs must I take the whole and slay thee, to boot.' Then said he, 'Take the saddle-bags and let me go my way.' But I answered, 'Needs must I slay thee.' As we were in this contention, he and I, behold, he saw a francolin and turning to it, said, 'Bear witness against him, O francolin, that he slayeth me unjustly and letteth me not go to my children, for all he hath gotten my money.' However, I took no pity on him neither hearkened to that which he said, but slew him and concerned not myself with the francolin's testimony." .8. Noureddin Ali and the Damsel Enis el Jelii cxcix. Poor Old Man, The Rich Man who gave his Fair Daughter in Marriage to the, i. 247..? ? ? ? n. The Man whose Caution was the Cause of his Death dccciii. On this wise she abode a great while and indeed yearning for him came nigh to slay her; so she stood and watched for him one day at the door of her chamber and straining him to her bosom, kissed him on the cheek and breast. At this moment, out came the master of the king's household and seeing her embracing the youth, abode amazed. Then he asked to whom that chamber belonged and was answered, 'To Shah Khatoun, wife of the king,' whereupon he turned back, trembling as [one smitten by] a thunderbolt. The king saw him quaking and said to him, 'Out on thee! what is the matter?' 'O king,' answered he, 'what matter is graver than that which I see?' 'What seest thou?' asked the king and the officer said, 'I see that yonder youth, who came with the eunuch, he brought not with him but on account of Shah Khatoun; for that I passed but now by her chamber door, and she was standing, watching; [and when the youth came up,] she rose to him and clipped him and kissed him on his cheek.' Old Sharper, Story of the, ii. 187..When the affair was prolonged upon the three sharpers, they went away and sat down a little apart; then they came up to the money-changer privily and said to him, 'If thou canst buy him for us, do so, and we will give thee a score of dirhems.' Quoth he, 'Go away and sit down afar from him.' So they did his bidding and the money-changer went up to the owner of the ass and gave not over tempting him with money and cajoling him and saying, 'Leave yonder fellows and sell me the ass, and I will reckon him a gift from thee,' till he consented to sell him the ass for five thousand and five hundred dirhems. Accordingly the money-changer counted down to him five thousand and five hundred dirhems of his own money, and the owner of the ass took the price and delivered the ass to him, saying, 'Whatsoever betideth, though he abide a deposit about thy neck, (46) sell him not to yonder rogues for less than ten thousand dirhems, for that they would fain buy him because of a hidden treasure whereof they know, and nought can guide them thereto but this ass. So close thy hand on him and gainsay me not, or thou wilt repent.'? ? ? ? ? My heart with yearning is ever torn and tortured without cease, Nor can my lids lay hold on sleep, that Sees from them away..? ? ? ? ? Would he were not who sundered us upon the parting day! How many a body hath he slain, how many a bone laid bare? ? ? ? ? A talking-stock among the folk for ever I abide; Life and the days pass by, yet ne'er my wishes I attain)..See, then, O august king," continued the youth, "what envy doth and injustice and how God caused the viziers' malice revert upon their own necks; and I trust in God that He will succour me against all who envy me my favour with the king and show forth the truth unto him. Indeed, I fear not for my life from death; only I fear lest the king repent of my slaughter, for that I am guiltless of offence, and if I knew that I were guilty of aught, my tongue would be mute." .When El Abbas heard Hudheifeh's challenge and saw Saad in this case, he came up to the latter and said to him, "Wilt thou give me leave to reply to him and I will stand thee in stead in the answering of him and the going forth to battle with him and will make myself thy sacrifice?" Saad looked at him and seeing valour shining from between his eyes, said to him, "O youth, by the virtue of the Chosen [Prophet,] (whom God bless and keep,) tell me [who thou art and] whence thou comest to our succour." "This is no place for questioning," answered the prince; and Saad said to him, "O champion, up and at Hudheifeh! Yet, if his devil prove too strong for thee, afflict not thyself in thy youth." (71) Quoth El Abbas, "It is of Allah that help is to be sought," (72) and taking his arms, fortified his resolution, and went down [into the field], as he

were a castle of the castles or a piece of a mountain..SHEHRZAD AND SHEHRIYAR. (145).Abdumelik ben Salih the Abbaside, Jaafer ben Yehya, and, i. 183..? ? ? ? ? When I recall the season of love-delight with them, The sweet of sleep forsakes me, my body wastes amain..Shehrzad and Shehriyar, ii. 111, iii. 141, 157..51. The Thief and the Money-changer dcv.? ? ? ? ? ? ? ? ? ? eb. Story of the Barber's Second Brother cxlviii.? ? ? ? ? But now hath Allah from my heart blotted the love of thee, After for constancy I'd grown a name of wonderment..So he left him for dead and entering his brother's chamber, saw him asleep, with the damsel by his side, and thought to slay her, but said in himself, 'I will leave the damsel for myself.' Then he went up to his brother and cutting his throat, severed his head from his body, after which he left him and went away. Therewithal the world was straitened upon him and his life was a light matter to him and he sought his father Suleiman Shah's lodging, that he might slay him, but could not win to him. So he went forth from the palace and hid himself in the city till the morrow, when he repaired to one of his father's strengths and fortified himself therein..Officer's Story, The Fifth, ii. 144..Presently, the mother of the two boys, finding that they tarried from her, went searching for them, till she came to the ship and fell to saying, 'Who hath seen two boys of mine? Their fashion is thus and thus and their age thus and thus.' When they heard her words, they said, 'This is the description of the two boys who were drowned in the sea but now.' Their mother heard and fell to calling on them and saying, 'Alas, my anguish for your loss, O my sons! Where was the eye of your father this day, that it might have seen you?' Then one of the crew questioned her, saying, 'Whose wife art thou?' And she answered, 'I am the wife of such an one the merchant. I was on my way to him, and there hath befallen me this calamity.' When the merchant heard her speech, he knew her and rising to his feet, rent his clothes and buffeted his head and said to his wife, 'By Allah, I have destroyed my children with mine own hand! This is the end of whoso looketh not to the issues of affairs.' Then he fell a-wailing and weeping over them, he and his wife, and he said, 'By Allah, I shall have no ease of my life, till I light upon news of them!' And he betook himself to going round about the sea, in quest of them, but found them not..Sixth Voyage of Sindbad the Sailor, The, iii. 203..?THE SEVENTH OFFICER'S STORY..? ? ? ? ? w. The Sharper and the Merchants dccccv.HAROUN ER RESHID AND THE WOMAN OF THE BARMECIDES. (84).When they had made an end of pious wishes and congratulations, they besought the king to hasten the punishment of the Magian and heal their hearts of him with torment and humiliation. So he appointed them for a day on which they should assemble to witness his punishment and that which should betide him of torment, and shut himself up with his wife and sons and abode thus private with them three days, during which time they were sequestered from the folk. On the fourth day the king entered the bath, and coming forth, sat down on the throne of his kingship, with the crown on his head, whereupon the folk came in to him, according to their wont and after the measure of their several ranks and degrees, and the amirs and viziers entered, ay, and the chamberlains and deputies and captains and men of war and the falconers and armbearers. Then he seated his two sons, one on his right and the other on his left hand, whilst all the folk stood before him and lifted up their voices in thanksgiving to God the Most High and glorification of Him and were strenuous in prayer for the king and in setting forth his virtues and excellences..? ? ? ? ? c. The Jewish Physician's Story xxviii.28. Ibrahim ben el Mehdi and the Barber-surgeon cclxxiii.?Story of the Merchant and His Sons..Then said Er Razi to El Merouzi, 'Come with me to my city, for that it is nearer [than thine].' So he went with him, and when he came to his lodging, he said to his wife and household and neighbours, 'This is my brother, who hath been absent in the land of Khorassan and is come back.' And he abode with him in all honour and worship three days' space. On the fourth day, Er Razi said to him, 'Know, O my brother, that I purpose to do somewhat' 'What is it?' asked El Merouzi. Quoth the other, 'I mean to feign myself dead and do thou go to the market and hire two porters and a bier. [Then come back and take me up and go round about the streets and markets with me and collect alms on my account.] (34)..? ? ? ? ? If slaves thou fain wouldst have by thousands every day Or, kneeling at thy feet, see kings of mickle might..When she had made an end of her song, all who were in the assembly wept for the daintiness of her speech and the sweetness of her voice and El Abbas said to her, "Well done, O Merziyeh I Indeed, thou confoundest the wits with the goodliness of thy verses and the elegance of thy speech." All this while Shefikeh abode gazing upon her, and when she beheld El Abbas his slave-girls and considered the goodliness of their apparel and the nimbleness of their wits and the elegance of their speech, her reason was confounded. Then she sought leave of El Abbas and returning to her mistress Mariyeh, without letter or answer, acquainted her with his case and that wherein he was of puissance and delight and majesty and veneration and loftiness of rank. Moreover, she told her what she had seen of the slave-girls and their circumstance and that which they had said and how they had made El Abbas desirous of returning to his own country by the recitation of verses to the sound of the strings..Conclusion..The season of my presence is never at an end, ii. 246..? ? ? ? ? ? ? ? ? ? But if my wealth abound, of all I'm held in amity..So each of them went up to the [supposed] dead man and dealt him nigh upon a hundred blows, exclaiming the while, one, 'This is for (45) my father!' and another, 'This is for my grandfather!' whilst a third said, 'This is for my brother!' and a fourth, 'This is for my mother!' And they gave not over taking turns at him and beating him, till they were weary, what while El Merouzi stood laughing and saying in himself, 'It is not I alone who have entered into sin against him. There is no power and no virtue save in God the Most High, the Supreme!'.Rich Man who gave his Fair Daughter in Marriage to the Poor Old Man, The, i. 247..? ? ? ? ? The pains of long desire have wasted me away; Estrangement and disdain my body sore have tried..? ? ? ? ? Ne'er shall I them forget, nay, nor the day they went.The king marvelled, he and his company, and praised God the Most High for that he had come thither; after which he turned to the eunuch and said to him, 'What is this youth thou hast with thee?' 'O king,' answered he, 'this is the son of a nurse who belonged to us and we left him little. I saw him to-day and his mother said to me, 'Take him with thee.' So I brought him with me, that he might be a servant to the king, for that he is an adroit and quickwitted youth.' Then the king fared on, he and his company, and the eunuch and the youth with them, what while he

questioned the former of Belehwan and his dealing with his subjects, and he answered, saying, 'As thy head liveth, O king, the folk with him are in sore straits and not one of them desireth to look on him, gentle or simple.' When it was night, the king summoned the vizier and sought of him the hearing of the [promised] story. "Hearkening and obedience," replied Er Rehwan, "Know, O august king, that. . . . Ye know I'm passion-maddened, racked with love and languishment, Yet ye torment me, for to you 'tis pleasing to torment..SINDBAD THE SAILOR AND HINDBAD THE PORTER..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." When the evening evened, the king let fetch the vizier and required of him the [promised] story. So he said, "Know, O king, that. . . . The world is upon me all desolate grown. Alack, my long grief and forlornness! Who knows. . . . "Console thou thyself for his love," quoth they, "with another than he;" But, "Nay, by his life," answered I, "I'll never forget him my dear!".24. Maan ben Zaideh and the three Girls cclxxi. . . . d. The Eldest Lady's Story xvii. . . . My outward of my inward testifies And this bears witness that that tells aright. (39). . . . She comes in a robe the colour of ultramarine, Blue as the stainless sky, unflecked with white; This story pleased King Shah Bekht and he marvelled thereat; but the vizier said to him, "This story is not more extraordinary than that of the rich man who married his fair daughter to the poor old man." The king's mind was occupied with the [promised] story and he bade the vizier withdraw to his lodging. So he [returned to his house and] abode there the rest of the night and the whole of the following day..91. The Schoolmaster who Fell in Love by Report ccccii.As time went on, the boy, the son of the king, grew up and fell to stopping the way (99) with the thieves, and they used to carry him with them, whenas they went a-thieving. They sallied forth one day upon a caravan in the land of Seistan, and there were in that caravan strong and valiant men and with them merchandise galore. Now they had heard that in that land were thieves; so they gathered themselves together and made ready their arms and sent out spies, who returned and gave them news of the thieves. Accordingly, they prepared for battle, and when the robbers drew near the caravan, they fell in upon them and they fought a sore battle. At last the folk of the caravan overmastered the thieves, by dint of numbers, and slew some of them, whilst the others fled. Moreover they took the boy, the son of King Azadbekht, and seeing him as he were the moon, possessed of beauty and grace, brightfaced and comely of fashion, questioned him, saying, "Who is thy father, and how camest thou with these thieves?" And he answered, saying, "I am the son of the captain of the thieves." So they took him and carried him to the capital of his father King Azadbekht. On this wise they abode a whole year, at the end of which time Selim said to the queen-mother, 'Know that my life is not pleasing to me nor can I abide with you in contentment till I get me tidings of my sister and learn in what issue her affair hath resulted and how she hath fared after me. Wherefore I will go and be absent from you a year's space; then will I return to you, so it please God the Most High and I accomplish of this that which I hope.' Quoth she, 'I will not trust to thy word, but will go with thee and help thee to that which thou desirest of this and further thee myself therein.' So she took a ship and loaded it with all manner things of price, goods and treasures and what not else. Moreover, she appointed one of the viziers, a man in whom she trusted and in his fashion and ordinance, to rule the realm in their absence, saying to him, 'Abide [in the kingship] a full-told year and ordain all that whereof thou hast need..40. Jaafer ben Yehya and Abdulmelik ben Salih dlxv. When Sindbad the Sailor had made an end of his story, he bade his servant give the porter an hundred mithcals of gold and said to him, "How now, my brother! Hast ever in the world heard of one whom such calamities have betided as have betided me and hath any suffered that which I have suffered of afflictions or undergone that which I have undergone of hardships? Wherefore it behoveth that I have these pleasures in requital of that which I have undergone of travail and humiliations." So the porter came forward and kissing the merchant's hands, said to him, "O my lord, thou hast indeed suffered grievous perils and hast well deserved these bounteous favours [that God hath vouchsafed thee]. Abide, then, O my lord, in thy delights and put away from thee [the remembrance of] thy troubles; and may God the Most High crown thine enjoyments with perfection and accomplish thy days in pleasance until the hour of thine admission [to His mercy]!". Wife and the Learned Man, Khelbes and his, i. 301.. When Dabdin heard this, he burnt with rage and said to one of his eunuchs, (115) 'Go and slay her in her chamber.' But the eunuch said to him, 'O king, may God prolong thy continuance! Indeed, the killing of her may not be at this time; but do thou bid one of thine eunuchs take her up on a camel and carry her to one of the trackless deserts and cast her down there; so, if she be at fault, God shall cause her to perish, and if she be innocent, He will deliver her, and the king shall be free from sin against her, for that this damsel is dear to thee and thou slewest her father by reason of thy love for her.' Quoth the king, 'By Allah, thou sayst sooth!' Then he bade one of his eunuchs carry her on a camel to one of the far-off deserts and there leave her and go away, and he forbade [him] to prolong her torment. So he took her up and betaking himself with her to the desert, left her there without victual or water and returned, whereupon she made for one of the [sand-]hills and ranging stones before her [in the form of a prayer-niche], stood praying..65. The Loves of the Boy and Girl at School ccllxxxv. . . . Then, after them came I to thee and union did entreat And unto thee set forth at length my case and my design; I blessed him and thanked him and abode with him in all honour and consideration, till, after a little, the merchants came, even as he had said, and bought and sold and bartered; and when they were about to depart, my master came to me and said, 'The merchants are about to depart; arise, that thou mayst go with them to thy country.' So I betook myself to the folk, and behold, they had bought great store of elephants' bones and bound up their loads and embarked in the ship; and my master took passage for me with them and paid my hire and all that was chargeable upon me. (220)

Moreover, he gave me great store of goods and we set sail and passed from island to island, till we traversed the sea and arrived at the port of our destination; whereupon the merchants brought out their goods and sold; and I also brought out that which was with me and sold it at a good profit..?OF ENVY AND MALICE..On the fourth day, all the troops and the people of the realm assembled together to the [supposed] king and standing at his gate, craved leave to enter. Selma bade admit them; so they entered and paid her the service of the kingship and gave her joy of her brother's safe return. She bade them do suit and service to Selim, and they consented and paid him homage; after which they kept silence awhile, so they might hear what the king should command. Then said Selma, 'Harkye, all ye soldiers and subjects, ye know that ye enforced me to [accept] the kingship and besought me thereof and I consented unto your wishes concerning my investment [with the royal dignity]; and I did this [against my will]; for know that I am a woman and that I disguised myself and donned man's apparel, so haply my case might be hidden, whenas I lost my brother. But now, behold, God hath reunited me with my brother, and it is no longer lawful to me that I be king and bear rule over the people, and I a woman; for that there is no governance for women, whenas men are present. Wherefore, if it like you, do ye set my brother on the throne of the kingdom, for this is he; and I will busy myself with the worship of God the Most High and thanksgiving [to Him] for my reunion with my brother. Or, if it like you, take your kingship and invest therewith whom ye will..? ? ? ? ? How many a king to me hath come, of troops and guards ensued, And Bactrian camels brought with him, in many a laden line..Bihzad, Story of Prince, i. 99..? ? ? ? ? b. The Second Voyage of Sindbad the Sailor.He found it every way complete and saw therein ten great trays, full of all fruits and cakes and all manner sweetmeats. So he sat down and ate thereof after the measure of his sufficiency, and finding there three troops of singing-girls, was amazed and made the girls eat. Then he sat and the singers also seated themselves, whilst the black slaves and the white slaves and the eunuchs and pages and boys stood, and the slave-girls, some of them, sat and some stood. The damsels sang and warbled all manner melodies and the place answered them for the sweetness of the songs, whilst the pipes cried out and the lutes made accord with them, till it seemed to Aboulhusn that he was in Paradise and his heart was cheered and his breast dilated. So he sported and joyance waxed on him and he bestowed dresses of honour on the damsels and gave and bestowed, challenging this one and kissing that and toying with a third, plying one with wine and another with meat, till the night fell down..? ? ? ? ? And scatter musk on him and ambergris, so long As time endures; for this is all my wish and care..? ? ? ? ? k. The Blind Man and the Cripple dccccx.98. The Haunted House in Baghdad dclxxxviii.The company marvelled at this story with the utmost wonderment, and the eleventh officer rose and said, 'I know a story yet rarer than this: but it happened not to myself..Now I was drunken and my clothes were drenched with the blood; and as I passed along the road, I met a thief. When he saw me, he knew me and said to me, "Harkye, such an one!" "Well?" answered I, and he said, "What is that thou hast with thee?" So I acquainted him with the case and he took the head from me. Then we went on till we came to the river, where he washed the head and considering it straitly, said, "By Allah, this is my brother, my father's son. and he used to sponge upon the folk." Then he threw the head into the river. As for me, I was like a dead man [for fear]; but he said to me, "Fear not neither grieve, for thou art quit of my brother's blood.".Viziers, The Ten, i. 61..123. The Blacksmith who could Handle Fire without Hurt cccclxxi.36. Jaafer the Barmecide and the Bean-Seller cccxcix.? ? ? ? ? Crude amber (158) in its native land unheeded goes, but, when It comes abroad, upon the necks to raise it men delight..?Story of Abou Sabir..? ? ? ? ? ? ? She gives me to drink of her cheeks and her honeyed lips And quenches the worst of the fires that my heart devour..? ? ? ? ? I marvel for that to my love I see thee now incline, What time my heart, indeed, is fain to turn away from thine..108. Aboukir the Dyer and Abousir the Barber dcccclxvii.Thiefs Story, The, ii. 165..Therewith Nuzhet el Fuad rejoiced and said, "Indeed, this is an excellent device." [Then Aboulhusn stretched himself out] forthright and she shut his eyes and tied his feet and covered him with the kerchief and did what [else] her lord had bidden her; after which she rent her dress and uncovering her head, let down her hair and went in to the Lady Zubeideh, crying out and weeping, When the princess saw her in this case, she said to her, "What plight is this [in which I see thee]? What is thy story and what maketh thee weep?" And Nuzhet el Fuad answered, weeping and crying out the while, "O my lady, may thy head live and mayst thou survive Aboulhusn el Khelia! For he is dead." The Lady Zubeideh mourned for him and said, "Alas for Aboulhusn el Khelia!" And she wept for him awhile. Then she bade her treasurers give Nuzhet el Fuad a hundred dinars and a piece of silk and said to her, "O Nuzhet el Fuad, go, lay him out and carry him forth."When the damsel had made an end of her song, El Abbas swooned away and they sprinkled on him rose-water, mingled with musk, till he came to himself, when he called another damsel (now there was on her of linen and clothes and ornaments that which beggareth description, and she was endowed with brightness and loveliness and symmetry and perfection, such as shamed the crescent moon, and she was a Turkish girl from the land of the Greeks and her name was Hafizeh) and said to her, "O Hafizeh, close thine eyes and tune thy lute and sing to us upon the days of separation." She answered him with "Harkening and obedience" and taking the lute, tuned its strings and cried out from her head, (107) in a plaintive voice, and sang the following verses:..? ? ? ? ? We spent the night in passing the cup, my mates and I, Till in the Eastward heaven the day-star did appear..? ? ? ? ? And to the birds' descant in the foredawns, From out the boughs it flowered forth and grew,.How many, in Yemameh, dishevelled widows plain! i. 50..98. Isaac of Mosul and the Merchant ccccvii."O Shehrzad," quoth Shehriyar, "finish unto us the story that thy friend told thee, for that it resembleth the story of a king whom I knew; but fain would I hear that which betided the people of this city and what they said of the affair of the king, so I may return from that wherein I was." "With all my heart," answered Shehrzad. "Know, O august king and lord of just judgment and praiseworthy excellence and exceeding prowess, that, when the folk heard that the king had put away from him his custom and returned from that which had been his wont, they rejoiced in this with an exceeding joy and offered up prayers for him. Then they talked with one another of the cause

of the slaughter of the girls, and the wise said, "They (162) are not all alike, nor are the fingers of the hand alike." The old woman returned to the man and told him what the damsel said; and he lusted after her, by reason of her beauty and her repentance; so he took her to wife, and when he went in to her, he loved her and she also loved him. On this wise they abode a great while, till one day he questioned her of the cause of a mark (13) he espied on her body, and she said, 'I know nought thereof save that my mother told me a marvellous thing concerning it.' 'What was that?' asked he, and she answered, 'She avouched that she gave birth to me one night of the nights of the winter and despatched a hired man, who was with us, in quest of fire for her. He was absent a little while and presently returning, took me and slit my belly and fled. When my mother saw this, affliction overcame her and compassion possessed her; so she sewed up my belly and tended me till, by the ordinance of God (to whom belong might and majesty), the wound healed up.' '????? Yet, I conjure thee, blame me not for passion and desire, Me whom estrangement long hath brought to sick and sorry plight..Son, The History of King Azadbekht and his, i. 61..????? For those whom we cherish are parted and gone; They have left us in torment to pine for dismay..????? Who dares with them to cope draws death upon himself; Yea, of the deadly lance incontinent he's slain..As he was thus, behold, Aamir called out to him and said, "O my lord, come to my help, or I am a dead man!" So El Abbas went up to him and found him cast down on his back and chained with four chains to four pickets of iron. He loosed his bonds and said to him, "Go before me, O Aamir." So he fared on before him a little, and presently they looked, and behold, horsemen making to Zuheir's succour, to wit, twelve thousand cavaliers, with Sehl ben Kaab in their van, mounted upon a jet-black steed. He charged upon Aamir, who fled from him, then upon El Abbas, who said, "O Aamir, cleave fast to my horse and guard my back." Aamir did as he bade him, whereupon El Abbas cried out at the folk and falling upon them, overthrew their braves and slew of them nigh two thousand cavaliers, whilst not one of them knew what was to do nor with whom he fought. Then said one of them to other, "Verily, the king is slain; so with whom do we wage war? Indeed ye flee from him; so do ye enter under his banners, or not one of you will be saved." When El Abbas heard her verses, they pleased him and he said to her, "Well done, O Sitt el Husn! Indeed, thou hast done away trouble from my heart and [banished] the things that had occurred to my mind." Then he heaved a sigh and signing to the fifth damsel, who was from the land of the Persians and whose name was Merziyeh (now she was the fairest of them all and the sweetest of speech and she was like unto a splendid star, endowed with beauty and loveliness and brightness and perfection and justness of shape and symmetry and had a face like the new moon and eyes as they were gazelle's eyes) and said to her, "O Merziyeh, come forward and tune thy lute and sing to us on the [same] subject, for indeed we are resolved upon departure to the land of Yemen." Now this damsel had met many kings and had consorted with the great; so she tuned her lute and sang the following verses:????? For indeed I am mated with longing love in public and privily, Nor ever my heart, alas I will cease from mourning, will I or nill..Then they ate and the tables were removed and they washed their hands; after which Iblis the Accursed came up to Tuhfeh and said to her, 'O my lady Tuhfeh, thou gladdenest the place and with thy presence enlightenest and embellishest it; but now fain would these kings hear somewhat of thy singing, for the night hath spread its wings for departure and there abideth thereof but a little.' Quoth she, 'Hearkening and obedience.' So she took the lute and touching its strings on rare wise, played thereon after a wondrous fashion, so that it seemed to those who were present as if the palace stirred with them for the music. Then she fell a-singing and chanted the following verses:..38. Yehya ben Khalid and Mensour ccv.On this wise they abode months and years and the queen-mother ceased not to do thus till the cook's brother came to the town in his ship, and with him Selim. So he landed with the youth and showed him to the queen, [that she might buy him]. When she saw him, she augured well of him; so she bought him from the cook's brother and was kind to him and entreated him with honour. Then she fell to proving him in his parts and making assay of him in his affairs and found in him all that is in kings' sons of understanding and breeding and goodly manners and qualities..After a few days, his brother returned and finding him healed of his sickness, said to him, 'Tell me, O my brother, what was the cause of thy sickness and thy pallor, and what is the cause of the return of health to thee and of rosiness to thy face after this?' So he acquainted him with the whole case and this was grievous to him; but they concealed their affair and agreed to leave the kingship and fare forth pilgrim-wise, wandering at a venture, for they deemed that there had befallen none the like of this which had befallen them. [So they went forth and wandered on at hazard] and as they journeyed, they saw by the way a woman imprisoned in seven chests, whereon were five locks, and sunken in the midst of the salt sea, under the guardianship of an Afrit; yet for all this that woman issued forth of the sea and opened those locks and coming forth of those chests, did what she would with the two brothers, after she had circumvented the Afrit..When the night darkened on her, she called him to mind and her heart clave to him and sleep visited her not; and on this wise she abode days and nights, till she sickened and abstained from food. So her lord went in to her and said to her, "O Sitt el Milah, how findest thou thyself?" "O my lord," answered she, "I am dead without recourse and I beseech thee to bring me my shroud, so I may look on it before my death." Therewithal he went out from her, sore concerned for her, and betook himself to a friend of his, a draper, who had been present on the day when the damsel was cried [for sale]. Quoth his friend to him, "Why do I see thee troubled?" And he answered, "Sitt el Milah is at the point of death and these three days she hath neither eaten nor drunken. I questioned her to-day of her case and she said, 'O my lord, buy me a shroud, so I may look on it before my death.'" Quoth the draper, "Methinks nought ails her but that she is enamoured of the young Damascene and I counsel thee to mention his name to her and avouch to her that he hath foregathered with thee on her account and is desirous of coming to thy house, so he may hear somewhat of her singing. If she say, 'I reckon not of him, for there is that to do with me which distracteth me from the Damascene and from other than he,' know that she saith sooth concerning her sickness; but, if she say to thee other than this, acquaint me therewith." 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.' Bunducdari (El) and the Sixteen Officers of Police, El Melik ez Zahir Rukneddin Bibers, ii. 117..? ? ? ? e. The Story of the Portress xviii. I abode in my house, ill, a whole month; after which I went to the bath and coming out, opened my shop [and sat selling and buying as usual], but saw no more of the man or the woman, till, one day, there stopped before my shop a young man, [a Turcoman], as he were the full moon; and he was a sheep-merchant and had with him a bag, wherein was money, the price of sheep that he had sold. He was followed by the woman, and when he stopped at my shop, she stood by his side and cajoled him, and indeed he inclined to her with a great inclination. As for me, I was consumed with solicitude for him and fell to casting furtive glances at him and winked at him, till he chanced to look round and saw me winking at him; whereupon the woman looked at me and made a sign with her hand and went away. The Turcoman followed her and I counted him dead, without recourse; wherefore I feared with an exceeding fear and shut my shop. Then I journeyed for a year's space and returning, opened my shop; whereupon, behold, the woman came up to me and said, 'This is none other than a great absence.' Quoth I, 'I have been on a journey;' and she said, 'Why didst thou wink at the Turcoman?' 'God forbid!' answered I. 'I did not wink at him.' Quoth she, 'Beware lest thou cross me;' and went away..? ? ? ? q. Khelbes and his Wife and the Learned Man dcccvi. 112. Aboulhusn and his Slave-girl Taweddud cccxxxvi. Some days after this, as I stood at the door of my house, there came up to me a young man, with a chain about his neck and with him a trooper, and he said to me, "O my lord, charity for the love of God!" Quoth I, "God open!" (147) and he looked at me a long while and said, "That which thou shouldst give me would not come to the value of thy turban or thy waistcloth or what not else of thy raiment, to say nothing of the gold and the silver that was about thee." "How so?" asked I, and he said, "On such a night, when thou fellest into peril and the thieves would have stripped thee, I was with them and said to them, 'Yonder man is my lord and my master who reared me.' So was I the cause of thy deliverance and thus I saved thee from them." When I heard this, I said to him, "Stop;" and entering my house, brought him that which God the Most High made easy [to me]. (148) So he went his way. And this is my story..? ? ? ? No sin is there in drinking of wine, for it affords All that's foretold (117) of union and love and happy cheer..? ? ? ? In every halting-place like Joseph (17) she appears And he in every stead with Jacob's grief (18) is pined..? ? ? ? Our stead, that late was desert, grew green and eke our trees, That barren were, grew loaded with ripened fruits galore..? ? ? ? Ah, then will I begin on you with chiding than the breeze More soft, ay pleasanter than clear cold water and more sweet..? ? ? ? Yea, for the perfidies of Fate and sev'rance I'm become Even as was Bishr (85) of old time with Hind, (86) a fearful swain; In my soul the fire of yearning and affliction rageth aye, iii. 65..? ? ? ? O friends, the tears flow ever, in mockery of my pain; My heart is sick for sev'rance and love-longing in vain..? ? ? ? The sable torrent of her locks falls down unto her hips; Beware the serpents of her curls, I counsel thee, beware!..? ? ? ? "Knoweth my loved one when I see her at the lattice high Shine as the sun that flameth forth in heaven's blue demesne?" .61. Abou Nuwas with the three Boys and the Khalif Haroun er Reshid ccllxxxi. The Twelfth Night of the Month.. Then he kept them under guard, and when the morning morrowed, he referred their case to El Hejjaj, who caused bring them before him and enquiring into their affair, found that the first was the son of a barber-surgeon, the second of a [hot] bean-seller and the third of a weaver. So he marvelled at their readiness of speech (82) and said to his session-mates, "Teach your sons deportment; (83) for, by Allah, but for their ready wit, I had smitten off their heads!". Presently, the king [of the city] was minded to go forth to his garden, (206) a-pleasuring, and bade the cook forego him thither and appoint in his stead one who should dress meat for the king, so that, when he returned, he might find it ready. So the cook fell a-considering of whom he should appoint and was bewildered concerning his affair. As he was on this wise, the old man came to him and seeing him perplexed how he should do, said to him, 'Tell me what is in thy mind; belike, I may avail to relieve thee.' So he acquainted him with the king's wishes and he said, 'Have no care for this, but leave me one of the serving-men and go thou in peace and surety, for I will suffice thee of this.' So the cook departed with the king, after he had brought the old man what he needed and left him a man of the guards.. When she had made an end of her song, Sherareh was moved to exceeding delight and drinking off her cup, said to her, 'Well done, O gift of hearts!' Then she ordered her an hundred dresses of brocade and an hundred thousand dinars and passed the cup to Queen Wekhimeh. Now she had in her hand somewhat of blood-red anemone; so she took the cup from her sister and turning to Tuhfeh, said to her, 'O Tuhfeh, sing to me on this.' Quoth she, 'I hear and obey,' and improvised the following verses:.. Then she turned and saw within the chamber an old man, comely of hoariness, venerable of aspect, who was dancing on apt and goodly wise, a dance the like whereof none might avail unto. So she sought refuge with God the Most High from Satan the Stoned (193) and said, 'I will not give over what I am about, for that which God decreeth, He carrieth into execution.' Accordingly, she went on singing till the old man came up to her and kissed the earth before her, saying, 'Well done, O Queen of the East and the West! May the world be not bereaved of thee! By Allah, indeed thou art perfect of qualities and ingredients, O Tuhfet es Sudour! (194) Dost thou know me?' 'Nay, by Allah,' answered she; 'but methinks thou art of the Jinn.' Quoth he, 'Thou sayst sooth; I am the Sheikh Aboutawaif (195) Iblis, and I come to thee every night, and with me thy sister Kemeriyeh, for that she loveth thee and sweareth not but by thy life; and her life is not pleasant to her, except she come to thee and see thee, what while thou seest her not. As for me, I come to thee upon an affair, wherein thou shall find thine advantage and whereby thou shalt rise to high rank with the kings of the Jinn and rule

them, even as thou rulest mankind; [and to that end I would have thee come with me and be present at the festival of my son's circumcision; (196)] for that the Jinn are agreed upon the manifestation of thine affair.' And she answered, 'In the name of God.' When the evening came and the king sat in his privy chamber, he summoned the vizier and required of him the story of the thief and the woman. Quoth the vizier, "Know, O king, that. . . . ha. The Thief's Story dccccxxviii.8. Ali ben Bekkar and Shemsennehar clxiii.14. Khelif the Fisherman (227) cccxxi. When she had made an end of her song, she cast the lute from her hand and wept till she swooned away, whereupon the Khalif bade carry her to her chamber. Now he was ravished with her and loved her with an exceeding love; so, after awhile, he again commanded to bring her to his presence, and when she came, he bade her sing. Accordingly, she took the lute and spoke forth that which was in her heart and sang the following verses: So she donned a devotee's habit and betaking herself to the goldsmith, said to him, 'To whom belongeth the bracelet that is in the king's hand?' Quoth he, 'It belongeth to a man, a stranger, who hath bought him a slave-girl from this city and lodgeth with her in such a place.' So the old woman repaired to the young man's house and knocked at the door. The damsel opened to her and seeing her clad in devotee's apparel, (184) saluted her and said to her, 'Belike thou hast an occasion with us?' 'Yes,' answered the old woman; 'I desire privacy and ablution.' (185) Quoth the girl, 'Enter.' So she entered and did her occasion and made the ablution and prayed. Then she brought out a rosary and began to tell her beads thereon, and the damsel said to her, 'Whence comest thou, O pilgrim?' (186) Quoth she '[I come] from [visiting] the Idol (187) of the Absent in such a church. (188) There standeth up no woman [to prayer] before him, who hath an absent friend and discovereth to him her need, but he acquainteth her with her case and giveth her tidings of her absent one.' 'O pilgrim,' said the damsel, 'we have an absent one, and my lord's heart cleaveth to him and I desire to go to the idol and question him of him.' Quoth the old woman, '[Wait] till to-morrow and ask leave of thy husband, and I will come to thee and go with thee in weal.' . . . My flower a marvel on your heads doth show, Yet homeless (237) am I in your land, I trow.. Seventh Voyage of Sindbad the Sailor, The, iii. 224.. . . How long shall I for justice sue to you, whilst, with desire For aid, ye war on me and still on slaying me are bent! . . . By Him whom I worship, indeed, I swear, O thou that mine eye dost fill, By Him in whose honour the pilgrims throng and fare to Arafat's hill., King, The Old Woman, the Merchant and the, i. 265.. . . The railers for your loss pretend that I should patient be: 'Away!' I answer them: ' 'tis I, not you, that feel the pain.' I am filled full of longing pain and memory and dole, iii. 15.. WP="BR1">. Would we may live together, and when we come to die, i. 47.. . . Haste not to that thou dost desire, for haste is still unblest; Be merciful to men, as thou on mercy reckonest; Meanwhile, El Abbas abode with his cousin Akil twenty days, after which he made ready for the journey to Baghdad and letting bring the booty he had gotten of King Zuheir, divided it between himself and his cousin. Then he set out for Baghdad, and when he came within two days' journey of the city, he called his servant Aamir and bade him mount his charger and forego him with the baggage-train and the cattle. So Aamir [took horse and] fared on till he came to Baghdad, and the season of his entering was the first of the day; nor was there little child or hoary old man in the city but came forth to divert himself with gazing on those flocks and herds and upon the goodliness of those slave-girls, and their wits were amazed at what they saw. Presently the news reached the king that the young man El Abbas, who had gone forth from him, was come back with herds and rarities and slaves and a mighty host and had taken up his sojourn without the city, whilst his servant Aamir was presently come to Baghdad, so he might make ready dwelling- places for his lord, wherein he should take up his abode.

[The Wyo 1928 Vol 20](#)

[Sugarcane Research Annual Progress Report 1995](#)

[Deutsches Lesebuch Mit Rücksicht Auf Die Amerikanische Ausgabe Der Ollendorffschen Methode A Progressive German Reader Adapted to the American Edition of Ollendorffs German Grammar With Copious Notes and a Vocabulary](#)

[Melchior Mouny-Robin](#)

[A Key to Blands Algebraical Problems Containing the Solutions of the Equations and Problems in the Praxis Contained in Section XI](#)

[Leopardi Traduction Et Notice](#)

[Fumee DOpium](#)

[Psychopathologie de la Vie Quotidienne La Application de la Psychanalyse A LInterpretation Des Actes de la Vie Courante Traduit de LAllemand Avec LAutorisation de LAuteur](#)

[Cancionero de Obras de Burlas Provocantes a Risa](#)

[LArmee de LAncien Regime de Louis XIV a la Revolution](#)

[Recueil de Plantes Coloriees Pour Servir A LIntelligence Des Lettres Elementaires Sur La Botanique](#)

[The Life of Benjamin Franklin With Many Choice Anecdotes and Admirable Sayings of This Great Man Never Before Published by Any of His Biographers](#)

[Zweigliedrige Wort-Asyndeton in Der Alteren Deutschen Sprache Das](#)

[Life and Labour of the People in London Vol 1 East Central and South London](#)

[Le Rapatriement Etude Sur Le Rapatriement Et Ses Oeuvres de Secours](#)

[Album Historique Vol 1 Le Moyen Age Habitation Vitement Alimentation Mobilier Armes Etc Sciences Industries Commerce Agriculture Etc](#)

[Voyages Beaux-Arts Etc IEnseignement Iglise Les Institutions La Guerre Etc Du Ive Siicle](#)
[Fleurs Du MIDI Poesies](#)
[Goethe Et Diderot](#)
[Infortunios de Alonso Ramirez Y Relacion de la America Septentrional](#)
[La Petite Soeur de Trott](#)
[I Fioretti Di S Francesco Con Introduzione E Commento](#)
[Reise Der Sohne Giaffers Aus Dem Italienischen Des Christoforo Armeno Die Ubersetzt Durch Johann Wetzel 1583](#)
[LInaugurazione Della Primavera Poesie](#)
[The Hearts of Steel Vol 2 An Irish Historical Tale of the Last Century](#)
[Unterricht in Der Mathematischen Analysis Und Maschinen-Lehre Bevlage Zum Ersten Und Zweyten Bande Erweiterungen Und Berichtigungen Enthaltend](#)
[Von Kiel Bis Kapp Zur Geschichte Der Deutschen Revolution](#)
[Memoirs of a West-India Planter Published from an Original MS with a Preface and Additional Details](#)
[Lettres DUne Peruvienne](#)
[Jornal de Ciencias Mathematicas Physicas E Naturaes Vol 4 Dezembro de 1895 a Marco de 1897](#)
[The Heart of a Gun Lord 2](#)
[An Elementary Treatise on Arithmetic in Theory and Practice Adapted to the Instruction of Youth in Schools and Academies in the United States](#)
[Cours de Geometrie Analytique Vol 2 A LUsage Des Eleves de la Classe de Mathematiques Speciales Et Des Candidats Aux Ecoles Du Gouvernement Construction Des Courbes Planes Complements Relatifs Aux Coniques](#)
[Recopilacion de Leyes y Decretos de Venezuela Vol 26 Ano 1903](#)
[Oeuvres Completes de Francois Coppee de LAcademie Francaise Vol 2 Theatre](#)
[Xenophontis Expositio Cyri](#)
[Abri Einer Geschichte Der Brudermission Mit Einem Anhang Enthaltend Eine Ausfuhrliche Bibliographie Zur Geschichte Der Brudermission](#)
[Draft General Management Plan Environmental Impact Statement Nez Perce National Historical Park and Big Hole National Battlefield](#)
[The Bibliographers Manual of English Literature Vol 4 Containing an Account of Rare Curious and Useful Books Published in or Relating to Great Britain and Ireland from the Invention of Printing](#)
[Bulletin de la Societe de LHistoire de Paris Et de Llle-de-France Vol 32 32e Annee 1905](#)
[August Von Wersbe Uber Die Vertheilung Thuringens Zwischen Den Alten Sachsen Und Franken Zugleich Eine Revision Der Altesten Geschichte Und Diocesanverfassung Von Thuringen](#)
[An Uncertain Shore](#)
[Het Klein Bijvoeglijk Naamwoordenboek Hoe Beschrijf Jij Jouw Personages?](#)
[Un Mensonge de la Science Allemande Les prologomines i Homire de Fridiric-Auguste Wolf](#)
[Collezione Completa Delle Commedie Di Carlo Goldoni Vol 28](#)
[Cronica Di Giovanni Villani Vol 3 A Miglior Lezione Ridotta Coll Aiuto de Testi a Penna](#)
[Dizionario Di Erudizione Storico-Ecclesiastica Da S Pietro Sino AI Nostri Giorni Vol 23 Specialmente Intorno AI Principali Santi Beati Martiri Padri AI Sommi Pontefici Cardinali E Piu Celebri Scrittori Ecclesiastici AI Varii Gradi Della Gerarch](#)
[Dizionario Di Erudizione Storico-Ecclesiastica Da S Pietro Sino AI Nostri Giorni Vol 18](#)
[P Terenti Afri Comoediae](#)
[Traite de LArrangement Des Mots Vol 6](#)
[A Descriptive Catalogue of the Etchings and Dry-Points of James Abbott McNeill Whistler](#)
[Petri Ballerini de Potestate Ecclesiastica Summorum Pontificum Et Conciliorum Generalium Liber Una Cum Vindiciis Autoritatis Pontificiae Contra Opus Justini Febronii](#)
[Notes on Graduate Studies and Research in Home Economics and Home Economics Education 1941-42](#)
[Modern German Reader Vol 1 A Graduated Collection of Prose Extracts from Modern German Writers With English Notes a Grammatical Appendix and a Complete Vocabulary](#)
[Regierungsblatt Fur Die Churfalzbaierischen Furstenthumer in Franken 1805 Vol 3](#)
[An Outline of French Law as Affecting British Subjects](#)
[Compendium of Dentistry For the Use of Students and Practitioners](#)
[Illinois Crop Reporter 1931-1932 Circular No 414-432](#)
[Seventeenth Annual Report of the Commissioner of Insurance of the State of Michigan Year Ending December 31 1886 Vol 2 Life and Casualty](#)

[Insurance](#)

[Thontafeln Von Tell-El-Amarna Die](#)

[Les Amours de LAge DOr Legende Antediluvienne](#)

[Military Laws Containing Extracts from the Federal and State Constitutions Synopsis of the Organization of the Militia Militia Laws of Virginia](#)

[Militia Laws of the United States Articles of War Army Regulations Description of Uniform Forms C](#)

[Indice Chronologico Das Navegacoes Viagens Descobrimentos E Conquistas DOS Portuguezes Nos Paizes Ultramarinos Desde O Principio Do Seculo XV](#)

[International Law Documents 1918 Neutrality Conduct and Conclusion of Hostilities with Notes](#)

[Pauta DAfandega Do Rio de Janeiro](#)

[Eleventh Report of the Board of Trustees of the American Printing House for the Blind to the General Assembly of Kentucky and to the Governors of the States of the Union Etc For the Year 1878](#)

[An Essay on National Pride Translated from the German](#)

[History of San Diego 1542-1908 Vol 1 An Account of the Rise and Progress of the Pioneer Settlement](#)

[A Selection of Cases in Equity Jurisdiction Vol 2 With Notes and Citations](#)

[Tracts on the Mass](#)

[Haverholme or the Apotheosis of Jingo A Satire](#)

[Reveille 1964](#)

[1939 Drift](#)

[Slavery Doomed or the Contest Between Free and Slave Labour in the United States](#)

[The Law and Practice Relating to Criminal Informations and Informations in the Nature of Quo Warranto With Forms of the Pleadings and Proceedings](#)

[Les Oeuvres de Blondel de Neele](#)

[Beowulf Mit Ausführlichem Glossar Herausgegeben](#)

[The Michigan Book A State Cyclopedic with Sectional County Maps Alphabetically Arranged](#)

[Emile Zola LHomme Et LOeuvre Suivi de la Bibliographie de Ses Ouvrages Et de la Liste Des Ecrivains Qui Ont Ecrit Pour Ou Contre Lui](#)

[Cephalopoda of the Beekmantown and Chazy Formations of the Champlain Basin](#)

[Leons Sur Les Invariants Intigraux Cours Professi i La Faculti Des Sciences de Paris](#)

[Estudio Historico de la Moneda Antigua Espanola Desde Su Origen Hasta El Imperio Romano Vol 2](#)

[Hearing on Army Appropriation Bill For Fiscal Year 1908-9](#)

[Wit and Humor of the Physician A Collection from Various Sources Classified Under Appropriate Subject Headings](#)

[Discours de Combat La Renaissance de LIdealisme LArt Et La Morale LIdee de Patrie Les Ennemis de LAme Francaise La Nation Et LArmee Le Genie Latin Le Besoin de Croire](#)

[A Practical Handbook of Medical Chemistry Applied to Clinical Research and the Detection of Poisons Partly Based on Bowmans Medical Chemistry](#)

[La Civilite Puerile](#)

[Ginxs Baby O Engeitado Vol 1 Seu Nascimento E Mais Desastres](#)

[Beytrage Zur Atmospharologie Ein Nachtrag Zu Meinem Grundrisse Der Atmospharologie](#)

[Ueber Bodmerei Und Havarie Grosse Eine Darstellung Und Beleuchtung Alterer Und Neuerer Lehrsysteme Und Gesetze](#)

[Do USO E Abuso Das Minhas Agoas de Inglaterra Ou Directorio E Instruccam Para Se Saber Seguramente Quando Se Deve Ou Nao Usar Dellas](#)

[Affim NAS Enfermidades Agudas Como Em Algumas Chronicas E Em Casos Propriamente de Cirurgia](#)

[Bollettino del Laboratorio Di Zoologia Generale E Agraria Della R Scuola Superiore D Agricoltura in Portici 1913 Vol 7](#)

[Joannis Jahn Elementa Aramaicae Seu Chaldaeo-Syriacae Linguae Latine Reddita Et Nonnullis Accessionibus Aucta AB Andrea Oberleitner](#)

[Abbatiae Ord S Bened Ad Scotos Viennae Presb Capit S S Theolog Doct](#)

[Report of the Public Service Commission for the First District of the State of New York Vol 2 For the Year Ended December 31 1910 Orders](#)

[Cartas de Huma Peruviana Traduzidas Do Francez Na Lingua Portugueza](#)

[Anuario Publicado Pelo Observatorio Do Rio de Janeiro Para O Anno de 1892 Vol 8](#)

[Observacoes Sobre as Principaes Causas Da Decadencia DOS Portuguezes Na Asia](#)

[Report of the Commissioners of the District of Columbia Together with the Reports of the Board of Audit and the Board of Health Transmitted to Congress with the Annual Message of the President December 7 1874](#)

[Compendio Rhetorico Ou Arte Completa de Rhetorica Com Methodo Facil Para Toda a Pesoa Curioza Sem Frequentar as Aulas Saber a Arte Da](#)

[Eloquencia Toda Composta Das Mais Fabias Doutrinas DOS Melhores Autores Que Escreverao Desta Importante Sciencia](#)
[Studies from the Rockefeller Institute for Medical Research Index Authors and Subjects \(1904-1916\)](#)
[Journal of Mycology 1903 Vol 9](#)
