

## MY ITALIANS TRUE STORIES OF CRIME AND COURAGE

?? ? ? ? b. The Second Old Man's Story vi. ? ? ? ? ? ? ? ? ? na. A Merry Jest of a Thief dccccxl. SHEHRZAD AND SHEHRIYAR. The Fifth Day. All intercessions come and all alike do ill succeed, ii. 218. ? ? ? ? ? Still, as my transports wax, grows restlessness on me And woes have ta'en the place of love-delight denied. [One day], as the ship was sailing along, and we unknowing where we were, behold, the captain came down [from the mast] and casting his turban from his head, fell to buffeting his face and plucking at his beard and weeping and supplicating [God for deliverance]. We asked him what ailed him, and he answered, saying, 'Know, O my masters, that the ship is fallen among shallows and drifteth upon a sand-bank of the sea. Another moment [and we shall be upon it]. If we clear the bank, [well and good]; else, we are all dead men and not one of us will be saved; wherefore pray ye to God the Most High, so haply He may deliver us from these deadly perils, or we shall lose our lives.' So saying, he mounted [the mast] and set the sail, but at that moment a contrary wind smote the ship, and it rose upon the crest of the waves and sank down again into the trough of the sea. ? ? ? ? Now that the clouds have broken their promise to our hope, We trust the Khalif's bounty will stand to us for rain. (65). As I was passing one day in the market, I found that a thief had broken into the shop of a money-changer and taken thence a casket, with which he had made off to the burial-grounds. So I followed him thither [and came up to him, as] he opened the casket and fell a-looking into it; whereupon I accosted him, saying, "Peace be on thee!" And he was startled at me. Then I left him and went away from him. Officer's Story, The Sixteenth, ii. 193. ? ? ? ? ? b. Story of the Chief of the Boulac Police dcv. Then she cast the lute from her hand and swooned away; so she was carried to her chamber and indeed passion waxed upon her. After a long while, the Commander of the Faithful sent for her a third time and bade her sing. So she took the lute and sang the following verses: King (The Unjust) and the Tither, i. 273. Craft, Women's, ii. 287. Semmak (Ibn es) and Er Reshid, i. 195. Whenas mine eyes behold thee not, that day, iii. 47. Sindbad the Sailor, The Sixth Voyage of, iii. 203. 126. Ibrahim ben el Khawwas and the Christian King's Daughter cccccxxvii. 79. Khusrau and Shirin and the Fisherman cccxc. So Aamir took the water-skin and made for the water; but, when he came to the well, behold, two young men with gazelles, and when they saw him, they said to him, "Whither wilt thou, O youth, and of which of the Arabs art thou?" "Harkye, lads," answered he, "fill me my water-skin, for that I am a stranger man and a wayfarer and I have a comrade who awaiteth me." Quoth they, "Thou art no wayfarer, but a spy from El Akil's camp." Then they took him and carried him to [their king] Zuheir ben Shebib; and when he came before him, he said to him, "Of which of the Arabs art thou?" Quoth Aamir, "I am a wayfarer." And Zuheir said, "Whence comest thou and whither wilt thou?" "I am on my way to Akil," answered Aamir. When he named Akil, those who were present were agitated; but Zuheir signed to them with his eyes and said to him, "What is thine errand with Akil?" Quoth he, "We would fain see him, my friend and I." Then said Azadbekht to him (and indeed his words were [prompted] by anger and those of the youth by presence of mind and good breeding), "I bought thee with my money and looked for fidelity from thee, wherefore I chose thee over all my grandees and servants and made thee keeper of my treasures. Why, then, hast thou outraged my honour and entered my house and played the traitor with me and tookest no thought unto that which I have done thee of benefits?" "O king," answered the youth, "I did this not of my choice and freewill and I had no [evil] intent in being there; but, of the littleness of my luck, I was driven thither, for that fate was contrary and fair fortune lacking. Indeed, I had striven with all endeavour that nought of foul should proceed from me and kept watch over myself, lest default appear in me; but none may avail to make head against ill fortune, nor doth endeavour profit in case of lack of luck, as appeareth by the example of the merchant who was stricken with ill luck and his endeavour profited him not and he succumbed to the badness of his fortune." "What is the story of the merchant," asked the king, "and how was his luck changed upon him by the sorriness of his fortune?" "May God prolong the king's continuance!" answered the youth. Presently, the princess turned to her maid and bade her fetch them somewhat of food and sweetmeats and dessert and fruits. So Shefikeh brought what she desired and they ate and drank [and abode on this wise] without lewdness, till the night departed and the day came. Then said El Abbas, "Indeed, the day is come. Shall I go to my father and bid him go to thy father and seek thee of him in marriage for me, in accordance with the Book of God the Most High and the Institutes of His Apostle (whom may He bless and keep!) so we may not enter into transgression?" And Mariyeh answered, saying, "By Allah, it is well counselled of thee!" So he went away to his lodging and nought befell between them; and when the day lightened, she improvised and recited the following verses: ? ? ? ? ? r. The Heathcock and the Tortoises dxxxxiv. No good's in life (to the counsel list of one who's purpose-whole), i. 28. 99. The History of Gherib and his brother Agib dxcviii. Damascus is all gardens decked for the pleasance of the eyes; For the seeker there are black-eyed girls and boys of Paradise." Voyage of Sindbad the Sailor, The Sixth, iii. 203. ? ? ? ? ? I am become, for severance from my loved one, Like a left hand, forsaken of the right. Therewithal, O my brother, the locust fell to going round about among the company of the birds, but saw nought resembling the hawk in bulk and body save the kite and deemed well of her. So she brought the hawk and the kite together and counselled the former to make friends with the latter. Now it chanced that the hawk fell sick and the kite abode with him a long while [and tended him] till he recovered and became whole and strong; wherefore he thanked her [and she departed from him]. But after awhile the hawk's sickness returned to him and he needed the kite's succour. So the locust went out from him and was absent from him a day, after which she returned to him with a [nother] locust, (53) saying, "I have brought thee this one." When the hawk saw her, he said, "God requite thee with good! Indeed, thou hast done well in the quest and hast been subtle in the choice." One day, as the [chief] painter wrought at his work, there came in to him a poor man, who looked long upon him and observed his handicraft; whereupon quoth the painter

to him, "Knowest thou aught of painting?" "Yes," answered the stranger; so he gave him tools and paints and said to him, "Make us a rare piece of work." So the stranger entered one of the chambers of the bath and drew [on the walls thereof] a double border, which he adorned on both sides, after a fashion than which never saw eyes a fairer. Moreover, [amidward the chamber] he drew a picture to which there lacked but the breath, and it was the portraiture of Mariyeh, the king's daughter of Baghdad. Then, when he had made an end of the portrait, he went his way [and told none of what he had done], nor knew any the chambers and doors of the bath and the adornment and ordinance thereof..Now, as destiny would have it, a band of thieves, whose use it was, whenas they had stolen aught, to resort to that place and divide [their booty], came thither [that night], as of their wont; and they were ten in number and had with them wealth galore, which they were carrying. When they drew near the sepulchre, they heard a noise of blows within it and the captain said, 'This is a Magian whom the angels (43) are tormenting.' So they entered [the burial-ground] and when they came over against El Merouzi, he feared lest they should be the officers of the watch come upon him, wherefore he [arose and] fled and stood among the tombs. (44) The thieves came up to the place and finding Er Razi bound by the feet and by him near seventy sticks, marvelled at this with an exceeding wonderment and said, 'God confound thee! This was sure an infidel, a man of many crimes; for, behold, the earth hath rejected him from her womb, and by my life, he is yet fresh! This is his first night [in the tomb] and the angels were tormenting him but now; so whosoever of you hath a sin upon his conscience, let him beat him, as a propitiatory offering to God the Most High.' And the thieves said, 'We all have sins upon our consciences.'.Officer's Story, The Ninth, ii. 167..? ? ? ? I supplicate Him, who parted us and doomed Our separation, that we may meet again..Presently, her brothers returned, whereupon the old man acquainted them with the whole case and said to them, "O my sons, know that your sister purposed not aught but good, and if ye slay this man, ye will earn abiding reproach and ye will wrong him, ay, and wrong yourselves and your sister, to boot; for indeed there appeareth no cause [of offence] such as calleth for slaughter, and it may not be denied that this incident is a thing the like whereof may well betide and that he may well have been baffled by the like of this chance." Then he turned to me and questioned me of my lineage; so I set forth to him my genealogy and he said, "A man of equal rank, honourable [and] understanding." And he offered me [his daughter in] marriage. I consented to him of this and marrying her, took up my abode with him and God the Most High hath opened on me the gates of weal and fortune, so that I am become the most abounding in substance of the folk of the tribe; and He hath stablished me in that which He hath given me of His bounties..? ? ? ? ? The pitcher then of goblets filled full and brimming o'er With limpid wine we plunder, that pass from friend to friend..To return to King El Aziz. When his son El Abbas left him, he was desolated for him with an exceeding desolation, he and his mother; and when tidings of him tarried long and the appointed time passed [and the prince returned not], the king caused public proclamation to be made, commanding all his troops to make ready to mount and go forth in quest of his son El Abbas at the end of three days, after which time no cause of hindrance nor excuse should be admitted unto any. So on the fourth day, the king bade number the troops, and behold, they were four-and-twenty thousand horse, besides servants and followers. Accordingly, they reared the standards and the drums beat to departure and the king set out [with his army], intending for Baghdad; nor did he cease to fare on with all diligence, till he came within half a day's journey of the city and bade his troops encamp in [a place there called] the Green Meadow. So they pitched the tents there, till the country was straitened with them, and set up for the king a pavilion of green brocade, brodered with pearls and jewels..? ? ? ? ? u. Prince Behram of Persia and the Princess Ed Detma dxcvii.? ? ? ? ? She let him taste her honey and wine (183) before his death: This was his last of victual until the Judgment Day..? ? ? ? ? g. The Crows and the Hawk dccccvi.Jest of a Thief, A Merry, ii. 186..So saying, he went away, whilst Mesrouer entered and taking up Aboulhusn, shut the door after him, and followed his master, till he reached the palace, what while the night drew to an end and the cocks cried out, and set him down before the Commander of the Faithful, who laughed at him. Then he sent for Jaafer the Barmecide and when he came before him, he said to him, "Note this young man and when thou seest him to-morrow seated in my place of estate and on the throne of my Khalifate and clad in my habit, stand thou in attendance upon him and enjoin the Amirs and grandees and the people of my household and the officers of my realm to do the like and obey him in that which he shall command them; and thou, if he bespeak thee of anything, do it and hearken unto him and gainsay him not in aught in this coming day." Jaafer answered with, "Hearkening and obedience," (17) and withdrew, whilst the Khalif went in to the women of the palace, who came to him, and he said to them, "Whenas yonder sleeper awaketh to-morrow from his sleep, kiss ye the earth before him and make obeisance to him and come round about him and clothe him in the [royal] habit and do him the service of the Khalifate and deny not aught of his estate, but say to him, 'Thou art the Khalif.'" Then he taught them what they should say to him and how they should do with him and withdrawing to a privy place, let down a curtain before himself and slept..Now there was in the camp a wise woman, (11) and she questioned him of the new-born child, if it was male or female. Quoth he, 'It is a girl;' and she said, 'She shall do whoredom with a hundred men and a journeyman shall marry her and a spider shall slay her.' When the journeyman heard this, he returned upon his steps and going in to the woman, took the child from her by wile and slit its paunch. Then he fled forth into the desert at a venture and abode in strangerhood what [while] God willed..She laughed and cried out to the women of the house, saying, "Ho, Fatimeh! Ho, Khedijeh! Ho, Herifeh! Ho, Senineh!" Whereupon all those who were in the place of women and neighbours flocked to me and fell a-laughing at me and saying, "O blockhead, what ailed thee to meddle with gallantry?" Then one of them came and looked in my face and laughed, and another said, "By Allah, thou mightest have known that she lied, from the time she said she loved thee and was enamoured of thee? What is there in thee to love?" And a third said, "This is an old man without understanding." And they vied with each other in making mock of me, what while I suffered sore chagrin..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." 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..6. Story of the Hunchback cii. One day, I changed my clothes and putting money in my sleeve, sallied forth to explore the holes and corners of this city, and as I was going about, I saw a handsome house. Its goodliness pleased me; so I stood looking on it, and behold, a lovely woman [at the lattice]. When she saw me, she made haste and descended, whilst I abode confounded. Then I betook myself to a tailor there and questioned him of the house and to whom it belonged. Quoth he, "It belongeth to such an one the notary, may God curse him!" "Is he her father?" asked I; [and he replied, "Yes."] So I repaired in haste to a man, with whom I had been used to deposit my goods for sale, and told him that I desired to gain access to such an one the notary. Accordingly he assembled his friends and we betook ourselves to the notary's house. When we came in to him, we saluted him and sat with him, and I said to him, "I come to thee as a suitor, desiring the hand of thy daughter in marriage." Quoth he, "I have no daughter befitting this man." And I rejoined, "God aid thee! My desire is for thee and not for her." (213) But he still refused and his friends said to him, "This is an honourable man and thine equal in estate, and it is not lawful to thee that thou hinder the girl of her fortune." Quoth he to them, "Verily, my daughter whom ye seek is passing foul-favoured and in her are all blameworthy qualities." And I said, "I accept her, though she be as thou sayest." Then said the folk, "Extolled be the perfection of God! A truce to talk! [The thing is settled;] so say the word, how much wilt thou have [to her dowry]?" Quoth he, "I must have four thousand dinars." And I said, "Hearkening and obedience." .110. The Haunted House in Baghdad ccccxiv. It befell, after this, that a man was slain in Abou Sabir's village; wherefore the Sultan caused plunder the village, and they plundered the headman's goods with the rest So his wife said to him, 'All the Sultan's officers know thee; so do thou prefer thy plaint to the king, that he may cause thy beasts to be restored to thee.' But he said to her, 'O woman, said I not to thee that he who doth evil shall suffer it? Indeed, the king hath done evil, and he shall suffer [the consequences of] his deed, for whoso taketh the goods of the folk, needs must his goods be taken.' A man of his neighbours heard his speech, and he was an envier of his; so he went to the Sultan and acquainted him therewith, whereupon he sent and plundered all [the rest of] his goods and drove him forth from the village, and his wife [and children] with him. So they went wandering in the desert and his wife said to him, 'All that hath befallen us cometh of thy slothfulness in affairs and thy default.' But he said to her, 'Have patience, for the issue of patience is good.' 21. Kemerezzeman and Budour clxx. So El Aziz sent after his son and acquainted him with that which had passed; whereupon El Abbas called for four-and-twenty males and half a score horses [and as many camels] and loaded the mules with pieces of silk and rags of leather and boxes of camphor and musk and the camels [and horses] with chests of gold and silver. Moreover, he took the richest of the stuffs and wrapping them in pieces of gold-striped silk, laid them on the heads of porters, and they fared on with the treasures till they reached the King of Baghdad's palace, whereupon all who were present dismounted in honour of El Abbas and escorting him to the presence of King Ins ben Cais, displayed unto the latter all that they had with them of things of price. The king bade carry all this into the harem and sent for the Cadis and the witnesses, who drew up the contract and married Mariyeh to Prince El Abbas, whereupon the latter commanded to [slaughter] a thousand head of sheep and five hundred buffaloes. So they made the bride-feast and bade thereto all the tribes of the Arabs, Bedouins and townfolk, and the tables abode spread for the space of ten days..? ? ? ? Of beryl, all glowing with beauty, wherein Thick stars of pure silver shine forth to the eye..? ? ? ? When I recall the season of love-delight with them, The sweet of sleep forsakes me, my body wastes amain..? ? ? ? Ye're gone and desolated by your absence is the world: Requital, ay, or substitute to seek for you 'twere vain..? ? ? ? In my tears I have a witness; when I call thee to my mind, Down my cheeks they run like torrents, and I cannot stay their flight..When he heard her words, the dregs of the drunkenness wrought in him and he imagined that he was indeed a Turk. So he went out from her and putting his hand to his sleeve, found therein a scroll and gave it to one who read it to him. When he heard that which was written in the scroll, his mind was confirmed in the false supposition; but he said in himself, 'Maybe my wife seeketh to put a cheat on me; so I will go to my fellows the fullers; and if they know me not, then am I for sure Khemartekeni the Turk.' So he betook himself to the fullers and when they espied him afar off, they thought that he was one of the Turks, who used to wash their clothes with them without payment and give them nothing..? ? ? ? The huntress of th' eyes (60) by night came to me. "Turn in peace," [Quoth I to her;] "This is no time for visiting, I ween." Then said Queen Es Shuhba, 'By Allah, O Sheikh, my sister Tuhfeh is indeed unique among the folk of her time, and I hear that she singeth upon all sweet-scented flowers.' 'Yes, O my lady,' answered Iblis, 'and I am in the utterest of wonderment thereat. But

there remaineth somewhat of sweet-scented flowers, that she hath not besung, such as the myrtle and the tuberose and the jessamine and the moss-rose and the like.' Then he signed to her to sing upon the rest of the flowers, that Queen Es Shuhba might hear, and she said, 'Hearkening and obedience.' So she took the lute and played thereon in many modes, then returned to the first mode and sang the following verses:..When the king saw this, he cried out and his wife wept in the ship and offered to cast herself into the sea; but the Magian bade the sailors lay hands on her. So they seized her and it was but a little while ere the night darkened and the ship disappeared from the king's eyes; whereupon he swooned away for excess of weeping and lamentation and passed his night bewailing his wife and children..So he went walking in the thoroughfares of the city and viewing its ordinance and its markets and thoroughfares and gazing on its folk. Presently, Abou Nuwas met him. (Now he was of those of whom it is said, "They love the fair," (8) and indeed there is said what is said concerning him. (9) When he saw Nouredin Ali, he stared at him in amazement and exclaimed, "Say, I take refuge with the Lord of the Daybreak!" (10) Then he accosted the young Damascene and saluting him, said to him, "Why do I see my lord alone and forlorn? Meseemeth thou art a stranger and knowest not this country; so, with my lord's permission, I will put myself at his service and acquaint him with the streets, for that I know this city." Quoth Nouredin, "This will be of thy favour, O uncle." Whereat Abou Nuwas rejoiced and fared on with him, showing him the markets and thoroughfares, till they came to the house of a slave-dealer, where he stopped and said to the youth, "From what city art thou?" "From Damascus," answered Nouredin; and Abou Nuwas said, "By Allah, thou art from a blessed city, even as saith of it the poet in the following verses:..When the Khalif returned from the chase, he betook himself to Tuhfeh's pavilion and bringing out the key, opened the door and went in to her. She rose to receive him and kissed his hand, and he took her to his breast and seated her on his knee. Then food was brought to them and they ate and washed their hands; after which she took the lute and sang, till Er Reshid was moved to sleep. When she was ware of this, she left singing and told him her adventure with the Lady Zubeideh, saying, 'O Commander of the Faithful, I would have thee do me a favour and heal my heart and accept my intercession and reject not my word, but go forthright to the Lady Zubeideh's lodging.' Now this talk befell after he had stripped himself naked and she also had put off her clothes; and he said, 'Thou shouldst have named this before we stripped ourselves naked.' But she answered, saying, 'O Commander of the Faithful, I did this not but in accordance with the saying of the poet in the following verses:..Now in that town was a man of good breeding and large generosity, a merchant of condition, young of years and bright of face, who had come to that town from his own country with great store of merchandise and wealth galore. He took up his abode therein and the place was pleasant to him and he was lavish in expenditure, so that he came to the end of all his good and there remained with him nothing save that which was upon him of raiment. So he left the lodging wherein he had abidden in the days of his affluence, after he had wasted (260) that which was therein of furniture, and fell to harbouring in the houses of the townsfolk from night to night..61. Musab ben ez Zubeir and Aaisheh his Wife dclxix.?????y. The foul-favoured Man and his Fair Wife dccccxviii.?????s. The Stolen Necklace dxcvi.?????aa. Selim and Selma dccccxxii.Woman accused of Lewdness, The Pious, ii. 5..50. Ibrahim ben el Mehdi and the Merchant's Sister Night ccxlv.????? Yet, an thou wilt vouchsafe thy favours unto me, My sabre thou shalt see the foemen put to flight;..The merchant believed her and she took leave of him and went away, leaving in his heart a thousand regrets, for that the love of her had gotten possession of him and he knew not how he should win to her; wherefore he abode enamoured, love-distraught, unknowing if he were alive or dead. As soon as she was gone, he shut his shop and going up to the Court, went in to the Chief Cadi and saluted him. The magistrate returned his salutation and entreated him with honour and seated him by his side. Then said Alaeddin to him, "I come to thee, a suitor, seeking thine alliance and desiring the hand of thy noble daughter." "O my lord merchant," answered the Cadi, "indeed my daughter beseemeth not the like of thee, neither sorteth she with the goodliness of thy youth and the pleasantness of thy composition and the sweetness of thy discourse;" but Alaeddin rejoined, saying, "This talk behoveth thee not, neither is it seemly in thee; if I be content with her, how should this irk thee?" So they came to an accord and concluded the treaty of marriage at a dower precedent of five purses (257) paid down then and there and a dower contingent of fifteen purses, (258) so it might be uneth unto him to put her away, forasmuch as her father had given him fair warning, but he would not be warned..The vizier's story pleased King Shah Bekht and his heart clave to the story of the merchant and the old woman; so he bade Er Rehwān withdraw to his lodging, and he went away to his house and abode there the next day..Now there remained one after her; so we took her and drowned her and the eunuchs went away, whilst we dropped down the river with the boat till we came to the mouth of the canal, where I saw my mistress awaiting me. So we took her up into the boat and returned to our pavilion on Er Rauzeh. Then I rewarded the boatman and he took his boat and went away; whereupon quoth she to me, "Thou art indeed a friend in need." (189) And I abode with her some days; but the shock wrought upon her so that she sickened and fell to wasting away and redoubled in languishment and weakness till she died. I mourned for her with an exceeding mourning and buried her; after which I removed all that was in the pavilion to my own house [and abandoned the former]..Sabir (Abou), Story of, i. 90..????? ef. Story of the Barber's Sixth Brother clxiv.????? "Be thou not hard of heart," quoth I. Had ye but deigned To visit me in dreams, I had been satisfied..????? i The Ninth Officer's Story dccccxxxviii.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]..When the king heard this from the vizier, he bade him go away [and he withdrew to his house]..? ? ? ? ? Like the full moon she shows upon a night of fortune fair, Slender of shape and charming all with her seductive air..Now the lodging in question adjoined the king's house, and whilst the merchant was rejoicing in this and saying, 'Verily, my luck hath returned and I shall live in this king's shadow the rest of my life,' he espied an opening walled up with stones and clay. So he pulled out the stones and clearing away the earth from the opening, found that it was a window giving upon the lodging of the king's women. When he saw this, he was affrighted and rising in haste, fetched clay and stopped it up again. But one of the eunuchs saw him and misdoubting of him, repaired to the Sultan and told him of this. So he came and seeing the stones pulled out, was wroth with the merchant and said to him, 'Is this my recompense from thee, that thou seekest to violate my harem?' And he bade pluck out his eyes. So they did as he commanded and the merchant took his eyes in his hand and said, 'How long [wilt thou afflict me], O star of ill-omen? First my wealth and now my life!' And he bewailed himself, saying, 'Endeavour profiteth me nought against evil fortune. The Compassionate aided me not and endeavour was useless.'..When three nights had passed over her with their days of the second month, she despaired of him and her tears dried not up. Then she resolved to take up her abode in the city and making choice of a dwelling, removed thither. The folk resorted to her from all parts, to sit with her and hearken to her speech and witness her good breeding; nor was it but a little while ere the king of the city died and the folk fell out concerning whom they should invest with the kingship after him, so that strife was like to betide between them. However, the men of judgment and understanding and the folk of experience counselled them to make the youth king who had lost his brother, for that they doubted not but Selma was a man. They all consented unto this and betaking themselves to Selma, proffered her the kingship. She refused, but they were instant with her, till she consented, saying in herself, 'My sole desire in [accepting] the kingship is [to find] my brother.' Then they seated her on the throne of the kingdom and set the crown on her head, whereupon she addressed herself to the business of administration and to the ordinance of the affairs of the people; and they rejoiced in her with the utmost joy..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 that, there appeared a queen, never saw eyes a goodlier than she nor than her attributes; she was clad in rich raiment, embroidered with pearls and jewels, and on her head was a crown set with various kinds of pearls and jewels. About her were five hundred slave-girls, high-bosomed maids, as they were moons, screening her, right and left, and she among them as she were the moon on the night of its full, for that she was the most of them in majesty and dignity. She gave not over walking, till she came to Tuhfeh, whom she found gazing on her in amazement; and when the latter saw her turn to her, she rose to her, standing on her feet, and saluted her and kissed the earth before her..When the troops entered Baghdad, each of them alighted in his pavilion, whilst El Abbas encamped apart in a place near the Tigris and commanded to slaughter for the troops, each day, that which should suffice them of oxen and sheep and bake them bread and spread the tables. So the folk ceased not to come to him and eat of his banquet. Moreover, all the people of the country came to him with presents and rarities and he requited them many times the like of their gifts, so that the lands were filled with his tidings and the report of him was bruited abroad among the folk of the deserts and the cities..Sherik ben Amrou, what device avails the hand of death to stay? i. 204..117. The Favourite and her Lover M.The head wept exceeding sore and said, 'O my lady, indeed thou hast solaced my heart, and I have nought but my life; so take it.' Quoth she, 'An I but knew that thou wouldst bring me news of my lord Er Reshid, it were liefer to me than the empery of the world.' And the head answered her, saying, 'It shall be done as thou desirest.' Then it disappeared and returning to her at the last of the night, said, 'Know, O my lady, that I have been to thy palace and have questioned one of the haunters thereof of the case of the Commander of the Faithful and that which befell him after thee; and he said, "When the Commander of the Faithful came to Tuhfeh's lodging and found her not and saw no sign of her, he buffeted his face and head and rent his clothes. Now there was in thy lodging the eunuch, the chief of thy household, and he cried out at him, saying, 'Bring me Jaafer the Barmecide and his father and brother forthright.' The eunuch went out, confounded in his wit for fear of the Commander of the Faithful, and whenas he came to Jaafer, he said to him, 'Come to the Commander of the Faithful, thou and thy father and brother.' So they arose in haste and betaking themselves to the Khalif's presence, said to him, 'O Commander of the Faithful, what is to do?' Quoth he, 'There is that to do which overpasseth description. Know that I locked the door and taking the key with me, betook myself to the daughter of mine uncle, with whom I lay the night; but, when I arose in the morning and came and opened the door, I found no sign of Tuhfeh.' 'O Commander of the Faithful,' rejoined Jaafer, 'have patience, for that the damsel hath been snatched away, and needs must she return, seeing she took the lute with her, and it is her [own] lute. The Jinn have assuredly carried her off and we trust in God the Most High that she will return.' Quoth the Khalif, ' This (221) is a thing that may nowise be' And he abode in her lodging, eating not neither drinking, what while the Barmecides besought him to go forth to the folk; and he weepeth and abideth on this wise till she shall return." This, then, is that which hath betided him after thee.'..Sharper and the Merchant, The, ii. 46.89. Firous and his Wife dclxxv..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 sharpers who cozened each his fellow." Now the liefest of all things to Mariyeh was the recitation of poems and verses and linked rhymes and the twanging [of the strings of the lute], and she was versed in all tongues; so she took the letter and opening it, read that which was therein and apprehended its purport. Then she cast it on the ground and said, "O nurse, I have no answer to make to this letter." Quoth the nurse, "Indeed, this is weakness in thee and a reproach unto thee, for that the people of the world have heard of thee and still praise thee for keenness of wit and apprehension; so do thou return him an answer, such as shall delude his heart and weary his soul." "O nurse," rejoined the princess, "who is this that presumeth upon me with this letter? Belike he is the stranger youth who gave my father the rubies." "It is himself," answered the woman, and Mariyeh said, "I will answer his letter on such a wise that thou shalt not bring me other than it [from him]." Quoth the nurse, "So be it." So the princess called for inkhorn and paper and wrote the following verses: . . . . All things, indeed, that betide to you are fore-ordered of God; Yet still in your deeds is the source to which their fulfilment is due. To return to the king his father. When he went to the pit, as of his wont, and called the nurse, she returned him no answer, whereat his breast was straitened and he let down a man who [found the nurse dead and the boy gone and] acquainted the king therewith; which when he heard, he buffeted his head and wept passing sore and descended into the midst of the pit, so he might see how the case stood. There he found the nurse slain and the lion dead, but saw not the boy; so he [returned and] acquainted the astrologers with the verification of their words, and they said, 'O king, the lion hath eaten him; destiny hath been accomplished upon him and thou art delivered from his hand; for, had he been saved from the lion, by Allah, we had feared for thee from him, for that the king's destruction should have been at his hand.' So the king left [sorrowing for] this and the days passed by and the affair was forgotten. Then the captain looked on her [and she pleased him]; so he took her for himself and she abode with him a whole year, doing her endeavour in their service. till they became accustomed to her [and felt assured of her]. One night she plied them with drink and they drank [till they became intoxicated]; whereupon she arose and took her clothes and five hundred dinars from the captain; after which she fetched a razor and shaved all their chins. Then she took soot from the cooking-pots and blackening their faces withal, opened the doors and went out; and when the thieves awoke, they abode confounded and knew that the woman had practised upon them. . . . When the princess heard this her slave-girl's report, she wept and lamented and was like to depart the world. Then she clave to her pillow and said, "O Shefikeh, I will instruct thee of somewhat that is not hidden from God the Most High, and it is that thou watch over me till God the Most High decree the accomplishment of His commandment, and when my days are ended, take thou the necklace and the mantle that El Abbas gave me and return them to him. Indeed, I deem not he will live after me, and if God the Most High decree against him and his days come to an end, do thou give one charge to shroud us and bury us both in one grave." .90. The Apples of Paradise dclxxvi. . . . . By Allah, but that I trusted that I should meet you again, Your camel-leader to parting had summoned you in vain! . . . . When she had made an end of her song, she wept sore, till presently sleep overcame her and she slept. . . . O friends, the tears flow ever, in mockery of my pain, iii. 116. . . . NOTE. . . . . ec. Story of the Barber's Third Brother clvii. . . . . Lo, in my heart the heat of every heart burns high And in mine eyes unite the tears of every eye. . . . The Thirteenth Night of the Month. . . . Then they attired Dinarzad in a dress of blue brocade and she became as she were the full moon, whenas it shineth forth. So they displayed her in this, for the first dress, before King Shahzeman, who rejoiced in her and well-nigh took leave of his wits for longing and amorous desire; yea, he was distraught with love for her, whenas he saw her, for, indeed, she was as saith of her one of her describers in the following verses: . . . . As at the casement high she sat, her charms I might espy, For from her cheeks the envious veil that hid them she had ta'en. . . . Precipitation, Of the Ill Effects of, i. 98. . . . . Tis gazed at for its slender swaying shape And cherished for its symmetry and sheen. .75 El Fezl ben Rebiya (233) and the Old Bedouin dclx. Hind and his Vizier, The King of, ii. 105. . . . . For death in your absence to us was decreed; But, when ye came back, we were quickened anew. . . . Awaken, O ye sleepers all, and profit, whilst it's here, ii. 234. .11. Sindbad the Sailor and Hindbad the Porter (239). . . . . b. Story of the Enchanted Youth xxi. . . . . When the king heard the vizier's story, it pleased him and he bade him go to his house. . . . 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. . . . OF TRUST IN GOD. .62. Aboulaswed and his Squinting Slave-girl dcli. . . . Now, when the draper saw the turban-cloth, he resolved to put away his wife and waited but till he should get together that which was obligatory on him of the dowry and what not else, (56) for fear of her people. When the old woman arose in the morning, she took the young man and carried him to the draper's house. The wife opened the door to her and the ill-omened old woman entered with him and said to the lady, "Go, fetch that which thou wouldst have fine-drawn and give it to my son." So saying, she locked the door on her, whereupon the young man forced her and did his occasion of her and went forth. Then said the old woman to her, "Know that this is my son and that he loved thee with an exceeding love and was like to lose his life for longing after thee. So I practised on thee with this device and came to thee with this turban-cloth, which is not thy husband's, but my son's. Now have I accomplished my desire; so do thou trust in me and I will put a trick on thy husband for the setting thee right with him, and thou wilt be obedient to me and to him and to my son." (57) And the wife answered, saying, "It is well. Do so." . . . . Ilan Shah and Abou Temam, Story of, i. 126. . . . . Midst colours, my colour excelleth in light, ii. 258. . . . . Why to estrangement and despite inclin'st thou with the spy? Yet that a bough (14) from side to side incline (15) small wonder 'twere. . . . The Khalif smiled and said to his eunuch, "O Mesroul, verily women are little of wit. I conjure thee, by Allah, say, was not Aboulhusn with me but now?" ["Yes, O Commander of the Faithful," answered Mesroul] Quoth the Lady Zubeideh, laughing from a heart full of

wrath, "Wilt thou not leave thy jesting? Is it not enough that Aboulhusn is dead, but thou must kill my slave-girl also and bereave us of the two and style me little of wit?" "Indeed," answered the Khalif, "it is Nuzhet el Fuad who is dead." And Zubeideh said, "Indeed he hath not been with thee, nor hast thou seen him, and none was with me but now but Nuzhet el Fuad, and she sorrowful, weeping, with her clothes torn. I exhorted her to patience and gave her a hundred dinars and a piece of silk; and indeed I was awaiting thy coming, so I might condole with thee for thy boon-companion Aboulhusn el Khelia, and was about to send for thee." The Khalif laughed and said, "None is dead but Nuzhet el Fuad;" and she, "No, no, my lord; none is dead but Aboulhusn." "Indeed, thou'st told the tale of kings and men of might, iii. 87..We abode thus till the setting-in of the time of mid-afternoon, when she said, "Needs must I wash before I go." Quoth I, "Get water wherewithal we may wash," and pulled out from my pocket about a score of dirhems, thinking to give them to her; but she said, "I seek refuge with God!" and brought out of her pocket a handful of silver, saying, "But for destiny and that God hath caused the love of thee fall into my heart, there had not happened that which hath happened." Quoth I, "Take this in requital of that which thou hast spent;" and she said, "O my lord, by and by, whenas companionship is prolonged between us, thou wilt see if the like of me looketh unto money and gain or no." Then she took a pitcher of water and going into the lavatory, washed (111) and presently coming forth, prayed and craved pardon of God the Most High for that which she had done..Barmecides, Haroun er Reshid and the Woman of the, i. 57..????? d. The Fourth Officer's Story dccccxxxiv.????? And deemedst me a waif, a homeless good-for-nought, A slave-begotten brat, a wanton, witless wight..Then I took the present and a token of service from myself to the Khalif and [presenting myself before him], kissed his hands and laid the whole before him, together with the King of Hind's letter. He read the letter and taking the present, rejoiced therein with an exceeding joy and entreated me with the utmost honour. Then said he to me, 'O Sindbad, is this king, indeed, such as he avoucheth in this letter?' I kissed the earth and answered, saying, 'O my lord, I myself have seen the greatness of his kingship to be manifold that which he avoucheth in his letter. On the day of his audience, (212) there is set up for him a throne on the back of a huge elephant, eleven cubits high, whereon he sitteth and with him are his officers and pages and session-mates, standing in two ranks on his right hand and on his left. At his head standeth a man, having in his hand a golden javelin, and behind him another, bearing a mace of the same metal, tipped with an emerald, a span long and an inch thick. When he mounteth, a thousand riders take horse with him, arrayed in gold and silk; and whenas he rideth forth, he who is before him proclaimeth and saith, "This is the king, mighty of estate and high of dominion!" And he proceedeth to praise him on this wise and endeth by saying, "This is the king, lord of the crown the like whereof nor Solomon (213) nor Mihraj (214) possessed!" Then is he silent, whilst he who is behind the king proclaimeth and saith, "He shall die! He shall die! And again I say, he shall die!" And the other rejoineeth, saying, "Extolled be the perfection of the Living One who dieth not!" And by reason of his justice and judgment (215) and understanding, there is no Cadi in his [capital] city; but all the people of his realm distinguish truth from falsehood and know [and practise] truth and right for themselves.'.The Eleventh Night of the Month..129. The King of the Island ccclxxix.The eunuch heard the smiting of the lute within the chamber and said, 'By Allah, that is my lady Tuhfeh's touch!' So he arose and went, as he were a madman, falling down and rising up, till he came to the eunuch on guard at the door at the Commander of the Faithful and found him sitting. When the latter saw him, and he like a madman, falling down and rising up, he said to him, 'What aileth thee and what bringeth thee hither at this hour?' Quoth the other, 'Wilt thou not make haste and awaken the Commander of the Faithful?' And he fell to crying out at him; whereupon the Khalif awoke and heard them bandying words together and Tuhfeh's servant saying to the other, 'Out on thee! Awaken the Commander of the Faithful in haste.' So he said, 'O Sewab, what aileth thee?' And the chief eunuch answered, saying, 'O our lord, the eunuch of Tuhfeh's lodging hath taken leave of his wits and saith, "Awaken the Commander of the Faithful in haste!"' Then said Er Reshid to one of the slave-girls, 'See what is to do.'.77 The Draper and the Thief (234) dclxi.When the queen heard the last of the talk, she said to the cook, 'The judgment between you shall not be but in accordance with justice.' Then she dismissed all those who were present and turning to her brother, said to him, 'Indeed thy soothfastness is established with me and the truth of thy speech, and praised be God who hath brought about union between thee and thy wife! So now begone with her to thy country and leave [seeking] thy sister Selma and depart in peace.' But Selim answered, saying, 'By Allah, by the virtue of the All-knowing King, I will not turn back from seeking my sister till I die or find her, if it please God the Most High!' Then he called his sister to mind and broke out with the following verses from a heart endolor'd, afflicted, disappointed, saying:..?STORY OF THE JOURNEYMAN AND THE GIRL.

[Cinquante Parties Jouies Au Cercle Des ichecs Et Au Cafi de la Rigence](#)

[Mitteilungen Der Handelskammer Zu Bochum 1908 Vol 6 Stadtkreise Bochum Gelsenkirchen Witten Herne Landkreise Bochum Gelsenkirchen Und Kreis Hattingen](#)

[Willensfreiheit Und Die Innere Verantwortlichkeit Die](#)

[Erlebnisse in Den Tagen Der Oktober-Revolution Des Jahres 1848](#)

[Quaestiones Musonianae de Musonio Stoico Clementis Alexandrini Aliorumque Auctore](#)

[Grundriss Zu Vorlesungen iber Die Staatswirthschaft Nach Geschichtlicher Methode](#)

[Marion Delorme Et Ninon de Lenclos Suivi de Les Contemporaines de Marion Et de Ninon](#)

[Carl La Roche Gedenkblitter Zur Feier Seiner Vierzigjhrigen Ruhmreichen Wirksamkeit Am K K Hof-Burgstheater Zu Wien](#)

[Discurso Para La Apertura de Las Clases En La Universidad de S Carlos de Guatemala Pronunciado El 16 de Octubre de 1842](#)

[Adolf Hildebrand](#)

[Das Lautsystem Des Neufranzsischen Mit Einem Kapitel iber Aussprachereform Und Bemerkungen Fir Die Unterrichtspraxis Beschreibung Des Lufterktrophors Nebst Angehinten Neuen Erfahrungen Neuen Instrumenten Einem Unterrichte Von Zubereitung Der Brennaren Luft Und Verschiedener Versuche Mit Derselben Neueste Mit Der Beschreibung Der Elektrischen Lampe Vermehrte Auf Tibullische Blitter 1876](#)

[L'Art Du Boyaudier Mmoire Qui a Obtenu Le Prix Fondi Par M Le Prifet de Police Et Proposi Par La Sociiti d'Encouragement Pour l'Industrie Nationale](#)

[Benozzo Gozzoli E Sua Scuola](#)

[Des Droits Et Des Devoirs Du Citoyen](#)

[Prospetto Degli Studi Della Sezione Commerciale Della I R Accademia Di Commercio E Nautica Pubblicato Dalla Direzione Per l'Anno Scolastico 1906-1907 Annata LXI](#)

[Der Geschichtsunterricht Auf Schulen Nach Kulturgeschichtlicher Methode](#)

[La Propiedad Ante La Constituciin Tesis Presentada Para Optar El Grado de Doctor En Derecho y Ciencias Sociales](#)

[Geografia Postal Universal Vol 3 Para Las Oposiciones a Ingreso En El Cuerpo de Correos Estudio de Las Vias y Despachos](#)

[de Incendiis Urbis Romae Aetate Imperatorum Dissertatio Inauguralis Quam Ad Summos in Philosophia Honores AB Amplissimo Philosophorum Ordine Lipsiensi Rite Impetrandos](#)

[Arme Heinrich Nebst Dem Inhalte Deserek Undiwein Und Meier Helmbrecht Vol 2 Der](#)

[Die Influenza-Epidemie Des Winters 1889-90 in Riga Mit Besonderer Bericksichtigung Der Complicationen Und Nachkrankheiten Geschildert](#)

[Jakob Gretzers de Regno Humanitatis Comoedia Prima](#)

[Nouvelle itude de Jetons](#)

[El Valle de Mixico Apuntes Histiricos Sobre Su Hidrografia Desde Los Tiempos Mas Remotos Hasta Nuestros Dias](#)

[Die Quellen Des Plinius Im Achten Buch Der Naturgeschichte](#)

[Beitrige Zur Kenntniss Der Placentarbildung Die Placenta Des Kaninchens Mit Bemerkungen iber Die Placenta Der Katze](#)

[Recherches Bibliographiques Et Historiques Sur Les Almanachs de la Champagne Et de la Brie Pricidies d'Un Essai Sur l'Histoire de Almanach En Giniral Compost Calendriers Etc](#)

[Vita E Fatti Di Vito Nunziante](#)

[Ostfrieslands Handel Und Schiffahrt Im 16 Jahrhundert Vol 1 Inaugural-Dissertation Zur Erlangung Der Doktorwirde Genehmigt Von Der Philosophischen Fakultit Der Friedrich-Wilhelms-Universitit Zu Berlin](#)

[Was Treiben Die Freimaurer? Kurzer Wegweiser Fir Laien](#)

[Neue Zeitschrift Des Ferdinandeums Fir Tirol Und Vorarlberg 1839 Vol 5](#)

[Statistische Mitteilungen iber Das Wachstum Und Die Entwicklung Verschiedener Koniferen Zu Schovenhorst Putten \(Provinz Gelderland\) Niederlande](#)

[Atti Della R Accademia Di Belle Arti in Milano 1883](#)

[Verfertigung Der Gypsfiguren Und Des Gypsmarmors Fir Maurer Und Tincher Sowie Die Darstellung Der Kupferfiguren Durch Die Galvanoplastik Die Leicht Begreiflich Dargestellt](#)

[Epistolae Viri Clarissimi Davidis Ruhnkenii Ad Dan Wytttenbachium Nunc Primum Ex Autographis](#)

[Bianca Maria Sforza-Visconti Regina Dei Romani Imperatrice Germanica E Gli Ambasciatori Di Lodovico Il Moro Alla Corte Cesarea Idearium Espaiol](#)

[de Olympionicarum Statuis a Pausania Commemoratis](#)

[Winke Fir Die Anfertigung Und Verzierung Der Paramente](#)

[Le Congris d'Airostation Scientifique de 1904 29 Aoit-3 Septembre](#)

[Manual Breve y Forma de Administrar Los Santos Sacramentos A Los Indios Universalmente Ex Concessione Ss D N Pau Pape III Con Otras Muchas Cosas Necessarias En Pueblos de Indios Para Todos Los Ministros](#)

[The Sea Coast Resorts of Eastern Maine and the Provinces The Eastern Sea-Coast Route Book of Tours for Season of 1889](#)

[My Trip to South Africa](#)

[F Angeli Mariae Ciriae Panuinii de Cremona Totius Ordinis Seruorum B M V in Romana Curia Procuratoris Generalis Sancti Romani Et Universalis Inquisitionis Qualificatoris Sacri Congregat Indicis Consult AC Patrii Urbis Theologi](#)

[Erstes Deutsches Sprachbuch Ein Hilfsbuch Zur Uebung Im Rechtschreiben Und Zur Selbstbeschafigung Fur Elementarschuler Einem Neuen Sedan Entgegen!](#)

[Contro Dante \(Contra Dantem\)](#)

[A V Berlepschs Bienenzucht Nach Ihrem Jetzigen Rationellen Standpunkte](#)

[Glossen Des Canonischen Rechts Aus Dem Carolingischen Zeitalter](#)

[Breve Noticia del Recibimiento y Permanencia de Ss MM II En La Ciudad de Puebla](#)

[Visual Inspection of Products for Surface Characteristics in Grading Operations](#)

[Quelques Pages de l'Histoire Religieuse Du Japon Conferences Faites Au College de France](#)

[Second Memoire Sur Les Eaux de Paris Presente Par Le Prefet de la Seine Au Conseil Municipal \(16 Juillet 1858\)](#)

[Tabellen Zur Geschichte Der Deutschen Literatur Zum Gebrauch in Hoeheren Schulanstalten](#)

[Voyages Tres Extraordinaires de Saturnin Farandoul Les Quatre Reines](#)

[Hebel Und Seine Gedichte in Allemannischer Mundart Von Vlaemischen Gesichtspunkte Aus Betrachtet](#)

[A Genealogical Sketch of One Branch of the Moseley Family](#)

[A Philosophy of the Future](#)

[Cronaca Della Casa Sabauda Da Umberto I Primo Conte de Savoia Ad Umberto I Re d'Italia](#)

[Das Auslieferungsrecht Unter Besonderer Bericksichtigung Der Stellung Des Ausgelieserten VOR Dem Erkennenden Bericht Fir Die Praxis Der Deutschen Justizbehirden](#)

[Revolution and Counter-Revolution or Germany in 1848](#)

[Regulations for the Order and Discipline of the Troops of the United States To Which Is Added an Appendix Containing the United States Militia Act Together with the Law Organizing the Militia of the State of New-York as Now Amended](#)

[The Life and Character of St John the Evangelist and Apostle](#)

[Teatro Vol 4 La Ultima Corrida Carmen DOS de Mayo](#)

[Abstract of a Journal of E Bacon Assistant Agent of the United States to Africa With an Appendix Containing Extracts from Proceedings of the Church Missionary Society in England for the Years 1819-20 To Which Is Prefixed an Abstract of the Journal](#)

[Verdadero Bulnes y Su Falso Juirez. El](#)

[Eine Erinnerung an Solferino](#)

[The Tragedy of Sir Walter Raleigh As It Is Acted at the Theatre-Royal in Lincolns-Inn-Fields](#)

[Variety in the Little Garden](#)

[Grammaire ilimentaire de la Langue Serbe](#)

[Le Bhimini-Vilisa Recueil de Sentences Du Pandit Djagannitha Texte Sanscrit Publii Pour La Premiire Fois En Entier](#)

[The First Book of Botany A Practical Guide in Self-Teaching Designed to Cultivate the Observing and Reasoning Powers of Children](#)

[Le Micanisme Du Toucher Litude Du Piano Par l'Analyse Expirimentale de la Sensibiliti Tactile](#)

[Voyage in the South Seas in the Years 1812 1813 and 1814 With Particular Details of the Gallipagos and Washington Islands](#)

[Los Cilices Vacios Poesias](#)

[The Temple of Solomon A Review of the Various Theories Respecting Its Form and Style of Architecture The Ethics of Art Two Lectures](#)

[Fort Union National Monument New Mexico](#)

[Hymnal A Supplement to Music First and Second Year](#)

[Das Selbstbewusstsein Empfindung Und Gefühl](#)

[A Dictionary of the Proper Names of the Old and New Testament Scriptures Being an Accurate and Literal Translation from the Original Ton](#)

[Redeemed Dystopian Urban Fantasy](#)

[Niskoitteleva Elimi Ja Kuuliainen Elimi Life of Disobedience and Life of Obedience](#)

[The Cider Makers Wife Tales of the Kent Countryside](#)

[In the Mind of Revenge](#)

[Gods Protective Signs Finding Faith Forgiveness and Drive on](#)

[Gesundheitsorientiertes Ausdauertraining](#)

[#1046#1080#1074#1086#1090 #1074 #1085#1077#1087#1086#1089#1083#1091#1096#10 #1080 #1074](#)

[#1087#1086#1089#1083#1091#1096#1072#1085#10 Life of Disobedience and Life of Obedience \(Bulgarian\)](#)

[How They Fell A Falling Warriors Novella](#)

[Quertriume](#)

[Portfolio Einfuhrung in Die Politikwissenschaft Demokratie in Theorie Und Empirie](#)

[Trainingsplanung Beweglichkeits- Und Koordinationstraining](#)

[Chase Vinsons Paradox](#)

[The Battle of Brick Lane 1978](#)

[Widening the Tax Base in Ghanas Informal Sector](#)

[Mysterien Der Perversion Sadismus Masochismus Und Machtstrukturen in verführung - Die Grausame Frau \(1985\) Die](#)

[Analysis of William Shakespeares King Lear](#)

[Heinrich I Die Kinigserhebung](#)

[Ein Einblick in Das Konzept offener Unterricht](#)

---