

DEUTSCHEN STRAFPROZESSORDNUNG MIT EINEM SCHLUSSWORT IBER DIE SC

????? God to a tristful lover be light! A man of wit, Yet perishing for yearning and body-worn is he..144. The Lovers of the Benou Udhreh
delcxxxviii. There was once, of old time, in one of the tribes of the Arabs, a woman great with child by her husband, and they had a hired servant, a
man of excellent understanding. When the woman came to [the time of her] delivery, she gave birth to a maid-child in the night and they sought
fire of the neighbours. So the journeyman went in quest of fire..62. Abdallah ben Maamer with the Man of Bassora and his Slave-girl
ccclxxxiii. Tither, The Unjust King and the, i. 273..Abbas (El) and the King's Daughter of Baghdad, iii. 53..Officer's Story, The Eleventh, ii.
175..Then she turned to her father and said to him, 'Give ear unto that which I shall say to thee.' Quoth he, 'Say on;' and she said, 'Take thy troops
and go to him, for that, when he heareth this, he in his turn will levy his troops and come forth to thee; whereupon do thou give him battle and
prolong the fighting with him and make a show to him of weakness and giving way. Meantime, I will practise a device for winning to Tuhfeh and
delivering her, what while he is occupied with you in battle; and when my messenger cometh to thee and giveth thee to know that I have gotten
possession of Tuhfeh and that she is with me, do thou return upon Meimoun forthright and destroy him, him and his hosts, and take him prisoner.
But, if my device succeed not with him and we avail not to deliver Tuhfeh, he will assuredly go about to slay her, without recourse, and regret for
her will abide in our hearts.' Quoth Iblis, 'This is the right counsel,' and let call among the troops to departure, whereupon an hundred thousand
cavaliers, doughty men of war, joined themselves to him and set out for Meimoun's country..When the affair was prolonged upon the three
sharper, 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.' The Eleventh Night of the Month..King Shehriyar marvelled at these things
and Shehrzad said to him, "Thou marvelledst at that which befell thee on the part of women; yet hath there befallen the kings of the Chosroes
before thee what was more grievous than that which befell thee, and indeed I have set forth unto thee that which betided khalifs and kings and
others than they with their women, but the exposition is long and hearkening groweth tedious, and in this [that I have already told thee] is
sufficiency for the man of understanding and admonishment for the wise." Wife and the Learned Man, Khelbes and his, i. 301..When the morning
morrowed, they found themselves reduced to a fourth part of their number and there was not one of them had dismounted from his horse. So they
made sure of destruction and Hudheifeh came out between the ranks (now he was reckoned for a thousand cavaliers) and cried out, saying,
"Harkye, my masters of Baghdad! Let none come forth to me but your Amir, so I may talk with him and he with me; and he shall meet me in single
combat and I will meet him, and may he who is void of offence come off safe!" Then he repeated his speech and said, "Why do I not hear your
Amir return me an answer?" But Saad, the amir of the army of Baghdad, [replied not to him], and indeed his teeth chattered in his head, whenas he
heard him summon him to single combat..90. The Devout Prince cccci.????? By thy ransom, (109) who dwellest alone in my heart, In despair for
the loss of the loved one am I..When the evening evened, the king sat in his privy closet and summoning the vizier, required of him the promised
story. So Er Rehwan said, "Know, O king, that.120. The Pious Black Slave ccclxvii.????? Indeed, your long estrangement hath caused my
bowels yearn. Would God I were a servant in waiting at your door!..????? My fruit is a jewel all wroughten of gold, Whose beauty amazeth all
those that behold..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." Presently, the vizier heard of the merchant's coming; so he sent to him and let bring him to his
house and talked with him awhile of his travels and of that which he had abidden therein, and the merchant answered him thereof. Then said the
vizier, 'I will put certain questions to thee, which if thou answer me, it will be well [for thee].' And the merchant rose and made him no answer.
Quoth the vizier, 'What is the weight of the elephant?' The merchant was perplexed and returned him no answer and gave himself up for lost. Then
said he, 'Grant me three days' time.' So the vizier granted him the delay he sought and he returned to his lodging and related what had passed to the
old woman, who said, 'When the morrow cometh, go to the vizier and say to him, "Make a ship and launch it on the sea and put in it an elephant,
and when it sinketh in the water, [under the beast's weight], mark the place to which the water riseth. Then take out the elephant and cast in stones

in its place, till the ship sink to the mark aforesaid; whereupon do thou take out the stones and weigh them and thou wilt know the weight of the elephant". Marriage to the Poor Old Man, The Rich Man who gave his Fair Daughter in, i. 247..82. The Ignorant Man who set up for a Schoolmaster dclxvii.?? ?? But now unto me of my loves accomplished are joyance and cheer And those whom I cherish my soul with the wine of contentment regale..32. The Khalif Hisham and the Arab Youth dxxxiv.Suleiman Shah and his Sons, Story of King, i. 150..152. Ardeshir and Heyat en Nufous dccxu.El Abbas from Akil his stead is come again, iii. 108..So Iblis drank off his cup, and when he had made an end of his draught, he waved his hand to Tuhfeh, and putting off that which was upon him of clothes, delivered them to her. Amongst them was a suit worth ten thousand dinars and a tray full of jewels worth a great sum of money. Then he filled again and gave the cup to his son Es Shisban, who took it from his hand and kissing it, stood up and sat down again. Now there was before him a tray of roses; so he said to her 'O Tuhfeh sing upon these roses.' Harkening and obedience,' answered she and sang the following verses:..When the tither heard the old man's speech, he relented towards him and said to him, 'O old man, I make thee a present of that which is due from thee, and do thou cleave to me and leave me not, so haply I may get of thee profit that shall do away from me my errors and guide me into the way of righteousness.' So the old man followed him, and there met him another with a load of wood. Quoth the tither to him, 'Pay what is due from thee.' And he answered, 'Have patience with me till to-morrow, for I owe the hire of a house, and I will sell another load of wood and pay thee two days' tithes.' But he refused him this and the old man said to him, 'If thou constrain him unto this, thou wilt enforce him quit thy country, for that he is a stranger here and hath no domicile; and if he remove on account of one dirhem, thou wilt lose [of him] three hundred and threescore dirhems a year. Thus wilt thou lose the much in keeping the little.' Quoth the tither, 'I give him a dirhem every month to the hire of his lodging.'..Whenas the soul desireth one other than its peer, ii 207..The drums of glad tidings beat and they entered in the utmost of worship and magnificence. Moreover, the tribes heard of them and the people of the towns and brought them the richest of presents and the costliest of rarities and the prince's mother rejoiced with an exceeding joy. Then they slaughtered beasts and made mighty bride-feasts to the people and kindled fires, that it might be visible afar to townsman [and Bedouin] that this was the house of the guest-meal and the wedding, festival, to the intent that, if any passed them by, [without partaking of their hospitality], it should be of his own fault (126) So the folk came to them from all parts and quarters and on this wise they abode days and months..?? ?? Be gracious, so our gladness may be fulfilled with wine And we of our beloved have easance, without fear..The Seventh Night of the Month..When the prince saw her in this plight, he was as a sleeper awakened and said to her, "What hath befallen thee? Set out to me thy case." "God on thee," answered she, "nevermore send me to Mariyeh, and do thou protect me, so may God protect thee from the fires of hell!" Then she related to him that which had bedded her with Mariyeh; which when he heard, there took him the shamefastness of the generous and this was grievous unto him. The love of Mariyeh fled forth of his heart and he said to the nurse, "How much hadst thou of Mariyeh every month?" "Ten dinars," answered she, and he said, "Be not concerned." Then he put his hand to his poke and bringing out two hundred dinars, gave them to her and said, "Take this for a whole year's wage and turn not again to serve any one. When the year is out, I will give thee two years' wage, for that thou hast wearied thyself with us and on account of the cutting off of thy dependence upon Mariyeh."..So he returned to his mother (and indeed his spirit was broken), and related to her that which had happened to him and what had betided him from his friends, how they, had neither shared with him nor requited him with speech. "O Aboulhusn," answered she, "on this wise are the sons (5)of this time: if thou have aught, they make much of thee, (6) and if thou have nought, they put thee away [from them]." And she went on to condole with him, what while he bewailed himself and his tears flowed and he repeated the following verses:..When it was the fourth night, there came the boy whom they were minded to circumcise, adorned with jewels such as never saw eye nor heard ear of, and amongst the rest a crown of gold, set with pearls and jewels, the worth whereof was an hundred thousand dinars. He sat down upon the throne and Tuhfeh sang to him, till the surgeon came and they circumcised him, in the presence of all the kings, who showered on him great store of jewels and jacinths and gold. Queen Kemeriyeh bade the servants gather up all this and lay it in Tuhfeh's closet, and it was [as much in value as] all that had fallen to her, from the first of the festival to the last thereof. Moreover, the Sheikh Iblis (whom God curse!) bestowed upon Tuhfeh the crown worn by the boy and gave the latter another, whereat her reason fled. Then the Jinn departed, in order of rank, whilst Iblis took leave of them, band by band..When she had made an end of her song, all who were present were moved to delight and El Abbas rejoiced in this. Then he bade the second damsel sing somewhat on the like subject. So she came forward and tuning the strings of her harp, which was of balass ruby, (128) warbled a plaintive air and improvising, sang the following verses:..?? ?? Thou only art the whole of our desire; indeed Thy love is hid within our hearts' most secret core..154. King Mohammed ben Sebaik and the Merchant Hassan dcclvi.?? ?? My heart belike shall his infect with softness, even as me His body with disease infects, of its seductive air..10. The Enchanted Horse cxclir.?? ?? Story of Abou Sabir..?? ?? Thou left'st unto me, after thee, languor and carefulness; I lived a life wherein no jot of sweetness I espied..?? ?? And high is my repute, for that I wounded aforesaid My lord, (215) whom God made best of all the treaders of the clay..?? ?? Yet thou repaidst me with constraint, rigour and perfidy, To which no lover might himself on any wise resign..When the Khalif heard these his verses, he was moved to exceeding delight and taking the cup, drank it off, and they ceased not to drink and carouse till the wine rose to their heads. Then said Aboulhusn to the Khalif, "O boon-companion mine, of a truth I am perplexed concerning my affair, for meseemed I was Commander of the Faithful and ruled and gave gifts and largesse, and in very deed, O my brother, it was not a dream." "These were the delusions of sleep," answered the Khalif and crumbling a piece of henbane into the cup, said to him, "By my life, do thou drink this cup." And Aboulhusn said, "Surely I will drink it from thy hand." Then he took

the cup from the Khalifs hand and drank it off, and no sooner had it settled in his belly than his head forewent his feet [and he fell down senseless]..Munir drank off his cup and ordered her eight hundred thousand dinars, whereat Kemeriyeh rejoiced and rising to her feet, kissed Tuhfeh on her face and said to her, 'May the world not be bereaved of thee, O thou who lorded it over the hearts of Jinn and mortals!' Then she returned to her place and the Sheikh Iblis arose and danced, till all present were confounded; after which he said to Tuhfeh, 'Indeed, thou embellishest my festival, O thou who hast commandment over men and Jinn and rejoicest their hearts with thy loveliness and the excellence of thy faithfulness to thy lord. All that thy hands possess shall be borne to thee [in thy palace and placed] at thy service; but now the dawn is near at hand; so do thou rise and rest thee, as of thy wont' Tuhfeh turned and found with her none of the Jinn; so she laid her head on the ground and slept till she had gotten her rest; after which she arose and betaking herself to the pool, made the ablution and prayed. Then she sat beside the pool awhile and pondered the affair of her lord Er Reshid and that which had betided him after her and wept sore..34. The City of Irem dxxxviii. ? ? ? ? A sun [is my love;] but his heat in mine entrails still rageth, concealed; A moon, in the hearts of the folk he riseth, and not in the sky..? ? ? ? If slaves thou fain wouldst have by thousands every day Or, kneeling at thy feet, see kings of mickle might,.The Twenty-Sixth Night of the Month..The Eighteenth Night of the Month..? ? ? ? The road of right thou hast made straight, that erst was crooked grown; Yea, for its path of old had fall'n to ruin and decay..About Temam, Story of Ilan Shah and, i. 126..'Harkening and obedience,' answered El Ased and flew till he came to the Crescent Mountain, when he sought audience of Meimoun, who bade admit him. So he entered and kissing the earth before him, gave him Queen Kemeriyeh's message, which when he heard he said to the Afrit, 'Return whence thou comest and say to thy mistress, "Be silent and thou wilt do wisely." Else will I come and seize upon her and make her serve Tuhfeh; and if the kings of the Jinn assemble together against me and I be overcome of them, I will not leave her to scent the wind of this world and she shall be neither mine nor theirs, for that she is presently my soul (243) from between my ribs; and how shall any part with his soul?' When the Afrit heard Meimoun's words, he said to him, 'By Allah, O Meimoun, thou hast lost thy wits, that thou speakest these words of my mistress, and thou one of her servants!' Whereupon Meimoun cried out and said to him, 'Out on thee, O dog of the Jinn! Wilt thou bespeak the like of me with these words?' Then, he bade those who were about him smite El Ased, but he took flight and soaring into the air, betook himself to his mistress and told her that which had passed; and she said, 'Thou hast done well, O cavalier.'God, Of Trust in, i. 114..? ? ? ? And troubles, too, forsook us, who tears like dragons' blood, O lordings, for your absence had wept at every pore..Azadbekht and his Son, History of King, i. 61.When the Khalif heard this, he laughed heartily and said, "By Allah, O my brother, thou art indeed excused in this matter, now that I know the cause and that the cause hath a tail. Nevertheless if it please God, I will not sever myself from thee." "O my guest," replied Aboulhusn, "did I not say to thee, 'Far be it that what is past should recur! For that I will never again foregather with any?'" Then the Khalif rose and Aboulhusn set before him a dish of roast goose and a cake of manchet-bread and sitting down, fell to cutting off morsels and feeding the Khalif therewith. They gave not over eating thus till they were content, when Aboulhusn brought bowl and ewer and potash (16) and they washed their hands..So the prince's father and his uncle and his mother and the grandees of the realm repaired to his tomb and the princess made lamentation over him, crying aloud. She abode by the tomb a whole month; then she let fetch painters and caused them limn her portraiture and that of the king's son. Moreover, she set down in writing their story and that which had befallen them of perils and afflictions and set it [together with the pictures], at the head of the tomb; and after a little, they departed from the place. Nor," added the vizier, "is this more extraordinary, O king of the age, than the story of the fuller and his wife and the trooper and what passed between them."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."? ? ? ? Nay, at daybreak I drink of the wind-freshened wine And prostrate me (59) instead in the dawn-whitened air..Now the magistrate knew of the theft of the pearls; so he bade clap the merchant in prison. Accordingly they imprisoned him and flogged him, and he abode in the prison a whole year, till, by the ordinance of God the Most High, the Master of Police arrested one of the divers aforesaid and imprisoned him in the prison where the merchant lay. He saw the latter and knowing him, questioned him of his case; whereupon he told them his story and that which had befallen him, and the diver marvelled at the sorriness of his luck. So, when he came forth of the prison, he acquainted the Sultan with the merchant's case and told him that it was he who had given him the pearls. The Sultan bade bring him forth of the prison and questioned him of his story, whereupon he told him all that had befallen him and the Sultan pitied him and assigned him a lodging in his own palace, together with an allowance for his living..She abode awaiting him thus till the end of the month, but discovered no tidings of him neither happened upon aught of his trace; wherefore she was troubled with an exceeding perturbation and despatching her servants hither and thither in quest of him, abode in the sorest that might be of grief and concern. When it was the beginning of the new month, she arose in the morning and bidding cry him throughout the city, sat to receive visits of condolence, nor was there any in the city but betook himself to her, to condole with her; and they were all concerned for her, nothing doubting but she was a man.."He shall not come in to me. Who is at the door, other than he?" "El Akhtel et Teghlibi," (56) answered Adi; and Omar said, "He is the unbeliever who says in his verse ..." [And he repeated the following:]? ? ? ? Tis gazed at for its slender swaying shape And cherished for its symmetry and sheen..So the highwayman took the saddle-bags and offered to kill the traveller, who said, "What is this? Thou hast no blood-feud against me, that should make my slaughter incumbent [on thee]. Quoth the other, "Needs must I slay thee;"

whereupon the traveller dismounted from his horse and grovelled on the earth, beseeching the robber and speaking him fair. The latter hearkened not to his prayers, but cast him to the ground; whereupon the traveller [raised his eyes and seeing a francolin flying over him,] said, in his agony, "O francolin, bear witness that this man slayeth me unjustly and wickedly; for indeed I have given him all that was with me and besought him to let me go, for my children's sake; yet would he not consent unto this. But be thou witness against him, for God is not unmindful of that which is done of the oppressors." The highwayman paid no heed to this speech, but smote him and cut off his head..So the youth returned to his house, and indeed the world was grown black in his eyes and he said, 'My father said sooth.' Then he opened the chamber door and piling up the bricks under his feet, put the rope about his neck and kicked away the bricks and swung himself off; whereupon the rope gave way with him [and he fell] to the ground and the ceiling clove in sunder and there poured down on him wealth galore, So he knew that his father meant to discipline (226) him by means of this and invoked God's mercy on him. Then he got him again that which he had sold of lands and houses and what not else and became once more in good case. Moreover, his friends returned to him and he entertained them some days..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: . . . ? ? ? ? ? I. The Foolish Fisherman dccccxviii. Then the king sent for the captain of the thieves and bestowed on him a dress of honour, (142) commanding that all who loved the king should put off [their raiment and cast it] upon him. (143) So there fell dresses of honour [and other presents] on him, till he was wearied with their much plenty, and Azadbekht invested him with the mastership of the police of his city. Then he bade set up other nine gibbets beside the first and said to his son, "Thou art guiltless, and yet these wicked viziers endeavoured for thy slaughter." "O my father," answered the prince, "I had no fault [in their eyes] but that I was a loyal counsellor to thee and still kept watch over thy good and withheld their hands from thy treasuries; wherefore they were jealous and envied me and plotted against me and sought to slay me," Quoth the king, "The time [of retribution] is at hand, O my son; but what deemest thou we should do with them in requital of that which they did with thee? For that they have endeavoured for thy slaughter and exposed thee to public ignominy and soiled my honour among the kings." Some months after this, I met him again under arrest, in the midst of the guards and officers of the police, and he said to them, "Seize yonder man." So they laid hands on me and carried me to the chief of the police, who said, "What hast thou to do with this fellow?" The thief turned to me and looking a long while in my face, said, "Who took this man?" Quoth the officers, "Thou badest us take him; so we took him." And he said, "I seek refuge with God! I know not this man, nor knoweth he me; and I said not that to you but of a man other than this." So they released me, and awhile afterward the thief met me in the street and saluted me, saying, "O my lord, fright for fright! Hadst thou taken aught from me, thou hadst had a part in the calamity." (146) And I said to him, "God [judge] between thee and me!" And this is what I have to tell'. Now there was before us a high mountain, (200) rising [abruptly] from the sea, and the ship fell off into an eddy, (201) which bore it on till presently it struck upon the skirt (202) of the mountain and broke in sunder; whereupon the captain came down [from the mast], weeping, and said, 'God's will be done! Take leave of one another and look yourselves out graves from to-day, for we have fallen into a predicament (203) from which there is no escape, and never yet hath any been cast away here and come off alive.' So all the folk fell a-weeping and gave themselves up for lost, despairing of deliverance; friend took leave of friend and sore was the mourning and lamentation; for that hope was cut off and they were left without guide or pilot. (204) Then all who were in the ship landed on the skirt of the mountain and found themselves on a long island, whose shores were strewn with [wrecks], beyond count or reckoning, [of] ships that had been cast away [there] and whose crews had perished; and there also were dry bones and dead bodies, heaped upon one another, and goods without number and riches past count So we abode confounded, drunken, amazed, humbling ourselves [in supplication to God] and repenting us [of having exposed ourselves to the perils of travel]; but repentance availed not in that place..King (The Dethroned), whose Kingdom and Good were restored to him, i. 285..? ? ? ? ? I fear to be seen in the air, Without my consent, unaware;.O'er all the fragrant flowers that be I have the preference aye, ii. 235..?THE THIRTEENTH OFFICER'S STORY..So the friend turned to the sharper and said to him, 'O my lord, O such an one, thou goest under a delusion. The purse is with me, for it was with me that thou depositedst it, and this elder is innocent of it.' But the sharper answered him with impatience and impetuosity, saying, 'Extolled be the perfection of God! As for the purse that is with thee, O noble and trusty man, I know that it is in the warrant of God and my heart is at ease concerning it, for that it is with thee as it were with me; but I began by demanding that which I deposited with this man, of my knowledge that he coveteth the folk's good.' At this the friend was confounded and put to silence and returned not an answer; [and the] only [result of his interference was that] each of them (52) paid a thousand dinars..Presently, up came a woman with a phial of urine, and when the [mock] physician saw the phial afar off, he said to her, 'This is the urine of a man, a stranger.' 'Yes,' answered she; and he continued, 'Is he not a Jew and is not his ailment indigestion?' 'Yes,' replied the woman, and the folk marvelled at this; wherefore the man was magnified in Galen's eyes, for that he heard speech such as was not of the usage of physicians, seeing that they know not urine but by shaking it and looking into it anear neither know they a man's water from a woman's water, nor a stranger's [from a countryman's], nor a Jew's from a Sherif's. (22) Then said the

'Pass on.' So he entered and the cook showed him somewhat of wine; but he said, 'I desire better than this.' Whereupon he opened a door and entering, said to Selim, 'Enter and follow me.'? ? ? ? ? Yea, nevermore I ceased from that wherewith I stricken was; My night with wakefulness was filled, my heart with dreariment..? ? ? ? ? In the wide world no house thou hast, a homeless wanderer thou: To thine own place thou shall be borne, an object for lament. (88).? ? ? ? ? y. The Debauchee and the Three-year-old Child dcv. Presently Aboulhusn turned to a damsel and called to her; whereupon she came to him and he said to her, "By the protection of God, O damsel, am I Commander of the Faithful?" "Yes, indeed," answered she; "by the protection of God thou in this time art Commander of the Faithful." Quoth he, "By Allah, thou liest, O thousandfold strumpet!" Then he turned to the chief eunuch and called to him, whereupon he came to him and kissing the earth before him, said, "Yes, O Commander of the Faithful." "Who is Commander of the Faithful?" asked Aboulhusn. "Thou," replied the eunuch and Aboulhusn said, "Thou liest, thousandfold catamite that thou art!" Then he turned to another eunuch and said to him, "O my chief, (20) by the protection of God, am I Commander of the Faithful?" "Ay, by Allah, O my lord!" answered he. "Thou in this time art Commander of the Faithful and Vicar of the Lord of the Worlds." Aboulhusn laughed at himself and misdoubted of his reason and was perplexed at what he saw and said, "In one night I am become Khalif! Yesterday I was Aboulhusn the Wag, and to-day I am Commander of the Faithful." Then the chief eunuch came up to him and said, "O Commander of the Faithful, (the name of God encompass thee!) thou art indeed Commander of the Faithful and Vicar of the Lord of the Worlds!" And the slave-girls and eunuchs came round about him, till he arose and abode wondering at his case..Then said he whom she had delivered from torture and for whom she had paid a thousand dirhems and who had required her of herself in his house, for that her beauty pleased him, and [when she refused to yield to him] had forged a letter against her and treacherously denounced her to the Sultan and requited her bounty with ingratitude, 'I am he who wronged her and lied against her, and this is the issue of the oppressor's affair.'.When she had made an end of her song and laid down the lute, Ishac looked fixedly on her, then took her hand and offered to kiss it; but she snatched it from him and said to him, 'Allah, O my lord, do not that!' Quoth he, 'Be silent. By Allah, I had said that there was not in the world the like of me; but now I have found my dinar (180) in the craft but a danic, (181) "for thou art, beyond comparison or approximation or reckoning, more excellent of skill than I! This very day will I carry thee up to the Commander of the Faithful Haroun er Reshid, and whenas his glance lighteth on thee, thou wilt become a princess of womankind. So, Allah, Allah upon thee, O my lady, whenas thou becomest of the household of the Commander of the Faithful, do not thou forget me!' And she replied, saying, 'Allah, O my lord, thou art the source of my fortunes and in thee is my heart fortified.' So he took her hand and made a covenant with her of this and she swore to him that she would not forget him..?STORY OF THE RICH MAN AND HIS WASTEFUL SON..32. The Mock Khalif cclxxxvi. So each of them fared on with that which was with him and gave not over going till they met in one of the inns (33) and each complained to the other of that which he had abidden of travel [in quest of custom] and of the lack of demand for his wares. Now each of them had it in mind to cheat his fellow; so El Merouzi said to Er Razi, 'Wilt thou sell me that?' 'Yes,' answered he, and the other continued, 'And wilt thou buy that which is with me?' Er Razi assented; so they agreed upon this and each of them sold his fellow that which was with him [in exchange for the other's ware]; after which they bade each other farewell and parted. As soon as they were out of each other's sight, they examined their loads, to see what was therein, and one of them found that he had a load of sheep's dung and the other that he had a load of goat's dung; whereupon each of them turned back in quest of his fellow. They met in the inn aforesaid and laughed at each other and cancelling their bargain, agreed to enter into partnership and that all that they had of money and other good should be in common between them, share and share alike..The learned man bethought him awhile of this, then made for Khelbes's house, which adjoined his own, still holding the latter; and when they entered, they found the young man lying on the bed with Khelbes's wife; whereupon quoth he to him, 'O accursed one, the calamity is with thee and in thine own house!' So Khelbes put away his wife and went forth, fleeing, and returned not to his own land. This, then," continued the vizier, "is the consequence of lewdness, for whoso purposeth in himself craft and perfidy, they get possession of him, and had Khelbes conceived of himself that (266) which he conceived of the folk of dishonour and calamity, there had betided him nothing of this. Nor is this story, rare and extraordinary though it be, more extraordinary or rarer than that of the pious woman whose husband's brother accused her of lewdness."? ? ? ? ? p. The Page who feigned to know the Speech of Birds dxcii. When Jemreh heard her words, she knew that, if she let her not down, she would assuredly destroy herself. So she said to her, 'O Tuhfeh, between thee and them are a thousand fathoms; but I will bring them up to thee.' 'Nay,' answered Tuhfeh, 'needs must I go down to them and take my pleasance in the island and look upon the sea anear; then will we return, thou and I; for that, if thou bring them up to us, they will be affrighted and there will betide them neither easance nor gladness. As for me, I do but wish to be with them, that they may cheer me with their company neither give over their merrymaking, so haply I may make merry with them, and indeed I swear that needs must I go down to them; else will I cast myself upon them.' And she cajoled Jemreh and kissed her hands, till she said, 'Arise and I will set thee down beside them.'.Fifth Officer's Story, The, ii. 144..Then she folded the letter and giving it to her slave-girl, bade her carry it to El Abbas and bring back his answer thereto. Accordingly, Shefikeh took the letter and carried it to the prince, after the doorkeeper had sought leave of him to admit her. When she came in to him, she found with him five damsels, as they were moons, clad in [rich] apparel and ornaments; and when he saw her, he said to her, "What is thine occasion, O handmaid of good?" So she put out her hand to him with the letter, after she had kissed it, and he bade one of his slave-girls receive it from her. Then he took it from the girl and breaking it open, read it and apprehended its purport; whereupon "We are God's and to Him we return!" exclaimed he and calling for ink- horn and paper, wrote the following verses:.When the king heard his viziers' words, he

was exceeding wroth and bade bring the youth, and when he came in to the king, the viziers all cried out with one voice, saying, "O scant o' grace, thinkest thou to save thyself from slaughter by craft and guile, that thou beguilest the king with thy talk and hopest pardon for the like of this great crime which thou hast committed?" Then the king bade fetch the headsman, so he might smite off his head; whereupon each of the viziers fell a-saying, "I will slay him;" and they sprang upon him. Quoth the youth, "O king, consider and ponder these men's eagerness. Is this of envy or no? They would fain make severance between thee and me, so there may fall to them what they shall plunder, as aforetime." And the king said to him, "Consider their testimony against thee." "O king," answered the young man, "how shall they testify of that which they saw not? This is but envy and rancour; and thou, if thou slay me, thou wilt regret me, and I fear lest there betide thee of repentance that which betided Ilan Shah, by reason of the malice of his viziers." "And what is his story?" asked Azadbekht. "O king," replied the youth, "Then El Abbas took leave of the king and went away to his own house. Now it befell that he passed under the palace of Mariyeh the king's daughter, and she was sitting at a window. He chanced to look round and his eyes met those of the princess, whereupon his wit departed and he was like to swoon away, whilst his colour changed and he said, "Verily, we are God's and to Him we return!" But he feared for himself lest estrangement betide him; so he concealed his secret and discovered not his case to any of the creatures of God the Most High. When he reached his house, his servant Aamir said to him, "O my lord, I seek refuge for thee with God from change of colour! Hath there betided thee a pain from God the Most High or hath aught of vexation befallen thee? Verily, sickness hath an end and patience doth away vexation." But the prince returned him no answer. Then he brought out inkhorn [and pen] and paper and wrote the following verses: Get thee to patience fair, if thou remember thee of that Whose issues (quoth the Merciful) are ever benedict. (89). I shut myself up with my love; no spy betwixt us was; We feared no enemies' despite, no envious neighbour's hate. Thou whose desire possesseth my soul, the love of whom Hold on my reins hath gotten and will not let me free.,59. The Enchanted Horse Night cclvii. How many, in Yemameh, (64) dishevelled widows plain! How many a weakling orphan unsuccoured doth remain.,76 En Numan and the Arab of the Benou Tai delx. Had we thy coming known, we would for sacrifice Have poured thee out heart's blood or blackness of the eyes;. When it was eventide, the king caused avoid his sitting chamber and summoned the vizier, who presented himself and making his obeisance to the king, kissed the earth before him and bespoke him as follows:. Then she changed the measure and improvised the following:.(Conclusion).On this wise they did with her sister Dinarzad, and when they had made an end of displaying the two brides, the king bestowed dresses of honour on all who were present and dismissed them to their own places. Then Shehrzad went in to King Shehriyar and Dinarzad to King Shahzeman and each of them solaced himself with the company of his beloved and the hearts of the folk were comforted. When the morning morrowed, the vizier came in to the two kings and kissed the ground before them; wherefore they thanked him and were bountiful to him. Then they went forth and sat down upon couches of estate, whilst all the viziers and amirs and grandees and the chief officers of the realm and the household presented themselves before them and kissed the earth. King Shehriyar ordered them dresses of honour and largesse and they offered up prayers for the abiding continuance [on life] of the king and his brother.. . . . m. The Goldsmith and the Cashmere Singing-Girl dccccxc." "O king," answered the youth, "I hope for succour only from God, not from created beings: if He aid me, none can avail to harm me, and if He be with me and on my side, because of the truth, who is it I shall fear, because of falsehood? Indeed, I have made my intent with God a pure and sincere intent and have severed my expectation from the help of the creature; and whoso seeketh help [of God] findeth of his desire that which Bekhtzeman found." Quoth the king, "Who was Bekhtzeman and what is his story?" "O king," replied the youth, "Presently, up came the Khalif and the Lady Zubeideh and Mesrour and the old woman and entering, found Aboulhusn and his wife both stretched out [apparently] dead; which when the Lady Zubeideh saw, she wept and said, "They ceased not to bring [ill] news of my slave- girl, till she died; methinketh Aboulhusn's death was grievous to her and that she died after him." (39). Quoth the Khalif, "Thou shalt not forestall me with talk and prate. She certainly died before Aboulhusn, for he came to me with his clothes torn and his beard plucked out, beating his breast with two bricks, and I gave him a hundred dinars and a piece of silk and said to him, 'Go, carry her forth [and bury her] and I will give thee a concubine other than she and handsomer, and she shall be in stead of her.' But it would appear that her death was no light matter to him and he died after her; (40) so it is I who have beaten thee and gotten thy stake." If to my favours thou aspire and covet me, good lack! What leach such madness can assain or what medicament?.Journeyman and the Girl, The, ii. 17..So the girl's owner betook himself to the bazaar, where he found the youth seated at the upper end of the merchants' place of session, selling and buying and taking and giving, as he were the moon on the night of its full, and saluted him. The young man returned his salutation and he said to him, "O my lord, be not thou vexed at the girl's speech the other day, for her price shall be less than that [which thou badest], to the intent that I may propitiate thy favour. If thou desire her for nought, I will send her to thee, or if thou wouldst have me abate thee of her price, I will well, for I desire nought but what shall content thee; for that thou art a stranger in our land and it behoveth us to entreat thee hospitably and have consideration for thee." "By Allah," answered the youth, "I will not take her from thee but at an advance on that which I bade thee for her aforetime; so wilt thou now sell her to me for seventeen hundred dinars?" And the other answered, "O my lord, I sell her to thee, may God bless thee in her." "There was once a man, a merchant, who had a wife and abundant wealth. He set out one day on a journey with merchandise, leaving his wife big with child, and said to her, 'If it be the will of God the Most High, I will return before the birth of the child.' Then he took leave of her and setting out, journeyed from country to country till he came to the court of one of the kings and foregathered with him. Now this king was in need of one who should order his affairs and those of his kingdom and seeing the merchant well-bred and intelligent, he charged

him abide with him and entreated him with honour and munificence. After awhile, he sought of the king leave to go to his own house, but the latter would not consent to this; whereupon he said to him, 'O king, suffer me go and see my children and come again.' So he gave him leave for this and took surety of him for his return. Moreover, he gave him a purse, wherein were a thousand gold dinars, and the merchant embarked in a ship and set sail, intending for his own country..When it was the day of the going-in, (110) Bihzad, of his haste and lack of patience, betook himself to the wall, which was between himself and the princess's lodging and in which there was a hole pierced, and looked, so he might see his bride, of his haste. But the bride's mother saw him and this was grievous to her; so she took from one of the servants two red-hot iron spits and thrust them into the hole through which the prince was looking. The spits ran into his eyes and put them out and he fell down aswoon and joyance was changed and became mourning and sore concern. See, then, O king," continued the youth, "the issue of the prince's haste and lack of deliberation, for indeed his haste bequeathed him long repentance and his joy was changed to mourning; and on like wise was it with the woman who hastened to put out his eyes and deliberated not. All this was the doing of haste; wherefore it behoveth the king not to be hasty in putting me to death, for that I am under the grasp of his hand, and what time soever thou desirest my slaughter, it shall not escape [thee].".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: . . . a. Story of Taj el Mulouk and the Princess Dunya cvii. Like a sun at the end of a cane in a hill of sand, iii. 190..There was once a king of the kings, who had a high palace, overlooking a prison of his, and he used to hear in the night one saying, 'O Ever-present Deliverer, O Thou whose relief is nigh, relieve Thou me!' One day the king waxed wroth and said, "Yonder fool looketh for relief from [the consequences of] his crime. "Then said he to his officers, 'Who is in yonder prison?' And they answered, 'Folk upon whom blood hath been found.' (139) So the king bade bring the man in question before him and said to him, 'O fool, little of wit, how shall thou be delivered from this prison, seeing that thine offence is great?' Then he committed him to a company of his guards and said to them, 'Take this fellow and crucify him without the city.' O friends, the East wind waxeth, the morning draweth near, iii. 123..Now the king had a brother, whom he had imprisoned in that pit of old time, and he had died [there]; but the folk of the realm thought that he was alive, and when his [supposed] imprisonment grew long, the king's officers used to talk of this and of the tyranny of the king, and the report spread abroad that the king was a tyrant, wherefore they fell upon him one day and slew him. Then they sought the well and brought out Abou Sabir therefrom, deeming him the king's brother, for that he was the nearest of folk to him [in favour] and the likest, and he had been long in the prison. So they doubted not but that he was the prince in question and said to him, 'Reign thou in thy brother's room, for we have slain him and thou art king in his stead.' But Abou Sabir was silent and spoke not a word; and he knew that this was the issue of his patience. Then he arose and sitting down on the king's throne, donned the royal raiment and discovered justice and equity and the affairs [of the realm] prospered [in his hand]; wherefore the folk obeyed him and the people inclined to him and many were his troops..Selim abode in the governance, invested with the sultanate, and ruled the people a whole year, after which he returned to El Mensoureh and sojourned there another year. And he [and his wife] ceased not to go from city to city and abide in this a year and that a year, till he was vouchsafed children and they grew up, whereupon he appointed him of his sons, who was found fitting, to be his deputy in [one] kingdom [and abode himself in the other]; and he lived, he and his wife and children, what while God the Most High willed. Nor," added the vizier, "O king of the age, is this story rarer or more extraordinary than that of the king of Hind and his wronged and envied vizier." When the evening evened, the king sat in his privy sitting-chamber and his mind was occupied with the story of the singer and the druggist. So he called the vizier and bade him tell the story. "It is well," answered he, "They tell, O my lord, that. Awaken, O ye sleepers all, and profit, whilst it's here, ii. 234..The merchant went out and returned to the old woman, who, seeing him changed of colour, said to him, 'What did he ask thee, [may God confound] his hoariness?' So he acquainted her with the case and she said to him, 'Fear not; I will bring thee forth of this [strait].' Quoth he, 'God requite thee with good!' And she said, 'To-morrow go to him with a stout heart and say, "The answer to that whereof thou askest me is that thou put the heads of two staves into one of the holes; then take the other two staves and lay them across the middle of the first two and stop with their heads the second hole and with their butts the fourth hole. Then take the butts of the first two staves and stop with them the third hole.'" (232).Presently, her husband entered and saw the girdle and knew it. Now he was ware of the king's love for women; so he said to his wife, 'What is this that I see with thee?' Quoth she, 'I will tell thee the truth,' and recounted to him the story; but he believed her not and doubt entered into his heart. As for the king, he passed that night in chagrin and concern, and when it morrowed, he summoned the chamberlain and investing him with the governance of one of his provinces, bade him betake himself thither, purposing, after he should have departed and come to his destination, to foregather with his wife. The chamberlain perceived [his intent] and knew his design; so he answered, saying, 'Hearkening and obedience. I will go and set my affairs in order and give such charges as may be necessary for the welfare of my estate; then will I go about the king's occasion.' And

the king said, 'Do this and hasten.' 130. Abulhusn ed Durraj and Abou Jaafer the Leper cccclxxxi.????? f. The Sixth Officer's Story dccccxxiv.???? My outward of my inward testifies And this bears witness that that tells aright. (39). Conclusion..The vizier obeyed the king's commandment and going out from before him, [returned to his own house. When it was night, he took his elder daughter and carried her up to the king; and when she came into his presence,] she wept; whereupon quoth he to her, 'What causeth thee weep? Indeed, it was thou who willedst this.' And she answered, saying, 'I weep not but for longing after my little sister; for that, since we grew up, I and she, I have never been parted from her till this day; so, if it please the king to send for her, that I may look on her and take my fill of her till the morning, this were bounty and kindness of the king.'

[History of Rice County Including Explorers and Pioneers of Minnesota and Outline History of the State of Minnesota Studies in the Poetry of Robert Browning](#)

[Colburns United Service Magazine and Naval and Military Journal 1851 Vol 1](#)

[General and Local Laws and Joint Resolutions Passed by the Sixtieth General Assembly Vol 70 At the Adjourned Session Begun and Held at the City of Columbus January 2 A D 1873 and in the 71st Year of Said State](#)

[The Works of the English Poets from Chaucer to Cowper Vol 9 of 21 Including the Series Edited with Prefaces Biographical and Critical](#)

[The Presbyterian Magazine 1851 Vol 1](#)

[The Road in Tuscany A Commentary](#)

[Oeuvres de Henri Poincare Vol 7](#)

[The Parliamentary Debates from the Year 1803 to the Present Time Vol 20 Forming a Continuation of the Work Entitled the Parliamentary History of England from the Earliest Period to the Year 1803 Comprising the Period from the Thirteenth Day of May to](#)

[The Automobile Green Book 1920 Vol 1 Official Guide Book of the Automobile Legal Association 6 Beacon St Boston Mass New England States and Trunk Lines West and South](#)

[Annales Des Travaux Publics de Belgique Documents Scientifiques Industriels Ou Administratifs Concernant LArt Des Constructions Les Voies de Communication Et LIndustrie Minerale](#)

[The Dublin Journal of Medical Science Vol 59 January to June 1875](#)

[Oeuvres Completes de Saint Augustin Eveque DHippone Vol 18 Sermons Au Peuple Premiere Deuxieme Et Troisieme Series](#)

[Minerva Vol 26 Rivista Delle Riviste Rivista Moderna Dicembre 1905-Dicembre 1906](#)

[Droit Civil Canadien Avec Revue de la Jurisprudence de Nos Tribunaux Vol 9 Le Contenant Les Titres Des Privileges Et Hypotheques de LEnregistrement Des Droits Reels Et de la Prescription](#)

[Origines Ecclesiastici or the Antiquities of the Christian Church and Other Works of the Rev Joseph Bingham MA Formerly Fellow of University College Oxford And Afterwards Rector of Headbourn Worthy and Havant Hampshire Vol 1 of 8 With a Set](#)

[Here and There in the Home Land England Scotland and Ireland as Seen by a Canadian](#)

[The Christian Movement in the Japanese Empire Including Korea and Formosa a Year Book for 1915 A Year Book for 1915 Thirteenth Annual Issue](#)

[Villeroys Secretaire dEtat Et Ministre de Charles IX Henri III Et Henri IV 1543-1610](#)

[Dellorigine Progressi E Stato Attuale dOgni Letteratura Vol 3 Contenente La Parte Seconda Delle Belle Lettere](#)

[Histoire Litteraire de la France Vol 34 Ouvrage Commence Par Des Religieux Benedictins de la Congregation de Saint-Maur Et Continue Par Des Membres de LInstitut \(Academie Des Inscriptions Et Belles-Lettres\) Suite Du Quatorzieme Siecle](#)

[Recueil Des Historiens Des Gaules Et de la France](#)

[Mitteilungen Der Munchner Entomologischen Gesellschaft Vol 34 Jahrgang 1944](#)

[The Richmond and Louisville Medical Journal Vol 23 January 1877](#)

[R gime Administratif Et Financier Des Communes](#)

[Le Saint Evangile de Jesus-Christ Selon Saint Jean Traduit En Franc OIS](#)

[Minist re de LInstruction Publique Et Des Beaux-Arts Direction de LEnseignement Secondaire](#)

[Dictionnaire Encyclop dique Et Biographique de LIndustrie Et Des Arts Industriels Tome 7 P-R](#)

[Base Du Systeme Metrique Decimal Tome 2](#)

[Trait Des Maladies de la Peau Comprenant Les Exanth mes Aigus Tome 2](#)

[La France Moderne](#)

[La Poste Le T l graphe Et Le T l phone Exploitation Postale 7e dition](#)

[Organisation de LAdministration Active Et Consultative Conf rences](#)

[Essai de Pneumatologie M dicale Recherches Physiologiques Cliniques Et Th rapeutiques Sur Les Gaz](#)

[Eschole Chrestienne Compos e Premi rement En Allemand Par Le R P Nicolas Cusanus](#)
[Traumatismes Cranio-C r braux Accidents Primitifs Leurs Grands Syndromes Tome II Partie 1](#)
[Pr cis de Droit Criminel Explication l mentale de la Partie G n rale Du Code P nal](#)
[Bibliographie G n rale Des Gaules R pertoire Syst matique Et Alphan tique Des Ouvrages](#)
[Guide-Formulaire de Th rapeutique G n rale Et Sp ciale 5e dition](#)
[Traite de Diagnostic M dical 3e dition](#)
[Th se de Doctorat Saint Prosper dAquitaine tude Sur La Litt rature Latine Eccl siastique](#)
[Histoire Civile Eccl siastique Et Litt raire de la Ville de Nismes Avec Les Preuves Tome 1](#)
[Les loges Et Les Vies Des Reynes Des Princesses Et Des Dames Illustres En Pi t](#)
[Organ Der Militar-Wissenschaftlichen Vereine 1886 Vol 33](#)
[The Case of Richard Meynell](#)
[The Geography of British India Political Physical](#)
[The Scenery of England And the Causes to Which It Is Due](#)
[The Centennial History of the American Bible Society](#)
[Deeds of Daring by the American Soldier North and South](#)
[The Theological Works of Isaac Barrow Vol 3 of 8](#)
[Memoirs of the National Academy of Sciences 1941 Vol 23](#)
[The Annual Register or a View of the History Politics and Literature for the Years 1784 and 1785](#)
[The Gentlemans Magazine and Historical Chronicle Vol 1 For the Year 1788](#)
[The Haverfordian Vol 20 March 1898 Through February 1899](#)
[A Development of Remarkable Events Calculated to Restore the Christian Religion to Its Original Purity and to Repel the Objections of Unbelievers Vol 2](#)
[The Roman History from the Building of Rome to the Ruin of the Commonwealth Vol 3 of 6 Illustrated with Maps](#)
[A Critical Review of Wesleyan Perfection In Twenty-Four Consecutive Arguments in Which the Doctrine of Sin in Believers Is Discussed](#)
[The History of Modern Europe Vol 3 of 3 With a View of the Progress of Society from the Rise of the Modern Kingdoms to the Peace of Paris in 1763](#)
[History of the Inductive Sciences Vol 1 of 2 From the Earliest to the Present Time](#)
[Biblical Commentary on the New Testament Vol 5](#)
[The Field Quarterly Magazine and Review Vol 2](#)
[The History of the Reign of the Emperor Charles the Fifth Vol 2 of 3](#)
[Gazette Des Beaux-Arts 1892 Vol 8 Courrier Europeen de lArt Et de la Curiosite](#)
[The Oriental Herald and Journal of General Literature Vol 13 April to June 1827](#)
[Pr cis de Zoologie 4e dition](#)
[The Writings of Quintus Sept Flor Tertullianus Vol 1](#)
[A Flora of California Vol 2](#)
[One Never Knows Vol 1 of 2](#)
[La Tuberculose Pulmonaire S m iologie Formes Cliniques Diagnostic Et Pronostic](#)
[Reports of Cases Argued and Adjudged in the Superior Court and Court of Errors and Appeals of the State of Delaware Vol 4 From the Organization of Those Courts Under the Amended Constitution To Which Are Added Select Cases from the Courts of Over and](#)
[Entwicklungsgeschichte Des Menschen Und Den Hoeheren Thiere](#)
[A General History of Europe \(350-1900\)](#)
[Geschichte Der Schoenen Literatur Der Deutschen Fur Frauen](#)
[Histoire Du Diocese DOrleans Depuis Son Origine Jusqua Nos Jours](#)
[Endocrinology 1917 Vol 1 The Bulletin of the Association for the Study of the Internal Secretions](#)
[A Calendar of the Inner Temple Records Vol 3 12 Charles II \(1660\)-12 Anne \(1714\)](#)
[Catalogue General Des Livres Imprim es de la Bibliotheque Nationale Vol 6 Actes Royaux Louis XV Louis XVI \(1756-1789\)](#)
[Dieu Allemand Le](#)
[S P N Joannis Chrysostomi Archiepiscopi Constantinopolitani Operum Vol 3 Epistolae Ecloga](#)
[Atti Della Societa Italiana Di Scienze Naturali Vol 29 Anno 1886](#)
[Federal Income Tax Problems 1922](#)

[Uhlands Schriften Zur Geschichte Der Dichtung Und Sage Vol 2](#)

[Tentamen Florae Germanicae Vol 3 Continens Synonyma Et Adversaria Ad Illustrationem Florae Germanicae Pars Prior](#)

[Rienzi Der Letzte Der Tribune Grosse Tragische Oper in Finf Akten](#)

[Archiv Fur Die Naturwissenschaftliche Landesdurchforschung Von Boehmen 1873 Vol 2 Zweiter Theil](#)

[Der Geist Des Orients Erlautert in Einem Tagebuche Ueber Reisen Durch Rumili Wahrend Einer Ereignissreichen Zeit Vol 1](#)

[Functions of a Complex Variable](#)

[The History of the Navy During the Rebellion Vol 2](#)

[Sixth Annual Report of the Commissioner of Agriculture of the State of Maine 1907](#)

[Revue Philosophique de la France Et de LEtranger Vol 4 Paraisant Tous Les Mois Deuxieme Annee Juillet A DeCembre 1877](#)

[Suspiris de Profundis Being a Sequel to the Confessions of an English Opium-Eater and Other Miscellaneous Writings](#)

[A Political History of Modern Europe From the Reformation to the Present Day](#)

[Memoirs of George the Fourth Vol 1 Descriptive of the Most Interesting Scenes of His Private and Public Life and the Important Events of His](#)

[Memorable Reign](#)

[Carthage and Tunis Vol 2 The Old and New Gates of the Orient](#)

[Revista de Espana Vol 90 Decimosexto Ano Enero y Febrero 1883](#)

[Revue DHistoire Et de Litterature Religieuses 1900 Vol 5](#)

[History of the German Emperors and Their Contemporaries](#)

[Southern Wild Flowers and Trees Together with Shrubs Vines and Various Forms of Growth Found Through the Mountains the Middle District and the Low Country of the South](#)

[Best Things from Best Authors Vol 4 Comprising Numbers Ten Eleven and Twelve of Shoemakers Best Selections](#)

[The Mechanics Magazine Museum Register Journal and Gazette Vol 33 June 6th 1840-December 26th 1840](#)
