

## GRUNDRISS DER AUGENHEILKUNDE

Would God upon that bitterest day, when my death calls for me, i. 47. Er Reshid considered her beauty and the goodness of her singing and her eloquence and what not else she comprised of qualities and rejoiced with an exceeding joyance; and for the stress of that which overcame him of delight, he descended from the couch and sitting down with her upon the ground, said to her, 'Thou hast done well, O Tuhfeh. By Allah, thou art indeed a gift' (187) Then he turned to Ishac and said to him, 'Thou dealtest not equitably, O Ishac, in the description of this damsel, (188) neither settest out all that she compriseth of goodness and skill; for that, by Allah, she is incomparably more skilful than thou; and I know of this craft that which none knoweth other than I!' 'By Allah,' exclaimed Jafer, 'thou sayst sooth, O my lord, O Commander of the Faithful. Indeed, this damsel hath done away my wit' Quoth Ishac, 'By Allah, O Commander of the Faithful, I had said that there was not on the face of the earth one who knew the craft of the lute like myself; but, when I heard her, my skill became nothing worth in mine eyes.' HAROUN ER RESHID AND THE WOMAN OF THE BARMECIDES. (84). So King Suleiman Shah made answer unto Caesar with 'Hearkening and obedience.' Then he arose and despatched her to him, and Cassar went in to her and found her overpassing the description wherewith they had described her to him; wherefore he loved her with an exceeding love and preferred her over all his women and his love for Suleiman Shah was magnified; but Shah Khatoun's heart still clave to her son and she could say nought. As for Suleiman Shah's rebellious son, Belehwan, when he saw that Shah Khatoun had married the king of the Greeks, this was grievous to him and he despaired of her. Meanwhile, his father Suleiman Shah kept strait watch over the child and cherished him and named him Melik Shah, after the name of his father. When he reached the age of ten, he made the folk swear fealty to him and appointed him his heir apparent, and after some days, [the hour of] the old king's admission [to the mercy of God] drew near and he died. The Vicar of the Lord of the Worlds (162) Haroun er Reshid had a boon-companion of the number of his boon-companions, by name Ishac ben Ibrahim en Nedim el Mausili, (163) who was the most accomplished of the folk of his time in the art of smiting upon the lute; and of the Commander of the Faithful's love for him, he assigned him a palace of the choicest of his palaces, wherein he was wont to instruct slave-girls in the arts of lute-playing and singing. If any slave-girl became, by his instruction, accomplished in the craft, he carried her before the Khalif, who bade her play upon the lute; and if she pleased him, he would order her to the harem; else would he restore her to Ishac's palace..? ? ? ? O friends, the tears flow ever, in mockery of my pain; My heart is sick for sev'rance and love-longing in vain..Term, Of the Appointed, i. 147..?STORY OF THE OLD WOMAN AND THE DRAPER'S WIFE.. "By Allah, he treadeth no carpet of mine! Who is at the door other than he?" "Jerir ibn el Khetefa," answered Adi; and Omar said, "It is he who saith ... " [And he recited as follows:]. When her husband came home, she said to him, 'I desire to go a-pleasuring.' And he said, 'With all my heart.' So he went, till he came to a goodly place, abounding in vines and water, whither he carried her and pitched her a tent beside a great tree; and she betook herself to a place beside the tent and made her there an underground hiding-place, [in which she hid her lover]. Then said she to her husband, 'I desire to mount this tree.' And he said, 'Do so.' So she climbed up and when she came to the top of the tree, she cried out and buffeted her face, saying, 'Lewd fellow that thou art, are these thy usages? Thou sworest [fidelity to me] and liedst.' And she repeated her speech twice and thrice..151. The Adventures of Quicksilver Ali of Cairo, a Sequel to the Rogueries of Delileh the Crafty dccviii. One day as she sang before the Commander of the Faithful, he was moved to exceeding delight, so that he took her and offered to kiss her hand; but she drew it away from him and smote upon her lute and broke it and wept Er Reshid wiped away her tears and said, 'O desire of the heart, what is it maketh thee weep? May God not cause an eye of thine to weep!' 'O my lord,' answered she, 'what am I that thou shouldst kiss my hand? Wilt thou have God punish me for this and that my term should come to an end and my felicity pass away? For this is what none ever attained unto.' Quoth he, 'Well said, O Tuhfeh. Know that thy rank in my esteem is mighty and for that which wondered me of what I saw of thee, I offered to do this, but I will not return unto the like thereof; so be of good heart and cheerful eye, for I have no desire for other than thyself and will not die but in the love of thee, and thou to me art queen and mistress, to the exclusion of all humankind.' Therewith she fell to kissing his feet; and this her fashion pleased him, so that his love for her redoubled and he became unable to brook an hour's severance from her..Learned Man, Khelbes and his Wife and the, i. 301..No good's in life (to the counsel list of one who's purpose-whole), i. 28..? ? ? ? All intercessions come and all alike do ill succeed, Save Tuhfeh's, daughter of Merjan, for that, in very deed,.How long shall I thus question my heart that's drowned in woe? iii. 42..Then the rest of the women of the palace came all to him and lifted him into a sitting posture, when he found himself upon a couch, stuffed all with floss-silk and raised a cubit's height from the ground. (19) So they seated him upon it and propped him up with a pillow, and he looked at the apartment and its greatness and saw those eunuchs and slave-girls in attendance upon him and at his head, wherewith he laughed at himself and said, "By Allah, it is not as I were on wake, and [yet] I am not asleep!" Then he arose and sat up, whilst the damsels laughed at him and hid [their laughter] from him; and he was confounded in his wit and bit upon his finger. The bite hurt him and he cried "Oh!" and was vexed; and the Khalif watched him, whence he saw him not, and laughed..Now there was a ruined building hard by and he climbed up on to a high wall and gave not over clambering hither and thither, of the excess of his carefulness, till his feet betrayed him and he slipped [and fell] to the bottom and died, whilst his companions arose in the morning in health [and weal]. Now, if he had overmastered his corrupt (259) judgment and submitted himself to fate and fortune fore-ordained, it had been safer and better [for him]; but he made light of the folk and belittled their wit and was not content to take example by them; for his soul whispered him that he was a man of understanding and he imagined that, if he abode with them, he would perish; so his folly cast him into

perdition. Nor," added the vizier, "is this more extraordinary than the story of the man who was lavish of his house and his victual to one whom he knew not". Then said she to me, "To-morrow morning, when Amin el Hukm cometh, have patience with him till he have made an end of his speech, and when he is silent, return him no answer; and if the prefect say to thee, 'What ailest thee that thou answerest him not?' do thou reply, 'O lord, know that the two words are not alike, but there is no [helper] for him who is undermost (101), save God the Most High.' (102) The Cadi will say, 'What is the meaning of thy saying,' The two words are not alike"? And do thou make answer, saying, 'I deposited with thee a damsel from the palace of the Sultan, and most like some losel of thy household hath transgressed against her or she hath been privily murdered. Indeed, there were on her jewels and raiment worth a thousand dinars, and hadst thou put those who are with thee of slaves and slave-girls to the question, thou hadst assuredly lit on some traces [of the crime].' When he heareth this from thee, his agitation will redouble and he will be confounded and will swear that needs must thou go with him to his house; but do thou say, 'That will I not do, for that I am the party aggrieved, more by token that I am under suspicion with thee.' If he redouble in calling [on God for aid] and conjure thee by the oath of divorce, saying, 'Needs must thou come,' do thou say, 'By Allah, I will not go, except the prefect come also.' Ten Viziers, The, i. 61. There was once of old time a foolish, ignorant man, who had wealth galore, and his wife was a fair woman, who loved a handsome youth. The latter used to watch for her husband's absence and come to her, and on this wise he abode a long while. One day, as the woman was private with her lover, he said to her, 'O my lady and my beloved, if thou desire me and love me, give me possession of thyself and accomplish my need in thy husband's presence; else will I never again come to thee nor draw near thee, what while I abide on life.' Now she loved him with an exceeding love and could not brook his separation an hour nor could endure to vex him; so, when she heard his words, she said to him, '[So be it,] in God's name, O my beloved and solace of mine eyes, may he not live who would vex thee!' Quoth he, 'To-day?' And she said, 'Yes, by thy life,' and appointed him of this..When it was eventide, the king summoned the vizier and bade him tell the [promised] story, "Harkening and obedience," answered he. "Know, O king, that. 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..152. Ardeshir and Heyat en Nufous dcccxi. The two girls let me down from fourscore fathoms' height, i. 49..? ? ? ? ? For know that hither have I fared and come to this thy land, By hopes of union with thee and near fruition led..The woman who used to act as decoy for them once caught them a woman from a bride-feast, under pretence that she had a wedding toward in her own house, and appointed her for a day, whereon she should come to her. When the appointed day arrived, the woman presented herself and the other carried her into the house by a door, avouching that it was a privy door. When she entered [the saloon], she saw men and champions (131) [and knew that she had fallen into a trap]; so she looked at them and said, "Harkye, lads! (132) I am a woman and there is no glory in my slaughter, nor have ye any feud of blood-revenge against me, wherefore ye should pursue me; and that which is upon me of [trinkets and apparel] ye are free to take." Quoth they, "We fear thy denunciation." But she answered, saying, "I will abide with you, neither coming in nor going out." And they said, "We grant thee thy life." ? ? ? ? ? g. The King's Son and the Ogress dcccclxxxv. So he was concerned with an exceeding concern for his lack of travel and discovered this to his father, who said to him, "O my son, why do I see thee chagrined?" And he answered, "I would fain travel." Quoth Aboulhusn, "O my son, none travelleth save those whose occasion is urgent and those who are compelled thereunto [by need]. As for thee, O my son, thou enjoyest ample fortune; so do thou content thyself with that which God hath given thee and be bounteous [unto others], even as He hath been bounteous unto thee; and afflict not thyself with the toil and hardship of travel, for indeed it is said that travel is a piece of torment." (5) But the youth said, "Needs must I travel to Baghdad, the abode of peace." 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." .104. Mesrour and Zein el Mewasif dcccxxi. King, The Old Woman, the Merchant and the, i. 265..So he abode in this employ, till he had sowed and reaped and threshed and winnowed, and all was sheer in his hand and the owner appointed neither inspector nor overseer, but relied altogether upon him. Then he bethought himself and said, '\_I\_\* misdoubt me the owner of this grain will not give me my due; so I were better take of it, after the measure of my hire; and if he give me my due, I will restore him that which I have taken.' So he took of the grain, after the measure of that which fell to him, and hid it in a privy place. Then he carried the rest to the old man and meted it out to him, and he said to him, 'Come, take [of the grain, after the measure of] thy hire, for which I agreed with thee, and sell it and buy with the price clothes and what not else; and though thou abide with me half a score years, yet

shall thou still have this wage and I will acquit it to thee thus.' Quoth the merchant in himself, 'Indeed, I have done a foul thing in that I look it without his leave.'22. Alaeiddin Abou esh Shamat ccl.????g. The Crows and the Hawk dcxiii. When the king heard this from the youth, his anger subsided; so he bade restore him to the prison, and the folk dispersed that day..65. The Simpleton and the Sharper dclii. All this while, Selim lay in shackles and strait prison, and melancholy possessed him by reason of that whereinto he had fallen of that tribulation. Then, when troubles waxed on him and affliction was prolonged, he fell sick of a sore sickness. When the cook saw his plight (and indeed he was like to perish for much suffering), he loosed him from the shackles and bringing him forth of the prison, committed him to an old woman, who had a nose the bigness of a jug, and bade her tend him and medicine him and serve him and entreat him kindly, so haply he might be made whole of that his sickness. So the old woman took him and carrying him to her lodging, fell to tending him and giving him to eat and drink; and when he was quit of that torment, he recovered from his malady..31. The City of Lebtait dxxxii.???? Indeed her glance, her sides are soft; but none the less, alas! Her heart is harder than the rock; there is no mercy there..???? O hills of the sands and the rugged piebald plain, Shall the bondman of love win ever free from pain!. Then they spread the ensigns and the standards, whilst the drums beat and the trumpets sounded, and set out upon the homeward journey. The King of Baghdad rode forth with them and brought them three days' journey on their way, after which he took leave of them and returned with his troops to Baghdad. As for King El Aziz and his son, they fared on night and day and gave not over going till there abode but three days' journey between them and Yemen, when they despatched three men of the couriers to the prince's mother [to acquaint her with their return], safe and laden with spoil, bringing with them Mariyeh, the king's daughter of Baghdad. When the queen-mother heard this, her wit fled for joy and she adorned El Abbas his slave-girls after the goodliest fashion. Now he had ten slave-girls, as they were moons, whereof his father had carried five with him to Baghdad, as hath aforetime been set out, and other five abode with his mother. When the dromedary-posts (125) came, they were certified of the approach of El Abbas, and when the sun rose and their standards appeared, the prince's mother came out to meet her son; nor was there great or small, old man or infant, but went forth that day to meet the king..????r. The Pious Woman accused of Lewdness dccccvii.????b. The Fakir and his Pot of Butter dcx.81. The Foolish Schoolmaster dclxvi. When Hafizeh had made an end of her song, El Abbas said to her, "Well done! Indeed, thou quickenest hearts from sorrows." Then he called another damsel of the daughters of the Medes, by name Merjaneh, and said to her, "O Merjaneh, sing to me upon the days of separation." "Hearkening and obedience," answered she and improvising, sang the following verses: There was once a man of fortune, who lost his wealth, and chagrin and melancholy got the mastery of him, so that he became an idiot and lost his wit. There abode with him of his wealth about a score of dinars and he used to beg alms of the folk, and that which they gave him he would gather together and lay to the dinars that were left him. Now there was in that town a vagabond, who made his living by sharpening, and he knew that the idiot had somewhat of money; so he fell to spying upon him and gave not over watching him till he saw him put in an earthen pot that which he had with him of money and enter a deserted ruin, where he sat down, [as if] to make water, and dug a hole, in which he laid the pot and covering it up, strewed earth upon the place. Then he went away and the sharper came and taking what was in the pot, covered it up again, as it was.. On like wise, O king," continued the young treasurer, "is it with thee. If God have written aught on my forehead, needs must it befall me and my speech to the king shall not profit me, no, nor my adducing to him of [illustrative] instances, against the fore-ordinance of God. So with these viziers, for all their eagerness and endeavour for my destruction, this shall not profit them; for, if God [be minded to] save me, He will give me the victory over them." 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, "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..???? O breeze of heaven, from me a charge I prithee take And do not thou betray the troth of my despair; Then she took leave of the princess and veiling her face, disguised herself; (30) after which she mounted the mule and sallying forth, went round about seeking her lord in the thoroughfares of Baghdad three days' space, but lit on no tidings of him; and on the fourth day, she rode forth without the city. Now it was the noontide hour and great was the heat, and she was aweary and thirst waxed upon her. Presently, she came to the mosque, wherein the young Damascene had taken shelter, and lighting down at the door, said to the old man, [the Muezzin], "O elder, hast thou a draught of cold water? Indeed, I am overcome with heat and thirst." Quoth he, "[Come up] with me into my house." So he carried her up into his lodging and spreading her [a carpet and cushions], seated her [thereon]; after

which he brought her cold water and she drank and said to the eunuch, "Go thy ways with the mule and on the morrow come back to me here." [So he went away] and she slept and rested herself..? ? ? ? k. The Prisoner and how God gave him Relief . cccclxxxv.The Sixteenth Night of the Month..Damascus (Noureddin Ali of) and Sitt el Milah, iii. 3..129. The King of the Island cccclxxix.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..?THE SECOND OFFICER'S STORY..When the townfolk saw this, they repented of that which they had done and the affair was grievous to them; so they sought pardon [of God] and said to her, 'By the virtue of Him whom thou servest, do thou seek pardon for us [of God!]' Quoth she, 'As for me, I may no longer abide with you and I am about to depart from you.' Then they humbled themselves in supplication to her and wept and said to her, 'We conjure thee, by the virtue of God the Most High, that thou take upon thyself the governance of the kingdom and of the subjects.' But she refused; whereupon they came up to her and wept and gave not over supplicating her, till she consented and abode in the kingship. Her first commandment was that they should bury the princess and build over her a dome (6) and she abode in that palace, worshipping God the Most High and ruling the people with justice, and God (extolled be His perfection and exalted be He!) vouchsafed her, by reason of the excellence of her piety and her patience and continence, the acceptance of her prayers, so that she sought not aught of Him to whom belong might and majesty, but He granted her prayer; and her report was noised abroad in all countries..? ? ? ? h. The Thief and the Woman dcccxcix.? ? ? ? ? ? ? ? Before I rent my clothes, reproach me not, I pray..? ? ? ? Sans fault of mine, my blood and tears he shed and beggared me Of him I love, yet for himself gained nought thereby whate'er..98. The Haunted House in Baghdad dclxxxviii.54. The Woman whose Hands were cut off for Almsgiving dcxli.? ? ? ? My maker reserved me for generous men And the niggard and sland'rer to use me forbade..? ? ? ? l. The Foolish Fisherman . dcxxvi.I was one day abroad on an occasion with certain of my comrades, and as we went along, we fell in with a company of women, as they were moons, and among them one, the tallest and handsomest of them. When I saw her and she saw me, she tarried behind her companions and waited for me, till I came up to her and bespoke her. Quoth she, "O my lord, (God favour thee!) I saw thee prolong thy looking on me and imagined that thou knewest me. If it be thus, vouchsafe me more knowledge of thee." "By Allah," answered I, "I know thee not, save that God the Most High hath cast the love of thee into my heart and the goodliness of thine attributes hath confounded me and that wherewith God hath gifted thee of those eyes that shoot with arrows; for thou hast captivated me." And she rejoined, "By Allah, I feel the like of that which thou feelest; so that meseemeth I have known thee from childhood." Then the king summoned the cad and the witnesses and bade them marry the old king's daughter and sister to his own sons; so they married them, after the king had made a bride-feast three days and displayed their brides to them from eventide to peep of day. Then the two princes went in to their brides and did away their maidenhead and loved them and were vouchsafed children by them..Then he caused rear him among the nurses and matrons; but withal he ceased not to ponder the saying of the astrologers and indeed his life was troubled. So he betook himself to the top of a high mountain and dug there a deep pit and made in it many dwelling-places and closets and filled it with all that was needful of victual and raiment and what not else and made in it conduits of water from the mountain and lodged the boy therein, with a nurse who should rear him. Moreover, at the first of each month he used to go to the mountain and stand at the mouth of the pit and let down a rope he had with him and draw up the boy to him and strain him to his bosom and kiss him and play with him awhile, after which he would let him down again into the pit to his place and return; and he used to count the days till the seven years should pass by..SHEHRZAD AND SHEHRIYAR..Now it chanced that a camel-driver, belonging to Kisra the king, lost certain camels and the king threatened him, if he found them not, that he would slay him. So he set out and plunged into the deserts till he came to the place where the damsel was and seeing her standing praying, waited till she had made an end of her prayer, when he went up to her and saluted her, saying, 'Who art thou?' Quoth she, 'I am a handmaid of God.' 'What dost thou in this desolate place?' asked he, and she said, 'I serve God the Most High.' When he saw her beauty and grace, he said to her, 'Harkye! Do thou take me to husband and I will be tenderly solicitous over thee and use thee with exceeding compassion and I will further thee in obedience to God the Most High.' But she answered, saying, 'I have no need of marriage and I desire to abide here [alone] with my Lord and His service; but, if thou wouldst deal compassionately with me and further me in the obedience of God the Most High, carry me to a place where there is water and thou wilt have done me a kindness..'? ? ? ? d. The Lover's Trick against the Chaste Wife dlxxx.? ? ? ? So make me in your morning a delight And set me in your houses, high and low;.Now this present was a horse worth ten thousand dinars and all its housings and trappings of gold set with jewels, and a book and five different kinds of suits of apparel and an hundred pieces of fine white linen cloths of Egypt and silks of Suez and Cufa and Alexandria and a crimson carpet and another of Tebaristan (217) make and an hundred pieces of cloth of silk and flax mingled and a goblet of glass of the time of the Pharaohs, a finger-breadth thick and a span wide, amiddleward which was the figure of a lion and before him an archer kneeling, with his arrow drawn to the head, and the table of Solomon son of David, (218) on whom be peace; and the contents of the letter were as follows: 'From the Khalif Haroun er Reshid, unto whom and to his forefathers (on whom be peace) God hath vouchsafed the rank of the noble and exceeding glory, to the august, God-aided Sultan, greeting. Thy letter hath reached us and we rejoiced therein and have sent thee the book [called] "The Divan of Hearts and the Garden of Wits," of

the translation whereof when thou hast taken cognizance, its excellence will be established in thine eyes; and the superscription of this book we have made unto thee. Moreover, we send thee divers other kingly presents; (219) so do thou favour us by accepting them, and peace be on thee!'. 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." Fair patience use, for ease still followeth after stress And all things have their time and ordinance no less..? ? ? ? ? So eat what I offer in surety and be The Lord of all things with thanks- giving repaid!..? ? ? ? ? Who dares with them to cope draws death upon himself; Yea, of the deadly lance incontinent he's slain..Ibn es Semmak and Er Reshid, i. 195..?THE THIRTEENTH OFFICER'S STORY..?THE TENTH OFFICER'S STORY..When Galen saw what appeared to him of the [mock] physician's incapacity, he turned to his disciples and pupils and bade them fetch the other, with all his gear and drugs. So they brought him into his presence on the speediest wise, and when Galen saw him before him, he said to him, 'Knowest thou me?' 'No,' answered the other, 'nor did I ever set eyes on thee before this day.' Quoth the sage, 'Dost thou know Galen?' And the weaver said, 'No.' Then said Galen, 'What prompted thee to that which thou dost?' So he related to him his story and gave him to know of the dowry and the obligation by which he was bound with regard to his wife, whereat Galen marvelled and certified himself of the matter of the dower..6. Story of the Hunchback cii.? ? ? ? ? For whom is thy departure even as a father's loss! To fly or creep, like nestlings, alone, they strive in vain..? ? ? ? ? b. The Second Calender's Story xii.The old man carried Tuhfeh up [to the dais and seated her] on a chair of gold beside the throne, whilst she was amazed at that which she saw in that place and magnified her Lord (extolled be His perfection and exalted be He!) and hallowed Him. Then the kings of the Jinn came up to the throne and seated themselves thereon; and they were in the semblance of mortals, excepting two of them, who were in the semblance of the Jinn, with eyes slit endlong and jutting horns and projecting tusks. After this there came up a young lady, fair of favour and pleasant of parts; the light of her face outshone that of the flambeaux, and about her were other three women, than whom there were no fairer on the face of the earth. They saluted Tuhfeh and she rose to them and kissed the earth before them; whereupon they embraced her and sat down on the chairs aforesaid..The Sixth Night of the Month.? ? ? ? ? eb. Story of the Barber's Second Brother cxlviii.5. Noureddin Ali of Cairo and his Son Bedreddin Hassan lxxii.When the vizier was ware that she was Arwa and heard her speech, he knew that it behoved him not to lie and that nought would avail him but truth-speaking; so he bowed [his head] to the ground and wept and said, 'Whoso doth evil, needs must he abide it, though his day be prolonged. By Allah, I am he who hath sinned and transgressed, and nought prompted me unto this but fear and overmastering desire and the affliction written upon my forehead; (118) and indeed this woman is pure and chaste and free from all fault.' When King Dadbin heard this, he buffeted his face and said to his vizier, 'God slay thee! It is thou that hast parted me and my wife and wronged me!' But Kisra the king said to him, 'God shall surely slay thee, for that thou hastenedst and lookedst not into thine affair and knewest not the guilty from the guiltless. Hadst thou wrought deliberately, the false had been made manifest to thee from the true; so where was thy judgment and thy sight?'.Presently, his father and his mother heard of the matter; whereupon the former arose and going up to the place, wrote a letter and [presented it to the king, who] read it, and behold, therein was written, saying, 'Have pity on me, so may God have pity on thee, and hasten not in the slaughter [of my son]; for indeed I acted hastily in a certain affair and drowned his brother in the sea, and to this day I drink the cup of his anguish. If thou must needs kill him, kill me in his stead.' Therewith the old merchant prostrated himself before the king and wept; and the latter said to him, 'Tell me thy story.' 'O my lord,' answered the merchant, 'this youth had a brother and I [in my haste] cast them both into the sea.' And he related to him his story from first to last, whereupon the king cried out with an exceeding great cry and casting himself down from the throne, embraced his father and brother and said to the former, 'By Allah, thou art my very father and this is my brother and thy wife is our mother.' And they abode weeping, all three..? ? ? ? ? And eye that knoweth not the sweet of sleep; yet she, who caused My dole, may Fortune's perfidies for aye from her abstain!.When King Kisra heard this, he redoubled in loveliking for her and affection and said to her, 'Do what thou wilt.' So he let bring a litter and carrying her therein to his dwelling-place, married her and entreated her with the utmost honour. Then he sent a great army to King Dadbin and fetching him and his vizier and the chamberlain, caused bring them before him, unknowing what he purposed with them. Moreover, he caused set up for Arwa a pavilion in the courtyard of his palace and she entered therein and let down the curtain before herself. When the servants had set their seats and they had seated themselves, Arwa raised a corner of the curtain and said, 'O Kardan, rise to thy feet, for it befitteth not that thou sit in the like of this assembly, before this mighty King Kisra.' When the vizier heard these words, his heart quaked and his joints were loosened and of his fear, he rose to his feet. Then said she to him, 'By the virtue of Him who hath made thee stand in this place of standing [up to judgment], and thou abject and humiliated, I conjure thee speak the truth and say what prompted thee to lie against me and cause me go forth from my house and from the hand of my husband and made thee practise thus against a man, (117) a true believer, and slay him. This is no place wherein leasing availeth nor may prevarication be therein.'.Old Sharper, Story of the, ii. 187..? ? ? ? ? Most like a wand of emerald my shape it is, trow I; Amongst the fragrant flow'rets there's none with me can vie..Two months after this occurrence, there came to me

one of the Cadi's officers, with a scroll, wherein was the magistrate's writ, summoning me to him. So I accompanied the officer and went in to the Cadi, whereupon the plaintiff, to wit, he who had taken out the summons, sued me for two thousand dirhems, avouching that I had borrowed them of him as the woman's agent. (117) I denied the debt, but he produced against me a bond for the amount, attested by four of those who were in company [on the occasion]; and they were present and bore witness to the loan. So I reminded them of my kindness and paid the amount, swearing that I would never again follow a woman's counsel. Is not this marvellous? . . . j. King Suleiman Shah and his Sons ccclxxv. . . . Mohammed, then, I do confess, God's chosen prophet is, And every man requited is for that which he doth say..So they dragged him away, what while he wept and spoke the words which whoso saith shall nowise be confounded, to wit, "There is no power and no virtue save in God the Most High, the Sublime!" When they came to the Tigris, one of them drew the sword upon him and El Muradi said to the swordbearer, "Smite off his head." But one of them, Ahmed by name, said, "O folk, deal gently with this poor wretch and slay him not unjustly and wickedly, for I stand in fear of God the Most High, lest He burn me with his fire." Quoth El Muradi, "A truce to this talk!" And Ahmed said, "If ye do with him aught, I will acquaint the Commander of the Faithful." "How, then, shall we do with him?" asked they; and he answered, "Let us deposit him in prison and I will be answerable to you for his provision; so shall we be quit of his blood, for indeed he is wrongfully used." So they took him up and casting him into the Prison of Blood, (13)went away..Therewithal Aboulhusn cried out at him and said, "O dog of the sons of Bermek, go down forthright, thou and the master of the police of the city, to such a place in such a street and deliver a hundred dinars to the mother of Aboulhusn the Wag and bear her my salutation. [Then, go to such a mosque] and take the four sheikhs and the Imam and beat each of them with four hundred lashes and mount them on beasts, face to tail, and go round with them about all the city and banish them to a place other than the city; and bid the crier make proclamation before them, saying, "This is the reward and the least of the reward of whoso multiplieth words and molesteth his neighbours and stinteth them of their delights and their eating and drinking!" Jaafer received the order [with submission] and answered with ["Harkening and] obedience;" after which he went down from before Aboulhusn to the city and did that whereunto he had bidden him..So she sent for him in private and said to him, 'I purpose to do thee a service, so thou canst but keep a secret.' He promised her all that she desired and she discovered to him her secret in the matter of her daughter, saying, 'I will marry thee to her and commit to thee the governance of her affair and make thee king and ruler over this city.' He thanked her and promised to uphold all that she should order him, and she said to him, 'Go forth to such an one of the neighbouring provinces privily.' So he went forth and on the morrow she made ready bales and gear and presents and bestowed on him a great matter, all of which they loaded on the backs of camels..Ilan Shah and Abou Temam, Story of, i. 126..Presently, he caught sight of an earthen pan turned over upon its mouth; so he raised it from the ground and found under it a horse's tail, freshly cut off, and the blood oozing from it; whereby he knew that the cook adulterated his meat with horses' flesh. When he discovered this default, he rejoiced therein and washing his hands, bowed his head and went out; and when the cook saw that he went and gave him nought, he cried out, saying, 'Stay, O sneak, O slink-thief!' So the lackpenny stopped and said to him, 'Dost thou cry out upon me and becall [me] with these words, O cuckold?' Whereat the cook was angry and coming down from the shop, said, 'What meanest thou by thy speech, O thou that devourest meat and kouskoussou and bread and seasoning and goest forth with "Peace (13)[be on thee!]," as it were the thing had not been, and payest down nought for it?' Quoth the lackpenny, 'Thou liest, O son of a cuckold!' Wherewith the cook cried out and laying hold of the lackpenny's collar, said, 'O Muslims, this fellow is my first customer (14) this day and he hath eaten my food and given me nought.! . . . n. The Man and his Wilful Wife dcxxviii.When I came forth, I swooned away: so I sat down till my trouble subsided; then I made for my comrades and said to them, "I have found the booty and the thief, and I affrighted him not neither troubled him, lest he should flee; but now, come, let us go to him, so we may make shift to lay hold upon him." Then I took them and repaired to the keeper of the garden, who had tortured me with beating, meaning to make him taste the like of that which he had done with me and lie against him and cause him eat stick. So we rushed into the water-wheel and seizing the keeper, pinioned him.. . . l. The Wife's Device to Cheat her Husband dccccclxxxix.Presently, the mother of the two boys, finding that they tarried from her, went searching for them, till she came to the ship and fell to saying, 'Who hath seen two boys of mine? Their fashion is thus and thus and their age thus and thus.' When they heard her words, they said, 'This is the description of the two boys who were drowned in the sea but now.' Their mother heard and fell to calling on them and saying, 'Alas, my anguish for your loss, O my sons! Where was the eye of your father this day, that it might have seen you?' Then one of the crew questioned her, saying, 'Whose wife art thou?' And she answered, 'I am the wife of such an one the merchant. I was on my way to him, and there hath befallen me this calamity.' When the merchant heard her speech, he knew her and rising to his feet, rent his clothes and buffeted his head and said to his wife, 'By Allah, I have destroyed my children with mine own hand! This is the end of whoso looketh not to the issues of affairs.' Then he fell a-wailing and weeping over them, he and his wife, and he said, 'By Allah, I shall have no ease of my life, till I light upon news of them!' And he betook himself to going round about the sea, in quest of them, but found them not..As for the king, he arose in haste and disguising himself, repaired to the house of Firouz and knocked at the door. Quoth Firouz's wife, "Who is at the door?" And he answered, saying, "I am the king, thy husband's master." So she opened the door and he entered and sat down, saying, "We are come to visit thee." Quoth she, "I seek refuge [with God] from this visitation, for indeed I deem not well thereof." And the king said, "O desire of hearts, I am thy husband's master and methinks thou knowest me not." "Nay," answered she, "I know thee, O my lord and master, and I know thy purpose and that which thou seekest and that thou art my husband's lord. I understand what thou wishest, and indeed the poet hath forestalled thee in his saying of the following verses, in reference to

thy case: "When I [returned from my sixth voyage, I] forswore travel and renounced commerce, saying in myself, 'What hath befallen me sufficeth me.' So I abode at home and passed my time in pleasance and delight, till, one day, as I sat at mine ease, plying the wine-cup [with my friends], there came a knocking at the door. The doorkeeper opened and found without one of the Khalif's pages, who came in to me and said, 'The Commander of the Faithful biddeth thee to him.' So I accompanied him to the presence of the Khalif and kissing the earth before him, saluted him. He bade me welcome and entreated me with honour and said to me, 'O Sindbad, I have an occasion with thee, which I would have thee accomplish for me.' So I kissed his hand and said, 'O my lord, what is the lord's occasion with the slave?' Quoth he, 'I would have thee go to the King of Serendib and carry him our letter and our present, even as he sent us a present and a letter.' It rests with him to heal me; and I (a soul he hath Must suffer that which irks it), go saying, in my fear. Accuse me falsely, cruelly entreat me; still ye are My heart's beloved, at whose hands no rigour I resent. On the morrow, the Commander of the Faithful sat [in his hall of audience] and his Vizier Jaafer ben Yehya the Barmecide came in to him; whereupon he called to him, saying, "I would have thee bring me a youth who is lately come to Baghdad, hight [Sidi Noureddin Ali] the Damascene." Quoth Jaafer, "Harkening and obedience," and going forth in quest of the youth, sent to the markets and khans and caravanserais three days' space, but found no trace of him, neither lit upon tidings of him. So on the fourth day he presented himself before the Khalif and said to him, "O our lord, I have sought him these three days, but have not found him." Quoth Er Reshid, "Make ready letters to Damascus. Belike he hath returned to his own land." So Jaafer wrote a letter and despatched it by a dromedary-courier to the city of Damascus; and they sought him there and found him not. Ye know I'm passion-maddened, racked with love and languishment, Yet ye torment me, for to you 'tis pleasing to torment. Midst colours, my colour excelleth in light, ii. 258. Quoth I (and mine a body is of passion all forslain, Ay, and a heart that's all athirst for love and longing pain. They tell that El Hejjaj (70) once commanded the Master of Police [of Bassora] to go round about [the city] by night, and whomsoever he found [abroad] after nightfall, that he should strike off his head. So he went round one night of the nights and came upon three youths staggering from side to side, and on them signs of [intoxication with] wine. So the officers laid hold of them and the captain of the watch said to them, "Who are ye that ye transgress the commandment of the [lieutenant of the] Commander of the Faithful and come abroad at this hour?" Quoth one of the youths, "I am the son of him to whom [all] necks (71) abase themselves, alike the nose-pierced (72) of them and the [bone-]breaker; (73) they come to him in their own despite, abject and submissive, and he taketh of their wealth (74) and of their blood." My heart bereavement of my friends forebode; may God of them The dwellings not bereave, but send them timely home again! b. Story of the Eunuch Kafour „So she gave him all that she possessed and he sold it and paid the rest of her price; after which there remained to him a hundred dirhems. These he spent and lay that night with the damsel in all delight of life, and his soul was like to fly for joy; but when he arose in the morning, he sat weeping and the damsel said to him, 'What aileth thee to weep?' And he said, 'I know not if my father be dead, and he hath none other heir but myself; and how shall I win to him, seeing I have not a dirhem?' Quoth she, 'I have a bracelet; do thou sell it and buy small pearls with the price. Then bray them and fashion them into great pearls, and thereon thou shalt gain much money, wherewith we may make our way to thy country.' So he took the bracelet and repairing to a goldsmith, said to him, 'Break up this bracelet and sell it.' But he said, 'The king seeketh a good (183) bracelet; I will go to him and bring thee the price thereof.' So he carried the bracelet to the Sultan and it pleased him greatly, by reason of the goodliness of its workmanship. Then he called an old woman, who was in his palace, and said to her, 'Needs must I have the mistress of this bracelet, though but for a single night, or I shall die.' And the old woman answered, 'I will bring her to thee.'

[The Monthly Review or Literary Journal Vol 67 From July to December Inclusive 1782](#)

[Cabinet Des Fees Ou Collection Choisie Des Fees Et Autres Contes Merveilleux Vol 10 Le](#)

[Droit Civil Explique Suivant L'Ordre Du Code Vol 1 Le de LEchange Et Du Louage Commentaire Des Titres VII Et VIII Du Livre III Du Code Civil](#)

[Recueil Des Traits Et Conventions Conclus Par Le Royaume Des Pays-Bas Avec Les Puissances Trangres Depuis 1813 Jusqu Nos Jours Vol 16 Aus Amerika Vol 2 Erfahrungen Reisen Und Studien](#)

[Annals of the South African Museum 1911-1918 Vol 9](#)

[Auli Gelli Noctes Atticae Vol 1](#)

[Procs-Verbaux de la Commission Charge de Procder Une Enquete Sur LTat de L'Industrie Textile Et La Condition Des Ouvries Tisseurs Vol 5](#)

[D'ositions Recueillies a Amiens a Troyes a Sedan a Caudry Et Dans Le Cambrsis RGions Non Visi](#)

[Bulletin de la Societe Fribourgeoise Des Sciences Naturelles Vol 6 Onzieme a Treizieme Annee Compte-Rendu 1890-1893](#)

[Acts of the One Hundred and Thirty-Third Legislature of the State of New Jersey and Sixty-Fifth Under the New Constitution](#)

[St Louis Courier of Medicine Vol 12 July 1884](#)

[The British and Foreign Medico-Chirurgical Review or Quarterly Journal of Practical Medicine and Surgery Vol 30 July-October 1862](#)

[Histoire Des S'Quanois Et de la Province S'Quanoise Des Bourguignons Et Du Premier Royaume de Bourgogne de LEglise de Besancon Jusques Dans Le Sixieme Siecle Et Des Abbayes Nobles Du Comt de Bourgogne de LEglise de Besancon Jusques Dans Le](#)

[Congres International de MDecine Mentale Tenu a Paris Du 5 Au 10 Aout 1889 Comptes Rendus](#)

[Politique Et Legislation Vol 2](#)

[Chefs-DOeuvre Dramatiques de Voltaire Vol 3](#)

[Investigation of Upper Feather River Basin Development](#)

[The Nautical Almanac and Astronomical Ephemeris for the Year 1859 To Which Is Added a Supplement Containing Ephemerides of Ceres Pallas Juno and Vesta and Approximate Ones of the Newly Discovered Planets for the Year 1856](#)

[Revue Philosophique de la France Et de LTranger Vol 69 Trente-Cinquime Anne Janvier a Juin 1910](#)

[Les Historiettes Vol 9](#)

[The Journal of the American Chemical Society 1899 Vol 21 Part II](#)

[Gentilhomme Campagnard Vol 4 Le](#)

[The Geological Magazine or Monthly Journal of Geology Vol 7 With Which Is Incorporated the Geologist Nos 547 to 558 January December 1910](#)

[C Hart Merriam Papers Including Correspondence Papers Relating to Career with the United States Biological Survey 1798-1972 \(Bulk 1871-1942\)](#)

[Sitzungsberichte Der Kniglich Preussischen Akademie Der Wissenschaften Vol 2 of 2 Jahrgang 1910 Juli Bis December](#)

[Journal of the American Oriental Society Vol 3](#)

[News Notes of California Libraries Vol 18 Nos 1-4 January-October 1923](#)

[Jahres-Bericht Ber Die Leistungen Der Chemischen Technologie Mit Besonderer Bercksichtigung Der Elektrochemie Und Gewerbestatistik Fr Das Jahr 1901 Vol 47 I Abtheilung Unorganischer Theil](#)

[Cymmrodor Vol 1 Y Embodying the Transactions of the Cymmrodorion Society of London Etc](#)

[Callimachus and Lycophron](#)

[Annalen Der Physik Und Chemie Vol 8 Fnfte Reihe](#)

[Kampf Um Die Vorherrschaft in Deutschland 1859 Bis 1886 Vol 2 Der](#)

[Heinrich Heines Smtliche Werke Vol 6](#)

[Revista de Cuba 1877 Vol 2 Periido Mensual de Ciencias Derecho Literatura y Bellas Artes](#)

[A Dictionary of Books Relating to America Vol 22 From Its Discovery to the Present Time](#)

[Les Enfants Du Vieux Chateau Vol 31 Ouvrage Destine a LInstruction Et a LAmusement de la Jeunesse](#)

[International Review of Agricultural Economics Vol 79 Monthly Bulletin of Economic and Social Intelligence July 1917](#)

[The War of the Rebellion Vol 20 A Compilation of the Official Records of the Union and Confederate Armies Part II Correspondence Etc](#)

[Calendars of the Ancient Charters and of the Welch and Scottish Rolls Now Remaining in the Tower of London Also Calendars of All the Treaties of Peace Entered Into by the Kings of England with Those of Scotland and of Sundry Letters and Public Instrum](#)

[Question Du Liban La Tude DHistoire Diplomatique Et de Droit International](#)

[Theerfarbstoffe Vol 2 Die](#)

[MMoires Et Documents Publis Par La Socit Savoisiene DHistoire Et DArchologie 1898 Vol 37](#)

[The Historie the Kirk of Scotland 1558-1637](#)

[Organ Der Militr-Wissenschaftlichen Vereine 1893 Vol 46 Mit Neun Tafeln](#)

[Medii Aevi Bibliotheca Patristica Seu Ejusdem Temporis Patrologia AB Anno](#)

[International Conciliation Vol 170 I-Treaty of Peace Between the United States and Germany II-Treaty of Peace Between the United States and](#)

[Austria III-Treaty of Peace Between the United States and Hungary January 1922](#)

[Romans Divers](#)

[Minerve Franaise Vol 4 La Novembre 1818](#)

[Decisions of the Commissioner of Patents and of the United States Courts in Patent and Trade-Mark and Copyright Cases 1909 Compiled from Vols 138 139 140 141 142 143 144 145 146 147 148 and 149 of the Official Gazette of the United States Pa](#)

[LEurope Pendant La Rvolution Franaise Vol 1](#)

[Gasquellen SD-Italiens Und Deutschlands Die](#)

[Histoire Du Collge de Tourcoing Principalement Sous LAdministration de M LAbb Lecomte](#)

[Pabst Gregorius VII Und Sein Zeitalter Vol 4](#)

[The Standard Cyclopedia of Horticulture Vol 1 of 6 A Discussion for the Amateur and the Professional and Commercial Grower of the Kinds Characteristics and Methods of Cultivation of the Species of Plants Grown in the Regions of the United States an](#)

[Digest of the Decisions of the Supreme Judicial Court State of Maine Contained in Volumes Twenty-Seven to Forty-Three \(Both Inclusive\) Maine Reports](#)

[North Carolina Reports Vol 11 Cases Argued and Determined in the Supreme Court of North Carolina](#)

[The Public School System of Memphis Tennessee Vol 1 Report of a Survey Made Under the Direction of the Commissioner of Education I an Industrial and Social Study of Memphis II School Organization Supervision and Finance III the Building Proble](#)

[Revue Des Feuilletons 1845 Vol 5 Journal Littraire Illustr Compos de Romans Voyages Legendes Anecdotes Contes Nouvelles Historiques Etc](#)

[The Law of Accident and Employers Liability Insurance](#)

[The Monthly Review or Literary Journal 1767 Vol 36](#)

[The Electrical Conductivity and Ionization Constants of Organic Compounds A Bibliography of the Periodical Literature from 1889 to 1910 Inclusive Including All Important Work Before 1889 and Corrected to the Beginning of 1913 Giving Numerical Data for Collections of the Massachusetts Historical Society Vol 9](#)

[Geschichte Des Achtzehnten Jahrhunderts Und Des Neunzehnten Bis Zum Sturz Des Franzosischen Kaiserreichs Vol 7 of 7 Mit Besonderer Rucksicht Auf Geistige Bildung Zweite Abtheilung](#)

[Abhandlungen Der Koeniglichen Akademie Der Wissenschaften Zu Berlin 1893](#)

[Bulletin de la Sociiti DAnthropologie de Lyon 1897 Vol 16](#)

[History of Civilization in England Vol 2](#)

[Ignatius Von Antiochien](#)

[The History of the Life of King Henry the Second and of the Age in Which He Lived in Five Books Vol 4 To Which Is Prefixed a History of the Revolutions of England from the Death of Edward the Confessor to the Birth of Henry the Second](#)

[A System of Geography Popular and Scientific or a Physical Political and Statistical Account of the World and Its Various Divisions Vol 2](#)

[Proceedings and Transactions of the Royal Society of Canada Vol 4 For the Year 1886](#)

[Dictionnaire Raisonn de Diplomatie Vol 2 Contenant Les RGles Principales Et Essentielles Pour Servir DChiffre Les Anciens Titres Diplmes Et Monuments Ainsi Qu Justifier de Leur Date Et de Leur Authenticit](#)

[Annali Universali Di Medicina Vol 126 Aprile Maggio E Giugno 1848](#)

[The History of England Vol 8 of 8 From the Invasion of Julius Caesar to the Revolution in 1688](#)

[Annual Reports of the War Department for the Fiscal Year Ended June 30 1897 Report of the Chief of Engineers Part 6](#)

[Monatshefte Fr Praktische Dermatologie Vol 12 Januar Bis Juni 1891](#)

[Kunst 1906 Vol 13 Die Monatshefte Fr Freie Und Angewandte Kunst](#)

[Ni LUn Ni LAutre Vol 1](#)

[Grundsteuerverfassung in Den Deutschen Und Italienischen Provinzen Der Osterreichischen Monarchie Vol 1 Die Mit Vorzuglicher Berucksichtigung Des Stablen Katasters Mit 39 Tabellen Und Einer Lithographierten Tafel](#)

[Etudes de Science Musicale Ire Et Iie Etudes](#)

[Vorlesungen UEBer Das Heutige Roemische Recht Vol 2](#)

[Cours Synthtique Analytique Et Pratique de Langue Arabe Arrang A LUsage Des Colleges Et Des Ecoles Ou Les Dialectes Vulgaires Africains DAlger de Maroc de Tunis Et DEgypte Enseigns Sans Maitre Ouvrage Divis En Douze Lecons](#)

[A Pictorial Hand-Book of Modern Geography On a Popular Plan Compiled from the Best Authorities English and Foreign and Completed to the Present Time With Numerous Tables and a General Index](#)

[Dictionnaire de LIndustrie Manufacturiere Commerciale Et Agricole Vol 9](#)

[The Critical Review or Annals of Literature 1804 Vol 1](#)

[Dr Johann Georg Krunitzs Okonomisch-Technologische Encyklopadie Oder Allgemeines System Der Staats-Stadt-Haus-Und Landwirthschaft Und Der Kunstgeschichte in Alphabetischer Ordnung Vol 223 Welcher Die Artikel Viehseuche Bis Viehzucht Enthalt](#)

[Mittheilungen Des Instituts Oesterreichische Geschichtsforschung 1887 Vol 8](#)

[Lehrbuch Der Ohrenheilkunde Mit Einschluss Der Anatomie Des Ohres](#)

[Histoire de la Royaute Consideree Dans Ses Origines Jusqua La Formation Des Principales Monarchies de LEurope Vol 2](#)

[Histoire Ecclsiastique Vol 22 Depuis LAn 1431 Jusqu LAn 1455](#)

[Histoire de la Ville Du Havre Et de Son Ancien Gouvernement Vol 2](#)

[de LOnanisme Et Des Autres Abus Veneriens Consideres Dans Leurs Rapports Avec La Sante](#)

[Conventos Suprimidos En Mejico Los Estudios Biograficos Historicos y Arqueologicos](#)

[Peuple Primitif Sa Religion Son Histoire Et Sa Civilisation Vol 1 Le Premire Partie Religion Dogmes Symboles Mythes Et Rites Du Peuple Primitif DDuits de Ceux Des Peuples Paens Ou Essai de Mythologie Compare Et Clef Du Langage Symboliqu](#)

[Annales de Chimie Et de Physique 1901 Vol 22](#)

[The House of Caesar and the Imperial Disease](#)

[Zeitschrift Fr Augenheilkunde 1903 Vol 9](#)

[PRetre DAutrefois Un LAbbe de Moussac Vicair General de Poitiers \(1753-1827\) DApres Des Documents Inedits Ouvrage Orne de Huit Gravures](#)

[Goettingische Anzeigen Vol 1 Auf Das Jahr 1774](#)

[Vieillard Le La Vie Montante Pensees Du Soir](#)

[Journal Des Scavans Vol 36 Avec Les Suplemens Pour Les Mois DAvril Mai Juin 1707](#)

---