

## ACTIVE CARBOXYLIC COMPOUND CLASSES PHARMACEUTICALS AND AGROCHEM

So she took the hundred dinars and the piece of silk and returned to her dwelling, rejoicing, and went in to Aboulhusn and told him what had befallen, whereupon he arose and rejoiced and girt his middle and danced and took the hundred dinars and the piece of silk and laid them up. Then he laid out Nuzhet el Fuad and did with her even as she had done with him; after which he rent his clothes and plucked out his beard and disordered his turban [and went forth] and gave not over running till he came in to the Khalif, who was sitting in the hall of audience, and he in this plight, beating upon his breast. Quoth the Khalif to him, "What aileth thee, O Aboulhusn!" And he wept and said, "Would thy boon-companion had never been and would his hour had never come!" "Tell me [thy case,]" said the Khalif; and Aboulhusn said, "O my lord, may thy head outlive Nuzhet el Fuad!" Quoth the Khalif, "There is no god but God!" And he smote hand upon hand. Then he comforted Aboulhusn and said to him, "Grieve not, for we will give thee a concubine other than she." And he bade the treasurer give him a hundred dinars and a piece of silk. So the treasurer gave him what the Khalif bade him, and the latter said to him, "Go, lay her out and carry her forth and make her a handsome funeral." So Aboulhusn took that which he had given him and returning to his house, rejoicing, went in to Nuzhet el Fuad and said to her, "Arise, for the wish is accomplished unto us." So she arose and he laid before her the hundred dinars and the piece of silk, whereat she rejoiced, and they added the gold to the gold and the silk to the silk and sat talking and laughing at one another..On the morrow, he betook himself to the shop of his friend the druggist, who welcomed him and questioned him of his case and how he had fared that day. Quoth the singer, 'May God requite thee with good, O my brother! For that thou hast directed me unto easance!' And he related to him his adventure with the woman, till he came to the mention of her husband, when he said, 'And at midday came the cuckold her husband and knocked at the door. So she wrapped me in the mat, and when he had gone about his business, I came forth and we returned to what we were about.' This was grievous to the druggist and he repented of having taught him [how he should do] and misdoubted of his wife. So he said to the singer, 'And what said she to thee at thy going away?' And the other answered, 'She bade me come back to her on the morrow. So, behold, I am going to her and I came not hither but that I might acquaint thee with this, lest thy heart be occupied with me.' Then he took leave of him and went his way. As soon as the druggist was assured that he had reached the house, he cast the net over his shop (195) and made for his house, misdoubting of his wife, and knocked at the door..? ? ? ? Thou whose desire possesseth my soul, the love of whom Hold on my reins hath gotten and will not let me free..So he repaired to the draper and buying of him a turban-cloth of lawn, returned with it to the old woman, who took it and burned it in two places. Then she donned devotees' apparel and taking the turban-cloth with her, went to the draper's house and knocked at the door. When the draper's wife saw her, she opened to her and received her kindly and made much of her and welcomed her. So the old woman went in to her and conversed with her awhile. Then said she to her, "[I desire to make] the ablution [preparatory] to prayer." So the wife brought her water and she made the ablution and standing up to pray, prayed and did her occasion. When she had made an end of her prayers, she left the turban-cloth in the place of prayer and went away..How long shall I thus question my heart that's drowned in woe? iii. 42..Now this was at the beginning of the month, and when it was the end thereof, Aboulhusn longed to drink wine and returning to his former usance, furnished his saloon and made ready food and let bring wine; then, going forth to the bridge, he sat there, expecting one whom he should carouse withal, as of his wont. As he sat thus, behold, up came the Khalif [and Mesroul] to him; but Aboulhusn saluted them not and said to them, "No welcome and no greeting to the perverters! (31) Ye are no other than devils." However, the Khalif accosted him and said to him, "O my brother, did I not say to thee that I would return to thee?" Quoth Aboulhusn, "I have no need of thee; and as the byword says in verse:70. Khusrau and Shirin and the Fisherman dclvi.Then we sat down on the edge of the estrade and presently I espied a closet beside me; so I looked into it and my friend said to me, 'What seest thou?' Quoth I, 'I see therein good galore and bodies of murdered folk. Look.' So he looked and said, 'By Allah, we are lost men!' And we fell a-weeping, I and he. As we were thus, behold, there came in upon us, by the door at which we had entered, four naked men, with girdles of leather about their middles, and made for my friend. He ran at them and dealing one of them a buffet, overthrew him, whereupon the other three fell all upon him. I seized the opportunity to escape, what while they were occupied with him, and espying a door by my side, slipped into it and found myself in an underground chamber, without window or other issue. So I gave myself up for lost and said, 'There is no power and no virtue save in God the Most High, the Supreme!' Then I looked to the top of the vault and saw in it a range of glazed lunettes; so I clambered up for dear life, till I reached the lunettes, and I distracted [for fear]. I made shift to break the glass and scrambling out through the frames, found a wall behind them. So I bestrode the wall and saw folk walking in the road; whereupon I cast myself down to the ground and God the Most High preserved me, so that I reached the earth, unhurt. The folk flocked round me and I acquainted them with my story..How long, O Fate, wilt thou oppress and baffle me? ii. 69..The Fourth Day..A fair one, to idolaters if she herself should show, iii. 10..The king gave him money and men and troops galore and Bekhtzman said in himself, 'Now am I fortified with this army and needs must I conquer my enemy therewith and overcome him;' but he said not, 'With the aid of God the Most High.' So his enemy met him and overcame him again and he was defeated and put to the rout and fled at a venture. His troops were dispersed from him and his money lost and the enemy followed after him. So he sought the sea and passing over to the other side, saw a great city and therein a mighty citadel. He asked the name of the city and to whom it belonged and they said to him, 'It belongeth to Khedidan the king.' So he fared on till he came to the king's palace and concealing his condition, passed himself off for a horseman (120) and sought service with King Khedidan, who attached him to his household and entreated him with honour; but his heart still

clave to his country and his home..96. Ali ben Tahir and the Girl Mounis dclxxxviii.Tenth Officer's Story, The, ii. 172.[When the appointed day arrived], I arose and changing my clothes and favour, donned sailor's apparel; then I took with me a purse full of gold and buying good [victual for the] morning-meal, accosted a boatman [at Deir et Tin] and sat down and ate with him; after which said I to him, "Wilt thou hire me thy boat?" Quoth he, "The Commander of the Faithful hath commanded me to be here;" and he told me the story of the concubines and how the Khalif purposed to drown them that day. When I heard this from him, I brought out to him half a score dinars and discovered to him my case, whereupon quoth he to me, "O my brother, get thee empty calabashes, and when thy mistress cometh, give me to know of her and I will contrive the trick." .? ? ? ? ? How many a king to me hath come, of troops and guards ensued, And Bactrian camels brought with him, in many a laden line,.Conclusion.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..52. The Devout Israelite cccxlvi. Now the king of the city was dead and had left no son, and the townfolk fell out concerning who should be king over them: and their sayings differed and their counsels, so that turmoil was like to betide between them by reason of this. At last, after long dissension, they came to an accord and agreed to leave the choice to the late king's elephant and that he unto whom he consented should be king and that they would not contest the commandment with him. So they made oath of this and on the morrow, they brought out the elephant and came forth to the utterward of the city; nor was there man or woman left in the place but was present at that time. Then they adorned the elephant and setting up the throne on his back, gave him the crown in his trunk; and he went round about examining the faces of the folk, but stopped not with any of them till he came to the banished king, the forlorn, the exile, him who had lost his children and his wife, when he prostrated himself to him and placing the crown on his head, took him up and set him on his back..Craft, Women's, ii. 287..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 ["Hearkening and] obedience;" after which he went down from before Aboulhusn to the city and did that whereunto he had bidden him..O thou that questionest the lily of its scent, ii. 256..(continued)..? ? ? ? m. The Dethroned King whose Kingdom and Good were Restored to Him dcccci.Thereat Queen Zelzeleh was moved to exceeding delight and bidding her treasurers bring a basket, wherein were fifty pairs of bracelets and the like number of earrings, all of gold, set with jewels of price, the like whereof nor men nor Jinn possessed, and an hundred robes of coloured brocade and an hundred thousand dinars, gave the whole to Tuhfeh. Then she passed the cup to her sister Sherareh, who had in her hand a stalk of narcissus; so she took it from her and turning to Tuhfeh, said to her, 'O Tuhfeh, sing to me on this.' 'Hearkening and obedience,' answered she and improvised and sang the following verses:.Porter, Sindbad the Sailor and Hindbad the, iii. 199.? ? ? ? j. The Two Kings dccccix.Therewithal he ordered her a handsome house and bade furnish it with carpets and other furniture and vessels of choice and commanded that all she needed should be given her. This was done during the rest of the day, and when the night came, she despatched the eunuch with the mule and a suit of clothes, to fetch Nouredin from the Muezzin's lodging. So the young man donned the clothes and mounting; rode to the house, where he abode in luxury and delight a full-told month, what while she solaced him with four things, to wit, the eating of fowls and the drinking of wine and the lying upon brocade and the entering the bath after copulation. Moreover, she brought him six suits of clothes and fell to changing his apparel day by day; nor was the appointed time accomplished ere his beauty returned to him and his goodliness; nay, his charms waxed tenfold and he became a ravishment to all who looked on him..Two Kings and the Vizier's Daughters, The, iii. 145.Old Sharper, Story of the, ii. 187..Fair patience practise, for thereon still followeth content, iii. 116..? ? ? ? Ye, of your strength, have burdened me, upon my weakness, With burdens not to be endured of mountain nor of plain..Meanwhile, the news spread abroad that Bihzad, son of the king, was lost, whereupon his father sent letters in quest of him [to all the kings and amongst others to him with whom he was imprisoned]. When the letter reached the latter, he praised God the Most High for that he had not anydele hastened in Bihzad's affair and letting bring him before himself, said to him, 'Art thou minded to destroy thyself?' Quoth Bihzad, '[I did this] for fear of reproach;' and the king said, 'An thou fear reproach, thou shouldst not practise haste [in that thou dost]; knowest thou not that the fruit of haste is repentance? If we had hasted, we also, like unto thee, we had repented.'.Then the old queen and her daughter and son-in-law embarked in the ship and setting sail, fared on till they came to the land of Mekran. Their arrival there befell at the last of the day; so they passed the night in the ship, and when the day was near to break, the young king went down from the ship, that he might go to the bath, and made for the market. As he drew near the bath, the cook met him by the way and knew him; so he laid hands on him and binding his arms fast behind him, carried him to his house, where he clapped the old shackles on his feet and straightway cast him back into his whilom place of duress..?SINDBAD THE SAILOR AND HINDBAD THE PORTER..? ? ? ? e. The Rich Man and his Wasteful Son dcccxciii.? ? ? ? Drink ever, O lovers, I rede

you, of wine And praise his desert who for yearning doth pine..He gave not over going and the journey was pleasant to him, till they came to a goodly land, abounding in birds and wild beasts, whereupon El Abbas started a gazelle and shot it with an arrow. Then he dismounted and cutting its throat, said to his servant, "Alight thou and skin it and carry it to the water." Aamir answered him [with "Hearkening and obedience"] and going down to the water, kindled a fire and roasted the gazelle's flesh. Then they ate their fill and drank of the water, after which they mounted again and fared on diligently, and Aamir still unknowing whither El Abbas was minded to go. So he said to him, "O my lord, I conjure thee by God the Great, wilt thou not tell me whither thou intendest?" El Abbas looked at him and made answer with the following verses:..Behold, I am clad in a robe of leaves green, ii. 242..?STORY OF THE OLD SHARPER..This was grievous to the princess and it irked her sore that he should not remember her; so she called her slave- girl Shefikeh and said to her, "Go to El Abbas and salute him and say to him, 'What hindereth thee from sending my lady Mariyeh her part of thy booty?'" So Shefikeh betook herself to him and when she came to his door, the chamberlains refused her admission, until they should have gotten her leave and permission. When she entered, El Abbas knew her and knew that she had somewhat of speech [with him]; so he dismissed his mamelukes and said to her, "What is thine errand, O handmaid of good?" "O my lord," answered she, "I am a slave-girl of the Princess Mariyeh, who kisseth thy hands and commendeth her salutation to thee. Indeed, she rejoiceth in thy safety and reproacheth thee for that thou breakest her heart, alone of all the folk, for that thy largesse embraceth great and small, yet hast thou not remembered her with aught of thy booty. Indeed, it is as if thou hadst hardened thy heart against her." Quoth he, "Extolled be the perfection of him who turneth hearts! By Allah, my vitals were consumed with the love of her [aforetime] and of my longing after her, I came forth to her from my native land and left my people and my home and my wealth, and it was with her that began the hardheartedness and the cruelty. Nevertheless, for all this, I bear her no malice and needs must I send her somewhat whereby she may remember me; for that I abide in her land but a few days, after which I set out for the land of Yemen."..? ? ? ? ? Why to estrangement and despite inclin'st thou with the spy? Yet that a bough (14) from side to side incline (15) small wonder 'twere..Meanwhile, they carried the damsel into the Commander of the Faithful and she pleased him; so he assigned her a lodging of the apartments of choice. She abode in the palace, eating not neither drinking and ceasing not from weeping night nor day, till, one night, the Khalif sent for her to his sitting-chamber and said to her, "O Sitt el Milah, be of good heart and cheerful eye, for I will make thy rank higher than [any of] the concubines and thou shall see that which shall rejoice thee." She kissed the earth and wept; whereupon the Khalif called for her lute and bade her sing. So she improvised and sang the following verses, in accordance with that which was in her heart:..? ? ? ? ? All wasted is my body and bowels tortured sore; Love's fire on me still waxeth, mine eyes with tears still rain..Abbas (El) and the King's Daughter of Baghdad, iii. 53..EN NUMAN AND THE ARAB OF THE BENOUI. (168)..Noureddin fell to kissing his hand and calling down blessings on him and said to him, "Know that I am a stranger in this your city and the completion of kindness is better than the beginning thereof; wherefore I beseech thee of thy favour that thou complete to me thy good offices and kindness and bring me to the gate of the city. So will thy beneficence be accomplished unto me and may God the Most High requite thee for me with good!" ["Fear not,"] answered Ahmed; "no harm shall betide thee. Go; I will bear thee company till thou come to thy place of assurance." And he left him not till he brought him to the gate of the city and said to him, "O youth, go in the safeguard of God and return not to the city; for, if they fall in with thee [again], they will make an end of thee." Noureddin kissed his hand and going forth the city, gave not over walking till he came to a mosque that stood in one of the suburbs of Baghdad and entered therein with the night..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..? ? ? ? ? O thou that questionest the lily of its scent, Give ear unto my words and verses thereanent..When she had made an end of her song, she wept till she made the bystanders weep and the Lady Zubeideh condoled with her and said to her, "God on thee, O Sitt el Milah, sing us somewhat, so we may hearken to thee." "Hearkening and obedience," answered the damsel and sang the following verses:..So they wrapped him in the shroud and set him on the bier. Then they took up his bier and bearing him to the burial-place, laid him in the grave (41) and threw the earth over him; after which the folk dispersed, but El Merouzi and the widow abode by the tomb, weeping, and gave not over sitting till sundown, when the woman said to him, 'Come, let us go to the house, for this weeping will not profit us, nor will it restore the dead.' 'By Allah,' answered the sharper, 'I will not budge hence till I have slept and waked by this tomb ten days, with their nights!' When she heard this his speech, she feared lest he should keep his word and his oath, and so her husband perish; but she said in herself, 'This fellow dissembleth: if I go away and return to my house, he will abide by him a little while and go away.' And El Merouzi said to her, 'Arise, thou, and go away.'..Druggist, The Singer and the, i. 229..On the fourth day, all the troops and the people of the realm assembled together to the [supposed] king and standing at his gate, craved leave to enter. Selma bade admit them; so they entered and paid her the service of the kingship and gave her joy of her brother's safe return. She bade them do suit and service to Selim, and they consented and paid him homage; after which they kept silence awhile, so they might hear what the king should command. Then said Selma, 'Harkye, all ye soldiers and

subjects, ye know that ye enforced me to [accept] the kingship and besought me thereof and I consented unto your wishes concerning my investment [with the royal dignity]; and I did this [against my will]; for know that I am a woman and that I disguised myself and donned man's apparel, so haply my case might be hidden, whenas I lost my brother. But now, behold, God hath reunited me with my brother, and it is no longer lawful to me that I be king and bear rule over the people, and I a woman; for that there is no governance for women, whenas men are present. Wherefore, if it like you, do ye set my brother on the throne of the kingdom, for this is he; and I will busy myself with the worship of God the Most High and thanksgiving [to Him] for my reunion with my brother. Or, if it like you, take your kingship and invest therewith whom ye will.'????? Compared with thine enjoyment, the hardest things are light To win and all things distant draw near and easy be..They gave not over drinking and carousing till the middle of the night, when the Khalif said to his host, "O my brother, hast thou in thy heart a wish thou wouldst have accomplished or a regret thou wouldst fain do away?" "By Allah," answered he, "there is no regret in my heart save that I am not gifted with dominion and the power of commandment and prohibition, so I might do what is in my mind!" Quoth the Khalif, "For God's sake, O my brother, tell me what is in thy mind!" And Aboulhusn said, "I would to God I might avenge myself on my neighbours, for that in my neighbourhood is a mosque and therein four sheikhs, who take it ill, whenas there cometh a guest to me, and vex me with talk and molest me in words and threaten me that they will complain of me to the Commander of the Faithful, and indeed they oppress me sore, and I crave of God the Most High one day's dominion, that I may beat each of them with four hundred lashes, as well as the Imam of the mosque, and parade them about the city of Baghdad and let call before them, 'This is the reward and the least of the reward of whoso exceedeth [in talk] and spiteth the folk and troubleth on them their joys.' This is what I wish and no more."???????? Behold, my loved ones all are ta'en from me away..Then said he to them one day, 'There was with us bread and the locusts ate it; so we put in its place a stone, a cubit long and the like broad, and the locusts came and gnawed away the stone, because of the smell of the bread.' Quoth one of his friends (and it was he who had given him the lie concerning the dog and the bread and milk), 'Marvel not at this, for mice do more than that.' And he said, 'Go to your houses. In the days of my poverty, I was a liar [when I told you] of the dog's climbing upon the shelf and eating the bread and spoiling the milk; and to-day, for that I am rich again, I say sooth [when I tell you] that locusts devoured a stone a cubit long and a cubit broad.' They were confounded at his speech and departed from him; and the youth's good flourished and his case was amended. (227) Nor," added the vizier,"is this stranger or more extraordinary than the story of the king's son who fell in love with the picture".Then she took the lute and smote thereon, after the fashion she had learnt from the Sheikh Iblis, so that Er Reshid's wit was dazed for excess of delight and his understanding was confounded for joy; after which she improvised and sang the following verses:.The first who sought her in marriage was King Nebhan of Mosul, who came to her with a great company, bringing with him an hundred she-camels laden with musk and aloes-wood and ambergris and as many laden with camphor and jewels and other hundred laden with silver money and yet other hundred laden with raiment of silken and other stuffs and brocade, besides an hundred slave-girls and an hundred magnificent horses of swift and generous breeds, completely housed and accoutred, as they were brides; and all this he laid before her father, demanding her of him in marriage. Now King Ins ben Cais had bound himself by an oath that he would not marry his daughter but to him whom she should choose; so, when King Nebhan sought her in marriage, her father went in to her and consulted her concerning his affair. She consented not and he repeated to Nebhan that which she said, whereupon he departed from him. After this came King Behram, lord of the White Island, with riches more than the first; but she accepted not of him and he returned, disappointed; nor did the kings give over coming to her father, on her account, one after other, from the farthest of the lands and the climes, each glorying in more (54) than those who forewent him; but she paid no heed unto any of one them..So the vizier returned to the king and said to him, "Verily, this youth hath merited grievous punishment, after abundance of bounty [bestowed on him], and it may not be that a bitter kernel should ever become sweet; but, as for the woman, I am certified that there is no fault in her." Then he repeated to the king the story which he had taught the queen, which when Azadbekht heard, he rent his clothes and bade fetch the youth. So they brought him and stationed him before the king, who let bring the headsman, and the folk all fixed their eyes upon the youth, so they might see what the king should do with him..?Story of the Merchant and His Sons.????? t. The Weaver who became a Physician by his Wife's Commandment dccccix.Awaken, O ye sleepers all, and profit, whilst it's here, ii. 234..The king approved her speech and bestowed on her a dress of honour and gave her magnificent gifts; after which, for that his choice had fallen upon his younger son, Melik Shah, he married her with him and made him his heir apparent and caused the folk swear fealty to him. When this came to the knowledge of his brother Belehwan and he was ware that his younger brother had been preferred over him, his breast was straitened and the affair was grievous to him and envy entered into him and rancour; but he concealed this in his heart, whilst fire raged therein because of the damsel and the kingship..Vizier's Daughters, The Two Kings and the, iii. 145,????? Whenas we saw the cup, forthright we signed to past it round And sun and moon unto our eyes shone sparkling from it straight..160. The Ruined Man of Baghdad and his Slave-girl dcccxcvi.89. Mesrour and Ibn el Caribi cccxcix.Shah Bekht and his Vizier Er Rehwan, King, i. 215..139. Khuzeimeh ben Bishr and Ikrimah el Feyyas dclxxxii.????? My outward of my inward testifies And this bears witness that that tells aright. (39).????? j. The Enchanted Springs dcccclxxxvi.????? p. The Idiot and the Sharper dcccvc.Fourth Officer's Story, The, ii. 142.????? To God of all the woes I've borne I plain me, for I pine For longing and lament, and Him for solace I entreat.????? Upon the parting day our loves from us did fare And left us to endure estrangement and despair..????? To his beloved one the lover's heart's inclined; His soul's a captive slave, in sickness' hands confined..When the morning morrowed, the king went forth and sitting down on the throne of the kingship, summoned the grantees of his

empire; whereupon the chamberlains and deputies and captains of the host went in to him and kissed the earth before him. He distinguished the vizier with his especial favour and bestowed on him a dress of honour and entreated him with the utmost kindness, after which he set forth briefly to his chief officers that which had betided him with Shehrzad and how he had turned from that his former usance and repented him of what he had done aforetime and purposed to take the vizier's daughter Shehrzad to wife and let draw up the contract of marriage with her. Bibers el Bunducdari and the Sixteen Officers of Police, El Melik ez Zahir Rukneddin, ii. 117..When the two young men presented themselves before him and set forth their case to him and to the folk and the king heard their speech, he knew them and his heart was like to fly for joyance in them: the tears poured from his eyes at their sight and that of his wife, and he thanked God the Most High and praised Him for that He had reunited [him with] them. Then he dismissed the folk who were present about him and bade commit the Magian and the woman and the two youths to his armoury (65) [for the night], commanding that they should keep guard over them till God caused the morning morrow, so he might assemble the cadis and the judges and assessors and judge between them, according to the Holy Law, in the presence of the four cadis. So they did his bidding and the king passed the night praying and praising God the Most High for that which He had vouchsafed him of kingship and puissance and victory over (66) him who had wronged him and thanking Him who had reunited him with his family..? ? ? ? She shot at me a shaft that reached my heart and I became The bond- man of despair, worn out with effort all in vain..? ? ? ? Midst colours, my colour excelleth in light And I would every eye of my charms might have sight..When Bekhtzeman heard this, he awoke from his heedlessness and said, 'Extolled be the perfection of God the Great! O king, this is my case and my story, nothing added and nought diminished, for I am King Bekhtzeman and all this happened to me; wherefore I will seek the gate of God[s mercy] and repent unto Him.' So he went forth to one of the mountains and there worshipped God awhile, till one night, as he slept, one appeared to him in a dream and said to him, 'O Bekhtzeman, God accepteth thy repentance and openeth on thee [the gate of succour] and will further thee against thine enemy.' When he was certified of this in the dream, he arose and turned back, intending for his own city; and when he drew near thereunto, he saw a company of the king's retainers, who said to him, 'Whence art thou? We see that thou art a stranger and fear for thee from this king, for that every stranger who enters this city, he destroys him, of his fear of King Bekhtzeman.' Quoth Bekhtzeman, 'None shall hurt him nor advantage him save God the Most High.' And they answered, saying, 'Indeed, he hath a vast army and his heart is fortified in the multitude of his troops.'? ? ? ? And unto Irak fared, my way to thee to make, And crossed the stony wastes i' the darkness of the night..? ? ? ? v. The House with the Belvedere dxcviii.Locust, The Hawk and the, ii. 50..?THE DISCIPLE'S STORY..73. The Miller and his Wife ccclxxxvii.One night, when the night was half spent, as Selim and Selma sat talking and devising with each other, they heard a noise below the house; so they looked out from a lattice that gave upon the gate of their father's mansion and saw a man of goodly presence, whose clothes were hidden by a wide cloak, which covered him. He came up to the gate and laying hold of the door-ring, gave a light knock; whereupon the door opened and out came their sister, with a lighted flambeau, and after her their mother, who saluted the stranger and embraced him, saying, 'O beloved of my heart and light of mine eyes and fruit of mine entrails, enter.' So he entered and shut the door, whilst Selim and Selma abode amazed..Then said Queen Es Shuhba, 'By Allah, O Sheikh, my sister Tuhfeh is indeed unique among the folk of her time, and I hear that she singeth upon all sweet- scented flowers.' 'Yes, O my lady,' answered Iblis, 'and I am in the utterest of wonderment thereat. But there remaineth somewhat of sweet-scented flowers, that she hath not besung, such as the myrtle and the tuberose and the jessamine and the moss-rose and the like.' Then he signed to her to sing upon the rest of the flowers, that Queen Es Shuhba might hear, and she said, 'Harkening and obedience.' So she took the lute and played thereon in many modes, then returned to the first mode and sang the following verses:..One day my master said to me, 'Knowest thou not some art or handicraft?' And I answered, saying, 'O my lord, I am a merchant and know nought but traffic.' Quoth he, 'Knowest thou how to shoot with a bow and arrows?' And I replied, 'Yes, I know that.' So he brought me a bow and arrows and mounting me behind him on an elephant, set out with me, at the last of the night, and fared on till we came to a forest of great trees; whereupon he made me climb a high and stout tree and giving me the bow and arrows, said to me, 'Sit here, and when the elephants come hither by day, shoot at them, so haply thou shalt hit one of them; and if any of them fall, come at nightfall and tell me.' Then he went away and left me trembling and fearful. I abode hidden in the tree till the sun rose, when the elephants came out and fared hither and thither among the trees, and I gave not over shooting at them with arrows, till I brought down one of them. So, at eventide, I went and told my master, who rejoiced in me and rewarded me; then he came and carried away the dead elephant..Mariyeh, El Abbas and, iii. 53..? ? ? ? If thou forsake us, there is none Can stand to us instead of thee..104. Mesrou and Zein el Mewasif dcccxi..When three nights had passed over her with their days of the second month, she despaired of him and her tears dried not up. Then she resolved to take up her abode in the city and making choice of a dwelling, removed thither. The folk resorted to her from all parts, to sit with her and hearken to her speech and witness her good breeding; nor was it but a little while ere the king of the city died and the folk fell out concerning whom they should invest with the kingship after him, so that strife was like to betide between them. However, the men of judgment and understanding and the folk of experience counselled them to make the youth king who had lost his brother, for that they doubted not but Selma was a man. They all consented unto this and betaking themselves to Selma, proffered her the kingship. She refused, but they were instant with her, till she consented, saying in herself, 'My sole desire in [accepting] the kingship is [to find] my brother.' Then they seated her on the throne of the kingdom and set the crown on her head, whereupon she addressed herself to the business of administration and to the ordinance of the affairs of the people; and they rejoiced in her with the utmost joy..? ? ? ? a. The King and his Vizier's Wife dlxxviii.? ? ? ? The fire of love-longing I hide; severance consumeth me, A thrall of care, for long desire to

wakefulness a prey..On this wise he abode a space of days, after which he made himself at home in the land and took to himself comrades and got him friends galore, with whom he addressed himself to diversion and good cheer. Moreover, he went a-pleasuring with his friends and their hearts were solaced [by his company] and he entertained them with stories and civilities (161) and diverted them with pleasant verses and told them abundance of histories and anecdotes. Presently, the report of him reached King Jemhour, lord of Cashghar of Hind, and great was his desire [for his company]. So he went in quest of him and Abdallah repaired to his court and going in to him, kissed the earth before him. Jemhour welcomed him and entreated him with kindness and bade commit him to the guest-house, where he abode three days, at the end of which time the king sent [to him] a chamberlain of his chamberlains and let bring him to his presence. When he came before him, he greeted him [with the usual compliment], and the interpreter accosted him, saying, "King Jemhour hath heard of thy report, that thou art a goodly boon-companion and an eloquent story-teller, and he would have thee company with him by night and entertain him with that which thou knowest of anecdotes and pleasant stories and verses." And he made answer with "Harkening and obedience."??? But now hath Allah from my heart blotted the love of thee, After for constancy I'd grown a name of wonderment..Then she carried him up [to the estrade] and seating him on the couch, brought him meat and wine and gave him to drink; after which she put off all that was upon her of raiment and jewels and tying them up in a handkerchief, said to him, "O my lord, this is thy portion, all of it." Moreover she turned to the Jew and said to him, "Arise, thou also, and do even as I." So he arose in haste and went out, scarce crediting his deliverance. When the girl was assured of his escape, she put out her hand to her clothes [and jewels] and taking them, said to the prefect, "Is the requital of kindness other than kindness? Thou hast deigned [to visit me and eat of my victual]; so now arise and depart from us without ill-[doing]; or I will give one cry and all who are in the street will come forth." So the Amir went out from her, without having gotten a single dirhem; and on this wise she delivered the Jew by the excellence of her contrivance.!??? O'er all the fragrant flowers that be I have the preference aye, For that I come but once a year, and but a little stay..???? 1. The Foolish Fisherman dccccxviii.???? I rede thee vaunt thee not of praise from us, for lo! Even as a docktailed cur thou art esteemed of me..6. Story of the Hunchback xxv.Solomon, David and, i. 275.???? What had it irked them, had they'd ta'en farewell of him they've left Lone, whilst estrangement's fires within his entrails rage amain?.To return to the king his father. When he went to the pit, as of his wont, and called the nurse, she returned him no answer, whereat his breast was straitened and he let down a man who [found the nurse dead and the boy gone and] acquainted the king therewith; which when he heard, he buffeted his head and wept passing sore and descended into the midst of the pit, so he might see how the case stood. There he found the nurse slain and the lion dead, but saw not the boy; so he [returned and] acquainted the astrologers with the verification of their words, and they said, 'O king, the lion hath eaten him; destiny hath been accomplished upon him and thou art delivered from his hand; for, had he been saved from the lion, by Allah, we had feared for thee from him, for that the king's destruction should have been at his hand.' So the king left [sorrowing for] this and the days passed by and the affair was forgotten..So she gave him the lute and he forewent her, till he came to the house of easance, and behold, therein was a door and a stairway. When Tuhfeh saw this, her reason fled; but Iblis cheered her with discourse. Then he descended the stair and she followed him to the bottom thereof, where she found a passage and they fared on therein, till they came to a horse standing, Teady saddled and bridled and accoutred. Quoth Iblis, '[Mount], in the name of God, O my lady Tuhfeh;' and he held the stirrup for her. So she mounted and the horse shook under her and putting forth wings, flew up with her, whilst the old man flew by her side; whereat she was affrighted and clung to the pummel of the saddle; nor was it but an hour ere they came to a fair green meadow, fresh-flowered as if the soil thereof were a goodly robe, embroidered with all manner colours..???? But if my wealth abound, of all I'm held in amity..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..69. The Water-Carrier and the Goldsmith's Wife dcliv.???? Yet with perfidiousness (sure Fortune's self as thou Ne'er so perfidious was) my love thou didst requite.Then said the king, "Hast thou a need we may accomplish unto thee? For indeed we are exceeding beholden to thee for that which thou didst in the matter of Hudheifeh and his folk." And he let cast over him a mantle of Egyptian satin, worth an hundred dinars. Moreover, he bade his treasurer give him a thousand dinars and said to him, "O youth, take this in part of that which thou deserves! of us; and if thou prolong thy sojourn with us, we will give thee slaves and servants." El Abbas kissed the earth and said, "O king, may grant thee abiding prosperity, I deserve not all this." Then he put his hand to his poke and pulling out two caskets of gold, in each of which were rubies, whose value none could tell, gave them to the king, saying, "O king, God cause thy prosperity to endure, I conjure thee by that which God hath vouchsafed thee, heal my heart by accepting these two caskets, even as I have accepted thy present." So the king accepted the two caskets and El Abbas took his leave and went away to the bazaar..?STORY OF THE TWO SHARPERS WHO CHEATED EACH HIS FELLOW..???? And all the desert spaces devour, whilst to my rede, Or if in sport or earnest, (93) still Aamir giveth ear..Now this island is under the Equinoctial line; its night is still twelve hours and its day the like. Its length is fourscore parasangs and its breadth thirty, and it is a great island, stretching between a

lofty mountain and a deep valley. This mountain is visible at a distance of three days' journey and therein are various kinds of jacinths and other precious stones and metals of all kinds and all manner spice-trees, and its soil is of emery, wherewith jewels are wrought. In its streams are diamonds, and pearls are in its rivers. (208) I ascended to its summit and diverted myself by viewing all the marvels therein, which are such as beggar description; after which I returned to the king and sought of him permission to return to my own country. He gave me leave, after great pressure, and bestowed on me abundant largesse from his treasuries. Moreover, he gave me a present and a sealed letter and said to me, 'Carry this to the Khalif Haroun er Reshid and salute him for us with abundant salutation.' And I said, 'I hear and obey.' k. The Serpent-Charmer and his Wife dccccvii. When the Khalif returned from the chase, he betook himself to Tuhfeh's pavilion and bringing out the key, opened the door and went in to her. She rose to receive him and kissed his hand, and he took her to his breast and seated her on his knee. Then food was brought to them and they ate and washed their hands; after which she took the lute and sang, till Er Reshid was moved to sleep. When she was ware of this, she left singing and told him her adventure with the Lady Zubeideh, saying, 'O Commander of the Faithful, I would have thee do me a favour and heal my heart and accept my intercession and reject not my word, but go forthright to the Lady Zubeideh's lodging.' Now this talk befell after he had stripped himself naked and she also had put off her clothes; and he said, 'Thou shouldst have named this before we stripped ourselves naked.' But she answered, saying, 'O Commander of the Faithful, I did this not but in accordance with the saying of the poet in the following verses:???? For nought of worldly fortune I weep! my only joy In seeing thee consisteth and in thy seeing me..Meanwhile, King Azadbekht and his wife stayed not in their flight till they came to [the court of] the King of Fars, (97) whose name was Kutrou. (98) When they presented themselves to him, he entreated them with honour and entertained them handsomely, and Azadbekht told him his story, first and last. So he gave him a great army and wealth galore and he abode with him some days, till he was rested, when he made ready with his host and setting out for his own dominions, waged war upon Isfehend and falling in upon the capital, defeated the rebel vizier and slew him. Then he entered the city and sat down on the throne of his kingship; and whenas he was rested and the kingdom was grown peaceful for him, he despatched messengers to the mountain aforesaid in quest of the child; but they returned and informed the king that they had not found him..Then the Khalif went forth and bade decorate the city: [so they decorated it] and the drums of glad tidings were beaten. Moreover they made banquets to the people and the tables were spread seven days. And Tuhfeh and the Commander of the Faithful ceased not to be in the most delightsome of life and the most prosperous thereof till there came to them the Destroyer of Delights and the Sunderer of Companies; and thu is all that hath come down to as of their story." Meanwhile, Isfehend the Vizier wrote a letter and despatched it to all the Amirs, acquainting them with that which had betided him with King Azadbekht and how he had taken his daughter by force and adding, "And indeed he will do with you more than he hath done with me." When the letter reached the chiefs [of the people and troops], they all assembled together to Isfehend and said to him, "What is to do with him?" (96) So he discovered to them the affair of his daughter and they all agreed, of one accord, that they should endeavour for the slaughter of the king and taking horse with their troops, set out, intending for him. Azadbekht knew not [of their design] till the noise [of the invasion] beset his capital city, when he said to his wife Behrjaur, "How shall we do?" And she answered, saying, "Thou knowest best and I am at thy commandment." So he let bring two swift horses and bestrode one himself, whilst his wife mounted the other. Then they took what they might of gold and went forth, fleeing, in the night, to the desert of Kerman; what while Isfehend entered the city and made himself king..???? O skinker of the wine of woe, turn from a love-sick maid, Who drinks her tears still, night and morn, thy bitter-flavoured bowl..???? I wept, but those who spied to part us had no ruth On me nor on the fires that in my vitals flare.."There was once a king of the kings, whose name was Bekhtzeman, and he was a great eater and drinker and carouser. Now enemies of his made their appearance in certain parts of his realm and threatened him; and one of his friends said to him, 'O king, the enemy maketh for thee: be on thy guard against him.' Quoth Bekhtzeman, 'I reckon not of him, for that I have arms and wealth and men and am not afraid of aught.' Then said his friends to him, 'Seek aid of God, O king, for He will help thee more than thy wealth and thine arms and thy men.' But he paid no heed to the speech of his loyal counsellors, and presently the enemy came upon him and waged war upon him and got the victory over him and his trust in other than God the Most High profited him nought. So he fled from before him and seeking one of the kings, said to him, 'I come to thee and lay hold upon thy skirts and take refuge with thee, so thou mayst help me against mine enemy.'???? All, all, for thy sweet sake, I left; ay, I forsook Aziz, my sire, and those akin to me that hight.???? o. The Fifteenth Officer's Story dccccxl. 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, whereat 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..THE SEVENTH VOYAGE OF SINDBAD THE SAILOR..???? I view her with yearning eyes and she seems to me A moon of the summer, set in a winter's night..All this while the Khalif was diverting himself with watching him and laughing, and at nightfall he bade one of the slave-girls drop a piece of henbane in the cup and give it to Aboulhusn to drink. So she did as he bade her and gave Aboulhusn the cup, whereof no sooner had he drunken than his head forewent his feet [and he fell down, senseless]. Therewith the Khalif came forth from behind the curtain, laughing, and calling to the servant who had brought Aboulhusn to the palace, said to him, "Carry this fellow to his own place." So Mesroul took

him up [and carrying him to his own house], set him down in the saloon. Then he went forth from him and shutting the saloon-door upon him, returned to the Khalif, who slept till the morrow..Then he re-entered the village and buying the prince a horse, mounted him thereon and they ceased not going, till they came to the frontier of their own country, where there fell robbers upon them by the way and took all that was with them and pinioned them; after which they cast them into a pit hard by the road and went away and left them to die there, and indeed they had cast many folk into that pit and they had died..On like wise, O king," continued the youth, "whilst fortune was favourable to me, all that I did came to good; but now that it is grown contrary to me, everything turneth against me.".When King El Aziz heard the damsel's song, her speech and her verses pleased him and he said to El Abbas, "O my son, verily, these damsels are weary with long versifying, and indeed they make us yearn after the dwellings and the homesteads with the goodliness of their songs. Indeed, these five have adorned our assembly with the excellence of their melodies and have done well in that which they have said before those who are present; wherefore we counsel thee to enfranchise them for the love of God the Most High." Quoth El Abbas, "There is no commandment but thy commandment;" and he enfranchised the ten damsels in the assembly; whereupon they kissed the hands of the king and his son and prostrated themselves in thanksgiving to God the Most High. Then they put off that which was upon them of ornaments and laying aside the lutes [and other] instruments of music, clave to their houses, veiled, and went not forth. (144).My watering lips, that cull the rose of thy soft cheek, declare, iii. 134..? ? ? ? ? ? ? ? ? ? aa. Story of the Jealous Man and the Parrot (226) xiv.? ? ? ? ? Some with religion themselves concern and make it their business all; Sitting, (53) they weep for the pains of hell and still for mercy bawl!.? ? ? ? ? So make me in your morning a delight And set me in your houses, high and low;.The king gave ear to her counsel and despatching the eunuch for the mamelukes, assigned them a lodging and said to them, "Have patience, till the king give you tidings of your lord El Abbas." When they heard his words, their eyes ran over with plenteous tears, of their much longing for the sight of their lord. Then the king bade the queen enter the privy chamber (97) and let down the curtain (98) [before the door thereof]. So she did this and he summoned them to his presence. When they stood before him, they kissed the earth, to do him worship, and showed forth their breeding (99) and magnified his dignity. He bade them sit, but they refused, till he conjured them by their lord El Abbas. So they sat down and he caused set before them food of various kinds and fruits and sweetmeats. Now within the Lady Afifeh's palace was an underground way communicating with the palace of the princess Mariyeh. So the queen sent after her and she came to her, whereupon she made her stand behind the curtain and gave her to know that El Abbas was the king's son of Yemen and that these were his mamelukes. Moreover, she told her that the prince's father had levied his troops and was come with his army in quest of him and that he had pitched his camp in the Green Meadow and despatched these mamelukes to make enquiry of their lord. So Mariyeh abode looking upon them and upon their beauty and grace and the goodliness of their apparel, till they had eaten their fill of food and the tables were removed; whereupon the king recounted to them the story of El Abbas and they took leave of him and went away..? ? ? ? ? I crave none other than thou for friend, beloved of my heart; So trust in my speech, for the generous are true and trusty still..? ? ? ? ? ? ? ? ? ? aa. The Merchant and the Parrot xiv.? ? ? ? ? s. The Journeyman and the Girl dccccix

[Histoire de la Conquite Du Mexique Ou de la Nouvelle Espagne Vol 2](#)

[Consolation Et Resiouissance Pour Les Malades Et Personnes Affligies](#)

[Zeitschrift Fir Biologie 1878 Vol 14](#)

[Numismata Pontificum Romanorum Qvi a Tempore Martini V Usque Ad Annum 1699 Vol 2 Vel Autoritate Publica Vel Privato Genio in Lucem](#)

[Prodiere Explicata AC Multiplici Eruditione Sacra Et Prophana Illustrata Continens Numismata i Clemente VIII Us](#)

[Dictionnaire Des Prophties Et Des Miracles Vol 2 Comprenant 1 Les Prophties Et Les Miracles Relatis Dans Les Saintes icritures 2 Les](#)

[Prophties Et Les Miracles Vrais Ou Faux Conservis Par LHistoire Suivant Leur Degri DImportance L-Z](#)

[Correspondenz-Blatt Fir Die Gelehrten-Und Realschulen Wirtembergs 1882 Vol 29](#)

[Neuer Nekrolog Der Deutschen Vol 2 Finfundzwanzigster Jahrgang 1847](#)

[Divotion Au Coeur de Marie La itude Historique Et Doctrinale](#)

[Traiti de Giometrie Supirieuse](#)

[Die Griechischen Wirter Im Latein](#)

[State Normal School Salem Massachusetts 1912-1913 Vol 59](#)

[Jahrbuch Fir Philosophie Und Spekulative Theologie 1899 Vol 13](#)

[Histoire de la Littirature Franiaise Du Moyen Age Aux Temps Modernes](#)

[Bulletin Des Commissions Royales dArt Et dArchiologie 1865 Vol 2](#)

[Voyage En Terre-Saint](#)

[Handelsgesetze Des Erdballs The Commercial Laws of the World Les Lois Commerciales Du Monde Las Leyes Mercantiles del Mundo Die](#)

[Alpha Tau Omega Palm Vol 28 March 1908](#)

[Anglia 1899 Vol 22 Zeitschrift Fir Englische Philologie](#)

[Miscellanei Scritti del Conte Antonio Cavagna Sangiuliani Per Il Pii Estratti 1864-1910](#)



[Der Zeitkrippel Ein Wiener-Roman Von Dem Verfasser Des Tony Und Der Adalay](#)  
[Weltausstellung in Paris 1900 Amtlicher Katalog Der Ausstellung Des Deutschen Reichs](#)  
[Jahrbuch Der K K Zentral-Kommission Fir Erforschung Und Erhaltung Der Kunst-Und Historischen Denkmale 1903 Vol 1](#)  
[Die Evangelische Mission Ihre Linder Vilker Und Arbeiten](#)  
[Minutes of Several Conversations at the One Hundred and Forty-Seventh Yearly Conference of the People Called Methodists In the Connexion](#)  
[Established by the Late Rev John Wesley A M Begun in Bristol on Tuesday July 22nd 1890](#)  
[Adelbert Von Chamissos Werke Vol 1](#)  
[Der Jingere Titurel](#)  
[Journal Du Palais Vol 3 Presentant La Jurisprudence de la Cour de Cassation Et Des Cours DAppel de Paris Et Des Dipartemens Sur LApplication de Tous Les Codes Franiais Aux Questions Douteuses Et Difficiles de 1832](#)  
[Curiositäten Der Physisch-Literarisch-Artistisch-Historischen Vor-Und Mitwelt Vol 9 Zur Angenehmen Unterhaltung Fir Gebildete Leser](#)  
[Les Metamorphoses DOvide En Latin Et Franiois Divisies En XV Livres Avec de Nouvelles Explications Historiques Morales Et Politiques Sur Toutes Les Fables Chacune Selon Son Sujet](#)  
[Groihertzoglich Badisches Regierungsblatt 1854 Vol 52 Nr I Bis LIV](#)  
[Causes Cilibres Du Droit Des Gens Vol 1](#)  
[Heidelbergische Jahrbicher Der Literatur 1813](#)  
[Mimoires Du Cardinal de Retz Vol 1 Contenant Ce Qui SEst Passi de Remarquable En France Pendant Les Premieres Annies Du Regne de Louis XIV](#)  
[Europiischen Verfassungen Seit Dem Jahre 1789 Bis Auf Die Neueste Zeit Vol 1 Die Die Gesamnten Verfassungen Des Teutschen Staatenbundes Enthaltend Zweite Abtheilung](#)  
[Reyes Catilicos Vol 1 Los](#)  
[Ludwig Anzengrubers Gesammelte Werke Vol 4 of 10 Inhalt Dorfginge II Groistidisches Und Gefabeltes](#)  
[Elisabeth Vol 1 Eine Geschichte Die Nicht Mit Der Heirath Schlieit](#)  
[Abhandlungen Der Kiniglichen Gesellschaft Der Wissenschaften Zu Gittingen Vol 6 Von Den Jahren 1853-1855](#)  
[Glossaire de Botanique Ou Dictionnaire itymologique de Tous Les Noms Et Termes Relatifs a Cette Science](#)  
[Nachrichten Aus Der Brider-Gemeine 1856 Vol 38](#)  
[Teatro Historico Juridico y Politico Militar de la Isla Fernandina de Cuba y Principalmente de Su Capital La Habana Dedicado Al Catilico Rey Ntro Sr D Cirlos III](#)  
[Dictionnaire Topographique Historique Ginialogique Et Bibliographique de la Province Et Du Diocise Du Maine Vol 2](#)  
[Milanges Sur Les Langues Dialectes Et Patois Renfermant Entre Autres Une Collection de Versions de la Parabole de LEnfant Prodigue En Cent Idiomes Ou Patois Diffirens Presque Tous de France Pricidis DUn Essai DUn Travail Sur La Giographie D](#)  
[Cidigo Civil Comentado y Concordado Extensamente Con Arreglo i La Nueva Ediciin Oficial Primer Tomo Apindice Reglas y Modelos Para La Redacciin de Las Actas del Consejo de Familia Observaciones Pertinentes i Las Mismas Tramitaciin de Las Alzad](#)  
[Encyklopidie Der Neueren Geschichte Vol 5](#)  
[Mimoires de la Sociiti DAgriculture Commerce Sciences Et Arts Du Dipartement de la Marne \(Ancienne Acadimie de Chilons Fondie En 1750\) Vol 7 1903-1904](#)  
[Briefwechsel Zwischen Christoph Herzog Von Wirttemberg Und Petrus Paulus Vergerius](#)  
[Thiatre Des Auteurs Du Second Ordre Ou Recueil Des Tragidies Et Comidies Resties Au Thiatre Franiais Pour Faire Suite Aux iditions Stiriotypes de Corneille Racine Moliire Regnard Cribillon Et Voltaire Avec Des Notices Sur Chaque Auteur L](#)  
[Excerpta Medica 1906-1907 Vol 16 Kurze Monatliche Journalauszige Aus Der Gesamnten Fachlitteratur Zum Gebrauch Fir Den Praktischen Arzt](#)  
[Moosrosen Vol 2 Novellen Und Erzihlungen](#)  
[Kulturgeschichte Der Hellenen Und Rimer Und Ihres Machtgebietes Bis Zum Siege Des Christentums](#)  
[Schreibende Hand Auf Wand Und Sand](#)  
[Pensieri Di Varia Filosofia E Di Bella Letteratura Vol 3](#)  
[Aristotelis de Animalibus Historiae Libri X Vol 4 Graece Et Latine Textum Recensuit Iul Caes Scaligeri Versionem Diligenter Recognovit](#)  
[Commentarium Amplissimum Indicesque Locupletissimos](#)  
[Revue de LAgenais Et Des Anciennes Provinces Du Sud-Ouest Vol 10 Bulletin de la Sociiti Des Sciences Lettres Et Arts DAgen Annie 1883](#)  
[Discursos del Seior Don Enrique Tocornal Coleccionados y Precedidos de Un Estudio Biografico](#)  
[Die Chroniken Der Niedersichsischen Stidte Vol 2 Libeck](#)  
[Neue Feuerbrinde Vol 5 Marginalien Zu Der Schrift Vertraute Briefe iber Die Innern Verhiltnisse Am Preussischen Hofe Seit Dem Tode Friedrichs](#)

[II Dreizehntes Bis Funfzehntes Heft](#)

[Licole Franiaise de Violon de Lully i Viotti Vol 2 itudes dHistoire Et dEsthitique 44 Reproductions Nombreuses Citations Musicales](#)

[LEsprit de la Fronde Ou Histoire Politique Et Militaire Des Troubles de France Pendant La Minorite de Louis XIV Vol 3](#)

[Histoire de la Ville DALais de 1341 i 1461](#)

[Lettres de Ciceron i Atticus Vol 1 Avec Des Remarques Et Le Texte Latin de LEdition de Grivius](#)

[Geschichte Des Gelehrten Unterrichts Auf Den Deutschen Schulen Und Universititen Vom Ausgang Des Mittelalters Bis Zur Gegenwart Vol 1 Mit](#)

[Besonderer Ricksicht Auf Den Klassischen Unterricht](#)

[Louis XVI Marie-Antoinette Et Madame Elisabeth Vol 4 Lettres Et Documents Inidits](#)

[Froschmeuseler Vol 2](#)

[Katholisches Gesangbuch Fir Den iffentlichen Gottesdienst Im Biithume Wirzburg Oder Sammlung ilterer Und Neuerer Kirchengesinge Zur](#)

[Verherrlichung Des Katholischen Gottesdien Es Und Zur Befirderung Der Andacht Bei Demselben Mit Besonderer Ricksi](#)

[Apologie de la Religion Chritienne Contre LAuteur Du Christianisme Divoili Et Contre Quelques Autres Critiques Vol 2](#)

[Revue de Mathimatiques Spciales Vol 6 Annies 1900-1901 Et 1901-1902](#)

[LAnnie Scientifique Et Industrielle Ou Exposi Annuel Des Travaux Scientifiques Des Inventions Et Des Principales Applications de la Science i](#)

[LIndustrie Et Aux Arts Qui Ont Attiri LAttention Publique En France Et a Litranger 1877 Vol 21 AC](#)

[Historia de la Isla de Cuba Vol 2](#)

[LAumine Chritienne Ou La Tradition de Liglise Touchant La Chariti Envers Les Pauvres Recueillie Des Escritures Divines Et Des Saints Peres](#)

[Grecs Et Latins](#)

[Lehrbuch Der Maschinenkunde Nach Einem Neuen Umfassendern Plane Und Ohne Voraussetzung Hiherer Analytischer Kenntnisse](#)

[Platonis Et Qui Vel Platonis Esse Feruntur Vel Platonica Solent Comitari Scripta Grice Omnia Vol 5 Ad Codices Manuscriptos Recensuit](#)

[Variasque Inde Lectiones](#)

[Grundsitze Der Politischen Oekonomie Vol 1 Nebst Einigen Anwendungen Auf Die Gesellschaftswissenschaft](#)

[Deutsches Archiv Fir Klinische Medicin 1897 Vol 59](#)

[Monatsschrift Fir Christliche Sozial-Reform 1894 Vol 16 Gesellschafts-Wissenschaft Volkswirtschaftliche Und Verwandte Fragen](#)

[Capillaranalyse Beruhend Auf Capillaritits-Und Adsorptionerscheinungen Mit Dem Schlusskapitel Das Emporsteigen Der Farbstoffe in Den Pflanzen](#)

[Abrigi de LHistoire de LAncien Testament Ou LOn a Conservi Autant Quil a iti Possible Les Propres Paroles de Licriture Sainte Avec Des iclaircissemens Et Des Reflexions Vol 4 I Partie](#)

[Zeitschrift Fir Heilkunde 1892 Vol 13 ALS Fortsetzung Der Prager Vierteljahrschrift Fir Praktische Heilkunde](#)

[Von Zwanzig Bis Dreiiig Autobiographisches](#)

[Zeitschrift Fir Theologie Und Kirche 1899](#)

[Durchgingige Gittlichkeit Der Heiligen Schrift Oder Der Tiefere Schriftsinn Die Selbstbeglaubigung Des Wortes Gottes Und Die Innere](#)

[Unhaltbarkeit Sowohl Der Bloi Buchstiblichen ALS Der Natirlichen Und Mythischen Schriffterklirung Die](#)

[Lebens-Geschichte Der Kinigin Agnes Von Ungarn Der Letzten Habsburgerin Des Erlauchten Stammhauses NAS Dem Aargane](#)

[Revue de LANjou Et de Maine Et Loire 1852 Vol 1 Publiie Sous Les Auspices Du Conseil Giniral Du Dipartement Et Du Conseil Municipal](#)

[Dangers](#)

[Mimoires de LAcademie Des Sciences Belles-Lettres Et Arts de Savoie Vol 1](#)

[Das Nibelungenlied](#)

[Archiv Fir Die Pragmatische Psychologie Oder Die Seelenlehre in Der Anwendung Auf Das Leben 1852 Vol 2](#)

[Manuel Des Confesseurs Composi Du Pritre Sanctifie Par LAdministration Charitable Et Discrete Du Sacrement de Pinotence de la Pratique Des Confesseurs Par Saint Liguori Des Avertissements Aux Confesseurs Et Du Traiti de la Confession Generale Du](#)

[Zur Geschichte Der Musik Und Des Theaters Am Wirttembergischen Hofe Vol 1 1458-1733](#)

[Ritter-Wesen Und Die Templer Johanniter Und Marianer Oder Deutsch-Ordens-Ritter Insbesondere Vol 2 of 3 Das](#)

[Cabinet Des Fies Ou Collection Choisie Des Contes Des Fies Et Autres Contes Merveilleux Vol 26 Le](#)

[Deutsches Archiv Fir Klinische Medicin 1903 Vol 75](#)

[Lehrbuch Des Deutschen Strafrechtes](#)

[Theater Von Aug Wilh Iffland Vol 23](#)

[Archivio Della R Societa Romana Di Storia Patria 1909 Vol 32](#)

[Die Seherin Von Prevorst Vol 1 Eriffnungen iber Das Innere Leben Des Menschen Und iber Das Hereinragen Einer Geisterwelt in Die Unsere](#)

[Poesias Selectas Castellanas Vol 1 Segunda Parte Musa ipica i Colecciin de Los Trozos Mejores de Nuestros Poemas Heroicos](#)

[Jesus Im Urteil Der Jahrhunderte Die Bedeutendsten Auffassungen Jesu in Theologie Philosophie Literatur Und Kunst Bis Zur Gegenwart](#)  
[Dr W E Channings Religiöse Schriften Vol 8 Aus Dem Englischen übersetzt Und Herausgegeben](#)  
[D Martin Luthers Werke Vol 6 Kritische Gesamtausgabe](#)

---