

# ALUMNAE NEWS OF THE NORTH CAROLINA COLLEGE FOR WOMEN VOL 13 JULY

Sailor and Hindbad the Porter, Sindbad the, iii. 199..Then said Azadbekht to him (and indeed his words were [prompted] by anger and those of the youth by presence of mind and good breeding), "I bought thee with my money and looked for fidelity from thee, wherefore I chose thee over all my grandees and servants and made thee keeper of my treasuries. Why, then, hast thou outraged my honour and entered my house and played the traitor with me and tookest no thought unto that which I have done thee of benefits?" "O king," answered the youth, "I did this not of my choice and freewill and I had no [evil] intent in being there; but, of the littleness of my luck, I was driven thither, for that fate was contrary and fair fortune lacking. Indeed, I had striven with all endeavour that nought of foul should proceed from me and kept watch over myself, lest default appear in me; but none may avail to make head against ill fortune, nor doth endeavour profit in case of lack of luck, as appeareth by the example of the merchant who was stricken with ill luck and his endeavour profited him not and he succumbed to the badness of his fortune." "What is the story of the merchant," asked the king, "and how was his luck changed upon him by the sorriness of his fortune?" "May God prolong the king's continuance!" answered the youth..5. Nouredin Ali of Cairo and his Son Bedreddin Hassan xx.When the morning morrowed, he recited the following verses:?? ? ? ? b. Bakoun's Story of the Hashish-Eater cxliiii.The eunuch heard the smiting of the lute within the chamber and said, 'By Allah, that is my lady Tuhfeh's touch!' So he arose and went, as he were a madman, falling down and rising up, till he came to the eunuch on guard at the door at the Commander of the Faithful and found him sitting. When the latter saw him, and he like a madman, falling down and rising up, he said to him, 'What aileth thee and what bringeth thee hither at this hour?' Quoth the other, 'Wilt thou not make haste and awaken the Commander of the Faithful?' And he fell to crying out at him; whereupon the Khalif awoke and heard them bandying words together and Tuhfeh's servant saying to the other, 'Out on thee! Awaken the Commander of the Faithful in haste.' So he said, 'O Sewab, what aileth thee?' And the chief eunuch answered, saying, 'O our lord, the eunuch of Tuhfeh's lodging hath taken leave of his wits and saith, "Awaken the Commander of the Faithful in haste!"' Then said Er Reshid to one of the slave-girls, 'See what is to do.'? ? ? ? ? The camel-leader singing came with the belov'd; our wish Accomplished was and we were quit of all the railers' prate..Now he had a friend, who pretended to quickwittedness and understanding; so he came up to him privily and said to him, 'Let me do, so I may put the change on this trickster, for I know him to be a liar and thou art near upon having to pay the money; but I will turn suspicion from thee and say to him, "The deposit is with me and thou erredst in imagining that it was with other than myself," and so divert him from thee.' 'Do so,' replied the merchant, 'and rid the folk of their [false] debts.'? ? ? ? ? If to my favours thou aspire and covet me, good lack! What leach such madness can assain or what medicament? ? ? ? ? Those who our parting plotted our sev'rance still delights; The spies, for fearful prudence, their wish of us attain..?Story of King Dadbin and His Viziers..Love to its victim clings without relent, and he Of torments and unease complaineth evermore..? ? ? ? ? "Knoweth my loved one when I see her at the lattice high Shine as the sun that flameth forth in heaven's blue demesne?".When she had made an end of her song, she cast the lute from her hand and wept till she swooned away, whereupon the Khalif bade carry her to her chamber. Now he was ravished with her and loved her with an exceeding love; so, after awhile, he again commanded to bring her to his presence, and when she came, he bade her sing. Accordingly, she took the lute and spoke forth that which was in her heart and sang the following verses:?? ? ? ? By Allah, without fail, to-morrow thou shalt see Me with ox-leather dress and drub the nape of thee!.[When] Hudheifeh [saw him], he cried out to him, saying, "Haste thee not, O youth! Who art thou of the folk?" And he answered, "I am Saad [ibn] el Wakidi, commander of the host of King Ins, and but that thou vauntedst thyself in challenging me, I had not come forth to thee; for that thou art not of my peers neither art counted equal to me in prowess and canst not avail against my onslaught. Wherefore prepare thee for departure, (73) seeing that there abideth but a little of thy life." When Hudheifeh heard this his speech, he threw himself backward, (74) as if in mockery of him, whereat El Abbas was wroth and called out to him, saying, "O Hudheifeh, guard thyself against me." Then he rushed upon him, as he were a swooper of the Jinn, (75) and Hudheifeh met him and they wheeled about a long while..? ? ? ? ? Ye, of your strength, have burdened me, upon my weakness, With burdens not to be endured of mountain nor of plain..? ? ? ? ? f. The Lady and her Two Lovers dccccxxxiv.There was once, in a city of Hind, a just and beneficent king, and he had a vizier, a man of understanding, just in his judgment, praiseworthy in his policy, in whose hand was the governance of all the affairs of the realm; for he was firmly stablished in the king's favour and high in esteem with the folk of his time, and the king set great store by him and committed himself to him in all his affairs, by reason of his contrivance for his subjects, and he had helpers (253) who were content with him..? ? ? ? ? If with her cheek and lustre thou thyself adorn, (120) thou'lt find But chrysolites and gold, with nought of baser metal blent..My flower a marvel on your heads doth show, ii. 254..Man and his Fair Wife, The Foul-favoured, ii. 61..? ? ? ? ? q. The Lady and her five Suitors dxciii.? ? ? ? ? q. Khelbes and his Wife and the Learned Man dcccvi.?OF TRUST IN GOD..? ? ? ? ? To whom shall I complain of what is in my soul, Now thou art gone and I my pillow must forswear?.Quoth Omar, "O Jerir, keep the fear of God before thine eyes and say nought but the truth." And Jerir recited the following verses:Women's Craft, ii. 287..When the king heard this from the vizier, he bade him go away [and he withdrew to his house]..The king took his wife, the mother of his sons, and what he might [of good] and saved himself and fled in the darkness of the night, unknowing whither he should go. When travel grew sore upon them, there met them robbers by the way, who took all that was with them, [even to their clothes], so that there was left unto each of them but a shirt and trousers; yea, they left them without victual or camels or [other] riding-cattle, and they ceased not to fare on afoot, till they came to a coppice, to wit, a garden of trees, on the shore of the sea. Now the

road which they would have followed was crossed by an arm of the sea, but it was scant of water. So, when they came to that place, the king took up one of his children and fording the water with him, set him down on the other bank and returned for his other son. Him also he set by his brother and returning for their mother, took her up and passing the water with her, came to the place [where he had left his children], but found them not. Then he looked at the midst of the island and saw there an old man and an old woman, engaged in making themselves a hut of reeds. So he put down his wife over against them and set off in quest of his children, but none gave him news of them and he went round about right and left, but found not the place where they were..Think not that I forget our trothplight after you. Nay; God to me decreed remembrance heretofore.

(202).Midmost that meadow was a palace soaring high into the air, with battlements of red gold, set with pearls and jewels, and a two-leaved gate; and in the gateway thereof were much people of the chiefs of the Jinn, clad in sumptuous apparel. When they saw the old man, they all cried out, saying, 'The Lady Tuhfeh is come!' And as soon as she reached the palace-gate, they came all and dismounting her from the horse's back, carried her into the palace and fell to kissing her hands. When she entered, she beheld a palace whereof never saw eyes the like; for therein were four estrades, one facing other, and its walls were of gold and its ceilings of silver. It was lofty of building, wide of continence, and those who beheld it would be puzzled to describe it. At the upper end of the hall stood a throne of red gold, set with pearls and jewels, unto which led up five steps of silver, and on the right thereof and on its left were many chairs of gold and silver; and over the dais was a curtain let down, gold and silver wrought and broidered with pearls and jewels..? ? ? ? Our Lord, after sev'rance, with them hath conjoined us, for he who doth good Shall ne'er disappointed abide and kindness kindness entail..? ? ? ? h. The Serpent-Charmer and his Wife dcxiv.Then he sent for the old man, the Muezzin, and when the messenger came to him and told him that the Commander of the Faithful sought him, he feared the denunciation of the damsel and accompanied him to the palace, walking and letting wind (44) as he went, whilst all who passed him by laughed at him. When he came into the presence of the Commander of the Faithful, he fell a-trembling and his tongue was embarrassed, [so that he could not speak]. The Khalif laughed at him and said to him, "O elder, thou hast done no offence; so [why] fearest thou?" "O my lord," answered the old man (and indeed he was in the sorest of that which may be of fear,) "by the virtue of thy pure forefathers, indeed I have done nought, and do thou enquire of my conduct." The Khalif laughed at him and ordering him a thousand dinars, bestowed on him a sumptuous dress of honour and made him chief of the Muezzins in his mosque..? ? ? ? q. The Shepherd and the Thief dccccxxi.Now this servant was of the sons of the kings and had fled from his father, on account of an offence he had committed. Then he went and took service with King Bihkerd and there happened to him what happened. After awhile, it chanced that a man recognized him and went and told his father, who sent him a letter, comforting his heart and mind and [beseeching him] to return to him. So he returned to his father, who came forth to meet him and rejoiced in him, and the prince's affairs were set right with him..? ? ? ? Parting afar hath borne you, but longing still is fain To bring you near; meseemeth mine eye doth you contain..?THE FIFTEENTH OFFICER'S STORY..Ninth Officer's Story, The, ii. 167..Then the thieves addressed themselves to sharing their booty and presently fell out concerning a sword that was among the spoil, who should take it. Quoth the captain, 'Methinks we were better prove it; so, if it be good, we shall know its worth, and if it be ill, we shall know that.' And they said, 'Try it on this dead man, for he is fresh.' So the captain took the sword and drawing it, poised it and brandished it; but, when Er Razi saw this, he made sure of death and said in himself, 'I have borne the washing and the boiling water and the pricking with the knife and the grave and its straitness and all this [beating], trusting in God that I might be delivered from death, and [hitherto] I have been delivered; but, as for the sword, I may not brook that, for but one stroke of it, and I am a dead man.'44. Haroun er Reshid with the Damsel and Abou Nuwas cccxxxviii.? ? ? ? Yea, horses hath he brought, full fair of shape and hue, Whose collars, anklet-like, ring to the bridle-rein..? ? ? ? She hath an eye, whose glances pierce the hearts of all mankind, Nor can cornelian with her cheeks for ruddiness compare..? ? ? ? Whilere, the verses that I made it was thy wont to flout, Saying, "No passer by the way (105) hath part in me or mine..When the prince came before him, he sought of him his daughter in marriage, and the king said, 'Indeed, thou art her equal, but none dare name a man to her, because of her aversion to men.' So the prince pitched his tents under the windows of the princess's palace, till one day he got hold of one of her favourite slave-girls and gave her wealth galore. Quoth she to him, 'Hast thou a wish?' 'Yes,' answered he and acquainted her with his case; and she said, 'Indeed thou putttest thyself in peril.' Then he abode, flattering himself with false hopes, till all that he had with him was gone and the servants fled from him; whereupon quoth he to one in whom he trusted, 'I am minded to go to my country and fetch what may suffice me and return hither.' And the other answered, 'It is for thee to decide.' So they set out to return, but the way was long to them and all that the prince had with him was spent and his company died and there abode but one with him, on whom he loaded what remained of the victual and they left the rest and fared on. Then there came out a lion and ate the servant, and the prince abode alone. He went on, till his beast stood still, whereupon he left her and fared on afoot till his feet swelled..Then she gave out among the folk that the king's father's brother's son was come and bade the grandees and troops go forth to meet him. Moreover, she decorated the city in his honour and the drums of good tidings beat for him, whilst all the king's household [went out to meet him and] dismounting before him, [escorted him to the city and] lodged him with the queen-mother in her palace. Then she bade the chiefs of the state attend his assembly; so they presented themselves before him and saw of his breeding and accomplishments that which amazed them and made them forget the breeding of those who had foregone him of the kings..Now Ishac had returned to his house upon an occasion that presented itself to him; and when he entered the vestibule, he heard a sound of singing, the like whereof he had never heard in the world, for that it was [soft] as the breeze and richer (178) than almond oil. (179) So the delight of it gat hold of him and joyance overcame him, and he fell down aswoon in the

vestibule, Tuhfeh heard the noise of steps and laying the lute from her hand, went out to see what was to do. She found her lord Ishac lying asworn in the vestibule; so she took him up and strained him to her bosom, saying, 'I conjure thee in God's name, O my lord, tell me, hath aught befallen thee?' When he heard her voice, he recovered from his swoon and said to her, 'Who art thou?' Quoth she, 'I am thy slave-girl Tuhfeh.' And he said to her, 'Art thou indeed Tuhfeh?' 'Yes,' answered she; and he, 'By Allah, I had forgotten thee and remembered thee not till now!' Then he looked at her and said, 'Indeed, thy case is altered and thy pallor is grown changed to rosiness and thou hast redoubled in beauty and loveliness. But was it thou who was singing but now?' And she was troubled and affrighted and answered, 'Even I, O my lord.' When they came to themselves, they wept awhile and the folk assembled about them, marvelling at that which they saw, and questioned them of their case. So the young men vied with each other who should be the first to discover the story to the folk; and when the Magian saw this, he came up, crying out, 'Alas!' and 'Woe worth the day!' and said to them, 'Why have ye broken open my chest? I had in it jewels and ye have stolen them, and this damsel is my slave-girl and she hath agreed with you upon a device to take the good.' Then he rent his clothes and called aloud for succour, saying, 'I appeal to God and to the just king, so he may quit me of these wrong-doing youths!' Quoth they, 'This is our mother and thou stolest her.' Then words waxed many between them and the folk plunged into talk and prate and discussion concerning their affair and that of the [pretended] slave-girl, and the strife waxed amain between them, so that [at last] they carried them up to the king. The kings of the Jinn were moved to delight by that fair singing and fluent speech and praised Tuhfeh; and Queen Kemeriyeh rose to her and embraced her and kissed her between the eyes, saying, 'By Allah, it is good, O my sister and solace of mine eyes and darling of my heart!' Then said she, 'I conjure thee by Allah, give us more of this lovely singing.' And Tuhfeh answered with 'Harkening and obedience.' So she took the lute and playing thereon after a different fashion from the former one, sang the following verses:..Dadbin (King) and his Viziers, Story of, i. 104..?STORY OF THE WEAVER WHO BECAME A PHYSICIAN BY HIS WIFE'S COMMANDMENT..Awaken, O ye sleepers all, and profit, whilst it's here, ii. 234..When the company heard this story, they marvelled thereat with the utmost wonderment. Then the fifth officer, who was the lieutenant of the bench, (113) came forward and said, '[This is] no wonder and there befell me that which is rarer and more extraordinary than this..So she made ready and setting out, traversed the deserts and spent treasures till she came to Sejestan, where she called a goldsmith to make her somewhat of trinkets. [Now the goldsmith in question was none other than the prince's friend]; so, when he saw her, he knew her (for that the prince had talked with him of her and had depicted her to him) and questioned her of her case. She acquainted him with her errand, whereupon he buffeted his face and rent his clothes and strewed dust on his head and fell a-weeping. Quoth she, 'Why dost thou thus?' And he acquainted her with the prince's case and how he was his comrade and told her that he was dead; whereat she grieved for him and faring on to his father and mother, [acquainted them with the case]..The Khalif laughed and said, "Tell it again and again to thy lady lack-wit." When the Lady Zubeideh heard Mesrour's words [and those of the Khalif,] she was wroth and said, "None lacketh wit but he who believeth a black slave." And she reviled Mesrour, whilst the Khalif laughed. Mesrour was vexed at this and said to the Khalif, "He spoke sooth who said, 'Women lack wit and religion.'" Then said the Lady Zubeideh to the Khalif, "O Commander of the Faithful, thou sportest and jestest with me, and this slave hoodwinketh me, to please thee; but I will send and see which is dead of them." And he answered, saying, "Send one who shall see which is dead of them." So the Lady Zubeideh cried out to an old woman, a stewardess, and said to her, "Go to the house of Nuzhet el Fuad in haste and see who is dead and loiter not." And she railed at her..Then they drank till they were drunken, and when they had taken leave [of their wits], the host turned to me and said, "Thou dealtest not friendly with him who sought an alms of thee and thou saidst to him, 'How loathly thou art!'" I considered him and behold, he was the lophand who had accosted me in my pleasance. So I said, "O my lord, what is this thou sayest?" And he answered, saying, "Wait; thou shall remember it." So saying, he shook his head and stroked his beard, whilst I sat down for fear. Then he put out his hand to my veil and shoes and laying them by his side, said to me, "Sing, O accursed one!" So I sang till I was weary, whilst they occupied themselves with their case and intoxicated themselves and their heat redoubled. (136) Presently, the doorkeeper came to me and said, "Fear not, O my lady; but, when thou hast a mind to go, let me know." Quoth I, "Thinkest thou to delude me?" And he said, "Nay, by Allah! But I have compassion on thee for that our captain and our chief purposeth thee no good and methinketh he will slay thee this night." Quoth I to him, "An thou be minded to do good, now is the time." And he answered, saying, "When our chief riseth to do his occasion and goeth to the draught-house, I will enter before him with the light and leave the door open; and do thou go whithersoever thou wilt."..? ? ? ? ? 1. The Wife's Device to Cheat her Husband dccccxxxix.?STORY OF THE UNJUST KING AND THE TITHER..So he left him for dead and entering his brother's chamber, saw him asleep, with the damsel by his side, and thought to slay her, but said in himself, 'I will leave the damsel for myself.' Then he went up to his brother and cutting his throat, severed his head from his body, after which he left him and went away. Therewithal the world was straitened upon him and his life was a light matter to him and he sought his father Suleiman Shah's lodging, that he might slay him, but could not win to him. So he went forth from the palace and hid himself in the city till the morrow, when he repaired to one of his father's strengths and fortified himself therein..? ? ? ? ? The railers for your loss pretend that I should patient be: 'Away!' I answer them: ' 'tis I, not you, that feel the pain.'! ? ? ? ? ? Could they who reproach me but see my sufferings, their hearts would relent; They'd marvel, indeed, at my case and the loss of my loved ones bewail..When the king heard this, he said, "Restore him to the prison till the morrow, so we may look into his affair; for that deliberation in affairs is advisable and the slaughter of this [youth] shall not escape [us]."..? ? ? ? ? I'll say. If for my loved ones' loss I rent my heart for dole,..As for the woman, whenas the man went out from her, she resolved to depart; so she went forth, saying in herself, 'There is no journeying

for me in woman's attire.' Then she donned men's apparel, such as is worn of the pious, and set out and wandered over the earth; nor did she leave going till she entered a certain city. Now the king of that city had an only daughter in whom he gloried and whom he loved, and she saw the devotee and deeming her a pilgrim youth, said to her father, 'I would fain have this youth take up his abode with me, so I may learn of him wisdom and renunciation and religion.' Her father rejoiced in this and commanded the [supposed] pilgrim to take up his sojourn with his daughter in his palace. Now they were in one place and the king's daughter was strenuous to the utterest in continence and chastity and nobility of mind and magnanimity and devotion to the worship of God; but the ignorant slandered her (5) and the folk of the realm said, 'The king's daughter loveth the pilgrim youth and he loveth her.' 107. Abou Suweid and the Handsome Old Woman ccccxiii. 168. Abdallah ben Fasil and his Brothers dcccclxviii. 114. The Angel of Death and the Rich King ccclxii. Merry Jest of a Thief, A, ii. 186. Thus," continued Shehrzad, "none is safe from the calamities of fortune and the vicissitudes of time, and [in proof of this], I will relate unto thee yet another story still rarer and more extraordinary than this. Know, O King, that one said to me, 'A friend of mine, a merchant, told me the following story. Quoth he. 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: Now the merchant and his wife had taken up their abode in a city in the land whereof their [other] son was king, and when the boy [whom they had found] grew up, his father assigned unto him merchandise, so he might travel therewith. So he set out and entered the city wherein his brother was king. News reached the latter that there was a merchant come thither with merchandise befitting kings. So he sent for him and the young merchant obeyed the summons and going in to him, sat down before him. Neither of them knew the other; but blood stirred between them and the king said to the young merchant, 'I desire of thee that thou abide with me and I will exalt thy station and give thee all that thou desirest and cravest.' So he abode with him awhile, quitting him not; and when he saw that he would not suffer him to depart from him, he sent to his father and mother and bade them remove thither to him. So they addressed them to remove to that island, and their son increased still in honour with the king, albeit he knew not that he was his brother. Now the liefest of all things to Mariyeh was the recitation of poems and verses and linked rhymes and the twanging [of the strings of the lute], and she was versed in all tongues; so she took the letter and opening it, read that which was therein and apprehended its purport. Then she cast it on the ground and said, "O nurse, I have no answer to make to this letter." Quoth the nurse, "Indeed, this is weakness in thee and a reproach unto thee, for that the people of the world have heard of thee and still praise thee for keenness of wit and apprehension; so do thou return him an answer, such as shall delude his heart and weary his soul." "O nurse," rejoined the princess, "who is this that presumeth upon me with this letter? Belike he is the stranger youth who gave my father the rubies." "It is himself," answered the woman, and Mariyeh said, "I will answer his letter on such a wise that thou shalt not bring me other than it [from him]." Quoth the nurse, "So be it." So the princess called for inkhorn and paper and wrote the following verses: When the king heard this story, he said in himself, "Verily, had I given ear to the sayings of my courtiers and inclined to the idle prate [of those who counselled me] in the matter of [the slaying of] my vizier, I had repented to the utterest of repentance, but praised be God, who hath disposed me to mansuetude and long-suffering and hath endowed me with patience!" Then he turned to the vizier and bade him return to his dwelling and [dismissed] those who were present, as of wont. . . . . God to a tristful lover be light! A man of wit, Yet perishing for yearning and body-worn is he. They ate and drank and sported and made merry awhile of the day; and as they were thus engaged, up came the master of the house, with his friends, whom he had brought with him, that they might carouse together, as of wont. He saw the door opened and knocked lightly, saying to his friends, 'Have patience with me, for some of my family are come to visit me; wherefore excuse belongeth [first] to God the Most High, and then to you.' (263) So they took leave of him and went their ways, whilst he gave another light knock at the door. When the young man heard this, he changed colour and the woman said to him, 'Methinks thy servant hath returned.' 'Yes,' answered he; and she arose and opening the door to the master of the house, said to him, 'Where hast thou been? Indeed, thy master is wroth with thee.' 'O my lady,' answered he, 'I have but been about his occasions.' . . . . . My flower a marvel on your heads doth show, Yet homeless (237) am I in your land, I trow. Here the treasure-seeker brought out a book and reading therein, dug in the crest of the mountain five cubits deep, whereupon there appeared to him a stone. He pulled it up and behold, it was a trap-door covering the mouth of a pit. So he waited till the [foul] air was come forth from the midst of the pit, when he bound a rope about the boy's middle and let him down to the bottom, and with him a lighted flambeau. The boy looked and beheld, at the upper end of the pit, wealth galore; so the treasure-seeker let down a rope and a basket and the boy fell to filling and the man to drawing up, till the latter had gotten his sufficiency, when he loaded his beasts and did his occasion, whilst the boy looked for him to let down to him the rope and draw him up; but he rolled a great stone to the mouth of the pit and went away. . . . . STORY OF SELIM AND SELMA. Azadbekht and his Son, History of King, i. 61. I marvelled at her words and said to her, "What wouldst thou have me do?" And she answered, "O Captain Muin, I would have thee give me a helping hand." Quoth I, "What have I to do with the daughter of the Cadi Amin el Hukm?" And she said, "Know that I would not have thee intrude upon the Cadi's daughter, but I would fain contrive for the attainment of my wishes.' This is my intent and my desire, and my design will not be accomplished but by thine aid." Then said she, "I mean this night to go with a stout heart and hire me trinkets of price; then will I go and sit in the street wherein is the house of Amin el Hukm; and when it is the season of the round and the folk are asleep, do thou pass, thou and those who are with thee of the police, and thou wilt see me sitting and on me fine raiment and ornaments and wilt smell on me the odour of perfumes; whereupon do thou question me of my case and I will say, 'I come from the Citadel and am of the daughters of the deputies (91) and I

came down [into the town,] to do an occasion; but the night overtook me at unawares and the Zuweyleh gate was shut against me and all the gates and I knew not whither I should go this night Presently I saw this street and noting the goodliness of its ordinance and its cleanness, took shelter therein against break of day.' When I say this to thee with all assurance (92) the chief of the watch will have no suspicion of me, but will say, 'Needs must we leave her with one who will take care of her till morning.' And do thou rejoin, 'It were most fitting that she pass the night with Amin el Hukm and lie with his family and children till the morning.' Then do thou straightway knock at the Cadi's door, and thus shall I have gained admission into his house, without inconvenience, and gotten my desire; and peace be on thee!" And I said to her, "By Allah, this is an easy matter." .51. The Woman whose Hands were cut off for Almsgiving cccxlvi.143. Ibrahim of Mosul and the Devil dclxxxvii.98. The Haunted House in Baghdad dclxxxviii. After this, the authorities compounded with the highwayman for his submission, and when he came before them, they enriched him and he became in such favour with the Sultan's deputy that he used to eat and drink with him and there befell familiar converse between them. On this wise they abode a great while, till, one day, the Sultan's deputy made a banquet, and therein, for a wonder, was a roasted francolin, which when the robber saw, he laughed aloud. The deputy was angered against him and said to him, "What is the meaning of thy laughter? Seest thou default [in the entertainment] or dost thou mock at us, of thy lack of breeding?" "Not so, by Allah, O my lord," answered the highwayman. "But I saw yonder francolin and bethought myself thereanent of an extraordinary thing; and it was on this wise. In the days of my youth, I used to stop the way, and one day I fell in with a man, who had with him a pair of saddle-bags and money therein. So I said to him, 'Leave these bags, for I mean to kill thee.' Quoth he, 'Take the fourth part of [that which is in] them and leave [me] the rest.' And I said, 'Needs must I take the whole and slay thee, to boot.' Then said he, 'Take the saddle-bags and let me go my way.' But I answered, 'Needs must I slay thee.' As we were in this contention, he and I, behold, he saw a francolin and turning to it, said, 'Bear witness against him, O francolin, that he slayeth me unjustly and letteth me not go to my children, for all he hath gotten my money.' However, I took no pity on him neither hearkened to that which he said, but slew him and concerned not myself with the francolin's testimony." So they gat them raiment of wool and clothing themselves therewith, went forth and wandered in the deserts and wastes; but, when some days had passed over them, they became weak for hunger and repented them of that which they had done, whenas repentance profited them not, and the prince complained to his father of weariness and hunger. 'Dear my son,' answered the king, 'I did with thee that which behoved me, (205) but thou wouldst not hearken to me, and now there is no means of returning to thy former estate, for that another hath taken the kingdom and become its defender; but I will counsel thee of somewhat, wherein do thou pleasure me.' Quoth the prince, 'What is it?' And his father said, 'Take me and go with me to the market and sell me and take my price and do with it what thou wilt, and I shall become the property of one who will provide for my support,' 'Who will buy thee of me,' asked the prince, 'seeing thou art a very old man? Nay, do thou rather sell me, for the demand for me will be greater.' But the king said, 'An thou wert king, thou wouldst require me of service.' ? ? ? ? His love he'd have hid, but his tears denounced him to the spy, For the heat of a red-hot coal that 'twixt his ribs did lie..The draper answered with "Harkening and obedience" and going forth from the deputy's presence, betook himself to his shop and brought out thence [the casket and] somewhat considerable, which he removed to his house. At break of day he arose and going to his shop, broke the lock and cried out and shrieked and called [on God for help,] till the folk assembled about him and all who were in the city were present, whereupon he cried out to them, saying even as the prefect had bidden him; and this was bruited abroad. Then he made for the prefecture and presenting himself before the chief of the police, cried out and complained and made a show of distraction..When King Shehriyar heard his brother's words, he rejoiced with an exceeding joy and said, "Verily, this is what I had wished, O my brother. So praised be God who hath brought about union between us!" Then he sent after the Cadis and learned men and captains and notables, and they married the two brothers to the two sisters. The contracts were drawn up and the two kings bestowed dresses of honour of silk and satin on those who were present, whilst the city was decorated and the festivities were renewed. The king commanded each amir and vizier and chamberlain and deputy to decorate his palace and the folk of the city rejoiced in the presage of happiness and content. Moreover, King Shehriyar bade slaughter sheep and get up kitchens and made bride-feasts and fed all comers, high and low.. "O elder," added she, "if Muslims and Jews and Nazarenes drink wine, who are we [that we should abstain from it]?" "By Allah, O my lady," answered he, "spare thine endeavour, for this is a thing to which I will not hearken." When she knew that he would not consent to her desire, she said to him, "O elder, I am of the slave-girls of the Commander of the Faithful and the food waxeth on me (34) and if I drink not, I shall perish, (35) nor wilt thou be assured against the issue of my affair. As for me, I am quit of blame towards thee, for that I have made myself known to thee and have bidden thee beware of the wrath of the Commander of the Faithful." .? ? ? ? ? Unto me the world's whole gladness is thy nearness and thy sight; All incumbent thy possession and thy love a law of right..When it was night, the king summoned the vizier and sought of him the hearing of the [promised] story. "Harkening and obedience," replied Er Rehwan, "Know, O august king, that.? ? ? ? ? The ignorant man may speak with impunity A word that is death to the wise and the ripe of wit..When the king heard this story, he smiled and it pleased him and he bade the vizier go away to his own house..? ? ? ? ? Fair patience use, for ease still followeth after stress And all things have their time and ordinance no less..When the king heard this, drowsiness overcame him and he slept and presently awaking, called for the candles. So they were lighted and he sat down on his couch and seating Shehrzad by him, smiled in her face. She kissed the earth before him and said, "O king of the age and lord of the time and the day, extolled be the perfection of [God] the Forgiving One, the Bountiful Giver, who hath sent me unto thee, of His favour and beneficence, so I have informed thee with longing after Paradise; for that this which thou wast used to do was never done of any of the kings before thee. As for

women, God the Most High [in His Holy Book] maketh mention of them, [whenas He saith, 'Verily, men who submit [themselves unto God] and women who submit] and true-believing men and true-believing women and obedient men and obedient women and soothfast men and soothfast women [and long-suffering men and long-suffering women and men who order themselves humbly and women who order themselves humbly and charitable men and charitable women and men who fast and women who fast] and men who guard their privities and women who guard their privities [and men who are constantly mindful of God and women who are constantly mindful, God hath prepared unto them forgiveness and a mighty recompense]. (172).? ? ? ? She comes in a robe the colour of ultramarine, Blue as the stainless sky, unflecked with white;.There was once in the land [of Egypt and] the city of Cairo, [under the dynasty] of the Turks, (84) a king of the valiant kings and the exceeding mighty Sultans, by name El Melik ez Zahir Rukneddin Bibers el Bunducdari. (85) He was used to storm the Islamite strongholds and the fortresses of the Coast (86) and the Nazarene citadels, and the governor of his [capital] city was just to the folk, all of them. Now El Melik ez Zahir was passionately fond of stories of the common folk and of that which men purposed and loved to see this with his eyes and hear their sayings with his ears, and it befell that he heard one night from one of his story-tellers (87) that among women are those who are doughtier than men of valour and greater of excellence and that among them are those who will do battle with the sword and others who cozen the quickest-witted of magistrates and baffle them and bring down on them all manner of calamity; whereupon quoth the Sultan, 'I would fain hear this of their craft from one of those who have had to do theiewith, so I may hearken unto him and cause him tell.' And one of the story-tellers said, 'O king, send for the chief of the police of the town.'? ? ? ? And if into the briny sea one day she chanced to spit, Assuredly the salt sea's floods straight fresh and sweet would grow..? ? ? ? ? ? ? ? ? ? aa. The Merchant and the Parrot xiv.Then he sent for his daughter, whose name was Jemreh, and when she came, he said to her, 'Harkye, Jemreh! Know that I am going to [meet] the clans of Es Shisban and Queen Kemeriyeh and the kings of the Jinn. If I am vouchsafed the victory over them, to Allah be the praise and thou shall have of me largesse; but, if thou see or hear that I am worsted and any come to thee with news of me [to this effect], hasten to slay Tuhfeh, so she may fall neither to me nor to them.' Then he took leave of her and mounted, saying, 'When this cometh about, pass over to the Crescent Mountain and take up thine abode there, and await what shall befall me and what I shall say to thee.' And Jemreh answered with 'Harkening and obedience.'? ? ? ? ? The sweet of slumber after thee I have forsworn; indeed The loss of thee hath smitten me with trouble and affright..? ? ? ? ? One of the host am I of lovers sad and sere For waiting long drawn out and expectation drear..On the morrow they (199) returned to their place, as of their wont, and betook themselves to eating and drinking and merry-making and sporting till the last of the day, when Sindbad bade them hearken to his relation concerning his sixth voyage, the which (quoth he) is of the most extraordinary of pleasant stories and the most startling [for that which it compriseth] of tribulations and disasters. Then said he,.Lewdness, The Pious Woman accused of, ii. 5..All intercessions come and all alike do ill succeed, ii. 218..102. The Apples of Paradise ccccxii.Then I arose and fared on a day and a night, till I came to the house of my master, who saw me pale and disfeatured for fear and hunger. He rejoiced in my return and said to me, 'By Allah, thou hast made my heart ache on thine account; for I went and finding the tree torn up by the roots, doubted not but the elephants had destroyed thee. Tell me then how it was with thee.' So I told him what had befallen me and he marvelled exceedingly and rejoiced, saying, 'Knowst thou where this hill is?' 'Yes, O my lord,' answered I. So he took me up with him on an elephant and we rode till we came to the elephants' burial-place..King who lost Kingdom and Wife and Wealth, The, ii. 66..Reshid (Er) and the Barmecides, i. 189..Presently, she came to me again and I said to her, "Here is thy money and I have gained [with it] other thousand dinars." Quoth she, "Keep it by thee and take these other thousand dinars. As soon as I have departed from thee, go thou to Er Rauzeh (183) and build there a goodly pavilion, and when the building thereof is accomplished, give me to know thereof." So saying, she left me and went away. As soon as she was gone, I betook myself to Er Rauzeh and addressed myself to the building of the pavilion, and when it was finished, I furnished it with the goodliest of furniture and sent to the lady to tell her that I had made an end of its building; whereupon she sent back to me, saying, "Let him meet me to-morrow at daybreak at the Zuweyleh gate and bring with him a good ass." So I got me an ass and betaking myself to the Zuweyleh gate, at the appointed time, found there a young man on horse- back, awaiting her, even as I awaited her..When came the night, the vizier presented himself before the king, who bade him relate the [promised] story. So he said, "Harkening and obedience. Know, Out.When Merjaneh had made an end of her song, the prince said to her, "Well done, O damsel! Indeed, thou sayest a thing that had occurred to my mind and my tongue was like to speak it." Then he signed to the fourth damsel, who was a Cairene, by name Sitt el Husn, and bade her tune her lute and sing to him upon the [same] subject. So she tuned her lute and sang the following verses:.Then he raised his head to the Magian and said to him, 'Say thy say, thou also.' So the Magian said, 'This is my slave-girl, whom I bought with my money from such a land and for so many dinars, and I made her my favourite (67) and loved her with an exceeding love and gave her charge over my good; but she betrayed me in my substance and plotted with one of my servants to slay me, tempting him by promising him that she would be his wife. When I knew this of her and was certified that she purposed treason against me, I awoke [from my heedlessness] and did with her that which I did, of fear for myself from her craft and perfidy; for indeed she is a beguiler with her tongue and she hath taught these two youths this pretence, by way of trickery and of her perfidy and malice: so be thou not deluded by her and by her talk.'91. The Loves of Abou Isa and Curret el Ain dclxxviii.? ? ? ? ? c. Story of the Chief of the Old Cairo Police cccxliv.How long, O Fate, wilt thou oppress and baffle me? ii. 69..?STORY OF THE FOUL-FAVOURED MAN AND HIS FAIR WIFE..Girl, The Journeyman and the, ii. 17..Meanwhile, the wind carried the two children [out to sea and thence driving them] towards the land, cast them up on the sea-shore. As for one of them, a company of the guards of the king of those

parts found him and carried him to their master, who marvelled at him with an exceeding wonderment and adopted him to his son, giving out to the folk that he was his [very] son, whom he had hidden, (106) of his love for him. So the folk rejoiced in him with an exceeding joy, for the king's sake, and the latter appointed him his heir-apparent and the inheritor of his kingdom. On this wise, a number of years passed, till the king died and they crowned the youth king in his room. So he sat down on the throne of his kingship and his estate flourished and his affairs prospered..So the friend turned to the sharper and said to him, 'O my lord, O such an one, thou goest under a delusion. The purse is with me, for it was with me that thou depositedst it, and this elder is innocent of it.' But the sharper answered him with impatience and impetuosity, saying, 'Extolled be the perfection of God! As for the purse that is with thee, O noble and trusty man, I know that it is in the warrant of God and my heart is at ease concerning it, for that it is with thee as it were with me; but I began by demanding that which I deposited with this man, of my knowledge that he coveteth the folk's good.' At this the friend was confounded and put to silence and returned not an answer; [and the] only [result of his interference was that] each of them (52) paid a thousand dinars..? ? ? ? To his beloved one the lover's heart's inclined; His soul's a captive slave, in sickness' hands confined..?OF ENVY AND MALICE..El Abbas went in and passed from place to place and chamber to chamber, till he came to the chamber aforesaid and espied the portrait of Mariyeh, whereupon he fell down in a swoon and the workmen went to his father and said to him, "Thy son El Abbas hath swooned away." So the king came and finding the prince cast down, seated himself at his head and bathed his face with rose-water. After awhile he revived and the king said to him, "God keep thee, (60) O my son! What hath befallen thee?" "O my father," answered the prince, "I did but look on yonder picture and it bequeathed me a thousand regrets and there befell me that which thou seest." Therewithal the king bade fetch the [chief] painter, and when he stood before him, he said to him, "Tell me of yonder portrait and what girl is this of the daughters of the kings; else will I take thy head." "By Allah, O king," answered the painter, "I limned it not, neither know I who she is; but there came to me a poor man and looked at me. So I said to him, 'Knowest thou the art of painting?' And he replied, 'Yes.' Whereupon I gave him the gear and said to him, 'Make us a rare piece of work.' So he wrought yonder portrait and went away and I know him not neither have I ever set eyes on him save that day."..So he did this, and when it was night, he covered the pit with a light covering, so that, whenas the vizier stepped upon it, it would give way with him. Then he sent to him and summoned him to the presence in the king's name, and the messenger bade him enter by the privy door. So he entered in thereat, alone, and when he stepped upon the covering of the pit, it gave way with him and he fell to the bottom; whereupon the king's brother fell to pelting him with stones. When the vizier saw what had betided him, he gave himself up for lost; so he stirred not and lay still. The prince, seeing him make no motion, [deemed him dead]; so he took him forth and wrapping him up in his clothes, cast him into the billows of the sea in the middle of the night. When the vizier felt the water, he awoke from the swoon and swam awhile, till a ship passed by him, whereupon he cried out to the sailors and they took him up..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..? ? ? ? i. The Credulous Husband dccccviii

[Philosophie Der Werte Grundzuge Einer Weltanschauung](#)

[Annales Des Sciences Naturelles 1826 Vol 8](#)

[Romische Quartalschrift Fur Christliche Altertumskunde Und Kirchengeschichte 1904 Vol 18](#)

[Grundzuge Der Griechischen Etymologie Vol 2](#)

[Geschichte Der Renaissance in Frankreich](#)

[Annales Des Sciences Naturelles 1907 Vol 6 Zoologie Comprenant LAnatomie La Physiologie La Classification Et LHistoire Naturelle Des Animaux](#)

[Langage de la Vallee de Barcelonnette Le](#)

[Geschichte Des Deutschen Schulwesens Im Uebergange Vom Mittelalter Zur Neuzeit](#)

[Le Christianisme En Chine En Tartarie Et Au Thibet Vol 3](#)

[Les Incas Ou La Destruction de L'Empire Du Perou](#)

[Annales Des Sciences Naturelles 1902 Vol 16 Zoologie Et Paleontologie Comprenant LAnatomie La Physiologie La Classification Et LHistoire Naturelle Des Animaux](#)

[Reise Um Die Erde Ausgefuhrt Auf Dem Koniglich Preussischen Seehandlungs-Schiffe Prinzess Louise Commandirt Von Capitain W Wendt in Den Jahren 1830 1831 Und 1832 Vol 1 Historischer Bericht](#)

[Repertorium Der Physik Vol 1 Mechanik Und Warme Erster Teil Mechanik Elastizitat Hydrodynamik Und Akustik](#)

[Roman Social En France Au XIX Siecle Le](#)

[Grundzuge Der Allgemeinen Asthetik](#)  
[Wiener Universitat Und Ihre Humanisten Im Zeitalter Kaiser Maximilians I Die](#)  
[Memoires de Russie](#)  
[Grundlagen Und Methoden Der Palaogeographie](#)  
[Fraternite Revolutionnaire Etudes Et Recits D'Après Des Documents Inédits](#)  
[Les Routes Des Alpes Occidentales A L'Epoque Napoleonienne \(1796-1815\) Essai D'Etude Historique Sur Un Groupe de Voies de Communication](#)  
[Hygiene Et Assistance Publique Au Chili](#)  
[Macedoine Au Point de Vue Ethnographique Historique Et Philologique La](#)  
[Lettres Choiesies de Madame Roland](#)  
[Bulletin de la Societe de Geographie 1838 Vol 9](#)  
[Interrupta](#)  
[Innocent III Le Siecle Apostolique Constantin](#)  
[L'Armee Francaise a Travers Les Ages Vol 2](#)  
[Introduction A L'Etude Des Metaux Lecons Professees a la Faculte Des Sciences](#)  
[Renaissance Du Materialisme La](#)  
[Staat Und Katholische Kirche Vol 1 In Den Deutschen Bundesstaaten Lippe Waldeck-Pyrmont Anhalt Schwarzburg-Rudolstadt Schwarzburg-Sonderhausen Reuss-Greiz Reuss-Schleiz Sachsen-Altenburg Sachsen-Coburg Und -Gotha Lippe Und Waldeck-Pyrmont](#)  
[L'Immortalite](#)  
[Le Peril Venerien Dans Les Familles](#)  
[Les Idees En Marche](#)  
[Bibliographie Bresilienne Catalogue Des Ouvrages Francais Et Latins Relatifs Au Bresil \(1500-1898\)](#)  
[The Works of the Celebrated Mrs Centlivre Vol 2 Containing Loves Contrivance Busy Body Marplot in Lisbon Platonic Lady Perplexed Lovers](#)  
[Cruel Gift](#)  
[Les Capucins En Franche-Comte](#)  
[Grundbesitzverteilung Und Bauernfrage in Rumanien Vol 1](#)  
[Surnaturel Le](#)  
[Le Mouvement Communal Et Municipal Au Moyen Age Essai Sur L'Origine Le Developpement Et La Chute Des Libertes Publiques En France](#)  
[Ueber Croup Und Diphtheritis Im Kindesalter](#)  
[Les Caractere Ou Les Moeurs de Ce Siecle](#)  
[Lettres Sur L'Histoire de la Reforme En Angleterre Et En Irlande](#)  
[Lettres de Pierre de Groot Ambassadeur Des Provinces-Unies a Abraham de Wicquefort Resident Des Ducs de Brunswick \(1668-1674\)](#)  
[L'Emigration Francaise Aux Colonies](#)  
[Aeußere Encyclopadie Des Kirchenrechts Oder Die Haupt-Und Hilfswissenschaften Des Kirchenrechts](#)  
[Forty-Third Annual Meeting of the St Louis Mercantile Library Association January 8 1889](#)  
[Friedrich Nietzsche Gesammelte Werke Vol 9 Menschliches Allzumenschliches Ein Buch Fur Freie Geister Zweiter Band Aus Der Zeit Des Menschlichen Allzumenschlichen](#)  
[Archiv Fur Kunde Osterreichischer Geschichts-Quellen 1857 Vol 17](#)  
[Jahrbuch Der Gesellschaft Fur Die Geschichte Des Protestantismus in Osterreich 1904 Vol 25](#)  
[Belehrungen Uber Wirtschaftliche Und Gesellschaftliche Fragen Auf Geschichtlicher Grundlage Fur Die Hand Des Lehrers Sowie Zum Selbstunterricht](#)  
[Studien Und Kritiken 1900 Vol 1](#)  
[Pamphlets Vol 4 California](#)  
[Jahrbuch Der Deutschen Dante-Gesellschaft 1867 Vol 1](#)  
[Alice Grossherzogin Von Hessen Und Bei Rhein Prinzessin Von Grossbritannien Und Irland Mittheilungen Aus Ihrem Leben Und Aus Ihren Briefen](#)  
[Ubungsbuch Zum Studium Der Hoheren Analysis Vol 2 Aufgaben Aus Der Integralrechnung](#)  
[Judische Eschatologie Von Daniel Bis Akiba](#)  
[Allgemeine Ethik](#)  
[Third Annual Report of the Federal Reserve Board Covering Operations for the Year 1916](#)  
[Monatshefte Fur Kunstwissenschaft 1920](#)

[Memoria Presentada a la Asamblea Nacional Legislativa de la Republica de Guatemala Por El Secretario de Estado y del Despacho de Relaciones Exteriores En 1897](#)

[Public Documents of the State of Connecticut 1905 Vol 3 Part 2](#)

[Deutsch-Osterreichische Politik Studien Uber Den Liberalismus Und Uber Die Auswartige Politik Osterreichs](#)

[Die Frauenkleidung Und Ihre Naturliche Entwicklung](#)

[Tenth Annual Report of the Commissioners of Parks and Boulevards to the Common Council of the City of Detroit From July First 1898 to June Thirtieth 1899 Inclusive](#)

[Abhandlungen Der Koniglichen Gesellschaft Der Wissenschaften Zu Gottingen Vol 18 Vom Jahre 1873](#)

[Acts and Resolutions of the General Assembly of the State of Arkansas](#)

[Archiv Fur Das Studium Der Neueren Sprachen Und Literaturen 1904 Vol 112](#)

[Paraguay in Wort Und Bild Eine Studie Uber Den Wirtschaftlichen Fortschritt Des Landes](#)

[Obras de D Vicente de la Fuente Estudios Criticos Sobre La Historia y El Derecho de Aragon](#)

[Lira Costarricense Vol 1 Coleccion de Composiciones de Poetas de Costa Rica](#)

[Geschichte Der Israeliten Seit Der Zeit Der Maccabaer Bis Auf Unsre Tage Nach Den Quellen Bearbeitet Vol 5](#)

[Libro Amarillo de Los Estados Unidos de Venezuela El](#)

[Geometrische Aufgaben Zum Gebrauch Bei Vorlesungen Beim Unterricht an Hohern Lehranstalten Und Zum Selbst-Studium Vol 2](#)

[Estudio Vol 2 El Semanario de Ciencias Medicas](#)

[Ausgewahlte Beitrage Zur Kinderpsychologie Und Padagogik](#)

[Annalen Der Naturphilosophie 1902 Vol 1](#)

[Das Pfennig-Magazin Fur Belehrung Und Unterhaltung 1847 Vol 5 Neue Folge NR 209-260](#)

[Gazette Des Tribunaux 1785 Vol 19 Ouvrage Periodique Contenant Les Nouvelles Des Tribunaux La Notice Des Causes Civiles Et Criminelles Des Memoires Et Plaidoyers Interessans de Ce Qui Fait Loi Ou Reglement Dans Le Royaume Des Livres de Langu](#)

[Aus Den Hochgebirgen Von Granada Naturschilderungen Erlebnisse Und Erinnerungen](#)

[Twenty First Annual Report of the Dairy and Food Commissioner of the State of Michigan For the Year Ending June 30 1914](#)

[Lehrbuch Der Institutionen Des Romischen Rechtes](#)

[The British Colonies Their History Extent Condition and Resources Vol 3 New Zealand Tasmania Etc](#)

[Genealogia de Los Simbolos Vol 1 Principios de Una Ciencia Deductiva](#)

[Bau-Und Kunstdenkmaler Thuringens Vol 3 Grossherzogthum Sachsen-Weimar-Eisenach III Band Verwaltungsbezirk Neustadt](#)

[Amtsgerichtsbezirke Neustadt A Orla Auma Und Weida](#)

[Derecho Penal Estudiado En Sus Principios En Sus Aplicaciones y Legislaciones de Los Diversos Pueblos del Mundo Vol 3 El O Introduccion Filosofica E Historica Al Estudio del Derecho Penal](#)

[Collecao Das Decisoos Do Governo Do Imperio Do Brasil de 1873 Vol 36](#)

[Estudio Vol 1 El Semanario de Ciencias Medicas](#)

[Fallos de la Suprema Corte de Justicia Nacional Vol 7 Con La Relacion de Sus Respectivas Causas](#)

[Memorias Ineditas del General Oriental Don Cesar Diaz](#)

[Costa-Rica y Colombia de 1573 a 1881 Su Jurisdiccion y Sus Limites Territoriales Segun Los Documentos Ineditos del Archivo de Indias de Sevilla y Otras Autoridades Recogidos y Publicados Con Notas y Aclaraciones Historicas y Geograficas](#)

[Fallos de la Corte Suprema de Justicia Nacional 1899 Vol 71 Con La Relacion de Sus Respectivas](#)

[Collecao Das Decisoes Do Governo Do Imperio Do Brazil de 1887](#)

[El Sur En Dialectos Indigenas de Venezuela](#)

[Principi Di Psicologia Dolore E Piacere Storia Naturale Dei Sentimenti](#)

[Guerra de Anexion En Portugal Vol 2 Durante El Reinado de Don Felipe II](#)

[Charaktere Der Vornehmsten Dichter Aller Nationen Vol 1 Nebst Kritischen Und Historischen Abhandlungen Uber Gegenstande Der Schonon](#)

[Kunste Und Wissenschaften Erstes Stuck](#)

[Derechos del Hombre Vol 1](#)

[Die Vater Unserer Republik in Ihrem Leben Und Wirken Vol 1 Leben Benjamin Franklins](#)

[El Ocaso En Reminiscencias Americanas y Europeas](#)

[Otto Mesi Nel Gran Ciacco Viaggio Lungo Il Fiume Vermiglio \(Rio Bermejo\) Mendoza Tucuman](#)

---