

## **EUG NE DE CERCEIL OU LES CARA BES TOME 3**

110. King Shah Bekhi and his Vizier Er Rehwan dcccclxxxv. Then he again began to pay me frequent visits and I entered into converse with him and questioned him of the band and how he came to escape, he alone of them all. Quoth he, 'I left them from the day on which God the Most High delivered thee from them, for that they would not obey my speech; wherefore I swore that I would no longer consort with them.' And I said, 'By Allah, I marvel at thee, for that thou wast the cause of my preservation!' Quoth he, 'The world is full of this sort [of folk]; and we beseech God the Most High for safety, for that these [wretches] practise upon men with every kind of device.' Then said I to him, 'Tell me the most extraordinary adventure of all that befell thee in this villainy thou wast wont to practise.' And he answered, saying, 'O my brother, I was not present when they did on this wise, for that my part with them was to concern myself with selling and buying and [providing them with] food; but I have heard that the most extraordinary thing that befell them was on this wise..So he fell to resorting daily to the physician and committing to memory his sayings and that which he spoke of jargon, till he had gotten a great matter by heart, and all this he studied throughly and digested it. Then he returned to his wife and said to her, 'I have committed the physician's sayings to memory and have learned his fashion of muttering and prescribing and applying remedies (19) and have gotten by heart the names of the remedies and of all the diseases, and there abideth nought [unaccomplished] of thy commandment. What wilt thou have me do now?' Quoth she, 'Leave weaving and open thyself a physician's shop.' But he answered, 'The people of my city know me and this affair will not profit me, save in a land of strangerhood; so come, let us go out from this city and get us to a strange land and [there] live.' And she said, 'Do as thou wilt.' Therewithal, O my brother, the locust fell to going round about among the company of the birds, but saw nought resembling the hawk in bulk and body save the kite and deemed well of her. So she brought the hawk and the kite together and counselled the former to make friends with the latter. Now it chanced that the hawk fell sick and the kite abode with him a long while [and tended him] till he recovered and became whole and strong; wherefore he thanked her [and she departed from him]. But after awhile the hawk's sickness returned to him and he needed the kite's succour. So the locust went out from him and was absent from him a day, after which she returned to him with a[nother] locust, (53) saying, "I have brought thee this one." When the hawk saw her, he said, "God requite thee with good! Indeed, thou hast done well in the quest and hast been subtle in the choice." Merchant of Cairo and the Favourite of the Khalif El Maraoun El Hakim bi Amrillah, The, iii. 171..119. The Shipwrecked Woman and her Child cccclxxvi.70. Aboulaswed and his squinting Slave-girl cccclxxxvii. King Suleiman Shah and his Sons, Story of, i. 150. As for Er Razi and El Merouzi, they made peace with each other and sat down to share the booty. Quoth El Merouzi, 'I will not give thee a dirhem of this money, till thou pay me my due of the money that is in thy house.' And Er Razi said 'I will not do it, nor will I subtract this from aught of my due.' So they fell out upon this and disputed with one another and each went saying to his fellow, 'I will not give thee a dirhem!' And words ran high between them and contention was prolonged..Her verses pleased the kings of the Jinn and they said, 'By Allah, thou sayst sooth!' Then she rose to her feet, with the lute in her hand, and played and sang, whilst the Jinn and the Sheikh Aboulatawaif danced. Then the latter came up to her and gave her a carbuncle he had taken from the hidden treasure of Japhet, son of Noah (on whom be peace), and which was worth the kingdom of the world; its light was as the light of the sun and he said to her, 'Take this and glorify thyself withal over (233) the people of the world.' She kissed his hand and rejoiced in the jewel and said, 'By Allah, this beseemeth none but the Commander of the Faithful.' The following story occupies the last five Nights (cxcv-cc) of the unfinished Calcutta Edition of 1814-18. The only other text of it known to me is that published by Monsieur Langles (Paris, 1814), as an appendix to his Edition of the Voyages of Sindbad, and of this I have freely availed myself in making the present translation, comparing and collating with it the Calcutta (1814-18) Text and filling up and correcting omissions and errors that occur in the latter. In the Calcutta (1814-18) Text this story (Vol. II. pp. 367-378) is immediately succeeded by the Seven Voyages of Sindbad (Vol. II. pp. 378-458), which conclude the work..? ? ? ? Fain, fain would I forget thy love. Alack, my heart denies To be consoled, and 'gainst thy wrath nought standeth me in stead..? ? ? ? The sweet of slumber after thee I have forsworn; indeed The loss of thee hath smitten me with trouble and affright..So he sat down upon the throne of the Khalifate and laid the dagger in his lap, whereupon all [present] came up to kiss the earth before him and called down on him length of life and continuance [of glory and prosperity]. Then came forward Jaafer the Barmecide and kissing the earth, said, "May the wide world of God be the treading of thy feet and may Paradise be thy dwelling-place and the fire the habitation of thine enemies! May no neighbour transgress against thee nor the lights of fire die out for thee, (29) O Khalif of [all] cities and ruler of [all] countries!" Then they betook themselves to two boys affected to the [special] service of the king, who slept not but on their knee, (125) and they lay at his head, for that they were his pages of the chamber, and gave them each a thousand dinars of gold, saying, 'We desire of you that ye do somewhat for us and take this gold as a provision against your occasion.' Quoth the boys, 'What is it ye would have us do?' And the viziers answered, 'This Abou Temam hath marred our affairs for us, and if his case abide on this wise, he will estrange us all from the king's favour; and what we desire of you is that, when ye are alone with the king and he leaneth back, as he were asleep, one of you say to his fellow, "Verily, the king hath taken Abou Temam into his especial favour and hath advanced him to high rank with him, yet is he a transgressor against the king's honour and an accursed one." Then let the other of you ask, "And what is his transgression?" And the first make answer, "He outrageth the king's honour and saith, "The King of Turkestan was used, whenas one went to him to seek his daughter in marriage, to slay him; but me he spared, for that she took a liking to me, and by reason of this he sent her hither, because she loved me." Then let his fellow say, "Knowest thou this for

truth?" And the other reply, "By Allah, this is well known unto all the folk, but, of their fear of the king, they dare not bespeak him thereof; and as often as the king is absent a-hunting or on a journey, Abou Temam comes to her and is private with her." And the boys answered, 'We will say this.' 57. *Werdan the Butcher's Adventure with the Lady and the Bear* cccliii. When Er Reshid drew near the door of the chamber, he heard the sound of the lute and Tuhfeh's voice singing; whereat he could not restrain his reason and was like to swoon away for excess of joy. Then he pulled out the key, but could not bring his hand to open the door. However, after awhile, he took heart and applying himself, opened the door and entered, saying, 'Methinks this is none other than a dream or an illusion of sleep.' When Tuhfeh saw him, she rose and coming to meet him, strained him to her bosom; and he cried out with a cry, wherein his soul was like to depart, and fell down in a swoon. She strained him to her bosom and sprinkled on him rose-water, mingled with musk, and washed his face, till he came to himself, as he were a drunken man, for the excess of his joy in Tuhfeh's return to him, after he had despaired of her. . . . A fair one, to idolaters if she herself should show, They'd leave their idols and her face for only Lord would know;. 78. *Mesrour and Ibn el Caribi* dclxii. So the wicked man attained that which he sought of the vizier and the case was prolonged till the affairs of the kingdom became disordered, by dint of ill governance, and the most part of the king's empery fell away from him and he came nigh unto ruin. Therewithal he was certified of the loyalty of his [late] skilful vizier and the excellence of his governance and the justness of his judgment. So he sent after him and brought him and the wicked man before him and summoning the grandees of his realm and the chiefs of his state to his presence, gave them leave to talk and dispute and forbade the wicked man from that his lewd opinion. (80) Then arose that wise and skilful vizier and praised God the Most High and lauded Him and glorified Him and hallowed Him and attested His unity and disputed with the wicked man and overcame him and put him to silence; nor did he cease from him till he enforced him to make confession of repentance [and turning away] from that which he had believed. When the boy grew up, his father feared for him from poverty and change of case, so he said to him, 'Dear my son, know that in my youth I wronged my brothers in the matter of our father's good, and I see thee in weal; but, if thou [come to] need, ask not of one of them nor of any other, for I have laid up for thee in yonder chamber a treasure; but do not thou open it until thou come to lack thy day's food.' Then he died, and his wealth, which was a great matter, fell to his son. The young man had not patience to wait till he had made an end of that which was with him, but rose and opened the chamber, and behold, it was [empty and its walls were] whitened, and in its midst was a rope hanging down and half a score bricks, one upon another, and a scroll, wherein was written, 'Needs must death betide; so hang thyself and beg not of any, but kick away the bricks, so there may be no escape (225) for thee, and thou shall be at rest from the exultation of enemies and enviers and the bitterness of poverty.' . . . h. *The Drop of Honey* dccccxxxvi. Relief of God, Of the Speedy, i. 174. The merchant went out and returned to the old woman, who, seeing him changed of colour, said to him, 'What did he ask thee, [may God confound] his hoariness?' So he acquainted her with the case and she said to him, 'Fear not; I will bring thee forth of this [strait].' Quoth he, 'God requite thee with good!' And she said, 'To-morrow go to him with a stout heart and say, "The answer to that whereof thou askest me is that thou put the heads of two staves into one of the holes; then take the other two staves and lay them across the middle of the first two and stop with their heads the second hole and with their butts the fourth hole. Then take the butts of the first two staves and stop with them the third hole.'" (232). Caution was the Cause of his Death, The Man whose, i 291. 150. *The Rogueries of Delileh the Crafty and her Daughter Zeyneb the Trickstress* dxcviii. . . . d. *The Tailor's Story* xxix. . . . I am content, for him I love, to all abide; So, who will, let him blame, and who will, let him chide. 39. *Abou Mohammed the Lazy* dlviii. There was once, of old days, a king of the kings, whose name was Azadbekht; his [capital] city was called Kuneim Mudoud and his kingdom extended to the confines of Seistan and from the frontiers of Hindustan to the sea He had ten viziers, who ordered his state and his dominion, and he was possessed of judgment and exceeding wisdom. One day he went forth with certain of his guards to the chase and fell in with an eunuch on horseback, holding in his hand the halter of a mule, which he led along. On the mule's back was a litter of gold-inwoven brocade, garded about with an embroidered band set with gold and jewels, and over against the litter was a company of horsemen. When King Azadbekht saw this, he separated himself from his companions and making for the mule and the horsemen, questioned the latter, saying, "To whom belongeth this litter and what is therein?". The eunuch answered, (for he knew not that he was King Azadbekht,) saying, "This litter belongeth to Isfehend, vizier to King Azadbekht, and therein is his daughter, whom he purposeth to marry to Zad Shah the King." Then they went on a little, and thieves met them and despoiling them of that which remained with them, stripped them of their raiment and took the children from them; whereupon the woman wept and said to her husband, 'O man, put away from thee this folly and arise, let us follow the thieves, so haply they may have compassion on us and restore the children to us.' 'O woman,' answered he, 'have patience, for he who doth evil shall be requited with evil and his wickedness shall revert upon him. Were I to follow them, most like one of them would take his sword and smite off my head and slay me; but have patience, for the issue of patience is praised.' Then they fared on till they drew near a village in the land of Kirman, and by it a river of water. So he said to his wife, 'Abide thou here, whilst I enter the village and look us out a place wherein we may take up our lodging.' And he left her by the water and entered the village. . . . Sandhill (132) and down (133) betwixt there blooms a yellow willow-flower, (134) Pomegranate-blossoms (135) and for fruits pomegranates (136) that doth bear. So he was concerned with an exceeding concern for his lack of travel and discovered this to his father, who said to him, "O my son, why do I see thee chagrined?" And he answered, "I would fain travel." Quoth Aboulhusn, "O my son, none travelleth save those whose occasion is urgent and those who are compelled thereunto [by need]. As for thee, O my son, thou enjoyest ample fortune; so do thou content thyself with that which God hath given thee and be bounteous [unto others], even as He hath been bounteous unto thee; and afflict not thyself with

the toil and hardship of travel, for indeed it is said that travel is a piece of torment." (5) But the youth said, "Needs must I travel to Baghdad, the abode of peace." ? ? ? ? This is my saying; apprehend its purport, then, and know I may in no wise yield consent to that thou dost opine..When the druggist heard the singer's words, he was certified of the case and knew that the calamity, all of it, was in his own house and that the wife was his wife; and he saw the shirt, whereupon he redoubled in certainty and said to the singer, 'Art thou now going to her?' 'Yes, O my brother,' answered he and taking leave of him, went away; whereupon the druggist started up, as he were a madman, and ungarnished his shop. (199) Whilst he was thus engaged, the singer won to the house, and presently up came the druggist and knocked at the door. The singer would have wrapped himself up in the rug, but she forbade him and said to him, 'Get thee down to the bottom of the house and enter the oven (200) and shut the lid upon thyself.' So he did as she bade him and she went down to her husband and opened the door to him, whereupon he entered and went round about the house, but found no one and overlooked the oven. So he stood meditating and swore that he would not go forth of the house till the morrow..When it was the third day, the third vizier came in to the king and said to him, "O king, delay not the affair of this youth, for that his deed hath caused us fall into the mouths of the folk, and it behoveth that thou slay him presently, so the talk may be estopped from us and it be not said, "The king saw on his bed a man with his wife and spared him."\* The king was chagrined by this speech and bade bring the youth. So they brought him in shackles, and indeed the king's anger was roused against him by the speech of the vizier and he was troubled; so he said to him, "O base of origin, thou hast dishonoured us and marred our repute, and needs must I do away thy life from the world." Quoth the youth, "O king, make use of patience in all thine affairs, so wilt thou attain thy desire, for that God the Most High hath appointed the issue of patience [to be] in abounding good, and indeed by patience Abou Sabir ascended from the pit and sat down upon the throne." "Who was Abou Sabir," asked the king, "and what is his story?" And the youth answered, saying, "O king..Presently, the princess turned to her maid and bade her fetch them somewhat of food and sweetmeats and dessert and fruits. So Shefikeh brought what she desired and they ate and drank [and abode on this wise] without lewdness, till the night departed and the day came. Then said El Abbas, "Indeed, the day is come. Shall I go to my father and bid him go to thy father and seek thee of him in marriage for me, in accordance with the Book of God the Most High and the Institutes of His Apostle (whom may He bless and keep!) so we may not enter into transgression?" And Mariyeh answered, saying, "By Allah, it is well counselled of thee!" So he went away to his lodging and nought befell between them; and when the day lightened, she improvised and recited the following verses:..On this wise they abode a whole year, at the end of which time Selim said to the queen-mother, 'Know that my life is not pleasing to me nor can I abide with you in contentment till I get me tidings of my sister and learn in what issue her affair hath resulted and how she hath fared after me. Wherefore I will go and be absent from you a year's space; then will I return to you, so it please God the Most High and I accomplish of this that which I hope.' Quoth she, 'I will not trust to thy word, but will go with thee and help thee to that which thou desirest of this and further thee myself therein.' So she took a ship and loaded it with all manner things of price, goods and treasures and what not else. Moreover, she appointed one of the viziers, a man in whom she trusted and in his fashion and ordinance, to rule the realm in their absence, saying to him, 'Abide [in the kingship] a full-told year and ordain all that whereof thou hast need..Then the queen entered the palace and sat down on the throne of the circumcision (231) at the upper end of the hall, whereupon Tuhfeh took the lute and pressing it to her bosom, touched its strings on such wise that the wits of all present were bewildered and the Sheikh Iblis said to her, 'O my lady Tuhfeh, I conjure thee, by the life of this worshipful queen, sing for me and praise thyself, and gainsay me not.' Quoth she, 'Harkening and obedience; yet, but for the adjuration by which thou conjurest me, I had not done this. Doth any praise himself? What manner of thing is this?' Then she improvised and sang the following verses:..? ? ? ? An if my substance fail, no one there is will succour me.,?STORY OF THE MAN WHOSE CAUTION WAS THE CAUSE OF HIS DEATH..58. The King's Daughter and the Ape ccclv.Presently Aboulhusn turned to a damsel and called to her; whereupon she came to him and he said to her, "By the protection of God, O damsel, am I Commander of the Faithful?" "Yes, indeed," answered she; "by the protection of God thou in this time art Commander of the Faithful." Quoth he, "By Allah, thou liest, O thousandfold strumpet!" Then he turned to the chief eunuch and called to him, whereupon he came to him and kissing the earth before him, said, "Yes, O Commander of the Faithful." "Who is Commander of the Faithful?" asked Aboulhusn. "Thou," replied the eunuch and Aboulhusn said, "Thou liest, thousandfold catamite that thou art!" Then he turned to another eunuch and said to him, "O my chief, (20) by the protection of God, am I Commander of the Faithful?" "Ay, by Allah, O my lord!" answered he. "Thou in this time art Commander of the Faithful and Vicar of the Lord of the Worlds." Aboulhusn laughed at himself and misdoubted of his reason and was perplexed at what he saw and said, "In one night I am become Khalif! Yesterday I was Aboulhusn the Wag, and to-day I am Commander of the Faithful." Then the chief eunuch came up to him and said, "O Commander of the Faithful, (the name of God encompass thee!) thou art indeed Commander of the Faithful and Vicar of the Lord of the Worlds!" And the slave-girls and eunuchs came round about him, till he arose and abode wondering at his case..Say, by the lightnings of thy teeth and thy soul's pure desire, iii. 19..22. El Hejjaj and the three Young Mem ccccxxxiv.The Fourteenth Night of the Month..4. The Three Apples lxi.? ? ? ? Of beryl, all glowing with beauty, wherein Thick stars of pure silver shine forth to the eye..?STORY OF THE LACKPENNY AND THE COOK..? ? ? ? u. The Debauchee and the Three-year-old Child dcccxcviii.After three days, the old woman came to him and bringing him the [thousand dinars, the] price of the stuffs, demanded the casket. (122) When he saw her, he laid hold of her and carried her to the prefect of the city; and when she came before the Cadi, he said to her, "O Sataness, did not thy first deed suffice thee, but thou must come a second time?" Quoth she, "I am of those who seek their salvation (123) in the cities, and we foregather every month; and yesterday we foregathered." "Canst thou [bring me to] lay

hold of them?" asked the prefect; and she answered, "Yes; but, if thou wait till to-morrow, they will have dispersed. So I will deliver them to thee to-night." Quoth he to her, "Go;" and she said, "Send with me one who shall go with me to them and obey me in that which I shall say to him, and all that I bid him he shall give ear unto and obey me therein." So he gave her a company of men and she took them and bringing them to a certain door, said to them, "Stand at this door, and whoso cometh out to you, lay hands on him; and I will come out to you last of all." "Harkening and obedience," answered they and stood at the door, whilst the old woman went in. They waited a long while, even as the Sultan's deputy had bidden them, but none came out to them and their standing was prolonged. When they were weary of waiting, they went up to the door and smote upon it heavily and violently, so that they came nigh to break the lock. Then one of them entered and was absent a long while, but found nought; so he returned to his comrades and said to them, "This is the door of a passage, leading to such a street; and indeed she laughed at you and left you and went away." When they heard his words, they returned to the Amir and acquainted him with the case, whereby he knew that the old woman was a crafty trickstress and that she had laughed at them and cozened them and put a cheat on them, to save herself. Consider, then, the cunning of this woman and that which she contrived of wiles, for all her lack of foresight in presenting herself [a second time] to the draper and not apprehending that his conduct was but a trick; yet, when she found herself in danger, she straightway devised a shift for her deliverance.'.138. Hind Daughter of En Numan and El Hejjaj dclxxxi.???? Awaken, O ye sleepers all, and profit, whilst it's here By what's vouchsafed of fortune fair and life untroubled, clear..SHEHRZAD AND SHEHRIYAR. (163).???? "My soul be thy ransom," quoth I, "for thy grace! Indeed, to the oath that thou swor'st thou wast true." Rich Man who gave his Fair Daughter in Marriage to the Poor Old Man, The, i. 247.???? Your image midst mine eye sits nor forsakes me aye; Ye are my moons in gloom of night and shadowtide..Now the treasures aforetime had been in the viziers' hand, so they might do with them what they would, and when they came under the youth's hand, that of the viziers was straitened from them, and the youth became dearer to the king than a son and he could not brook to be separated from him. When the viziers saw this, they were jealous of him and envied him and cast about for a device against him whereby they might oust him from the king's favour, but found no opportunity. At last, when came the destined hour, (101) it chanced that the youth one day drank wine and became drunken and wandered from his wits; so he fell to going round about within the palace of the king and fate led him to the lodging of the women, in which there was a little sleeping-chamber, where the king lay with his wife. Thither came the youth and entering the chamber, found there a couch spread, to wit, a sleeping place, and a candle burning. So he cast himself on the couch, marvelling at the paintings that were in the chamber, and slept and slumbered heavily till eventide, when there came a slave-girl, bringing with her all the dessert, eatables and drinkables, that she was wont to make ready for the king and his wife, and seeing the youth lying on his back, (and none knowing of his case and he in his drunkenness unknowing where he was,) thought that he was the king asleep on his bed; so she set the censuring-vessel and laid the essences by the couch, then shut the door and went away..Hardly had we settled ourselves in the place when we heard a noise of kicking [at the door] and people running right and left and questioning the cook and saying, "Hath any one passed by thee?" "Nay," answered he; "none hath passed by me." But they ceased not to go round about the shop till the day broke, when they turned back, disappointed. Then the cook removed the grass and said to us, "Arise, for ye are delivered from death." So we arose, and we were uncovered, without mantle or veil; but the cook carried us up into his house and we sent to our lodgings and fetched us veils; and we repented unto God the Most High and renounced singing, (138) for indeed this was a great deliverance after stress.'.Then said she to the villager's son, 'Know that I am the woman whom thy father delivered from harm and stress and whom there betided from thee of false accusation and frowardness that which thou hast named.' And she craved pardon for him and he was made whole of his sickness. [Then said she to the thief, 'I am she against whom thou liedst, avouching that I was thy mistress, who had been stoned on thine account, and that I was of accord with thee concerning the robbing of the villager's house and had opened the doors to thee.' And she prayed for him and he was made whole of his sickness.] Then said she to [the townsman], him of the tribute, 'I am she who gave thee the [thousand] dirhems and thou didst with me what thou didst.' And she craved pardon for him and prayed for him and he was made whole; whereupon the folk marvelled at her oppressors, who had been afflicted alike, so God (extolled be His perfection and exalted be He!) might show forth her innocence before witnesses..Then said Azadbekht to him (and indeed his words were [prompted] by anger and those of the youth by presence of mind and good breeding), "I bought thee with my money and looked for fidelity from thee, wherefore I chose thee over all my grandees and servants and made thee keeper of my treasures. Why, then, hast thou outraged my honour and entered my house and played the traitor with me and tookest no thought unto that which I have done thee of benefits?" "O king," answered the youth, "I did this not of my choice and freewill and I had no [evil] intent in being there; but, of the littleness of my luck, I was driven thither, for that fate was contrary and fair fortune lacking. Indeed, I had striven with all endeavour that nought of foul should proceed from me and kept watch over myself, lest default appear in me; but none may avail to make head against ill fortune, nor doth endeavour profit in case of lack of luck, as appeareth by the example of the merchant who was stricken with ill luck and his endeavour profited him not and he succumbed to the badness of his fortune." "What is the story of the merchant," asked the king, "and how was his luck changed upon him by the sorriness of his fortune?" "May God prolong the king's continuance!" answered the youth..One day, he went forth in quest of certain stray camels of his and fared on all his day and night till eventide, when he [came to an Arab encampment and] was fain to seek hospitality of one of the inhabitants. So he alighted at one of the tents of the camp and there came forth to him a man of short stature and loathly aspect, who saluted him and lodging him in a corner of the tent, sat entertaining him with talk, the goodliest that might be. When his food was dressed, the Arab's wife brought it to the guest, and he looked at the

mistress of the tent and saw a favour than which no goodlier might be. Indeed, her beauty and grace and symmetry amazed him and he abode confounded, looking now at her and now at her husband. When his looking grew long, the man said to him, 'Harkye, O son of the worthy! Occupy thyself with thine own concerns, for by me and this woman hangeth a rare story, that is yet goodlier than that which thou seest of her beauty; and when we have made an end of our food, I will tell it thee.' So the youth returned to his house, and indeed the world was grown black in his eyes and he said, 'My father said sooth.' Then he opened the chamber door and piling up the bricks under his feet, put the rope about his neck and kicked away the bricks and swung himself off; whereupon the rope gave way with him [and he fell] to the ground and the ceiling clove in sunder and there poured down on him wealth galore, So he knew that his father meant to discipline (226) him by means of this and invoked God's mercy on him. Then he got him again that which he had sold of lands and houses and what not else and became once more in good case. Moreover, his friends returned to him and he entertained them some days..?STORY OF THE DETHRONED KING WHOSE KINGDOM AND GOOD WERE RESTORED TO HIM..The company marvelled at this story and said all, 'Woe to the oppressor!' Then came forward the sixteenth officer and said, 'And I also will tell you a marvellous story, and it is on this wise..? ? ? ? d. The Rich Man who gave his Fair Daughter in Marriage to the Poor Old Man dcccxcii.The king read the letter and said to Abou Temam, "We will do what behoveth in the matter; but, O Abou Temam, needs must thou see my daughter and she thee, and needs must thou hear her speech and she thine.' So saying, he sent him to the lodging of the princess, who had had notice of this; so that they had adorned her sitting-chamber with the costliest that might be of utensils of gold and silver and the like, and she seated herself on a throne of gold, clad in the most sumptuous of royal robes and ornaments. When Abou Temam entered, he bethought himself and said, 'The wise say, he who restraineth his sight shall suffer no evil and he who guardeth his tongue shall hear nought of foul, and he who keepeth watch over his hand, it shall be prolonged and not curtailed.' (121) So he entered and seating himself on the ground, [cast down his eyes and] covered his hands and feet with his dress. (122) Quoth the king's daughter to him, 'Lift thy head, O Abou Temam, and look on me and speak with me.' But he spoke not neither raised his head, and she continued, 'They sent thee but that thou mightest look on me and speak with me, and behold, thou speakest not at all. Take of these pearls that be around thee and of these jewels and gold and silver. But he put not forth his hand unto aught, and when she saw that he paid no heed to anything, she was angry and said, 'They have sent me a messenger, blind, dumb and deaf.! ? ? ? ? ? ? ? ? ? How many a one, with loss of wealth, hath turned mine enemy!.By Allah, but that I trusted that I should meet you again, ii. 266..? ? ? ? ? ? Would we may live together and when we come to die, God grant the death-sleep bring me within her tomb to lie!.When the king heard this, he bowed [his head] in amazement and perplexity and sinking into a seat, clutched at his beard and shook it, till he came nigh to pluck it out. Then he arose forthright and laid hands on the youth and clapped him in prison. Moreover, he took the eunuch also and cast them both into an underground dungeon in his house, after which he went in to Shah Khatoun and said to her, 'Thou hast done well, by Allah, O daughter of nobles, O thou whom kings sought in marriage, for the excellence of thy repute and the goodness of the reports of thee! How fair is thy semblance! May God curse her whose inward is the contrary of her outward, after the likeness of thy base favour, whose outward is comely and its inward foul, fair face and foul deeds! Verily, I mean to make of thee and of yonder good-for-nought an example among the folk, for that thou sentest not thine eunuch but of intent on his account, so that he took him and brought him into my house and thou hast trampled my head with him; and this is none other than exceeding hardihood; but thou shall see what I will do with you.'.There was once in the city of Hemadan (191) a young man of comely aspect and excellently skilled in singing to the lute, and he was well seen of the people of the city. He went forth one day of his city, with intent to travel, and gave not over journeying till his travel brought him to a goodly city. Now he had with him a lute and what pertained thereto, (192) so he entered and went round about the city till he fell in with a druggist, who, when he espied him, called to him. So he went up to him and he bade him sit down. Accordingly, he sat down by him and the druggist questioned him of his case. The singer told him what was in his mind and the other took him up into his shop and brought him food and fed him. Then said he to him, 'Arise and take up thy lute and beg about the streets, and whenas thou smellst the odour of wine, break in upon the drinkers and say to them, "I am a singer." They will laugh and say, "Come, [sing] to us." And when thou singest, the folk will know thee and bespeak one another of thee; so shall thou become known in the city and thine affairs will prosper'.When the Khalif heard this, he said, "By Allah, O Jerir, Omar possesseth but a hundred dirhems." (66) [And he cried out to his servant, saying,] "Ho, boy! give them to him." Moreover, he gave him the ornaments of his sword; and Jerir went forth to the [other] poets, who said to him, "What is behind thee?" (67) And he answered, "A man who giveth to the poor and denieth the poets, and I am well-pleased with him." (68).77 The Draper and the Thief (234) dclxi."Out on thee!" exclaimed the king. "How great is thy craft and thy talk! Tell me, what was their story." And the youth said, "O king..Sitt el Milah filled a cup and emptied it; after which she drank a second and a third. Then she filled the cup a fourth time and handed it to the old man, but he would not accept it from her. However, she conjured him, by her own head and that of the Commander of the Faithful, that he should take it from her, till he took the cup from her hand and kissed it and would have set it down; but she conjured him by her life to smell it. So he smelt it and she said to him, "How deemest thou?" "Its smell is sweet," replied he; and she conjured him, by the life of the Commander of the Faithful, to taste it. So he put it to his mouth and she rose to him and made him drink; whereupon, "O princess of the fair," said he, "this is none other than good." Quoth she, "So deem I. Hath not our Lord promised us wine in Paradise?" And he answered, "Yes. Quoth the Most High, 'And rivers of wine, a delight to the drinkers.' (36) And we will drink it in this world and the world to come." She laughed and emptying the cup, gave him to drink, and he said, "O princess of the fair, indeed thou art excusable in thy love for this." Then he took from her another and another, till he

became drunken and his talk waxed great and his prate..? ? ? ? ? g. The Seventh Officer's Story dccccxxiv.? ? ? ? ? Story of King Bekhtzeman..? ? ? ? ?  
My flower a marvel on your heads doth show, Yet homeless (237) am I in your land, I trow..? ? ? ? ? i. The Woman who made her Husband sift  
Dust dlxxxii.Son and his Governor, Story of the Man of Khorassan, his, i. 218.One day, as I was thus feigning sleep, I felt a hand in my lap, and in  
it a magnificent purse. So I seized the hand and behold, it was that of a fair woman. Quoth I to her, "O my lady, who art thou?" And she said, "Rise  
[and come away] from here, that I may make myself known to thee." So I arose and following her, fared on, without tarrying, till she stopped at the  
door of a lofty house, whereupon quoth I to her, "O my lady, who art thou? Indeed, thou hast done me kindness, and what is the reason of this?" "By  
Allah," answered she, "O Captain Mum, I am a woman on whom desire and longing are sore for the love of the daughter of the Cadi Amin el  
Hukm. Now there was between us what was and the love of her fell upon my heart and I agreed with her upon meeting, according to possibility and  
convenience. But her father Amin el Hukm took her and went away, and my heart cleaveth to her and love-longing and distraction are sore upon  
me on her account.".Meanwhile, news was brought that Khorassan had been conquered; (23) whereupon Er Reshid rejoiced and bade decorate  
Baghdad and release all who were in the prisons, giving each of them a dinar and a dress. So Jaafer addressed himself to the decoration of the city  
and bade his brother El Fezl ride to the prison and clothe and release the prisoners. El Fezl did his brother's bidding and released all but the young  
Damascene, who abode still in the Prison of Blood, saying, "There is no power and no virtue save in God the Most High, the Sublime! Verily, we  
are God's and to Him we return." Then said El Fezl to the gaoler, "Is there any prisoner left in the prison?" "No," answered he, and El Fezl was  
about to depart, when Nouredin called out to him from within the prison, saying, "O my lord, tarry, for there remaineth none in the prison other  
than I and indeed I am oppressed. This is a day of clemency and there is no disputing concerning it." El Fezl bade release him; so they set him free  
and he gave him a dress and a dinar. So the young man went out, bewildered and knowing not whither he should go, for that he had abidden in the  
prison nigh a year and indeed his condition was changed and his favour faded, and he abode walking and turning round, lest El Muradi should  
come upon him and cast him into another calamity..King and his Chamberlain's Wife, The, ii. 53..? ? ? ? ? v. The House with the Belvedere  
dxcviii.?A MERRY JEST OF A THIEF..Then they accosted the owner of the ass and chaffered with him and he said, 'I will not sell him but for ten  
thousand dirhems.' They offered him a thousand dirhems; but he refused and swore that he would not sell the ass but for that which he had said.  
They ceased not to add to their bidding, till the price reached five thousand dirhems, whilst their fellow still said, 'I will not sell him but for ten  
thousand dirhems.' The money-changer counselled him to sell, but he would not do this and said to him, 'Harkye, gaffer! Thou hast no knowledge  
of this ass's case. Concern thyself with silver and gold and what pertaineth thereto of change and exchange; for indeed the virtue of this ass passeth  
thy comprehension. To every craft its craftsman and to every means of livelihood its folk.'.85. Isaac of Mosul and the Merchant dclxx.Pious  
Woman accused of Lewdness, The, ii. 5..There was once in a city of Khorassan a family of affluence and distinction, and the townfolk used to  
envy them for that which God had vouchsafed them. As time went on, their fortune ceased from them and they passed away, till there remained of  
them but one old woman. When she grew feeble and decrepit, the townfolk succoured her not with aught, but put her forth of the city, saying,  
'This old woman shall not harbour with us, for that we do her kindness and she requiteth us with evil.' So she took shelter in a ruined place and  
strangers used to bestow alms upon her, and on this wise she abode a while of time..111. The Pilgrim and the Old Woman who dwelt in the Desert  
ccccxxiv.? ? ? ? ? So fell and fierce my stroke is, if on a mountain high It lit, though all of granite, right through its midst 'twould shear..Officer's  
Story, the Eighth, ii. 155..Quoth Jesus (on whom be peace!), 'Had these dealt prudently, they had taken thought for themselves; but they neglected  
the issues of events; for that whoso acteth prudently is safe and conquereth, (252) and whoso neglecteth precaution perisheth and repenteth.' Nor,"  
added the vizier, "is this more extraordinary nor goodlier than the story of the king, whose kingdom was restored to him and his wealth, after he  
had become poor, possessing not a single dirhem.".Merchant and his Sons, The, i. 81..Kings and the Vizier's Daughters, The Two, iii. 145..? ? ? ? ?  
Wherewith farewell, quoth I, and peace be on thee aye, What while the branches bend, what while the stars abide..? ? ? ? ? n. The Man whose  
Caution was the Cause of his Death dcccciii.? ? ? ? ? And dromedaries, too, of price and goodly steeds and swift Of many a noble breed, yet found  
no favour in my eyne!".Officer's Story, The Second, ii. 134..So Belehwan the froward abode king in his father's room and his affairs prospered,  
what while the young Melik Shah lay in the underground dungeon four full-told years, till his charms faded and his favour changed. When God  
(extolled be His perfection and exalted be He!) willed to relieve him and bring him forth of the prison, Belehwan sat one day with his chief officers  
and the grandees of his state and discoursed with them of the story of King Suleiman Shah and what was in his heart. Now there were present  
certain viziers, men of worth, and they said to him, 'O king, verily God hath been bountiful unto thee and hath brought thee to thy wish, so that thou  
art become king in thy father's stead and hast gotten thee that which thou soughtest. But, as for this boy, there is no guilt in him, for that, from the  
day of his coming into the world, he hath seen neither ease nor joyance, and indeed his favour is faded and his charms changed [with long prison].  
What is his offence that he should merit this punishment? Indeed, it is others than he who were to blame, and God hath given thee the victory over  
them, and there is no fault in this poor wight.' Quoth Belehwan, 'Indeed, it is as ye say; but I am fearful of his craft and am not assured from his  
mischief; belike the most part of the folk will incline unto him.' 'O king,' answered they, 'what is this boy and what power hath he? If thou fear him,  
send him to one of the frontiers.' And Belehwan said, 'Ye say sooth: we will send him to be captain over such an one of the marches.'.3. The Porter  
and the Three Ladies of Baghdad xxviii.? ? ? ? ? Thy letter reached me; when the words thou wrot'st therein I read, My longing waxed and pain and  
woe redoubled on my head..Semmak (Ibn es) and Er Reshid, i. 195..? ? ? ? ? t. The two Pigeons dxcvii.Now the uncle's son of the king of the city

had aforesaid disputed [the kingship] with him, and the people misliked the king; but God the Most High decreed that he should get the better of his cousin. However, jealousy of him abode in his heart and he acquainted the vizier, who hid it not and sent [him] money. Moreover, he fell to summoning [all strangers who came to the town], man after man, and questioning them of their faith and their worldly estate, and whoso answered him not [to his liking], he took his good. (231) Now a certain wealthy man of the Muslims was on a journey and it befell that he arrived at that city by night, unknowing what was to do, and coming to the ruin aforesaid, gave the old woman money and said to her, 'No harm upon thee.' Whereupon she lifted up her voice and prayed [for him], He set down his merchandise by her [and abode with her] the rest of the night and the next day..62. Abdallah ben Maamer with the Man of Bassora and his Slave-girl cccclxxxiii.??? O breeze of heaven, from me a charge I prithee take And do not thou betray the troth of my despair;??? Raiment of silk and sendal, too, he brought to us for gift, And me in marriage sought therewith; yet, all his pains despite,.So she gave him all that she possessed and he sold it and paid the rest of her price; after which there remained to him a hundred dirhems. These he spent and lay that night with the damsel in all delight of life, and his soul was like to fly for joy; but when he arose in the morning, he sat weeping and the damsel said to him, 'What aileth thee to weep?' And he said, 'I know not if my father be dead, and he hath none other heir but myself; and how shall I win to him, seeing I have not a dirhem?' Quoth she, 'I have a bracelet; do thou sell it and buy small pearls with the price. Then bray them and fashion them into great pearls, and thereon thou shalt gain much money, wherewith we may make our way to thy country.' So he took the bracelet and repairing to a goldsmith, said to him, 'Break up this bracelet and sell it.' But he said, 'The king seeketh a good (183) bracelet; I will go to him and bring thee the price thereof.' So he carried the bracelet to the Sultan and it pleased him greatly, by reason of the goodliness of its workmanship. Then he called an old woman, who was in his palace, and said to her, 'Needs must I have the mistress of this bracelet, though but for a single night, or I shall die.' And the old woman answered, 'I will bring her to thee.'?STORY OF THE KING WHO KNEW THE QUINTESSENCE (204) OF THINGS..To return to his sister Selma. She awaited him till the last of the day, but he came not; and she awaited him a second day and a third and a fourth, yet there came no news of him, wherefore she wept and beat with her hands on her breast and bethought her of her affair and her strangerhood and her brother's absence; and she recited the following verses:??? For 'twixt the closing of an eye and th'opening thereof, God hath it in His power to change a case from foul to fair.??? Beauty her appanage is grown in its entirety, And for this cause all hearts must bow to her arbitrament..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 uttermost 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.??? a. Story of the Physician Douban xi.??? e. The Fox and the Wild Ass dxxi.When Galen heard this, he ordered the weaver the amount of his wife's dowry and bade him pay it to her and divorce her. Moreover, he forbade him from returning to the practice of physic and warned him never again to take to wife a woman of better condition than himself; and he gave him his spending-money and bade him return to his [former] craft. Nor," added the vizier, "is this more extraordinary or rarer than the story of the two sharpers who cozened each his fellow."

[Pages Magazine Vol 1 Engineering Shipbuilding Iron and Steel Electricity and Mining Industries October 1902](#)

[The Magic Ring A Knightly Romance](#)

[Pretty Polly Perkins](#)

[California Forestry Pamphlets Vol 1](#)

[La Vecchia Casa](#)

[In the Rift of the Rock](#)

[Commemorative Exercises at the One Hundredth Anniversary of the Organization of Park Street Church February 26-March 3 1909](#)

[The Young Christian Merchant A Memoir](#)

[Bits of Sunshine](#)

[Monas Isle And Other Poems](#)

[The Collected Works of Henrik Ibsen Vol 3 Brand](#)

[Les Musulmans Francais Du Nord de LAfrique](#)

[Servian Popular Poetry](#)

[Golden Gleanings Comprising Poems and Prose Extracts from the Writings of M S Newcomer](#)

[The Gift A Christmas and New Years Present for 1842](#)

[Applied Ideals in Work with Boys](#)

[Legends of the Rhine and of the Low Countries Vol 2 of 3](#)

[The New National Dictionary Encyclopedia and Atlas Vol 15 Revised to Date A New Original and Exhaustive Lexicon of the English Language](#)

[Exhibiting the Origin Development Orthography Pronunciation Meaning and Legitimate or Customary Use of Its](#)

[These Splendid Women With Introduction and Notes](#)

[A History of Agriculture in Wisconsin](#)

[What a Young Girl Ought to Know](#)

[Coleccion Eclesiastica Espanola Vol 3 Comprensiva de Los Breves de S S Notas del M R Nuncio Representaciones de Los SS Obispos a Las Cortes Pastorales Edictos Etc](#)

[The History and Methods of the Paris Bourse](#)

[Soho and Its Associations Historical Literary and Artistic](#)

[System Der Kritischen Philosophie Vol 2](#)

[The Works of the English Poets Vol 13 With Prefaces Biographical and Critical](#)

[A Geography for Beginners](#)

[The Year-Book of Facts in Science and Art 1849 Exhibiting the Most Important Discoveries and Improvements of the Past Year in Mechanics and the Useful Arts Natural Philosophy Electricity Chemistry Zoology and Botany Geology and Geography Meteorol](#)

[Papers on Subjects Connected with the Duties of the Corps of Royal Engineers Vol 15](#)

[The Annual Monitor for 1872 Or Obituary of the Members of the Society of Friends in Great Britain and Ireland for the Year 1871](#)

[Zur Geschichte Statistik Und Regelung Der Prostitution Social-Medicinische Studien in Ihrer Praktischen Behandlung Und Anwendung Auf Wien Und Andere Grossstade](#)

[The Unjust Steward Or the Ministers Debt](#)

[Dalla Spuma del Mare Racconto](#)

[The Jesuit Relations and Allied Documents Vol 32 Travels and Explorations of the Jesuit Missionaries in New France 1610-1791 The Original French Latin and Italian Texts with English Translations and Notes](#)

[The Year-Book of Facts in Science and Art 1851 Exhibiting the Most Important Discoveries and Improvements of the Past Year in Mechanics and the Useful Arts Natural Philosophy Electricity Chemistry Zoology and Botany Geology and Geography Meteorol](#)

[The Works of Lord Byron Vol 2 of 17 With His Letters and Journals and His Life](#)

[The Chemical News and Journal of Physical Science 1909 Vol 100 With Which Is Incorporated the Chemical Gazette A Journal of Practical Chemistry in All Its Applications to Pharmacy Arts and Manufactures](#)

[The New Grant White Shakespeare Vol 11 of 18 The Comedies Histories Tragedies and Poems of William Shakespeare with Memoir Introductions and Notes by Richard Grant White Coriolanus Titus Andronicus](#)

[My Country And Other Poems](#)

[Temper and Temperament Vol 1 Or Varieties of Character](#)

[Cleopatra Vol 1 of 2 A Romance](#)

[Life in Normandy Vol 2 Sketches of French Fishing Farming Cooking Natural History and Politics Drawn from Nature](#)

[Penhala Vol 1 of 3 A Wayside Wizard](#)

[The Witch of Atlas A Ballooning Story](#)

[Black Caesars Clan A Florida Mystery Story](#)

[Salmagundi or the Whim-Whams and Opinions of Launcelot Langstaff Esq and Others Vol 1 A New and Improved Edition with Tables of Contents and a Copious Index](#)

[Home Vol 3 of 5 A Novel](#)

[Traditions about Aldershot Farnham and Farnborough](#)

[Smoking Flax](#)

[Lost for Love Vol 1 of 3 A Novel](#)

[Beatles - Espana - Guia Rapida de Su Discografia Los Discografia a Todo Color \(1962-1972\)](#)

[Adventures of Rudolph Bardy de Kovatsi a Hungarian Exile in Italy Hungary and Turkey](#)

[Catalogue of Stars Near the Ecliptic Observed at Markree During the Years 1854 1855 and 1856 and Whose Places Are Supposed to Be Hitherto Unpublished Vol 4 Containing 14 951 Stars](#)

[American Push](#)

[The Occupations of a Retired Life Vol 1 of 3 A Novel](#)

[Dickey Downy the Autobiography of a Bird](#)

[Parables from Nature Vol 2](#)

[A Year in the Infant School Being a Course of Instruction about the Lord Our God Comprising Tales Stories Texts Illustrations Hymns Catechisms Exercises Etc Adapted to Young Classes and to Home Teaching](#)

[Guide to Paths in the White Mountains and Adjacent Regions Vol 2](#)

[Outlines of the Constitutional History of the United States](#)  
[Smitten and Slain A 19th Century Romance of Life in China](#)  
[The Travellers Guide or Pocket Gazetteer of the United States Extracted from the Latest Edition of Morses Universal Gazetteer With an Appendix Containing Tables of Distances Longitude and Latitude of Important Towns And of the Population Commerce](#)  
[The Complete Works of Robert Burns Vol 4 Self-Interpreting Part 2](#)  
[Some Famous Buildings and Their Story Being the Results of Recent Research in London and Elsewhere](#)  
[Text-Book of Anatomy for Nurses](#)  
[Northumberland](#)  
[A Hopeless Case](#)  
[The Letters of Vetus Vol 1 From March 10 to May 10 1812](#)  
[Company G A Record of the Services of One Company of the 157th N Y Vols in the War of the Rebellion From Sept 19 1862 to July 10 1865 Including the Roster of the Company](#)  
[Citrus Fruits Under Irrigation And Citrus Fruits in Gulf-Coast States](#)  
[Footprints of the Red Men Indian Geographical Names in the Valley of Hudsons River the Valley of the Mohawk and on the Delaware Their Location and the Probable Meaning of Some of Them](#)  
[The Life Letters and Labours of Francis Galton Vol 3 Characterisation Especially by Letters Index](#)  
[The Studio Vol 46 An Illustrated Magazine of Fine and Applied Art February 15 1909](#)  
[The World We Live In Vol 2 An Illustrated Description of All the Lands and Seas of the Globe Their Peoples Animals Plants and Products](#)  
[Little Russian Masterpieces Vol 4 of 9 Chosen and Translated from the Original Russian](#)  
[Forests and Reservoirs in Their Relation to Stream Flow With Particular Reference to Navigable Rivers](#)  
[Hudson River Route New York to West Point Catskill Mountains Albany Saratoga Lake George Lake Champlain Adirondack Mountains Mountain Mansfield Green Mountains Montreal and Quebec](#)  
[Catholic Social Guild Pamphlets First Series](#)  
[The Parish Register of Horsington in the County of Somerset 1558-1836](#)  
[Syphilis Et DOntologie Secret MDical Responsabilit Civile Enonc Du Diagnostic Jeunes Gens Suphilitiques La Syphilis Avant Et Pendant Le Mariage Divorce Nourrissons Syphilitiques Nourrices Syphilitiques Domestiques Et Ouvriers Syphilitiques](#)  
[A Treatise on Mineralogy](#)  
[A Treatise on Magnetism General and Terrestrial](#)  
[Men of the Deep Waters](#)  
[Methode Der Hypothesis Bei Platon Aristoteles Und Proklus Die Inaugural-Dissertation](#)  
[Ten Years in Nevada Or Life on the Pacific Coast](#)  
[Der Decamerone Vol 1 of 5 Deutsch Von Dr Heinrich Conrad in Fünf Banden Mit Den Kupfern Und Vignetten Von Gravelot Boucher Und Eisen Der Ausgabe Von 1757](#)  
[Trails and Tribulations Original Copy](#)  
[Garryowen](#)  
[Birds of Prey Vol 3 of 3 A Novel](#)  
[Abigel Rowe Vol 3 of 3 A Chronicle of the Regency](#)  
[My Lady Legend and Other Folk Tales from the North Translated from the Swedish](#)  
[Apollo Oder Dionysos? Kritische Studie Ueber Friedrich Nietzsche Und Den Imperialistischen Utilitarismus](#)  
[Traite Physique Des Passions de lHomme Ou En Observant Les Regles de lAnalyse lOn Recherche Leur Nature Leur Cause Et Leurs Effets](#)  
[Grundriss Der Evangelischen Ethik Zum Gebrauche Bei Akademischen Vorlesungen](#)  
[Cookies 365 Days of Cookie Recipes \(Cookie Cookbook Cookie Recipe Book Desserts Sugar Cookie Recipe Easy Baking Cookies Top Delicious Thanksgiving Christmas Holiday Cookies\)](#)  
[The Strangers Guide in Philadelphia To All Public Buildings Places of Amusement Commercial Benevolent and Religious Institutions and Churches Principal Hotels C C C Including Laurel Hill Woodlands Monument Odd-Fellows and Glenwood Cemete](#)  
[Little Spirits Quest for the Gold Star](#)  
[Too Close Encounter Journal 365 Day Journal Diary Notebook](#)  
[Gegenwartsphilosophie Und Christliche Religion Eine Kurze Eroerterung Der Philosophischen Und Religions-Philosophischen Hauptprobleme Der Gegenwart Besonders Im Anschluss an Vaihinger Rehmke Euken](#)  
[Judgment and Mercy For Afflicted Souls Or Meditations Soliloquies and Prayers](#)