

PHYSIKALISCH STATISTISCHE BESCHREIBUNG DES FICHELGEIRGES VOL 2

34. The Imam Abou Yousuf with Haroun er Reshid and his Vizier Jaafer ccxcvi.???? Then, after them came I to thee and union did entreat And unto thee set forth at length my case and my design; Quoth I (and mine a body is of passion all forslain), iii. 81.???? How many, in Yemameh, (64) dishevelled widows plain! How many a weakling orphan unsuccoured doth remain,.Then said the prince to him, 'Make ready to go with me to my country.' So he made ready and went with the prince till he drew near the frontiers of his father's kingdom, where the people received him with the utmost honour and sent to acquaint his father with his son's coming. The king came out to meet him and they entreated the goldsmith with honour. The prince abode awhile with his father, then set out, [he and the goldsmith] to return to the country of the fair one, the daughter of the King of Hind; but there met him robbers by the way and he fought the sorest of battles and was slain. The goldsmith buried him and marked his grave (229) and returned, sorrowing and distraught to his own country, without telling any of the prince's death.???? For those whom we cherish are parted and gone; They have left us in torment to pine for dismay..Asleep and Awake, i. 5.???? Lo, since the day I left you, O my masters, Life is not sweet, no aye my heart is light.???? Ay, and the monks, for on the Day of Palms a fawn there was Among the servants of the church, a loveling blithe and gay.???? aa. Story of the Jealous Man and the Parrot (226) xiv.Haste not to that thou dost desire; for haste is still unblest, ii. 88.???? Fortune its arrows all, through him I love, let fly At me and parted me from him for whom I sigh..48. Haroun Er Reshid with the Damsel and Abou Nuwas dc.Quoth Alaeddin, "Thou counsell'est well," and locking up his shop, betook himself to the place before the citadel, where he foregathered with the drummers and pipers and instructed them how they should do, [even as his mistress had counselled him,] promising them a handsome reward. So they answered him with "Hearkening and obedience" and on the morrow, after the morning-prayer, he betook himself to the presence of the Cadi, who received him with obsequious courtesy and seated him beside himself. Then he turned to him and fell to conversing with him and questioning him of matters of selling and buying and of the price current of the various commodities that were exported to Baghdad from all parts, whilst Alaeddin replied to him of all whereof he asked him.???? a. The Christian Broker's Story xxv.The dealer stood at her head and one of the merchants said, "I bid a thousand dinars for her." Quoth another, "I bid eleven hundred dinars;" [and a third, "I bid twelve hundred"]. Then said a fourth merchant, "Be she mine for fourteen hundred dinars." And the biddings stood still at that sum. Quoth her owner, "I will not sell her save with her consent. If she desire to be sold, I will sell her to whom she willeth." And the slave-dealer said to him, "What is her name?" "Her name is Sitt el Milah," (11) answered the other; whereupon the dealer said to her, "By thy leave, I will sell thee to yonder merchant for this price of fourteen hundred dinars." Quoth she, "Come hither to me." So he came up to her and when he drew near, she gave him a kick with her foot and cast him to the ground, saying, "I will not have that old man." The slave-dealer arose, shaking the dust from his clothes and head, and said, "Who biddeth more? Who is desirous [of buying?]" Quoth one of the merchants, "I," and the dealer said to her, "O Sitt el Milah, shall I sell thee to this merchant?" "Come hither to me," answered she; but he said "Nay; speak and I will hearken to thee from my place, for I will not trust myself to thee," And she said, "I will not have him."The Third Day..?OF TRUST IN GOD..??? ? ? And dar'dst, O dweller in the tents, to lift thine eyes to me, Hoping by stress to win of me the amorous delight..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.'Meanwhile, the youth her master abode expecting her; but she returned not and his heart forbode him of the draught [of separation]; so he went forth at hazard, distraught and knowing not what he should do, and fell to strewing dust upon his head and crying out, 'The old woman hath taken her and gone away!' The boys followed him with stones and pelted him, saying, 'A madman! A madman!' Presently, the king's chamberlain, who was a man of age and worth, met him, and when he saw his youth, he forbade the boys and drove there away from him, after which he accosted him and questioned him of his case. So he told him how it was with him and the chamberlain said to him, 'Fear not: all shall yet be well with thee. I will deliver thy slave-girl for thee: so calm thy trouble.' And he went on to speak him fair and comfort him, till he put faith in his speech..Damascus is all gardens decked for the pleasance of the eyes; For the seeker there are black-eyed girls and boys of Paradise."When her mother went out from her, Mariyeh fell to chiding the damsel for that which she had done and said to her, "Verily, death were leifer to me than this; so look thou discover not my affair to any and I charge thee return not to the like of this fashion." Then she swooned away and lay awhile without life, and when she came to herself, she saw Shefikeh weeping over her; whereupon she took the necklace from her neck and the mantle from her body and said to the damsel, "Lay them in a napkin of damask and carry them to El Abbas and acquaint him with that wherein I am for the persistence of estrangement and the effects of forbiddance." So Shefikeh took them and carried them to El Abbas, whom she found in act to depart, for that he was about to take horse for Yemen. She went in to him and gave him the napkin and that which was therein, and when he opened it and saw what it contained, to wit, the mantle and the necklace, his vexation was excessive and his eyes were distorted, [so that the whites thereof appeared] and his rage was manifest in them.???? She shot at me a shaft that reached my heart and I became The bond- man

of despair, worn out with effort all in vain.. "Be it as thou deemest," answered Er Reshid and caused return the damsel to her chamber, saying to her, "The Lady Zubeideh saith thus and thus." Quoth she, "God requite her for me with good! Indeed, thou dealest equitably, O Commander of the Faithful, in this judgment." And he answered, "Go now to thy place, and to-morrow we will let bring thy lord." So she kissed the earth and recited the following verses: Great in delight, beloved mine, your presence is with me; Yet greater still the miseries of parting and its bane..Tenth Officer's Story, The, ii. 172.70. Aboulaswed and his squinting Slave-girl cclxxxvii. When I entered the service of this Amir, (88) I had a great repute and every lewd fellow feared me of all mankind, and whenas I rode through the city, all the folk would point at me with their fingers and eyes. It befell one day, as I sat in the house of the prefecture, with my back against a wall, considering in myself, there fell somewhat in my lap, and behold, it was a purse sealed and tied. So I took it in my hand and behold, it had in it a hundred dirhems, (89) but I found not who threw it and I said, "Extolled be the perfection of God, the King of the Kingdoms!" (90) Another day, [as I sat on like wise.] somewhat fell on me and startled me, and behold, it was a purse like the first. So I took it and concealing its affair, made as if I slept, albeit sleep was not with me..When the king heard this, his mind was occupied [with the story he had heard and that which the vizier promised him], and he bade the latter depart to his own house..? ? ? ? b. Bakoun's Story of the Hashish-Eater cxliii. So saying, he went away, whilst Mesrour entered and taking up Aboulhusn, shut the door after him, and followed his master, till he reached the palace, what while the night drew to an end and the cocks cried out, and set him down before the Commander of the Faithful, who laughed at him. Then he sent for Jaafer the Barmecide and when he came before him, he said to him, "Note this young man and when thou seest him to-morrow seated in my place of estate and on the throne of my Khalifate and clad in my habit, stand thou in attendance upon him and enjoin the Amirs and grandees and the people of my household and the officers of my realm to do the like and obey him in that which he shall command them; and thou, if he bespeak thee of anything, do it and hearken unto him and gainsay him not in aught in this coming day." Jaafer answered with, "Hearkening and obedience," (17) and withdrew, whilst the Khalif went in to the women of the palace, who came to him, and he said to them, "Whenas yonder sleeper awaketh to-morrow from his sleep, kiss ye the earth before him and make obeisance to him and come round about him and clothe him in the [royal] habit and do him the service of the Khalifate and deny not aught of his estate, but say to him, 'Thou art the Khalif.'" Then he taught them what they should say to him and how they should do with him and withdrawing to a privy place, let down a curtain before himself and slept..Favourite and her Lover, The, iii. 165..It befell one day that he entered a certain city and sold somewhat that was with him of merchandise and got him friends of the merchants of the place and fell to sitting with them and entertaining them and inviting them to his lodging and his assembly, whilst they also invited him to their houses. On this wise he abode a long while, till he was minded to leave the city; and this was bruited abroad among his friends, who were concerned for parting from him. Then he betook himself to him of them, who was the richest of them in substance and the most apparent of them in generosity, and sat with him and borrowed his goods; and when he was about to take leave, he desired him to give him the deposit that he had left with him. 'And what is the deposit?' asked the merchant. Quoth the sharper, 'It is such a purse, with the thousand dinars therein.' And the merchant said, 'When didst thou give it me?' 'Extolled be the perfection of God!' replied the sharper. 'Was it not on such a day, by such a token, and thus and thus?' 'I know not of this,' rejoined the merchant, and words were bandied about between them, whilst the folk [who were present also] disputed together concerning their affair and their speech, till their voices rose high and the neighbours had knowledge of that which passed between them..102. Joudar and his Brothers dcclxxv. ?STORY OF THE TWO SHARPERS WHO CHEATED EACH HIS FELLOW..15. Ghanim ben Eyoub the Slave of Love ccxxxii. ? ? ? ? ? ? ? ? na. A Merry Jest of a Thief dccccx. 100. The Rogueries of Delileh the Crafty and her Daughter Zeyneb the Trickstress dcclvi. Fortune, Of the Uselessness of Endeavour against Persistent Ill, i. 70..? ? ? ? ? For thy sweet sake, as 'twere, indeed, an exile I had been, Lone and deserted I became, lamenting, weeping-eyed..Let destiny with loosened rein its course appointed fare, iii. 211. When those who were present heard this, they kissed the earth before him and offered up prayers for him and for the damsel Shehrzad, and the vizier thanked her. Then Shehriyar made an end of the session in all weal, whereupon the folk dispersed to their dwelling-places and the news was bruited abroad that the king purposed to marry the vizier's daughter Shehrzad. Then he proceeded to make ready the wedding gear, and [when he had made an end of his preparations], he sent after his brother King Shahzeman, who came, and King Shehriyar went forth to meet him with the troops. Moreover, they decorated the city after the goodliest fashion and diffused perfumes [from the censuring-vessels] and [burnt] aloes-wood and other perfumes in all the markets and thoroughfares and rubbed themselves with saffron, what while the drums beat and the flutes and hautboys sounded and it was a notable day..31. The City of Lebtait dxxxii. 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

wasted and feeble and frail..? ? ? ? Bravo for a fawn with a houri's eye of black, Like the sun or the shining moon midst the starry train!..? ? ? ? ?
a. The First Old Man's Story i. When the dead man found himself alone, he sprang up, as he were a Satan, and donning the washer's clothes, (39) took the bowls and water-can and wrapped them up in the napkins. Then he took his shroud under his arm and went out. The doorkeepers thought that he was the washer and said to him, 'Hast thou made an end of the washing, so we may tell the Amir?' 'Yes,' answered the sharper and made off to his lodging, where he found El Merouzi soliciting his wife and saying to her, 'Nay, by thy life, thou wilt never again look upon his face; for that by this time he is buried. I myself escaped not from them but after travail and trouble, and if he speak, they will put him to death.' Quoth she, 'And what wilt thou have of me?' 'Accomplish my desire of thee,' answered he, 'and heal my disorder, for I am better than thy husband.' And he fell a-toying with her..When a year had elapsed, there came to the city a ship, wherein were merchants and goods galore. Now it was of their usance, from time immemorial, that, when there came a ship to the city, the king sent unto it such of his servants as he trusted in, who took charge of the goods, so they might be [first of all] shown to the king, who bought such of them as befitted him and gave the merchants leave to sell the rest. So he sent, as of wont, one who should go up to the ship and seal up the goods and set over them who should keep watch over them..? ? ? ? ? Of patience, thy whilom endearments again, That I never to any divulged, nor deny..? ? ? ? ? a. The Cat and the Mouse dccoc.? ? ? ? ? How long, O Fate, wilt thou oppress and baffle me?.60. Haroun Er Reshid and Zubeideh in the Bath dcxlviii.57. Abou Nuwas with the Three Boys and the Khalif Haroun er Reshid dcxlv. So she hastened to admit the eunuch, who entered; and when he saw the Commander of the Faithful, he saluted not neither kissed the earth, but said, 'Quick, quick! Arise in haste! My lady Tuhfeh sitteth in her chamber, singing a goodly ditty. Come to her in haste and see all that I say to thee! Hasten! She sitteth [in her chamber].' The Khalif was amazed at his speech and said to him, 'What sayst thou?' 'Didst thou not hear the first of the speech?' replied the eunuch. 'Tuhfeh sitteth in the sleeping-chamber, singing and playing the lute. Come thy quickest! Hasten!' So Er Reshid arose and donned his clothes; but he credited not the eunuch's words and said to him, 'Out on thee! What is this thou sayst? Hast thou not seen this in a dream?' 'By Allah,' answered the eunuch, 'I know not what thou sayest, and I was not asleep.' Quoth Er Reshid, 'If thy speech be true, it shall be for thy good luck, for I will enfranchise thee and give thee a thousand dinars; but, if it be untrue and thou have seen this in sleep, I will crucify thee.' And the eunuch said in himself, 'O Protector, (250) let me not have seen this in Sleep!' Then he left the Khalif and going to the chamber-door, heard the sound of singing and lute-playing; whereupon he returned to Er Reshid and said to him, 'Go and hearken and see who is asleep.' 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 thoroughly 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.' 'O sister mine," answered Dinarzad, "bring forth that which is with thee and that which is present to thy mind of the story concerning the craft of women and their wiles, and have no fear lest this endamage thee with the king; for that women are like unto jewels, which are of all kinds and colours. When a [true] jewel falleth into the hand of him who is knowing therein, he keepeth it for himself and leaveth that which is other than it. Moreover, he preferreth some of them over others, and in this he is like unto the potter, who filleth his oven with all the vessels [he hath moulded] and kindleth fire thereunder. When the baking is at an end and he goeth about to take forth that which is in the oven, he findeth no help for it but that he must break some thereof, whilst other some are what the folk need and whereof they make use, and yet other some there be that return to their whilom case. Wherefore fear thou not to adduce that which thou knowest of the craft of women, for that in this is profit for all folk." One day he went forth to the chase and left Tuhfeh in her pavilion. As she sat looking upon a book, with a candlestick of gold before her, wherein was a perfumed candle, behold, a musk-apple fell down before her from the top of the saloon. (190) So she looked up and beheld the Lady Zubeideh bint el Casim, (191) who saluted her and acquainted her with herself, whereupon Tuhfeh rose to her feet and said, 'O my lady, were I not of the number of the upstarts, I had daily sought thy service; so do not thou bereave me of thine august visits.' (192) The Lady Zubeideh called down blessings upon her and answered, 'By the life of the Commander of the Faithful, I knew this of thee, and but that it is not of my wont to go forth of my place, I had come out to do my service to thee.' Then said she to her, 'Know, O Tuhfeh, that the Commander of the Faithful hath forsaken all his concubines and favourites on thine account, even to myself. Yea, me also hath he deserted on this wise, and I am not content to be as one of the concubines; yet hath he made me of them and forsaken me, and I am come to thee, so thou mayst beseech him to come to me, though it be but once a month, that I may not be the like of the handmaids and concubines nor be evened with the slave-girls; and this is my occasion with thee.' 'Harkening and obedience,' answered Tuhfeh. 'By Allah, O my lady, I would well that he might be with thee a whole month and with me but one night, so thy heart might be comforted, for that I am one of thy handmaids and thou art my lady in every event.' The Lady Zubeideh thanked her for this and taking leave of her, returned to her palace..Thereupon the folk all prostrated themselves and gave one another joy of this and the drums of good tidings beat before him, and he entered the city [and went on] till he came to the House of Justice and the audience-hall of the palace and sat down on the throne of the kingdom, with the crown on his head; whereupon the folk came in to him to give him joy and offer up prayers for him. Then he addressed himself, after his wont in the kingship, to ordering the affairs of the folk and ranging the troops according to their ranks and

looking into their affairs and those of all the people. Moreover, he released those who were in the prisons and abolished the customs dues and gave dresses of honour and bestowed gifts and largesse and conferred favours on the amirs and viziers and dignitaries, and the chamberlains and deputies presented themselves before him and did him homage. So the people of the city rejoiced in him and said, 'Indeed this is none other than a king of the greatest of the kings.' Love's slave, I keep my troth with them; but, when they vowed, Fate made itself Urcoub, (16) whom never oath could bind..With this the Cadi's wrath redoubled and he swore by the most solemn of oaths that I should go with him and search his house. "By Allah," replied I, "I will not go, except the prefect be with us; for, if he be present, he and the officers, thou wilt not dare to presume upon me." And the Cadi rose and swore an oath, saying, "By Him who created mankind, we will not go but with the Amir!" So we repaired to the Cadi's house, accompanied by the prefect, and going up, searched high and low, but found nothing; whereupon fear gat hold upon me and the prefect turned to me and said, "Out on thee, O ill-omened fellow! Thou putttest us to shame before the men." And I wept and went round about right and left, with the tears running down my face, till we were about to go forth and drew near the door of the house. I looked at the place [behind the door] and said, "What is yonder dark place that I see?" And I said to the sergeants, "Lift up this jar with me." They did as I bade them and I saw somewhat appearing under the jar and said, "Rummage and see what is under it." So they searched and found a woman's veil and trousers full of blood, which when I beheld, I fell down in a swoon..138. Hind Daughter of En Numan and El Hejjaj dclxxxi.???? Ye, of your strength, have burdened me, upon my weakliness, With burdens not to be endured of mountain nor of plain..Meanwhile, she prayed to God the Most High that He would establish her innocence in the eyes of her husband and the folk. So He sent down upon her husband's brother a sore disease and none knew a remedy for him; wherefore he said to his brother, ' In such a city is a pious woman, a recluse, and her prayers are answered; so do thou carry me to her, that she may pray for me and God (to whom belong might and majesty) may make me whole of this sickness.' Accordingly, he took him up and fared on with him, till they came to the village where dwelt the old man, who had rescued the woman from the pit and carried her to his dwelling and tended her there, [till she recovered]..Then said the king, "How long wilt thou beguile us with thy prate, O youth? But now the hour of thy slaughter is come." And he bade crucify him upon the gibbet. [So they carried him to the place of execution] and were about to hoist him up [upon the cross,] when, behold, the captain of the thieves, who had found him and reared him, (141) came up at that moment and asked what was that assembly and [the cause of] the crowds gathered there. They told him that a servant of the king had committed a great crime and that he was about to put him to death. So the captain of the thieves pressed forward and looking upon the prisoner, knew him, whereupon he went up to him and embraced him and clipped him and fell to kissing him upon his mouth. Then said he, "This is a boy whom I found under such a mountain, wrapped in a gown of brocade, and I reared him and he fell to stopping the way with us. One day, we set upon a caravan, but they put us to flight and wounded some of us and took the boy and went their way. From that day to this I have gone round about the lands in quest of him, but have not lighted on news of him [till now,] and this is he."???? How many a king to me hath come, of troops and guards ensued, And Bactrian camels brought with him, in many a laden line..Presently, up came the old woman, whereupon the young man sprang to his feet and laying hold of her, demanded of her the turban-cloth. Quoth she, "Know that I entered one of the houses and made the ablution and prayed in the place of prayer; and I forgot the turban-cloth there and went out. Now I know not the house in which I prayed, nor have I been directed (59) thereto, and I go round about every day till the night, so haply I may light on it, for I know not its owner." When the draper heard this, he said to the old woman, "Verily, Allah restoreth unto thee what which thou hast lost. Rejoice, for the turban-cloth is with me and in my house." And he arose forthright and gave her the turban-cloth, as it was. She gave it to the young man, and the draper made his peace with his wife and gave her raiment and jewellery, [by way of peace-offering], till she was content and her heart was appeased. (60).All this while Meimoun's eye was upon her and presently he said to her, 'Harkye, Tuhfeh! Sing to me.' But Queen Zelzeleh cried out at him and said, 'Desist, O Meimoun. Thou sufferest not Tuhfeh to pay heed unto us.' Quoth he, 'I will have her sing to me.' And words waxed between them and Queen Zelzeleh cried out at him. Then she shook and became like unto the Jinn and taking in her hand a mace of stone, said to him, 'Out on thee! What art thou that thou shouldst bespeak us thus? By Allah, but for the king's worship and my fear of troubling the session and the festival and the mind of the Sheikh Iblis, I would assuredly beat the folly out of thy head!' When Meimoun heard these her words, he rose, with the fire issuing from his eyes, and said, 'O daughter of Imlac, what art thou that thou shouldst outrage me with the like of this talk?' 'Out on thee, O dog of the Jinn,' replied she, 'knowest thou not thy place?' So saying, she ran at him and offered to strike him with the mace, but the Sheikh Iblis arose and casting his turban on the ground, said, 'Out on thee, O Meimoun! Thou still dost with us on this wise. Wheresoever thou art present, thou troubleth our life! Canst thou not hold thy peace till thou goest forth of the festival and this bride-feast (222) be accomplished? When the circumcision is at an end and ye all return to your dwelling-places, then do as thou wilt. Out on thee, O Meimoun! Knowest thou not that Imlac is of the chiefs of the Jinn? But for my worship, thou shouldst have seen what would have betided thee of humiliation and punishment; but by reason of the festival none may speak. Indeed thou exceedest: knowest thou not that her sister Wekhimeh is doughtier than any of the Jinn? Learn to know thyself: hast thou no regard for thy life?'.Now the children had entered the coppice, to make water, and there was there a forest of trees, wherein, if a horseman entered, he might wander by the week, [before finding his way out], for none knew the first thereof from the last. So the boys entered therein and knew not how they should return and went astray in that wood, to an end that was willed of God the Most High, whilst their father sought them, but found them not. So he returned to their mother and they abode weeping for their children. As for these latter, when they entered the wood, it swallowed them up and they went wandering in it many days, knowing not

where they had entered, till they came forth, at another side, upon the open country.. "By Allah, he treadeth no carpet of mine! Who is at the door other than he?" "Jerir ibn el Khetefa," answered Adi; and Omar said, "It is he who saith ... " [And he recited as follows:] . . . All for a wild deer's love, whose looks have snared me And on whose brows the morning glitters bright. Twere better and meeter thy presence to leave, For, if the eye see not, the heart doth not grieve. . . . b. The Merchant's Wife and the Parrot dlxxix. . . . I am content, for him I love, to all abide; So, who will, let him blame, and who will, let him chide..66. El Mutelemmis and his Wife Umeimeh ccclxxxv. The Twenty-First Night of the Month..75. The Imam Abou Yousuf with Haroun er Reshld and Zubeideh ccclxxxviii. . . . And all the desert spaces devour, whilst to my rede, Or if in sport or earnest, (93) still Aamir giveth ear..Now his parts and fashions pleased the Khalif and the excellence of his composition and his frankness, and he said in himself, "I will assuredly make him my cup-companion and sitting-mate." So he rose forthright and saying to Mesrour, "Take him up," [returned to the palace]. Accordingly, Mesrour took up Aboulhusn and carrying him to the palace of the Khalifate, set him down before Er Reshid, who bade the slaves and slave-girls encompass him about, whilst he himself hid in a place where Aboulhusn could not see him. Voyage of Sindbad the Sailor, The Seventh, iii. 224..Then he left beating him and when the thief came to himself, the woman said to her husband, 'O man, this house is on hire and we owe its owners much money, and we have nought; so how wilt thou do?' And she went on to bespeak him thus. Quoth the thief, 'And what is the amount of the rent?' 'It will be fourscore dirhems,' answered the husband; and the thief said, 'I will pay this for thee and do thou let me go my way.' Then said the wife, 'O man, how much do we owe the baker and the greengrocer?' Quoth the thief, 'What is the sum of this?' And the husband said, 'Sixscore dirhems.' 'That makes two hundred dirhems,' rejoined the other; 'let me go my way and I will pay them.' But the wife said, 'O my dear one, and the girl groweth up and needs must we marry her and equip her and [do] what else is needful' So the thief said to the husband, 'How much dost thou want?' And he answered, 'A hundred dirhems, in the way of moderation.' (250) Quoth the thief, 'That makes three hundred dirhems.' And the woman said, 'O my dear one, when the girl is married, thou wilt need money for winter expenses, charcoal and firewood and other necessaries.' 'What wouldst thou have?' asked the thief; and she said, 'A hundred dirhems.' 'Be it four hundred dirhems,' rejoined he; and she said, 'O my dear one and solace of mine eyes, needs must my husband have capital in hand, wherewith he may buy merchandise and open him a shop.' 'How much will that be?' asked he, and she said, 'A hundred dirhems.' Quoth the thief, '[That makes five hundred dirhems; I will pay it;] but may I be divorced from my wife if all my possessions amount to more than this, and that the savings of twenty years! Let me go my way, so I may deliver them to thee.' 'O fool,' answered she, 'how shall I let thee go thy way? Give me a right token.' [So he gave her a token for his wife] and she cried out to her young daughter and said to her, 'Keep this door.' 10. The Enchanted Horse ccxlii. 13. The Wolf and the Fox cxlviii. King's Daughter of Baghdad, El Abbas and the, iii. 53..Razi (Er) and El Merouzi, ii. 28..ALPHABETICAL TABLE OF THE FIRST LINES OF THE VERSE IN THE "TALES FROM THE ARABIC.".Then Mesrour carried her to the other end of the sitting-chamber and bound her eyes and making her sit, stood awaiting a second commandment; whereupon quoth the Lady Zubeideh, "O Commander of the Faithful, with thy permission, wilt thou not vouchsafe this damsel a share of thy clemency? Indeed, if thou slay her, it were injustice." Quoth he, "What is to be done with her?" And she said, "Forbear to slay her and send for her lord. If he be as she describeth him in grace and goodliness, she is excused, and if he be not on this wise, then slay her, and this shall be thy justification against her." (22).When it was eventide, the king summoned the vizier and sought of him the story of the King and the Tither, and he said, "Know, O king, that. Patience, Of the Advantages of, i. 89.. . . Thou whose desire possesseth my soul, the love of whom Hold on my reins hath gotten and will not let me free..The first who sought her in marriage was King Nebhan of Mosul, who came to her with a great company, bringing with him an hundred she-camels laden with musk and aloes-wood and ambergris and as many laden with camphor and jewels and other hundred laden with silver money and yet other hundred laden with raiment of silken and other stuffs and brocade, besides an hundred slave-girls and an hundred magnificent horses of swift and generous breeds, completely housed and accoutred, as they were brides; and all this he laid before her father, demanding her of him in marriage. Now King Ins ben Cais had bound himself by an oath that he would not marry his daughter but to him whom she should choose; so, when King Nebhan sought her in marriage, her father went in to her and consulted her concerning his affair. She consented not and he repeated to Nebhan that which she said, whereupon he departed from him. After this came King Behram, lord of the White Island, with riches more than the first; but she accepted not of him and he returned, disappointed; nor did the kings give over coming to her father, on her account, one after other, from the farthest of the lands and the climes, each glorying in more (54) than those who forewent him; but she paid no heed unto any of one them..When Jaafer saw him, his reason was like to depart for shame and he knew that the chamberlain had been deceived by the likeness of the name; and Abdulmelik also perceived how the case stood and confusion was manifest to him in Jaafer's face. So he put on a cheerful favour and said, "No harm be upon you! (149) Bring us of these dyed clothes." So they brought him a dyed gown (150) and he put it on and sat discoursing cheerily with Jaafer and jesting with him. Then said he, "Give us to drink of your wine." So they poured him out a pint and he said, "Be ye indulgent with us, for we have no wont of this." Then he chatted and jested with them till Jaafer's breast dilated and his constraint ceased from him and his shamefastness, and he rejoiced in this with an exceeding joy and said to Abdulmelik, "What is thine errand?" Quoth the other, "I come (may God amend thee!) on three occasions, whereof I would have thee bespeak the Khalif; to wit, firstly, I have on me a debt to the amount of a thousand thousand dirhems, (151) which I would have discharged; secondly, I desire for my son the office of governor of a province, whereby his rank may be raised; and thirdly, I would fain have thee marry him to a daughter of the Khalif, for that she is his cousin and he is a match for her."

And Jaafer said, "God accomplished! unto thee these three occasions. As for the money, it shall presently be carried to thy house; as for the government, I make thy son viceroy of Egypt; and as for the marriage, I give him to wife such an one, the daughter of our Lord the Commander of the Faithful, at a dowry of such and such a sum. So depart in the assurance of God the Most High." Merchants, The Sharper and the, ii. 46..91. The Schoolmaster who Fell in Love by Report ccciii. I'm the crown of every sweet and fragrant weed, ii. 255..? ? ? ? ? Still, as my transports wax, grows restlessness on me And woes have ta'en the place of love-delight denied..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:..Some days after this, as I stood at the door of my house, there came up to me a young man, with a chain about his neck and with him a trooper, and he said to me, "O my lord, charity for the love of God!" Quoth I, "God open!" (147) and he looked at me a long while and said, "That which thou shouldst give me would not come to the value of thy turban or thy waistcloth or what not else of thy raiment, to say nothing of the gold and the silver that was about thee." "How so?" asked I, and he said, "On such a night, when thou fellest into peril and the thieves would have stripped thee, I was with them and said to them, 'Yonder man is my lord and my master who reared me.' So was I the cause of thy deliverance and thus I saved thee from them." When I heard this, I said to him, "Stop;" and entering my house, brought him that which God the Most High made easy [to me]. (148) So he went his way. And this is my story.! ? ? ? ? And if into the briny sea one day she chanced to spit, Assuredly the salt sea's floods straight fresh and sweet would grow..So he abode in this employ, till he had sowed and reaped and threshed and winnowed, and all was sheer in his hand and the owner appointed neither inspector nor overseer, but relied altogether upon him. Then he bethought himself and said, '_I_* misdoubt me the owner of this grain will not give me my due; so I were better take of it, after the measure of my hire; and if he give me my due, I will restore him that which I have taken.' So he took of the grain, after the measure of that which fell to him, and hid it in a privy place. Then he carried the rest to the old man and meted it out to him, and he said to him, 'Come, take [of the grain, after the measure of] thy hire, for which I agreed with thee, and sell it and buy with the price clothes and what not else; and though thou abide with me half a score years, yet shall thou still have this wage and I will acquit it to thee thus.' Quoth the merchant in himself, 'Indeed, I have done a foul thing in that I look it without his leave.' Presently, the idiot returned, with somewhat to add to his hoard, but found it not; so he bethought him who had followed him and remembered that he had found the sharper aforesaid assiduous in sitting with him and questioning him. So he went in quest of him, assured that he had taken the pot, and gave not over looking for him till he espied him sitting; whereupon he ran to him and the sharper saw him. [Then the idiot stood within earshot] and muttered to himself and said, 'In the pot are threescore dinars and I have with me other score in such a place and to-day I will unite the whole in the pot.' When the sharper heard him say this to himself, muttering and mumbling after his fashion, he repented him of having taken the dinars and said, 'He will presently return to the pot and find it empty; wherefore that (264) for which I am on the look-out will escape me; and meseemeth I were best restore the dinars [to their place], so he may see them and leave all that is with him in the pot, and I can take the whole.' Therewithal the cook equipped his brother and freighting him a ship, embarked therein merchandise. Then he committed Selim unto him and they set out and departed with the ship. God decreed them safety, so that they arrived [in due course] at the first city [of the land of Hind], the which is known as El Mensoureh, and cast anchor there. Now the king of that city had died, leaving a daughter and a widow, who was the quickest-witted of women and gave out that the girl was a boy, so that the kingship might be stablished unto them. The troops and the amirs doubted not but that the case was as she avouched and that the princess was a male child; so they obeyed her and the queen mother took order for the matter and used to dress the girl in man's apparel and seat her on the throne of the kingship, so that the folk might see her. Accordingly, the grandees of the kingdom and the chief officers of the realm used to go in to her and salute her and do her service and go away, nothing doubting but she was a boy..Selim and Selma, ii. 81..So El Merouzi went away and the other turned to his wife and said to her, 'We have gotten us great plenty of money, and yonder dog would fain take the half of it; but this shall never be, for that my mind hath been changed against him, since I heard him solicit thee; wherefore I purpose to play him a trick and enjoy all the money; and do not thou cross me.' 'It is well,' answered she, and he said to her, '[To-morrow] at day-peep I will feign myself dead and do thou cry out and tear thy hair, whereupon the folk will flock to me. Then lay me out and bury me, and when the folk are gone away [from the burial-place], do thou dig down to me and take me; and have no fear for me, for I can abide two days in the tomb [without hurt].' And she answered, 'Do what thou wilt.' So he went round about, as the druggist bade him, till the sun grew hot, but found none drinking. Then he entered a by-street, that he might rest himself, and seeing there a handsome and lofty house, stood in its shade and fell to observing the goodness of its ordinance. As he was thus engaged, behold, a window opened and there appeared thereat a face, as it were the moon. Quoth she, (193) 'What aileth thee to stand there? Dost thou want aught?' And he answered, 'I am a stranger,' and acquainted her with his case; whereupon quoth she, 'What sayst thou to meat and drink and the enjoyment of a fair-face[d one] and getting thee what thou mayst spend?' 'O my lady,' answered he, 'this is my desire and that in quest whereof I am going about.'? ? ? ? ? My outward of my inward testifies And this bears witness that that tells aright. (39).? ? ? ? ? Yea, to Baghdad I came, where rigour gave me chase And I was overthrown of cruelty and pride..Then Ishac seized upon her hand and carrying her into the house, said to her, "Take the lute and sing; for never saw I nor heard thy like in smiting upon the lute; no,

not even myself!' 'O my lord,' answered she, 'thou makest mock of me. Who am I that thou shouldst say all this to me? Indeed, this is but of thy kindness.' 'Nay, by Allah,' exclaimed he, 'I said but the truth to thee and I am none of those on whom pretence imposeth. These three months hath nature not moved thee to take the lute and sing thereto, and this is nought but an extraordinary thing. But all this cometh of strength in the craft and self-restraint.' Then he bade her sing; and she said, 'Harkening and obedience.' So she took the lute and tightening its strings, smote thereon a number of airs, so that she confounded Ishac's wit and he was like to fly for delight. Then she returned to the first mode and sang thereto the following verses: "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,. 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.'? ? ? ? ? How many a king for my sweet sake with other kings hath vied, Still craving union with me and suing for my sight!.166. Aboulhusn of Khorassan dcccclix.? ? ? ? ? So get thee gone, then, from a house wherein thou art abased And let not severance from friends lie heavy on thy spright..?STORY OF SELIM AND SELMA..When the king had made an end of his story, he bade the bystanders spit in the Magian's face and curse him; and they did this. Then he bade cut out his tongue and on the morrow he bade cut off his ears and nose and pluck out his eyes. On the third day he bade cut off his hands and on the fourth his feet; and they ceased not to lop him limb from limb, and each member they cast into the fire, after its cutting-off, before his face, till his soul departed, after he had endured torments of all kinds and fashions. The king bade crucify his trunk on the city-wall three days' space; after which he let burn it and reduce its ashes to powder and scatter them abroad in the air..? ? ? ? ? Thou, thou enjoy'st repose and comfortable sleep, Nor of the mis'ries reckst by which my heart is wried..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..? ? ? ? ? All, all, for thy sweet sake, I left; ay, I forsook Aziz, my sire, and those akin to me that hight. There was once a man of the drapers, who had a fair wife, and she was curtained (54) and chaste. A certain young man saw her coming forth of the bath and loved her and his heart was occupied with her. So he cast about [to get access to her] with all manner of devices, but availed not to win to her; and when he was weary of endeavour and his patience was exhausted for weariness and his fortitude failed him and he was at an end of his resources against her, he complained of this to an old woman of ill-omen, (55) who promised him to bring about union between him and her. He thanked her for this and promised her all manner of good; and she said to him, "Get thee to her husband and buy of him a turban-cloth of fine linen, and let it be of the goodliest of stuffs." He abode weeping for the loss of his wife and children till the morning, when he went forth wandering at a venture, knowing not what he should do, and gave not over faring along the sea-shore days and nights, unknowing whither he went and taking no food therein other than the herbs of the earth and seeing neither man nor beast nor other living thing, till his travel brought him to the top of a mountain. He took up his sojourn in the mountain and abode there [awhile] alone, eating of its fruits and drinking of its waters. Then he came down thence and fared on along the high road three days, at the end of which time he came upon tilled fields and villages and gave not over going till he sighted a great city on the shore of the sea and came to the gate thereof at the last of the day. The gatekeepers suffered him not to enter; so he abode his night anhungred, and when he arose in the morning, he sat down hard by the gate..Now the king of the Greeks heard tell of the damsel (132) and of the beauty and grace wherewith she was gifted, wherefore his heart clave to her and he sent to seek her in marriage of Suleiman Shah, who could not refuse him. So he arose and going in to Shah Khatoun, said to her, 'O my daughter, the king of the Greeks hath sent to me to seek thee in marriage. What sayst thou?' She wept and answered, saying, 'O king, how canst thou find it in thy heart to bespeak me thus? Abideth there husband for me, after the son of my uncle?' 'O my daughter,' rejoined the king, 'it is indeed as thou sayest; but let us look to the issues of affairs. Needs must I take account of death, for that I am an old man and fear not but for thee and for thy little son; and indeed I have written to the king of the Greeks and others of the kings and said, "His uncle slew him," and said not that he [hath recovered and] is living, but concealed his affair. Now hath the king of the Greeks sent to demand thee in marriage, and this is no thing to be refused and fain would we have our back strengthened with him." (133) And she was silent and spoke not..When it was the fourth day, the fourth vizier, whose name was Zoushad, made his appearance and prostrating himself to the king, said to him, "O king, suffer not the talk of yonder youth to delude thee, for that he is not a truth-teller. So long as he abideth on life, the folk will not give over talking nor will thy heart cease to be occupied with him." "By Allah," cried the king, "thou sayst sooth and I will cause fetch

him this day and slay him before me." Then he commanded to bring the youth; so they brought him in shackles and he said to him, "Out on thee! Thinkest thou to appease my heart with thy prate, whereby the days are spent in talk? I mean to slay thee this day and be quit of thee." "O king," answered the youth, "it is in thy power to slay me whensoever thou wilt, but haste is of the fashion of the base and patience of that of the noble. If thou put me to death, thou wilt repent, and if thou desire to bring me back to life, thou wilt not be able thereunto. Indeed, whoso acteth hastily in an affair, there befalleth him what befell Bihzad, son of the king." Quoth the king, "And what is his story?" "O king," replied the young treasurer, ".? ? ? ? ? As if the maid the day resplendent and her locks The night that o'er it spreads its shrouding darkness were.

[Soil Ecology](#)

[Key Concepts in Nutrition and Metabolism](#)

[Transportation Engineering and Systems](#)

[The Way of Lovers The Oxford Anonymous Commentary on the Song of Songs \(Bodleian Library MS Opp 625\) An Edition of the Hebrew Text with English Translation and Introduction](#)

[Principles and Techniques of Plant Breeding](#)

[Water Quality Engineering](#)

[Conservation Biology](#)

[An Introduction to Civil Engineering](#)

[Numerical Analysis Modelling and Simulation](#)

[Herbicides Agricultural and Environmental Aspects](#)

[Greenhouse Gases Environmental Impacts and Mitigation Strategies](#)

[Mass Media and Communication](#)

[Business Process Management](#)

[The Natural Problem of Consciousness](#)

[Behavioral Ecology](#)

[Genetic Engineering of Crops](#)

[Colonizing Decolonizing and Globalizing Kolkata From a Colonial to a Post-Marxist City](#)

[Engineered Materials and Metamaterials Design and Fabrication](#)

[Supply Chain and Operations Management](#)

[PrepU for Dudeks Nutrition Essentials for Nursing Practice](#)

[5G Wireless Technologies](#)

[Copular Constructions in Lithuanian](#)

[CSB Study Bible Premium Black Leather Indexed](#)

[The St Martins Handbook with 2016 MLA Update \(Paperback\) Launchpad \(Twelve-Month Access\)](#)

[I Inc](#)

[Distance and Distributed Learning](#)

[Horticulture Science and Technology](#)

[Humans and the Environment in Northern Baikal Siberia During the Late Pleistocene](#)

[Mylab Programming with Pearson Etext -- Access Card -- For Starting Out with C++ from Control Structures to Objects](#)

[Developing the capacity of ESCWA member countries to address the water and energy nexus for achieving sustainable development goals regional policy toolkit](#)

[Current Trends and Future Developments on \(Bio-\) Membranes Silica Membranes Preparation Modelling Application and Commercialization](#)

[Mylab Programming with Pearson Etext -- Access Card -- For Java An Introduction to Problem Solving and Programming](#)

[Biomaterials Engineering](#)

[Critical Perspectives on Hate Crime Contributions from the Island of Ireland](#)

[Atlas of Growth and Endocrine Disorders in Children](#)

[New Perspectives on Desistance Theoretical and Empirical Developments](#)

[Sense Perception and Testimony in the Gospel According to John](#)

[Urothelial Malignancies of the Upper Urinary Tract A Textbook of Step by Step Management](#)

[The Ethnic Issues of China in the 20th Century](#)

[Porous Rock Fracture Mechanics with Application to Hydraulic Fracturing Drilling and Structural Engineering](#)

[Anomalies in Net Present Value Returns and Polynomials and Regret Theory in Decision-Making](#)

[Simulation and Optimization Strategies Theory and Experiments](#)

[Computer and Information Security Handbook](#)

[Sources effects and risks of ionizing radiation United Nations Scientific Committee on the Effects of Atomic Radiation \(UNSCEAR\) 2016 report to the General Assembly with scientific annexes A and B](#)

[Manufacturing Systems Engineering](#)

[Innovation Management Strategies and Implementation](#)

[Applied Simulation and Optimization 2 New Applications in Logistics Industrial and Aeronautical Practice](#)

[Self-organized Criticality and Predictability in Atmospheric Flows The Quantum World of Clouds and Rain](#)

[English as a Medium of Instruction in Higher Education Implementations and Classroom Practices in Taiwan](#)

[Natural Nanogold](#)

[Philosophical Explorations of the Legacy of Alan Turing Turing 100](#)

[Encyclopaedia of Islam - Three 2017-4](#)

[Grid Generation Methods](#)

[Optimisation of ZnO Thin Films Implants Properties and Device Fabrication](#)

[Virginia Woolf and Heritage](#)

[The Plutocene Blueprints for a Post-Anthropocene Greenhouse Earth](#)

[Totalitarianism Terrorism and Supreme Values History and Theory](#)

[The Factors Effecting Student Achievement Meta-Analysis of Empirical Studies](#)

[Shelleys Living Artistry Letters Poems Plays](#)

[Impact of Ion Implantation on Quantum Dot Heterostructures and Devices](#)

[Homogeneous Catalysis with Renewables](#)

[Multi-Criteria Analysis in Legal Reasoning](#)

[Reasoning against Madness Psychiatry and the State in Rio de Janeiro 1830-1944](#)

[Cellular Automata Analysis and Applications](#)

[Groups Modules and Model Theory - Surveys and Recent Developments In Memory of Rudiger Goebel](#)

[Entrepreneurial Identity The Process of Becoming an Entrepreneur](#)

[Vom Humanismus Zum Tauferreich Der Weg Des Bernhard Rothmann](#)

[Corporate Risk Management for International Business](#)

[Engineering of Biomaterials](#)

[Heimatheer Und Revolution 1918 Die Milit rischen Gewalten Im Heimatgebiet Zwischen Oktoberreform Und Novemberrevolution](#)

[Medieval Scandinavia \(1993\) An Encyclopedia](#)

[UV-Visible Spectrophotometry of Water and Wastewater](#)

[Key Figures in Medieval Europe \(2006\) An Encyclopedia](#)

[Summary Offences in Victoria 1e Road Safety Law Victoria - book](#)

[Ceramic Membranes Applied in Separation Processes](#)

[Come Si Mangia LOlio Il Primo Manuale Pratico Di Abbinamento Gastronomico Tra Cibo E Olio Extra Vergine Di Oliva The First Practical](#)

[Handbook Pairing Gourmet Food with Extra Virgin Olive Oil](#)

[Medieval Italy \(2004\) An Encyclopedia - Volume II](#)

[Medieval Jewish Civilization \(2003\) An Encyclopedia](#)

[Nanomaterials in Daily Life Compounds Synthesis Processing and Commercialization](#)

[Trade Travel and Exploration in the Middle Ages \(2000\) An Encyclopedia](#)

[The Safest Place Now](#)

[Ecology and Existence Bringing Sartre to the Waters Edge](#)

[Dorfverwaltung Und Dorfgemeinschaft in Agypten Von Diokletian Zu Den Abbasiden](#)

[Elliptic Differential Equations Theory and Numerical Treatment](#)

[Java An Introduction to Problem Solving and Programming Student Value Edition Plus Mylab Programming with Pearson Etext - Access Card Package](#)

[Astronavigation A Method for Determining Exact Position by the Stars](#)

[Consumer Reaction Food Production and the Fukushima Disaster Assessing Reputation Damage Due to Potential Radiation Contamination](#)

[Industrial Unemployment in Germany 1873-1913](#)

[Elektrische Energieversorgung 2 Energiewirtschaft Und Klimaschutz Elektrizit tswirtschaft Und Liberalisierung Kraftwerktechnik Und Alternative Stromversorgung Chemische Energiespeicherung](#)

[MyLab Statistics for Business Stats with Pearson eText -- Standalone Access Card -- for Statistics for Business Decision Making and Analysis](#)

[Approaching Equality What Can be Done About Wealth Inequality?](#)

[Discourse Analytic Perspectives on STEM Education Exploring Interaction and Learning in the Multilingual Classroom](#)

[Comptia Linux+ Guide to Linux Certification Loose-Leaf Version](#)

[Automotive Recycling Plastics and Sustainability The Recycling Renaissance](#)

[Sylloge Nummorum Sasanidarum Iran - A Late Sasanian Hoard from Orumiyeh](#)

[Essays on Sustainability and Management Emerging Perspectives](#)

[Number Theory - Diophantine Problems Uniform Distribution and Applications Festschrift in Honour of Robert F Tichys 60th Birthday](#)

[Handbook of Occupational Safety and Health](#)

[Understanding-Oriented Multimedia Content Analysis](#)

[Marriages and Families Diversity and Change -- Books a la Carte](#)
