

der sollte schwerer Strafe gewärtig sein. Nun saßen noch spät abends bei Licht drei arme Mädchen und arbeiteten. Da sprach die erste: »ich wollte, ich kriegte des Königs Koch zum Mann,« die zweite: »ich wollte, ich kriegte dem König seinen Minister,« die dritte und jüngste aber sprach: »ich wollte, daß ich den König selber zum Mann kriegte«. Das hatte der König alles mit angehört, denn er stand hinter dem Fenster und horchte, und kam ihm so drollig vor, daß er beschloß, den drei Mädchen ihre Wünsche zu erfüllen.

Den Tag darauf ließ er die älteste zu sich rufen, die sich den Koch zum Manne gewünscht hatte und sprach zu ihr: »ich habe gestern deinen Wunsch vernommen und

weil du den Koch begehrst,
so bist des Koches werth«

und gab ihr den Koch zum Manne. Darauf ließ er die zweite vor sich kommen und sagte: »ich habe gestern deinen Wunsch vernommen und

weil du den Minister begehrst,
so bist du seiner auch werth«

und gab ihr seinen Minister zum Manne. Nachdem so mußte die dritte und jüngste Schwester vor ihn kommen, die ihn selber zum Manne gewünscht hatte, zu der sprach er auch: »ich habe gestern deinen Wunsch vernommen und

weil du meiner begehrst,
so bist du meiner auch werth«

und heirathete sie und machte sie zur Königin.

Über eine Zeit, so wurde die Königin schwanger; da fragte sie der König, wen sie denn am liebsten zu ihrer Pflege bei sich haben wollte. Da verlangte sie nach ihrer ältesten Schwester, die des Königs Koch zum Manne hatte. Die Königin brachte aber einen hübschen Knaben zur Welt, der trug an seiner Stirn einen goldenen Stern. Weil nun die älteste Schwester neidisch war, daß die jüngste den König zum Mann gekriegt hatte, sie selber aber nur des Königs Koch, so legte sie der Königin einen jungen Hund ins Bett, nahm das Kind, klebte ihm ein Pechpflaster auf die Stirn, daß der goldene Stern nicht zu sehen war und that es in einen Kasten; den Kasten mit dem Kinde setzte sie heimlich auf den Strom,*) der dicht an des Königs Schloß vorbeifloß, und da trieben ihn die Wellen immer weiter hinab in das Land hinein. Der König, da er vernahm, daß seine Frau einen Hund geboren hätte, ward erst ganz zornig, aber doch, aus großer Liebe zu ihr, gab er sich zufrieden und war freundlich und gut mit ihr wie zuvor.

Zu derselben Zeit wohnte weiter den Strom hinab ein Gärtner, der hatte drei Kinder und dicht an dem Strom einen schönen Garten. Da nun einst die Kinder, wie sie immer thaten, in dem Garten dicht am Wasser ihre Spiele

*) Eine Art Nilstrom, wie die Erzählerin bemerkte. W. B.

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Ut Ler Welt Perfect Library:

Widener Library Shelflist: General European and world history Harvard University. Library,1970 Mathematical Theologies David Albertson,2014 The writings of theologians Thierry of Chartres d 1157 and Nicholas of Cusa d 1464 represent a lost history of momentous encounters between Christianity and Pythagorean ideas before the Renaissance Their robust Christian Neopythagoreanism reconceived the Trinity and the Incarnation within the framework of Greek number theory challenging our contemporary assumptions about the relation of religion and modern science David Albertson surveys the slow formation of theologies of the divine One from the Old Academy through ancient Neoplatonism into the Middle Ages Against this backdrop Thierry of Chartres s writings stand out as the first authentic retrieval of Neopythagoreanism within western Christianity By reading Boethius and Augustine against the grain Thierry reactivated a suppressed potential in ancient Christian traditions that harmonized the divine Word with notions of divine Number Despite achieving fame during his lifetime Thierry s ideas remained well outside the medieval mainstream Three centuries later Nicholas of Cusa rediscovered anonymous fragments of Thierry and his medieval readers and drew on them liberally in his early works Yet tensions among this collection of sources forced Cusanus to reconcile their competing understandings of Word and Number Over several decades Nicholas eventually learned how to articulate traditional Christian doctrines within a fully mathematized cosmology anticipating the situation of modern Christian thought after the seventeenth century Mathematical Theologies skillfully guides readers through the newest scholarship on Pythagoreanism the school of Chartres and Cusanus while revising some of the categories that have separated those fields in the past Catalog of the United States Geological Survey Library U.S. Geological Survey Library,1974 **Catalog of Copyright Entries. Part 1. [B] Group 2. Pamphlets, Etc. New Series** Library of Congress. Copyright Office,1919 **Dun's Review** ,1929 **The Grub Street Journal, 1730-33 Vol 4** Bertrand A Goldgar,2024-10-28 The Grub Street Journal was perhaps the most widely read weekly journal in England of its period The first four years are reprinted here representing the journal in its prime in terms of quality and popularity This edition is enhanced with a general introduction and comprehensive annotation Catalog of Copyright Entries. Third Series Library of Congress. Copyright Office,1957 Includes Part 1 Number 1 2 Books and Pamphlets Including Serials and Contributions to Periodicals January December **The Illustrated London News** ,1852 **Bookseller Newsman Incorporated** ,1894 **Library of Congress Catalogs** Library of Congress,1960

Ut Ler Welt Perfect Library Book Review: Unveiling the Magic of Language

In an electronic era where connections and knowledge reign supreme, the enchanting power of language has be apparent than ever. Its power to stir emotions, provoke thought, and instigate transformation is truly remarkable. This extraordinary book, aptly titled "**Ut Ler Welt Perfect Library**," compiled by a highly acclaimed author, immerses readers in a captivating exploration of the significance of language and its profound affect our existence. Throughout this critique, we shall delve to the book is central themes, evaluate its unique writing style, and assess its overall influence on its readership.

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