

## WHIPPLES ANIMAL ANALYSIS A METHOD OF TEACHING ZOOLOGY

?? ?? O Amir of justice, be kind to thy subjects; For justice, indeed, of thy nature's a trait.. 'A great theft had been committed in the city and I was cited, (139) I and my fellows. Now it was a matter of considerable value and they (140) pressed hard upon us; but we obtained of them some days' grace and dispersed in quest of the stolen goods. As for me, I sallied forth with five men and went round about the city that day; and on the morrow we fared forth [into the suburbs]. When we came a parasang or two parasangs' distance from the city, we were athirst; and presently we came to a garden. So I went in and going up to the water-wheel, (141) entered it and drank and made the ablution and prayed. Presently up came the keeper of the garden and said to me, "Out on thee! Who brought thee into this water-wheel?" And he cuffed me and squeezed my ribs till I was like to die. Then he bound me with one of his bulls and made me turn in the water-wheel, flogging me the while with a cattle whip he had with him, till my heart was on fire; after which he loosed me and I went out, knowing not the way.. When the folk heard his words, they talked of letting him go; but the Persian said, 'O folk, let not his speech beguile you. This fellow is none other than a thief who knoweth how to sing, and when he happeneth on the like of us, he is a singer.' 'O our lord,' answered they, 'this man is a stranger, and needs must we release him.' Quoth he, 'By Allah, my heart revolteth from this fellow! Let me make an end of him with beating.' But they said, 'Thou mayst nowise do that' So they delivered the singer from the Persian, the master of the house, and seated him amongst them, whereupon he fell to singing to them and they rejoiced in him.. Meanwhile, the Sheikh Aboultaifa Iblis and his son Es Shisban set out, as we have said, with their troops, who were of the doughtiest of the Jinn and the most accomplished of them in valour and horsemanship, [and fared on till they drew near the Crescent Mountain], When the news of their approach reached Meimoun, he cried out with a great cry to the troops, who were twenty thousand horse, [and bade them make ready for departure]. Then he went in to Tuhfeh and kissing her, said to her, 'Know that thou art presently my life of the world, and indeed the Jinn are gathered together to wage war on me on thine account. If I am vouchsafed the victory over them and am preserved alive, I will set all the kings of the Jinn under thy feet and thou shalt become queen of the world.' But she shook her head and wept; and he said, 'Weep not, for, by the virtue of the mighty inscription engraven on the seal-ring of Solomon, thou shalt never again see the land of men! Can any one part with his life? So give ear unto that which I say; else will I kill thee.' And she was silent.. Speedy Relief of God, Of the, i. 174.. ? ? ? ? So, O Aamir, haste thy going, e'en as I do, so may I Heal my sickness and the draining of the cup of love essay;.. ? ? ? ? r. The Pious Woman accused of Lewdness dccccvii. ? ? ? ? b. The Second Calender's Story xii.68. Haroun er Reshid and the three Poets cccclxxxvi. "O Shehrzad," quoth Shehriyar, "finish unto us the story that thy friend told thee, for that it resembleth the story of a king whom I knew; but fain would I hear that which betided the people of this city and what they said of the affair of the king, so I may return from that wherein I was." "With all my heart," answered Shehrzad. "Know, O august king and lord of just judgment and praiseworthy excellence and exceeding prowess, that, when the folk heard that the king had put away from him his custom and returned from that which had been his wont, they rejoiced in this with an exceeding joy and offered up prayers for him. Then they talked with one another of the cause of the slaughter of the girls, and the wise said, "They (162) are not all alike, nor are the fingers of the hand alike." So he arose and taking his weaving gear, sold it and bought with the price drugs and simples and wrought himself a carpet, with which they set out and journeyed to a certain village, where they took up their abode. Then the man donned a physician's habit and fell to going round about the hamlets and villages and country parts; and he began to earn his living and make gain. Their affairs prospered and their case was bettered; wherefore they praised God for their present ease and the village became to them a home.. 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.. ? ? ? ? b. The Second Old Man's Story (236) iv. 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'? . . . . . Is there a man of you will come, that I may heal his pain With blows right profitable for him who's sick for lust of fight?..The Seventeenth Night of the Month..Then the Khalif summoned her to his presence a fourth time and said to her, "O Sitt el Milah, sing." So she improvised and sang the following verses: .?Story of the Merchant and His Sons..? . . . . . z. The Stolen Purse dcv. . . . . . Unto me the world's whole gladness is thy nearness and thy sight; All incumbent thy possession and thy love a law of right..So the girl's owner betook himself to the bazaar, where he found the youth seated at the upper end of the merchants' place of session, selling and buying and taking and giving, as he were the moon on the night of its full, and saluted him. The young man returned his salutation and he said to him, "O my lord, be not thou vexed at the girl's speech the other day, for her price shall be less than that [which thou badest], to the intent that I may propitiate thy favour. If thou desire her for nought, I will send her to thee, or if thou wouldst have me abate thee of her price, I will well, for I desire nought but what shall content thee; for that thou art a stranger in our land and it behoveth us to entreat thee hospitably and have consideration for thee." "By Allah," answered the youth, "I will not take her from thee but at an advance on that which I bade thee for her aforesaid; so wilt thou now sell her to me for seventeen hundred dinars?" And the other answered, "O my lord, I sell her to thee, may God bless thee in her."..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 Mesrou, "Take him up," [returned to the palace]. Accordingly, Mesrou 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..Meanwhile, when Aboulhusn went out from the presence of the Khalif and went to lay out Nuzhet el Fuad, the prince mourned for her and dismissing the divan, arose and betook himself, leaning upon Mesrou, the swordsman of his vengeance, [to the pavilion of the harem, where he went in] to the Lady Zubeideh, that he might condole with her for her slave-girl. He found the princess sitting weeping and awaiting his coming, so she might condole with him for [his boon-companion] Aboulhusn el Khelia. So he said to her, "May thy head outlive thy slave-girl Nuzhet el Fuad!" And she answered, saying, "O my lord, God preserve my slave-girl! Mayst thou live and long survive thy boon-companion Aboulhusn el Khelia! For he is dead."..When Tuhfeh heard this, it was grievous to her and she wept sore; whereupon quoth the head to her, 'The relief of God the Most High is near at hand; but now let me hear somewhat of thy speech.' So she took the lute and sang three songs, weeping the while. 'By Allah,' said the head, 'thou hast been bountiful to me, may God be with thee!' Then it disappeared and the season of sundown came. So she arose [and betook herself] to her place [in the hall]; whereupon the candles rose up from under the earth and kindled themselves. Then the kings of the Jinn appeared and saluted her and kissed her hands and she saluted them. Presently, up came Kemeriyeh and her three sisters and saluted Tuhfeh and sat down; whereupon the tables were brought and they ate. Then the tables were removed and there came the wine-tray and the drinking-service. So Tuhfeh took the lute and one of the three queens filled the cup and signed to Tuhfeh [to sing]. Now she had in her hand a violet; so Tuhfeh sang the following verses:..? . . . . . And horses eke wouldst have led to thee day by day And girls, high- breasted maids, and damsels black and white..When the morning morrowed, the people went seeking for him, but found him not; and when the king knew this, he was perplexed concerning his affair and abode unknowing what he should do. Then he sought for a vizier to fill his room, and the king's brother said, 'I have a vizier, a sufficient man.' 'Bring him to me,' said the king. So he brought him a man, whom he set at the head of affairs; but he seized upon the kingdom and clapped the king in irons and made his brother king in his stead. The new king gave himself up to all manner of wickedness, whereat the folk murmured and his vizier said to him, 'I fear lest the Indians take the old king and restore him to the kingship and we both perish; wherefore, if we take him and cast him into the sea, we shall be at rest from him; and we will publish among the folk that he is dead.' And they agreed upon this. So they took him up and carrying him out to sea, cast him in.. "When I returned from my fifth voyage, I gave myself up to eating and drinking and passed my time in solace and delight and forgot that which I had suffered of stresses and afflictions, nor was it long before the thought of travel again presented itself to my mind and my soul hankered after the sea. So I brought out the goods and binding up the bales, departed from Baghdad, [intending] for certain of the lands, and came to the sea-coast, where I embarked in a stout ship, in company with a number of other merchants of like mind with myself, and we [set out and] sailed till we came among certain distant islands and found ourselves in difficult and dangerous case..The first to take the cup was Iblis the Accursed, who said, 'O Tuhfet es Sudour, sing over my cup.' So she took the lute and touching it, sang the following verses:..Then I arose and fared on a day and a night, till I came to the house of my master, who saw me pale and disfeatured for fear and hunger. He rejoiced in my return and said to me, 'By Allah, thou hast made my heart ache on thine account; for I went and finding the tree torn up by the roots, doubted not but the elephants had destroyed thee. Tell me then how it was with thee.' So I told him what had befallen me and he marvelled exceedingly and rejoiced, saying, 'Knowst thou where this hill is?' 'Yes, O my lord,' answered I. So he took me up with him on an elephant and we rode till we came to the elephants' burial-place..Quoth Shefikeh, "My mistress hath occasion for thee; so come

thou with me and I will engage to restore thee to thy dwelling in weal and safety." But the nurse answered, saying, "Indeed, her palace is become forbidden (103) to me and never again will I enter therein, for that God (extolled be His perfection and exalted be He!) of His favour and bounty hath rendered me independent of her." So Shefikeh returned to her mistress and acquainted her with the nurse's words and that wherein she was of affluence; whereupon Mariyeh confessed the unseemliness of her dealing with her and repented, whenas repentance profited her not; and she abode in that her case days and nights, whilst the fire of longing flamed in her heart..57. Abou Nuwas with the Three Boys and the Khalif Haroun er Reshid dclv.Razi (Er) and El Merouzi, ii. 28..? ? ? ? ? To me your rigour love-delight, your distance nearness is; Ay, your injustice equity, and eke your wrath consent..? ? ? ? ? They have shut out thy person from my sight; They cannot shut thy memory from my spright..End of vol. II..? ? ? ? ? The fires in my vitals that rage if I did but discover to view, Their ardour the world to consume, from the East to the West, might avail..One day, Ishac let bring all who were with him of slave-girls from the house of instruction and carried them up to Er Reshid's palace, leaving none in his house save Tuhfeh and a cookmaid; for that he bethought him not of Tuhfeh, nor did she occur to his mind, and none of the damsels remembered him of her. When she saw that the house was empty of the slave-girls, she took the lute (now she was unique in her time in smiting upon the lute, nor had she her like in the world, no, not Ishac himself, nor any other) and sang thereto the following verses:Rich Man and his Wasteful Son, The, i. 252..Then I bought of the best and finest of the produce and rarities of the country and all I had a mind to and a good hackney (221) and we set out again and traversed the deserts from country to country till we came to Baghdad. Then I went in to the Khalif and saluted him and kissed his hand; after which I acquainted him with all that had passed and that which had befallen me. He rejoiced in my deliverance and thanked God the Most High; then he caused write my story in letters of gold and I betook myself to my house and foregathered with my brethren and family. This, then," added Sindbad, "is the last of that which befell me in my travels, and praise be to God, the One, the Creator, the Maker!".113. Nouredin Ali and Sitt el Milah dcccclviii.? ? ? ? ? Drink ever, O lovers, I rede you, of wine And praise his desert who for yearning doth pine,.Therewithal the king bade all his officers go round about in the thoroughfares and colleges [of the town] and bring before him all strangers whom they found there. So they went forth and brought him much people, amongst whom was the man who had painted the portrait. When they came into the presence, the Sultan bade the crier make proclamation that whoso wrought the portrait should discover himself and have whatsoever he desired. So the poor man came forward and kissing the earth before the king, said to him, "O king of the age, I am he who painted yonder portrait." Quoth El Aziz, "And knowest thou who she is?" "Yes," answered the other; "this is the portrait of Mariyeh, daughter of the king of Baghdad." The king ordered him a dress of honour and a slave-girl [and he went his way]. Then said El Abbas, "O father mine, give me leave to go to her, so I may look upon her; else shall I depart the world, without fail." The king his father wept and answered, saying, "O my son, I builded thee a bath, that it might divert thee from leaving me, and behold it hath been the cause of thy going forth; but the commandment of God is a foreordained (61) decree." (62).Me, till I stricken was therewith, to love thou didst excite, iii. 113.To return to his wife and her mother. When the former arose in the morning and her husband returned not to her with break of day, she forebode all manner of calamity and straightway despatched her servants and all who were with her in quest of him; but they happened not on any trace of him neither fell in with aught of his news. So she bethought herself concerning her affair and complained and wept and groaned and sighed and blamed perfidious fortune, bewailing that sorry chance and reciting these verses:Man of Khorassan, his Son and his Governor, Story of the, i. 218..So, when they had made an end of eating and drinking, the young man asked his host for the story, and he said, 'Know that in my youth I was even as thou seest me in the matter of loathliness and foul favour; and I had brethren of the comeliest of the folk; wherefore my father preferred them over me and used to show them kindness, to my exclusion, and employ me, in their room [in menial service], like as one employeth slaves. One day, a she-camel of his went astray and he said to me, "Go thou forth in quest of her and return not but with her." Quoth I, "Send other than I of thy sons." But he would not consent to this and reviled me and insisted upon me, till the matter came to such a pass with him that he took a whip and fell to beating me. So I arose and taking a riding-camel, mounted her and sallied forth at a venture, purposing to go out into the deserts and return to him no more. I fared on all my night [and the next day] and coming at eventide to [the encampment of] this my wife's people, alighted down with her father, who was a very old man, and became his guest..Accordingly, Ishac bade admit her; so she entered, and when her eyes fell upon the Commander of the Faithful, she kissed the earth before him and said, 'Peace be upon thee, O Commander of the Faithful and asylum of the people of the faith and reviver of justice among all creatures! May God make plain the treading of thy feet and vouchsafe thee enjoyment of that which He hath bestowed on thee and make Paradise thy harbourage and the fire that of thine enemies!' Quoth Er Reshid, 'And on thee be peace, O damsel! Sit.' So she sat down and he bade her sing; whereupon she took the lute and tightening its strings, played thereon in many modes, so that the Commander of the Faithful and Jaafer were confounded and like to fly for delight. Then she returned to the first mode and sang the following verses:.38. Yehya ben Khalid and Mensour ccv.When the two kings saw that woman's fashion and how she circumvented the Afrit, who had lodged her at the bottom of the sea, they turned back to their kingdoms and the younger betook himself to Samarcand, whilst the elder returned to China and established unto himself a custom in the slaughter of women, to wit, his vizier used to bring him a girl every night, with whom he lay that night, and when he arose in the morning, he gave her to the vizier and bade him put her to death. On this wise he abode a great while, whilst the people murmured and the creatures [of God] were destroyed and the commons cried out by reason of that grievous affair whereinto they were fallen and feared the wrath of God the Most High, dreading lest He should destroy them by means of this. Still the king persisted in that fashion and in that his blameworthy intent of the killing of women and the despoilment of the

curtained ones, (159) wherefore the girls sought succour of God the Most High and complained to Him of the tyranny of the king and of his oppressive dealing with them..Now the four women who thus accosted Tuhfeh were the princess Kemeriyeh, daughter of King Es Shisban, and her sisters; and Kemeriyeh loved Tuhfeh with an exceeding love. So, when she came up to her, she fell to kissing and embracing her, and Iblis said, 'Fair befall you! Take me between you.' At this Tuhfeh laughed and Kemeriyeh said, 'O my sister, I love thee and doubtless hearts have their evidences, (197) for, since I saw thee, I have loved thee.' 'By Allah,' replied Tuhfeh, 'hearts have deeps, (198) and thou, by Allah, art dear to me and I am thy handmaid.' Kemeriyeh thanked her for this and said to her, 'These are the wives of the kings of the Jinn: salute them. This is Queen Jemreh, (199) that is Queen Wekhimeh and this other is Queen Sherareh, and they come not but for thee.' So Tuhfeh rose to her feet and kissed their hands, and the three queens kissed her and welcomed her and entreated her with the utmost honour..Moreover, he assembled the sages and the theologians and the sons of the kings and devised with them and asked them questions and problems and examined with them into many things of all fashions that might direct him to well-doing in the kingly office; and he questioned them also of subtleties and religious obligations and of the laws of the kingdom and the fashions of administration and of that which it behoveth the king to do of looking into the affairs of the people and repelling the enemy [from the realm] and fending off his malice with war; wherefore the people's contentment redoubled and their joy in that which God the Most High had vouchsafed them of his elevation to the kingship over them. So he upheld the ordinance of the realm and the affairs thereof abode established upon the accepted customs..? ? ? ? f. The Sixth Voyage of Sindbad the Sailor cclxvi.So he repaired to the vizier and repeated to him the answer; and he marvelled at its justness and said to him, 'Go; by Allah, I will ask thee no more questions, for thou with thy skill marrest my foundation.' (233) Then he entreated him friendly and the merchant acquainted him with the affair of the old woman; whereupon quoth the vizier, 'Needs must the man of understanding company with those of understanding.' Thus did this weak woman restore to that man his life and good on the easiest wise. Nor," added the vizier, "is this more extraordinary than the story of the credulous husband." ? ? ? ? d. The Tailor's Story xxix. ? ? ? ? Love no light matter is, O folk, nor are the woe and care And blame a little thing to brook that unto it pertain..? ? ? ? In my tears I have a witness; when I call thee to my mind, Down my cheeks they run like torrents, and I cannot stay their flight..When El Melik ez Zahir heard Muineddin's story, he marvelled thereat Then rose another officer and said, 'O lord, bear what befell me in bygone days..? ? ? ? a. The First Calender's Story xxxvii.My fortitude fails, my endeavour is vain, ii. 95..? ? ? ? m. The Boy and the Thieves dcxxvii.

TABLE OF CONTENTS OF THE UNFINISHED CALCUTTA (1814-18) EDITION (FIRST TWO HUNDRED NIGHTS ONLY) OF THE ARABIC TEXT OF THE BOOK OF THE THOUSAND NIGHTS AND ONE NIGHT..Then the Khalif went in to the Lady Zubeideh, pale with anger, and she noted this in him and said to him, "How cometh it that I see the Commander of the Faithful changed of colour?" "O daughter of my uncle," answered he, "I have a beautiful slave-girl, who reciteth verses and telleth stories, and she hath taken my whole heart; but she loveth other than I and avoucheth that she loveth her [former] master; wherefore I have sworn a great oath that, if she come again to my sitting-chamber and sing for other than I, I will assuredly take a span from her highest part." (21)Quoth Zubeideh, "Let the Commander of the Faithful favour me with her presence, so I may look on her and hear her singing." So he bade fetch her and she came, whereupon the Lady Zubeideh withdrew behind the curtain, whereas she saw her not, and Er Reshid said to her, "Sing to us." So she took the lute and tuning it, sang the following verses:.Then they spread him a prayer-carpet and he prayed. Now he knew not how to pray and gave not over bowing and prostrating himself, [till he had prayed the prayers] of twenty inclinations, (21) pondering in himself the while and saying, "By Allah, I am none other than the Commander of the Faithful in very sooth! This is assuredly no dream, for all these things happen not in a dream." And he was convinced and determined in himself that he was Commander of the Faithful; so he pronounced the Salutation (22) and made an end (23) of his prayers; whereupon the slaves and slave-girls came round about him with parcels of silk and stuffs (24) and clad him in the habit of the Khalifate and gave him the royal dagger in his hand. Then the chief eunuch went out before him and the little white slaves behind him, and they ceased not [going] till they raised the curtain and brought him into the hall of judgment and the throne-room of the Khalifate. There he saw the curtains and the forty doors and El Ijli and Er Recashi (25) and Ibdan and Jedim and Abou Ishac (26) the boon-companions and beheld swords drawn and lions (27) encompassing [the throne] and gilded glaives and death-dealing bows and Persians and Arabs and Turks and Medes and folk and peoples and Amirs and viziers and captains and grandees and officers of state and men of war, and indeed there appeared the puissance of the house of Abbas (28) and the majesty of the family of the Prophet..When he was gone, the old man bade the trooper wash the kitchen-vessels and made ready passing goodly food. When the king returned, he set the meat before him, and he tasted food whose like he had never known; whereat he marvelled and asked who had dressed it. So they acquainted him with the old man's case and he summoned him to his presence and awarded him a handsome recompense. (207) Moreover, he commanded that they should cook together, he and the cook, and the old man obeyed his commandment..? ? ? ? j. The Unjust King and the Tither dcccxcix.

When her people arose in the morning and saw her not, they sought her in the camp, but, finding her not and missing me also, doubted not but she had fled with me. Now she had four brothers, as they were falcons, and they mounted and dispersed in quest of us. When the day dawned [on the fourth morning], the dog began to bark and the other dogs answered him and coming to the mouth of the pit, stood howling to him. My wife's father, hearing the howling of the dogs, came up and standing at the brink of the pit, [looked in and] beheld a marvel. Now he was a man of valour and understanding, an elder versed (62) in affairs so he fetched a rope and bringing us both forth, questioned us of our case. I told him all that had betided and he abode pondering the affair..Son and his Governor, Story of the Man of Khorassan, his, i. 218. ? ? ? ? Ye know I'm passion-maddened, racked with love

and languishment, Yet ye torment me, for to you 'tis pleasing to torment. Officer's Story, The Sixth, ii. 146. My fruit is a jewel all wroughten of gold, ii. 245.????? ed. Story of the Barber's Fourth Brother clii.???? His love he'd have hid, but his tears denounced him to the spy, For the heat of a red-hot coal that 'twixt his ribs did lie..Then said Queen Es Shuhba, 'By Allah, O Sheikh, my sister Tuhfeh is indeed unique among the folk of her time, and I hear that she singeth upon all sweet- scented flowers.' 'Yes, O my lady,' answered Iblis, 'and I am in the utterest of wonderment thereat. But there remaineth somewhat of sweet-scented flowers, that she hath not besung, such as the myrtle and the tuberose and the jessamine and the moss-rose and the like.' Then he signed to her to sing upon the rest of the flowers, that Queen Es Shuhba might hear, and she said, 'Harkening and obedience.' So she took the lute and played thereon in many modes, then returned to the first mode and sang the following verses:.They have shut out thy person from my sight, iii. 43..When the king heard this from the youth, his anger subsided; so he bade restore him to the prison, and the folk dispersed that day..King who knew the Quintessence of Things, The, i. 230..The First Night of the Month.143. Ibrahim of Mosul and the Devil dclxxxvii.???? And if into the briny sea one day she chanced to spit, Assuredly the salt sea's floods straight fresh and sweet would grow..???? Peace on thee! Would our gaze might light on thee once more! So should our hearts be eased and eyes no longer sore..???? ? o. The Fifteenth Officer's Story dccccxl.Officer's Story, The Twelfth, ii. 179..2. The Fisherman and the Genie viii.Then said Shehrzad, "They avouch, O king, (but God [alone] knowest the secret things,) that.So Selim came forward and kissing the earth before the [supposed] king, praised him and related to him his story from beginning to end, till the time of their coming to that city, he and his sister, telling him how he had entered the place and fallen into the hands of the cook and that which had betided him [with him] and what he had suffered from him of beating and bonds and shackles and pinioning. Moreover, he told him how the cook had made him his brother's slave and how the latter had sold him in Hind and he had married the princess and become king and how life was not pleasant to him till he should foregather with his sister and how the cook had fallen in with him a second time and acquainted her with that which had betided him of sickness and disease for the space of a full-told year..???? Would we may live together and when we come to die, God grant the death-sleep bring me within her tomb to lie!..???? d. The Crow and the Serpent dcxi.82. Said ben Salim and the Barmecides ccxcii.???? If thou forsake us, there is none Can stand to us instead of thee..Voyage of Sindbad the Sailor, The Sixth, iii. 203..When the company heard the seventh officer's story, they were moved to exceeding mirth, and El Melik ez Zahir Bibers rejoiced in that which he heard and said, 'By Allah, there betide things in this world, from which kings are shut out, by reason of their exalted station!" Then came forward another man from amongst the company and said, "There hath reached me from one of my friends another story bearing on the malice of women and their craft, and it is rarer and more extraordinary and more diverting than all that hath been told to you.".Then her case changed and her colour paled; and when Shefikeh saw her mistress in this plight, she repaired to her mother and told her that the lady Mariyeh refused meat and drink. "Since when hath this befallen her?" asked the queen, and Shefikeh answered, "Since yesterday;" whereat the queen was confounded and betaking herself to her daughter, that she might enquire into her case, found her as one dead. So she sat down at her head and Mariyeh opened her eyes and seeing her mother sitting by her, sat up for shamefastness before her. The queen questioned her of her case and she said, "I entered the bath and it stupefied me and weakened me and left an exceeding pain in my head; but I trust in God the Most High that it will cease.".When the king heard his viziers' words, he was exceeding wroth and bade bring the youth, and when he came in to the king, the viziers all cried out with one voice, saying, "O scant o' grace, thinkest thou to save thyself from slaughter by craft and guile, that thou beguilest the king with thy talk and hopest pardon for the like of this great crime which thou hast committed?" Then the king bade fetch the headsman, so he might smite off his head; whereupon each of the viziers fell a-saying, "I will slay him;" and they sprang upon him. Quote the youth, "O king, consider and ponder these men's eagerness. Is this of envy or no? They would fain make severance between thee and me, so there may fall to them what they shall plunder, as aforetime." And the king said to him, "Consider their testimony against thee." "O king," answered the young man, "how shall they testify of that which they saw not? This is but envy and rancour; and thou, if thou slay me, thou wilt regret me, and I fear lest there betide thee of repentance that which betided Ilan Shah, by reason of the malice of his viziers." "And what is his story?" asked Azadbekht. "O king," replied the youth,.???? b. The Second Voyage of Sindbad the Sailor.Tuhfet el Culoub and Er Reshid, ii. 203..Credulous Husband, The, i. 270..? ? ? ? Thou left'st unto me, after thee, languor and carefulness; I lived a life wherein no jot of sweetness I espied..? ? ? ? l. The Wife's Device to Cheat her Husband dlxxxiv.When she had made an end of her verses, the Lady Zubeideh bade each damsel sing a song, till the turn came round to Sitt el Milah, whereupon she took the lute and tuning it, sang thereto four-and-twenty songs in four-and-twenty modes; then she returned to the first mode and sang the following verses:.70. Aboulaswed and his squinting Slave-girl cclxxxvii.When they had made an end of pious wishes and congratulations, they besought the king to hasten the punishment of the Magian and heal their hearts of him with torment and humiliation. So he appointed them for a day on which they should assemble to witness his punishment and that which should betide him of torment, and shut himself up with his wife and sons and abode thus private with them three days, during which time they were sequestered from the folk. On the fourth day the king entered the bath, and coming forth, sat down on the throne of his kingship, with the crown on his head, whereupon the folk came in to him, according to their wont and after the measure of their several ranks and degrees, and the amirs and viziers entered, ay, and the chamberlains and deputies and captains and men of war and the falconers and armbearers. Then he seated his two sons, one on his right and the other on his left hand, whilst all the folk stood before him and lifted up their voices in thanksgiving to God the Most High and glorification of Him and were strenuous in prayer for the king and in setting forth his virtues and excellences..Sindbad the Sailor, The Sixth Voyage of, iii. 203..? ? ? ? b. The Merchant's

Wife and the Parrot dlxxix. ? ? ? ? n. The Man who never Laughed again dlxxxvii. The messenger wished him joy of the bath and exceeded in doing him worship. Then he said to him, "The king biddeth thee in weal." (82) "Hearkening and obedience," answered El Abbas and accompanied the messenger to the king's palace..35. Isaac of Mosul's Story of Khedijeh and the Khalif Mamoun dxl. At this the accursed Iblis was moved to delight and put his finger to his arse, whilst Meimoun danced and said, 'O Tuhfet es Sudour, soften the mode; (201) for, as delight, entereth into my heart, it bewildereth my vital spirits.' So she took the lute and changing the mode, played a third air; then she returned to the first and sang the following verses:..? ? ? ? ? Haste not to that thou dost desire, for haste is still unblest; Be merciful to men, as thou on mercy reckonest;

[The English Catholics Vade Mecum A Short Manual of General Devotion](#)

[History of the Early Gold Discoveries in Otago](#)

[Scenes Beyond the Grave Trance of Marietta Davis from Notes](#)

[The Washingtonian Volume 4](#)

[The Payson Dunton Scribner Manual of Penmanship](#)

[The Mathematical Gazette Volume 2 Issues 25-43](#)

[The Confidantes of a King The Mistresses of Louis XV Volume 1](#)

[The Mather Family of Cheltenham Pennsylvania Being an Account of the Descendants of Joseph Mather Compiled from the Records of Charles Mather of Jenkintown](#)

[Satyagraha in Champan](#)

[The ABC of Stock Speculation](#)

[The Seven Last Words Spoken by Christ on the Cross Tr from the Lat](#)

[Hayat-I-Qudsi Life of the Nawab Gauhar Begum Alias the Nawab Begum Qudsia of Bhopal](#)

[The Hermit of Turkey Hollow The Story of an Alibi Being an Exploit of Ephraim Tutt Attorney Counselor at Law](#)

[Studies in Biblical Archaeology](#)

[The Industrial Advantages of Providence R I Together with an Account of Her Material Development and Progress and a Series of Comprehensive Sketches of Her Representative Mercantile and Manufacturing Houses](#)

[The Wonderful Crucifix of Limpias Remarkable Manifestations](#)

[Three \[iE Twelve\] Quartetts Dedicated to His Majesty the King of Prussia Volume Pt1-4](#)

[Indian Fairy Tales Collected and Tr by M Stokes](#)

[The Microcosm of London Or London in Miniature Volume 2](#)

[Experimental Organic Chemistry](#)

[The Book of Enoch the Prophet An Apocryphal Production Supposed for Ages to Have Been Lost But Discovered at the Close of the Last Century in Abyssinia Now First Translated from an Ethiopic Ms in the Bodleian Library](#)

[The Lusiad of Luis de Camoens Books I to V](#)

[Printing for School and Shop A Textbook for Printers Apprentices Continuation Classes and for General Use in Schools](#)

[Examples Conclusions and Maxims of Modern Naval Tactics](#)

[Brazil the Home for Southerners](#)

[The Canadian Banking System Volume 5635](#)

[In and Around Stamboul](#)

[The Sons of the American Revolution New York State Society 1893-94](#)

[The Poems of Alfred B Street](#)

[Reminiscences of the Great Mutiny 1857-59 Including the Relief Siege and Capture of Lucknow and the Campaigns in Rohilcund and Oude](#)

[The Fundamentals of Geology and Their Bearings on the Doctrine of a Literal Creation](#)

[Sponsio Fidepromissio Fideiussio Einige Grundfragen Zum R mischen B rgschaftsrechte](#)

[The Gallinaceous Game Birds of North America Including the Partridges Grouse Ptarmigan and Wild Turkeys](#)

[A History of the Original Settlements on the Delaware From Its Discovery by Hudson to the Colonization Under William Penn To Which Is Added an Account of the Ecclesiastical Affairs of the Swedish Settlers and a History of Wilmington from Its First Se](#)

[The Art of Travel Or Shifts and Contrivances Available in Wild Countries](#)

[The Facetiae or Jocosae Tales of Poggio Volume 2](#)

[Courts and Lawyers of Pennsylvania A History 1623-1923 Volume 3](#)

[New Serum-Therapy](#)

[Testing Milk and Its Products A Manual for Dairy Students Creamery and Cheese Factory Operators Food Chemists and Dairy Farmers Volume 14](#)

[Indian Old-Man Stories More Sparks from War Eagles Lodge-Fire](#)  
[Westmoreland County Virginia Parts I and II A Short Chapter and Bright Day in Its History](#)  
[District Heating A Brief Exposition of the Development of District Heating and Its Position Among Public Utilities](#)  
[The Cruise of the antarctic to the South Polar Regions](#)  
[Fitz-Hugh St Clair The South Carolina Rebel Boy Or It Is No Crime to Be Born a Gentleman](#)  
[The History of Caste in India Evidence of the Laws of Manu on the Social Conditions in India During the Third Century A D](#)  
[The Lyre A Collection of the Most Approved Scottish English and Irish Songs \[2 Vols with Cancel Title-Leaves Both Vols Are Described as a Collection of English Irish and Scottish Songs and Are Without a Vol Statement Is Reissued Fo Volume 2](#)  
[Haynes Guide the Complete Handbook Yellowstone National Park](#)  
[A Commentary on the Campaign and Battle of Manassas of July 1861 With a Summary of the Art of War](#)  
[The Picturesque Beauties of Great Britain A Series of Views from Original Drawings Accompanied by Historical Topographical Critical and Biographical Notices Essex](#)  
[The Visitations of Hertfordshire](#)  
[Some Account of Colton and of the de Wasteneys Family](#)  
[Physics for High School Students](#)  
[A Method of Horsemanship Founded Upon New Principles Including the Breaking and Training of Horses With Instructions for Obtaining a Good Seat](#)  
[In the Maine Woods](#)  
[Jerome Cardan The Life of Girolamo Cardano of Milan Physician](#)  
[Prison Scenes And Narrative of Escape from France During the Late War](#)  
[The Gold Placers of Parts of Seward Peninsula Alaska Including the Nome Council Kougarok Port Clarence and Goodhope Precincts](#)  
[Graded Lessons in Physiology and Hygiene](#)  
[Present-Day Shipbuilding A Manual for Students and Ships Officers for Their Respective Examinations Ship-Superintendents Surveyors Engineers Shipowners and Shipbuilders Being Chapters III IV VI VII of Steel Ships Revised Enlarged and Sp](#)  
[Tree-Culture in New Zealand](#)  
[The Indians of the Pikes Peak Region Including an Account of the Battle of Sand Creek and of Occurrences in El Paso County Colorado During the War with the Cheyennes and Arapahoes in 1864 and 1868](#)  
[Bush Warfare](#)  
[Table of Logarithms of the Natural Numbers From 1 to 108000](#)  
[Report to the Science and Art Department of the Committee of Council on Education on the Action of Light on Water Colours Presented to Both Houses of Parliament by Command of Her Majesty](#)  
[Elements of Map Projection With Applications to Map and Chart Construction](#)  
[The Osireion at Abydos](#)  
[The First Edition of Kebles Christian Year Being a Facsimile of the Editio Princeps Published in 1827](#)  
[The Sanskrit Reader A Monthly Magazine of Sanskrit Literature Volume 1](#)  
[Manual of Classical Erotology \(de Figuris Veneris\)](#)  
[Cigarettes in Fact Fancy](#)  
[The Venetian Painters of the Renaissance With an Index to Their Works](#)  
[Southern Yellow Pine A Manual of Standard Wood Construction](#)  
[Engineering Drawing and Design \(a Text-Book Of\) Including Practical Geometry Plane and Solid and Machine and Engine Drawing and Design Machine and Engine Drawing and Design](#)  
[Rough Notes Taken During Some Rapid Journeys Across the Pampas and Among the Andes](#)  
[Flora of West Virginia](#)  
[African Missions Impressions of the South East and Centre of the Dark Continent](#)  
[The Counsel of the Ungodly](#)  
[English and Urdu Dictionary Romanized](#)  
[Uses of Plants by the Indians of the Missouri River Region](#)  
[The Book of Ready-Made Speeches](#)  
[The Society of Free States](#)  
[Day Dreams of a Schoolmaster](#)

[A Topographical Survey of the Great Road from London to Bath and Bristol With Historical and Descriptive Accounts of the Country Towns Villages and Gentlemens Seats on and Adjacent to It Illustrated by Views of the Scenery to Which Is Added](#)

[A Practical Treatise on Paralysis Locomotor Ataxy Sclerosis Spinal Paralysis Wasting Palsy Neurasthenia Neuralgia Sciatica Hysteria and Other Obscure Diseases of the Brain and Spinal Cord](#)

[Closed Doors Studies of Deaf and Blind Children](#)

[Pocket Dictionary of the Scottish Idiom In Which the Signification of the Words Is Given in English and German Chiefly Calculated to Promote the Understanding of the Works of Sir Walter Scott Rob Burns Allan Ramsay c With an Appendix Containing N](#)

[Corn Among the Indians of the Upper Missouri](#)

[An Essay on Possession in the Common Law Part 1](#)

[Petroleum and Natural Gas in Indiana A Preliminary Report](#)

[Letters to Serena Containing I the Origin and Force of Prejudices II the History of the Souls Immortality Among the Heathens III the Origin of Idolatry and Reasons of Heathenism As Also IV a Letter to a Gentleman in Holland Showing Spinosas](#)

[Canada and the Canadian Question](#)

[From Epicurus to Christ A Study in the Principles of Personality](#)

[Memoirs of Don Juan Van Halen Comprising the Narrative of His Imprisonment in the Dungeons of the Inquisition at Madrid and of His Escape His Journey to Russia His Campaign with the Army of the Caucasus c c Volume 1](#)

[Culina Famulatrix Medicin Or Receipts in Modern Cookery with a Medical Commentary](#)

[The Remaking of a Mind A Soldiers Thoughts on War and Reconstruction](#)

[Bible Characters Adam to Achnan](#)

[Brittany Its Byways Some Account of Its Inhabitants and Its Antiquities During a Residence in That Country](#)

[History of English Literature Wyclif Chaucer Earliest Drama Renaissance Tr by W C Robinson](#)

[Dental Anatomy](#)

[The Builder and the Plan A Textbook of the Science of Being](#)

---