

HUNTER GATHERERS IN A CHANGING WORLD

Beauty on his cheek hath written, "Blest be Allah, He who created this enchanting wight!" As for the king their father, he abode with his wife, their mother, what while God (to whom belong might and majesty) willed, and they rejoiced in reunion with each other. The kingship endured unto them and glory and victory, and the king continued to rule with justice and equity, so that the people loved him and still invoked on him and on his sons length of days and durance; and they lived the most delightsome of lives till there came to them the Destroyer of Delights and Sunderer of Companies, He who layeth waste the palaces and peopled the tombs; and this is all that hath come down to us of the story of the king and his wife and children. Nor," added the vizier, "if this story be a solace and a diversion, is it pleasanter or more diverting than that of the young man of Khorassan and his mother and sister." 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.' Then said El Abbas to them, "O youths, sit by my arms and my horse till I return." But they answered, saying, "By Allah, thou prolongest discourse with that which beseemeth not of words! Make haste, or we will go with thy head, for indeed the king purposeth to slay thee and to slay thy comrade and take that which is with you." When the prince heard this, his skin quaked and he cried out at them with a cry that made them tremble. Then he sprang upon his horse and settling himself in the saddle, galloped till he came to the king's assembly, when he cried out at the top of his voice, saying ["To horse,] cavaliers!" And levelled his spear at the pavilion wherein was Zuheir. Now there were about him a thousand smiters with the sword; but El Abbas fell in upon them and dispersed them from around him, and there abode none in the tent save Zuheir and his vizier..Son, The Rich Man and his Wasteful, i. 252..49. The Man who stole the Dog's Dish of Gold dcii.????? c. The Third Calender's Story liii.????? o. The Fifteenth Officer's Story dccccx. Quoth En Numan, "What prompted thee to keep faith, the case being as thou sayest?" "O king," answered the Arab, "it was my religion." And En Numan said, "What is thy religion?" "The Christian," replied the other. Quoth the king, "Expound it unto me." [So the Tai expounded it to him] and En Numan became a Christian. (174).161. King Jelyaad of Hind and his Vizier Shimas: whereafter ensueth the History of King Wird Khan son of King Jelyaad and his Women and Viziers dcccxciz.105. Ali Nouredin and the Frank King's Daughter dcccxxi.74. The Simpleton and the Sharper ccclxxxviii.36. The Mock Khalif dxliii.????? a. The First Calender's Story xxxvii. Hardly was the night come, when he went in to his wife and found her lying back, [apparently] asleep; so he sat down by her side and laying the hoopoe's heart on her breast, waited awhile, so he might be certified that she slept. Then said he to her, 'Shah Khatoun, Shah Khatoun, is this my recompense from thee?' Quoth she, 'What offence have I committed?' And he, 'What offence can be greater than this? Thou sentest after yonder youth and broughtest him hither, on account of the desire of thy heart, so thou mightest do with him that for which thou lustedst.' 'I know not desire,' answered she. 'Verily, among thy servants are those who are comelier and handsomer than he; yet have I never desired one of them.' 'Why, then,' asked he, 'didst thou lay hold of him and kiss him!' And she said, 'This is my son and a piece of my heart; and of my longing and love for him, I could not contain myself, but sprang upon him and kissed him.' When the king heard this, he was perplexed and amazed and said to her, 'Hast thou a proof that this youth is thy son? Indeed, I have a letter from thine uncle King Suleiman Shah, [wherein he giveth me to know] that his unck Belehwan cut his throat.' 'Yes,' answered she, 'he did indeed cut his throat, but severed not the windpipe; so my uncle sewed up the wound and reared him, [and he lived,] for that his hour was not come.' Razi (Er) and El Merouzi, ii. 28..Sherik ben Amrou, what device avails the hand of death to stay? i. 204..Son and his Governor, Story of the Man of Khorassan, his, i. 218. Now the woman was in a chest and two youths of the pages of the late king, who were now in the new king's service, were those who had been charged with the guardianship of the vessel and the goods. When the evening evened on them, the two youths fell a-talking and recounted that which had befallen them in their days of childhood and the manner of the going forth of their father and mother from their country and royal estate, whenas the wicked overcame their land, and [called to mind] how they had gone astray in the forest and how fate had made severance between them and their parents; brief, they recounted their story, from beginning to end. When the woman heard their talk, she knew that they were her very sons and cried out to them from the chest, saying, 'I am your mother such an one, and the token between you and me is thus and thus.' The young men knew the token and falling upon the chest, broke the lock and brought out their mother, who strained them to her breast, and they fell upon her and swooned away, all three..When I came forth, I swooned away: so I sat down till my trouble subsided; then I made for my comrades and said to them, "I have found the booty and the thief, and I affrighted him not neither troubled him, lest he should flee; but now, come, let us go to him, so we may make shift to lay hold upon him." Then I took them and repaired to the keeper of the garden, who had tortured me with beating, meaning to make him taste the like of that which he had

done with me and lie against him and cause him eat stick. So we rushed into the water-wheel and seizing the keeper, pinioned him..? ? ? ? I saw thee, O thou best of all the human race, display A book that came to teach the Truth to those in error's way..? ? ? ? b. The Merchant's Wife and the Parrot dlxxix.71. Yehya ben Khalid and the Poor Man dclvi.118. The Merchant of Cairo and the Favourite of the Khalif El Mamoun El Hikim bi Amrillak M.The crown of the flow'rets am I, in the chamber of wine, ii. 224..Calcutta (1814-18) Text. 183.? ? ? ? ? In the wide world no house thou hast, a homeless wanderer thou: To thine own place thou shall be borne, an object for lament. (88).? ? ? ? ? No slaves with me have I nor camels swift of foot, Nor slave-girls have I brought in curtained litters dight..Now the king was seated at the lattice, hearkening to their talk, and Abou Sabir's words angered him; so he bade bring him before him and they brought him forthright. Now there was in the king's palace an underground dungeon and therein a vast deep pit, into which the king caused cast Abou Sabir, saying to him, 'O lackwit, now shall we see how thou wilt come forth of the pit to the throne of the kingdom.' Then he used to come and stand at the mouth of the pit and say, 'O lackwit, O Abou Sabir, I see thee not come forth of the pit and sit down on the king's throne!' And he assigned him each day two cakes of bread, whilst Abou Sabir held his peace and spoke not, but bore with patience that which betided him..There was once, in the land of Fars, (15) a man who took to wife a woman higher than himself in rank and nobler of lineage, but she had no guardian to preserve her from want. It misliked her to marry one who was beneath her; nevertheless, she married him, because of need, and took of him a bond in writing to the effect that he would still be under her commandment and forbiddance and would nowise gainsay her in word or deed. Now the man was a weaver and he bound himself in writing to pay his wife ten thousand dirhems, [in case he should make default in the condition aforesaid]..Temam (Abou), Story of Ilan Shah and, i. 126..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..? ? ? ? The pains of long desire have wasted me away; Estrangement and disdain my body sore have tried..When she had made an end of her song, she threw the lute from her hand and wept, whilst the old man wept for her weeping. Then she fell down in a swoon and presently coming to herself, filled the cup and drinking it off, gave the old man to drink, after which she took the lute and breaking out into song, chanted the following verses:.? ? ? ? They have forbid their image to visit me in sleep; So even my nightly phantom forsaketh me, heigho!.The Twenty-Eighth and Last Night of the Month.? ? ? ? My transports I conceal for fear of those thereon that spy; Yet down my cheeks the tears course still and still my case bewray..? ? ? ? Ask mine eyes whether slumber hath lit on their lids since the hour of your loss Or if aye on a lover they've looked. Nay, an ye believe not their tale,.Mamoun (El) and Zubeideh, i. 199..124. The Saint to whom God gave a Cloud to serve him and the Devout King cccclxxiii.All this time, the young Damascene was hearkening, and whiles he likened her voice to that of his slave-girl and whiles he put away from him this thought, and the damsel had no whit of knowledge of him. Then she broke out again into song and chanted the following verses:.55. The Ruined Man who became Rich again through a Dream cccli.? ? ? ? b. Story of the Chief of the Boulac Police dcv.For the uses of food I was fashioned and made, ii. 223..Presently, the old woman came in to her and saw her sitting at Aboulhusn's head, weeping and lamenting; and when she saw the old woman, she cried out and said to her, "See what hath betided me! Indeed, Aboulhusn is dead and hath left me alone and forlorn!" Then she cried out and tore her clothes and said to the old woman, "O my mother, how good he was!" Quoth the other, "Indeed thou art excused, for thou wast used to him and he to thee." Then she considered what Mesrou had reported to the Khalif and the Lady Zubeideh and said to her, "Indeed, Mesrou goeth about to sow discord between the Khalif and the Lady Zubeideh." "And what is the [cause of] discord, O my mother?" asked Nuzhet el Fuad. "O my daughter," answered the old woman, "Mesrou came to the Khalif and the Lady Zubeideh and gave them news of thee that thou wast dead and that Aboulhusn was well." "And Nuzhet el Fuad said to her, "O my aunt, I was with my lady but now and she gave me a hundred dinars and a piece of silk; and now see my condition and that which hath befallen me! Indeed, I am bewildered, and how shall I do, and I alone, forlorn? Would God I had died and he had lived!"..? ? ? ? f. The King's Son who fell in Love with the Picture dcccxciv.Porter, Sindbad the Sailor and Hindbad the, iii. 199.Meanwhile, the king and queen abode in the island, over against the old man and woman, and ate of the fruits that were in the island and drank of its waters, till, one day, as they sat, there came a ship and moored to the side of the island, to fill up with water, whereupon they (63) looked at each other and spoke. The master of the ship was a Magian and all that was therein, both men and goods, belonged to him, for that he was a merchant and went round about the world. Now covetise deluded the old man, the owner of the island, and he went up [into the ship] and gave the Magian news of the king's wife, setting out to him her charms, till he made him yearn unto her and his soul prompted him to use treachery and practise upon her and take her from her hnsband. So he sent to her, saying, 'With us in the ship is a woman with child, and we fear lest she be delivered this night. Hast thou skill in the delivering of women?' And she answered, 'Yes.' Now it was the last of the day; so he sent to her to come up into the ship and deliver the woman, for that the pangs of labour were come upon her; and he promised her clothes and spending-money. Accordingly, she embarked in all assurance, with a heart at ease for herself, and transported her gear to the ship; but no sooner was she come thither than the anchors were weighed and the canvas spread and the ship set sail..? ? ? ? By Allah, but that I

trusted that I should meet you again, Your camel-leader to parting had summoned you in vain!..58. The Lovers of the Benou Udhreh (232) dclxvi.?
???? a. The Christian Broker's Story cix. So he carried her to a place wherein was running water and setting her down on the ground, left her and
went away, marvelling at her. After he left her, he found his camels, by her blessing, and when he returned, King Kisra asked him, 'Hast thou found
the camels?' ['Yes,' answered he] and acquainted him with the affair of the damsel and set out to him her beauty and grace; whereupon the king's
heart clave to her and he mounted with a few men and betook himself to that place, where he found the damsel and was amazed at her, for that he
saw her overpassing the description wherewith the camel-driver had described her to him. So he accosted her and said to her, 'I am King Kisra,
greatest of the kings. Wilt thou not have me to husband?' Quoth she, 'What wilt thou do with me, O king, and I a woman abandoned in the desert?'
And he answered, saying, 'Needs must this be, and if thou wilt not consent to me, I will take up my sojourn here and devote myself to God's service
and thine and worship Him with thee.' 108. Ali ben Tahir and the Girl Mounis ccccxiv. But she said, 'There is a thing wherewith we will make her
confess, and all that is in her heart shall be discovered to thee.' 'What is that?' asked the king, and she answered, 'I will bring thee a hoopoe's heart,
(138) which, when she sleepeth, do thou lay upon her heart and question her of all thou wilt, and she will discover this unto thee and show forth the
truth to thee.' The king rejoiced in this and said to his nurse, 'Hasten and let none know of thee.' So she arose and going in to the queen, said to her,
'I have done thine occasion and it is on this wise. This night the king will come in to thee and do thou feign thyself asleep; and if he ask thee of
aught, do thou answer him, as if in thy sleep.' The queen thanked her and the old woman went away and fetching the hoopoe's heart, gave it to the
king..? THE FIFTEENTH OFFICER'S STORY..129. The King of the Island ccclxxix.???? Ye chide at one who weepeth for troubles ever new;
Needs must th' afflicted warble the woes that make him rue..???? And hope thou not for aught from me, who reck not with a folk To mix, who
may with abjectness infect my royal line..Sindbad the Sailor and Hindbad the Porter. ABDALLAH BEN NAFI AND THE KING'S SON OF
CASHGHAR. (157).???? For no hand is there but the hand of God is over it And no oppressor but shall be with worse than he opprest..When
the evening evened, the king summoned the vizier and required of him the hearing of the [promised] story. So he said, "Hearkening and obedience.
Know, O king, that.???? a. The Lackpenny and the Cook cclxxiii. Affairs, Of Looking to the Issues of, i. 80..???? d. The Eldest Lady's Story
lxiii. As I sat one day in my shop, there came up to me a fair woman, as she were the moon at its rising, and with her a slave-girl. Now I was a
handsome man in my time; so the lady sat down on [the bench before] my shop and buying stuffs of me, paid down the price and went away. I
questioned the girl of her and she said, "I know not her name." Quoth I, "Where is her abode?" "In heaven," answered the slave-girl; and I said,
"She is presently on the earth; so when doth she ascend to heaven and where is the ladder by which she goeth up?" Quoth the girl, "She hath her
lodging in a palace between two rivers, (181) to wit, the palace of El Mamoun el Hakim bi Amrillah." (182) Then said I, "I am a dead man, without
recourse; "but she replied, "Have patience, for needs must she return unto thee and buy stuffs of thee yet again." "And how cometh it," asked I,
"that the Commander of the Faithful trusteth her to go out?" "He loveth her with an exceeding love," answered she, "and is wrapped up in her and
gainsayeth her not." The Seventh Night of the Month..When the company heard this story, they marvelled thereat with the utmost wonderment.
Then the fifth officer, who was the lieutenant of the bench, (113) came forward and said, '[This is] no wonder and there befell me that which is
rarer and more extraordinary than this..Selim abode in the governance, invested with the sultanate, and ruled the people a whole year, after which
he returned to El Mensoureh and sojourned there another year. And he [and his wife] ceased not to go from city to city and abide in this a year and
that a year, till he was vouchsafed children and they grew up, whereupon he appointed him of his sons, who was found fitting, to be his deputy in
[one] kingdom [and abode himself in the other]; and he lived, he and his wife and children, what while God the Most High willed. Nor," added the
vizier, "O king of the age, is this story rarer or more extraordinary than that of the king of Hind and his wronged and envied vizier."???? x. The
King and his Chamberlain's Wife dccccvii. Then said the Sheikh Iblis, 'We were best acquaint Queen Kemeriyeh and Queen Zelzeleh and Queen
Sherareh and Queen Wekhimeh; and when they are assembled, God shall ordain [that which He deemeth] good in the matter of her release.' 'It is
well seen of thee,' answered Es Shisban and despatched to Queen Kemeriyeh an Afrit called Selheb, who came to her palace and found her asleep;
so he aroused her and she said, 'What is to do, O Selheb?' 'O my lady,' answered he, 'come to the succour of thy sister Tuhfeh, for that Meimoun
hath carried her off and outraged thine honour and that of the Sheikh Iblis.' Quoth she, 'What sayest thou?' And she sat up and cried out with a great
cry. And indeed she feared for Tuhfeh and said, 'By Allah, indeed she used to say that he looked upon her and prolonged the looking on her; but ill
is that to which his soul hath prompted him.' Then she arose in haste and mounting a she-devil of her devils, said to her, 'Fly.' So she flew off and
alighted with her in the palace of her sister Sherareh, whereupon she sent for her sisters Zelzeleh and Wekhimeh and acquainted them with the
news, saying, 'Know that Meimoun hath snatched up Tuhfeh and flown off with her swiffler than the blinding lightning!???? Would he were
not, who sundered us upon the parting-day! How many a body hath he slain, how many a bone laid bare!???? If they could hearken to Azzeh's
speech, as I, I hearken to it, They straight would humble themselves to her and prone before her fall..???? I am the champion-slayer, the warrior
without peer; My foes I slay, destroying the hosts, when I appear..???? p. The Man who saw the Night of Power dccccxiii. Then he took my
clothes and washed them and dried them, and put them on me; after which he said to me, "Get thee gone to thy house." So I returned to my house
and he accompanied me, till I came thither, when he said to me, "May God not forsake thee! I am thy friend [such an one, who used to take of thee
goods on credit,] and I am beholden to thee for kindness; but henceforward thou wilt never see me more." Jaafer ben Yehya and Abdulmelik ben
Salih the Abbaside, i. 183..Ibrahim and his Son, Story of King, i. 138..???? n. The Man whose Caution was the Cause of his Death

dccccciii. When the king heard this, his wrath subsided and he said, "Carry him back to the prison till the morrow, so we may look into his affair." 10. The Birds and Beasts and the Son of Adam cxlvi.????????? Before I rent my clothes, reproach me not, I pray.. The king marvelled, he and his company, and praised God the Most High for that he had come thither; after which he turned to the eunuch and said to him, 'What is this youth thou hast with thee?' 'O king,' answered he, 'this is the son of a nurse who belonged to us and we left him little. I saw him to-day and his mother said to me, 'Take him with thee.' So I brought him with me, that he might be a servant to the king, for that he is an adroit and quickwitted youth.' Then the king fared on, he and his company, and the eunuch and the youth with them, what while he questioned the former of Belehwan and his dealing with his subjects, and he answered, saying, 'As thy head liveth, O king, the folk with him are in sore straits and not one of them desireth to look on him, gentle or simple.' Now the late king had left a wife and a daughter, and the people would fain have married the latter to the new king, to the intent that the kingship might not pass out of the old royal family. So they proposed to him that he should take her to wife, and he promised them this, but put them off from him, (64) of his respect for the covenant he had made with his former wife, to wit, that he would take none other to wife than herself. Then he betook himself to fasting by day and standing up by night [to pray], giving alms galore and beseeching God (extolled be His perfection and exalted be He!) to reunite him with his children and his wife, the daughter of his father's brother..? ???? To God of all the woes I've borne I plain me, for I pine For longing and lament, and Him for solace I entreat. Abdallah ben Nafi and the King's Son of Cashghar, ii. 195..? ? ? ? ? After your loss, nor trace of me nor vestige would remain, Did not the hope of union some whit my strength sustain. Er Reshid was like to lose his wits for amazement at this sight and was confounded at this that he beheld and witnessed. Then said he to Tuhfeh, 'Come, tell me thy story from first to last, [and let me know all that hath betided thee,] as if I had been present' She answered with 'Hearkening and obedience,' and fell to telling him [all that had betided her] first and last, from the time when she first saw the Sheikh Aboutawaif, how he took her and descended with her through the side of the draught-house; and she told him of the horse she had ridden, till she came to the meadow aforesaid and described it to him, together with the palace and that which was therein of furniture, and related to him how the Jinn rejoiced in her and that which she had seen of the kings of them, men and women, and of Queen Kemeriyeh and her sisters and Queen Shuaaeh, Queen of the Fourth Sea, and Queen Es Shuhba, Queen of Queens, and King Es Shisban, and that which each one of them had bestowed upon her. Moreover, she told him the story of Meimoun the Sworder and described to him his loathly favour, which he had not consented to change, and related to him that which befell her from the kings of the Jinn, men and women, and the coming of the Queen of Queens, Es Shuhba, and how she had loved her and appointed her her vice-queen and how she was thus become ruler over all the kings of the Jinn; and she showed him the patent of investiture that Queen Es Shuhba had written her and told him that which had betided her with the Ghoul-head, whenas it appeared to her in the garden, and how she had despatched it to her palace, beseeching it to bring her news of the Commander of the Faithful and that which had betided him after her. Then she described to him the gardens, wherein she had taken her pleasure, and the baths inlaid with pearls and jewels and told him that which had befallen Meimoun the Sworder, whenas he carried her off, and how he had slain himself; brief, she told him all that she had seen of wonders and rarities and that which she had beheld of all kinds and colours among the Jinn. Now the Persian had a mameluke, (201) as he were the full moon, and he arose [and went out], and the singer followed him and wept before him, professing love to him and kissing his hands and feet. The mameluke took compassion on him and said to him, 'When the night cometh and my master entereth [the harem] and the folk go away, I will grant thee thy desire; and I lie in such a place.' Then the singer returned and sat with the boon-companions, and the Persian rose and went out, he and the mameluke beside him. [Then they returned and sat down.] (202) Now the singer knew the place that the mameluke occupied at the first of the night; but it befell that he rose from his place and the candle went out. The Persian, who was drunken, fell over on his face, and the singer, supposing him to be the mameluke, said, 'By Allah, it is good!' and threw himself upon him and clipped him, whereupon the Persian started up, crying out, and laying hands on the singer, pinioned him and beat him grievously, after which he bound him to a tree that was in the house. (203).? ? ? ? ? 1. The Foolish Fisherman dcccxcviii. ? ? ? ? ? q. Khelbes and his Wife and the Learned Man dcccxcvi. Tither, The Unjust King and the, i. 273. Police, El Melik ez Zahir Rukneddin Bibers el Bunducdari and the Sixteen Officers of, ii. 117..? ? ? ? ? When clear'd my sky was by the sweet of our foregathering And not a helper there remained to disuniting Fate.,? ? ? ? ? I supplicate Him, who parted us and doomed Our separation, that we may meet again. 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." Dethroned King whose Kingdom and Good were restored to him, The, i. 285.. I saw thee, O thou best of all the human race, display, i. 46.. So Belehwan the froward abode king in his father's room and his affairs prospered, what while the young Melik Shah lay in the underground dungeon four full-told years, till his charms faded and his favour changed. When God (extolled be His perfection and exalted be He!) willed to relieve him and bring him forth of the prison, Belehwan sat one day with his chief officers and the grandees of his state and discoursed with them of the story of King Suleiman Shah and what was in his heart. Now there were present certain viziers, men of worth, and they said to him, 'O king, verily God hath been bountiful unto thee and hath brought thee to thy wish, so that thou art

become king in thy father's stead and hast gotten thee that which thou soughtest. But, as for this boy, there is no guilt in him, for that, from the day of his coming into the world, he hath seen neither ease nor joyance, and indeed his favour is faded and his charms changed [with long prison]. What is his offence that he should merit this punishment? Indeed, it is others than he who were to blame, and God hath given thee the victory over them, and there is no fault in this poor wight.' Quoth Belehwan, 'Indeed, it is as ye say; but I am fearful of his craft and am not assured from his mischief; belike the most part of the folk will incline unto him.' 'O king,' answered they, 'what is this boy and what power hath he? If thou fear him, send him to one of the frontiers.' And Belehwan said, 'Ye say sooth: we will send him to be captain over such an one of the marches.' ? ? ? ? ? In every rejoicing a boon (232) midst the singers and minstrels am I; Then I took the present and a token of service from myself to the Khalif and [presenting myself before him], kissed his hands and laid the whole before him, together with the King of Hind's letter. He read the letter and taking the present, rejoiced therein with an exceeding joy and entreated me with the utmost honour. Then said he to me, 'O Sindbad, is this king, indeed, such as he avoucheth in this letter?' I kissed the earth and answered, saying, 'O my lord, I myself have seen the greatness of his kingship to be manifold that which he avoucheth in his letter. On the day of his audience, (212) there is set up for him a throne on the back of a huge elephant, eleven cubits high, whereon he sitteth and with him are his officers and pages and session-mates, standing in two ranks on his right hand and on his left. At his head standeth a man, having in his hand a golden javelin, and behind him another, bearing a mace of the same metal, tipped with an emerald, a span long and an inch thick. When he mounteth, a thousand riders take horse with him, arrayed in gold and silk; and whenas he rideth forth, he who is before him proclaimeth and saith, "This is the king, mighty of estate and high of dominion!" And he proceedeth to praise him on this wise and endeth by saying, "This is the king, lord of the crown the like whereof nor Solomon (213) nor Mihraj (214) possessed!" Then is he silent, whilst he who is behind the king proclaimeth and saith, "He shall die! He shall die! And again I say, he shall die!" And the other rejoineth, saying, "Extolled be the perfection of the Living One who dieth not!" And by reason of his justice and judgment (215) and understanding, there is no Cadi in his [capital] city; but all the people of his realm distinguish truth from falsehood and know [and practise] truth and right for themselves.' The subscribers to my "Book of the Thousand Nights and One Night" and the present "Tales from the Arabic" have now before them a complete English rendering (the first ever made) of all the tales contained in the four printed (Arabic) Texts of the original work and I have, therefore, thought it well to add to this, the last Volume of my Translation, full Tables of Contents of these latter, a comparison of which will show the exact composition of the different Editions and the particulars in which they differ from one another, together with the manner in which the various stories that make up the respective collections are distributed over the Nights. In each Table, the titles of the stories occurring only in the Edition of which it gives the contents are printed in Italics and each Tale is referred to the number of the Night on which it is begun. Poets, The Khalif Omar ben Abdulaziz and the, i. 45. When Shefikeh saw that which betided him, she came forward and said to him, "O bountiful lord, indeed my mistress returneth not the mantle and the necklace despitefully; but she is about to depart the world and thou hast the best right to them." "And what is the cause of this?" asked he. Quoth Shefikeh, "Thou knowest. By Allah, never among the Arabs nor the barbarians nor among the sons of the kings saw I a harder of heart than thou! Is it a light matter to thee that thou troublest Mariyeh's life and causest her mourn for herself and depart the world on account of (110) thy youth? Indeed, thou wast the cause of her acquaintance with thee and now she departeth the world on thine account, she whose like God the Most High hath not created among the daughters of the kings." ? ? ? ? ? My juice among kings is still drunken for wine And a present am I betwixt friends, young and old. ? ? ? ? ? The flames of long desire wax on me day by day And far away are pitched the tent-poles of my fair. Then he turned to the woman and said to her, "Is it not thus?" "Yes, O Commander of the Faithful," answered she; and he said, "What prompted thee to this?" Quoth she, "Thou slewest my father and my mother and my kinsfolk and tookest their goods." "Whom meanest thou?" asked the Khalif, and she replied, "I am of the house of Bermek." (93) Then said he to her, "As for the dead, they are of those who are past away, and it booteth not to speak of them; but, as for that which I took of wealth, it shall be restored to thee, yea, and more than it." And he was bountiful to her to the utmost of munificence. There was once of old time a foolish, ignorant man, who had wealth galore, and his wife was a fair woman, who loved a handsome youth. The latter used to watch for her husband's absence and come to her, and on this wise he abode a long while. One day, as the woman was private with her lover, he said to her, 'O my lady and my beloved, if thou desire me and love me, give me possession of thyself and accomplish my need in thy husband's presence; else will I never again come to thee nor draw near thee, what while I abide on life.' Now she loved him with an exceeding love and could not brook his separation an hour nor could endure to vex him; so, when she heard his words, she said to him, ['So be it,] in God's name, O my beloved and solace of mine eyes, may he not live who would vex thee!' Quoth he, 'To-day?' And she said, 'Yes, by thy life,' and appointed him of this. Then said Selim to his sister, 'Know that I am resolved to slay yonder man, if he return this next night, and I will say to the folk, "He was a thief," and none shall know that which hath befallen. Moreover, I will address myself to the slaughter of whosoever knoweth that which is between yonder fellow and my mother.' But Selma said, 'I fear lest, if thou slay him in our dwelling-place and he savour not of robberhood, (69) suspicion will revert upon ourselves, and we cannot be assured but that he belongeth unto folk whose mischief is to be feared and their hostility dreaded, (70) and thus wilt thou have fled from privy shame to open shame and abiding public dishonour.' 'How then deemest thou we should do?' asked Selim and she said, 'Is there nothing for it but to slay him? Let us not hasten unto slaughter, for that the slaughter of a soul without just cause is a grave [matter]. On this wise he continued to do for the space of a whole year, till, one day, as he sat on the bridge, according to his custom, expecting who should come to him, so he might take him and pass the night with him, behold, [up came] the

Khalif and Mesrou, the swordsman of his vengeance, disguised [in merchants' habits] as of their wont. So he looked at them and rising up, for that he knew them not, said to them, "What say ye? Will you go with me to my dwelling-place, so ye may eat what is ready and drink what is at hand, to wit, bread baked in the platter (8) and meat cooked and wine clarified?" The Khalif refused this, but he conjured him and said to him, "God on thee, O my lord, go with me, for thou art my guest this night, and disappoint not my expectation concerning thee!" And he ceased not to press him till he consented to him; whereat Aboulhusn rejoiced and going on before him, gave not over talking with him till they came to his [house and he carried the Khalif into the] saloon. Er Reshid entered and made his servant abide at the door; and as soon as he was seated, Aboulhusn brought him somewhat to eat; so he ate, and Aboulhusn ate with him, so eating might be pleasant to him. Then he removed the tray and they washed their hands and the Khalif sat down again; whereupon Aboulhusn set on the drinking vessels and seating himself by his side, fell to filling and giving him to drink and entertaining him with discourse..32. The Khalif Hisham and the Arab Youth dxxxiv.???? Indeed, thou'st told the tale of kings and men of might, Each one a lion fierce, impetuous in the fight,.147. Isaac of Mosul and his Mistress and the Devil dcxcr

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