

THREAT TALK THE COMPARATIVE POLITICS OF INTERNET ADDICTION

????? No slaves with me have I nor camels swift of foot, Nor slave-girls have I brought in curtained litters dight..On this wise he abode a space of days, after which he made himself at home in the land and took to himself comrades and got him friends galore, with whom he addressed himself to diversion and good cheer. Moreover, he went a-pleasuring with his friends and their hearts were solaced [by his company] and he entertained them with stories and civilities (161) and diverted them with pleasant verses and told them abundance of histories and anecdotes. Presently, the report of him reached King Jemhour, lord of Cashghar of Hind, and great was his desire [for his company]. So he went in quest of him and Abdallah repaired to his court and going in to him, kissed the earth before him. Jemhour welcomed him and entreated him with kindness and bade commit him to the guest-house, where he abode three days, at the end of which time the king sent [to him] a chamberlain of his chamberlains and let bring him to his presence. When he came before him, he greeted him [with the usual compliment], and the interpreter accosted him, saying, "King Jemhour hath heard of thy report, that thou art a goodly boon-companion and an eloquent story-teller, and he would have thee company with him by night and entertain him with that which thou knowest of anecdotes and pleasant stories and verses." And he made answer with "Harkening and obedience."99. The History of Gherib and his brother Agib dxcviii."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:].????? Your water I'll leave without drinking, for there Too many already have drunken whilere..As for King Shehriyar, he marvelled at Shehrzad with the utmost wonder and drew her near to his heart, of his much love for her; and she was magnified in his eyes and he said in himself, "By Allah, the like of this woman is not deserving of slaughter, for indeed the time affordeth not her like. By Allah, I have been heedless of mine affair, and had not God overcome me with His mercy and put this woman at my service, so she might adduce to me manifest instances and truthful cases and goodly admonitions and edifying traits, such as should restore me to the [right] road, [I had come to perdition!]. Wherefore to God be the praise for this and I beseech Him to make my end with her like unto that of the vizier and Shah Bekht." Then sleep overcame the king and glory be unto Him who sleepeth not!????? By Allah, but that I trusted that I should meet you again, Your camel-leader to parting had summoned you in vain!????? b. The Second Officer's Story dccccxxii.Cairo (The Merchant of) and the Favourite of the Khalif El Mamoun El Hakim bi Amrillah, iii. 171..So they made ready his affair and the king conferred on him a dress of honour, and he took with him a present and a letter under the king's hand and setting out, fared on till he came to the [capital] city of Turkestan. When the king of the Turks knew of his coming, he despatched his officers to receive him and entreated him with honour and lodged him as befitted his rank. Then he entertained him three days, after which he summoned him to his presence and Abou Temam went in to him and prostrating himself before him, as beseemeth unto kings, laid the present before him and gave him the letter..????? v. The Stolen Purse dccccxcix.????? How oft of dole have I made moan for love and longing pain, What while my body for desire in mortal peril went!????? When love-longing for her sweet sake I took upon myself, The railers flocked to me anon, on blame and chiding bent;Her verses pleased the kings of the Jinn and they said, 'By Allah, thou sayst sooth!' Then she rose to her feet, with the lute in her hand, and played and sang, whilst the Jinn and the Sheikh Aboutawaif danced. Then the latter came up to her and gave her a carbuncle he had taken from the hidden treasure of Japhet, son of Noah (on whom be peace), and which was worth the kingdom of the world; its light was as the light of the sun and he said to her, 'Take this and glorify thyself withal over (233) the people of the world.' She kissed his hand and rejoiced in the jewel and said, 'By Allah, this beseemeth none but the Commander of the Faithful.'Officer's Story, The Fourteenth, ii. 183..The folk took compassion on him and gave him to eat and drink and he abode with them awhile. Then he questioned them of the way that led to the kingdom of his uncle Belehwan, but told them not that he was his uncle. So they taught him the way and he ceased not to go barefoot, till he drew near his uncle's capital, and he naked and hungry, and indeed his body was wasted and his colour changed. He sat down at the gate of the city, and presently up came a company of King Belehwan's chief officers, who were out a-hunting and wished to water their horses. So they lighted down to rest and the youth accosted them, saying, 'I will ask you of somewhat, wherewith do ye acquaint me.' Quoth they, 'Ask what thou wilt.' And he said, 'Is King Belehwan well?' They laughed at him and answered, 'What a fool art thou, O youth! Thou art a stranger and a beggar, and what concern hast thou with the king's health?' Quoth he, 'Indeed, he is my uncle;' wherewith they marvelled and said, 'It was one question (135) and now it is become two.' Then said they to him, 'O youth, it is as thou wert mad. Whence pretendest thou to kinship with the king? Indeed, we know not that he hath aught of kinsfolk, except a brother's son, who was prisoned with him, and he despatched him to wage war upon the infidels, so that they slew him.' 'I am he,' answered Melik Shah, 'and they slew me not, but there betided me this and that.'?STORY OF THE FOUL-FAVOURED MAN AND HIS FAIR WIFE..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:.95. Abdurrehman the Moor's Story of the Roc ccccv.Abdulmelik ben Salih the Abbaside, Jaafer ben Yehya, and, i. 183..When the king heard his vizier's story, he was assured that he would not slay him and said, "I will have patience with him, so I may get of him the story of the rich man and his wasteful heir." And he bade him depart to his own house..When the youth saw this, he marvelled at that which his father had done and said, "This is a sorry treasure." Then he went forth and fell to eating and drinking with the folk, till nothing was left him and he abode two days without tasting food, at the end of which time he took a handkerchief and selling it for two dirhems,

bought bread and milk with the price and left it on the shelf [and went out. Whilst he was gone,] a dog came and took the bread and spoiled the milk, and when the man returned and saw this, he buffeted his face and went forth, distraught, at a venture. Presently, he met a friend of his, to whom he discovered his case, and the other said to him, 'Art thou not ashamed to talk thus? How hast thou wasted all this wealth and now comest telling lies and saying, "The dog hath mounted on the shelf," and talking nonsense?' And he reviled him..? ? ? ? c. The Jewish Physician's Story cxxix. There was once, of old days and in bygone ages and times, a king of the kings of the time, by name Shah Bekht, who had troops and servants and guards galore and a vizier called Er Rehwan, who was wise, understanding, a man of good counsel and a cheerful acceptor of the commandments of God the Most High, to whom belong might and majesty. The king committed to him the affairs of his kingdom and his subjects and said according to his word, and on this wise he abode a long space of time..? ? ? ? b. The Second Old Man's Story ii.? ? ? ? c. Hemmad the Bedouin's Story cxliv. Would we may live together, and when we come to die, i. 47..?THE SECOND OFFICER'S STORY..The merchant went out and returned to the old woman, who, seeing him changed of colour, said to him, 'What did he ask thee, [may God confound] his hoariness?' So he acquainted her with the case and she said to him, 'Fear not; I will bring thee forth of this [strait].' Quoth he, 'God requite thee with good!' And she said, 'To-morrow go to him with a stout heart and say, "The answer to that whereof thou askest me is that thou put the heads of two staves into one of the holes; then take the other two staves and lay them across the middle of the first two and stop with their heads the second hole and with their butts the fourth hole. Then take the butts of the first two staves and stop with them the third hole.'" (232).[On this wise he abode a pretty while] and the days ceased not and the nights to transport him from country to country, till he came to the land of the Greeks and lighted down in a city of the cities thereof, wherein was Galen the Sage; but the weaver knew him not, nor was he ware who he was. So he went forth, according to his wont, in quest of a place where the folk might assemble together, and hired Galen's courtyard. (20) There he spread his carpet and setting out thereon his drugs and instruments of medicine, praised himself and his skill and vaunted himself of understanding such as none but he might claim..[When the king heard his wife's words], it was as if he had been asleep and awoke; so he went forth of the harem and bade slaughter fowls and dress meats of all kinds and colours. Moreover, he assembled all his retainers and let bring sweetmeats and dessert and all that beseemeth unto kings' tables. Then he adorned his palace and despatched after El Abbas a man of the chief officers of his household, who found him coming forth of the bath, clad in a doublet of fine goats' hair and over it a Baghdadi scarf; his waist was girt with a Rustec (81) kerchief and on his head he wore a light turban of Damietta make..The absent ones' harbinger came us unto, iii. 153..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..? ? ? ? "Knoweth my loved one when I see her at the lattice high Shine as the sun that flameth forth in heaven's blue demesne?".Pease on thee! Would our gaze might light on thee once more! ii. 89..? ? ? ? a. The Merchant and the Two Sharpers clii."There was once a man of Khorassan and he had a son, whose improvement he ardently desired; but the young man sought to be alone and to remove himself from his father's eye, so he might give himself up to pleasure and delight. So he sought of his father [leave to make] the pilgrimage to the Holy House of God and to visit the tomb of the Prophet (whom God bless and keep!). Now between them and Mecca was a journey of five hundred parasangs; but his father could not gainsay him, for that the law of God made this (178) incumbent on him and because of that which he hoped for him of improvement [therefrom]. So he joined unto him a governor, in whom he trusted, and gave him much money and took leave of him. The son set out on the holy pilgrimage (179) with the governor and abode on that wise, spending freely and using not thrift..When the banquet was ended and the folk had dispersed, the king said to El Abbas, "I would fain have thee [abide] with me and I will buy thee a house, so haply we may requite thee the high services for which we are beholden to thee; for indeed thy due is imperative [upon us] and thy worth is magnified in our eyes; and indeed we have fallen short of thy due in the matter of distance." (83) When the prince heard the king's speech, he rose and sat down (84) and kissing the earth, returned thanks for his bounty and said, "I am the king's servant, wheresoever I may be, and under his eye." Then he recounted to him the story of the merchant and the manner of the buying of the house, and the king said, "Indeed, I would fain have had thee with me and in my neighbourhood".115. The Angel of Death and the King of the Children of Israel ccclxiii.All this, O my brother,' continued the merchant, 'befell because the locust had no knowledge of the secret essence that lieth hid in apparent bodies. As for thee, O my brother, (may God requite thee with good!) thou wast subtle in device and usedst precaution; but precaution sufficeth not against fate, and fortune fore-ordained baffleth contrivance. How excellent is the saying of the poet! And he recited the following verses: Merchant of Cairo and the Favourite of the Khalif El Maraoun El Hakim bi Amrillah, The, iii. 171..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..? ? ? ? ? Oft as my yearning waxeth, my heart consolet me With hopes of thine enjoyment in all security..So the chamberlain went about that which he needed and assembling his wife's kinsfolk, said to them, 'I am resolved to put away my wife.' They took this ill of him and complained of him and summoning him before the king, sat pleading with him. Now the king had no knowledge of that which had passed; so he said to the chamberlain, 'Why wilt thou put her away and how can thy soul consent unto this and why takest thou unto thyself a goodly piece of land and after forsakest it?' 'May God amend the king!' answered the husband. 'By Allah, O king, I saw therein the track of the lion and fear to enter the land, lest the lion devour me; and indeed the like of my affair with her is that which befell between the old woman and the draper's wife.' 'What is their story?' asked the king; and the chamberlain said, 'Know, O king, that. One day, King Suleiman Shah went in to his brother's daughter and kissing her head, said to her, 'Thou art my daughter and dearer to me than a child, for the love of thy father deceased; wherefore I am minded to marry thee to one of my sons and appoint him my heir apparent, so he may be king after me. Look, then, which thou wilt have of my sons, for that thou hast been reared with them and knowest them.' The damsel arose and kissing his hand, said to him, 'O my lord, I am thine handmaid and thou art the ruler over me; so whatsoever pleaseth thee, do, for that thy wish is higher and more honourable and nobler [than mine] and if thou wouldst have me serve thee, [as a handmaid], the rest of my life, it were liefer to me than any [husband]'. 2. The Fisherman and the Genie viii. ? ? ? ? ? How many a victim of the pangs of love-liking hath died! Tired is my patience, but of blame my censors never tire..After he had slain him, he fell into repentance and mourning and chagrin waxed upon him, and none, who questioned him, would he acquaint with the cause thereof, nor, of his love for his wife, did he tell her of this, and whenas she asked him of [the cause of] his grief, he answered her not. When the viziers knew of Abou Temam's death, they rejoiced with an exceeding joy and knew that the king's grief arose from regret for him. As for Ilan Shah, he used, after this, to betake himself by night to the sleeping-chamber of the two boys and spy upon them, so he might hear what they said concerning his wife. As he stood one night privily at the door of their chamber, he saw them spread out the gold before them and play with it and heard one of them say, 'Out on us! What doth this gold profit us? For that we cannot buy aught therewith neither spend it upon ourselves. Nay, but we have sinned against Abou Temam and done him to death unjustly.' And the other answered, 'Had we known that the king would presently kill him, we had not done what we did.' ? ? ? ? ? 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;. ? ? ? ? ? From mine own land, to visit thee, I came at love's command, For all the distance did forbid, 'twixt me and thee that spread.. ? ? ? ? ? Th' Amir (quoth it) am I whose charms are still desired; Absent or present, all in loving me consent..When the queen heard the last of the talk, she said to the cook, 'The judgment between you shall not be but in accordance with justice.' Then she dismissed all those who were present and turning to her brother, said to him, 'Indeed thy soothfastness is established with me and the truth of thy speech, and praised be God who hath brought about union between thee and thy wife! So now begone with her to thy country and leave [seeking] thy sister Selma and depart in peace.' But Selim answered, saying, 'By Allah, by the virtue of the All-knowing King, I will not turn back from seeking my sister till I die or find her, if it please God the Most High!' Then he called his sister to mind and broke out with the following verses from a heart endolored, afflicted, disappointed, saying: Looking to the Issues of Affairs, Of, i. 80..Eighth Officer's Story, The, ii. 155.. ? ? ? ? ? Midst colours, my colour excelleth in light And I would every eye of my charms might have sight..Tuhfeh entered the bath, after she had put off her clothes, and behold, the basin thereof was overlaid with gold set with pearls and red rubies and green emeralds and other jewels; so she extolled the perfection of God the Most High and hallowed Him for the magnificence of that which she saw of the attributes of that bath. Then she made her ablutions in that basin and pronouncing the Magnification of Prohibition, (207) prayed the morning prayer and what else had escaped her of prayers; (208) after which she went out and walked in that garden among jessamine and lavender and roses and camomile and gillyflowers and thyme and violets and sweet basil, till she came to the door of the pavilion aforesaid and sat down therein, pondering that which should betide Er Reshid after her, whenas he should come to her pavilion and find her not. She abode sunken in the sea of her solicitude, till presently sleep took her and she slept. ? ? ? ? ? Yea, nevermore I ceased from that wherewith I stricken was; My night with wakefulness was filled, my heart with dreariment..28. Ibrahim ben el Mehdi and the Barber-surgeon cclxxiii. All those who were present laughed at her mockery of Iblis and marvelled at the goodliness of her observation (209) and her readiness in improvising verses; whilst the Sheikh himself rejoiced and said to her, 'O Tuhfet es Sudour, the night is gone; so arise and rest thyself ere the day; and to-morrow all shall be well.' Then all the kings of the Jinn departed, together with those who were present of guards, and Tuhfeh abode alone, pondering the affair of Er Reshid and bethinking her of how it was with him, after her, and of that which had betided him for her loss, till the dawn gleamed, when she arose and walked in the palace. Presently she saw a handsome door; so she opened it and found herself in a garden goodlier than the first, never saw eyes a fairer than it. When she beheld this garden, delight moved her and she called to mind her lord Er Reshid and wept sore, saying, 'I crave of the bounty of God the Most High that my return to him and to my palace and my home may be near at hand!'. "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: ? ? ? ? If the rose be entitled the pride of the morn, Before me nor after she wins it, I ween..Then she arose and going in to the king, found him with his head between his knees, and he lamenting. So she sat down by him awhile and bespoke him with soft words and said to him, 'Indeed, O my son, thou consumest mine entrails, for that these [many] days thou hast not mounted to horse, and thou lamentest and I know not what aileth thee.' 'O my mother,' answered he, '[this my chagrin] is due to yonder accursed woman, of whom I still deemed well and who hath done thus and thus.' Then he related to her the whole story from first to last, and she said to him, 'This thy concern is on account of a worthless woman.' Quoth he, 'I was but considering by what death I should slay them, so the folk may [be admonished by their fate and] repent.' And she said, 'O my son, beware of haste, for it engendereth repentance and the slaying of them will not escape [thee]. When thou art assured of this affair, do what thou wilt.' 'O my mother,' rejoined he; 'there needeth no assurance concerning him for whom she despatched her eunuch and he fetched him.' THE BOOK OF THE THOUSAND NIGHTS AND ONE NIGHT..72. Haroun er Reshid and the three Girls cclxxxvii. 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." Man of Khorassan, his Son and his Governor, Story of the, i. 218..So he opened to me and I went out and had not gone far from the house when I met a woman, who said to me, "Methinks a long life was fore-ordained to thee; else hadst thou not come forth of yonder house." "How so?" asked I, and she answered, "Ask thy friend [such an one," naming thee,] "and he will acquaint thee with strange things." So, God on thee, O my friend, tell me what befell thee of wonders and rarities, for I have told thee what befell me.' 'O my brother,' answered I, 'I am bound by a solemn oath.' And he said, 'O my friend, break thine oath and tell me.' Quoth I, 'Indeed, I fear the issue of this.' [But he importuned me] till I told him all, whereat he marvelled. Then I went away from him and abode a long while, [without farther news]..Now this servant was of the sons of the kings and had fled from his father, on account of an offence he had committed. Then he went and took service with King Bihkerd and there happened to him what happened. After awhile, it chanced that a man recognized him and went and told his father, who sent him a letter, comforting his heart and mind and [beseeching him] to return to him. So he returned to his father, who came forth to meet him and rejoiced in him, and the prince's affairs were set right with him..When the merchants saw him, they accosted him and said, "O youth, wilt thou not open thy shop?" As they were bespeaking him, up came a woman, having with her a boy, bareheaded, and [stood] looking at El Abbas, till he turned to her, when she said to him, "O youth, I conjure thee by Allah, look at this boy and have pity on him, for that his father hath forgotten his cap in the shop [he lost to thee]; so if thou will well to give it to him, thy reward be with God! For indeed the child maketh our hearts ache with his much weeping, and God be witness for us that, were there left us aught wherewithal to buy him a cap in its stead, we had not sought it of thee." "O adornment of womankind," replied El Abbas, "indeed, thou bespeakest me with thy fair speech and supplicatest me with thy goodly words ...But bring me thy husband." So she went and fetched the merchant, whilst the folk assembled to see what El Abbas would do. When the man came, he returned him the gold he had won of him, all and part, and delivered him the keys of the shop, saying, "Requite us with thy pious prayers." Therewithal the woman came up to him and kissed his feet, and on like wise did the merchant her husband; and all who were present blessed him, and there was no talk but of El Abbas..The old woman received the alms from her and carrying it to Selim, took part thereof herself and with the rest bought him an old shirt, in which she clad him, after she had stripped him of that he had on. Then she threw away the gown she had taken from off him and arising forthright, washed his body of that which was thereon of filth and scented him with somewhat of perfume. Moreover, she bought him chickens and made him broth; so he ate and his life returned to him and he abode with her on the most solaceful of life till the morrow..Seventh Officer's Story, The, ii. 150..152. Ardeshir and Heyat en Nufous dccxu. ? ? ? ? a. The Christian Broker's Story cviii. ? ? ? ? ? Ye're gone and desolated by your absence is the world: Requit, ay, or substitute to seek for you 'twere vain..Officer's Story, The Sixth, ii. 146..One of the host am I of lovers sad and sere, ii. 252..? ? ? ? ? 1. The Foolish Fisherman . dcxxvi. ? ? ? ? ? Raiment of silk and sendal, too, he brought to us for gift, And me in marriage sought therewith; yet, all his pains despite,..? ? ? ? ? Exalted mayst thou be above th' empyrean heaven of joy And may God's glory greater grow and more exalted aye!. Whenas the soul desireth one other than its peer, ii 207..When the king heard this story, he said in himself, "Verily, had I given ear to the sayings of my courtiers and inclined to the idle prate [of those who counselled me] in the matter of [the slaying of] my vizier, I had repented to the utterest of repentance, but praised be God, who hath disposed me to mansuetude and long-suffering and hath endowed me with patience!" Then he turned to the vizier and bade him return to his dwelling and [dismissed] those who were present, as of wont..102. Jouder and his Brothers dclxxv.71. Yehya ben Khalid and the Poor Man dclvi. When Sindbad the Sailor had made an end of his story, all who were present marvelled at that which had befallen him. Then he bade his treasurer give the porter an hundred mithcals of gold and dismissed him, charging him return on the morrow, with the rest of the folk, to hear the history of his seventh voyage. So the porter went away to his house, rejoicing; and on the morrow he presented himself with the rest of the guests, who sat down, as of their wont, and occupied themselves with eating and drinking and merry-making till the end of the day, when their host bade them hearken to the story of his seventh

voyage. Quoth Sindbad the Sailor,.86. The Three Unfortunate Lovers dclxxii. Then he bade lodge him near himself and was bountiful to him and took him apart and said to him, 'Expound to me the story of the phial and whence then knewest that the water therein was that of a man, and he a stranger and a Jew, and that his ailment was indigestion?' 'It is well,' answered the weaver. 'Thou must know that we people of Persia are skilled in physiognomy (23) and I saw the woman to be rosy-cheeked, blue-eyed and tall. Now these attributes belong to women who are enamoured of a man and are distraught for love of him; (24) moreover, I saw her consumed [with anxiety]; wherefore I knew that the patient was her husband. As for his strangerhood, I observed that the woman's attire differed from that of the people of the city, wherefore I knew that she was a stranger; and in the mouth of the phial I espied a yellow rag, (25) whereby I knew that the patient was a Jew and she a Jewess. Moreover, she came to me on the first day [of the week]; (26) and it is the Jews' custom to take pottages (27) and meats that have been dressed overnight (28) and eat them on the Sabbath day, (29) hot and cold, and they exceed in eating; wherefore indigestion betideth them. On this wise I was directed and guessed that which thou hast heard.' Man whose Caution was the Cause of his Death, The, i. 291..? ? ? ? But, when from home it fares, forthright all glory it attains And 'twixt the eyelid and the eye incontinent 'tis dight..So King Suleiman Shah made answer unto Caesar with 'Harkening and obedience.' Then he arose and despatched her to him, and Cassar went in to her and found her overpassing the description wherewithal they had described her to him; wherefore he loved her with an exceeding love and preferred her over all his women and his love for Suleiman Shah was magnified; but Shah Khatoun's heart still clave to her son and she could say nought. As for Suleiman Shah's rebellious son, Belehwan, when he saw that Shah Khatoun had married the king of the Greeks, this was grievous to him and he despaired of her. Meanwhile, his father Suleiman Shah kept strait watch over the child and cherished him and named him Melik Shah, after the name of his father. When he reached the age of ten, he made the folk swear fealty to him and appointed him his heir apparent, and after some days, [the hour of] the old king's admission [to the mercy of God] drew near and he died..? ? ? ? Yet, an thou wilt vouchsafe thy favours unto me, My sabre thou shalt see the foemen put to flight;.Meanwhile Shah Khatoun went in to the king's son and conceived by him and bore a son, as he were the resplendent moon. When Belehwan saw this that had betided his brother, jealousy and envy overcame him; so he went in one night to his father's house and coming to his brother's lodging, saw the nurse sleeping at the chamber-door, with the cradle before her and therein his brother's child asleep. Belehwan stood by him and fell to looking upon his face, the radiance whereof was as that of the moon, and Satan insinuated himself into his heart, so that he bethought himself and said, 'Why is not this child mine? Indeed, I am worthier of him than my brother, [yea], and of the damsel and the kingship.' Then envy got the better of him and anger spurred him, so that he took out a knife and setting it to the child's gullet, cut his throat and would have severed his windpipe..? ? ? ? All for a wild deer's love, whose looks have snared me And on whose brows the morning glitters bright.Presently, the vizier entered and the king signed to him to cause avoid the place. So he signed to those who were present to withdraw, and they departed; whereupon quoth the king to him, "How deemest thou, O excellent vizier, O loyal counsellor in all manner of governance, of a vision I have seen in my sleep?" "What is it, O king?" asked the vizier, and Shah Bekht related to him his dream, adding, "And indeed the sage interpreted it to me and said to me, 'An thou put not the vizier to death within a month, he will slay thee.' Now I am exceeding both to put the like of thee to death, yet do I fear to leave thee on life. What then dost thou counsel me that I should do in this matter?" The vizier bowed his head awhile, then raised it and said, "God prosper the king! Verily, it skills not to continue him on life of whom the king is afraid, and my counsel is that thou make haste to put me to death." When they came to themselves, they wept awhile and the folk assembled about them, marvelling at that which they saw, and questioned them of their case. So the young men vied with each other who should be the first to discover the story to the folk; and when the Magian saw this, he came up, crying out, 'Alas!' and 'Woe worth the day!' and said to them, 'Why have ye broken open my chest? I had in it jewels and ye have stolen them, and this damsel is my slave-girl and she hath agreed with you upon a device to take the good.' Then he rent his clothes and called aloud for succour, saying, 'I appeal to God and to the just king, so he may quit me of these wrong-doing youths!' Quoth they, 'This is our mother and thou stolest her.' Then words waxed many between them and the folk plunged into talk and prate and discussion concerning their affair and that of the [pretended] slave-girl, and the strife waxed amain between them, so that [at last] they carried them up to the king..? ? ? ? a. The Christian Broker's Story cix..? ? ? ? p. The Sixteenth Officer's Story dccccxI..? ? ? ? His sides the tamarisk's slenderness deride, so lithe they are, Whence for conceit in his own charms still drunken doth he fare..One day my master said to me, 'Knowest thou not some art or handicraft?' And I answered, saying, 'O my lord, I am a merchant and know nought but traffic.' Quoth he, 'Knowest thou how to shoot with a bow and arrows?' And I replied, 'Yes, I know that.' So he brought me a bow and arrows and mounting me behind him on an elephant, set out with me, at the last of the night, and fared on till we came to a forest of great trees; whereupon he made me climb a high and stout tree and giving me the bow and arrows, said to me, 'Sit here, and when the elephants come hither by day, shoot at them, so haply thou shalt hit one of them; and if any of them fall, come at nightfall and tell me.' Then he went away and left me trembling and fearful. I abode hidden in the tree till the sun rose, when the elephants came out and fared hither and thither among the trees, and I gave not over shooting at them with arrows, till I brought down one of them. So, at eventide, I went and told my master, who rejoiced in me and rewarded me; then he came and carried away the dead elephant..Therewithal Sindbad the Sailor bestowed largesse upon him and made him his boon-companion, and he abode, leaving him not night or day, to the last of their lives. Praise be to God the Glorious, the Omnipotent, the Strong, the Exalted of estate, Creator of heaven and earth and land and sea, to whom belongeth glorification! Amen. Amen. Praise be to God, the Lord of the Worlds! Amen..?STORY OF THE RICH MAN WHO GAVE HIS FAIR DAUGHTER IN MARRIAGE TO THE POOR OLD MAN..Then she

cast the lute from her hand and swooned away; so she was carried to her chamber and indeed passion waxed upon her. After a long while, the Commander of the Faithful sent for her a third time and bade her sing. So she took the lute and sang the following verses: So she gave him the lute and he forewent her, till he came to the house of easance, and behold, therein was a door and a stairway. When Tuhfeh saw this, her reason fled; but Iblis cheered her with discourse. Then he descended the stair and she followed him to the bottom thereof, where she found a passage and they fared on therein, till they came to a horse standing, Teady saddled and bridled and accoutred. Quoth Iblis, '[Mount], in the name of God, O my lady Tuhfeh;' and he held the stirrup for her. So she mounted and the horse shook under her and putting forth wings, flew up with her, whilst the old man flew by her side; whereat she was affrighted and clung to the pummel of the saddle; nor was it but an hour ere they came to a fair green meadow, fresh-flowered as if the soil thereof were a goodly robe, embroidered with all manner colours..? ? ? ? Be gracious, so our gladness may be fulfilled with wine And we of our beloved have easance, without fear..Then said she to the villager's son, 'Know that I am the woman whom thy father delivered from harm and stress and whom there betided from thee of false accusation and frowardness that which thou hast named.' And she craved pardon for him and he was made whole of his sickness. [Then said she to the thief, 'I am she against whom thou liedst, avouching that I was thy mistress, who had been stoned on thine account, and that I was of accord with thee concerning the robbing of the villager's house and had opened the doors to thee.' And she prayed for him and he was made whole of his sickness.] Then said she to [the townsman], him of the tribute, 'I am she who gave thee the [thousand] dirhems and thou didst with me what thou didst.' And she craved pardon for him and prayed for him and he was made whole; whereupon the folk marvelled at her oppressors, who had been afflicted alike, so God (extolled be His perfection and exalted be He!) might show forth her innocence before witnesses..Thereupon they all dismounted and putting off that which was upon them of harness of war, came before El Abbas and tendered him allegiance and sued for his protection. So he held his hand from them and bade them gather together the spoils. Then he took the riches and the slaves and the camels, and they all became his liege-men and his retainers, to the number (according to that which is said) of fifty thousand horse. Moreover, the folk heard of him and flocked to him from all sides; whereupon he divided [the spoil amongst them] and gave gifts and abode thus three days, and there came presents to him. Then he bade set out for Akil's abiding-place; so they fared on six days and on the seventh day they came in sight of the camp. El Abbas bade his man Aamir forego him and give Akil the glad news of his cousin's coming. So he rode on to the camp and going in to Akil, gave him the glad news of Zuheir's slaughter and the conquest of his tribe..? ? ? ? e. The Story of the Portress xviii.? ? ? ? Of me he got not what he sought and brideless did return, For that estrangement and disdain were pleasing in my sight..? ? ? ? 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..Prince Bihzad, Story of, i. 99..? ? ? ? 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..? ? ? ? The flames of long desire wax on me day by day And far away are pitched the tent-poles of my fair..Now the magistrate knew of the theft of the pearls; so he bade clap the merchant in prison. Accordingly they imprisoned him and flogged him, and he abode in the prison a whole year, till, by the ordinance of God the Most High, the Master of Police arrested one of the divers aforesaid and imprisoned him in the prison where the merchant lay. He saw the latter and knowing him, questioned him of his case; whereupon he told them his story and that which had befallen him, and the diver marvelled at the sorriness of his luck. So, when he came forth of the prison, he acquainted the Sultan with the merchant's case and told him that it was he who had given him the pearls. The Sultan bade bring him forth of the prison and questioned him of his story, whereupon he told him all that had befallen him and the Sultan pitied him and assigned him a lodging in his own palace, together with an allowance for his living..Now this present was a horse worth ten thousand dinars and all its housings and trappings of gold set with jewels, and a book and five different kinds of suits of apparel and an hundred pieces of fine white linen cloths of Egypt and silks of Suez and Cufa and Alexandria and a crimson carpet and another of Tebaristan (217) make and an hundred pieces of cloth of silk and flax mingled and a goblet of glass of the time of the Pharaohs, a finger-breadth thick and a span wide, amiddleward which was the figure of a lion and before him an archer kneeling, with his arrow drawn to the head, and the table of Solomon son of David, (218) on whom be peace; and the contents of the letter were as follows: 'From the Khalif Haroun er Reshid, unto whom and to his forefathers (on whom be peace) God hath vouchsafed the rank of the noble and exceeding glory, to the august, God-aided Sultan, greeting. Thy letter hath reached us and we rejoiced therein and have sent thee the book [called] "The Divan of Hearts and the Garden of Wits," of the translation whereof when thou hast taken cognizance, its excellence will be established in thine eyes; and the superscription of this book we have made unto thee. Moreover, we send thee divers other kingly presents; (219) so do thou favour us by accepting them, and peace be on thee!'.? ? ? ? By God, how pleasant was the night we passed, with him for third! Muslim and Jew and Nazarene, we sported till the day..Galen heard that which he avouched of his understanding and it was certified unto him and established in his mind that the man was a skilled physician of the physicians of the Persians and [he said in himself], 'Except he had confidence in his knowledge and were minded to confront me and contend with me, he had not sought the door of my house neither spoken that which he hath spoken.' And concern gat hold upon Galen and doubt. Then he looked out upon (21) the weaver and addressed himself to see what he should do, whilst the folk began to flock to him and set out to him their ailments, and he would answer them thereof [and prescribe for them], hitting the mark one while and missing it another, so that there appeared unto Galen of his fashion nothing whereby his mind might be assured that he had formed a just opinion of his skill..Mariyeh folded the letter and gave it to Shefikeh, bidding her carry it to El Abbas. So she took it and going with it to his door, would have entered; but the chamberlains and serving-men forbade her, till they had gotten her leave from the prince. When she went in to him, she found him sitting in the

midst of the five damsels aforesaid, whom his father had brought him. So she gave him the letter and he took it and read it. Then he bade one of the damsels, whose name was Khefifeh and who came from the land of China, tune her lute and sing upon the subject of separation. So she came forward and tuning the lute, played thereon in four-and-twenty modes; after which she returned to the first mode and sang the following verses: There came one day an old woman [to the stuff-market], with a casket of precious workmanship, containing trinkets, and she was accompanied by a damsel great with child. The old woman sat down at the shop of a draper and giving him to know that the damsel was with child by the prefect of police of the city, took of him, on credit, stuffs to the value of a thousand dinars and deposited with him the casket as security. [She opened the casket and] showed him that which was therein; and he found it full of trinkets [apparently] of price; [so he trusted her with the goods] and she took leave of him and carrying the stuffs to the damsel, who was with her, [went her way]. Then the old woman was absent from him a great while, and when her absence was prolonged, the draper despaired of her; so he went up to the prefect's house and enquired of the woman of his household, [who had taken his stuffs on credit;] but could get no tidings of her nor lit on aught of her trace. Then he lighted him three candles and three lamps and spreading the drinking-cloth, brought clarified wine, limpid, old and fragrant, the scent whereof was as that of virgin musk. He filled the first cup and saying, "O my boon-companion, by thy leave, be ceremony laid aside between us! I am thy slave; may I not be afflicted with thy loss!" drank it off and filled a second cup, which he handed to the Khalif, with a reverence. His fashion pleased the Khalif and the goodliness of his speech and he said in himself, "By Allah, I will assuredly requite him for this!" Then Aboulhusn filled the cup again and handed it to the Khalif, reciting the following verses:

[Works The Man Who Laughs](#)

[V R I Queen Victoria Her Life and Empire](#)

[Lectures on the Four Last Books of the Pentateuch Designed to Show the Divine Origin of the Jewish Religion Chiefly from Internal Evidence](#)

[Principles and Practice of Artificial Ice-Making and Refrigeration Comprising Principles and General Considerations](#)

[The Bible True to Itself A Treatise on the Historical Truth of the Old Testament](#)

[Diplomatic and Consular Reports Annual Series Issues 2924-2946](#)

[The American Prisoner](#)

[Graustark The Story of a Love Behind a Throne](#)

[Whites General and Commercial Directory of Hull Beverley Patrington \[c\]](#)

[Reports Volume 2](#)

[Rig-Veda Sanhita A Collection of Ancient Hindu Hymns Volume 5](#)

[The History of England From the Invasion of Julius Caesar to the Revolution in 1688 Volume 1](#)

[Introductio Ad Prudentiam Or Directions Counsels and Cautions Tending to Prudent Management of Affairs in Common Life](#)

[Voyages of Discovery in the Arctic and Antarctic Seas And Round the World Being Personal Narratives of Attempts to Reach the North and South Poles](#)

[Seen Heard by Megargee Volume 3 Part 3](#)

[The History of Canada From Its First Discovery to the Present Time Volume 1](#)

[The Journal of Horticulture Cottage Gardener and Country Gentleman A Magazine of Gardening Rural and Domestic Economy Botany and Natural History](#)

[The Kalevala the Epic Poem of Finland](#)

[Borderland A Quarterly Review and Index Volume 3](#)

[The Saga Library Volume 2](#)

[Um Die Erde Reisebilder](#)

[Annales Du Service Des Antiquites de l'Egypte 1920 Vol 19](#)

[Les Vapeurs Et Maladies Nerveuses Hypochondriaques Ou Hysteriques Vol 2 Reconnues Et Traitees Dans Les Deux Sexes](#)

[Geschichte Des Herzogthums Steiermark Vol 8 Schlussband](#)

[Handbuch Der Speciellen Pathologie Und Therapie Zum Gebrauche Bei Seinen Vorlesungen Vol 1 Von Den Fiebern Entzündungen Und Hautausschlagen](#)

[Nouveau Dictionnaire DHistoire Naturelle Applique Aux Arts LAgriculture L'conomie Rurale Et Domestique La MDecine Etc Vol 19 Par Une Socit de Naturalistes Et DAgriculteurs](#)

[Mark Twains Letters Volume 02](#)

[Oeuvres Completes de Bossuet EVEque de Meaux Vol 10 Classees Pour La Premiere Fois Selon L'Ordre Logique Et Analogique](#)

[Biographia Literaria Or Biographical Sketches of My Literary Life and Opinions And Two Lay Sermons I the Statesmans Manual II Blessed Are Ye That Sow Beside All Waters](#)

[Almanacco Imperiale Reale Per Le Provincie del Regno Lombardo-Veneto Soggette Al Governo Di Milano Per l'Anno 1834](#)

[L'Intermediaire Des Mathematiciens 1904 Vol 9](#)

[Botanisches Centralblatt 1909 Vol 111 Referierendes Organ Der Association Internationale Des Botanistes Fur Das Gesamtgebiet Der Botanik II Halbjahr](#)

[Faune Des Vertebres de la Suisse Vol 3 Histoire Naturelle Des Reptiles Et Des Batraciens](#)

[Geschichte Von Grossbritannien Vol 17 Der Das Gemeine Wesen Enthalt](#)

[Explication Des Ouvrages de Peinture Sculpture Architecture Gravure Et Lithographie Des Artistes Vivants Exposes Au Palais Des Champs-Elysees Le 1er Mai 1893](#)

[Verordnungsblatt Fur Den Dienstbereich Des Ministeriums Fur Cultus Und Unterricht Jahrgang 1873 Redigirt Im K K Ministerium Fur Cultus Und Unterricht](#)

[Oeuvres de Bossuet Eveque de Meaux Revues Sur Les Manuscrits Originaux Et Les Editions Les Plus Correctes Vol 9](#)

[Recueil Historique d'Actes Negociations Memoires Et Traitez Vol 8 Depuis La Paix d'Utrecht Jusqua Present](#)

[Die Vereinten Staaten Von Nordamerika Vol 3](#)

[Iconologia Overo Descrittione Di Diverse Imagini Cavate Dall'antichita E Di Propria Inventione](#)

[Works Volume 11](#)

[On Heroes Hero-Worship and the Heroic in History India Paper Ed](#)

[Kampfe Der Deutschen Truppen in Sudwestafrika Vol 2 Die Auf Grund Amtlichen Materials Bearbeitet Von Der Kriegsgeschichtlichen Abteilung I Des Grossen Generalstabes Der Hottentottenkrieg](#)

[Histoire Naturelle Des Poissons Vol 21](#)

[Le Imprese Illustri Con Espositioni Et Discorsi del S Ieronimo Ruscelli Al Serenissimo Et Sempere Felicissimo Re Catolico Filippo DAustaria Con Gratia Et Privilegio Con La Giunta Di Altre Imprese Tutto Riordinato Et Corretto Da Fran Patritio](#)

[L'Art de Fortifier de Defendre Et D'attaquer Les Places Suivant Les Methodes Francoises Hollandoises Italiennes Et Espagnoles Le Tout Enrichy de Figures En Taille Douce](#)

[Theologiae Dogmaticae Compendium Vol 2 In Usum Studiosorum Theologiae](#)

[The Seven Competencies of the Sustainable Professional Developing Best Practice in a Work Setting](#)

[Geschichte Der Stadt Und Landschaft Biel Vol 1 In Ihrem Zusammenhange Mit Der Geschichte Der Eidgenossenschaft](#)

[The Quarterly Journal of Science and Annals of Mining Metallurgy Engineering Industrial Arts Manufactures and Technology Vol 41 January 1874](#)

[Jenaische Zeitschrift Fur Naturwissenschaft 1895 Vol 29](#)

[A Selection of Leading Cases in Criminal Law Vol 2 With Notes](#)

[Statistische Uebersicht Der Wichtigsten Gegenstande Des Verkehrs Und Verbrauchs Im Deutschen Zollvereine Vol 3 Zeitraum Von 1843 Bis 1845](#)

[Russia Its Rise Progress Tragedies Revolutions](#)

[Congrs Archologique de France Lxviii Session S'ances GNrales Tenues a Agen Et Auch En 1901 Par La Socit Franaise D'Archologie Pour La Conservation Et La Description Des Monuments](#)

[Faune Entomologique Francaise Vol 5 Descriptions de Tous Les Papillons Qui Se Trouvent En France Indiquant l'Epoque de l'Eclosion de Chaque Espece Les Localites Quelle Frequente La Plante Qui Nourrit La Chenille Lepidopteres Heterocere](#)

[Kirchengeschichte Deutschlands Vol 1 Die Rmerzeit Und Die Geschichte Der Australisch-Frnkischen Kirche Bis Zum Tode Karls Des Groen Enthaltend](#)

[Inventaire GNral Des Oeuvres D'Art D'Corant Les Difices Du D'partement de la Seine Dress Par Le Service Des Beaux-Arts 1880 Vol 2 Arrondissement de Sceaux](#)

[Bulletin Scientifique de la France Et de la Belgique 1893 Vol 25](#)

[Dictionnaire Universel D'Histoire Naturelle Vol 14](#)

[Herrn Karl Bonnets Wie Auch Einiger Andern Beruhmten Naturforscher Auserlesene Abhandlungen Aus Der Insektologie Aus Dem Franzoesischen UEBersetzt Und Mit Einigen Zusatzen](#)

[Studien Zur Literatur Der Gegenwart](#)

[Biennial Report of the Superintendent of Public Instruction of North Carolina For the Scholastic Years 1900-1901 and 1901-1902](#)

[Abrege de la Vie Des Plus Fameux Peintre Vol 3 Avec Leurs Portraits Graves En Taille-Douce Les Indications de Leurs Principaux Ouvrages Quelques Reflexions Sur Leurs Caracteres Et La Maniere de Connoitre Les Desseins Et Les Tableaux Des Grands](#)

[Geschichte Des Ost-Gothischen Reiches in Italien](#)

[American Journal of Education Volume 1](#)

[Pathologie Interne Vol 2 Intestin](#)

[Traiti Giniral Du Commerce de l'Amirique Vol 2 Contenant l'Histoire Des Dicouvertes Des Europiens Dans Cette Partie Du Monde Son itendue Ses Productions La Description Et Le Commerce Des Cites de Guinie de Malaguete d'Ivoire d'Or de la](#)

[Sermons Discours Et Mandement Vol 2](#)

[Memoria Presentada Al Ministerio de Gobierno Por El Consejo de Higiene Publica Corespondiente Al Aio 1888](#)

[The Awkward Age](#)

[Les Poissons Du Basin Du Congo](#)

[Archives de Neurologie 1901 Vol 12 Revue Mensuelle Des Maladies Nerveuses Et Mentales](#)

[Journal de Jehan Aubrion Bourgeois de Metz Avec Sa Continuation Par Pierre Aubrion 1465-1512](#)

[Tesoro del Teatro Espanol Vol 1 Desde Su Origen \(Año de 1356\) Hasta Nuestros Dias Origenes del Teatro Espanol Por D L F de Moratin Piezas Dramaticas Anteriores a Lope de Vega](#)

[Biographie Des Hommes Du Jour Vol 6 Artistes Chambellans Conseillers DEtat Deputes Diplomates Ecrivains Espions Fameux Gens de Justice](#)

[Industriels Militaires Pairs PRTres Princes Rois Savants Ire Partie](#)

[Moby Dick Or the Whale](#)

[Q Curtii Rufi de Rebus Gestis Alexandri Magni Libri Decem](#)

[Lustige Reyss-Beschreibung Aus Saltzburg in Verschiedene Linder](#)

[Case and His Contemporaries Or the Canadian Itinerants Memorial Constituting a Biographical History of Methodism in Canada from Its Introduction Into the Province Till the Death of the REV Wm Case in 1855](#)

[Mimoires Et Compte-Rendu Des Travaux de la Sociiti Des Inginieurs Civils 1871 Vol 22](#)

[Zeitschrift Fir Wissenschaftliche Mikroskopie Und Fir Mikroskopische Technik 1906 Vol 23](#)

[Neuere Geschichte Des Preuischen Staates Vom Hubertsburger Frieden Bis Zum Wiener Kongress Vol 1](#)

[Henrik Ibsens Dramen Zwanzig Vorlesungen Gehalten an Der Universitit Wien](#)

[Journal de Botanique 1891 Vol 5](#)

[Zeitschrift Fir Klinische Medicin Vol 38](#)

[Monatsschrift Fir Geschichte Und Wissenschaft Des Judenthums 1902 Vol 46](#)

[The Imperial Encyclopaedic Dictionary A New and Exhaustive Work of Reference to the English Language Defining Over 250000 Words with a Full Account of Their Origin Pronunciation and Use Comprising a General Encyclopaedia of Art Science](#)

[Life and Explorations of Fridtjof Nansen](#)

[Historical and Genealogical Miscellany Data Relating to the Settlement and Settlers of New York and New Jersey Volume 1](#)

[The Kite Trust \(a Romance of Wealth\)](#)

[History of Hancock County \[ohio\] from Its Earliest Settlement to the Present Time Together with Remeiniscenses of Pioneer Life Incidents](#)

[Statistical Tables and Biographical Sketches](#)

[The Life of John Brainerd The Brother of David Brainerd and His Successor as Missionary to the Indians of New Jersey](#)

[The Invasion of the Crimea Volume 5](#)

[Pomona College Journal of Economic Botany as Applied to Subtropical Horticulture](#)

[The History of the Survey of Ireland Commonly Called the Down Survey AD 1655-6](#)

[A History of Higher Education in America](#)

[The History of England from the Accession of James the Second Volume 3](#)

[The History of the United States from Their Colonization to the End of the Twenty-Sixth Congress in 1841 In Four Volumes Volume 2](#)

[The Holy Gospel A Comparison of the Gospel Text as It Is Given in the Protestant and Roman Catholic Bible Versions in the English Language in Use in America With a Brief Account of the Origin of the Several Versions](#)
