

# IN THE PINES AN 1800S BLACK OR NATIVE AMERICAN NOVELLA THE LUMBEE INDIAN SAGA

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So El Anca kissed the queen's feet and lodged them in her palace; whereupon Tuhfeh came up to her and fell to kissing her and saying, 'Never saw I a goodlier than this favour.' Then she set before them somewhat of food and they ate and washed their hands; after which Tuhfeh took the lute and played excellent well; and El Anca also played, and they fell to improvising verses in turns, whilst Tuhfeh embraced El Anca every moment. Quoth Es Shuhba, 'O my sister, each kiss is worth a thousand dinars;' and Tuhfeh answered, 'Indeed, a thousand dinars were little for it.' Whereat El Anca laughed and on the morrow they took leave of her and went away to Meimoun's palace. (249). They knew him forthright and rising to him, kissed his hands and rejoiced in him and said to him, 'O our lord, in good sooth, thou art a king and the son of a king, and we desire thee nought but good and beseech [God to grant] thee continuance. Consider how God hath rescued thee from this thy wicked uncle, who sent thee to a place whence none came ever off alive, purposing not in this but thy destruction; and indeed thou fellest into [peril of] death and God delivered thee therefrom. So how wilt thou return and cast thyself again into thine enemy's hand? By Allah, save thyself and return not to him again. Belike thou shall abide upon the face of the earth till it please God the Most High [to vouchsafe thee relief]; but, if thou fall again into his hand, he will not suffer thee live a single hour.' ? ? ? ? ? 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.. 'Twere fitter and better my loves that I leave, i. 26.. So she took the hundred dinars and the piece of silk and returned to her dwelling, rejoicing, and went in to Aboulhusn and told him what had befallen, whereupon he arose and rejoiced and girt his middle and danced and took the hundred dinars and the piece of silk and laid them up. Then he laid out Nuzhet el Fuad and did with her even as she had done with him; after which he rent his clothes and plucked out his beard and disordered his turban [and went forth] and gave not over running till he came in to the Khalif, who was sitting in the hall of audience, and he in this plight, beating upon his breast. Quoth the Khalif to him, "What aileth thee, O Aboulhusn!" And he wept and said, "Would thy boon-companion had never been and would his hour had never come!" "Tell me [thy case,]" said the Khalif; and Aboulhusn said, "O my lord, may thy head outlive Nuzhet el Fuad!" Quoth the Khalif, "There is no god but God!" And he smote hand upon hand. Then he comforted Aboulhusn and said to him, "Grieve not, for we will give thee a concubine other than she." And he bade the treasurer give him a hundred dinars and a piece of silk. So the treasurer gave him what the Khalif bade him, and the latter said to him, "Go, lay her out and carry her forth and make her a handsome funeral." So Aboulhusn took that which he had given him and returning to his house, rejoicing, went in to Nuzhet el Fuad and said to her, "Arise, for the wish is accomplished unto us." So she arose and he laid before her the hundred dinars and the piece of silk, whereat she rejoiced, and they added the gold to the gold and the silk to the silk and sat talking and laughing at one another.. ? ? ? ? ? o. The Merchant and the Thieves dccccx. 26. The City of Lebtaït cclxxii. Presently, one of the eunuchs sat down at his head and said to him, "Sit up, O Commander of the Faithful, and look on thy palace and thy slave-girls." Quoth Aboulhusn, "By the protection of God, am I in truth Commander of the Faithful and dost thou not lie? Yesterday, I went not forth neither ruled, but drank and slept, and this eunuch cometh to rouse me up." Then he sat up and bethought himself of that which had betided him with his mother and how he had beaten her and entered the hospital, and he saw the marks of the beating, wherewithal the superintendent of the hospital had beaten him, and was perplexed concerning his affair and pondered in himself, saying, "By Allah, I know not how my case is nor what is this that betideth me!". There was once a man of fortune, who lost his wealth, and chagrin and melancholy got the mastery of him, so that he became an idiot and lost his wit. There abode with him of his wealth about a score of dinars and he used to beg alms of the folk, and that which they gave him he would gather together and lay to the dinars that were left him. Now there was in that town a vagabond, who made his living by sharpening, and he knew that the idiot had somewhat of money; so he fell to spying upon him and gave not over watching him till he saw him put in an earthen pot that which he had with him of money and enter a deserted ruin, where he sat down, [as if] to make water, and dug a hole, in which he laid the pot and covering it up, strewed earth upon the place. Then he went away and the sharper came and taking what was in the pot, covered it up again, as it was.. ? ? ? ? ? d. The Fourth Voyage of Sindbad the Sailor cclix. Poets, The Khalif Omar ben Abdulaziz and the, i. 45.. Thereupon the folk all cried out, saying, 'We accept him to king over us!' And they did him suit and service and gave him joy of the kingship. So the preachers preached in his name (76) and the poets praised him; and he lavished gifts upon the troops and the officers of his household and overwhelmed them with favours and bounties and was prodigal to the people of justice and equitable dealings and goodly usance and polity. When he had accomplished this much of his desire, he caused bring forth the cook and his household to the divan, but spared the old woman who had tended him, for that she had been the cause of his deliverance. Then they assembled them all without the town and he tormented the cook and those who were with him with all manner of torments, after which he put him to death on the sorriest wise and burning him with fire, scattered his ashes abroad in the air.. Here the treasure-seeker brought out a book and reading therein, dug in the crest of the mountain five cubits deep, whereupon there appeared to him a stone. He pulled it up and behold, it was a trap-door covering the mouth of a pit. So he waited till the [foul] air was come forth from the midst of the pit, when he bound a rope about the boy's middle and let him down to the bottom, and with him a lighted flambeau. The boy looked

and beheld, at the upper end of the pit, wealth galore; so the treasure-seeker let down a rope and a basket and the boy fell to filling and the man to drawing up, till the latter had gotten his sufficiency, when he loaded his beasts and did his occasion, whilst the boy looked for him to let down to him the rope and draw him up; but he rolled a great stone to the mouth of the pit and went away..The king took his wife, the mother of his sons, and what he might [of good] and saved himself and fled in the darkness of the night, unknowing whither he should go. When travel grew sore upon them, there met them robbers by the way, who took all that was with them, [even to their clothes], so that there was left unto each of them but a shirt and trousers; yea, they left them without victual or camels or [other] riding-cattle, and they ceased not to fare on afoot, till they came to a coppice, to wit, a garden of trees, on the shore of the sea. Now the road which they would have followed was crossed by an arm of the sea, but it was scant of water. So, when they came to that place, the king took up one of his children and fording the water with him, set him down on the other bank and returned for his other son. Him also he set by his brother and returning for their mother, took her up and passing the water with her, came to the place [where he had left his children], but found them not. Then he looked at the midst of the island and saw there an old man and an old woman, engaged in making themselves a hut of reeds. So he put down his wife over against them and set off in quest of his children, but none gave him news of them and he went round about right and left, but found not the place where they were..? ? ? ? Peace upon thee! Ah, how bitter were the severance from thee! Be not this thy troth-plight's ending nor the last of our delight!.When the vizier came to the King of Samarcand [and acquainted him with his errand], he submitted himself to the commandment [of his brother and made answer] with 'Hearkening and obedience.' Then he equipped himself and made ready for the journey and brought forth his tents and pavilions. A while after midnight, he went in to his wife, that he might take leave of her, and found with her a strange man, sleeping with her in one bed. So he slew them both and dragging them out by the feet, cast them away and set forth incontinent on his journey. When he came to his brother's court, the latter rejoiced in him with an exceeding joy and lodged him in the pavilion of entertainment, [to wit, the guest-house,] beside his own palace. Now this pavilion overlooked a garden belonging to the elder king and there the younger brother abode with him some days. Then he called to mind that which his wife had done with him and remembered him of her slaughter and bethought him how he was a king, yet was not exempt from the vicissitudes of fortune; and this wrought upon him with an exceeding despite, so that it caused him abstain from meat and drink, or, if he ate anything, it profited him not..? ? ? ? Great in delight, beloved mine, your presence is with me; Yet greater still the miseries of parting and its bane..To return to his wife and her mother. When the former arose in the morning and her husband returned not to her with break of day, she forebode all manner of calamity and straightway despatched her servants and all who were with her in quest of him; but they happened not on any trace of him neither fell in with aught of his news. So she bethought herself concerning her affair and complained and wept and groaned and sighed and blamed perfidious fortune, bewailing that sorry chance and reciting these verses:..? ? ? ? b. The Story of Janshah cccxcix.40. The Khalif El Mamoun and the Strange Doctor cccvi.The old woman went out, running, whilst the Khalif and Mesroul laughed, and gave not over running till she came into the street. Aboulhusn saw her and knowing her, said to his wife, "O Nuzhet el Fuad, meseemeth the Lady Zubeideh hath sent to us to see who is dead and hath not given credence to Mesroul's report of thy death; so she hath despatched the old woman, her stewardess, to discover the truth; wherefore it behoveth me to be dead in my turn, for the sake of thy credit with the Lady Zubeideh." Accordingly, he lay down and stretched himself out, and she covered him and bound his eyes and feet and sat at his head, weeping..When it was the appointed time, there came to us the man of the Sultan's guards, [who had accompanied the Jew, when he came to complain of the loss of the money,] and said, "The Sultan biddeth you nail up (143) the Jew and bring the money, for that there is no way by which five thousand dinars can be lost." Wherefore we knew that our device sufficed not. So I went forth and finding a young man, a Haurani, (144) passing the road, laid hands on him and stripped him and beat him with palm-rods. Then I clapped him in irons and carrying him to the prefecture, beat him again, saying to them, "This is the thief who stole the money." And we strove to make him confess; but he would not confess. So we beat him a third and a fourth time, till we were weary and exhausted and he became unable to return an answer. But, when we had made an end of beating and tormenting him, he said, "I will fetch the money forthright".122. El Hejjaj ben Yousuf and the Pious Man ccclxx.So the merchant went forth, afflicted, sorrowful, weeping, [and wandered on along the sea-shore], till he came to a sort of divers diving in the sea for pearls. They saw him weeping and mourning and said to him, 'What is thy case and what maketh thee weep?' So he acquainted them with his history, from first to last, whereby they knew him and said to him, 'Art thou [such an one] son of such an one?' 'Yes,' answered he; whereupon they condoled with him and wept sore for him and said to him, 'Abide here till we dive for thy luck this next time and whatsoever betideth us shall be between us and thee.' Accordingly, they dived and brought up ten oysters, in each two great pearls; whereat they marvelled and said to him, 'By Allah, thy luck hath returned and thy good star is in the ascendant!' Then they gave him ten pearls and said to him, 'Sell two of them and make them thy capital [whereon to trade]; and hide the rest against the time of thy straitness.' So he took them, joyful and contented, and addressed himself to sew eight of them in his gown, keeping the two others in his mouth; but a thief saw him and went and advertised his mates of him; whereupon they gathered together upon him and took his gown and departed from him. When they were gone away, he arose, saying, 'These two pearls [in my mouth] will suffice me,' and made for the [nearest] city, where he brought out the pearls [and repairing to the jewel- market, gave them to the broker], that he might sell them..68. Kisra Anoushirwan and the Village Damsel dcliii.When the morning morrowed, the draper went out, still angered against his wife, and the old woman returned to her and found her changed of colour, pale of face, dejected and heart-broken. [So she questioned her of the cause of her dejection and she told her how her husband was angered against her (as she supposed) on account of the burns in the turban-cloth.] "O my daughter," rejoined the old woman, "be not concerned; for I have a son, a fine-drawer, and he, by thy life, shall fine-draw [the holes] and restore the turban-cloth as it was. "The wife rejoiced in her saying and said to her, "And when shall this be?" "To-morrow, if it please God the Most High," answered the old woman, "I will bring him to thee, at the time of thy husband's going forth from thee, and he shall mend it and depart forth-right." Then she comforted her heart and going forth from her, returned to the young man and told him what had passed..So I arose and gathering wood and planks from the wrecks, wrought of them the semblance of a boat [to wit, a raft,] and bound it fast with ropes, saying, 'I will embark thereon and fare with this water into the inward of the mountain. If it bring me to the mainland or to a place where I may find relief and safety, [well and good]; else I shall [but] perish, even as my companions have perished.' Then I collected of the riches and gold and precious stuffs, cast up there, whose owners had perished, a great matter, and of jacinths and crude ambergris and emeralds somewhat past count, and laid all this on the raft [together with what was left me of victual].

Then I launched it on the river and seating myself upon it, put my trust in God the Most High and committed myself to the stream..? ? ? ? I. The Foolish Fisherman .  
 dcxxvi."O elder," added she, "if Muslims and Jews and Nazarenes drink wine, who are we [that we should abstain from it]?" "By Allah, O my lady," answered he, "spare  
 thine endeavour, for this is a thing to which I will not hearken." When she knew that he would not consent to her desire, she said to him, "O elder, I am of the slave-girls of  
 the Commander of the Faithful and the food waxeth on me (34) and if I drink not, I shall perish, (35) nor wilt thou be assured against the issue of my affair. As for me, I am  
 quit of blame towards thee, for that I have made myself known to thee and have bidden thee beware of the wrath of the Commander of the Faithful."? ? ? ? b. Story of the  
 Eunuch Kafour ,,? ? ? ? By Allah, without fail, to-morrow thou shalt see Me with ox-leather dress and drub the nape of thee!..? ? ? ? m. The Dethroned King whose  
 Kingdom and Good were Restored to Him dcccci.97. Dibil el Khuzai with the Lady and Muslin ben el Welid ccccvii.Credulous Husband, The, i. 270..? ? ? ? Endowed with  
 amorous grace past any else am I; Graceful of shape and lithe and pleasing to the eye..The crown of the flow'rets am I, in the chamber of wine, And Allah makes mention of  
 me 'mongst the pleasures divine; Yea, ease and sweet basil and peace, the righteous are told, In Eternity's Garden of sweets shall to bless them combine. (223) Where,  
 then, is the worth that in aught with my worth can compare And where is the rank in men's eyes can be likened to mine?.Meimoun was silent and Iblis turned to Tuhfeh and  
 said to her, 'Sing to the kings of the Jinn this day and to-night until the morrow, when the boy will be circumcised and each shall return to his own place.' So she took the  
 lute and Kemeriyeh said to her, (now she had in her hand a cedrat), 'O my sister, sing to me on this cedrat.' 'Hearkening and obedience,' replied Tuhfeh, and improvising,  
 sang the following verses:Physician by his Wife's Commandment, The Weaver who became a, ii. 21..? ? ? ? She gives me to drink of her cheeks and her honeyed lips  
 And quenches the worst of the fires that my heart devour..When the prefect saw this, he said, "By Allah, the captain is excused!" Then my comrades came round about me  
 and sprinkled water on my face, [till I came to myself,] when I arose and accosting the Cadi, who was covered with confusion, said to him, "Thou seest that suspicion is  
 fallen on thee, and indeed this affair is no light matter, for that this woman's family will assuredly not sit down under her loss." Therewith the Cadi's heart quaked and he  
 knew that the suspicion had reverted upon him, wherefore his colour paled and his limbs smote together; and he paid of his own money, after the measure of that which he  
 had lost, so we would hush up the matter for him. (106) Then we departed from him in peace, whilst I said in myself, "Indeed, the woman deceived me not."When the king  
 heard this story, he said, "How like is this to our own case!" Then he bade the vizier retire to his lodging; so he withdrew to his house and on the morrow he abode at home  
 [till the king should summon him to his presence.].? ? ? ? That I am the pledge of passion still and that my longing love And eke my yearning do overpass all longing that  
 was aye..? ? ? ? Tirewomen to the bride, who whiskers, ay, and beard Upon her face produce, they never would assign. (194).When Zuheir heard his words, he bade  
 smite off his head; but his Vizier said to him, "Slay him not, till his friend be present." So he commanded the two slaves to fetch his friend; whereupon they repaired to El  
 Abbas and called to him, saying, "O youth, answer the summons of King Zuheir." "What would the king with me?" asked he, and they answered, "We know not." Quoth he,  
 "Who gave the king news of me?" "We went to draw water," answered they, "and found a man by the water. So we questioned him of his case, but he would not acquaint us  
 therewith; wherefore we carried him perforce to King Zuheir, who questioned him of his case and he told him that he was going to Akil. Now Akil is the king's enemy and he  
 purposeth to betake himself to his camp and make prize of his offspring and cut off his traces." "And what," asked El Abbas, "hath Akil done with King Zuheir?" And they  
 replied, "He engaged for himself that he would bring the king every year a thousand dinars and a thousand she-camels, besides a thousand head of thoroughbred horses  
 and two hundred black slaves and fifty slave-girls; but it hath reached the king that Akil purposeth to give nought of this; wherefore he is minded to go to him. So hasten  
 thou with us, ere the king be wroth with thee and with us.".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..When he had made an end of his verses, he folded the letter and delivering it to the nurse, charged her keep the secret. So she took it and carrying it to Mariyeh,  
 gave it to her. The princess broke it open and read it and apprehended its purport. Then said she, "By Allah, O nurse, my heart is burdened with an exceeding chagrin,  
 never knew I a dourer, because of this correspondence and of these verses." And the muse made answer to her, saying, "O my lady, thou art in thy dwelling and thy place  
 and thy heart is void of care; so return him an answer and reckon thou not" Accordingly, the princess called for inkhorn and paper and wrote the following verses:..? ? ? ? o.  
 The Fifteenth Officer's Story dccccxI.? ? ? ? f. The Unjust King and the Pilgrim Prince dcxii.Abbaside, Jaafer ben Yehya and Abdulmelik ben Salih the, i. 183..Meanwhile  
 the king said to his vizier, "How shall we do in the matter of yonder youth, the Yemani, on whom we thought to confer largesse, but he hath largessed us with tenfold [our  
 gift] and more, and we know not if he be a sojourner with us or no?" Then he went into the harem and gave the rubies to his wife Afifeh, who said to him, "What is the worth  
 of these with thee and with [other] the kings?" And he answered, "They are not to be found save with the greatest of kings and none may avail to price them with money."  
 Quoth she, "Whence gottest thou them?" So he recounted to her the story of El Abbas from first to last, and she said, "By Allah, the claims of honour are imperative on us  
 and the king hath fallen short of his due; for that we have not seen him bid him to his assembly, nor hath he seated him on his left hand."? ? ? ? Deem not, O youth, that I  
 to thee incline; indeed, no part Have I in those who walk the ways, the children of the tent. (87).? ? ? ? By Allah, but that I trusted that I should meet you again, Your  
 camel-leader to parting had summoned you in vain!..? ? ? ? k. The Serpent-Charmer and his Wife dccccvii.? ? ? ? I clipped her (118) in mine arms and straight grew  
 drunken with the scent Of a fresh branch that had been reared in affluence and content..? ? ? ? f. The Unjust King and the Pilgrim Prince dcccc

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