

DEVELOPMENTS IN DEMENTIA PREVENTION RESEARCH STATE OF THE ART AND FUTURE

He who Mohammed sent, as prophet to mankind, i. 50..Then she mounted the mule and repairing to the palace of the Commander of the Faithful, went in to him and kissed the earth before him. Quoth he to her, as who should make mock of her, "I doubt not but thou hast found thy lord." "By thy felicity and the length of thy continuance [on life,]" answered she, "I have indeed found him!" Now Er Reshid was leaning back; but, when he heard this, he sat up and said to her, "By my life, [is this thou sayest] true?" "Ay, by thy life!" answered she; and he said, "Bring him into my presence, so I may see him." But she replied, "O my lord, there have betided him many stresses and his charms are changed and his favour faded; and indeed the Commander of the Faithful vouchsafed me a month; wherefore I will tend him the rest of the month and then bring him to do his service to the Commander of the Faithful." Quoth Er Reshid, "True; the condition was for a month; but tell me what hath betided him." "O my lord," answered she, "may God prolong thy continuance and make Paradise thy place of returning and thy harbourage and the fire the abiding-place of thine enemies, when he presenteth himself to pay his respects to thee, he will expound to thee his case and will name unto thee those who have wronged him; and indeed this is an arrear that is due to the Commander of the Faithful, in (41) whom may God fortify the Faith and vouchsafe him the mastery over the rebel and the froward!".?OF THE APPOINTED TERM, (128) WHICH, IF IT BE ADVANCED, MAY NOT BE DEFERRED AND IF IT BE DEFERRED, MAY NOT BE ADVANCED..99. The Three Unfortunate Lovers cccix.?? ?? ? ? ? ? Tirewomen to the bride, who whiskers, ay, and beard Upon her face produce, they never would assign. (194).95. Abdurrehman the Moor's Story of the Roc ccciv.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:..So he sat down at the sharper's head, and said to him, 'Know, O Razi, that I will not leave thee till after ten days and their nights, wherein I will wake and sleep by thy grave. So arise and be not a fool.' But he answered him not and El Merouzi [drew his knife and] fell to sticking it into the other's hands and feet, thinking to make him move; but [he stirred not and] he presently grew weary of this and concluded that the sharper was dead in good earnest. [However, he still misdoubted of the case] and said in himself, 'This fellow is dissembling, so he may enjoy all the money.' Therewith he addressed himself to prepare him [for burial] and bought him perfumes and what [not else] was needed. Then they brought him to the washing-place and El Merouzi came to him and heating water till it boiled and bubbled and a third of it was wasted, (40) fell to pouring it on his skin, so that it turned red and blue and blistered; but he abode still on one case [and stirred not]..? ? ? ? ? ? Were I cut off, beloved, from hope of thy return, Slumber, indeed, for ever my wakeful lids would flee..Quoth the Khalif, "God grant thee that thou seekest! Let us drink one last cup and rise before the dawn draw near, and to-morrow night I will be with thee again." "Far be it!" said Aboulhusn. Then the Khalif filled a cup and putting therein a piece of Cretan henbane, gave it to his host and said to him, "My life on thee, O my brother, drink this cup from my hand!" "Ay, by thy life," answered Aboulhusn, "I will drink it from thy hand." So he took it and drank it off; but hardly had he done so, when his head forewent his feet and he fell to the ground like a slain man; whereupon the Khalif went out and said to his servant Mesroul, "Go in to yonder young man, the master of the house, and take him up and bring him to me at the palace; and when thou goest out, shut the door.".?THE FOURTH OFFICER'S STORY..107. Abou Suweid and the Handsome Old Woman cccxxiii.?? ?? ? ? ? ? Those who our parting plotted our sev'rance still delights; The spies, for fearful prudence, their wish of us attain..? ? ? ? ? ? ? ? ? ? But if my wealth abound, of all I'm held in amity..So he was concerned with an exceeding concern for his lack of travel and discovered this to his father, who said to him, "O my son, why do I see thee chagrined?" And he answered, "I would fain travel." Quoth Aboulhusn, "O my son, none travelleth save those whose occasion is urgent and those who are compelled thereunto [by need]. As for thee, O my son, thou enjoyest ample fortune; so do thou content thyself with that which God hath given thee and be bounteous [unto others], even as He hath been bounteous unto thee; and afflict not thyself with the toil and hardship of travel, for indeed it is said that travel is a piece of torment." (5) But the youth said, "Needs must I travel to Baghdad, the abode of peace.".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..? ? ? ? ? ? The earth is my birth-place, indeed; but my place Of abidance is still in the cheeks of the fair.."There was once a king of the kings, whose name was Bekhtzeman, and he was a great eater and drinker and carouser. Now enemies of his made their appearance in certain parts of his realm and threatened him; and one of his friends said to him, 'O king, the enemy maketh for thee: be on thy guard against him.' Quoth Bekhtzeman, 'I reckon not of him, for that I have arms and wealth and men and am not afraid of aught.' Then said his friends to him, 'Seek aid of God, O king, for He will help thee more than thy wealth and thine arms and thy men.' But he paid no heed to the speech of his loyal counsellors, and presently the enemy came upon him and waged war upon him and got the victory over him and his trust in other than God the Most High profited him nought. So he fled from before him and seeking one of the kings, said to him, 'I come to thee and lay hold upon thy skirts and take refuge with thee, so thou mayst help me against mine enemy.'.The End..The Seventh Night of the Month..Temam (Abou), Story of Ilan Shah and, i. 126..? ? ? ? ? ? b. Bakoun's Story of the Hashish-Eater cxliii.?? ?? ? ? ? ? f. The Lady and her Two Lovers dccccxxxiv.Meanwhile, Belehwan the froward addressed himself to pay court to Caesar, King of the Greeks, (131) and seek help of him in making war upon his father, and he inclined unto him and gave him a numerous army. His father the king heard of this and sent to Caesar, saying, 'O king of illustrious might, succour not an evil-doer. This is my

son and he hath done thus and thus and cut his brother's throat and that of his brother's son in the cradle.' But he told not the King of the Greeks that the child [had recovered and] was alive. When Caesar heard [the truth] of the matter, it was grievous to him and he sent back to Suleiman Shah, saying, 'If it be thy will, O king, I will cut off his head and send it to thee.' But he made answer, saying, 'I reckon not of him: the reward of his deed and his crimes shall surely overtake him, if not to-day, then to-morrow.' And from that day he continued to correspond with Caesar and to exchange letters and presents with him...? ? ? ? ? Peace on thee! Would our gaze might light on thee once more! So should our hearts be eased and eyes no longer sore..So the sharper took the two thousand dinars and made off; and when he was gone, the merchant said to his friend, the [self-styled] man of wit and intelligence, 'Harkye, such an one! Thou and I are like unto the hawk and the locust.' 'What was their case?' asked the other; and the merchant said,.Hardly had we settled ourselves in the place when we heard a noise of kicking [at the door] and people running right and left and questioning the cook and saying, "Hath any one passed by thee?" "Nay," answered he; "none hath passed by me." But they ceased not to go round about the shop till the day broke, when they turned back, disappointed. Then the cook removed the grass and said to us, "Arise, for ye are delivered from death." So we arose, and we were uncovered, without mantle or veil; but the cook carried us up into his house and we sent to our lodgings and fetched us veils; and we repented unto God the Most High and renounced singing, (138) for indeed this was a great deliverance after stress.' King Dadbin and his Viziers, Story of, i. 104..? ? ? ? ? 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..O son of Simeon, give no ear to other than my say, iii. 36..? ? ? ? ? a. The Ox and the Ass.? ? ? ? ? ? ? ? ? ? ? aa. Story of Aziz and Azizeh cxliii.So Selim came forward and kissing the earth before the [supposed] king, praised him and related to him his story from beginning to end, till the time of their coming to that city, he and his sister, telling him how he had entered the place and fallen into the hands of the cook and that which had betided him [with him] and what he had suffered from him of beating and bonds and shackles and pinioning. Moreover, he told him how the cook had made him his brother's slave and how the latter had sold him in Hind and he had married the princess and become king and how life was not pleasant to him till he should foregather with his sister and how the cook had fallen in with him a second time and acquainted her with that which had betided him of sickness and disease for the space of a full-told year..? ? ? ? ? ? ? ? ? ? ? ba. The Envier and the Envied xlvi.19. Hassan of Bassora and the King's Daughter of the Jinn cclxxxvi.As for that which hath befallen thee, verily, it hath befallen [many] kings before thee and their women have played them false, for all they were greater of puissance than thou, yea, and mightier of kingship and more abounding in troops. If I would, I could relate unto thee, O king, concerning the wiles of women, that whereof I could not make an end all my life long; and indeed, aforetime, in all these my nights that I have passed before thee, I have told thee [many stories and anecdotes] of the artifices of women and of their craft and perfidy; but indeed the things abound on me; (173) wherefore, if it like thee, O king, I will relate unto thee [somewhat] of that which befell kings of old time of the perfidy of their women and of the calamities which overtook them by reason of these latter." "How so?" asked the king. "Tell on." "Hearkening and obedience," answered Shehrzad."It hath been told me, O king, that a man once related to a company and spoke as follows:Khorassan, his Son and his Governor, Story of the Man of, i. 218..When the two young men presented themselves before him and set forth their case to him and to the folk and the king heard their speech, he knew them and his heart was like to fly for joyance in them: the tears poured from his eyes at their sight and that of his wife, and he thanked God the Most High and praised Him for that He had reunited [him with] them. Then he dismissed the folk who were present about him and bade commit the Magian and the woman and the two youths to his armoury (65) [for the night], commanding that they should keep guard over them till God caused the morning morrow, so he might assemble the cadis and the judges and assessors and judge between them, according to the Holy Law, in the presence of the four cadis. So they did his bidding and the king passed the night praying and praising God the Most High for that which He had vouchsafed him of kingship and puissance and victory over (66) him who had wronged him and thanking Him who had reunited him with his family..? ? ? ? ? For whoso doth rejoice in meeting him shall have Largesse and gifts galore at his dismounting gain..The news came to the rest of the kings; so they [flew after him and] overtaking him, found him full of trouble and fear, with fire issuing from his nostrils, and said to him, 'O Sheikh Aboutawaif, what is to do?' Quoth he, 'Know that Meimoun hath carried off Tuhfeh from my palace and outraged mine honour.' When they heard this, they said, 'There is no power and no virtue but in God the Most High, the Supreme! By Allah, he hath ventured upon a grave matter and indeed he destroyeth himself and his people!' Then the Sheikh Iblis gave not over flying till he fell in with the tribes of the Jinn, and there gathered themselves together unto him much people, none may tell the tale of them save God the Most High. So they came to the Fortress of Copper and the Citadel of Lead, (238) and the people of the strongholds saw the tribes of the Jinn issuing from every steep mountain-pass and said, 'What is to do?' Then Iblis went in to King Es Shisban and acquainted him with that which had befallen, whereupon quoth he, 'May God destroy Meimoun and his folk! He thinketh to possess Tuhfeh, and she is become queen of the Jinn! But have patience till we contrive that which befitteth in the matter of Tuhfeh.' Quoth Iblis, 'And what befitteth it to do?' And Es Shisban said, *We will fall upon him and slay him and his people with the sword.'? ? ? ? ? Persist not on my weakness with thy disdain nor be Treason and breach of love its troth to thee attributed;.When his father saw the strength of his determination to travel, he fell in with his wishes and equipped him with five thousand dinars in cash and the like in merchandise and sent with him two serving-men. So the youth set out, trusting in the blessing of God the Most High, and his father went out with him, to take leave of him, and returned [to Damascus]. As for Nouredin Ali, he gave not over travelling days and nights till he entered the city of Baghdad and laying up his loads in the caravanserai, made for the bath, where he did away that which was upon him of the dirt of the road and putting off his travelling clothes, donned a costly suit of Yemen

stuff, worth an hundred dinars. Then he put in his sleeve (6) a thousand mithcals (7) of gold and sallied forth a-walking and swaying gracefully as he went. His gait confounded all those who beheld him, as he shamed the branches with his shape and belittled the rose with the redness of his cheeks and his black eyes of Babylonian witchcraft; indeed, thou wouldst deem that whoso looked on him would surely be preserved from calamity; [for he was] even as saith of him one of his describers in the following verses: OF TRUST IN GOD.????????? ec. Story of the Barber's Third Brother cli. When they heard me speak in Arabic, one of them came up to me and saluting me [in that language], questioned me of my case. Quoth I, 'What [manner of men] are ye and what country is this?' 'O my brother,' answered he, 'we are husbandmen and come to this river, to draw water, wherewithal to water our fields; and whilst we were thus engaged to-day, as of wont, this boat appeared to us on the surface of the water, issuing from the inward of yonder mountain. So we came to it and finding thee asleep therein, moored it to the shore, against thou shouldst awake. Acquaint us, therefore, with thy history and tell us how thou camest hither and whence thou enteredst this river and what land is behind yonder mountain, for that we have never till now known any make his way thence to us.' But I said to them, 'Give me somewhat to eat and after question me.' So they brought me food and I ate and my spirits revived and I was refreshed. Then I related to them all that had befallen me, whereat they were amazed and confounded and said, 'By Allah, this is none other than a marvellous story, and needs must we carry thee to our king, that thou mayst acquaint him therewith.' So they carried me before their king, and I kissed his hand and saluted him.????? Ye know I'm passion-maddened, racked with love and languishment, Yet ye torment me, for to you 'tis pleasing to torment. And indeed, O my brother, the night thou camest to me and we caroused together, I and thou, it was as if the Devil came to me and troubled me that night." "And who is he, the Devil?" asked the Khalif. "He is none other than thou," answered Aboulhusn; whereat the Khalif smiled and sitting down by him, coaxed him and spoke him fair, saying, "O my brother, when I went out from thee, I forgot [to shut] the door [and left it] open, and belike Satan came in to thee." Quoth Aboulhusn, "Ask me not of that which hath betided me. What possessed thee to leave the door open, so that the Devil came in to me and there befell me with him this and that?" And he related to him all that had befallen him, from first to last, and there is no advantage in the repetition of it; what while the Khalif laughed and hid his laughter.????? Yet thou repaidst me with constraint, rigour and perfidy, To which no lover might himself on any wise resign.167. Kemerezzeman and the Jeweller's Wife dccccclxiii.????? The starry arrows of her looks she darts above her veil; They hit and never miss the mark, though from afar they fare. Now the king of the city was dead and had left no son, and the townsfolk fell out concerning who should be king over them: and their sayings differed and their counsels, so that turmoil was like to betide between them by reason of this. At last, after long dissension, they came to an accord and agreed to leave the choice to the late king's elephant and that he unto whom he consented should be king and that they would not contest the commandment with him. So they made oath of this and on the morrow, they brought out the elephant and came forth to the utterward of the city; nor was there man or woman left in the place but was present at that time. Then they adorned the elephant and setting up the throne on his back, gave him the crown in his trunk; and he went round about examining the faces of the folk, but stopped not with any of them till he came to the banished king, the forlorn, the exile, him who had lost his children and his wife, when he prostrated himself to him and placing the crown on his head, took him up and set him on his back. I blessed him and thanked him and abode with him in all honour and consideration, till, after a little, the merchants came, even as he had said, and bought and sold and bartered; and when they were about to depart, my master came to me and said, 'The merchants are about to depart; arise, that thou mayst go with them to thy country.' So I betook myself to the folk, and behold, they had bought great store of elephants' bones and bound up their loads and embarked in the ship; and my master took passage for me with them and paid my hire and all that was chargeable upon me. (220) Moreover, he gave me great store of goods and we set sail and passed from island to island, till we traversed the sea and arrived at the port of our destination; whereupon the merchants brought out their goods and sold; and I also brought out that which was with me and sold it at a good profit. Therewithal Queen Es Shuhba rejoiced and all who were present rejoiced also and admired her speech and fell to kissing her; and when she had made an end of her song, Queen Kemeriyeh said to her, 'O my sister, ere thou go to thy palace, I would fain bring thee to look upon El Anca, daughter of Behram Gour, whom El Anca, daughter of the wind, carried off, and her beauty; for that there is not her match on the face of the earth.' And Queen Es Shuhba said, 'O Kemeriyeh, I [also] have a mind to see her.' Quoth Kemeriyeh, 'I saw her three years ago; but my sister Wekhimeh seeth her at all times, for that she is near unto her, and she saith that there is not in the world a fairer than she. Indeed, this Queen El Anca is become a byword for loveliness and proverbs are made upon her beauty and grace' And Wekhimeh said, 'By the mighty inscription [on the seal-ring of Solomon], there is not her like in the world!' Then said Queen Es Shuhba, 'If it needs must be and the affair is as ye say, I will take Tuhfeh and go with her [to El Anca], so she may see her.' Then the rest of the women of the palace came all to him and lifted him into a sitting posture, when he found himself upon a couch, stuffed all with floss-silk and raised a cubit's height from the ground. (19) So they seated him upon it and propped him up with a pillow, and he looked at the apartment and its greatness and saw those eunuchs and slave-girls in attendance upon him and at his head, whereat he laughed at himself and said, "By Allah, it is not as I were on wake, and [yet] I am not asleep!" Then he arose and sat up, whilst the damsels laughed at him and hid [their laughter] from him; and he was confounded in his wit and bit upon his finger. The bite hurt him and he cried "Oh!" and was vexed; and the Khalif watched him, whence he saw him not, and laughed. Men and our Lord Jesus, The Three, i. 282. When the king heard this story, he renounced his purpose of putting the vizier to death and his soul prompted him to continue him on life. So he bade him go away to his house. As the version of the sixth and seventh voyages of Sindbad the Sailor contained in (197) the Calcutta Edition (1814-18) of the first two hundred Nights and in the text of the

Voyages published by M. Langles (Paris, 1814) differs very materially from that of the complete Calcutta (1839-42) Edition (198) (which is, in this case, practically identical with those of Boulac and Breslau), adopted by me as my standard text in the translation of "The Book of the Thousand Nights and One Night," the story of the seventh voyage in particular turning upon an altogether different set of incidents, related nearly as in the old version of M. Galland, I now give a translation of the text of the two voyages in question afforded by the Calcutta (1814-18) Edition, corrected and completed by collation with that of M. Langles, from which it differs only in being slightly less full. It will be observed that in this version of the story the name Sindbad is reserved for the Sailor, the porter being called Hindbad. Wife, The Old Woman and the Draper's, ii. 55. Therewithal the young man was moved to delight and exclaimed, "By Allah, thou sayest well, O Sitt el Milan! Let me hear more." Then he handselled her with fifty dinars and they drank and the cups went round among them; and her seller said to her, "O Sitt el Milah, this is the season of leave-taking; so let us hear somewhat on the subject." Accordingly she struck the lute and avouching that which was in her heart, sang the following verses: Then she changed the measure and the mode and sang the following verses: After that, there appeared a queen, never saw eyes a goodlier than she nor than her attributes; she was clad in rich raiment, embroidered with pearls and jewels, and on her head was a crown set with various kinds of pearls and jewels. About her were five hundred slave-girls, high-bosomed maids, as they were moons, screening her, right and left, and she among them as she were the moon on the night of its full, for that she was the most of them in majesty and dignity. She gave not over walking, till she came to Tuhfeh, whom she found gazing on her in amazement; and when the latter saw her turn to her, she rose to her, standing on her feet, and saluted her and kissed the earth before her. Then he bade take her away; so she was carried to her chamber and he sent her a black slave-girl, with a casket, wherein were three thousand dinars and a carcanet of gold, set with pearls, great and small, and jewels, worth other three thousand, saying to her, "The slave-girl and that which is with her are a gift from me to thee." When she heard this, she said, "God forbid that I should be consoled for the love of my lord and my master, though with the earth full of gold!" And she improvised and recited the following verses: ? ? ? ? ? A sun of beauty she appears to all who look on her, Glorious in arch and amorous grace, with coyness beautified; Then she drank three cups and filling the old man other three, sang the following verses: There was once a sage of the sages, who had three sons and sons' sons, and when they waxed many and their posterity multiplied, there befell dissension between them. So he assembled them and said to them, 'Be ye one hand (219) against other than you and despise (220) not [one another,] lest the folk despise you, and know that the like of you is as the rope which the man cut, when it was single; then he doubled [it] and availed not to cut it; on this wise is division and union. And beware lest ye seek help of others against yourselves (221) or ye will fall into perdition, for by whosoever means ye attain your desire, (222) his word (223) will have precedence of (224) your word. Now I have wealth which I will bury in a certain place, so it may be a store for you, against the time of your need.' Then she was silent, and when the king heard her speech and profited by that which she said, he summoned up his reasoning faculties and cleansed his heart and caused his understanding revert [to the right way] and turned [with repentance] to God the Most High and said in himself, "Since there befell the kings of the Chosroes more than that which hath befallen me, never, whilst I abide [on life], shall I cease to blame myself [for that which I did in the slaughter of the daughters of the folk]. As for this Shehrzad, her like is not found in the lands; so extolled be the perfection of Him who appointed her a means for the deliverance of His creatures from slaughter and oppression!" Then he arose from his session and kissed her head, whereat she rejoiced with an exceeding joy, she and her sister Dinarzad. ? ? ? ? ? "The glory's not in those whom raiment rich makes fair, But those who still adorn the raiment that they wear." 100. The Rogueries of Delileh the Crafty and her Daughter Zeyneb the Trickstress dclvi. Now, as destiny would have it, a band of thieves, whose use it was, whenas they had stolen aught, to resort to that place and divide [their booty], came thither [that night], as of their wont; and they were ten in number and had with them wealth galore, which they were carrying. When they drew near the sepulchre, they heard a noise of blows within it and the captain said, "This is a Magian whom the angels (43) are tormenting." So they entered [the burial-ground] and when they came over against El Merouzi, he feared lest they should be the officers of the watch come upon him, wherefore he [arose and] fled and stood among the tombs. (44) The thieves came up to the place and finding Er Razi bound by the feet and by him near seventy sticks, marvelled at this with an exceeding wonderment and said, 'God confound thee! This was sure an infidel, a man of many crimes; for, behold, the earth hath rejected him from her womb, and by my life, he is yet fresh! This is his first night [in the tomb] and the angels were tormenting him but now; so whosoever of you hath a sin upon his conscience, let him beat him, as a propitiatory offering to God the Most High.' And the thieves said, 'We all have sins upon our consciences.' 75 El Fezl ben Rebiya (233) and the Old Bedouin dclx. ?STORY OF THE WEAVER WHO BECAME A PHYSICIAN BY HIS WIFE'S COMMANDMENT..? ? ? ? ? Quoth Sherik, "On me be his warranty, may God assain the king!" So the Tai departed, after a term had been assigned him for his coming. ? ? ? ? ? Wherefore, O stranger, dare thou not approach me with desire, Lest ruin quick and pitiless thy hardihood requite. ? ? ? ? ? Since thou hast looked on her, mine eye, be easy, for by God Nor mote nor ailment needst thou fear nor evil accident. ? ? ? ? ? For 'twixt the closing of an eye and th'opening thereof, God hath it in His power to change a case from foul to fair..Mariyeh opened the mantle, and when she saw that necklace, and indeed the place was illumined with the lustre thereof, she looked at her slave-girl and said to her, "By Allah, O Shefikeh, one look at him were liefer to me than all that my hand possesseth! Would I knew what I shall do, whenas Baghdad is empty of him and I hear no tidings of him!" Then she wept and calling for inkhorn* and paper and pen of brass, wrote the following verses: Then El Abbas went in to Mariyeh in a happy and praiseworthy hour (123) and found her an unpierced pearl and a goodly filly that had never been mounted; wherefore he rejoiced and was glad and made merry, and care and sorrow ceased from him and his life was pleasant and trouble departed and he

abode with her in the gladsomest of case and in the most easeful of life, till seven days were past, when King El Aziz determined to set out and return to his kingdom and bade his son seek leave of his father-in-law to depart with his wife to his own country. [So El Abbas bespoke King Ins of this] and he granted him the leave he sought; whereupon he chose out a red camel, taller (124) than the [other] camels, and mounting Mariyeh in a litter thereon, loaded it with apparel and ornaments..Suleiman Shah and his Sons, Story of King, i. 150.. "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:..Whenas mine eyes behold thee not, that day, iii. 47..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..2. The Fisherman and the Genie viii..When the evening evened, the king sent for the vizier to his privy sitting chamber and bade him [tell] the [promised] story. So he said, "Hearkening and obedience. They avouch, O king, that.Mariyeh, El Abbas and, iii. 53..Then she took leave of me and I of her, after I had strained her to my bosom and embraced her and we had kissed awhile. So she went away and I abode expecting the appointed day, till it came, when I arose and went forth, intending for the trysting-place; but a friend of mine met me by the way [and would have me go home with him. So I accompanied him to his house] and when I came up [into his sitting-chamber] he locked the door on me and went forth to fetch what we might eat and drink. He was absent till mid-day, then till the hour of afternoon-prayer, whereat I was sore disquieted. Then he was absent till sundown, and I was like to die of chagrin and impatience; [and indeed he returned not] and I passed my night on wake, nigh upon death, for that the door was locked on me, and my soul was like to depart my body on account of the tryst..The Fifteenth Night of the Month..? ? ? ? The herald of good news my hearing shall delight,..? ? ? ? Thou only art the whole of our desire; indeed Thy love is hid within our hearts' most secret core..82. The Ignorant Man who set up for a Schoolmaster dclxvii.? ? ? ? When I recall the season of love-delight with them, The sweet of sleep forsakes me, my body wastes amain..Rich Man who gave his Fair Daughter in Marriage to the Poor Old Man, The, i. 247..King (The Unjust) and the Tither, i. 273..? ? ? ? ? u. The Two Sharpers who cheated each his Fellow dccccxi..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).Then he dealt the boy a cuff and he let go his ear, whereupon Aboulhusn put off his clothes and abode naked, with his yard and his arse exposed, and danced among the slave-girls. They bound his hands and he wantoned among them, what while they [well-nigh] died of laughing at him and the Khalif swooned away for excess of laughter. Then he came to himself and going forth to Aboulhusn, said to him, "Out on thee, O Aboulhusn! Thou slayest me with laughter." So he turned to him and knowing him, said to him, "By Allah, it is thou slayest me and slayest my mother and slewest the sheikhs and the Imam of the Mosque!".When this came to the king's knowledge, he despatched troops in pursuit of Zourkhan, to stop the road upon him, whilst he himself went out and overtaking the vizier, smote him on the head with his mace and slew him. Then he took his daughter by force and returning to his dwelling-place, went in to her and married her. Arwa resigned herself with patience to that which betided her and committed her affair to God the Most High; and indeed she was used to serve Him day and night with a goodly service in the house of King Dabdin her husband..? ? ? ? ? e. The Fox and the Wild Ass dcxii.? ? ? ? ? And I to you swore that a lover I was; God forbid that with treason mine oath I ensue!.67. Haroun er Reshid and Zubeideh in the Bath ccclxxxv..The Khalif smiled and said to his eunuch, "O Mesroul, verily women are little of wit. I conjure thee, by Allah, say, was not Aboulhusn with me but now?" ["Yes, O Commander of the Faithful," answered Mesroul] Quoth the Lady Zubeideh, laughing from a heart full of wrath, "Wilt thou not leave thy jesting? Is it not enough that Aboulhusn is dead, but thou must kill my slave-girl also and bereave us of the two and style me little of wit?" "Indeed," answered the Khalif, "it is Nuzhet el Fuad who is dead." And Zubeideh said, "Indeed he hath not been with thee, nor hast thou seen him, and none was with me but now but Nuzhet el Fuad, and she sorrowful, weeping, with her clothes torn. I exhorted her to patience and gave her a hundred dinars and a piece of silk; and indeed I was awaiting thy coming, so I might condole with thee for thy boon-companion Aboulhusn el Khelia, and was about to send for thee." The Khalif laughed and said, "None is dead but Nuzhet el Fuad;" and she, "No, no, my lord; none is dead but Aboulhusn."..King Bekhtzeman, Story of, i. 115..Presently, the idiot returned, with somewhat to add to his hoard, but found it not; so he bethought him who had followed him and remembered that he had found the sharper aforesaid assiduous in

sitting with him and questioning him. So he went in quest of him, assured that he had taken the pot, and gave not over looking for him till he espied him sitting; whereupon he ran to him and the sharper saw him. [Then the idiot stood within earshot] and muttered to himself and said, 'In the pot are threescore dinars and I have with me other score in such a place and to-day I will unite the whole in the pot.' When the sharper heard him say this to himself, muttering and mumbling after his fashion, he repented him of having taken the dinars and said, 'He will presently return to the pot and find it empty; wherefore that (264) for which I am on the look-out will escape me; and meseemeth I were best restore the dinars [to their place], so he may see them and leave all that is with him in the pot, and I can take the whole.' ABDALLAH BEN NAFI AND THE KING'S SON OF CASHGHAR. (157). Lover, The Favourite and her, iii. 165..NOTE..The First Night of the Month. Now this vizier had many enemies, who envied him his high place and still sought to do him hurt, but found no way thereunto, and God, in His fore-knowledge and His fore-ordinance from time immemorial, decreed that the king dreamt that the Vizier Er Rehwan gave him a fruit from off a tree and he ate it and died. So he awoke, affrighted and troubled, and when the vizier had presented himself before him [and withdrawn] and the king was alone with those in whom he trusted, he related to them his dream and they counselled him to send for the astrologers and interpreters [of dreams] and commended to him a sage, for whose skill and wisdom they vouched. So the king sent for him and entreated him with honour and made him draw near to himself. Now there had been private with the sage in question a company of the vizier's enemies, who besought him to slander the vizier to the king and counsel him to put him to death, in consideration of that which they promised him of wealth galore; and he agreed with them of this and told the king that the vizier would slay him in the course of the [ensuing] month and bade him hasten to put him to death, else would he surely slay him..? ? ? ? q. Khelbes and his Wife and the Learned Man dcccvi. Then they ate and the tables were removed and they washed their hands; after which Iblis the Accursed came up to Tuhfeh and said to her, 'O my lady Tuhfeh, thou gladdenest the place and with thy presence enlightenest and embellishest it; but now fain would these kings hear somewhat of thy singing, for the night hath spread its wings for departure and there abideth thereof but a little.' Quoth she, 'Hearkening and obedience.' So she took the lute and touching its strings on rare wise, played thereon after a wondrous fashion, so that it seemed to those who were present as if the palace stirred with them for the music. Then she fell a-singing and chanted the following verses:..? ? ? ? Abasement, misery and heart-break after those I suffer who endured before me many a year..? ? ? ? My heart belike shall his infect with softness, even as me His body with disease infects, of its seductive air..? ? ? ? c. The Third Old Man's Story ii..? ? ? ? I am the champion-slayer, the warrior without peer; My foes I slay, destroying the hosts, when I appear..? ? ? ? Yea, to Baghdad I came, where rigour gave me chase And I was overthrown of cruelty and pride..?STORY OF THE DETHRONED KING WHOSE KINGDOM AND GOOD WERE RESTORED TO HIM..? ? ? ? Quoth I, "Thou overcurtainest the morning with the night;" And she, "Not so; it is the moon that with the dark I shroud."..? ? ? ? They left me and content forthright forsook my heart..38. Yehya ben Khalid and Mensour ccv..? ? ? ? g. The King's Son and the Ogress dcccclxxxv. Physician by his Wife's Commandment, The Weaver who became a, ii. 21..? ? ? ? How long shall I for justice sue to you, whilst, with desire For aid, ye war on me and still on slaying me are bent!.' Know, then,' said the merchant, 'that I am a man from the land of China and was in my youth well-favoured and well-to-do. Now I made no account of womankind, one and all, but followed after boys, and one night I saw, in a dream, as it were a balance set up, and it was said by it, "This is the portion of such an one." Presently, I heard my own name; so I looked and beheld a woman of the utmost loathliness; whereupon I awoke in affright and said, "I will never marry, lest haply this loathly woman fall to my lot." Then I set out for this city with merchandise and the voyage was pleasant to me and the sojourn here, so that I took up my abode here awhile and got me friends and factors, till I had sold all my merchandise and taken its price and there was left me nothing to occupy me till the folk (212) should depart and depart with them..? ? ? ? Thy presence honoureth us and we Confess thy magnanimity;. On this wise I abode a while of time, every day shooting an elephant, whereupon my master came and carried it away, till, one day, as I sat hidden in the tree, there came up elephants without number, roaring and trumpeting, so that meseemed the earth trembled for the din. They all made for the tree whereon I was and the girth whereof was fifty cubits, and compassed it about. Then a huge elephant came up to the tree and winding his trunk about it, tugged at it, till he plucked it up by the roots and cast it to the ground. I fell among the elephants, and the great elephant, coming up to me, as I lay aswoon for affright, wound his trunk about me and tossing me on to his back, made off with me, accompanied by the others; nor did he leave faring on with me, and I absent from the world, till he brought me to a certain place and casting me down from off his back, went away, followed by the rest. I lay there awhile, till my trouble subsided and my senses returned to me, when I sat up, deeming myself in a dream, and found myself on a great hill, stretching far and wide and all of elephants' bones. So I knew that this was their burial-place and that they had brought me thither on account of the bones..? ? ? ? x. The King and his Chamberlain's Wife dcccxvii..? ? ? ? For no hand is there but the hand of God is over it And no oppressor but shall be with worse than he oppress..I was once an officer in the household of the Amir Jemaledin El Atwesh El Mujhidi, who was invested with the governance of the Eastern and Western districts, (107) and I was dear to his heart and he concealed from me nought of that which he purposed to do; and withal he was master of his reason. (108) It chanced one day that it was reported to him that the daughter of such an one had wealth galore and raiment and jewels and she loved a Jew, whom every day she invited to be private with her, and they passed the day eating and drinking in company and he lay the night with her. The prefect feigned to give no credence to this story, but one night he summoned the watchmen of the quarter and questioned them of this. Quoth one of them, "O my lord, I saw a Jew enter the street in question one night; but know not for certain to whom he went in." And the prefect said, "Keep thine eye on him henceforth and note what place he entereth." So the watchman went out and kept his eye on the Jew..? ? ?

? ? What is the pleasance of the world, except it be to see My lady's face, to drink of wine and ditties still to hear? ? ? ? ? Whenas the fire of passion flamed in my breast, with tears, Upon the day of wailing, to quench it I was fain..? ? ? ? ? "Fair patience practise, for thereon still followeth content." So runs the rede 'mongst all that dwell in city or in tent..? ? ? ? ? e. The Barber's Story cxlix. Wife, The Fuller and his, i. 261..The Twenty-Eighth and Last Night of the Month.? ? ? ? ? In my tears I have a witness; when I call thee to my mind, Down my cheeks they run like torrents, and I cannot stay their flight.

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