

WEREWOLVES

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thee; for that thou wilt not [often] see profit the like thereof, more by token that this fellow is a stranger and there is none to enquire concerning him." Quoth the prefect, "This fellow is a thief and that which he saith is leasing." And Noureddin said, "God forbid that I should be a thief!" But the prefect answered, "Thou liest." So they stripped him of his clothes and taking the ring from his finger, beat him grievously, what while he cried out for succour, but none succoured him, and besought protection, but none protected him. Then said he to them, "O folk, ye are quit of (12) that which ye have taken from me; but now restore me to my lodging." But they answered, saying, "Leave this knavery, O cheat! Thine intent is to sue us for thy clothes on the morrow." "By Allah, the One, the Eternal," exclaimed he, "I will not sue any for them!" But they said, "We can nowise do this." And the prefect bade them carry him to the Tigris and there slay him and cast him into the river...? ? ? ? Compared with thine enjoyment, the hardest things are light To win and all things distant draw near and easy be..III Fortune, Of the Uselessness of Endeavour against Persistent, i 70..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..King who lost Kingdom and Wife and Wealth, The, ii. 66..One day, there came a ship and in it a merchant from their own country, who knew them and rejoiced in them with an exceeding joy and clad them in goodly apparel. Moreover, he acquainted them with the manner of the treachery that had been practised upon them and counselled them to return to their own land, they and he with whom they had made friends, (254) assuring them that God the Most High would restore them to their former estate. So the king returned and the folk joined themselves to him and he fell upon his brother and his vizier and took them and clapped them in prison..? ? ? ? How many a lover, who aspires to union with his love, For all his hopes seem near, is balked of that whereon he's bent!.Then she went away, and when the girl's master came, she sought his leave to go with the old woman and he granted her leave. So the beldam took her and carried her to the king's door. The damsel entered with her, unknowing whither she went, and beheld a goodly house and chambers adorned [with gold and colours] that were no idol's chambers. Then came the king and seeing her beauty and grace, went up to her, to kiss her; whereupon she fell down in a fit and strove with her hands and feet. When he saw this, he was solicitous for her and held aloof from her and left her; but the thing was grievous to her and she refused meat and drink, and as often as the king drew near her, she fled from him in affright, wherefore he swore by Allah that he would not approach her, save with her consent, and fell to guerdoning her with trinkets and raiment, but she only redoubled in aversion to him..? ? ? ? My virtues 'mongst men are extolled and my glory and station rank high..The First Day..When the old woman saw this, she cried out to the cook from within the house, and he said to her, 'Go before me.' So she forewent him and he ran after her till he [overtook the party and] catching hold of Selim, said [to the latter's wife,] 'What aileth thee to take my servant?' Whereupon she cried out at him, saying, 'Know that this is my husband, whom I had lost.' And Selim also cried out, saying, 'Mercy! Mercy! I appeal to God and to the Sultan against this Satan!' Therewith the folk gathered together to them forthright and loud rose the clamours and the cries between them; but the most part of them said, 'Refer their affair to the Sultan.' So they referred the case to the Sultan, who was none other than Selim's sister Selma..? ? ? ? "Be thou not hard of heart," quoth I. Had ye but deigned To visit me in dreams, I had been satisfied..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.The Twenty-Third Night of the Month..Men and our Lord Jesus, The Three, i. 282..?STORY OF THE CREDULOUS HUSBAND.THE MERCHANT OF CAIRO AND THE FAVOURITE OF THE KHALIF EL MAMOUN EL HAKIM BI AMRILLAH. (180).As he was thus, behold, Aamir called out to him and said, "O my lord, come to my help, or I am a dead man!" So El Abbas went up to him and found him cast down on his back and chained with four chains to four pickets of iron. He loosed his bonds and said to him, "Go before me, O Aamir." So he fared on before him a little, and presently they looked, and behold, horsemen making to Zuheir's succour, to wit, twelve thousand cavaliers, with Sehl ben Kaab in their van, mounted upon a jet-black steed. He charged upon Aamir, who fled from him, then upon El Abbas, who said, "O Aamir, cleave fast to my horse and guard my back." Aamir did as he bade him, whereupon El Abbas cried out at the folk and falling upon them, overthrew their braves and slew of them nigh two thousand cavaliers, whilst not one of them knew what was to do nor with whom he fought. Then said one of them to other, "Verily, the king is slain; so with whom do we wage war? Indeed ye flee from him; so do ye enter under his banners, or not one of you will be saved.".With this the Khalif waxed wroth, and the Hashimi vein (36) started out from between his eyes and he cried out to Mesroul and said to him, "Go forth and see which of them is dead." So Mesroul went out, running, and the Khalif said to Zubeideh, "Wilt thou lay me a wager?" "Yes," answered she; "I will wager, and I say that Aboulhusn is dead." "And I," rejoined the Khalif, "wager and say that none is dead save Nuzhet el Fuad; and the stake shall be the Garden of Pleasance against thy palace and the Pavilion of Pictures." So they [agreed upon this and] abode awaiting Mesroul, till such time as he should return with news..Thereupon the king went in to his mother and questioned her of his father, and she told him that me king her husband was weak; (211) 'wherefore,' quoth she, 'I feared for the kingdom, lest it pass away, after his death; so I took to my bed a young man, a baker, and conceived by him [and bore a son]; and the kingship came into the hand of my son, to wit, thyself.' So the king returned to the old man and said to him, 'I am indeed the son of a baker; so do thou expound to me the means whereby thou knewest me for this.' Quoth the other, 'I knew that, hadst thou been a king's son, thou wouldst have given largesse of things of price, such as rubies [and the like]; and wert thou the son of a Cadi, thou hadst given largesse of a dirhem or two dirhems, and wert thou the son of a merchant, thou hadst given wealth galore. But I saw that thou guerdonest me not but with cakes of bread [and other victual], wherefore I knew that thou wast the son of a baker.' Quoth the king, 'Thou hast hit the mark.' And he gave him wealth galore and advanced him to high estate..Then the king summoned the cadì and the witnesses and bade them marry the old king's daughter and sister to his own sons; so they married them, after the king

had made a bride-feast three days and displayed their brides to them from eventide to peep of day. Then the two princes went in to their brides and did away their maidenhead and loved them and were vouchsafed children by them..? ? ? ? ? I see you like unto mankind in favour and in form; But oxen, (37) verily, ye are in fashion and in deed..22. El Hejjaj and the three Young Mem ccccxiv.? ? ? ? ? It is as the jasmine, when it I espy, As it glitters and gleams midst its boughs, were a sky. Then said he whom she had delivered from torture and for whom she had paid a thousand dirhems and who had required her of herself in his house, for that her beauty pleased him, and [when she refused to yield to him] had forged a letter against her and treacherously denounced her to the Sultan and requited her bounty with ingratitude, 'I am he who wronged her and lied against her, and this is the issue of the oppressor's affair.'. Now the singer had entered and the druggist's wife said to him, 'Arise, enter this chest.' So he entered it and she shut the lid on him and opened to her husband, who came in, in a state of bewilderment, and searched the house, but found none and overlooked the chest. So he said in himself, 'The house [of which the singer spoke] is one which resembleth my house and the woman is one who resembles my wife,' and returned to his shop; whereupon the singer came forth of the chest and falling upon the druggist's wife, did his occasion and paid her her due and weighed down the scale for her. (196) Then they ate and drank and kissed and clipped, and on this wise they abode till the evening, when she gave him money, for that she found his weaving good, (197) and made him promise to come to her on the morrow.. 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..? ? ? ? ? Whenas the folk assemble for birling at the wine, Whether in morning's splendour or when night's shades descend..? ? ? ? ? When clear'd my sky was by the sweet of our foregathering And not a helper there remained to disuniting Fate,.? ? ? ? ? Sherik ben Amrou, what device avails the hand of death to stay? O brother of the brotherless, brother of all th' afflicted, say..? ? ? ? ? a. Story of Tuhfet el Culoub and Haroun er Reshid dccccxlii. Then they went on a little, and thieves met them and despoiling them of that which remained with them, stripped them of their raiment and took the children from them; whereupon the woman wept and said to her husband, 'O man, put away from thee this folly and arise, let us follow the thieves, so haply they may have compassion on us and restore the children to us.' 'O woman,' answered he, 'have patience, for he who doth evil shall be requited with evil and his wickedness shall revert upon him. Were I to follow them, most like one of them would take his sword and smite off my head and slay me; but have patience, for the issue of patience is praised.' Then they fared on till they drew near a village in the land of Kirman, and by it a river of water. So he said to his wife, 'Abide thou here, whilst I enter the village and look us out a place wherein we may take up our lodging.' And he left her by the water and entered the village.. King's Daughter of Baghdad, El Abbas and the, iii. 53.. When it was eventide, the king caused avoid his sitting chamber and summoned the vizier, who presented himself and making his obeisance to the king, kissed the earth before him and bespoke him as follows:.. Ilan Shah and Abou Temam, Story of, i. 126.. Haroun er Reshid, Tuhfet el Culoub and, ii. 203.. My secret is disclosed, the which I strove to hide, iii. 89.. Therewithal Nouredin's life was troubled; so he arose and donned his clothes, and his host said, "Whither away this night, O my lord?" Quoth Nouredin, "I mean to go to my lodging, and to-morrow I will betake myself to the palace of the Commander of the Faithful and demand my slave-girl." "Sleep till the morning," said the other, "and go not forth at the like of this hour." But he answered, "Needs must I go;" and the host said to him, "[Go] in the safeguard of God." So Nouredin went forth, and drunkenness had got the mastery of him, wherefore he threw himself down on [a bench before one of] the shops. Now the watch were at that hour making their round and they smelt the sweet scent [of essences] and wine that exhaled from him; so they made for it and found the youth lying on the bench, without sense or motion. They poured water upon him, and he awoke, whereupon they carried him to the house of the Chief of the Police and he questioned him of his affair. "O my lord," answered Nouredin, "I am a stranger in this town and have been with one of my friends. So I came forth from his house and drunkenness overcame me."? ? ? ? ? g. The Fuller and his Wife dcccxcvi.? ? ? ? ? h. The Old Woman, the Merchant and the King dcccxcvi. Hawk and the Locust, The, ii. 50..? ? ? ? ? ? ? ? ? ? ? ab. Story of the King's Son and the Ogress v.? ? ? ? ? n. The Man who never Laughed again dlxxxvii. 134. The Malice of Women dlxxviii. Viziers, Story of King Dadbin and his. i. 104.. One day, as the [chief] painter wrought at his work, there came in to him a poor man, who looked long upon him and observed his handicraft; whereupon quoth the painter to him, "Knowest thou aught of painting?" "Yes," answered the stranger; so he gave him tools and paints and said to him, "Make us a rare piece of work." So the stranger entered one of the chambers of the bath and drew [on the walls thereof] a double border, which he adorned on both sides, after a fashion than which never saw eyes a fairer. Moreover, [amidward the chamber] he drew a picture to which there lacked but the breath, and it was the portraiture of Mariyeh, the king's daughter of Baghdad. Then, when he had made an end of the portrait, he went his way [and told none of what he had done], nor knew any the chambers and doors of the bath and the adornment and ordinance thereof.. Then we sat down on the edge of the estrade and presently I espied a closet beside me; so I looked into it and my friend said to me, 'What seest thou?' Quoth I, 'I see therein good galore and bodies of murdered folk. Look.' So he looked and said, 'By Allah, we are lost men!' And we fell a-weeping, I and he. As we were thus, behold, there came in upon us, by the door at which we had entered, four naked men, with girdles of leather about their middles, and made for my friend. He ran at them and dealing one of them a buffet, overthrew him, whereupon the other three fell all upon him. I seized the opportunity to escape, what while they were occupied with him, and espying a door by my side, slipped into it and found myself in an underground chamber, without window or other issue. So I gave myself up for lost and said, 'There is no power and no virtue save in God the Most High, the Supreme!' Then I looked to the top of the vault and saw in it a range of glazed lunettes; so I clambered up for dear life, till I reached the lunettes, and I distracted [for fear]. I made shift to break the glass and scrambling out through the frames, found a wall behind them. So I bestrode the wall and saw folk walking in the road; whereupon I cast myself down to the ground and God the Most High preserved me, so that I reached the earth, unhurt. The folk flocked round me and I acquainted them with my story..? ? ? ? ? Let destiny with loosened rein its course appointed fare And lie thou down to sleep by night, with heart devoid of care;.? ? ? ? ? The absent ones' harbinger came us unto With tidings of those who (129) had caused us to rue.. ALPHABETICAL TABLE OF THE FIRST LINES OF THE VERSE IN THE "TALES FROM THE ARABIC"..? ? ? ?

? Sandhill (132) and down (133) betwixt there blooms a yellow willow-flower, (134) Pomegranate-blossoms (135) and for fruits pomegranates (136) that doth bear..? ? ? ? ?
 Except I be appointed a day [to end my pain], I'll weep until mine eyelids with blood their tears ensue..? ? ? ? ? o. The Fifteenth Officer's Story dccccxl.? ? ? ? ? c. Story of
 the Chief of the Old Cairo Police cccxliv.My fortitude fails, my endeavour is vain, ii. 95..Selma, Selim and, ii. 81..? ? ? ? ? Up, to our comrade's convent, that we may visit
 him And drink of wine more subtle than dust; (115) our trusty fere.? ? ? ? ? Midmost the watches of the night I see thee, in a dream; A lying dream, for he I love my love
 doth not repay..88. The Mad Lover dclxxiv.? ? ? ? ? p. The Foxes and the Wolf dcxxx.? ? ? ? ? Then, after them came I to thee and union did entreat And unto thee set forth
 at length my case and my design;.It is related that Ibn es Semmak (162) went in one day to Er Reshid and the Khalif, being athirst, called for drink. So his cup was brought
 him, and when he took it, Ibn es Semmak said to him, "Softly, O Commander of the Faithful! If thou wert denied this draught, with what wouldst thou buy it?" "With the half of
 my kingdom," answered the Khalif; and Ibn es Semmak said, "Drink and God prosper it to thee!" Then, when he had drunken, he said to him, "If thou wert denied the going
 forth of the draught from thy body, with what wouldst thou buy its issue?" "With the whole of my kingdom," answered Er Reshid: and Ibn es Semmak said, "O Commander of
 the Faithful, verily, a kingdom that weigheth not in the balance against a draught [of water] or a voiding of urine is not worth the striving for." And Haroun wept..? ? ? ? ? All
 hearkening to my word, obeying my command, In whatsoever thing is pleasing to my sight..Then Selim turned to Selma and said to her, 'O sister mine, how deemest thou of
 this calamity and what counselest thou thereanent?' 'O my brother,' answered she, 'indeed I know not what I shall say concerning the like of this; but he is not disappointed
 who seeketh direction [of God], nor doth he repent who taketh counsel. One getteth not the better of the traces of burning by (68) haste, and know that this is an affliction
 that hath descended on us; and we have need of management to do it away, yea, and contrivance to wash withal our shame from our faces.' And they gave not over
 watching the gate till break of day, when the young man opened the door and their mother took leave of him; after which he went his way and she entered, she and her
 handmaid..Meanwhile, she prayed to God the Most High that He would establish her innocence in the eyes of her husband and the folk. So He sent down upon her
 husband's brother a sore disease and none knew a remedy for him; wherefore he said to his brother, ' In such a city is a pious woman, a recluse, and her prayers are
 answered; so do thou carry me to her, that she may pray for me and God (to whom belong might and majesty) may make me whole of this sickness.' Accordingly, he took
 him up and fared on with him, till they came to the village where dwelt the old man, who had rescued the woman from the pit and carried her to his dwelling and tended her
 there, [till she recovered]..Presently, up came a woman with a phial of urine, and when the [mock] physician saw the phial afar off, he said to her, 'This is the urine of a man,
 a stranger.' 'Yes,' answered she; and he continued, 'Is he not a Jew and is not his ailment indigestion?' 'Yes,' replied the woman, and the folk marvelled at this; wherefore
 the man was magnified in Galen's eyes, for that he heard speech such as was not of the usage of physicians, seeing that they know not urine but by shaking it and looking
 into it anear neither know they a man's water from a woman's water, nor a stranger's [from a countryman's], nor a Jew's from a Sherifs. (22) Then said the woman, 'What is
 the remedy?' Quoth the weaver, 'Pay down the fee.' So she paid him a dirhem and he gave her medicines contrary to that ailment and such as would aggravate the
 patient's malady..? ? ? ? ? The best of all religions your love is, for in you Are love and life made easeful, untroubled and sincere..There was once aforetime a certain
 sharper, who [was so eloquent that he] would turn the ear inside out, and he was a man of understanding and quick wit and skill and perfection. It was his wont to enter a
 town and [give himself out as a merchant and] make a show of trafficking and insinuate himself into the intimacy of people of worth and consort with the merchants, for he
 was [apparently] distinguished for virtue and piety. Then he would put a cheat on them and take [of them] what he might spend and go away to another city; and he ceased
 not to do thus a great while..Next morning, up came the Cadi, with his face like the ox-eye. (104) and said, "In the name of God, where is my debtor and where is my
 money?" Then he wept and cried out and said to the prefect, "Where is that ill-omened fellow, who aboundeth in thievery and villainy?" Therewith the prefect turned to me
 and said, "Why dost thou not answer the Cadi?" And I replied, "O Amir, the two heads (105) are not equal, and I, I have no helper but God; but, if the right be on my side, it
 will appear." At this the Cadi cried out and said, "Out on thee, O ill-omened fellow! How wilt thou make out that the right is on thy side?" "O our lord the Cadi," answered I, "I
 deposited with thee a trust, to wit, a woman whom we found at thy door, and on her raiment and trinkets of price. Now she is gone, even as yesterday is gone; and after this
 thou turnest upon us and makest claim upon me for six thousand dinars. By Allah, this is none other than gross unright, and assuredly some losel of thy household hath
 transgressed against her!".Then the Khalif took him into his especial favour and married him and bestowed largesse on him and lodged him with himself in the palace and
 made him of the chief of his boon-companions, and indeed he was preferred with him above them and the Khalif advanced him over them all. Now they were ten in number,
 to wit, El Ijli and Er Recashi and Ibdan and Hassan el Feresdec and El Lauz and Es Seker and Omar et Tertis and Abou Nuwas (34) and Abou Ishac en Nedim and
 Aboulhusn el Khelia, and by each of them hangeth a story that is told in other than this book. And indeed Aboulhusn became high in honour with the Khalif and favoured
 above all, so that he sat with him and the Lady Zubeideh bint el Casim and married the latter's treasurers, whose name was Nuzhet el Fuad..The Twenty-Eighth and Last
 Night of the Month.The Thirteenth Night of the Month..? ? ? ? ? O blamer of me for the love of him who denieth his grace, Which be the delightsome of things, but those
 which the people deny?.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..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.'? ? ? ? ? And I to you swore that a lover I was; God forbid that with treason mine oath I ensue!.136. The History of Gherib and his Brother Agib dcxxiv."There was once a man, a merchant, who was fortunate in trade, and at one time his [every] dirhem profited [him] fifty. Presently, his luck turned against him and he knew it not; so he said in himself, 'I have wealth galore, yet do I weary myself and go round about from country to country; I were better abide in my own country and rest myself in my house from this travail and affliction and sell and buy at home.' Then he made two parts of his money, with one whereof he bought wheat in summer, saying, 'When the winter cometh, I will sell it at a great profit.' But, when the winter came, wheat became at half the price for which he had bought it, whereat he was sore concerned and left it till the next year. However, next year, the price fell yet lower and one of his friends said to him, 'Thou hast no luck in this wheat; so do thou sell it at whatsoever price.' Quoth the merchant, 'This long while have I profited and it is allowable that I lose this time. God is all-knowing! If it abide [with me] half a score years, I will not sell it save at a profit.' 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.' 'Harkening and obedience,' replied Tuhfeh, and improvising, sang the following verses:.123. The Blacksmith who could Handle Fire without Hurt cccclxxi.? ? ? ? ? aa. Selim and Selma dccccxxii.Sindbad the Sailor, The Sixth Voyage of, iii. 203..49. The Man who stole the Dog's Dish of Gold dcii.? ? ? ? ? a. The Cat and the Mouse dccc

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