

CADMIUM AND NICKEL PLATES AS DEVELOPED AND USED WITHIN THE AEROSP

"When I returned from my fifth voyage, I gave myself up to eating and drinking and passed my time in solace and delight and forgot that which I had suffered of stresses and afflictions, nor was it long before the thought of travel again presented itself to my mind and my soul hankered after the sea. So I brought out the goods and binding up the bales, departed from Baghdad, [intending] for certain of the lands, and came to the sea-coast, where I embarked in a stout ship, in company with a number of other merchants of like mind with myself, and we [set out and] sailed till we came among certain distant islands and found ourselves in difficult and dangerous case..114. El Abbas and the King's Daughter of Baghdad dcccclxvi. The eunuch heard the smiting of the lute within the chamber and said, 'By Allah, that is my lady Tuhfeh's touch!' So he arose and went, as he were a madman, falling down and rising up, till he came to the eunuch on guard at the door at the Commander of the Faithful and found him sitting. When the latter saw him, and he like a madman, falling down and rising up, he said to him, 'What aileth thee and what bringeth thee hither at this hour?' Quoth the other, 'Wilt thou not make haste and awaken the Commander of the Faithful?' And he fell to crying out at him; whereupon the Khalif awoke and heard them bandying words together and Tuhfeh's servant saying to the other, 'Out on thee! Awaken the Commander of the Faithful in haste.' So he said, 'O Sewab, what aileth thee?' And the chief eunuch answered, saying, 'O our lord, the eunuch of Tuhfeh's lodging hath taken leave of his wits and saith, "Awaken the Commander of the Faithful in haste!"' Then said Er Reshid to one of the slave-girls, 'See what is to do.' Then he thrust his feet into boots and girt him with a sword and a girdle and bound about his middle a quiver and a bow and arrows. Moreover, he put money in his pocket and thrust into his sleeve letters-patent addressed to the governor of Ispahan, bidding him assign to Rustem Khemartekeni a monthly allowance of a hundred dirhems and ten pounds of bread and five pounds of meat and enrol him among the Turks under his commandment. Then he took him up and carrying him forth, left him in one of the mosques..So the old man put his head forth of the window and called the youth, who came to him from the mosque and sought leave [to enter]. The Muezzin bade him enter, and when he came in to the damsel, he knew her and she knew him; whereupon he turned back in bewilderment and would have fled; but she sprang up to him and seized him, and they embraced and wept together, till they fell down on the ground in a swoon. When the old man saw them in this plight, he feared for himself and fled forth, seeing not the way for drunkenness. His neighbour the Jew met him and said to him, "How comes it that I see thee confounded?" "How should I not be confounded," answered the old man, "seeing that the damsel who is with me is fallen in love with the servant of the mosque and they have embraced and fallen down in a swoon? Indeed, I fear lest the Khalif come to know of this and be wroth with me; so tell me thou what is to be done in this wherewith I am afflicted of the affair of this damsel." Quoth the Jew, "For the nonce, take this casting-bottle of rose-water and go forth-right and sprinkle them therewith. If they be aswoon for this their foregathering and embracement, they will come to themselves, and if otherwise, do thou flee." The merchant went out and returned to the old woman, who, seeing him changed of colour, said to him, 'What did he ask thee, [may God confound] his hoariness?' So he acquainted her with the case and she said to him, 'Fear not; I will bring thee forth of this [strait].' Quoth he, 'God requite thee with good!' And she said, 'To-morrow go to him with a stout heart and say, "The answer to that whereof thou askest me is that thou put the heads of two staves into one of the holes; then take the other two staves and lay them across the middle of the first two and stop with their heads the second hole and with their butts the fourth hole. Then take the butts of the first two staves and stop with them the third hole.'" (232). Quoth En Numan, "What prompted thee to keep faith, the case being as thou sayest?" "O king," answered the Arab, "it was my religion." And En Numan said, "What is thy religion?" "The Christian," replied the other. Quoth the king, "Expound it unto me." [So the Tai expounded it to him] and En Numan became a Christian. (174).? ? ? ? Ay, ne'er will I leave to drink of wine, what while the night on me Darkens, till drowsiness bow down my head upon my bowl..20. Haroun er Reshid and the three Poets ccccxix. Three Men and our Lord Jesus, The, i. 282..? ? ? ? O friends, the tears flow ever, in mockery of my pain; My heart is sick for sev'rance and love-longing in vain..Relief of God, Of the Speedy, i. 174..Sindbad the Sailor, The Seventh Voyage of, iii. 224..Now the king's son was playing in the exercise-ground with the ball and the mall, and the stone lit on his ear and cut it off, whereupon the prince fell down in a swoon. So they enquired who had thrown the stone and [finding that it was Bihkerd,] took him and carried him before the prince, who bade put him to death. Accordingly, they cast the turban from his head and were about to bind his eyes, when the prince looked at him and seeing him cropped of an ear, said to him, 'Except thou wert a lewd fellow, thine ear had not been cut off.' 'Not so, by Allah!' answered Bihkerd. 'Nay, but the story [of the loss] of my ear is thus and thus, and I pardoned him who smote me with an arrow and cut off my ear.' When the prince heard this, he looked in his face and knowing him, cried out and said, 'Art thou not Bihkerd the king?' 'Yes,' answered he, and the prince said to him 'What bringeth thee here?' So he told him all that had betided him and the folk marvelled and extolled the perfection of God the Most High..When it was the day of the going-in, (110) Bihzad, of his haste and lack of patience, betook himself to the wall, which was between himself and the princess's lodging and in which there was a hole pierced, and looked, so he might see his bride, of his haste. But the bride's mother saw him and this was grievous to her; so she took from one of the servants two red-hot iron spits and thrust them into the hole through which the prince was looking. The spits ran into his eyes and put them out and he fell down aswoon and joyance was changed and became mourning and sore concern. See, then, O king," continued the youth, "the issue of the prince's haste and lack of deliberation, for indeed his haste bequeathed him long repentance and his joy was changed to mourning; and on like wise was it with the woman who hastened to put out his eyes and deliberated not. All this was the doing of haste; wherefore it behoveth the king not to be hasty in putting me to

death, for that I am under the grasp of his hand, and what time soever thou desirest my slaughter, it shall not escape [thee]." Then he left beating him and when the thief came to himself, the woman said to her husband, 'O man, this house is on hire and we owe its owners much money, and we have nought; so how wilt thou do?' And she went on to bespeak him thus. Quoth the thief, 'And what is the amount of the rent?' 'It will be fourscore dirhems,' answered the husband; and the thief said, 'I will pay this for thee and do thou let me go my way.' Then said the wife, 'O man, how much do we owe the baker and the greengrocer?' Quoth the thief, 'What is the sum of this?' And the husband said, 'Sixscore dirhems.' 'That makes two hundred dirhems,' rejoined the other; 'let me go my way and I will pay them.' But the wife said, 'O my dear one, and the girl groweth up and needs must we marry her and equip her and [do] what else is needful' So the thief said to the husband, 'How much dost thou want?' And he answered, 'A hundred dirhems, in the way of moderation.' (250) Quoth the thief, 'That makes three hundred dirhems.' And the woman said, 'O my dear one, when the girl is married, thou wilt need money for winter expenses, charcoal and firewood and other necessaries.' 'What wouldst thou have?' asked the thief; and she said, 'A hundred dirhems.' 'Be it four hundred dirhems,' rejoined he; and she said, 'O my dear one and solace of mine eyes, needs must my husband have capital in hand, wherewith he may buy merchandise and open him a shop.' 'How much will that be?' asked he, and she said, 'A hundred dirhems.' Quoth the thief, '[That makes five hundred dirhems; I will pay it;] but may I be divorced from my wife if all my possessions amount to more than this, and that the savings of twenty years! Let me go my way, so I may deliver them to thee.' 'O fool,' answered she, 'how shall I let thee go thy way? Give me a right token.' [So he gave her a token for his wife] and she cried out to her young daughter and said to her, 'Keep this door.' Son, The Rich Man and his Wasteful, i. 252..? ? ? ? ? But the Merciful yet may incline thee to me And unite us again, in despite of our foes!..? ? ? ? e. The Barber's Story xxxi. The queen drank off her cup and bestowed on Tuhfeh a dress of cloth-of-pearl, fringed with red rubies, worth twenty thousand dinars, and a tray wherein were ten thousand dinars..115. The Angel of Death and the King of the Children of Israel cccclxiii.83. Adi ben Zeid and the Princess Hind dclxviii. The Eight Night of the Month..? ? ? ? ? i. The Woman who made her Husband sift Dust dlxxxii. IBN ES SEMMAK AND ER RESHID. (161). When Sindbad the Sailor had made an end of his story, he bade his servant give the porter an hundred mithcals of gold and said to him, "How now, my brother! Hast ever in the world heard of one whom such calamities have betided as have betided me and hath any suffered that which I have suffered of afflictions or undergone that which I have undergone of hardships? Wherefore it behoveth that I have these pleasures in requital of that which I have undergone of travail and humiliations." So the porter came forward and kissing the merchant's hands, said to him, "O my lord, thou hast indeed suffered grievous perils and hast well deserved these bounteous favours [that God hath vouchsafed thee]. Abide, then, O my lord, in thy delights and put away from thee [the remembrance of] thy troubles; and may God the Most High crown thine enjoyments with perfection and accomplish thy days in pleasance until the hour of thine admission [to His mercy]!". When the king heard this story, he deemed it pleasant and said, "This story is near unto that which I know and meseemeth I should do well to have patience and hasten not to slay my vizier, so I may get of him the story of the king and his son." Then he gave the vizier leave to go away to his own house; so he thanked him and abode in his house all that day..? ? ? ? ? Ne'er shall I them forget, nay, nor the day they went." "O king," answered the youth, "there is no great forgiveness save in case of a great crime, for according as the offence is great, in so much is forgiveness magnified and it is no dishonour to the like of thee if he spare the like of me. Verily, Allah knoweth that there is no fault in me, and indeed He commandeth unto clemency, and no clemency is greater than that which spareth from slaughter, for that thy forgiveness of him whom thou purposest to put to death is as the quickening of a dead man; and whoso doth evil shall find it before him, even as it was with King Bihkerd." "And what is the story of King Bihkerd?" asked the king. "O king," answered the youth, "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..134. The Malice of Women dlxxviii..? ? ? ? ? d. The Crow and the Serpent dcccciii. As for the princess Mariyeh, when she returned to her palace, she bethought herself concerning the affair of El Abbas, repenting her of that which she had done, and the love of him took root in her heart. So, when the night darkened upon her, she dismissed all her women and bringing out the letters, to wit, those which El Abbas had written, fell to reading them and weeping. She gave not over weeping her night long, and when she arose in the morning, she called a damsel of her slave-girls, Shefikeh by name, and said to her, "O damsel, I purpose to discover to thee mine affair, and I charge thee keep my secret; to wit, I would have thee betake thyself to the house of the nurse, who used to serve me, and fetch her to me, for that I have grave occasion for her."..? ? ? ? ? x. The Sandal-wood Merchant and the Sharpers dciii..? ? ? ? ? His love he'd have hid, but his tears denounced him to the spy, For the heat of a red-hot coal that 'twixt his ribs did lie..When it was the eleventh day, the viziers betook them early in the morning to the king's gate and said to him, "O king, the folk are assembled from the king's gate to the gibbet, so they may see [the execution of] the king's commandment on the youth." So the king bade fetch the prisoner and they brought him; whereupon the viziers turned to him and said to him, "O vile of origin, doth any hope of life remain with thee and lookest thou still for deliverance after this day?" "O wicked viziers," answered he, "shall a man of understanding renounce hope in God the Most

High? Indeed, howsoever a man be oppressed, there cometh to him deliverance from the midst of stress and life from the midst of death, [as is shown by the case of] the prisoner and how God delivered him." "What is his story?" asked the king; and the youth answered, saying, "O king, they tell that. . . . Peace on thee! Would our gaze might light on thee once more! So should our hearts be eased and eyes no longer sore. . . . She gives me to drink of her cheeks and her honeyed lips And quenches the worst of the fires that my heart devour. In my soul the fire of yearning and affliction rageth aye, iii. 65. . . . b. The Fakir and his Pot of Butter dcx. Journeyman and the Girl, The, ii. 17..52. The Devout Israelite cccxlviii. . . . And I to you swore that a lover I was; God forbid that with treason mine oath I ensue!. Sons, The Merchant and his, i. 81. . . . Then sent I speech to thee in verses such as burn The heart; reproach therein was none nor yet unright;. . . . Make drink your usance in my company And flout the time that languishing doth go. . . . I supplicate Him, who parted us and doomed Our separation, that we may meet again. SHEHRZAD AND SHEHRIYAR. . . . The Merciful dyed me with that which I wear Of hues with whose goodliness none may compare. When the evening came and the king sat in his privy chamber, he summoned the vizier and required of him the story of the thief and the woman. Quoth the vizier, "Know, O king, that. . . . And hope thou not for aught from me, who reck not with a folk To mix, who may with abjectness infect my royal line. . . . STORY OF THE DETHRONED KING WHOSE KINGDOM AND GOOD WERE RESTORED TO HIM. . . . ? b. The Enchanted Youth xxi. . . . How long will ye admonished be, without avail or heed? The shepherd still his flocks forbids, and they obey his rede. . . . Tow'rds El Akil my journey I take; to visit him, The wastes in praise and safety I traverse, without fear. . . . b, The Merchant's Wife and the Parrot dccccxxx. . . . eb. Story of the Barber's Second Brother xxxi.40. The Khalif El Mamoun and the Strange Doctor cccvi. Now King Azadbekht's wife was big with child and the pains of labour took her in the mountain; so they alighted at the mountain-foot, by a spring of water, and she gave birth to a boy as he were the moon. Behrjaur his mother pulled off a gown of gold-inwoven brocade and wrapped the child therein, and they passed the night [in that place], what while she gave him suck till the morning. Then said the king to her, "We are hampered by this child and cannot abide here nor can we carry him with us; so methinks we were better leave him here and go, for Allah is able to send him one who shall take him and rear him." So they wept over him exceeding sore and left him beside the spring, wrapped in the gown of brocade: then they laid at his head a thousand dinars in a bag and mounting their horses, departed, fleeing. . . . m. The Dethroned King whose Kingdom and Good were Restored to Him dcccci. The Khalif and the Lady Zubeideh laughed and returned to the palace; and he gave Aboulhusn the thousand dinars, saying, "Take them as a thank-offering for thy preservation from death," whilst the princess did the like with Nuzhet el Fuad. Moreover, the Khalif increased Aboulhusn in his stipends and allowances, and he [and his wife] ceased not [to live] in joy and contentment, till there came to them the Destroyer of Delights and Sunderer of Companies, he who layeth waste the palaces and peopleth the tombs. His love on him took pity and wept for his dismay, ii. 210. Ibrahim and his Son, Story of King, i. 138. . . . b. The Controller's Story xxvii. When the morning morrowed, he assembled the cadis and judges and assessors and sending for the Magian and the two youths and their mother, questioned them of their case, whereupon the two young men began and said, "We are the sons of the king Such-an-one and enemies and wicked men got the mastery of our realm; so our father fled forth with us and wandered at a venture, for fear of the enemies.' [And they recounted to him all that had betided them, from beginning to end.] Quoth he, 'Ye tell a marvellous story; but what hath [Fate] done with your father?' 'We know not how fortune dealt with him after our loss,' answered they; and he was silent. . . . t. The Weaver who became a Physician by his Wife's Commandment dccccix. Calcutta (1814-18) Text. So the old woman returned to the lover and said to him, "I have skilfully contrived the affair for thee with her; [and now it behoveth us to amend that we have marred]. So go now and sit with the draper and bespeak him of the turban-cloth, [saying, "The turban-cloth I bought of thee I chanced to burn in two places; so I gave it to a certain old woman, to get mended, and she took it and went away, and I know not her dwelling-place.'] When thou seest me pass by, rise and lay hold of me [and demand of me the turban-cloth], to the intent that I may amend her case with her husband and that thou mayst be even with her." So he repaired to the draper's shop and sat down by him and said to him, "Thou knowest the turban-cloth I bought of thee?" "Yes," answered the draper, and the other said, "Knowest thou what is come of it?" "No," replied the husband, and the youth said, "After I bought it of thee, I fumigated myself (58) and it befell that the turban-cloth was burnt in two places. So I gave it to a woman, whose son, they said, was a fine-drawer, and she took it and went away with it; and I know not her abiding-place." When the draper heard this, he misdoubted him [of having wrongly suspected his wife] and marvelled at the story of the turban-cloth, and his mind was set at ease concerning her. . . . Whenas we saw the cup, forthright we signed to past it round And sun and moon unto our eyes shone sparkling from it straight. Merchant and his Sons, The, i. 81. INDEX TO THE NAMES OF THE "TALES FROM THE ARABIC". . . . His love on him took pity and wept for his dismay: Of those that him did visit she was, as sick he lay. Then the prince's mother bade fetch the five slave-girls to that assembly; whereupon they came and the ten damsels foregathered. The queen seated five of them on her son's right hand and other five on his left and the folk assembled about them. Then she bade the five who had remained with her speak forth somewhat of verse, so they might entertain therewith the assembly and that El Abbas might rejoice therein. Now she had clad them in the richest of raiment and adorned them with trinkets and ornaments and wroughten work of gold and silver and collars of gold, set with pearls and jewels. So they came forward, with harps and lutes and psalteries and recorders and other instruments of music before them, and one of them, a damsel who came from the land of China and whose name was Baoutheh, advanced and tightened the strings of her lute. Then she cried out from the top of her head (127) and improvising, sang the following verses: I marvel for that to my love I see thee now incline, iii. 112. 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: As for Mesroul, he gave not over running till he came to the by-street, [wherein was the house] of Aboulhusn el Khelia. Now the latter was sitting reclining at the lattice, and chancing to look round, saw Mesroul running along the street and said to Nuzhet el Fuad, "Meseemeth the Khalif, when I went forth from him, dismissed the Divan and went in to the Lady Zubeideh, to condole with her [for thee;] whereupon she arose and condoled with him [for me,] saying, 'God greaten thy recompence for [the loss of] Aboulhusn el Khelia!' And he said to her, 'None is dead save Nuzhet el Fuad, may thy head outlive her!' Quoth she, 'It is not she who is dead, but Aboulhusn el Khelia, thy boon-companion.' And he to her, 'None is dead but Nuzhet el Fuad.' And they gainsaid one another, till the Khalif waxed wroth and they laid a wager, and he hath sent Mesroul the sword-bearer to see who is dead. Wherefore it were best that thou lie down, so he may see thee and go and acquaint the Khalif and confirm my saying." So Nuzhet el Fuad stretched herself out and Aboulhusn covered her with her veil and sat at her head, weeping. 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]. The Thirteenth Night of the Month. 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. 128. The Ferryman of the Nile and the Hermit cccclxxix. Now there was in the camp a wise woman, (11) and she questioned him of the new-born child, if it was male or female. Quoth he, 'It is a girl;' and she said, 'She shall do whoredom with a hundred men and a journeyman shall marry her and a spider shall slay her.' When the journeyman heard this, he returned upon his steps and going in to the woman, took the child from her by wile and slit its paunch. Then he fled forth into the desert at a venture and abode in strangerhood what [while] God willed. 9. Nouredin Ali and the Damsel Ennis el Jelis clxxxi. Algates ye are our prey become; this many a day and night, iii. 6. Unto its pristine lustre your land returned and more, iii. 132. ? ? ? ? The pains of long desire have wasted me away; Estrangement and disdain my body sore have tried. When he had made an end of his verses, he folded the letter and gave it to the nurse, who took it and carried it to Mariyeh. When she came into the princess's presence, she saluted her; but Mariyeh returned not her salutation and she said, "O my lady, how hard is thy heart that thou grudgest to return the salutation! Take this letter, for that it is the last of that which shall come to thee from him." Quoth Mariyeh, "Take my warning and never again enter my palace, or it will be the cause of thy destruction; for I am certified that thou purposeth my dishonour. So get thee gone from me." And she commanded to beat the nurse; whereupon the latter went forth fleeing from her presence, changed of colour and absent of wits, and gave not over going till she came to the house of El Abbas. Still do I yearn, whilst passion's fire flames in my liver are, iii. 111. The king gave him money and men and troops galore and Bekhtzeman said in himself, 'Now am I fortified with this army and needs must I conquer my enemy therewith and overcome him;' but he said not, 'With the aid of God the Most High.' So his enemy met him and overcame him again and he was defeated and put to the rout and fled at a venture. His troops were dispersed from him and his money lost and the enemy followed after him. So he sought the sea and passing over to the other side, saw a great city and therein a mighty citadel. He asked the name of the city and to whom it belonged and they said to him, 'It belongeth to Khedidan the king.' So he fared on till he came to the king's palace and concealing his condition, passed himself off for a horseman (120) and sought service with King Khedidan, who attached him to his household and entreated him with honour; but his heart still clave to his country and his home. One day, as he went wandering about the streets, he espied a woman of the utmost beauty and grace, and what he saw of her charms amazed him and there betided him what made him forget his present plight. She accosted him and jested with him and he besought her of foregathering and companionship. She consented to this and said to him, 'Let us go to thy lodging.' With this he repented and was perplexed concerning his affair and grieved for that which must escape him of her company by reason of the straitness of his hand, (261) for that he had no jot of spending money. But he was ashamed to say, 'No,' after he had made suit to her; so he went on before her, bethinking him how he should rid himself of her and casting about for an excuse which he might put off on her, and gave not over going from street to street, till he entered one that had no issue and saw, at the farther end, a door, whereon was a padlock. ? ? ? ? And when the sun of morning sees her visage and her smile, O'ercome. he hasteneth his face behind the clouds to hide. ? ? ? ? Bravo for a fawn with a houri's eye of black, Like the sun or the shining moon midst the starry train! When the princess heard this her slave-girl's report, she wept and lamented and was like to depart the world. Then she clave to her pillow and said, "O Shefikeh, I will instruct thee of somewhat that is not hidden from God the Most High, and it is that thou watch over me till God the Most High decree the accomplishment of His commandment, and when my days are ended, take thou the necklace and the mantle that El Abbas gave me and return them to him. Indeed, I deem not he will live after me, and if God the Most High decree against him and his days come to an end, do thou give one charge to shroud us and bury us both in one grave." ? ? ? ? The priests from all the convent came flocking onto it: With cries of joy and welcome their voices they did rear. Now the merchant and his wife had taken up their abode in a city in the land whereof their [other] son was king, and when the boy [whom they had found] grew up, his father assigned unto him

merchandise, so he might travel therewith. So he set out and entered the city wherein his brother was king. News reached the latter that there was a merchant come thither with merchandise befitting kings. So he sent for him and the young merchant obeyed the summons and going in to him, sat down before him. Neither of them knew the other; but blood stirred between them and the king said to the young merchant, 'I desire of thee that thou abide with me and I will exalt thy station and give thee all that thou desirest and cravest.' So he abode with him awhile, quitting him not; and when he saw that he would not suffer him to depart from him, he sent to his father and mother and bade them remove thither to him. So they addressed them to remove to that island, and their son increased still in honour with the king, albeit he knew not that he was his brother..? ? ? ? ? ? ? ? ? ? ef. Story of the Barber's Sixth Brother clxiv. Now the king, who had plundered Abou Sabir[s goods] and driven him forth of his village, had an enemy; and the latter took horse against him and overcame him and captured his [capital] city; wherefore he addressed himself to flight and came to Abou Sabir's city, craving protection of him and seeking that he should succour him. He knew not that the king of the city was the headman whom he had despoiled; so he presented himself before him and made complaint to him; but Abou Sabir knew him and said to him, 'This is somewhat of the issue of patience. God the Most High hath given me power over thee.' Then he bade his guards plunder the [unjust] king and his attendants; so they plundered them and stripping them of their clothes, put them forth of his country. When Abou Sabir's troops saw this, they marvelled and said, 'What is this deed that the king doth? There cometh a king to him, craving protection, and he despoileth him! This is not of the fashion of kings.' But they dared not [be]speak [him] of this..? ? ? ? ? ? ? ? ? ? ba. The Envier and the Envied xlvi. Hakim (El) bi Amrillah, The Merchant and the Favourite of the Khalif El Mamoun, iii. 171..124. The Saint to whom God gave a Cloud to serve him and the Devout King ccclxxiii.76. The Khalif El Hakim and the Merchant ccclxxxix. Sitt el Milah, Nouredin Ali of Damascus and, iii. 3..End of Volume I..19. The Sparrow and the Peacock clii. So the young man went to his lodging and fetching a purse, returned to the girl's owner and counted out to him the price aforesaid, whilst the draper was between them. Then said he, "Bring her forth;" but the other answered, "She cannot come forth at this present; but be thou my guest the rest of this day and night, and on the morrow thou shall take thy slave-girl and go in the protection of God." The youth fell in with him of this and he carried him to his house, where, after a little, he let bring meat and wine, and they [ate and] drank. Then said Nouredin to the girl's owner, "I beseech thee bring me the damsel, for that I bought her not but for the like of this time." So he arose and [going in to the girl], said to her, "O Sitt el Milan, the young man hath paid down thy price and we have bidden him hither; so he hath come to our dwelling and we have entertained him, and he would fain have thee be present with him." 'This is idle talk,' answered the cook. 'Thou canst not deliver thyself with this, O youth, for that in thy deliverance is my destruction.' Quoth Selim, 'I swear to thee and give thee the covenant of God (to whom belong might and majesty) and His bond, that He took of His prophets, that I will not discover thy secret ever.' But the cook answered, saying, 'Away! Away! This may no wise be.' However, Selim ceased not to conjure him and make supplication to him and weep, while the cook persisted in his intent to slaughter him. Then he wept and recited the following verses: 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.' When El Abbas heard these words from the damsel, his heart irked him for Mariyeh and her case was grievous to him; so he said to Shefikeh, "Canst thou avail to bring me in company with her, so haply I may discover her affair and allay that which aileth her?" "Yes," answered the damsel, "I can do that, and thine will be the bounty and the favour." So he arose and followed her, and she forewent him, till they came to the palace. Then she [opened and] locked behind them four-and-twenty doors and made them fast with bolts; and when he came to Mariyeh, he found her as she were the setting sun, cast down upon a rug of Taifi leather, (111) among cushions stuffed with ostrich down, and not a limb of her quivered. When her maid saw her in this plight, she offered to cry out; but El Abbas said to her, "Do it not, but have patience till we discover her affair; and if God the Most High have decreed the ending of her days, wait till thou have opened the doors to me and I have gone forth. Then do what seemeth good to thee." Reshid (Haroun er) and the Woman of the Barmecides, i. 57..The Khalif laughed and said, "Tell it again and again to thy lady lack-wit." When the Lady Zubeideh heard Mesrour's words [and those of the Khalif,] she was wroth and said, "None lacketh wit but he who believeth a black slave." And she reviled Mesrour, whilst the Khalif laughed. Mesrour was vexed at this and said to the Khalif, "He spoke sooth who said, 'Women lack wit and religion.'" Then said the Lady Zubeideh to the Khalif, "O Commander of the Faithful, thou sportest and jestest with me, and this slave hoodwinketh me, to please thee; but I will send and see which is dead of them." And he answered, saying, "Send one who shall see which is dead of them." So the Lady Zubeideh cried out to an old woman, a stewardess, and said to her, "Go to the house of Nuzhet el Fuad in haste and see who is dead and loiter not." And she railed at her..? ? ? ? ? Then get thee gone nor covet that which thou shall ne'er obtain; So shall it be, although the time seem near and the event..King Shehriyar marvelled at these things and Shehrzad said to him, "Thou marvelledst at

that which befell thee on the part of women; yet hath there befallen the kings of the Chosroes before thee what was more grievous than that which befell thee, and indeed I have set forth unto thee that which betided khalifs and kings and others than they with their women, but the exposition is long and hearkening groweth tedious, and in this [that I have already told thee] is sufficiency for the man of understanding and admonishment for the wise." Yea, passion raged in me and love-longing was like To slay me; yet my heart to solace still it wrought. EL ABBAS AND THE KING'S DAUGHTER OF BAGHDAD. (46). All those who were present marvelled at this story with the utmost marvel, and the twelfth officer came forward and said, 'I will tell you a pleasant trait that I had from a certain man, concerning an adventure that befell him with one of the thieves. (Quoth he). Yea, by Allah, my longing for you ne'er waneth nor passeth away; For your like among creatures is rare and sought for in mountain and vale. Accordingly, the trooper bought him a house near at hand and made therein an underground passage communicating with his mistress's house. When he had accomplished his affair, the wife bespoke her husband as her lover had lessoned her and he went out to go to the trooper's house, but turned back by the way, whereupon quoth she to him, 'By Allah, go forthright, for that my sister asketh of thee.' So the dolt of a fuller went out and made for the trooper's house, whilst his wife forewent him thither by the secret passage, and going up, sat down beside her lover. Presently, the fuller entered and saluted the trooper and his [supposed] wife and was confounded at the coincidence of the case. (230) Then doubt betided him and he returned in haste to his dwelling; but she forewent him by the underground passage to her chamber and donning her wonted clothes, sat [waiting] for him and said to him, 'Did I not bid thee go to my sister and salute her husband and make friends with them?' Quoth he, 'I did this, but I misdoubted of my affair, when I saw his wife.' And she said, 'Did I not tell thee that she resembleth me and I her, and there is nought to distinguish between us but our clothes? Go back to her.' Meanwhile, Aboulhusn gave not over snoring in his sleep, till the day broke and the rising of the sun drew near, when a waiting-woman came up to him and said to him, "O our lord [it is the hour of] the morning-prayer." When he heard the girl's words, he laughed and opening his eyes, turned them about the place and found himself in an apartment the walls whereof were painted with gold and ultramarine and its ceiling starred with red gold. Around it were sleeping-chambers, with curtains of gold-embroidered silk let down over their doors, and all about vessels of gold and porcelain and crystal and furniture and carpets spread and lamps burning before the prayer-niche and slave-girls and eunuchs and white slaves and black slaves and boys and pages and attendants. When he saw this, he was confounded in his wit and said, "By Allah, either I am dreaming, or this is Paradise and the Abode of Peace!" (18) And he shut his eyes and went to sleep again. Quoth the waiting-woman, "O my lord, this is not of thy wont, O Commander of the Faithful!" "He shall not come in to me. Who is at the door, other than he?" "El Akhtel et Teghlibi," (56) answered Adi; and Omar said, "He is the unbeliever who says in his verse ..." [And he repeated the following:]. STORY OF THE MAN OF KHORASSAN, HIS SON AND HIS GOVERNOR..132. Sindbad the Sailor and Sindbad the Porter dxxxvi. Governor, Story of the Man of Khorassan, his Son and his, i. 218.

[Le Temple Des Arts Ou Le Cabinet de M Braamcamp](#)

[Breve de Su Santidad El Papa Pio IX y Otros Documentos Importantes Sobre Una Ruidosa Cuestion Eclesiastica de Chile](#)

[Otelos El Moro de Venecia Drama Trigico En Cuatro Actos En Verso Escrito Con Presencia de la Obra de W Shakespeare](#)

[Lettering of Working Drawings](#)

[Historia Della Citti Di Parma Et La Descrittione del Fiume Parma La](#)

[Instruction Ginirale Sur LAdministration Le Recouvrement Des Produits Et Capitaux Et Sur Le Paiement Des Frais Des Domaines Nationaux Du 15 Dicembre 1791](#)

[Bulletin Historique Et Littiraire Vol 7 15 Dicembre 1888](#)

[Grammaire de la Langue Japonaise Parlie](#)

[Les Furies DApris Les Poites Et Les Artistes Anciens](#)

[Leichtfasslicher Und Praktischer Unterricht Zum Vortheilhaften Gebrauche Der Gemeinen Und Trigonometrischen Logarithmen Um Derselben](#)

[Die Schwierigsten Und Zusammengesetztesten Mathematischen Und Anderen Rechnungen Auf Die Einfachste Und Kirzeste Weise a](#)

[Historisch-Politische Blitter Fir Das Katholische Deutschland 1889 Vol 103](#)

[Erbverbriderungen Zwischen Den Hiusern Sachsen Und Hessen Und Sachsen Brandenburg Und Hessen Die Habilitationsschrift](#)

[Die Phasenregel Und Ihre Anwendungen](#)

[de Philoxeno Cytherio Dissertatio Inauguralis Quam Auctoritate Et Consensu Amplissimi Ordinis Philosophorum Marburgensium Ad Summos in Philosophia Honores Rite Capessendos](#)

[La Paloma Torcaz Drama En Tres Actos y En Verso](#)

[Revue de Licole DAnthropologie de Paris 1906-1907 Vol 16 Recueil Mensuel](#)

[Estrella de Sevilla O Sancho Ortiz de Las Roelas La Drama Trigico](#)

[Deutsche Auslieferungsvertrige Korrekter Abdruck Der Vom Deutschen Reiche Vom Friheren Norddeutschen Bunde Von Preuien Und Von](#)

[Elsai-Lothringen Mit Auswirtigen Staaten iber Die Auslieferung Flichtiger Verbrecher Abgeschlossenen](#)

[Dictionnaire Breton-Franiais Du Dialecte de Vannes de Pierre de Chilons](#)

[The Industrial Republic A Study in Industrial Economics](#)

[Dharma](#)

[Beitriige Zum Wirterbuch Der Deutschen Rechtssprache Richard Schrider Zum Siebenzigsten Geburtstage Gewidmet Von Freunden Und Mitarbeitern](#)

[Old Faces of Roman and Medieval Types Lately Added to the de Vinne Press](#)

[Manuel Du Planteur Du Reboisement de Sa Nicessiti Et Des Mithodes Pour IOpirer Avec Fruit Et Avec Economie](#)

[Report of the Treasurer of the Committee of Relief For the Sufferers by the Fall of the Pemberton Mill in Lawrence Mass on the 10th of January 1860](#)

[Uttara Rima Charita A Sanskrit Drama](#)

[ipor Espaia! Revista Cimico-Lirica En Un Acto Dividida En Cuatro Cuadros y En Verso](#)

[Du Commerce Franiais En Chine](#)

[iun Bofeton y Soy Dichosa! Comedia En Un Acto Arreglada Al Teatro Espaio!](#)

[Health of Our Children](#)

[A Supplement to the Miscellaneous Works of the Late Dr Arbuthnot](#)

[Love i La Mode A Slap at the Neat Little Elopement at Toronto a Very Moral Dissertation](#)

[Englands Worthies Under Whom All the CIVILL and Bloody Warres Since Anno 1642 to Anno 1647 Are Related](#)

[The American Legion Monthly Vol 17 December 1934](#)

[A Treatise on Astronomy With a Map of the Solar System Giving a Correct Description of the Heavenly Bodies and Embracing the First and Most Important Principles of Astronomy](#)

[Zeitschrift Fir Vergleichende Litteraturgeschichte 1904 Vol 15](#)

[What the Blackbird Said A Story in Four Chirps](#)

[Teeth Their Natural History With the Physiology of the Human Mouth](#)

[Forty Common Birds of West Virginia](#)

[Academie Des Inscriptions Et Belles-Lettres Comptes Rendus Des Siances de lAnnie 1911](#)

[Archologie Sculpture Objets dArt Le Dipartement Des Objets dArt Du Moyen Age Et de la Renaissance](#)

[Geschichte Der Christlichen Kirche Wihrend Der Ersten Drei Jahrhunderte Dem Volke Israel Zur Beherzigung](#)

[Ausfuhrliches Lehrbuch Der Anorganischen Chemie Vol 2 Mit Benutzung Des Allgemeinen Theiles Von Dr Thomas Grahams elements of Chemistry Dritte Abtheilung](#)

[Das Meer ALS Quelle Der Vilkergrisse Eine Politisch-Geographische Studie](#)

[Buddhist Popular Lectures Delivered in Ceylon in 1907](#)

[Christmas Stories and Poems For the Little Ones](#)

[Honest Abe A Three-ACT Play of Lincolns Youth](#)

[A True Relation of the Actions of the Inniskilling-Men From Their First Taking Up of Arms in December 1688 for the Defence of the Protestant Religion and Their Lives and Liberties](#)

[The City of Smokestacks Everett The New Manufacturing and Commercial City at the End of the Great Northern Railway on Puget Sound \(the Pacific Rome of the Famous Whaleback Steamship\)](#)

[Caballeros del Amor \(Memorias del Reinado de Cirlos III\) Vol 2 Los Novela Historica](#)

[The Casket of Sunday School Melodies](#)

[Con Toda Felicidad Sainete Lirico En Un Acto y En Prosa](#)

[Markets Market Structure and the Institutional Organization of Agriculture](#)

[Missisipi El Zarzuela Cimica En Un Acto y En Prosa Refundiciin de la Comedia Alta Mar](#)

[Zur Wiener Theatergeschichte Die Vom Jahre 1629 Bis Zum Jahre 1740 Am Wiener Hofe Zur Auffhruung Gelangten Werke Theatralischen Charakters Und Oratorien](#)

[The Commencement Annual 1893](#)

[The Fruit Situation Vol 123 June 1957](#)

[Die iberlieferung Des Roman de Renart Insbesondere Die Handschrift O Inaugural-Dissertation Zur Erlangung Der Philosophischen Doctorwirde an Der Kaiser-Wilhelms-Universitit Strassburg](#)

[Catalogue de la Vente Qui Aura Lieu Par Suite Du Dicis de Eugene Delacroix](#)

[Treatise on the Theory and Practice of Naval Architecture Being the Article ship-Building in the Encyclopida Britannica Seventh Edition](#)

[The Evidence of Things Not Seen I from Nature II from Revelation](#)

[Weekly News Service 1941](#)

[Los Vecinos del 2 O Juguete Cimico-Lirico En Un Acto y En Verso](#)

[La Hermana del Carretero Melodrama En Cuatro Actos y Un Prilogo](#)

[Autumn Catalogue 1904 Bulbs Plants and Seeds](#)

[Memoria Sobre Las Enfermedades Epidemicas Que Se Padecieron En Lima El Aio de 1821 Estando Sitiada Por El Ejercito Libertador](#)

[Bibliotheca Stanleiana A Splendid Selection of Rare and Fine Books from the Distinguished Library of Colonel Stanley](#)

[The Fruit Situation Vol 141 October 1961](#)

[The Workbook for the New Runaway Home](#)

[The Transactions of the Leeds Geological Association 1892-3 Vol 8](#)

[The Gloss of Youth An Imaginary Episode in the Lives of William Shakespeare and John Fletcher](#)

[Gabrielle and Other Poems](#)

[Collections of the Pejepscoth Historical Society Vol 1](#)

[Egyptians of Long Ago](#)

[Hamlet the Dane A Burlesque Burletta in Two Acts](#)

[Mathematical Questions and Solutions Vol 10](#)

[Memoirs of the Peabody Museum of American Archaeology and Ethnology Harvard University Vol 2 No 1 Researches in the Central Portion of the Usumatsintla Valley Report of Explorations for the Museum 1898-1900](#)

[Brockhaus Conversations-Lexikon Vol 14 of 16 Allgemeine Deutsche Real-Encyklopidie Ruiland-Spahis](#)

[Classic English Poetry Being a Collection of Shorter Classic Poems from Chaucer to Tennyson](#)

[The Days of Old and the Years That Are Past](#)

[Poems of Life in the Country and by the Sea](#)

[Remarks on a Tour to North and South Wales In the Year 1797](#)

[New Sayings of Jesus and Fragment of a Lost Gospel from Oxyrhynchus Edited with Translation and Commentary](#)

[A Descriptive Catalogue of the Etched Work of Francis Seymour Haden](#)

[How We Went Birds-Nesting Field Wood and Meadow Rambles](#)

[Herz Kinig Rudolfs I Und Die Habsburger-Gruft Des Ehemaligen Klosters Zum Heiligen Kreuz in Tuln Das Ein Beitrag Zur Monumental-Geschichte Des Durchlauchtigsten Hauses Habsburg](#)

[Guide to St Helena Descriptive and Historical with a Visit to Longwood and Napoleons Tomb](#)

[The Oedipus Tyrannus](#)

[Mein Leopold Original-Volksstick Mit Gesang in 3 Akten Und 6 Bildern](#)

[Goethes Vaterhaus Ein Laub Zu Frankfurts Ehrenkranze Der Dr Senckenbergischen Stiftung Zur Feier Ihres Hundertjhrigen Bestehens Am 18 Erntemonat 1863](#)

[Greek Prose Phrase-Book Based on Thucydides Xenophon Demosthenes Plato](#)

[Cabriolet Jaune Le Opira Bouffon En Un Acte En Prose](#)

[Essay on Friendship \(Lilius de Amicitia\) Translated from the Latin with Notes](#)

[La Modista Zarzuela En Un Acto](#)

[The Miskodeed 1911](#)

[Review First Hints of the Churchs Psalmody Being an Attempt to Repel the Violence of Such as Would Rob Her of a Precious Right Second Strictures on a Book Entitled an Apology for the Book of Psalms by Gilbert mMaster](#)

[Deuxieme Cinquantaine Des Amusement Microscopiques](#)

[The Ocean of Dreams And Other Poems](#)

[Il Flauto Magico \(the Magic Flute\) Containing the Italian Text with an English Translation and the Music of All the Principal Airs](#)

[Catalogue de Tableaux Des Plus Grande Maitres Des icole d'Italie de Flandres Et de Hollande La Plupart de Premiire Classe Dilaissis Par Feu Franiois Pauwels En Son Vivant Maitre Brasseur a Bruxelles](#)