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 touse analyzing **Download Formans Games The Dark Underside Of The London Olympics LRS** as among the stuff to accomplish. ? ? ? ? ? h. The Drop of Honey
 dccccxxxvi. ? ? ? ? ? Whenas the fire of passion flamed in my breast, with tears, Upon the day of wailing, to quench it I was fain..Fortune, Of the Uselessness of Endeavour
 against Persistent Ill, i. 70..26. The City of Lebtait cclxxii.Indeed, thou'st told the tale of kings and men of might, iii. 87..? ? ? ? ? But now hath Allah from my heart blotted the
 love of thee, After for constancy I'd grown a name of wonderment..? ? ? ? ? As if the maid the day resplendent and her locks The night that o'er it spreads its shrouding
 darkness were..? ? ? ? ? Let destiny with loosened rein its course appointed fare And lie thou down to sleep by night, with heart devoid of care;.Whenas mine eyes behold
 thee not, that day, iii. 47..? ? ? ? ? How oft of dole have I made moan for love and longing pain, What while my body for desire in mortal peril went! ? ? ? ? ? Tow'rds El Akil
 my journey I take; to visit him, The wastes in praise and safety I traverse, without fear,.When the king heard this, his anger subsided and he said, "Carry him back to prison
 till to-morrow, to we may look into his affair.".The Twenty-Third Night of the Month..Seventh Voyage of Sindbad the Sailor, The, iii. 224..Asleep and Awake, i. 5..Then I
 bought of the best and finest of the produce and rarities of the country and all I had a mind to and a good hackney (221) and we set out again and traversed the deserts
 from country to country till we came to Baghdad. Then I went in to the Khalif and saluted him and kissed his hand; after which I acquainted him with all that had passed and
 that which had befallen me. He rejoiced in my deliverance and thanked God the Most High; then he caused write my story in letters of gold and I betook myself to my house
 and foregathered with my brethren and family. This, then," added Sindbad, "is the last of that which befell me in my travels, and praise be to God, the One, the Creator, the
 Maker!".Fuller and his Wife, The, i. 261..Appointed Term, Of the, i. 147..O'er all the fragrant flowers that be I have the pref'rence aye, ii. 235..Quoth Omar, "O Jerir, keep the
 fear of God before thine eyes and say nought but the truth." And Jerir recited the following verses:.His love he'd have hid, but his tears denounced him to the spy, iii. 42.? ?
 ? ? ? e. The Barber's Story cxliii.Officer's Story, The Twelfth, ii. 179..? ? ? ? ? g. The King's Son and the Ogress dccccxxxv.Then said El Abbas to them, "O youths, sit by
 my arms and my horse till I return." But they answered, saying, "By Allah, thou prolongest discourse with that which beseemeth not of words! Make haste, or we will go with
 thy head, for indeed the king purposeth to slay thee and to slay thy comrade and take that which is with you." When the prince heard this, his skin quaked and he cried out
 at them with a cry that made them tremble. Then he sprang upon his horse and settling himself in the saddle, galloped till he came to the king's assembly, when he cried out
 at the top of his voice, saying ["To horse.] cavaliers!" And levelled his spear at the pavilion wherein was Zuheir. Now there were about him a thousand smiters with the
 sword; but El Abbas fell in upon them and dispersed them from around him, and there abode none in the tent save Zuheir and his vizier..When the king heard this,
 wonderment gat hold of him and his admiration for the vizier redoubled; so he bade him go to his house and return to him [on the morrow], according to his wont.
 Accordingly, the vizier withdrew to his lodging, where he passed the night and the ensuing day..So the affair was concluded and we drew up the contract of marriage and I
 made the bride-feast; but on the wedding-night I beheld a thing (214) than which never made God the Most High aught more loathly. Methought her people had contrived
 this by way of sport; so I laughed and looked for my mistress, whom I had seen [at the lattice], to make her appearance; but saw her not. When the affair was prolonged and
 I found none but her, I was like to go mad for vexation and fell to beseeching my Lord and humbling myself in supplication to Him that He would deliver me from her. When I
 arose in the morning, there came the chamber-woman and said to me, "Hast thou occasion for the bath?" "No," answered I; and she said, "Art thou for breakfast?" But I
 replied, "No;" and on this wise I abode three days, tasting neither meat nor drink..There was once, in a city of Hind, a just and beneficent king, and he had a vizier, a man of
 understanding, just in his judgment, praiseworthy in his policy, in whose hand was the governance of all the affairs of the realm; for he was firmly stablished in the king's
 favour and high in esteem with the folk of his time, and the king set great store by him and committed himself to him in all his affairs, by reason of his contrivance for his
 subjects, and he had helpers (253) who were content with him..? ? ? ? ? It is as the jasmine, when it I espy, As it glitters and gleams midst its boughs, were a sky.? ? ? ? ?
 Light of mine eyes, my hope, my wish, my thirsting eyes With looking on thy face can never sate their drought..? ? ? ? ? Drink of the first-run wine, that shows as very flame
 it were, When from the pitcher 'tis outpoured, or ere the day appear..One day, as I stood in my shop, there came up to me a woman and stopped before me; and she as she
 were the full moon rising from among the stars, and the place was illumined by her light. When I saw her, I fixed my eyes on her and stared in her face; and she bespoke
 me with soft speech. When I heard her words and the sweetness of her speech, I lusted after her; and when she saw that I lusted after her, she did her occasion and
 promising me [to come again], went away, leaving my mind occupied with her and fire kindled in my heart. Then I abode, perplexed and pondering my affair, whilst fire
 flamed in my heart, till the third day, when she came again and I scarce credited her coming. When I saw her, I talked with her and cajoled her and courted her and strove to
 win her favour with speech and invited her [to my house]; but she answered, saying, 'I will not go up into any one's house.' Quoth I, 'I will go with thee;' and she said, 'Arise
 and come with me.'Now there remained one after her; so we took her and drowned her and the eunuchs went away, whilst we dropped down the river with the boat till we
 came to the mouth of the canal, where I saw my mistress awaiting me. So we took her up into the boat and returned to our pavilion on Er Rauzeh. Then I rewarded the
 boatman and he took his boat and went away; whereupon quoth she to me, "Thou art indeed a friend in need." (189) And I abode with her some days; but the shock
 wrought upon her so that she sickened and fell to wasting away and redoubled in languishment and weakness till she died. I mourned for her with an exceeding mourning
 and buried her; after which I removed all that was in the pavilion to my own house [and abandoned the former]..? ? ? ? ? By Allah, but that I trusted that I should meet you
 again, Your camel-leader to parting had summoned you in vain!.So, when he arose in the morning, he repaired to the vizier and repeated to him that which the old woman
 had taught him; whereat the vizier marvelled and said to him, 'What sayst thou of a man, who seeth in his house four holes, and in each a viper offering to come out and kill
 him, and in his house are four staves and each hole may not be stopped but with the ends of two staves? How shall he stop all the holes and deliver himself from the
 vipers?' When the merchant heard this, there betided him [of concern] what made him forget the first and he said to the vizier, 'Grant me time, so I may consider the
 answer.' 'Go out,' replied the vizier, 'and bring me the answer, or I will seize thy good.'76 En Numan and the Arab of the Benou Tai dclx.N.B.--The Roman numerals denote
 the volume, the Arabic the page.Porter, Sindbad the Sailor and Hindbad the, iii. 199.Now, by the ordinance of God the Most High, a company of thieves fell in upon a
 caravan hard by that mountain and made prize of that which was with them of merchandise. Then they betook themselves to the mountain, so they might share their booty,

and looking at the foot thereof, espied the gown of brocade. So they descended, to see what it was, and finding the child wrapped therein and the gold laid at his head, marvelled and said, "Extolled be the perfection of God! By what wickedness cometh this child here?" Then they divided the money between them and the captain of the thieves took the boy and made him his son and fed him with sweet milk and dates, till he came to his house, when he appointed him a nurse, who should rear him..46. The Sharper of Alexandria and the Master of Police cccxli.?? ? ? ? a. The Merchant and the Two Shapers clii.?? ? ? ? Deem not, O youth, that I to thee incline; indeed, no part Have I in those who walk the ways, the children of the tent. (87).?OF THE ADVANTAGES OF PATIENCE..?? ? ? ? Still by your ruined camp a dweller I abide; Ne'er will I change nor e'er shall distance us divide..?? ? ? ? No rest is there for me, no life wherein I may delight, Nor pleasant meat nor drink avails to please me, night or day..?? ? ? ? With ruin I o'erwhelm him and abjectness and woe And cause him quaff the goblet of death and distance drear..Reshid (Er) and the Barmecides, i. 189..?? ? ? ? The world is upon me all desolate grown. Alack, my long grief and forlornness! Who knows.?? ? ? ? None, by Allah, 'mongst all creatures, none I love save thee alone! Yea, for I am grown thy bondman, by the troth betwixt us plight..?? ? ? ? A fire in mine entrails burns, than which the fire of the hells denounced For sinners' torment less scathing is: it seeketh me to slay..Conclusion..Quoth the king, 'Verily, thou makest me long to see him. Canst thou not bring us together?' 'With all my heart,' answered the husbandman, and the king sat with him till he had made an end of his tillage, when he carried him to his dwelling-place and brought him in company with the other stranger, and behold, it was his vizier. When they saw each other, they wept and embraced, and the husbandman wept for their weeping; but the king concealed their affair and said to him, 'This is a man from my country and he is as my brother.' So they abode with the husbandman and helped him for a wage, wherewith they supported themselves a long while. Meanwhile, they sought news of their country and learned that which its people suffered of straitness and oppression..?STORY OF THE THREE MEN AND OUR LORD JESUS..?? ? ? ? ? ? ? ? ea. Story of the Barber's First Brother ci.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..Tai, En Numan and the Arab of the Benou. i. 203..?? ? ? ? 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..Presently, it chanced that an enemy attacked King Khedidan; so he sent out his troops to him and made Bekhtzeman head of the army. Then they went forth to the field and Khedidan also came forth and ranged his troops and took the spear and sallied out in person and fought a sore battle and overcame his enemy, who fled, he and his troops, ignominiously. When the king and his army returned in triumph, Bekhtzeman said to him, 'Harkye, O king! Meseemeth this is a strange thing of thee that thou art compassed about with this vast army, yet dost thou apply thyself in person to battle and adventurest thyself.' Quoth the king, 'Dost thou call thyself a cavalier and a man of learning and deemest that victory is in abundance of troops?' 'Ay,' answered Bekhtzeman; 'that is indeed my belief.' And Khedidan said, 'By Allah, then, thou errest in this thy belief! Woe and again woe to him whose trust is in other than God! Indeed, this army is appointed only for adornment and majesty, and victory is from God alone. I too, O Bekhtzeman, believed aforetime that victory was in the multitude of men, and an enemy came out against me with eight hundred men, whilst I had eight hundred thousand. I trusted in the number of my troops, whilst mine enemy trusted in God; so he defeated me and routed me and I was put to a shameful flight and hid myself in one of the mountains, where I met with a recluse, [who had] withdrawn [himself from the world]. So I joined myself to him and complained to him of my case and acquainted him with all that had befallen me. Quoth he, "Knowest thou why this befell thee and thou wast defeated?" "I know not," answered I, and he said, "Because thou puttest thy trust in the multitude of thy troops and reliedst not upon God the Most High. Hadst thou put thy trust in God and believed in Him that it is He [alone] who advantageth and endamageth thee, thine enemy had not availed to cope with thee. Return unto God." So I returned to myself and repented at the hands of the solitary, who said to me, "Turn back with what remaineth to thee of troops and confront thine enemies, for, if their intents be changed from God, thou wilt overcome them, wert thou alone." When I heard these words, I put my trust in God the Most High, and gathering together those who remained with me, fell upon mine enemies at unawares in the night. They deemed us many and fled on the shamefullest wise, whereupon I entered my city and repossessed myself of my place by the might of God the Most High, and now I fight not but [trusting] in His aid.'As for the youth, he gave his governor a thousand dirhems and despatched him to his father, to fetch money from him, so he might pay the rest of the girl's price, saying to him, 'Be not [long] absent.' But the governor said in himself, 'How shall I go to his father and say to him, "Thy son hath wasted thy money and wantoned it away"?' (180) With what eye shall I look on him, and indeed, I am he in whom he confided and to whom he hath entrusted his son? Indeed, this were ill seen. Nay, I will fare on to the pilgrimage (181) [with the caravan of pilgrims], in despite of this fool of a youth; and when he is weary [of waiting], he will demand back the money [he hath already paid] and return to his father, and I shall be quit of travail and reproach.' So he went on with the caravan to the pilgrimage (182) and took up his abode there..12. The Waterfowl and the Tortoise cxlviii.So, on the morrow, she made her ready and donning the costliest of apparel, adorned herself with the most magnificent of ornaments and the highest of price and stained her hands with henna. Then she let down her tresses upon her shoulders and went forth, walking along with coquettish swimming gait and amorous grace, followed by her slave-girls, till she came to the young merchant's shop and sitting down thereat, under colour of seeking stuffs, saluted him and demanded of him somewhat of merchandise. So he brought out to her various kinds of stuffs and she took them and turned them over, talking with him the while. Then said she to him, "Look at the goodness of my shape and my symmetry. Seest thou in me any default?" And he answered, "No, O my lady." "Is it lawful," continued she, "in any one that he should slander me and say that I am humpbacked?". Therewithal, O my brother, the locust fell to going round about among the company of the birds, but saw nought resembling the hawk in bulk and body save the kite and deemed well of her. So she brought the hawk and the kite together and counselled the former to make friends with the latter. Now it chanced that the hawk fell sick and the kite abode with him a long while [and tended him] till he recovered and became whole and strong; wherefore he thanked her [and she departed from him]. But after awhile the hawk's sickness returned to him and he needed the kite's succour. So the locust went out from him and was absent from him a day, after which she returned to him with a[nother] locust, (53) saying, "I have brought thee this

one." When the hawk saw her, he said, "God requite thee with good! Indeed, thou hast done well in the quest and hast been subtle in the choice." The Twenty-Seventh Night of the Month. So they all arose and repaired to El Anca, who abode in the Mountain Caf. (248) When she saw them, she rose to them and saluted them, saying, 'O my ladies, may I not be bereaved of you!' Quoth Wekhimeh to her, 'Who is like unto thee, O Anca? Behold, Queen Es Shuhba is come to thee.' So El Anca kissed the queen's feet and lodged them in her palace; whereupon Tuhfeh came up to her and fell to kissing her and saying, 'Never saw I a goodlier than this favour.' Then she set before them somewhat of food and they ate and washed their hands; after which Tuhfeh took the lute and played excellent well; and El Anca also played, and they fell to improvising verses in turns, whilst Tuhfeh embraced El Anca every moment. Quoth Es Shuhba, 'O my sister, each kiss is worth a thousand dinars;' and Tuhfeh answered, 'Indeed, a thousand dinars were little for it.' Whereat El Anca laughed and on the morrow they took leave of her and went away to Meimoun's palace. (249). 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.. Meanwhile, when the thieves halted, one of them said to the others, 'Let us return and see;' and the captain said, 'This thing is impossible of the dead: never heard we that they came to life on this wise. So let us return and take our good, for that the dead have no occasion for good.' And they were divided in opinion as to returning: but [presently they came to a decision and] said, 'Indeed, our arms are gone and we cannot avail against them and will not draw near the place where they are: only let one of us [go thither and] look at it, and if he hear no sound of them, let him advertise us what we shall do.' So they agreed that they should send a man of them and assigned him [for this service] two parts [of the booty]..? ? ? ? And if a creature in his tears could swim, as in a sea, I to do this of all that breathe were surely first and sole..107. The Ruined Man of Baghdad and his Slave-girl dcccxiv.57. Abou Nuwas with the Three Boys and the Khalif Haroun er Reshid dcxlv. Meanwhile Shah Khatoun went in to the king's son and conceived by him and bore a son, as he were the resplendent moon. When Belehwan saw this that had betided his brother, jealousy and envy overcame him; so he went in one night to his father's house and coming to his brother's lodging, saw the nurse sleeping at the chamber-door, with the cradle before her and therein his brother's child asleep. Belehwan stood by him and fell to looking upon his face, the radiance whereof was as that of the moon, and Satan insinuated himself into his heart, so that he bethought himself and said, 'Why is not this child mine? Indeed, I am worthier of him than my brother, [yea], and of the damsel and the kingship.' Then envy got the better of him and anger spurred him, so that he took out a knife and setting it to the child's gullet, cut his throat and would have severed his windpipe..? ? ? ? b. The Fakir and his Pot of Butter dcx. Officers of Police, El Melik ez Zahir Rukneddin Bibers el Bunducdar and the Sixteen, ii. 117.. O friends, the East wind waxeth, the morning draweth near, iii. 123.. 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.'? ? ? ? ? How many a mirth-exciting joy amid The raiment of ill chances lies in wait!..? ? ? ? ? Peace on you, people of my troth! With peace I do you greet. Said ye not truly, aforesaid, that we should live and meet?..? ? ? ? ? j. The Two Kings dcxvi.? ? ? ? ? Could they who reproach me but see my sufferings, their hearts would relent; They'd marvel, indeed, at my case and the loss of my loved ones bewail.

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