

RONALD VENTURA WORKS 1998 2017

Peace on thee! Would our gaze might light on thee once more! So should our hearts be eased and eyes no longer sore..When the Baghdadis saw this succour that had betided them against their enemies [and the victory that El Abbas had gotten them], they turned back and gathering together the spoils [of the defeated host], arms and treasures and horses, returned to Baghdad, victorious, and all by the valour of El Abbas. As for Saad, he foregathered with the prince, and they fared on in company till they came to the place where El Abbas had taken horse, whereupon the latter dismounted from his charger and Saad said to him, "O youth, wherefore alightest thou in other than thy place? Indeed, thy due is incumbent upon us and upon our Sultan; so go thou with us to the dwellings, that we may ransom thee with our souls." "O Amir Saad," replied El Abbas, "from this place I took horse with thee and herein is my lodging. So, God on thee, name me not to the king, but make as if thou hadst never seen me, for that I am a stranger in the land." Moreover, he gave her a complete suit of clothes and raising his head to her, said, "When thou toldest me that which Mariyeh had done with thee, God rooted out the love of her from my heart, and never again will she occur to my mind; so extolled be the perfection of Him who turneth hearts and eyes! It was she who was the cause of my coming out from Yemen, and now the time is past for which I engaged with my people and I fear lest my father levy his troops and come forth in quest of me, for that he hath no child other than myself and cannot brook to be parted from me; and on like wise is it with my mother." When the nurse heard his words, she said to him, "O my lord, and which of the kings is thy father?" "My father is El Aziz, lord of Yemen and Nubia and the Islands (91) of the Benou Kehtan and the Two Noble Sanctuaries (92) (God the Most High have them in His keeping!)," answered El Abbas; "and whenas he taketh horse, there mount with him an hundred and twenty and four thousand horsemen, all smiters with the sword, let alone attendants and servants and followers, all of whom give ear unto my word and obey my commandment." "Why, then, O my lord," asked the nurse, "didst thou conceal the secret of thy rank and lineage and passedst thyself off for a wayfarer? Alas for our disgrace before thee by reason of our shortcoming in rendering thee thy due! What shall be our excuse with thee, and thou of the sons of the kings?" But he rejoined, "By Allah, thou hast not fallen short! Nay, it is incumbent on me to requite thee, what while I live, though I be far distant from thee." The kings and all those who were present rejoiced in this with an exceeding delight and the accursed Iblis came up to Tuhfeh and kissing her hand, said to her, "There abideth but little of the night; so do thou tarry with us till the morrow, when we will apply ourselves to the wedding (203) and the circumcision.' Then all the Jinn went away, whereupon Tuhfeh rose to her feet and Iblis said, 'Go ye up with Tuhfeh to the garden for the rest of the night.' So Kemeriyeh took her and carried her into the garden. Now this garden contained all manner birds, nightingale and mocking-bird and ringdove and curlew (204) and other than these of all the kinds, and therein were all kinds of fruits. Its channels (205) were of gold and silver and the water thereof, as it broke forth of its conduits, was like unto fleeing serpents' bellies, and indeed it was as it were the Garden of Eden. (206).76 En Numan and the Arab of the Benou Tai dclx. My kinsmen and my friends for thee I did forsake And left them weeping tears that poured as 'twere a tide..? Were I cut off, beloved, from hope of thy return, Slumber, indeed, for ever my wakeful lids would flee..The dealer stood at her head and one of the merchants said, "I bid a thousand dinars for her." Quoth another, "I bid eleven hundred dinars;" [and a third, "I bid twelve hundred"]. Then said a fourth merchant, "Be she mine for fourteen hundred dinars." And the biddings stood still at that sum. Quoth her owner, "I will not sell her save with her consent. If she desire to be sold, I will sell her to whom she willeth." And the slave-dealer said to him, "What is her name?" "Her name is Sitt el Milah," (11) answered the other; whereupon the dealer said to her, "By thy leave, I will sell thee to yonder merchant for this price of fourteen hundred dinars." Quoth she, "Come hither to me." So he came up to her and when he drew near, she gave him a kick with her foot and cast him to the ground, saying, "I will not have that old man." The slave-dealer arose, shaking the dust from his clothes and head, and said, "Who biddeth more? Who is desirous [of buying?]" Quoth one of the merchants, "I," and the dealer said to her, "O Sitt el Milah, shall I sell thee to this merchant?" "Come hither to me," answered she; but he said "Nay; speak and I will hearken to thee from my place, for I will not trust myself to thee," And she said, "I will not have him."99. The History of Gherib and his brother Agib dxcviii.As for Abou Sabir, when he returned, he saw not his wife and read what was written on the ground, wherefore he wept and sat [awhile] sorrowing. Then said he to himself, 'O Abou Sabir, it behoveth thee to be patient, for belike there shall betide [thee] an affair yet sorer than this and more grievous;' and he went forth wandering at a venture, like to the love-distraught, the madman, till he came to a sort of labourers working upon the palace of the king, by way of forced labour. When [the overseers] saw him, they laid hold of him and said to him, 'Work thou with these folk at the palace of the king; else will we imprison thee for life.' So he fell to working with them as a labourer and every day they gave him a cake of bread. He wrought with them a month's space, till it chanced that one of the labourers mounted a ladder and falling, broke his leg; whereupon he cried out and wept. Quoth Abou Sabir to him, 'Have patience and weep not; for thou shall find ease in thy patience.' But the man said to him, 'How long shall I have patience?' And he answered, saying, 'Patience bringeth a man forth of the bottom of the pit and seateth him on the throne of the kingdom.' So they ate and Tuhfeh looked at the two kings, who had not changed their favour and said to Kemeriyeh, 'O my lady, what is yonder wild beast and that other like unto him? By Allah, mine eye brooketh not the sight of them.' Kemeriyeh laughed and answered, 'O my sister, that is my father Es Shisban and the other is Meimoun the Sworder; and of the pride of their souls and their arrogance, they consented not to change their [natural] fashion. Indeed, all whom thou seest here are, by nature, like unto them in fashion; but, on thine account, they have changed their favour, for fear lest thou be disquieted and for the comforting of thy mind, so thou mightest make friends

with them and be at thine ease.' 'O my lady,' quoth Tuhfeh, 'indeed I cannot look at them. How frightful is yonder Meimoun, with his [one] eye! Mine eye cannot brook the sight of him, and indeed I am fearful of him.' Kemeriyeh laughed at her speech, and Tuhfeh said, 'By Allah, O my lady, I cannot fill my eye with them!' (200) Then said her father Es Shisban to her, 'What is this laughing?' So she bespoke him in a tongue none understood but they [two] and acquainted him with that which Tuhfeh had said; whereat he laughed a prodigious laugh, as it were the pealing thunder..SINDBAD THE SAILOR AND HINDBAD THE PORTER..? ? ? ? Thou whose desire possesseth my soul, the love of whom Hold on my reins hath gotten and will not let me free.,Police, El Melik ez Zahir Rukneddin Bibers el Bunducdari and the Sixteen Officers of, ii. 117..THE KHALIF OMAR BEN ABDULAZIZ AND THE POETS. (41).? ? ? ? When love-longing for her sweet sake I took upon myself, The railers flocked to me anon, on blame and chiding bent;? ? ? ? Most like a wand of emerald my shape it is, trow I; Amongst the fragrant flow'rets there's none with me can vie..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.When the appointed day arrived, En Numan sent for Sherik and said to him, "Verily the first part of this day is past." And Sherik answered, "The king hath no recourse against me till it be eventide." When it evened, there appeared one afar off and En Numan fell to looking upon him and on Sherik, and the latter said to him, "Thou hast no right over me till yonder fellow come, for belike he is my man." As he spoke, up came the Tai in haste and En Numan said "By Allah, never saw I [any] more generous than you two! I know not whether of you is the more generous, this one who became warrant for thee in [danger of] death or thou who returnest unto slaughter." Then said he to Sherik, "What prompted thee to become warrant for him, knowing that it was death?" And he said, "[I did this] lest it be said, 'Generosity hath departed from viziers.'" Then said En Numan to the Tai, "And thou, what prompted thee to return, knowing that therein was death and thine own destruction?" Quoth the Arab, "[I did this] lest it be said, 'Fidelity hath departed from the folk.'" And En Numan said, "By Allah, I will be the third of you, (173) lest it be said, 'Clemency hath departed from kings.'" So he pardoned him and bade abolish the day of ill-omen; whereupon the Arab recited the following verses:~? ? ? ? d. The Lover's Trick against the Chaste Wife dccccclxxx.Lover, The Favourite and her, iii. 165..? ? ? ? To lovers, "What see ye?" he saith, and to hearts of stone, "What love ye," quoth he, "[if to love me ye disdain?"]?Story of King Suleiman Shah and His Sons..Then he carried him to his house and stripping him of his clothes, clad him in rags; after which he called an old woman, who was his stewardess, and said to her. 'Take this youth and clap on his neck this iron chain and go round about with him in all the thoroughfares of the city; and when thou hast made an end of this, go up with him to the palace of the king.' And he said to the youth, 'In whatsoever place thou seest the damsel, speak not a syllable, but acquaint me with her place and thou shall owe her deliverance to none but me.' The youth thanked him and went with the old woman on such wise as the chamberlain bade him. She fared on with him till they entered the city [and made the round thereof]; after which she went up to the palace of the king and fell to saying, 'O people of affluence, look on a youth whom the devils take twice in the day and pray for preservation from [a like] affliction!' And she ceased not to go round about with him till she came to the eastern wing (189) of the palace, whereupon the slave-girls came out to look upon him and when they saw him they were amazed at his beauty and grace and wept for him..Then Iblis took the cup and signed to Tuhfeh to sing; and she said, 'Harkening and obedience.' So she took the lute and tuning it, sang the following verses:Then he bade set up for her a tent and another for himself, facing hers, so he might worship God with her, and fell to sending her food; and she said in herself, 'This is a king and it is not lawful for me that I suffer him forsake his subjects and his kingdom for my sake. So she said to the serving-woman, who used to bring her the food, 'Speak to the king, so he may return to his women, for he hath no need of me and I desire to abide in this place, so I may worship God the Most High therein.' The slave-girl returned to the king and told him this, whereupon he sent back to her, saying, 'I have no need of the kingship and I also desire to abide here and worship God with thee in this desert.' When she found this earnestness in him, she consented to his wishes and said, 'O king, I will consent unto thee in that which thou desirest and will be to thee a wife, but on condition that thou bring me Dadbin the king and his Vizier Kardan and his chamberlain (116) and that they be present in thine assembly, so I may speak a word with them in thy presence, to the intent that thou mayest redouble in affection for me.' Quoth Kisra, 'And what is thine occasion unto this?' So she related to him her story from first to last, how she was the wife of Dadbin the king and how the latter's vizier had miscalled her honour..? ? ? ? Ye chide at one who weepeth for troubles ever new; Needs must th' afflicted warble the woes that make him rue..As for the eunuch, the chamberlain, who had counselled King Dadbin [not to slay her, but] to [cause] carry her to the desert [and there abandon her], she bestowed on him a sumptuous dress of honour and said to him, "The like of thee it behoveth kings to hold in favour and set in high place, for that thou spokest loyally and well, and a man is still requited according to his deed." And Kisra the king invested him with the governance of one of the provinces of his empire. Know, therefore, O king," continued the youth, "that whoso doth good is requited therewith and he who is guiltless of sin and reproach feareth not the issue of his affair. And I, O king, am free from guilt, wherefore I trust in God that He will show forth the truth and vouchsafe me the victory over enemies and enviers."? ? ? ? a. The Foolish Weaver

clii. ?SINDBAD THE SAILOR AND HINDBAD THE PORTER..Now in that town was a man of good breeding and large generosity, a merchant of condition, young of years and bright of face, who had come to that town from his own country with great store of merchandise and wealth galore. He took up his abode therein and the place was pleasant to him and he was lavish in expenditure, so that he came to the end of all his good and there remained with him nothing save that which was upon him of raiment. So he left the lodging wherein he had abidden in the days of his affluence, after he had wasted (260) that which was therein of furniture, and fell to harbouring in the houses of the townsfolk from night to night..? ? ? ? Yea, they'd join me in pouring forth tears and help me my woes to lament, And like unto me they'd become all wasted and tortured and pale..? ? ? ? Life with our loves was grown serene, estrangement was at end: Our dear ones all delight of love vouchsafed to us elate.,King who lost Kingdom and Wife and Wealth, The, ii. 66..77. King Kisra Anoushirwan and the Village Damsel ccllxxxix.Fortune, Of the Uselessness of Endeavour against Persistent Ill, i. 70..14. Khelif the Fisherman (227) cccxxi.Meanwhile, the wind carried the two children [out to sea and thence driving them] towards the land, cast them up on the sea-shore. As for one of them, a company of the guards of the king of those parts found him and carried him to their master, who marvelled at him with an exceeding wonderment and adopted him to his son, giving out to the folk that he was his [very] son, whom he had hidden, (106) of his love for him. So the folk rejoiced in him with an exceeding joy, for the king's sake, and the latter appointed him his heir-apparent and the inheritor of his kingdom. On this wise, a number of years passed, till the king died and they crowned the youth king in his room. So he sat down on the throne of his kingship and his estate flourished and his affairs prospered..? ? ? ? Say, by the lightnings of thy teeth and thy soul's pure desire, Moan'st thou as moan the doves and is thy heart for doubt on fire?.Then he gave me the present and letter and money for my expenses. So I kissed his hand and going out from before him, repaired to the sea-coast, where I took ship with many other merchants and we sailed days and nights, till, after a prosperous voyage, God vouchsafed us a safe arrival at the island of Serendib. We landed and went up to the city, where I carried the letter and present to the king and kissing the earth fell [prostrate before him], invoking blessings on him. When he saw me, 'Welcome to thee, O Sindbad!' quoth he. 'By the Most Great God, we have longed for thy sight and the day is blessed on which we behold thee once more.' Then he took my hand and seating me by his side, welcomed me and entreated me friendly and rejoiced in me with an exceeding joy; after which he fell to conversing with me and caressing me and said, 'What brings thee to us, O Sindbad?' I kissed his hand and thanking him, said, 'O my lord, I bring thee a present and a letter from my lord the Khalif Haroun er Reshid.' Then I brought out to him the present and the letter and he read the latter and accepted the former, rejoicing therein with an exceeding joy..I marvelled at this with the utmost wonderment and knew that he was of the sons of the pious. So I bestirred myself for his release and tended him [till he recovered] and besought him of quittance and absolution of responsibility.'.So each of them fared on with that which was with him and gave not over going till they met in one of the inns (33) and each complained to the other of that which he had abidden of travel [in quest of custom] and of the lack of demand for his wares. Now each of them had it in mind to cheat his fellow; so El Merouzi said to Er Razi, 'Wilt thou sell me that?' 'Yes,' answered he, and the other continued, 'And wilt thou buy that which is with me?' Er Razi assented; so they agreed upon this and each of them sold his fellow that which was with him [in exchange for the other's ware]; after which they bade each other farewell and parted. As soon as they were out of each other's sight, they examined their loads, to see what was therein, and one of them found that he had a load of sheep's dung and the other that he had a load of goat's dung; whereupon each of them turned back in quest of his fellow. They met in the inn aforesaid and laughed at each other and cancelling their bargain, agreed to enter into partnership and that all that they had of money and other good should be in common between them, share and share alike..The Third Day..As for his mother, Shah Khatoun, great was her longing for her son and she [still] thought of him and news of him was cut off from her, wherefore her life was troubled and she forswore sleep and could not make mention of him before King Caesar her husband. Now she had an eunuch who had come with her from the court of her uncle King Suleiman Shah, and he was intelligent, quickwitted, a man of good counsel. So she took him apart one day and said to him, 'Thou hast been my servant from my childhood to this day; canst thou not therefore avail to get me news of my son, for that I cannot speak of his matter?' 'O my lady,' answered he, 'this is an affair that thou hast concealed from the first, and were thy son here, it would not be possible for thee to harbour him, lest thine honour fall into suspicion with the king; for they would never credit thee, since the news hath been spread abroad that thy son was slain by his uncle.' Quoth she, 'The case is even as thou sayst and thou speakest truly; but, provided I know that my son is alive, let him be in these parts pasturing sheep and let me not see him nor he me.' And he said to her, 'How shall we contrive in this affair?' 'Here are my treasures and my wealth,' answered she. 'Take all thou wilt and bring me my son or else news of him.'.Calcutta (1814-18) Text. 183.? ? ? ? i. King Ibrahim and his Son cccclxxi.The kings of the Jinn were moved to delight by that fair singing and fluent speech and praised Tuhfeh; and Queen Kemeriyeh rose to her and embraced her and kissed her between the eyes, saying, 'By Allah, it is good, O my sister and solace of mine eyes and darling of my heart!' Then said she, 'I conjure thee by Allah, give us more of this lovely singing.' And Tuhfeh answered with 'Harkening and obedience.' So she took the lute and playing thereon after a different fashion from the former one, sang the following verses:.The prefect released the man and gave him back all that the thieves had taken from him; and he laid hands on the woman and the rest and took forth of the house treasures galore. Amongst the rest, they found the money-bag of the Turcoman sheep-merchant. The thieves they nailed up incontinent against the wall of the house, whilst, as for the woman, they wrapped her in one of her veils and nailing her [to a board, set her] upon a camel and went round about the town with her. Thus God razed their dwelling-places and did away from me that which I feared. All this befell, whilst I looked on, and I saw not my friend who had saved me from them the first time, whereat I marvelled to the utterest of marvel.

However, some days afterward, he came up to me, and indeed he had renounced (130) [the world] and donned a fakir's habit; and he saluted me and went away..67. Haroun er Reshid and Zubeideh in the Bath cclxxxv.The Seventh Night of the Month..? ? ? ? c. The Fishes and the Crab dcsi.? ? ? ? An if I live, in love of her I'll live, and if I die Of love and longing for her sight, O rare! O excellent!.Then said Azadbekht to him (and indeed his words were [prompted] by anger and those of the youth by presence of mind and good breeding), "I bought thee with my money and looked for fidelity from thee, wherefore I chose thee over all my grandees and servants and made thee keeper of my treasuries. Why, then, hast thou outraged my honour and entered my house and played the traitor with me and tookest no thought unto that which I have done thee of benefits?" "O king," answered the youth, "I did this not of my choice and freewill and I had no [evil] intent in being there; but, of the littleness of my luck, I was driven thither, for that fate was contrary and fair fortune lacking. Indeed, I had striven with all endeavour that nought of foul should proceed from me and kept watch over myself, lest default appear in me; but none may avail to make head against ill fortune, nor doth endeavour profit in case of lack of luck, as appeareth by the example of the merchant who was stricken with ill luck and his endeavour profited him not and he succumbed to the badness of his fortune." "What is the story of the merchant," asked the king, "and how was his luck changed upon him by the sorriness of his fortune?" "May God prolong the king's continuance!" answered the youth..I swear by his life, yea, I swear by the life of my love without peer, iii. 21..? ? ? ? By Allah, but that I trusted that I should meet you again, Your camel-leader to parting had summoned you in vain!..? ? ? ? d. The Fourth Officer's Story dccccxxxiv.Queen Es Shubha rejoiced in this with an exceeding delight and said, 'Well done! By Allah, there is none surpasseth thee.' Tuhfeh kissed the earth, then returned to her place and improvised on the tuberoses, saying:.Thereupon the folk all cried out, saying, 'We accept him to king over us!' And they did him suit and service and gave him joy of the kingship. So the preachers preached in his name (76) and the poets praised him; and he lavished gifts upon the troops and the officers of his household and overwhelmed them with favours and bounties and was prodigal to the people of justice and equitable dealings and goodly usance and polity. When he had accomplished this much of his desire, he caused bring forth the cook and his household to the divan, but spared the old woman who had tended him, for that she had been the cause of his deliverance. Then they assembled them all without the town and he tormented the cook and those who were with him with all manner of torments, after which he put him to death on the sorriest wise and burning him with fire, scattered his ashes abroad in the air..The End..? ? ? ? t. The two Pigeons dxcvii.Then said he to Arwa, "What wilt thou that I do with them?" And she answered, saying, "Accomplish on them the ordinance of God the Most High; (119) the slayer shall be slain and the transgressor transgressed against, even as he transgressed against us; yea, and the well-doer, good shall be done unto him, even as he did unto us." So she gave [her officers] commandment concerning Dadbin and they smote him on the head with a mace and slew him, and she said, "This is for the slaughter of my father." Then she bade set the vizier on a beast [and carry him] to the desert whither he had caused carry her [and leave him there without victual or water]; and she said to him, "An thou be guilty, thou shalt abide [the punishment of] thy guilt and perish of hunger and thirst in the desert; but, if there be no guilt in thee, thou shalt be delivered, even as I was delivered."..SHEHRZAD AND SHEHRIYAR..Conclusion..So she made ready and setting out, traversed the deserts and spent treasures till she came to Sejestan, where she called a goldsmith to make her somewhat of trinkets. [Now the goldsmith in question was none other than the prince's friend]; so, when he saw her, he knew her (for that the prince had talked with him of her and had depicted her to him) and questioned her of her case. She acquainted him with her errand, whereupon he buffeted his face and rent his clothes and strewed dust on his head and fell a-weeping. Quoth she, 'Why dost thou thus?' And he acquainted her with the prince's case and how he was his comrade and told her that he was dead; whereat she grieved for him and faring on to his father and mother, [acquainted them with the case]..Fair patience practise, for thereon still followeth content, iii. 116..? ? ? ? n. The Man and his Wilful Wife dccccxix."If it must be and no help, admit Jerir." So Adi went forth and admitted Jerir, who entered, saying:.? ? ? ? A white one, from her sheath of tresses now laid bare And now again concealed in black, luxuriant hair; (256). 'Thou liest, O accursed one,' cried the king and bade lay hands on him and clap him in irons. Then he turned to the two youths, his sons, and strained them to his breast, weeping sore and saying, 'O all ye who are present of cadis and assessors and officers of state, know that these twain are my sons and that this is my wife and the daughter of my father's brother; for that I was king aforetime in such a region.' And he recounted to them his history from beginning to end, nor is there aught of profit in repetition; whereupon the folk cried out with weeping and lamentation for the stress of that which they heard of marvellous chances and that rare story. As for the king's wife, he caused carry her into his palace and lavished upon her and upon her sons all that behoved and beseemed them of bounties, whilst the folk flocked to offer up prayers for him and give him joy of [his reunion with] his wife and children..Then the king assembled his nobles and commons and the astrologers and said to them, 'Know that what God hath graven upon the forehead, be it fair fortune or calamity, none may avail to efface, and all that is decreed unto a man he must needs abide. Indeed, this my caretaking and my endeavour profited me nought, for that which God decreed unto my son, he hath abidden and that which He decreed unto me hath betided me. Nevertheless, I praise God and thank Him for that this was at my son's hand and not at the hand of another, and praised be He for that the kingship is come to my son!' And he strained the youth to his breast and embraced him and kissed him, saying, 'O my son, this matter was on such a wise, and of my care and watchfulness over thee from destiny, I lodged thee in that pit; but caretaking availed not.' Then he took the crown of the kingship and set it on his son's head and caused the folk and the people swear fealty to him and commended the subjects to his care and enjoined him to justice and equity. And he took leave of him that night and died and his son reigned in his stead..? ? ? ? h. The Old Woman, the Merchant and the King dccccxvi.'It is told of a certain doughty thief, that he used to rob and stop the way by himself upon

caravans, and whenever the prefect of police and the magistrates sought him, he would flee from them and fortify himself in the mountains. Now it befell that a certain man journeyed along the road wherein was the robber in question, and this man was alone and knew not the perils that beset his way. So the highwayman came out upon him and said to him, "Bring out that which is with thee, for I mean to slay thee without fail." Quoth the traveller, "Slay me not, but take these saddle-bags and divide [that which is in] them and take the fourth part [thereof]." And the thief answered, "I will not take aught but the whole." "Take half," rejoined the traveller, "and let me go." But the robber replied, "I will take nought but the whole, and I will slay thee [to boot]." And the traveller said, "Take it." Forehead, Of that which is written on the, i. 136..? ? ? ? ? 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..Now the merchant's wife aforesaid, who was the nurse of the king's daughter, was watching him from a window, unknown of him, and [when she heard his verses], she knew that there hung some rare story by him; so she went in to him and said, "Peace be on thee, O afflicted one, who acquaintest not physician with thy case! Verily, thou exposest thyself unto grievous peril! I conjure thee by the virtue of Him who hath afflicted thee and stricken thee with the constraint of love-liking, that thou acquaint me with thine affair and discover to me the truth of thy secret; for that indeed I have heard from thee verses that trouble the wit and dissolve the body." So he acquainted her with his case and enjoined her to secrecy, whereof she consented unto him, saying, "What shall be the recompense of whoso goeth with thy letter and bringeth thee an answer thereto?" He bowed his head for shamefastness before her [and was silent]; and she said to him, "Raise thy head and give me thy letter." So he gave her the letter and she took it and carrying it to the princess, said to her, "Read this letter and give me the answer thereto." 133. The City of Brass dlxvi.Meimoun was silent and Iblis turned to Tuhfeh and said to her, 'Sing to the kings of the Jinn this day and to-night until the morrow, when the boy will be circumcised and each shall return to his own place.' So she took the lute and Kemeriyeh said to her, (now she had in her hand a cedrat), 'O my sister, sing to me on this cedrat.' 'Hearkening and obedience,' replied Tuhfeh, and improvising, sang the following verses:.Wasteful Son, The Rich Man and his, i. 252..When Belekshsha had made an end of her verses, all present were moved to delight and El Abbas said to her, "Well done, O damsel!" Then he bade the fifth damsel come forward and sing. Now she was from the land of Syria and her name was Rihaneh; she was surpassing of voice and when she appeared in an assembly, all eyes were fixed upon her. So she came forward and taking the rebeck (for that she was used to play upon [all manner] instruments) improvised and sang the following verses:.? ? ? ? ? The best of all religions your love is, for in you Are love and life made easeful, untroubled and sincere..100. The Lovers of the Benou Tai ccccx.?STORY OF THE SINGER AND THE DRUGGIST..? ? ? ? ? Of beryl, all glowing with beauty, wherein Thick stars of pure silver shine forth to the eye..? ? ? ? ? An thou'dst vouchsafe to favour me,'twould lighten my despair, Though but in dreams thine image 'twere that visited my bed..? ? ? ? ? c. The Third Voyage of Sindbad the Sailor.When she had made an end of her verses, El Abbas bade the third damsel, who came from Samarcand of the Persians and whose name was Rummaneh, sing, and she answered with "Hearkening and obedience." Then she took the psaltery and crying out from the midst of her bead (130) improvised and sang the following verses:.? ? ? ? ? Yea, all my passion and desire and love-longing in verse, As pearls in goodly order strung it were, I did enshrine..? ? ? ? ? l. The Wife's Device to Cheat her Husband dlxxxiv.? ? ? ? ? And deemedst me a waif, a homeless good-for-nought, A slave-begotten brat, a wanton, witless wight..God keep the days of love-delight! How passing sweet they were! ii. 96.? ? ? ? ? All, all, for thy sweet sake, I left; ay, I forsook Aziz, my sire, and those akin to me that hight.? ? ? ? ? God knows I ne'er recalled thy memory to my thought, But still with brimming tears straightway mine eyes were fraught;.Meanwhile, his father and mother had gone round about all the islands of the sea in quest of him and his brother, hoping that the sea might have cast them up, but found no trace of them; so they despaired of finding them and took up their abode in one of the islands. One day, the merchant, being in the market, saw a broker, and in his hand a boy he was calling for sale, and said in himself, 'I will buy yonder boy, so I may console myself with him for my sons.' So he bought him and carried him to his house; and when his wife saw him, she cried out and said, 'By Allah, this is my son!' So his father and mother rejoiced in him with an exceeding joy and questioned him of his brother; but he answered, 'The sea parted us and I knew not what became of him.' Therewith his father and mother consoled themselves with him and on this wise a number of years passed..96. Adi ben Zeid and the Princess Hind ccccv.When Merjaneh had made an end of her song, the prince said to her, "Well done, O damsel! Indeed, thou sayest a thing that had occurred to my mind and my tongue was like to speak it." Then he signed to the fourth damsel, who was a Cairene, by name Sitt el Husn, and bade her tune her lute and sing to him upon the [same] subject. So she tuned her lute and sang the following verses:.Then he turned to the woman and said to her, "Is it not thus?" "Yes, O Commander of the Faithful," answered she; and he said, "What prompted thee to this?" Quoth she, "Thou slewest my father and my mother and my kinsfolk and tookest their goods." "Whom meanest thou?" asked the Khalif, and she replied, "I am of the house of Bermek." (93) Then said he to her, "As for the dead, they are of those who are past away, and it booteth not to speak of them; but, as for that which I took of wealth, it shall be restored to thee, yea, and more than it." And he was bountiful to her to the utmost of munificence..The damsel rejoiced, when the old man returned to her with the lute, and taking it from him, tuned its strings and sang the following verses:.The two girls let me down from fourscore fathoms' height, i. 49..? ? ? ? ? The ignorant man may speak with impunity A word that is death to the wise and the ripe of wit..Ramazan in my life ne'er I fasted, nor e'er, i. 49..155. Hassan of Bassora and the King's Daughter of the Jinn dclclxxviii.King, The Old Woman, the Merchant and the, i. 265..Now the magistrate knew of the theft of the pearls; so he bade clap the merchant in prison. Accordingly they imprisoned him and flogged him, and he abode in the prison a whole year, till, by the ordinance of God the Most High, the Master of Police arrested one of the divers aforesaid and imprisoned him in the prison where the merchant lay. He saw the latter and knowing him, questioned him of his case; whereupon he

told them his story and that which had befallen him, and the diver marvelled at the sorriness of his luck. So, when he came forth of the prison, he acquainted the Sultan with the merchant's case and told him that it was he who had given him the pearls. The Sultan bade bring him forth of the prison and questioned him of his story, whereupon he told him all that had befallen him and the Sultan pitied him and assigned him a lodging in his own palace, together with an allowance for his living..? ? ? ? ? "My soul be thy ransom," quoth I, "for thy grace! Indeed, to the oath that thou swor'st thou wast true."

[Reconstructing Democracy Grassroots Black Politics in the Deep South after the Civil War](#)

[Brilliant Blawgs A Playbook for Creating and Maintaining Strategic Blogs That Clients Prospects Love](#)

[The Equilibrists](#)

[Imaginative Cuisine](#)

[Walk Like a Warrior Inspirational True Stories of Gods Encouragement on the Trail Less-Traveled](#)

[Imperial County](#)

[Book of Visions Study Score](#)

[Holy Bible Manifesto Art Book Philosophers La de Espresso Sonata Symphony of Silence](#)

[Welcome to Wonderland #2 Beach Party Surf Monkey](#)

[The Black Loyalists The Search for a Promised Land in Nova Scotia and Sierra Leone 1783-1870](#)

[Root and Branch](#)

[CSB Giant Print Reference Bible Pink Leathertouch](#)

[Renaissance Und Humanismus](#)

[Ninian A Concerto for Clarinet and Orchestra](#)

[Oboe Concerto](#)

[Making Urban Nature](#)

[Peppers Family Legacy II Revealing Family Legacies for the Next Generation](#)

[Symphony No 3 - Silence Hawkes Pocket Score 1556](#)

[Protecting the Human Resource The HR Guide to Ergonomics](#)

[Kinder Des Krieges Soziale Arbeit Mit Traumatisierten Fluchtlingskindern Fur Haupt- Und Ehrenamtliche](#)

[Healthcare Simulation Education Evidence Theory and Practice](#)

[Ralf Brueck Dekonstruktion Distortion Daf Timecapsules](#)

[Childrens Literature about Refugees A catalyst in the classroom](#)

[NKJV Large Print Personal Size Reference Bible Black Brown Deluxe Leathertouch Indexed](#)

[Directing Video Games 101 Tips for Creative Leaders](#)

[Pastoral Care in Hospitals](#)

[The Technology Coordinators Handbook](#)

[Three Classic Novels Tobacco Road Gods Little Acre and Place Called Estherville](#)

[Attention Balance and Coordination The ABC of Learning Success](#)

[Zur Aktualit t Von Ralf Dahrendorf Einf hrung in Sein Werk](#)

[Renovate Innovate Reclaimed and Upcycled Homes](#)

[Gabriel Orozco](#)

[Code of Federal Regulations Title 49 Transportation 300-399 Revised as of October 1 2016](#)

[China-Pakistan Relations A Historical Analysis](#)

[Statistical Analysis of Geographical Data An Introduction](#)

[International Law and New Wars](#)

[Rethinking Readiness Deeper Learning for College Work and Life](#)

[Paul Tillichs systematische Theologie Ein Werk- Und Problemgeschichtlicher Kommentar](#)

[Unternehmensf hrung](#)

[Hodder Cambridge Primary Maths Teachers Pack 4](#)

[Max Horkheimer Theodor W Adorno Dialektik Der Aufkl rung](#)

[A Pursued Justice Black Preaching from the Great Migration to Civil Rights](#)

[Englisch-Deutsches Und Deutsch-Englisches Worterbuch Vol 2 of 2 Mit Besonderer Rucksicht Auf Den Gegenwartigen Standpunkt Der Literatur](#)

[Und Wissenschaft Deutsch Englisch Erste Abtheilung](#)

[United States Circuit Court of Appeals for the Ninth Circuit Vol 1 of 2 National Labor Relations Board Petitioner vs Lettie Lee Inc a Corporation Respondent Transcript of Record Pages 1 to 444 Upon Petition for Enforcement of an Order of the](#)

[Cholera Epidemic of 1873 in the United States The Introduction of Epidemic Cholera Through the Agency of the Mercantile Marine Suggestions of Measures of Prevention](#)

[The History of English Poetry From the Eleventh to the Seventeenth Century](#)

[Monthly Notices of the Royal Astronomical Society Vol 38 Containing Papers Abstracts of Papers and Reports of the Proceedings of the Society from November 1877 to November 1878](#)

[The Dictionary of Religion An Encyclopdia of Christian and Other Religious Doctrines Denominations Sects Heresies Ecclesiastical Terms History Biography Etc](#)

[Reports and Notes of Cases on Letters Patent for Inventions](#)

[Cyclopaedia of Political Science Political Economy and of the Political History of the United States Vol 3 Oath Zollverein](#)

[The American Journal of the Medical Sciences 1903 Vol 126](#)

[The Genealogy of the Cleveland and Cleaveland Families Vol 1 of 3 An Attempt to Trace in Both the Male and Female Lines the Posterity of Moses Cleveland Who Came from Ipswich County Suffolk England about 1635 Was of Woburn Middlesex County Mas](#)

[A Dictionary of the Bible Vol 3 of 3 Comprising Its Antiquities Biography Geography and Natural History Red-Sea Zuzims](#)

[The Dictionary of National Biography 1971-1980](#)

[Showmens Trade Review Vol 46 January 4 1947](#)

[Analytical Concordance to the Bible on an Entirely New Plan Containing Every Word in Alphabetical Order Arranged Under Its Hebrew or Greek Original with the Literal Meaning of Each and Its Pronunciation](#)

[Penhero Quarterly Q1 2017](#)

[Appendix to the Journals of the Senate and Assembly of the Thirtieth Session of the Legislature of the State of California Vol 8](#)

[Department Bulletins 1914 Nos 1-25 with Contents and Index](#)

[The Roman Breviary Vol 2 of 4 Reformed by Order of the Holy Oecumenical Council of Trent Published by Order of Pope St Pius V And Revised by Clement VII Urban VIII and Leo XIII Together with the Offices Since Granted and the Martyrology Sprri](#)

[The Roman Missal Adapted to the Use of the Laity from the Missale Romanum As Corrected Under a Decree of the Tridentine Council Issued by Command of Pope St Pius V Revised by Subsequent Popes and Reformed by Authority of Pope Pius X](#)

[A Commentary Critical Practical and Explanatory on the Old and New Testaments Vol 1 Old Testament Genesis Psalms](#)

[Business Model Analysis Accounting Finance and Strategy for Management Decisions](#)

[The Contemporary Review Vol 23 December 1873-May 1874](#)

[Eighteenth Annual Report of the Board of Control of the New York Agricultural Experiment Station \(Geneva Ontario County\) for the Year 1899 With Reports of Director and Other Officers](#)

[The Students Practical Dictionary Containing English Words with English and Urdu Meanings Together with a List of Latin and Greek Words and Phrases with Their English and Urdu Equivalents in Persian Character](#)

[Anthropological Papers of the American Museum of Natural History Vol 11 Societies of the Plains Indians](#)

[The Cosmopolitan Vol 15 August 1893](#)

[Judicial and Statutory Definitions of Words and Phrases Vol 8 Supersede-Zone Appendix](#)

[A New Dictionary of the English Language Vol 2 L to Z](#)

[Year Book of the Central Conference of American Rabbis 5651-1890-91](#)

[A Text-Book of Medicine Vol 2 of 2](#)

[The Encyclopedia of Evidence 1904 Vol 4](#)

[The Luther Memorial Scenes from the Life of Martin Luther in Fifty Pictures of the Most Memorable Events in His Remarkable Career](#)

[In the United States Circuit Court of Appeals for the Ninth Circuit Jim M Mastoras Defendant-Appellant vs Herbert L Hildreth Plaintiff-Appellee Defendant-Appellants Brief Joseph L Atkins W A Robbins David E Lofgren for the Appellant](#)

[Commentaries on the Law of Evidence in Civil Cases Vol 1](#)

[The Life of Napoleon I Including New Materials from the British Official Records](#)

[Harpers Monthly Magazine Vol 104 December 1901 to May 1902](#)

[United States Circuit Court of Appeals for the Ninth Circuit Oregon-Washington Railroad and Navigation Company a Corporation Plaintiff in Error vs James Roman Administrator of the Estate of Edgar Roman Deceased Defendant in Error Transcript of Re](#)

[Universal Weekly Vol 15 June 3 1922](#)

[Exhibitors Trade Review May 31 1924](#)

[Power Vol 52 Devoted to the Generation and Transmission of Power July 1 to December 31 1920](#)

[Locomotive Engineers Journal 1896 Vol 30](#)

[The Encyclopaedia Britannica 1910 Vol 6 A Dictionary of Arts Sciences Literature and General Information Chitelet to Constantine](#)

[Reports of Cases Argued and Determined in the Court of Kings Bench Vol 4 With Tables of the Names of the Cases Argued and Cited and the Principal Matters Containing the Cases of Michaelmas Hilary and Easter Terms in the Sixth Year of William IV](#)

[Introduction or an Abridged Grammar of the Italian Tongue Comprehending Upon a Simple and Easy Plan Everything Necessary to the Student](#)

[Dr Hoods Plain Talks about the Human System the Habits of Men and Women the Causes and Prevention of Disease Our Sexual Relations and Social Natures Embracing Common Sense Medical Adviser Applied to Causes Prevention and Cure of Chronic Diseases](#)

[Motion Picture Herald Vol 127 May 1 1937](#)

[A History of Western Society+ 11th Edition Workbook \(AP* European History\) Daily Assignments Tailor-Made for the McKay et al Text](#)

[Proceedings of the Constitutional Convention of the State of Illinois Convened January 6 1920 Vol 1](#)

[Hansards Parliamentary Debates Vol 190 Third Series Commencing with the Accession of William IV 31 Victoriae 1867-8 Comprising the Period from the Nineteenth Day of November to the Twentieth Day of March First Volume of the Session](#)

[United States Naval Institute Proceedings Vol 47 July 1921](#)

[Hansards Parliamentary Debates Vol 196 Third Serie Commencing with the Accession of William IV 32 Victoriae 1868-9 Comprising the Period from the Third Day of May 1869 to the Sixteenth Day of June 1869 Third Volume of the Session](#)

[Thirteenth Annual Report of the Board of Trustees of the Wisconsin State Hospital for the Insane for the Fiscal Year Ending September 30 1872](#)

[Modelisation Des Facteurs de Succes Tome I La Entrepreneurs Nouvelle Generation Vivez Vos Reves Et Creez un Monde Meilleur Par Votre Entreprise](#)

[Reel Life Vol 3 A Weekly Magazine of Kinetic Drama and Literature September 20 1913](#)

[The End of Eddy Library Edition](#)

[Strafrecht Allgemeiner Teil Teil III Die Entwicklungsstadien Der Straftat Teil IV Taterschaft Und Teilnahme](#)

[Head Over Heels - Gaby - Gesamtausgabe](#)

[Unleash Joy 30 Days to Clarity Peace and Long-Awaited Happiness](#)
