

SYNTAX OF THE LATIN VERB

69. The Water-Carrier and the Goldsmith's Wife dcliv. Then I arose and fared on a day and a night, till I came to the house of my master, who saw me pale and disfeatured for fear and hunger. He rejoiced in my return and said to me, 'By Allah, thou hast made my heart ache on thine account; for I went and finding the tree torn up by the roots, doubted not but the elephants had destroyed thee. Tell me then how it was with thee.' So I told him what had befallen me and he marvelled exceedingly and rejoiced, saying, 'Knowst thou where this hill is?' 'Yes, O my lord,' answered I. So he took me up with him on an elephant and we rode till we came to the elephants' burial-place.. Wife and the Learned Man, Khelbes and his, i. 301.. When he heard her words, the dregs of the drunkenness wrought in him and he imagined that he was indeed a Turk. So he went out from her and putting his hand to his sleeve, found therein a scroll and gave it to one who read it to him. When he heard that which was written in the scroll, his mind was confirmed in the false supposition; but he said in himself, 'Maybe my wife seeketh to put a cheat on me; so I will go to my fellows the fullers; and if they know me not, then am I for sure Khemartekeni the Turk.' So he betook himself to the fullers and when they espied him afar off, they thought that he was one of the Turks, who used to wash their clothes with them without payment and give them nothing.. 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." When they were grown familiar with him, the queen-mother fell to sending [privily] for the amirs, one by one, and swearing them to secrecy; and when she was assured of their trustworthiness, she discovered to them that the king had left but a daughter and that she had done this but that she might continue the kingship in his family and that the governance should not go forth from them; after which she told them that she was minded to marry her daughter with the new-comer, her father's brother's son, and that he should be the holder of the kingship. They approved of her proposal and when she had discovered the secret to the last of them [and assured herself of their support], she published the news abroad and sent for the cadis and assessors, who drew up the contract of marriage between Selim and the princess, and they lavished gifts upon the troops and overwhelmed them with bounties. Then was the bride carried in procession to the young man and the kingship was stablished unto him and the governance of the realm..? ? ? ? ? Unto me the world's whole gladness is thy nearness and thy sight; All incumbent thy possession and thy love a law of right.. God, Of the Speedy Relief of, i. 174.. They abode thus awhile and presently she said, "Up to now we have not become drunken; let me pour out." So she took the cup and gave him to drink and plied him with liquor, till he became drunken, when she took him and carried him into a closet. Then she came out, with his head in her hand, what while I stood silent, fixing not mine eyes on hers neither questioning her of this; and she said to me, "What is this?" "I know not," answered I; and she said, "Take it and cast it into the river." I obeyed her commandment and she arose and stripping herself of her clothes, took a knife and cut the dead man's body in pieces, which she laid in three baskets, and said to me, "Throw them into the river." ? THE SIXTEENTH OFFICER'S STORY.. When the king heard this, he said, 'This proof sufficeth me,' and rising forthright in the night, let bring the youth and the eunuch. Then he examined the former's throat with a candle and saw [the scar where] it [had been] cut from ear to ear, and indeed the place had healed up and it was like unto a stretched-out thread. Therewithal the king fell down prostrate to God, [in thanksgiving to Him] for that He had delivered the prince from all these perils and from the stresses that he had undergone, and rejoiced with an exceeding joy for that he had wrought deliberately and had not made haste to slay him, in which case sore repentance had betided him. As for the youth," continued the young treasurer, "he was not saved but because his term was deferred, and on like wise, O king, is it with me; I too have a deferred term, which I shall attain, and a period which I shall accomplish, and I trust in God the Most High that He will give me the victory over these wicked viziers." Now the late king had left a wife and a daughter, and the people would fain have married the latter to the new king, to the intent that the kingship might not pass out of the old royal family. So they proposed to him that he should take her to wife, and he promised them this, but put them off from him, (64) of his respect for the covenant he had made with his former wife, to wit, that he would take none other to wife than herself. Then he betook himself to fasting by day and standing up by night [to pray], giving alms galore and beseeching God (extolled be His perfection and exalted be He!) to reunite him with his children and his wife, the daughter of his father's brother..? ? ? ? ? For indeed I am mated with longing love in public and privily, Nor ever my heart, alas I will cease from mourning, will I or nill.. 139. Khuzeimeh ben Bishr and Ikrimah el Feyyas dclxxxii. It is related that Ibn es Semmak (162) went in one day to Er Reshid and the Khalif, being athirst, called for drink. So his cup was brought him, and when he took it, Ibn es Semmak said to him, "Softly, O Commander of the Faithful! If thou wert denied this draught, with what wouldst thou buy it?" "With the half of my kingdom," answered the Khalif; and Ibn es Semmak said, "Drink and God prosper it to thee!" Then, when he had drunken, he said to him, "If thou wert denied the going forth of the draught from thy body, with what wouldst thou buy its issue?" "With the whole of my kingdom," answered Er Reshid: and Ibn es Semmak said, "O Commander of the Faithful, verily, a kingdom that weigheth not in the balance against a draught [of water] or a voiding of urine is not worth the striving for." And Haroun wept.. ? STORY OF THE TWO SHARPERS WHO CHEATED EACH HIS FELLOW..? ? ? ? ? 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.. 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.. Therewithal Queen Es Shuhba was moved to exceeding delight and said, 'Well done, O queen of delight!

None can avail to describe thee. Sing to us on the apple,' Quoth Tuhfeh, 'Hearkening and obedience.' Then she improvised and sang the following verses: And aloes-wood, to boot, he brought and caskets full of pearls And priceless rubies and the like of costly gems and bright; I shut myself up with my love; no spy betwixt us was; We feared no enemies' despite, no envious neighbour's hate.. Husband, The Credulous, i. 270.. King Shah Bekht and his Vizier Er Rehwan, i. 215.. All this time, the young Damascene was hearkening, and whiles he likened her voice to that of his slave-girl and whiles he put away from him this thought, and the damsel had no whit of knowledge of him. Then she broke out again into song and chanted the following verses:.. The ship tarried with him some days, till he should be certified what he would do, (104) and he said, 'I will enquire of the merchants what this merchandise profiteth and in what country it lacketh and how much is the gain thereon.' [So he questioned them and] they directed him to a far country, where his dirhem should profit a hundredfold. Accordingly, he set sail and steered for the land in question; but, as he went, there blew on him a tempestuous wind and the ship foundered. The merchant saved himself on a plank and the wind cast him up, naked as he was, on the sea-shore, hard by a town there. So he praised God and gave Him thanks for his preservation; then, seeing a great village hard by, he betook himself thither and saw, seated therein, a very old man, whom he acquainted with his case and that which had betided him. The old man grieved sore for him, when he heard his story, and set food before him. So he ate and the old man said to him, 'Abide here with me, so I may make thee my steward and factor over a farm I have here, and thou shall have of me five dirhems (105) a day.' 'God make fair thy reward,' answered the merchant, 'and requite thee with benefits!'. . . . A dark affair thou littest up with Islam and with proof Quenchedst the flaming red-coals of error and dismay.. 14. Khelif the Fisherman (227) cccxxi. When Tuhfeh beheld this, she called to mind her lord and wept sore and said, 'I beseech God the Most High to vouchsafe me speedy deliverance, so I may return to my palace and that my high estate and queendom and glory and be reunited with my lord and master Er Reshid.' Then she walked in that garden and saw in its midst a dome of white marble, raised on columns of black teak and hung with curtains embroidered with pearls and jewels. Amiddleward this pavilion was a fountain, inlaid with all manner jacinths, and thereon a statue of gold, and [beside it] a little door. She opened the door and found herself in a long passage; so she followed it and behold, a bath lined with all kinds of precious marbles and floored with a mosaic of pearls and jewels. Therein were four cisterns of alabaster, one facing other, and the ceiling of the bath was of glass coloured with all manner colours, such as confounded the understanding of the folk of understanding and amazed the wit.. 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.". When it was the fourth night, there came the boy whom they were minded to circumcise, adorned with jewels such as never saw eye nor heard ear of, and amongst the rest a crown of gold, set with pearls and jewels, the worth whereof was an hundred thousand dinars. He sat down upon the throne and Tuhfeh sang to him, till the surgeon came and they circumcised him, in the presence of all the kings, who showered on him great store of jewels and jacinths and gold. Queen Kemeriyeh bade the servants gather up all this and lay it in Tuhfeh's closet, and it was [as much in value as] all that had fallen to her, from the first of the festival to the last thereof. Moreover, the Sheikh Iblis (whom God curse!) bestowed upon Tuhfeh the crown worn by the boy and gave the latter another, whereat her reason fled. Then the Jinn departed, in order of rank, whilst Iblis took leave of them, band by band.. . . . And troubles, too, forsook us, who tears like dragons' blood, O lordings, for your absence had wept at every pore.. Thou that wast absent from my stead, yet still with me didst bide, iii. 46.. Think not that I forget our trothplight after you. Nay; God to me decreed remembrance heretofore. (202). . . . THE SIXTH VOYAGE OF SINDBAD THE SAILOR.. The crown of the flow'rets am I, in the chamber of wine, ii. 224.. When the youth had made an end of his speech, the king said, "Carry him back to the prison;" and when they had done this, he turned to the viziers and said to them, "Yonder youth looseth his tongue upon you, but I know your affectionate solicitude for the welfare of my empire and your loyal counsel to me; so be of good heart, for all that ye counsel me I will do." When they heard these words, they rejoiced and each of them said his say Then said the king, "I have not deferred his slaughter but to the intent that the talk might be prolonged and that words might abound, and I desire [now] that ye sit up for him a gibbet without the town and make proclamation among the folk that they assemble and take him and carry him in procession to the gibbet, with the crier crying before him and saying, "This is the recompense of him whom the king delighted to favour and who hath betrayed him!" The viziers rejoiced, when they heard this, and slept not that night, of their joy; and they made proclamation in the city and set up the gibbet.. . . . eb. Story of the Barber's Second Brother cxlviii. My fortitude fails, my endeavour is vain, ii. 95.. . . . Hath spent thereon his substance, withouten stint; indeed, In his own cloak he wrapped it, he tendered it so dear. (116). Presently, up came the old woman, whereupon the young man sprang to his feet and laying hold of her, demanded of her the turban-cloth. Quoth she, "Know that I entered one of the houses and made the ablution and prayed in the place of prayer; and I forgot the turban-cloth there and went out. Now I know not the house in which I prayed, nor have I been directed (59) thereto, and I go round about every day till the night, so haply I may light on it, for I know not its owner." When the draper heard this, he said to the old woman, "Verily, Allah restoreth unto thee what which thou hast lost. Rejoice, for the turban-cloth is with me and in my house." And he arose forthright and gave her the turban-cloth, as it was. She gave it to the young man, and the draper made his peace with his wife and gave her raiment and jewellery, [by way of peace-offering], till she was content and her heart was

appeased. (60).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).? ? ? ? e. King Dadbin and his Viziers cccclv.? ? ? ? O thou that blamest me for my heart and raillest at my ill, Hadst them but tasted my spirit's grief, thou wouldst excuse me still..22. Alaeddin Abou esh Shamat ccl.The Twenty-fifth Night of the Month..? ? ? ? Great in delight, beloved mine, your presence is with me; Yet greater still the miseries of parting and its bane..When Nouredin heard these his slave-girl's verses, he fell a-weeping, what while she strained him to her bosom and wiped away his tears with her sleeve and questioned him and comforted his mind. Then she took the lute and sweeping its strings, played thereon, after such a wise as would move the phlegmatic to delight, and sang the following verses:.? ? ? ? f. The Sixth Voyage of Sindbad the Sailor.Thereupon the folk all prostrated themselves and gave one another joy of this and the drums of good tidings beat before him, and he entered the city [and went on] till he came to the House of Justice and the audience-hall of the palace and sat down on the throne of the kingdom, with the crown on his head; whereupon the folk came in to him to give him joy and offer up prayers for him. Then he addressed himself, after his wont in the kingship, to ordering the affairs of the folk and ranging the troops according to their ranks and looking into their affairs and those of all the people. Moreover, he released those who were in the prisons and abolished the customs dues and gave dresses of honour and bestowed gifts and largesse and conferred favours on the amirs and viziers and dignitaries, and the chamberlains and deputies presented themselves before him and did him homage. So the people of the city rejoiced in him and said, 'Indeed this is none other than a king of the greatest of the kings.'? ? ? ? c. Hammad the Bedouin's Story cxliv.? ? ? ? a. The First Calender's Story xxxix.48. Haroun Er Reshid with the Damsel and Abou Nuwas dc.King Azadbekht and his Son, History of, i. 61..? ? ? ? Far though you dwell, I'll ne'er your neighbourhood forget, O friends, whose lovers still for you are stupefied..Fair patience practise, for thereon still followeth content, iii. 116..103. The Loves of Abou Isa and Curret el Ain ccccxiv.? ? ? ? Raiment of silk and sendal, too, he brought to us for gift, And me in marriage sought therewith; yet, all his pains despite,.Now it was the night-season. So the soldiers carried him without the city, thinking to crucify him, when, behold, there came out upon them thieves and fell in on them with swords and [other] weapons. Thereupon the guards left him whom they purposed to put to death [and took to flight], whilst the man who was going to slaughter fled forth at a venture and plunging into the desert, knew not whither he went before he found himself in a thicket and there came out upon him a lion of frightful aspect, which snatched him up and set him under him. Then he went up to a tree and tearing it up by the roots, covered the man therewith and made off into the thicket, in quest of the lioness..Women's Craft, ii. 287..When came the night, the king summoned his vizier and bade him tell the story of the king who lost kingdom and wife and wealth. "Harkening and obedience," replied Er Rehwan. "Know, O king, that.? ? ? ? b. The Second Calender's Story xii.? ? ? ? "How many a cup with bitterness o'erflowing have I quaffed! I make my moan of woes, whereat it boots not to repine."

[English Adverbials](#)

[Das Italienische Jugendgerichtsgesetz Vom 20 Juli 1934 Mit Erläuterungen Und Einem Geschichtlichen Überblick über Das Italienische Jugendstrafrecht](#)

[Elischa](#)

[Sprache Dichtung Musik Texte Zu Ihrem Gegenseitigen Verständnis Von Richard Wagner Bis Theodor W Adorno](#)

[di/>die-liebes-verzweifelung-eine-bisher-unbekannte-tragikom-die-der-fr-hen-wanderb-hne-mit-einem-verzeichnis-der-erhaltenen-spieltexte.pdf">](#)

[>die Liebes Verzweifelung Eine Bisher Unbekannte Tragikom die Der Fr hen Wanderb hne Mit Einem Verzeichnis Der Erhaltenen Spieltexte](#)

[Zur Wiederverwendung Maschinenlesbarer Wörterbücher Eine Computergestützte Metalexikographische Studie Am Beispiel Der Elektronischen Edition Des oxford Advanced Learners Dictionary of Current English](#)

[Theorie Und Kritik Der Deutschen Novelle Von Wieland Bis Musil](#)

[Der Anspruch Auf Ein Rechtsstaatliches Gerichtsverfahren Art 6 Abs 1 Der Europäischen Menschenrechtskonvention in Seiner Bedeutung Für Das Deutsche Verfahrensrecht](#)

[Contrôle Bibliographique Universel Dans Les Pays En Développement Le](#)

[Das Finnische Strafgesetzbuch Vom 19 Dezember 1889](#)

[Chronologie Approximative de la Littérature Française Du Moyen Âge](#)

[Substantivdetermination Im Deutschen Und Im Ungarischen](#)

[Rechtsschutzbedingung Das](#)

[berlegungen Zur Theorie Und Methode Der Historisch-Synchronen Valenzsyntax Und Valenzlexikographie Mit Einem Valenzlexikon Zu Den denkwürdigkeiten Der Helene Kottannerin with an English Summary](#)

[Zusammenspiel Der Verbalkategorien Und Die Französischen Futura Das](#)

[D nische Strafgesetzbuch Vom 15 April 1930 in Der Fassung Der Bekanntmachung Vom 1 Juli 1963 Das](#)

[The economy of diphthongization in early romance](#)

[The physiological activity of the speech organs An analysis of the speech-organs during the phonation of sung spoken and whispered Czech vowels on the basis of X-ray methods](#)

[Minimally Invasive Surgery of the Pancreas](#)

[Bibliographie de Phonologie Romane](#)

[A descriptive grammar of saidi Egyptian colloquial Arabic](#)

[Englische Jugendwohlfahrts- Und Jugendgerichtsgesetz Vom 13 April 1933 Das](#)

[Dialects of the Motion Forms in Language](#)

[Life Cycle Assessment Theory and Practice](#)

[A Segmental Phonology of Black English](#)

[A transformational analysis of modern colloquial Japanese](#)

[Querverbindungen Zwischen Aufopferungsanspruch Und Gef hrdungshaftung Einerseits Und Aufopferungsanspruch Und Eingriffserwerb Andererseits](#)

[A transformational analysis of Turkish syntax](#)

[The old high German diphthongization A description of a phonemic change](#)

[Large-Scale Land Investments in Least Developed Countries Legal Conflicts Between Investment and Human Rights Protection](#)

[Structures of modification in contemporary American English](#)

[Conventionalism in logic A study in the linguistic foundation of logical reasoning](#)

[Saga AF Victor Ok BI vus](#)

[Sprechbewegung Und Sprachstruktur](#)

[Johns Gospel The Coptic Translations of its Greek Text](#)

[Linguistics in remedial English](#)

[Das Bulgarische Strafgesetzbuch Vom 2 Februar 1951](#)

[Entrepreneurship in Culture and Creative Industries Perspectives from Companies and Regions](#)

[Die Alten Postpositionen Des Nenzischen Juraksamojedischen](#)

[Modern Greek and American English in Contact](#)

[Studies in Syntactic Typology and Contrastive Grammar](#)

[The Justification of Linguistic Hypotheses A Study of Nondemonstrative Inference in Transformational Grammar](#)

[tudes Linguistiques](#)

[Linguistic Interference and Convergent Change](#)

[The Determination of Stages in the Historical Development of the Germanic Languages by Morphological Criteria An Evaluation](#)

[The Syntax of Japanese Honorifics](#)

[The Acquisition of Egyptian Arabic as a Native Language](#)

[English Aspectual Verbs](#)

[Thai Syntax An Outline](#)

[Creole Phonology](#)

[Language of Motivation and Language of Actions](#)

[Linguistics and Economics](#)

[Diachronic and Synchronic Aspects of Language Selected Articles](#)

[The Conduct of Linguistic Inquiry A Systematic Introduction to the Methodology of Generative Grammar](#)

[Mathematical Modelling and Applications Crossing and Researching Boundaries in Mathematics Education](#)

[Automatische Syntaktische Analyse Englischer Nominaler Gruppen](#)

[Robert Graves Peace-Weaver](#)

[Natural Logic and the Greek Moods The Nature of the Subjunctive and Optative in Classical Greek](#)

[Phonologie Du Grec Attique](#)

[Hokan Studies Papers from the First Conference on Hokan Languages held in San Diego California April 23-25 1970](#)

[Phon tique Et Phonologie Du Jud o-Espagnol de Bucarest](#)

[The Realization of the Verbal Composition of Speech by Preschool Children](#)

[Discussing Language Dialogues with Wallace L Chafe Noam Chomsky Algirdas J Greimas M A K Halliday Peter Hartmann George Lakoff](#)

[Sydney M Lamb Andre Martinet James McCawley Sebastian K Saumjan Jacques Bouveresse](#)
[Roman Jakobson and Beyond Language as a System of Signs The Quest for the Ultimate Invariants in Language](#)
[Erbrecht Des B rgerlichen Gesetzbuches](#)
[Wahl Und Ernennung Der Gemeindlichen Wahlbeamten in Der Bundesrepublik Die](#)
[Das Niederl ndische Strafgesetzbuch Vom 3 M rz 1881](#)
[Zur Soziologie Des Richters in Der Bundesrepublik Deutschland](#)
[Untersuchungen ber Den R cktritt Vom Versuch Zugleich Ein Beitrag Zur Allgemeinen Versuchslehre](#)
[Der Betriebsinhaberwechsel Zugleich Ein Beitrag Zur Lehre Vom Arbeitsverh ltnis Und Betrieb](#)
[Entscheidung Des Revisionsgerichts in Der Sache Selbst Die](#)
[Gedichte Des Franz sischen Symbolismus in Deutschen bersetzungen](#)
[Probleme Aus Dem Strafprozessualen Recht Der Wiedereinsetzung in Den Vorigen Stand](#)
[A model of standard German intonation](#)
[Parkinsons Gesetz Und Die Deutsche Verwaltung Vortrag Gehalten VOR Der Berliner Juristische Gesellschaft Am 4 M rz 1960](#)
[A linguistic analysis of a collection of late Latin documents composed in Ravenna between A D 445-700 A quantitative approach](#)
[Fractional-Order Equations and Inclusions](#)
[Die Allgemeinen Grunds tze Des V lkerrechts ber Eigentumsentziehung Eine Untersuchung Zu Art 1 Des Zusatzprotokolls Zur Europ ischen Menschenrechtskonvention](#)
[Nordkalabrischer Sprachatlas Anhand Der Parabel Vom Verlorenen Sohn](#)
[Turkish-English contrastive analysis Turkish morphology and corresponding English structures](#)
[Die Germanen Eine Einf hrung in Die Geschichte Ihrer Sprache Und Kultur](#)
[Problem Der Weichenden Erben Im Anerbenrecht Das](#)
[Einflu Der Deutschen Naturrechtslehre Auf Die Entwicklung Der Tatbestandsdefinition Im Strafgesetz Der](#)
[Gedichte Conrad Ferdinand Meyers](#)
[A history of six Spanish verbs meaning to take seize grasp](#)
[The phonetics of modern Hebrew](#)
[Vocabulary and syntax of the old English version in the Paris psalter A critical commentary](#)
[Strafrechtlicher Ehrenschtz Der Handelsgesellschaften](#)
[Das Australische Strafrecht](#)
[Experimentelle Studien Zur Flexion Und Wortbildung Pluralmorphologie Und Lexikalische Komposition Im Unaufl iligen Spracherwerb Und Im Dysgrammatismus](#)
[Textliste Zu III 50 Festschrift F r Eberhard Zwirner Teil I](#)
[Psychoanalyse Und Literaturwissenschaft](#)
[R gle Et Le Monstre La Le Mot-Valise](#)
[Numerus Und Nominalaspekt](#)
[The Radish Genome](#)
[Automatische Transkription Franz sischer Texte](#)
[The phrase structure of Egyptian colloquial Arabic](#)
[Generische Komposita Funktionelle Untersuchungen Zum Franz sischen Und Spanischen](#)
[Dichter ber Dichter in Mittelhochdeutscher Literatur](#)
[Worte W rter W rterb cher Lexikographische Beitr ge Zum Essener Linguistischen Kolloquium](#)
