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2005
A READING BOOK OF THE TURKISH LANGUAGE, WITH A GRAMMAR AND VOCABULARY.
A READING BOOK
OF THE
TURKISH LANGUAGE,
WITH A
GRAMMAR AND VOCABULARY;
CONTAINING A SELECTION OF ORIGINAL TALES, LITERALLY TRANSLATED, AND
ACCOMPANIED BY
GRAMMATICAL REFERENCES:
The pronunciation of each word given as now used in Constantinople.

BY
WILLIAM BURCKHARDT BARKER, M.R.A.S.,
ORIENTAL INTERPRETER, AND PROFESSOR OF THE ARABIC, TURKISH, PERSIAN AND HINDUSTANI
LANGUAGES AT ETON COLLEGE: AUTHOR OF "LAKES AND PENA THS;"
"TURKISH TALES IN ENGLISH;" ETC., ETC.

UNBINDABLE

LONDON:
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M.DCCCLIV.

The Author of this work notifies that he reserves the right of translating it.
TO

LIEUT.-COL. HENRY CRESWICKE RAWLINSON, C.B.,

F.R.S., CORRESPONDING MEMBER OF THE IMPERIAL INSTITUTE OF FRANCE,

Etc. Etc.

AS A SLIGHT TESTIMONY OF ADmIRATION FOR HIS TALENTS AND ATTAINMENTS,

AND ESTEEM FOR HIS CHARACTER,

THIS WORK IS INSCRIBED

BY

THE AUTHOR.
PREFACE.

The object of the present work is to assist the student in arriving at a more intimate acquaintance with the Turkish language than can be acquired by means of the grammars which have hitherto been published, and which are either incorrect or too complex for a general reader.

For a person who aspires to read and write a language with any degree of accuracy, something more is necessary than a superficial knowledge of grammatical rules. He must study its construction and possess a just conception of its organization; and this the author ventures to hope may be effected by following the plan laid down in these pages.

While it is impossible to foresee all the difficulties that may arise in the mind of a student, the author has done his best towards anticipating them, and in this task he has been mainly guided by the remarks and questions put to him by his pupils in the several stages of their progress.

By first presenting a number of simple but necessary forms and rules, he lays a foundation for observations of a more critical nature; by giving a grammatical analysis of every
difficult word, he renders these rules familiar; and by constant repetition, he inculcates them on the memory. By giving a literal translation of each word, he saves the learner much time and trouble; and by presenting the same word in the vocabulary, he lays before the student its root and origin as it would occur in a dictionary.

Doubtless, a great deal more might be written without exhausting the subject; but the author trusts that sufficient has been done to simplify the rules, and bring them within reach of the comprehension of every one—without prolixity, and yet with sufficient diffuseness for every requisite purpose.

It is with much diffidence that the author now lays the result of his experience before the world; but he trusts he may, in some measure, gain the approval of more competent judges, amongst whom there is no one whose good opinion he could more highly value than the distinguished officer to whom he ventures to dedicate this volume.

London, July, 1854.
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VOCABULARY.

Powers of the Roman letters as adopted in this work

The system laid down the best to give the learner a correct pronunciation

Vocabulary, consisting of nearly three thousand words, with the pronunciation of each word as at present used in Constantinople, with their correct meaning as understood by the Turks
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ERRATA.

23 For چامی read جامی
13 " " مگ " "
26 " " is-te-mal i-de-rek, " " is-te-mal i-de-rek.
19 " " گلوب اکوز ایک " " گلوب اوکوز ایک
17 " " اولجک " " اوگنجک
11 " " dūsh-u-ni-mah " " dūsh ی-نی-ما.
28 " " 'u-lū-ma-sin " " ی-ل-ما-سین.
9 " " اولدیته " " اولدیتیه
15 " " (it) " " it
5 " " بیت التن استردم " " بیت التون استردم
I kept asking 1000 I kept asking 1000 (pieces of) gold.
6 " " purse of gold " " purse with gold
3 " " ایه " " آیه
22 " " né gū-nah giجه-lim " " né gū-ناه یچه لیم
1 " " ترگان صاحبی " " ترگان صاحبی
5 " " ترک " " ترک
9 " " ترک " " ترک
19 " " دیش لر " " دیش لار
7 " " ناچر " " ناچر
7 " " اوگینه " " اوگینه
9 " " کندی کندوی " " کندی کندوی
18 " " اوقد " " اوقد
ERRATA.

PAGE   LINK

33  1  For          گور  read  گور
17  ,,  Grosse Claus und die  ,,  Der kleine Klaus und der
   klein Claus  grosse Klaus.
—  21  ,,  such were the contradictions  ,,  such were the inconsistencies.
18  19  Dele 'Vide note 7, page 1.'

ERRATA IN THE VOCABULARY.

9  14  For          o-lu  ,,  ü-lü
24  5  ,,  ra-sül  read  ra-sül
—  2  ,,  zin-da-gani  ,,  zin-di-gá-ni
30  26  ,,  ta-kel-mek  read  ty-kyl-mak

Note.—All the ( " ) in the Vocabulary have been omitted for typographical reasons: the Roman characters will suffice to show where they come in.
The Turks use the Arabic and Persian characters, to which they have added the *saghir nūn* [َّكُ], on which three dots are sometimes affixed [ُّكُ] to distinguish it from the Arabic ك kaf, and the Persian ک gaf; but generally no distinction is considered necessary, and a knowledge of the word suffices to direct the reader.

[2.—THE TURKISH ALPHABET.]

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<th>Final</th>
<th>Medial</th>
<th>Initial</th>
<th>Power</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alif</td>
<td>١</td>
<td>١</td>
<td>١</td>
<td>a, e, i, o, and u, according to the vowel-point.</td>
</tr>
<tr>
<td>Bé</td>
<td>١</td>
<td>١</td>
<td>١</td>
<td>b.</td>
</tr>
<tr>
<td>Pé</td>
<td>١</td>
<td>١</td>
<td>١</td>
<td>p.</td>
</tr>
<tr>
<td>Té</td>
<td>١</td>
<td>١</td>
<td>١</td>
<td>t.</td>
</tr>
<tr>
<td>Thé</td>
<td>١</td>
<td>١</td>
<td>١</td>
<td>th, and sometimes s.</td>
</tr>
<tr>
<td>Jm</td>
<td>١</td>
<td>١</td>
<td>١</td>
<td>j.</td>
</tr>
<tr>
<td>Chîm</td>
<td>١</td>
<td>١</td>
<td>١</td>
<td>ch, as in 'child.'</td>
</tr>
<tr>
<td>Hha</td>
<td>١</td>
<td>١</td>
<td>١</td>
<td>hḥ, a strong aspirate.</td>
</tr>
<tr>
<td>Kha</td>
<td>١</td>
<td>١</td>
<td>١</td>
<td>ḫ, like the German ch (guttural)</td>
</tr>
<tr>
<td>Dal</td>
<td>١</td>
<td>١</td>
<td>١</td>
<td>d.</td>
</tr>
<tr>
<td>------</td>
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<td>---------</td>
<td>----------</td>
<td>--------</td>
</tr>
<tr>
<td></td>
<td>Conne.</td>
<td>Uncon.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zal</td>
<td>ُن</td>
<td>ُن</td>
<td>ُن</td>
<td>z.</td>
</tr>
<tr>
<td>Ré</td>
<td>ُر</td>
<td>ُر</td>
<td>ُر</td>
<td>r.</td>
</tr>
<tr>
<td>Za</td>
<td>ُز</td>
<td>ُز</td>
<td>ُز</td>
<td>z.</td>
</tr>
<tr>
<td>Zha</td>
<td>ُص</td>
<td>ُص</td>
<td>ُص</td>
<td>zh, precisely as the French j.</td>
</tr>
<tr>
<td>Sín</td>
<td>ُس</td>
<td>ُس</td>
<td>ُس</td>
<td>s.</td>
</tr>
<tr>
<td>Shín</td>
<td>ُش</td>
<td>ُش</td>
<td>ُش</td>
<td>sh.</td>
</tr>
<tr>
<td>Ssád</td>
<td>ُس</td>
<td>ُس</td>
<td>ُس</td>
<td>ss, s hard.</td>
</tr>
<tr>
<td>Dhád</td>
<td>ُد</td>
<td>ُد</td>
<td>ُد</td>
<td>dd, d hard, and sometimes z.</td>
</tr>
<tr>
<td>Táh</td>
<td>ُت</td>
<td>ُت</td>
<td>ُت</td>
<td>tt, t hard, and sometimes d.</td>
</tr>
<tr>
<td>Záh</td>
<td>ُث</td>
<td>ُث</td>
<td>ُث</td>
<td>z hard.</td>
</tr>
<tr>
<td>Ain</td>
<td>ُئ</td>
<td>ُئ</td>
<td>ُئ</td>
<td>a, i, u, a soft guttural.</td>
</tr>
<tr>
<td>Ghain</td>
<td>ُغ</td>
<td>ُغ</td>
<td>ُغ</td>
<td>gh, guttural.</td>
</tr>
<tr>
<td>Fe</td>
<td>ُف</td>
<td>ُف</td>
<td>ُف</td>
<td>f.</td>
</tr>
<tr>
<td>Káf</td>
<td>ُك</td>
<td>ُك</td>
<td>ُك</td>
<td>k hard and palatal.</td>
</tr>
<tr>
<td>Káf</td>
<td>ُك</td>
<td>ُك</td>
<td>ُك</td>
<td>k.</td>
</tr>
<tr>
<td>Saghir</td>
<td>ُك</td>
<td>ُك</td>
<td>ُك</td>
<td>n, cerebral.</td>
</tr>
<tr>
<td>Gaf</td>
<td>ُج</td>
<td>ُج</td>
<td>ُج</td>
<td>g hard, sometimes softened into y.</td>
</tr>
<tr>
<td>Lam</td>
<td>ُل</td>
<td>ُل</td>
<td>ُل</td>
<td>l.</td>
</tr>
<tr>
<td>Mím</td>
<td>ُم</td>
<td>ُم</td>
<td>ُم</td>
<td>m.</td>
</tr>
<tr>
<td>Nún</td>
<td>ُن</td>
<td>ُن</td>
<td>ُن</td>
<td>n.</td>
</tr>
<tr>
<td>Waw</td>
<td>ُو</td>
<td>ُو</td>
<td>ُو</td>
<td>o, oa, u, w, and r.*</td>
</tr>
<tr>
<td>Heh</td>
<td>ُه</td>
<td>ُه</td>
<td>ُه</td>
<td>h.</td>
</tr>
<tr>
<td>Yeh</td>
<td>ُي</td>
<td>ُي</td>
<td>ُي</td>
<td>y.</td>
</tr>
</tbody>
</table>

Lam-Alif, ُل or ُل, is simply a combination of ُل lam and ُل alif.

* To facilitate the pronunciation of the learner, a small (') will be placed over it thus, ُو, whenever the ُو is sounded as the consonant r.
3. The learner will observe that the alphabet consists of only seventeen different characters, to which one or more dots are placed above or below to form the remaining letters—thirty-three in all.

4. If he follow the order of these primary letters [د، ب، ج، a, b, γ, δ], he will find that they are arranged at first like the Greek, and thus prove their common origin with this language from the Phoenician. Whatever may have been the origin of the Shemitic, Indo-Germanic, and Tartaric languages, it is evident that the invention of letters had but one source.*

5. In this order they have a certain value, which is sometimes used to form a word, and a date by which it may be retained more easily in the memory; the order is as follows:—

60 50 40 30 20 10 9 8 7 6 5 4 3 2 1

1000 900 800 700 600 500 400 300 200 100 90 80 70

6. In this order the letters are divided into eight barely pronounceable words, and which we give here to show how the letters may be joined. †

7. There are seven letters, however, , , , , , , and , which

* It would not be proper here to follow out this argument, but the writer has often thought that he could trace in the Sanskrit characters a remarkable coincidence in form with many of the Roman letters. This may arise from the Phoenician and Sanskrit being both descended from some still more ancient language, which is now lost in the remote ages prior to the existence of either of these languages.

† The use of the letter numbers is fast going, if not entirely gone, out of practice, as puerile; but formerly great significance was attached to any combination of letters that express in one or more words an event and a date.
are never joined to the following letter, and when they occur, the word is broken,—that is, the pen is taken off, and the second part of the word is resumed unconnected.

They may only be joined to the letter preceding them, as thus exhibited.

[8.] The Turkish alphabet is composed entirely of consonants. The letters ی، و، and ی، although they sometimes perform the part of vowels, must rather be considered to stand under the first category.

[9.] The place of the vowels is supplied by three marks called Fatha (‘), Kesra (‘), and Damma (‘). The first consists of a small stroke above the letter, giving the sound of a; the second, of a similar one below the letter, giving the sound of i; and the third of a small ’ like a comma over the letter, imparting the power of u.

Ex. Fatha ı pronounced bad.  
Kesra ı ı pronounced bid.  
Dammah ı ı pronounced bud.

[9.] When either of these occurs in conjunction with a letter preceding an ی، or ی، the sound of the fatha, kesra, or damma is prolonged.

but ı ı ı pronounced bil.  
But in this case the vowel-points are generally omitted, as the ی، and ی، are sufficient indications of what vowel sound will be required.

[11.] Indeed, in most cases the vowel points are not inserted, except in quotations from the Koran, or in writing a foreign word or name, and in some poetical works: this causes at first a little embarrassment to the learner: he must accustom himself to pronounce the word as if such vowels did not exist, until he can supply them by a knowledge of the word. This difficulty will vanish by dint of a little practice.
The Turks also have recourse to other signs in use among Arab writers, which are—

\[
\begin{align*}
(\sim) \text{ an or en over a final letter, } & \quad \text{babān.} \\
(\underset{\sim}{\text{a}}) \text{ in generally the } & \quad \text{babān.} \\
(\underset{\sim}{\text{b}}) \text{ on or un } & \quad \text{babun.}
\end{align*}
\]

\text{Tashdīd (} \sim \text{)}, this sign doubles the letter over which it is placed; as, تَنَاقَسَ tanakkus.

\text{Wasla (} \sim \text{) implies conjunction, and is placed over the alif, which loses its power and becomes mute.}

\text{Ex.} \quad \text{Allāh hissāb.} \quad \text{Il malek il hak.}

\text{Madda (} \sim \text{) when placed over an alif lengthens its sound.}

\text{Ex.} \quad \text{Azārash.}

\text{Hamza (} \text{)} \text{ is equal to half an alif, and when placed over a (} \text{i} \text{) the dots are omitted, as in سائل. It is also used with the fatha and kesra over and below the alif.}

\text{Ex.} \quad \text{tā'thīr, 'ijāb.}

\text{Jazma (} \text{)} \text{ or (} \text{)} \text{ is placed over a letter to separate the syllables of a word.} \quad \text{chok-luk, et-mish-dir.}

\text{Note.}—\text{When the Arabic article (} \text{a} \text{) occurs before a noun commencing with ل, ل, ل, ل, ل, ل, or, the tashdīd is placed over the first letter of the noun, and the article is not sounded.}

\text{Ex.} \quad \text{Bism illah- h-irrahman irrahim.}
OF THE ARTICLE.

[13.] The Turks have no definite article; for the indefinite article they use the numeral adjective َبِنَر، one. They sometimes have recourse to the Persian manner of expressing the article by a ْحِسْرَى or َحِمسْرَى between the nouns.

Ex. نِوَالَةُ ْعُشْقُ، ْعُشْقُ، the Lamentations of Love; ْغُلْسْتَأْنَأُ، ْشِرَازُ، the Rose-garden of Shiraz.

OF NOUNS.

[14.] The Turkish language, like the English, makes no distinction of genders in nouns, except in borrowing an Arabic or Persian word, when they import it as they find it used.

Ex. وَالِدَةُ، a mother. ْبِنَتُ، a daughter.
مرد، a man, ْزنُ، a woman.

OF THE DECLENSION OF NOUNS.

[15.] Properly speaking there are no declensions, as the word never changes, but takes an affix which gives it the required meaning. Such affixes are, however, so constantly used, that we shall look upon them as forming cases, and treat them as such, to facilitate the comprehension of the students who have accustomed their minds to such form by the study of the Classics.

أَوْ، ْعَرْسُ، a house.

SINGULAR. | PLURAL.
---|---
أَوْ، ْعَرْسُ، a house. | أَوْلِيْرُ، ْعَرْسُ، houses.
أَوْلِرُ، ْعَرْسُ، of a house. | أَوْلِرِنُ، ْعَرْسُ، of houses.
أَوْهُ، ْعَرْسُ، to a house. | أَوْلِرُ، ْعَرْسُ، to houses.
أَوْيُ، ْعَرْسُ، the house. | أَوْلِرُ، ْعَرْسُ، houses.
أَوِسْ، ْعَرْسُ، evdan, from a house. | أَوْلِرُ، ْعَرْسُ، evdan, from houses.
أَوْدُ، ْعَرْسُ، evdah, in or by the house. | أَوْلِرُ، ْعَرْسُ، evdah, in or by houses.
[16.] If the noun terminates with a vowel, it then takes یه and ی in the singular (gen. dat. and acc.), instead of ی and ی.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṃaba, a father.</td>
<td>ṃabar, fathers.</td>
</tr>
<tr>
<td>ṃabain, of a father.</td>
<td>ṃabar, of fathers.</td>
</tr>
<tr>
<td>ṃabayh, to a father.</td>
<td>ṃabar, to fathers.</td>
</tr>
<tr>
<td>ṃabayf, a father.</td>
<td>ṃabari, fathers.</td>
</tr>
<tr>
<td>ṃabadan, from a father.</td>
<td>ṃabardan, from fathers.</td>
</tr>
<tr>
<td>ṃabad, in or by fathers.</td>
<td>ṃabard, in or by fathers.</td>
</tr>
</tbody>
</table>

This is all that is required to be borne in mind regarding the changes of substantive nouns, when they are purely Turkish.

[17.] The Turks often take an Arabic word, and use it with its own plural.

*Ex.* غایبât, plural تفصیل; تفصیلات غایب, plural تفصیل.

[18.] But they also take an Arabic word and give it a Persian mutation for the plural, as گovenor, plural گovenors.'

*Ex.* St. John, chap. i., v. 4, or گهدادن, plural گهدادن, ‘And the life was the light of men.’

[19.] Both in substantives and verbs [57], those words which have a ق change it into a غ for the sake of euphony, which is much studied by the Turks to soften their language, and of which more will be said later in this work.

Thus, قلیغه, قلیغ in the genitive, dative, and accusative cases singular.

[20.] For the same reason the ق is softened into a Persian گ (g hard).
Ex. makes کوپکت کوپکت in the inflected (i.e., the gen. dat. and acc.) cases singular.

Note.—As our intention in this work is to speak to the eye as well as to the understanding of the learner, we leave him to observe from the examples given several little things which he will the better recollect, from having used his ingenuity in discovering them. For instance, in looking through the declension of nouns he will see that by the addition of ْلَر, the plural is formed.

OF ADJECTIVES.

[21.] The Turkish Adjective is unchangeable.

بِر ْگُزُل قِزْر ْبِر ْگُزُل قِزْر
bir güzel kız, a pretty girl.
گوْزُل قِزْر
güzel kızler, pretty girls.
بِر ْگُزُل أُوْكُلْوَر ْبِر ْگُزُل أُوْكُلْوَر
bir güzel oğlan, a pretty boy.
گوْزُل أُوْكُلْوَر
güzel oğlanler, pretty boys.

But if you use the word as a substantive, it takes all the changes of the noun.

Ex. بِر ْگُزُل, a beauty. Plur. ْگُزُلْلر beauties, which is declined regularly.

[22.] The Comparative is expressed by the addition of the word دَخْي (pronounced daha.)

Ex. اِيْدْ, good. دَخْي اِيْدْ دَحَا اِيْدْ, better.
گوْزُل, pretty. دَخْي ْگُزُل دَحَا ْگُزُل, prettier.

[23.] There is another mode of forming the comparative much in use, which is by putting the object in the ablative case to precede the adjective.

Ex. بِنْدْسِ اِيْدْ bendan ayı, better than me.
سِندْسِ ْگُزُل sendan güzel, prettier than you.

to which we may add بِنْدْسِ اَوْلْل بِنْدْسِ اَوْلْل bendan evval and بِنْدْسِ سُنْرَة bendan sonra, 'before' and 'after me,' i.e., 'preferred to me,' or 'coming next to me.'
[24.] The Superlative is formed by putting the words اَم en, ْئِك pek, ِزِيادہ ziadah, or ِغايت ghayet and اَيَلہ ghayet ilah, before the adjective.

ان ہٹو, very bad.

پِک فِنا, very bad.

زیادہ مالہو اَدُم, a very rich man.

ِغايت زَینگی خَیت, very rich.

ghayet ilah deli, very mad.

[25.] Besides the above, the Turks have other methods of expressing the superlative, among which we may notice the following:

آپ اِحَشِ, quite open, i.e., very open.

آپ اک, quite white, i.e., very white.

بم بیاض, quite white, i.e., very white.

یم یشیل, very green.

یم یاش, wet through, i.e., very wet.

َئِلُوس طَوْغْرِی طَلو, very straight.

top dolu, very full.

dْم دُز, perfectly flat.

َئِلُک قَرْه, very black.

سَم سْیاَح, entirely black.

کِسْم قَرْمْزْی, very red.

َکِسْم قَرْوُی, very dry.

بِس بَتُون, entirely.

ِکِسْم قَرْمْزْی, entirely alone; only.

ِسَاب سَاری, quite yellow.

بم بُوش, quite empty.

These prefixes, having no separate meaning, may be called expletives.
PRONOUNS.

[26.] Pronouns are of all genders, and unchangeable in this respect. They sometimes take لر ler as a sign of the plural.

Ex. بزر بز we, بزر us (i.e., we in particular).

PERSONAL PRONOUNS.

[27.] Admitting them to be declinable for the same reason that we have given regarding the substantive [15], they would take the following affixes in their mutation.

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>'I'</td>
<td>'Thou.'</td>
<td>'He, she or it.'</td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>ben</td>
<td>sen</td>
<td>اول او or o</td>
</tr>
<tr>
<td>Gen.</td>
<td>benim</td>
<td>senin</td>
<td>اینل انل or anin</td>
</tr>
<tr>
<td>Dat.</td>
<td>bana</td>
<td>sana</td>
<td>اتا انا</td>
</tr>
<tr>
<td>Acc.</td>
<td>bini</td>
<td>sendan</td>
<td>ای ani</td>
</tr>
<tr>
<td>Abl.</td>
<td>bendan</td>
<td>sendan</td>
<td>انند انند</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>'We.'</th>
<th>'Ye.'</th>
<th>'They.'</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>biz</td>
<td>siz</td>
</tr>
<tr>
<td>Gen.</td>
<td>bizim</td>
<td>sizin</td>
</tr>
<tr>
<td>Dat.</td>
<td>bizah</td>
<td>sizah</td>
</tr>
<tr>
<td>Acc.</td>
<td>biz</td>
<td>sizi</td>
</tr>
<tr>
<td>Abl.</td>
<td>bizdan</td>
<td>sizdan</td>
</tr>
</tbody>
</table>

[28.] or 'self,' is a substantive pronoun, and thus declined:

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>'I'</td>
<td>'I'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>kendi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>kedinin</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>kendiye</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>kendi-yi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>kendidan</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>PLURAL</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>'I'</td>
<td>'I'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>kendiler</td>
<td>kenduler</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>kendulerin</td>
<td>kendulerin</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>kendulerah</td>
<td>kendulerah</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>kenduleri</td>
<td>kenduleri</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>kendulerdan</td>
<td>kendulerdan</td>
<td></td>
</tr>
</tbody>
</table>
Note. In this word the  or the  is used synonymously, according as it may best suit the euphony of the phrase in which it may occur; and to this regard for the softening of sounds we shall have many occasions to refer in the course of this work.

[29.] There is also another substantive pronoun used among the Turkoman tribes,—it is  ٓز, which has the same signification as  کندو 'self.'

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.  ٓزو</td>
<td>ٓزولر</td>
</tr>
<tr>
<td>Gen.  ٓزینین</td>
<td>ٓزیلنین</td>
</tr>
<tr>
<td>Dat.  ٓزییه</td>
<td>ٓزیلریه</td>
</tr>
<tr>
<td>Acc.  ٓزیی</td>
<td>ٓزیلری</td>
</tr>
<tr>
<td>Abl.  ٓزیدن</td>
<td>ٓزیلردن</td>
</tr>
</tbody>
</table>

[30.] These two, by adding the possessive affixes [33], become pronouns, and may be declined accordingly.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>Dat.</th>
<th>Acc.</th>
<th>Abl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. کندوم</td>
<td>کندومدن</td>
<td>کندومینه</td>
<td>کندومنیسی</td>
</tr>
<tr>
<td>I myself</td>
<td>کندومیکی</td>
<td>کندومیکه</td>
<td>کندومیسینه</td>
</tr>
<tr>
<td>Thou thyself</td>
<td>کندومیکی</td>
<td>کندومیکه</td>
<td>کندومیسینه</td>
</tr>
<tr>
<td>He himself</td>
<td>کندومیسینی</td>
<td>کندومیسینه</td>
<td>کندومیسینه</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plural. کندومرز</td>
</tr>
<tr>
<td>We ourselves</td>
</tr>
<tr>
<td>You yourselves</td>
</tr>
<tr>
<td>They themselves</td>
</tr>
</tbody>
</table>

DEMONSTRATIVE PRONOUNS.

[31.] The following have no genders— ٓبو, ٓشو ٓسهو, 'this,' and  او or  اول  ٓلو, 'that.' They may be thus declined:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ٓبو</td>
<td>Nom. ٓبوه</td>
</tr>
<tr>
<td>ٓشو</td>
<td>ٓشوه</td>
</tr>
<tr>
<td>ٓسهو</td>
<td>ٓسهوه</td>
</tr>
</tbody>
</table>

[31.] ٓسهو, 'this,' is indeclinable, and generally used at the
beginning of a letter.—Ex. إسم ماد سحرم isbbū mah-i-muharram, In this current month of Moharrem (such and such circumstances having taken place.)

POSSESSIVE PRONOUNS.

[33.] The separate possessive pronouns which consist of the genitive case of the personal pronouns [27] are seldom used alone, and the following possessive affixes are preferred.

\* m or im, for 'my'; as, بابام, my father.
\* n or in, for 'thy'; as, كتانية, thy book.
\* i, for 'his'; as, كتانية, his power.
\* st (after a vowel) as, دنامسي, his ship.
\* miz or imiz, for 'our'; as, اويميز, our house.
\* низ or iniz, for 'your'; as, اوتنيز, your horse.
\* ler or lari, for 'their'; as, جذمادي, their boots.

[34.] A noun with one of the above pronominal affixes is declinable after the rule for substantives [15].

Ex. اح a house, اد my house, ادم my houses.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>اوهم</td>
<td>اوهم</td>
</tr>
<tr>
<td>اولرم</td>
<td>اولرم</td>
</tr>
</tbody>
</table>

قرداشتل a brother, قرداشتل thy brother, قرداشتل thy brothers.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>قرداشتل</td>
<td>قرداشتل</td>
</tr>
<tr>
<td>Plural</td>
<td>قرداشتل</td>
</tr>
</tbody>
</table>

* To avoid the ambiguity which would arise from the use of and لر separately, the other forms, انلا and انلا, are often added. Thus, instead of saying ئلي "his hand" (which might be confounded with the accusative انلا "the hand") they say, انلا الي انن الي انن الي "his hand": انن كتابل "their books." The word انن is a good example of this ambiguity, as it may mean either 'the books' (accus. pl.), 'his books,' 'their books,' or 'their book.'
Note.—The ي in this last plural form, ترداشالبلط، etc., is introduced to facilitate the pronunciation, and contribute to the euphony.

[35.] After the affixes of the third person, the post-positions ب and ين, instead of بيه and ن, according to [16], and ن is inserted in the ablative. Vide [130, 131].

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>كمسيسدن</td>
<td>كمسيسدن</td>
<td>مسيسدن</td>
</tr>
<tr>
<td>كمسيستك</td>
<td>كمسيستك</td>
<td>مسيستك</td>
</tr>
<tr>
<td>تدرين</td>
<td>تدرين</td>
<td>تدرين</td>
</tr>
</tbody>
</table>

Note.—It will be seen that the last ي is dropped in the writing: thus, كمسيستك and كمسيستك, instead of كمسيستك and كمسيستك; this is merely to facilitate the caligraphy, as the ي is always more or less pronounced.

[36.] When the separate possessive pronouns are used absolutely, they take the relative pronominal affix کي، which gives them an idea of particularization. Ex. سينك، 'my very own,' and سينك، 'thy very own.' This کي is of Tartaric origin, and we shall have to treat of it more largely in the Syntax.

[37.] When the word 'water,' takes any of the possessive affixes, the letter ي is introduced between it and the affix, merely for the sake of euphony: for instance, it is easier and softer to say صوم يين than صوم; صوم يين than صوم; صوم يين than صوم.

[38.] The same relates to بر 'one,' and هب 'all,' which become بر 'one of them,' and هبي 'all of them,' instead of بر and هبي which would be harsh.

INTERROGATIVE PRONOUNS.

[39.] کيم or کم 'who,' is declinable thus—

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>کيم, whom.</td>
<td>کيكم, whom.</td>
</tr>
<tr>
<td>کيم, of whom.</td>
<td>کيم, of whom.</td>
</tr>
<tr>
<td>کيم, to whom.</td>
<td>کيم, to whom.</td>
</tr>
<tr>
<td>کيم, whom.</td>
<td>کيم, whom.</td>
</tr>
<tr>
<td>کيم, from whom.</td>
<td>کيم, from whom.</td>
</tr>
</tbody>
</table>
[40.] 'what' are also declinable; the latter is pronounced 

\[
\begin{array}{lllll}
\text{Nom.} & \text{Gen.} & \text{Dat.} & \text{Acc.} & \text{Abl.} \\
\text{Singular} & \text{ndn} & \text{ndn} & \text{ndn} & \text{ndn} \\
\text{Plural} & \text{nlr} & \text{nlr} & \text{nlr} & \text{nlr}
\end{array}
\]

Observe that the š is dropped to facilitate the caligraphy, but it is retained in the pronunciation.

[41.] 'how many,' 'how,' and 'how much,' may also stand under the category of interrogative pronouns. They are used with her, 'every,' and followed by issa 'if,' the 3rd person subjunctive mood of aíses, which plays a great part in Turkish composition, being often an expletive [123], but giving peculiar force to the language. her and nesl are indeclinable by themselves.

<table>
<thead>
<tr>
<th>her kim, whosever.</th>
<th>aíses - whosoever it may or should be.</th>
</tr>
</thead>
<tbody>
<tr>
<td>her neh, whatever.</td>
<td>aíses - whatever it may or should be.</td>
</tr>
<tr>
<td>her neh kadar, how much</td>
<td>aíses - how muchsoever (it) may or should be.</td>
</tr>
<tr>
<td>her kaeh, how many soever.</td>
<td>aíses - how manysoever (they) may be.</td>
</tr>
<tr>
<td>her nesel, in whatever (way)</td>
<td>aíses - whatever may come or be.</td>
</tr>
</tbody>
</table>

**INDEFINITE PRONOUNS.**

her properly belongs to the class of indefinite pronouns, of which we subjoin a list.

<table>
<thead>
<tr>
<th>kimsel</th>
<th>any one.</th>
<th>hep, all.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bir kimsel</td>
<td>a certain person.</td>
<td>heppisi, all of them.</td>
</tr>
<tr>
<td>felan</td>
<td>such a one (so and so).</td>
<td>her kess, every one.</td>
</tr>
<tr>
<td>bir felan</td>
<td>a certain person.</td>
<td>ghairi, another.</td>
</tr>
<tr>
<td>heppimiz</td>
<td>all of us.</td>
<td>hich, anything.</td>
</tr>
</tbody>
</table>

* kaŋghi takes sometimes the possessive affixes [cide Tale 61]:

\[\text{wa bIL-maz kaŋ-ghi-si-dor, 'and he knows not which of them it is.'}\]
[43.] The latter (lāch) requires a negative after it with the verb.

Ex. اللامي هابح برونتة كمسه گیسیمند

I did not go at all.' lit., 'Any one did not come.'

[44.]—THE CARDINAL NUMBERS.

<table>
<thead>
<tr>
<th>สกุล</th>
<th>นับถอยข้างหน้า</th>
<th>นับถอยหลัง</th>
</tr>
</thead>
<tbody>
<tr>
<td>bir</td>
<td>1</td>
<td>19</td>
</tr>
<tr>
<td>ikī</td>
<td>2</td>
<td>20</td>
</tr>
<tr>
<td>ʿūch</td>
<td>3</td>
<td>21</td>
</tr>
<tr>
<td>ḏūrt</td>
<td>4</td>
<td>22</td>
</tr>
<tr>
<td>besh</td>
<td>5</td>
<td>30</td>
</tr>
<tr>
<td>ʿalt</td>
<td>6</td>
<td>40</td>
</tr>
<tr>
<td>yed-di</td>
<td>7</td>
<td>50</td>
</tr>
<tr>
<td>ʿsek-kīz</td>
<td>8</td>
<td>60</td>
</tr>
<tr>
<td>ḏōk-kūz</td>
<td>9</td>
<td>70</td>
</tr>
<tr>
<td>ʿown bīr</td>
<td>10</td>
<td>80</td>
</tr>
<tr>
<td>ʿown ikī</td>
<td>11</td>
<td>90</td>
</tr>
<tr>
<td>ʿown ʿūch</td>
<td>12</td>
<td>100</td>
</tr>
<tr>
<td>ʿown ḏūrt</td>
<td>13</td>
<td>101</td>
</tr>
<tr>
<td>ʿown besh</td>
<td>14</td>
<td>102</td>
</tr>
<tr>
<td>ʿown ʿalt</td>
<td>15</td>
<td>1000</td>
</tr>
<tr>
<td>ʿown yed-di</td>
<td>16</td>
<td>3000</td>
</tr>
<tr>
<td>ʿown ʿsek-kīz</td>
<td>17</td>
<td>10,000</td>
</tr>
<tr>
<td>ʿbin</td>
<td>18</td>
<td>100,000</td>
</tr>
</tbody>
</table>

*bin sekkīz yūz ʿalt-ī ḏūrt...1854.*
The cardinal numbers are indeclinable, and prefixed to substantives in the singular number.

*Ex.* ایکی بیز آت two hundred horses (horse).
اوچ بیل عسكر three thousand soldiers (soldier).

[45.] The ordinal numbers, also indeclinable, are formed from the cardinal by adding انجی.

بر one. ایکنجی the first.
برنجی ایکنجی two. the second.
اوچنجی اوچنجی three. the third.
دورنجی دورنجی four. the fourth.

Observe here that the love the Turks have for euphony in their language makes them turn the جت into a د, دور -دورنجی. And in pronouncing they introduce almost a whole letter (و or ی), and pronounce دورنجی.

[46.] The interrogative ordinal number تاجنگجی is thus used: بونرل تاجنگجیسی دوگرسرل Which of (the men in this file) will you

* It is almost impossible to give positive rules for the formation of sounds according to the requirements of euphony; but we will venture on one for the direction of the learner. —When a word commences with a syllable containing a و or a دamma ( ), a ی or a kesra ( ), the vowels or vowel-points throughout the word (if at the option of the speaker) conform to the first or dominating sound.

اوچنجی دورنجی

would be pronounced دورنجی, and not دورنجی.

Thus also, پرچنجی

بیرینجی بیرینجی

dos dogh-ră, dos dogh-ră.

the last vowel conforming to the others preceding it in the word.

would be پرچنجی، and not پرچنجی.

would be yap-ya-li-niz, and not yap ya-lă-năz [25], which is harsh and vulgar; and so on throughout all words of whatever kind, whether substantatives or verbs.
DISTRIBUTIVE NUMBERS.

[47.] The ordinals are used as adjectives before a noun.

Ex. التكفي آلي the sixth squadron.
     يدنجی باب the seventh chapter.

When the cardinal and ordinal numbers are used with an affix, they are thus declined:

<table>
<thead>
<tr>
<th>Nom.</th>
<th>جَزَدَرُ (person).</th>
<th>‘The third (person)’ ‘the third one of them.’</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>جَزَدَرُ</td>
<td>اوچاجيسينَ</td>
</tr>
<tr>
<td>Dat.</td>
<td>جَزَدَرُ</td>
<td>اوچاجيسينَ</td>
</tr>
<tr>
<td>Acc.</td>
<td>جَزَدَرُ</td>
<td>اوچاجيسينَ</td>
</tr>
<tr>
<td>Abl.</td>
<td>جَزَدَرُ</td>
<td>اوچاجيسينَ</td>
</tr>
</tbody>
</table>

DISTRIBUTIVE NUMBERS.

[49.] The distributive numbers, which are of constant occurrence, are formed by adding جَزَدَرُ to those that terminate in a consonant, to those which end in a vowel.

one. جَزَدَرُ one by one.

two. جَزَدَرُ two by two.

dotfour. جَزَدَرُ four by four. [45.]

[50.] In using more than one number, the first only takes the terminations جَزَدَرُ or جَزَدَرُ.

Ex. اوجچرپَز by three hundreds. بشرپَز by five thousands.

[51.] The use of this termination is to signify ‘each,’ or ‘to each.’

Bo ادمره اونرفاو ویر To each of these men give ten melons.

Bo اوغلاپَر بِر بِر دوگم I will beat each of those boys—i.e., one by one.

[52.] Fractional numbers are composed sometimes by using one Turkish and one Arabic number.

Ex. اوچ ربع a quarter. اوچ ربع three quarters. اوچ ربع one third.
To express 'half,' the Turks use the following words: 

\begin{itemize}
  \item \text{يأر م \شیجوق} for half the night.
  \item \text{يأر م ساعت \شیجوق} for half-an-hour.
  \item \text{أون \شیجوق \خروش} for ten piastres and a half; \text{lit.}, ten and a half piastre.
\end{itemize}

Although the Turks write from right to left, they, like the Arabs, note their figures precisely in the same way as Europeans.

OF VERBS.

Verbs are of two kinds, Simple or Composite. When simple they are of Turkish origin; when composite they consist of some foreign noun, chiefly Arabic, with one of the auxiliaries. 

\begin{itemize}
  \item \text{أیلمک} or \text{ایتمک} \text{‘to do.’}
  \item \text{اولمک} \text{‘to be.’}
  \item \text{قیلمک} \text{‘to pray,’}
\end{itemize}

The Turkish language is particularly rich in derivatives which may appear complex, but which, if only studied with a little attention, will prove very simple, as the system is universal and most regular.

The following table will show at one comprehensive view how the derivative verbs are formed one from the other. We take the hackneyed verb \text{سومک} \text{‘to love,’} as the one which admits of all the combinations, although some of them could not be used in the sense in which they here stand. All other verbs may be formed on this model.
### Table of the Formation of Turkish Verbs

<table>
<thead>
<tr>
<th>Type</th>
<th>Turkish Form</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ACTIVE</td>
<td>سَوُلُمُكَ</td>
<td>to love.</td>
</tr>
<tr>
<td>Negative</td>
<td>سُوِمُمُكَ</td>
<td>not to love.</td>
</tr>
<tr>
<td>Impossible</td>
<td>سُوُدُمُمُكَ</td>
<td>not to be able to love.</td>
</tr>
<tr>
<td>CAUSAL</td>
<td>سُوُدُمُمُكَ</td>
<td>to cause to love.</td>
</tr>
<tr>
<td>Negative</td>
<td>سُوِدُمُمُكَ</td>
<td>not to cause to love.</td>
</tr>
<tr>
<td>Impossible</td>
<td>سُوُدُرُمُمُكَ</td>
<td>to be unable to cause to love.</td>
</tr>
<tr>
<td>PASSIVE</td>
<td>سُوُلُمُكَ</td>
<td>to be loved.</td>
</tr>
<tr>
<td>Negative</td>
<td>سُوُلُمُمُكَ</td>
<td>not to be loved.</td>
</tr>
<tr>
<td>Impossible</td>
<td>سُوُلُمُمُكَ</td>
<td>not to be able to be loved.</td>
</tr>
<tr>
<td>CAUSAL</td>
<td>سُوُلُدُمُكَ</td>
<td>to cause to be loved.</td>
</tr>
<tr>
<td>REFLECTIVE</td>
<td>سُوُلُمُكَ</td>
<td>to love one's self.*</td>
</tr>
<tr>
<td>Negative</td>
<td>سُوُلُمُمُكَ</td>
<td>not to love one's self.</td>
</tr>
<tr>
<td>Impossible</td>
<td>سُوُلُمُمُكَ</td>
<td>not to be able to love one's self.</td>
</tr>
<tr>
<td>CAUSAL</td>
<td>سُوُلُدُمُكَ</td>
<td>to cause to love one's self.</td>
</tr>
<tr>
<td>Negative</td>
<td>سُوُلُدُمُكَ</td>
<td>not to cause to love one's self.</td>
</tr>
<tr>
<td>Impossible</td>
<td>سُوُلُدُمُكَ</td>
<td>to be unable to cause to love one's self.</td>
</tr>
<tr>
<td>RECIPROCAL</td>
<td>سُوُلُمُكَ</td>
<td>to love mutually.</td>
</tr>
<tr>
<td>Negative</td>
<td>سُوُلُمُمُكَ</td>
<td>not to love mutually</td>
</tr>
<tr>
<td>Impossible</td>
<td>سُوُلُمُمُكَ</td>
<td>not to be able to love mutually.</td>
</tr>
<tr>
<td>PASSIVE</td>
<td>سُوُلُمُمُكَ</td>
<td>to be loved mutually.</td>
</tr>
<tr>
<td>Negative</td>
<td>سُوُلُمُمُكَ</td>
<td>not to be loved mutually.</td>
</tr>
<tr>
<td>Impossible</td>
<td>سُوُلُمُمُكَ</td>
<td>to be unable to be loved mutually.</td>
</tr>
<tr>
<td>CAUSAL</td>
<td>سُوُلُدُمُكَ</td>
<td>to cause to love mutually.</td>
</tr>
</tbody>
</table>

*Sevinmek* signifies 'to be pleased', 'to be happy'; but it is given as an example of the reciprocal form.
[61.] All these verbs are conjugated in the same manner as the simple Verb سويمك 'to love,' [99] except the negative, of which an example will be given further on.

[62.] There are verbs which form their derivatives in an irregular manner, but that is only by reason of the fondness the Turks have for euphony. Thus, when the final letter of the root is ل، the passive is formed by inserting س، بولمناق 'to find;' instead of بولمناق, اوتوماق 'to read,' اوتوماق, which would sound harsh, and difficult to pronounce.

[63.] The transitive verbs for the same reason change ج تدر to ج در to ج or ج. Ex. سويلدمك 'to speak,' makes سويلدمك instead of سويلدمك اوتوماق, 'to cause to speak,' which is thought harsh. اوتوماق 'to read,' makes اوتوماق, 'to cause to read,' which is not so soft to the ear. Finally, by changing ج تدر to ج تدر د, when the final letter of the root is س، ش، ق, or ع, ايتومك 'to drink,' makes ايتومك, 'to cause to drink,' instead of ايتومك ايتومك; but these varieties are unimportant, and should not trouble the learner: in the beginning, let him look upon all verbs as conjugated after the models that follow. [65.]

OF THE COMPOSITE VERB.

[64.] We have said that a composite Verb is formed by means of an Arabic or Persian noun, and a Turkish auxiliary; the noun remains unchanged through all the moods and tenses. Thus, in راضي ايمك 'to content,' 'satisfy,' the word راضي is the same throughout, giving its signification to the verb ايمك 'to do.' We shall, therefore, proceed to conjugate these Auxiliary Verbs, to which any noun may be added by the learner.

The verb قلمك [56] being hardly ever used, is not here given, but may easily be formed upon the model of the two following auxiliaries, بيومك — ايمك [56], is called an auxiliary verb by some grammarians; but it is more frequently used by itself, and being as regular as قلمك, it is also omitted.
### CONJUGATION OF THE TWO AUXILIARIES (ایتمک) and (ایتمک)

#### INDICATIVE MOOD

<table>
<thead>
<tr>
<th>1st Present</th>
<th>1st Person</th>
<th>2nd Present</th>
<th>2nd Person</th>
<th>3rd Person</th>
<th>3rd Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>I do</td>
<td>ایدرم</td>
<td>ایدور</td>
<td>ایدورسکر</td>
<td>ایدرر</td>
<td>ایدرر</td>
</tr>
<tr>
<td></td>
<td>ایلرم</td>
<td>ایلیورر</td>
<td>ایلیورسرکر</td>
<td>ایلرر</td>
<td>ایلرر</td>
</tr>
</tbody>
</table>

2nd Present—'I am doing.'

1st Imperfect—'I did.'

2nd Imperfect—'I was doing.'
<table>
<thead>
<tr>
<th>TURKISH GRAMMAR.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>FIRST PERSON</th>
<th>SECOND PERSON</th>
<th>THIRD PERSON</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Perfect</td>
<td>1st Perfect</td>
<td>1st Perfect</td>
</tr>
<tr>
<td>I did</td>
<td>I have done</td>
<td>I will do</td>
</tr>
<tr>
<td>1st Perfect</td>
<td>2nd Perfect</td>
<td>2nd Perfect</td>
</tr>
<tr>
<td>I did</td>
<td>I have done</td>
<td>I will do</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PLURAL</th>
<th>SECOND</th>
<th>THIRD</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Perfect</td>
<td>1st Perfect</td>
<td>1st Perfect</td>
</tr>
<tr>
<td>I did</td>
<td>I have done</td>
<td>I will do</td>
</tr>
</tbody>
</table>
2nd Future—'I was about to do.'

<table>
<thead>
<tr>
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<th>SINGULAR.</th>
</tr>
</thead>
<tbody>
<tr>
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<tr>
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<td>SECOND.</td>
</tr>
<tr>
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<td>FIRST PERSON.</td>
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</tbody>
</table>

<table>
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<tr>
<th>ایده جکت ایدم</th>
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<th>ایده جکت ایدل</th>
<th>ایده جکت ایدل</th>
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</thead>
<tbody>
<tr>
<td>ایله جکت ایدم</td>
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<td>ایله جکت ایدل</td>
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</table>

[66.]—1st Necessitative—'I must do.'

<table>
<thead>
<tr>
<th>ایتملر</th>
<th>ایتملر</th>
<th>ایتملر</th>
<th>ایتملر</th>
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</thead>
<tbody>
<tr>
<td>ایلم سلم</td>
<td>ایلم سلم</td>
<td>ایلم سلم</td>
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</tr>
</tbody>
</table>

2nd Necessitative—'I must have done.'

<table>
<thead>
<tr>
<th>ایتمل ایدم</th>
<th>ایتمل ایدل</th>
<th>ایتمل ایدل</th>
<th>ایتمل ایدل</th>
</tr>
</thead>
<tbody>
<tr>
<td>ایله سلم ایدم</td>
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<td>ایله سلم ایدل</td>
<td>ایله سلم ایدل</td>
</tr>
</tbody>
</table>

[67.]—1st Optative—'That I may do.'

<table>
<thead>
<tr>
<th>ایده ایم</th>
<th>ایله ایم</th>
<th>ایله ایم</th>
<th>ایله ایم</th>
</tr>
</thead>
<tbody>
<tr>
<td>ایله سئر</td>
<td>ایله سئر</td>
<td>ایله سئر</td>
<td>ایله سئر</td>
</tr>
</tbody>
</table>

2nd Optative—'That I might do or have done.'

<table>
<thead>
<tr>
<th>ایده ایدم</th>
<th>ایله ایدم</th>
<th>ایله ایدم</th>
<th>ایله ایدم</th>
</tr>
</thead>
<tbody>
<tr>
<td>ایله سئر</td>
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<td>ایله سئر</td>
<td>ایله سئر</td>
</tr>
<tr>
<td>68.</td>
<td>1st Conditional — If I do.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>69.</td>
<td>Imperative.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**First Person**

- **Plural:** 
  - 1st: 
  - 2nd: 
  - 3rd: 

**Second Person**

- **Singular:** 
  - 1st: 
  - 2nd: 
  - 3rd: 

<table>
<thead>
<tr>
<th>69.</th>
<th>68.</th>
<th>69.</th>
<th>68.</th>
<th>69.</th>
</tr>
</thead>
<tbody>
<tr>
<td>آي</td>
<td>آي</td>
<td>آي</td>
<td>آي</td>
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<td>آي</td>
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### PARTICIPLES.

<table>
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<th>Style</th>
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<th>Declinable</th>
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<tbody>
<tr>
<td><strong>Present</strong>—'Doing.'</td>
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<td>Present</td>
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<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Past—'Having done.'</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Past</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1	extsuperscript{st} Future—'About to do.'</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1	extsuperscript{st} Future</td>
<td></td>
<td></td>
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</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2	extsuperscript{nd} Future—'About to do.'</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2	extsuperscript{nd} Future</td>
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</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indeterminates</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Indeterminates</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Before having done. | 

After having done. |
[72.]—GERUNDS.


[73.]—VERBAL NOUNS.


The action of  The action of having  The action of being

doing.  done.  about to do.

[74.] We have said (see note 9, p. 28) that the Infinitive Mood is turned into a Verbal Noun and declined. When it has thus become a Substantive it may be treated as such, and take the possessive affixes.

the doing.  my doing.

the having done.  my having done.

the being about to do.  my being about to do.

[75.] Instead of declining these, we will content ourselves with a few examples.  Ex.

He came to witness; lit., 'to make witness.'

This is him of whom I spoke; lit., 'my having spoken.'

What are you going to do? lit., 'your being about to do.'
OBSERVATIONS ON THE FOREGOING TABLE OF CONJUGATION OF THE VERB ابتدأ 'TO DO.'

1 The first tense has also a future signification. ايدرم is used for 'I do,' and 'I will do,' equally. It is therefore called Aorist by Mr. Redhouse.

2 This is pronounced as it is written, ايدرم iderdim, for ider idim, etc.

3 This is pronounced as it is written, ايديوردم idioridim, for idior idim, etc.

4 In this tense the ج is not pronounced, but serves to strengthen the preceding it, thus, ايدرم ettim.

5 This may be written as one word, ايدرميدي, etc., thus omitting the аلِف, but should be pronounced ettim idi, etc. This tense may also be thus conjugated:

6 This is pronounced ايتدى جك ailejejok quickly, instead of as it is written, ايتدى جك ailejejok.

7 I must confess I do not understand the incongruity of changing the ك into a ج, but attribute it to an unestablished orthography, of which there are so many examples in this language. Nor have I been able to discover any rule, as I find frequently one or the other in the same page of any work I take up.

8 The ك is softened into a ج, and then melted away in the pronunciation, idejidim, idjeidin, etc., ailejeidim, ailejeidin, etc.
9 It is important to observe this part of the verb, as it is quite as much in use as the common Infinitive. It is formed by taking the infinitive, making it into a verbal noun, and declining it.

ايفمك the doing

ايفمكक the doing.

ايفمک to the doing (which is here called the Dative Infinitive).

ايفمگ the doing.

ايتمگ from the doing.

10 This has a future sense also.

11 These two forms are in such constant use that they could not be omitted.

12 The Gerunds are of constant use, and serve to denote a pause in the narrative.

13 The in دیدوگ is introduced for the sake of euphony.
### 76. Declension of the Verb, 'To be.'

#### Indicative Mood.

1. **1st Present** — 'I am or will be.'

<table>
<thead>
<tr>
<th>Third</th>
<th>Plural</th>
<th>Second</th>
<th>First</th>
<th>Third</th>
<th>Sgular</th>
<th>First Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>مولور</td>
<td>مولورسکر</td>
<td>مولورسکر</td>
<td>مولورسکر</td>
<td>مولورسکر</td>
<td>مولورسکر</td>
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<tr>
<td>مولور</td>
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<td>مولورسکر</td>
<td>مولورسکر</td>
<td>مولورسکر</td>
</tr>
</tbody>
</table>

2. **2nd Present** — 'I am being.'

<table>
<thead>
<tr>
<th>اولیورسکر</th>
<th>اولیورسکر</th>
<th>اولیورسکر</th>
<th>اولیورسکر</th>
<th>اولیورسکر</th>
</tr>
</thead>
<tbody>
<tr>
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<td>اولیورسکر</td>
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<td>اولیورسکر</td>
</tr>
</tbody>
</table>

#### 1st Imperfect — 'I was.'

<table>
<thead>
<tr>
<th>اولوریلر</th>
<th>اولوریلر</th>
<th>اولوریلر</th>
<th>اولوریلر</th>
<th>اولوریلر</th>
</tr>
</thead>
<tbody>
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<td>اولوریلر</td>
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<td>اولوریلر</td>
<td>اولوریلر</td>
<td>اولوریلر</td>
</tr>
</tbody>
</table>

#### 2nd Imperfect — 'I was being.'

<table>
<thead>
<tr>
<th>اولوریلر</th>
<th>اولوریلر</th>
<th>اولوریلر</th>
<th>اولوریلر</th>
<th>اولوریلر</th>
</tr>
</thead>
<tbody>
<tr>
<td>اولوریلر</td>
<td>اولوریلر</td>
<td>اولوریلر</td>
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<td>اولوریلر</td>
</tr>
</tbody>
</table>
### Turkish Grammar

<table>
<thead>
<tr>
<th>Third</th>
<th>Plural</th>
<th>First</th>
<th>Third</th>
<th>Second</th>
<th>First Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>أولدُنِر</td>
<td>أولدُنِر</td>
<td>أولدُنِر</td>
<td>أولدُنِر</td>
<td>أولدُنِر</td>
<td>أولدُنِر</td>
</tr>
<tr>
<td>أولدُنِزِر</td>
<td>أولدُنِزِر</td>
<td>أولدُنِزِر</td>
<td>أولدُنِزِر</td>
<td>أولدُنِزِر</td>
<td>أولدُنِزِر</td>
</tr>
</tbody>
</table>

#### 1st Perfect — 'I was.'

- أولدُنِر
- أولدُنِزِر

#### 1st Pluperfect — 'I had been.'

- أولدُنِر
- أولدُنِزِر

#### 2nd Perfect — 'I have been.'

- اولمُقِشَّر
- اولمُقِشَّر

#### 2nd Pluperfect — 'I had been.'

- اولمُقِشَّر
- اولمُقِشَّر

#### 1st Future — 'I will be.'

- اولهُ جُفَّر
- اولهُ جُفَّر

* Vide note at the end, p. 34.
### The Verb 

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>اولمك</td>
<td>'to be'</td>
</tr>
</tbody>
</table>

#### Plural

<table>
<thead>
<tr>
<th>Person</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>اولمك</td>
<td>'I must be.'</td>
</tr>
<tr>
<td>2nd</td>
<td>اولمك</td>
<td>'You must be.'</td>
</tr>
<tr>
<td>3rd</td>
<td>اولمك</td>
<td>'He/She/It must be.'</td>
</tr>
</tbody>
</table>

#### 2nd Future

<table>
<thead>
<tr>
<th>Person</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>اولمك</td>
<td>'I was about to be.'</td>
</tr>
<tr>
<td>2nd</td>
<td>اولمك</td>
<td>'You were about to be.'</td>
</tr>
<tr>
<td>3rd</td>
<td>اولمك</td>
<td>'He/She/It was about to be.'</td>
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</tbody>
</table>

#### 1st Necessitative

<table>
<thead>
<tr>
<th>Person</th>
<th>Form</th>
<th>Meaning</th>
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</thead>
<tbody>
<tr>
<td>1st</td>
<td>اولمك</td>
<td>'I must be.'</td>
</tr>
<tr>
<td>2nd</td>
<td>اولمك</td>
<td>'You must be.'</td>
</tr>
<tr>
<td>3rd</td>
<td>اولمك</td>
<td>'He/She/It must be.'</td>
</tr>
</tbody>
</table>

#### 1st Optative

<table>
<thead>
<tr>
<th>Person</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>اولمك</td>
<td>'I may be.'</td>
</tr>
<tr>
<td>2nd</td>
<td>اولمك</td>
<td>'You may be.'</td>
</tr>
<tr>
<td>3rd</td>
<td>اولمك</td>
<td>'He/She/It may be.'</td>
</tr>
</tbody>
</table>

#### 2nd Optative

<table>
<thead>
<tr>
<th>Person</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>اولمك</td>
<td>'I might be.'</td>
</tr>
<tr>
<td>2nd</td>
<td>اولمك</td>
<td>'You might be.'</td>
</tr>
<tr>
<td>3rd</td>
<td>اولمك</td>
<td>'He/She/It might be.'</td>
</tr>
</tbody>
</table>
### 1st Conditional—'If I were or shall be.'

<table>
<thead>
<tr>
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<th>FIRST PERSON.</th>
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<td>اولورسک</td>
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</table>

### 2nd Conditional—'If I may or should be.'

<table>
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<th>SINGULAR.</th>
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<td>اولسم</td>
<td>اولسم</td>
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</tbody>
</table>

### 3rd Conditional—'If I had been.'

<table>
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</tr>
</thead>
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<td></td>
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<td></td>
</tr>
<tr>
<td>اولسه ایدیلر</td>
<td>اولسه ایدکر</td>
<td>اولسه ایدیلر</td>
<td>اولسه ایدکر</td>
</tr>
<tr>
<td>اولسه ایدیلر</td>
<td>اولسه ایدکر</td>
<td>اولسه ایدیلر</td>
<td>اولسه ایدکر</td>
</tr>
</tbody>
</table>

### 80.—IMPERATIVE.

<table>
<thead>
<tr>
<th>THIRD.</th>
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<th>SINGULAR.</th>
<th>FIRST PERSON.</th>
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<td>اوله لر</td>
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<td>اوله لر</td>
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</table>

* Also ола-i-niz.
<table>
<thead>
<tr>
<th>[81.] Infinitive—'To be.'</th>
<th>[82.]—Participles.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present—‘Being.’</td>
<td>Present—‘Having been.’</td>
</tr>
<tr>
<td>Indeclinable.</td>
<td>Indeclinable.</td>
</tr>
<tr>
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<td>اولمنق</td>
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<tr>
<td>اولهنق</td>
<td>اولهنق</td>
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<td>Declinable.</td>
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<tr>
<td>اولهنق</td>
<td>اولهنق</td>
</tr>
<tr>
<td>Past—‘Having been.’</td>
<td>1st Future—‘About to be.’</td>
</tr>
<tr>
<td>اولمنق</td>
<td>اولمنق</td>
</tr>
<tr>
<td>اولهنق</td>
<td>اولهنق</td>
</tr>
<tr>
<td>2nd Future—‘To be about to be.’</td>
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</tr>
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<td>اولمنق</td>
</tr>
<tr>
<td>اولهنق</td>
<td>اولهنق</td>
</tr>
<tr>
<td>Indeterminate—Before having been.</td>
<td>Indeterminate—After having been.</td>
</tr>
<tr>
<td>اولدنکن اول</td>
<td>اولدنکن صفر</td>
</tr>
<tr>
<td>اولدنکن اول</td>
<td>اولدنکن صفر</td>
</tr>
</tbody>
</table>

* This has also a future signification.  
† Vide Note at the end of page 34.
[83.]—GERUNDS.

Being.
Whilst being.

Being.

Having been.
Since being.

[84.]—VERBAL NOUNS.


اولمها | اولمها | اولمها
| The action of | The action of having | The thing being about

أولمدها | أولمدها | أولمدها
| being. | been. | to be.

[85.] Examples of Verbal Noun.

خسته اولمدهم ايجيس

You do not know what you are about to be.

أولمده نم أومو اولم بارسکر

Can such a state (of things) exist?

أولمدها اولمها اولومه

As much as it will be, will suffice.

Redhouse calls this form 'Dubitative,' because he says it also implies doubt.—Ex.

'Ve have been' or 'suppose that I have been.'

'Ve have been cheated' or 'I fancy that I have been cheated.' But this is a finesse in the signification of words to which few aspire, and into which it is beyond the limits of the present work to enter.
There are two other Auxiliary Verbs to which it is necessary to direct the attention of the learner,—both are defective and irregular. Following the rule already laid down, of conforming ourselves to the method of European grammarians, we will proceed to conjugate them.

[87.]—**OF THE DEFECTIVE VERB ایم 'TO BE.'**

*Indicative Mood, Present Tense*—'I am,' etc.

<table>
<thead>
<tr>
<th>THIRD.</th>
<th>SINGULAR.</th>
<th>FIRST PERSON.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ایم</td>
<td>ایم</td>
<td>ایم</td>
</tr>
<tr>
<td>سکر</td>
<td>or</td>
<td>م</td>
</tr>
<tr>
<td>لر</td>
<td>در</td>
<td>سک</td>
</tr>
<tr>
<td>A</td>
<td>ایم</td>
<td>ایم</td>
</tr>
</tbody>
</table>

*Perfect*—'I was.'

| ایم | ایم | ایم |
| دی | or | or | or |
| ایدی | دل | دل | دل |
| فک | or | or | or |
| ایدک | دل | دل | دل |
| ایدر | دل | دل | دل |

| 2nd Perfect* | ایم | ایم |
| ایم | ایم | ایم |
| ایم | ایم | ایم |

*Pluperfect*—'I had been.'

| ایمش | ایمش | ایمش | ایمش | ایمش | ایمش | ایمش |
| ایم | ایم | ایم | ایم | ایم | ایم | ایم |
| ایمش | ایمش | ایمش | ایمش | ایمش | ایمش | ایم |

* Or rather ایمشت، ایمشتگر، ایمشتدر. It may be as well to observe here that although the use of or سکر in the first and second person plural, may be in accordance with grammatical rule, yet it is always better to use or سکر for the first person, and or سکر for the second person plural; the مز of the third person may be omitted, as it is always understood.
Conditional Mood, Present and Future—'If I were.'

ايستم اسم ايسكم ايسم

Perfect—'If I had been.'

ايسكم ايسم ايسكم ايسكم ايسكم ايدي ايسكم ايسكم ايديلر

No Imperative Mood, Infinitive Mood, or Participles.


[88.] This verb is not used alone, but requires to be joined either to the pronoun or to some verb to which it is auxiliary.*

Ex. بن ايم I am. سن سكم thou art.
او ايدي he was. نز ايدكم we were.
دوكتوريم I am beating. سوردم I loved.
گيدرکم we were going. اولعش ايدكر you had been.

[89.] It forms its negative by prefixing دگل 'not,' to the tenses.

Ex. دگل ايم I am not. دگل ايم ايم thou wast not.
دگل ايدي he was not.
دگل ايم ايم ايم ايم we had not been.
دگل ايسكم ايدكر if you were not.
دگل ايسكم ايدكر if they had not been.

* Or to an adjective. Ex. گوزل 'beautiful.' گوزل 'you are beautiful.'
The Turkish language has, properly speaking, no verb 'to have;' and hence they have recourse to the impersonal word "وَار" 'existing,' which may be conjugated in the following manner:

### 91. OF THE IRREGULAR DEFECTIVE VERB "وَار" 'THERE IS.'

<table>
<thead>
<tr>
<th>Indicative Mood</th>
<th>Present Tense</th>
<th>Imperfect</th>
<th>Perfect</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>ours there is.</td>
<td>بِنِم وَارَدِر</td>
<td>بِنِم وَارَدِر</td>
<td>بِنِم وَارَدِر</td>
<td>بِنِم وَارِش</td>
</tr>
<tr>
<td>yours there is.</td>
<td>سَلِب وَارَدِر</td>
<td>سَلِب وَارَدِر</td>
<td>سَلِب وَارَدِر</td>
<td>سَلِب وَارَدِر</td>
</tr>
<tr>
<td>theirs there is.</td>
<td>انْلَرْك وَارَدِر</td>
<td>انْلَرْك وَارَدِر</td>
<td>انْلَرْك وَارَدِر</td>
<td>انْلَرْك وَارَدِر</td>
</tr>
<tr>
<td>yours there was.</td>
<td>بِنِم وَارَدِر</td>
<td>بِنِم وَارَدِر</td>
<td>بِنِم وَارَدِر</td>
<td>بِنِم وَارِش</td>
</tr>
<tr>
<td>theirs there was.</td>
<td>انْلَرْك وَارَدِر</td>
<td>انْلَرْك وَارَدِر</td>
<td>انْلَرْك وَارَدِر</td>
<td>انْلَرْك وَارَدِر</td>
</tr>
<tr>
<td>I had.</td>
<td>بِنِم وَارَدِر</td>
<td>بِنِم وَارَدِر</td>
<td>بِنِم وَارَدِر</td>
<td>بِنِم وَارِش</td>
</tr>
<tr>
<td>I shall have.</td>
<td>بِنِم وَارَدِر</td>
<td>بِنِم وَارَدِر</td>
<td>بِنِم وَارَدِر</td>
<td>بِنِم وَارِش</td>
</tr>
</tbody>
</table>

### 91. Imperative

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>بِنِم وَارَدِر</td>
<td>سَلِب وَارَدِر</td>
<td>سَلِب وَارَدِر</td>
</tr>
<tr>
<td>if I have.</td>
<td>if I had had.</td>
<td>if I shall have.</td>
</tr>
</tbody>
</table>

### 92. Conditional

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>بِنِم وَارَدِر</td>
<td>سَلِب وَارَدِر</td>
<td>سَلِب وَارَدِر</td>
</tr>
<tr>
<td>if I have.</td>
<td>if I had had.</td>
<td>if I shall have.</td>
</tr>
</tbody>
</table>

### 93. Gerund

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>بِنِم وَارَدِر</td>
<td>سَلِب وَارَدِر</td>
<td>سَلِب وَارَدِر</td>
</tr>
<tr>
<td>whilst I had.</td>
<td>whilst thou hadst, etc.</td>
<td>whilst thou hast, etc.</td>
</tr>
</tbody>
</table>

* Here it falls back on the regular verb "وَارِش" 'to be.'
The **Negative** of this verb is thus expressed—

**Indicative—Present**

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>بنم بوق در</td>
<td>mine there is not</td>
</tr>
<tr>
<td>سنُل بوق در</td>
<td>thine there is not.</td>
</tr>
</tbody>
</table>

**Imperfect**

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>بنم بوق ايدي</td>
<td>mine there was not.</td>
</tr>
</tbody>
</table>

**Perfect**

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>بنم بوق ایميش</td>
<td>I had not.</td>
</tr>
<tr>
<td>or</td>
<td>بنم يوغيدي</td>
</tr>
</tbody>
</table>
| or | بنم يوغيدي ايدي | benim yoghimish.

**Future**

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>بنم اولمه اچي</td>
<td>I shall not have.</td>
</tr>
<tr>
<td>or</td>
<td>بنم يوغيدي</td>
</tr>
</tbody>
</table>

**Imperative—**

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>بنم اولمسيون</td>
<td>let there not be to me.</td>
</tr>
</tbody>
</table>

**Conditional—**

**Present**

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>بنم بوق ايسه</td>
<td>if I have not, etc.</td>
</tr>
<tr>
<td>or</td>
<td>بنم يوغيدي</td>
</tr>
</tbody>
</table>

**Past**

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>بنم بوق ايسه ايدي</td>
<td>if I had not, etc.</td>
</tr>
<tr>
<td>or</td>
<td>بنم يوغيدي ايدي</td>
</tr>
</tbody>
</table>

**Future**

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>بنم اولمه اچي ايسه</td>
<td>if I shall not have, etc.</td>
</tr>
</tbody>
</table>

**Gerund—**

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>بوق يكن</td>
<td>there not being.</td>
</tr>
<tr>
<td>بنم يوشك</td>
<td>whilst I had not.</td>
</tr>
</tbody>
</table>

* This should be written and pronounced يوغيدي yoghidi—the ت being changed into a غ before the vowel و and ي; *vide* Redhouse's chapter on Euphony, sec. 170, page 32, and our remarks in the preceding notes.

† Here the ت is quite dropped and pronounced yo-imish. It is impossible to make rules for all these changes, but the ear soon gets accustomed to them and requires them. It is sufficient to know the origin of the word in order not to make any gross blunder in orthography, which is as yet, however, barely established.
Note.—Observe the difference in the use of the Nominative and Genitive cases:—

بن یوگیکن, 'I not being;' i.e., In my absence.
بنم یوگیکن, 'Of me there not being;' i.e., Whilst I had not.

[98.] Having concluded our observations on the Composite Verb, with its auxiliaries ایتمک, اولمتق, بیورمق, قالتمق, ایلمک (with its passive اولمتق), also and ُوار ایم; we must now proceed to conjugate a Regular Verb,* after which it will only be necessary to show how a negative is conjugate how an interrogative is formed, and the turn a verb takes when both negative and interrogative.

[99.] OF THE REGULAR VERB سومک, 'TO LOVE.'

INDICATIVE MOOD.

| 1st Present Tense— | I love, سویرم | 1st Imperfect— | I was loving, سویرم.
|-------------------|---------------|---------------|
| 2nd Present—      | I am loving, سویرم | 2nd Imperfect— | I was loving, سویرم.
|                   |               | or 'continuing to love.' |

* It will here be only requisite to give the first person of every tense, which is formed precisely like اولمتق, which latter might have stood for a model of the Regular Verb in all its bearings, if it were not for its forming its passive irregularly [62].
1st Perfect—I loved, 1st Pluperfect—I had loved, 2nd Perfect—I have loved, 2nd Pluperfect—I had loved, 1st Future—I will love, 2nd Future—I was about to love,
[100.] Necessitative—I must love, [103.] Imperative—

[104.] Infinitive—to love. Dative Infinitive—

[105.] Participles.

Present—Loving. Past—Having loved. 1st Future—About to love. 2nd Future—to be about to love...

Indeterminate.............. Before having loved. Söndedon ܐً After having loved.

* If the learner will compare this tense with the same tense of ܘܢܟܐ ܐً ܚ.Fat [76], he will readily understand the change of the ܟ to ܟ ܟ, and the ܩ to ܓ, already mentioned [57], and elsewhere [19 and 20.]
GERUNDS.

Loving.

(whilst continuing).

(whilst) (up to) (until).

Loving.

Having loved.

Since loving.

VERBAL NOUNS.

Present. The action of loving.

Past. The action of having loved.

Future. The action of being about to love.

OF THE PASSIVE VERBS.

The Passive is formed by inserting ل immediately after the root of the verb, and is conjugated precisely as the active form: as سُمِّكُ to love; سُمِّكُ to be loved.

سُلمَم I am loved.

سُلمُورم I am being loved.

سُلمَم I was loved.

سُلمُورم I was being loved, etc.
108.—OF THE NEGATIVE VERB.

INDICATIVE MOOD.

1st Present—'I do not love.'

<table>
<thead>
<tr>
<th>THIRD</th>
<th>PLURAL</th>
<th>SECOND</th>
<th>FIRST</th>
<th>SINGULAR</th>
<th>THIRD</th>
<th>SECOND</th>
<th>FIRST PERSON</th>
</tr>
</thead>
<tbody>
<tr>
<td>سؤدد</td>
<td>سؤدد</td>
<td>سؤدد</td>
<td>سؤدد</td>
<td>سؤدد</td>
<td>سؤدد</td>
<td>سؤدد</td>
<td>سؤدد</td>
</tr>
</tbody>
</table>

2nd Present—'I am not loving.'

| سؤدد  | سؤدد  | سؤدد  | سؤدد  | سؤدد  | سؤدد  | سؤدد  | سؤدد        |

1st Imperfect—'I did not love.'

| سؤدد  | سؤدد  | سؤدد  | سؤدد  | سؤدد  | سؤدد  | سؤدد  | سؤدد        |

2nd Imperfect—'I was not loving.'

| سؤدد  | سؤدد  | سؤدد  | سؤدد  | سؤدد  | سؤدد  | سؤدد  | سؤدد        |

1st Perfect—'I loved not or did not love.'

| سؤدد  | سؤدد  | سؤدد  | سؤدد  | سؤدد  | سؤدد  | سؤدد  | سؤدد        |

1st Pluperfect—'I had not loved.'

| سؤدد ايدي | سؤدد ايدي | سؤدد ايدي | سؤدد ايدي | سؤدد ايدي | سؤدد ايدي | سؤدد ايدي | سؤدد ايدي |
2nd Perfect—'I have not loved.'

<table>
<thead>
<tr>
<th>THIRD.</th>
<th>PLURAL.</th>
<th>SINGULAR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>سومش</td>
<td>سومش</td>
<td>سومش</td>
</tr>
</tbody>
</table>

2nd Pluperfect—'I had not loved.'

<table>
<thead>
<tr>
<th>سومش ایدم</th>
<th>سومش ایدک</th>
<th>سومش ایدک</th>
<th>سومش ایدک</th>
<th>سومش ایدک</th>
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<tbody>
<tr>
<td>سومش ایدک</td>
<td>سومش ایدک</td>
<td>سومش ایدک</td>
<td>سومش ایدک</td>
<td>سومش ایدک</td>
</tr>
</tbody>
</table>

1st Future—'I will not love.'

<table>
<thead>
<tr>
<th>سومیه جگ ایدک</th>
<th>سومیه جگ ایدک</th>
<th>سومیه جگ ایدک</th>
<th>سومیه جگ ایدک</th>
<th>سومیه جگ ایدک</th>
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<tr>
<td>سومیه جگ ایدک</td>
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<td>سومیه جگ ایدک</td>
<td>سومیه جگ ایدک</td>
<td>سومیه جگ ایدک</td>
</tr>
</tbody>
</table>

2nd Future—'I was not about to love.'

<table>
<thead>
<tr>
<th>سومیه جگ ایدک</th>
<th>سومیه جگ ایدک</th>
<th>سومیه جگ ایدک</th>
<th>سومیه جگ ایدک</th>
<th>سومیه جگ ایدک</th>
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<td>سومیه جگ ایدک</td>
<td>سومیه جگ ایدک</td>
<td>سومیه جگ ایدک</td>
<td>سومیه جگ ایدک</td>
<td>سومیه جگ ایدک</td>
</tr>
</tbody>
</table>

[109.]-Necessary—'I must not love.'

<table>
<thead>
<tr>
<th>سومیاں سومیاں</th>
<th>سومیاں سومیاں</th>
<th>سومیاں سومیاں</th>
<th>سومیاں سومیاں</th>
<th>سومیاں سومیاں</th>
</tr>
</thead>
<tbody>
<tr>
<td>سومیاں سومیاں</td>
<td>سومیاں سومیاں</td>
<td>سومیاں سومیاں</td>
<td>سومیاں سومیاں</td>
<td>سومیاں سومیاں</td>
</tr>
</tbody>
</table>

2nd Necessitative—'I must not have loved.'

<table>
<thead>
<tr>
<th>سومیاں ایدم</th>
<th>سومیاں ایدک</th>
<th>سومیاں ایدک</th>
<th>سومیاں ایدک</th>
<th>سومیاں ایدک</th>
</tr>
</thead>
<tbody>
<tr>
<td>سومیاں ایدک</td>
<td>سومیاں ایدک</td>
<td>سومیاں ایدک</td>
<td>سومیاں ایدک</td>
<td>سومیاں ایدک</td>
</tr>
<tr>
<td></td>
<td>THIRD.</td>
<td>PLURAL.</td>
<td>SECOND.</td>
<td>FIRST.</td>
</tr>
<tr>
<td>-------</td>
<td>--------</td>
<td>---------</td>
<td>---------</td>
<td>--------</td>
</tr>
<tr>
<td></td>
<td>سؤده‌ام</td>
<td>سؤده‌منک</td>
<td>سؤده‌نوز</td>
<td>سؤده‌ر</td>
</tr>
</tbody>
</table>

2nd Optative—'That I might not love.'

سؤده‌ام سؤده‌ام سؤده‌ام سؤده‌ام سؤده‌ام سؤده‌ام سؤده‌ام سؤده‌ام

[111.]—Conditional, Present and Future—'If I love not or shall not love.'

سؤمه سؤمه سؤمه سؤمه سؤمه سؤمه سؤمه سؤمه

2nd Conditional—'If I may or should not love.'

سؤمه سؤمه سؤمه سؤمه سؤمه سؤمه سؤمه سؤمه

3rd Conditional—'If I had loved.'

سؤمه سؤمه سؤمه سؤمه سؤمه سؤمه سؤمه سؤمه

[112.]—Imperative.

سؤمه سؤمه سؤمه سؤمه سؤمه سؤمه سؤمه سؤمه
[113.] **Infinitive Mood**—Not to love, \( \text{سومدک} \)  

**Dative-Infinitive**—\( \text{سومدک} \)

[114.] **Participles.**

**Present**—Not loving. \( \text{سومر} \)  

**Indeclinable.** \( \text{سومسن} \)  

**Declinable.** \( \text{سومسل} \)

**Past**—Not having loved. \( \text{سومدخ} \)  

**Future**—Not about to love. \( \text{سومدچك} \)  

**2nd Future**—Not to be about to love. \( \text{سومدچک اولمک} \)

**Indeterminate**—Before not having loved. \( \text{سومدکدن اول} \)  

**After not having loved.** \( \text{سومدکدن صکرد} \)

**Gerunds.**

Not loving. \( \text{سومینیب} \)  

\( \text{سومینیب رک} \)  

or \( \text{سومینیکت} \)  

\( \text{سومینیچی} \)  

\( \text{سومینیچی} \)  

**Not loving (whilst).** \( \text{سومینی} \)  

**Not having loved.** \( \text{سومینیکین} \)  

\( \text{سومینکین} \)  

\( \text{سومینکین} \)  

Since \( \text{سومینی لو} \)

* The pronunciation of the \( \text{ز} \) in the 1st Conditional is very much like that of the double \( \text{s} \) in the 2nd and 3rd, the sound of the \( \text{j} \) being lost in that of the \( \text{s} \).

† Pronounced *seme-injah.*
Many of these tenses are not, of course, in use; the whole will serve, however, as the model of a negative verb. It is difficult to form rules that may suit all the changes, but the principle is evident: it consists in introducing the ة as the sign of the negative, and sometimes changing the ر into ج; but the rules of euphony occasionally interfere, and the ى or ا, or both, are introduced.

Extraordinary as it may appear to us, the 'Indeterminates' enter frequently into the Turkish language, even in this negative form.

Ex. سُمْدَكُنِ أُولُومُр which would thus stand in English: 'Well, if, after all, you should not have loved me, what shall I become?' or 'سُمْدَكُنِ أُولُومُر If you do not love me I will die.' سُمْدَكُنِ أُولُومُر I was in darkness until I loved you; lit., 'before I had not loved you.' If, instead of سُمْدَكُنِ, we take some other word, we shall find it better adapted to our European comprehensions. [43]

Example of the Gerund. بَنِي سُمْدَكُنِ يَا بُكْرُ فَتُوْنُوشْرَسُکُنِ 'Since' or 'whilst you do not love me, why do you treat me in a neighbourly manner?' بَنِي سُمْدَكُنِ بُنِم إِيْلُهُ فَتُوْنُوشْرَسُکُنِ 'He would not have anything to do with me, as long as (whilst) he did not love me' or 'had not loved me.'

—OF INTERROGATIVE VERBS.

When a verb is used interrogatively, the syllable مْ is introduced immediately before the auxiliary; in the regular future and perfect tenses it stands at the end of it. Ex.

I love.

Aorist, أُولُومُر I shall be.

أُولُومُر I beat.

أُولُومُر I shall be beaten.

Aorist, أُولُومُر I will go.

سُمْدَكُنِ إِيْم do I love?

سُمْدَكُنِ إِيْم shall I be?

سُمْدَكُنِ إِيْم shall I strike?

سُمْدَكُنِ إِيْم shall I be beaten?

سُمْدَكُنِ إِيْم wilt thou go?
NEGATIVE.

I do not know.

I do not know?

I read.

I do not read?

he will not die.

will he not die?

you did not take.

did you not take?

[119.]—OF THE VERB NEGATIVELY AND INTERROGATIVELY.

After the last examples it will be scarcely necessary to do more than give one or two tenses of this form.

to see.

do I not see?

do I not see?

do I not see?

do I not see?

do I not see?

do I not see?

do I not see?

do I not see?

do I not see?

do I not see?

do I not see?

not to see.

dost thou not see?

does he not see?

do we not see?

do ye not see?

do they not see?

didst thou not see?

did he not see?

did we not see?

did ye not see?

did they not see?

I saw.

I saw.

I did not see.

I shall not see.

I shall not see.

I shall see.

I shall not see.

I shall see.

shalt thou not see?

shalt he not see?

shall we not see?

shall ye not see?

shall they not see?

I shall see.

I shall not see.

I shall see.

I shall not see.

I shall see.

I shall not see.

I shall see.

I shall not see.

* No doubt it would be more grammatical to say گوئم می ی ایم and گوئم می سین, but this being more difficult to pronounce they use the above corrupted form.

† Of course, in writing, the pen is not always taken off; the word
[120.] In short, the ٠ in the construction of a sentence comes after the word on which the question depends. (See an excellent example in Redhouse's Grammar, p. 153.) We will conclude by a similar one, but shorter.

صباح اركن كيدرومي ستر To morrow morning will you go?
صباح اركن كيدرومي ستر To morrow early will you go?
صباح اركن كيدرومي ستر Is it to morrow that you go in the morning.

SUMMARY.

We have thus laid down in the preceding pages that verbs are of two kinds,—simple and composite; the Simple being the original Turkish verbs, divided into active, passive, negative, impossible, causal, reciprocal, and personal or reflective, of which a table has been given, and which are all declined regularly, after the model of the verb سومكت, with the exception of those which conform to the exigencies of euphony: and the Composite being formed by means of an Arabic or Persian noun and an auxiliary. Of these auxiliaries we have conjugated ايامكت 'to do' or ايمكت 'to make,' and omitted the other two (تلمق and ببورمك) as little used.

Next we have conjugated أولمك obmak in its active and passive voices, leaving it to the experience the student will obtain in other verbs to explain the difference which in English it is impossible to exemplify,—that is, how the verb 'to be' can be taken actively and passively: and last, we have given the various forms of ايمك and ايمك.

Next we have given a model of a regular verb, سومكت, in all its bearings; after which we have shown how a negative verb is conjugated, and how when used interrogatively; and lastly, how it is conjugated when used both in a negative and interrogative form: and we come to the conclusion that we have sufficiently simplified what has long been a stumbling block to the learner: and that we have brought the use of the verbs within the reach

would then stand thus—گورمیه جکلریمی and گورمیه جکمیستگر etc.
of any one who will devote a few weeks to the study of a language. barbarous indeed, but which is not without its interest to the philologist.

**OF ADVERBS.**

[121.] Besides the regular Adverbs * existing in the language, any noun borrowed from the Arabic or Persian can become an adverb in Turkish.

I. By adding the termination \ or 1 to the noun.
   
   حقيقةً content.  
   تامًا contentedly.

II. By adding the Persian termination آن (or يانه if the word end with a vowel).

جَدَّاً contently.  
دوستًا friendly.

III. By adding لیکن or ارکین to the noun.

صباحًا early.  
صباحی morning.

IV. By adding جه or جز to the noun or adjective.

کازله prettily.  
کازله a man.

*Note.* جه also belongs to the expletives (of which a list will be given), and is the sign of the gerund [72, 83].

[122.]—OF EXPLETIVES.

It is difficult in English to form an exact idea of an expletive. The Germans have their words doch and auch, which approach nearest to the expletives in Turkish.

An expletive is a word, or part of a word, giving force to a sentence, but which cannot be translated exactly in another tongue, although an approximate meaning may be given.

Some of these may be termed adverbs, some post-positions, some

* The vocabulary at the end of this work contains the principal adverbs in use.
participles; still, as they are of frequent occurrence, we subjoin a note of them, and, in the course of reading, the learner should endeavour to comprehend them by following the sense of the phrase in which they stand, and comparing it with another phrase where they may occur.

[123.]—List of some of the expletives occurring in Turkish.

Being.

Would that it were so! or एकागाह काश्चे।

According, like: as, एकागाह ‘according to me;’ एकागाह ‘like unto him.’

Come! at least.

Already (used conjunctively), well, in short.

Come along! (adverb, interjection, or conjunction).

Having said, he said, said.

But, only.

And, देह, देह, ‘he also;’ बोध ‘this man also;’ दियकुं ज ‘having said;’ एकागाह ‘what a man!’

Also.

At once, immediately, all of a sudden.

But, sometimes; (3rd person, subjunctive mood of एकागाह, sign of ‘if,’ etc.)

But, although.

(Exclamation of contempt): as, एकागाह ‘you fellow! ’ एकागाह ‘you chap!’ (interjection.)

It is necessary, but, whether. [155]

Just now.

If only. (of Persian origin)

Except, but, only.

He—God. ‘Oh! you sir.’
Adverbial termination. Ex.—‘prettily,’ ‘drily;’
‘in this manner;’ ‘after me.’
Wonderful; ‘extraordinary; in an extraordinary
manner.
Also, and, again. (conjunction)
Besides.
Once, a time, in short. Lord! etc.
Well? what then? what next? After, etc.
There may be a few more, not in ordinary use. They will be
inserted in the appendix.

OF PREPOSITIONS.

[124.] The Turks have no prepositions of their own, but they use
frequently the Persian and Arabic prepositions, of which we here subjoin
a list.

LIST OF PERSIAN PREPOSITIONS.

ز or From: as, لاتين طرف ‘from this side;’ ‘on the head;’
(lit., ‘from off the head?’)
پس After: as, پس از این ‘after this.’ (It is often used as an exple-
tive or interjection) [123].
ب or ہ In, with, by: as, ججا ‘in place;’ بتدبیر ‘with management;’
‘by the side;’ بسم الله ‘by God;’ بسام إن ‘in the
name of God.’
با With, by: as, با احتراح ‘with care;’ با آزادت ‘by freedom;
‘particularly.’
در In: as, در این حال ‘in this state;’ در میان ‘between,’ (lit.,
‘in the midst.’
زیر Under: as, زیر حکمده ‘under the Government.’
تا As far as, until: as, تا دور ‘as far as Smyrna;’ تا اخری
‘until the end of the world.’
Between: as, میانمیان, 'between us.'

Before: as, پیش آردن, 'before that time;' پیش تخته, 'little front tablets to count money on,'

Under (one's) eyes, in front.

Without: as, پیش عقل, 'foolish;' پیش تخته, 'without truth;' پیش تخته, 'restless.'

Upon, by: as, برآن, 'by the hand (of so and so);' بر مراد, 'according to (one's) desire.'

Beneath: as, فرود آمدی, 'to descend;' فرود آمدی, 'to hold the head down, to be humble.'

Above: as, زیراین, 'over, superior.'

Near: as, نزدیک هلاکت, 'near death;' نزد الله, 'near to God.'

THE ARABIC PREPOSITIONS.

From: as, من آلاناس, 'from the beginning;' من الاسلام, 'some (of the) people;' من غير الله, 'without;' من دون الله, 'from God.'

To: as, الي شیاطینهم, 'to their devils;' الي الاخرت, 'to the end.'

Upon: as, علي كل حال, 'in every way, of course;' علي كل شيء قدير, 'by God is almighty.'

In: as, في قلبهم, 'in doubt;' في ريب, 'in truth.'

In: as, بالاعتقاد, 'according to belief;' بالله, 'by God;' by or with a little care; بالترابض, 'by opposition.'

For: as, لله, 'for God;' هدي للمتقین, 'a direction to the pious.'

Without: as, بلا علت, 'without cause' or 'excuse.'
Post-positions take an active part in the Turkish language, and form one of its difficulties.

I. First, there are those (which, as we have seen, are joined to the noun) by which the case is expressed: as—

[126.] the sign of the genitive: as, ادم, 'a man,' دنيا, 'of a man.' But if the noun terminate with a vowel, ن intervenes: as, دنيا, 'of the world.' When ي follows a word that finishes with a تي, the letter may be dropped in writing: as, كتاب, 'his book,' سنا, 'of his book.' Also, if the possessive affix or ي intervene, the is dropped: as, ي, 'his mother,' آنا, 'of his mother.'

[127.] the sign of the dative: as, ادم, 'a man.' ادم, 'to a man.' But if the noun terminates with a vowel, ي intervenes: as, دنيا, 'the world,' دنيا, 'to the world.' If ي comes after a word that ends in تي, the is dropped: as, صحيح, 'river,' صحيح, and not صحيح: or, if the possessive affix ي intervenes, ن is interposed between the word and the post-position اما: as, ي, 'his mother,' آنا, 'to his mother.' بدري, 'his father,' بدري, 'to his father.'

[128.] the sign of the accusative: as, بو ادمي دوكرم, 'I will strike this man.' If the noun terminate in a vowel, the ي is doubled: as, بو دنيا تزكر ايمانك, 'to abandon this world.' After the possessive affix or ي, the intervenes: as, كتب, 'he burnt his ship.' كتب, 'the book,' كتب, 'I read his book.'

It often happens that the last ي is dropped altogether, and it is important to bear this in mind, as in many MSS. we shall see it will be written short for كتب, كتب, كتب for كتب.
the sign of the ablative: as, دنیادہ 'in the world.' After the pronominal affix ∠ or intervenes: as, كتابه 'his book,' كابندہ 'by his book.' and also in the plural: as, اولی 'his ship,' اولیندی 'by his ship.' their boots,' جزومه لریندہ 'by their boots.' It is also a sign of the Gerund: as, لوقمذ 'in reading.'

The sign of the ablative: as, ازدن 'from a house.' The same rules are applicable to دن as are given above [130]: as, کابندن, اولیندرن, اولیندی, كابندن 'by,' ال 'by him.' 'by the will of man.' Also 'through:' as, تابندن 'by the will.' It also signifies 'made of:' as, سردن در it is made of sinew.' It is used in the 'Indeterminate' [116]: as, پرڏردن اول 'before finding,' — 'before the time or action of finding had taken place.'* گندکدن صدرا 'after having gone,' — 'after not having gone,' — 'after having renounced going.'

ما is also a sign of the ablative: as, دگنگلہ (pronounced داگل) 'with a stick.' دست ا 'with the hand.' سرک همتیلا 'with your assistance.' It is also used with an infinitive: as, لمق 'to take,' لمق 'taking,' and forms thus a kind of gerund: as, گلمک 'to come;' گلمگلہ 'whilst coming.'

is used only with an infinitive: as, گتمک برلہ 'going,' لی مک برلہ 'whilst going,' 'going together,' or 'all at once.'

II. We have also Post-positions affixed to the Nominative:—
الله ایچون 'for the sake of God.' After the possessive

* It appears incomprehensible to English notions that the negative should ever be taken for an affirmative, yet such is the location in Turkish; but if we consider صدر to possess a negative power, then the rule that 'two negatives are equal to one affirmative' will explain this anomaly.
affixes it often drops the first syllable: as, 'for his father.'

Upon, for, according: as, 'upon a horse.'

Like: as, 'like a man.'

As, according: as, 'on the other side of the sea.'

Without: as, 'without a book.'

[135.] III. Post-positions used with the genitive case:—

and, 'of what reason (what for),'

Like, for, according: as, 'of the first syllable:'

According: as, 'on account of what they eat.'

On the other side: as, 'on the other side of the sea.'

For, to, on account of, because: as, 'for his father.'

As, 'for his father.'

As, 'for his father.'

But: as, 'without eating.'

[136.] IV. Post-positions used with the dative case:—

to. until morning.

in front. in front of the city.

near. near the city.

straight. straight to Smyrna.

according to, like. according to a man.

[137.] V. Post-positions used with the ablative case:—

besides these.

far from here.

before me.

regarding the light.

after you.

for this last year, for a year past.

far from here.

* is also used with the nominative [134].
VI. Post-positions which are declinable, and take the possessive affixes:

<table>
<thead>
<tr>
<th>Turkish</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ار (after)</td>
<td>I went in search of them.</td>
</tr>
<tr>
<td>الت (under)</td>
<td>under the head.</td>
</tr>
<tr>
<td>ارا (among)</td>
<td>among you.</td>
</tr>
<tr>
<td>ایچ (in)</td>
<td>I came out from within it.</td>
</tr>
<tr>
<td>ایلرو (before, on the ground)</td>
<td>go in front, forward.</td>
</tr>
<tr>
<td>آیچرو (within)</td>
<td>from its interior.</td>
</tr>
<tr>
<td>طشرة (outside)</td>
<td>from outside of the house.</td>
</tr>
<tr>
<td>طرف (side)</td>
<td>from this (his) side to that side; lit., 'its own side.'</td>
</tr>
<tr>
<td>اوک (by, side)</td>
<td>place this by my side.</td>
</tr>
<tr>
<td>اوست (upon)</td>
<td>upon my head; lit., 'its upon.'</td>
</tr>
<tr>
<td>بوتارو (above)</td>
<td>he came from above.</td>
</tr>
<tr>
<td>يان (side)</td>
<td>please to come by me.</td>
</tr>
<tr>
<td>پیر (place)</td>
<td>from your place.</td>
</tr>
</tbody>
</table>

CONJUNCTIONS.

[139.] As the Turks use no stops, they have recourse to a variety of Conjunctions to point out the end of one period and the beginning of the next; which might rather be styled disjunctives. Many of them are interlarded with, and sometimes added to, the Gerunds, which perform a similar function. [Vide Syntax.]

* The word ببورک (for favorisca) is the precise counterpart of the Italian favorisca, for which we have no exact word in English (favorisca, 'pray sit down').
The following is a list of the Turkish, Arabic, and Persian Conjunctions (some of which have appeared under the head of expletives):

[140.] or 'although' I went, I am returned.' he also came.'

[141.] 'and' to-day and to-morrow.'

[142.] 'but' go, but return.'

[143.] or 'if' denotes the beginning of a clause, and therefore divides it from the last. It is more used in writing than in conversation: as, 'I went to him, if I had not gone he would have been vexed.' But it may be omitted, and 'would signify 'If I had not gone' even without 'if' or 'or' 'also': as, 'although I went, I am returned.' he also came.'

[144.] or 'as, since,' also begins a phrase, and denotes that a stop or breath may be taken before it: as, 'let us go since you are ready.'

[145.] 'that' they relate that in past times,' etc.

[146.] 'as long as' I have struck you; as long as you do not submit, I will (continue to) beat you' (pronounced vārdum and vārurum).

[147.] 'or, nor' 'as, if thou art not the Messiah, nor Elias, nor that Prophet, why baptisest thou?'

[148.] 'now, therefore' they said to him.'

[149.] 'because' he is preferred before me, because he was before me.'

[150.] 'but' is disjunctive: as, 'I was going, but I could not go' (was not able).
[151.] if, although,' is the same as أَكَرْ، يَاهْوَد.

[152.] 'if not'; the same as بَلْ.

[153.] 'not, nor, neither': as, نَهُ، 'it is not of flesh nor fish.' نَهُ قَانَدِسَ نَهُ اَيْمُلُ اَرَادَنْدَهُ نَهُ اَمَسَلُ اَرَادَتْنَدُهُ أَنْجَقِ، 'they were born neither of blood, nor of the will of the flesh, nor of the will of man, (but only) of the will of God.'

[154.] 'whether or not': as, هَا گیتَسَمُ هَا گیتمَسُمُ، 'whether I go, or whether I do not go.' It is also used as an interjection [180].

[155.] 'it is necessary, but, whether': as, گرَکُت گرَکُت اولَسَهُ گرَکُت اولَسَهُ، 'I do not want to, but it is necessary.' لاَمُدر گرَکُت اولَسَهُ گرَکُت اولَسَهُ، 'whether it be, or whether it be not.'*

[156.] 'he wishes': as, اَسَر گیتَسَم اَسَر گیتمَسُم، 'whether he choose to go,' or 'not to go.' 'Let him go, or not, as he pleases.'

[157.] كَم 'that,' is used in old MSS. instead of كَم 'that.'

[158.] مَگَرُ 'except, but': as, بشقَهُبدُ کیدَامِز مَگِرُ بورِس، 'in no other way can (you) go, except by here.' مَگَرُکُت is a compound of the two words [145, 158].

[159.] مَگَرَکُت 'but if, whilst'; composed of مَگَرُ and اِیسَهُ [123].

[160.] همْبُومُهْشُو 'both this and that.'

[161.] پُس اَمَدي 'but, well': as, پُس اَمَدي 'well now (what next),'

[162.] اَنَی قِبول ایتمَدِیلُکِن اَنَی قِبول پِدنَّرُهُ 'but': as, اَنَی قِبول ایتمَدِیلُکِن اَنَی قِبول پِدنَّرُهُ, 'they did not accept him; but to those accepting him,' etc.

[163.] تا or اَمَدي اَکا دیدَیلِکِه سن 'in order that, until': as, اَمَدي اَکا دیدَیلِکِه سن 'then (now) they said unto him, who art thou? that we may give answer to them that sent us.'

* Is it to be wondered at that such a word as this, having so many different meanings, should be placed by us under the head of expletives?
I will beat you until you call out aman.'

He speaks thus, as if it were good—

'it appears to be good.'

'may it not be': as, it will be so; would it were not!

'the world knows it; even you are aware of it.'

'but, except, only': as, all went, except I only remained.'

'There is no God but God.'

'that is to say,' is a demonstrative conjunction:

'but to all those who received him; that is, to those believing in his name, he gave power,' etc.

'first I, next you.'

'in short, at last, to conclude,' etc.:

'we went to him, begged him much, and, in short, he consented.'

'well, and what is to be the end of it?'

* There is an old Arabic proverb which well exemplifies this word:

'I have travelled (through many) countries, have lived with many people, and have not seen any one who is grateful, (lit., 'a conserver of friendship') even not I myself.'
OF INTERJECTIONS.

Some of the interjections have appeared under the denomination of expletives. We will now give a list of them.

[172.] ً اي دلدار, 'Oh! Ah!' as, اي، 'Oh! beloved of my heart.'

[173.] ً او، 'yes, all right;' or ايا، 'Amen.'

[174.] ً يا، 'what a pity:' as, ْ يا ايمش يازق كينجز, 'the man is well enough; what a pity that he drinks.'

[175.] ً Ya or يا هز! ْ يا رب, 'Oh!' as, يا ربي هز! 'Oh Lord!' or يا يا ربي هز! you fellow!'

[176.] ً حيى يازق, 'what a pity!' ْ درب او، 'Oh!' as, ْ درب او, ْ يا ورم 'you fellow!'

[177.] ً امام صافن دوشرسن, 'pray take care, (or) you will fall.'

[178.] ً (pronounced differim), 'Bravo!' as, افرين ايو ايتذكنر, 'Bravo! you did right.'

[179.] ً مدد الله, 'God's help.'

[180.] ً ها دوكرم ها, 'look out! I shall strike (if you resist),' etc.

[181.] ً زنهار, 'be careful, be sure you do not.' Vide 'Tale of Narsildin Khoja.'

[182.] ً معاذ الله, 'God forbid:' as, ْ معاذ الله معان الله, 'may God not wish. 'we trust in God.'

182. ً اعز الله, 'I put my confidence in God.'

182. ً او، 'we trust in God.'

182. ً اعز الله, 'God forbid.'

182. ً معاذ الله, 'as it pleases God,' 'may it please God.'

182. ً ان شا الله, 'if it please God,' etc.*

* And وَ الَّهُ وَ بِاللَّهِ وَ تَاللَّهِ 'by God!' are all Arabic exclamations, to which the Turks have recourse in conversation, looking upon the mention of the Supreme Being as beneficial to them, and not derogatory to his dignity.
INTERJECTIONS.

[183.] ‘come, come along; what’s all that?’ as, دیها, دی ‘Come along, and let us see what you can do,’ etc.
[184.] ‘let us see, now you will see.’ (Expletive.)
[185.] ‘of course.’
[186.] ‘whether? what?’ as, ایاگیدرس ‘will you go.’
[187.] ‘may it please you, your servant.’
[188.] ‘مرحبا يا ابراهيم’ ‘Salutation to you, Oh! Abraham.’
[189.] ‘how nice!’ †
[190.] ‘what a bore!’ †
[191.] ‘what! is it possible.’

OF DERIVATION.

[192.] In the same manner as in English one word is derived from another (deserve, desert, deservedly), so, in Turkish, words may be formed, and to a greater extent than in any other language, by reason of their having adopted the Arabic and Persian method of derivation and composition added to their own.

[193.] We have already observed [18] how they take a word, for instance, in Arabic, and give it a Persian termination: thus, ادم ‘a man,’ They never say they will do anything, without adding Inshallah, ‘if it please God,’ so that, if they do not keep their word, it was because it did not please God they should.

If you admire anything they have, you are expected to prefix your observation with Mashallah, to keep off the evil eye.

* This must be an original corruption of مع حبتك ‘with your love.’ It is in constant use. After a man has entered the room, and taken his seat, he looks round the room, and putting his hand to his breast while he inclines his head a little, looking to each person present, he says ‘مرحابا,’ to which they all in turn answer, ‘مرحابا خوش قوائد,’ ‘you are come well.’

† For an exemplification of these two expressions vide ‘Turkish Tales in English’ by the Author.
makes ادمیان (Persian plural), 'men,' and also it is declined in the Turkish form ادمنئل 'of men.' This must appear very complex, but it by no means forms one of the difficulties of the language. A little reading will soon accustom the student to this apparent looseness, which is considered by Turks as an embellishment.

[194.] A little study of the Arabic and Persian systems of derivation is certainly desirable; but this would lead us into a maze, from which we could not hope to escape in this work. We will, therefore, only give some of the principal rules for the formation of words, and refer the student to Mr. Redhouse's Grammar, to which the present is intended to form a second introduction.

[195.] When is added to a word it expresses the agent or profession: as، 'bread,' ايتمنک 'baker.' نه 'what:' as، نمک 'what is he?' (of what profession.)

[196.] The root قرمن to break: as، 'a breaker' (one who breaks). بقمن the root of قرمن 'to see:' as، بقمن 'a looker on.' Here the is introduced for the sake of euphony. Also ايتمنک 'to do:' as، ايتمنک 'the maker' (one who makes).

[197.] (or لئن, according to the requirements of euphony) is added to words: as، لئن beautiful. لئن good. لئن a witness. ايتمنک 'a baker. لئن a jockey. قرمن winter. لئن six. لئن to see. لئن beauty. لئن kindness (pronounced ai-lik). لئن testimony. لئن the trade of baking. لئن the trade of taking people in. لئن during the winter. لئن a piece of money of six piastres. لئن the action of seeing.
DEERIVATION.

[198.] it may be added to the root of verbs: as,
root of 'to see.' بقش the action of seeing.
sويلش 'to speak.' سويلmak the speaking.
ایتشک 'to do,' (for the sake of euphony.) ایتمک the making.
The change of the root د to ل, or ل to ن, has already been noted [62, 63].

[199.] جک are used to express diminution: as,
قوجک قیر a little girl.
ایوجک (pronounced ayijik) pretty good.
چوججک very small; (the first ق being turned to 
کوججک small.
کوبجک a very little dog. (For the same reason the جک is dropped, or turned into ی, and pronounced keupeljik.)

[200.] جک is added to words, giving them the various significations, as follows:

English. انگلیس the English language.
a man. انسان like a man.
a woman. فارسی like a woman.
this. بوچه in this way.
white. بیاض white.

[201.] لی ادمسره like a man. ادمسره a little like a man.
بنچه my way. بنچه a little in my way (according to me.)

[202.] لی or ل is also added to words, qualifying them in the following manner:

Smyrna. ازیزیلو a man of Smyrna.
his own. کنونگکی those belonging to him.
عقل a wise man.
[203.] 'without,' answers to our 'un' or 'in.'

يمكسز to eat. عقلسز without eating.
عقل mind. جانسز without mind,—unwise.
جان life. بقمقز without paying attention.

[204.] or غوئن غيسن or ق운 غوئن according as euphony may command, affecting them as follows:

دارلمق to be angry. دارغين angry.
شاشمتن to be bewildered. شاشغين or شاشقين stupid.
تاجمتن to run away. تاجفين a runaway.

[205.] ل, ون, or ل. The ل we have seen is used to form the passive voice: as, سومکت 'to love;' سومکت 'to be loved.' You may take a noun and form it into an active verb, thus:

مہرمکت a seal. مہرمکت to seal.
اورتلمکت a covering. اورتلمکت to cover.
بوشاملی to empty. بوشاملی to empty.
کچیلمکت small. کچیلمکت to make small.
تمیزلمکت clean. تمیزلمکت to clean.
گوزلمکت pretty. گوزلمکت to become pretty.

but in this, as in many of the above, the student had better trust to his dictionary, and learn the words in the course of his reading.

[206.] این آ. This letter is sometimes added to a noun after the Persian manner.

نارگنک or نارگنک gentility.
نظرگانک or نظرگانک greatness.
بدگانک or بندگانک servitude.
These Persian terminations are also used.

آمید hopeful.

قصد intending.

قصد ناک full of trouble.

Fuzuli has said:

آه بیلم نیلیم جانمده راحت قالمدی
کوزلم نمناک و سینم چاک و کوکلم دردناک

'Oh! I know not what to do; in my soul no rest has remained, my eyes are humid, my breast is broken, and my heart is full of trouble.'

[208.] By adding این to a substantive: as, اتش fire; 'belonging to fire.'

[209.] By adding یده ایده or یده to a participle: as, پسنapproved, grateful.'

But these last forms are only used in poetry.
SYNTAX.

When two nouns come together the first is put in the genitive case, and the latter takes the possessive affix ي or س. [33.]

Ex. 'Of John his witness is this.'

'بريدة ندنا ايدنئث اوازي ايم ربتئث يولني دوز اييئث'I am the voice of one crying in the desert, make straight the way of the Lord.'

First, we see ندنا ايدنئث (which is a compound verb, consisting of Arabic substantive, and إيدن, the declinable participle of the auxiliary verb ايم) treated as a substantive, and declined in the genitive case, before ايم 'his voice.' Next, we see ربتئث اوازي 'of the Lord,' the first noun in the genitive case, and بئثيتي (يوليتي 'his road,' with the post-position ي, [35] (the ي being dropped in the oblique case); and this latter of the two substantives بئثيتي is in the accusative case after the verb دوز اييئث (short for دوز ايليهسکر) 'make straight.' [67, 69.]

Sometimes the Persian form is used, then a kesra (.), or ي, or (*) is put between the nouns, and represents exactly the English ('s), but the order is inversed. Ex.

'ارادت پادشاه' the king's will.

'حكومت سلطان' the Sultan's orders.

'پئتي نبات' the foot of constancy; (lit., 'constancy's foot.')

'جاي اشتباء' a place of doubt; (lit., 'doubt's place.')

'وناي دوستلری' the promises of friends; (lit., 'friends' promises.')

'مجموعة اشيا' the collection of things; (lit., 'things' collection.')

'بندئه سلطان' the servants of the king; (lit., 'the king's servants.')
[212.] When two names come together, with a word between them qualifying the first, no sign is used, it being understood that the first name is put in the genitive case:

\[\text{يونا أوغلو شمعون of Jonas the son—Simon.}\]

[213.] Two Arabic or Persian nouns (or one Arabic and one Persian) may stand together without any sign of the genitive:

\[\text{تَعَفیف مَصْبُونَ الدُّلُّ مَصْبُونَ the airs of the beloved.}\]
\[\text{لَب جَوِي the borders of the river.}\]
\[\text{پیر دروبیان the chief of the dervishes.}\]

[214.] Sometimes a noun of number has two genitives preceding it:

\[\text{مَمَلِکتْنَا ادْمِلْبِنْتُ بَرِي one of the men of the city.}\]

Or a genitive and an ablative case together:

\[\text{بِو أَوْلَدٍ جَوْجَقْلَنِدْنِ بَرِي lit., ‘of these houses, from among their children one;’ i.e., one from among the children of these houses.}\]

[215.] When a name occurs, the word نَام ‘by name’ is added to it to prevent the possibility of its being mistaken:

\[\text{نَقْوَدِیمَس نَام Nicodemus (by) name.}\]
\[\text{بِرَنَادوَت نَام مَارِدشَال the marshal, by name Bernadotte.}\]
\[\text{هَنُوُؤُر شِهْرِبِنْدَن غَوْتِبِنْغَن شِهْرِبِنْه عَزُیمَت اَیُدِلر from the city of Hanover to the city of Gottingen they arrived.}\]
\[\text{رئِیم نِبِریینی مَرُور اَیِدِوُب passing the river Rhine.}\]

In these two last examples ‘city,’ and ‘river,’ taking the place of نَام ‘name,’ as more explanatory:

[216.] In forming a sentence the dative stands first:

\[\text{بِرَیَة کِتَابِی گَنْتُور to this place bring the book.}\]
\[\text{بیِتَا ایِتَمَکُ وِیِر to me bread give.}\]
[217.] So also if ایچچون be used, the noun or pronoun which accompanies it, in whatever case it be, stands first in the sentence:

\[
\text{give the men bread;} \quad (\text{lit. 'for the men bread give.'})
\]

Senel ایچچون بوشیری گتبردم

for (of) you these things I brought.

بُلا ایچچون یو کتابلری صاتون المم

for myself these books I bought.

[218.] اپسه، سر، گی، آوزه، ایلی، اوترو، ایچچون, and some others, must be pronounced immediately after the word they follow, as if forming part of it, and a pause ensue:

مرتوم شهادت ایچچون نوردین. اوترو شاهدلکت ایتمکه گلدي

came witness to make regarding the light for witness the aforesaid

A little attention to this will greatly facilitate the understanding of the Turkish construction, which otherwise might appear obscure.

Observe here that شاهدلکت ایتمکه is one composite verb, in the 'dative infinitive,' which answers to our infinitive.

[219.] In the natural course of Turkish composition the adjective precedes the substantive, and remains unchangeable, as has been already observed [21]: as, گوزل اوغلان، گوزل تر, ‘a pretty girl,’ ‘a pretty boy.’

But in using foreign words the order is inverted: as, مرد لطیف, ‘a gentleman;’ and then the adjective agrees with the substantive in gender and number.

Ex. سلطنین عظام

powerful kings.

احوال مرکورة

things already mentioned.

آمرات لطیفه

an elegant woman.

[220.] Titles also follow the noun:

پاشا حضرت‌الی  His Excellency the Pacha.

Except when speaking of God, the Prophet, and saints.

حضرت حق تعالى  God Almighty.

حضرت نبی علیه السلام

His Highness the Prophet, on whom be peace!

حضرت قطب

the Holy Saints.
[221.] When Turkish or Persian numbers are used, they precede
the noun; if Arabic, they follow and agree with it in gender and number:

伯里
five men.

هفست ائليم
seven climates (the whole world).

اتسام اربعه
the four divisions; (lit., ‘the divisions four’) [Arabic].

[222.] When a noun is thus preceded by a number it remains in
the singular:

ئوزدوه
a hundred camels (camel).

النمش آت
sixty horses (horse).

But if an Arabic number is used, the noun is put in the plural:

اتليم سبعه
the seven climates.

[223.] The Turks avoid the use of the personal pronoun of the 3rd
person singular by placing in its stead a word signifying ‘the aforesaid’:
as, مشارايله، مرقوم، مزكور, etc. Vide 1st Reading lesson, verses
6 and 7 of St. John’s Gospel.

[224.] The pronoun of the 3rd person plural is generally under-
stood to be implied in the verb: as, گلدلیلر ‘they came;’ unless it is
wanted to particularize that they themselves came, then it may be used:

كندلر گلدلیلر
or گلدلیلر
they came or they themselves came.

[225.] In writing or speaking elegantly they avoid the pronoun of
the 1st person by using دوستنر ‘your friend,’ or دعاجی ‘he who prays
for you,’ meaning ‘myself.’

[226.] And the pronoun of the 2nd person is expressed by

زات جنابلري
‘the person of your Excellency,’ i.e. ‘you.’
The possessive affix is used in a peculiar manner in Turkish, and it forms one of the difficulties of the language, unless it be clearly understood and defined.

Examples of the use of the Possessive Affix.

We sat before (in front of) your houses. (substantive) 'the front,' 'its front,' 'to its front' (the 

What sayest thou of thyself. 'self,' 'thyself,' 'of thyself.' 'truth,' 'thy truth,' 'in thy truth.'

'his shoes' latchet.' 'a shoe,' 'his shoes,' 'of his shoes.' 'the
shoes,' 'his shoes,' 'of his shoes.' 'its latchet,' in the accusative.

To be made manifest to Israel, (lit., 'for his being made manifest.')

I saw it abiding. (lit., 'its being upon.')

on taking the possessive affix 'his' or 'it' (ي) drops the (ن) and being declined becomes in the dative case. [35.]

Behold the Lamb of God; (lit., 'of God his lamb.') on taking the possessive affix of the 3rd person changes the (ي) into (و) for the sake of euphony and becomes .

Of him his name. Here we have two pronouns 'of him' (used as a noun, and put in the genitive case before (ي), and the possessive pronoun of the 3rd person [33], and not the post-position, sign of the accusative case [128]. The learner is requested to mark this double use of pronouns, and to refer to [210.]
[228.] The affix seems to have a demonstrative power: as, the cap that is upon your (head). the chair that is near me.

[229.] It has also a power of particularization and appropriation: my own book.

he came to his very own.

or and his very own.

[230.] It is used also to specify any time particularly.

Not to day (but) the day of to-morrow.

Was it the day of yesterday that you came?

[231.] The verb always agrees with the 1st and 2nd person of the singular and plural of the pronouns:

I came. thou camest.

we came. ye came.

(The personal pronouns are only used when precision is required.)

[232.] But when the subject of the verb is in the 3rd person, the verb may be put in the singular, although it refer to a plural number: as, ‘our horses came’ (singular), and not our horses came.

[233.] When addressing a person, you use the 2nd person plural although mentioning him in company with others: as, Did you and your father and my son go?

[234.] When you mention yourself, then the verb must stand in the 1st person plural: as, ‘I and you and he, and your father and my son, we will go.’

[235.] The 3rd person present of the auxiliary verb اَمَّمَزُ may be added to a verb or omitted. It is generally added when one wishes to express an action positively: as, ‘but (indeed) of God they were born.’
[ 236.] Otherwise in speaking it is generally left out:

كيف تأمرك ابرامي?

كيف أر

is your health good.

it is very good.

[ 237.] The verb is always placed at the end of the phrase, except in poetry, when it is permitted to be placed in the verse: as,

"from Constantinople a fleet is come."

[ 238.] The verb is always placed at the end of the phrase, except in poetry, when it is permitted to be placed in the verse: as,

"from Constantinople a fleet is come."

[ 239.] "is (like ایکIOUS and others) a disjunctive post-position [218]. It is generally, however, a sign of the subjunctive mood, and signifies 'if.' as, 'if I had sat down.' We may as well observe, with regard to the دس, which here occurs after the verb, and is so often used in conversation, that it is purely expletive.

[ 240.] It (that is, دس) is, however, sometimes added to infinitives or verbal nouns, to give the form of a participle active. [Vide Redhouse, sect. 591, p. 160.]

گیمتمدیده گلمهد، بیتیمگرزی

have you not done going and coming.

اوتوومگدادر

he is about (employed in) reading.

[ 241.] We have already stated that the infinitive mood is declined, and that the dative of this infinitive answers very frequently to our common infinitive.

Besides this form, the post-position ایلله and له is often joined to the infinitive, giving it the force of a gerund: as و یوهديرل فقص بیرامی

یتس اولمغله

'and the Jews' passover being near;' (lit., 'on its being near.' ) changing the ق into غ, in consequence of its being followed by ایلله, which is contracted into له.
[242.] When participles are declined, they stand in relation to verbs the same as nouns: Ex.

‘and when they wanted wine;’ (lit., ‘and the wine becoming short or wanting); كَلِمَتُ (being the Turkish auxiliary verb used with the Arabic word نَقَضًا) is the infinitive to which َل contracting from َلَيْهُ اِبْنَهُ is added. [241.]

‘this is he of whom I spoke;’ (lit., ‘my having spoken, this is.’)

‘answer what I have asked;’ (lit., ‘of my having asked, give answer.’)

‘look at that man who is afraid,’ (تورَقَانُ, participle 

declined).

‘I am astonished at the going (swiftness) of (the man) mounted (on horseback).’

‘be careful of what I have said;’ (lit., ‘of (the) my having said, beware.’)

[243.] We have said [139] that the conjunctions or disjunctives are often interlarded with or added to gerunds, and denote a pause in the sentence by dividing it. Let us give an example: َبِنَ َسَمَّى اَنْجِيرُ (lit., ‘I to thee [first the dative case, then the gerund] for my having said I saw thee under the fig tree, thou believest?’)

[244.] We have already noted (pages 28 and 56) [139] that the gerunds represent a pause in the sentence, and serve to divide a phrase, only one direct or personal verb coming at the end. We will now give an instance of this, which will exemplify the style, and show where the difficulties of construction lie.
The literal translation of which would be as follows:

The difficult roads of the black mountains
and the valley of the Danube
leaving on one side the parallel waters
of the-
and our entering in a few days
-Elector of Bavaria

1. Observe that this participle [71] serves as an auxiliary to the two Arabic nouns ترك and نزول.

2. is simply 'equal, even;' hence it has been used for 'parallel,' a word not existing in Turkish; but it would require a conjuror to divine that it meant 'parallel,' if met in a Turkish phrase unaccompanied by a translation.
'Therefore the difficult roads of the black mountains leaving, and the parallel waters that enter into the valley of the Danube leaving on one side, in a few days the country of the Elector of Bavaria (on) our entering,
and the passes of the Tyrol mountains (our) avoiding, and at the same
time on the heads of our enemies some days' march (by) finding our-
selves, in this way the enemy's soldier barely time to lose having, and
by hard running himself to save, in this manner (thus) our well-
concerted extraordinary movements have been (are now) set forth.'

We now subjoin the French original, from which this Turkish version
has been made, by a person evidently quite competent to the task, it
being as correct a translation as the language will permit; and we would
defy any scholar to re-turn it into as elegant French (or English) without
having the original to guide him.*

'Ce grand et vaste mouvement nous a porté en peu de jours en Bavarie,
nous a fait éviter les Montagnes Noires, la ligne de rivières parallèles qui
se jettent dans la vallée du Danube, l' inconvénient attaché à un système
d'opérations qui auraient toujours en flanc les débouchés du Tyrol et
enfin nous a placé à plusieurs marches derrière l'ennemi qui n' a pas de
temps à perdre pour éviter sa perte entière.'

* We do not mention this to discourage the student, but in order that
he may be aware of the perfect impossibility of representing civilized ideas
in so barbarous a language, which is devoid of all terms, save those of
primitive use for the common necessaries of life.
APPENDIX.

COMPOND TENSES OF A VERB.

[245.] The following are the compound tenses to which we have referred, as being formed with the present, past, and future participles, and the verb اکلمت [76].


‘I read,’ or ‘I become one who reads.’ (This tense bears also a future signification).

‘I am reading,’ or ‘I become one who reads.’
‘I was reading,’ or ‘I became one who reads.’
‘I was reading,’ or ‘I was becoming one who reads.’
‘I read,’ or ‘I became one who reads.’

‘I had read,’ or ‘I had become one who reads.’
‘I have read,’ or ‘I became one who reads.’ (This tense, according to Redhouse, has a doubtful signification.) ‘I suppose, or fancy, I became one who reads.’

‘I had read,’ or ‘become, etc. (with a dubitative sense also.)

‘I will read,’ or ‘become one who can read.’
‘I was about to read,’ or ‘become one who was in the act of reading.’
‘I must read,’ or ‘must become one who has the quality of reading.’
‘I must have read,’ or ‘become one who is in the act of reading.’

‘That I may read,’ or ‘become one who has the quality of reading.’

‘That I might read,’ or ‘become one who is in the act of reading.’

‘If I may read,’ or ‘become one who is in a state to read.’

‘If I should read,’ or ‘become one who is capable of reading.’

‘If I had read,’ or ‘become one who is competent to read.’

‘Do thou read, or ‘become one who can read.’

‘To become one who can read.’

‘To the becoming one who can read.’ (Dative infinitive).

‘Reading,’ or ‘becoming one who can read.’

‘Having read,’ or ‘become one who can read.’

‘About to read,’ or ‘become one who can read.’

‘To become one who is about to be able to read.’

‘Before having become one who can read.’

‘After having become one who can read.’

‘Becoming a reader,’ or ‘one who can read.’

‘Becoming a reader,’ or ‘one who can read.’
Whilst becoming one who can read.
The having become one who can read.
Since becoming one who reads.
The action of becoming one who can read.
The action of having become one who can read.
The action of being about to become one who can read.

Having read.
'I become one who has already read,' or 'become a reader.' Also Aorist.
'I am becoming one who has already read,' or 'become a reader.'
'I became one who has already read,' or 'become a reader.'
'I was becoming one who has already read,' or 'become a reader.'
'I became one who has already read,' or 'become a reader.'
'I had become one who has already read,' or 'become a reader.'
'I have become one who has read,' or 'become a reader.'
'I had become one who has read,' or 'become a reader.'
'I shall become one who has read,' or 'become a reader.'
'I was about to become one who has read,' or 'become a reader.'
'I must become one who has already read,' or 'become a reader.'
I must have become one who has already read,' or 'become a reader.'

That I may become one who has already read,' or 'become a reader.'

That I might become one who has already read,' or 'become a reader,' etc. etc.

That I may become one who has already read,' or 'become a reader.'

That I might become one who has already read,' or 'become a reader,' etc. etc.

That I might become one who has already read,' or 'become a reader.'

That I am becoming one who is about to read.'

I became one who is about to read.'

I was becoming one who is about to read.'

I became one who is about to read.'

I had become one who is about to read.'

I become one who is about to read.'

I had become one who is about to read.'

I became one who is about to read.'

I shall become one who is about to read.'

All these tenses can be used when required; but, of course, regard must be had to the dictates of euphony, which might, perhaps, forbid the use of the 3rd person of this last tense, as it would be 

but the rules of grammar would not prohibit its form.

INDECLINABLE GERUND.

There are three kinds of gerunds, which are formed with the three participles—present, past, and future; and the gerund ایکن, 'being' of the defective verb ایم.

'I am whilst reading.'

'I am whilst having read.'

'I am whilst about to read,' or 'to become a reader.'
Another kind, of gerund, much in use, is formed with the infinitive, which drops the غـ kت, and takes the غ kت or غ kت: as, اوقومته made ‘to read,’ makes ‘by reading,’ ‘by reason of reading,’ or, as we should say, ‘by dint of reading.’

The verbal noun, on taking the particle جـ, forms an indeclinable gerund much in use: as, اوقودن ‘the having read,’ (verbal noun) makes اوقودن ‘as long as, whilst having read.’

There is another gerund which is also indeclinable: it has a negative form but a positive signification. It is formed from the 3rd person, present tense, of the indicative of a negative verb, and the particle post-position اوقومس or اوقومس: as, اوقومس ‘not to read,’ اوقومس ‘I do not read,’ اوقومس ‘thou dost not read,’ اوقومس ‘he does not read.’

This gerund is often written and pronounced اوقومس in order to shorten it, or perhaps for the sake of euphony; and among the Tartars the دن is sometimes made دن, which it is well to recollect, as this form might puzzle the reader of old MSS.

The verbal noun takes the post-position دن and forms another gerund, which is declinable: as, اوقودن ‘the having read,’ (verbal noun) makes اوقودن ‘on having read,’ اوقودن ‘on my having read,’ اوقودن ‘on thy having read,’ etc. (the ي being introduced for the sake of euphony.)

Also a declinable gerund is formed by the verbal noun taking
Let us now take the auxiliary verb اولمث in all the preceding forms—indeclinable and declinable,—and attach to it the present, past, or future participle of اولمث, and we shall form some idea of the possible varieties of the changes of which a Turkish verb is susceptible.

### INDECLINABLE.

<table>
<thead>
<tr>
<th>AUXILIARY</th>
<th>PRESENT PARTICIPLE</th>
<th>PAST</th>
<th>FUTURE</th>
</tr>
</thead>
<tbody>
<tr>
<td>اوئثم اوئثم ايکس [248] whilst being</td>
<td>(1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>اوئثم اوئثم ايکس</td>
<td>whilst having been</td>
<td>(2)</td>
<td></td>
</tr>
<tr>
<td>اوئثم أئچن ایکس whilst about to be</td>
<td>(3)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>اوئثم [249] by or on being</td>
<td></td>
<td>(4)</td>
<td></td>
</tr>
<tr>
<td>اوئثم [250] whilst having been</td>
<td></td>
<td>(5)</td>
<td></td>
</tr>
<tr>
<td>اوئثم [251] before being</td>
<td></td>
<td>(6)</td>
<td></td>
</tr>
<tr>
<td>اوئثم [252] after being</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### DECLINABLE.

| | | | |
| [253] on having been | (7) | (one who) has read. | |
| [254] before having been | (8) | (one who) has read. | |
| after having been | | | |

And their declinable derivations:

| | | |
| اوئثم [255] my having been | (one who) reads. | |
| [256] before my having been | (one who) is about to read. | |
| after my having been | | |

\[258\]
Now, if we translate backwards, we shall arrive at the meaning of each.

**NUMBER**

\[
\begin{align*}
\text{Present} & \quad \text{واوقور أولور ایکن} \\
\text{Past} & \quad \text{اووقومش اولور ایکن} \\
\text{Future} & \quad \text{اووقويه جتن اولور ایکن}
\end{align*}
\]

whilst being a reader.
whilst being one who is or has been a reader.
whilst being one who is about to read.

\[
\begin{align*}
\text{Present} & \quad \text{واوقور المش ایکن} \\
\text{Past} & \quad \text{اووقومش اولمش ایکن} \\
\text{Future} & \quad \text{اووقويه جتن اولمش ایکن}
\end{align*}
\]

whilst having been a reader.
whilst having been one who has been a reader.
whilst having been one who is about to read.

\[
\begin{align*}
\text{Present} & \quad \text{رواوقور ا ولمغله} \\
\text{Past} & \quad \text{رواوقومش ا ولمغله} \\
\text{Future} & \quad \text{رواوقويه جتن ا ولمغله}
\end{align*}
\]

by being a reader.
by being one who has been a reader.
by being one who is about to read.

\[
\begin{align*}
\text{Present} & \quad \text{رواوقويه جتن ا ولديغمدنصرت} \\
\end{align*}
\]

after my having been one about to read.

And so on in the same manner with the other participles, ringing the changes in an endless variety!
SUMMARY.

We propose to lay before the student a Table of Gerunds, whereby he may be enabled to make out any form of gerund he may meet with in his reading, and which will be either in this table, or derived from some one or other of these combinations.

GERUNDS OF A VERB IN كت 'TO SEE.'

seeing or having seen.
whilst seeing (in an active sense).
on seeing (whilst or when).
seeing.
having seen.
since seeing.
having seen.

The three Participles.
while seeing,
whilst having seen.
whilst about seeing.

* The Turks take each gerund in succession as fast and as often as they can lug them in, right or wrong, no matter! This first form is scarcely ever used, whilst the second is in eternal use: with some people it is brought in at every dozen words, بئنجه، گورنجه، ايدنجه، گورنجکه ايکي، گيدنجه، وارنجه, etc.
GERUNDS.

The three Verbal Nouns.

on seeing.
on having seen.
on being about to see.

Kinds of Ablative Infinitive.

with seeing.
in or by seeing.
before seeing.

Lit., before, or after not having seen.

From the Infinitive Gerund 'on seeing,' is derived:

on my seeing.
on thy seeing.
on his seeing. (?)
on our seeing.
on your seeing.
on their seeing.

From the Ablative Infinitive 'on seeing,' is derived:

on my seeing.
on thy seeing.
on his seeing. (?)
on our seeing.
on your seeing.
on their seeing.

From the Participle Gerund 'on having seen,' is derived:

on my having seen.
on thy having seen.

From the Participle Gerund 'on having seen,' is derived:
From the Participial Gerund گوردکه 'on having seen,' is derived:

- گوردم ده on my having seen.
- گوردم ده on thy having seen.
- گوردم ده on his having seen. (?)
- گوردم ده on our having seen.
- گوردم ده on your having seen.
- گوردم ده on their having seen.

From the Future Gerund گوره چکد 'on being about to see,' is derived:

- گوره چکد on my being about to see.
- گوره چکد on thy being about to see.
- گوره چکد on his being about to see. (?)
- گوره چکد on our being about to see.
- گوره چکد on your being about to see.
- گوره چکد on their being about to see.

From the Gerund گوردکدن اوئل صنفر 'before or after having seen,' is derived:

- گوردگدن ده اوئل صنفر before or after my having seen.
- گوردگدن ده اوئل صنفر before or after thy having seen.
- گوردگدن ده اوئل صنفر before or after his having seen.
- گوردگدن ده اوئل صنفر before or after our having seen.
- گوردگدن ده اوئل صنفر before or after your having seen.
- گوردگدن ده اوئل صنفر before or after their having seen.
GERUNDS OF A VERB IN \( \text{تَقُولُ} \) 'TO TAKE.'

- \( \text{تَقُولُ} \) taking.
- \( \text{تَقُولُ} \) whilst taking (in an active sense).
- \( \text{تَقُولُ} \) on taking.
- \( \text{تَقُولُ} \) taking.
- \( \text{تَقُولُ} \) having taken.
- \( \text{تَقُولُ} \) since taking or having taken.
- \( \text{تَقُولُ} \) having taken.

*The three Participles.*

- \( \text{تَقُولُ} \) or \( \text{تَقُولُ} \) whilst taking.
- \( \text{تَقُولُ} \) whilst having taken.
- \( \text{تَقُولُ} \) whilst about to take.

*The three Verbal Nouns.*

- \( \text{تَقُولُ} \) on taking.
- \( \text{تَقُولُ} \) or \( \text{تَقُولُ} \) on having taken.
- \( \text{تَقُولُ} \) on being about to take.

*Kinds of Ablative Infinitive.*

- \( \text{تَقُولُ} \) whilst taking.
- \( \text{تَقُولُ} \) in or by taking.
- \( \text{تَقُولُ} \) or \( \text{تَقُولُ} \) \{ before taking. \} \( \text{تَقُولُ} \) \{ Lit., before, or after, not after taking. \} having taken.

* Vide note *, page 84.
From the Infinitive Gerund لما، 'on taking,' is derived:

- لما on my taking.
- لما on thy taking.
- لما on his taking. (?)
- لما on our taking.
- لما on your taking.
- لما on their taking.

From the Ablative Infinitive لما، 'on taking,' is derived:

- لما on my taking.
- لما on thy taking.
- لما on his taking. (?)
- لما on our taking.
- لما on your taking.
- لما on their taking.

From the Participial Gerund لما، 'on having taken,' is derived:

- لما on my having taken.
- لما on thy having taken.
- لما on his having taken.
- لما on our having taken.
- لما on your having taken.
- لما on their having taken.

From the Participial Gerund لما، 'on having taken,' is derived:

- لما on my having taken.
- لما on thy having taken.
- لما on his having taken. (?)
GERUNDS.

From the Future Gerund، 'on being about to take,' is derived:

- on my being about to take or receive.*
- on thy being about to take or receive.
- on his being about to take or receive.
- on our being about to take or receive.
- on your being about to take or receive.
- on their being about to take or receive.

From the Gerund أَلْدَتَّدُ 'before or after having taken,' is derived:

- before or after my having taken.
- before or after thy having taken.
- before or after his having taken.
- before or after our having taken.
- before or after your having taken.
- before or after their having taken.

* The future of أَلْتَمِي is used in the sense of 'having to receive' (a sum of money): as، 'I have to receive so much;' thou hast to receive,' etc.; therefore the gerund of this form will imply the same thing.
We will suppose that the learner has gone carefully through the present work, has endeavoured to retain all the rules laid down in it, and can decline and conjugate every noun and verb that he may meet; that he has, further, learned the first chapter of St. John by heart, and that, while covering with a piece of paper the interlinear translation under the text of the 'Tales,' he can read the whole or any part of them with ease. Still there is a great deal more for him to do before he can arrive at facility of composition. We will in this chapter give him some hints how best to attain his object.

When we learn a dead language, we are generally satisfied at being able merely to understand what has been written in it by classic authors: hence it is that many students learn Latin and Greek so very imperfectly that they very soon forget what little they acquired in their school-boy days. The plan we propose to our pupils is, to ingraft the language they have selected on their mind, so that it may become as familiar to them as their mother-tongue. This is by no means difficult, and if the following plan be pursued, we have no doubt that ninety-nine out of every hundred will, sooner or later, attain the object of their wishes.

In the first place, they should lay a good foundation by acquiring a great many words, and they cannot do better than gain a perfect knowledge of the two thousand different words which are supposed to be contained in St. John's Gospel. Such a number would alone suffice to enable them to speak. While reading carefully the Gospel—which they
should be able to do in the course of twenty-six days—they ought also to master the verbs and the simple declensions of nouns, etc., getting up the etymology of the Grammar at the same time; so that when they have read St. John's Gospel once through, they may find no difficulty in recognising the case and tense of every noun and verb. They should then go through the 'Tales,' and, while doing so, they might every day read again one chapter of St. John, and analyze it with the assistance of the Syntax, which we have made as comprehensive as we considered necessary, without being too prolix.

By the time they have finished reading the 'Tales,' it is presumed that they will have succeeded in familiarizing their minds to the peculiar construction of the language. They should now go through them again—copying out the text—and endeavour to translate it into literal English—more literal than the present translation—on separate pages, so as to be able, when they have done, to re-translate them into Turkish. In this interval—which will be the third month of their study—they must contrive to learn at least thirty dialogues such as the author has already published, and which they are supposed to have acquired in their primary introduction to the Turkish language.

If the learner have followed strictly the injunctions here laid down, he will find himself, at the end of his third month's study of this work, pretty well advanced in the language. During all this time, in his leisure hours, he should have endeavoured, first, to form Turkish phrases in English words: then, by degrees, he will be able to put them into Turkish; and he should never go to sleep without learning some line or two by heart, should repeat the same on awaking, and during the day spout it to himself, till it is perfectly familiar both to his mind and to his tongue.

Still he will find some difficulty:—when he endeavours to speak, the words will not come fast enough, and he would also require some one to speak to. Of course, if he were in Turkey, with the information
already acquired in the fourth month, he would soon obtain a facility of expressing himself; but we will suppose him to be still in England, and anxious to make further progress. Let him not despair, but recollect that he has, in three months, done more on this plan than the generality of students do in seven years with Latin or Greek, which are languages far less difficult than the Turkish, and on which so many elementary works and books to assist the learner have been written.

We repeat that it is indispensably necessary to our plan, that pupils should learn as much by heart as possible. Either with the use of their reasoning faculties if they can; or without—after the fashion of a parrot— if they cannot; still learn by heart they must. We believe that there is no one who, having the wish, can fail to learn by heart, either by the first or the second means; if by the first, of course, it is best, but by the latter also a great deal may be done. Let us see how. Most pupils find that they have got up the first line or two of St. John's Gospel much better than the first part of the chapter, and this latter better than the last part; that they can read the first chapter better than the second, and the second than the third—why is this? simply because they have gone through the latter less frequently. Let them have the patience to go over the last part as often as the first, and there is no reason why they should not learn it as well as the first line of the first chapter; it is for this facility that we contend. Let them not despair at the necessity of frequent repetition, but rather recollect that they are called upon to concentrate the practice of many years into that of four months. During the early years of their childhood they heard the words of their mother-tongue very often over and over again before they learned them; let them repeat these strange words mechanically and "spiritually" as often, and they also will become as familiar.

We will now suppose that they have reached the end of the fourth month of their study of this Grammar, that they have a store of full three thousand
words at their fingers' ends, or rather, at the tip of their tongue, with a competent recollection of the rules here laid down. While they will now certainly find themselves in a state to speak, with a little hesitation and occasional mistakes, they will still not be able to compose. For this we give them two more months, during which time they should read some selections of Turkish literature, such as the author proposes to publish with notes and grammatical references, bearing the number of the rule or tense in this grammar, which throw most light on the word, or subject marked. Such selections should be carefully translated, and retranslated, both ways.

We have now conducted the pupil through five months of his career, and brought him to the sixth, wherein we hope he will acquire sufficient knowledge to enable him to compose, and at which stage he will certainly possess more real acquaintance and familiarity with the language, both practically and grammatically, than is generally obtained on the old system in as many years.

We recommend this system to the serious attention of all teachers and students; convinced as we are that the acquirement of any language is a mechanical operation, which requires not so much an effort of memory as a simple desire to learn, and much perseverance. Of course, some with a good use of their mental faculties will learn faster than others; but all will reach the goal of their ambition, if they will only take care not to despair in the first few months of their studies.

Those who expect to learn a language by merely reading an hour or two a day, and then turn their attention to something else—either business or pleasure—should not undertake it, as they are sure to fail. But all who will set their minds upon it, will think of nothing else, and continually repeat to themselves what they are learning, must inevitably succeed; and when we think that, instead of wasting our time in the trifling insipidities of the daily course of an artificial state of life, we can in so
short a time, and at such little cost, acquire a new language every year, and that too so perfectly, that it will be as impossible to forget as our mother-tongue, it is astonishing, that, in the days of universal communication between men of all nations, there should not be among us a greater desire to acquire languages, that thus we may be enabled to learn what others may have to impart of their experience, *not* by means of a translation, but in an idiom which has become as agreeable and familiar as the one to which we were brought up. If society were only persuaded of the truth of what we now advance, and of the possibility, nay certainty, of success—languages would be more generally studied than they are: but the experience of common life has led them to doubt the possibility of such a result—they imagine that languages must be difficult, because thousands fail in acquiring Latin or Greek, and even French and Italian—while the fault is really in the system and not in the matter to be learned. A lad is kept for years to the study of *grammar* without having the matter or *words* wherewith to put the dry rules he learns into practice; and, of course, they do not make any impression on his mind: he is then dragged through 'Virgil,' and called upon to make out the sense of a phrase with no assistance but his dictionary; he thus loses another two or three years, during which time he has only read one book, while the same time would have sufficed him to have gone through two or three hundred books of a similar size had he had translations to carry him through as fast as he could read them. We ask—Would he not—on *our* system—have had one hundred times more experience in the phraseology of the language and in its construction, and learned more words by reading two or three hundred volumes, than by wading darkly through the *one*, the unexplained difficulties of which have almost sickened him with a language he might otherwise have been led to love and admire? *Grammar* is, indeed, useful, *nay indispensable*, to the *perfect acquirement* of a language—but the rules of grammar can
be of little or no use to one who has not a capital of words and phrases wherewith to exercise them.

When once the student is master of, say three thousand words, and has made the construction of a language and its modes of expression a part of his mental constitution (if we may be allowed to go so far for the force of our argument), it is easy to bring those rules into play which he may have been getting up daily; and he will find the use of the dictionary, which before was a mere impediment and trouble, by no means irksome to him.

Let us now see if we can lay down some rules or outlines of exercises, whereby the student may lead his own mind into the current of ideas requisite 'to flow through the meadow of his conceptions,' in order to express himself, not in his mother-tongue, but in his newly-acquired language.

He must first divest himself of all original and preconceived notions of construction, and assume the one he has been studying and engrafting on his mind. He must try to think in the language of his adoption. This he will not be able to do at the outset. He must not therefore attempt to translate the phrase mentally with English words; but must rather endeavour to employ the townure of the language in which he is about to compose. Let us, for instance, suppose that he wishes to say—'Come to-morrow morning, when I have breakfasted.' Recollecting the necessity of putting the verb at the end, and the dative case first; bearing in mind that he should present to the attention of his hearer what is most important first, and adopting the system of reversing the English phrase, he would form the following representation of this idea, which he could easily—with his knowledge of words, declensions, and conjugations—put into Turkish,—'Thou to me to-morrow after my having eaten, early in the morning, near me come.'

سن بنا يارين يمك يديجمدنصرف اركن يانمده گل
Would it not be more satisfactory—nay, would it not sound more poetic to have thus expressed himself, than to have said—

\[
gel \text{ bd-nd yd-rin er-ken wak-l-kì ben ye-mek ye-dim!}
\]

Of course: because more in consonance with a style he has by this time learnt, not only to like, but to look upon as the most natural for the expression of his ideas in the Turkish language. Let us proceed with this dialogue:—'I shall be most happy to do so, if not otherwise engaged.' 'Upon my head, if of me other my business there should not be, without fail I will come.' This construction may appear strange to a novice, but we are addressing only those who have attained such a degree of proficiency as has accustomed them to see nothing extraordinary in the above, and who will be able immediately to turn it into such Turkish as will be found to run quite smooth. Let us see how it sounds—

\[
ba-shim us-tù-nah é-ger be-nim bash-ka ishim ol-maz-issa mut-lak gé-le-rim.
\]

Let the student take the Tales of the Khoja, put them into good fluent English, and then, shutting up the book, let him first write an English representation of the ideas in Turkish phraseology, and then let him put the same into Turkish, and compare it with the original. He will soon fall into our plan; and, if he have been diligent and attentive, we doubt not that, with a little practice, he will be able to compose correctly in the Turkish language at once, and will have acquired the great desideratum, that of having learned to think in this language.
PRONUNCIATION.

The author has endeavoured in the present work, as far as it was possible, to represent in italic characters the words of difficult pronunciation. He does not, however, flatter himself that he has perfectly succeeded. The Roman character is already the representative of so many different sounds in each of the European languages, that one can scarcely hope ever to bring the minds of all persons to appreciate any peculiar adaptation of the sounds of letters which may be selected to form a system for writing the Eastern languages. This is a vexata quastio with Orientalists, and one which will never be brought to any final decision. Some adopt the plan of representing each Turkish letter by a corresponding one from the European alphabet, and thus render it impossible to pronounce it correctly; because, for instance, the letter \( \) has four or more sounds, \( 'a, d, i, o, \) and \( \&', \) and sometimes, moreover, it is mute. Others endeavour to represent each word as it is sounded; but the powers of the organ of hearing are certainly 'comparative' in each individual, and the conception each person has of the value of the Roman letter is certainly different, not only in different nations of Europe, but even in those professing to speak one and the same language, whose pronunciation, notwithstanding, more or less differs, as in the Scotch, Irish, etc. Indeed, among the inhabitants of the same city, a person with a good ear will discover an invariable variety of 'sentiment,' or 'appreciation of a letter,' in each individual he meets. The consequence of all this is, that each will spell differently when not tied down by some stringent rule which forbids his transgressing the laws of custom.

Thus, then, when many persons form each a different idea of the value of a letter it is impossible to get them all to agree in pronouncing the word presented to them in the same way. All that can be done
is to lay down a system as nearly correct as the ear of the composer can imagine, and require the learner to conform thereto. The author cannot hope to satisfy everybody. One will say, why did you not place au to represent the alif in آئی anî, — another will maintain that it is better to write it with an o, انی onî: both are wrong and both are right. They are wrong, because, in the first case, it is inconvenient to have double vowels; in the second, because the sound is nearer o than au. They are both right, because, in the first case, the a and u would represent the (א) and the (א'); in the second case, because the letter o cannot represent an alif. Thus we may perceive it is a hopeless case to suit the Roman characters (with their present powers) to the conception of every one.

As a proof of the impossibility of getting any two persons to write alike the Turkish sounds of words with Roman characters, the author requested two of his pupils to note down from his dictation the following dialogues, which he had himself previously written, not upon the system he has followed in this work, but from his conception of the value of European letters as best adapted to the expression of Turkish words. The following is the result:

**ORTHOGRAPHY**

**OF THE AUTHOR.**

<table>
<thead>
<tr>
<th>bir iki tabak kia-ghaz divit ilah</th>
<th>bir iki tabak kia-ghaz daynit illah</th>
<th>bir iki tabak kara-az divit illa kalum getteur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>kâlam guettur.</td>
<td>khalum getteur.</td>
<td>kâlam getteur.</td>
</tr>
<tr>
<td>bir maktûb yazaim.</td>
<td>bir myktub yazain.</td>
<td>bir maktu yazim.</td>
</tr>
<tr>
<td>bu yür essendim.</td>
<td>bu yür essendim.</td>
<td>bou essendim.</td>
</tr>
<tr>
<td>ne bu? murmukhab yok.</td>
<td>neybu murmukhab yokdis.</td>
<td>ney bou mourakhab yokdir.</td>
</tr>
<tr>
<td>bana neh?</td>
<td>bananâ.</td>
<td>bëta ne.</td>
</tr>
<tr>
<td>nichun bakmadin.</td>
<td>nichun buukmadin.</td>
<td>niehun bakmadin.</td>
</tr>
<tr>
<td>ben katib deyilim.</td>
<td>ben katib day-yellim.</td>
<td>ben kateb dayelim.</td>
</tr>
</tbody>
</table>

**OF FIRST PUPIL.**

<table>
<thead>
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<td>bu yür essendim.</td>
<td>bu yür essendim.</td>
<td>bou essendim.</td>
</tr>
<tr>
<td>ne bu? murmukhab yok.</td>
<td>neybu murmukhab yokdis.</td>
<td>ney bou mourakhab yokdir.</td>
</tr>
<tr>
<td>bana neh?</td>
<td>bananâ.</td>
<td>bëta ne.</td>
</tr>
<tr>
<td>nichun bakmadin.</td>
<td>nichun buukmadin.</td>
<td>niehun bakmadin.</td>
</tr>
<tr>
<td>ben katib deyilim.</td>
<td>ben katib day-yellim.</td>
<td>ben kateb dayelim.</td>
</tr>
</tbody>
</table>

**OF SECOND PUPIL.**

<table>
<thead>
<tr>
<th>bir iki tabak kia-ghaz divit ilah</th>
<th>bir iki tabak kia-ghaz daynit illah</th>
<th>bir iki tabak kara-az divit illa kalum getteur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>kâlam guettur.</td>
<td>khalum getteur.</td>
<td>kâlam getteur.</td>
</tr>
<tr>
<td>bir maktûb yazaim.</td>
<td>bir myktub yazain.</td>
<td>bir maktu yazim.</td>
</tr>
<tr>
<td>bu yür essendim.</td>
<td>bu yür essendim.</td>
<td>bou essendim.</td>
</tr>
<tr>
<td>ne bu? murmukhab yok.</td>
<td>neybu murmukhab yokdis.</td>
<td>ney bou mourakhab yokdir.</td>
</tr>
<tr>
<td>bana neh?</td>
<td>bananâ.</td>
<td>bëta ne.</td>
</tr>
<tr>
<td>nichun bakmadin.</td>
<td>nichun buukmadin.</td>
<td>niehun bakmadin.</td>
</tr>
<tr>
<td>ben katib deyilim.</td>
<td>ben katib day-yellim.</td>
<td>ben kateb dayelim.</td>
</tr>
</tbody>
</table>

**THE TURKISH TEXT.**

| پراقجک طبیع | گام دوست | ایله تلیم گتیور |
| برمکتوپ یازایم | بیور افندم |
| نه بو مرکب | بیوق |
| بّتا نه | نیچر بقمدش | بن کاتب دگل |
| ام |
## Pronunciation

**Of the Author.**

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>işim deyil der.</td>
<td>isşim déyilder.</td>
</tr>
<tr>
<td>bosh lakirdi etmah.</td>
<td>bosh lakađe etmađe.</td>
</tr>
<tr>
<td>kault etma.</td>
<td>kault etma.</td>
</tr>
<tr>
<td>kavlu etmah.</td>
<td>kavlu etmah.</td>
</tr>
<tr>
<td>suss, bok-yemêh.</td>
<td>suss bokeyhma.</td>
</tr>
<tr>
<td>chiapük charshi-yah guit.</td>
<td>chapük chercheýir gyte.</td>
</tr>
<tr>
<td>murekkeb áll guel.</td>
<td>mourakib ol quel.</td>
</tr>
<tr>
<td>bazar irak dir.</td>
<td>bazar erakdir.</td>
</tr>
<tr>
<td>haideh chok seui-lama.</td>
<td>hiday chock suillema.</td>
</tr>
<tr>
<td>kirmizi müm nigêh oldi.</td>
<td>kirmâseem müm niğêh oldi.</td>
</tr>
<tr>
<td>bûradah idi.</td>
<td>bûradah idi.</td>
</tr>
<tr>
<td>shimdî guérâdum.</td>
<td>shimdî gourdum.</td>
</tr>
<tr>
<td>ishtê bûl dum.</td>
<td>ishter buldum.</td>
</tr>
<tr>
<td>mûm yak.</td>
<td>mûm yok.</td>
</tr>
<tr>
<td>yaktim.</td>
<td>yektim.</td>
</tr>
<tr>
<td>bügün aïda katch-dir.</td>
<td>bu guyn aïda katch-da.</td>
</tr>
<tr>
<td>bana sorarsiniz?</td>
<td>bana surarsiniz.</td>
</tr>
<tr>
<td>neh belirim.</td>
<td>né bilerim.</td>
</tr>
<tr>
<td>nîchun san ishek-misin?</td>
<td>nîchun san eyeke-mesin.</td>
</tr>
<tr>
<td>bir shei bilmazsin?</td>
<td>bir shey bilmasin.</td>
</tr>
<tr>
<td>bilmam.</td>
<td>bilmam.</td>
</tr>
<tr>
<td>guit bû maktab postaya guen-tur.</td>
<td>guit bû maktab postaya göetur.</td>
</tr>
<tr>
<td>chapük guel.</td>
<td>chapük guel.</td>
</tr>
</tbody>
</table>

## Orthography

**Of First Pupil.**

<table>
<thead>
<tr>
<th>Word</th>
<th>Orthography</th>
</tr>
</thead>
<tbody>
<tr>
<td>iishments</td>
<td>isshim day yilder.</td>
</tr>
<tr>
<td>boshe lakerdi etma.</td>
<td>bosh lakađe etmađe.</td>
</tr>
<tr>
<td>kault etma.</td>
<td>kault etma.</td>
</tr>
<tr>
<td>kault etmah.</td>
<td>kault etmah.</td>
</tr>
<tr>
<td>süşe bok yemma.</td>
<td>süss bokeyhma.</td>
</tr>
<tr>
<td>choppuk chershiya göeth</td>
<td>chapük chercheýir gyte.</td>
</tr>
<tr>
<td>murekkeb ol guel.</td>
<td>mourakib ol guel.</td>
</tr>
<tr>
<td>bazar erakdir.</td>
<td>bazar erakdir.</td>
</tr>
<tr>
<td>haiday chock suclerma.</td>
<td>hiday chock suillema.</td>
</tr>
<tr>
<td>khermazee moom niâdi oldi.</td>
<td>khermazee moom niâdi oldi.</td>
</tr>
<tr>
<td>burada idi.</td>
<td>burada idi.</td>
</tr>
<tr>
<td>shimdî gourdum.</td>
<td>shimdî gourdum.</td>
</tr>
<tr>
<td>ishter buldum.</td>
<td>ishter buldum.</td>
</tr>
<tr>
<td>moom yok.</td>
<td>moom yok.</td>
</tr>
<tr>
<td>yektim.</td>
<td>yektim.</td>
</tr>
<tr>
<td>bu guyn aïda kotchêder.</td>
<td>bu guyn aïda katchda.</td>
</tr>
<tr>
<td>band surarsiniz.</td>
<td>band surarsiniz.</td>
</tr>
<tr>
<td>né bilerim.</td>
<td>né bilerim.</td>
</tr>
<tr>
<td>nîchun san ishek-misìn.</td>
<td>nîchun san eyeke-mesin.</td>
</tr>
<tr>
<td>bir shey bilmasin.</td>
<td>bir shey bilmasin.</td>
</tr>
<tr>
<td>bilmam.</td>
<td>bilmam.</td>
</tr>
<tr>
<td>postaya göetur.</td>
<td>postaya göetur.</td>
</tr>
<tr>
<td>chapük guel.</td>
<td>chapük guel.</td>
</tr>
</tbody>
</table>

**Of Second Pupil.**

<table>
<thead>
<tr>
<th>Word</th>
<th>Orthography</th>
</tr>
</thead>
<tbody>
<tr>
<td>iishments</td>
<td>isshim deyilder.</td>
</tr>
<tr>
<td>bosh lakade etmadie.</td>
<td>bosh lakađe etmađe.</td>
</tr>
<tr>
<td>kault etma.</td>
<td>kault etma.</td>
</tr>
<tr>
<td>kault etmah.</td>
<td>kault etmah.</td>
</tr>
<tr>
<td>sus bokeyhma.</td>
<td>sus bokeyhma.</td>
</tr>
<tr>
<td>shappuk chercheyir gyte.</td>
<td>shappuk chercheyir gyte.</td>
</tr>
<tr>
<td>mourakib ol guel.</td>
<td>mourakib ol guel.</td>
</tr>
<tr>
<td>bazar erakdir.</td>
<td>bazar erakdir.</td>
</tr>
<tr>
<td>hiday chock suillema.</td>
<td>hiday chock suillema.</td>
</tr>
<tr>
<td>kormasemum nia-oegi.</td>
<td>kormasemum nia-oegi.</td>
</tr>
<tr>
<td>bourada idi.</td>
<td>bourada idi.</td>
</tr>
<tr>
<td>shimdî gourdum.</td>
<td>shimdî gourdum.</td>
</tr>
<tr>
<td>ishter buldum.</td>
<td>ishter buldum.</td>
</tr>
<tr>
<td>mum yok.</td>
<td>mum yok.</td>
</tr>
<tr>
<td>yektim.</td>
<td>yektim.</td>
</tr>
<tr>
<td>bogun sęyedâ katchda.</td>
<td>bogun sęyedâ katchda.</td>
</tr>
<tr>
<td>banasurarsiniz.</td>
<td>banasurarsiniz.</td>
</tr>
<tr>
<td>nebilerim.</td>
<td>nebilerim.</td>
</tr>
<tr>
<td>nîchun san eyeke-mesin.</td>
<td>nîchun san eyeke-mesin.</td>
</tr>
<tr>
<td>bir shey bilmasin.</td>
<td>bir shey bilmasin.</td>
</tr>
<tr>
<td>bilmam.</td>
<td>bilmam.</td>
</tr>
<tr>
<td>guit bementub postaya genteur.</td>
<td>guit bementub postaya genteur.</td>
</tr>
<tr>
<td>shapeuk geld.</td>
<td>shapeuk geld.</td>
</tr>
</tbody>
</table>

## The Turkish Text.

ایشم دگادر
بوش لاتردى
ایتمه
خالط ایتمه
موس بوقیمه
جاپوک جرشیه
کیمت
مرکب ال گل
بازأر ایراتدر
هایده حسوق
سواسلمه
قره‌زی موم
نیچه اولدی
پوراده ایدی
شمدی گوردم
اشته بولدم
موم یاق
باقتم
پو‌گون آیده
قاجرد
بئله چورسکر
نه برم
نیچون سس
اشکامینس
برشی بلمس
بلم
کیمت بومکتوپ
پوسته یه گوتیر
جاپوک گل
In pronouncing the Turkish, care should be taken to give each letter its full value (a knowledge of the word, and some habit, will enable the speaker to supply the vowel-points); but each letter must be well pronounced, and each syllable in succession, without bearing upon one more than another. The English learner, in particular, should bear constantly in mind that there is no accent in Turkish. Of course the double letters, and particularly the دَتُ,* will cause the weight of the preceding and following syllable to fall on them, and a kind of accent will be the result; but the learner must endeavour to divest himself of his English accentuation as much as possible: we say, as much as possible, because Englishmen—indeed, Britons in general—carry the peculiar clipping accents of their language with them wherever they go, and in what language soever they attempt to speak.

Although the orthography of the Turkish is not yet settled, the vowel-points are by no means left without the bounds of certain established rules consequent on the origin of the word,—but these rules have not been laid down; and to follow them up to their source, in the languages from which the words are borrowed, would involve the necessity of studying Arabic and Persian etymology. It would require a separate treatise, and much time, to enter into this subject, so as to lay down any rules that could be of material advantage to the learner. We consider that the best thing he can do is to learn by heart a great many pieces of poetry or prose, dialogues, etc., whereby he will accustom his ear to the word, and he will then be laying up a stock of observations far more useful to him than any rules, which can never be definite—because they cannot stand without exceptions. The only letters and vowel-points that appear to us to have been left occasionally to the choice of the speaker are و and ي, دامما (٠) and kesra (١):—for these

* اتدرمکت, ‘to cause to be thrown;’ et-tir-mek, ‘to cause to be done,’ etc.
we have given the only rule we could lay down (page 16), and the ear
of the speaker must do the rest to obey the calls of euphony.

Thus, we see, "let him take," is pronounced gu-tur-sun. Now,
it may be written either with the ١, or the ١ may take its place; but
it is evident that the ١ would be mal-a-propos, except at the end, when
it may be used to soften the word after so many ١'s: as, گوتورسین
for گوتورسَنَز 'take ye.'

Then, again, گراپایانمِزْسَکْز may be written with a ١, or kesra ١;
but it is evident that ١ here would be out of place, because a soft word
cannot require to be made hard: on the contrary, it is still more
softened by ١, and made into اگراپایانمِزْسَکْز, the two ١'s being
blended into one on the introduction of ١ into the word. Vide note
to Tale 44.

We further recommend the pupil to pay attention to the pronunciation
of words as noted in the Vocabulary: he will find that ١ sometimes
stands for ١ and sometimes for ١. For this his observation will soon point
out two rules: when ١ is followed by a vowel it is sounded like a ١,
otherwise it remains ١; if it is a Turkish word it is generally a ١, if an
Arabic a ١. But the exceptions to these rules are of frequent occurrence
by reason of the exigencies of euphony, and the student had better learn
each word as he sees it written in the Vocabulary. Again in regard to
the vowel-points: some are e or i, just as the speaker pleases; but the
rule (if there be a rule) would be that Arabic words would use the e, and
Turkish words the i: as, صحَب saheb, Arabic. جرکین chirkín
Turkish. But for this there is no better direction than the ear and
(as we have already said) the study of the words as they are laid down
in the Vocabulary, taking it for granted that the author has given the
best sound to each word which his personal experience of twenty years
amongst the Turks has enabled him to form.
this was the advantage (arising) from his reading the Koran (after the system of) Kadūrī

or h: as, "Until the clear evidence had come unto them, an apostle from God." Some would pronounce the third word here ba-yi-nāh, others ba-yi-na-tā, without stopping, and run it into the next word, ba-yi-na-tā-ra-sā-lun, etc. Vide Koran, chap. xcviii.

Again, lower down in the same chapter, we have 'exhibiting unto him the pure religion, and being orthodox,' which the followers of one of the learned men would enunciate kū-na-fā'-ā, and others kū-na-fā'ān, and so on throughout the Koran in many other little peculiarities, of which the above will serve as a sample. Mr. Bleeck, of the British Museum, formerly one of the author's pupils, translated a tale entitled 'The Cadi and the Robber,' which appeared last year in 'Ainsworth's New Monthly Magazine,' in which the other six names of the leading men are given as follows:

1. 'a man possessed of miraculous faculties.' It is imagined that by dint of reading the Koran one may acquire super-human powers: such, for instance, as that of raising the dead. The second chapter of the Koran is considered so divine, that if it could only be read without the smallest error or mistake, it would not fail to effect this miracle.

2. We see, on the whole, that Nasr-īl-deen Khoja is a much more respectable person, in spite of his little oddities and eccentricities, than his European counterpart, the wretched 'Eulen Spiegel.'
if they should say, 'we will read Lessons Kadūrī' on their requesting
if they should... the end of the Koran he would make them read
that say some people he would not make them read it - ask (to read)
he became a knower of futurity, and- by reading in the Kadūrī way

\[\text{1} \] The indicative mood, present tense, 1st person plural of 
\[\text{2} \] casual of اوتودر ایم. Here we have the present participle 
\[\text{3} \] The short chapters which are at the end of the Koran are usually first taught to children, as they serve to be introduced in the part of their prayers where they are required to recite a small portion of the book. It seems, therefore, that Nasr-il-deen Khoja was too proud to undertake the office of teaching that which the common mullas could impart to their pupils.
\[\text{4} \] Kadūrī is one of the seven various recognized ways of reading and interpreting the Koran. By altering the punctuation, differences of the hiatus have arisen in the reading of this book, which have been proposed by seven learned men, who have each had their followers, and the system of each has taken the name of its founder. Each of these different ways of enunciating the Koran is acknowledged to be orthodox by the other six followers of the learned mullas, but they all of course prefer their own. By hiatus is meant a certain pause caused by the tanween or the ـ, which latter may either be pronounced t
on an apricot-tree in the garden of some one one day The Khoja comes its proprietor whilst eating the apricots mounts its soul!

O my soul!' says the Khoja having said 'there what are you doing the gardener 'I sing in the apricot-tree I am a bulbul do you not see to trill (like a bird) the Khoja 'let me see (hear you) sing' says the Khoja 'of song is this? what kind' laughing the man begins he said 'trills thus much the foreign bulbul' replies

excelling in every knowledge Khoja the late related It is a lesson from him to the students but was perfect and in every science

1 Vide note 7, page 27.

2 the imperative of ut-mok 'to sing' (applied to birds).

3 The Arabic substantive ترنممي 'song,' has the interrogative particle added to it; lit., 'such trilling can (it) be?'

4 Ajami bulbul. Here now we have عجمي Bulbul used in its primary signification, 'strange,' 'foreign.'

5 is the singular, طلبه the plural, and طلبه the Turkish dative plural, 'seekers-after-knowledge,' hence, students.
he said, 'it is not mine no Ho!' says the Cadi he said, 'take an incompetent barber the Khoja One day as (he was)-

his head that he struck at every (stroke of the) razor -shaving (him)

(kept) attaching cotton place that he cut (at) every cutting

(on) to the half- you fellow Oh! to the barber the Khoja he was the (other) half I also you have sown cotton -of my head

he said, 'let me sow flax

1 The Turks give the terms 'عAjámi,' Persian, to any one who may be strange, hence, apparently to them, ignorant and awkward. This arises from giving way to first impressions. Strangers may seem curious to us, when, on better acquaintance, we find them rational beings like ourselves. This is particularly the case in this instance. The Persians are superior to the Turks in many respects; but as they are not much seen in Turkey, their demeanour and accoutrements look 'strange,' hence the word 'عAjámi,' to which afterwards was added the signification of 'curious,' 'awkward,' 'ignorant,' 'stupid,'

2 past verbal noun of كسمك with the possessive affix ي, 'at every place of its having been cut.'

3 يا پشدر ایش. Here, again, we see the force of this compound tense [245].

4 ياروسته, 'to its half' [35], the and ي being interchangable. It may also be written ياریسته,
he sees coming at that place had gone out to promenade day that

the Khoja at once lies and senseless drunk (the) Cadi that

the ferejeh the Khoja he went away taking his ferejeh

rising the Cadi on the other side (hereupon) wearing on his back

he commands to (his) officers coming (is) not the ferejeh that sees

bring to me taking you find it on whom see ye my ferejeh

they bring to the Cadi taking seeing upon the Khoja they also

ferejeh? that hast thou found where Khoja' says the Cadi

all of a sudden I had gone out to the promenade replies the Khoja

uncovered (open) his back lies being drunk Softa a I saw

it should be yours if (and) went (away) I took the ferejeh and I

---

1 Here the gerund denoting a pause is particularly useful.

2 Pronounced is-mar-lar, from اسم ل من 'to order.'

3 Vide note 2, page 300.

4 Short for تنغیذهد. Vide [40].
here a little while you he says to these (them) he leads them

entering within (his house) saying that I may enter I wait

the wife ‘dismiss these men now go O wife’ he says

say the men ‘is not come (home) the Khoja’ says going out

‘came together with us the Khoja what kind of word is this?’

saying ‘he is come’ the Softas ‘he is not come’ the wife

was listening from above the Khoja but they make much dispute

fellow oh you putting forth from the window his head

from one of them are two the doors perhaps why do you (thus) dispute

he said ‘he may be gone going out

Cadi a debauched (of the city) of Sūr-Hissar One day

also the Khoja he lay being drunk in the garden one day there was

1 Vide note 2, page 3.
2 Imperative of صاوومش sav-mak.
One day the Khoja mounting up stairs the poor man come up stairs replies the Khoja why while below Effendi 'O' he says 'may God give you' while I was upstairs O' the Khoja having said 'you did not speak he said 'didst call me down why to me thou

We see that راست گلمکت requires a dative case. Vide note 1, page 13.

Vide note * page 56. 'Favour me with your presence.'
and anything brought— is there any rice is there any butter in the house

O lady! having said 'you ask (for) soup that is there —by you

in our house if let it be no shame Effendis!' coming

I would— soup to you with this bowl there had been (and) rice

he said —have brought out (to you)

this form; but the Khoja is not particular when speaking to his wife, and blends the two tenses into one, forming an expressive but ungrammatical compound. This is not unfrequent, particularly among the illiterate Turcomans, who, speaking among themselves, may wish to give force to their expressions.

1 the past participle in the possessive affix of the 2nd person gū-tūr-di-gin, 'thy having brought,' the ی in ḏi being introduced for the sake of euphony.

2 short for اولیدی اولیدی

in the darkness are you become mad the Khoja that I may light it

* he said should I know how its being whole I

some (seekers- coming to his house the Khoja One day

this evening Effendis!" he says he met -of knowledge) students

we will drink(eat) at my house 'baba-soup let us go to us (my house)

doing (following) after the Khoja having said 'very well' the students

falling (following) after the Khoja having said 'very well' the students

I have brought some guests O wife! says enters within he mounts

Effendi O' the wife that I may give (them) a bowl of soup

'how should I in the dark know what is whole by me'—
only an excuse in order not to have the trouble of getting up for it.

means 'in my possession,' as above. does not mean 'by you' exactly, but 'in your keeping.'

* is a Persian adverb signifying 'straight,' hence 'to meet,' 'to lead straight,' i.e., 'to succeed.'

Vide note 2, page 30.

Pronounced o-dá-stį-ndh.

This should properly be imperative 'let us give,' or 'that I may give,' 1st optative [67]. There is no tense that can give
One day they say he stands on one leg like a goose when (he) began to pray.

One day the Khoja, what are you doing, Effendi Khoja, that he said, 'has not (had) its purification leg of mine becomes (his) guest coming a man to the Khoja

the light after a little while lie down (to sleep) these (two) (by) night

the light Effendi Khoja says the guest is extinguished

The name of Ayūb, 'Jacob,' into 'ıp,' a word of one syllable, meaning 'a cord to hang him by.' This was intended to censure the clipping of words so common among the Tartar as well as in the Hindo-Germanic races, and to which we have already adverted; as Dr. Johnson is reported to have reprobat the pronunciation of the word 'wind,' as now commonly pronounced, by saying, 'I have a mind to find why you call it wind.'

'su-yun-mek has an active form and a passive signification.
remaining (coming) late to lesson Hamad our' what is it
he perspired (and) by his running (expletive) that I may reach (in time)
he said 'dropped (some drops) upon me

One day Mosolmen mounting to the pulpit Khoja

beware you should have children if there is an advice from me
Khoja O they said do not name (put) Ayüb their name

Note what we have already said, that this gerund implies action, as well as 'whilst'—*is-te-mal i-dé-řek*, 'whilst proceeding on or continuing.' In their use of the name, as they are speaking, they would clip the first letter of the second syllable, and convert the child's
the Khoja they separate their horses laughing everyone he replies
it is his own horse that knows then finding his horse seeing
on the horse placing to the stirrup his right foot quickly
Oh’ they say comes to the horse’s croup his face mounting
I’ the Khoja ‘you mount backwards the horse why Khoja

he said is left handed the horse but wrong am not

was an Abyssinian one from his disciples of the Khoja

upon the Khoja one day they called (him) Hamad and his name

this Effendi Khoja that they asked (him) being thrown ink

Pronounced á-i-rîr-lêr, from aî-rîl-mêk ‘to separate’ or ‘divide.’

tezâlûn lit., ‘quickly from hand.’ This latter word is not down in the list of expletives, as it is a word that, by itself, has meaning; but it is here used quite expletively.

It may be well to observe the effect that ‘aimash has, when combined with the present participle: ‘he used to say,’ or ‘was in the habit of saying;’ ‘gûr ‘he used to come,’ ‘gûr ‘he used to see,’ etc. Vide [245].

Pronounced mû-râk-kab dü-ki-lûp.
the Khoja these (people) a little later goes out (and) goes away

they say 'are you going where come Khoja Oh!' they find him

has eaten whoever the food of the marriage to-day the Khoja

he said 'should enter he that it is right

with a-

it becoming-

it cannot find his horse from among the horses the Khoja

in his hand (expletive) all at once which of them it is and knows not

'I am determined' 'do not fire' the men taking the bow (and) arrow

1 'Why should I, who have not partaken of the feast, sit with you; let him who has eaten of it enter into the house.' Ge-rek-der, 'it is necessary,' an impersonal verb. Vide Vocabulary.

2 or آمُل or Ám-Ál. Note the unestablished orthography here.

3 Verb compounded of the Arabic substantive غائت 'extremity,' and the auxiliary أتمت. Here it is perverted to the use they require, and signifies 'I am desperate, and determined to kill some of these horses, so let each take his own away.'
he replied 'is water water's the hare's this' the Khoja finding a tortoise while ploughing Khoja One day
to his girdle (middle) tying a string to its neck seizing (it)
do not call’ the Khoja calling out but the tortoise he suspends
he said 'you (will) learn to plough you stupid
the people had agreed (nolens volens) the Khoja One day
to the Khoja they begin to eat coming his neighbours to feast
going angry the Khoja they do not say 'eat you also come'
he replies, 'I am the hare-bringer.' some men, after a few days, receive him again the Khoja
giving (these fellows) the Khoja they ask (want) to be guests coming
to (neighbours-bringer's the hare, they having said, 'who are you?')
also a set of men, again, a few days after they said, 'we are having said, 'who are you?,' the Khoja to them also coming
they reply, we are neighbours' bringer's the hare,' saying 'you are welcome'
of clear water, a bowl before them, seeing 'this' these he places (brings)

The participle of the verb  
substantively. Lit., 'the hare-bringing person I am.'

The participle is, the genitive would then be; but as the fatha (جاب) over the  is lost in consequence of the  being disjoined from it and attached to the post-position sign of the genitive case  the hiatus would be broken without a vowel, the  therefore is introduced in the pronunciation, and thence finds its way into the orthography,  for  No rules can be given for unestablished orthography, and the student must trust to his ear.
you cannot mount' having said 'will mount' I' coming the Khoja

thrusting into his girdle his skirts at once the Khoja they reply

in the tree Effendi Khoja' he puts in his pocket his shoes

the Khoja on their saying 'what will you do (with them) the shoes

the shoes with me near may turn up a road further up perhaps

he said let them be found

to the Khoja coming man a from the village One day

entertaining him to the man the Khoja brings hare a

but he comes again after a week feeds (him with) soup

'who are you?' his having been a guest of his had forgotten the Khoja

chik-mak, 'to mount,' 'ascend,' etc. Vide [60], and observe the unestablished orthography here of the ḫ for the ș.

1 Aorist.

2 Pronounced bé-lin-ah.

3 بولسون, the passive form of بولمق. Vide [60, 80].

4 'treated him with esteem and regard,' that is, 'politely and hospitably.'
to fish they go with some men the Khoja. One day

they cast the net in the sea.

'What have you done?' Effendi Khoja, they say he throws in the net.

he said, 'thought a fish myself' Khoja.

come to each other the lads of the neighbourhood. One day

his shoes then let us make to mount to the tree the Khoja.

coming under a tree the children saying (which) 'we will steal

Boaghah Khoja'.

Boaghah Khoja, 'cannot mount any one to this tree'.

1. is 'sport,' 'fish-catching'—instead of following rule [210]—the first word used adjectively to the second, which here takes the possessive affix i, and is in the dative case to agree with the verb to go. Vide note 1, page 21.

2. Here, again, we have another kind of exception to rule [210]. It might have been Agh-i-chie-nah, but as the verb requires the dative case, it is easier to make one word of it, and say Agh-i-chie-nah agh-i-chi-nah.

3. 'a place,' is Arabic, and therefore not subject to the Turkish rule. Vide [213].

4. from chi-ka-ma-mak, the 'impossible' form of
Khoja calling out his wife he carries it off snatching on her- has taken (off) the soap the kūzghūn overtake (assist me) his upon him never mind Oh, wife!’ replies the Khoja -saying which

لَكِنْ خِواَجَةٌ إِيْدَرَ آَفَارِي هُدَى طَنْمُهُ آَنْثُوْسُيُّ

he goes to the barber was bald head the Khoja’s But

وَأَوْارَى جَيْنُرِرُ بَرَ افْتَحَهُ وَيْرَ ْكَلِجَّدَ حَفْتَهُ

the next week he gives penny one takes out (of his purse) gets shaved before him the mirror they shave him again he goes again

شَوْرَى خِواَجَةٌ بَنَمُ بَاْشُ ِيَارِبِيُّ ِمُدْرَٰٰرَٰٰ كَِرُٰمَٰرُيُّ

shavings two is bald its half head my’ the Khoja they place

بَرْ أَقْهَدِيُّ أَوْلُمَرَىٰ ِدُمْسُ ٰٰٰٰ

he said ‘will it not do? (for) one penny

١ يَتُشْمِكُّ is ‘to reach,’ hence ‘to overtake.’

٢ A word much in use, composed of the 2nd person imp. of بَوْرُسُ ‘to leave’ (to put down, to place), and 3rd person imp. of بَوْرُسُ ‘to go,’ ‘do thou let him go.’

³ The mirror is presented to him in order that, after taking one satisfactory look at his beard, etc., he should place on it the barber’s pay for shaving him.

٤ Here the pronoun is in the genitive case: if the pronoun were omitted, the noun would be inflected: ُبَاشْمُكُ يَا يَوْسُيُّ.
his wife he locks up placing into the box the axe rising

the Khoja 'do you hide? from whom the axe' says to him

the cat' remarks the wife 'I hide from the cat' replies

'a cat that replies the Khoja 'what will it do (with) the axe?'

will it not take an axe (worth)-

covets two pennyworth of liver

*Pronounced ko-yūp, from.

2 From  FROM, pronounced ki-lit-le-mek, the  being softened into

3 Vide note 7, page 27.

Lit., 'two-penny's (worth of) liver-coveting cat.' Vide note 1, page 6, and for κτ, vide [197].

The first word is generally pronounced cha-ma-shir; the latter word is the dative infinitive of yi-ka-mak, 'to wash.'
sees the Khoja after some time (are) not in his head his senses

O wife! the Khoja weeps near him his wife that

now at least (expletive) but I have suffered much weep not

he said I have (had) taken my longing desire

to his house how often soever (whenever) Effendi The Khoja

the Khoja used to give to her friend his wife he would take a liver

pastry before him on coming (home) in the evening

every day I wife’ he enquires one day she used to place

the wife ‘do they go? where these (livers) I bring one liver

on this the Khoja snatches the cat all them’ replies that

1 is ‘to draw,’ but it is used with زجمت to signify ‘to suffer.’

2 in the singular. Vide [232].

3 Pronounced ke-əhl.

4 From قاپرمست, vulgarly ku-par-mak.
your back you go before me if you will fall (come) behind me

is better to mount in this way now falls to my front

he said

that there was an old Of Nasr-il-deen Effendi

between- so much so (that) large exceedingly its horns

from the flock always it was possible to sit - the two horns

if I could sit between its horns of this' on its coming

coming before the house the ox one day he kept thinking

saying 'I have found an opportunity' then the Khoja lies down

(and) sitting down mounting between the two horns of the ox coming

to the ground the Khoja rising upon his legs the ox at once

for some time going from his head the senses of the Khoja throws

lies (or lying) the Khoja that sees comes his wife he lies

Pronounced bu-i-lā-ja. Vide [123].

Pronounced d-ū-la.
to his wife stands extended his hands a man in the garden that

' take and bring my bow-with-arrow my that wife!' he says

the arrow the Khoja at once gives it bringing the woman also

then passed (on) on the other side piercing his gown shooting

carefully the door

what he had struck he saw that going it became morning

if thanks Lord' crying out sitting down was his own gown

he said 'I would have been dead long ere this had been in it I

the Mallas going to give lesson the Khoja One day

mounting wrong ways to the donkey the Khoja after him (were)

thus why Khoja Oh!’ say the Mallas was going

you I should mount straight If’ the Khoja do you mount

---

1 This word is quite expletive, and used adverbially: lit., ‘from the one,’ ‘immediately.’
2 Pronounced mulla-leri, ‘the students in law.’
out taking on his back the quilt not listening (to) his wife
from off his back at once the quilt seeing him a man he goes
shivering feeling cold then - the Khoja runs away taking
the cause of the noise Effendi’ his wife entering into the door
it must be (that) what can it be?’ having said ‘what was it
the noise they took the quilt was for my quilt the noise
he said ‘was finished
washing his gown of the Khoja wife the Khoja’s One day
he sees went out the Khoja as hung up in the garden

Pronounced din-la-ma-yup, from دَكِلْمَيْبَ, ‘to listen,’ ‘to hear,’
which makes in the gerund دَكِلْمَيْبَ, thus by the insertion of the
negative particle م we have دَكِلْمَيْبَ.

We might well call this an active gerund, as it implies motion:
vide note 3, page 17; it comes from the simple Turkish verb دَكِلْمَيْبَ ‘to tremble.’

Lit., ‘placed hanging.’ or آسمآ is a Turkish substantive with
which is formed the compound verb آسمآ ‘to hang up’ or ‘suspend’ anything.
also a part of his head falling upon his back making the effort to make the effort a piece of linen cloth a to his head on this the Khoja is wounded

men two those he sits in his place coming again tying (up)

O you fellow! the Khoja they relate their dispute coming also

the head also falling but not only biting (it is possible)

he said ' to get wounded

lying in his house Nasr-il-deen Khoja One night

says the Khoja he hears noise a before his door in the street

his wife ' that I may see this light a candle rise O wife!'

the Khoja she says ' in thy place remain man be quiet.'

Lit., 'whilst standing,' and جیکوب 'drawing,' from جیکمک 'to draw or pull.'

2 From پارلمک 'to wound,' a simple Turkish verb in the active form, 'he wounds.'

3 حال Arabic substantive, 'state, condition.' در حال 'thus,' 'in this way,' 'upon the occasion,' etc.
to beat the drum-sticks also the drummers they should beat on seeing Timur become two-legged the geese on their beginning the Khoja and remarking it they had become legs two by two 'you would be legged four if thou shouldst eat that drum-stick'

he said came persons two when Cadi Effendi Khoja The late 'bit my ear my man this' says one (of them) 'bit his own ear he did not bite I no' says other man answer to you come ye a little later' says the Khoja the Khoja upon which go away these 'that) I may give saying can I bite it' seizing his ear comes to a quiet place

1 The expletive here signifies, 'immediately on.'
2 [67] ye-san, 'if thou shouldst eat,' or 'do thou eat.'
3 Vide note 7, page 27, and [76].
4 The nominative of which is —with the possessive affix —the accusative case.
of the Khoja in the road as he went he was taking to the King on arriving—
he eats taking off thigh of it a gets hungry the stomach
Timurlane he places before him the goose—in the royal presence
he gets vexed (expletive) 'is deriding me the Khoja’ on looking
having said ‘is it gone? where the (other) leg of this where’
if you do not believe are one-legged the geese of our country’ the Khoja
he said ‘look (at) the geese being at the fountain-head there
that were (of) geese a flock at the fountain as it happened
commands on this Timur were standing upon one leg all of them
the drum-sticks to the drums together all the drummers that

1 ذوكلنیور pronounced zerk-la-ni-or, regular simple Turkish verb; ‘badine,’ as the French would say.

2 اینانمزایست. The word is اینانمزایست; اینانمزایست 2nd person, present, indicative mood, of the negative verb اینانمیت ‘not to believe.’ is introduced to express ‘if,’ upon which the two س’s are blended into one, and the س is dropped in writing, but pronounced with the چ, thus: چنامزایست, ‘if thou believest not.’
everyone it rains again with the permission of God, causes to mount remaining with horse bad, sorry that the Bey runs away very much to his word of the Khoja and gets wet like a crane he says causing to be called the Khoja the next day gets angry of God me speaking lies that it is be seeming to (in) you that to the Bey the Khoja, you should wet me in the rain in his plain of your own is there not of your judgment any do you get angry why and you should sit upon them taking off the clothes (like me) he said you should come dry putting on after the rain had ceased having caused to be cooked a goose the Khoja one day

1 bin-de-rir from ‘to mount on horseback.’

2 gerund of ‘to call.’

3 pronounced is-la-de-sin, first optative [67] of املأي، simple verb active, which changes the ل to د in its inflections.

4 This should surely be گی. Vide [229].
himself taking under him his clothes becomes naked undressing
(having) fallen the whole of the rain he sits mounting upon it
says the Bey he arrives to the Bey he dresses dry he gets up
the Khoja 'you came you were not wet how extraordinary!'

made me fly me was very swift extremely horse this'

at the head- it (the horse) the Bey having said 'I did not get wet

going to hunt again the Bey on another day tied -of the stable
to another horse also the Khoja mounts horse appointed that

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1 That is, 'upon his clothes,' which he has made up into a parcel to keep dry.
2 اوجمردي, from 'to cause to fly,' from the simple verb اوجمرد.
3 معبود. This word is out of place. The narrator has no word to express specific or identical, so he takes the first Arabic word that comes into his mind, and which signifies 'promised, established,'—this he thinks near enough, and converts, or rather, perverts to his use. A Turk would, from the context, understand what is meant, and would not stop to question the propriety of the word, or know any better. This only shows in what an unsatisfactory state Turkish literature is. Let us hope that, in time, it will improve!
all these figs commands also the Bey he takes taking
of the Khoja these but they throw to (at) his head of this man
O Khoja!' made (expressed) thanks the Khoja striking to (on) his head
answers the Khoja on their saying 'do you make (recite) thanks why
a man these (figs) in the way I was bringing beetroots many
my head I had brought beetroots if instructed me (to bring)
this (him) the Bey goes to the Bey again one day The Khoja
as they- mounts (him) on a sorry horse but takes to the chase
ran away with the horses every one it rains -were hunting
the Khoja quickly does not get on this horse (that) does not gallop

1 Pronounced vû-rûr-ler, from vûr-mak.
2 Vide note 7, page 27.
3 Pronounced kal-to-ban, 'a man of bad repute.' Persian substantive, here used adjectively.
they come to (the) faith from heart (and) soul also two and those

* [479] دُخِيَ خِواچَیَهُ بَنَدَ اولورلَ

* [479] اوجی

become servants to the Khoja also the three

* [2103] نصرالدین افندی بُرْگُوْن بر بیوکَ طَابِلَنَ تَلَ اوْستِه (اوج

three upon (of) tray large a once

Effendi Nasr-il-deen

ارک تَمْبَ ۱ باَه هِدیه گِنْرْبَ بَنِه اوْکُنَه

to his presence of the Bey taking a present to the Bey placing plums

قوْر خِواچَیَنَل ارک گُنْرْبَیِنَدْرُن حِظ ایدوب یَافَر

many being pleased from-his-bringing-the plum of the Khoja places

بَغْشِر خِواچَیَه اوْیِنَه گِنْدَکَدَه

having come to his house the Khoja presents (him with) pence

بر حِرِیفَه راْسَت گِنْدَوْب خِواچَیَهِ ایْدَر بَنِلْرَی کَیْمَه

taking to the Bey again taking beetroot a many after some days

بَنِه گَنْرْبَمَ [گَنْرْبَمَة] دِیدَکَدَه ۲ باَه

to whom these things’ he says to the Khoja meeting man a

کُوْرْتِرِسَمَ [کُوْرْتِرِسَمَة] بَنِه گُوْرْتَرِمَ [گُوْرْتَرِمَة]

to the Bey’ having said ‘I am taking to the Bey’ ‘ do you take

بُوُنِه گُوْرْتَرِمَ جَکْکَه [۷۴۹] انجِیر گُوْرْتِرَشَدَه دُحا مَقْبُولَه

acceptable more take-thou figs to take these (things)

گُوْرْتِرِمَ دِیر خِواچَیَه وارَوْب برَقَاج ارْقَه [عرق] انْجِیر

(of) figs some-sprigs goes the Khoja he says ‘(they will) pass


1  قوْمِب, pronounced ko-yāb, gerund of تَمْبَ; another instance of unestablished orthography.

2 ‘(Rather than) these things to the Bey to take, (it is better that) thou figs (shouldst) take.’ The words omitted are implied from the context.
he says, "so many there may be hairs how many in his tail"

the Khoja: "(is it) known? whence? the mermit replies

the mermit he says, "count come if you do not believe my soul (friend)

you- if" says the Khoja, "does not agree to this condition

hair one and from thy beard hair one come -are not satisfied

it will come how let us see let us pluck out from its tail of the donkey

didkeh Rahban gour khe awluraysh dغل 2 جناب

from God- it is not likely work that sees (the) hermit having said

دحس هدايت ايرشور حمان بولداتشرينه [35] بين اشته

Lo! I' to his fellow-travellers then reaches (him) direction -Almighty

emane گلام دیوب توحید 4 کنور he brings (pronounces) the Taw-hid saying 'I came (am come) to faith

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1 قوله ka-ع-la, 'to this word,' 'promise,' 'condition.'
2 'It won't do.'
3 From ايرشمک i-rish-mek.
4 The Tawhid is the declaration of the Unity of God, particularly that in the 112th Chapter of the Koran:—'Say God is one God; the eternal God: he begetteth not, neither is he begotten, and there is not any one like unto him.'
Of the many stars on its face heaven this Oh!' coming forward the Khoja, he says, "I know of my donkey's hairs upon him of thy donkey Oh!' says the hermit. He says, 'Let us see,' the Khoja, he says, 'we will come to faith of my heard of me this Khoja Oh!' replies the hermit.

1. It should be راهب, in the singular. This is a curious mistake, as it is made by an Arab printer at Boulac, who must have known better.

2. 'We will adopt your religion.'
the circumstances Ala-il-deen the Sultan 'what is it? your wish
what are they? your questions' says the Khoja upon this relates
Ala-il-deen Bir Bailey Ghanim Abir my servant's coming forward, one of the hermits upon this
"what is it? its centre of the world worshipful Effendi'

the fore hoof of the donkey with his stick at once the Khoja
where is it? its centre of the world there' points (to)

whence, says the hermit he says 'it is the place of its standing
there thou dost not believe if' replies the Khoja (is it) known?

in conformity to it it should come less more if measure thou
forward also one of the hermits upon this he says 'speak thou

1 the past verbal noun طوردغي of the verb طوردقم, with the
possessive affix ای, and the changed into عم, in consequence of its
coming in contact with a liquid letter; the first ای might have been a,
quite as well: طوردوغي dūr-dū-qhī.

2 Vide Note *, page 45. The ایسه is introduced with the اگر to
give still more force to the expression, and it is blended with the س in
et-maz-san, which is short for [128] ايتمزسرگ.

3 Pronounced i-léri or i-léru.
sitting down is shown a place to the Khoja receives it in return by calling (of) me, he says making a prayer for the Padishah

And say not unto him who saluteth you, thou art not a true believer, seeking the accidental goods of the present life, for with God is much spoil. Such have ye formerly been; but God hath been gracious unto you; therefore make a just discernment, for God is well acquainted with that which ye do: Sale, vol. 2, page 113, chap. iv., verse 96. This generally silences a fanatic if it does not persuade him that the salam does not exclusively belong to the 'Faithful,' as they consider— it a sin, according to the above injunction, to doubt the sincerity of any one giving the salam. The Turks now say, in exculpation of their allowing Europeans to give them the salam—for no Christian Raya would dare to do so—'on badinage,' that it is, 'God's salam,' and that God said to the Prophet, السلام عليكم ايها النبي, and being God's peace it belongs to all his creatures. When a Mosolman has therefore said salam عليكم or في سلام عليكم in the plural, the answer he gets is عليكم or في سلام عليكم ورحمة الله, 'on you be the peace of God and his mercy.' Above we have one word, عليكم, for the whole phrase, as we might say,—receives the 'alaik, etc.'

1 In this kind of narrative the language is naturally very loose: گوستر, 'he shows.' It is understood, of course, that it can only be the king who points to a seat, and, therefore, the narrator does not stop to say so, but merely says, ' he shows,' although the king has not been mentioned. Vide [223]. The Turks avoid, if possible, the use of the 3rd person singular, particularly when speaking of people of a higher rank than themselves.
he mounts his donkey he takes (as a) support his stick saddles

Tatarah Doshi olima Dibw Toqri Sultan Uladin

Ala-il-deen's Sultan straight saying 'precede me' to the Tartar

Sarayhe Goleb Hisrur Padshah Geirob

gives the salaam enters the presence of the Padishah coming to his Sarai

1 Pronounced é-ehr-lá-yúp, the ُكُتُبُ being softened down as much as possible.

2 This is a corruption of the Arabic word ُنُبَلُثُثُنَدَأُلُثُثُتُنَدَأُ، 'bending over:' hence 'a stick.'

3 Pronounced dūsh-ú-ní-mah, lit., 'fall before me.'

4 Pronounced dogh-rū, vide page 16.

5 When a Mosolman comes into the presence of another, he gives the salam or pass-word of distinction among the faithful, at the use of which by one who is not of their religion, the Turks feel much offended. This distinction does not truly exist in the regulations of the Mohomedan faith, because the Arabs of the desert—who are unsophisticated by contact with the false civilization of Turkey—give and take the salam indiscriminately. The author imagines that this first arose from the Christians considering it a sin to give the salam or to repeat the profession of faith as the Mosolmen do, and the Turks afterwards assumed this distinction to themselves. Some years back it would have been dangerous, as it is still not prudent, to give the salam to a fanatic. The following passage from the Koran should be quoted to them against their present prejudices:

لا تقولوا لمن قدمكم السلام
This is evidently a mistake.  'bulumedik' can never make 'bulumedik', as the 'ع' must be turned to 'غ', and therefore it should be 'bullumedik'; but as everything is sacrificed to facilitating the pronunciation, the 'ع' is substituted for the 'غ' in this instance, it being easier to say 'bullun-md-di-ga' than 'bulun-md-di-gha.'

2 This word might have been placed in the list of expletives: it is a Persian adverb, signifying 'on the contrary.'
Sahat iydub ala-il-deen Sultan passing over (it) travelling over
these invites (them) to the faith these also the king they arrive
his question a one of us each of us they say also three

we will enter to your religion you answer (us) if there is (we have)

Sultan upon this consented to this word these

\( \text{عُلَمَاسٍ}^{3} \) and \( \text{عُلَمَاسٍ}^{2} \) are not changed, because of rule [213]: both being Arabic words, they are not necessarily subject to the Turkish construction. It would not be incorrect to say \( \text{عَلَاءُ} \), but it would be too complex, as both are preceded by an Arabic qualifying noun [212], which suffices to make the sense clear.

\( \text{بُعَ-عُشَ}^{2} \). We have already had occasion to observe the use of the demonstrative pronoun in the singular, with a noun of number. This remark properly belongs to the Syntax; but it is impossible to note every little peculiarity of a language so capricious as this, without entering into wearisome details; besides, something must be left to the intelligence of the learner.

\( \text{أْلَبُ-اُلْمَسِن}^{3} \). Pronounced \( \text{أْلَبُ-اُلْمَسِن}^{1} \).
runs to the pond retains not resistance seeing the water.

to cry out the frogs from the pond at the place of falling at once.

runs away back being frightened the donkey begin.

'pond-birds oh! bravo' catches the donkey going the Khoja.

go ye' throwing (into) the pond (of) pence handful a saying.

'yeh and eat them (you fine fellows) give (this money) for sweetmeats.

he said.

hermits three in his time Effendi Nasr-il-deen Khoja.

the world appeared (in the world) excelling in every science.

1 'to remain.' تلمىذ negative form, تلمىذ the gerund translated positively,—'The donkey, on seeing the water, to him (power of) resistance remains not.'

2 Pronounced sy-gir-dir, from sy-girt-mek.

3 Pronounced ur-güp, from örk-mek.

4 Instead of giving drink-money, the Mohomedans very properly make presents of money for a better purpose than that of poisoning the objects of their generosity.
One day the Khoja dirties mud to its tail going (along) to the bazaar placing into the sack cutting its tail of the donkey without a tail this says man a they making auction going its price you’ the Khoja use is it? for what donkey

his donkey coming from a distant place the Khoja

but comes to the side of a pond suddenly got thirsty very much donkey the Khoja’s was high very pond’s side this

1 'tail,' or rather قویرق ko-řu-ghi, as being easier to pronounce. قویرق ko-řu-ghi-nah, 'to his tail' [35], the and ی being synonymous letters.
2 From 'to stick to,' as mud might do. This word is also used to express the act of infringing quarantine. بولشتیلر 'they met together,' or 'contaminated each other.'
3 Pronounced ḫaṭ-bé-niš-t-či-nah [210].
4 'Whilst they were making the sale by auction' [248].
5 قویرمنس kū-řu-k-siz, 'tail-less.'
6 For ایده گورک gú-run, for گورک ی-dé-niz [69], and گورک یر گورک. Vide note 2, page 3.
his feet his hands' having said 'do you know (him) whence
the Khoja One day she said 'I know (it) from this get cold
feet his hands (and) going to (the) mountain to (cut) wood
saying 'am dead I Lo' (expletive) the Khoja got cold
to eat his donkey coming the wolves he lies (down) under a tree

he said 'a donkey (whose) master is dead you have luckily found'
taking to the bazaar his donkey the Khoja One day

1 From صوت 'to get cold,' which would make صور in the second
person, present tense. The ġ is put in to facilitate the pronunciation,
so-ghür.

2 Pronounced ù-du-nah.

3 From يا đảng 'to lie down.' يا دندق past verbal noun, with the
possessive affix, يا دندق 'his having lied down,' the ق changed to غ
because coming before a vowel, and the first ي introduced to facilitate the
pronunciation.

4 Lit., 'his master dead,' forming a compound adjective to 'donkey.'
his being about to—thou sayest truly,' the Khoja 'become a Cadi

become a Cadi

a lecture in the colonnade I because know (it) I—become a Cadi

listened sticking up its ears donkey that whilst giving

he said

the donkey coming a man to the house-of the Khoja One day

is not in the house the donkey' replies the Khoja asks (for the loan of)

says the man brays within the donkey it so happened (that)

Khoja 'is braying within the donkey Effendi Khoja Oh!

you believe to the donkey you must be what an extraordinary man'

he said 'you do not believe me with my grey beard

a dead man wife' to his wife Khoja One day

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1 Arabic.

2 Pronounced ʿulmīsh, from ʿulmık, 'to die;' past participle [105], used adjectively, with adami, in the accusative case after plorisin bi-lur-sin.
striking a (blow with the) whip to the donkey placing on his own back.

he said thy saddle take my woollen (pelisse) give on the donkey taking off his woollen (pelisse) also day One.

to call (or) please to bawl please' says the Khoja begins to bray and its bawling crying of this one's. But the man 'it is useless.

placing into its place the woollen (pelisse) brings back hearing.

runs away.

losing his donkey Effendi Khoja One day.

in such a place I saw (it)' replies the man enquires to a man.

1 Pronounced yú-rú-yí, from yúrúmek. It should therefore, properly speaking, be 'he gives to running;' but it is shortened into yúrî vérîr.

2 Dative infinitive of باخومش.

3 For اشکنی [128].
within (his house) from thence saying (which) 'I will lend (him)
he says (and) coming remaining (away) a certain (time) entering
also and has not been (does not choose) the wish of the donkey'
if you- into hands (of strangers) me" that says the donkey to me
of you and they will strike to my ears my -should give (lend)
they will curse to your wife

to the garden mounting (to) his donkey Khoja day One
his pelisse from his back having something to do on the way going
a thief he places to its upon of the saddle of the donkey taking off
the Khoja and goes (away with it) steals the woollen (pelisse) coming
is not (forthcoming) the woollen (pelisse) that sees comes
taking (off) its saddle from its back of the donkey quickly (expletive)

Here, again, the unestablished orthography of this language is evident:
would make اشکت, and not as above.  For صوفني. Vide [128].

Lit., 'that hour,' sur l'instant, as the French would say.
ties it again he spoils (his turban) again does not suffice its length that

the muslin gets vexed the temper of the Khoja it is too short again

he gives (it) in sale by auction in the bazaar coming he takes

the Khoja becomes buyer comes a man the sale taking place

take care brother' approaching to the man secretly quietly

he said 'is short (the) length of this muslin because do not buy

asks his donkey coming man a to the Khoja day One

(to) the donkey let me go stay here' (expletive) the Khoja

should be (so) his will of the donkey if that I may consult

it is spelt two ways in the space of two lines: صار and صار. Vide note 7, pape 27, on unestablished orthography.

Lit., 'it comes not,' from گلمک. 1

Pronounced sy-ki-lur, from صقلقم sy-ki-l-mak. 2

Properly speaking, this should have two د’s. The ablative case of مزاده; but they would not like to write or pronounce the two, so they clip one. 3

Pronounced giz-lu-jah. 4

Pronounced yak-la-shup, from Yaklashmak. 5

Pronounced i-shé-qi-ni: the accusative of اشک, with the possessive affix ي.
Each man brings what he can, according to his means, to the room where strangers are entertained at the common expense of the town or village, so as to avoid a person in power, or a Bashi Bozuk, from taking violent possession of a house, which he would be sure to do, under the excuse that there being no inns, they are bound to supply him with provisions, both by the laws of hospitality and by the law of the strongest.

*pronounced sarar, from چور 'to tie up' (a turban). Observe that
from the door him he goes to the place of the feast

saying 'Effendi Khoja please be seated' (they) came to meet him

seating him at the head of the table with honors and compliments

also the Khoja they say 'Effendi Khoja pray be seated'

O my pelisse please be served' takes hold of (its) sleeve of the pelisse

to the Khoja looking the people he says 'to the food

now the honors apparently' Khoja on their saying -doest thou

he said 'let (it) eat (it) also the food to the pelisse

that sees goes to a town one day Effendi Nasr-il-deen

they see to the Khoja (are) in eating and drinking the people

---

1. pronounced bu-yu-run [56], vide note, page 56.
2. Vide [69]. The and being, in many cases, synonymous letters, they change about according to note *, page 16.
3. Vide [253]. Here it is the present participle or verbal noun, with the post-position اَنَّهُ, and therefore it must be translated by the present tense: 'are (about) in drinking' [130].
4. Vide note 1, page 1: 'they look to him.' Dative case.
at once having said 'my Lord are mine these also' the Jew
beating on his head exclaiming 'Jew-malice Oh! what'
the pelisse now the Khoja they turned out from the Mehkemi
they have said went to his house accepting also and the mule
goes to a marriage feast Effendi Khoja day That
they do not- not looking (to) him old the clothes upon him
at once it is useless that sees the Khoja -pay him respect
putting on his pelisse coming to the house going out quietly

1 or brā gīyāda is a very common expression, to which they add the qualification they think appropriate, such as: brā gīyāda kāfīr 'what a scamp of an infidel;' brā gīyāda pāzōngat 2 haī gīyāda haï or any other equally respectable denomination! Sometimes it is only haï gīyāda haï, sometimes to signify 'in a quiet proper manner,' 'gently,' as above.

2 Gerund [83], pronounced vū-ru-rak.

3 Of course in the accusative case.

4 اوئلمز, 3rd person of the present tense (aorist) of the negative اولمچ of the simple verb 'it does not do.'

5 اصل ایله (Arabic) the plural of اصل, and used in Turkish sometimes to signify 'in a quiet proper manner,' 'gently,' as above.
the Cadi Effendi having said 'he denies now -gold-has-taken ever I my Lord,’ the Khoja says turns (looks) to the Khoja’s face He has given (them me) I kept asking 1000 from God Almighty the giver of so much gold if so (be) one less (I found) I counted but the gold pieces I said he will give also the one (remaining)

having said which 'will claim (I dare say) also and the mule I ride

1 oorist, bearing a future signification, which is very common in Turkish: indeed, the future is oftener expressed by the present tense than the real future.

2 past declinable participle تنمکت with the possessive affix of the 1st person م [33], the introduced for the sake of euphony: بنديگم، and pronounced bin-di-gim. He should have said بنديگم, but that was too long, so he lays stress on the كي instead. These are little niceties, which a long practice and attention can only render evident to the student, and for which it is impossible to lay down any special rules. The Turks are naturally desirous of giving all the force and emphasis to their speech with as few words and as little trouble as possible, and that is why, in this instance, he clips the كي out of كي تاظر كي and lengthens the first instead.

3 صاحب جتار, lit., 'he will turn out to be the proprietor.'
Khoja says the Jew 'have' thrown? the gold.

I did (it) (expletive) that it should be a joke to you;

let me see you had said I will not take (it) if it be one less.

do not know a joke. I' Khoja 'a joke I made (expletive) will he take it

the Jew having said) which) 'have accepted the gold pieces I

the Khoja he says 'let us go to the Mehkeméh come along

the Jew 'I will not go on foot to the Mehkeméh I' replies

but good' says the Khoja brings mule a for the Khoja

also pelisse a the Jew 'is necessary a pelisse (fur) upon my back

got a Turkish substantive, 'a man on his legs,' 'foot-man,' in

this sense, not in the sense of 'servant.'
for to make trial hearing this the Jew was

of the Khoja placing in a purse (pieces of) gold

that sees the Khoja throws down the chimney

he opens the purse saying 'has been accepted our prayer' stands

the (person)- one less (there is) that (and) sees he counts the money

saying which 'will give the (remaining) one also -giver (of) this'

he rises at once gets fidgetty the Jew now (this time) he accepts

the Jew the Khoja he says 'give (me) pieces of gold my these

from God Almighty I have you become mad merchant' answered

to me (can) you in what proper way gave He I had asked

1 تیوب, pronounced ko-yüp.
2 وئیرن, the declinable present participle of وئیرنمکت.
3 Vide note 7, page 27, and [76]—2nd perfect, indicative mood.
4 First pluperfect, indicative mood, [99] of استمکت.
that he sees going to Sür Hissar the Khoja. Once

what an- the Khoja look at the moon assembled men many

as large as a sieve in our country for is this extraordinary place

a moon the size of a crescent but here and care nothing for it they see

he said 'they look (at it) assembled how many men

Oh Lord!' promenading in Akshehir Effendi Nasr-Il-deen

if one less (than the 1000) but give pieces of gold 1000 to me

neighbour a Jew of the Khoja he was saying 'I will not receive it

1 As there are many towns of the name of Hissar, which means 'a fortified city,' they distinguish this one by 'Sür,' another by 'Kara,' etc.

2 3rd person singular, present tense, indicative mood of 'he or it is,' signifying 'it may be, or 'can be,' or 'must be.'

3 The د here is an expletive of course [123].

4 This word ought to be spelt آلم, the negative of آلم, but the insertion of the 1 gives a longer sound to the negative form, and implies that he will not accept it on any account.

5 دیر ایمیش, the present participle of دیر ایمیش, with the 3rd person of the 2nd perfect of the verb [76, 245].
in the place where also the Khoja (nothing) remains of thy life.

the people he remains saying 'I am dead behold' lies down he was

in it they bring a hier assembling at the head of him on the road saying 'let us take to his house' they place (him)

'shall we pass in what way' they came to a muddy place going

dieb sohile sharek himan xwaja tabatden bashin

his head from the bier the Khoja all at once whilst (thus) talking saying

caldieb bun salagh ikon shwolod gideraiedem dimesh he said 'I used to go by this road when I was alive (well)' raising

1 Here the verb denotes the requisite pause.


3 Here we have the 1st person plural of the imperative mood having a future signification, and yet no other part of the verb could have answered the purpose this does. We must suppose that they were talking to one another, one saying 'Let us pass this way,' (imperative); on which some one, using the tense of last speaker, asks, 'in what way let us pass,' that is, 'shall we pass.' It is customary for one man to take up the words of another, and use them himself, as if he had said—'You say let us pass here (why that is impossible on account of the quagmire); in what way (can you say) let us pass here,' and that the narrator wants the reader to understand that he is quoting the words of the people is clear by his adding

4 Thus we see this tense implies 'being in the habit of doing' [65].
on its being cut the branch now what art thou doing you stupid man,’
the Khoja to him (to this man) he having said this ‘you will fall (as)
the tree at once all of a sudden does not give answer any
then (from that place) he falls to the ground the Khoja just as it is cut
my falling thou O you fellow’ running after the man rising
this man’s saying (which) ‘thou knowest also my dying knewest

1 گبی is an adverb giving much force to a phrase. It here (being
used expletively) implies ‘immediately upon its being cut,’ the primary
signification however is simply, ‘like.’

2 دوشرسین. We have already observed, page 27, note 7, that we
cannot explain the incongruities of Turkish orthography unless indeed by
considering it as unestablished. The second person present of the indicative
mood is in some books written سن سین, and in others, as above, سین. We
fancy that the narrator imagines he gives more force to his word by
introducing the ي, as if speaking with emphasis, dü-sher-sin instead of
dü-shor-s n. The use of the present for the future has been noted before
and is very common.

3 برده. Adverb composed of بر and دها ‘once again,’ ‘at once,’ ‘all
at once,’ as we should say.

4 اوله چگین. Here we have the future verbal noun [106] with the
possessive affix of the first person singular [33].
لطیف خواجه نصرالدین افندی ۵۳

بر خواجه طاوتلرین (زینی) [۱۲۰]

[۲۳۶] in a caffass (cage) his fowls the Khoja Once

[۲۳۳] طولدیروب سور حصارت گیدراییک

[۲۰۷] در وندار

[۲۴۸] شول

[۱۲۰] مکربدر

[۲۰۷] are in prison (fowls) these going to Sour Hissar filled

باری بر آز چیون یبرزیم ۱ دیوب جمله سی

all of them saying 'I will let them go a little O Lord'

سالی ویرک، هر بریسی

[۲۳۳] طاوتلرک

[۱۲۰] هر بریسی

from one side (to another) each one of them the fowls having let loose

قیمار خواجه ائه بر دگنک ۲ آلوب خرودی

the cock taking stick a in his hand Khoja runs away

[۲۱۰] اورگه تواتوب تواليوب گچبندپ باروسته

in the middle of the night' (and) pursuing driving (him) before him

[۱۲۸] صباح اولدیغین بلوسند ۳ یا نچون گونوزل

of your day why Oh! you know that it is morning

[۱۰۸] حانیرویا بلمزه

your do not know the road present (is coming upon you) such a fate (time)

دیمش

he said

بر خواجه برآغاجه چیچوب اوتوریینی

the branch on which mounting on a tree the Khoja Once

[۲۴۸] دلای کسمگه ۴ بشری اشاکیدن بر حرفی چیرک

passing a man from below he begins to cut -he was sitting

۱ Observe the use of the optative for the indicative mood, 'that I may let them loose,' for 'I will let them loose,' or 'let me liberate them.'

۲ دگنک pronounced dēi-nēk.

۳ Vide note 2, page ۵۸.

۴ Dative infinitive.
The Khoja, also the Khoja, 
they go (away) flying and they run away. They sit near the spring, taking bread some in his hands.

A man comes and whilst eating it, dipping bread in the spring duck soup,' the Khoja having said 'art thou eating what,' he says he 'I eat.'

He was well in the morning,' says the Khoja. 'He is dying now.'

Plural noun arises, in the opinion of the author, from its being considered more poetic and outré, and therefore expressive. Attention is attracted to it in the same way as when some eccentric person of education makes use of any peculiar ungrammatical expression.

It should be, according to, but as chorba is a foreign word it is treated like an adjective. This looseness of style is very common.

is an Arabic substantive, signifying 'wishes,' hence, by inference, 'state of health.' 'to ask after one's health,' 'to inquire regarding any one.' dative infinitive 'to ask.'
that sees the Khoja attacks on the Khoja the dog
go away' to the dog on which will be worsted he (himself)
he said 'go along I am overcome (conquered)
took to his house caught stork a the Khoja Once
(saying that they were long) and its legs its nose with a knife
' thou art like a bird now lo' causing it to sit in a high place he cut
he said

many at the head of a spring that sees the Khoja Once
saying 'that I may catch (one)' runs Khoja are playing ducks

1 from to conquer, the passive form of which is, by the insertion of ل [107], يَلْمَكَ, It should therefore be properly يَلْمَكَ 'I am conquered'; but as this would resemble the word يَلْمَكَ pronounced يَنِإِ-لَو-مِك 'to make new,' the ل is softened into ي, and thus a useful distinction is made between the two words.
2 Observe the use of a gerund to indicate a pause.
3 Causal of أُوتِرَ [60]. 4 Lit., 'to a bird thou hast resembled.'
5 Pronounced puunar instead of pu-na-rin.
6 The habit of placing a verb in the singular to a
you do not believe its dying you believe to its making children Oh!

he said

he sees walking about amongst the tombs Khoja Once

the Khoja lies on a tombstone an old dog that wishes to strike the dog he takes a thick stick in his hand gets angry

1 Infinitive mood, declinable participle دوخردة, with the possessive affix of the 3rd person (the ج being turned to ج before a vowel), and in the dative case دوخردة the ج being dropped on the intervention of the ب [35, 127].

2 Sandah is an expression of contempt: ادم سندہ ‘you stupid man’ [123]. It is curious that this word سندہ, in common parlance, is contracted into سندہ, and then it is only a term of familiarity (not of contempt) to draw the attention of the person you address. بت سندہ pronounced baik سندہ ‘look at me,’ i.e. ‘listen to me.’ دیه سندہ pronounced دیو سندہ ‘do thou speak.’ We have had frequent occasion to mark this system of contracting words among our aboriginal cousins of the Hindo-Germanic race, at which we ought not to be astonished, considering how much Europeans indulge in it, particularly in the English language.

3 This is precisely in the same form as the دوخردة the original verb only having its termination in ك instead of the ك of دوخردة, and of course the ك becoming ك where the ق had become خ [57]. The & here and the ی above are for the sake of euphony.
One day the proprietor of the kazan makes use of (it) brought (it) has not come (back) the kazan waits sees days five.

The Khoja knocks at the door going to the Khoja's house on his saying 'wantest thou what' coming to the door is dead the kazan may you remain well' replies Khoja 'I say on saying which 'can a kazan ever die? Effendi Khoja' the man.

1 Two Turkish verbs of the same meaning together, in order to give force of expression—'he looks (about him and) sees (that it is not returned).'

2 'May you be preserved!' is the phrase of condolence on the death of any one.

3 is an Arabic adjective meaning 'defunct,' because 'taken into God's mercy.' When speaking of the death of a Christian they use, contemptuously, the same word as they would if referring to the death of a horse or cow — مرد 'he died,' from the Persian verb مردن 'to die.'
he said 'have we not removed? to this house we(I) why' Khoja

large kettle (caldron) from his neighbour Khoja One day

into the (said) kettle after having done (seen) his business taking

on giving it to the proprietor he took placing saucepan small a

saucepan small a in the kazan that sees the proprietor

the kazan' answers Khoja he says 'what is this' there is

again accepts the saucepan the man 'has made a little one

to his house took (it) asking for the kazan Khoja another day

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1 Pronounced güch.

2 It should be pronounced, at least—if not written—ko-nu-shü-sin-dan. Vide the note on the rules of euphony, page 16.

3 To see to a matter is as good as doing it, and often better than getting it done.

4 Lit., 'The man who was the proprietor.'

5 The Arabic word تقبل 'acceptance' is made into a simple Turkish verb.
has burnt who these (clothes)\(^1\) they say to the Khoja has become clothes was to rise the day of judgment to-morrow\(^2\) (the) Khoja

he said 'is required? (for) what

entered a thief into his house of the Khoja One day

loading on his back collecting there was whatsoever

gathered up the remainder also the Khoja he went out

entering in his house the thief \(\text{fell}\) he went after the thief

having said to the Khoja Effendi 'wantest thou what' the thief

\(^1\) an expression composed of an Arabic and a Turkish word, both having the same meaning, but which together might be considered to give strength of expression, 'the remaining things that were left.'

\(^2\) from \(\text{دوش‌ک}\) 'to fall,' but frequently used for 'to go in pursuit of.'

\(^3\) Vide note 7, page 27.

\(^4\) Here we see particularly how necessary it is to attend to the pauses which the gerunds indicate: if we were not to make a pause at this gerund [253] the sense would be lost.
kills the lamb thinks (that he is in) earnest (the) Khoja he speaks thus

one of them placing (the lamb) on his back the Khoja then

then he begins to roast the lamb lighting a fire then

consignment to the Khoja their coats undressing his companions

they go to play to a different direction each one of them making

burns casting to the fire the whole of the clothes also the Khoja

on their coming back having promenaded after a little while

cinders burning the whole of their clothes that they see

1 That is, his friend, who does not think that the Khoja will take the thing in earnest.

2 pronounced vū-rūp from pronounced vūr-mak 'to strike,' thence 'to throw,' ergo 'to carry': lower down it is 'to cast (into the fire).'

3 Vide [128].

4 ... are both Persian adverbs, signifying 'then,' 'at once,' 'upon this,' suddenly,' 'afterwards,' etc.

5 Dative infinitive.

6 Note that [210] is here the nominative to the active verb 'burning'; just above it was in the accusative case.
his head upon him of the Khoja coming out with force the water for thy thus-so' getting angry the Khoja at once getting wet

he said 'they have stuck stick this -running mad(ly)

there was (he had) lamb a of Effendi Nasr-il-deen Khoja

friends some one day he (used to) bring up with much (care) that

'let us eat' taking from his hands of the Khoja the lamb assembling
dibrer bi aol gilob eider ai hweakh yariben to-morrow O Khoja' says coming first one of them they say

bring what will you do (with) this lamb will rise the last day

coming (expletive) (will) not believe (it) Khoja 'let us eat this (lamb)

is a Persian word, with a Persian plural termination. *Vide [17, 18].

would make [16], three together, which is too much, so the first is turned into a.

*Vide note 7, page 1 [128].

'M will not consent to it,' or ' will not believe him to be serious.'

is 'to believe,' thence, by inference, 'to consign one's self into another's hands,' thence 'to consent.' (1)
do you not see on being asked I coming the questioning angels.

he said 'I will say is an old one even my tomb

the people goes out wearing black Khoja One day

black from (for) what death' Effendi Khoja seeing this (him)

the father of my son' Khoja on their saying 'have you put on

he said I hold his mourning is dead

himself coming from a distance Effendi Khoja One day

to the mouth-piece of a- that he sees seeing (felt) took warmth

Khoja they had stopped it (with) a piece of wood -fountain

on his pulling it out drawing the wood saying 'that I may drink

1 First perfect, indicative mood [76].
2 'Do not accuse me, the sins you charge me with are those of another—see, this is not my tomb, it is an old one belonging to another.'
4 'Which is like a pipe' لوله; lit., 'to a fountain its pipe.'
5 is, properly speaking, 'to stick up into.'
6 جفتاری، کبی. Here کبی 'like,' has certainly the place of an expletive, 'on,' 'as soon as,' 'immediately on,' etc.
Upon it taking thick stick a in his hand seeing Khoja.

the ox (next) runs away the ox going

the Khoja (was) going having harnessed to an Araba a Turk

taking stick a in his hand straightways seeing the ox

Oh! the Turk strikes blows some to the ox running after

thou’ having said ‘wantest thou what with my ox man

that (ox) dog you ignorant (interfere and talk nonsense) do not mix

he replied ‘knows its fault

that charged (his followers) Effendi Khoja One day

place me (in) to an old tomb me (at the) time (of) my dying I’

Khoja on their saying ‘do you speak thus why’ the people

1. short for گلچیک, گلچیک, genitive infinite.


seeing him the gardener enters into (the garden) — drawing it

the Khoja having said 'seek you what here and who are you'

'is it sold' do they sell ladders here replies the gardener

'in any place a ladder man oh! ignorant' replies Khoja

one by one his fowls day one Effendi Nasr-il-deen

and passing (it on) piercing of cloth piece a to their necks seizing

near of the Khoja the people let go taking hold (of each)

they said 'has come what to these fowls' assembled

he replied 'they hold mourning died the mothers of these

enters ox an in his ground of the Khoja One day

1 'In any place that may be' [79].

2 A Persian word.
It is here intended to show the barefacedness of the Khoja, who talked of making black the face of a man who was tormenting him by his lamentations, when his own face ought to have been black for stealing the heifer and eating it. 'What if I should do so and so.'

The verbal noun ordeclinable participle صاندیم changes the to غ and takes the for euphony, and the possessive affix م; lit., 'the action of my having sold and bought it there is not.'

Pronounced mer-dh-bún.

4 It should be properly باگچه دیوارینه, but a little looseness of style is admissible, when the sense does not suffer, and where it sounds better.

Pronounced da-yə-naup from طیانه.
agreement for one pul (penny) for the passing of them one by one

these Khoja make

the blind men carries away overpowering its water the river

one lo! do you make crying why’ Khoja begin to call out

he said ‘give ye less pul

meeting heifer a promenading in the plain Khoja One day

its skin killing taking to his house straight seizing upon it

lamentation and complaints the proprietor of the heifer he hides

Khoja coming in front house of the Khoja’s making

the skin of this heifer wife’ to his family

1 The simple form of this verb to pass,’ which would make its causal [60], but this is also pronounced short or . Now if we inserted the it would be too much to pronounce, the therefore is dropped, and thence the gerund.

2 (pronounced sū-yī) .

3 Persian substantive in the dative case.

4 Pronounced ú-ni-nah; lit., ‘to its front’ [35].
he has done suffering how much to me camel treacherous
that I may seize for me camel perfidious this have the kindness
he said ‘cut his throat
one akind (a piece) ninety of eggs one day
he sold ten of them going to another place taking (buying)
you sell ten of them (you) buying ninety why’ to the Khoja
it is more advantageous’ Khoja they having said (to him)
he said ‘they may see in commerce us also (me) (in order that) friends
going to its banks river a one day Nasr-il-deen Khoja
in the river with the Khoja and some blind men ten sitting down

1 Vide note 7, page 27.
2 Pronounced tdné. In expressing numbers a qualifying noun is often added: if speaking of men they say or ‘three hundred persons’; if of animals they would used the word as, ‘one hundred and two (heads of) lambs’; ‘one hundred, thirty heads of horses. If of arms or instruments (of small or unimportant things, a grain’ as, ‘one empty flower-pot.’ We may suppose that poor blind men fall under the last denomination in the opinion of the relater of the story (!).
new the month, they say that to the Khoja. One day, they say that to the Khoja.

Khoja replies, 'what do they do (with it) month the old is become to go going out from the town with a caravan Khoja. One day, to himself he had a camel (his) of this (him) but intended on this camel rather than if I should go on foot Lord, says mounting to the camel then I may go with pleasure I may ride the ground the Khoja stumbling the camel going with the caravan the people- calls out the Khoja mounting upon him throwing of the Khoja after a little while save this person (him) of the caravan this did you see Mosolmen Oh! coming into his head the senses

1 the accusative of آی 'a month': the must be considered a consonant in this word [8], declined like آو and not like پابا; it would be difficult to pronounce three آی together, آیی, therefore they pronounce this آی 'a month,' آی accusative, and not آیی.

2 Pronounced vurūp 'from اورتمش 'to throw, to beat,' etc.
it was fifth the twenty of the month but 'how much is it
saying 'I will see make (wait) patience little a' Khoja
sees counts (the stones) upsets the vase coming to (the) house'
if’ Khoja 'have become stones 20 100 that
they will say (call) foolish to me I should say all of this (number)
of the month to-day' to the people (and) coming saying this
Oh! answer these saying (which) 'fifth it is the forty full
the forty- you days (is) thirty complete month a Khoja
(in) to moderation I’ replies Khoja 'sayest -fifth it is
soilad Dayr جلوكك حسابه بقارسک 5 برونگن to-day you look (according) to its account the vase if I spoke
it is its 120th

---
1 short for [45].
2 for [69]; and see note 2, page 3 .
3 For [210].
4 2nd conditional [102].
5 For [79].
6 one hundred, 'twenty (the [45] is not necessary
in summing up) the possessive affix of the 3rd person [33] 'its 120th.'
The gerund [105] is here repeated twice to give a better emphasis.

2 Causal of [60]. 'Where whilst beating a man they feed him with sweetmeats.'
in my hands all (of it) I could seize what cast to this (place)

in the name-at once entering to a shop of a seller of sweetmeats going

the sweetmeat-seller he begins to eat the sweetmeats saying -of God

beginning to beat the Khoja saying ‘doest thou what Oh! man’

where Koniah this a town is how nice that’ says the Khoja

---

1 for ‘whatsoever;’ the verb comes between, as in English we would say, ‘how desirous soever I might be,’ the word ‘howsoever’ being divided by the verb intervening between how and soever.

2 Pronounced dol-dur-di.

3 When the Mohamedans sit down to a meal, before breaking bread they say ‘Bism illa,’ to themselves, and if any one is present, they invite him, with the same phrase, to partake of their repast.

4 See note 7, page 27.

5 Dative infinitive.
he said, 'I had come forth to you here now only

and (name of a herb) some entering to a garden one day the Khoja

in a sack a little of it he plucked up he found whatever turnips some

him (this person) coming the gardener placing in his arms a little of it

being confounded Khoja having said seekest thou what here seizing

wind a strong during the night' not being able to find an answer

having said 'threw bringing here me wind that blew

Khoja 'plucked who these Oh!' says the gardener

from that (place) me by its being strong very the wind'

belongs to 'HERNE EISHE: HERNE whatsoever.' As the learner will
not require detailed analysis by the time he reaches this part of the work,
we shall content ourselves in future with noting in the text the numbers
of the sections in the grammar that bear on the word, and to which we
may desire to refer: thus, [41].

is short for Turkish and Persian, 'a little of this,'

or with the intervening [35, 128].

See note 7, page 27.
Oh! God come' Effendi Khoja they gave

again he said 'make thou (them)

in his hand that he sees (he) awaking (and) contending saying

extending his hands shutting his eyes again there is nothing

he said 'let it be akjés nine Oh! Lord give'

whilst going going out to the desert-plain Khoja One day

made themselves seen (appeared) horsemen some in front suddenly

his clothes coming near a cemetery making haste Effendi Khoja

lies down entering in the hole of a tomb naked taking off

Oh! man' coming near him seeing the Khoja the horsemen

a single Effendi Khoja on their saying 'dost thou lie why here

was one of the inhabitants of the tomb I' not finding word

1 ديو, for ديو [128].
2 گوزلریني, for گوزلریني [128].
3 اللرین, for اللرین [128].
that sees looks above from below man a he begins to read makes reading glorification out of time in the minaret person out of time with such a detestable voice you ignorant (man) Oh! descending down Khoja at once 'dost thou read glorification here a charitable person (if) what (harm) would it be Ah!' says from this bad voice us (me) (expletive) should build a bath he should free (me)

pieces of money nine in his sleep to the Khoja evening One

1 'you fool.' نادان سند, Persian word, 'ignorant.' نادان سند, 'you also.' This latter word is constantly in use with آدم. 'What a man you are!' [123].

2 'owe to yourself, 2nd present, indicative [76]—which would be too respectful a mode of address to a man one has just called a fool.

3 short for نه اوبلدي, 'if it had been,' 3rd cond. [79].

4 short for يايبه ايدي, 'if he had built,' 3rd cond. [79].

5 for قورتاره ايدي, 'if he had liberated,' 3rd cond. [79].
how many I looked at Akshihir’ says Khoja ‘did you know (it) there is’ so many also here (expletive) there were stars any one that sees enters to the bath one day the Khoja he begins to speak to the bathman is vexed his mind (there is) not that says to himself appears (comes) agreeable his voice to the Khoja ‘that-for-the-beard-of-the-people I have my voice nice so of me since’ to a minaret straight going out from the bath immediately glorification (it was 12 o’clock in the times of the day) ascending

1 First imperfect [99].
2 for ‘how many’ [41]; or ‘so many.’
3 Expletive [123], ‘how many soever they may be.’

if it were,’ conditional mood [87], page 36.
4 'to enter.'
5 Gerund, translated positively.
6 Dative infinitive.
7 We shall no longer note this kind of gerund, translatable by a positive tense, as by this time it must become obvious to the learner.
let them teach to those of you not knowing those of you knowing
Mosolmen Oh! says Effendi Nasr-il-deen Khoja One day

wings to the camel that make ye thanks many to God Almighty
or and on your houses it had been given if he did not give
it would rain on your heads it would perch on your chimneys

ascending to the pulpit in a town Effendi Khoja again One day

the air of our town with the air of this town Mosolmen Oh! says

whence Effendi Khoja that say the congregation is one

Analysis: 
1. بنلریگر declinable participle of the simple verb بنلریگر
2. بلمینریگر sign of the plural, بلمک possessive pronoun.
3. اورگیک, the negative form of the above.
4. اورکی, introduced for the sake of euphony (pronounced bilmayanleriniz).
5. اورکی, imperative of اورکی.
6. اورکی, short for ایدر.
7. اورکی, short for اوله ایدر.
8. اورکی, if it had been given.
9. اورکی, 3rd conditional. As گر گر comes before, this tense will not be mistaken for the optative.
10. Dative case plural.
11. Syntax.
once again arrived at astonishment (the) congregation going

' do not know some of us know some of us’ if he should stand up

in the manner one day again Khoja they-determined to say

to you I brethren Oh! ’ says mounting to the pulpit explained

some of us’ they say they also ‘ do ye know shall say what

nice how’ says Khoja ‘ do not know some of us we know

Gerund.

Here is a good example of the expediency of translating the gerund by a positive tense in English. The Turks accept this uncertain term for what it is worth, and understand by it that the story is not concluded; but it does not leave in their mind any vague idea which the literal translation of several gerunds one after the other might cause to a European.

[108, 119]. The first is the softest, and of course preferred.

Dative infinitive.

This one auxiliary serves the two Arabic nouns تول و ترار بر منوال مشروح.

سووله جگم, 1st future [99].

[118].

is a Turkish adjective, to which the possessive pronoun of the 1st person plural is affixed [33].
what to you I believers Oh’ said mounting to the pulpit

Effendi Khoja no’ that say the assembly ‘do ye know I shall say

بلعیز خواجه یا سر بلعیزه یا سر

to you I not knowing ye Oh!’ (said) the Khoja ‘we do not know

نه سویلیه یا دیمش بر گون خواجه اندی یتا

again Effendi Khoja day one he said ‘shall I say what

چیقوب ایدر ای مسلمانلر بن سرنا یتا

what to you I Mosolmen Oh!’ says ascending to the pulpit

'we know that’ they say also they ‘do ye know I shall say

خواجه یا سر بلعکدنصار فی بن سرنا نه سویلیه یا

‘shall I say what to you I since you know Oh!’ Khoja (says)

دیوب کریسدن اشاغی اینوب چیقوب

going out descending (he) down from the pulpit saying (which)

is the 3rd person, present tense, of the indicative of

an old-fashioned word, now represented by دیمکت ‘to say.’

1 بلعیز, 1st person plural, present tense, indicative mood of the negative verb نه [108], and short for بلعکدنسار، vide note to [119].

2 سویلیه یا [101], lit., ‘may I say.’

3 اشاغی, pronounced ashagha. See note, page 16.
PLEASING TALES

of

KHOJA NASR-IL-DEEN EFFENDI.

[1] Nasr-il-deen Khoja was the wit of his day, and to him are attributed many witticisms and eccentricities that do not belong to him. He is supposed to represent the Jeyha of the Arabs. Hans Andersen has immortalized him in his tale of the ‘Grosse Clans und die klein Clans,’ which is taken from an oriental tale, and transformed ingeniously by this talented writer. The original of this tale will appear in the author’s work entitled ‘Turkish Tales in English,’ to which the reader is referred for a further account of Nasr-il-deen Khoja. Among other contradictions related of Nasr-il-deen Khoja, the Turks say that ‘such were the contradictions in his character and throughout his whole life—sometimes appearing so learned, sometimes so stupid, etc.—that even after death these contradictions were kept up: and that his tomb has now an iron grate, with a large gate and lock, but no railing round it.’ The author has, however, visited his tomb at Akshahir, and can attest that this is ‘a vulgar error,’ and that it is a simple unassuming monument, with an iron railing round it, and a small gate and lock like the rest of the tombs of the Mosolmen near it.
Truly truly said that to him And thou shalt see things great of the Son of man and opened (the) heavens after this (time) I say to you you shall see (his) Angels of God descending ascending upon him

1 حقة حقاً حقاً. Adverb [121].

2 Here again we have the optative for the future tense, but as a superior addressing inferiors, Christ uses the abbreviated form. See note 2, page 260, on گنگ بفکر گوره جکسکر instead of گنگ بفکر گوره جکسکر.
Philippos' dedik và veroğ jawab dakhī 'Yisa 'bilersin

Philip' said that to him giving answer also Jesus 'do you know

Seni ğağreżden - ʿawla 'سن إنجير ʿافانجل التندد إيكك بن ben ikken altindah aghajin eņjir san chaghirmazdan eņvel seni I being underneath it of tree fig thou before calling thee

Seni ʿūrđem [36] ʿanānaiyel ʿawab zabib ve rob ʿākā dideke ya ṭūbi 'Rabbi ya' dedik và veroğ jawab Nathandyīl gür-dum seni 'Rabbi oh!' said that to him giving answer Nathaniel I saw thee

Seni ʿūlātik wasīlī wātīlī - ʿan ʿisraelyīlī mâlīkī ʿūsī 'Yisa 'sin melēki ʿisraelyīlī san oghlu-sin Allahīn san 'Jesus 'art the King of Israel thou the son of God thou

Jawab zabib ʿākā dideke ṭūba - ʿanī ġuğrānī ṣāna 'aghajin eņjir seni sāna' dedik và veroğ jawab of tree fig thee to thee 'I' said that to him giving answer

Nabardan idermanīn? btilād delugum-ichūn gûrdum altindah than these dost thou make? belief for my having said I saw under it

1. ğağreżden ʿawla 'See [116, 131, 251].

2. īyik. Here we see the use of the gerund as denoting a stop, without which we could not make sense of this phrase. Following our rule of seeking the gerunds in their turns we have 'awl 'before Philip's calling thee,' īyik 'thou being under the fig tree, I saw thee,' ʿūrđem 'I saw under the fig tree,'

3. ʿūrđem ʿaykūn 'for my having said, thee I saw under the fig tree,' Analysis: verbal noun [106] m the possessive affix [33] the disjunctive post-position. See [243].
and to him also Nathaniel Jesus the Nazarene the son of Joseph

is it possible to come forth thing good one from Nazareth' said that

Jesus And he said 'see and come' to him Philip and

of him seeing (the) his coming to (him)self of Nathaniel

in the truth (regarding) an Israelite one in truth (Behold) there' said that in the truth (regarding)

'is it credible?' The Arabic adjective قابل signifies 'receivable,' hence 'acceptable to belief,' thence 'credible.'

Let us analyse this word. Infinitive گل‌گونه 'to come,' past verbal noun گل‌گونه 'the coming,' گل‌گونه 'his coming,' (the و being introduced to facilitate the pronunciation), ي the possessive pronoun [33] (نی ) the termination of the accusative case [35], the ن intervening, the first ي is dropped, and we have گل‌گونه in accusative case [128].

See [28].

See chapter on 'Derivation' [202] for the use of لی or لی. See [28].
he said, 'come after me,' to him and found Philip wishing

butros-in va Andreasin Beit-saida-dan issah Philippos

of Peter and of Andreas from Bethsaida (expletive) Philip

said that to him finding Nathaniel Philip was from (the) town

hakindah anin ki buldik kimesnay' ol biz'
in his truth (regarding) of him that we have found person that we'

ya'ni yaziler Paighamberler va sharia't-dah Musa

that is to say have written the Prophets and in the law Moses

upon is to rise up 'and be doing,' thence 'to go.' We have here a
good example of the recourse the Turks—by reason of the poverty of their
language—have to inference in order to form their words. But we must not
be astonished at this. Was not the English and all other languages first
formed in this way? and the word, once accepted into the language, lost its
origin: for instance, 'to con-tend,' (strive with) from the Latin; and in
the German, which is now a rich language, we have, for example, an
original word, um-bringen, 'to bring about,' accepted and established as
'to kill.'

1. استرايکس [105].
2. See [123, 238].
3. ياز ديار 'they wrote,' third person plural of the perfect tense, indicative mood of يازمچ 'to write.'
4. Arabic conjunction [169].
Dalcht 'Yisa gu-türdi 'yisaya anî va bûlduk démek âir
also, Jesus he took to Jesus him And we have found (it signifies
Akâ bâqû dûdîke ša yuna - Âwâli Sûmuû še; lka
'sana sam-'ân-sîn oghîa yûna sâ' démîkî bûlûp ânâ
to thee Simon-art (his)son Jonas's thou' said that looking to him
Kânass dînîla be kâma trêmhe aûlînse Bûrs
bûtros olunsah terjîmeh kalîmêh bû 'êlîlah Këfâs
a stone if it should be translated word this 'shall be said Cephas
dîmêkêr še [sâmî] 'ertasî-gûndah démêk diir
to make departure to Galilee Jesus In the next day signifies

ângîlî yûhôn

1. Dîmêkêr bûldîc. Here we have two verbs evidently independent of
each other; they must therefore each have a sentence of their own. On
looking closer we shall find that the first belongs to the phrase in
parenthesis, and the second to the original phrase.

2. [16] dative.

3. [140].

4. [212].

5. ša yuna - Âwâli Sûmuû

6. from 'to be said' or 'called' (irregular verb), which
is the passive form of the active dîmêkê 'to say' · it would be difficult to
pronounce dîmêkê according to rule [107], so w is inserted in forming
the passive [62]: here the optative is used for the imperative.

6. (lit., 'to mean is.'

'azîmût aîmêkê . The accepted signification of this composite verb
is 'to go,' applied to persons of rank to imply that they honoured a place
by their presence. It is a perversion of the Arabic jazîmût, which, for
one of its meanings, has 'to determine or intend,' therefore to resolve
This gerund [241] should in English be translated 'on making' (and then a pause), as the sense of the phrase here shows.

Let us take the sentence backwards from بری and we shall have 'One of the two (who were) the goers after Jesus on hearing from John the word'; and then let us go to the end of the phrase (این) and read backwards up to (بری) and we shall have the sense complete. این etc. 'was Andreas, the brother of Simon Peter.' Generally the best way to make out a complicated sentence is first to find out the gerund and read from it backwards up to the beginning, then to go to the verb and read backwards from it up to the gerund. If there are several gerunds you take each, of course, in its turn, and last of all the verb of the sentence to which it is the winder-up. We shall be able to exemplify this better as we proceed.

See [223].

Adverb [121].

The accusative case after بولوب.

2nd conditional of أولمث [79].
terjameh ki Rabbi ya' aná dakih onlar 'neh arar siniz,' translated that) 'Rabbi O' to him also they 'What seek you?'

ol dildiler 'otárursin néradah' démekdur mu'allem ya olunşah

He they said 'reside thou where' (means master oh if it should be
nehradah varup dakih onlar dédi 'bakin gelin' anlarah dakhı
where going also they he said 'see ye come ye' to them also

avtrduğunni 'görükde'; aol gön yânünde dördiler
dərdiler yanindah gün ol gûrdîk-dah oturdughini
they remained near to him day that having seen his having remained

ziya av zomsan - aón-sautahe yiqcns ayidî [36]
сузи ol ídi yakin own sa'at-ah o-zaman zirah
word This it was near to (the) ten (th) hour (at) that time because

yusülün - usîlün - ñerinde
his having sat, the accusative case after the verb 'seen.'

i.e. 'the place where he had remained—they saw.'
yerinde ayıtrduğunni
where, adverb of place, short for 'in what place.'

nehemet 'where, with,' by, or 'on hearing.'

1 'where,' adverb of place, short for 'in what place.'
2 short for 'where,' adverb of place, short for 'in what place.'
3 past verbal noun 'having sat,' declined 'his having sat,' the accusative case after the verb 'seen.'

i.e. 'the place where he had remained—they saw.'

4 'on their having seen,' a gerund which must be translated in English by 'they saw.' See note on this subject, page 17.

5 Arabic substantive and composite verb with the gerund. See [132] 'whilst, 'with,' 'by,' or 'on hearing.'
shahırdilerindan va kendü dürdü yénêh yehya ortisi gün der from his disciples and he stood again John The next day is
deli he di̇rder. The again John The next day is

allahin Ishtel' baküp 'Yisayêh gézan va dakhî iki si of God Lo!' seeing Jesus passing And also two of them

seu-i-la-dugini anin shahird iki va-ol dêdî kâzûsi his having spoken of him disciples two And that he said 'the (his) lamb

turning also Jesus they went after him of Jesus hearing

and dêdikî onlarah gûrr-meklah gueldük-lerini ardinjah va anliner said that to them seeing their coming after him and of them

1. See [47] accusative after the verb dürdiler, understood.

2. The participle used adjectively to 'Jesus.'

3. Walker, English-Greek Dictionary, 42. Here we see again the demonstrative pronoun used indeclinably with the 'two disciples.' Note that the last word is in the singular [44, page 16].

4. 'the action of having spoken,' 'his having spoken,' (the w introduced for the sake of euphony). In the accusative, the w being dropped and the w intervening [35].

5. 'On hearing.' Here we see the use of this gerund, which implies something more than simply 'hearing.'

6. 'after him.' If we analyse it, we have arîn 'behind,' a Turkish substantive or, possessive pronoun, ci̇, expletive, adverbial termination [123].

7. See [132] 'on seeing.'
And I saw having been in abode upon of him and Lamudi am a/bi - Sowile Tumem adekute Gündor 1 - bā
buna gündoran etmegah ta'mid sū-ilah bēni amma bilmazdim to me the sender to baptise with water me but did not know vidiyek kimek azwarihine ṭarhul adibo azwarihine üzere wā n Rūhin üzere kimin dediki upon him (the) descending of the Spirit upon of whom said that Caluduny 5 gurursan - Rūh al-Kudus-Ilah that baptiser with the Holy Ghost thou shalt see (its) remaining dr [33] yu n Gūrūm u dhudal wa šahadat Ta'mid anin va 4 gur-dum ben va dir he the son of God gave that witness and saw I And is (he)

1, awter wē bēni dekile a/jiţij, aţjion, azwreich [134] azwarihine, and some others amalgamate with the preceding word, and serve as a kind of stop and a conjunction. Here it is declined, and the requisite possessive pronoun introduced [210] (lit., ‘its upon,’ or ‘his upon.’) Vide note 7, page 1

2. Persian and Arabic.

3. past verbal noun waqyli, ‘his or its having been,’ or (for the sake of euphony awli, page 16), the accusative after the verb gūrdum, ‘I saw.’

4. Here we find the use of the post-position dedik, denoting a pause, otherwise the sense would not be so clear.

5. Another pause at the gerund.

6. stands as one word in the accusative case after gurursan, and requires a hiatus nearly equal to a comma.

7. A composite verb [64], the verbal noun of the declinable participle of admind, ‘doing,’ ergo the door.’

8. This word is pronounced adobu for reasons given in page 16.
**Evanjelio Bihona**

1. *bilmazdim* aní *ben* va *idi* bendan evêl zirah olûmnishdur evêl
did not know him 1 And he was before me because he was before

2. *sû-ilah* ben *ichân olmasi* saher Israyîleh amma
with water I for (that) he should be manifest(ed) to Israel but

3. *etdîgini* nizûl gu-wa-ri-gibi *samâdan* Rûhin
its making descent like a dove from (the) heavens of (the) Spirit

---

1. *bilmazdim*, 1st imperfect, indicative mood of the negative form, *bîlîmmêk* 'to know.' *bîlîmmêk* 'I do not know.' 3 *bîlîmmêk* 'I did not know' [108, 119].

2. *aşûrlêle* 3 *açîharsî* *açîhüne* *açîhun* The conjunction *açîhun* joins all the preceding words together, and they run one into the other till you come to *açîhun*, where you stop; lit., 'to, Israel—manifest—to be—for, I came.'

3. *etdîdêk*. The gerund *etdîdêk* 'doing,' with the word *açîdêk* 'I came,' conveys an action being done whilst walking, — 'as I walked along, I came baptizing.'

4. *açîdêk* is one of those post-positions which, like *açîhun*, *açîhüne*, and *açîhun*, are amalgamated with the word preceding them.

5. *açîdêk* pronounced *et-dîgini* or *et-dîgini*. Here is the appearance of an accent on the first syllable, but it is only on account of the double letters *td* coming together, which of course throws the weight of the syllable on the preceding vowel.

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*This gerund as well as three others [72] are translated by the word 'doing,' there being in English no exact equivalent for each; but they do possess a different power and use too slight to be explained, but which a little practice and attention will best point out to the learner.*
John The next day was baptising John there and took place

kündiwyah his lamb of God Lo' said that seeing Jesus coming to (him)self

kimesna ol der bá raf'-ider günahini dünyanin ki person that is This takes up (away) (its) sins of (the) world that

bendan ki güleyor bir-adam 'akbinja dédim-ki anin-ich'in ben than me that is coming a man after me I said that for of him I

---

1 'there,' adverb of place; short for 'in that place.'
2 an adverb of time.
3 See [28]. It is easier to pronounce kündiwyah than kündiwyah.

4 , the declinable participle of گلمک. It is here used as an adjective to 'Jesus,' which is in the accusative case, after گوروب.

5 گوروب, the gerund of 'to see.' It serves, like a comma, to denote a pause in the sentence, vide [243]. Observe, also, how the dative case stands first [216], 'to himself the coming Jesus he saw.'*

6 'said that.' They generally take occasion to breathe here, and make these two words one.

7 Syntax [210].
8 ائنک گناهنی. See [135].

* So that, as we see, gerunds may often, if not always, be translated as an active and positive form of the verb—'he saw,' not 'seeing,' which latter, in English, gives the sense an indefinite idea, which becomes puzzling in a long sentence. The learner should take note of this observation, and practice in translating any long phrase he may come across, of which he will find abundance, particularly in letters, where the writer endeavours to make the whole letter as one period, to be read through, merely drawing a long breath now and then where the gerunds occur, to enable him to proceed to the end!
Beit'abradah olan otahsindah Ardanin va keifiat in Bethabera (being the other side) of Jordan and circumstances.

1. An adverbial termination. See [123].

2. the verbal noun of the participle "coming,"—"the comer."

3. See [137].

4. "of him of his shoes its latchet," vide Syntax [210]. Here we have first, the first substantive in the genitive case, before "an" 'an', which has the possessive pronoun "not dropped. Next we see as one word, the first substantive in the genitive case plural, before "tomate" with the required possessive pronoun "be dropped, and the inserted [128]. It will be observed that we are often referring to this, and that we have placed this rule at the head of the rules in the Syntax. It forms one of the peculiarities of the language, and it is desirable that the learner should be well grounded at first on this point, as it will save him a great deal of trouble as he proceeds in his reading.

5. dative infinitive, vide note 9, page 28.

6. Here, again, the demonstrative pronoun is used as if it were indeclinable, and has much more force joined to an Arabic plural.

7. "being on its other side of Jordan."
And he said to him making question to him, they said that to him. Now said that to him making question to him, they said that to him. And déyil Paighamber ol yakhod va Elia yakhod Messiah san éguer not prophet that or and Elias or (the) Messiah thou if onlarah dákhí yechyá 'idersín ta'míd nichuń isin to them also John 'dost thou make baptism why if thou art amma ta'míd idérím su-iláh ben' dedikî verüp jàwàb but baptise with water I’ said that giving answer.

Of me you do not know him that stands person one among you

1 'and or,' two conjunctions for one [147].

2 short for ایستَث, which would be difficult to pronounce; the s is therefore dropped: ایستَث isin (note, page 16) with دکل is often made one word, and pronounced déyilsin for déyil isin, ‘if thou art not,’ [123] and this can here be done perfectly without incurring the risk of its being taken for déyil sin, the affirmative, ‘thou art not,’ because it is preceded by اگر if,’ vide [143]; دکل for دکل.

3 ایستَث صوابیة with water.’ ایستَث is one of those post-positions like ایستَث, which, when they occur, are joined immediately to the word, and form one with it [132].

4 ایستَث, Lit., ‘from the middle (of) you.’ ایستَث is a Turkish substantive, كز the possessive pronoun, 2nd person plural [33], and دد postposition [130].

5 بیلمزاسگر, the 2nd person, present tense, indicative mood, of the negative verb بیلمزاسگر ‘to know,’ vide [108].
Ne dieris 32 awazi nidain beriyedah dediki dakhi ol, a voice of crying in (the) desert, said that also He: 'sayest thou what He sayest thou what

"The Prophet Esaias as straight make his road thy Lord's I am

"idiler Pharisilerdan kimesneler gundersan ol va 'seu-i-ladi were (of) from the Pharisees persons sent those And 'spoke
turned to ve for the sake of euphony. It may be also كونديکتت, as the speaker chooses. The حقيقه is the possessive pronoun required by the rule in Syntax [210]: 'of thyself in thy truth.'

"nada, composite verb [64]. Nada nada ایدنتت declinable participle of ایدنتن 'the doing;' ایدنتن, 'of the doing;' genitive case.

"See Syntax [210]. بولیني 'his road;' بولیني or the accusative case [35].

"روت بولیني, composite verb or not, as we please to consider it. دوز ایلیئن is a Turkish adjective, meaning 'flat,' and used as a substantive, with the auxiliary ایلیئن; or we may call it a separate word 'straight,' and ایلیئن, short for ایلیئن کر, or ایلیئن کر, or ایلیئن کر, or ایلیئن کر, or ایلیئن کر, the 2nd person plural imperative, 'make ye' [69].

"نیچه که, adverb of comparison, 'as.'

"Here we have اول used as an indeclinable demonstrative pronoun, and placed before کیمسنه لر 'persons,' in the plural. It has much more force than if it were declined, when the ل would be dropped. See [27, 31].

"گوندرين, the passive of the declinable participle کیمسنه لر, which is formed by the insertion of ل, vide [107], 'sent.'
Elias art thou? what art thou? thou now' that asked to him

he answer 'No' 'Prophet art thou that thou' said 'I am not' also

of)us in order that they said 'who art thou' to him Now gave

regarding (in thy truth) of thyself we may give answer to the senders

'to him they asked.' There are some verbs that take the dative case, some the ablative. Grammarians have given a list of them under different heads (vide Davids, page 112). We have not inserted any list in this work as, practically, it is of little use, and would have served only to occupy much space: the sense generally, and a little habit and practice, will soon lead the learner to make the distinction, as soon as he has entered into the construction of the language, and idealized it, which he will best do by reading as much as he can, first with literal translation, and next with free translation, until he is enabled to understand whatever is put before him.

The sign of a question asked [120].

It will be observed that many other Turkish verbs are used as auxiliaries, besides those noted in the Grammar.

to answer.' accusative [27].

verbal noun of the declinable participle ('the sender') of the verb 'to send;' the plural termination;

the sign of the the dative case [127].

Genitive case of the being
The Levites and (Imams) priests from Jerusalem the Jews when

question saying 'art thou what thou' to him that they sent


denial did not make confession making also. He they should make

also. They he confession made saying 'am not (the) Messiah' I' and

noun, and not, as it might at first be taken for, the particle post-position

1 is a Turkish adverb of time, not much used; they prefer using

'at the time that;' ergo, 'when.'

2 is short for 'to say.' It is put at the
end of a quotation, as we would in English at the beginning—'he said' so
and so. See Expletives [123].

3, composite verb [64]. ایذرل is the 3rd person plural
of 1st optative of ایتمک [67].

4, gerund of ایتمک [72].

5. See [64]. ایتهمک, gerund of ایتهمک [72].

6, negative form of the defective verb ایتمک. See [89].
and grace but was given by (or with) Moses (the) law. Because

حقيقة عصي مسيح إله - (بزة) گلدنی [19] الھی. ہیں

hich allah geldi biše 'ySA Masih-Ilah hakikat

any God came to us with (or by) Jesus the Messiah truth

بر وقتہ گیمہ گورizador - بابانہ توچاگنندہ، اوئن

olan kojaghindah Babanin gurmamish-der himsah vakit-dah bir

being in his bosom of God has not seen any one in (at) time one

یکانه اونغل - ای بان ایلیدی، [15] ویکیل یلد شھادتی، بودر

bū dir shahadeti yahya-nin va ʚïladi bayan ani oghul yekanah

this is the witness of John And has made manifest him son only

1. the passive form of ہیں, وبرمک to give [107].

2. the accusative case of ہیں.

3. ہیں. Vide [43].

4. بابانہ توچاگنندہ. See [210]. The first noun is in the genitive case, and the second, توچاگن, takes the possessive pronoun ی, changing into ٹوچاگنی [19] غی ی and the intervening between it and the the is dropped and it becomes توچاگنندہ [25, 180].

5. اولن, declinable participle of اولن, and here the 'person' being is understood, which person is immediately afterwards explained.

6. یکانہ اونغل 'the only son.' As they use the Persian word یکانہ, they have given it the Persian form. یکانه is a Persian adjective, meaning 'unique.'

7. بان ایلیدی. See 'Composite verbs' [64]. The auxiliary is the 3rd person singular of the 1st perfect of یکانہ ایلید [65], 'he did,' or 'he made.'

8. See [16].

9. شھادتی. See Syntax [210]. This ی must be the possessive pro-
There is no word in the Turkish that comes nearer to the meaning of 'receive.' In a late version of St. John's Gospel, the translator has tried to convey an impression of 'we have been favoured,' i.e., 'it was granted to us,' by using 

\[ \text{ grant both from his fullness of him} \]

but he has bungled it, probably from not knowing the true meaning of the Arabic word 

\[ \text{ manifests to us, that is, 'we were favoured,' hence, 'we received.' This will show how difficult, if not impossible, it is, sometimes to express the simplest idea in this barbarous tongue; and the more elegant the language, the more confused it becomes, as the same expression may mean half-a-dozen things, till, by inference, it is brought to bear upon the sense. As we have already observed [note 2, page 74] it requires a conjuror to divine the sense of their diplomatic sentences, which not two Turks would interpret alike, each explaining the phrase according to his appreciation of the Arabic words used; and, as most Turks have but a limited idea of this language, they generally contrive to 

\[ \text{ pervert the original meaning of the word, and turn it, very awkwardly, to signify what they wish to express. In the same way as it is related of a scribe, who, on being asked to write a letter, replied that 'he could not, because, being lame, he could not accompany the missive to read it, no one being able to decipher his writing.'—So, when anything out of the way is expressed, the composer, or a man on his part, is required to accompany the document to explain it!} \]
nida-idup va ider shahadat ana yehyah gürdük jellaleni
crying and makes witness to him John we saw the glory
bendan āvel gelan 'akbimjah ol dur ā benim dediği
before me coming after me that is this my having said of me said
heppimiz biz va idı bendan āvel zirah olmishder
all of us we And he was before me because (he) has been
substituted in the pronunciation for the sake of euphony. Vide note, p. 16.
gürdük, and not gürdik. Vide note page 16.
Vide [64, 72]. Observe here that the last letter of
is written indifferently, with one or with three dots; but this
erud is generally pronounced with a 'p,' idup, although more often
written with a 'b.'

1 is the declinable partiple 'having said,' (of the verb
'didık,' to say,) which is also a verbal noun, and to it is attached the
possessive pronoun, vide [33], and the is introduced and the
turned to for the sake of euphony. 'my having said,' i.e.,
'spoken of by me.'

2 This analysed is Arabic substantive, 'behind,' 'after,'
possessive pronoun, že expletive [123].
3, declinable partiple of 'to come' [71].
4, lit., 'than me before,' or 'from me before,' the particle
den being the sign of the ablative case. Vide 'Post-positions' [131].
5, 'he has been,' 3rd person of 2nd perfect, indicative
mood of [76]; is added to be more precise in expression.
6 Vide [235].
7 'heb--hepiz is a declinable adverb with the possessive pronoun;
When Adam was born from God but from the will of man - and with truth and grace became a place among us full and with truth and grace became one only of the Father, his glory of him and we held count of rule, which is dropped, as the N could intervene between its will, and the post-position.  

1. A disjunctive conjunction ( '! )

2. Vide [235].

3. is Arabic, and means 'the son of man.' The Turks often adopt composite Arabic words, in order the better to express their ideas, just as we might do in English by drawing from the Latin or Greek, with this difference, that in English almost any word we may require has been already introduced, whereas in Turkish it is being adopted out of dire necessity.

4. The  serves here for both nouns.

5. 'by among us.'  

6. from, vide model [65, 76]. 3rd person, perfect tense of indicative mood.

7. Vide Syntax [210]. , the 2nd (Arabic) noun, has the possessive affix  which is dropped, the N intervening [128] 'his glory;' 'his glory' (accusative case) [35].

8. Here again lit. 'of his son.' 'his son;' (pronounced oughlinin) 'of his son;' [35] the  being dropped as usual, and
Let us analyse this simple word, in order to fix on the memory the use of the possessive affix.

1. ِأيِّدنِ، a declinable participle of ِأيِّدن، 'doing,' used substantively, 'the doing,' or 'doer,' ِأيِّدنِ، 'the doers,' nominative plural, and ِأيِّدنِ، 'of the doers,' genitive plural [71].

2. ِجمَلِ، Arabic noun, takes the possessive affix، because it is the 2nd of two nouns coming together, Syntax [210]. The ي is dropped, and intervenes between the noun and the post-position ِن. Vide [127].

3. ِيِنِ، Vide [169].

4. ِاسمِ، Let us analyse this simple word, in order to fix on the memory the use of the possessive affix. أَسْمَى، 'his name,' أَسْمَه، 'to his name,' [35] the ي being dropped and the ن interposing [127].

5. ِأيِّدانِ، declined participle of ِأيِّدْنِ، ِأيِّدانِ، ِأيِّدانِ، ِأيِّدانِ، 'believe,' ِأيِّدانِ، 'believing;' used substantively, 'believer.' أَيِّدانِ، أَيِّدانِ، أَيِّدانِ، 'to the believers' (dative plural).

6. ِلِبْنِ، Vide Syntax [210], 'Of God his children.' The ي is the possessive affix, which the second noun takes when the one preceding it is in the genitive case.

7. ِأَوْلِدْنِ، 3rd person plural of the 1st optative mood of ِأَوْلِدْنِ، ِأَوْلِدْنِ، 'to be.' Vide [78].

8. ِأَوْلِدْنِ، Observe once more the possessive affix، on ac-
The learner will perceive that the word is written ani and oni, the sound of the 1 being between the two. Throughout this work, when a word can be pronounced different ways, it will be written differently in different places, and this will accustom the student to learn by analogy, and induce him to use his reasoning and comparing faculties in other instances, so as to make discoveries for himself;—for example: In one place he will find the post-position ده translated 'by,' in another it will stand 'in;' he will thence naturally infer that it means both, according to the place it holds in the sentence.

Let us analyse this terrible-looking word and we shall find it a very simple one. كندونکیلیک تک [30] كندو 'self,' كندنکیلیک تک 'of self,' كی 'own,' لر the sign of the plural, s the post-position, sign of the dative case [127].

The لي or لو, when added to a word, denotes possession. Vide [202, 229].

The negative form of the verb 'to do,' vide [65]. It is the 3rd person plural of 1st perfect, indicative mood, thus: كندونکیلیک تک 'they did;' كندونکیلیک تک 'they did not do;' and كبول is the Arabic substantive forming a composite verb with the auxiliary كبول, or rather its negative كبول [56, 64].
man every coming to the world that was he light True

by him and (the) world he was In the world lightens (makes light)

1 'Coming-into-the-world-every,' is a phraseological adjective to the substantive 'man,' which is in the accusative case after the active verb 'lightens.' This construction shows the Hindo-Germanic origin of this Tartaric language, although the connection between it and the tongues of Western Europe may be prior to the first departure of the tribes from the plains of Hindústán. The author ventures to observe, on the authority of Dr Latham,* that the Huns certainly existed in and about the Turkish Empire full 1200 years B.C.; so that the separation from the European branches (which went more north, and afterwards overwhelmed the Roman Empire with Goths, Visigoths, etc.), must have been anterior to that epoch; and during so long an interruption of communication between the northern and southern cousins, many changes and mixtures of race must have occurred. This would also account for the striking difference between the Tartaric and European languages, which has induced philologists to imagine them to have had a separate origin. In regard to the Semitic languages, however, there are too many conflicting dissimilarities, and they are too diametrically opposed to admit of the belief of their having had any connexion whatever with the Tartaric until the Turkish was engrafted in later years on the Arabic.

2 Vide [135].

* Vide Lecture delivered by Dr. Latham at the meeting of the Royal Asiatic Society, 21st January, 1854, and published by the Society.
† In regard to their identification with the Khita (the Hittites of Scripture) vide the chapter on Ethnology, page 208 of the author's work entitled 'Lares and Penates.' Ingram and Cook, London, 1853.
by means of him the whole of men that he may give witness

but not being light that Himself should believe

had been sent for to make witness regarding that light

1. 'Wera is the 3rd person of the optative mood [101] of 'to give,' which serves as an auxiliary to the substantive 'gave.'

2. The first substantive is in the genitive plural, and the second Arabic substantive takes the possessive pronoun ل. Vide Syntax [210].

3. 'With or by reason of him.' Vide [132, 135], and Syntax [210]. The in ل is the possessive affix, to which ل is added.

4. 'He himself.' Vide [30].

5. is the negative form of the verb أُلْمِتْ, the gerund of which is أُلْمَبِ. Vide [83].

6. Vide [123, 150, 153].

7. Vide post-positions used with the ablative case [137].

8. Vide 'Derivation' [197].

9. Vide [134, 135].

10. Vide [76]. This is the 3rd person of the 2nd pluperfect, indicative mood of أُلْمِتْ.
And the life was the light of men and life.

From God did not make comprehension it and (the) darkness light gave

The light was the light of men and life

The name of him was man a had been sent

Regarding the light in order that came for witness The aforesaid

1. an-siz [203].

2. adrak, ايتمدي. A composite verb formed of an Arabic noun and the negative form of the auxiliary. Vide [64].

3. ارسال اولممش. Vide [64 and 82].

4. البذاد 'of him his name.' The double use of the pronoun and possessive pronoun together is one of the peculiarities of the Turkish language. Vide Syntax [210, 227].

5. The is placed over the last to denote that is pronounced ( á ).

6. مرقوم. This word is used to avoid having recourse to the 3rd person singular 'he,' which would not be so respectful. Vide Syntax [223].

7. يچچن. Whenever this word occurs it is pronounced in conjunction with the word preceding it as if the two formed one word: it admits of a hiatus equal to half a comma or a comma, according to the sense [134].

8. اوترو. The same observation holds good for this post-position [137].
THE FIRST CHAPTER
OF THE
GOSPEL ACCORDING TO ST. JOHN.

انجيل يوحنا

according to the writing of John,—The Evangelist.

[1] ابتدأ دَدُ: كلام وارايدي و كلام الله

=allahin kalâm va var-idi kalâm ibtida-dah

of God (the) Word and was (being) (the) Word In (the) beginning

يانتدء ايدي و الله كلام هو ايدي [3] بو ابتداء دد

=ibtida-dah bu idi hü kalâm allah va idi yanindah

in the beginning This was he (the) Word God and was by his side [near]

الله كلام ايدي [3] هر شي اندس يرادادي و هيه بر

=bir hitch va yaradildi an-dan shei her idi yanindah allahin

one any and was created by him thing Every was near of God

is a verbal noun يازدونغی, of the verb زدنگی, ‘to write,’ the

is turned into ق, [19, 57], the is introduced for the sake of euphony,
and the ي is the possessive affix taken by the 2nd substantive, the first
of which is in the genitive case. Vide Syntax [210.]

Vide [16.] 3. وارايدي Vide [30 and 91.]

الله اللدگ


يانتدء ‘side,’ ‘his side,’ يانتدء ‘by his side’; the of

is dropped, and the intervene between the word and the post-position

d. Vide [130.]

POWERS OF THE ROMAN LETTERS.

We must request the learner to observe that in representing the Turkish words by italic characters, we have, in order to avoid, as much as possible, the use of the double vowels, adopted the plan of using the

\( \dot{u} \) to represent the French \( eu \) as in 'deux.'

\( u \) ,, ,, \( u \) as in the article 'du.'

\( \ddot{u} \) ,, Italian \( u \) in 'furore,' or like oo, in 'boot.'

\( i \) ,, ,, \( i \) in 'fino,' or like ee, in 'seen.'

\( \acute{e} \) ,, French \( \acute{e} \) in 'été.'

\( \grave{u} \) ,, ,, \( a \) like a in 'father.'

\( g \) always for the hard, and \( j \) for the soft sound.

\( gh \) will represent the Arabic \( \dot{g} \) guttural.

\( kh \) ,, ,, \( \dot{c} \) like the German (guttural) ch.

\( s \) always soft.

\( z \) always sharp, like the s in 'reason.'

The letter \( \acute{c} \), when strongly aspirated, is introduced in the word on the system followed by Richardson; but, if clipped in the pronunciation, it is represented by ( '), and the hamza (') will be denoted by (' ) over the letter; thus, بیان bina'an.

All the unmarked vowels have the same value as the \( a, e, i, u \), in the English words bat, bet, bit, but, etc.; and note that the \( i \) is never used in its English power of 'I' (personal pronoun).

In reading Turkish, the learner is requested to bear in mind that there is no predominating accent on any particular syllable of a word, as in English: thus, extrav'agant and commu'nicate would be pronounced in Turkish extrav'agant, commu'nicate, almost without stress or emphasis on any special part of the word: at least, it is better, at first, to read each syllable quietly, than to put an accent on a word according to English ideas, as it would be almost sure to fall on the wrong syllable. The only
accent we know of in Turkish falls on the vowel preceding double letters, particularly the تد: as, ايتدم, pronounced et-tim; ايتنيجي, pronounced et-tigini; and اللحن, pronounced allahin.

The Turkish orthography, as represented in italics, according to the above powers of the letters, may at first appear capricious in its irregularity; but the learner must take it upon trust as the best representation of the actual Turkish pronunciation. It would be impossible, in a work of this sort, to enter into an explanation of all the reasons for these changes; suffice it to say, that the laws of euphony are very stringent. The \ is a, c, i, and u, with the same consonants, without any evident reason; but, on closer inspection, we shall find, that the modification is used to make the sound agree with the following letter: as, at-ma-jah, e-chek, it-ti-fah, hisil, etc. So also eh and ah (üş) at the end of a word accords with the preceding predominating sound in the word. The dead u is denoted by an English u, as in ‘but,’ ‘cut,’ etc., simply because it is impossible to give a more perfect representation of it: as, اترو, حكم, hu-küm, etc. The student will perceive also that انب is represented by amb, because it is thus enunciated, and it would be difficult to pronounce it otherwise.

In short, if the learner will strictly adhere to our system, he will acquire a pronunciation as near that of Turks of the present day as it is possible for a European to arrive at; and certainly nearer than any other system of Roman characters can bring him without the assistance of a master. In conclusion, the author is desirous of remarking, without any undue assumption of merit to himself, that the Arabic and Turkish languages being familiar to him from his infancy, he has been enabled in this Vocabulary to insert several words not to be found elsewhere, and a vast number of extra meanings which represent the Turkish word in its common signification, as used in daily parlance at the present time in Constantinople and all over the empire, and which signification will not be found in any dictionary yet published.
VOCABULARY.

1

1. āb, water.
2. ā-bād, a house, habitation; a city; culture.
3. ābū, the beginning.
4. ābū, water.
5. ābād, a house, habitation; a city; culture.
6. ābū, the beginning.
7. ābū, water.
8. ābād, a house, habitation; a city; culture.
9. ābū, the beginning.
10. ābū, water.
11. ābād, a house, habitation; a city; culture.
12. ābū, the beginning.
13. ābū, water.
14. ābād, a house, habitation; a city; culture.
15. ābū, the beginning.
16. ābū, water.
17. ābād, a house, habitation; a city; culture.
18. ābū, the beginning.
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22. ābū, water.
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24. ābū, the beginning.
25. ābū, water.
26. ābād, a house, habitation; a city; culture.
27. ābū, the beginning.
28. ābū, water.
29. ābād, a house, habitation; a city; culture.
30. ābū, the beginning.
31. ābū, water.
32. ābād, a house, habitation; a city; culture.
33. ābū, the beginning.
34. ābū, water.
35. ābād, a house, habitation; a city; culture.
36. ābū, the beginning.
37. ābū, water.
38. ābād, a house, habitation; a city; culture.
39. ābū, the beginning.
40. ābū, water.
41. ābād, a house, habitation; a city; culture.
42. ābū, the beginning.
43. ābū, water.
44. ābād, a house, habitation; a city; culture.
45. ābū, the beginning.
46. ābū, water.
47. ābād, a house, habitation; a city; culture.
48. ābū, the beginning.
49. ābū, water.
50. ābād, a house, habitation; a city; culture.

support), a stick to lean upon.

eth-na, middle, midst, interval.

Ex. bueth-nah-ādā, in the mean time.

eth-wāb (pl. of thurip), a garment.

dj, hungry, famished.

i-jāb, answer, consent.

i-jāb, consent, agreement.

a-jāl, fate, appointed time; death.

deh-lek, hunger.

deh-mak, to be opened.

deh-mak, to open.

ih-ti-mul, bearing, possibility

ih-ti-yaj, need, want, requirement.

ih-sān, benefit, favour, courtesy, charity.

ah-mak, stupid, foolish.

ah-mak, stupidity, foolishness.

ah-wāl, circumstances, affairs.

(pl. of halal, state, condition.)
akh-bár, news.

akh-ti-yár, choice; power.

ikh-ti-ár-lik, old age.

akh-lir, the end; at last; finally.

akh-lir deh. Vide [35].

akh-r, a stable.

ā-dá (and ā-táh) an island.

ā-dá tāá-shántí, a rabbit.

ā-dab, civility, morality, respect, custom.

ā-dab-siz, uncivil, without respect.

ā-drák, comprehension.

ā-drák-et-mek, to comprehend, understand.

ā-dám, a man.

ā-dám, a step, trace. ā-dám ā-dám, step by step. (this is a corruption of the ka-dám, a foot, a step.)

ā-dán, the call to prayer.

ā-dan, intellect; judgment; obedience.

ā-dán, permission.


ā-ra, the middle, midst, between.

ā-ra-méde, in the midst of us, among us.

ā-ra-yeh gel-mek, to intervene.

ā-rá-det, will, desire, commands.

ā-rá-lik, interval.

ā-rá-mak, to search.

ā-re, four.

ā-re, barley.

ā-re, to increase, augment, advance.

ā-re, more (expletive), already.

ā-rít-káb, mounting on horseback; attacking; interfering with.

ā-rít-mak, to purify, redress.

ā-rít-mak, to increase.

ā-rít-mek, (v. trans.) to dissolve.

ā-ter, the morning. ā-ter, the next day.

ā-ter, behind.

ā-rás-ál, an embassy, sending.

ā-rás-ál, a lion.

ā-rek, lean.

ā-rek, the back, behind.

ā-rek, ē-rík, a plum.
t bar ir-mak (and also aroq), a river. See bar aroq.

p az dz, some, a little.

p az ez, from. az-bar ez-bu-ja, whence?

p az this way. az-bar ke azibin, if only.

p ar az-jik, a very little.

p az-sad, free.

p az-mak, to wander, go astray.

p az-mek, to break, to pound in pieces.

p as a-sa-et, a crime, sin. A-sa-et et-mek, to hurt.

p as d-san, easy, convenient.

p as babb (pl. of), cause, reason, means.

p is-tam-bul Constantinople.

p is-tri-a, an oyster (from the Greek otripioi).

p is-tigh-far, pardon, repentance.

p is-ti-mak listening, hearing.

p is-ti-mal, use, service. —et-mek, to make use of.

p is-ti-mel civility, politeness.

p is-te-mak, to wish, desire.

p is-tih-zad, joke, jest, derision.

p aski, old. Aski aski es-hi za-ma-nin a-dam-

ler-i, the ancients (lit., 'the men of olden time').

p as ism, a name.

p yil es-mek, to blow.

p is-si, master; hot, warm.

p as sir, a captive, prisoner.

p is-si-lik, heat, warmth.

p ash ash, meat, victuals, soup.

p as esh, a companion, equal.

p as-sha-gha, also asha as-sha-gha, below, down.

p as i-sha-ret, a sign, token.

p as ish-bahb, doubt, comparison, resemblance.

p i-shemek, to hear.

p isht isht, look! see! there! lo! behold!

p ish-tah, desire, wish, appetite, avidity.

p ash-chi (also, vulg. ash-chi al-chi), a cook.

p ash-fak, compassion, pitying, affection.

p eshek, an ass.

p ashkar ashkar a-shi-kad, clear, manifest.

p ish-lamek (causal of ashlamek) to cause to work.

p esh-mek, to go together.

(p obsolete)
as-sil, cause, origin, kind.
nd-sil, for ás-sil, how?
as-lan, not at all, by no means, pronounced as-la.
ás-lab, good; reconciliation.
is-lá-mák, to wet, bathe.
ism-álan-mák, to be wet.
ism-mar-la-mák, to recommend, enjoin, call for.
ás-mák, to hang.
ás-sáb, quietly, manner, in a proper way.
ás-sil, noble, of good origin (a horse or man).
a-tub-ba, physicians (the plural of ta-bib).
at-ráf, sides.
á-anánta, assistance, help.
it-báár, esteem, honour, confidence.
á-ta-hámad, faith, confidence.
á-ti-kád, belief.
it-tí-dal, justice.
á-ti-raz, the action of honouring and paying deference to.
a-á-la for ála, the highest, most exalted (vulgarily álár ál-er, very good).
a-á-mád, blind, a blind man.
agh, a net.
dghaj, a tree.
áchári, ághár-mák, to whiten (obsolete).
ághár, heavy, weighty. ághár ághár, slowly.
agh-rá, for ágh-rá, grief, pain.
a-ghaz, the mouth.
acht, agh-la-mák, to weep.
aghur, [augury] lucky omen.
jaghur olá, luck to you!
a happy day to you!
if-ti-khár, glory, honour; well met, etc.
if-rát, excess. if-rát, extremely.
ad-rín, bravo! (rather áfe-rín)
ef-fendi, master, sir; man of the pen.
áq, white. an babá ak ba-ba, a vulture.
achek, money, a piece of money.
ik-rár, affirmation, promise, confession.
ik-rán, peers, equals.
ak-sám, divisions, parts; oaths.
ak-lém, climates, divisions of the world.
ák-mák, to flow.
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>اندي</td>
<td>the current of a river.</td>
</tr>
<tr>
<td>أَلْ</td>
<td>en, very, most (a particle used in forming the superlative).</td>
</tr>
<tr>
<td>أکبر</td>
<td>the greatest.</td>
</tr>
<tr>
<td>اکثری</td>
<td>for the most part.</td>
</tr>
<tr>
<td>اکرم</td>
<td>honour, respect.</td>
</tr>
<tr>
<td>اکلمک</td>
<td>to bend, incline.</td>
</tr>
<tr>
<td>اکلمک</td>
<td>to detain, amuse.</td>
</tr>
<tr>
<td>اکلمک</td>
<td>to sow, to plant.</td>
</tr>
<tr>
<td>اکناف</td>
<td>sides. (plural of ke-naf)</td>
</tr>
<tr>
<td>اکین</td>
<td>seed.</td>
</tr>
<tr>
<td>اکینچی</td>
<td>a sower, husbandman.</td>
</tr>
<tr>
<td>ظَنْسُز</td>
<td>suddenly.</td>
</tr>
<tr>
<td>ال</td>
<td>a hand.</td>
</tr>
<tr>
<td>ایل</td>
<td>another, a stranger (for a country).</td>
</tr>
<tr>
<td>الا</td>
<td>if not, unless, but.</td>
</tr>
<tr>
<td>الدَّل</td>
<td>a battalion, or troop of soldiers, squadron (of cavalry).</td>
</tr>
<tr>
<td>البَتَه</td>
<td>certainly, assuredly.</td>
</tr>
<tr>
<td>ال</td>
<td>below, underneath.</td>
</tr>
<tr>
<td>الیت</td>
<td>sixty.</td>
</tr>
<tr>
<td>النون</td>
<td>gold.</td>
</tr>
<tr>
<td>الگ</td>
<td>six.</td>
</tr>
<tr>
<td>الیت</td>
<td>a piece of money of six piastres.</td>
</tr>
<tr>
<td>ایل</td>
<td>finally, at last, in short (comp. of the Arabic article ال, and حاصل).</td>
</tr>
<tr>
<td>الک</td>
<td>the first.</td>
</tr>
<tr>
<td>الی</td>
<td>fifty.</td>
</tr>
<tr>
<td>الی</td>
<td>to take.</td>
</tr>
<tr>
<td>الی</td>
<td>to, unto, etc.</td>
</tr>
<tr>
<td>الی</td>
<td>to retain, stop, also, to leave or let go.</td>
</tr>
<tr>
<td>ایل</td>
<td>but, however.</td>
</tr>
<tr>
<td>ایل</td>
<td>gratitude.</td>
</tr>
<tr>
<td>ایل</td>
<td>fables, parables. (plural of مثل me-thal)</td>
</tr>
<tr>
<td>ایل</td>
<td>prolongation, extension, assistance.</td>
</tr>
<tr>
<td>ایل</td>
<td>an order, command.</td>
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<tr>
<td>ایل</td>
<td>fatigue, work, labour.</td>
</tr>
<tr>
<td>ایل</td>
<td>to work, toil.</td>
</tr>
<tr>
<td>ایل</td>
<td>to hope, expect.</td>
</tr>
<tr>
<td>ایل</td>
<td>I hope.</td>
</tr>
</tbody>
</table>
A. âmür, business. (plural of âmür, an affair)
P. âmîd, hope, desire.
A. amimin, safe, free.
T. anâ, a mother.
T. anakh-tar, a key (pronounced a-nah-tar).
A. ambar, granaries; fodder; decks of a vessel.
A. ântif, gain, utility, profit, use.
T. ântaj, only.
T. ântjö, a pearl.
T. ântjö, fine, subtile.
P. ântjer, a fig.
A. ânsan, mankind, a man.
A. ânsaniyet, courtesy, humanity.
T. ânsiz, narrow.
A. ânsâf, justice, equity.
A. ânum, a gift.
A. ânkar, denial.
P. ângah, then.
T. ânmek, to descend.
A. ânis, a friend, companion; tame.
T. âwâ, ûv, the chase.
T. âwër, a house.
T. âvâ, o-vâ, a plain, a valley.
P. âvaz, the voice.
T. âwët, a herb.
T. âtanmek, to be ashamed, to blush.
T. âtomek, to sit down.
T. âtur-, because, on account of, upon.
T. âtlik, herbage.
T. âtomek, û-tmek, to sing (like a bird).
T. âtomek, o-tur-mek, to sit down.
T. âtöz, thirty.
T. âtoh, beyond, on the other side.
T. âuj, extremity, summit.
T. âişmey, cheap.
T. âişmey, cheapness.
T. âişmey, â-jâh, the hearth.
T. âişmey, â-jî, a chasseur, sportsman, falconer.
T. âič, three.
T. âişmey, âič-mek, to fly.
T. âič-un-jî, the third.
T. âîkşa, to flatter, caress. (for a-hîsh-mâh)
T. o-down, wood.
T. o-dah, a chamber, hall.
T. o-rá-dah, there.
T. or-ta, midst, centre.
T. or-ta, partner, a friend, companion.
T. or-tmek, ûrt-mek, to cover, veil.
T. âîkşa, o-çhûr-mek, to cause to fly.
T. âîksha, ûr-âk, a duck.
VOCABULARY.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>اورچ توتمنق</td>
<td>ur-kut-mek, to frighten.</td>
<td></td>
</tr>
<tr>
<td>اورچ توتمنق</td>
<td>ur-kuk, fearful, timid.</td>
<td></td>
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<tr>
<td>اورچ توتمنق</td>
<td>urk-mek, to be afraid.</td>
<td></td>
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<tr>
<td>اورچ توتمنق</td>
<td>or-mán, a wood, a forest.</td>
<td></td>
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<tr>
<td>اورچ توتمنق</td>
<td>ur-rum-jik, a spider.</td>
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<tr>
<td>اورچ توتمنق</td>
<td>ur-mak, (pronounced yourmak) to beat.</td>
<td></td>
</tr>
<tr>
<td>اورچ توتمنق</td>
<td>ur-rá, fast.</td>
<td></td>
</tr>
<tr>
<td>اورچ توتمنق</td>
<td>ur-rá, tât-mak, to fast.</td>
<td></td>
</tr>
<tr>
<td>اورچ توتمنق</td>
<td>ur-zá, distant.</td>
<td></td>
</tr>
<tr>
<td>اورچ توتمنق</td>
<td>ur-zak, distant.</td>
<td></td>
</tr>
<tr>
<td>اورچ توتمنق</td>
<td>ur-zer and ur-ze-ráh, upon.</td>
<td></td>
</tr>
<tr>
<td>اورچ توتمنق</td>
<td>ur-zú, self.</td>
<td></td>
</tr>
<tr>
<td>اورچ توتمنق</td>
<td>ur-zun, long.</td>
<td></td>
</tr>
<tr>
<td>اورچ توتمنق</td>
<td>ur-zén-gi, a stirrup.</td>
<td></td>
</tr>
<tr>
<td>اورچ توتمنق</td>
<td>urést, above, upon.</td>
<td></td>
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<tr>
<td>اورچ توتمنق</td>
<td>os-tra, a razor.</td>
<td></td>
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<tr>
<td>اورچ توتمنق</td>
<td>o-shák, a servant, a chap.</td>
<td></td>
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<tr>
<td>اورچ توتمنق</td>
<td>ur-shá-mek, to grow cold, be cold.</td>
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<tr>
<td>اورچ توتمنق</td>
<td>ur-san-mek, to be tired.</td>
<td></td>
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<tr>
<td>اورچ توتمنق</td>
<td>ogh-ra-mak, to go, to meet.</td>
<td></td>
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<tr>
<td>اورچ توتمنق</td>
<td>ogh-ril-mak, to seize, to rob.</td>
<td></td>
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<tr>
<td>اورچ توتمنق</td>
<td>ogh-lan, a son, a boy.</td>
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<tr>
<td>اورچ توتمنق</td>
<td>ok, an arrow.</td>
<td></td>
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<tr>
<td>اورچ توتمنق</td>
<td>o-ka-dar, so many. (for اول قدرا)</td>
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<tr>
<td>اورچ توتمنق</td>
<td>o-kú-mak, to read.</td>
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<tr>
<td>اورچ توتمنق</td>
<td>o-kú-mush, learned.</td>
<td></td>
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<tr>
<td>اورچ توتمنق</td>
<td>ún, before, in front.</td>
<td></td>
</tr>
<tr>
<td>اورچ توتمنق</td>
<td>úg-ren-mak, to teach. (pronounced ú-ren-mek)</td>
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<tr>
<td>اورچ توتمنق</td>
<td>٨ول اول اول vel, first.</td>
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<tr>
<td>اورچ توتمنق</td>
<td>٨ول اول اول ev-la, (for اول اول) better.</td>
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<tr>
<td>اورچ توتمنق</td>
<td>٨ول اول اول av-lád, children, descendants.</td>
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</tr>
<tr>
<td>اورچ توتمنق</td>
<td>٨ول اول اول ol-ka-dar, as much as, so much.</td>
<td></td>
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<tr>
<td>اورچ توتمنق</td>
<td>ev-vel-ki, the first. [36].</td>
<td></td>
</tr>
<tr>
<td>اورچ توتمنق</td>
<td>ol-mak, to be.</td>
<td></td>
</tr>
<tr>
<td>اورچ توتمنق</td>
<td>ol-ämek, to die.</td>
<td></td>
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<tr>
<td>اورچ توتمنق</td>
<td>o-lin-mak, to be, to become.</td>
<td></td>
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<tr>
<td>اورچ توتمنق</td>
<td>ol-len-mak, to marry.</td>
<td></td>
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<tr>
<td>اورچ توتمنق</td>
<td>o-lu, great. (obsolete)</td>
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<tr>
<td>اورچ توتمنق</td>
<td>umak, to hope.</td>
<td></td>
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<tr>
<td>اورچ توتمنق</td>
<td>o-müz, the shoulders.</td>
<td></td>
</tr>
<tr>
<td>اورچ توتمنق</td>
<td>o-müz, the shoulders.</td>
<td></td>
</tr>
<tr>
<td>اورچ توتمنق</td>
<td>own, ten; ün, flour.</td>
<td></td>
</tr>
<tr>
<td>اورچ توتمنق</td>
<td>o-nát-mak, to forget.</td>
<td></td>
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<tr>
<td>اورچ توتمنق</td>
<td>ur-yán-mak, to awake.</td>
<td></td>
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<tr>
<td>اورچ توتمنق</td>
<td>ur-yá-mak, to go to sleep, to put to sleep.</td>
<td></td>
</tr>
<tr>
<td>اورچ توتمنق</td>
<td>úyá-hú, sleep.</td>
<td></td>
</tr>
<tr>
<td>اورچ توتمنق</td>
<td>ú-lá, thus, so; ú-lá, (vulgarly ú-lan), 12 o'clock.</td>
<td></td>
</tr>
<tr>
<td>اورچ توتمنق</td>
<td>ú-yá-mak, to sleep.</td>
<td></td>
</tr>
<tr>
<td>اورچ توتمنق</td>
<td>únash, a prostitute, a lover.</td>
<td></td>
</tr>
<tr>
<td>اورچ توتمنق</td>
<td>٨ول اول اول o-la, thus, so; ú-i- lá, (vulgarly ú-i-lan), 12 o’clock.</td>
<td></td>
</tr>
<tr>
<td>اورچ توتمنق</td>
<td>٨ول اول اول ev-la, (for اول اول) better.</td>
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<td>اول اول ol-ka-dar, as much as, so much.</td>
<td></td>
</tr>
</tbody>
</table>
Turkish Grammar.


d-i, month, the moon.  
d-yi, a bear.

a-yak, a foot.

a-yálet, province, country;  
dominion.

(ismek, to do. (also  
ismek, to say.

ich, the interior, within.

i-chermek, to give to  
drink.

i-che-ru, in, within, (pronounced i-che-ri).  
Vide page 16.

ismek, to drink.

ir-tek, to-morrow,  
ba-zar ir-te-sti, Monday.

ir-la-mak, to sing.

d-i-ril-mak, to be separated.

d-ir-mak, to separate.

ir-mak, a river.

ir-mak, a river.

br, large, great.

iz, sign, trace.

is-sah, if, but.  
Vide [123].

ish, work, business, occupation.

ishmek, to hear.

i-sid, sending, causing to  
reach.

i-kin-ji, the second.

i-kin-di, the first time of  
prayer after mid-day—about 3  
p.m
<table>
<thead>
<tr>
<th>Aramaic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>بڠ</strong></td>
<td>bagh, a garden.</td>
</tr>
<tr>
<td><strong>بڠ-ته</strong></td>
<td>bagh-cheh, a garden.</td>
</tr>
<tr>
<td><strong>بڠ-ر</strong></td>
<td>bagh-ir-mak, to cry out.</td>
</tr>
<tr>
<td><strong>بڠ-ش-ل-م</strong></td>
<td>bâ-ghîsh-la-mak, to give, grant, concede.</td>
</tr>
<tr>
<td><strong>بڠ-ل-م</strong></td>
<td>bagh-lâ-mak, to tie.</td>
</tr>
<tr>
<td><strong>بڠ-ل-و-ر</strong></td>
<td>bagh-lur bagh-li, tied, attached.</td>
</tr>
<tr>
<td><strong>بڠ-م</strong></td>
<td>bak-mak, to see.</td>
</tr>
<tr>
<td><strong>بڠ-ش-ه-م</strong></td>
<td>bû-zî-neh bak-mak, to listen to his words.</td>
</tr>
<tr>
<td><strong>بڠ-کی</strong></td>
<td>bâ-ki, the rest, remaining, permanent.</td>
</tr>
<tr>
<td><strong>بڠ-کْ</strong></td>
<td>bâk, fear.</td>
</tr>
<tr>
<td><strong>بڠ و بڠ پروا</strong></td>
<td>bi bak va bi perva, fearlessly, boldly. (lit. 'without fear or solicitude'.)</td>
</tr>
<tr>
<td><strong>بڠ-کی</strong></td>
<td>bâl, the heart, soul, mind, remembrance (pr. like 'Baal').</td>
</tr>
<tr>
<td><strong>بڠ-صا</strong></td>
<td>bal, a wing, an arm (pron. like 'ball').</td>
</tr>
<tr>
<td><strong>بڠ-س</strong></td>
<td>bal, honey. (pron. like bôl)</td>
</tr>
<tr>
<td><strong>بڠ-ر</strong></td>
<td>bâ-lâ, height.</td>
</tr>
<tr>
<td><strong>بڠ-تاه</strong></td>
<td>bal-tah, a hatchet.</td>
</tr>
<tr>
<td><strong>بڠ-کّم-ل-ک</strong></td>
<td>bil-jum-leh, altogether, in general, in short.</td>
</tr>
<tr>
<td><strong>بڠ-کی</strong></td>
<td>bal-chik, mud.</td>
</tr>
<tr>
<td><strong>بڠ-لیک</strong></td>
<td>bâ-lîk, a fish.</td>
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<tr>
<td><strong>بڠ-لیک-ی</strong></td>
<td>bâ-lîk-ji, a fisherman.</td>
</tr>
<tr>
<td><strong>بڠ-کّم-ل-ی</strong></td>
<td>bil-kul-li-yeh, altogether, entirely.</td>
</tr>
<tr>
<td><strong>بڠ-لُو</strong></td>
<td>bal-lû, honied, made of honey.</td>
</tr>
<tr>
<td><strong>بڠ-یل-م</strong></td>
<td>bû-yîl-mak, to faint.</td>
</tr>
<tr>
<td><strong>بڠ-تومک</strong></td>
<td>bi-tur-mek, to finish, complete.</td>
</tr>
<tr>
<td><strong>بڠ-مک</strong></td>
<td>bit-mek, to grow, increase; succeed.</td>
</tr>
<tr>
<td><strong>بڠ-توْن</strong></td>
<td>bu-tûn, entire, complete, all.</td>
</tr>
<tr>
<td><strong>بڠ-توْن گون</strong></td>
<td>bu-tûn gün, all day.</td>
</tr>
<tr>
<td><strong>بڠ-س بتوْن</strong></td>
<td>bûs bûton, only.</td>
</tr>
<tr>
<td><strong>بڠ-چاچاچی</strong></td>
<td>bi-chak, also bû-chak, a knife.</td>
</tr>
<tr>
<td><strong>بڠ-چمک</strong></td>
<td>bich-mek, to mow, reap.</td>
</tr>
<tr>
<td><strong>بڠ-کّر</strong></td>
<td>bahr, the sea.</td>
</tr>
<tr>
<td><strong>بڠ-خور</strong></td>
<td>ba- khûr, smoke, incense, vapour, exhalation.</td>
</tr>
<tr>
<td><strong>بڠ-کّم</strong></td>
<td>bâkht, felicity, fortune, happiness, good luck, fate.</td>
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<tr>
<td><strong>بڠ-کشيشیش</strong></td>
<td>bakh-shish, a present, gift.</td>
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<tr>
<td><strong>بڠ-خیل</strong></td>
<td>ba-khil, avaricious, covetous.</td>
</tr>
<tr>
<td><strong>بڠ-کیلیتی</strong></td>
<td>ba-khil-li, avarice.</td>
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<tr>
<td><strong>بڠ-د</strong></td>
<td>bed, bad.</td>
</tr>
<tr>
<td><strong>بڠ-دستان</strong></td>
<td>be-des-tân, also ba-les-tan, the bazaar.</td>
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<tr>
<td><strong>بڠ-ر</strong></td>
<td>bir, a, one.</td>
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<tr>
<td><strong>بڠ-رادر</strong></td>
<td>be-râ-dér, a brother.</td>
</tr>
<tr>
<td><strong>بڠ-کّم-ل-ک</strong></td>
<td>brâk-mak, to throw, to place, to leave.</td>
</tr>
<tr>
<td><strong>بڠ-رمرر</strong></td>
<td>bir-er, one by one.</td>
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<tr>
<td><strong>بڠ-مک</strong></td>
<td>bé-zé-mek, to adorn, embellish.</td>
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<tr>
<td><strong>بڠ-مک</strong></td>
<td>bez-mek, to be tired, ennuyé.</td>
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<tr>
<td><strong>بڠ-مک</strong></td>
<td>bes-le-mek, to nourish, bring up.</td>
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<td>ترشح</td>
<td>بو</td>
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<td>ترشح</td>
<td>بوشلاقم</td>
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<td>ترشح</td>
<td>بوشلاقم</td>
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<tr>
<td>English</td>
<td>Arabic</td>
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<tr>
<td>---------</td>
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<tr>
<td>troubled, thick, muddy; heavy weather.</td>
<td>بُلَدَنْكَ, بُلَدَنْكَ</td>
</tr>
<tr>
<td>to find.</td>
<td>بَيْعَانِكَ</td>
</tr>
<tr>
<td>length, stature.</td>
<td>بَيْعَانِي</td>
</tr>
<tr>
<td>thus, in this manner.</td>
<td>بَيْعَانِي</td>
</tr>
<tr>
<td>tall of stature.</td>
<td>بَيْعَانِي</td>
</tr>
<tr>
<td>the neck.</td>
<td>بَيْعَانِي</td>
</tr>
<tr>
<td>thus, so, in this way.</td>
<td>بَيْعَانِي</td>
</tr>
<tr>
<td>I swear, etc.</td>
<td>بَيْعَانِي</td>
</tr>
<tr>
<td>and, or.</td>
<td>بَيْعَانِي</td>
</tr>
<tr>
<td>a horn.</td>
<td>بَيْعَانِي</td>
</tr>
<tr>
<td>value, price.</td>
<td>بَيْعَانِي</td>
</tr>
<tr>
<td>dear, valuable.</td>
<td>بَيْعَانِي</td>
</tr>
<tr>
<td>pretence, excuse.</td>
<td>بَيْعَانِي</td>
</tr>
<tr>
<td>in each or all.</td>
<td>بَيْعَانِي</td>
</tr>
<tr>
<td>O you fellow!</td>
<td>بَيْعَانِي</td>
</tr>
<tr>
<td>without equal, unparalleled.</td>
<td>بَيْعَانِي</td>
</tr>
<tr>
<td>explanation, proof.</td>
<td>بَيْعَانِي</td>
</tr>
<tr>
<td>the feast of Bairam.</td>
<td>بَيْعَانِي</td>
</tr>
<tr>
<td>a thousand.</td>
<td>بَيْعَانِي</td>
</tr>
<tr>
<td>also, even, again.</td>
<td>بَيْعَانِي</td>
</tr>
<tr>
<td>to order, command [56].</td>
<td>بَيْعَانِي</td>
</tr>
<tr>
<td>large, great.</td>
<td>بَيْعَانِي</td>
</tr>
<tr>
<td>greatness.</td>
<td>بَيْعَانِي</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
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<tbody>
<tr>
<td>to pride one's self.</td>
<td>بَيْدَلِنْمِكَ</td>
</tr>
<tr>
<td>to increase, grow large.</td>
<td>بَيْدَلِنْمِكَ</td>
</tr>
<tr>
<td>a shoe, slipper.</td>
<td>بَيْدَلِنْمِكَ</td>
</tr>
<tr>
<td>a shoemaker.</td>
<td>بَيْدَلِنْمِكَ</td>
</tr>
<tr>
<td>beetroot.</td>
<td>بَيْدَلِنْمِكَ</td>
</tr>
<tr>
<td>a king.</td>
<td>بَيْدَلِنْمِكَ</td>
</tr>
<tr>
<td>the empire; royalty, imperial dignity.</td>
<td>بَيْدَلِنْمِكَ</td>
</tr>
<tr>
<td>a morsel, piece.</td>
<td>بَيْدَلِنْمِكَ</td>
</tr>
<tr>
<td>a piece, portion, morsel, 1-40th of a piastre.</td>
<td>بَيْدَلِنْمِكَ</td>
</tr>
<tr>
<td>to break to pieces.</td>
<td>بَيْدَلِنْمِكَ</td>
</tr>
<tr>
<td>a part, portion.</td>
<td>بَيْدَلِنْمِكَ</td>
</tr>
<tr>
<td>to divide.</td>
<td>بَيْدَلِنْمِكَ</td>
</tr>
<tr>
<td>rank, grade; salary.</td>
<td>بَيْدَلِنْمِكَ</td>
</tr>
<tr>
<td>full; often, sometimes.</td>
<td>بَيْدَلِنْمِكَ</td>
</tr>
<tr>
<td>a veil, curtain.</td>
<td>بَيْدَلِنْمِكَ</td>
</tr>
<tr>
<td>a worshipper.</td>
<td>بَيْدَلِنْمِكَ</td>
</tr>
<tr>
<td>an idolater.</td>
<td>بَيْدَلِنْمِكَ</td>
</tr>
<tr>
<td>a finger.</td>
<td>بَيْدَلِنْمِكَ</td>
</tr>
<tr>
<td>the thumb.</td>
<td>بَيْدَلِنْمِكَ</td>
</tr>
<tr>
<td>then, after, but.</td>
<td>بَيْدَلِنْمِكَ</td>
</tr>
</tbody>
</table>
TURKISH GRAMMAR.

**pişmek**, to cook, to ripen or to be done (as in cooking), to gain experience.

**pişmurmek**, to cause to cook, to roast.

**peşimân**, repentant.

**peşmal**, a bath towel, cloth.

**pek**, firm, solid; very much, very.

**pınar**, a spring, a fountain, a well.

**piş**, a chicken.

**pembeh**, cotton.

**peñir**, cheese.

**paıda**, discovered, created, found, manifested, etc.

**pir**, old.

**phrlik**, old age.

**pınar** or **pınar**, a spring.

**pımadın**, a measure, a cup.

**ta**, as far as. **ta-ki**, in order that.

**ta-bi**, a subject, a follower.

**tar-la**, a field.

**tázh**, fresh, young.

**tažeh-lik**, freshness, youth.

**tař-suf**, regret, sorrowing.

**tař-al-huf**, composer; the being accustomed, familiarized,

**tař-va** or **tař-wa**, a frying pan.

**tah-sin**, praise, approbation.

**tah-sil**, gain, acquisition.

**tah-kik**, truth, affirmation.

**tah-ki-kan**, truly, certainly.

**tahwil**, change, return; money made over to another person.

**takht**, a throne, a bed, a bedstead.

**tukhm** or **tu-kham**, seed, grain; also used for 'boundaries.'

**takım**, thinking, conjecture.

**takım**, preparations, provisions; care.

**tađak**, advice, arrangement, management.

**ta-rush**, shaving.

**tér-je-meh**, interpretation.

**ters**, backwards.

**tér-ki**, a song.

**tur-ki**, a Turk.

**tér-le-meh**, to sweat, perspire.

**taż-yeh** or **tez-yeh**, or **tez-juh**, adv., quickly, as soon as possible.

**tas-dik**, truth, faith.

**taŭ-la**, supreme, high.
VOCABULARY.

ل

تَحَسِّبَ ta-ṣaj-jub, astonishment, admiration.

تَعْرِفَ ta-rif, information.

تَعْلِمَ ta-him, instruction.

تَغَافِلَ ta-gha-fel, negligence, carelessness.

تَفَصِّيلَ taf-sil, explanation.

تَفْصِيرَ tak-sir-lih, fault, omission.

تَكَبَّرَ ta-kab-bur, pride, vanity.

تَكِيلَمَكُك ta-kab-bur-lan-mek, to pride one's self, grow proud.

تَكِرَارَ tik-rar, repetition; again.

تَكِرَارُ ta-kal-lef, trouble; ceremony; invitation.

تَكِلِيفَ tak-tiyf, ceremony.

تَلَامِيزَ ta-la-mız, disciples.

تَلْبِيسَ tal-bis, the action of clothing or covering; hence used for 'fraud, deceit.'

تَلْفَ ta-laf, ruin. تَلْفَ ابْتُلِمَتْ, to perish.

تَمَامَ ta-mám, whole, entire; end; completely.

تَمَشِيلَ tam-thil, comparison, allegory, resemblance.

تَنَالنُّ، ثَانِيٍّ tha-nû, the second; in future.

تَنَالنَّثْ, ثَانِيٍّ tha-nû, the second; in future.

تَنَالنَّثْ, ثَانِيٍّ tha-nû, the second; in future.

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تَنَالنَّثْ, ثَانِيٍّ tha-nû, the second; in future.
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>jā</td>
<td>a place</td>
</tr>
<tr>
<td>jā-bet</td>
<td>an answer</td>
</tr>
<tr>
<td>jā-rik-ysh</td>
<td>a damsels, girl, servant-maid</td>
</tr>
<tr>
<td>jān</td>
<td>soul, life</td>
</tr>
<tr>
<td>jān-bū</td>
<td>lively, animated</td>
</tr>
<tr>
<td>jān-wār or jā-na-wār</td>
<td>an animal, a wild beast.</td>
</tr>
<tr>
<td>jā-hil</td>
<td>ignorant</td>
</tr>
<tr>
<td>jā-yez</td>
<td>lawful, permitted</td>
</tr>
<tr>
<td>jā-bā</td>
<td>a gift, present</td>
</tr>
<tr>
<td>jā-bār</td>
<td>great, proud; a conqueror; a tyrant</td>
</tr>
<tr>
<td>jābr</td>
<td>compulsion</td>
</tr>
<tr>
<td>jīrāt</td>
<td>courage, audacity</td>
</tr>
<tr>
<td>jūm</td>
<td>crime, sin, fault; tyranny</td>
</tr>
<tr>
<td>jūz-ī or jūz-t</td>
<td>a part, a little, a small portion.</td>
</tr>
<tr>
<td>jā-sā-ret</td>
<td>presumption.</td>
</tr>
<tr>
<td>jē-fā</td>
<td>rejection, trouble, injury; refusal of a lover, torments caused</td>
</tr>
<tr>
<td>jē-fat</td>
<td>by the beloved.</td>
</tr>
<tr>
<td>jī-ger</td>
<td>the liver</td>
</tr>
<tr>
<td>jāl-lād</td>
<td>an executioner</td>
</tr>
<tr>
<td>jābāl</td>
<td>majesty, power</td>
</tr>
<tr>
<td>jāmās-ūt</td>
<td>a crowd, an assembly, the people, congregation.</td>
</tr>
<tr>
<td>jām</td>
<td>assembling; a troop; the whole</td>
</tr>
<tr>
<td>jām-ē-yet-gāh</td>
<td>a rendezvous, a place of assembly.</td>
</tr>
<tr>
<td>jum-lēh</td>
<td>altogether.</td>
</tr>
<tr>
<td>jā-mē</td>
<td>all, the whole</td>
</tr>
<tr>
<td>jī-nāb</td>
<td>majesty, power, excellency</td>
</tr>
<tr>
<td>jā-vāb</td>
<td>an answer</td>
</tr>
<tr>
<td>jōhār</td>
<td>jewels, precious stones</td>
</tr>
<tr>
<td>jār</td>
<td>injustice, violence</td>
</tr>
<tr>
<td>jūr</td>
<td>the torments of love</td>
</tr>
<tr>
<td>jahl</td>
<td>ignorance (pl. of jahil)</td>
</tr>
<tr>
<td>jī-hen-nam</td>
<td>(Hebrew Gehenna), Hell.</td>
</tr>
<tr>
<td>jā-hī-dī</td>
<td>endeavour, study, diligence.</td>
</tr>
<tr>
<td>jāt-ī</td>
<td>chat-mak, to run up against, to be knocked together.</td>
</tr>
<tr>
<td>jār-mīk</td>
<td>to beat violently.</td>
</tr>
</tbody>
</table>
VOCABULARY.

chá-rá, a remedy, cure, help; method.

chágh, time.

he-mán chá-ghi-dor, now's the time!

chá-ghi-rish, invitation, the action of calling.

chá-ghir-mak, to challenge one another.

chá-ghil, a bubble, murmur, noise of flowing water.

chá-ghil-da-malc, to murmur (as water).

chá-mur, mud, dirt.

chá-l, a river; tea.

chá-yir, a meadow, prairie.

cha-ir-ká-shi, a lark.

chi-bán, a swelling, an abscess, a buboe.

chip-lak, naked.

chip-lak-lik, nakedness.

chi-chek, a flower.

chort-lák, a grasshopper.

chesh-moh, a spring, a fountain of water.

chift, a pair.

chift, a field; a plough.

chift sur-mek-lik, agriculture, ploughing.

chift-jí, a labourer, a peasant.

chift-jí-lik, agriculture.

chift-losh-mek, to be re-united.

chift-lík, a farm, country property.

chí-kar-mak, to draw out, carry away.

chík-mak, to come out, to mount. (باشه جیتینه ba-shéh chík-mak, to be even with, to obtain one's aim).

chu-kur, a hole, a valley.

che-kij, a hammer, a mallet.

che-kish-mek, to dispute.

che-kil-mek, to be led, drawn; to retire.

che-kem, to draw, attract.

che-kin-mek, to be withdrawn.

che-kich, a hatchet. See جیتینه.

chi-lek, strawberries.

cha-ma-shur, washing.

cha-má-shur, washing.

chi-st, a sack.

chú-bán, a shepherd.
A child. 
broth, soup. 
to cause to putrify, spoil. 
to surround, to turn. (新华 丘, to turn out well). 
the circumference, all round. 
untie. 
to multiply, to increase. 
the most, for the most part. 
much, numerous, very, many. 
cloth, drapery, hangings (corruption of 乔 桡, cloth. 
an earthen pot. 
a drumstick. 
a kite, a hawk.

A liberal man. 
A want, need. 
A a pilgrim. 
A produce, profit, gain.
Al-ha-sol, in short.

A ready, present, prepared. 
to make ready, prepare. 
Governor, a commander 
state, mode, condition. 
bo 会谈, aozere 
upon this.

A now, at this moment. 
A state, condition; a thing.
A a prison.
A an Abyssinian. 
A until. 
A a pilgrimage to Mecca. 
A a veil, modesty. 
A a decree; an excuse. 
A limit, a boundary; strength, force.
A caution, prudence.
A heat; great thirst; rash or irruption of the skin.
A greediness, ambition, avidity.
A motion, movement, disturbance, action.
A the harem; forbidden, sacred.
A a fellow, an individual; a husband.
VOCABULARY.

حساب hi-sâb, computation. علم علماً حساب hi-sâb-siz, innumerable.
حساب hasb, computing; number.
حساب حسب hâ-sâd, envy, jealousy.
حس hüs, beautiful, beauty, elegance.
حسود ha-sûd, envious, jealous.
حسد hâ-sâd, harvest.
حصص his-sâh, a portion, part, lot.
حصار hu-zâr, presence.
حنا hass, rejoicing, gladness, happiness, contentment.
حانته haf-tâ (for هفت hef-ta), a week.
حائط hak, truth; worthy, suitable; according to.
حائط hakk, an attribute of God.
حائط تعالي hakk ta-câ-la, the Most High.
حائط ha-kâr, vile, contemptible, despised; your humble servant.
حقائق ha-ki-kat, the truth; really, in truth, verily.
حقايت ha-ka-yet, a tale, story, relation, history.
حكم hû-kâm and hu-kûm, command, science, wisdom, knowledge, dominion.
حكمة hû-kû-met, wisdom, art, science; a prescription.
حکومت hû-kû-met, dominion, empire.
حکیم ha-kîm, a wise man, a physician.
حکیملاک ha-kîm-lîk, the science of medicine.
حلنة ha-la-ka, a ring, a circle.
حلوا hal-wa, sweetmeats, confectionery.
حمايت him-á-yet, protection, defence.
حمام ham-mâm, a bath.
حواره há-wd-leh, consignment over to another, an officer who collects the taxes.
حول ha-û-li, a court yard, a house.
حياة ha-yat, life. حياة llaha-yat-i ba-ki, the life which endures, eternity, future state.
حیف hayf, pity; injustice, tyranny.
حیله hi-leh, artifice, trick, ruse.
حیوان ha-i-van, an animal; an exclamation of pity.
حاكم kha-tem, a seal.
خاتم kha-tâm(also تدین ka-dîn), a lady, matron, mistress.
خادم kha-dem, a domestic.
khas-si-yet, innate quality, property.
kha-tir, will, desire; heart, mind, affection; memory.

-se-nin kha-ter-in i-chun, for your sake.
kha-ter sor-mak, to inquire after any one.
khá-li, empty.
khá-en, treacherous.
kha-bar, news, fame, story.
kho-da, God.
khad, deception, fraud.
khid-met (and vulgarly khiz-met) service, office.
khí-rab, ruin, devastation.
kha-raj, tax paid by the Christians.
kharj, expense; revenue.
khir-siz, a robber.
khar-man, the harvest.
kho-ros, a cock.
khá-zi-neh, a treasury.
khas-tah, sick.
khasm, an antagonist.
khism, a relation.
khátab, speech, discourse.
kha-lás, liberty; safety; health.
khalt, mixture.
khalt i-der, he talks nonsense.
khalk, the people, nation.
kholk, the natural character or disposition, custom.
khin-zir, a pig.
khan-dak, a ditch.
khó-ra, a dance.
khod, self.
khór-lik, vileness, contempt.
khosh, beautiful, excellent, good.
khosh-nad, satisfied, contented, gay.
khawf, fear.
khya-yal, fancy, imagination.
khair, good, well, excellent (used politely to express, No).

dár, a house.
dár, signifies possession, when added to a noun: as, mal dár, possessor of riches, i.e., wealthy.
dál, a bough, branch.
da-men, the skirt of a robe, or border.
da-neh and tá-neh, a grain, a berry.
dáyer, revolving.
VOCABULARY.

A دعى, a prayer; a command; an invitation.
A دنيع, repulsion, hindrance.
A دينع دفع, déf-éat or déf-éá, one time, once; a payment.
A دينع, burying. دفن اتمكت, défén et-mok, to bury.
A دينع دينع دينع دينع, up to, only, such a way, until, even, etc.
A دينع, a prayer; a command; an invitation.
A دينع دينع دينع دينع دينع, and, also, again, etc.
A دينع دينع دينع دينع دينع, pain, sorrow, grief.
A دينع دينع دينع دينع دينع, reading, instruction; a lesson.
A دينع دينع دينع دينع دينع, straight; entire; safe; sincere.
A دينع دينع دينع دينع دينع, to sweat.
A دينع دينع دينع دينع دينع, in the midst.
A دينع دينع دينع دينع دينع, within, the interior.
A دينع دينع دينع دينع دينع, the skin.
A دينع دينع دينع دينع دينع, alive.
A دينع دينع دينع دينع دينع, the sea.
A دينع دينع دينع دينع دينع, deep.
A دينع دينع دينع دينع دينع, the hand (metaph., power, authority).
A دينع دينع دينع دينع دينع, a desert, plain.
A دينع دينع دينع دينع دينع, an enemy.
A دينع دينع دينع دينع دينع, hospitality.
A دينع دينع دينع دينع دينع, a prayer, an invocation.
A دينع دينع دينع دينع دينع, adieu! [lit., prayers (for you).]
A دينع دينع دينع دينع دينع, a lawsuit, an affair.
A دينع دينع دينع دينع دينع, the plaintiff.
A دينع دينع دينع دينع دينع, the sea.
A دينع دينع دينع دينع دينع, the Mediterranean (lit., White Sea); قر تر دينع, ka-ra dé-niz, the Euxine (Black Sea).
A دينع دينع دينع دينع دينع, to hear, to pay attention to.
A دينع دينع دينع دينع دينع, to repose.
A دينع دينع دينع دينع دينع, the tongue, language.
A دينع دينع دينع دينع دينع, the heart, soul.
A دينع دينع دينع دينع دينع, a public crier, auctioneer, broker; a guide.
A دينع دينع دينع دينع دينع, a demand, prayer.
TURKISH GRAMMAR.

de-lik, a hole.

dül-kî, (pron. til-kî) a fox.
dü-le-mek, to wish.
dül-mek, to bore.
dül, foolish, mad.
devir, iron, an anchor.
devir-ji, a smith.
dun-yâ, the world.
dav-ril-mek, to be turned about, be upset, etc.
dür-lu and durolu (commonly pron. tür-lü), kind, sort, species.
tür-lü tür-lü, of all sorts, of every kind.
dür-mak, to stand, to be, to remain.
devir-mek, to turn about, to upset.
dost, a friend.
dü-shür-mek, to put in order, to collect.
dü-shêk, a bed, a cushion.
düsh-mek, to fall (metaph. to happen).
dü-gush, combat, battle.
dü-gush-mek, to fight.
dü-kül-mek, to be spilled, to be upset, cast down in quantities.
dük-mek, to throw down.

dü-ken-mek or tu-ken-mek, to finish, terminate.
dü-güm, a knot.
düg-mek, to beat.
dü-gün, a marriage.
do-lash-mak, to turn round about, surround.
do-la-mak, to surround.
da-ü-lat, nation; fortune, happiness; empire, power.
da-ü-lat-lu, happy, rich.
da-ü-lat-mand, happy, rich, powerful.
do-lu, full.
do-nat-mak, to adorn, equip (a vessel).
do-nan-ma, a fleet.
do-nan-mak, to be adorned, equipped.
dün-dir-mek, to cause to turn about, return.
dün-mak, to return, depart from.
dê-veh, a camel.
do-i-mak, to satisfy one's appetite, to be filled.
dü-i-mak, to hear, comprehend.
dü-yam-lik, spoil, booty, abundance.
dü-yam-lu, fertile, abundant.
زاء

زَاتُ: person; essence; nature; endowed with; a lady.

زَاهِلِ: forgetful.

زاَ-حِرَ: provision.

زِكْرُ: memory, mention; reciting the Koran, or repeating the name of God over and over again, until some of the company fall off in a fit.

ذِلِّلُ: abject, base, humble.

ذِوْقُ: taste, delight, pleasure.

ذِوَقُ وَصَافَةَ اِبْتِمَكُ: zavk va sa-fa ot-mek, to rejoice, be contented.

زَاحِتُ: tronquillity, repose.

زَاحِتَةَ اِلوُلْقَ: ra-hat ol-mak, to be tranquil.

راَسَتُ: the right hand; right, sincere, true; straight.

راَزِ: consenting, agreeing, satisfied.

رَا: a road, path.

رأَيُ: opinion, counsel, advice; seeing.

رَاِحَةٌ: ra-i-ha, odour, exhalation, stench.

رِجَا: a request.

رَحْمَانُ: merciful (applied to God).

رَحْمَيُ: (the same as رُحْمَانُ) clement.
A ٍٔ red, restitution, repulsion.
A رِزاق raz-zak, the provider of the necessaries of life (God).
A رِسَالَة ri-sâ-lât, a letter, a mission.
A رِسول ra-súl, a prophet, an ambassador.
A رِزْا ra-zâ, acquiescence, wish, will.
A رِعَابَة ri-‘a-yâ, subjects (of an empire).
A رِفیق ra-fîk, a companion.
P وُرَانه ri-wân-eh, travelling, flowing, preceding, moving.
A رَوح roh, the soul, spirit.
P T رَوَنُقَار rû-zî-gar, the wind; an experienced person; time; an event.
A رَهیم ra-hîm, pledged, pawned; gage.
A رَئس re-is, a head, chief, prince; pilot, captain.

P جَبَن ze-bân, the tongue, speech, a language.
P جَبْر ze-ber, above, on, upon.
P T جَبْن ze-bûn, weak, sick, infirm.
A جَمْهُوْر zah-mot, grief, trouble, fatigue.
P جَزْر da-lû, an apricot.
A جَمْان ze-mân, time, season, an age.
A جَمْبِل ze-mûl, a basket.
VOCABULARY.

\[\text{سعا سمر} \]

\[\text{sa-li-ver-mek}, \text{to deliver, let go.}\]

\[\text{sān}, \text{custom, habit, manner.}\]

\[\text{sa-yer} \text{ and } \text{sa'-ir}, \text{all, the rest, the whole, another.}\]

\[\text{sa-yer} \text{ and } \text{sa'-ir}, \text{the rest, the whole, another.}\]

\[\text{sa-lab}, \text{cause, reason, motive.}\]

\[\text{si-pa-hi}, \text{a soldier, an officer of irregular cavalry called Spahis.}\]

\[\text{sa-li-ver, to deliver.}\]

\[\text{sa-lah, shadow, shade.}\]

\[\text{sāli, custom, habit, manner.}\]

\[\text{sa-lude, to extend, lay out (a cloth).}\]

\[\text{sa-lut, a journey, way, road; war.}\]

\[\text{sa-lut, a journey, way, road; war.}\]

\[\text{sa-lum, a box on the ear.}\]

\[\text{sa-luk, a journey, way, road; war.}\]

\[\text{sa-mer, a pack-saddle.}\]

\[\text{sa-lük, fat; embonpoint.}\]
سیر sayr, walking, a promenade; a show.
سیرانی sai-rá-ni, a promenade; to go to the country.
سیل sayl, flowing, a current of water.

ش

شاد shád, glad, rejoicing.
شامتق shash-mak, to be confused, troubled.
شاعر sha-ker, thankful.
شاعر sha-kerd, a disciple.
شن shan, honor, name, rank, state, station.
شاه shah, resemblance; a ghost; a dream.
شببة shubh, resemblance; a ghost; a dream.
شديد she-did, vehement, violent.
شراب shir-áb, wine; any beverage.
شر sharr, wickedness; quarrelsome.
شر is a termination added to numerals. Vide [49].
شريعت sha-ri-át, the law.
شفا she-fa, remedy, medicine; state of convalescence, cure.
شکار shi-kař, hunting, game, plunder.
VOCABULARY.

Ib^Jij

Vocabulary:

A shi-ka-ri, a hunter.
A shi-ka-yet, a complaint.
A she-ker, sugar.
A shukr, praise, thanksgiving (to God), thanks.
A she-nil, manner, way, form.
A sha-md-ta, noise, cry, tumult.
T shim-dan-son-ra, for the future, from henceforward.
T shim-di, now, at present.
T shen-lih, rejoicing, feast, splendour.
A sha-ha-det, witness, attestation, testimony.
A shehr, a city.
T she-hir-la, a citizen.
A shay, a thing, something.
A shirin, sweet, agreeable.
T shish, a swelling, a tumour.
A shik-shih, a bottle, a water pipe, called also nar-gi-leh and gad-li-ün.
T shi-shir-mek, to swell, to cause to swell.
T shish-mek, to swell.
A shay-tán, Satan.

T sab (andصاب), the stalk of a flower, the stem of a plant.
A sa-bér, patient.
T sab-ün, soap.
T salt-mak, to sell.
T sa-tün ál-mak, to buy.
T sa-tij, a seller.
T sach, the hair.
A sa-heb, a friend; a proprietor of anything.
T sd-rik, a muslin.
T sar-mak, to wrap about the head.
T sagh, the right hand, the right side; whole, sound, etc.
T sagh, safe, safe and sound; not broken.
T sagh-mak, to milk.
T sagh-lík, safety, health.
A sáf, pure, clean.
T sak-la-mák, to hide.
T să-kín-mak, to take care, be on one's guard.
T sal-ghín, adj. dispersed; sa-li-an, a tax.
T săl-mak, to send; to shake.
T sæ-lon-mak, to be sent.
Tuesday.

T to let go.

T to think.

T to dismiss.

T to count.

A the dawn.

A the morning, dawn.

A patience.

T to leap.

A society, discourse, friendship.

A a desert, a plain (hence the word Sahara); a cool place near a spring of water where people go to pass a day.

A a sound, voice, echo.

A speaking truth.

A charity, favour, alms.

T the back.

T to tie, wrap up.

T order, series, turn.

T to hold, contain.

A pleasure, content, pastime, recreation.

A clear, just, upright, sincere.

T frequent, often.

T the beard.

A afterwards, etc.

A peace; a treaty.
VOCABULARY.

ضرب son, (sone) the end, extremity, after.
صلول sol, the left hand, left side.
صلونص sū-lak, left-handed.
صلونص sū-la-mak, to water, to moisten, to sprinkle, to give (horses) to drink.
صلونص sū-lan-mak, to be watered, to leek (as a ship).
صلونص saw-mak, to let pass, to pass along.
صلونص son-mak, to present.
صلونص صوابISH so-lish, prey, spoil.
صلونص so-i-mak, to plunder.
صلونص sü-yin-mak, to undress.
صيد say-ydd, a sportsman.
صيد صيد sa-īd, the chase, game.
صيد صيد sa-if, summer.

ض

صادت za-bet, holding firm; a governor.
ضاعة za-yēq, wandering, lost; hungry.
ضط zaht, possession, seizing; direction.
ضرب darb, beating, a blow.
ضرب مثل darb me-thal, a proverb, an adage.
ضرب za-rar, injury, damage.
ضرب za-rar-lū, injurious, hurtful.
 ضعيف za-īf, weak.
 ضعيف za-yīf-lik, weakness.
 ضمير da-mir and za-mir, the mind, sense.
 ضيافت dī-ya-fet, a feast; hospitable.

طال dar, narrow.
طال dar-mak, to weigh.
طال dar-ghin-lik, anger.
طال dar-řil-mak, to grow angry.
طال طاس tass, a bowl, a cup, a goblet.
طال tash and dash, a stone.
طال dash-mak, to carry.
طال da-shin-mak, to move house.
طال طلغ dāgh, a mountain.
طال da-ghit-mak, to disperse.
طال tak, a cupola, a window.
طال ta-ket, power, force, strength.
طال tak kim, a set; assortment.
طال tak-mak and dāk-mak, to suspend, fasten.
طال ta-leb, asking, searching, desirous; a student.
طال tā-leb, horoscope, the dawn.
طال tā-leb, a set; assortment.
t talmak, to bite.
  t tana or ta-ne or ta-na, a heifer.
  t tanem, to consult.
  t ta-wus, a peacock.
  t ta-vuk, a fowl.
  t ta-walji, a drummer.
  t ta-i, a colt, a foal.
  a tayih, good, pleasant, lawful.
  a tahiat, nature, genius, disposition.
  t top-ruk, earth, territory; dust.
  t tapmak, to adore, worship.
  t tatul or tutul, sweet, pleasant, agreeable.
  a tarah, way, manner, position.
  b etmek, to place, to cast upon one and compel him to take.
  a tarik, a road; way, method.
  b bata-rik zelik, in this way.
  a tamam, food, nourishment.
  t doghr or dogri, straight, right.
  t doksan, ninety.
  t ta-kelmek, to be closed, shut up, adjourned. (vulg. dikilmak)
  t dokuz, nine.
  a tab, a petition, a request.
  a tam, avarice, desire, gluttony.
  r tam-kiar, avaricious, greedy.
  t tanara, a saucepan.
  t da-var, animals, horses, sheep, oxen, etc.
  t topmak, to gather up.
  t tutmak, to take, seize.
  s zuztutmak, to obey.
  t durmak, to stand, wait.
  t turna, a crane, a stork.
  t taushan, a hare.
  t doghrilmak, to make straight, set in order, correct.
  t doghrmak, to beget.
  t doghmak, to be born.
  a dogh, birth, origin, commencement.
  t dokunmak or kokunmak, to touch, to push.
  t donuz (pron. domuz), a pig.
  t donmak, to freeze.
  t dolmak, to be filled.
  t don, a pair of drawers; skin, color (of a horse).
  t da-yanmak, to resist, support, lean against.
  a zafer, victorious, overcoming.
  a zalim, a tyrant, oppressive, tyrannical.
VOCABULARY.

ظاهر zd-her, apparent, clear, manifest, certain.
ظرف za-rif, beautiful, elegant.
نصر za-far, victory, a triumph.
ظلم zulm, injustice, tyranny, oppression.
ظلمت zul-met, darkness.
ظن zann, thought, opinion; zann et-mek, to think, etc.
ظهور ze-hur, arising, manifested, appeared.

* عَشَقُ عَشَامُ عَامِل

أ عابد عادس, an adorer of God.
أ عاجز عاجز, weak, feeble.
أ عاجز عاجزت, weakness.
أ عاد عادت, custom, mode, rite.
أ عادل عادل, just, upright.
أ عدونت عدونت, enmity.
أ عادر عادر, disgrace; modesty.
أ عرف عرفت, wise, knowing, skillful.
أ عاشق عاشق, loving, a lover.
أ عاشق عاشق, the end; (adv.) in fine, in short, finally.
أ عز عزت, the face, the cheek; an excuse; a veil.
أ عار عار, foreign, barbarian; a Persian; incompetent, etc. Vide page 33, note 1.
أ عذر عذر, the face, the cheek; an excuse; a veil.
أ عند عند, prudent, wise, sensible.
أ عالم عالم, the world, the universe; time, age; mankind.
أ عالم عالم, learned, wise.
أ عبد عبدت, worship, adoration
أ عبدت عبدت, devout, religious.
أ عبارة عبارة, interpretation, sense, phrase.
أ عبد عبد, a servant, a slave.
أ عبد عبد, a hermit; a servant.
أ عتاب عتاب, reprehension, reproofing.
أ عثمان عثمان, Osman, the name of the third Khalif. Hence the word ‘Ottoman.’
أ عجب عجب, and عجب عجب, wonderful, marvellous.
أ جم جم, foreign, barbarian; a Persian; incompetent, etc. Vide page 33, note 1.
أ حم حم, foreign, barbarian; a Persian; incompetent, etc. Vide page 33, note 1.
أ حم حم, foreign, barbarian; a Persian; incompetent, etc. Vide page 33, note 1.
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أ حم حم, foreign, barbarian; a Persian; incompetent, etc. Vide page 33, note 1.
TURKISH GRAMMAR.

32

A عاصمان us-yi-dn, rebellion, sin.

A عظیم a-zi-net, grandeur, magnificence.

A عظیم a-zim, great, grand.

A ژور a-fa, pardon, absolution.

A عقل a-kil, intellect, wisdom.

A عقلا ku-la, prudent, wise.

A عقلسز a-kel-siz, without sense, foolish.

A عقلسزات a-kel-siz-lik, folly, stupidity.

A عقللو a-kel-lu, wise, prudent, judicious.

A عقللوه a-kel-lu-lik, prudence, intelligence, sagacity.

A عقوبة a-kubet, punishment.

A عكس aks, reflection; an image; a return-angle.

A علاج a-la-j, medicine, a remedy.

A علة a-la-let, a malady; an accident, a pretense.

A علم ailm, knowledge, science, art, profession.

A علي a-la, above, upon, according to.

A عماده i-ma-deh, a colonnade.

A عمر umr, life, age.

A عمل a-mal, work, action.

A عن an, on, from, of, concerning, etc.

A عناد صاحب i-nad, obstinacy.

A عناد صاحب i-nad sa-heb, an obstinate man.

A عنبر úm-bar, amber; a place to put barley in.

A عند ind, near, with, about, in, according to, etc.

A عورت úv-ret, a woman, a wife.

A عوض ١٠١, exchange, recompense, reward.

A عهود ahd, a promise, contract, agreement; a will.

A عيب ١٠١, shame; a vice, stain, infamy.

A عيد ١٠١, a festival, a religious feast.

A عيش aysh, life, delight.

A عين ١٠١, a spring; the eye; a fountain.

A عينة ١٠١, net, assistance.

A عافى gha-fel, imprudent, negligent; asleep.

A عافى gha-fil-an, suddenly.

A غالب ١٠١, victorious, conquering.

A غالب ١٠١, chiefly, upon the whole.

A غائب ١٠١, absent, invisible, hidden.
Vocabulary.

A gha-yet, chiefly, extremely, the end; gha-yet et-mek, to determine, intend, resolve. Vide page 93.

A gha-yer, jealous.

A gha-ri-ret, the meridian; midday.

A gha-i-ret, disgrace; an evil.

A gha-da, repast in the day about twelve o'clock.

A gha-dat, the day of to-morrow. (Vide yar-rin).

A gharr, a sieve.

T A ghurush (plural of gursh) piastres, five or six of which make a shilling. Originally it was of the value of a Spanish dollar, but it has been reduced (by the governments constantly debasing the standard of the coin) to be worth about 2d.

A ghair, other, another, except, besides, without, etc.

A gha-i-ret, courage, honor, jealousy. (should be ghri-ret.)

T A ghayr-ri, another, besides, independently: also used exeptively—also used independently:

A gha-ri-ret, courage, honor, jealousy. (should be ghri-ret.)

T A gha-rib, a stranger, a foreigner, a poor man.

A gha-sal, an ode, a short poem.

A gha-dab, anger, violence, wrath.

A gha-fet or ghif-fet, negligence, imprudence.

A gha-fur, forgiving, clement.

A ghu-lam, a boy, a servant.

A ghalb, victory, excelling.

A ghal-bet, victory, superiority. (adverbially used to signify 'for the most part,' and pro. gha-li-bah)

A ghalat, an error, blunder.

A gham, grief, sorrow.

A ghan-jeh, a rose-bud.

A ghadda, a noise, dispute, quarrel. (sometimes written kuv-gha)

A ghayr, other, another, except, besides, without, etc.

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A ghal-bet, victory, superiority. (adverbially used to signify 'for the most part,' and pro. gha-li-bah)
A  fit-net, sedition, rebellion.
T  fit-neḥ-lu, querulous.
A  fi-til, fidgety; the wick of a lamp or candle; fi-til al-māk, to become fidgety.
A  fi-rā-set, intelligence, sagacity.
A  fi-rāgh, leisure, repose, tranquility, idleness.
A  fi-rā-dh, a carpet, mat, cushion, bed.
A  fir-sat, an opportunity, occasion.
T  fir-sat du-shup, an opportunity presenting itself.
A  fi-ra-jeh, a cloth cloak or overcoat.
P  fu-rāsh, a seller.
P  fu-rād, complaint, cry for help, clamour.
A  fāsl, a section, chapter; decision, etc.
A  fāsl, excellence, virtue; science; grace.
A  fā-di-let, excellence.
A  fiel, acting, doing; fi-l, an action, a verb.
A  fa-kir, poor, a religious mendicant; a faquir.
A  fihr, thought, care, advice, reflection.

A  fa-lūn, such a one, such, etc.
A  fiel sa-feh, philosophy.
A  fa-lak, the stick with which boys are beat at school; the firmament.
A  fe-na, bad, base, shameful.
A  fu-ūt, passing away; death; negligence, omission.
A  fu-ū-ha-neh, above.
A  fi, in, among, of, by, concerning, etc. fil-hal, in truth, truly; fil-wa-ke', it so happened; in short, etc.
A  fil, an elephant.

A  ka-bil, receivable, credible, etc.; able, possible; the future.
A  ka-bil-yet, appetite; skill, aptitude.
A  kap-lum-ba-gha, a tortoise.
A  kap-māk, to seize, carry off.
A  kat, folds. kāt kāt? how many folds? i.e., how often?
A  kat-māk, to add, to join.
A  kād, some; interrog., how?

A  fihr, thought, care, advice, reflection.
VOCABULARY.

ta-ḥirmāt, to cause to run away.

ta-khāchī, to run away.

kādd, quantity, length.

ka-der, skilful, apt, capable.

ha-ri, snow.

ha-rīsh, mixture, confusion, medley.

ha-rīsh-ter-mdh, to mix; to trouble, interfere with. (causal of ha-rīsh-mdh)

ka-rish-mdh, to mix.

kal-dir-mak, to raise up, to carry away.

kal-ḥom, to rise, to depart.

kal-mak, to rest, to stay.

kāb-lin, thick.

kā-edū, a judge, a Cadi.

kā-tir, a mule.

kaladhom, to go and meet (a person).

ka-rt, a woman, a wife.

kāz, a goose.

kāz-mak, to dig.

ka-shin-mak, to scratch.

kaḥān, when, at the time that.

ka-chur-mak, to put to flight, to cause to fly.

ka-wūr-mak, to cook, to fry.

kā-yish, a tie, band, strap.

ka-il, content, consenting.

ka-im, erect, firm, vigilant.

ka-bā-hat, fault, deformity, baseness, turpitude.

ka-bak or ka-pak, a covering; pumpkin; the deck of a vessel.

ka-bal, a task, a day's labour.

kā-bālād ḍalām, I have dertaken to do this work for so much.

kābul, before, the front.

kūb-lāt, a kiss.

ku-būr, (pl. of تغير) a tomb.

ka-būr, rind of a tree, a shell.

ka-būl, consent, agreement.

kap-lūn, a tiger.

kap-mak, to close, to shut.

ka-pū, a gate, a door.

katt, killing, slaughter.

ka-ti, vehement, strong; adv., very, entirely.

ka-tī gech, too late.

kach, some. (see قاد)
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1 When the ک (s) is not pronounced, it is purposely left out, in order that the learner should not aspirate it. The s is sometimes eh, sometimes ah, and sometimes ê: for this there is no rule; the learner must be guided by his ear, and by the words noted in this vocabulary, as a sample of the rest in the language. Vide page 2, preceding the Vocabulary.
QUR'AN

VOCABULARY.

\( \text{ku-fus, a cage.} \)
\( \text{ká-lan, (participle of} \) \)
\( \text{kalb, the heart, soul; } \)
\( \text{kalp, false.} \)
\( \text{kal-ti-bán, a man of bad} \)
\( \text{repute.} \)
\( \text{kal-dir-mak, to take away,} \)
\( \text{carry off.} \)
\( \text{kal-mak, to do, etc. (auxiliary} \)
\( \text{verb)} \)
\( \text{na-maz} \)
\( \text{mázaš} \)
\( \text{to pray.} \)
\( \text{ki-líj}, \text{a sabre, a sword.} \)
\( \text{ka-lil, small, little.} \)
\( \text{kam-cheh, a whip.} \)
\( \text{ká-mar, the moon.} \)
\( \text{ka-mish, a reed.} \)
\( \text{ka-nad (vulg. ka-nát) a wing.} \)
\( \text{ka-nad-lu, winged.} \)
\( \text{ki-na-cat, content, satisfaction.} \)
\( \text{kárd, sugar (hence our word} \)
\( \text{‘sugar candy’)} \)
\( \text{kan-dir-mak, to excite,} \)
\( \text{stimulate, provoke.} \)
\( \text{kan-dil, a candle.} \)
\( \text{kan-da, (vulg. han-da) where?} \)
\( \text{whence?} \)
\( \text{kan-mak, to quench one’s} \)
\( \text{thirst.} \)
\( \text{ko-wa-la-mak, to pursue.} \)
\( \text{ko-par-mak, to pull up,} \)
\( \text{carry off, tear.} \)
\( \text{kop-mak, to rise, to go out.} \)
\( \text{kú-wet, strength, power,} \)
\( \text{vigour, ability; virtue.} \)
\( \text{kú-wet-síz, powerless, without} \)
\( \text{force.} \)
\( \text{kú-wet-lan-mak, to ac-} \)
\( \text{quire strength, to fortify one’s} \)
\( \text{self; to give strength to another;} \)
\( \text{to assist with money.} \)
\( \text{kút-lú and mút-lú, happy,} \)
\( \text{fortunate.} \)
\( \text{kú-wet-lu, strong, powerful,} \)
\( \text{robust.} \)
\( \text{ko-ja-mak, to grow old.} \)
\( \text{ko-ju, an old man; old.} \)
\( \text{ko-chí-jí, a coachman.} \)
\( \text{kú-chí, a coach.} \)
\( \text{kúr-tar-mak, to save, to} \)
\( \text{deliver.} \)
\( \text{kúr-tul-mak, to be saved,} \)
\( \text{to be freed from anything.} \)
\( \text{kúr-rút-mak, to defend, pro-} \)
\( \text{tect; to be dried up.} \)
\( \text{kúrd, (pron. kúrt) a wolf.} \)
\( \text{kúr-kak, fearful, timid.} \)
\( \text{kúr-kut-mak, to frighten.} \)
\( \text{kú́r-künj, terrible, fearful.} \)
\( \text{kú́r-künj-lik, fear, horror.} \)
kör-kü, fright, fear.
kör-kü-bü, terrible, frightful.
kör-mak, to extend; to stretch; to dry (linen, etc.).
kü-rü, dry, useless.
kü-rüt-mak, to cause to dry.
kü-rü-mak, to defend, protect; to grow dry, to wither.
kü-ri-je, dry.
kü-zi, a lamb.
küsh, a bird. küsh-ji, a falconer.
ko-sha-mak, to attach to, to harness.
ko-gheh, an urn, a vessel, (utensil) a bucket. (vulg. kü-fa)
ko-la-mak, to smell.
ko-kü, smell, scent, exhalation.
ko-küt-mak, to give a smell to anything.
ko-kü-la-mak, to smell.
ko-nü-shu, a neighbour.
köl or kol, a servant, a slave; a soldier.
ka-wul, a word, a compact; an opinion; a bargain.
kaül va ka-rar et-mek, to agree.
kü-la-ş, a measure the length of the two arms extended.
kü-la-ğüz, a guide, a pilot, an escort.
kü-lak, the ear.
ku-lä, easy, convenient.
ku-la-ı-lik, ease, facility.
ko-üm, people, a nation.
ko-mu-shu or ko-nü-shu, a neighbour.
kü-mak or commonly ko-i-mak, to place. ko-i bü-ni or-dah, put that down there.
ko-nak, a house where one puts up on arriving at a village; a residence, home.
kü-nuş-mak, to converse with any one in a neighbourly manner. (from ko-nü-shu)
kon-mak, to place one’s self, to encamp, to perch.
ko-üm oder kov-mak, to drive away, to turn away (a servant).
ka-ü, strong, robust; solid.
ka-türk, the tail.
ko-i-ver-mek, to let go.
ki-as, an opinion.
klä-afet, dress, appearance, air, manner.
ki-yam, rising up.
VOCABULARY.


t قیامة ki-â-met, the last day: i.e., the day of resurrection.

t قیر kyr, a plain.

t قیش kish, winter.

t قيل kil, the hair; skin.

t قیمة ki-met, price; measure, stature.

p قیمه ki-mah, hashed meat.

t قیمت qim, (for ko-î-mak) to place.

t قیمت qim, a delicious kind of cream.

t قینامتق qai-nat-mak, to make boil.

t قینامتق qai-na-mak, to cook, to boil.

t قیو qiu, or kû-t, a well.

t قیون qion, a lamb.

t قیه باشي kia-ba-shi, a bathman, a man who washes people in the bath: (from تیه, a kind of sponge from which a lather is made: it is composed of the unspun silk threads taken from the interior of the worm, in the same way as catgut is made.)

ك

ال ك، as, like; the Arabic article, and اول, before, formerly)

ا p كاتئ ka-ghaz, paper.

ا كافر ka-ser, denying God; an infidel, an impious wretch.

ا كامل ka-mel, perfect, full, entire.

ا كباب ki-bab, roasted meat.

ا كبير ka-bir, great, large.

ا كتان kit-tán, flax.

p كتخدا ket-khu-da, a viceroy, lieutenant, an agent, etc.; hence the word كمیا kekh-ya, the chief of a village.

p كجا ku-ja, where? whither?

t كچي ké-chi, a she-goat.

t كدی ko-â, a cat.

ا كذاك ke-zâ-lek, also, thus, therefore.

ا كرامت ki-â-met, honor, respect.

ا كرسي kür-sî, a throne, chair, pulpit.

ا كركی kur-ki, a crane.

ا كریم kér-rém, generosity, favour.

p t كره kér-rêh, a time. بكر kér-rêh, one time, once.

p كرخص ba’d kér-rêh, sometimes.

p كروچ khor kér-rêh, many times, often.

ا كرم ka-rim, generous, splendid, etc.

ا كریم ka-rih, detestable, filthy.

ا كس késs, a man, a person, some one. هر كس hér-kés, every one.
kes-kın, violent, strong; sharp (said of vinegar, wine, a knife, etc.)
kes-mek, to cut.
kesh-ti, a boat, a ship.

kesf, open. kesf et-mek, to enquire into, to look after an affair.

ki-shi, a man, a person.

ki-fa-yet, sufficiency, profit.
küfr, infidelity.
kèk-lik, a partridge.
kul, all, the whole.
kul, ashes, cinders.
kâ-lâm, a word, a speech.

kem, wanting.

kim, who, that, etc.

ke-mal, perfection, excellence; integrity; fulness.

ki-mes-nah, some one, a person.

kim-seh, some one, somebody, any one.

ke-nar, a side, shore, edge.

ki-nûn, or ek-nûn, now, at present.

kü-pêk, a dog. (pron. ki-o-pêk)

kü-tük, the stump of a tree,

kü-şük, small, little.

kü, blind.

kürk, a pelisse.

kürek, a spade.

küshêh, a corner.

kü, a root.

kü-mûr-ji, a coal merchant.

küh, a mountain, a hill.

kü-t, a farm; a town.

kû-i-lû, rustic.

kîr-li, dirty.

ki-sêh, a purse.

kay-fi-yet, quality; state of thing or matter.

ki-lar, dispensary; a place where the provisions of a house are kept.

ki-lar-ji, the keeper of the same; a person in charge of the keys.

küh, time, place.

kü, sometimes.

gâh, time, place. gâh, sometimes.

ga-hî-jîch, sometimes.

[200]

1 The $g$ is always hard, at all times, before every vowel.
VOCABULARY.

**T**  
gī-bē, like, as, according to, upon, on. Vide page 52.

**T**  
gū-tūr-mek, to bring, conduct, carry away.

**T**  
gē-ji, or gē-jēh, the night.

**T**  
gē-uch, part of gēeh-mek, 'to pass,' used adverbially for past time:—as gēeh-mek, 'to pass,' used adverbially for past time:

**T**  
gē-chen-lar-da, in olden time.

**T**  
gē-chin-mek, to be, to live, to exist; to gain one's bread.

**P**  
gē-da, a beggar.

**P**  
gē-rif-tar, a prisoner, captive; taken.

**T**  
gē-rek, it is necessary.

**T**  
gō-cher, bū gē-rek o, whether this or that. gē-rek-gē-rek, it is indispensable.

**T**  
gir-mek, to enter; also gīr-mek.

**T**  
giz-le-mek, to hide, to conceal.

**T**  
giz-lan-mek, to be hidden.

**T**  
giz-lu-ja, secretly [200].

**T**  
gez-mek, to walk, to march.

**P**  
gē-zi-dah, chosen, selected.

**P**  
gesh, walking; passage, gēsh, walking; passage.

**P**  
geshū, geshū, a little bride.

**P**  
gii-man, opinion, thought.

**P**  
gū-nah, a sin.

**T**  
genj, young, tender.

**P**  
genj, a granary; a hidden treasure.

**P**  
gū-nesh, the sun.

**T**  
gē-n (pro. gē-nē or yē-nē), again, nevertheless.

**T**  
gūt, anus.

**T**  
gūch, force, power; occupation.

**A**  
gōch, with difficulty.

**A**  
gōch, fragile, tender, weak; a biscuit.

**T**  
gū-rūl-ti, noise, thunder.

**T**  
gū-mek, to see, perceive, discover.

**T**  
gū-run-mek, to be seen, to appear.

**T**  
gū-ra, near, according to [136].

**T**  
gūz, the eye.

**T**  
gūzol, handsome, beautiful.

**T**  
gūzet-mek, to view, observe; consider.

**T**  
gūs-ter-mek, to show.
gush, the ear, hearing.
guk, the heavens.
günul, the heart, soul, the mind; intuition.
gül, a pond.
gül-dır-mek, to amuse, to make laugh.
gül-lush-mek, to joke together; to strive, wrestle.
gül-geh or kül-geh, shade.
gül-geh-lan-mek, to take the shade, to refresh one's self.
gül-mek, to laugh.
güm-mush, silver, money.
gev-mek, to ruminate; güm-mek, to think intently.
güm-le-mek, to be buried, to bury.
güm-mek, to bury (a treasure, not a dead man).
gün, the day.
gün-der-mek, to send.
gün-düz, (adv.) by day.
gü-ven-mek, to boast.
git-mek, to go, to walk.
gö-jeh, night, the evening.
gir-mek, to enter.
lor or gi-rü, back, over again,
(adv.) gi-rü gel-mek, to return.
giz-lu, rather (adv.) hidden, secret.
giz-lan-mek, to be hid.
gi-yik, a stag, a kind of deer only existing in Mount Taurus.

li'-ajl, because, for the reason that.
lázim, necessary, urgent, suitable. la-zem-i i-chün, as far as is needful.
lash, a corpse.
lá-kir-dıl, word, speech.
lal, a ruby.
laleh, a tulip.
lá-yek, worthy, proper, suitable, able.
lab, the lip; edge, shore; side of a river.
li-bás, a garment; clothes; drawers.
la-ka-na, a cabbage.
liz-zet, pleasure; sweetness.
lezzet il-eaish bil ta-nuk-ko-li, the sweetness of life consists in moving from place to place (changing about).
VOCABULARY.

اَلْمَدَّةِ ٤٣

أ لذِيدِ la-zîz, sweet, delightful.
أ لسَانِ li-sân, the tongue; language, speech.
ب لشَكْرِ lash-kor, an army.
أ لطَافَةِ la-tâ-fot, grace, elegance.
أ لطِيفِ la-tîf, gentleness, humanity, courtesy.
أ لطِيفَةِ la-tî-fêh, a jest, a joke, a tale.
أ لعِبِ la-a'b, playing; a game.
أ لعِنَةِ la-a-net, a curse, anathema.
أ لغَةِ la-qhat, speech, language; a dictionary.
أ لقُمِهِ lok-mêh, a morsel, a mouthful.
أ لرَاحَتِ لقَوْمِ ra-hât li-kûm, ‘a mouthful of pleasure:’ a kind of sweetmeat for which Constantinople is celebrated among the people of Turkey.
أ لكِنِ lé-ken, but, nevertheless, however.
أ لواَزِمِ li-wa-zîm, necessaries.
أ لولِدِ lu-lâd, a pipe, a tube whence the water of a fountain flows.
أ لحَمِ la-hâm, blood: lshây, play, diversification.
أ لْيُقِّينِ lay-ken, but.
أ لِيلِ layl, the night.

أ لْيَلِكِ lay-lêk, a stork, for لُكْلِكَةَ lay-lêk, from the noise which it makes.
أ لِيْمُونِ laî-mûn, a lemon, a citron.
أ لْيُمِّ إِذَّ la-'im, cursed.

أ مَا ma, that, which, what. No, not. (Neg.)
أ مَا ma and ma', water.
أ مَباَبِينَ má-bayn, (adv.) between.
أ مُجَّرَأ má-jâra, an event; accident; occurrence; (lit., that which has taken place.)
أ مَاَعَداَ ma-ada, the past; besides, except; the rest.
أ مَالَ mál, wealth, riches, estate.
أ مَالِخَوْلِياَ ma-li-kho-li-ya, melancholy.
أ مَالَ الدَّارِ mal-dâr, rich, wealthy.
أ مَالِ الدَّارِ تَقَمَّى mal-dar-lik, wealth, opulence.
أ مَالِكَتِ mál-îk, a king, lord, master, possessor.
أ مَانَعَ ma-now, a hindrance, impediment, objection.
أ مَانَدَ má-nând, like, as.
أ مَاهَ máh, the moon.
ma-yet, a hundred.
ma-il, inclined, bent; well-disposed; affectionate.
mu-bdd, let it not be, lest, etc.
mu-barak, happy, blessed, holy. mu-barak o-la, may it do you good!
mu-barak bi-d, compliments.
mu-ba-shi-ret, beginning, commencement.
mu-ba-le ila, extremely.
mu-ba-le-gha, diligence, best endeavour.
mu-ta-bi, a follower, a servant.
mu-ta-bi-at, obsequiousness.
mu-ta-had, united, made one.
mu-ta-lek, belonging to.
mu-ta-far-re', sprouting from; originated, produced.
mu-ta-fek, concurring, suitable, agreed.
mi-thil, like, likeness.
mi-thal, a fable, a proverb.
ma-jal, power, force; skill.
mu-jas-sem, incarnate, corporeal. 

ma-jalis, an assembly; the council.
mu-ha-ri-beh, war, combat.
mah-bub, beloved, a lover.
mah-bis, imprisoned; a prisoner.
mu-had-des (death), a narrator, teller of tales.
mah-rab, or mih-rab, the chief place in a mosque.
mah-rum, prohibited, deprived.
mah-sul, the produce of the earth, the harvest. 
mu-has-sel, an officer who collects the tithes, etc.
mahz, pure, full; only.
mahder, the (royal) presence.
mu-hak-kem, solid. [adv., firmly]
meh-kemé, the tribunal of the Cadi.
ma-hall, a place. nur-ma-hall, the light of the place; i.e., the beauty of the Palace.
Mu-hammed, the prophet.
mih-net, trouble, disgrace.
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>mū-hīt</td>
<td>comprehending; surrounding; a fortress.</td>
</tr>
<tr>
<td>bahr-mū-hīt</td>
<td>the ocean.</td>
</tr>
<tr>
<td>mū-khā-te-reh</td>
<td>danger.</td>
</tr>
<tr>
<td>mu-khā-te-rē-lū</td>
<td>dangerous.</td>
</tr>
<tr>
<td>mū-kha-lef</td>
<td>contrary, opposed to.</td>
</tr>
<tr>
<td>mī-kha-lef il-hāk</td>
<td>false.</td>
</tr>
<tr>
<td>mu-kha-li-fet</td>
<td>opposition, resistance.</td>
</tr>
<tr>
<td>mūkh-tār</td>
<td>chosen; the best; an ambassador.</td>
</tr>
<tr>
<td>makh-sūs</td>
<td>peculiar, proper. (adv., on purpose, an express messenger).</td>
</tr>
<tr>
<td>makh-lūk</td>
<td>created, produced; a creature.</td>
</tr>
<tr>
<td>mid-dot</td>
<td>time, a certain time.</td>
</tr>
<tr>
<td>madh</td>
<td>praise, applause.</td>
</tr>
<tr>
<td>ma-dād</td>
<td>assistance, help.</td>
</tr>
<tr>
<td>mad-hūsh</td>
<td>senseless, confused.</td>
</tr>
<tr>
<td>mo-dī-neh</td>
<td>a city. Medina is called 'par excellence' the city.</td>
</tr>
<tr>
<td>mū-rād</td>
<td>will, desire, intention.</td>
</tr>
<tr>
<td>mar-te-bēh</td>
<td>a step, degree; rank, dignity; time.</td>
</tr>
<tr>
<td>mūr-ha-met</td>
<td>clemency, compassion, mercy.</td>
</tr>
<tr>
<td>mūr-ha-met-lū</td>
<td>merciful, gracious.</td>
</tr>
<tr>
<td>mar-hām</td>
<td>euphemism for 'defunct': lit., one upon whom God has had mercy: also,</td>
</tr>
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<td>fā-ūt</td>
<td>(one who has) passed away.</td>
</tr>
<tr>
<td>mūd</td>
<td>a man.</td>
</tr>
<tr>
<td>mur-dār</td>
<td>dirty, impure.</td>
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<tr>
<td>mū-ḥa-met</td>
<td>sick, ill.</td>
</tr>
<tr>
<td>mū-ḥa-kab</td>
<td>a thing ridden; a donkey.</td>
</tr>
<tr>
<td>mū-ḥa-ram-āt</td>
<td>to murmur, cry, etc.</td>
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<tr>
<td>mū-ḥa-wet</td>
<td>pity, assistance, protection, kindness.</td>
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<td>benevolent.</td>
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</tr>
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<td>or me-rel-dan-mak, to murmur, cry, etc.</td>
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<td>mazh</td>
<td>taste, a relish.</td>
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<td>mazh</td>
<td>taste, a relish.</td>
</tr>
<tr>
<td>mazīd</td>
<td>increase, energy.</td>
</tr>
<tr>
<td>mūzāy-yān</td>
<td>adorned: also, 'a barber,' because he makes</td>
</tr>
</tbody>
</table>
you neat and orderly by clipping the beard, etc.

muš-dēh, good tidings.

ma-sa-fet, distance, space; endurance, sufferance.

muš-sa-fər, a traveller, a guest.

muš-sa-bab, the causer of causes, i.e., God; to gain one's livelihood.

muš-ta-hakk, deserving, worthy.

muš-ta-gh-rak, immersed, drowned.

muš-ta-gh-fər, soliciting pardon.

muš-khā-ra, raillery, mockery; a buffoon; a masquerade.

mas-kha-ra-līk, ridicule, railery, nonsense.

mas-rūr, cheerful, contented, joyful, delighted.

mas-kan, a dwelling.

mis-kin, poor, a beggar.

muš-sa-lat, a governor; ruling, overpowering; a vampire.

muš-sa-lat ol-mak, to prevail, be superior.

muš-lim, a true believer; a Mussulman.

muš-shā-yəlkh, (the pl. of) chiefs.

muš-shā-we-ret, counsel, debate.

muš-shər-rək, a partner.

muš-sher-ref, honored.

muš-rak, the east.

muš-rüh, explained, aforesaid.

muš-ghūl, occupied, attentive, diligent.

muš-hūr, celebrated, famous.

ma-ši, walking.

mas-la-hat, employment, business, occupation.

muš-san-nif, the composer, author or editor of a book.

muš-bet, a misfortune, trouble, disgrace.

muš-da-i-tə, want, narrowness; oppression.

maz-bət, good, proper; held, governed.

muš-ti, obedient, subject.

maz-łam, oppressed; modest.

maz-ə-wə-net, assistance, subsidy, aid.
VOCABULARY.

μυκτεςίδελ, temperate, just.
μυκτεσφει, known, celebrated, confession making.
μυκτεδέτ, the stomach.
μυκτεσμερή, knowledge, science; a clever thing.
μυκτεσμέλετ, reasonable, just.
μυκτεσμελέμ, also μυκτεσμύλεμ, known, certain.
μυκτεσμεμορές, cultivated; frequented; agreeable; prosperous.
μυκτεσμεσινί, sense, meaning; and μικτεσαμινί, used for, 'that is to say.'
μυκτεσμεσιμβος, appointed, agreed upon; the identical; (adv.) that very.
μυκτεσμεσμάγγαρα, a cave, a den. (plural) μυκτεσμεσμαγγαρές ma-γγαρ. "magh-reb, the west, the setting sun; time of prayer at that hour.
μυκτεσμεσμαγγρώρες, deceived.
μυκτεσσαμαγγρώρατο, magh-ράτο, magh-ρατο-λαν-μακ, to grow proud; to deceive.
μυκτεσσαμαγγρώριερ, changed, changeable.
μυκτεσσαμποτάχ, a key.
μυκτεσσαμπορόδ, one, only; great, huge.
μυκτεσσαμμακάβελ, opposite.
μυκτεσσαμμακαμ, rank, station; residence.
μυκτεσσαμμακμάκβιλ, pleasing, accepted, agreeable.
μυκτεσσαμμακμυκτεσσαμμακδάρ, quantity, part, number. μυκτεσσαμμακμυκτεσσαμμακδάρ, a little.
μυκτεσσαμμακμυκτεσσαμμακδάρι, almost, nearly, about.
μυκτεσσαμμακμυκτεσσαμμακκετιέρ, predestined.
μυκτεσσαμμακμυκτεσσαμμακκετσόσμα, firstly, anciently.
μυκτεσσαμμακμυκτεσσαμμακκετρ, established, fixed, certain, positive.
μυκτεσσαμμακμυκτεσσαμμακκετφόδ, attentive, written down, noted.
μυκτεσσαμμακμυκτεσσαμμακκετφάνα, recompense, price.
μυκτεσσαμμακμυκτεσσαμμακκετφόκαν, a place, a station.
μυκτεσσαμμακμυκτεσσαμμακκετφφόκαν, a kingdom, etc.; milk, possessions, domains.
μυκτεσσαμμακμυκτεσσαμμακκετφιλτ, an angel.
μυκτεσσαμμακμυκτεσσαμμακκετφλίκ, a king; μύλκ, a kingdom, etc.; milk, possessions, domains.
μυκτεσσαμμακμυκτεσσαμμακκετφλιφ, tired, vexed.
μυκτεσσαμμακμυκτεσσαμμακκετφμμικ, possible.
μυκτεσσαμμακμυκτεσσαμμακκετφμάλκ, an empire, province, power.
μυκτεσσαμμακμυκτεσσαμμακκετφμάλκ, possessed; a slave.
men, I, used poetically, instead of ben.

min, I, he, who, that, which, any one, etc.

min, from, of, by, than, etc.

mi-nâ-dî, a crier, a herald.

mu-na-sib-et, fitness, propriety, convenience; proportion.

mu-na-se-bet, or mu-na-seb gür-mek, to approve.

mu-na-fik, a hypocrite, sycophant.

mu-na-fik-lik, hypocrisy, impiety.

mâm-bar, a pulpit; a high seat.

min-net, a favour; praise.

ja-ni-na min-net, I shall be delighted.

mu-naj-jam, astrologer, astronomer.

men-zel, a place where one descends from horseback after a day's journey; a house, a home.

man-sab, a situation or post under Government.

man, a prohibition.

1 Fi-zû-lî has said—

Wê-fâ her kim-se-dan-kim is-tê-dim an-dan je-fa gûr-dum
Ki-mê-kim bû fe-na dun-ya-da gûr-dum bi wê-fâ gûr-dum
Ki-mê-kim ha-lim ez-hâr ei-li-yê îs-to-dim der-mân

I have met with rejection from all whose friendship I sought,
And have found all unfriendly on whom, in this sad world, I counted:
All, from whom I asked sympathy, after exposing my sorrows,
I have found to be immersed in greater evil than I myself.
VOCABULARY.

A mam-fa-eat, emolument, profit, advantage.

A min-wal, mode, manner.

A mū-ā-fik, suitable, proper; according to.

A ma-wá-ke, occurrences; what have happened (pl. of ṭā và).

T mūt-lā, happy, fortunate.

A mū-jūd, existing, being; found.

P mūm, a candle.

A mūl-men, a true believer; faithful.

P meh-ter, a tambour, war trumpet, etc.; band of musicians.

P mih-ri-ban, affectionate, benevolent; a friend.

P mih-lēt, delay. بَنَا مِهْلَة وَبِر, give me a little time (and I will pay you).

A mu-him-mat, necessaries, provisions.

P mādī, wine.

P mi-kha-nē, a wine-tavern.

T mikh-la-mak, to nail up.

A mādīn, a plain, an open field; a place where the horses are exercised with the jorōd.

A mīdān, to publish abroad, etc.

P mīr, a prince, lord, chief. مَيِّر mīr-lūa or mīr-li-va, general of brigade.

A mī-rāth, inheritance, heritage.

A mī-rāth ol-mak, to succeed to an estate.

A mu-yas-ser, made easy, facilitated.

T mi-sheh, an oak.

A mail, leaning towards; affection, love.

T mai-mūn, an ape.

P mai-va, fruit.

T nā-chār, helpless, without resource.

A nā-hāk, unjust, injustice.

P na-dān, ignorant.

T nā-dān-lih, ignorance.

A nā-dir, rare, singular. (adv., rarely)

A nār, fire; a pomegranate.

A na-rinj, an orange.

P nāz, blandishment, coquetry; elegance.

P nā-zik, thin, elegant, pretty.
na-zik-lik, elegance.
na-f- lah, useless. (also d-na-f-)
na-kil, a relator, story-teller, etc.; one who takes (anything) from place to place.
na-gah, suddenly.
nam, a name; fame, renown.
a-1, a reed, pipe, a flute.
a-yil, obtaining, attaining, acquiring.
a-yen, a sleeper.
nejeh, how? in what manner?
nejeh za-man der-ki, what a long time it is that.
nejeh, termination added to numerals. Vide [45].
na-da, calling, proclaiming.
ne-dir for neh der, what is it?
ne-dan for neh dan, from whence?
nezr, a vow, a gift.
ner-de-ban, a ladder, a staircase. (also mer-di-van or mer-di-van)
ne-ra-da, (abbre. for ner-de) where? in what place?
nejeh, a dispute, litigation.
na-zik-lik, elegance.
na-f- lah, useless. (also d-na-f-)
na-kil, a relator, story-teller, etc.; one who takes (anything) from place to place.
na-gah, suddenly.
nam, a name; fame, renown.
a-1, a reed, pipe, a flute.
a-yil, obtaining, attaining, acquiring.
a-yen, a sleeper.
nejeh, how? in what manner?
nejeh za-man der-ki, what a long time it is that.
nejeh, termination added to numerals. Vide [45].
na-da, calling, proclaiming.
ne-dir for neh der, what is it?
ne-dan for neh dan, from whence?
nezr, a vow, a gift.
ner-de-ban, a ladder, a staircase. (also mer-di-van or mer-di-van)
ne-ra-da, (abbre. for ner-de) where? in what place?
nejeh, a dispute, litigation.
na-zik-lik, elegance.
VOCABULARY.

\( \text{نيرس} \) \( nefs \), the soul; the person.

\( \text{نفس} \) \( ne-fass \), the breath; water-pipe to smoke.

\( \text{نفسنكم} \) \( ne-fas-len-mok \), to take breath, to repose.

\( \text{نفع} \) \( nef\), gain; doing good; advantage.

\( \text{نقص} \) \( naks\), defect, wanting, short.

\( \text{نقل} \) \( nak\), history, narrative, tale, etc.; moving from place to place.

\( \text{نگاد} \) \( nigah\), a look; custody, care.

\( \text{نماز} \) \( na-máz\), prayers, worship.

\( \text{نوا} \) \( ndá\), new, fresh.

\( \text{نوا-بات} \) \( naá-bat\), a period, time, turn; a band of music. \( \text{نوبة ایله} \) \( na-á-\text{bet i-lah} \), by turns, alternately.

\( \text{نوجران} \) \( na-á-ja-wan\), a young man.

\( \text{نور} \) \( no-la\) (abbrev. for \( \text{نور} \) \( no\), what, and \( \text{اوله} \) \( o-lá\), it may be [78]), \( \text{i.e.} \) what can happen? where's the harm? willingly; with pleasure.

\( \text{نورت نويليدي} \) \( noi-i-dí\) for \( \text{نور اوليدي} \) \( ne ol-i-dí\), would to God! may it please God! \( \text{Vide} \) page 73.

\( \& \) \( nek\), what?

\( \text{نماز} \) \( mi-dz\), demand, prayer, supplication.

\( \text{نية} \) \( ni-yet\), intention, will, object.

\( \text{نيك} \) \( nik\), good, beautiful.

va, (conj.) and, also.

\( \text{وابح} \) \( va-jeb\), necessary, expedient, fit, proper.

\( \text{واحد} \) \( wa-hed\), one, sole.

\( \text{وار} \) \( var\), impersonal verb. \( \text{Vide} \) [91].

\( \text{وار} \) \( var\), a Persian termination implying 'possession.'

\( \text{وـار} \) \( u-mid-vár\), there is hope, I hope, or have hope.

\( \text{وارـبـشـن} \) \( var-mák\), to go, to arrive.

\( \text{وابـ Manila} \) \( wa-sel\), joined, met. \( \text{واصل} \) \( wa-sel ol-mak\), to arrive at, attain one's end.

\( \text{وابـظـنا} \) \( wa-iz\), a preacher.

\( \text{وـبـوـر} \) \( wú-fér\), abundant, copious; many, much.

\( \text{واقـع} \) \( vá-káz\), happening, an occurrence.

\( \text{واقف} \) \( wú-kif\), standing; skilful, learned.

\( \text{والد} \) \( wa-lid\), a parent, a father. \( \text{والد} \) \( wa-li-da\), a mother; hence \( \text{والد} \) \( wa-li-da\) \( sul-tan\) or \( kha-tán\), the Sultan's mother, the Dowager Sultan.

\( \text{والله} \) \( wál-lah\), by God.

\( \text{والـي} \) \( wál-li\), a prince, a governor.

\( \text{واـد} \) \( va\), oh! ah!
A  wn-jud, existing, existence; found, etc.; life.
A  wajh, the face, aspect, form.  ne wajh, in what way?
A  w€rd, a rose.  [Vide  گل]
A  vá-rák also yap-rák, a leaf of a tree.
A  vâs1, description, narrative; praise.
A  va-st-yet, a will, a testament; a command, an order.
A  wá-tan, a country; home; a plain.
A  wa-êda, a promise, vow.
A  waêz, a discourse, sermon.
A  wa-fa, performing a promise; a promise, sincerity, friendship.  Vide the word  من, ‘I.’
A  wakt, time, season, hour.
A  vâ-küf, practice, skilfulness; permanence; entail.

A  wâ-lad-yet, a country, a city, a town, a residence.
A  ver-mek, to give.
A  ha-wâj, a kind of herb.
A  ha-t, (interj.) ho! etc.
A  hep, all, the whole.
A  hät-td, till, until, as far as.
A  hij-râ, flight; the era of the Hijra commences A.D. 622.
A  hij-jum, an assault, effort.
A  hi-da-yet, direction; the gift of God to go in the true path.
A  hër, all, every.  her bi-ri, each one.
A  he-lâk, ruin, destruction.
A  ha-lâ or he-la, interjection and expletive [123].

1 A Turkish poet has said—

آنلار یکیری وعده وصلت نه حال یسه
جاندر اومر افندم نه دکلی محال ایسه

An-lar fa-kir-i waê-da'i wus-lin né hâl is-sa
Jan-dér ü-mar effen-din né dang-li ma-hal is-sa

I, poor fellow, have learned to know the value of your promises.
But such is life, that one still hopes on, even under impossible circumstances.
hem, and, also, etc. (conjunction and expletive)

hem-án, at once. (conjunction and expletive)

hem-rákh, a companion.

hem-shí-reh, a sister.

hem-she-hír-lu, a fellow-countryman.

ha-vád, the air, wind; love, desire.

ha-wáss, desire, lust, wish, etc.

hai-bet, fear; grandeur, imposing greatness.

ha-i-bet-lu, formidable, majestic.

hích, nothing, never at all. [43]

ha-i-kel, a temple.

ha-i-né, convenience, facility. (also ko-lá-i-lík)

yá, O! holloa!

eyd, or, well.

yá-bán, a desert; wild.

yá-bán-jí, a stranger; unknown.

yá-pish-ter-mak, to cause to touch, to attach, join; to apply; to stick together.

yá-pish-mákh to touch, attain, reach. (the simple form of the above)

yap-mákh, to construct, make, build, to do.

yát-mak, to lie down, repose, rest.

yá-khod, either, or. Vide page 153.

yád, remembrance, memory.

yár, a friend.

yáz-mak, to write.

yáz, the summer.

yáz-mak, to write.

yágh, butter. زيت ياغ yağ, burning oil. زيتون ياغ za-tu-n yágh, olive oil.

yágh-lu, fat, oily.

yá-qísh-mákh, to beseech.

yák-mak, to light a candle or fire.

ya-kin, near; ya-kin, certain, certainly.

ya-lish, only, alone.

ya-li-niz-t, solitude, unity.

ya-ní, side, flank, etc.

ya-váž and yá-úz, energy. (commonly used applauditorily)
54 TURKISH GRAMMAR.

ye-ra, a place. yer, a place. yer yok, there is no room.

yer, a place.

yer, a place. yer yok, there is no room.

yer, a place.

yer, a place.

yer, a place. yer yok, there is no room.

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yer, a place.
VOCABULARY.

yen, a sleeve.
yen-mek, to conquer.
yé-ni, new, modern.
over again; de nouveau.
yel, wind, the air; yil, a year.

zi-lán, a serpent.
su-lán, an eel (a water-serpent).
yen-meh, to conquer.
yé-më-lan, an untruth.
y-al-ji a liar.
yil-dyrm, lightning.
yil-Dir-mak, to shine.
yel-dir-meh, to cause to run about.
yil-diz, a star.
yil-diz-lu, fortunate.
ye-lek, a waistcoat.
yel-ken, the sails of a ship.
yal-var-mak, to supplicate, request, beg, entreat.
yem, food, meat.
yem-sh, fruit.
yay-mi-sh'ak, soft.
yem-sh'ay-yé-mish-siz, without food.
yem-sh'ay-ye-mish-luk, a fruit-garden.
yem-sh'ay-ye-mek, to eat.
ye-mur-ta, an egg.
yem-sh'ay-ya-min, an oath.
ye-min-lu, one who has sworn.

yé-neh or gë-neh, again.
yé-va, a nest.
ya-vash or ya-wash, gently; sweet, agreeable.
yut-mak, to swallow, to gobble down.
yú-jan-mek, to rise, become illustrious.
yú-ja, high; greatness.
yúx-se for àise, otherwise, if not, unless.
yor-gån, a quilt, a counterpane.
yú-rek, heart, mind, soul; courage.
yú-rek-lun-mek, to take courage.
yú-rek-lu, courageous, bold.
yor-lë-mak, to be fatigued.
yú-rë-mek, to walk [p. 16]...
Türkçe Grammatik - Türkçenin grammatikası

Yük, burden, load of a horse.
Yük letmek, to load.
Yük lenmek, to fall upon or attack a person.
Yol, a road, way, means.
Yolar, a rope, collar.
Yufka, oats. (Perhaps a corruption of a word)
Yol jü, a traveller.
Yol dash, a companion on the road.
Yol dash lik, company.
Yol mak, to pluck up.
Yom, a day.

Yün maka, to wash.
Yıyek, yit-ik, eatables.
Yıca maka, to wash.
Yıl, the year.
Yıl, (for yel) the wind.
Yılan, a serpent. (for yilan)
Yıl pa zeh, a pan. (for yol pa zeh)
Yıl lu, yearly, aged.
Yı mak for ya maka, to spread out.
Yü, food, sustenance, victuals, 'cibus edulium.'
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