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
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"TURKISH TALES IN ENGLISH," ETC., ETC.

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MDCCLXIV.

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,

ROG. ROC.

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

AND ESTEEM FOR HIS CHARACTER,

THIS WORK IS INSCRIBED

BY

THE AUTHOR.
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 organisation; 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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<th>The Khoja longs to mount between the horns of an old ox of his</th>
<th>The Khoja's sarcastic reproach to his wife</th>
</tr>
</thead>
<tbody>
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### VOCABULARY

Powers of the Roman letters as adopted in this work : 1

The system laid down the best to give the learner a correct pronunciation : 2

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 : 3
## ERRATA

<table>
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<tr>
<th>Page</th>
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<th>Original</th>
<th>Corrected</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>11</td>
<td>For 'in or by fathers,'</td>
<td>in or by a father.</td>
</tr>
<tr>
<td>10</td>
<td>28</td>
<td>كنديني</td>
<td>كنديني</td>
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<td>29</td>
<td>كندرنگ</td>
<td>كندرنگ</td>
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<td>32</td>
<td>[31]</td>
<td>[32]</td>
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<td>18</td>
<td>كرر</td>
<td>كرر</td>
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<td></td>
<td>27</td>
<td>بأني</td>
<td>بأني</td>
</tr>
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<td>14</td>
<td>21</td>
<td>هر</td>
<td>هر</td>
</tr>
<tr>
<td>15</td>
<td>25</td>
<td>أل-ه ألت</td>
<td>أل-ه ألت</td>
</tr>
<tr>
<td>17</td>
<td>4</td>
<td>التحقي آلي</td>
<td>التحقي آلي</td>
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<tr>
<td></td>
<td>12</td>
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<td>أريد</td>
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<tr>
<td>24</td>
<td>14</td>
<td>أيدا كر</td>
<td>أيدا كر</td>
</tr>
<tr>
<td>25</td>
<td>6</td>
<td>Transpose</td>
<td>with</td>
</tr>
<tr>
<td>31</td>
<td>4</td>
<td>For</td>
<td>read</td>
</tr>
<tr>
<td>32</td>
<td>13</td>
<td>أوله جمليك</td>
<td>أوله جمليك</td>
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<tr>
<td>35</td>
<td>10</td>
<td>ايدم 30 دم</td>
<td>is conjugated</td>
</tr>
<tr>
<td>89</td>
<td>6</td>
<td>is conjugate</td>
<td>is conjugated</td>
</tr>
</tbody>
</table>
ERRATA.

15 For read مکر
41 " متوکیل
47 " گورم می ایم
50 " اومنی mood of ایم mood of
53 " بدری
- " ۳۵ his father or ۲۰ پدرینه 'پدرینه'
- " کتابی اوتورم کتابی اوتورم [۲۵۳] کتابی [۲۵۳] کتابی
- " گیمیسی کیمیسی
54 " کتابی کتابی
- " whilst coming whilst coming, are coming, coming.
- " ۲۵ ونکر
55 " with the Nom. [۱۳۴] with the Nominative [۱۳۴] and Genitive.
86 ۱۱ 'its own side' دل
56 " کیکاک ۷ کیکاک
- " اسماه ایننانازه
61 " شب بالب ۷ شب بالب
- " ابرهم
- " ۲۷ 'putting his hand;' " putting his right hand.'
73 ۵ The paragraph commencing وشراپ نقصان گلمکل belongs to the latter part of [۲۴۱] and not to [۲۴۰].
73 " اوتوراون
87 " آلمغله
ERRATA.

13  For  read

11  is-to-mal  is-de-rek.

19  קולב אוקסיל איקר

17  האלב

11  דאש-ט-ני-מה

23  ט-יט-מה-סין

15  it

5  בְּגֵד התוֹנָת אָסַרְדָּמ

1000  I kept asking

5  I kept asking 1000 (pieces of) gold.

6  purse of gold

3  אָיָה

22  נַגְּוַנְתָּה-סִים

1  תֹּרַנְת סָאֲחִי

5  תֹּרַנ

9  דִּישָּר

7  לַגֵּן

7  אָרְכָּה

18  קַנָּדְרָה

13  אָרוּן

19  pl. נַגְּוַנְתָּה-סִים

23  נַגְּוַנְתָּה-סִים

1  תֹּרַנְת סָאֲחִי

5  תֹּרַנ

9  דִּישָּר

7  לַגֵּן

7  אָרְכָּה

18  קַנָּדְרָה

13  אָרוּן
ERRATA.

For  "Große Claus und die"  "Der kleine Klaus und der
kleine Claus  "große Klaus.

such were the contradictions"  "such were the inconsistencies.

Dele 'Vide note 7, page 1.'

ERRATA IN THE VOCABULARY.

For  "e-ka"  "a-la"
ra-sül  "ra-sül"
"sin-de-pun"  "sin-di-gd-ni"
ta-kel-mah  "ty-kyl-mah"

Note.—All the ( ) in the Vocabulary have been omitted for typographical reasons: the Roman characters will suffice to show where they come in.
[1.] The Turks use the Arabic and Persian characters, to which they have added the esghir sës [ک], on which three dots are sometimes affixed [و] 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.

<table>
<thead>
<tr>
<th>Letter</th>
<th>Final</th>
<th>Initial</th>
<th>Power</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alif</td>
<td>ا</td>
<td>ا</td>
<td>أ, ا, ا, and أ, according to the vowel-point.</td>
</tr>
<tr>
<td>Be</td>
<td>ب</td>
<td>ب</td>
<td>b</td>
</tr>
<tr>
<td>Pe</td>
<td>پ</td>
<td>پ</td>
<td>p</td>
</tr>
<tr>
<td>Te</td>
<td>ت</td>
<td>ت</td>
<td>t, and sometimes د</td>
</tr>
<tr>
<td>Thé</td>
<td>ث</td>
<td>ث</td>
<td>j</td>
</tr>
<tr>
<td>Jmé</td>
<td>ج</td>
<td>ج</td>
<td>ch, as in 'child.'</td>
</tr>
<tr>
<td>Chém</td>
<td>خ</td>
<td>خ</td>
<td>١, a strong aspirate.</td>
</tr>
<tr>
<td>Hba</td>
<td>ح</td>
<td>ح</td>
<td>h, like the German ch (guttural)</td>
</tr>
<tr>
<td>Kba</td>
<td>ك</td>
<td>ك</td>
<td>d</td>
</tr>
<tr>
<td>Name</td>
<td>Final</td>
<td>Medial</td>
<td>Initial</td>
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<tr>
<td>------</td>
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<td>--------</td>
<td>---------</td>
</tr>
<tr>
<td>Zel</td>
<td>ژ</td>
<td>ژ</td>
<td>ژ</td>
</tr>
<tr>
<td>Ré</td>
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<td>ژ</td>
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<tr>
<td>Za</td>
<td>ژ</td>
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<tr>
<td>Zha</td>
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<tr>
<td>Síd</td>
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<tr>
<td>Shá</td>
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<td>Sád</td>
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<tr>
<td>Dhiá</td>
<td>ژ</td>
<td>ژ</td>
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<tr>
<td>Táh</td>
<td>ژ</td>
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<td>ژ</td>
</tr>
<tr>
<td>Záh</td>
<td>ژ</td>
<td>ژ</td>
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<tr>
<td>Ain</td>
<td>ژ</td>
<td>ژ</td>
<td>ژ</td>
</tr>
<tr>
<td>Ghá</td>
<td>ژ</td>
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<tr>
<td>Pá</td>
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</tr>
<tr>
<td>Káf</td>
<td>ژ</td>
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<td>ژ</td>
</tr>
<tr>
<td>Sáh</td>
<td>ژ</td>
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</tr>
<tr>
<td>Gáf</td>
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<tr>
<td>Lam</td>
<td>ژ</td>
<td>ژ</td>
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</tr>
<tr>
<td>Míñ</td>
<td>ژ</td>
<td>ژ</td>
<td>ژ</td>
</tr>
<tr>
<td>Núm</td>
<td>ژ</td>
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<tr>
<td>Waw</td>
<td>ژ</td>
<td>ژ</td>
<td>ژ</td>
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<tr>
<td>Yeh</td>
<td>ژ</td>
<td>ژ</td>
<td>ژ</td>
</tr>
</tbody>
</table>

Lám–Alíf, ġ or ġ, is simply a combination of ñ lowercase and ã uppercase.

* To facilitate the pronunciation of the learner, a small (') will be placed over it thus, j', whenever the j is sounded as the consonant v.
[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 [א ב ג
א, ב, ג, ד], 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 Semitic,
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:—

א ב ג ד ה ז ח י ק ל מ נ ס
60 50 40 30 20 10 9 8 7 6 5 4 3 2 1
ע פ נ ג ר ש ת ס ת ד פ ז
1000 900 800 700 600 500 400 300 200 100 90 80 70

[6.] In this order the letters are divided into eight barely pro-
nounceable words, אבגדייהוּס ה צ פ ז ש ת ק ל מ נ ס,
and which we give here to show how the letters may be joined.†

[7.] There are seven letters, however, ז, ר, נ, ת, ו, 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.
TURKISH GRAMMAR.

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، ع، 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 (‘), Kera (‘), and Dammah (‘). 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 e; and the third of a small ‘like a comma over the letter, imparting the power of a.

Ex. Fatha بُد pronounced bid.

Kera بُد bid.

Dammah بُد bid.

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

But in this case the vowel-points are generally omitted, as the ی، ی، 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.
Vowel Points and Other Signs.

[12.] The Turks also have recourse to other signs in use among Arab writers, which are:

1. \( \text{ک} \) (an or en over a final letter,  \( \text{ب} \) \( \text{بار} \) \( \text{باج} \)) \( \text{بة} \) \( \text{باج} \).

2. \( \text{ت} \) (  \( \text{ب} \) \( \text{بار} \) \( \text{باج} \)) \( \text{بة} \) \( \text{باج} \).

3. \( \text{ض} \) (en or en) \( \text{ب} \) \( \text{بار} \) \( \text{باج} \) \( \text{بة} \) \( \text{باج} \).

\( \text{Tashdid} \) ("\( \text{ض} \)), this sign doubles the letter over which it is placed; as, \( \text{تنة} \text{طخا} \).

\( \text{Wasa} \) ("\( \text{ض} \)) implies conjunction, and is placed over the \( \text{ود} \), which loses its power and becomes muta.

Ex. \( \text{الملك} \text{أحنت} \),  \( \text{Il malek id laks} \).

\( \text{Madda} \) ("\( \text{ض} \)) when placed over an \( \text{ود} \) lengthens its sound.

Ex. \( \text{آزارش} \).

\( \text{Hamza} \) ("\( \text{ض} \)) is equal to half an \( \text{ود} \), and when placed over a \( \text{يم} \) the dots are omitted, as in \( \text{مائل} \) . It is also used with the \( \text{سفيك} \) and \( \text{سحور} \) over and below the \( \text{ود} \).

Ex. \( \text{تثير} \text{ء} \).

\( \text{Jussa} \) ("\( \text{ض} \)) or ("\( \text{ض} \)) is placed over a letter to separate the syllables of a word.

Ex. \( \text{شيطان} \text{ء} \).

Note.—When the Arabic article \( \text{ال} \) occurs before a noun commencing with \( \text{ن} \), \( \text{ت} \), \( \text{س} \), \( \text{ش} \), \( \text{س} \), \( \text{ز} \), \( \text{د} \), \( \text{ذ} \), \( \text{ب} \), or \( \text{ف} \), \( \text{ف} \) the \( \text{Tashdid} \) is placed over the first letter of the noun, and the article is not sounded.

Ex. \( \text{باسم الله الرحمن}, \text{الرحيم} \text{ض} \) \( \text{بسم} \text{ض} \text{اللهم} \text{ض} \text{ الرحمن} \text{ض} \text{الرحيم} \).
OF THE ARTICLE.

[13.] The Turks have no definite article; for the indefinite article they use the numeral adjective "bir," one. They sometimes have recourse to the Persian manner of expressing the article by a "hoor" or "hoom" between the noun.

Ex. نوله, عشقی, the Lamentations of Love; گلستان, 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. والدہ, a mother. بنت, a daughter. مرد, a man. زن, 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.

SINGULAR.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>ایک, a house.</td>
<td>ایک, one.</td>
</tr>
<tr>
<td>اسیا, of a house.</td>
<td>اسیا, of houses.</td>
</tr>
<tr>
<td>اسیت, to a house.</td>
<td>اسیت, to houses.</td>
</tr>
<tr>
<td>اسیتی, the house.</td>
<td>اسیتی, houses.</td>
</tr>
<tr>
<td>اسیتیا, from a house.</td>
<td>اسیتیا, from houses.</td>
</tr>
<tr>
<td>اسیتیا, in or by the house.</td>
<td>اسیتیا, in or by houses.</td>
</tr>
</tbody>
</table>
Nouns.

[16.] If the noun terminates with a vowel, it then takes يه, ين, and يي in the singular (gen. dat. and acc.), instead of and }

 Singular.

بابا, a father.

بابائط, of a father.

بابا, to a father.

بابانٰ, a father.

بابانس, from a father.

باباند, in or by fathers.

Plural.

بابار, fathers.

بابارگر, fathers.

باباره, to fathers.

باباری, fathers.

بابارین, fathers.

بابارد, in or by fathers.

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. غایبات, plural, غایب, plural تفصیلات or تفصیل.

[18.] But they also take an Arabic word and give it a Persian mutation for the plural, as خابات, 'governor,' plural خبانان, 'governors.'

Ex. St. John, chap. i., v. 4, حیات, or حیات, 'And the life was the light of men.'

[19.] Both in substantives and verbs [57], those words which have a 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, تلمیج, تلمیج, and تلمیج in the genitive, dative, and accusative cases singular.

[20.] For the same reason the ك is softened into a Persian ك (soft).
Turkish Grammar.

Ex. A makes كوركچه کورکچ 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 لر to ل, the plural is formed.

Of Adjectives.

[21.] The Turkish Adjective is unchangeable.

Bir güzel kiz, a pretty girl.
Gözle güzel, pretty girls.
Bir güzel oglan, a pretty boy.
Gözle güzel oglan, pretty boys.

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

Ex. A gözle, a beauty. Plur. gözler, beauties, which is declined regularly.

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

Ex. ایو, good. Daxi ayo, better.
Gözle, pretty. Daxi gözle daha güzel, 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. بندي ايزن benden ayo, better than me.
Senden gözle senden güzel, prettier than you.

To which we may add benden önce and benden sonra, 'before' and 'after me,' i.e., preferred to me,' or 'coming next to me.'
DEGREES OF COMPARISON.

[24.] The Superlative is formed by putting the words ان كتو, very bad.
 ان فتا, very bad.
 ان خاسد ماللوا ادم, a very rich man.
 ان خاسد زنگین, very rich.
 ان خاسد ایلله دلی, very mad.

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

اب اجنی, quite open, i.e., very open.
اب اق, quite white, i.e., very white.
اب بیاپ, quite white, i.e., very white.
اب یشیل, very green.
اب یاپ, wet through, i.e., very wet.
اب دشکی, or دشکی, quite straight.
اب دشک, very full.
اب دشک, perfectly flat.
اب کهرة, very black.
اب سیاه, entirely black.
اب کیرمی, very red.
اب کیرمی, very dry.
اب باتان, entirely.
اب یالکن, entirely alone; only.
اب ساری, quite yellow.
اب یوش, quite empty.

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

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

| SINGULAR |  |  |
|----------|  |  |
| 'I'      | 'Thou.' | 'He, she or it.' |
| Nom.   | لا   | سا   |
| Gen.  | لُهُيَن   | ساين   |
| Dat. | لِه   | سا   |
| Acc. | نِي   | سا   |
| Abl. | بِنِس   | ساين   |

<table>
<thead>
<tr>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>'We.'</td>
</tr>
<tr>
<td>'Ye.'</td>
</tr>
<tr>
<td>'They.'</td>
</tr>
<tr>
<td>Nom.</td>
</tr>
<tr>
<td>Gen.</td>
</tr>
<tr>
<td>Dat.</td>
</tr>
<tr>
<td>Acc.</td>
</tr>
<tr>
<td>Abl.</td>
</tr>
</tbody>
</table>

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

| SINGULAR |  |  |
|----------|  |  |
| Nom.   | كَنْدٍي   | كَنْدٍلر   |
| Gen.  | كَنْدٍيٍن   | كَنْدٍلرٍن   |
| Dat. | كَنْدٍيِه   | كَنْدٍلرٍه   |
| Acc. | كَنْدٍيٍٍ   | كَنْدٍلرٍٍ   |
| Abl. | كَنْدٍٍٍٍ   | كَنْدٍلرٍٍٍ   |

<table>
<thead>
<tr>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>كَنْدٍلرٍ</td>
</tr>
<tr>
<td>كَنْدٍلرٍن</td>
</tr>
<tr>
<td>كَنْدٍلرٍه</td>
</tr>
<tr>
<td>كَنْدٍلرٍٍ</td>
</tr>
<tr>
<td>كَنْدٍلرٍٍٍ</td>
</tr>
</tbody>
</table>
Note. In this word the ۷ or the ۶ 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 ایزو ۳۳۳, which has the same signification as كندر 'self.'

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ایزو ۳۳۳</td>
<td>كندرلر</td>
</tr>
<tr>
<td>Gen. ایزه ۳۳۳</td>
<td>كندرلری</td>
</tr>
<tr>
<td>Dat. ایزھالي</td>
<td>كندرلرک</td>
</tr>
<tr>
<td>Acc. ایزی</td>
<td>كندرلی</td>
</tr>
<tr>
<td>Abl. ایزدن</td>
<td>كندرلن</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. كندرم</td>
<td>كندرمی</td>
<td>كندرمک</td>
<td>كندرمی</td>
<td>كندرم</td>
</tr>
<tr>
<td>I myself</td>
<td>كندرمی</td>
<td>كندرمک</td>
<td>كندرمی</td>
<td>كندرم</td>
</tr>
<tr>
<td>Thou thyself</td>
<td>كندرمک</td>
<td>كندرمک</td>
<td>كندرمک</td>
<td>كندرمک</td>
</tr>
<tr>
<td>He himself</td>
<td>كندرمک</td>
<td>كندرمک</td>
<td>كندرمک</td>
<td>كندرمک</td>
</tr>
<tr>
<td>We ourselves</td>
<td>كندرمز</td>
<td>كندرمز</td>
<td>كندرمز</td>
<td>كندرمز</td>
</tr>
<tr>
<td>You yourselves</td>
<td>كندریز</td>
<td>كندریز</td>
<td>كندریز</td>
<td>كندریز</td>
</tr>
<tr>
<td>They themselves</td>
<td>كندری</td>
<td>كندری</td>
<td>كندری</td>
<td>كندری</td>
</tr>
</tbody>
</table>

DEMONSTRATIVE PRONOUNS.

[31.] The following have no genders—شو، ۳۳۳، اُر ۷، or اُل اُل، 'that.' They may be thus declined:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. پونلری</td>
<td>پونلری</td>
</tr>
<tr>
<td>Gen. پونلری</td>
<td>پونلری</td>
</tr>
<tr>
<td>Dat. پونلری</td>
<td>پونلری</td>
</tr>
<tr>
<td>Acc. پونلری</td>
<td>پونلری</td>
</tr>
<tr>
<td>Abl. پونلری</td>
<td>پونلری</td>
</tr>
</tbody>
</table>

'this,' is indeclinable, and generally used at the
beginning of a letter.—Ex. أشوب مه محرم, 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.

\[
\text{ئي or i, for 'my';} \quad \text{بیبیم, my father.}
\]

\[
\text{ئی or i, for 'thy';} \quad \text{کتابی, thy book.}
\]

\[
	ext{ئی for 'his';} \quad \text{کتابی, his power.}
\]

\[
\text{ئی (after a vowel) \quad as,} \quad \text{گیمی, his ship.}
\]

\[
	ext{ئی or i, for 'our'}; \quad \text{ئی, our house.}
\]

\[
\text{ئی or i, for 'your';} \quad \text{ئی, your horse.}
\]

\[
\text{ئی or i, for 'their';} \quad \text{ئی, their boots.}
\]

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

Ex. a house, اؤئرم, my house, اؤئرم, my houses.

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

Ex. a brother, ترداشک, thy brother, ترداشک, thy brothers.

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

To avoid the ambiguity which would arise from the use of and separately, the other forms, ائنک and انک, are often added. Thus, instead of saying ائنک, 'his hand' (which might be confounded with the accusative، 'the hand') they say، ائنک، 'his hand'; کتابی, کتابی, 'their books.' The word کتابی 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, ترداشتریگتک, etc., is introduced to facilitate the pronunciation, and contribute to the euphony.

[35.] After the affixes of the third person, the post-positions ی and تری become و and تری, instead of یه and تری, according to [16], and is inserted in the ablative. یه [130, 131].

---|---|---|---
کمیسندی  | کمیسندی  | کمیسندی  | کمیسندی  
کمیسندی  | تریندی  | تریندی  | تریندی  

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

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

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

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

INTERROGATIVE PRONOUNS.

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.  کیم, whom.</td>
<td>کمیل  کیمیل, whom.</td>
</tr>
<tr>
<td>Gen.  کمک  کیمک  of whom.</td>
<td>کمک  کمک  of whom.</td>
</tr>
<tr>
<td>Dat.  کیم  کیم  to whom.</td>
<td>کیم  کیم  to whom.</td>
</tr>
<tr>
<td>Acc.  کیم  کیم  whom.</td>
<td>کیم  کیم  whom.</td>
</tr>
<tr>
<td>Abl.  کمک  کمک  from whom.</td>
<td>کمک  کمک  from whom.</td>
</tr>
</tbody>
</table>
and "what" are also declinable; the latter is pronounced kenshi, and it is sometimes shortened into kengi and kesi.

Singular  نه  نن  نن  نن  نن
Plural  نل  نل  نل  نل  نل

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

[41] قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قل قл...
43. The latter (nāh) requires a negative after it with the verb.

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

44. THE CARDINAL NUMBERS.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ñ 1</td>
<td>1</td>
<td>ñ 2</td>
<td>2</td>
</tr>
<tr>
<td>ñ 3</td>
<td>3</td>
<td>ñ 4</td>
<td>4</td>
</tr>
<tr>
<td>ñ 5</td>
<td>5</td>
<td>ñ 6</td>
<td>6</td>
</tr>
<tr>
<td>ñ 7</td>
<td>7</td>
<td>ñ 8</td>
<td>8</td>
</tr>
<tr>
<td>ñ 9</td>
<td>9</td>
<td>ñ 10</td>
<td>10</td>
</tr>
<tr>
<td>ñ 11</td>
<td>11</td>
<td>ñ 12</td>
<td>12</td>
</tr>
<tr>
<td>ñ 13</td>
<td>13</td>
<td>ñ 14</td>
<td>14</td>
</tr>
<tr>
<td>ñ 15</td>
<td>15</td>
<td>ñ 16</td>
<td>16</td>
</tr>
<tr>
<td>ñ 17</td>
<td>17</td>
<td>ñ 18</td>
<td>18</td>
</tr>
</tbody>
</table>

= 100
= 1000
= 10000
= 100000

Bin sab-his yās al-á dār't... 1854.
The cardinal numbers are indeclinable, and prefixed to substantives in the singular number.

Ex. ايکی پور آئت two hundred horses (horse).
     ارچ بیل عسکر three thousand soldiers (soldier).

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

بر ایکی the first, بر ایکی the second.
بر ارچ the third, بر ارچ the fourth.

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

[46.] The interrogative ordinal number دارنادی is thus used:

'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 و or a جومس ('), a ی or a مس ('), the vowels or vowel-points throughout the word (if at the option of the speaker) conform to the first or dominating sound.

عرجینی would be pronounced ا-اکی-جی, and not ا-اکی-جی.

دورنادی " " دار-دنجی, " " دار-دنجی.

Thus also, بیورنادی " " بیر-ینجی, " " بیر-ینجی.

طروس طوغری " " دس-دهی-ری, " " دس-دهی-ری.

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

قاب قوری would be pronounced یکه یس-ری, and not یس-ری, as written.

پاب یابر would be یکه یس-سی-سی, and not یس-سی-سی [25], which is harsh and vulgar; and so on throughout all words of whatever kind, whether substantives or verbs.
DISTRIBUTIVE NUMBERS.

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

Exs.

السادس the sixth squadron.

السادس 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>این</th>
<th>این</th>
<th>این</th>
<th>این</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>برده</td>
<td>برده</td>
<td>برده</td>
<td>برده</td>
</tr>
<tr>
<td>Dat.</td>
<td>برده</td>
<td>برده</td>
<td>برده</td>
<td>برده</td>
</tr>
<tr>
<td>Acc.</td>
<td>برده</td>
<td>برده</td>
<td>برده</td>
<td>برده</td>
</tr>
<tr>
<td>Abl.</td>
<td>برده</td>
<td>برده</td>
<td>برده</td>
<td>برده</td>
</tr>
</tbody>
</table>

DISTRIBUTIVE NUMBERS.

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

one. یکی

two. دو

four. چهار

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

Exs. بیست and بیست by three hundred. بیست by five thousands.

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

یک هر ten men give ten melons.

یک هر boy I will beat each of these boys—i.e., one by one.

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

Exs. نهم a quarter. سه‌م three quarters. نهم one third.
To express 'half,' the Turks use the following words: نصف, and نصف چیز. Ex. نصف چیز ماهار half the night. نصف گلکه 10 piastres and a half; سه, ten and a half piastre.

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

Of their using the alphabet to denote numbers, mention has already been made under [5, 6].

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. ایلمک 'to do,' ایلمک قیل متم 'to be,' ایلمک نماز قالم 'to pray,' and ایلمک بیورم 'used out of compliment to persons of consequence.'

OF THE SIMPLE VERB.

There are only two terminations in مک and مک 'to go,' مک 'to see.' But they are both conjugated in the same way, with a difference too trifling to cause them to be thrown into separate conjugations. Whenever the ك becomes ک, the ك becomes غ, just as in nouns [19, 20].

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 مزک '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 TURKISH VERBS.

<table>
<thead>
<tr>
<th>Type</th>
<th>Turkish</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Active</td>
<td>محبتmak,</td>
<td>to love.</td>
</tr>
<tr>
<td>Negative</td>
<td>محبتمماك,</td>
<td>not to love.</td>
</tr>
<tr>
<td>Imposs.</td>
<td>محبتمماك,</td>
<td>not to be able to love.</td>
</tr>
<tr>
<td>Casual</td>
<td>محبتمماك,</td>
<td>to cause to love.</td>
</tr>
<tr>
<td>Negative</td>
<td>محبتلممک,</td>
<td>not to cause to love.</td>
</tr>
<tr>
<td>Imposs.</td>
<td>محبتلممک,</td>
<td>to be unable to cause to love.</td>
</tr>
<tr>
<td>Passive</td>
<td>محبتلماک,</td>
<td>to be loved.</td>
</tr>
<tr>
<td>Negative</td>
<td>محبتلماک,</td>
<td>not to be loved.</td>
</tr>
<tr>
<td>Imposs.</td>
<td>محبتلممک,</td>
<td>not to be able to be loved.</td>
</tr>
<tr>
<td>Casual</td>
<td>محبتلماک,</td>
<td>to cause to be loved.</td>
</tr>
<tr>
<td>Reflective</td>
<td>محبتلممک,</td>
<td>to love one's self.</td>
</tr>
<tr>
<td>Negative</td>
<td>محبتلممک,</td>
<td>not to love one's self</td>
</tr>
<tr>
<td>Imposs.</td>
<td>محبتلممک,</td>
<td>not to be able to love one's self</td>
</tr>
<tr>
<td>Casual</td>
<td>محبتلممک,</td>
<td>to cause to love one's self.</td>
</tr>
<tr>
<td>Negative</td>
<td>محبتلممک,</td>
<td>not to cause to love one's self</td>
</tr>
<tr>
<td>Imposs.</td>
<td>محبتلممک,</td>
<td>to be unable to cause to love one's self</td>
</tr>
<tr>
<td>Reciprocal</td>
<td>محبتلممک,</td>
<td>to love mutually.</td>
</tr>
<tr>
<td>Negative</td>
<td>محبتلممک,</td>
<td>not to love mutually</td>
</tr>
<tr>
<td>Imposs.</td>
<td>محبتلممک,</td>
<td>not to be able to love mutually</td>
</tr>
<tr>
<td>Casual</td>
<td>محبتلممک,</td>
<td>to cause to love mutually.</td>
</tr>
<tr>
<td>Passive</td>
<td>محبتلممک,</td>
<td>to be loved mutually.</td>
</tr>
<tr>
<td>Negative</td>
<td>محبتلممک,</td>
<td>not to be loved mutually.</td>
</tr>
<tr>
<td>Imposs.</td>
<td>محبتلممک,</td>
<td>to be unable to be loved mutually</td>
</tr>
<tr>
<td>Casual</td>
<td>محبتلممک,</td>
<td>to cause to love mutually.</td>
</tr>
</tbody>
</table>

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

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 ن as بولمني 'to find;' پولمني 'to be found;' instead of پرلمي. So again, by changing the ل into ن، اوترومني 'to read;' اوترومني 'to be read;' instead of اوترومني, which would sound harsh, and difficult to pronounce.

The transitive verbs for the same reason change د, or د. Ex. سريدمک 'to speak;' makes سريدمک 'to cause to speak;' which is thought harsh. اوترومني 'to read;' makes اوترومني 'to cause to read;' which is not so soft to the ear. Finally, by changing د or د to د, when the final letter of the root is ش, س, or س, ج; as پرجمک 'to drink;' makes پرجمک 'to cause to drink;' instead of پرجمک; 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.

OF THE COMPOSITE VERB.

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 راجي ايمک 'to content,' راجي ايمک 'satisfy;' the word راجي ايمک is the same throughout, giving its signification to the verb ايمک 'to do.' We shall, therefore, proceed to conjugate these Auxiliary Verbs, to which any noun may be added by the learner.

The verb قلمي [54] being hardly ever used, is not here given, but may easily be formed upon the model of the two following auxiliaries, بيرومي and ايلمک [56], is called an auxiliary verb by some grammarians; but it is more frequently used by itself, and being as regular as قلمي, it is also omitted.
<table>
<thead>
<tr>
<th>1st Person</th>
<th>2nd Person</th>
<th>3rd Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>Infinitive: I do.</td>
<td>Infinitive: I am doing.</td>
<td>Infinitive: I was doing.</td>
</tr>
<tr>
<td>Plural: I do.</td>
<td>Plural: We are doing.</td>
<td>Plural: They were doing.</td>
</tr>
<tr>
<td>1st Perfect</td>
<td>'I did.'</td>
<td></td>
</tr>
<tr>
<td>-------------</td>
<td>----------</td>
<td></td>
</tr>
<tr>
<td>THIRD:</td>
<td>PLURAL:</td>
<td></td>
</tr>
<tr>
<td>ایمدم</td>
<td>ایمدکر</td>
<td></td>
</tr>
<tr>
<td>ایمدلر</td>
<td>ایمدلکر</td>
<td></td>
</tr>
<tr>
<td>SECOND:</td>
<td>FIRST:</td>
<td></td>
</tr>
<tr>
<td>اییمکر ایمدی</td>
<td></td>
<td></td>
</tr>
<tr>
<td>اییمدل ایمدی</td>
<td></td>
<td></td>
</tr>
<tr>
<td>FIRST:</td>
<td>THIRD:</td>
<td></td>
</tr>
<tr>
<td>اییمکر ایمدی</td>
<td></td>
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<tr>
<td>اییمدل ایمدی</td>
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<td></td>
</tr>
<tr>
<td>SINGULAR:</td>
<td>SECOND:</td>
<td></td>
</tr>
<tr>
<td>ایمدلکر ایمدی</td>
<td></td>
<td></td>
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<tr>
<td>ایمدلکر ایمدی</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>1st Pluperfect</th>
<th>'I had done.'</th>
</tr>
</thead>
<tbody>
<tr>
<td>ایپپاکر ایمدی</td>
<td></td>
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<tr>
<td>ایپپاکر ایمدی</td>
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</table>

<table>
<thead>
<tr>
<th>2nd Perfect</th>
<th>'I have done.'</th>
</tr>
</thead>
<tbody>
<tr>
<td>اییمکر ایمدی</td>
<td></td>
</tr>
<tr>
<td>اییمدل ایمدی</td>
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<table>
<thead>
<tr>
<th>2nd Pluperfect</th>
<th>'I had done.'</th>
</tr>
</thead>
<tbody>
<tr>
<td>اییمکر ایمدی</td>
<td></td>
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<td>اییمدل ایمدی</td>
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<table>
<thead>
<tr>
<th>1st Future</th>
<th>'I will do.'</th>
</tr>
</thead>
<tbody>
<tr>
<td>ایدکر ایده</td>
<td></td>
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<td>ایدکر ایده</td>
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<table>
<thead>
<tr>
<th>1st Person SINGULAR</th>
<th>1st Person PLURAL</th>
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</thead>
<tbody>
<tr>
<td>ایمدم</td>
<td>ایمدلر</td>
</tr>
<tr>
<td>اییمکر ایمدی</td>
<td>اییمدل ایمدی</td>
</tr>
<tr>
<td>اییمکر ایمدی</td>
<td>اییمدل ایمدی</td>
</tr>
<tr>
<td>اییمکر ایمدی</td>
<td>اییمدل ایمدی</td>
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<table>
<thead>
<tr>
<th>2nd Person SINGULAR</th>
<th>2nd Person PLURAL</th>
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<tbody>
<tr>
<td>اییمکر ایمدی</td>
<td>اییمدل ایمدی</td>
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<tr>
<td>اییمکر ایمدی</td>
<td>اییمدل ایمدی</td>
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<table>
<thead>
<tr>
<th>3rd Person SINGULAR</th>
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<tr>
<td>اییمکر ایمدی</td>
<td>اییمدل ایمدی</td>
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<tr>
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<tr>
<td>ایمایکر ایمدی</td>
<td>اییمدل ایمدی</td>
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<tr>
<td>اییمکر ایمدی</td>
<td>اییمدل ایمدی</td>
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</thead>
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<td>اییمکر ایمدی</td>
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<table>
<thead>
<tr>
<th>3rd Person SINGULAR</th>
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</thead>
<tbody>
<tr>
<td>اییمکر ایمدی</td>
<td>اییمدل ایمدی</td>
</tr>
<tr>
<td>اییمکر ایمدی</td>
<td>اییمدل ایمدی</td>
</tr>
</tbody>
</table>
THE VERB 'TO DO.'

Singular

True

I was about to do.

I must do.

I must have done.

I might do or have done.

Plural

I was about to do.

I must do.

I must have done.

I might do or have done.
<table>
<thead>
<tr>
<th>1st Conditional — 'If I do.'</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
<td>Second</td>
</tr>
<tr>
<td>ایمیدریه</td>
<td>ایمیدریک</td>
</tr>
<tr>
<td>ایلیمک</td>
<td>ایلیمک</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2nd Conditional — 'If I should do.'</th>
</tr>
</thead>
<tbody>
<tr>
<td>ایبیشک</td>
</tr>
<tr>
<td>ایلیمک</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3rd Conditional — 'If I did or had done.'</th>
</tr>
</thead>
<tbody>
<tr>
<td>ایبیشک ایدک</td>
</tr>
<tr>
<td>ایلیمک ایدک</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ایمیدرک</td>
</tr>
</tbody>
</table>

| ایبیشک | ایبیشک | ایلیمک | ایلیمک | ایلیمک | ایلیمک | ایلیمک | ایلیمک | ایلیمک |
### Infinitive — 'To do.'

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>ایتمگه</td>
<td>To do</td>
</tr>
<tr>
<td>ایتمگه</td>
<td>To do</td>
</tr>
</tbody>
</table>

### Dative Infinitive

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>ایتمگه</td>
<td>To do</td>
</tr>
<tr>
<td>ایتمگه</td>
<td>To do</td>
</tr>
</tbody>
</table>

### Participles

<table>
<thead>
<tr>
<th>Tense</th>
<th>Description</th>
<th>Arabic Word</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>'Doing.'</td>
<td>ایدر</td>
<td>Indecinable</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ایلم</td>
<td>Declinable</td>
</tr>
<tr>
<td>Past</td>
<td>'Having done.'</td>
<td>ابدکت</td>
<td>Indecinable</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ایلمش</td>
<td>Indecinable</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ایلمش</td>
<td>Indecinable</td>
</tr>
<tr>
<td>1st Future</td>
<td>'About to do.'</td>
<td>ایلمو</td>
<td>Indecinable</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ایلمه جکت</td>
<td>Indecinable</td>
</tr>
<tr>
<td>2nd Future</td>
<td>'About to do.'</td>
<td>ایددکس اول</td>
<td>Indecinable</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ایلمدکس ملگر</td>
<td>Indecinable</td>
</tr>
</tbody>
</table>

### Intermediates

<table>
<thead>
<tr>
<th>Description</th>
<th>Arabic Word</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Before having done.</td>
<td>ایتمگه</td>
<td>Before having done.</td>
</tr>
<tr>
<td>After having done.</td>
<td>ایتمگه</td>
<td>After having done.</td>
</tr>
</tbody>
</table>
[73.]—GERUNDS.


Whilst doing.

[73.]—VERBAL NOUNS.

Present.  Future.

The action of doing.  The action of being done.

The action of having done.  The action of being 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.

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

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

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

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

1 The first tense has also a future signification. ایدرم 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, ایدر ایدرم, ider idim, etc.

3 This is pronounced as it is written, ایدر ایدرم, ider idim, etc.

4 In this tense the د is not pronounced, but serves to strengthen the preceding it, thus, ایدرم ottim.

5 This may be written as one word, ایدرمی, etc., thus omitting the alif, but should be pronounced ottim idi, etc. This tense may also be thus conjugated:

ايددي ايدم ايددي ايدلر
ايددي ايدك ايددي ايدلر

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

7 I must confess I do not understand the incongruity of changing the ك into a ک, 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 ک is softened into a ک, and then melted away in the pronunciation, idjo-idi, idjo-idi, etc., idjo-idi, idjo-idi, etc.
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.

İtemek the doing
İtemiş the doing.
İtemek to the doing (which is here called the Dative Infinitive).
İtemği the doing.
İtemiş from the doing.

This has a future sense also.

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

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

The in دیدرمک is introduced for the sake of euphony.
### [76.] Declension of the Verb 'ولظم، To be.'

#### Indicative Mood.

<table>
<thead>
<tr>
<th>1st Present — 'I am or will be.'</th>
<th>2nd Present — 'I am being.'</th>
<th>1st Imperfect — 'I was.'</th>
<th>2nd Imperfect — 'I was being.'</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular.</strong></td>
<td><strong>Singular.</strong></td>
<td><strong>Singular.</strong></td>
<td><strong>Singular.</strong></td>
</tr>
<tr>
<td>اولورم</td>
<td>اولورم</td>
<td>اولورم</td>
<td>اولورم</td>
</tr>
<tr>
<td>اولورسی</td>
<td>اولورسی</td>
<td>اولورسی</td>
<td>اولورسی</td>
</tr>
<tr>
<td>اولورسکر</td>
<td>اولورسکر</td>
<td>اولورسکر</td>
<td>اولورسکر</td>
</tr>
<tr>
<td>اولورولر</td>
<td>اولورولر</td>
<td>اولورولر</td>
<td>اولورولر</td>
</tr>
<tr>
<td><strong>Plural.</strong></td>
<td><strong>Plural.</strong></td>
<td><strong>Plural.</strong></td>
<td><strong>Plural.</strong></td>
</tr>
<tr>
<td>اولورلر</td>
<td>اولورلر</td>
<td>اولورلر</td>
<td>اولورلر</td>
</tr>
<tr>
<td>اولورسکر</td>
<td>اولورسکر</td>
<td>اولورسکر</td>
<td>اولورسکر</td>
</tr>
<tr>
<td>اولورولر</td>
<td>اولورولر</td>
<td>اولورولر</td>
<td>اولورولر</td>
</tr>
<tr>
<td>Verb</td>
<td>1st Perf.</td>
<td>2nd Perf.</td>
<td>1st Imperf.</td>
</tr>
<tr>
<td>------</td>
<td>-----------</td>
<td>-----------</td>
<td>-------------</td>
</tr>
<tr>
<td>ایله</td>
<td>ایله</td>
<td>ایله</td>
<td>ایله</td>
</tr>
<tr>
<td>ایله</td>
<td>ایله</td>
<td>ایله</td>
<td>ایله</td>
</tr>
</tbody>
</table>

Note at the end, p. 34.
### The Verb 'To Be'

<table>
<thead>
<tr>
<th>Tense</th>
<th>First Person Singular</th>
<th>Second Person Singular</th>
<th>Third Person Singular</th>
<th>First Person Plural</th>
<th>Second Person Plural</th>
<th>Third Person Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>I must be</td>
<td>You must be</td>
<td>He must be, she must be</td>
<td>We must be</td>
<td>You must be</td>
<td>They must be</td>
</tr>
<tr>
<td>Perfect</td>
<td>I have been</td>
<td>You have been</td>
<td>He has been, she has been</td>
<td>We have been</td>
<td>You have been</td>
<td>They have been</td>
</tr>
<tr>
<td>Future</td>
<td>I shall be</td>
<td>You shall be</td>
<td>He shall be, she shall be</td>
<td>We shall be</td>
<td>You shall be</td>
<td>They shall be</td>
</tr>
</tbody>
</table>

---

*Note: The text contains examples of Arabic script, indicative of the verb 'to be' in various tenses and persons.*
### 1st Conditional — "If I were or shall be."

<table>
<thead>
<tr>
<th>Third</th>
<th>Second</th>
<th>First</th>
<th>Third</th>
<th>Second</th>
<th>First Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>اولورم</td>
<td>اولورم</td>
<td>اولورم</td>
<td>اولورم</td>
<td>اولورم</td>
<td>اولورم</td>
</tr>
<tr>
<td>اولورسک</td>
<td>اولورسک</td>
<td>اولورسک</td>
<td>اولورسک</td>
<td>اولورسک</td>
<td>اولورسک</td>
</tr>
<tr>
<td>اولورس</td>
<td>اولورس</td>
<td>اولورس</td>
<td>اولورس</td>
<td>اولورس</td>
<td>اولورس</td>
</tr>
<tr>
<td>اولورسکر</td>
<td>اولورسکر</td>
<td>اولورسکر</td>
<td>اولورسکر</td>
<td>اولورسکر</td>
<td>اولورسکر</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>اولسم</td>
<td>اولسم</td>
<td>اولسم</td>
</tr>
<tr>
<td>اولسک</td>
<td>اولسک</td>
<td>اولسک</td>
</tr>
<tr>
<td>اولسکر</td>
<td>اولسکر</td>
<td>اولسکر</td>
</tr>
</tbody>
</table>

### 3rd Conditional — "If I had been."

| اولسه ایدم  | اولسه ایدگل  | اولسه ایدی  |
| اولسه ایدکر  | اولسه ایدکر  | اولسه ایدکر  |

### Imperative

<table>
<thead>
<tr>
<th>اول</th>
<th>اولسک</th>
</tr>
</thead>
<tbody>
<tr>
<td>اولسکر</td>
<td>اولسکر</td>
</tr>
</tbody>
</table>

* Also *ola-i-nis.*
THE VERB 'TO BE.'

Indelible.

Declinable.

Declinable.

Indelible.

[See Part.

62:—PARTICIPLES.

Present—'Being.'

Past—'Having been.'

1st Future—'About to be.'

2nd Future—'To be about to be.'

3rd Future—'Before having been.'

The Note at the end of page 34.

* This has also a future signification.

Digitized by Google
[83.]—Gerunds.

Beings.

[84.]—Verbal Nouns.


The action of being. The action of having been. The thing being about to be.

Example of Verbal Noun.

On account of my having been ill.

You do not know what you are about to be.

Can such a state (of things) exist?

As much as it will be, will suffice.

Redhouse calls this form 'Dubitative,' because he says it also implies doubt.—Ex. بین اولمه آذار تُمشم 'I have been' or 'suppose that I have been.' آذار تُمشم 'I have been cheated;' or 'I fancy that I have been cheated.' But this is a fusee in the signification of words to which few aspire, and into which it is beyond the limits of the present work to enter.
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>PLURAL</th>
<th>FIRST</th>
<th>THIRD</th>
<th>SINGULAR</th>
<th>FIRST PERSON</th>
</tr>
</thead>
<tbody>
<tr>
<td>ایم ایم</td>
<td>میز</td>
<td>ایم</td>
<td>در</td>
<td>در</td>
<td>می</td>
</tr>
<tr>
<td>گز</td>
<td></td>
<td></td>
<td>گز</td>
<td></td>
<td>گز</td>
</tr>
</tbody>
</table>

Perfect—'I was.'

ایدلم ام | ایدلم
ایدلم | ایدلم | ایدلم | ایدلم

2nd Perfect—'I was.'

ایمش ایمش | ایمش
ایمش | ایمش | ایمش | ایمش |

Perfect—'I had been.'

ایمش ایدم | ایمش
ایمش | ایمش | ایمش | ایمش |

Or rather ایمشک, ایمشگر, ایمشدارر. It may be as well to observe here that although the use of ز or ز and in the first and second person plural, may be in accordance with grammatical rule, yet it is always better to use ک or ک for the first person, and سكثر for the second person plural; the of the third person may be omitted, as it is always understood.
Conditional Mood, Present and Future—'If I were.'

Perfect—'If I had been.'

No Imperative Mood, Infinitive Mood, or Participles.

Verbal Noun—The action of being.

Gehund—Being.

[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 اسم سوم I am.
    دکلم اسم اول اسم he was.
    زر اسم اول اسم ایشان I am beating.
    ندوگروم اسم مرتوم I loved.
    گیدنک اسم اول اسم ایشان we were going.

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

Ex. دال اسم اول اسم ایشان I am not.
    دال اسم اول اسم ایشان he was not.
    دال اسم اول اسم ایشان if you were not.
    دال اسم اول اسم ایشان if they had not been.

* Or to an adjective. Ex. گونال 'beautiful.' گوزل 'you are beautiful.'
THE VERB دار 'THERE IS.'

<table>
<thead>
<tr>
<th>Present Tense</th>
<th>Imperfect</th>
<th>Perfect</th>
<th>Future</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>ours there is</td>
<td>his there was</td>
<td>mine there was</td>
<td>theirs there was</td>
<td>I had</td>
</tr>
<tr>
<td>yours there is</td>
<td>his there was</td>
<td>mine there was</td>
<td>theirs there was</td>
<td>if I had</td>
</tr>
<tr>
<td>theirs there is</td>
<td>their there was</td>
<td>mine there was</td>
<td>theirs there was</td>
<td>whilst they had</td>
</tr>
</tbody>
</table>

Here it falls back on the regular verb دار 'to be.'

[91.] OF THE IRREGULAR DEFECTIVE VERB دار 'THERE IS.'

[90.] The Turkish language has, properly speaking, no verb 'to have,' and hence they have recourse to the impersonal word دار 'existing,' which may be conjugated in the following manner:
[94.] The Negative of this verb is thus expressed—

**Indicative—Present**  
بنم بؤرق در mine there is not  
سُلُق يوِرق دَر thine there is not.

**Imperfect**  
بنم بؤرق آیدی  
بنم بؤرق يوِغيدي  
mine there was not.  
بنم بؤرق يوِغيدي  
benim yeghiidi.

**Perfect**  
بنم بؤرق آیمش  
بنم بؤرق آیمش  
I had not.  
بنم بؤرق آیمش  
benim yeghismish.

**Future**  
بنم اولمهٔ جًَئ  
بنم اولمهٔ جًَئ  
I shall not have.  
بنم اولمهٔ جًَئ  
pronounced okmeyejak.

[95.] **Imperative—**  
بنم اولماسون let there not be to me.

[96.] **Conditional—**

**Present**  
بنم بؤرق ایسه  
بنم بؤرق يوُغيسه  
if I have not, etc.  
بنم بؤرق يوُغيسه، ایدي  
benim yeghissah.

**Past**  
بنم بؤرق ایسه ایدی  
بنم بؤرق يوُغيسه ایدی  
if I had not, etc.  
بنم بؤرق يوُغيسه ایدی  
benim yeghissah idi.

**Future**  
بنم اولمهٔ جًَئ ایسه  
بنم اولمهٔ جًَئ ایسه  
if I shall not have, etc.

[97.] **Gerund—**  
پریق یوگنک  
پریق یوگنک  
there not being.

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

† Here the ج is quite dropped and pronounced يَؤِغيدي. 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:

\[ 78. \] Having concluded our observations on the Composite Verb, with its auxiliaries, we must now proceed to conjugate a Regular Verb, after which it will only be necessary to show how a negative is conjugated, and how an interrogative is formed, and the turn a verb takes when both negative and interrogative.

\[ 99. \] OF THE REGULAR VERB 'TO LOVE.'

\[ 99. \] OF THE REGULAR VERB 'TO LOVE.'

**INDICATIVE MOOD.**

<table>
<thead>
<tr>
<th>1st Present Tense—I love,</th>
<th>1st Imperfect—I was loving,</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُؤَمَّر</td>
<td>مُؤَمَّر</td>
</tr>
<tr>
<td>2nd Present—I am loving,</td>
<td>2nd Imperfect—I was loving,</td>
</tr>
<tr>
<td>مُؤُورُم</td>
<td>مُؤُورُم</td>
</tr>
<tr>
<td>or 'continuing to love.'</td>
<td></td>
</tr>
</tbody>
</table>

* It will here be only requisite to give the first person of every tense, which is formed precisely like \[ 78. \] Having concluded our observations on the Composite Verb, with its auxiliaries, we must now proceed to conjugate a Regular Verb, after which it will only be necessary to show how a negative is conjugated, and how an interrogative is formed, and the turn a verb takes when both negative and interrogative.

[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,*

2nd Conditional—*If I may or should love,*

3rd Conditional—*If I had loved,*

### 2nd Necessitative—*I must have loved,*

[101.] Optative—*That I may love,*

2nd Optative—*That I might love,*

[102.] Conditional. Present and Future—

If I love or shall love,

2nd Conditional—*If I may or should love,*

3rd Conditional—*If I had loved,*

### 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.

Indefinite— Before having loved. After having loved.

* If the learner will compare this tense with the same tense of [76], he will readily understand the change of the *ک* to *کُت*, and the *ق* to *غ*, already mentioned [57], and elsewhere [19 and 20.]
[105.] GERUNDS.

Loving.

(whilst continuing).

(whilst) (up to) (until).

[106.] VERBAL NOUNS.


Future .......... The action of being about to love.

[107.] 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 I اولم to love; اولم to be loved.

I am loved.  I am being loved.

I was loved.  I was being loved, etc.
### Indicative Mood

<table>
<thead>
<tr>
<th>Tense</th>
<th>1st Person</th>
<th>2nd Person</th>
<th>3rd Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>I do not love</td>
<td>I am not loving</td>
<td>I was not loving</td>
</tr>
<tr>
<td>Past</td>
<td>I did not love</td>
<td>I was not loving</td>
<td>I had not loved</td>
</tr>
</tbody>
</table>

### Notes

- The tense column indicates different verb tenses in Turkish.
- The subject columns indicate the subject (1st, 2nd, or 3rd person) in each tense.
- The action columns show the negated forms of the verb.
<table>
<thead>
<tr>
<th>2nd Perfect — 'I have not loved.'</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>THIRD.</strong></td>
</tr>
</tbody>
</table>
| مؤمنشم | مؤمنشم | مؤمنشم
| مؤمنمشکت | مؤمنمشکت | مؤمنمشکت
| مؤمنشکر | مؤمنشکر | مؤمنشکر

<table>
<thead>
<tr>
<th>2nd Pluperfect — 'I had not loved.'</th>
</tr>
</thead>
</table>
| مؤمنشکیم | مؤمنشکیم | مؤمنشکیم
| مؤمنشکیم | مؤمنشکیم | مؤمنشکیم
| مؤمنشکیم | مؤمنشکیم | مؤمنشکیم

<table>
<thead>
<tr>
<th>1st Future — 'I will not love.'</th>
</tr>
</thead>
</table>
| مؤمنیه | مؤمنیه | مؤمنیه
| جکسکت | جکسکت | جکسکت
| مؤمنیه | مؤمنیه | مؤمنیه

<table>
<thead>
<tr>
<th>2nd Future — 'I was not about to love.'</th>
</tr>
</thead>
</table>
| مؤمنیه | مؤمنیه | مؤمنیه
| جکسکت | جکسکت | جکسکت
| مؤمنیه | مؤمنیه | مؤمنیه

<table>
<thead>
<tr>
<th>1st Necessitative — 'I must not love.'</th>
</tr>
</thead>
</table>
| مؤمنیاما | مؤمنیاما | مؤمنیاما
| مؤمنیاما | مؤمنیاما | مؤمنیاما
| مؤمنیاما | مؤمنیاما | مؤمنیاما

<table>
<thead>
<tr>
<th>2nd Necessitative — 'I must not have loved.'</th>
</tr>
</thead>
</table>
| مؤمنیاما | مؤمنیاما | مؤمنیاما
| مؤمنیاما | مؤمنیاما | مؤمنیاما
| مؤمنیاما | مؤمنیاما | مؤمنیاما
### Optative

<table>
<thead>
<tr>
<th>Third</th>
<th>Sineglar</th>
<th>First</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَؤَمِّرَ</td>
<td>مَؤَمِّرُ</td>
<td>مَؤَمِّرُ</td>
</tr>
</tbody>
</table>

**2nd Optative**—'That I might not love.'

<table>
<thead>
<tr>
<th>Third</th>
<th>Sineglar</th>
<th>First</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَؤَمِّرَ اِمْ</td>
<td>مَؤَمِّرُ اِمْ</td>
<td>مَؤَمِّرُ اِمْ</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Sineglar</th>
<th>First</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَؤَمِّرَ</td>
<td>مَؤَمِّرُ</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Sineglar</th>
<th>First</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَؤَمِّرَ</td>
<td>مَؤَمِّرُ</td>
</tr>
</tbody>
</table>

**3rd Conditional**—'If I had loved.'

<table>
<thead>
<tr>
<th>Sineglar</th>
<th>First</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَؤَمِّرَ</td>
<td>مَؤَمِّرُ</td>
</tr>
</tbody>
</table>

[112.]—**Imperative**.

<table>
<thead>
<tr>
<th>Sineglar</th>
<th>First</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَؤَمِّرَ</td>
<td>مَؤَمِّرُ</td>
</tr>
</tbody>
</table>
The Turkish language has, properly speaking, no verb 'to have;' and hence they have recourse to the impersonal word 'existing,' which may be conjugated in the following manner:

### OF THE IRREGULAR DEFECTIVE VERB '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>ours there is.</td>
<td>yours there was.</td>
<td>I had.</td>
<td>I shall have.</td>
</tr>
<tr>
<td>yours there is.</td>
<td>yours there was.</td>
<td>theirs there was.</td>
<td>mine there was.</td>
<td>thou hast, etc.</td>
</tr>
<tr>
<td>theirs there is.</td>
<td>theirs there was.</td>
<td>mine there was.</td>
<td>mine there was.</td>
<td>thou shalt have, etc.</td>
</tr>
</tbody>
</table>

### Imperative

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>mine let there be.</td>
<td>if I had had.</td>
<td>if I shall have.</td>
</tr>
</tbody>
</table>

### Conditional

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

### Gerund

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

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

**Indicative—Present**

بنم یوق دنر mine there is not

ستکیون دنر thine there is not.

**Imperfect**

بنم یوق ایدی mine there was not.

بنم یوقیدی benim yeğhidi.

**Perfect**

† بنم یوق ایمش I had not.

بنم یوقیمش benim yeğhismişh.

**Future**

بنم اولمیه جئی I shall not have.

pronounced elmeyşak.

[95.] **Imperative**—

بنم اولمیسون let there not be to me.

[96.] **Conditional—**

**Present**

بنم یوق ایسه if I have not, etc.

بنم یوقیسه ایدی benim yeğhissah.

**Past**

بنم یوق ایسه ایدی if I had not, etc.

بنم یوقیسه ایدی benim yeğhissah iddi.

**Future**

بنم اولمیه جئی ایسه if I shall not have, etc.

[97.] **Gerund—**

یوق یکن there not being.

بنم یوقگن whilst I had not.

* This should be written and pronounced یوقگن—یوقیدی yeğhidi—the ی being changed into a غ before the vowel ی and ک; *vide* Redhouse's chapter on Euphony, sec. 170, page 32, and our remarks in the preceding notes.

† Here the ی is quite dropped and pronounced ye-ismah. 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 بِنی یوگیکن, ‘I not being;’ i.e., In my absence.
بنیم یوگیکن بِنیم یوگیکن, ‘Of me there not being;’ i.e., Whilst I had not.

Having concluded our observations on the Composite Verb, with its auxiliaries ایتمکت, اولمکت, بیرومت, تینمکت, ایلامکت (with its passive اولمکت), also وای ایه and and; we must now proceed to conjugate a Regular Verb, after which it will only be necessary to show how a negative is conjugated, how an interrogative is formed, and the turn a verb takes when both negative and interrogative.

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

**INDICATIVE MOOD.**

| 1st Present Tense—I love, مزورم | 1st Imperfect—I was loving, مزوردم |
| 2nd Present—I am loving, مزورم | 2nd Imperfect—I was loving, مزوردم |
|                            | or ‘continuing to love.’ |

* It will here be only requisite to give the first person of every tense, which is formed precisely like اولمکت, 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].
<table>
<thead>
<tr>
<th>Tense</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Perfect</td>
<td>رأيت</td>
<td>I loved</td>
</tr>
<tr>
<td>1st PERFECT</td>
<td>رأيت</td>
<td>I had loved</td>
</tr>
<tr>
<td>2nd Perfect</td>
<td>رأيته</td>
<td>I have loved</td>
</tr>
<tr>
<td>2nd PERFECT</td>
<td>رأيته</td>
<td>I had loved</td>
</tr>
<tr>
<td>1st Future</td>
<td>سوف أحب</td>
<td>I will love</td>
</tr>
<tr>
<td>2nd Future</td>
<td>كنت متحمسًا</td>
<td>I was about to love</td>
</tr>
<tr>
<td>3rd Necessitative</td>
<td>أحب</td>
<td>I must love</td>
</tr>
<tr>
<td>2nd Optative</td>
<td>أستطيع أن أحب</td>
<td>That I may love</td>
</tr>
<tr>
<td>2nd Conditional</td>
<td>يمكنني أن أحب</td>
<td>That I might love</td>
</tr>
<tr>
<td>3rd Conditional</td>
<td>كنني قد أحب</td>
<td>If I love or shall love</td>
</tr>
<tr>
<td>2nd Conditional</td>
<td>يمكنني أن أحب</td>
<td>If I may or should love</td>
</tr>
<tr>
<td>3rd Conditional</td>
<td>كنني قد أحب</td>
<td>If I had loved</td>
</tr>
</tbody>
</table>

**[103.]** Imperative

**[104.]** Infinitive

**[105.]** Participles

<table>
<thead>
<tr>
<th>Tense</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>مثير</td>
<td>Loving</td>
</tr>
<tr>
<td>Past</td>
<td>عشراً</td>
<td>Indeclinable</td>
</tr>
<tr>
<td>1st Future</td>
<td>جاهز للحب</td>
<td>Declinable</td>
</tr>
<tr>
<td>2nd Future</td>
<td>آتياً لابتناء الحب</td>
<td>Before having loved</td>
</tr>
<tr>
<td></td>
<td>جاهز للابتناء الحب</td>
<td>After having loved</td>
</tr>
</tbody>
</table>

* If the learner will compare this tense with the same tense of [78], he will readily understand the change of the كرتٍ to كرتٍ, and the كرتٍ to كرتٍ, already mentioned [67], and elsewhere [19 and 20.].
GERUNDS.

Loving.

(whilst continuing).

(whilst) (up to) (until).

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  to love;  to be loved.

I am loved.

I was loved.

I am being loved.

I was being loved, etc.

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| TURKISH GRAMMAR |

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### [106.] OF THE NEGATIVE VERB.

**INDICATIVE MOOD.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>1st Person— I do not love.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>Did not love.</td>
</tr>
<tr>
<td>Pluperfect</td>
<td>Had not loved.</td>
</tr>
</tbody>
</table>

---

### PERSONS

<table>
<thead>
<tr>
<th>1st Person</th>
<th>2nd Person</th>
<th>3rd Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>Did not love</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Had not loved</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Did not love</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Had not loved</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

---

### EXAMPLES

- I do not love.
- Did not love.
- Had not loved.

---

**NOTE:**

- The examples are in Turkish.
- The tense forms are given in different variations to illustrate the negative verb forms in the indicated tenses.
THE VERB  'TO LOVE.'

FIRST PERSON.

2nd Person—'I have not loved.'

3rd Person—'I will not love.'

1st Person—'I was not about to love.'

2nd Person—'I must not love.'

3rd Person—'I must not have loved.'

[100.]  Nominative—'I must not love.'

Verb:

Verbs:

Verbs.
<table>
<thead>
<tr>
<th>110.</th>
<th>Optative</th>
<th>‘That I may not love.’</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Third</td>
<td>First</td>
</tr>
<tr>
<td></td>
<td>سؤهمه ایم</td>
<td>سؤهمه ایکر</td>
</tr>
</tbody>
</table>

2nd Optative—‘That I might not love.’

سؤهمه ایکم | سؤهمه ایکگر | سؤهمه ایکم | سؤهمه ایکگر

<table>
<thead>
<tr>
<th>111.</th>
<th>Conditional, Present and Future—‘If I love not or shall not love.’</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>سؤهمه ایکم</td>
</tr>
</tbody>
</table>

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

سؤهمه ایکم | سؤهمه ایکگر | سؤهمه ایکم | سؤهمه ایکگر

<table>
<thead>
<tr>
<th>119.</th>
<th>Imperative</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>سؤهمه</td>
<td>سؤهمه</td>
</tr>
</tbody>
</table>
**Participles.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Indecinable</th>
<th>Declinable</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>نَشْر (Not loving)</td>
<td>نَشْر (Not loving)</td>
</tr>
<tr>
<td>Past</td>
<td>نَشْر (Not having loved)</td>
<td>نَشْر (Not having loved)</td>
</tr>
<tr>
<td>Future</td>
<td>نَشْر (Not about to love)</td>
<td>نَشْر (Not about to love)</td>
</tr>
<tr>
<td>2nd Future</td>
<td>نَشْر (Not to be about to love)</td>
<td>نَشْر (Not to be about to love)</td>
</tr>
</tbody>
</table>

**Gerunds.**

- نَشْر (Not loving) | نَشْر (Not loving (whilst))
- نَشْر (Not having loved) | نَشْر (Not having loved)
- نَشْر (whilst) | نَشْر (whilst) 
- نَشْر (Since) | نَشْر (Since)

*The pronunciation of the زَس in the 1st Conditional is very much like that of the double س in the 2nd and 3rd, the sound of the ز being lost in that of the س.*

† Pronounced سَمَّمِصْرِجَ.
[115.] 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  <$> as the sign of the negative, and sometimes changing the  <$> into  <$>; but the rules of euphony occasionally interfere, and the  <$> or  <$>, or both, are introduced.

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

Ekr. سن بني ومدكدم مغرمه اولرم, which would thus stand in English: 'Well, if, after all, you should not have loved me, what shall I become?' or 'If you do not love me I will die.' 'سنی مومدکدن اولر مر, 'I was in darkness until I loved you;' lit., 'before I had not loved you.' If, instead of مومک, we take some other word, we shall find it better adapted to our European comprehensions. [43]

[117.] Example of the Gerund. 


Since' or 'whilst you do not love me, why do you treat me in a neighbourly manner?' 'He would not have anything to do with me, as long as (whilst) he did not love me.'

[118.]—Of Interrogative Verbs.

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

I love. سوري ايم I love?

I shall be. اولرمر ايم shall I be?

I beat. دوركمر ايم shall I strike?

I shall be beaten. دورکله جکمي ايم shall I be beaten?

I will go. كيدرم I will go.

wilt thou go?
NEGATIVE.

I do not know. بلزمی ایم.
I read. اوقورم.
he will not die. اولمیه جک.
you did not take. المدنگر.

[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.

کورسکم to see. گورسکم not to see.
کورسکم I see. گورسکم I do not see. *
کورسکم ایم do I not see?
کورسکم سی does he not see?
کورسکم ایز do we not see?
کورسکم سکر do ye not see?
کورسکم دیرم do they not see?

کورسکم I saw. گورسکم I did not see.
کورسکم ایم did I not see?
کورسکم سی didst thou not see?
کورسکم ایز did we not see?
کورسکم سکر did ye not see?
کورسکم دیرم did they not see?

(گورسچکم) I shall see. گورسچکم not to see.
کورسچکم می ایم shall I not see?
کورسچکم می سی shall thou not see?
کورسچکم می ایز shall we not see?
کورسچکم می سکر shall ye not see?
کورسچکم می دیرم shall they not see?

* No doubt it would be more grammatical to say گورسکم and گورسکم ایم and گورسکم سی, 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
In short, the في in the construction of a sentence comes after the word on which the question depends. (See an excellent example in Redhouse's Grammar, p. 158.) We will conclude by a similar one, but shorter.

صباح اركن كيدرسي صن فر To morrow morning will you go?
صباح اركن صن فر To morrow early will you go?
صباح حمي اركن كيدرسي 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 reflexive, of which a table has been given, and which are all declined regularly, after the model of the verb مزحک, 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 those auxiliaries we have conjugated ایتمک and ایتمک 'to do' or 'to make,' and omitted the other two (قلمک and بورمتک) as little used.

Next we have conjugated اسمک 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 المک and وار.

Next we have given a model of a regular verb، مزحک 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—коврыє چکلیمی and کورمیه چکمیسترگر 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 ١ or ١ to the noun.

truth. ١ truly. ١ content. ١ contentedly.

II. By adding the Persian termination ١ (or if the word end with a vowel).

١ a friend. ١ friendly. ١ above. ١ superiorly.

III. By adding ١ to the noun.

١ early. ١ morning. ١ early.

IV. By adding ١ to the noun or adjective.

١ pretty. ١ prettily. ١ a man. ١ like a man.

Note.—١ 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 dem and esel, 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.
كاشکه Would that it were so! or
كاشکه According, like: as, بگاکوره, ‘according to me;’ بگاکوره, ‘like
unto him.’
هل Come! at least.
آرتق Already (used conjunctively), well, in short.
اهیه Come along! (adverb, interjection, or conjunction).
دورب Darob Having said, he said, said.
مگر But, only.
اوته, دخی, (the latter often used at the end of a word: اد, "he also;" پریه "this man also;" دیدکرده "having said;"
آدم سند "what a man!")
هم Also.
همان At once, immediately, all of a sudden.
ایسه But, sometimes; (3rd person, subjunctive mood of لوقم, sign
of 'if,' etc.)
ایسه ده But, although.
پریه (Exclamation of contempt): بیا "you fellow!" بیا "Adam, you chap!" (interjection.)
کرک It is necessary, but, whether. [155]
همین, دمین Just now.
ازبیکه If only. (of Persian origin)
بعیض Except, but, only.
هو He—God. یاهر, 'Oh! you sir.'
PREPOSITIONS.

Adverbial termination. Ex—'pretty;' 'drily;' 'in this manner;' 'after me.'
Wonderful; ['in 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.

From: as, 'from this side;' 'on the head;' (lit., 'from off the head.')
After: as, 'after this.' (It is often used as an expletive or interjection) [128].
In, with, by: as, 'in place;' 'with management;' 'by the side;' 'by God;' 'in the name of God.'
With, by: as, 'with care;' 'by freedom;' 'particularly.'
In: as, 'in this state;' 'between,' (lit., 'in the midst.'
Under: as, 'under the Government.'
As far as, until: as, 'as far as Smyrna;' 'until the end of the world.'
Between: as, میانم 'between us.'
Before: as, پیش ازین 'before that time'; پیش 'to bring'; پیش کشته 'from money'; پیش نظر 'under (one's) eyes, in front.'
Without: as, بی عقل 'foolish'; بی زبان 'dumb (without tongue)'; بی حق 'without truth'; بی آرام 'restless.'
Upon, by: as, بر آن 'upon this'; بر 'by the hand (of so and so)'; بر مراد 'according to (one's) desire.'
Beneath: as, فرود یا فرو 'to descend'; فرد آدم 'to hold the head down, to be humble.'
Above: as, علی 'over, superior.'
Near: as, نزد 'near the head'; نزدیک 'near to God.'

THE ARABIC PREPOSITIONS.
From: as, من آلااس 'some (of the) people'; من غیر 'من دون من' 'without; من عند الله 'from God.'
To: as, الى 'to their devils'; الى 'to the end.'

From: as, لا تدلي عن الله 'in spite of you,' عن 'from that,' عنک 'upon this.'

Upon: as, علی 'on their hearts'; علی كل حال 'in every way, of course;' علی كل شيء 'God is almighty.'

In: as, في قلبهم 'in their hearts'; في ریس 'in doubt;' في 'in truth.'

ب بالله 'according to belief;' بالتعقید 'by God;' بالتدبير 'by or 'with a little care;' بالتراضی 'by opposition.'

For. ل لله 'a direction to the pious.'

Without: as, بلا علت 'without cause' or 'excuse.'
[125.]——OF POST-POSITIONS.

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.] ك sign of the genitive: ادلم, ‘a man,’ ادلم تعنی, ‘of a man.’ But if the noun terminate with a vowel, ن intervenes: ادلم ن دنیا, ‘the world,’ دنیا تعنی ن ‘of the world’ [16]: with a few exceptions [37].

When a word that finishes with a ي, the letter may be dropped in writing [35]: ادلم ي كتاب, ‘his book,’ كتاب تعنی ي ‘of his book.’

Also, if the possessive affix ي intervenes, the ي is dropped: ادلم ي ي ي ادلم تعنی ي ‘his mother,’ ادلم تعنی ‘of his mother.’

[127.] ك sign of the dative: ادلم, ‘a man,’ ادلم تعنی ‘to a man.’

But if the noun terminates with a vowel, ي intervenes: ادلم تعنی ‘the world,’ دنیا تعنی ‘to the world.’

If ي comes after a word that ends in ي, the ي is dropped: ادلم ي ي ي ي ‘river,’ جای تعنی ‘river,’ جای تعنی ‘of the river,’ جای تعنی ‘his river,’ جای تعنی ‘of his river.’

If ي intervene between the word and the post-position: ادلم تعنی ي ي ي ‘his mother,’ ادلم تعنی ‘to his mother.’

[128.] ي the sign of the accusative: ادلم ي بیر ادلم تعنی ‘I will strike this man.’ If the noun terminate in a vowel, the ي is doubled: ادلم تعنی بیر ادلم تعنی ‘to abandon this world.’ After the possessive affix ي or ي intervenes: ادلم تعنی ي ‘he burnt his ship,’ كتاب تعنی ‘the book,’ كتاب تعنی ‘of 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 كتاب تعنی, كتاب تعنی ‘the book,’ كتاب تعنی ‘of his book.’

گیمپسین تعنی ‘I read his book.’
the sign of the ablative: as, 'in the world.' After
the pronominal affix intervene: as, 'his book,' 
by his book,' 
'his ship,' 
'by his ship.' 
and also in the plural: as, 'his houses,' 
'by his houses.' 
their boots,' 
'by their boots.' It is also a 
sign of the Gerund: as, 'in reading.'

the sign of the ablative: as, 'from a house.' The 
same rules are applicable to as are given above: as, 
'by,' 
'by him.' 
'by the will of man.' Also 'through:' as, 'he went out through the door.' It also 
signifies 'made of:' 'it is made of sinew.' It is used in 
'before finding,'—'before 
the time or action of finding had taken place.'—"after 
having gone,'—'later than the departure.'—"after not having 
gone,'—"after having renounced going.'

is also a sign of the ablative: as, 
'de (pronounced det-hel.)' 'with a stick.' 
'with your assistance.' It is also used with an infinitive: as, 
'to take,' 
'taking,' and forms thus a kind of gerund: as, 
'coming.' 
'while coming.'

is used only with an infinitive: as, 
'going,' 
'going together,' or 'all at once.'

II. We have also Post-positions affixed to the Nominative:

For: as, '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 to possess a negative power, then the 
rule that 'two negatives are equal to one affirmative' will explain this 
anomaly.
Post-positions.

It often drops the first syllable: as, for his father.

A upon, for, according: as, upon a horse.

For to bear witness: as, according to custom.

Like: as, like a man.

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

(little used).

Without: as, without a book.

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

As, with him, like whom?

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

to.

until morning.
in front of the city.
near the city.
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 [194].
VI. Post-positions which are declinable, and take the possessive affixes:

after. ارد I went in search of them.
under. الت باشي التئدا under the head.
among. ارا کرده among you.
in. بی ایچئنس جیقت I came out from within it.
before, on the ground. ایلروکعت go in front, forward.
within. ایچروسنسد from its interior.
outside. طشرد اول طشرد سندة from outside of the house.
side. طرف بین طرفد اطرد from this (his) side to that side; lit., 'its own side.'
by, side. اول یواست place this by my side.
upon. بیش اونستدة upon my head; lit., 'its upon.'
above. یوتارو he came from above.
side. ینانه بیورک please to come by me.
place. یئرئرنس from your place.

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. [See Syntax.]

* The word بیورک for بیورک is the precise counterpart of the Italian carsie, for which we have no exact word in English (carsiea, '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. "although" I went, I am returned. "he also came."

[141. "and": as, today and tomorrow.

[142. "but": as, 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, 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.

[144. "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": as, they relate that in past times, etc.

[146. "as long as": as, I have struck you; as long as you do not submit, I will (continue to) beat you' (pronounced šürûs and šürûs). "or, nor": as, why is there no first, nor that Prophet, why baptistest thou?

[147. "and": as, now, therefore: as, now, they said to him.

[148. "because": as, he is preferred before me, because he was before me.

[149. "but", is disjunctive: as, I was going, but I could not go' (was not able).
"if, although," is the same as.

"if not"; the same as.

"not, nor, neither"; as, it is not of flesh nor fish.

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.

whether or not; as, whether I go, or whether I do not go. It is also used as an interjection [180].

"it is necessary, but, whether"; as, I do not want to, but it is necessary.

whether it be, or whether it be not.

"he wishes"; as, whether he choose to go, or not to go. Let him go, or not, as he pleases.

"that," is used in old MSS. instead of.

"except, but"; as, in no other way can (you) go, except by here.

is a compound of the two words [145, 158].

"but if, whilst"; composed of and.

both, both this and that.

"well now (what next)?"

they did not accept him; but to those accepting him, etc.

in order that, until; as, 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?
Conjunctions.

I will beat you until you call out amen.'

Boyle says: 'or Kove.'

"As if, like": as, 'Kove, or Kove [164]."

"He speaks thus, as if it were good"—

"It appears, perhaps": as, 'Shaide, or Shaidek.'

"He appears to be good." [165]

"It will be so; would it were not!"

"There is no God but God."

"That, in order that": as, 'Ha, or Ha.'

"The world knows it; sees you are aware of it." [167]

"But, except, only": as, 'All went, except I only remained.' [168]

"Hup, Ghamshar, Fas, Qalumd, 'There is no God but God.'

"That is to say," is a demonstrative conjunction: as, 'I am to tell you, is a demonstrative conjunction: as, 'I am to tell you, but to those who received him; that is, to those believing in his name, he gave power,' etc.

(pronounced Baa-deh.) 'After, i.e., next': as, 'After, i.e., next.' [170]

"First I, next you.' [171]

"In short, at last, to conclude,' etc.: as, 'As we went to him, begged him much, and, in short, he consented.'

"Well, and what is to be the end of it?" 'What is it that you insist upon' or 'wish?"

* 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, (kit, 'a conservator 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.] ای, ای, and 'Oh! Ah?' as, 'Oh! beloved of my heart.'

[173.] ای, ای, 'yes, all right;' or ای, ای, 'please.'

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

[175.] 'be careful; Oh!' as, 'Oh Lord!' as, 'be careful; what, you follow?'

[176.] 'be careful; Oh!' as, 'be careful; what, you follow?'

for goodness sake: 'as, 'pray take care, (or) you will fall.'

[178.] (pronounced Æfervis), 'Bravo!' as, Bravo! you did right.'

[179.] مدد, 'assistance:' as, God's help.'

[180.] 'be careful; Oh?' as, 'be careful; Oh friend! ' look out! I shall strike (if you resist),' etc.

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

[182.] 'God forbid,' as, 'may God not wish. ' we trust in God.' 'I put my confidence in God.' 'God forbid,' as it pleases God,' 'may it please God,' etc.*

* And '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. 61

[183.] 'Déhâ or déhâ, hâidey. déy come, come along; what's all that?' as, 'Come along, and let us see what you can do,' etc.

[184.] Yéle 'let us see, now you will see.' (Expletive.)

[185.] Hâî Hâî 'of course.'

[186.] 'Eya, 'ayà 'whether? what?' as, 'will you go.'

[187.] Liyé 'may it please you, your servant.'

[188.] Mirhaba 'God said to Abraham.' 'Salutation to you, Oh! Abraham.'

[189.] Aíy 'how nice!' †

[190.] Aír 'what a bore!' †

[191.] 'Ya '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, 'Adam 'a man,'

They never say they will do anything, without adding Washallah, '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 مَاشَا الله Washallah, to keep off the evil eye.

* This must be an original corruption of مع حبّكَ '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 'Marhaba,' to which they all in turn answer, 'Marhaba kheak gueldi,' 'you are come well.'

† For an exemplification of these two expressions see 'Turkish Tale in English' by the Author.
makes ادمیان (Persian plural), 'men,' and also it is declined in the Turkish form آدميةن 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.] جی. When جی is added to a word it expresses the agent or profession: as, اتمکی, 'bread;' نی, 'baker.' اینمکی, 'what;' اینمکی, 'what is he?' (of what profession.)

[196.] قیر. the root of قیر, 'to break,' جی, 'a breaker' (one who breaks). بنتی, the root of بنتی, 'to see;' بنتی, 'a looker on.' Here the جی is introduced for the sake of euphony. Also اینمکی, 'to do;' جی, 'the maker' (one who makes).

[197.] لک (or, according to the requirements of euphony) is added to words: as,

<table>
<thead>
<tr>
<th>انگلیسی</th>
<th>ترجمه</th>
</tr>
</thead>
<tbody>
<tr>
<td>beautiful</td>
<td>رنگالس</td>
</tr>
<tr>
<td>good</td>
<td>ایرلک</td>
</tr>
<tr>
<td>a witness</td>
<td>شاهیدک</td>
</tr>
<tr>
<td>a baker</td>
<td>اتیمکیکی</td>
</tr>
<tr>
<td>a jockey</td>
<td>چانیاژی</td>
</tr>
<tr>
<td>winter</td>
<td>قیشلاق</td>
</tr>
<tr>
<td>six</td>
<td>بقمطی</td>
</tr>
<tr>
<td>to sea</td>
<td>بقمطیکی</td>
</tr>
</tbody>
</table>

کنیزکت kindness (pronounced کنیزکت).
198. may be added to the root of verbs: as,  
\(\text{ش} \) root of \(\text{بنت} \), the action of seeing.  
\(\text{ش} \) root of \(\text{سويل} \), the speaking.  
\(\text{ش} \) root of \(\text{ایتمک} \), the making.  
The change of the \(\text{ت} \) to \(\text{د} \), or to \(\text{س} \), has already been noted [62, 63].

199. and are used to express diminution: as,  
\(\text{چک} \) a little girl.  
\(\text{چک} \) good.  
\(\text{چک} \) very small; (the first \(\text{چک} \) being turned to  
\(\text{چک} \) small boy.  
\(\text{چک} \) small.  
\(\text{چک} \) a very little dog.  
\(\text{چک} \) is added to words, giving them the various significations,  
as follows:

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td>the English language.</td>
</tr>
<tr>
<td>a man</td>
<td>ادمجیه</td>
</tr>
<tr>
<td>a woman</td>
<td>تاریخه</td>
</tr>
<tr>
<td>this</td>
<td>بیشجیه</td>
</tr>
<tr>
<td>white</td>
<td>بیاپنجه</td>
</tr>
</tbody>
</table>

201. is sometimes added to the above, to express diminution.  
\(\text{چک} \) like a man.  
\(\text{چک} \) a little like a man.  
\(\text{چک} \) my way.  
\(\text{چک} \) a little in my way (according to me.)

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ازهمجیه</td>
<td>a man of Semyrne.</td>
</tr>
<tr>
<td>کندولگی</td>
<td>his own.</td>
</tr>
<tr>
<td>عقللولو</td>
<td>those belonging to him.</td>
</tr>
<tr>
<td>عقللولو</td>
<td>a wise man.</td>
</tr>
</tbody>
</table>
without,' answers to our 'un' or 'in.'

يمک to eat.
عقل عقلسز without mind,—unwise.
جان جانسز dead, life-less.
بمقسز بمقسز without paying attention.

قرون قرين قرين or غرين غرين according as euphony may command, affecting them as follows:

دارلمي to be angry.
شاذلمي شاذلمي or شاذلمي stupid.
تاجلمي to run away.

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

ماهر a seal.
اورلمك to cover.
بیلمك to empty.
گوللمک to make small.
تمیلمک to clean.
گوزلمک 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.

آ ي and چی. This letter is sometimes added to a noun after the Persian manner.
DERIVATION.

These Persian terminations are also used.

これらはペルシア語の終結詞を示します。

hope. امید hopeful.
intention. قصد intending.
trouble. صلتtaak full of trouble.

Furuli has said:

آه بیلیم نیلیم جان‌م‌ده راحت، قلدمی کوزنام و سنیم چاک و که‌کردم درتاناک

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

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

[209.] By adding ایده or ایده to a participle: پسن، 'approving;' پسندیده, 'approved, grateful.'

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

[210.] When two nouns come together the first is put in the genitive case, and the latter takes the possessive affix ای or حی.

Ex. 'Of John his witness is this.'

'بله ندا ایدنل نوااژی ایم رئیس پولی دوز ایلیک.'

'I am the voice of one crying in the desert, make straight the way of the Lord.'

First, we see ندا ایدنل (which is a compound verb, consisting of Arabic substantive, and ایدنل, the declinable participle of the auxiliary verb رئیس) treated as a substantive, and declined in the genitive case, before اواژی 'his voice.' Next, we see رئیس 'of the Lord,' the first noun in the genitive case, and پولی 'his road,' with the post-position دوز ایلیک (the هی being dropped in the oblique case); and this latter of the two substantives پولی رئیس, that is پولی رئیس دوز ایلیک (short for دوز ایلیک سکر) 'make straight.'

[211.] Sometimes the Persian form is used, then a لر (.), or ی, or (٠) is put between the nouns, and represents exactly the English ('s), but the order is inverted. Ex.

٠زادرت‌بادشاه the king's will.

حکومت سلطان the Sultan's orders.

پای لبلا the foot of constancy; (بات, 'constancy's foot.')

جای استباد a place of doubt; (بات, 'doubt's place.')

وفا دوستلی the promises of friends; (بات, 'friends' promises.')

مجموعه اکیا the collection of things; (بات, 'things' collection.')

بندگی سلطان the servants of the king; (بات, '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:

عینا اوغل 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:

تینفین مسبق ۶ دلل مصب the airs of the beloved.

لب جری the borders of the river.

پیر درویشان the chief of the dervishes.

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

مملکتن ایرملین بیٰ one of the men of the city.

Or a genitive and an ablative case together:

پرو اؤ۲نل جوجفارنیس بیٰ 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 نام 'by name' is added to it to prevent the possibility of its being mistaken:

نیکودمس نام Nicodemus (by) name.

برنارنت نام مارشال the marshal, by name Bernadotta.

هنور شریندس غوتینغ شریئه عزیمت ایدنلر from the city of Hanover to the city of Gottingen they arrived.

ریین نیرینی مرور ایدوب passing the river Rhina.

In these two last examples شهر 'city,' and نهر 'river,' taking the place of نام 'name,' as more explanatory:

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

پرایه کتابی کتور to this place bring the book.

پگا ایمک ویر to me bread give.
217. So also if the noun or pronoun which accompanies it, in whatever case it be, stands first in the sentence: give the men bread; (lit. 'for the men bread give.')

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

Observe here that 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, 'a pretty girl,' 'a pretty boy.' But in using foreign words the order is inverted: as, 'a gentleman,' 'a gentleman,' and then the adjective agrees with the substantive in gender and number.

Ex. things already mentioned. an elegant woman.

220. Titles also follow the noun:

His Excellency the Pacha.

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

God Almighty.

His Highness the Prophet, on whom be peace!

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:

* a place.
* بیر *five men.
* بش ادم *seven climates (the whole world).
* هفت اقليم *the four divisions; (lit., 'the divisions four') [Arabic].

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

* بیز دوئ *a hundred camels (camel).
* التمش آت *sixty horses (horse).

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

* اقليم سبع *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, مشارایله جمرقوم مرکور etc. Vide 1st Reading lesson, verses 6 and 7 of St. John's Gospel.

[224.] The pronoun of the 3rd person plural is generally understood to be implied in the verb: as, *گندیلر* 'they came;' unless it is wanted to particularize that they themselves came, then it may be used:

* کندیلر گندیلر اینلگندیلر *they came or they themselves came.

[225.] In writing or speaking elegantly they avoid the pronoun of the 1st person by using *دوستگر* 'your friend,' or *دعاچی* or 'he who prays for you,' meaning 'myself.'

[226.] And the pronoun of the 2nd person is expressed by *زات جنابی* or *زات عالیلری* '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 being dropped as usual). [127.]

What sayest thou of thyself. 'self,' 'thou.'

'thine,' 'of thyself,' 'thy truth,'

'the latchet,' in thy truth.

his shoes' 'a shoe,' 'of his shoes.'

'his shoes' 'the latchet,' 'in the accusative.

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

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

upon whom, (lit., 'of whom, to his upon,') taking the possessive affix 'his' or 'it' (to) drops the (s) 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 (y) into (w) 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 (y), and the possessive pronoun of the 3rd person [33], and set the post-position, sign of the accusative case [128]. The learner is requested to mark this double use of pronouns, and to refer to [310.]
[228.] The affix کی seems to have a demonstrative power: as,
on the cap that is upon your (head).

[229.] It has also a power of particularisation and appropriation:

بةً کتاب my own book.

کندوزنگی ارز کنی he came to his own.

و کندوزنگی لیه لو and his own.

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

بیگون دنگ صاحب کی گین Not to day (but) the day of to-morrow.

دوکی کی کور می گیلیب 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:

من گیدم I came. 

سین گیدم thou camest.

بی کلیدم we came.

مزکلیدم 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,

کندوزنگی 'I came.' (singular), and not کندوزنگی.

[233.] When addressing a person, you use the 2nd person plural although mentioning him in company with others: as,

مس و باباک و اوغم کیتگری 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 ایم may be added to a verb or omitted. It is generally added when one wishes to express an action positively: as,

اتجبی الیس طوغمشلیر 'but (indeed) of God they were born.'
Otherwise in speaking it is generally left out:

كيفتاريمي is your health good.
پکت آر is it very good.

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,

استانبولیس کلدى دونانمه from Constantinople a fleet is come.'

238] the 3rd person of the conditional of the verb آيم, is often used expletively, and means 'now, but, as to, with regard to:' as, نافلس ایسه بیست میدانس ایدی 'Now, Philip was at Bethsaida.'

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

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

گیله دد کلله د بیحمدگری have you not done going and coming.
اوترومدلدر 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 الله is often joined to the infinitive, giving it the force of a gerund: as و پیدایلر فهم بیرامي 'the Jews' passover being near;' (lit., 'on its being near.' changing the ق into غ, in consequence of its being followed by الله, which is contracted into د.
When participles are declined, they stand in relation to verbs the same as nouns: 

“and when they wanted wine;” (lit., ‘and the wine becoming short or wanting); 

(being the Turkish auxiliary verb used with the Arabic word نقصان) is the infinitive to which لى contracted from ايلي 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,’ (نوریان, 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.’)

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: 

بن سگا- سمي اچیر (lit., ‘I to thee [first the dative case, then the gerund] for my having said I saw thee under the fig tree, thou believest?’)

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:

<dwaleali>نکل قروطنبلگ لمشک یولرینی ترک و طونه دروسه نزلو<br/>
اید متساوی موزی بر طرف ایدروب بازیره القطرینگ مملکته<br/>
آزگون ایچانده دخول ایتدرکمزه و تیرول جبالرینگ مختارنی دخی<br/>
اجتناب برله دشمتزل الرسننن جند قونق مسافنه پوئندوغمزه<br/>
و بوجست ایله دشمتگ مسکری انجن ونتن خابع ایتمهکرت و<br/>
قربه پوز گوستزک کلی انهزامس کندربی تخلیص ایدجگنه و بوجه<br/>
اووره ایچنادر الونان حرکات عظیمه مز باه و بادی ایلمرد<ref>

The literal translation of which would be as follows:

The difficult roads of the black mountains Therefore

descending and the valley of the Danube leaving

بر طرف ایدروب بازیره القطرینگ

to the country of the leaving on one side the parallel waters

آزگون ایچانده دخول ایتدرکمزه و

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 ترک and نزلو.

2. متساوی is simply 'equal, even:' hence it has been used for 'parallel,' a word not existing in Turkish; but it would require a conjurer to divine that it meant 'parallel,' if met in a Turkish phrase unaccompanied by a translation.
at the same time avoiding also passes of the Tyrol mountains
and the finding ourselves some days' march on the heads of our enemies
time to lose not having barely the soldiers of the enemy in this way
and to run away by hard running and to run away
leaving himself (themselves) to save himself (themselves)
which are invented and in this way and
our wonderful movements our wonderful movements
have been set forth.

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.

1 a place of issue; or, a pass.
2 Here the auxiliary participle ادیرکت to the Arabic substantive
on one side, is understood, and the coming immediately after
it (indeed forming almost one word with it), answers the
purpose of the auxiliary. [138.]
3 The Arabic plural of رأس a head. This word is used
with the possessive affix, and the sign of the ablative case it;
but it is far-fetched, which is considered elegance of style.
4 Lit., to flight a face to show, by total flight.
5 Lit., our wonderful movements having been invented by us.
6 بعث and باد ولمشدر. This phrase is of constant occurrence at the
beginning and end of Persian and Turkish letters: بعث 'the cause;
bad abbreviation of باشد 'let it be.'
end the passes of the Tyrol mountains (our) avoiding, and at the same time on the heads of our enemies some days' march (by) finding ourselves, 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-twine 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 suraient toujours en fance 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.

COMPOUND TENSES OF A VERR.

[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 [76].

Let us take [I., 'reading,' [II. 'having read,' and [III. 'about to read.'

أوقور أولوم 'I read,' or 'I become one who reads.' (This tense bears also a future signification).

أوقور أولومر 'I am reading,' or 'I become one who reads.'

أوقور أوريرد 'I was reading,' or 'I became one who reads.'

أوقور أوريردو 'I was reading,' or 'I was becoming one who reads.'

أوقور أولوم 'I read,' or 'I become one who reads.'

أوقور أورير أزدي 'I had read,' or 'I had become one who reads.'

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

أوقور أوريرمش أيدم 'I had read,' or 'become, etc. (with a dubitative sense also.)

أوقور أولوم جندم 'I will read,' or 'become one who can read.'

أوقور أورل جنفدم 'I was about to read,' or 'become one who was in the act of reading.'

أوقور أورلأولمو '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.

[246.]—II. Having read.

I become one who has already read; or 'become a reader.' Also Aerist.

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.

III. About to read.'

I become one who is about to read.' (This has a future signification also.)

I am becoming one who is about to read.'

I become 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 have become one who is about to read.'

I had become 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 awkward 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 'being' of the defective verb 'ayk, 'being.'

 whilst reading.'

 whilst having read.'

 whilst about to read,' or 'to become a reader.'
APPENDIX.

[249.] Another kind of gerund, much in use, is formed with the infinitive, which drops the ک and takes ع ارتومنم to read,' makes ارتومنم ل ارتومنم 'by reading,' 'by reason of reading,' ع or, as we should say, 'by dint of reading.' [132.]

[250.] The verbal noun, on taking the particle چ, forms an indeclinable gerund much in use: ع ارتومنم، 'the having read,' (verbal noun) makes ارتومنم 'as long as, whilst having read.'

[251.] 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 د or د من، 'not to read,' ارتومنم ارتومنم 'I do not read,' ارتومنم ارتومنم 'thou dost not read,' ارتومنم ارتومنم 'he does not read.' ارتومنم ارتومنم 'before reading;' (lit., 'before not having read,' ارتومنم ارتومنم 'after reading;' (lit., 'after not having read.')

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

DECLINABLE GERUNDS.

[253.] The verbal noun takes the post-position چ, and forms another gerund, which is declinable: ع ارتومنم، 'the having read,' (verbal noun) makes ارتومنم، 'on having read,' ارتومنم، 'on my having read,' ارتومنم، 'on thy having read;' etc. (the ي being introduced for the sake of euphony.)

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

### INDECLINABLE

#### AUXILIARY

<table>
<thead>
<tr>
<th>Present Participle</th>
<th>Past</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>whilst being (1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>whilst having been (2)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>whilst about to be (3)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>by or on being (4)</td>
<td></td>
<td></td>
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<tr>
<td>whilst having been (5)</td>
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<td></td>
</tr>
</tbody>
</table>

#### DECLINABLE

<table>
<thead>
<tr>
<th>Present Participle</th>
<th>Past</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>on having been (6)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>before having been (7)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>after having been (8)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

And their declinable derivations:—

<table>
<thead>
<tr>
<th>Present Participle</th>
<th>Past</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>my having been (9)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>before my having been (10)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>after my having been (11)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
APPENDIX.

Now, if we translate backwards, we shall arrive at the meaning of each.

**NUMBER**

- **Present** whilst being a reader.
- **Past** whilst being one who is or has been a reader.
- **Future** whilst being one who is about to read.

- **Present** whilst having been a reader.
- **Past** whilst having been one who has been a reader.
- **Future** whilst having been one who is about to read.

- **Present** by being a reader.
- **Past** by being one who has been a reader.
- **Future** by being one who is about to read.

- **Present** 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.

<table>
<thead>
<tr>
<th>GERUNDS OF A VERB IN گورئک - که, 'TO SEE'.</th>
</tr>
</thead>
<tbody>
<tr>
<td>گورئک</td>
</tr>
<tr>
<td>گورکن</td>
</tr>
<tr>
<td>گورچک</td>
</tr>
<tr>
<td>گورچ</td>
</tr>
<tr>
<td>گورگیکن</td>
</tr>
<tr>
<td>گورلو</td>
</tr>
<tr>
<td>گورچکن</td>
</tr>
</tbody>
</table>

The three Participles.

| گورکن ایک | while seeing. |
| گورکش ایکن | whilst having seen. |
| گورچکش ایکن | 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, گورکن، گورچکن، گورکش، گورچکش، گورکن، etc.
The three Verbal Nouns.

گورمشد on seeing.
گورمشد یا گورمکد on having seen.
گورمکد on being about to see.

Kinds of Ablative Infinitive.

گورمکد یا گورمکیله with seeing.
گورمکد یا گورمکدن in or by seeing.
گورمکد اول before seeing. Lит., before, or after not
گورمکد اول after seeing. having seen.

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

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

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

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

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

گورمشد on my having seen.
گورمشد on thy having seen.
From the Participial Gerund 'on having seen,' is derived:

- گوردکدن ده on my having seen.
- گوردکدن دک ده on thy having seen.
- گوردکدن کی ده on his having seen (؟)
- گوردکدن دن on our having seen.
- گوردکدن در on your having seen.
- گوردکدن رده on their having seen.

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

- گوردکدن ده on my being about to see.
- گوردکدن دک ده on thy being about to see.
- گوردکدن کی ده on his being about to see (؟)
- گوردکدن دن on our being about to see.
- گوردکدن در on your being about to see.
- گوردکدن رده on their being about to see.

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

- گوردکدن اول یا صدر before or after my having seen.
- گوردکدن کی دن before or after thy having seen.
- گوردکدن کی دن before or after his having seen.
- گوردکدن دن before or after our having seen.
- گوردکدن دن before or after your having seen.
- گوردکدن رده before or after their having seen.
GERUNDS OF A VERB IN "TO TAKE"

- taking.
- whilst taking (in an active sense).
- on taking.
- taking.
- having taken.
- since taking or having taken.
- having taken.

The three Participles.

- whilst taking.
- whilst having taken.
- whilst about to take.

The three Verbal Nouns.

- on taking.
- on having taken.
- on being about to take.

Kinds of Ablative Infinitives.

- whilst taking.
- in or by taking.
- before taking. Lit., before, or after, not
- after taking. having taken.

* Vide note *, page 84.
From the Infinitive "آلمغل" 'on taking,' is derived:

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

From the Ablative Infinitive "آلمقد" 'on taking,' is derived:

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

From the Participial "آلمش" on having taken,' is derived:

- آلمشه on my having taken.
- آلمشکه on thy having taken.
- آلمشکه on his having taken.
- آلمشکه on our having taken.
- آلمشکه on your having taken.
- آلمشکه on their having taken.

From the Participial "آنثقلد" 'on having taken,' is derived:

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

\[\text{آله جیندە on our having taken.}\]
\[\text{آله جیگە on your having taken.}\]
\[\text{آله جڤارە on their having taken.}\]

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

\[\text{آله جیندە on my being about to take or receive.}\]
\[\text{آله جیندە on thy being about to take or receive.}\]
\[\text{آله جیندە on his being about to take or receive.}\]
\[\text{آله جیندە on our being about to take or receive.}\]
\[\text{آله جیندە on your being about to take or receive.}\]
\[\text{آله جیندە on their being about to take or receive.}\]

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

\[\text{آله جیندە on my having taken.}\]
\[\text{آله جیندە on thy having taken.}\]
\[\text{آله جیندە on his having taken.}\]
\[\text{آله جیندە on our having taken.}\]
\[\text{آله جیندە on your having taken.}\]
\[\text{آله جیندە on their having taken.}\]

* The future of آلمتی is used in the sense of 'having to receive' (a sum of money): ٌبٌم آله جیندە وَأَر بِوْقُدِر 'I have to receive so much;' ٌعَنَف آله جیندە وَأَر 'thou hast to receive,' etc.; therefore the gerund of this form will imply the same thing.
COMPOSITION.

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 'Talea,' 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 'Talea,' 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, set 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, may indispensable, to the perfect acquirement of a language—but the rules of grammar can
COMPOSITION.

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 engraving 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 therefore attempt to translate the phrase mentally with English words; but must rather endeavour to employ the tournure 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.'

ست بگا پاریه یمک پدیبامد نصلاپر ارکن یانمد گل
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 secta quaestio 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 \( \text{i} \) has four or more sounds, \( 'a, d, t, o, \) and \( u, \) 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 got 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 as to represent the айи in аны суи;—another will maintain that it is better to write it with an а, аны оны: 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 о than ас. They are both right, because, in the first case, the о and а would represent the \( \ddot{a} \) and the \( \dddot{a} \); in the second case, because the letter о cannot represent an \( \dddot{a} \). 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**

<table>
<thead>
<tr>
<th>OF THE AUTHOR</th>
<th>OF FIRST FORM.</th>
<th>OF SECOND FORM.</th>
<th>THE TURKISH TEXT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bir ıki tabak bı-</td>
<td>bir ıki tabak ka-</td>
<td>bir ıki tabak ka-</td>
<td>برايگي طبق</td>
</tr>
<tr>
<td>gham dıvit ilah</td>
<td>gham dayvit illah</td>
<td>dıvit illah gotewur.</td>
<td>كاغذ ذروئت</td>
</tr>
<tr>
<td>kalam gostur.</td>
<td>kalam gostur.</td>
<td>kalam gostur.</td>
<td>ايله تم كمر</td>
</tr>
<tr>
<td>bir maktub yezin.</td>
<td>bir maktub yezin.</td>
<td>bir maktub yezin.</td>
<td>برمكوب يازاي</td>
</tr>
<tr>
<td>buryı esedin.</td>
<td>buryı esedin.</td>
<td>buryı esedin.</td>
<td>بيري افنفند</td>
</tr>
<tr>
<td>no bu ? murakba</td>
<td>ney bu? murakbar</td>
<td>no bo? murakbar</td>
<td>به بو مركب</td>
</tr>
<tr>
<td>yok.</td>
<td>yoks.</td>
<td>yoks.</td>
<td>يوق</td>
</tr>
<tr>
<td>banc na?</td>
<td>banc na?</td>
<td>banc na?</td>
<td>با نا</td>
</tr>
<tr>
<td>nicem baكمadin.</td>
<td>nicem baكمadin.</td>
<td>nicem baكمadin.</td>
<td>نچم بكمدین</td>
</tr>
<tr>
<td>ben hatıb dayılim.</td>
<td>ben hatıb dayılim.</td>
<td>ben hatıb dayılim.</td>
<td>بین كاتب دغل</td>
</tr>
<tr>
<td>ben hatıb dayılim.</td>
<td>ben hatıb dayılim.</td>
<td>ben hatıb dayılim.</td>
<td>ايم</td>
</tr>
</tbody>
</table>
ПРОНУНЦИАЦИЯ.
ОФ THE AUTHOR.
иским дейил дэрг. boch laхарди etmah.

кхалт etmah.
sues, бок-йемех.
хиаптак cherakh-
yah guit.
murekкëb ál guel.
bazar irak дër.
haidek choк оeu-
lama.
kirmiцë müm нйчh
oldë.
bëрадах idë.
шимди гурдûm.
ishtëk bëldæm.
müm yak.
yëкким.
бëгун айда këтh-
dër.
bëна сëтарсиа?
noh бëлërim.
nîchën san iех-
мëzëн?
bir chëy bîмасин?
bïmam.
gëit bë makтëb
postaya gum-tur.
chëppëк guel.

ОФ FIRST FUZIL.
иским дейыль etma.
boche lacâde etma-
dëa.

khalat etma.
sue bokëхkëmë.
chëppëk aberochyгyт.
mourkëb ál guel.
bazar irakdër.
hiдay choк уу-
слëma.
kûрмасоо moom
нiйди oldë.
burade idë.
шимдî gourdum.
ishtëk bîl dam.
moom yëкk
yëкk'ën.
bo гүm aida këтh-
dër.
bëна сëтарсиа?
нët бëlerim.
nîchën сan yaher-
mëzën.
bir chëy bîмасин.
bïmam.
gëit bë makтëb
postaya гëтэу.
chëppëк guel.

ОФ SECOND FUZIL.
иским дейыль.
boche lacâde etma-
dëa.

khalat etma.
sue bokëхkëmë.
chëppëк aberochyгyт.
mourkëb ál guel.
bazar irakdër.
hiдay choк уу-
слëma.
kûрмасоо мëн
нiйди oldë.
burade idë.
шимдî gourdum.
ishtëk bîl dam.
moom yëкk
yëкk'ën.
bo гүm aida këтh-
dër.
bëна сëтарсиа?
нët бëlerim.
nîchën сan yaher-
mëzën.
bir chëy bîмасин.
bïmam.
gëit bë makтëb
postaya гëтэu.
chëppëк guel.
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 ـی، 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 چ and ی, چامس (١٩) and ہور (١٩) for these

• ۴ آتدرمک, ۴ اتدرمک, ‘to cause to be thrown;' ۴ آتدرمک, ۴ اتدرمک, ‘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 جِبْتُ. Now, it may be written either with the ج or the (') may take its place; but it is evident that the ج would be سل-د-پرس, except at the end, when it may be used to soften the word after so many ج's: as, جرلوسیسین for جرلوسیسین 'take ye.'

Then, again, اگر ایانمرسنک may be written with a ي, or موس (-); but it is evident that ج 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 س، اگر ایانمرسنک، the two س's being blended into one on the introduction of س، اگر ایانمرسنک 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 ج sometimes stands for ج and sometimes for ج. For this his observation will soon point out two rules: when ج is followed by a vowel it is sounded like a ج, otherwise it remains ج; if it is a Turkish word it is generally a ج, if an Arabic a ج. 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 ج or ج, just as the speaker pleases; but the rule (if there be a rule) would be that Arabic words would use the ج, and Turkish words the ج: as, جاحب, صاحب, Arabic. جرکن, جرکن 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.
Until the clear evidence had come unto them, an apostle from God. Some would pronounce the third word here *ba-yi-sa*, others *ba-yi-na-ta*, without stopping, and run it into the next word, *ba-yi-na-ta-ru-sa-lam*, etc. Vide Koran, chap. xlviii.

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 *la-na-fa-*†, and others *la-na-fa-*aa, 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:

نافع بن قشير، أبو عمر بن الغلا:  
ابو عمر الشافعي، حمزة الكسائي.

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-il-deen Khoja is a much more respectable person, in spite of his little oddities and eccentricities, than his European counterpart, the wretched ‘Eulen Spiegel.’
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The indicative mood, present tense, 1st person plural of

1. awtorzi. The indicative mood, present tense, 1st person plural of

2. awtorzi, allomé. Here we have the present participle

3. awtorzi, used for the future, as is very common.

4. awtorzi, causal of awtorzi. Here we have the present participle

5. awtorzi, which, by the bye, if alone, would have been awtorzi, but the second r is

6. awtorzi, omitted, note 2, page 61); and the second perfect of the verb

7. awtorzi, forming a compound tense. Vide [245].

8. The short chapters which are at the end of the Koran are usually

9. awtorzi, first taught to children, as they serve to be introduced in the part of

10. awtorzi, their prayers where they are required to recite a small portion of the

11. awtorzi, book. It seems, therefore, that Naşr-il-deen Khoja was too proud to

12. awtorzi, undertake the office of teaching that which the common mullas could

13. awtorzi, impart to their pupils.

14. Kadurri is one of the seven various recognised ways of reading and

15. awtorzi, interpreting the Koran. By altering the punctuation, differences of the

16. awtorzi, have arisen in the reading of this book, which have been proposed

17. awtorzi, by seven learned men, who have each had their followers, and the system

18. awtorzi, of each has taken the name of its founder. Each of these different

19. awtorzi, ways of enunciating the Koran is acknowledged to be orthodox by

20. awtorzi, the other six followers of the learned mullas, but they all of

21. awtorzi, course prefer their own. By awtorzi is meant a certain pause caused

22. awtorzi, by the tannow or the ʃ, which latter may either be pronounced ʃ
on an apricot-tree in the garden of some one one day The Khoja

comes its proprietor whilst eating the apricots mounts

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

wo and are thus each Aish in every knowledge. Here now we have

a lesson from him to the students but was perfect and in every science

1 Vide note 7, page 27.

2 the imperative of at-sab 'to sing' (applied to birds).

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

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

5 is the singular, طلب the plural, and طلب the Turkish dative plural, 'seekers-after-knowledge,' hence, students.
The Turks give the terms 'Ajámi, 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 'Ajámi,' to which afterwards was added the signification of 'curious,' 'awkward,' 'ignorant,' 'stupid,'

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

Here, again, we see the force of this compound tense [245].

'آیا چندین?' [35], the and ي being interchangeable. It may also be written 'پاريسه,'
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
be 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
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 اسملمتم 'to order.'
3 Vide note 2, page 31. Short for تنفيذه. Vide [40].
کتروب بونله ایدر مز برز بونده here a little while you he says to these (them) he leads them
طرحه بن گیورم دیوب ایچری گیورب entering within (his house) saying that I may enter I wait
ایدر آقای ایدری فردی درینگی مار تاری the wife 'dismiss these men now go O wife' he says
چیچوب ایدر خواجه گلامدی درینگی ایدر say the men 'is not come (home) the Khoja' says going out
بی نفل سومدر خواجه بزمله برابر گلدلی 'came together with us the Khoja what kind of word is this'?
قاری گلامدی سوخته گلدلی دیوب saying 'he is come' the Softas 'he is not come' the wife
وائر منازعة ایدر مکر خواجه یوتاریدس دیگر ایمیش was listening from above the Khoja but they make much dispute
باشین بن خرسد در چیچارب بی آنسل fellows oh you putting forth from the window his head
نه سجاده ایدریز [ایدرسگز] بلهک قیب ایکیدر برنده[۸۷] from one of them are two the doors perhaps why do you (thus) dispute
چیچوب کمش اوله [۸۸] دیمتش he said 'he may be gone going out
[۸۹] برکون سوار حصارل بر بکری تخیسی
Cadi a debauched (of the city) of Sur-Hissar One day
وارایشم برکون باغده مست اولوب یاتم ش خواجه دخی also the Khoja he lay being drunk in the garden one day there was

1 Vide note 2, page 300.
2 Imperative of سامه.
لطائف خواجه نصرالله‌ان افندی

Dir. فقیر آدم ایدر اشاغی گل خواجه همان

Upon this the Khoja come down replies the poor man he says

اشاغی ایتوپ نه استرلم دیدکده صدة استرم دیمش

Charity I want on saying 'what dost thou want' descends

mounting up stairs the poor man come up stairs replies the Khoja

الله ییرز Dir بی افندی اشاغی ینچن

why while below Effendi 0' he says 'may God give you

سوریلدول دیدکده خواجه یا بین یوتاور د ایکی

while I was upstairs 0' the Khoja having said 'you did not speak

سین بین ینچن اشاغی جان‌زدل دیمش

he said 'didst call me down why to me thou

[18] یرگون خواجه برپلکت مسوختاره راست گلمکت پونازه

to these met of Softas a troop Khoja One day

پیرون یزر گیددل دیر اوک قوسته

to the door of the house (expletive) we will go to my house please come

1 Pronounced d-she-gha. Vide note page 16.

2 اللهم ییرز. Although much pestered by mendicants, the Turks do not send them away gruffly, but merely say 'Allah و-رخ,' and the pauper passes on, knowing that he would lose his time by further importunities.

3 This is not shortened, but short for اشاغی اولنقده, 'being below,' or کی, 'having been below' [253]. Here we have a good example of the use of the expletive سگ, which, in conjunction with a verbal noun, forms an expressive and useful gerund.

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

5 Vide note 8, 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

'O lady! having said 'you ask (for) soup that is there - by you
to the Effendis at once taking saying give me soup-bowl that

butter 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)

[17] [برگون نصرالدین افندی اوندئ اوتورکن (ن) قبیلی
(at) the door whilst in his house Effendi Near-il-deem One day

what dost thou want?' from above the Khoja knocks a man

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 Turcooms, who, speaking among themselves, may wish to give force to their expressions.

1 the past participle in the possessive affix of the 2nd person ی ی تار ای پیا, 'thy having brought,' the ي in ù being introduced for the sake of euphony.

2 short for اولیدی؛ much in use. 2nd optative [78].

3 Or چیقراردجفیدم 2nd future [78] 'I was about to bring out (to you).'
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

today 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)

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

to his (upper) room saying 'Pray be seated' they come to the house

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

1 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. يانمی does not mean 'in my possession,' as above—it does not mean 'by you' exactly, but 'in your keeping.'

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

3 Pronounced e-đe-či-ṣadā.

4 This should properly be زیرالم imperative 'let me give,' or 'that I may give,' 1st optative [67]. There is no tense that can give
does not suffice the water making ablution Khoja One day

they say he stands on one leg like a goose when (he) began to pray

this' 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 One day

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

the light Effendi Khoja says the guest is extinguished

bring (if) you have any whole candle has been extinguished

name of Ayûb, 'Jacob,' into 'îp,' 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 reproved the pronunciation of the word 'wind,' as now commonly pronounced, by saying, 'I have a mind to find why you call it wind.'

' to begin.' the past participle taking the possessive affix becomes 'his having begun,' changing the ǧ to ǧ on coming in contact with a liquid letter.

'sû-yûn-mak' has an active form and a passive signification.

'sûndî or sû-yûndî, 'the light is gone out,' as we should say. 
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
to you Moslem Mounting to the pulpit Khoja One day
beware you should have children if there is an advice from me
Khoja 0 they said do not name (put) Ayûb their name
Ip (a cord) making use (of the name) the people because' Why?

1, to run,' past participle مُصَرَّمَك, [71], declined with the post-position of the 3rd person. 'his having run,' in the ablative case; 'by his having run;' and the ي is introduced to facilitate the pronunciation of this jaw-breaking word, ܐܝ-ܓܪ-ܐ-ܓ-ܐ-ܢ.

2 In the accusative singular, instead of accusative plural اسماً-ر-يني, because he is speaking collectively.

3 Vide note 2, page 86.

4 استعمال أيذك. Note what we have already said, that this gerund implies action, as well as 'whilst'—is-to-mal i-de-rek, '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
لطیف خواجه نصرالدین افندی

دير هرکس گولوشوب آتیرین آیرلرا خواجه

the Khoja they separate their horses laughing everyone he replies

کورب آتین پرول همان پیلور که کندیش آتیرد

it is his own horse that knows then finding his horse seeing

تیزالس، ماغ ایشین ازیکیه بصوب آتین

on the horse placing to the stirrup his right foot quickly

نوبب پژی آتغ میسته گلور آیدرل ای

Oh they say comes to the horse's croup his face mounting

خواجه نچین آتین ترس برودن خواجه بین

I' the Khoja, you mount backwards the horse why Khoja

ترس دکلم بله آت مولندر دیمتش

he said is left handed the horse but wrong am not


was an Abyssinian one from his disciples of the Khoja

ؤامسه حماد دیرلرمش ایشین برگون خواجه نذال اوزیرینه

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

مرکت دوکولوب، مصال ایدرل که خواجه افندی بی

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

1 Pronounced d-r-r-î-l, from آیرلماک 'to separate' or 'divida.'

2 تیزالس، '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.

3 It may be well to observe the effect that ایشی has, when combined with the present participle: 'he used to say,' or 'was in the habit of saying;' 'گلور ایشی,' 'he used to come,' 'گورر ایشی,' 'he used to see,' etc. Vide [245].

4 Pronounced م-ر-ای-هش ت-خ-ی-ه.
the Khoja these (people) a little later goes out (and) goes away
coming after him dispersing about they cannot find seek
they say 'are you going where come Khoja Oh!' they find him
his eaten whoever the food of the marriage to-day the Khoja
he said 'should enter he that it is right
with a- going to travel the Khoja One day
it becoming tying up his horses put up (at) in a place -caravan
cannot find his horse from among the horses the Khoja -morning
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-rekder, 'it is
necessary,' an impersonal verb. Vide Vocabulary.
2 أتمي or آتمي. Note the unestablished orthography here.
3 Verb compounded of the Arabic substantive 'extremity,' and
the auxiliary إيمكث. 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 the hare's this, the Khoja finding a tortoise while ploughing?"

"One day the people had agreed (nolens volens) the Khoja calling out but the tortoise he suspends to his girdle (middle) tying a string to its neck seizing (it) do not call,' the Khoja."

He said, 'You (will) learn to plough you stupid."

The composite verb is "add-to-mak," 'to place hanging,' the, 'to suspend.'

Pronounced a-ra-ar-she, from e-ra-razhak, the gat being softened down as much as possible.

'Nolens-volens, 'willy-nilly,' bit,' it will be, it is,' which is sometimes better expressed, it will be, it cannot be;' whether he liked it or not, as we should say.

He invites the people to a feast unwillingly, and at their repeated request. The verb, in its positive form, shows the conclusion of the sentence.

The 2nd person imperative of 'zikht 'to eat.'
The participle *-tare* of the verb *katTar* used substantively. Lit., 'the hare-bringing person I am.'

The participle **-tare**, the genitive would then be **-tari**, but the *s* has been disjoined from it. The hiatus would be broken without a vowel, the *s* therefore is introduced in the pronunciation, and thence finds its way into the orthography, **-tara** for **-tari**. No rules can be given for unestablished orthography, and the student must trust to his ear.
The Khoja said to the man coming "you cannot mount," but having said "I will mount," the Khoja thrusting into his girdle his skirts at once the Khoja replied in the tree the Khoja he puts in his pocket his shoes upon the saying "what will you do with them." the shoes with me near may turn up a road further up perhaps he said let them be found [88] a coming man a from the village One day entertaining him to the man the Khoja brings have a but he comes again after a week feeds him with soup his having been a guest of his had forgotten the Khoja

چهارمتش انته مسافر اولد و دومینی س کمیسی 'who are you?' the Khoja.

چندن چهارمتش چهارمتش انته مسافر اولد و دومینی س کمیسی 'who are you?' the Khoja.

* shik-mah, 'to mount,' 'ascend,' etc. * Vide [60], and observe the unestablished orthography here of the ی for the ی.

1. ی cornerstone.
2. Pronounced ی cornerstone.
3. بولمنس, the passive form of * Vide [60, 80].
4. عزت و اکرم, 'treated him with esteem and regard,' that is, 'politely and hospitably.'
One day the Khoja (also) cast the net in the sea. ‘What have you done? Effendi Khoja,’ they say, he throws in the net himself. [١٠]

Come to each other the lads of the neighbourhood. One day coming under a tree the children saying [٢١٠]—the first word used adjectively to the second, which here takes the possessive affix, and is in the dative case to agree with the verb to go.' Vide note 1, page 146.

Here, again, we have another kind of exception to rule [٢١٠]. It might have been اشتهی, but as the verb requires the dative case, it is easier to make one word of it, and say اشتهی aš-še-shah.

'a place,' is Arabic, and therefore not subject to the Turkish rule. Vide [٢١٣].
لاطیف خواجه نصرالدین افندی

خواجه کمش(1) قاریسی چاغروب بیت خواجه

"Khoja Oh!" calling out his wife he carries it off matching

یتشت توزت مسیبه آلادی. دید-

on her- has taken (off) the soap the kūrghūn overtake (assist me)

کده خواجه ایدر آتاري هیچ طنه آئذاونست

his upon him never mind Oh, wife!" replies the Khoja -saying which

یکنیس کرکاینر قور تسیون(2)

'let him wash (therewith) let him alone is dirty than us

[55] مکر خواجه تئذ باشی(3) گل ایمش بربر وارد

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

طراش اولور(4) چیقرار بر ایشه ویر کلاپک حفته

the next week he gives penny one takes out (of his purse) gets shaved

ینه کیدر یتے طراث ایدر(5) آینی بی اولیه

before him the mirror they shave him again he goes again

قوررز خواجه بنم باش یاریسی(6) گل در ایکی طراح

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

بر ایچیه اوله(7) دیمش

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


1 یشتمکت is 'to reach,' hence 'to overtake.'

2 A word much in use, composed of the 2nd person imp. of قورتی 'to leave' (to put down, to place), and 3rd person imp. of وارتی '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.

4 Here the pronoun is in the genitive case: if the pronoun were omitted, the noun would be inflected: بُاشعش یاریسی: باشین یاریسی.
"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?' the cat says, 'will it not take an axe (worth)- o covets two pennyworth of liver.

One day his wife with the Khoja to wash linen the Khoja and the washing they go at the head of a spring when they were going to wash placing the soap having thrown the soap coming a black bird of prey all of a sudden -to begin.

1 Pronounced ke-wîs, from قومتي.
2 From كيدلماك, pronounced ki-kit-le-mak, the د being softened into ت.
3 Vide note 7, page 27.
4 Lit., 'two-penny's (worth of) liver-coveting cat.' Vide note 1, page 12, and for لکت, vide [197].
5 جماشوربیقاغه. The first word is generally pronounced sk-a-ma-shir; the latter word is the dative infinitive of يز-بسک 'to wash.'
لطائف خواجه نصراللهان افندی

عاقلی باشند دکل برزمانندگر خواجه گور

که قریسی [؟] یاندی اغفار خواجه آناری

O wife! the Khoja weeps near him his wife that

اغلمه جنیا زحمت چکیده اما هله قمی

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

ارزویه دیمیش [؟]

he said I have (had) taken my longing desire

اردوه افندی هر لین شماره خواجه

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

جگر گولررسه [؟] قاریسی اویشانه وزیرمش خواجه

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

کلکه اوقت [؟] خمیر ماله سی

pastry before him on coming (home) in the evening

قارمش [؟] برکون سوال ایدرکه آناری بین هرگین

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

بر جگر [؟] کورورمه بونور نزدیک کیدی یور قاری

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

جواب زیر که اناری بتن کدی قباریر خواجه همان

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

1 جکمکت is 'to draw,' but it is used with to signify 'to suffer.'

1 in the singular. Vide [232].

2 Pronounced گی بیر.

3 From vulgarly گی بیر. تابنمی گی بیر. تابنمی گی بیر. تابنمی گی بیر. تابنمی گی بیر.
طایف خواجه نصرالدین افندی

بعد از آقای... دریغ کردم اولیزه کردم از آن (عاصره) از آن (عاصره)

یکی به گویش اکر اولیزه کردن از آن (عاصره) از آن (عاصره)

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

"...he said"

[۲۴] نصرالدین افندی که بر توجه اکر اولیزه که... این نکته که

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

...یندیه اورنج ممکن امش هر زمان هرگاه دس

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

...گلگده بینندی اورنجی اورنج این دیو..."if I could sit between its horns of this" on its coming

خشم ایدریامش (نگ) برهنگ اکر اولیزه اورنجی..."coming before the house the ox one day he kept thinking

یاتور خواجه ده [دشت] فرصت بولدم دیرب...saying 'I have found an opportunity, then the Khoja lies down

گلوب اکر اوزج اکر بیورنجی اردو این بریت اورنجد..."(and) sitting down mounting between the two horns of the ox coming

همان اکر اوزج اوزجی اوزجی، قاترب خواجه دی هر زمان

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

آثار خواجه دت علی باشند (کیده) نیزه زمان

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

یاتور قارسی گلور قور که خواجه دیا

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

1 Pronounced ب-ی-ل-ا. Veda [123].
2 Pronounced ی-ل-ی-ا.
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
when (and) lay down he came. fastening 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 Mulas going to give lesson the Khoja One day
mounting wrong ways to the donkey the Khoja after him (were)
backwards thus why Khoja Oh!' say the Mulas was going
you I should mount straight If' the Khoja do you mount

1 This word is quite expletive, and used adverbially: kit, 'from the one,' 'immediately.'
2 Pronounced malle-leri, 'the students in law.'
One day the Khoja went out into the garden and hung his gown up. "What can it be?"

Effendi, his wife entering into the door, said: "It must be that the noise was for my quilt - the noise which makes in the gerund, thus by the insertion of the negative particle we have.

We might well call this an active gerund, as it implies motion: it comes from the simple Turkish verb 'to tremble.'

Lit., 'placed hanging.'
لطافی خواجه نصرالدین افندی

چکرب طورکنی از درون وارزیتی درخواست بر مقدار باشندی دخی
also a part of his head falling upon his back making the effort

پاربلوز خواجه در حالی باشد بر بزیارچه می
piece of linen cloth a to his head on this the Khoja is wounded

ماربی یه گلوب پیرتی اوتورر اول ایکی حرفیل
men two these he sits in his place coming again tying (up)

دهی گلوب دعوالرینی نویلر خواجه بی آدم
O you fellow! the Khoja they relate their dispute coming also

اصرمه دیگر. بکی دوشده باشی بیله
the head also falling but not only biting (it is possible)

پاربلوز دیمش
he said 'to get wounded

[۵۹] بر گیردی خواجه نصرالدین افندی
lying in his house Nasr-il-deen Khoja One night

سوناده قطب اوژنده بر غوغا ایشیدر خواجه ایدر
says the Khoja he hears noise a before his door in the street

آقایی تائی مومی یاق شونی کوردویم قاریسی
his wife 'that I may see this light a candle rise O wife!'

اوکر آدم اوتورر یرگد بنابر خواجه
the Khoja she says 'in thy place remain man be quiet'

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1 *لخت*، 'whilst standing,' and 'چکرب طورکنی 'drawing,' from

2 *چکمه*، 'to draw or pull.'

3 *پاربلوز*، 'to wound,' a simple Turkish verb in the active form,

4 *کمک*، 'he wounds.'

5 Arabic substantive, 'state, condition.'

6 *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 thou that drum-stick'

he said

came persons two when Cadi Effendi Khoja The late

that 'has 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 كي here signifies, ‘immediately on’.
2. [67] يي-seeing, ‘if thou shouldst eat,’ or ‘do thou eat.’
3. Fide note 7, page 27, and [76].
4. The nominative of which is تولغي—تولغي—with the possessive affix

‘his ear,’ and تولغي the accusative case.
لطافی خواجه نصرالدین افندی

پادشاه گوترب گیدری، یک لحظه خواجه بود.

of the Khoja in the road as he went he was taking to the King

قاضی آقی جیر بر بودینی قواروب بر خوزر

on arriving he sets taking off thigh of it a gets hungry the stomach

پادشاه واردنداد [۳۳] قاضی آقی جیر قواروب خوزر

Timurlance he places before him the goose - in the royal presence

گور دکر [۳۳] خواجه بینی دوکچنیور [۱] دیو جانی مقلب

he gets vexed (expletive) 'is deriding me the Khoja' on looking

قاضی [۳۳] بونث برایاغی [۳۳] غزه غزی قدر "دیدکر" having said 'is it gone? where the (other) leg of this where'

خواجه برم دیار بیژر تازراز [۳۳] برایاغی [۳۳] اولور [۳۳] ایمانزایش [۲] if you do not believe are one-legged the geese of our country the Khoja

اشته چشمه باشند اولن تازراز باق دیمش

he said 'look (at) the geese being at the fountain-head there

فی الواقع چشمه باشند بر سوریٰ تاز واز امش که that were (of) geese a flock at the fountain as it happened

جملهٔ برایاغی وزرئ طورلر ایمشا تیمور در حال [۳۳] امریدر [۳۳] commands on this Timur were standing upon one leg all of them

که طاوچیل جملهٔ بریس طاوولر جومانی

the drum-sticks to the drums together all the drummers that

[p. 2] pronounced. {sok-la-ne-er}, regular simple Turkish verb; 'ladée,' as the French would say.

[۱] دوکچنیور 1

[۲] ایمانزایش 2

The word is 2nd person, present, indicative mood, of the negative verb ایسه 'not to believe.' ایسه 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 گ, thus: ی-س-م-س-ی-س, 'if thou believest not.'
every one it rains again with the permission of God causes to mount remaining with horse sad, 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 is it 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) having caused to be cooked a goose the Khoja One day.

1. sin-dār, 'to mount on horseback.'
2. gerund of ğafrudμ, 'softened into ğafrudμ, the cause
3. of ğafrudμ, 'to call.'
4. , "pronounced is-lī-li-sī, first optative [67] of īsāmu, simple
5. " of 329, which changes the to d in its inflections.
6. This should surely be 329.
Moheb, himself taking under him his clothes becomes naked undressing.

As soon as the rain having fallen the whole of the rain he sits mounting upon it.

Casting an eye, he says the Bey, 'Why are you not wet? How extraordinary!'

You came, you were not wet, how extraordinary!

I made me fly, me was very swift, extremely horse this.

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

I did not get wet, going to hunt again the Bey on another day tied—of the stable.

Aye, then, it is hoisted, aye, it is tied, another horse also the Khoja mounts horse appointed that.

That is, 'upon his clothes,' which he has made up into a parcel to keep dry.

Aye, from, to cause to fly, from the simple verb a j r d m.

This word is out of place. The narrator has no word to express esejide 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 convets, 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!
لطیف خواجه نصرالدین افندی

آویز کوئی بگ یاده امرایلوی پونئیرل جمله‌سین

\*all these figs commands also the Bey he takes taking

پونئیرل آیا بونلی خواجئدِ

of the Khoja these but they throw to (at) his head of this man

باشنه اورقیه خواجه شکر ایدری ای خواجه

O Khoja! made (expressed) thanks the Khoja striking to (on) his head

نئچن شکر ایدری ۲ دیدکرنده خواجه ایدر

answers the Khoja on their saying 'do you make (recite) thanks why

خلیلی پانچر گوتور پوردم پوله بون پر حرف

a man these (figs) in the way I was bringing beetroots many

تعريف ایلدنی اگر پانچر گوتور ایدم

my head I had brought beetroots if instructed me (to bring)

پاریلوایدی

would have been split

\[\text{[63]}\]

خواجه برگون یتی بهگ دوبل یگ

this (him) the Bey goes to the Bey again one day The Khoja

آوره کوئی آیا تو قلارب آتی بیندیر شکار

as they-mounts (him) on a sorry horse but takes to the chase

-آورکن۳ یفموریفار هرک آتیرلیه قازار

ran away with the horses every one it rains -were hunting

یو قیمّرات یوریمز ہمان خواجه

the Khoja quickly does not get on this horse (that) does not gallop

---

1 Pronounced یار-ریار, from اورمی ایار-ماک.
2 Vide note 7, page 37.
3 Pronounced یال-تو-یار, 'a man of bad repute.' Persian substantive, here used adjectively.
they come to (the) faith from heart (and) soul, also two and those

also the three

three upon (of) tray large a once Effendi Naar-il-deen

effendian

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

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

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

and of the Khoja meeting man a

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

to whom these things' he says to the Khoja "do you take

more take-thou figs to take these (things)

accepting some-sprigs. goes the Khoja he says '(they will) pass

(Other 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

Oh! the Khoja (is it) known? whence the hermit replies

the hermit 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

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

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

he brings (pronounces) the Tawhid saying 'I came (am come) to faith

---

1. قولة, 'to this word,' 'promise,' 'condition.'
2. 'It won't do.'
3. From ايريشمک.
4. The توحيد 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: begetteth not, neither is he begotten, and there is not any one like unto him.'
لطائف خواجه نصرالله‌نی افندی

گلوب یا بر گوی یوزنده‌کی یلدوزر نقدر یارد او نزدیک نزدیک، نزدیک نزدیک نزدیک نزدیک نزدیک نزدیک نزدیک نزدیک نزدیک نزدیک نزدیک

are (they) how many the stars on its face heaven this Oh!!” coming

در یرام اباد یک اشکات امکان نقدر [نن قدر]

how many upon it of my donkey’ answers the Khoja he says

قيل ئاراییه یارد امکان یرام یاره یاره

"Says the hermit he says, ‘so much there may be hairs

ندن [نن سین] معلوم ایمان امکان کل مای آگر

if count come if thou believest not ‘(is it) evident? whence’

اکست کلورسه [گلوریه] اویل زمان سویله پی نیز

he says ‘speak then it should come (be) less

رهبان [راهب] ایدر یاره اشکات امکان کی [نن] تیل

hairs upon him of thy donkey Oh!’ says the hermit

مایلوریه [نن سین] اول بر یاره [راهب] ایلور کلور اگر

stars so many Oh!’ says the Khoja ‘(can they be) counted?

مایلوریه اول بر یاره [راهب] ایلور کلور اگر

if’ coming forward hermit other that ‘are they countable?

بنم سواله جواب ویر [ویریه] بلوفر [بلوریه] جمله

all (of) us thou knowest to give answer to my question my

ایمانه گلورز [نن سین] دیر خواجه سویله [نن سویله] گویلم [گوریل]

دری he says ‘let us see speak’ the Khoja he says ‘we will come to faith

راهبان ایدر یاره ای خواجه شو بنم نم میلک

of my beard of me this Khoja Oh!’ replies the hermit

تاج قیل ئارایه خواجه دخی مای بنم اشکات

of my donkey my count’ also the Khoja ‘are there how many hairs

1 It should be یاره, 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

آنس رجبان پری ایرلی گلوب ایدر پن سوالر

question my says coming forward one of the hermits upon this

اندی حضرتاری دینانگل اورتاسی نری سیدر [نری رهه دی]

'where is it? its centre of the world worshipful Efsendi

کوستر اشته دینانگل اورتاسی اشکلل آیاگین

the fore hoof of the donkey with his stick at once the Khoja

کوستر اشته دینانگل اورتاسی اشکلل آیاگین

the foot of my donkey its centre of the world there' points (to)

where's says the hermit he says 'it is the place of its standing

معلوم خواجه ایدر اگر اعتقاد ایمنایستی اشته

there thou dost not believe if' replies the Khoja 'is it) known?

اگر زیاده اکسک گلور ایسه

in conformity to it it should come less more if measure thou

مویه دندی آندس رجبان پری دخی ایرلر

forward also one of the hermits upon this he says 'speak thou

1 طوردویگی، the past verbal noun طوردویگی of the verb طورودی غی بی، and the possessive affix غی بی which is changed into ق غی بی in consequence of its coming in contact with a liquid letter; the first غی might have been a طوردویگی.

2 Vide Note 6, page 45. The is introduced with the اگر to give still more force to the expression, and it is blended with the س in ایمنا سکر، which is short for ایمنا سکر.

3 Pronounced t-šer or t-shur.
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 118, chap. iv., verse 96. This generally silences a fanatic if it does not persuade him that the salaam 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 salaam. The Turks now say, in exculpation of their allowing Europeans to give them the salaam—for no Christian Raja would dare to do so—'as hadisage,' that it is, 'God's salaam,' and that God said to the Prophet, salaam عليک ابوبکر النبي, and being God's peace it belongs to all his creatures. When a Mosolman has therefore said salaam عليک or salaam عليک in the plural, the answer he gets is عليک or عليک salaam رحمت الله 'on you be the peace of God and his mercy.' Above we have one word, عليک, for the whole phrase, as we might say,—'receives the salaik, etc.'

1 In this kind of narrative the language is naturally very loose: '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

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

 gives the salaam enters the presence of the Padishah coming to his Sarai

1 Pronounced š-thr-ū-yā, the گک being softened down as much as possible.

2 This is a corruption of the Arabic word تهذیث, 'bending over:' hence 'a stick.'

3 Pronounced shāh-ī-at-māh, lit., 'fall before me.'

4 Pronounced ṣūṣ-rā, vide page 16.

5 When a Mosolman comes into the presence of another, he gives the salaam 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 Mahomedan faith, because the Arabs of the desert—who are unsophisticated by contact with the false civilization of Turkey—give and take the salaam indiscriminately. The author imagines that this first arose from the Christians considering it a sin to give the salaam 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 salaam to a fanatic. The following passage from the Koran should be quoted to them against their present prejudices:

لا تفُتْ وَلا لَمَّا تُفَتَّ وَلْيَكُمُ الْعِيسَ الْسَّلَامَ

لَسْتَ مُوسَى بِعِيسَ عَرْضَ الْغَيْبَةِ الَّذِيْنَا فَعَلَّهُ مَفَاتِيحُ كَثِيرَةٌ كَذَلِكَ
I. This is evidently a mistake. The word cannot make the sound /g/ in Arabic, and therefore it should be /g/. But as everything is sacrificed to facilitating the pronunciation, the sound /g/ is substituted for the /g/ in this instance, it being easier to say /ba-mu-mad-di-ge/ than /ba-mu-mad-di-gah/. 

II. This word might have been placed in the list of expletives: it is a Persian adverb, signifying 'on the contrary.'
لطايف خواجة نصرالدين افندی

سیاحت ایدرب گرور ایکن سلطان علاءالدین 

to his country Ala-il-deen Sultan passing over (it) travelling over

ؤرزلر پادشاه ده (128) پونلری دینه دمیت دیترت ایدر بو
these invites (them) to the faith these also the king they arrive

ارچی 2 دمیت ایدر بریم هر بریم(127) بر(128) سؤالی
(his) question a one of us each of us' they say also three

ؤرزلر اگر جواب ویرسکر مزل دینگر(129) کیرولیم
we will enter to your religion you answer (us) if there is (we have)

بونلر بور توله راکی اولملیر اندن(127) سلطان علاءالدین
Ala-il-deen the Sultan upon this consented to this word these

علماس(130) طمامیاک(128) جمع ایلورک پونلر موالریه

أعمال جواب ویرمگ(128) برپسی قادر اولملیر سلطان
Sultan were not competent one of them to give an answer at all

1 علاءالدین. Observe that both this word and the one just above it,

أفندی which should be in the genitive case according to rule [310],

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 علاءالدین وایته ت افندیت زماناده، but it

would be too complex, as both are preceded by an Arabic qualifying

noun [212], which suffices to make the sense clear.

2 رآ-ای. 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.

3 Pronounced 'ا-کلی-سیه [128].
to remain. 3. the gerund translated positively,—'The donkey, on seeing the water, to him (power of) resistance remains not.'

3 Pronounced əy-gir-tür, from əy-girt-mak.

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.
at once; the Khoja dirties mud to its tail going (along)

as-hokta; قوریغین; کسب هکی‌ها ایکه; تپب بازاره
to the bazaar placing into the sack cutting its tail of the donkey

ؤاروب مزاد ایدرل ایکی; بر حرف ایدر بو قوریغی
to the bazaar placing into the sack cutting its tail of the donkey

without a tail this says man a they making auction going

بیورا مزار، مزار عیج مازر

its price you; the Khoja use is it? for what donkey

ایدے; قوریغی قوریغی یہانہ قوریغی دیمیش.

he said; it is not in the desert the tail look yo make ye


his donkey coming from a distant place the Khoja. One day

غاپت ایله موسامش ناگ کولنگ کناریہ [30] گولنگ مک

but comes to the side of a pond suddenly got thirsty very much

بر قوریغی اطافی غیبت پوجے ایمش خواچی ند اشکی

donkey the Khoja’s was high very pond’s side this

---

1 tail; قوریغی; قوریغی ko-t-ru-gät, as being easier to pronounce. کوریغینہ ko-t-ru-gät-nah, ‘to his tail’ [38], the ر and ی being synonymous letters.

From بارشمتی ‘to stick to,’ as mud might do. This word is also used to express the act of infringing quarantine. بارشمتی ‘they met together,’ or ‘contaminated each other.’

2 Pronounced ast-ba-nis-t-ah-nah [210].

3 ‘Whilst they were making the sale by auction’ [249].

4 قوریغی، ‘tail-less.’

5 For کوریغی ko-t-ah-nis [69], and قوریغی gä-run, for Video note 2, page 1.
لطافه خواجه نصرالدین افندی

his feet his hands' having said 'do you know (him) whence

the Khoja One day she said 'I know (it) from this get cold

foot his hands (and) going to (the) mountain to (out) wood

او دوی به حمایه همان بن اولدم دیوب saying 'am dead (I) Lo' (expletive) the Khoja got cold

براغاجد دبید (m. 44, 46) یاتور توردل گلوب اشکی نمی‌گه to eat his donkey coming the wolves he lies (down) under a tree

باشارل خواجه یاندیشی گیس تورارد to the wolves in the place (where) he was lying the Khoja they begin

ایو بریلگر باحی اولدمش اشگی دیش 他又 said 'a donkey (whose) master is dead you have luckily found'

برگون خواجه اشکی نمی‌گه taking to the bazaar his donkey the Khoja One day

1 From صورت 'to get cold,' which would make in the second person, present tense. The غ is put in to facilitate the pronunciation, as-gār.

2 Pronounced ۸-۸-۸-۸-۸.

3 From یادی 'to lie down.' یاندیشی past verbal noun, with the possessive affix, یاهشی 'his having lied down,' the غ changed to غ because coming before a vowel, and the first ی introduced to facilitate the pronunciation.

4 لد., 'his master dead,' forming a compound adjective to 'donkey.'
his being about to—thou sayest truly,' the Khoja 'become a Cadi

a lecture in the colonnade I because knew (it) I

listened sticking up its ears donkey that whilst giving

demsh  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 loss of)

saying 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

1 Arabic.

2 Pronounced ádmih, from álmuk, 'to die;' past participle [106], used adjectively, with ádmih, in the accusative case after
لطفی فواجی نصارالدین افندی

کندی ارتشته کور بیش از شرقی ارابیر

striking a (blow with the) whip to the donkey placing on his own back

گردی سوخته آل سمرقندی دیمیش،

he said thy saddle take my woolen (pelisse) give

[۸۳۸] بر گوین دخی مونینی

چقاروب اشکل اوسوته

on the donkey taking off his woolen (pelisse) also day one

قودیر بر حریف بونی گویه دریامشی فی الاعال

the woolen (pelisse) at once was watching him man a he places

آورب نورتی ویرت اشکت اول زمان

(at) that moment the donkey takes to run (away with it) taking

باغربه باشر خواجه ایدر استر باگر. استر چاغر
to call (or) please to bawl please says the khoja begins to bae

فایده می یول حریف اپه بونزل باغرب چاغرگیغی

and its bawling crying of this one's But the man it is useless

اشتکرده کورب مونی پرینه قیوب

placing into its place the woolen (pelisse) brings back hearing

تاجرگیرد.

takes away

[۸۹] برگون خواجے افندی اشکت غایب ایدوب

losing his donkey Effendi khoja one day

حریف بیرنی ادلرا سؤال ایدر

in such a place I saw it replies the man enquires to a man

1 Pronounced ye-rah-ye, from yarşamak. It should therefore, properly speaking, be yuramak and be given to running; but it is shortened into yarişم.3

2 Dative infinitive of باغربه.198.

3 For اشکتی [۸۹].
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'

"they will curse to your wife" 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)


[37] بر گوین خواجه اشکانه (886) بنرب یاخیه به

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 (sepleties)

1 Here, again, the unestablished orthography of this language is evident:

would make اشکت, and not as above. 2 For محمدی. Vide [128].

3 Lit., 'that hour,' sur l'instant, as the French would say.
(he) takes 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

with 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: مان ن و مان ن. 

بادش ایم اکر اضحک کرلی اولور ایسه

See note 7,  

Page 27, on unestablished orthography.

1 Lit., 'it comes not,' from گلمکت.

2 Pronounced یک-ہار, from یک-ھال مک.

3 Properly speaking, this should have two د 's. The ablative case of مزاندہ would be مزانہ; but they would not like to write or pronounce the two, so they clip one. Pronounced یک-ہار-یاد.

4 Pronounced یک-ہار-کی, from یک-ھال مک.

5 Pronounced یک-ہار-گر-ئی: the accusative of اضحک, with the possessive suffix.
لطفیخواهه نصرالدین افندی

کم مرز، طعام، کور، اول سنه

یک روز در برندن، یک قطع ایمیش خواهه بر ایمی و کنون کنونی ایمیر

جمهوری شهربزرگی [187] شهر در و برندن

از افراد (نفر) و "این شهر در ( perso ) هر چه سه (نش) در (to) این شهر."

سوال ایمیر اول آدم ایمیر پیش آدم مجنون مسیس. یک میومن

to-day are you mad? you follow?" says man that makes question

بیماری هرکس قوئی اول دیهنت امره [188]

به اورژانسی چند می، طعام غذای

آش، ایمیر [189] طعام غذای

کشته [188] هر کون بیمار اولیدی.

'(if) it were Bairam day every would to God (that)! Ah!" the Khoja

بیمار

he said

[38] هر کون نصرالدین افندی مارق مرز، کور

he finds he ties a mualin Effendi Nasr-Il-Deen day One

1 Vide note 7, page 27.

2 '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 Boruk, 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 pro-

visions, both by the laws of hospitality and by the law of the strongest.

3 اولدیه

4 Pronounced arraw, from مرمتی، 'to tie up' (a turban). Observe that
لطفی خواجه نصرالدین افندی

ً

نیابت یزیده اوایل برویت یازدن

from the door him he goes to the place of the feast

فارشولیوب بیورل خواجه افندی دیورب

saying 'Effendi Khoja please be seated' (they) came to meet him

تعظیم و تکریم ایله

seating him at the head of the table with honors and compliments

بیورل خواجه افندی دیورب خواجه دو

also the Khoja they say 'Effendi Khoja pray be seated'

کورکیپد پهلوی طور تیویر

O my pelisse please be served' takes hold of (its) sleeve of the pelisse

طعامه دیر خلق عالم باقوب خواجه دی

what to the Khoja looking the people he says 'to the food

حسین دیدکردن خواجه ظاهر اکرام شمید

now the honors apparently' Khoja on their saying -doest thou

کورک کی طعامی دخی اول یسین دمیش

he said 'let (it) eat (it) also the food to the pelisse

کورک که نصرالدین افندی بیورل بر شهره زاورکر که

that sees goes to a town one day Effendi Nasr-Il-Deen

خلق عالم بیورل یچمکد

they see to the Khoja (are) in eating and drinking the people

---

1 بیورل pronounced با-یـ-رـل [58], side note, page 66.
2 Vede [69]. The and ی being, in many cases, synonymous letters, they change about according to note 4, page 16.
3 Vede [253]. Here it is the present participle or verbal noun, with the post-position ـد, and therefore it must be translated by the present tense: ایچمکد ـه 'are (about) in drinking' [180].
4 Vede note 1, page 11: 'they lead to him.' Dative case.
لطیف خواجه نصراللهی افندی

پیوسته، ایل‌لادم، دخی بتمد، سلطان، دیدکده، همان

یحیی گیده ۱ شریف پیوسته دیوب، باشت، اورارق.

بیت که شریف چیتاردلی خواجه شمی، کورکی

the pelisse now the Khoja they turned out from the Mehkemí

وقاتیری ۲ دخی قبالتوب اویه، گیتیم، دیمشل

they have said went to his house accepting also and the mule

[۳۳] اور کرن خواجه افندی دوگون، نیاینده ۳ گیدر

goes to a marriage feast Effendi Khoja day That

اوژنده، ایوا عیسی، بونی ۴ کوزتیمیوب اعتبار

they do not- not looking (to) him old the clothes upon him

ایمترل خواجه کورر که اولماز، همان

at once it is useless that sees the Khoja -pay him respect

امول ایله، طرسر جیچیب اوز، گلوب کورکی ۵ گیوب

putting on his pelisse coming to the house going out quietly

---

1 هایی گیده یا پر کیده

2 Gerund [83], pronounced ۸۸-ر-ر-ر.

3 Of course in the accusative case.

4 Or اولماز، 3rd person of the present tense (active) of the negative

امولمی، اولمنی یا "it does not do."

5 اورول ایله (Arabic) the plural of اصل، and used in Turkish sometimes to signify "in a quiet proper manner;" "gently," as above.
the Cadi Efendi 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 said he will give also the one (remaining)
the pelisse on my back now Jew this my Lord but I accepted
having said which will claim (I dare say) also and the mule I ride

past declinable participle, of the verb *benmek*, with the possessive affix of the 1st person م [*38*], the introduced for the sake of euphony: *bendigim*, and pronounced *b-e-d-i-g-i-m*. He should have said *bendigim* 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 slips the out of *bendigim* and lengthens the first instead.
Khoja 0 my soul' says the Jew 'have thrown? the gold
I did (it) (expletive) that it should be a joke to you I
let me see you had said I will not take (it) if it be one less
I 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 Mehkemeh come along
the Jew 'I will not go on foot to the Mehkemeh 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
they go to the Cadi Efendi in the Mehkem' rising these (two) brings
cannot be noted the Jew having questioned him the Cadi

1 'Is it likely you would have thrown me the gold?'
2 Here we see properly spelt, vide note 4, page 61.
3 1st pluperfect, indicative mood, 2nd person plural.
4 a Turkish substantive, 'a man on his legs,' 'foot-man,' in
   this sense, not in the sense of 'servant.'
5 pronounced ar-be-mah sir kark—lit., 'to my back a
   pelisse'—is necessary for a person of my respectability.
وار ایبی یویدی بیوی اشیدوب نجیب، ایمکک ایچین
for to make trial hearing this the Jew was

طوزیزی افاسان طوزیزی افاسان به خواجه ییبپ، قیرابک ایچین قیرابک ییبپ، خوایجه پنکت 990
of the Khoja placing in a purse (pieces of) gold 990

باچه سندرس اشاغی آتر خواجه گورر که بر کیسه ایا، ییبپ
purse of gold a that sees the Khoja throws down the chimney

طور ضامز قیرابک اوفالی دیوب کیسپی اجیار
he opens the purse saying 'has been accepted our prayer' stands

اللخانی میسیور که برکس یویب
the (person) one less (there is) that (and) sees he counts the money

وربر دیوب
saying which 'will give the (remaining) one also - giver (of this')

قیرابک اییویبی، بوشک ایتی پنکت آف، همان تافار
he rises at once gets fidgety the Jew now (this time) he accepts

خوایجه نکت قیرابک (سنی) جالوب صاحب گر خیر اولوسن خوایجه افندی
Effendi Khoja good morning knocking to the Khoja's door

هو زیرت اللخانی قیرابک دیر خوایجه یویدی ییبپ
he to the Jew the Khoja he says give (me) pieces of gold my these

ایلنی بازگان سا دلیاولمشین بین حتی عائلی دس
from God Almighty I have you become mad merchant' answered

ایستسدن ایدنی یاول وریدی نه مناسبت سن بکا
to me (can) you in what proper way gave He I had asked

---

1 قیرابک, pronounced ko-yabak.
2 ئریبک, the declinable present participle of ئریبک.
3 Fide note 7, page 27, and [76]—2nd perfect, indicative mood.
4 First pluperfect, indicative mood, [99] of آستمک.
that he sees going to Sür Hisar the Khoja.

One day when the Khoja looked at the moon, many men gathered around him, each as large as a sieve, in our country for it is this extraordinary place.

As there are many towns of the name of Hisar, which means 'a fortified city,' they distinguish this one by 'Sür,' another by 'Kara,' etc.

3rd person singular, present tense, indicative mood of گوئردرد 'he or it is,' signifying 'it may be, or 'can be,' or 'must be.'

The که here is an expletive of course [123].

4. آلام. This word ought to be spelt آلام, the negative of آلمق, but the insertion of the ی 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 دیمکت, with the 3rd person of the 2nd perfect of the verb آلمق [76, 245].
of 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 bier assembling at the head of him
on the road saying ‘let us take to his house’ they place (him)
his head from the bier the Khoja all at once whilst (thus) talking saying
he said ‘I used to go by this road when I was alive (well)’ raising

1 Here the verb denotes the requisite pause.

Here we have the 1st person plural of the imperative mood having
a future significance, 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);
which some one, using the tense of last speaker, asks, ‘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 impos-
sible 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
‘whilst they were thus talking.’

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

says does not find liberation the man he takes hold of to his gown

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.'

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 من, and in others, as above, من. We fancy that the narrator imagines he gives more force to his word by introducing the ي, as if speaking with emphasis, ذَأْ-شَأْرُ-سْيَا instead of ذَأْ-شَأْرُ-سَا. The use of the present for the future has been noted before and is very common.

Adverb composed of بر and دها 'once again,' 'at once,' 'all at once,' as we should say.

Here we have the future verbal noun [106] with the possessive affix of the first person singular [38].
29. [in a cage] his fowls the Khoja once

in prison poor (fowls) these' going to Sour Hisar filled

باری برآز دیوب جمله سی

all of them saying 'I will let them go a little O Lord'

بارنه بر از (to another) each one of them the fowls having let loose

قیرار خواجہ اله بر دکنک آموہ خريس

the cock taking stick a in his hand Khoja runs away

اکنھے قاتوہ توؤلیہم (and) pursuing driving (him) before him

in the middle of the night' (and) pursuing driving (him) before him

سابح اولیفسہں بلورسدة یا نجین کوندرژل

of your day why Oh! you know that it is morning

اولہ زماني حاضر یولي بلمزہ

'you do not know the road present (is coming upon you) such a fate (time)

دمشہ he said

[30] [in a cage] خواجہ برآز چیقلوب اوئریئنی

the branch on which mounting on a tree the Khoja Once

دیالی کنسکہ بشر اشاعید بر حرف کچکر

passing a man from below he begins to cut - he was sitting

---

1. Observe the use of the optative for the indicative mood, 'that I may let these loose,' for 'I will let them loose,' or 'let me liberate them.'

2. دکنک pronounced دیکنک.


4. Dative infinitive.
also the Khoja they go (away) flying and they run away

sitting near the spring taking bread some in his hands

comes a man and whilst eating (it) dipping bread in the spring

duck soup’ the Khoja having said ‘art thou eating what?’

said he, ‘I eat

he was well in the morning’ says the Khoja -to ask after him

‘he is dying now

plural noun arises, in the opinion of the author, from its being considered more poetic and outward, 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 [210], but as chair is a foreign word it is treated like an adjective [219]. 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.’
Kroikit duxhi xwaja ye (26) keimee ayd (27) xwaja kee.
that sees the Khoja attacks on the Khoja the dog.
Kendine telib iddix baxami (28) kroikit.
go away to the dog on which will be worsted he (himself).
Puydum. (29) khe dum, he said, go along I am overcome (conquered).

[26] Kroikit xwaja ber liek stock a the Khoja. Once took to his house caught stock a the Khoja.

Bixas ille burun zi aytaliyini.
(saying that they were long) and its legs its nose with a knife.
Kesob baxanisqet proo atuudob. aste shemdi toruh bager du.
' thou art like a bird now lo' causing it to sit in a high place he cut.

Dum, he said.

[27] Kroikit xwaja kee puydar puyda, baxashe finally.
many at the head of a spring that sees the Khoja. Once
Awobkar xwaja biownax (30) xwaja kee skurfob.
saying 'that I may catch (one) ' runs Khoja are playing ducks.

1. ' to conquer,' the passive form of which is, by the insertion of ل (31) ل, it should therefore be properly pronounced yu-nu-lo-sa; but as this would resemble the word yu-nu-ras, ' to make new,' the ل is softened into y, 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 [30]. " Lit., ' to a bird thou hast resembled.' pronounced p fører instead of pu-nas-ran.
4. Awobkar biownax. The habit of placing a verb in the singular to a
In infinitive mood, declinable participle, with the possessive affix of the 3rd person غ (the غ being turned to غ before a vowel), and in the dative case the غ being dropped on the intervention of the ن [55, 127].

2 Sandak is an expression of contempt: أدم سنده 'you stupid man' [128]. It is curious that this word ssada, in common parlance, is contracted into ssad, and then it is only a term of familiarity (not of contempt) to draw the attention of the person you address. پتی سنده pronounced ssak ssad 'look at me,' i.e. 'listen to me.'德育سنده pronounced sskh ssad '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 سوداد، the original verb only having its termination in ک instead of the سود، and of course the ک becoming ک where the غ had become [57]. The الر here and the ط above are for the sake of euphony.
One day the proprietor of the kasan (and) makes use of (it) brought (it) has not come (back) the kasan (waits) sees days five

dim خواچه ایدر مس ماغ اول تزغان مرحوم اولدی is dead the kasan may you remain well replies Khoja I say

حرف خواچه اندی هیچ تزغان اولورمی on saying which can a kasan ever die? Effendi Khoja the man

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).'

May you be preserved! is the phrase of condolence on the death of any one.

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.'
Khoja said, "Have we not removed?" to his house. He said, "Why?"

One day, he removed a large kettle (caldron) from his neighbour. Khoja took the kettle and went to his business taking it into the (said) kettle after having done (seen) his business. On giving it to the proprietor, he took placing a saucepan small a saucepan small a in the kasan that sees the proprietor. The kasan answers Khoja, "He says, 'what is this' , there is a small one."

The man accepts the saucepan. The man, "he has made a little one."

He took (it) to his house. Took (it) asking for the kasan. Khoja another day

---

1 Pronounced gash.

2 It should be pronounced, at least—if not written—as she-she-she-she.

3 See the note on the rules of euphony, page 16.

4 Aish Kornik. To see to a matter is as good as doing it, and often better than getting it done.

5 Lit., 'The man who was the proprietor.'

6 The Arabic word from qubulnetim, 'acceptance' is made into a simple Turkish verb.
لطاليف خواجه نصرالدین افندی

اولمتش خواجه به ایدرل بولری کیم یاتدی

'has burnt who these (clothes) they say to the Khoja has become

خواجه پارین قیامت قویاجتی ایمش اسباب
clothes was to rise the day of judgment to-morrow (the) Khoja

نیه (367) لزوم دیموج

he said 'is required? (for) what

[367] برگردن خواجه نثر ازینه

entered a thief into his house of the Khoja One day

هرزیمی (ایسه) (368) وارایمیش دوشروب ارقصنه یوکلدوب

loading on his back collecting there was whatsoever

چیچوب کتمش خواجه ده دخی یاتی تلی: طولیوب
gathered up the remainder also the Khoja he went out

خربزٌر گریزمش آویزه گریزبه

entering in his house the thief (fell) he went after the thief

خواجه ده اردیندی (369) خربزٌر چپسین (دیلکد) دن ایلدکر

knocking the thief's door after him also the Khoja

خربزٌر نئه استرسین خواجه افندی یه دیدکره

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 دوشرمک دوشر 'to fall,' but frequently used for 'to go in pursuit of.'

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 [258] the sense would be lost.
لئیف خواجه نصرالدین افندی

اولین سوال خواجه کرجک مانوب قروزی بوخازیر kills the lamb thinks (that he is in) earnest (the) Khoja he speaks thus

اندیس خواجه آرائش اوروب بررسی (بری سنتی)

one of them placing (the lamb) on his back the Khoja then

انگار آتش یانوب قروزی بری پایان ایتمه باشر ناگاه then he begins to roast the lamb lighting a fire then

قارداشتلی مصرفی ائوبای ائوای خواجه یه تسیم consignment to the Khoja their coats undressing his companions

ایدرب هر یک بر تن اونا مغه گیدر Abel they go to play to a different direction each one of them making

خواجه ده ائوای جمله سنی آئش اوروب یاتر burns casting to the fire the whole of the clothes also the Khoja

پرازین سیرت مکردمکین گیرو گلدکاردن on their coming back having promenaded after a little while

کورول که ائوای جمله سنی یاقرب گل 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 va-rēg from اورمنک pronounced vār-mak 'to strike,' thence 'to throw,' orya 'to carry': lower down it is 'to cast (into the fire).'

3 Vido [128].

4 And ناکش and ائوای are both Persian adverbs, signifying 'then,' 'at once,' 'upon this,' suddenly,' 'afterwards,' etc.

5 Dative infinitive.

6 Note that ائوای جمله سنی is here the nominative to the active verb یاروب 'burning'; just above it was in the accusative case ائوای جمله سنی.
خطای خواجه نصرالله افندی

مر توتیله جنب، خواجه، تدی لوستی [87] باشی (and) his head upon him of the Khoja coming out with force the water

یباندنده همان [88] خواجه داریلوب ایش، یویل، دلی. for thy thus—so' getting angry the Khoja at once getting wet

خواه، ایش، گونگر، پو، اغاجی، موشلار دیش. he said 'they have stack stick this—running mad(ly)

[89] خواجه نصرالله افندی، بلی، یاریم. [90] آنار، یاریم [91] there was (he had) lamb a of Effendi Nasr-Il-Deen Khoja

که غایت، ایله [92] بسیرامش، برگین برایاران، [93] friends some one day he (used to) bring up with much (care) that

جمع اولوب، قوزویی، خواجه، تد، النس [94] آلوب، پیله [95] 'let us eat' taking from his hands of the Khoja the lamb assembling

دیلر، بری آئل گلوپ، ایدر، ای خواجه، پارین to-morrow O Khoja' says coming first one of them they say

قیامت، قویاجت، ایمیش، پو، قوزویی، نیلریمس، (نه، یازرسک) کتئر bring what will you do (with) this lamb will rise the last day

خونی، پیله [96] خواجه، اینانز، دخی گلوپ coming (expletive) (will) not believe (it) Khoja 'let us eat this (lamb)

---

یاران 1 is a Persian word, with a Persian plural termination. Vide [17, 18].

[97] قوزن 2 would make ی ی ایمیش، چه ی ایمیش، تدی لوستی، تودی لوستی. (و) تودی لوستی—ودی لوستی.

Vide note 7, page 7 [128].

* 'Will not consent to it,' or 'will not believe him to be serious.'

اینامی is 'to believe,' thence, by inference, 'to consign one's self into another's hands,' thence 'to consent.' (1)
do you not see 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' Essendi Khoja seeing this (him)

gimshes, didekende, jowaele a oumolok. Baba 

the father of my son' Khoja on their saying 'have you put on

he said I hold his mourning is dead

herself coming from a distance Essendi Khoja One day

his heats aur batob gorre khe barcheshem. to the mouth-piece of a- that he sees seeing (felt) took warmth

water' Khoja they had stopped it (with) a piece of wood -fountain

of 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 * مسوم شتی, properly speaking, 'to stick up into.'
6 * کبکی. Here 'like,' has certainly the place of an expletive, 'on,' as soon as, 'immediately on,' etc.
لطایف خواجه نصرالدین افندی

خواجه کوریب الهی (۳۰۹) بر موهه آرب اوزریده
Upon it taking thick stick a in his hand seeing Khoja

ژاردنده (۳۰۸) اکوز قبار گلپک؛ حفتمه آکوز
the ox week the coming (next) runs away the ox going

برترگ عربیه قوشمس گیدرکی خواجه
the Khoja (was) going having harnessed to an Araba a Turk

اکوزی کوریب همان (۳۰۹) الهی بر موهه آرب
taking stick a in his hand straightways seeing the ox

سکرودبه (۳۰۸) اکوزه برتاج موهه ازبر ترژ
Oh! the Turk strikes blows some to the ox running after

آدم (۳۰۹) بنم اکوزدن ته استرگی دیدکه
thou' having said 'wantest thou what with my ox man

خلطا اینه که جاهل کوریک اول
that (ox) dog you ignorant (interfere and talk nonsense) do not mix

قلبته (رینه) (۳۰۹) بیلور دیمشه
he replied 'knows its fault

[۱۹] برون خواجه افندی
that charged (his followers) Effendi Khoja one day

بن اولدیک ویت (۳۰۹) بی اسکی مقیسه قویمگز
place me (in) to an old tomb me (at the) time (of) my dying I

جمهادت نزجیز برهس میولیس دیدکردنگ خواجه
Khoja on their saying 'do you speak thus why' the people

1. گلپک، short for گلپکه، genitive infinite.
2. Pronounced ع-ر-ع.
3. Verbal noun. 'اولدیک, 'having died,' with the personal affix م، and the introduced for the sake of euphony.
لطافیف خواجه نصرالدین افندی

- آبی، ای، گیور، بیستجی، بونی، گوریب،
  seeing him the gardener enters into (the garden) -drawing it
  من کیست و بنده؟ نه آرا، دیدم. 
  the Khoja having said 'seek you what here and who are you'
  سره، نزدیک یانه گلرب ایدر نزدیک؟
  'I sell ladders' says coming near to the ladder with velocity
  بیستجی، ایدر بنده نزدیک، ستارم
  'is it sold (is it) do they sell ladders here' replies the gardener
  بیستجی، ایدر بنده نزدیک، ستارم
  یکی بازی یاده حرف نزدیک، نزه اولسه (نه یاده)
  in any place a ladder man oh! ignorant' replies Khoja

  [167, 129] (saleable) is sold

[17] نصرالدین افندی بر گون طاوتلرین (ینی) [38] بربر
  one by one his fowls day one Effendi Naas-il-deen
  طویری فیتیل آن (ینی) بر پارچه بشمال دلوب، گیوررب
 между خواجه آنی سال آوری مش خلقت عالم، خواج حسیه، نھ قاتنه
  near of the Khoja the people let go taking hold (of each)
  قابی پالوی مش خلقت عالم خواجه اولی، دشی لر خواج
  جمع اولرب بوطارلبه نه اولی، اولی یاسین طوتارل بیمیش.
  "they have come what to these fowls' assembled
  "they hold mourning died the mothers of these

[38] بر اورکوز گیور
  enters or an in his ground of the Khoja. One day

1 'In any place that may be' [78].
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 or declinable participle صاندیغ changes the لغ and takes the for euphony, and the possessive affix م, lit. 'the action of my having sold and bought it there is not.'

Pronounced سر-دِس.

It should be properly باشیدن، but a little looseness of style is admissible, when the sense does not suffer, and where it sounds better.

Pronounced دِءامزِن من.
The simple form of this verb is ٍإِفْشَأَلْ (pronounced ْإِفْشَأَلْ) or ٍإِفْشَأْلَةٍ. Now if we inserted the ِإِفْشَأَلْ it would be too much so pronounced the ِإِفْشَأَلْ (pronounced ْإِفْشَأَلْ) would make its sound ْإِفْشَأَلْ. But this is also pronounced short َإِفْشَأَلْ, therefore is dropped, and hence ِإِفْشَأَلْ is the verbal

lamentation and complaints of the proprietor of the house of the king's coming in front of his house of the king's wife, to his family. One day meeting the blind man carrying a bundle of stuff, the blind man cries, 'What do you make one by one passing them across by one by one, because for the passing of them one by one the blind man carries a bundle of stuff.
The note 2, page 27.

Proverbial idiom. In expressing numbers a qualifying

"three hundred persons" if speaking of men they say "three hundred and we have added: 'it speaking of men they say "three hundred and two' (hands of beans). If of some or instrumental abode, if of small or unimportant things, 'a grain.' In the story: In the river with the Khoja and some blind men:

In the story:

1. The Khoja, going to his banks: 'Here a one-day

going to his banks: 'Here a one-day

"ten of them" he sold ten of them

for one object (a place)" buying a ninety

of egg buying, ninety

in order that they may see commerce

in commerce to another place

taking (buying)

be said as: 'I can't buy

in the Khoja's kindness

that I may be said for one

travellers

the last denomination in the opinion of the relation of the story (1).
new the month they say that to the Khoja One day

One day Akbar replied Khoja, 'what do they do (with it) month the old is become
they break (it).

to go going out from the town with a caravan Khoja One day

Mrad alil he had a camel (his) of this (him) but intended
to himself went rather than if I should go on foot Lord says
on this camel that I may go with pleasure I may ride

mounting to the camel then the people calls out the Khoja mounting upon him throwing

the ground the Khoja stumbling the camel going with the caravan

of the Khoja after a little while save this person (him) of the caravan

this did you see Moslemmen Oh! coming into his head the senses

1 the accusative of آي 'a month'; the must be considered a
cconsonant in this word [8], declined like أر and not like پابا; it would
be difficult to pronounce three آي together, آيي, therefore they pronounce
this أر, 'a month,' diy accusative, and not diy.

2 Pronounced یارد 'from ار종, 'to throw, to beat,' etc.
لطایف خواجه نصیرالدين افندی

قاچیدر[45] اما آیت آیت لری بیشی. ایمش it was fifth the twenty of the month but ‘how much is it خواجه بر ۱۸ سیر ایدل. بقاوم دیوب saying ‘I will see make (wait) patience little a’ Khoja میکلاپ جولمکی دوکر سیار کور sees counts (the stones) upsets the vase coming to (the) house’ که بوز پژگری طاش اولمیش. خواجه اگر if’ Khoja ‘have become stones 20 100 that بونک جملمی. دیوم، بیا میه دییرل they will say (call) foolish to me I should say all of this (number) دیوم[46] کلرب خلافه بونکرب. آیت of the month to-day’ to the people (and) coming saying this تنام فر قلق شیدر دیدکد[47] بونکر ایدلر ای. من Oh?’ answer those saying (which) ‘fifth it is the forty full خواجه بر آیی تنام اوزره گوندرمس[48] من قر- the forty-you days is thirty complete month a Khoja بندر دیرشخ خواجه ایدر این انسانیه (in) to moderation I replies Khoja ‘sayset -fifth it is سریلدم اگر جولمک حسابه بقارشذ بونکرب to-day you look (according) to its account the vase if I spoke بوز پژگریوی سر it is its 120th

[45] بشکنی بهی
[46] ایدرکر ایدل
[47] جمله مینی
[48] بقارشذ
[49] one hundred, 'پژگری' [45] is not necessary in summing up the possessive affix of the 3rd person [33] 'یه ۱۲۰ویه.'
they feed a man (with) sweetmeats

\[1\] خواجه نصرالدین رضوان خوشنفر ارکندی۱ كندی كندویه to himself (it) being holy Ramadan Nasr-Il-Deen Khoja

فکر ایدرب بگا نه انزم خلقه اوریب imitating the people necessity what to me' making thought

اروج طرمنی بردانه جولمک پیدا ایدرب گونده جولمک in (to) the vase day by day making use of vase one to fast

بر طاش پراک شتام اورتیز گون تماء ارکندی۱ برام Baram having been complete days thirty I will leave stone a

ایدرب دیری جولمک گونده بر طاش پراک شتام to leave (in it) stone one day by day to the vase saying 'I will make

باشیر اتفاقا خواجه، نک تزی Bernie the daughter of the Khoja It happened (that) he begins

چولمک بر آوج طاش پراک شتام گوندنیز پرگون another day leaves (of) stones handful a to the vase

خواجه، سوال ایدرب که پرگون آیند of the month to-day' that they make question to the Khoja

---

1 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.'
3 Vide further on, note 2, page 191. Ablative case.
4 Pronounced ṣṣak.
5 Dative infinitive of برآتمی 'to leave'; the ت is changed into a غ An Arabic adverb.
6 ي is the possessive pronoun affixed to تر [210].
7 Lit. 'From days a day;' 'un do ces jours' as the French would say; a few days later; 'a little while after.'
One day

in the name of God, the Most Gracious, the Most Merciful,

in my hands I could seize what cast to this place

who in the sack these Oh! the gardener remained

when you I was in this thought I also to yes' having said

he said 'came

...
لیاقت خراجه نصرالدین افندی

همان [(25) پرایه میزی جهمدید آیدی دیمی] he said, 'I had come forth to you here now only

[7] خواجه برگون بسته گیرم بر از هاپ و

and (name of a herb) some entering to a garden one day the Khoja

براز هنگر هرنه برآید ایسه، یولوب بر آزان. جواله

in a sack a little of it he plucked up he found whatever turnsip some

و بر آزان قویونه قورکی بستاجی کلوب بونی

him (this person) coming the gardener placing in his arms a little of it

طوترب برندسن [(24) نه ارسی، دیدکده] خواجه ناشروب

being confounded Khoja having said seekest thou what here seizing

ب رجواب بوله میپرد گچیلارد بر شدید یورگار

wind a strong during the night' not being able to find an answer

آسیاب آیدی اول یورگار بی پرایه کثریب آنادی دیدکده

having said threw bringing here me wind that blew

بستاجی ایدر یا یولوب کیم پرایه خراجه ایدر

says Khoja, 'plucked who these Oh!' says the gardener.

[(26) بی پرایه یورگار غایت شدید اولدفندن]

from that (place) me by its being very the wind

1 'هرنه ایسه، یا هرنه آیسه' whatsover.' 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, [(25)].

2 is short for بر آزان ترکی and Persia, 'a little of this', or پر آزان with the بی intervening [35, 128].

3 See note 7, page 27.
لطف خواجه نصرالدین افندی

وی رمیش خواجه افندی هله بازی این آتش
akjós ten Oh! God come' Effendi Khoja they gave

ایدک دمیش بعده هله(1) اون طفرز ایدک
'make (them) nineteen come' again he said 'make thou (them)

دری دیو ایدک کیور اولانوب بقرا که انده
in his hand that he sees (he) awaking (and) contending saying

بر شی پرچ یه گوزلیون چپایوب الین اوتارادوب
extending his hands shutting his eyes again there is nothing

کور باری طفرز اقیمه اولسن دمیش
he said 'let it be akjós nine Oh! Lord give'

[1] برگین خواجه قیره چیچوب گیدکین
whilst going going out to the desert-plain Khoja One day

نگاه کارشودی برای اتولار
made themselves seen (appeared) horsemen some in front suddenly

خواجه افندی مرست ایدک گورمیه یانه کولوب اولاین
his clothes coming near a cemetery making haste Effendi Khoja

چیچاروب چیپاک بر مقبره دلیکن گوروب یاتور
lies down entering in the hole of a tomb naked taking off

اتولار خواجه پی گوروب یانه واروب بر آدم
Oh! man' coming near him seeing the Khoja the horsemen

برنده نیه یاتورین دید کرنده خواجه افندی بر
a single Effendi Khoja on their saying 'dost thou lie why here

 لتدری یوله میوب یین
was one of the inhabitants of the tomb I' not finding word

[128] دیو
[128] گوزلیون
[128] الین
[128] الین
[128] اولسن
Leleif Khwajeh Nasrallah bin Aftadi

Awtorme bahar ber adam aghadieh inotare bich khor ghe ber a that sees looks above from below man he begins to read

حرف منارة د وقزر تمجيد awtor aider makes reading glorification out of time in the minaret person

بیش ناندن سنه بویله کره آوازیله and tsrs out of time with such a detestable voice you ignorant (man) Oh!

تمنید اوتوریزون همین خواجه اشاغی ایدوب descending down Khoja at once 'dost thou read glorification

ایمر آه نه اولیدی بر صاحب خیر بوراده here a charitable person (if) what (harm) would it be Ah! says

بر حمام یابه ایدی ده دی برکه آوازدین from this bad voice us (me) (expletive) should build a bath

torzari aidi 0 he should free (me)

[5] بر گچب خواجه روضانده فلور اتیه pieces of money nine in his sleep to the Khoja evening One

you fool. Persian word, 'ignorant.' ناندان ناندان سنه you also.' This latter word is constantly in use with 'Adam. 'What a man you are!' [123] آدم سنه [76].

اوتووریزون for, 2nd present, indicative which would be too respectful a mode of address to a man one has just called a fool.

‌آرلسه ایدی 3rd cond. [79], if it had been, 3rd cond. [79].

پایسه ایدی 3rd cond. [79]. if he had built, 3rd cond. [79].

torzari aidi 0 torzari aidi 0, short for if he had liberated, 3rd cond. [79].
First imperfect [99].

First imperfect [99].

First imperfect [99].

First imperfect [99].

Gerund, translated positively.

Dative infinitive.

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.

[144].
Analysis of the simple verb "برگریش" (brāgariš) and its derivatives:

- "برگریش" (brāgariš) and "برگریش" (brāgariš) are declinable participles of the simple verb "برگریش" (brāgariš) with the plural sign "بلمکی" (bilmekī).
- "برگریش" (brāgariš) is the negative form of "برگریش" (brāgariš).
- "برگریش" (brāgariš) is introduced for the sake of euphony.
- "برگریش" (brāgariš) is imperative of "بگارتمک" (baghrūmek).
- "برگریش" (brāgariš) is short for "آیدگار" (aideghā).
- "برگریش" (brāgariš) is short for "آیدگار" (aideghā), 3rd conditional [79].
- "آیدگار" (aideghā) comes before, this tense will not be mistaken for the optative [78].

Dative case plural. Syntax [210].
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... they say they also... do ye know shall say what... nice how" says Khoja... do not know some of us we know...
Kebbi ye Chigob ayda, aye Musalmannen maza wane, 

what to you I believers Oh,' said mounting to the pulpit

de jekim blor misger jama'at dilir ke khair khuja aenddi

Effendi Khoja no' that say the assembly do ye know I shall say

blemiz, khuja ya maz blamichye ya maza to you I not knowing ye Oh!' (said) the Khoja 'we do not know

ne soriyeem, dimshi ber kon khuja aenddi yit

again Effendi Khoja day one he said 'shall I say what

kerbi ye chigob ayda, aye Musalmannen maza wane, what to you I Musalmen Oh!' says ascending to the pulpit

dei jekim blor misger aenddi, (dekhi) dilir ke blorz 'we know that' they say also they 'do ye know I shall say

xhweja ya maz bladkincirke ya maza ne soriyeem

'shall I say what to you I since you know Oh!' Khoja (saysa)
dob gisbin aashagi, aynob chigob
going out descending (he) down from the pulpit saying (which)

---

1. *ayda* is the 3rd person, present tense, of the indicative of an old-fashioned word, now represented by *dimkte* 'to say.'

2. *blemiz*, 1st person plural, present tense, indicative mood of the negative verb *blemik* [108], and short for *blemiaz*, see note to [119].

3. *akib* [101], *soriyeem* or *soriyeem*.

4. *Expletive* [123].

5. *bladkincirke*. Indeterminate [108]. The verbal noun of the participle *bladkincirk* (of the verb *blemik*) 'having known,' with the addition of *akik*.

PLEASING TALES

KHOJA NASR-IL-DEEN EFFENDI

'1 Evident is that they say.

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 Jehya of the Arabs. Hans Andersen has immortalised him in his tale of the 'Grosse Claus und die kleine Claus,' which is taken from an oriental tale, and transformed ingenuously 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 Askalanir, 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 Moslems near it.
عظام شیلر گوره جکت ملت [۶۱] و یک دیدنیه حقا حقا

hakken hakken di'diki and sa 'gùreksi di'n shi'li 'djin
truly truly' said that to him And 'thou shalt see things great

سوز دیرم شمدنصره گوره کوره کوره
benni-adamin en akhilmish ṣa'yi shi'li'derem soura ellsen sukal
of the Son of man and opened (the)heavens after this(time) I say to you

اورزیته جیکر اینی امن اینی ملکرینی گوره مز
'gurek-si' mokkilike Allāhun inen olaki' irin esteress
you shall see (his)Angels of God descending ascending upon him


\[
\text{31} \text{.} \text{Adverb} [131].
\]

حقا حقا و حقا حقا

۶۱. Here again we have the optative for the future tense

گوره جکستر, but as a superior addressing inferiors, Christ uses the
abbreviated form گوره مز. \text{See note 2, page ۱۰۰, on} گوره مز
instead of گوره جکستر.
Philip said that to him giving answer also Jesus 'do you know

but whom alindaq ayhain sa as charheramam sevb see
I being underneath it of tree fig thou before calling thee

Rabbi ye' alindaq as lavah Nathandyl gar-dum see
Rabbi oh!' said that to him giving answer Nathaniel I saw thee

See 116, 131, 261.

And 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 'before Philip's calling thee,' 'thy being under the fig tree, I saw thee,' 'for my having said, thee I saw under the fig tree,'

Analysis: the verbal noun [106] the possessive affix [38] disjunctive post-position. See [348].
See chapter on 'Derivation' [202] for the use of لی or لی?:

قهوانی..."is it credible?" The Arabic adjective signifies 'receivable,' hence 'acceptable to belief,' thence 'credible.'

کندویه or کندویه.

Let us analyse this word. Infinitive گلمکت 'to come,' past verbal noun گلداکت 'the coming,' (the گلداکت 'his coming,' (the گلداکت being introduced to facilitate the pronunciation), ی the possessive pronoun [38] (ن) the termination of the accusative case [35], the intervening, the first is dropped, and we have گلداکت in accusative case [128].
he said 'come after me' to him and found Philip wishing
but see Andreas Bœit-saida-dan iṣṣah Philippos
of Peter and of Andreas from Bethsaida (expletive) Philip
said that to him finding Nathaniel Philip was from (the) town
in his truth (regarding) of him that we have found person that we'
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 contend,' (strive with) from the Latin; and in
the German, which is now a rich language, we have, for example, an
original word, sein-bringen, 'to bring about,' accepted and established as
'to kill.'

105. See [123, 238].

they wrote,' third person plural of the perfect tense, indicative mood of
'write.'

Arabic conjunction [109].
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.

[16] dative.
[140].
[212].

from 'to be said' or 'called' (irregular verb), which is the passive form of the active 'to say': it would be difficult to pronounce 'dimad' according to rule [107], so is inserted in forming the passive [63]: here the optative is used for the imperative.

(\textit{lit.}, 'to mean is.')

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 عزمت, which, for one of its meanings, has 'to determine or intend,' therefore to resolve
ایکیل پری، سمعین بیرونی ترنداشی اندرباس ایدی

İdi Andrew karindašši Sam-‘an-Bātressa bīrt ilimin
was Andrew the brother of Simon Peter one of (the) two

[۳۴۱] مرقوم، آژا، کندو ترنداشی سمعینی، بولوب آتا
and balq Sam-‘an karindašši bīndē bīde sarkams
to him finding Simon brother his own firstly The aforesaid

دیدیکه بز مسیحی که ترمجه اولنه خرسوس
Christes ešimah darjih kā Messiah bi idīšī
to him finding Simon brother his own firstly The aforesaid

This gerund [۳۴۱] should in English be translated ‘on making’
(end then a pace), as the sense of the phrase here shows.

Let us take the sentence backwards from بري، 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
(ایدی) and read backwards up to (پری) and we shall have the sense complete.

ایدی etc. ‘was Andrew, 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 [۲۳۲].

Adverb [۱۲۱].

The accusative case after یواز.

2nd conditional of اولنه. [۷۹] اولنه.
where,' adverb of place, short for 'in what place.'

'نزة' short for 'نزة باتل.' This abbreviated form of the imperative mood is much used in common parlance—it implies familiarity, or rather that the person speaking is of higher rank than those he addresses.

'آوردوغنی past verbal noun 'having sat,' declined 'آوردوغنی his having sat,' 'آوردوغنی the accusative case after the verb 'seen.'

'کورکه the place where he had remained—they saw.'

'آوردوغنی on their having seen,' a gerund which must be translated in English by 'they saw.' See note on this subject, page 11.

'استعما Arabic substantive and composite verb with the gerund.

See [132] 'whilst, 'with,' 'by,' or 'on hearing.'
The next day is a Sunday, the first day of the week. The disciples were gathered in an upper room in Jerusalem. The angel of God was standing there in the middle of the room. He said, "Jesus is risen! He has ascended into heaven. They are going to see him again."

The disciples were amazed and, after the speaking of the angel, they went out to spread the news. The angel then left the room.

See [47] accusative after the verb dârâstâr, understood.

The participle used adjectively to 'Jesus.'

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].

Past verbal noun, 'Souâldî, the action of having spoken,' 'Souâldî, his having spoken,' (the introduced for the sake of euphony), the accusative, the y being dropped and the n intervening [35].

On hearing.' Here we see the use of this gerund, which implies something more than simply 'hearing.'

After him.' If we analyse it, we have arzî, 'behind,' a Turkish substantive or y, possessive pronoun, jä, expletive, adverbial termination [193].

See [192] on seeing.'
Firstly, the man saw water at the church where he had stayed and heard someone saying, "Ichabod! Ichabod!

The spirit of the Lord has departed from the temple."

If anyone desired to receive water, he had to witness and see. He would be the son of God who gave witness and saw. And this word is pronounced for reasons given in page 16.

... 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.

Persian and Arabic.

past verbal noun 'his or its having been,' the verbal noun of the declinable participle of 'doing,' 'urge,' 'the door.'

This word is pronounced for reasons given in page 16.
And he was before me because he was before me.

I came baptizing

as I walked along, I came baptizing.

is one of those post-positions which, like ایلی and لیکهون, are amalgamated with the word preceding them.

pronounced et-digini or et-digini. Here is the appearance of an accent on the first syllable, but it is only on account of the double letters et coming together, which of course throws the weight of the syllable on the preceding vowel.

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

his lamb of God Lo' said that seeing Jesus coming to (him)self

person that is This takes up (away) (its) sins of (the) world that

than me that is coming a man after me I said that for of him I

there,' adverb of place; short for 'in that place.'

, an adverb of time.

See [28]. It is easier to pronounce kendayah than kendayah.

the declinable participle of . It is here used as an

'Jesus,' which is in the accusative case, after

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.'

'said that.' They generally take occasion to breathe here,

and make these two words one.

Syntax [310].

See [138].

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!
of him of his shoes its latchet,' vide Syntax [210]. Here we have first, ائنَّ پابوپچرینکت تصمئي، the first substantive in the genitive case, before پابوپچرینکت، which has the possessive pronoun ي set dropped. Next we see ائنَّ پابوپچرینکت تصمئي مي as one word, the first substantive in the genitive case plural, before تصمئي مي، which has the required possessive pronoun مي، with the ي dropped, and the ن 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.

٧, dative infinitive, vide note 9, page 28.

٨, جوزمگه. Here, again, the demonstrative pronoun پو احوال is used as if it were indeclinable, and has much more force joined to an Arabic plural.

٩, ائنَّ پابوپچرینکت تصمئي مي. vide Syntax [210], 'being on its other side of Jordan.'
And said that to him making question to him they And

Akser (messia) - yakeen enliaa en yakeen enlis en yakeen the prophet that or and Eliss or (the) Messiah thou if

ayishe nejobsi or mehmet ebrayipa [147] Jusebi dighi anlere

olarah dakhil yakeen 'isidris ta'misd nikheen isin
to them also John 'dost thou make baptism why if thou art

jawab enrob deideke bin seyiala 'temimayadrem ama

omek ta'misd isidris sialah ben' desiki verye jewed

but baptis with water I said that giving answer

brakree 'm br kisse stocker ke ani bilmeser [147] beim

bem isim biimassina en bi darur kimnathan ber aroundah

Of me you do not know him that stands person one among you

' and or,' two conjunctions for one [147].

1 ' ays,-, which would be difficult to pronounce; the
s is therefore dropped: iissia (note, page 16) with is often
made one word, and pronounced deylia for deyl isia, 'if thou art
not;' [123] and this can here be done perfectly without incurring the
risk of its being taken for deyl isia, the affirmative, 'thou art not,' be-
cause it is preceded by .

'ayishe, 'temiala, 'seyiala, 'with water.' is one of those post-positions like
which, when they occur, are joined immediately to the word, and form
one with it [133].

Lit., 'from the middle (of) you.' a is a Turkish substant-
tive, the possessive pronoun, 2nd person plural [33], and de post-
position [130].

, bilmeser, the 2nd person, present tense, indicative mood, of the
negative verb 'bilmek; of the simple verb 'bilmek, to know.'

video [108].
turned to and for the sake of euphony. It may be also, as the speaker chooses. The kaʿah is the possessive pronoun required by the rule in Syntax [210]: 'of thyself in thy truth.'

oved and Arab noun; [64]. A noun, composite verb [64].

A declarative participle of of the doing, genitive case.

See Syntax [210]. His road; puverni, the accusative case [35].

Or, composite verb or not, as we please to consider it. Derz, a Turkish adjective, meaning 'flat,' and used as a substantive, with the auxiliary or we may call it a separate word 'straight,' and "ezem, short for 'ezem," or 'ezem, or 'ezem, or 'ezem, or 'ezem, the 2nd person plural imperative, 'make ye' [69].

Adverb of comparison, 'as.'

Here we have used as an indeclinable demonstrative pronoun, and placed before 'persons,' in the plural. It has much more force than if it were declined, when the L would be dropped. See [27, 31].

The passive of the declinable participle, which is formed by the insertion of L, vide [107], 'sent.'
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 is the sign of a question asked [120].

The is 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 [37].

' جواب ویرمک، verbal noun of the declinable participle (کوندرنر 'the sender') of the verb لر the plural termination;

the sign of the the dative case [127].

See [30]. Genitive case of کدیپک, the being
إنجيل يوحنا

11

Lovites and (Imama) priests from Jerusalem the Jews when

كون دريل كد آنا سي كيم ميل ديو موال

su-al deyus 'sin him son' and bi ganderiler

question saying 'art thou what thou' to him that they sent

ايديلر [21] أول دخلي اتarraييدو ديو انكار ايمددي-

iher etiladi ihrar edey daikh ol iddler
denial did not make confession making also He they should make

و بين مسح ديكل ديو اتارايلدي [21] انللر دخلي

daikh اناهل ihrar tiladi deyus 'deyliim Messiah ben' en 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

ي

sign of the accusative case: 'Of John his witness, this is.'

قئان is a Turkish adverb of time, not much used; they prefer using

زلمان كه

'aat the time that,' or 'when.'

ديو is short for دير, gerund of ديمك '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 [133].

ايتارايلد [64] موال ايتارايلد

composite verb [64] ايتارايلد [67].

3rd person plural of 1st optative of أئتيك [67] [72].

اتارايلد [64] أئتيك [73].

gerund of ايتارايلد [64].

اتارايلد [64] انيك [64].

3rd person singular, 1st perfect, indicative mood. See [100].

ديكل ايم,
negative form of the defective verb. See [60].
the passive form of ورمکت, 'to give' [107].

the accusative case of الله.

See [49].

The first noun is in the genitive case, and the second, takes the possessive pronoun ی, changing into ی (19) غ in ترکان (19) غ in ترکان (19). See [35, 180].

declinable participle of اولمی, and here the 'person' being is understood, which person is immediately afterwards explained.

'پیکانه اولمی,' 'the only son.' As they use the Persian word یک, they have given it the Persian form. یکانه is a Persian adjective, meaning 'unique.'

See 'Composite verbs' [64]. The auxiliary is the 3rd person singular of the 1st perfect of ایلمکت [65], 'he did,' or 'he made.'
have taken grace for grace both from his fullness of him

Vide Syntax [181, 210].

هم, conjunction [160].

 Alma, 1st pers. plural of the 1st present, indicative mood of 'to take.' There is no word in the Turkish that comes nearer to the meaning of 'receive.' طولتمن is 'to catch.' 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,' but he has bungled it, probably from not knowing the true meaning of the Arabic word مظهر, which, with the auxiliary اولدمي, can only be interpreted 'we were manifested.' He might more properly have used the passive and بز مظهر اولدمي 'it was made manifest 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 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!
is the declinable participle of دیدگرگ 'having said,' (of the verb دیدگرگ 'to say,' which is also a verbal noun, and to it is attached the possessive pronoun م, vide [33], and the م is introduced and the م turned to م for the sake of euphony. م, م 'my having said,' م, م 'spoken of by me.'

This analysed is عقب Arabic substantive, 'behind,' 'after;'

possessive pronoun, جه expletive [128].

بندس 'aol, lit., 'than me before,' or 'from me before,' the particle being the sign of the ablative case. Vide 'Post-positions' [131]:

ارلش در 'he has been,' 3rd person of 2nd perfect, indicative mood of اولمی دیر [76]; اولمی در [77].

is a declinable adverb with the possessive pronoun 

[Vide note, p. 16.

گردک, and not گردیک. Vide note page 16.

ندا ایدوب. Vide [64, 72]. Observe here that the last letter of

ایدوب is written indifferently, with one or with three dots; but this
gerund is generally pronounced with a 'p,' and, although more often
written with a 'b.'

And he was before me because (he) has been

substituted in the pronunciation for the sake of euphony. Vide note, p. 16.

و substituted in the pronunciation for the sake of euphony. Vide note, p. 16.
The text is in Arabic and English. It appears to be discussing the word "bini adam" and its transliterations and meanings. The English part explains that Arabic is adopted into Turkish to express ideas better. The text also mentions the usage of "by among us" to indicate the ablative case and "his glory" in the possessive form. The page includes references to other works and sections within the text. The document seems to be a study or translation of Arabic into English, focusing on the nuances of language and grammar.
Qul 'Iddal, jamlaha 'asmen, 'imanana (I.e. to the believers to his name i.e.) to all of those making reception

They may be the children of God that he gave power

'asman 'in 'iradatinda 'ashar 'in 'in 'andir na (by the) from the will of flesh nor from blood neither

a declinable participle of 'imāk 'doing' used substantively, 'the doing,' or 'doer,' 'Iddal, 'the doers,' nominative plural, and 'Iddal, 'of the doers,' genitive plural [71].

Jamlaha, Arabic noun, takes the possessive affix 'as, because it is the 2nd of two nouns coming together, Syntax [210]. The 'i is dropped, and 'n intervenes between the noun and the post-position 'a. Vide [127].

Let us analyse this simple word, in order to fix in the memory the use of the possessive affix. 'as, 'a name;' 'Imāk, 'his name;' 'Ism, 'his name;' [35] the 'i being dropped and the 'n interposing [127].

'Imāk, declined participle of 'imān, 'to believe.'

Believing; used substantively, 'believer.' 'Imān, 'believers,' (nominative plural). 'Imānana, 'to the believers' (dative plural).

Vide Syntax [210], 'Of God his children.' The 'i is the possessive affix, which the second noun takes when the one preceding it is in the genitive case.

3rd person plural of the 1st optative mood of 'Imān, 'to be.'

Observe once more the possessive affix 'a, on se-
A composite verb. حلت، an Arabic noun and the auxiliary، of which this is the 3rd person of the 1st perfect, indicative mood [76]. Vide also [56, 64].

The learner will perceive that the word is written and ائیدي، 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 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. كدرونگلیره، کدرونگلیر کی، ‘self,’ کی، ‘of self,’ ائیدي، ‘own,’ کی، ‘لی، the sign of the plural، ائیدي، the post-position، sign of the dative case، [127].

The negative form of the verb، ائیدي، ‘to do,’ vide [68]. It is the 3rd person plural of 1st perfect, indicative mood, thus: ائیدي، ‘they did;’ ائیدي، ‘they did not do;’ and قبول is the Arabic substantive forming a composite verb with the auxiliary ائیدي، or rather its negative، [56, 64].
"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 Hindustán. 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 races (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 engraven in later years on the Arabian.

* 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 Ḫēte (the Hittites of Scripture) see the chapter on Ethnology, page 208 of the author's work entitled 'Lavas and Peninsula.' Ingram and Cook, London, 1856.
A composite verb. ویر is the 3rd person of the optative mood [101] of 'to give,' which serves as an auxiliary to the substantive.

The first substantive is in the genitive plural, and the second Arabic substantive takes the possessive pronoun مي. Vide Syntax [210].

(Note, 'with or by reason of him.') Vide [132, 135], and Syntax [210]. The is in سبیله is the possessive affix, to which ل is added.

'he himself.' Vide [80].

is the negative form of the verb اولمیه the gerund of which is اولمیه. Vide [93].

Vide [123, 150, 153].

Vide post-positions used with the ablative case [137].

Vide 'Derivation' [197].

Vide [134, 135].

Vide [76]. This is the 3rd person of the 2nd pluperfect, indicative mood of اولمیه.
The word 'he,' which would not be so respectful. Vide Syntax [223].

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].

The same observation holds good for this post-position [137].
THE FIRST CHAPTER
OF THE
GOSPEL ACCORDING TO ST. JOHN.

الإنجيل يوحانا نتم كيازيوغي، أوزرة
Gospel according to the writing of John.—The Evangelist.

أبتدا ده كلام مازاريدي، و لا كلام اللهد
of God (the) Word and was (being) (the) Word In (the) beginning

ياننده، الإيدي لامه هو إيدي [3] بر ابتدا ده
in the beginning This was he (the) Word God and was by his side [near]

الله كياننده إيدي [3] هر شي إندس يرادلي و هيه بر
one any and was created by him thing Every was near of God

is a verbal noun of the verb 'يازدغى 'يازدغى' which is turned into ده [19, 57], the introduced for the sake of euphony, and the is the possessive affix taken by the 2nd substantive, the first of which is in the genitive case. Vide Syntax [210.]


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

a to represent the French œ as in 'deux.'

a " " " œ as in the article 'du.'

é " " Italian œ in 'furore,' or like œ in 'boot.'

ê " " " i in 'fino,' or like œ, in 'seen.'

d " French ë in 'été.'

ë " " " s like s in 'fathers.'

g always for the hard, and j for the soft sound.

g will represent the Arabic چ guttural.

kk " " " like the German (guttural) ak.

s always soft.

ç always sharp, like the s in 'reason.'

The letter ğ, 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, بنا. با. بنا.

All the unmarked vowels have the same value as the a, o, i, a, in the English words bet, 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, extravaganter and communicative would be pronounced in Turkish extravagent, communicative, 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 تدیل: این, pronounced ت-تیم; این, pronounced ت-تیم; and the تدیل, pronounced ت-تیم.

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 ل is a, e, 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, ا-س-س، ت-ت-ت، ن-ن-ن، etc. So also ا and ل (ل) at the end of a word accords with the preceding predominating sound in the word. The dead a is denoted by an English a, as in 'but,' 'out,' etc., simply because it is impossible to give a more perfect representation of it: اای، ا-که، حکم، ا-که، etc. The student will perceive also that the تدیل is represented by ام، 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.

ابن

1.

ابن

water.

d-dá, a house, habitation; a city; culture.

د-بدا، the beginning.

د-بلك, thread.

د-ه, a horse.

د-ه, meat.

د-ه, a father, ancestor.

د-ش, fire.

د-ش, by chance, it happened that.

د-ش, hem of a garment.

د-ش, a sparrow-hawk.

د-ش, to throw.

د-ش, for, to do, to make.

د-ش [pr. ek-mak] bread.

د-ش, Athens.

د-ش, a sign, mark, trace; a history.

د-ش, events, signs, histories.

د-ش (from مين the-ns, support), a stick to lean upon.

اث-نا, middle, midst, interval.

Ex. به اث نا, in the mean time.

اث-واب (pl. of اث واب), a garment.

اث-جب, hungry, famished.

اث-جب, answer, consent.

اث-جب, agreement.

اث-جب, fate, appointed time; death.

اث-جب, hunger.

اث-جب, to be opened.

اث-جب, to open.

اث-جب, bearing, possibility.

اث-جب, need, want, requirement.

اث-صا, benefit, favour, courtesy, charity.

اث-صا, stupid, foolish.

اث-صا, stupidity, foolishness.

اث-صا, circumstances, affairs.

انوار (pl. of حال state, condition.)
<table>
<thead>
<tr>
<th>Arabic</th>
<th>Turkish Grammar</th>
</tr>
</thead>
<tbody>
<tr>
<td>أخبار</td>
<td>akhā-bār, news.</td>
</tr>
<tr>
<td>اختبار</td>
<td>akhir-st-yār, choice; power.</td>
</tr>
<tr>
<td>اختباري</td>
<td>akhir-st-dr-kāz, old age.</td>
</tr>
<tr>
<td>آخر</td>
<td>akhir, the end; at last; finally.</td>
</tr>
<tr>
<td>آخرة</td>
<td>akhir-i-nā, d. akher-in-dah. Vids [35].</td>
</tr>
<tr>
<td>آخرة</td>
<td>d-khē-ret, posterior, last; used for 'the other world,' and then pronounced d-khē-rād.</td>
</tr>
<tr>
<td>آخر</td>
<td>d-khēr, a stable.</td>
</tr>
<tr>
<td>آخر</td>
<td>d-khēr, an island.</td>
</tr>
<tr>
<td>أدا</td>
<td>d-ād (and ʾād, lād, d-lād) an island.</td>
</tr>
<tr>
<td>أدا</td>
<td>d-ād Ṧā-dā-si, a rabbit.</td>
</tr>
<tr>
<td>أدب</td>
<td>d-āb, civility, morality, respect, custom.</td>
</tr>
<tr>
<td>أدرس</td>
<td>d-āb-si, uncivil, without respect.</td>
</tr>
<tr>
<td>أدر</td>
<td>d-ār, comprehension.</td>
</tr>
<tr>
<td>d-ār-mak, to comprehend, understand.</td>
<td></td>
</tr>
<tr>
<td>آذار</td>
<td>dār, named, called, celebrated.</td>
</tr>
<tr>
<td>آدم</td>
<td>dām, a man.</td>
</tr>
<tr>
<td>آدم</td>
<td>dām, a step, trace.</td>
</tr>
<tr>
<td>آدم</td>
<td>d-dām d-dām, step by step. (this is a corruption of the d-dām, a foot, a step.)</td>
</tr>
<tr>
<td>آذار</td>
<td>dān, the call to prayer.</td>
</tr>
<tr>
<td>آذان</td>
<td>dān, intellect; judgment; obedience.</td>
</tr>
<tr>
<td>أذن</td>
<td>dān, permission.</td>
</tr>
<tr>
<td>أخذ</td>
<td>d-rād, the middle, midst, between.</td>
</tr>
<tr>
<td>أخذ</td>
<td>d-rād-saṭ-dāh, in the midst of us, among us.</td>
</tr>
<tr>
<td>أخذ</td>
<td>d-rād-yāh gel-mak, to intervene.</td>
</tr>
<tr>
<td>أخذ</td>
<td>d-rād-dēl, will, desire, commands.</td>
</tr>
<tr>
<td>أخذ</td>
<td>d-rād-hād, interval.</td>
</tr>
<tr>
<td>أخذ</td>
<td>d-rād-mak, to search.</td>
</tr>
<tr>
<td>أربع</td>
<td>ar-bāh, four.</td>
</tr>
<tr>
<td>أربع</td>
<td>ar-paḥ, barley.</td>
</tr>
<tr>
<td>أربع</td>
<td>ar-tar-mak, to increase, augment, advance.</td>
</tr>
<tr>
<td>أربع</td>
<td>ar-ti, more (expletive), already.</td>
</tr>
<tr>
<td>أربع</td>
<td>ar-tāb, mounting on horseback; attacking; interfering with.</td>
</tr>
<tr>
<td>أربع</td>
<td>ar-rād-mak, to purify, redress.</td>
</tr>
<tr>
<td>أربع</td>
<td>ar-rād-mak, to increase.</td>
</tr>
<tr>
<td>أربع</td>
<td>ar-rād-mak, (v. trans.) to dissolve.</td>
</tr>
<tr>
<td>أربع</td>
<td>ar-rād, the morning.</td>
</tr>
<tr>
<td>أربع</td>
<td>er-ta-si ġan, the next day.</td>
</tr>
<tr>
<td>أربع</td>
<td>er-rād, behind.</td>
</tr>
<tr>
<td>أربع</td>
<td>er-rās, an embassy, sending.</td>
</tr>
<tr>
<td>أربع</td>
<td>er-rās, to be sent.</td>
</tr>
<tr>
<td>أربع</td>
<td>ar-saḥ, a lion.</td>
</tr>
<tr>
<td>أربع</td>
<td>ar-rād, lean.</td>
</tr>
<tr>
<td>أربع</td>
<td>ar-rās, the back, behind.</td>
</tr>
<tr>
<td>أربع</td>
<td>ar-rād, a plum.</td>
</tr>
</tbody>
</table>
VOCABULARY.

اسم

اسکت

ur-mak (and also urmaq), a river. See urmuq.

از

dz, some, a little.

از

e, from. es-ku-je, whence?

از

this way. azini, the ancients (lit., the men of olden time).

اسم

iss, a name.

اسم

es-mak, to blow.

gil 1-sar, the wind blown.

اسم

is-zi, master; hot, warmth.

اسم

asir, a captive, prisoner.

اسم

is-sal, heat, warmth.

اسم

dāl, meat, victuals, soup.

اسم

ash, a companion, equal.

اسم

d-she-ghe, also d-she-ghi, below, down.

اسم

d-she-ga, also d-she-ga, an oyster (from the Greek σπάθα).

 اسم

d-she-ga, a very little.

اسم

d-dd, free.

اسم

آزاد

d-mak, to wander, go astray.

اسم

d-mak, to break, to pound in pieces.

اسم

es-ot, a crime, sin. A-es-et

اسم

ot-mak, to hurt.

اسم

es-sa, easy, convenient.

اسم

as-bde (pl. of asbade, cause, reason, means.

اسم

as-tamābol, Constantinople.

اسم

as-tri-ā-3, an oyster (from the Greek σπάθα).

اسم

as-tafer, pardon, repentance.

اسم

as-maq, listening, hearing.

اسم

as-sa-mal, use, service.

اسم

as-mak, to make use of.

اسم

as-sa-mal, civility, politeness.

اسم

as-maš, to wish, desire.

اسم

as-tāk, joke, jest, derision.

اسم

as-khi, old.

اسم

as-khi za-ma-nin d-zam-

nam, the ancients (lit., the men of olden time).

اسم

iss, a name.

اسم

es-mak, to blow.

gil 1-sar, the wind blown.

اسم

is-zi, master; hot, warmth.

اسم

asir, a captive, prisoner.

اسم

is-sal, heat, warmth.

اسم

dāl, meat, victuals, soup.

اسم

ash, a companion, equal.

اسم

d-she-ga, also d-she-ga, below, down.

اسم

d-she-ga, also d-she-ga, an oyster (from the Greek σπάθα).
VOCAUBLARY.

الْتَّ

الْأَنْذِي َََََّ* d-hir-dh, the current of a river.

الْأَلْلَ أَلْلَ, very, most (a particle used in forming the superlative).

Fide [24].

الْأَكْبَرَ أَكْبَرَ, the greatest.

الْأَكْتَرِ أَكْتَرَ, for the most part.

الْأَكْرَمَ أَكْرَمَ, honour, respect.

الْأَكْرَمُ أَكْرَمُ, to saddle.

(gerund أَكْرَمُ).

الْأَكْسَكْتَأْ إِلْبَجِي.

الْأَكْسَكْتَأْ إِلْبِيَعُ, a woman.

الْأَكْسَكْتَأْ إِلْبِيَعُ, to bend, incline.

الْأَكْمُكْتَأْ إِلْبِيَعُ, to detain, amuse.

الْأَكْمُكْتَأْ إِلْبِيَعُ, to sow, to plant.

الْأَكْمُكْتَأْ إِلْبِيَعُ, sides. (plural of إِلْبِيَعُ)

الْأَكْمُكْتَأْ إِلْبِيَعُ, a sower, husbandman.

الْأَكْمُكْتَأْ إِلْبِيَعُ, suddenly.

الْأَكْمُكْتَأْ إِلْبِيَعُ, a hand.

الْأَكْمُكْتَأْ إِلْبِيَعُ, another, a stranger (for أُلْحِي a country).

الْأَكْمُكْتَأْ إِلْبِيَعُ, if not, unless, but.

الْأَكْمُكْتَأْ إِلْبِيَعُ, a battalion, or troop of soldiers, squadron (of cavalry).

الْأَكْمُكْتَأْ إِلْبِيَعُ, certainly, assuredly.

الْأَكْمُكْتَأْ إِلْبِيَعُ, below, underneath.

الْأَكْمُكْتَأْ إِلْبِيَعُ, sixty.

الْأَنْتَرَ d-em, gold.

الْأَنْتَيَ d-em, six.

الْأَنْتَيَ d-em, a piece of money of six piastres.

الْأَرْمَالَ أَرْمَال, finally, at last, in short (comp. of the Arabic article أَلْ).

الْأَرْمَالَ أَرْمَال, and हाल.

الْأَرْمَالَ أَرْمَال, to deceive.

الْأَرْمَالَ أَرْمَال, to deceive oneself, to err, to be deceived.

الْأَرْمَالَ أَرْمَال, to become accustomed.

الْأَرْمَالَ أَرْمَال, friendship, intimacy.

الْأَرْمَالَ أَرْمَال, the first.

الْأَرْمَالَ أَرْمَال, fifty.

الْأَرْمَالَ أَرْمَال, to take.

الْأَرْمَالَ أَرْمَال, to, unto, etc.

الْأَرْمَالَ أَرْمَال, to retain, stop, also, to leave or let go.

الْأَرْمَالَ أَرْمَال, but, however.

الْأَرْمَالَ أَرْمَال, gratitude.

الْأَرْمَالَ أَرْمَال, fables, parables.

(plural of مُكْرَمُ).

الْأَرْمَالَ أَرْمَال, prolongation, extension, assistance.

اَمَرُ أَمَرُ, an order, command.

أَمَرُ أَمَرُ, fatigue, work, labour.

أَمَرُ أَمَرُ, to work, toil.

أَمَرُ أَمَرُ, to hope, expect.

أَمَرُ أَمَرُ, I hope.
Amer "a-mar, business." (plural of "a-mar, an affair")

Amid "a-mid, hope, desire.

ام "a-mis, safe, free.

Ana "a-na, a mother.

اناح "a-nah, a key (pronounced a-nah).

انبار "a-nbar, granaries; fodder; decks of a vessel.

انفاع "a-nfaa, gain, utility, profit, use.

انشأ "a-nsha, only.

انشار "a-nshar, a pearl.

انمه "a-nme, fine, subtle.

انجبر "a-njib, a fig.

انسان "a-insan, mankind, a man.

انسبأ "a-insbaa, courtesy, humanity.

انز "a-insa, narrow.

انصاف "a-insaf, justice, equity.

انعم "a-inaam, a gift.

انكر "a-anka, denial.

انفك "a-infik, to descend.

أنسي "a-ansi, a friend, companion; tame.

آوى "aow, the chase.

أوز "aow, a house.

أوا "a-wa, a plain, a valley.

أواز "a-waz, the voice.

أوت "aowt, a herb.

أوتان "a-taun, to be ashamed, to blush.

أرت "a-rt, to sit down.

أرذ "a-arz, because, on account of, upon.

أرتين "a-rtin, beyond, on the other side.

أرتج "a-rtaj, extremity, summit.

أرج "a-arj, cheap.

أرجل "a-arjul, cheapness.

أرجأ "a-arja, the hearth.

أرجي "a-arji, a chasseur, sportsman, falconer.

أوج "a-agh, three.

أوجي "a-ajji, to fly.

أوجن "a-ajijun, the third.

أوجمش "a-ajjum, to flatter, caress. (for أوجمش "a-ajjum")

أودون "a-oudun, wood.

أود "a-oud, a chamber, hall.

أود "a-oud, there.

أورد "a-ord, there.

أور "a-our, midst, centre.

أورت "a-ourt, partner, a friend, companion.

أورتيا "a-ourtia, a duck.

أوتم "a-ort, to cover, veil.

أورطون "a-ortoon, to cause to fly.
**Vocabulary.**

- اَفْرَكَمْ: to frighten.
- اَفْرَكْ: fearful, timid.
- اَفْرَكْ: to be afraid.
- اَوْمَانُ: a wood, a forest.
- اَوْمِجاَكَ: a spider.
- اَوْمِجَكَ, (pronounced اَوْمِجَاكَ) to beat.
- اَوْجِرْتُ: fast.
- اَوْجِرْتُ: to fast.
- اَوْجِرْتُ: to stretch out.
- اَوْجِرْتُ: distant.
- اَوْجِرْتُ and اَوْزَرَ and اَوْزَاكَ, upon.
- اَوْزَرَ: self.
- اَوْزَرَ: long.
- اَوْزَرْكَ: a stirrup.
- اَوْزَرْكَ: above, upon.
- اَوْسَرْكَ: a razor.
- اَوْسَرْكَ: a servant, a chap.
- اَوْسِكَ: to grow cold, to be cold.
- اَوْسِكَ: to be tired.
- اَوْسِكَ: to go, to meet.
- اَوْسِكَ: to seize, to rob.
- اَوْسِكَ: a son, a boy.
- اَوْسِكَ: an arrow.
- اَوْسِكَ: so many.
- اَوْسِكَ: a prostitute, a lover.
- اَوْسِكَ: a wife, a wife.
- اَوْسِكَ: learned.
- اَوْسِكَ: before, in front.
- اَوْسِكَ: to go to sleep, to put to sleep.
- اَوْسِكَ: sleep.
- اَوْسِكَ: thus, so; اَوْسِكَ, (vulg. اَوْسِكَ), 12 o'clock.
- اَوْسِكَ: to sleep.
- اَوْسِكَ: a wife, a wife.
- اَوْسِكَ: a wife, a wife.
1-4, month, the moon. 4-3, a bear.

d-yet, a foot.
s-yet-leet, province, country; dominance.

(Also, st-mak, to do. I am going, I am coming.)

st-mak, to do. I am saying, I am telling.

el-le, the interior, within.

I am going to drink.

The interior, within, (pronounced 4-she-re). See page 16.

l-le-mak, to drink.

bazar, to-morrow. 1-ay-i, tomorrow.

I am going to sing.

1-le-mak, to sing. 1-ay-i, tomorrow.

I am going to separate.

d-yet, a river.

1-yet, a river.

1-yet, large, great.

1-yet, a sign, trace.

I am, if, but. See [128].

1-yet, work, business, occupation.

I am going to hear.

I am going to reach.

I am the second.

I am the first time of prayer after mid-day—about 3 p.m.

I-am-le, in front, forward.

el-le, with, etc.

el-leem, faith, belief.

el-leem, now, then.

l-le-mak, to believe, trust.

1-le-mak, to descend.

I am a mirror.

1-yet, good.

1-yet-le, goodness, excellence.
VOCABULARY.

Bal 11

Bal, a garden.
Bagh-eh, a garden.
Bagh-i-shak, a garden.
Bagh-i-ir-mak, to cry out.
Bagh-i-mak, to grow, increase; succeed.
Bagh-i-mak, to see.
Bagh-i, to listen to his words.
Bagh-i, the rest, remaining, permanent.

V 12

Ae, fear. strike.

It bak es 1t geva, fearlessly, boldly. (lit. 'without fear or solicitude'.)
Ah, the heart, soul, mind, remembrance (pr. like 'Baal').
Bal, a wing, an arm (pron. like 'ball').
Bal, honey. (pron. like 1t)
Bal, height.
Bal, a hatchet.
Bal-ah, a batch, a mass.
Bal-nal, altogether, in general, in short.
Bal-shik, mud.
Bal-hak, a fish.
Bal-far, a fisherman.
Bal-far-nal, altogether, entirely.
Bal, honied, made of honey.

Bal, the sea.

It, khater, smoke, incense, vapour, exhalation.
Bal, felicity, fortune, happiness, good luck, fate.
Bal, a present, gift.
Bal, sable, avaricious, covetous.
Bal, avarice.
Be, bed.
Be-sa-e, also be-sa-e, the bazaar.

Be, a, one.
Be, a brother.
Be, to throw, to place, to leave.
Be, one by one.

Be, to adorn, embellish.
Be, to be tired, annoyed.
Be, to nourish, bring up.
Turkish Grammar

- 6e-sa, yes.
- 6e-nə, a building, edifice, construction.
- 6e-nə-an 6a-lə, therefore.
- 6e-mə, to mount (on horseback), to ride.
- 6e-nə, children.
- 6e-ə, descendants of Adam.
- 6a-ə, a bough, branch.
- 6a-tə, the thigh.
- 6a-rə, here! this way!
- 6a-rə, to cover, wrap up; disturb.
- 6e-ə, or 6ə-ray, nose, promontory, cape.
- 6e-ə, to spoil.
- 6e-ə, a garden.
- 6e-tə, a gardener.
- 6ə, empty, useless.
- 6ə, the throat, neck.
- 6ə, to kill, cut the throat.
- 6e-lə, large, vast, abundant; urine.
- 6e-lə, to be troubled (as water), to dirty; to touch, or infect.
- 6ə-lə, to stir up (as water), to mix.
VOCABULARY.

Ps 7

Ps 7-bi-yāk-lan-mak, to pride one's self
Ps 7-bi-yāk-mak, (pron. bi-ya-
mak) to increase, grow large.

Ps 7-ba-bāshā, a king.
Ps 7-balāsh-i, a shoemaker.
Ps 7-balāsh, a shoe, slipper.
Ps 7-ba-sāk, a morsel, piece.
Ps 7-ba-sā-lām, a piece, portion, morsel, 1-40th of a piastre.
Ps 7-ba-sā-mak, to break to pieces.
Ps 7-ba-sāt-mak, to divide.
Ps 7-ba-tār, rank, grade; salary.
Ps 7-ba-tār, full; often, sometimes.
Ps 7-ba-tar, a veil, curtain.
Ps 7-ba-tār, a worshipper. 7-but, an idolater.
Ps 7-ba-tār, a finger. 7-but per-mak, the thumb.
Ps 7-ba-tār, large, great.
Ps 7-ba-wālānī, troubled, thick, muddy; heavy weather.
Ps 7-bal-mak, to find.
Ps 7-bal, or ba-l, length, height, stature.
Ps 7-balāsh-i, tall of stature.
Ps 7-balāsh, the neck.
Ps 7-balāsh, I swear, etc.
Ps 7-balāsh, a horn.
Ps 7-balāsh, value, price.
Ps 7-balāsh, dear, valuable.
Ps 7-balāsh, pretence, excuse.
Ps 7-balāsh, in each or all.
Ps 7-balāsh, (interj.) O you follow!
Ps 7-balāsh, without. 7-balāsh, without equal, unparalleled.
Ps 7-balāsh, explanation, proof.
Ps 7-balāsh, the feast of Bairam.
Ps 7-balāsh, a thousand.
Ps 7-balāsh, see, also, even, again.
(expletive)
Ps 7-balāsh, to order, command [56].
Ps 7-balāsh, order.
Ps 7-balāsh, greatness.
Ps 7-balāsh, great.
<table>
<thead>
<tr>
<th>Turkish Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>te-ye-n, to cook, to ripen or to be done (as in cooking), to gain experience.</td>
<td>to cook, to roast.</td>
</tr>
<tr>
<td>te-ye-n, repentant.</td>
<td></td>
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<tr>
<td>te-ye-n, a bath towel, cloth.</td>
<td></td>
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<tr>
<td>te-ye-n, firm, solid; very much, very.</td>
<td></td>
</tr>
<tr>
<td>te-ye-n, a spring, a fountain, a well.</td>
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<tr>
<td>te-ye-n, a chicken.</td>
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<tr>
<td>te-ye-n, cotton.</td>
<td></td>
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<tr>
<td>te-ye-n, cheese.</td>
<td></td>
</tr>
<tr>
<td>te-ye-n, discovered, created, found, manifested, etc.</td>
<td></td>
</tr>
<tr>
<td>te-ye-n, old.</td>
<td></td>
</tr>
<tr>
<td>te-ye-n, old age.</td>
<td></td>
</tr>
<tr>
<td>te-ye-n or te-ye-n, a spring.</td>
<td></td>
</tr>
<tr>
<td>te-ye-n, a measure, a cup.</td>
<td></td>
</tr>
<tr>
<td>te-ye-n, as far as.</td>
<td></td>
</tr>
<tr>
<td>te-ye-n, in order that.</td>
<td></td>
</tr>
<tr>
<td>te-ye-n, a subject, a follower.</td>
<td></td>
</tr>
<tr>
<td>te-ye-n, a field.</td>
<td></td>
</tr>
<tr>
<td>te-ye-n, fresh, young.</td>
<td></td>
</tr>
<tr>
<td>te-ye-n, freshness, youth.</td>
<td></td>
</tr>
</tbody>
</table>
VOCABULARY.

ta-juz, astonishment, admiration.
ta-qir, information.
ta-lam, instruction.
ta-ga-fel, negligence, carelessness.
tak-sil, explanation.
tak-str-tek, fault, omission.
tak-bur, pride, vanity.
tak-bur-lam-mak, to pride one's self, grow proud.
tak-rdr, repetition; again.
tak-rdr-lam, to repeat, renew.
tak-lam, trouble; ceremony; invitation.
tak-lam, ceremony.
ta-la-sam, disciples.
talas, the action of clothing or covering; hence used for 'fraud, deceit.'
tal-f, ruin, to perish.
tal-f, whole, entire; end; completely.
ta-sam, comparison, allusion, resemblance.
ta-sam, the body, person.
ta-sam, idle.
ta-sam, order, command.

ta-nas-sal, descending, condescension.
ten-ah, alone.
ten-ba, a follower.
ten-ah, humility, submission.
tas, dust.
tas, salt.
tas, to salt.
tas, to salt.
tas, to salt.
tas, faith, trust, confidence.
tas, feather, plumage.
tas, sharp, acid.
tas, quick, swift.

tha-th, the third.
tha-th, the eighth.
tha-th, the second; in future.
tha-th, weariness, fatigue, ennui.
tha-th, or ed-at, faith, confidence.
tha-th, or ed-at, weariness, trouble.
tha-th, weighty, grave; a bore.
ĝer, a place.
ĝer, an answer.
ĝar, a damsel, girl, servant-maid.
ĝer, soul, life.
ĝar, lively, animated.
ĝar, an animal, a wild beast.
ĝar, ignorant.
ĝar, lawful, permitted.
ĝar, a gift, present.
ĝar, great, proud; a conqueror; a tyrant.
ĝar, compulsion.
ĝar, courage, audacity.
ĝar, crime, sin, fault; tyranny.
ĝar, a part, a little, a small portion.
ĝar, presumption.
ĝar, refusal of a lover, torments caused by the beloved.
ĝar, the liver.
ĝar, an executioner.
ĝar, majesty, power.
ĝar, a crowd, an assembly, the people, congregation.

assembling; a troop; the whole.
rendezvous, a place of assembly.
all, altogether.
all, the whole.
majesty, power, excellency.
a jinn or genie.
kind, sort, species.
war.
barley.
an answer.
pl. of jewels, precious stones.
injustice, violence.
the terms of love.
ignorance (pl. of)
diligence.

akš-mak, to run up against, to be knocked together.
sharp-mak, to beat violently.
VOCABULARY.

چرط
جرت chék-řa, a remedy, cure, help; method.
جرت chék, time. همان چاگیریدر, now's the time!
جرت chék-giš-řak, invitation, the action of calling.
جرت chék-giš-řak-t, to challenge one another.
جرت chék-giš-řak-t, to call, invoke, invite.
جرت chék-gišl, a bubble, murmur, noise of flowing water.
جرت chék-giş-da-řak, to murmur (as water).
جرت chék-l, a bell.
جرت chék-l, to work, toil, labour, endeavour.
جرت chék-l, a player on an instrument; a robber.
جرت chék-mak, to strike, rob.
جرت chék-ř, mud, dirt.
جرت chék-š, a river; tea.
جرت chék-yir, a meadow, prairie.
جرت chék-yir, a lark.
جرت chék-šah, a swelling, an abscess, a buboe.
جرت chék-lak, naked.
جرت chék-lak-t, nakedness.
جرت chék-at, a flower.
جرت chér-lak, a grasshopper.
جرت chér-mak, a spring, a fountain of water.
جرت chér, a pair.
جرت chér, a field; a plough.
جرت chér, agriculture, ploughing.
جرت chér-ši-l, a labourer, a peasant.
جرت chér-ši-l, agriculture.
جرت chér-ši-l, to be re-united.
جرت chér-ši-l, a farm, country property.
جرت chér-ši-mak, to draw out, carry away.
جرت chér-ši-mak, to come out, to mount. (باشه چقسمی)
جرت chér-ši-mak, to be even with, to obtain one's aim).
جرت chér-ši, a hole, a valley.
جرت chér-ši, a hammer, a mallet.
جرت chér-ši, to dispute.
جرت chér-ši-mak, to be led, drawn; to retire.
جرت chér-ši-mak, chér-ši-mak, to draw, attract.
جرت chér-ši-mak, to be withdrawn.
جرت chér-ši, a hatchet. See.
جرت chér-ši, strawberry.
جرت chér-ši, strawberry.
جرت chér-ši, washing.
جرت chér-ši, a sack.
جرت chér-ši-ša, a shepherd.
 accuse, a child.

*şer-hi, broth, soup.

*şer-baş, to cause to putrefy, spoil.

*şer-baş, to surround, to turn. (ṣer-baş-še-sir-baş, to turn out well).

*şer-baş, the circumference, all round.

*şer-baş, to untie.

*şer-baş, to multiply, to increase.

*şiği, the most, for the most part.

*şiği, much, numerous, very, many.

*şiği, cloth, drapery, hangings (corruption of *şiği, cloth.

*şiği, an earthen pot.

*şiği, a drumstick.

*şiği, a kite, a hawk.

**ād-em, a liberal man.

**ād-em, want, need.

**ād-em, a pilgrim.

**ād-em, produce, profit, gain.

**ād-em, in short.

**ād-em, ready, present, prepared.

**ād-em, to make ready, prepare.

**ād-em, governor, a commander.

**ād-em, state, mode, condition.

**ād-em, now, at this moment.

**ād-em, state, condition; a thing.

**ād-em, an Abyssinian.

*hat-em, until.

*hol, a pilgrimage to Mecca.

*hol, a veil, modesty.

*hol, a decree; an excuse.

*hol, limit, a boundary; strength, force.

*hol, caution, prudence.

*hol, heat; great thirst; rash or irritation of the skin.

*hol, greediness, ambition, avidity.

*hol, motion, movement, disturbance, action.

*hol, the harem; forbidden, sacred.

*hol, a fellow, an individual; a husband.
VOCABULARY

حكم

حكم حكومت ḥi-k-m, dominion, empire.

حكم ḥa-him, a wise man, a physician.

حكم حكيمك ḥa-him-kk, the science of medicine.

 حقيقيت ḥa-la-ka, a ring, a circle.

حلى ḥal-sa, sweetmeats, confectionery.

حمايت ḥim-d-yet, protection, defence.

حمام ḥam-mams, a bath.

حواولة ḥa-wa-lah, consignment over to another, an officer who collects the taxes.

حولي ḥa-ḥ-li, a court yard, a house.

حيات ḥa-yet, life. ḥa-yet-i ḥa-hi, the life which endures, eternity, future state.

حيف ḥaf, pity; injustice, tyranny.

حيله ḥi-hab, artifice, trick, ruse.

حيوان ḥa-r-ri, an animal; an exclamation of pity.

حكم حكم حكومت ḥi-k-m, computation. علم حساب علم-i ḥi-sah, arithmetic.

حساب حساب حساب ḥi-sah, innumerable.

حساب حساب حساب ḥi-sah, computing; number.

حساب حساب حساب ḥi-sah, envy, jealousy.

حساب حساب حساب ḥi-sah, beautiful, beauty, elegance.

حساب حساب حساب ḥi-sah, harvest.

حساب حساب حساب ḥi-sah, a portion, part, lot.

حساب حساب حساب ḥi-sah, presence.

حساب حساب حساب ḥi-sah, rejoicing, gladness, happiness, contentment.

حساب حساب حساب ḥi-sah, a week.

حساب حساب حساب ḥi-sah, truth; worthy, suitable; according to.

حساب حساب حساب ḥi-sah, an attribute of God.

حساب حساب حساب ḥi-sah, the Most High.

حساب حساب حساب ḥi-sah, vile, contemptible, despised; your humble servant.

حساب حساب حساب ḥi-sah, the truth; really, in truth, verily.

حساب حساب حساب ḥi-sah, a tale, story, relation, history.

حساب حساب حساب ḥi-sah, and ḥi-sah, command, science, wisdom, knowledge, dominion.

حساب حساب حساب ḥi-sah, wisdom, art, science; a prescription.

حساب حساب حساب ḥi-sah, a seal.

حساب حساب حساب ḥi-sah, a lady, matron; mistress.

حساب حساب حساب ḥi-sah, a domestic.
**TURKISH GRAMMAR.**

- خلق, 4. خاصیت, innate quality, property.
- خاطر, will, desire; heart, mind, affection; memory.
- خیر, خیره, خیریت, خیریه, خیران, خیران, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خیری, خيرا́
VOCABULARY.

دا، دعوت داعوت، a prayer; a command; an invitation.
دا، دفع دفع، repulsion, hindrance.
دا، دفع or دفع، one time, once; a payment.
دا، دفع دفع، burying.
دا، دفع دفع， to bury.
دا، دفع دفع، striking; دفع et-al, to beat.
دا، دفع دفع، up to, only, such a way, until, even, etc.
دا، دفع دفع， diligence, care.
دا، دفع دفع， a shop.
دا، دفع دفع، a mill.
دا، دفع دفع， a miller.
دا، دفع دفع， to change.
دا، دفع دفع， no, not.
دا، دفع دفع، to plant, establish; to sew.
دا، دفع دفع， a stick, a staff.
دا، دفع دفع، the sea.
دا، دفع دفع، the Mediterranean (lit., White Sea); دفع، the Euxine (Black Sea).
دا، دفع دفع， to hear, to pay attention to.
دا، دفع دفع， to repose.
دا، دفع دفع， the tongue, language.
دا، دفع دفع， the heart, soul.
دا، دفع دفع， a public orator, auctioneer, broker; a guide.
دا، دفع دفع， a demand, prayer.
do-ğ, a hole.
dil-hı, (pron. cil-hı) a fox.
dil-mek, to wish.
dil-mek, to bore.
dili, foolish, mad.
demir, iron, an anchor.
demir-ji, a smith.
dun-yı, the world.
dun-ul-mek, to be turned about, be upset, etc.

Dolul (commonly
prom. tar-la), kind, sort, species.
tar-la, tar-la, of all sorts
of every kind.
dar-mek, to stand, to be, to
remain.
devir-mek, to turn about,
to upset.
dest, a friend.
dershik, to put in
order, to collect.
dek, a bed, a cushion.
dershik, to fall (metaph.
to happen).
deyash, combat, battle.
deyash-mek, to fight.
deyash-mek, to be spilled,
to be upset, cast down in
quantities.
dev-mek, to throw down.
**VOCABULARY.**

1. ḏaʕ̚ (post-pos.), in within, etc. [130 and 253].
2. ḏaʕ̚ (for ḏaʕ̚), and, again, etc. See [123].
3. ḏaʕ̚-shet, astonishment, wonder; fear.
4. di-yar, a country, a district.
5. di-ḏaʕ̚, a guard, spy; the vanguard, sentinel.
6. diẓ, the knee.
7. diš̚, a tooth.
8. diš̚-še, female.
9. di-š̚, a thorn, dart, spur, point.
10. di-š̚-mak, to wish, etc. See di-š̚-māk, to say, speak.
11. di-š̚ (for di-š̚ ap), saying.
12. di-š̚-š̚ (for di-š̚-š̚), saying.
13. di-š̚-wār, a wall.
14. di-š̚-sn, a royal court, the divan.
15. di-š̚-nār-š̚, foolish, mad.
16. di-š̚-nās, a courtier.
17. di-š̚, a town, a village.

**ز**

18. zāt, person; essence; nature; endowed with; a lady.
19. zaah̚, forgetful.

**رحي**

1. za-ḥi-rth, provision.
2. ḍika, 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.
3. za-ḥi, abject, base, humble.
4. za-ḥi, taste, delight, pleasure.
5. za-ḥi, to rejoice, be contented.

**رَاحَت**

1. ṭaḥ, tranquillity, repose.
2. ṭaḥ, to be tranquil.
3. raṣṣ, the right hand; right, sincere, true; straight.
4. raṣṣ, consenting, agreeing, satisfied.
5. raṣṣ, a road, path.
6. raṣṣ, opinion, counsel, advice; seeing.
7. raṣṣ, odour, exhalation, stench.
8. raṣṣ, a request.
9. raṣṣ, merciful (applied to God).
10. raṣṣ, (the same as ṭaḥ), clement.
sin-ge, a chain.

sin-da-gani, life, living.

zan-ge, rich.

sin-ge, beware! Look out! be on your guard!

stir, force, violence, strength.

ziya-ye, more, much, too much, excessively, very.

ziyare, a visit to a holy man's tomb.

ziya, elegant, adorned.

shir, under, below.

zi-nd, because, since.

sin, since, because, et al. (lit., 'from this.')

sin, a saddle.

zi-nat, ornament, dress, embellishment.

sd-dak, clear; even; only; simple, pure.

sd(s from sakk-ten), done, arranged; a musical instrument; ruhbea.

su-maat, an hour, time, the present time; a watch.

sa-at, a clockmaker.
VOCABULARY.

sem, custom, habit, manner.

sa-yer and sa-'ir, all, the rest, the whole, another.

sa-yek, shadow, shade.

sa-bat, cause, reason, motive.

sa-pa-li, a soldier, an officer of irregular cavalry called Spahia.

sa-tam, injustice, tyranny.

si-jak (for استیاق heat, warmth; warm.

si-chin, a mouse.

si-er, the head, top, chief.

si-ru, the seraglio.

sort, harsh, cruel, severe.

sort, quickly, in haste.

sort, to extend, lay out (a cloth).

sort, joy, delight.

sia, a particle signifying 'without,' which is added to words to express privation: thus, سبست, سبست, without motive.

sia-la-seh, to lament; to suffer.

sia, voice, sound.

sa-saat, felicity, happiness.

sa-dot, happy, excellency.

sa-je, diligence, effort; an express messenger.

sa-for, a journey, road, travelling; war.

sa-for-ji, a traveller.

sa-for, a soldier; an experienced person.

saff ra, a table.

saff, foolish.

saff, to run, to walk about.

saff, eighty.

sa-kat, quiet, being silent.

sa-kat, a bribe.

sa-nok, a fly.

salam, a salutation; peace.

salama, safety, liberty.

sultan, the Sultan; absolute power.

sul-tan, power, majesty.

sul-mak, to clean.

sulakh, a journey, way, manner; sulak, leeches.

sul, a box on the ear.

sai, direction, way, road, path.

sa-mir, a pack-saddle.

sa-miskh, fat; enlongation.
Sib

**Turkish Grammar.**

1. سیره (sirah), walking, a promenade; a show.
2. سیرلی (sirli), a promenade; to go to the country.
3. سیل (sıl), flowing, a current of water.
4. سیر (sir), one of the 113 chapters of the Koran.
5. سیریمک (siremik), to glide, to creep.
6. سیرمک (sirmek), to glide on (a horse).
7. سیری (siri), a flock, a troop, a multitude.
8. سیر (sir), word, voice, discourse.
9. سیرکر (sirk), love, fondness.
10. سیرکو (sirk), beloved, dear.
11. سیرمک (sirmek), to curse.
12. سیرمک (sirmek), to love.
13. سیرمک (sirmek), to rejoice, be pleased, to console.
14. سیرمک (sirmek), to distinguish (a light).
15. سیرمک (sirmek), to talk together, to chatter.
16. ساخ (sakh), a pilgrim.
17. ساپ (saha), a pilgrimage, journey.
18. سیاه (siyah), black.
19. سیب (sip), an apple.

**Chinese.**

1. 火 (shān), glad, rejoicing.
2. 火 (shān), to be confused, troubled.
3. 火 (shān), thankful.
4. 火 (shān), a disciple.
5. 火 (shān), honor, name, rank, state, station.
6. 火 (shān), the peregrin falcon.
7. 火 (shān), resemblance; a ghost; a dream.
8. 火 (shān), doubt, scruple.
9. 火 (shān), vehement, violent.
10. 火 (shān), wine; any beverage.
11. 火 (shān), wickedness; quarrelsome.
12. 火 (shān), is a termination added to numerals. *Page [49].
13. 火 (shār), the law.
14. 火 (shār), remedy, medicine; state of convalescence, cure.
15. 火 (shār), hunting, game, plunder.
VOCABULARY.

شیط

شکاری ʃki-ka-ɾi, a hunter.
شکایت ʃki-ka-yet, a complaint.
شکر ʃka-ɾ, sugar.
شکری, praise, thanksgiving (to God), thanks.
شکل ʃka-li, manner, way, form.
شماته ʃka-mät-ə, noise, cry, tumult.
شمدنسگر, ʃam-dan-soon-re, for the future, from henceforward.
شمدی ʃam-die, now, at present.
شنکل ʃen-liq, rejoicing, feast, splendour.
شهادت ʃa-ɾa-ɾat, witness, attestation, testimony.
شهر ʃobar, a city.
شهرلو ʃobar-lo, a citizen.
شي ʃi, a thing, something.
شيرین ʃer-iɾin, sweet, agreeable.
شیش ʃiʃ, a swelling, a tumour.
شیشە ʃiʃa, a bottle, a water pipe, called also saɾ-ʃe-ta and ʃdi-te.
شیشمرکت ʃiʃeɾ-mark, to swell, to cause to swell.
شیشکت ʃiʃek, to swell.
شیطان ʃeɾ-y-ɾaɾ, Satan.
ad-A-yen, Tuesday.
ad-d-sev-mak, to let go.
manmi, to think.
mao-shen, to dismiss.
ma'im, to count.
as-bak, the dawn.
as-bak, the morning, dawn.
cab, patience.
sic-ram, to leap.
sal-hat, society, discourse, friendship.
as-ra, a desert, a plain (hence the word Sahara); a cool place near a spring of water where people go to pass a day.

sadd, a sound, voice, echo.
sad, speaking truth.
sad-kas, charity, favour, alma.
sere, the back.
sere-mak, to tie, wrap up.
sere, order, series, turn.
sen, to hold, contain.
saf and sar, pleasure, content, pastime, recreation.
sari and sar, clear, just, upright, sincere.
sah, frequent, often.
sah, the beard.
sen (pron. sen-er), after, afterwards, etc.
sah, peace; a treaty.

as-mak, straw.
sen-mak, to break, disperse.
sen, art, workmanship, a trade.
sen, art, a trade.
sen-makto, skilful.
sen-dal, sandal-wood.
sen-dak, a box, chest.
sen-nam, an idol; the beloved one.
sen-mak, to think.
sen-mak, to be broken, routed.
s, water.

sot, sound, voice.
sit, a fault, sin.
such, guilty, blameable.
sor, form, image, countenance, portrait.
sor-mak, to ask, interrogate.
sor-sin, without water, thirsty.
sor, thirsty.
sor, the island of Samos; also, a seed of that name.
sor, and sor-mak, and sor-mak, to be thirsty.
sor, wise, pious, devout; a soul.
sor, wool.
sor, a woollen pelisse.
sor, cold.
sor, a street.
VOCABULARY.

ضر

son, (sone) the end, extremity, after.
sol, the left hand, left side.
sulak, left-handed.
sulmam, to water, to moisten, to sprinkle, to give (horses) to drink.
sul-samak, to be watered, to leek (as a ship).
sulmam, to let pass, to pass along.
sulmam, to present.
so-lish, prey, spoil.
so-lamak, to plunder.
sulmam, to undress.
say-ydd, a sportsman.
say, the chase, game.

ض

fadet, holding firm; a governor.
za-yel, wandering, lost; hungry.
aktiv, possession, seizing; direction.
dar, beating, a blow.

ضر

racr, injury, damage.
ra-rot, injurious, hurtful.
ra-yel, weak.
ra-yel, weakness.
dar-rot, anger.
dar-adil-mak, to grow angry.
dar-lulmak, to disperse.
dar-rot, power, force, strength.
dar-tam, a set; assortment.
dar-mak and adil-mak, to suspend, fasten.
ta-el, asking, searching, desirous; a student.
ta-leq, horoscope, the dawn.
ta-lis, unfortunate.
TURKISH GRAMMAR.

طام، to bite.
طام، or طان، a heifer.
طام، to consult.
طام، a peacock.
طام، a fowl.
طام، a drummer.
طام، a colt, a foal.
طام، good, pleasant, lawful.
طام، nature, genius, disposition.
طام، earth, territory; dust.
طام، to adore, worship.
طام، sweet, pleasant, agreeable.
طام، way, manner, position.
طام، to place, to cast upon one and compel him to take.
طام، a road; way, method.
طام، in this way.
طام، food, nourishment.
طام، or طام، straight, right.
طام، ninety.
طام، to be closed, shut up, adjourned. (vulg. طام،)
طام، nine.
طام، a petition, a request.
طام، avarice, desire, gluttony.
طام، avaricious, greedy.
طام، a span.
طام، animals, horses, sheep, oxen, etc.
طام، to gather up.
طام، to take, seize.
طام، to obey.
طام، a crane, a stork.
طام، a bare.
طام، to make straight, set in order, correct.
طام، to beget.
طام، to be born.
طام، birth, origin, commencement.
طام، to touch, to push.
طام، a pig.
طام، to freeze.
طام، to be filled.
طام، a pair of drawers; skin, color (of a horse).
طام، to resist, support, lean against.
طام، victorious, overcoming.
طام، a tyrant, oppressive, tyrannical.
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
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</thead>
<tbody>
<tr>
<td>عامل</td>
<td>worker, employer</td>
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<tr>
<td>عاطف</td>
<td>emotion, feeling</td>
</tr>
<tr>
<td>عقبة</td>
<td>protection, safety</td>
</tr>
<tr>
<td>عدالة</td>
<td>justice, equity</td>
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<tr>
<td>عدو</td>
<td>enemy</td>
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<tr>
<td>عرفة</td>
<td>vocation, profession</td>
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<td>عذاب</td>
<td>punishment, torment</td>
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<tr>
<td>عسير</td>
<td>sluggish, slow</td>
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<tr>
<td>عكر</td>
<td>destruction, ruin</td>
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<tr>
<td>عزة</td>
<td>glory, honor</td>
</tr>
<tr>
<td>عشاق</td>
<td>lovers</td>
</tr>
</tbody>
</table>

### Vocabulary

- عالم (عالم) - universe; time, age; mankind.
- عام (عام) - learned, wise.
- عبادة (عبادة) - worship, adoration.
- عبادي (عباديت) - devout, religious.
- عبارة (عبارة) - interpretation, sense, phrase.
- عبد (عبد) - a servant, a slave.
- عبيد (عبيد) - a hermit; a servant.
- عتالب (عتاب) - reproof, reproving.
- عثمان (عثمان) - Othman, the name of the third Khalif. Hence the word 'Ottoman.'
- عجيب (عجيب) - wonderful, marvellous.
- عجم (عجم) - foreign, barbarian; a Persian; incompetent, etc. Video page 130, note 1.
- عذر (عذر) - the face, the cheek; an excuse; a veil.
- عرض (عرض) - ear or ears, honor, reputation.
- عرض حال (عرض حال) - a petition.
- عز (عز) - glorious, magnificent.
- عزيم (عزيم) - invitation.
- عزيمات (عزيمات) - to go.
- عزیض (عزیض) - glory, honor.
- عسكر (عسكر) - a soldier; an army, a troop.
- عشاق (عشاق) - friends, lovers.
- عشاق (عشاق) - friends, lovers.
- عشاق (عشاق) - friends, lovers.
32

TURKISH GRAMMAR.

غاي

عَضَابَةٍ, rebellion, sin.

عَظِيمَةٌ, great, grand.

عَفوٍ, pardon, absolution.

عَقل, intellect, wisdom.

عَلَمٌ, prudent, wise.

عَقلُزي, foolish.

عَقلُزا, folly, stupidity.

عَقلُرَاتٍ, wise, prudent, judicious.

عَقلُرَا, prudence, sagacity.

عَقْرَةٍ, punishment.

عَكَسٍ, reflection; an image; a return-angle.

عَلَمٌ, medicine, a remedy.

عَلَةٌ, a malady; an accident, a pretence.

عِلمٌ, knowledge, science, art, profession.

عَلَّلٌ, above, upon, according to.

عَمَّةٌ, a colonnade.

عَمرٌ, life, age.

عَمَلٌ, work, action.

عَمِلٌ, on, from, of, concerning, etc.

عَضَابَةٍ, obstinacy. عَضَابَةٍ اتْتُ, an obstinate man.

عَمارٌ, amber; a place to put barley in.

عَمَّلٌ, near, with, about, in, according to, etc.

عَؤْزِرَةٍ, a woman, a wife.

عَوْضٌ, exchange, recompense, reward.

عَزَّةٍ, a promise, contract, agreement; a will.

عَزَّةٍ, shame; a vice, stain, infamy.

عَزِيدٌ, a festival, a religious feast.

عَيْشٌ, life, delight.

عَيْشٌ, a spring; the eye; a fountain.

عَيْنٌ, assistance.

غ

غَانِلُ, imprudent, negligent; asleep.

غَانِلٌ, suddenly.

غَالِبٌ, victorious, conquering.

غَالِبًا, chiefly, upon the whole.

غَيبٌ, absent, invisible, hidden.
**Vocabulary.**

 غلب غلت ghay-yet, chiefly, extremely, the end: ghay-yet et-mak, to determine, intend, resolve. Vide page 96.

 غلاب Ghador, jealous.

 غاير, غايرة ghā-r, the meridian; midday.

 غايله ghā-y-l, disgrace; an evil.

 غدا ghā-da, repast in the day about twelve o'clock.

 غداً ghā-da, the day of to-morrow. (Vide يارين ya-rin).

 غرب Ghur, a sieve.

 غرش Ghursh (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.

 غريب Ghārīb, a stranger, a foreigner, a poor man.

 غزل Ghazal, an ode, a short poem.

 غصب Ghashb, anger, violence, wrath.

 غشل or غشل, negligence, imprudence.

 غفور Ghafūr, forgiving, clement.

 غلام Ghulām, a boy, a servant.

 غلاب Ghalab, victory, excelling.

 غلبة Ghalbat, victory, superiority.

 (adverbially used to signify 'for the most part,' and pro. ghā-li-bah)

 غلط Ghallat, an error, blunder.

 غم Ghum, grief, sorrow.

 غضب Ghusb, a rose-bud.

 غزعة Ghuz'a, a noise, dispute, quarrel. (sometimes written غزعة kus-ghe)

 غير Ghayr, other, another, except, besides, without, etc.

 غيرة Ghā-r, courage, honor, jealousy. (should be Ghā-ri.)

 غيري Ghayrī, another, besides, independently: also used explictively—ب غيري أولم Gā šā-ri olm, But indeed this will not do.

 ف Fā, Fāther.

 فخور Fā-khor, precious, excellent.

 فار Fār, glad, happy.

 فاضل Fā-dal, excellent, virtuous, learned.

 فاني Fānī, frail, transitory.

 فائدة Fa-det, profit, advantage.

 فائد فائدة Fa-dal, to profit, derive advantage from anything; to be useful.

 فائدة فائدة Fa-dal-ah, useful, profitable.


ГУРКИЯН GRAMMAR.

Fār, thought, care, advice, reflection.

Fār, section, chapter, decision, etc.

Fār, excellence, virtue; science, grace.

Fār, acting, doing; Fār, an action, a verb.

Fār, poor, a religious mendicant; a fakir.

Fār, such a one, such, etc.

Fār, philosophy.

Fār, the stick with which boys are beat at school; the armament.

Fār, bad, base, shameful.

Fār, passing away; death; negligence, omission.

Fār, above, besides; superiority.

Fār, in, among, of, by, concerning, etc. in the actual Fār, in truth, truly; in the actual Fār, it so happened; in short, etc.

Fār, an elephant.

Fār, receivable, credible, etc.; able, possible; the future.

Fār, appetite; skill, aptitude.

Fār, to seize, carry off.

Fār, how many folds? i.e., how often?

Fār, to add, to join.

Fār, some; interreg., how? how many?
قائمة

VOCAUBRARY.

قَلَمٍ قَرَبَةٌ قَوْمٍ قَوْمِيٍّ

ka-sir-mak, to cause to run away.
ka-deh-mak, to run away.

kadd, quantity, length.
ka-dar, skilful, apt, capable.

kadr, snow.
k-dirak, mixture, confusion, medley.

ka-dirak ter-mak, to mix; to trouble, interfere with. (causal of ka-dirak-mak)

ka-ras*mak, to mix.
ka-ras*la-mak, to go and meet a person.

ka-r*, a woman, a wife.

ka-z*, a goose.

ka-zam, to dig.

ka-shas-mak, to scratch.

ka-di, a judge, a Cadi.

ka-tir, a mule.

ka-dar, to raise up, to carry away.

ka-gir*mak, to rise, to depart.

ka-hem, to rest, to stay.

ka-lis, thick.

ka-met, standing, the height of a person.

ka-sen, blood.

ka-mak, to be bled (from the veins).

ka-mak, to quench one's thirst.

ka-wir-mak, to cook, to fry.

ka-yash, a tie, band, strap.

ka-z*, content, consenting.

ka-yim, erect, firm, vigilant.

ka-lam, fault, deformity, baseness, turpitude.

ka-bak or ka-pak, a covering; pumpkin; the deck of a vessel.

'aka-bak-ik, a three-decker.

ka-bal, a task, a day's labour.

ka-dim, I have undertaken to do this work for so much.

ka-l*, before, the front.

ka-lat, a kiss.

ka-sir, (pl. of qbir) a tomb.

ka-bak, rind of a tree, a shell.

ka-bal, consenting, agreement.

ka-kun, a tiger.

ka-mak, to close, to shut.

ka-pa, a gate, a door.

ka-til, killing, slaughter.

ka-ti, vehement, strong; ad., very, entirely.

ka-ti go, too late.

ka-had, some. (see tak)

ka-had, when, at the time that.

ka-had, when, at the time that.

ka-shir-mak, to put to flight, to cause to fly.
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>Turkish Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>تعریف</td>
<td>kalk, a famine.</td>
</tr>
<tr>
<td>تعریف</td>
<td>kadd, stature, body.</td>
</tr>
<tr>
<td>تعریف</td>
<td>قدر, ka-dar, value, price; quantity, number, etc.</td>
</tr>
<tr>
<td>تعریف</td>
<td>نمک</td>
</tr>
<tr>
<td>تعریف</td>
<td>خرید, kusr, shopping.</td>
</tr>
<tr>
<td>تعریف</td>
<td>جاری, kurn, a horn.</td>
</tr>
<tr>
<td>تعریف</td>
<td>گوچه، ka-rin-jeh, an ant.</td>
</tr>
<tr>
<td>تعریف</td>
<td>سربی</td>
</tr>
<tr>
<td>تعریف</td>
<td>گاپان, kas-gah, a kettle, boiler, a large saucepan.</td>
</tr>
<tr>
<td>تعریف</td>
<td>قزه, kis-sat, sorrow, anguish, regret.</td>
</tr>
<tr>
<td>تعریف</td>
<td>کیشک, kis-rak, a mare.</td>
</tr>
<tr>
<td>تعریف</td>
<td>گذشته</td>
</tr>
<tr>
<td>تعریف</td>
<td>نصب</td>
</tr>
<tr>
<td>تعریف</td>
<td>قصد</td>
</tr>
<tr>
<td>تعریف</td>
<td>جرس</td>
</tr>
<tr>
<td>تعریف</td>
<td>کشیش, kys-syl-mak, to be shortened, to make short.</td>
</tr>
<tr>
<td>تعریف</td>
<td>کسیه, ky-seh, short.</td>
</tr>
<tr>
<td>تعریف</td>
<td>کیاکس, kis-es, a tale, story; an affair.</td>
</tr>
<tr>
<td>تعریف</td>
<td>فقط</td>
</tr>
<tr>
<td>تعریف</td>
<td>چدن, ka-fi-f, velvet.</td>
</tr>
<tr>
<td>تعریف</td>
<td>قرشومخ</td>
</tr>
</tbody>
</table>

---

1 When the ئ (s) is not pronounced, it is purposely left out, in order that the learner should not aspirate it. The ئ is sometimes ئ, sometimes ئ, and sometimes ئ: 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. Turn to page ii, preceding the Vocabulary.
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>قُفْسَ</td>
<td>ka-fas, a cage.</td>
</tr>
<tr>
<td>قُفْسَ</td>
<td>ko-par-mak, to pull up, carry off, tear.</td>
</tr>
<tr>
<td>قُفْسَ</td>
<td>kop-mak, to rise, to go out.</td>
</tr>
<tr>
<td>قُفْسَ</td>
<td>ku-wet, strength, power, vigour, ability; virtue.</td>
</tr>
<tr>
<td>قُفْسَ</td>
<td>ku-wet-sis, powerless, without force.</td>
</tr>
<tr>
<td>قُفْسَ</td>
<td>ku-wet-lan-mak, to acquire strength, to fortify one's self; to give strength to another; to assist with money.</td>
</tr>
<tr>
<td>قُفْسَ</td>
<td>khat-la and mat-la, happy, fortunate.</td>
</tr>
<tr>
<td>قُفْسَ</td>
<td>ku-wet-la, strong, powerful, robust.</td>
</tr>
<tr>
<td>قُفْسَ</td>
<td>ko-ja-mak, to grow old.</td>
</tr>
<tr>
<td>قُفْسَ</td>
<td>ko-jā, an old man; old.</td>
</tr>
<tr>
<td>قُفْسَ</td>
<td>ko-ṣāḥi, a coachman.</td>
</tr>
<tr>
<td>قُفْسَ</td>
<td>ko-ṣāḥi, a coach.</td>
</tr>
<tr>
<td>قُفْسَ</td>
<td>kār-ṣar-mak, to save, to deliver.</td>
</tr>
<tr>
<td>قُفْسَ</td>
<td>kār-sul-mak, to be saved, to be freed from anything.</td>
</tr>
<tr>
<td>قُفْسَ</td>
<td>kār-sul-mak, to defend, protect; to be dried up.</td>
</tr>
<tr>
<td>قُفْسَ</td>
<td>kārā, (pron. kārā) a wolf.</td>
</tr>
<tr>
<td>قُفْسَ</td>
<td>kor-ṣak, fearful, timid.</td>
</tr>
<tr>
<td>قُفْسَ</td>
<td>kor-ṣāf, to frighten.</td>
</tr>
<tr>
<td>قُفْسَ</td>
<td>kor-ṣāf, to frighten.</td>
</tr>
<tr>
<td>قُفْسَ</td>
<td>kor-ṣāf, to fear, be afraid.</td>
</tr>
<tr>
<td>قُفْسَ</td>
<td>kor-ṣāf, terrible, fearful.</td>
</tr>
<tr>
<td>قُفْسَ</td>
<td>kor-ṣāf-ṣaḥ, fear, horror.</td>
</tr>
</tbody>
</table>
۳۵  قول

**Turkish Grammar.**

- قول، a guide, a pilot, on escort.
- قولن، the ear.
- قولن، easy, convenient.
- قولنن، case, facility.
- قوم، people, a nation.
- قومن، a neighbour.
- قومن، ko-mak or commonly ko-i-mak, to place. قوری بری اورده، ko-i ko-mak or ko-dak, put that down there.
- قونان، ko-mak, a house where one puts up on arriving at a village; a residence, home.
- قونشمن، ko-mak or ko-mak, to converse with any one in a neighbourly manner. (from ko-mak) قوری، ko-mak, to place one's self, to encamp, to peroh.
- قوری، ko-mak or ko-mak, to drive away, to turn away (a servant).
- قوری، ko-mak, strong, robust; solid.
- قوری، ko-i-rak, the tail.
- قوری، ko-i-rak, the tail.
- قوری، ko-i-rak, to let go.
- قیاس، an opinion.
- قیاس، an opinion.
- قیام، dress, appearance, air, manner.
- قیام، ko-yem, rising up.
**VOCAUBRARY.**

**ki-t** as, like; *الَّذِي*, the Arabic article, and *اولَى*, before, formerly.

**ka-gheh** paper.

**ka-far** denying God; an infidel, an impious wretch.

**ka-mel** perfect, full, entire.

**ka-bab** roasted meat.

**ka-bir** great, large.

**ka-tek** a vicerey, lieutenant, an agent, etc.; hence the word *كَفْيْا* *كَفْيَّا*, the chief of a village.

**ka-psa, where? whither?**

**ka-khi, a she-goat.**

**ka-de**, a cat.

**ka-zal** also, thus, therefore.

**ki-re-met** honor, respect.

**ki-bur** a throne, chair, pulpit.

**ki-bur** a crane.

**ki-rum** generosity, favour.

**ki-rud** a time. *بِرْكَة* *كَرِّدْ* one time, once.

**b-sha-dh**sometimes.

**chot ki-rud** many times, often.

**ka-ris** generous, splendid, etc.

**ka-ris** detector, filthy.

**ka-baa** a man, a person, some one. *هرْكَس* a crowd of men.
كونه /bē-ka/, violent, strong; sharp (said of vinegar, wine, a knife, etc.)

کمک /bē-mak/, to cut.

کشتی /bē-sh-ti/, a boat, a ship.

کشف /bē-shf/, open. کشف /bē-shf é-mak/, to enquire into, to look after an affair.

کشا /bē-sha/, a man, a person.

کفا /bē-fa-yet/, sufficiency, profit.

کفر /bē-fr/, infidelity.

کلک /bē-klek/, a partridge.

کل /bē-k/, all, the whole.

کلم /bē-klem/, a word, a speech.

کم /bē-km/, wanting.

کم /bē-km/, who, that, etc.

کمال /bē-mal/, perfection, excellence; integrity; fulness.

کمس /bē-mes·ms/, some one, a person.

کمس /bē-mes·m/, some one, somebody, any one.

کنار /bē-nar/, a side, shore, edge.

کنون /bē-non/, or ابکس /bē-ek/, now, at present.

کپک /bē-pēk/, a dog. (pron. کیَا /bē-pēk)

کوک /bē-tak/, the stump of a tree.

Piece of the root used to light a fire with.

کچ /bē-ʃak/, small, little.

کور /bēr/, blind.

کورک /bēɾk/, a pelisse.

کورک /bēɾk/, a spade.

کوه /bēɾe/, a corner.

کوهک /bēɾ/, a root.

کورمگچی /bə·mer·jī/, a coal merchant.

کوهک /bēɾ/, a mountain, a hill.

کود /bēɾ/, a farm; a town.

کیل /bē·le/, rustic.

کیرلی /bē·rēl/, dirty.

کیسه /bē·šak/, a purse.

کیفیه /bə·ʃe·yat/, quality; state of thing or matter.

کیلا /bē·lar/, or کلار /bē·lar/, a place where the provisions of a house are kept.

کیلارچی /bē·lar·jī/, the keeper of the same; a person in charge of the keys.

کی /bə·j/, time, place. کاد /bəd/, sometimes.

کاگ /bəd/, sometimes. [200]

1 The ʃ is always hard, at all times, before every vowel.
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>جَرِيدَا</td>
<td>leafy</td>
</tr>
</tbody>
</table>
gilak, the ear, hearing.
gilak, the heavens.
galis, the heart, soul, the mind; intuition.
gul, a pond.
guldirmek, to amuse, to make laugh.
guldirimmek, to joke together: to strive, wrestle.
gul, shade. gulsan, to take the shade, to refresh one's self.
gulmek, to laugh.
gasmek, silver, money.
gasmekmek, to ruminate; gasemek, to think intently.
gaslemek, to be buried, to bury.
gasmekmek, to bury (a treasure, not a dead man).
gun, the day.
gundzmek, to send.
gunduz, (adv.) by day.
guzemek, to boast.
guzmek, to go, to walk.
guz, night, the evening.
guzmek, to enter.
guz, or gur, to go or come.
gur, or gur, back, over again. (adv.) gur daim, to return.
gus, the ear, hearing.
gus, rather (adv.) hidden, secret.
gislemek, to be hid.
gist, a stag, a kind of deer only existing in Mount Taurus.

l

leqil, because, for the reason that.
lezim, necessary, urgent, suitable. le-zam-i, to the, as far as is needful.
les, a corpse.
leqirdi, word, speech.
lab, a ruby.
lab, a tulip.
leeq, worthy, proper, suitable, able.
lab, the lip; edge, shore; side of a river.
lebas, a garment; clothes; drawera.
le-nes, a cabbage.
leze, pleasure; sweetness.
leze, the sweetness of life consists in moving from place to place (changing about).
VOCABULARY.

لَذِيد  a. lāsīn, sweet, delightful.
لِسانٍ a. lī-sān, the tongue; language, speech.
لِشَكْرٍ a. läsh-kur, an army.
لِطَأْفَةٍ a. lā-ta-fūt, grace, elegance.
لِطَفِ  a. lūtf, gentleness, humanity, courtesy.
لِطَيفٍ a. lā-tīf, sweet, agreeable:
( plur. ) lā-tā-yīf, jokes, tales, etc.
لِعْمٍ a. lūm, playing; a game.
لِعْنَةٍ a. lūnāt, a curse, anathema.
لِغَفَاتِ a. lā-ghāţ, speech, language; a dictionary.
لِوْكْمَةٍ a. lūk-maţ, a morsel, a mouthful.
لِحَراَحَتِ لْقُوم  rā-haţ lī-kum, 'a mouthful of pleasure:' a kind of sweetmeat for which Constantinople is celebrated among the people of Turkey.
لْكَيْ a. lī-kī, but, nevertheless, however.
لِوْزَمْ a. lū-ważm, necessaries.
لْعَدْ a. lū-lad, a pipe, a tube whence the water of a fountain flows.
لْبُوْدِ a. lū-būd, blood: Lēbā, play, diversion.
لِسَأْلٍ a. lī-sāl, but.
لِلَّيْلِ a. līl, the night.

لِيلةٌ a. līy-īl, a night, for lā-yīl, a star, for lā-yīl, from the noise which it makes.
لِيْمَرٍ a. lāy-mār, a lemon, a citron.
لِسَمٍ a. lāy-īm, cursed.

ما mā, that, which, what. No, not. ( Neg.)
ما mā, water.
ما mā, and mā, between.
ما mā, an event; accident; occurrence; ( lit. , that which has taken place.)
مَا mā, the past; besides, except; the rest.
مَالٍ māl, wealth, riches, estate.
مَالْخَوْلَا māl-kul-īya, melancholy.
مَالْدَارٍ māl-dār, rich, wealthy.
مَالْدِارِيْنٍ māl-dārīn, wealth, opulence.
مَالْكِ a. māl-kī, a king, lord, master, possessor.
مَانعٍ a. mān-ūn, a hindrance, impediment, objection.
مَانَدَمٍ mān-adīn, like, as.
مَادَمٍ mādām, the moon.
ma-yet, a hundred.
ma-il, inclined, bent; well-disposed; affectionate.
ma-red, let it not be, lest, etc.
ma-barak, happy, blessed, holy. ma-barak ә-la, may it do you good!
ma-barak әad, compliments.
ma-ba-shiar, beginning, commencement.
ma-ba-legh әla, extremely.
ma-ba-fa, diligence, best endeavour.
ma-ba-bi, a follower, a servant.
ma-ba-bi-rist, obsequiousness.
ma-ba-had, united, made one.
ma-ba-al, belonging to.
ma-ba-jar, sprouting from; originated, produced.
ma-ba-faj, concurring, suitable, agreed.
ma-thil, like, likeness.
ma-thil, a fable, a proverb.
mejil, power, force; skill.
mejassem, incarnate, corporeal.
Eagajcin, mejassem sordet yahian a-ghejden mejassem sar-
ret ya-pen, a maker of wooden images.

mijlis, an assembly; the council.
mas-ri, war, combat.
mas-biibub, beloved, a lover.
mas-biibe, imprisoned; a prisoner.
mas-de, (deth), a narrator, teller of tales.
mas-rab, or mas-rab, the chief place in a mosque.
swa-har-ram, unlawful; name of a month (the first of the Mohamedan year).
ma-haram, prohibited, deprived.
ma-sor, the produce of the earth, the harvest. swa-sor, an officer who collects the tithes, etc.
swa-sor, pure, full; only.
swa-dor, the (royal) presence.
swa-bik, solid. [adv., firmly]
swa-bik, the tribunal of the Cadi.
swa-sell, a place. swa-sell, the light of the place; i.e., the beauty of the Palace.
swa-sell, the prophet.
swa-sell, trouble, disgrace.
<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>mér-ḥa-wet, clemency, compassion, mercy.</td>
<td>مرحمة: taph-l, merciful, gracious.</td>
</tr>
<tr>
<td>mar-khám, euphemism for 'defunct': lit., one upon whom God has had mercy: also,  فوت, (one who has) passed away.</td>
<td>مر: taph-l, dirty, impure.</td>
</tr>
<tr>
<td>mér-l, falling sick; mér, disease.</td>
<td>مرض: taph-l, a thing ridden; a donkey.</td>
</tr>
<tr>
<td>ma-ras-l, sick, ill.</td>
<td>مرکب: taph-l, ink.</td>
</tr>
<tr>
<td>ma-rol-dh-mak or ma-rol-dan-mak, to murmur, cry, etc.</td>
<td>مردمت: مرلابمی</td>
</tr>
<tr>
<td>mu-rá-wet, pity, assistance, protection, kindness.</td>
<td>مرأب: taph-l, benevolent.</td>
</tr>
<tr>
<td>wi-ṣaj, temperament. (used for 'health,' etc., in common parlance)</td>
<td>مرال: ژال</td>
</tr>
<tr>
<td>uza-ḥ, a city. Medina is called 'par excellence' the city.</td>
<td>مزار: مزار</td>
</tr>
<tr>
<td>µa-ṣad, an auction.</td>
<td>µا-ṣad, increase, energy.</td>
</tr>
<tr>
<td>µa-ṣd, will, desire, intention.</td>
<td>µا-ṣd, taste, a relish.</td>
</tr>
<tr>
<td>µa-ṣd, want, desire, intention.</td>
<td>µا-ṣd, want, desire, intention.</td>
</tr>
</tbody>
</table>
| mu-nay-yen, adorned: also, 'a barber,' because he makes | µینی:
you neat and orderly by clipping the beard, etc.

muğ-däh, good tidings.

ma-sa-fat, distance, space; endurance, sufferance.

ma-sa-for, a traveller, a guest.

mu-sa-bib, the cause of cause, i.e., God; to gain one's livelihood.

mâst, drunk.

ma-ta-hâk, deserving, worthy.

ma-ta-war, soliciting pardon.

ma-ta-khâra, raillery, mockery; a buffoon; a masquerade.

ma-ta-ra-kâha, ridicule, raillery, nonsense.

ma-rât, cheerful, contented, joyful, delighted.

ma-sân, a dwelling.

ma-sâk, poor, a beggar.

mu-sal-lat, a governor; ruling, overpowering; a vampire.

mu-sal-lat el-mah, to prevail, be superior.

mauss-him, a true believer; a Mussulman.

maus-âld-yâh, (the pl. of mausâh) chiefs.

mausâh, counsel, debate.

mausâh, discussed, a partner.

mausâh, a purchaser.

mausâh, honored.

mausâh, the east.

mausâh, explained, foregoing.

mausâh, occupied, attentive, diligent.

mausâh, celebrated, famous.

mausâh, walking.

mausâh, business, occupation.

mausâh, the composer, author or editor of a book.

mausâh, a misfortune, trouble, disgrace.

mausâh, want, narrowness; oppression.

mausâh, good, proper; held, governed.

mausâh, obedient, subject.

mausâh, oppressed; modest.

mausâh, assistance, subsidy, aid.
Kal

VOCABULARY.

ك

كت as, like; ال, the Arabic article, and (ول, before, formerly)

کاغز کا-ش، paper.

کافر ka-fur, denying God; an infidel, an impious wretch.

کامل کا-م، perfect, full, entire.

کباب کی-ب، roasted meat.

کبر کی-بیر, great, large.

کتان کی-طَس, flex.

کتخذا کت-کی-دا, a viceroy, lieutenant, an agent, etc.; hence the word کیفیا, the chief of a village.

کجا کی-ج، where? whither?

کچی کی-شی, a she-goat.

کدی کی-د، a cat.

کذک کی-ش لاک, also, thus, therefore.

کرامت کی-ر-م، honor, respect.

کرس کی-ش-ی, a throne, chair, pulpit.

کرک کی-ر-کی, a crane.

کرم کی-رم, generosity, favour.

کرکر کی-ر-م، a time. هر کی-ر-م، one time, once.

کرکر کی-ر-م، sometimes.

کحول کی-یو کی-ر-م, many times, often.

کرم کرکر, generous, splendid, etc.

کرکر کی-یو, detestable, filthy.

کس کیس, a man, a person, some one. هر کس کیس, every one.
40  TURKISH GRAMMAR.

کوشنی کسکین kus-kus, violent, strong; sharp (said of vinegar, wine, a knife, etc.)
کورمک kus-mak, to cut.
کشتی kus-si, a boat, a ship.
کشف ایتمک kusf, open. kusf at-mak, to enquire into, to look after an affair.
کسکی kuski, a man, a person.
کسی kasi, sufficiency, profit.
کفر kfar, infidelity.
کلک kik-kik, a partridge.
کل kül, all, the whole.
کل kül, ashes, cinders.
کلام kalam, a word, a speech.
کم kım, wanting.
کم kis, who, that, etc.
کمال kis-mak, perfection, excellence; integrity; fulness.
کسند kis-send, some one, a person.
کسند kis-send, some one, somebody, any one.
کنار kis-nor, a side, shore, edge.
کون kis-ün, or akson akh-ün, now, at present.
کورک kis-pak, a dog. (pron. kis-pak)
کورک kis-tak, the stump of a tree.

piece of the root used to light a fire with.
کوچک kus-si, small, little.
کور kür, blind.
کورک kürk, a pelisse.
کورک kürk, a spade.
کورک kus-si, a corner.
کورک kus, a root.
کورباجی kus-warji, a coal merchant.
کوری kür, a mountain, a hill.
کوری kür-ı, a farm; a town.
کوری kür-ı-la, rustica.
کوری kür-ı, dirty.
کوری kür-ı, a purse.
کینه kay-fi-yet, quality; state of thing or matter.
کیلوار کیلار kis-lor, dispensary; a place where the provisions of a house are kept.
کیلارچی kis-lorji, the keeper of the same; a person in charge of the keys.

1 The ş is always hard, at all times, before every vowel.
<table>
<thead>
<tr>
<th>English</th>
<th>Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>gaff-tar</td>
<td>گفتار</td>
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<tr>
<td>gaff-tash</td>
<td>گفتاش</td>
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<td>guffar</td>
<td>گفار</td>
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<td>gur</td>
<td>گر</td>
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<tr>
<td>goskurke</td>
<td>گسفرکه</td>
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<tr>
<td>gosht-e-jeh</td>
<td>گسته‌ی جه</td>
</tr>
<tr>
<td>gosht-e-man</td>
<td>گسته‌ی مان</td>
</tr>
<tr>
<td>gosht-e-nah</td>
<td>گسته‌ی ناه</td>
</tr>
<tr>
<td>gosht-e-nee</td>
<td>گسته‌ی نیه</td>
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<td>gosht-e-nee</td>
<td>گسته‌ی نیه</td>
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<td>gosht-e-neel</td>
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<td>gosht-e-neel</td>
<td>گسته‌ی نیل</td>
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<tr>
<td>gosht-e-sak</td>
<td>گسته‌ی ساک</td>
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</tr>
</tbody>
</table>


**Turkish Grammar**

1. **gül**, the ear, hearing.
2. **gök**, the heavens.
3. **gül**, the heart, soul, the mind; intuition.
4. **göl**, a pond.
5. **gül**, to amuse, to make laugh.
6. **gül**, to joke together; to strive, wrestle.
7. **gül**, to take the shade, to refresh one's self.
8. **gül**, to laugh.
10. **gül**, to ruminate; **güm**., to think intently.
11. **gül**, to be buried, to bury.
12. **gül**, to bury (a treasure, not a dead man).
13. **gül**, the day.
14. **gül**, to send.
15. **gül**, (adv.) by day.
16. **gül**, to boast.
17. **gül**, to go, to walk.
18. **gül**, night, the evening.
19. **gül**, to enter.
20. **gül**, back, over again, (adv.) to return.

**Notes**

- **ki-la**, rather (**adv.**) hidden, secret.
- **gül**, to be hid.
- **gül**, a stag, a kind of deer only existing in Mount Taurus.

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**Lá**

1. Lá, because, for the reason that.
2. Lá, necessary, urgent, suitable. **lám**, as far as is needful.
3. Lá, a corpse.
4. Lá, word, speech.
5. Lá, a ruby.
6. Lá, a tulip.
7. Lá, worthy, proper, suitable, able.
8. Lá, the lip; edge, shore; side of a river.
9. Lá, a garment; clothes; drawers.
10. Lá, a cabbage.
11. Lá, pleasure; sweetness.
VOCABULARY.

لذيذة لَذَى, sweet, delightful.
لسان لِسَان, the tongue; language, speech.
لشَكِر لِشَكِر, an army.
لطفة لَطِفَة, grace, elegance.
لطف لَطِف, gentleness, humanity, courtesy.
لطيف لَطِيف, sweet, agreeable: لطَيِفُ (plur. لَطِيفُ, jokes, tales, etc).
لذي من لَذِيْم, a jest, a joke, a talo.
لعب لَعْب, playing; a game.
لمع لَعْم, a curse, anathema.
لغة لَغْه, speech, language; a dictionary.
لمحة لَحَمْا, a morsel, a mouthful.
رَحْتٌ لِرَحْت, a mouthful of pleasure: a kind of sweetmeat for which Constantinople is celebrated among the people of Turkey.
لكن لِكَن, but, nevertheless, however.
لواء لَوْء, necessities.
لمِلة لَمْلِة, a pipe, a tube whence the water of a fountain flows.
ليم لِمْه, blood: لَهِ, play, diversion.
ليلي لَيْلِ, but.
ليل ليْل, the night.

لِيلَك لَيْلَك, a stalk; for لَيْلُل, from the noise which it makes.
ليمون لَيمُون, a lemon, a citron.
لُكْنَي لُكْنَي, cursed.

ما ما, that, which, what. No, not. (Neg.)
ما ما, and مَسّ, water.
مابين مَبَين, (adv.) between.
مَاجرا مَاجِرَة, an event; accident; occurrence; لَيْلِ, that which has taken place.
مابدا مَبَدَا, the past; besides, except; the rest.
مال مَال, wealth, riches, estate.
مايكل مايْكِلَيا مَاْيْكِلْيَا مَالَخْلُولِيَا, melancholy.
مايكل مَالِدَار, rich, wealthy.
مالالا مَالَدَلْيَنِ, wealth, opulence.
ملك مَلْكَ, a king, lord, master, possessor.
مات مَاتِح, a hindrance, impediment, objection.
مماد مَمَادَد, like, as.
ماء مَاء, the moon.
ma-jis, an assembly; the council.

ma-har-rum, unlawful; name of a month (the first of the Mohamedan year).

ma-khur, the produce of the earth, the harvest.

ma-las-sal, an officer who collects the tithes, etc.

ma-rek, pure, full; only.

ma-zar, the (royal) presence.

ma-zek, solid. [adv., firmly]

ma-wr, a place.

ma-ye, trouble, disgrace.

ma-yu, a hundred.

ma-yu, inclined, bent; well-disposed; affectionate.

ma-yu, let it not be, lest, etc.

ma-yu, happy, blessed, holy. may it do you good!

ma-yu, compliments.

ma-yu, beginning, commencement.

ma-yu, extremely.

ma-yu, diligence, best endeavour.

ma-yu, a follower, a servant.

ma-yu, obsequiousness.

ma-yu, united, made one.

ma-yu, belonging to.

ma-yu, sprouting from; originated, produced.

ma-yu, concurring, suitable, agreed.

ma-yu, like, likeness.

ma-yu, a fable, a proverb.

ma-yu, power, force; skill.

ma-yu, incarnate, corporeal.

ma-yu, a maker of wooden images.

Ma-yu, war, combat.

Ma-yu, beloved, a lover.

Ma-yu, imprisoned; a prisoner.

Ma-yu, a narrator, teller of tales.

Ma-yu, the chief place in a mosque.

Ma-yu, name of a month (the first of the Mohamedan year).
VOCABULARY.

مرت

merid, comprehending; surrounding; a fortress. 

میت, the ocean.

mű-khâ-rukh, danger. 

میخاطر, danger.

میخاطرولو, dangerous.

میخاطرولو, dangerous.

میخاطر, contrary, opposed to. 

میخاطرولو, false.

میخاطرولو, false.

میخاطرولو, opposition, resistance.

میخاطرولو, chosen; the best; an ambassador.

میخاطرولو, peculiar, proper. 

میخاطرولو, pecular, proper.

میخاطرولو, (adv., on purpose, an express messenger).

میخاطرولو, created, produced; a creature.

میخاطرولو, created, produced; a creature.

میخاطرولو, time, a certain time.

میخاطرولو, time, a certain time.

میخاطرولو, praise, applause.

میخاطرولو, praise, applause.

میخاطرولو, assistance, help.

میخاطرولو, assistance, help.

میخاطرولو, senseless, confounded.

میخاطرولو, senseless, confounded.

میخاطرولو, a city. Medina is called 'par excellence' the city.

میخاطرولو, a city. Medina is called 'par excellence' the city.

میخاطرولو, will, desire, intention.

میخاطرولو, will, desire, intention.

میخاطرولو, a stop, degree; rank, dignity; time.

میخاطرولو, a stop, degree; rank, dignity; time.

مرحبت

merhâb, clemency, compassion, mercy.

مرحبتلو, merciful, gracious.

مرحبتلو, merciful, gracious.

مرحبتلو, euphemism for 'defunct'; lit., one upon whom God has had mercy: also, (one who has) passed away.

مرحبتلو, euphemism for 'defunct'; lit., one upon whom God has had mercy: also, (one who has) passed away.

میراد, a man.

میراد, a man.

مرد, dirty, impure.

مرد, falling sick; measles, disease.

مرد, falling sick; measles, disease.

مرد, a thing ridden; a donkey.

مرد, a thing ridden; a donkey.

مرد, ink.

مرد, ink.

مرد, to murmur, cry, etc.

مرد, to murmur, cry, etc.

مرید, pity, assistance, protection, kindness.

مرید, pity, assistance, protection, kindness.

مرید, benevolent.

مرید, benevolent.

مرژ, temperament. (used for 'health,' etc., in common parlance)

مرژ, temperament. (used for 'health,' etc., in common parlance)

مرید, an auction.

مرید, an auction.

مرید, a sepulchre, tomb.

مرید, a sepulchre, tomb.

مزر, taste, a relish.

مزر, taste, a relish.

مزر, increase, energy.

مزر, increase, energy.

مزر, adorned: also, 'a barber,' because he makes
you neat and orderly by clipping the beard, etc.

muğ-dev, good tidings.

wa-as-fet, distance, space; endurance, suffrance.

wa-as-for, a traveller, a guest.

muğ-dev, the cause of causes, i.e., God; to gain one's livelihood.

muṣ, drunk.

muṣ-taḥ-hak, deserving, worthy.

muṣ-tagḥ-rak, immersed, drowned.

muṣ-tagḥ-for, soliciting pardon.

muṣ-ṣuḥ-re, mockery, a buffoon; a masquerade.

muṣ-ṣuḥ-ri, ridicule, railing, nonsense.

muṣ-rar, cheerful, contented, joyful, delighted.

muṣ-ken, a dwelling.

muṣ-ken, poor, a beggar.

muṣ-sal-lut, a governor; ruling, overpowering; a vampire.

muṣ-sal-lut al-mak, to prevail, be superior.
VOCABULARY.

مفرد

muđ-te-del, temperate, just.
muđ-te-ref, known, celebrated, confession making.
muđ-det, the stomach.
muđ-fal, knowledge, science; a clever thing.
muđ-kul, reasonable, just.
muđ-lam, also muđ-lam, known, certain.
muđ-mur, cultivated; frequented; agreeable; prosperous.
muđ-ni, sense, meaning; and muđ-ni, used for, 'that is to say.'
muđ-khad, appointed, agreed upon; the identical; (adv.) that very.
muđ-qa-ra, a cave, a den. (plural) muđ-qa-yor.
muđ-roh, the west, the setting sun; time of prayer at that hour.
muđ-rove, deceived.
muđ-rove-len, to grow proud; to deceive.
muđ-rove, changed, changeable.
muf-tah, a key.
muf-roh, one, only; great, huge.

مقابل

ma-ke-kul, opposite.
ma-ke-n, rank, station; residence.
ma-ke-rib, pleasing, accepted, agreeable.
ma-ke-dar (prom. vulg. ma-ke-dar), quantity, part, number.
ma-ke-dar, a little.
ma-ke-dar, almost, nearly, about.
ma-ke-dar, predestined.
ma-ke-dar, firstly, anciently.
ma-ke-dar, established, fixed, certain, positive.
ma-ke-yed, attentive, written down, noted.
muhs-saf, recompense, price.
muk-ke, a place, a station.
muk-ke, perhaps, but, unless, only, if, etc.
me-lak, an angel.
me-lak, a king; me-lak, a kingdom, etc.; me-lak, possessions, domains.
me-lak, tired, vexed.
mek-ke, possible.
mek-ke, an empire, province, power.
me-lak, possessed; a slave.
Fi-xüll has said—

وَنَا هَرَكِمْسَنِي كَمْ أَسْتَدِمْ أَنْ دَنيَّ جِهلَةَ كُرْدَم
كِيمَهَ كَمْ بُوُنَا دُلِّيَادُهَ كُرْدَمَةَ تُيَ وَنَا كُرْدَمَ
كِيمَهَ كَمْ حَالَمُ اِظْهَارُ اِبْلَيْبَ أَسْتَدِمْ دِرِمانَ
أوُرْمَهُ أَهُمْ بُعْتُ دَكَرَهُ أَنَّ مَسْ مِيْتاَ كُرْدَم

Wa-fa' har kim-so-den-kim is-ti-dim an-den jo-fa' gur-dum
Ki-mi-kim bu fa' an-ya-da gur-dum bu se-fa' gur-dum
Ki-mi-kim ha-kim a-har al-lu-yup is-ti-dim der-man

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.

میدان، a plain, an open field; a place where the horses are exercised with the Jerid.

میناء، a seaport.

میپاد، to publish abroad, etc.

میرا، a prince, lord, chief.

میرت، inheritance, heritage.

میراث، to succeed to an estate.

میرم، a candle.

میرم، a true believer; faithful.

میرتر، a tambour, war trumpet, etc.; band of musicians.

میبان، a friend.

میل، delay. bd-ad millet even, give me a little time (and I will pay you).

مهمات، necessaries, provisions.

میلی، wine.

میله، a wine-tavern.

میلخانه، to nail up.

میزان، a plain, an open field; a place where the horses are exercised with the Jerid.

نادر، rare, singular. (adv., rarely)

نادر، fire; a pomegranate.

نارنج، an orange.

نارنج، blandishment, coquetry; elegance.

نادر، thin, elegant, pretty.
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TURKISH GRAMMAR.

نازیکت نسیب, genealogy, lineage.

نسل, a certain person or thing. Her نسیب, whatever.

نسب, the sephyr, fragrant air.

نامه, a sign, signal; seal; an order. نامه, decorations of the Sultan Mahmoud II.

نصر, assistance; victory.

قبض, lot, fortune, destiny.

قبض, to seek one's fortune.

نصیب, advice, counsel.

نظام, stringing (pearls); arrangement, order, regulation.

نظام جدید, new military regulations.

نظر, the sight; looking at, seeing, etc.

نظر, alike, equal to; similarity.

نظری, unequalled.

نعل, a horse-shoe, a clog, etc.

نعم, yes, thus, very well.

نما, grace, favour, wealth, etc.

نفیس, anything delicate, precious. (pl. of نفس نفیس)
VOCABULARY.

ناکت, the soul; the person.
 نفس, the breath; water-pipe to smoke.
 نفی, gain; doing good; advantage.
 نفس, defect, wanting, short.
 نکل, history, narrative, tale, etc.; moving from place to place.
 نگاه, a look; custody, care.
 نماز, prayers, worship.
 نو, new, fresh.
 نوبه, a period, time, turn; a band of music. نوبه ایده, by turns, alternately.
 نوجوان, a young man.
 نه, what?
 نیاز, demand, prayer, supplication.
 نیت, intention, will, object.
 نیک, good, beautiful.

واه

و, (conj.) and, also.
واجبا, necessary, expedient, fit, proper.
واحد, one, sole.
واز, impersonal verb. Vide [91].
واز, a Persian termination implying 'possession.' واژ مدر, there is hope, I hope, or have hope.
وازمتی, to go, to arrive.
وازمت, joined, met.
وازمت, to arrive at, attain one's end.
واژتی, a preacher.
وافر, abundant, copious; many, much.
وازات, happening, an occurrence.
وازف, standing; skilful, learned.
وازد, a parent, a father.
وازد, a mother; hence وازد, the Sultan's mother, the Dowager Sultana.
وازد, by God.
وازی, a prince, a governor.
واز, oh! ah!
A Turkish poet has said—

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.
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ياب</td>
<td>Yab</td>
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<tr>
<td>ياو</td>
<td>Yaw</td>
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<tr>
<td>هم</td>
<td>Hom, and, also, etc. (conjunction and expletive)</td>
</tr>
<tr>
<td>همان</td>
<td>Hom-da, at once. (conjunction and expletive)</td>
</tr>
<tr>
<td>همر</td>
<td>Hom-rth, a companion.</td>
</tr>
<tr>
<td>مشیره</td>
<td>Hom-shi-rth, a sister.</td>
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<tr>
<td>مشیرلو</td>
<td>Hom-shir-lo, a fellow-countryman.</td>
</tr>
<tr>
<td>عز</td>
<td>Azz, the air, wind; love, desire.</td>
</tr>
<tr>
<td>هوش</td>
<td>Hosh, desire; lust, wish, etc.</td>
</tr>
<tr>
<td>هيبة</td>
<td>Hith-bet, fear; grandeur, imposing greatness.</td>
</tr>
<tr>
<td>هیبتلو</td>
<td>Hith-bet-lo, formidable, majestic.</td>
</tr>
<tr>
<td>هیک</td>
<td>Hitk, nothing, never at all.</td>
</tr>
<tr>
<td>هیکل</td>
<td>Hitk-kel, a temple.</td>
</tr>
<tr>
<td>هینه</td>
<td>Hitk-nth, convenience, facility. (also ko-lb-kth)</td>
</tr>
<tr>
<td>يد</td>
<td>Yid, O! holla!</td>
</tr>
<tr>
<td>يا</td>
<td>Ya, or, well.</td>
</tr>
<tr>
<td>يابان</td>
<td>Yibb, a desert; wild.</td>
</tr>
<tr>
<td>ياباني</td>
<td>Yibb-ji, a stranger; unknown.</td>
</tr>
<tr>
<td>يابشترومی</td>
<td>Yibb-shtrmym, to cause to touch, to attach, join; to apply; to stick together.</td>
</tr>
<tr>
<td>يد-پیش-ماک</td>
<td>Yad-pish-mak, to touch, attain, reach. (the simple form of the above)</td>
</tr>
<tr>
<td>يد-پیشتمی</td>
<td>Yad-pashmym, to touch, attain, reach. (the simple form of the above)</td>
</tr>
<tr>
<td>يد-رک</td>
<td>Yad-rkk, to construct, make, build, to do.</td>
</tr>
<tr>
<td>يد-رمیتی</td>
<td>Yad-rmmym, to lie down, repose, rest.</td>
</tr>
<tr>
<td>يد-یخود</td>
<td>Yad-yakh,od, either, or. Vdso page 16.</td>
</tr>
<tr>
<td>ياد</td>
<td>Ydd, remembrance, memory.</td>
</tr>
<tr>
<td>يار</td>
<td>Yar, a friend.</td>
</tr>
<tr>
<td>يارلمیتی</td>
<td>Yad-rmmym, to lie down, repose, rest.</td>
</tr>
<tr>
<td>يد-ریل-ماک</td>
<td>Yad-ril-mak, to be cleft or burst.</td>
</tr>
<tr>
<td>يارین</td>
<td>Yad-rin, to-morrow.</td>
</tr>
<tr>
<td>ياز</td>
<td>Yas, the summer.</td>
</tr>
<tr>
<td>يازمیتی</td>
<td>Yas-mym, to write.</td>
</tr>
<tr>
<td>ياغ</td>
<td>Yagh, butter.</td>
</tr>
<tr>
<td>ياغ-ریزبیز</td>
<td>Yagh-rizb, burning oil. (also yagh-tas)</td>
</tr>
<tr>
<td>ياغ-لیم</td>
<td>Yagh-lum, olive oil.</td>
</tr>
<tr>
<td>ياغلر</td>
<td>Yaghlar, fat, oily.</td>
</tr>
<tr>
<td>ياغ-لیم</td>
<td>Yagh-lim, to beseech.</td>
</tr>
<tr>
<td>ياغمیتی</td>
<td>Yagh-mym, to light a candle or fire.</td>
</tr>
<tr>
<td>ياین</td>
<td>Yain, near; ye-in, certain, certainly.</td>
</tr>
<tr>
<td>يایشتریمی</td>
<td>Yashtrymym, to cause to touch, to attach, join; to apply; to stick together.</td>
</tr>
<tr>
<td>ياذ</td>
<td>Yads, side, flank, etc.</td>
</tr>
<tr>
<td>ياذ-یبیس</td>
<td>Yads-ybb, and yd-ibz, energy. (commonly used applauditorily).</td>
</tr>
</tbody>
</table>
yu-de a-dest, a good man.
yu-azlansmat, to exasperate, render fierce and energetic.
ye-i, a bow.
ye-pain, a footman—a man on foot.
ye-parmat, (commonly used instead of) e-parmat, to take away.
ye-bain, a desert, a wide plain.
ye-bain aurangi, wild duck.
ye-prakh, a leaf.
ye-tash-mat, to attain, to arrive at; to suffice.
ye-tor, it suffices.
ye-dir-mat, to give to eat, to cause to eat.
ye-dek, a led horse.
ye-dekri, a groom, the man leading a horse.
yor, a place. yen yor, there is no room.
yor, state of a falcon when in best condition to hunt.
yoratalmat, to arm, equip.
yoralmat, to wound.
yu-re-mat, to be useful, of service. u ne mat yu-re-mat, what use is it?
yu-rmati, to tear in pieces.
yu-dom, aid, assistance.
yu-ls or yu-l, appertaining to a place; countryman.
yu-mat, to write.
yu-sdr, the left (side).
yu-sara, facility, prosperity.
yed-shil, green.
yed-shil-lk, verdure, a meadow.
yed-shil-mat, to render green.
yu-mat, that is to say. vide page 1.
yagh-mar, rain. yagh-mar yu-ghar, it rains.
yagh-mar-lk, a cloak for the rain.
yu-kas, the skirt, a border, bank.
yu-kash-mat, to approach.
yu-kalmat, to be demolished, to fall down.
yu-sh-mat, to destroy, demolish.
yu-sh, certain.
ye-sh, one by one.
VOCABULARY.

yat, a sleeve.
yan-mek, to conquer.
ye-nil, new, modern.
ye-nil-ye, over again; 'de nouveau.'
yul, wind, the air; yul, a year.
yu-la-mak, to lick.
yul, a serpent.
yul-an, an eel (a water-serpent).
yul-an, an untruth.
yu-lan-ja, a liar.
yul-dürm, lightning.
yul-dir-mak, to shine.
ye-lam, a waistcoat.
ye-lam, the sails of a ship.
yu-lam, to supplicate, request, beg, entreat.
yen, food, meat.
yem, fruit.
ye-mish, soft.
ye-mish-sis, without food.
ye-mish-ik, a fruit-garden.
ye-mek, to eat.
ye-mär-le, an egg.
yen, an oath.
yen, one who has sworn.
yen-ye, again.
ye-ra, a nest.
ye-rash or ye-wash, gently; sweet, agreeable.
yu-mak, to swallow; to gobble down.
yu-lan-mak, to rise; become illustrious.
yu-lan-mak, to rise, become illustrious.
yul, high; greatness.
yul-les for ye-lise, otherwise, if not, unless.
yor-ghas, a quilt, a counterpane.
yor-ghas, a quilt, a counterpane.
yu-rak, heart, mind, soul; courage.
yu-rak-les, to take courage.
yu-rak-les, courageous, bold.
ye-ru-le, to be fatigued.
yu-ru-le, to walk [p. 16]
yu-ru-le, to walk; lit., to take to walking.
yo, figure, face, manner; a hundred.
yo, a ring.
yo-ye, to swim.
ye-ye, no, not.
yo, yu-keri, above; up-stairs.
yo-kyem, to try, endeavour, etc.; to touch.
yâk, burden, load of a horse.
yâk-lat-mâk, to load.
yâk-lun-mâk, to fall upon or attack a person.
yol, a road, way, means.
yâl, a rope, collar.
yâl-yâf, oats. (perhaps a corruption of Ulûf)
yâl-i, a traveller.
yâl-desâh, a companion on the road.
yâl-desâh-lîk, company.
yâl-mâk, to pluck up.
yâm, a day.
yûn-mâk, to wash.
ûk-yâ-sîk, cattled.
yi-kâ-sâm, to wash.
yîl, the year.
yîl (for Yîl yol) the wind.
yîl, a serpent. (for Yîl)
yîl-sâh, a pan. (for Yîl-sâh)
yîl, yearly, aged.
yîmî, to spread out.
yû, food, sustenance, victuals, "cibus edulium."