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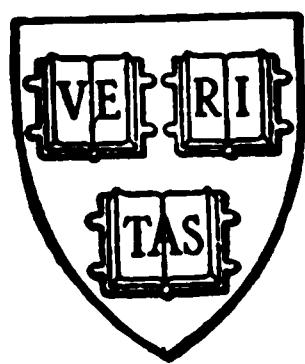
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METHOD GASPEY-OTTO-SAUER.

OTTOMAN-TURKISH CONVERSATION-GRAMMAR

A PRACTICAL METHOD OF LEARNING
THE OTTOMAN-TURKISH LANGUAGE.

BY

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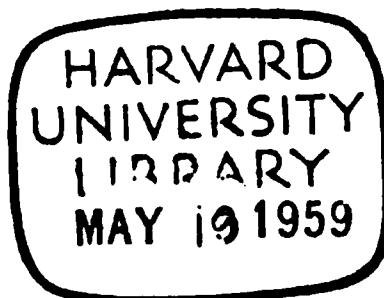
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(Gaspey-Otto-Sauer) اصولنه تطیقاً تأليف و ترتیت ایدیلن
آثاری موقع انتشاره وضع ایتمک حقوق واضح الامضايه مختص
و منحصر اولوب، مومی اليه آثار مذکوره نك درجه کماله ایصالنه
از هر جهت چالیشمقده در. اصول مذکوره يه توفیقاً تأليف ایدیلن
آثارک بالجمله حقوق محفوظ اولدیندن، وقوع بوله حق هر نوع
تقلید و ترجمه قانوناً منوعدر. خصوصات مذکوره يه متعلق معلومات
اعطاشه همت ایدنلره مومی اليه تشکر ایدر
صاحب و ناشری: جولیوس غروس هایدلبرغ

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Heidelberg.

Julius Groos.

مقدمة

Preface.

The Turkish language is of Tartar origin, as the Turks came from Central Asia, and is consequently quite distinct from Arabic and Persian, although it is true that in modern times the Arabic characters have been adopted for all three languages, and that the Turkish language is now half filled with Arabic and Persian words. Yet these words have been incorporated without affecting the nature or framework of the Turkish, which is as different from Arabic and Persian as Anglo-Saxon dialects are from Hebrew or Hungarian. In fact pure Turkish is Turanian, while Arabic is Semitic and Persian Aryan, and the resulting modern Ottoman-Turkish is compounded not only of three languages but of representatives of the three great families of languages. The original Turkish tongue, which is called Chaghata (Jagatai), was somewhat barbarous, but extremely forcible and concise when spoken. The adoption of Arabic and Persian words is arbitrary. To master the language it is necessary to have at least an elementary knowledge of the Arabic and Persian languages.

It is an extraordinary and lamentable fact that the language of the Turks has hitherto received little or no attention in England, although it is spoken by millions of people belonging to a vast empire with which we are closely connected by mutual vital interests, and is more or less used, in official circles, from Tunis in Africa to the walls of China. It is the court language of Persia, and in many provinces of that country, of South Russia and Afghanistan is spoken as much

as Persian. It is difficult to account for the absolute neglect of the study of such an important language, considering that it is used by a people who once influenced half the world, who overturned and established empires, who have possessed the thrones of Persia, Greece, Egypt and Arabia; whose power was once dreaded by Italy, Germany and France, and to whom our proud Queen Elizabeth applied for aid against the Spanish Armada. The Turkish has always been of the greatest consequence to us, owing to the importance of our political and commercial relations with the Ottoman Empire, and the complete ignorance of it on the part of our countrymen has greatly impeded proper communication and intercourse between the two nations and given rise to most serious misunderstandings and difficulties both in the diplomatic and commercial world. [Dr. Ch. Wells.]

Besides, not a small body of earnest men from the great Anglo-Saxon republic of the Trans-Atlantic continent have long been established in Constantinople and in the provinces of Turkey, labouring to unfold the treasures of modern science, temporal and spiritual, to the people of Turkey; losing no opportunity to place themselves in friendly communication both with the governing Ottoman element and with the numerous races and religious denominations subject to the Imperial sway.

To meet the need of the representatives of these two great nationalities in Turkey, there arose the necessity for conversation-books, grammars and lexicons. There have appeared a number of Turkish grammars and other books in the English language, but they seem little fitted to acquaint the learner fully with Turkish, chiefly because they are not sufficiently practical in the strict sense of the word, or they are composed only of rules. The appearance of a new Ottoman-Turkish Gram-

mar which combines in itself the theoretical and the practical elements of the language, it is expected will be cheerfully welcomed.

The so-called Conversation-method, originated by Drs. Gaspey and Otto, is now applied for the first time by the writer of this present book to the Ottoman-Turkish language also. It is his mother tongue and besides for more than 20 years he has practised this method in teaching the language in an important American institution to the natives of Turkey and to English-speaking foreigners. Therefore his own experience enables him to speak with some little authority on this subject. He thinks he has introduced a new element too in the Gaspey-Otto conversation-method, by inserting the word exercises which appear on pp. 121—125, 215, 256 etc.

The First Part of this work is devoted to conversational language and in it all the peculiarities of the language are given in a very easy and comprehensive way. The study of the First Part being finished it will soon be seen that Turkish is a very regular language, and that it is far more easy than is generally thought.

In the Second Part the elements of the Persian and Arabic languages are treated of as they are used in Ottoman-Turkish, and all the difficulties of both languages are explained, in a concise way. This is the Literary and Official language. There are then added some very valuable matters and a vocabulary.

As to the Exercises and Reading Lessons for translation, most of them are on subjects referring to Turkey and Turkish literature. Many characteristic specimens of poetry and prose illustrative of the literature and of the country, especially in modern phraseology, are given, so that the learner will feel himself in Turkey, and will have a glimpse into the geography, the history and the manners and customs of the country.

I recommend as a help to the student the excellent Turkish-English Dictionary of Sir J. Redhouse and the valuable Turkish Dictionary of Samy Béy, which latter is the most reliable guide to the student after finishing the First Part of this Grammar. And as a purely Turkish Grammar I recommend that of Mihran Efféendi Apigian (Mihri), to which I am much indebted.

I am much indebted also to Rev. Dr. W. St Clair-Tisdall, the C. M. S. missionary at Ispahan, Persia, who has carefully revised the MS. and has made valuable suggestions. Himself being a ripe scholar in the language, these have been of great service to me.

I must also express my sincere thanks to Dr. J. Wright, of Oxford, for the kindness and care with which he has looked over the proofs of this work.

V. H. Hagopian.

Anatolia College, Merzifoun (Marsovan), Turkey.

A List of Books indispensable to the Student of the Turkish Language.

Redhouse's Turkish-English Lexicon	25/-
W. W. Peet: Bible House, Constantinople.	
Samy Béy's Turkish Dictionary (<i>Qamusou Tûrki</i>)	8/-
Mihri's Larger Turkish Grammar (<i>Moutarvel Sarf</i>)	1/-
Turkish Reader: 1, 2, 3 parts (<i>Talimi Qra''at</i>)	2/-
Turkish Reader: With Nésikh and Riqqa (<i>Réhbéri Qra''at</i>) .	-18
Turkish Reader: With 6 different characters (<i>Qra''at Hojasî</i>)	-18
Penmanship Master (<i>Yazî Hojasî</i>)	-14
Blanks for Penmanship (<i>Réhbéri Sâbian</i> , by Mihri) 1, 2, 3 parts	-12
Library Téfeyyûz, 36 Grand Rue de la Sublime Porte, Constantinople.	



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مدخل

Introduction.

A. Letters of the Alphabet.

§ 1. The following table shows the shape of the Ottoman-Turkish letters, when they are connected with a preceding or a following letter, or with both, and when isolated:

Names	Isolated	Final	Medial	Initial	Proper sounds	Numerical values	Remarks
sin	س	س	س	س	s	60	
shin	ش	ش	ش	ش	sh	300	
sad	ص	ص	ص	ص	š	90	
dad	ض	ض	ض	ض	d, z	800	Arabic.
tî	ط	ط	ط	ط	t, d	9	
zî	ظ	ظ	ظ	ظ	z	900	Arabic.
ayn	ع	ع	ع	ع	ء	70	» § 35.
ghayn	غ	غ	غ	غ	gh	1000	
fé	ف	ف	ف	ف	f	80	
qaf	ق	ق	ق	ق	q	100	
kéf	ك	ك	ك	ك	k	20	
géf	گ	گ	گ	گ	g	20	Tur., Pers.
lam	ل	ل	ل	ل	l	30	
mim	م	م	م	م	m	40	
noun	ن	ن	ن	ن	n	50	
vav	و	و	و	و	v	6	
hé	ه	ه	ه	ه	h	5	
yé	ي	ي	ي	ي	y	10	

§ 2. The letters of the Ottoman-Turkish Alphabet are 32 in number, and consist of 28 Arabic letters, together with some which the Persians have added

(پ، ج، ڙ، گ). The Turks, as most other Oriental nations, read and write from right to left, instead of from left

to right as we do; and a book consequently begins where it would end in English. Capital letters are unknown, and the punctuation marks have been adopted recently. They are the same as in English.

§ 3. There are four kinds of writing:

I. *Riqá*, which is the ordinary current handwriting used in letters and in all kinds of civil and official documents.

II. *Nésikh*, is the common print of books, newspapers etc.

III. *Divanee*, is a style of large handwriting used in the Imperial Chancery for engrossing letters-patent.

IV. *Taliq*, is the Persian model of Arabic characters, it is used by Persians, and also in documents of the Ottoman Canonical court. Examples of these and other forms of rarer occurrence are given at the end of this work.

§ 4. There is always more or less difficulty in representing the sounds of one language by those of another. This is true also in the case of the Ottoman-Turkish language. It belongs to a family or group of tongues different from the English, possessing sounds entirely foreign to English ears. To express these sounds, we have made some modifications of some of the English vowels and consonants. It is necessary to master these sounds before going on. They must be pronounced fully; all having only one regular sound. For instance: *a* has only *one* sound, and not five or more as in English: *e* has only one, as in *pet*, though the name itself will cause some blunder. *i*, *o*, *u* also have only one sound each.

There are eight vowel sounds in Turkish.

§ 5. The vast population of Turkey, especially the Christians, do not all use the Ottoman characters in their writing. The Armenians and the Greeks have adapted them to their characters. There are books and papers in Turkish, in Armenian and Greek characters, published in Constantinople. Most of the Englishmen and Americans, resident in Turkey, find it easier to begin Turkish with English or Armenian characters, and after mastering the pronunciation and the elements of the language, they turn to begin it with the Arabic



characters, which they find very easy then. The method adapted by us in this work, will remove all these difficulties.

Single and Double Vowels.

§ 6. In reading the names in the above Table and in pronouncing the proper sounds, written in the English characters, the learner must always remember:

1. Not to pronounce *a*, as in *fate*, *mortal* or *all*; but as in *far*, *art* or *father*.
2. *é* is always as *e* in *met* or *send*. Take care not to pronounce it as in *mere*, *verb* or *cane*.
3. *i* is always *i*, as in *pin* or *ship*; never as *I*, or as in *tire*.
4. *î* must be pronounced as *o* in *seldom* and *e* in *heaven*.
5. *o* must not be pronounced long as in *oat*, *prose*; but very short as in *no*.
6. *ou* pronounce always as in *youth*, *bouquet*, *foot*; and not as in *pour*, *couple*, *about*.
7. *û* is not as that of *pure*, *turn*, *rule*; it has no equivalent in English, but is the French *tu*, *sur*.
8. *eo* has no equivalent in English, it is in French *feu*, *coeur*; or German *ö* in *Zöllner*, *völlig*.

Compound Consonants.

§ 7. Turkish orthography does not employ combinations of two or three consonants and vowels to represent a single sound; we are under the necessity, however, of making use in this work of some combinations to represent Turkish sounds, for which there is no equivalent in English. These combinations are made by the addition of some vowels and consonants to *h* or *y*.

kh has the sound of *ch*, as in the Scotch *loch*.

gh, as the Greek *γ*, Armenian *Ղ*.

zh must be pronounced as *z* in *azure*.

§ 8. The combinations *tch* and *dj*, so often to be seen in the transliteration of Turkish words, are but French notations of the English *ch* and *j* in *church* and *joy*.

§ 9. *y* must always be considered a consonant, and never allowed to degrade the sound of any vowel that may precede it; particular care must be taken by

Englishmen in this matter. It is always as in *yell*,
yoke, *buy*.

§ 10. *y* is combined with other vowels to form a diphthong as will be seen in the next Table.

<i>ay</i>	Ex.: <i>qaymaq</i> ;	as in lime, high, I.
<i>éy</i>	» <i>déymék</i> ;	» » fate, prey, hey.
<i>iy</i>	» <i>chiy</i> ;	» » here, clear.
<i>îy</i>	» <i>qîyma</i> ;	» » — —
<i>oy</i>	» <i>doymaq</i> ;	» » boy, toy, going.
<i>ouy</i>	» <i>douymaq</i> ;	» » cooing, doing.
<i>ûy</i>	» <i>gûya</i> ;	» » Fr. essuyer, Guyot.
<i>êoy</i>	» <i>êoylén</i> ;	» » Fr. deuil.

§ 11. In the transliteration of Ottoman words, *h* must be emphasized at the beginning, middle and end of words; at the end of the syllables it is generally accented; as: *Al-lah'*, *qah'vé*, *hékim*. This is a most particular rule and requires a good deal of attention and practice in Englishmen; as a pernicious mode of orthography prevails among Englishmen, of introducing *h* mute very frequently at the beginning or end of words; as in *honest*, *Jehovah* etc. (§ 49 V.)

R is used as in English; except that it must never be allowed to be uttered obscurely; it must be pronounced fully and strongly; it is generally accented at the end of syllables. (§ 17.) Take care not to vitiate the pure sound of any vowel that may precede it.

G is always hard; as in *give*, *got*, *get*.

Numerals and Numeration by Letters.

§ 12. The numerical figures, ten in number, have been adapted by the Ottomans from the Arabs. They are the same that we make use of, calling them Arabic, because we took them from the Arabs. Their forms, however, differ considerably from thoses, which our digits have assumed, as the following table shows:

They are compounded in exactly the same way as our numerals. 一九〇二 = 1902.

§ 13. The apparent strangeness of the fact that those numbers seem to be written and read not from

right to left, but from left to right is due to the circumstance that, in Arabic, the smaller numbers are *read* as well as *written* first. Thus an Arab would read ١٩٠٢ 'two and nine hundred and a thousand'. This, however, a Turk does not do. (§ 691.)

§ 14. If the Arabic alphabet is arranged according to numerical values, there appears the ancient order, which is still used for notation and numeration. In this order, that of the old Phoenician, Hebrew, Syriac, Greek and Latin alphabets: the first nine letters represent the units; the second nine the tens; the third nine the hundreds and the last one ئ, one thousand; compare the Table of the Alphabet. ابجد: هوز: حطى: كلمن: سعفص: قرشت: خذ: ضظغ Ebjéd, hév'vez, hout'ti, kélémén, safés, qaréshét, sakhéz, dazíghi. Therefore the numeration by letters, is called *Ebjéd hisabi*.

§ 15. The method of numeration by the letters of the alphabet was a great task; it is fast going, if not entirely gone, out of practice, as puerile; but formerly great significance was attached to any combination of letters that expresses in one or more words an event or date. Thus خراب *kharab* is $600 + 200 + 1 + 2 = 803$, the Hejira date when Timurleng laid Damascus in 'ruins'; and طيبة بلدة *beldéyi tay'yibé* is $2 + 30 + 4 + 400 + 9 + 10 + 2 + 400 = 857$, date of the year when the 'Beautiful City', Constantinople, was taken by the Ottomans.

Exercise a.

Write and give the names of the following letters; they are arranged according to their numeral value:

ا ب پ ح ج د: ه و ز ذ: ح ط ي: ك گ ل م ن:
س ع ف ص: ق ر ش ت: ث خ ذ: ض ظ غ .

Division of the Letters.

§ 16. The Ottoman alphabet is divided into four classes: vowels; hard, soft, and neuter letters.

Vowel letters: ا و ه ي, which are vowels generally, when they are the second letter of the syllable.

Hard letters: ح خ ص ض ط ظ ع غ ق

Soft letters: ت س ك گ.

Neuter letters: ب پ ث ح ج د ذ د ز ذ ش ف ل م ن
and ا و ه ي, when at the beginning of the syllables; as is the case with *y* and *w* in the English language.

B¹. Pronunciation of Letters.

§ 17. All the Ottoman letters in the Alphabetical Table are considered to be consonants, except ا و ه ي, which are often used as vowels, and call for further elucidation. (§ 29 ff.)

We now proceed to the phonetic value of the consonants:

ب bē has the value of English *b*, as: بـدـر béd bad, biradér brother. But when ending a syllable or word, it sometimes, anomalously, takes the value of *p*, as: شـراـب sharap wine, اـبـتـدا iptida beginning. Especially is this the case with the Gerunds in بـوـبـ, as: گـدـوـبـ gidip, آـلـوـبـ alip. (§ 435.)

پ pē is the English *p*, as: پـدـر pédér father.

ت tē is the German *t*, as: تـاتـار tatar a Tartar; courier. It is sometimes changed into *d* in derivation when it is originally final; as: گـيـتـ git go, گـيـدـرـ gidér he goes. Also تـيمـور (دـيمـير) démir iron, تـهـ (دـهـ) dépé a hill.

ث sé is found in Arabic words only, and is pronounced as *s*; as: ثـابـت sabit firm, اـمـثـالـ émsal proverbs.

ج jim is pronounced as *j*, as: جـانـ jan soul.

ج **chim** has the value of the English **ch**, in *church*; as: حام *cham* the pine, چالی *chali* bush. (§ 8.)

ح **ha** has the harshly aspirated sound of English **h**, in *horse*. It is chiefly used in Arabic words; as: حاجی *haji* pilgrim.

خ **khî** has no equivalent in English. It is the counterpart of the Scotch *ch* in *loch* and German *Rache*. It is generally transliterated **kh**. But there are a good many words in which it is commonly pronounced as **h**, as: خواجه *hoja* teacher; خانه *hané* house.

د **dal** is German **d**, as: درد *dérд*.

ذ **zal** is found in Arabic words alone; its value is **z**, as: ذرہ *zér'ré* atom.

ر **ré** is in all positions a distinctly articulated lingual **r** as in *rain*. There are two important remarks, however, which is necessary for the English student to bear in mind with respect to this, *to him*, peculiar letter. Firstly, it must always be pronounced and accented (never dropped or slurred over, as in the pronunciation of *part*, *pa't*); and secondly, the value of the vowel before it in the same syllable must never be corrupted (as when it is pronounced *pot* pat; *for* far; *cur* car), but always kept pure, as with any other consonant; thus قور *qor'*, قیر *qir'*, زار *zar'*; not *qo'*, *qi'*, *za'*. (§ 49 V.)

ڙ **zé** is English **z**, as: ڙڦ *géz*.

ڙ **zhé** is only found in Persian and French words; it is of the value of the English **s** in *treasure*, and is transliterated **zh**; as: مزد *múzhdé* tidings, آژدر *azh'dér* dragon, ڙورنال *zhour'nal* journal. It is often pronounced

j, as: زنکار *jéngér* verdigris, ژیوه *jiva* quicksilver, *jandarma* a county policeman.

س **sin** is a soft *s*, always followed by a soft vowel in all Ottoman words, as: سوز *séoz* word.

ش **shin** is English *sh*, as: ایش *ish* work.

ص **sad** is a hard *s*, it designates a hard vowel, as: صاغ *sagh* right, صول *sol* left.

ض **dad** is used in Arabic words only. It is generally pronounced as a hard *z*, but sometimes as a hard *d*; thus: راضی *razee* content, خبظیه *zaptiyé* a gendarme, قاضی *qadi* judge, خضر الیاس *khidir élyas* St. Elias.

ط **tî** is pronounced as *t*, thus: طوب *top* ball. But sometimes in Turkish words it is pronounced as *d*. طاغ *dagh* mountain, اوطة *(oda)* room.

ظ **zâî** is used in Arabic words only, as a very hard *z*, thus: ظالم *zalîm* cruel.

ع **ayn**, غ **ghayn**, ڦ **qaf**, ڪ **kéf**. See §§ 33—36.

ف **fé** is the English *f*, in all cases, فنا *féna*.

ل **lam** is the English *l*, in all cases.

م **mim** is the English *m*, as: مال *mal*.

ن **noun** is like the English *n*, as: نان *nan* bread. But before ب **bé** it is pronounced as *m*. Thus پنه *pembé* light rose colour, استانبول *istambul* Constantinople (Stambul).

§ 18. Note. The reason why so many *s* and *z* sounds occur in Ottoman is that Arabic words intro-

duced into the language have to be written as in Arabic. In the latter tongue the sounds of **ث** 'ṣ' and again those of **ظ** 'ẓ' **ض** 'ḍ' **ڙ** 'ڏ' are quite distinct from one another, as are those of **ح** and **ء**, of **ئ** and **ع**. But these distinctions are not observed by the Ottoman.

C¹. The Orthographic Signs.

§ 19. There are five kinds of orthographic signs used in Ottoman-Turkish. The vowel signs, Jezma, Medda, Shadda and Nunation. These are put under or over the letters.

The Vowel Signs.

§ 20. There are three kinds of vowel signs: *üstün*, *ésré*, *eôtré*. These are named *haréké* 'movements'; but by the Europeans they are commonly called *vowel points*.

§ 21. These three vowel signs have two values each.

I. With a soft or neuter consonant, *üstün* has the value of *é*; and with a hard consonant *a*.

II. With a soft or neuter consonant, *ésré* has the value of *i*; and with a hard consonant *î*.

III. With a soft or neuter consonant, *eôtré* has the value of *â*, *eo*; and with a hard one *o*, *ou*.

a) Hard Vowels.

§ 22. Hard vowels are used with hard letters.

I. *Üstün* is a diagonal stroke drawn from right to left, placed above the letter thus —; it indicates that the hard letter over which it is placed, is to be followed in pronunciation by *a*, as in English *bar*, *star*.

حَ خَ صَ ضَ طَ ظَ عَ غَ قَ

Key. Ha *üstün* *ha*, khî *üstün* *kha*, ayn *üstün* *á*, etc.

II. This sign — is called *és-ré*, under hard letters it is pronounced *î*, as *e* in *heaven*.

حَ خَ صَ ضَ طَ ظَ عَ غَ قَ

Key. Ha *és-ré* *hî*, khî *és-ré* *khî*, sad *és-ré* *si*, etc.

III. This sign ’ is *éotré*, over the hard letters it is pronounced *o* or *ou*, as in *cold*, *could*.

خْ صْ ضْ طْ ظْ غْ قْ

Key. Ha éotré *ho*, *hou*, khî éotré *kho*, *khou*, dad éotré *do*, *dou*, etc.

b) Soft Vowels.

§ 23. Soft vowels are pronounced with soft or neuter letters.

I. *Üstûn* when put over a soft or neuter letter, is pronounced like *é*, as in *met*.

سَ لَ كَ غَ هَ بَ شَ دَ نَ

Key. Sin üstûn *sé*, kék üstûn *ké*, géf üstûn *gé*, etc.

II. *Esré* when put under a soft or neuter letter, is pronounced *i*, as in *pit*, *him*.

مِ لِ فِ زِ جِ تِ ثِ زِ

Key. Mim ésré *mi*, lam ésré *li*, zé ésré *zi*, etc.

III. *Éotré* when put over a soft or neuter letter, is pronounced *ü*, *eo*, which have no equivalent in English. (§ 6, 7. 8.)

دُ بُ شُ لُ سُ رُ ذُ نُ حُ

Key. Dal éotré *dü*, *deö*, pé éotré *pü*, *peö*, shin éotré *shü*, *sheö*, etc.

Exercise b.

حَ حَ حْ هَ هْ هِ هِ صَ صَ صِ صِ سَ سِ سِ سِ سِ قَ قَ قِ قِ
كَ كَ كَ كِ كِ تَ تَ تِ تِ طَ طَ طِ طِ دَ دَ دِ دِ مَ مِ مِ مِ مِ زَ زِ زِ زِ
ظَ ظَ ظِ ظِ بَ بَ بِ بِ شَ شَ شِ شِ شِ شِ شِ شِ شِ خَ خَ خِ خِ خِ خِ ذَ ذِ ذِ ذِ ذِ
غَ فَ غَ وَ وِ وِ

The Connection of the Letters.

§ 24. The letters of the Ottoman alphabet are divided into two other divisions: *connected* and *unconnected* letters.

I. The *unconnected letters* are ا د ذ ر ز ظ و, which are never joined to the following letter, and when they occur the word is broken; that is, the pen is taken up, and the second part of the word is resumed unconnected. They may be joined only to the letter preceding them, as thus exhibited اداره *idaré* (administration) براقدم ' *braqdim* (I left).

II. The *connected or joinable letters* are those which may be joined to the letters which follow or precede them; the remaining letters are connected letters; as: منفصل *mûnfasîl* (unconnected).

Exercise c.

دَك	ذَم	رَس	زَن	زَل	وَر	وَج	زَف
دَك	ذَم	رَس	زَن	زَل	وَر	وَج	زَف
دَك	ذَم	رَس	زَن	زَل	وَر	وَج	زَف

Key. Dal kék ûstûn *dék*, dal kék ésré *dik*, dal kék eôtré *dûk*, *dêôk*.

§ 25. In dealing with the letters of the Ottoman alphabet on the preceding pages, we have shown only the shapes they take when standing alone; when they are combined with other letters, they are sometimes slightly modified, according as they stand at the beginning, in the middle, or at the end of the word. These various changes will be seen from the Table of the Alphabet (P. 1 and 2).

§ 26. There is also a compound character in use, which is always to be found inserted in alphabets, and which, for that reason, cannot be passed over in silence. It is the character ل, called *lam elif*, being, in fact, nothing more than ل *lam* joined calligraphically to a following ل *elif*, in a similar manner to that whereby the English printers continue to join the *f* and *l* in *fl*, or *f* and *i* in *fi*, etc. When this double character is

connected with a preceding letter, it has the shape of ل, as: ل bélā (evil).

Exercise d.

ي ن ظ ت خ ن ت خ ن ي ت ب ش ي ن ب ا ب ظ ي ث
ب ح ب ن ج ها ذ ء ف غ ق ل ك ك ب ها ح ج ها ح م

Key. yé initial; noun initial, tī final; té initial, khî medial; noun initial, té khî medial; noun initial, yé, té, lam, bé, sé, yé, noun, pé medial, elif final.

Exercise (Connected Monosyllables) e.

(ب ش) بَش؛ (پ ر) پَر؛ (ت ل) تُل؛ (ث م) ثُم؛ (ج م) جَم؛
(ج ل) جِل؛ (ش ش) شُش؛ (س س) سُس؛ (ك م) كُم؛ (ق ل) قِل؛
(ف س) فَس؛ (ح ج) حَج

Key. Bé shin ûstûn besh; pé ré ûstûn pér; té lam éotré tûl, etc.

Vowel Letters.

§ 27. Besides the vowel signs, sometimes the vowel letters ا و ه ي are used, to indicate vowel sounds.

I. **Elif** indicates the *hard vowel* ûstûn, provided that it is the second letter of the syllable. Instead of ح ط ظ is written ح ط ظا; here *elif* is substituted for ûstûn.

II. **Yé**, sometimes when it is the second letter of the syllable, indicates the vowel ésré. Instead of د ل ح is written د ل حى لى جى; here *yé* is substituted for ésré.

III. **Vav**, generally when it is the second letter of the syllable, indicates the éotré. Instead of م ق ص is written مو قو صو; here *vav* is substituted for éotré.

IV. **Hé**, when it is the second letter of the syllable, generally indicates the ûstûn, either hard or soft. Instead of د ر ب is written ده ره به; here *hé* is substituted for ûstûn (*pé*, *ré*, *dé*).

§ 28. Note. The Arabic and Persian long vowels are represented by the Letters of Prolongation ا و ي. These letters correspond respectively with the vowel points: ustûn, esré, éotré (§§ 29—31). But there are no letters of prolongation in purely Turkish words; the use of these letters is limited only to indicating the vowel signs, as has been said above. Therefore they are called in Turkish *orthographic letters* also, as they serve only for the correction of the orthography.

Exercise f.

Read and write the following exercises:

I. با به بی بو؛ ما مه می مو؛ نا نه نی نو؛ سا سه سی سو؛ دا
ده دی دو؛ فا فه فی فو؛ غا غه غی غو؛ لا له لی لو

Key. Bé élif ûstûn *ba*, bé hé ûstûn *bé*, bé yé ésré *bi*, bé vav éotré *bou*, *bo* etc.

II. قل = قال، قل = قيل، قل = قول؛ قش = قاش،
قش = قيش، قش = قوش؛ لاف، ليف، لوف، بال، بيل،
بول؛ خام، خيم، خوم، چام، چيم، چوم

Key. Qaf lam ûstûn *qal*, which is equivalent to qaf élif lam ûstûn *qal*; qaf lam ésré *qîl*, or with a vowel letter qaf yé lam ésré *qîl* etc.

III. Short sentences. بول قول؛ چور چوب؛ بول مال؛

يول وار؛ قوب كيت؛ موم صات؛ داريول؛ چوق طوز
Key. Sad vav lam éotré *sol*, qaf vav lam éotré *qol*, *sol qol* etc.

IV. چاقى، باقى، پاشا، ياشا، يالي، ياتاق، بوداق، قوراق،
قوناق، خالي، صارى، چوبان، باتاق، صولاق، صوغان، يازى،
دولاب، چوراب، اوغلان

Key. Chim élif ûstûn *cha*, qaf yé ésré *qi*, *cha-qi* etc.

V. توتون؛ اوقو، قوقو؛ اوطار، اوطرور؛ اومز، اوتجوز؛ قورو،

دودوك، چوروك، بوجو، چرلاق، سولوك، كوتوك

Key. Té vav éotré *tû*, té vav noun éotré *tûn*, *tû-tûn* etc.

B². Pronunciation of Letters (continued).

§ 29. 1 *Elif.* There are four kinds of *elif* in Ottoman:

a) The *initial* or *hémzé elif*, which is a consonant, not a vowel. Like any of the initial consonants, it takes the three vowel points and letters; as: أَتْ ét meat, تِبْ it dog, أَوْتْ ot grass (§ 38).

Note. Initial *elif* is not generally indicated in transcription, it being understood that whenever an Ottoman word begins with a vowel, in the original it begins with *elif*.

b) *Orthographic* or *vowel elif*, which stands to show only the hard *ûstûn* vowel: it is used exclusively for Turkish and foreign words; as: بَلْ bal honey, پاریس paris Paris, آوروبا avropa Europe.

c) *Shortened elif*, which is written generally in the shape of ي yé, but pronounced short; it is used only in Arabic words; as: مُولَي mévla God, مُيسَى ee-sa Jesus.

d) *Elongated elif*, which is found only in Arabic and Persian words; it lengthens the hard *ûstûn* vowel; as: پاشا pasha, آمین āmeen, آباد ābad.

§ 30. , *Vav.* There are four kinds of *vav* in Ottoman:

a) *Consonantal vav*, it has the phonetic value of *v*; as: év house, وقت vaqit time, آلو alév flame.

b) *Orthographic* or *vowel vav*, which stands for the vowel *éotré*; it is used only in Turkish and foreign words; as: يول yol way, لوندره londra London.

c) *Elongated vav*, which lengthens the vowel *éotré*,

and is found only in Arabic and Persian words; as:
p. دوست *dóst* friend, a. ممنون *mémnoon* glad.

d) *Silent vav*, which is found only in some Persian words, between the letters خ *khî* and ل *élf*, and is not pronounced; as: خواجه *khajé* teacher, خواننده *khanéndé* singer.

§ 31. ی *Yé* has three sounds:

a) *Consonantal yé*, which has the value of the consonant *y*, whether it be initial, medial or final, simple or reduplicated; as: يل *yél* wind, سیر *séyr* looking, می *méy* wine.

b) *Orthographic or vowel yé*, which stands to show only the vowel ésré, it is used only in Turkish and foreign words; as: قیش *qîsh* winter, دیلین *Dublin*.

c) *Elongated yé*, which is used only in Arabic and Persian words and lengthens the ésré; as: p. پیر *peer* old man, a. والی *valee* governor.

§ 32. ه *Hé* has three sounds:

a) *Consonantal hé*, which is a guttural and aspirated as the *h* in *horse*; as: p. هنر *hûnér* skill, قوه *qahvé* coffee.

b) *Orthographic or vowel hé*, which stands for ústûn; as: اسمه *asma* vine, p. بندہ *béndé* slave.

The vowel hé, when in the middle or at the end of words, is never joined to the next letter in writing; as: كله جيم *gélémeyim*, اسمه ي *asmaya*.

c) *Substitutive hé*, which is changed from ت *té*, and is found only at the end of Arabic words; as: حکایه *hikyaîyé* for حکایة *hikyaîyét* story.

§ 33. ق *qaf*, ك *kéf*. The Ottoman alphabet distinguishes sharply between the hard letter *qaf* and

the soft letter *kéf*. The transliteration of this present work in accordance with the judgment of the ripest scholars, represents the ڭ by *q* and ڭ with *k*. The common people pronounce the *qaf* as *ghayn* at the beginning and the middle of words, and as *khî* at the end. The *kéf* also at the end of words is pronounced *kh* by the common people. Ex.: قۇچاڭ *qochaq* com. *ghochakh* (brave), قان *qan* com. *ghan* (blood), قايش *qayish* com. *ghayish* (thong), كىدەجەك *gidéjék* com. *gédéjékh* (he will go).

§ 34. ڭ *kéf* is appropriate only to soft syllables or words; it is so pronounced as to represent in Turkish four different sounds; to distinguish these four sounds the letter may be slightly modified in form. But in general, in Ottoman, the ڭ alone is used to express all four sounds, and the student can learn how to pronounce it only by practice.

I. The first of these four forms is called *kéf* or *kâif* (*kéfi Arabi*, Arabic *kéf*, by the grammarians); it is pronounced as *k*. Ex.: كور *keôr* blind, كتاب *kitab* book, كول *kûl* ashes.

II. The second is called *géf* or *gîaf* (*kéfi Farisi*, Persian *kéf*, by the grammarians), and it is pronounced as hard *g*; it is sometimes distinguished by a modification in shape, thus گ. Ex.: گور *geôr* see, گول *geôl* lake, گل *gél* come.

Note. When ڭ represents the sound either of *k* or of *g* hard, and is followed by an *élim*, it takes before the vowel a short and incipient sound of *i*, which we have united thus *iâ*. Ex.: كاغذ *kiaghid* paper, كامل *kiamil* perfect, كاهن *a-gîah* aware: not *ka-ghid*, *ka-mil*, *a-gah*; because ڭ being a soft letter cannot go with a hard vowel *a* (§§ 22, 37).

III. The third is called *saghîr kék*, or *néf* (surd *kék*), and is pronounced as *ng* in the words *ring*, *sing* etc.; it is a nasal *n*, and is represented by *ñ*. It is sometimes written ڭ with three dots over it. It is never to be found elsewhere than at the middle of Turkish words; and consequently never can be initial. Ex.: دەنیز *déniz* sea, يالىڭىز *yaliñiz* alone, سېنىڭ *séniñ* your.

IV. The fourth is called *yaf*, and is pronounced like the English *y* consonant; it is found only in Turkish words. Ex.: دەل *déyil* it is not, اکىرى *éyri* crooked, بىك *béy* prince.

Exercise g.

قاو، کاو، آقىق، آكمك^{1,4}، آكمك³، قول، گول²:
 قار، کار؛ آك¹؛ آك³؛ آلك¹؛ قپو قپونك³؛ بندە كىز³؛ يازدق
 يازديكىز³؛ كول¹ قول؛ كاتب¹؛ او كود⁴؛ او كوز¹؛ دىكىرمن⁴؛ بىكىز¹؛
 دەنكىنك^{3,1}؛ يىكە⁴؛ يىكت⁴؛ كۇنىش²؛ طوكوز³، طقوز³؛ گوڭرته^{2,4}؛
 گوڭرچىن^{3,2,4}؛ صوڭرە .

Key. Qaf élif vav ûstûn *qav*, géf élif vav ûstûn *giâv*; *aqmaq*, *ékmék*, *éymék*, *añmaq*; *qol*, *geôl*; *qar*, *kiâr* etc.

§ 35. ع 'ayn. The *ayn* has no equivalent in European languages; it characterizes only Arabic words. Its phonetic value in Arabic and in the mouth of an Arab, is a harsh guttural catch or hiatus. As pronounced by a Turkish scholar the letter is either entirely silent or only the slightest hiatus is perceptible. The common people pronounce it like an *élif*, and there is no harm in pronouncing so. In this work sometimes, when necessary, the vowel sound is accompanied by the sign ع, and it is generally marked by an apostrophe. معلوم *ma'-lûm* or *ma-ع-a-lûm*, عالم 'a'-lém or *a-ع-a-lém*.

§ 36. غ ghayn is represented by *gh*; as اغا *a-gha*

or com. *a-a'* sir, باغ *bagh* vineyard, اوغلان *ogh'lan* com. *o'lan*, *ou-lan* boy. After a vowel *rav* و, with the sounds *o*, *ou*, غ has very much the sound of *w*; like the *gh* of *throughout*. Thus اوغلق *ov-laq* or *ogh-luq* kid; قوغه *qova* not *qogha* (a pail); صفوق *sorouq* not *soghouq* cold; قوغنق *qovmaq* to expel; اوغلامق *ovalamaq* to rub.

§ 37. Note. In the transliteration of the foreign proper names or nouns, the hard *g*, when followed by a hard vowel, is represented by غ and not by گ. Ex.: Hugo هوغو *hou-gho*, Gladstone غلادیستون *ghladiston*, guardian غارديان *ghardiyān*, gazetta غزّة *ghazéta* newspaper, gas جاز *ghaz*.

§ 38. = *Hémzé*. The *élf* at the beginning of words is a consonant (§ 29), which is called *hémzé* or *hémzé élf*, because naturally there is a sign of *hémzé* over the *élf*, which is not generally written. اول *ol* is originally أیت *é-sér* is ایت, ائر *ol* is ال, ائر *ol* is أول, ایت *é-sér* is ایت, ائر *ol* is أول.

§ 39. The combination of *hémzé élf* with a vowel *élf* (ا ى) is expressed by *médda*, which is the vowel *élf* put over the consonant *hémzé élf* (§§ 29 d, 47) ا = آ; as: آلق = *almaq*, ات ét, ات = آت or آت = ات.

§ 40. But when *hémzé* is found in the middle of words, if it ends the syllable, it is like an accent or a hiatus. Ex.: تأثير *té-é-sir* influence, مأمور *mé-é-mour* officer.

§ 41. At the beginning of syllables it is pronounced as *y* consonant; as: قائل *qayil*, داير *dayir*.

Note. The pronunciation of *hémzé* and the changes

it undergoes, are in accordance with the rules of Arabic Grammar.

C². Other Orthographic Signs.

a) Jezma جزء

§ 42. The letters in a syllable are either vowelled or quiescent; the first letter of any syllable is naturally vowelled, the others quiescent. The *vowelled* letters are accompanied by a vowel sign, but those which are *quiescent*, are marked with the sign (°), called Jezma. Ex.:

b[◦]sh-l[◦]k: the letters ب b and ل l are vowelled, as they are the first letters of the two syllables; ش sh and ك k are quiescent; therefore marked with Jezma.

b[◦]r-b[◦]r (barber): the two ب bés are vowelled and both of the ر rés quiescent and therefore marked.
m[◦]k-t[◦]b (school) م mim and ت té are vowelled, ك kék and ب bé quiescent.

§ 43. The vowel letters cannot have the mark of quiescence, as they are substituted for the vowel signs, and indicate their kind; as بالق b[◦]alíq (fish), where élif stands for ústún, and does not need the sign.

Exercise h.

Read and write the following exercises:

I. ساعت، لايٰق، طاوق، چوچق، صاحب،
 قاهش، چالش، راحت، چيهائ، چيلك، ديلك، وشهه، گاندي،
 گيتدى، گيتدى، تخته، بشقه، كتاب

Key. Sin élif ústún sa, ayn té ústún at, sa-út; Lam élif ústún la, yé qaf ésré yíq, la-yíq; Tí élif ústún ta, vav qaf éotré vouq, ta-vouq: yé and vav are consonants, because they begins the syllable.

II. آخشم، اسلام، اقرار، اقبال، ابات، اسراف، انسان،

تَبْدِيلٌ ' تَشْرِيفٌ ' تَعْرِيفٌ ' تَسْلِيمٌ ' تَقْسِيمٌ ' مَخْصُوصٌ ' مَظْلومٌ ' مَشْهُورٌ ' مَكْتُوبٌ ' مَحْبُوسٌ

Key. Elif khî ûstûn akh, shin élis mim ûstûn sham *akh-sham*; *i-s-lam*, *i-q-rar*, *i-q-bal*, *i-s-bat*, *i-s-raf*, *i-n-san*; *téb-dil*, *tésh-rif* etc.

III. كِتاب ' كِتابِي ' كِتابَه؛ قِبْوَه ' قِبْوِيَه؛ يَالِي ' يَالِيَيَه ' يَارِه ' يَارِهِيَه ' يَارِهِيَه؛ بَابَا ' بَابِيَه ' بَابِيَه؛ آنَا ' آنِي ' آنِيَه؛ قَنَادِي ' قَنَادِي ' قَنَادِي

Key. Kéf ésré *ki*, té élis bé ûstûn *tab*, *ki-tab*; kék ésré *ki*, té élis ûstûn *ta*, *ki-ta*, bé yé ésré *bî*, *ki-ta-bî*; *kitaba* etc.

IV. شَرْبَّاجِي ' كِتابِينِك ' كِتابِجِيدَه ' كِتابِجِيَه ' حَلْواجِي ' مَجْلِسَه ' مَكْتَبَه ' سَرْمَايَه ' خَبَرَدار ' دَوْلَتَلِي ' هَوَسَلِي ' مُطْلَقاً ' بَاغِجهَه ' يَكِيجِهَه

Key. Shin ré ûstûn *shér*, bé té ûstûn *bét*, *shér-bét*, jim yé ésré *ji*, *shér-bét-ji*; *ki-ta-bi-nîn*, *ki-tab-jî-da* etc.

§ 44. In most cases, indeed, the vowel points are not inserted, except in quotations from the Qoran, or in writing a foreign word or name, and in some poetical works. This at first causes 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. The difficulty will vanish by dint of a little practice.

b) Shadda تَشْدِيد

§ 45. A consonant which is to be doubled without the interposition of a vowel, is written only once, but marked with the sign —, which is called *shéd'da* or *tésh-deed* (strengthening). This reduplication is not a mere matter of orthography as it is in the English language; when a letter is doubled in writing, it must be doubled in pronunciation, as is done in English with the letters *d*, *l*, *n* in the words *mid-day*, *mad dog*, *full lips*, *thin nose*.

§ 46. The sign shadda belongs only to Arabic (700), in Turkish words the letter is simply written twice, as: صَالِامق *sal'-la-maq* not as صَالِامق. Ex.: حَدَّتْ is changed into the form حَدَّتْ *hid'dét* (anger), مِلَّتْ = مِلَّتْ *mil-lét* nation.

Exercise i.

Write and read the following exercise:

جَرَاح، حَمَال، قَزَاز، صَرَاف، جَلَاد، مَدَاح، بَقَال، سَقَا،
شَمَاس، دَلَّاك، هِمَّت، جَنَّت، خَنَّا، مُحَرِّك، مُكَرَّم.

Key. Jim ré ûstûn *jér*, ré élis ha ûstûn *rah*, *jér'-rah* etc.

c) Medda مـ

§ 47. This sign is called méd'da ـ, which means long; it is put over élis to show that it must be pronounced with hard ûstûn *a*, and not as *e*, *i*, *o*. In Arabic and Persian words it serves to lengthen the élis (§§ 39, 603, 701 d); as: t. jíz éz (crush), but jíz *az* is few; آت ét (meat), آت at (horse). a. أَمِين émeen (faithful), a. آمِين āmeen (amen).

Read and write the following exercises:

أـ éh well!	آل él hand	أش ésh companion
آه ah alas	آل al take	آش ash food
أـ év house	أـ éy hallo!	أـ ek sow
أـ av hunting	أـ ay mouth	أـ aq white

آتش. p. آلت. a. آباد. آدم. آلم: آچه

Key. Elif hé ûstûn *éh*, élis hé medda ûstûn *ah* etc.

d) Nunation تنوين

§ 48. The marks of vowels when doubled, are pronounced with the addition of the sound *n*, ـ én,

— *in*, — *ün*. This is called *tén-veen* i. e. 'giving the sound of noun'; it occurs only at the end of an Arabic word. The vowels thus doubled are spoken of as *iki* *üstün*, *iki* *ésré*, *iki* *éotré* respectively (§§ 670, 681). Ex.:

ت té *üstün* *té*: ت or ئ or ئ té *iki* *üstün* *tén*.

د dal *üstün* *dé*: د dal *iki* *üstün* *dén*.

ف fé *éotré* *fû*: ف fé *iki* *éotré* *fún*.

نظاماً، قرضاً، مضاف، حقاً، حد، أطفا، يوماً، تانياً

Key. Noun *ésré* *ni*, *zî* *éelif* *üstün* *zu*, *ni-za*, mim *éelif* *iki* *üstün* *mén*, *ni-za-mén* etc.

D. Accent.

§ 49. It is difficult and wearisome to give absolute rules and their exceptions in regard to the accent in Ottoman Turkish, as it varies much. Some general rules are given in the following lines, while in all cases which cannot be included under these rules, the accent will be indicated.

I. Usually every Turkish word is accented on the last syllable; as: او év' house, كوبك *kêô-pék'*, آعلامق *agh-la-maq'*.

II. Words with double consonants have the accent on the first consonant; as: صالحماق *sal'-la-maq* to shake, صراف sar'-raf banker, ايصسر is'-siz lonely, تقدم té-qad'-dûm progress.

Note. The shadda in Arabic words serves as an accent (§ 45).

III. In Persian and Arabic, the vowel letters or the Letters of Prolongation are pronounced long and are accented (§ 28); a. جاهل *ja-*-hil ignorant, a. كريم *ké-reem'* merciful, p. آتش *a-*-tésh fire, a. خصوص *khou-soos'* a point, respect.

IV. In case of emphasis among words the accent is on that word which receives prominence. Ex.:
 1. *Sén dûn mü gëldiñ?* Was it *yesterday* that you came?
 2. *Dûn sén mi gëldiñ?* Was it *you* that came yesterday?
 3. *Sén dûn gëldiñ mi?* Did you *come* yesterday? (§ 66).

V. The letters *h*, *r*, when they are in the middle and at the end of words, are accented; as *آلی a-lîr'*, *الل al'lah'*, *قهوة qah'rê* coffee (pp. 5, 8).

E. Euphony or Harmony of the Vowels.

§ 50. A very remarkable peculiarity of Ottoman is the attention paid to euphony in pronunciation, and the changes of the sounds of vowels and consonants which take place in consequence. Thus the collision of hard and soft letters in the same word is always avoided. And when one declines a word or adds a particle or letter to it, whatever be the leading letter the others must be pronounced so as to agree with it (§ 87).

§ 51. There are two simple rules of euphony in the language for the words of purely Turkish origin:

a) If the first syllable of the word contains a hard vowel, all the vowels in that word should be hard. اولدى *ol-dou* it became, *آلتي al-tî* six, *آل جغمى a-la-ja-ghî-mî-zî* our credit; not *ol-di*, *al-ti*, *a-lé-jé-ghi-mi-zî* etc.

b) If the first vowel be soft, then the others should be soft also. سوزى *seô-zî* the word, كودى *geôr-dû* he saw, *الل él-lér* hands, *كستره جكمز géôs-té-ré-jé-yi-miz*; not *so-zî*, *el-lar* etc.

§ 52. *Remark:* 1. On the above principles, when one declines a word or adds a particle to it, the vowel of the syllable added is generally so pronounced that:

i comes after *a*: طامى 'طامى' *dam*, *damî*, *dama*;

i » » *é*: ال 'الي' *él*, *éli*, *e-lé*;

ou » » *o*: قول 'قول' *qol*, *qolou*, *qola*;

ü comes after ēō: كولى 'کورور' *geolū, georūr*;

a » » o, ou: قوله 'چوله' *choula, qola*;

é » » u, ēō: كورن 'کولش' *gūlén, georén*.

2. On the same requirements of euphony, in words of Turkish origin which end in ك, ق, ت these letters are changed into y, gh, d (§§ 88, 89).

§ 53. When a word ending in a vowel receives a grammatical ending beginning with a vowel, a hiatus results, which is practically a difficulty in pronunciation. This is very common in Ottoman. To avoid this difficulty it is necessary to insert a consonant ي y (see §§ 91, 284, 287, 528, 543 etc.):

آنا ana: آنایا anaya, p. آرا ara: آرایش arayish.

§ 54^a. As a list of words supposed to be exceptions by some grammarians, we note ال élma, which was originally *alma* 'apple', and is still so pronounced in many places; while قهوه qah'-vé coffee, پیلاو pi-lav, کیمیون kim-yon, لیمون li-mon (lemon) are not Turkish.

§ 54^b. As real exceptions to these rules are the ending of the Present tense يور —, which is always pronounced —yör, and the pronominal particle كي —ki, which is never changed (§§ 140, 319).

F. Orthography.

§ 55. As the orthography of every Arabic and Persian Ottoman word is fixed and unchangeable, it is only in pure Turkish and foreign Ottoman words that the orthography varies. The Vowel or Orthographic letters (ا, ا, او, ي) as they are called in Ottoman without any inflexible rule are added or left out arbitrarily; as: بتون bütün and قيليندى 'قىلىندى' *qılındı*, بتون بتون bútün; قيليندى قيليندى 'قىلىندى' *qılındı*, are all admissible.

§ 56. The true rule is: 1. Never introduce a vowel letter into a Turkish or foreign Ottoman word without removing a possible doubt as to pronunciation; 2. Never leave out a vowel in such a word, if by omission a doubt is created as to the pronunciation.

§ 57. The following two points must be regarded as exceptions to this rule:

a) In any syllable which is composed of two consonants, if the vowel is soft *üstün*, none of the orthographic (vowel) letters is added; but if it is composed of one letter • *hé* is added to indicate the vowel; as: كَلْدَى *gél-di*, بَشْ *bésh*, إِيْسْتَهْمَكْ *is-té-mék*.

b) None of the grammatical affixes take the orthographic or vowel letters; as كَلْدَمْ *gél-dim*, باشْلَرْ *bash-lar*, اوچْلَكْ *uch-lük*, آلقْ *al-maq*.

Note. The use of the orthographic or vowel letters is fully discussed and shown on pages 13—16.

§ 58. There are some words in Ottoman, the orthography of which is the same, but the pronunciation and meanings are different; as:

ونْ *oun* ten; *oun* flour; *ün* fame.

شَكْرَ *shékér* sugar; a. *shíkúr* thanks.

كَوْزْ *geöz* eye; *güz* autumn; *keöz* an ember.

چَولْ *choul* sackcloth; *cheol* desert, wilderness.

قولْ *qoul* servant; *qol* arm; a. *qarl* word.

گُورُكْ *gévrék* biscuit; *kürk* fur; *kürék* shovel; *keörük* bellows.

کَلْ *gél* come; *kél* scald-head; p. *gül* rose; a. *küll* all.

اولوْ *eolú* dead; *oulou* big.

First Part. Turkish Grammar.

درس اول Lesson 1.

The Definite and Indefinite Articles.

§ 59. There is no Definite Article in Turkish; all nouns, when used alone in a sentence, are usually considered as definite. Ex.: بابا *baba* the father, ماما *ana* the mother, قرداش *qardash* the brother.

§ 60. The Indefinite Article is بیر *bir* a, an. Ex.: برات *bir* at a horse, بىكىپك *bir keöpék* a dog, بىز *bir qiz* a girl, بادم *bir adém* a man.

§ 61. The Adjective always precedes the noun. Ex.: كوزل *gûzél* beautiful, ايي *éyi* good, كوتور *keötür* bad, *gûzél qiz* the beautiful girl, *é-yi adém* the good man, *bir keötür chojouq* a bad boy.

§ 62. As in English, there is no unnatural distinction of Gender in Turkish, that is to say: the names of males are masculine; those of females feminine, and those of inanimate objects, neuter. Thus: *baba* is masculine, *ana* feminine, بىز *qiz* feminine, اوغلان *ogh-lan* 'the boy' masculine. دنیز *dé-niz* the sea, شهر *shé-hir* the city, كوي *keöy* 'the village', are neuter.

§ 63. The *Personal Pronouns* are: بن *bén* I, سنهن *sén* thou, او *o* he, she, it. بىز *biz* we, بىزىز *siz* you, اونلار *onlar* they.

§ 64. The Demonstrative Pronouns are: **بۇ** *bou* this,
شۇ *shou* that (near by), **او** *o* that (distant).

§ 65. The Present Tense of the Turkish Substantive Verb is the following:

Affirmative Present

بن ايم <i>bén' im</i> I am	بز ايز <i>biz' iz</i> we are
سن سين <i>sén' sin</i> thou art	سز سكز <i>siz' siñiz</i> you are
او در <i>o' dour</i> he is.	اونلر دirlar they are.

Interrogative Affirmative Present.

? بن ميم *bén' mi yim?* (§ 53).
 ? بن مي سين *sén' mi sin?*
 او ميدر? *o' mou dour?*
 بز ميز? *biz' mi yiz?*
 سز ميسكز? *siz' mi siñiz?*
 اونلر ميدرلر? *onlar' mi dirlar?*
 Am I? art thou? is he? etc.

§ 66. As will be seen, the question is expressed by adding **مى** *mi*, **مۇ** *mou* after the word emphasized by the question (§ 49 IV). Ex.:

? بن ميم *bén' mi yim?* Am I? (§ 53).
 كل يياض ميدر? *gül býaz' mi dir?* Is the rose white?
 بو بىر كل ميدر? *bou bir gül' mü dür?* Is this a rose?
 كل بو ميدر? *gül bou' mou dour?* Is this the rose?

§ 67. The third person **دۇ** is the Copula; its pronunciation, like that of **مى**, is governed by the preceding vowel, and is: *dir*, *dir*, *dour*, *dür*, as the case may be (§ 52).

Loughétlér, Words.

و <i>ré</i> and	او <i>év</i> the house
اوت <i>év-vét</i> yes	اوكوز <i>éô-kûz</i> the ox

قوش <i>qoush</i> the bird	آق <i>aq</i> white
a. قلم <i>qalém</i> the pen	قره <i>qara</i> black
a. هوا <i>hava</i> air, weather	قرمزی <i>qirmızı</i> red
قیز قرداش <i>qız qardash</i> a sister	a. فقیر <i>faqir</i> poor
بویوک <i>bēō-yük</i> great	زنگین <i>zéngin</i> rich
کوچوك <i>kü-chük</i> little	گنج <i>génj</i> young
(طاغ) <i>dagh</i> mountain	صیحاق <i>sîjaq</i> warm, hot
اوزاق <i>ouzaq</i> far	صفوق <i>so-rouq</i> cold (§ 36)
یاقین <i>yaqın</i> near	p. دره <i>déré</i> valley.

Note 1. These words, as well as those contained in the preceding rules, must be thoroughly committed to memory, before doing the exercise and translation.

Note 2. Those words without any mark are Turkish in origin, those with an *a* Arabic, those with a *p* Persian, and those with an *f* foreign in origin.

١ Taleem, Exercise 1.

- ۱ بىچوجوق. چوجوق. ۲ بىقوش. قوش. ۳ اوکوز. براوکوز.
 ۴ شودره. بىدره. ۵ بىياقين کوي. ياقين بىکوي. ۶ يوکسک
 بىطاغ. بىيوکسک طاغ. ۷ اوزاق شهر. شهر اوزاقدر. او شهر اوزاق
 ميدر؟ ۸ بو بويوک طاغ. بو طاغ بويوک ميدر؟ طاغ بويوک ميدر؟ بى
 بويوک طاغ. ۹ ايچوجوق. چوجوق ايودر. او ايچوجوق. او چوجوق
 اي بو چوجوقدر. ۱۰ بو آت. بىآت. آت. اي آت. بو بىآت در.
 بى اي آت. ات اي در. ۱۱ اوزاق بى شهر. بىياقين شهر. شهر ياقين
 ميدر؟ شهر اوزاقدر. ۱۲ هوا اي در. هوا صیحاق ميدر؟ هوا
 صفوقدر. ۱۳ قرداش وَ قیز قرداش زنگین درلو. قرداش، قیز
 قرداش، بابا وَ آنا اي درلو. ۱۴ سن بويوک ميسين کوچوك ميسين?
 ۱۵ قره قوش (eagle). قره طاغ (Montenegro). قره دكز (Sea
 vulture). آق دكز (Mediterranean). آق طاغ.

¹ Observe that a parenthesis (. . .) encloses a word to be

ترجمہ Térjémé, Translation 2.

1. The horse. A horse. A good horse. The good horse. A horse and an ox. 2. A house. A large house. The large house. The house is large. 3. A man. The man. A white man. The white man. 4. The Black Sea. The Black Mountain. The White Sea. The White Mountain. 5. A white rose. The white rose. The red rose. 6. A bad boy. This is a bad boy. This is the bad boy. 7. The house is near. The city is far. 8. A horse, a bird and an ox. The good horse and the big ox. 9. This bird is white. Is this bird white? It is black. 10. The brother is young. He is a good man. 11. The eagle is a large bird. That bird is a beautiful eagle. 12. The Mediterranean is a great sea.

Correct the following sentences.

۱ بن ایم کوچوک. ۲ سین سن گنج. ۳ اوزار در زنگین.
 ۴ بایا درلر ایو. ۵ آت در کوتو. ۶ او شهر در اوزاق. ۷ شهر اوزاق
 در؟ ۸ در هوا صیحاق؟ ۹ اوت او در^۱. ۱۰ قوش بویوک در؟

مکالمہ Mûkialémé, Conversation.

Sival, Question

Sén zéngin'mi sin?
 Qardash faqir'mi dir?
 Ogh'lan é-yi'mi dir?
 Sén é-yi'mi sin, kêtû'mû sûn?
 Qiz qardash é-yi'mi?
 Bou dagh yûksék'mi?
 Onlar génj'mi dir?
 Siz faqir'mi siñiz?
 Aq-Déñiz bêoyûk'mû?
 Aq baba bêoyûk bir qoush'mou
 dour?

Jévab, Answer

Ev'vét, zéngin'im.
 Ev'vét, faqir'dir.
 Ev'vét, oghlan é-yi'dir.
 Bén é-yi'yim (§ 53).
 Ev'vét, qiz qardash éyi'bir qîz dîr.
 Ev'vét, yûksék'dir.
 Ev'vét, génj'dirlér.
 Biz zéngin'iz.
 Qara-Déñiz' kûchûk dûr.
 Ev'vét, bêoyûk bir qoush'dour.

translated, or an annotation, whereas brackets [. . .] signify "leave out".

¹ In such answers the predicate cannot be omitted. It must be *evrét, sijacq dîr*.

درس ۲ LESSON 2.

The Substantive Verb.

§ 68. The Turkish Plural is formed by adding the affix ل to the singular. This affix is pronounced *lar*, after hard vowels, and *lér* after soft ones. Ex.:

دکنک *déynék* stick: دکنکلر *déyneklér* sticks.

کدی *kédi* cat: کدیلر *kédilér* cats.

کوپری *kêôpriû* bridge: کوپریلر *kêôprûlér* bridges.

قپو *qapou* door: قپولر *qapoular* doors.

خسیم *khî-sîm* relative: خسیملر *khî-sîmlar* relatives.

§ 69. Titles of respect are given to persons according to their dignity, office and occupation. افندی *effen'di* Sir, Mr., is peculiar to clergymen and educated people. اغا *a-gha* or vulg. *a-a'*, to tradesmen, labourers and old men; it means Mr., Esq. بک *béy*, prince, is given to civil functionaries and popularly to any person of supposed distinction. Each of these titles is put after the name of the person himself, not after his family name, as in English (§ 495). Ex.: احمد افندی *Ah'méd effendi*, احمد بک *Ah'méd agha*, احمد بک *Ah'méd béy*.

§ 70. When the subject is a pronoun it is often omitted (§ 120). Ex.: بن ایوایم *bén éyi'yim* or ایو ایم *éyi'yim*. I am well; تبل سکن *siz ténbél' siñiz* or سکن تبل *siñiz ténbél'* you are idle.

§ 71. In Turkish, as in English, the adjective precedes the noun, and never varies, being the same whether it qualifies a singular or a plural substantive, a masculine or a feminine noun. Ex.: کوزل چیچک *gûzél chichék* beautiful flower: کوزل چیچکلر *gûzél chichéklér*

beautiful flowers; بويوك آغاچ *bəoyük a-ghaj* a big tree: بويوك آغاچلار *bəoyük aghajlar* big trees.

§ 72. The Negative of the Present Tense of the Substantive verb is as follows:

Negative Present.

دکل ایز déyil'im, دکایم déyil'iz. or دکل سین déyil'sin, دکسین déyil'siniz.
دکل سکز déyil'sin, دکسین « دکل سین déyil'siniz.
دکل در déyillér. دکل در déyillér.

I am not, thou art not, he is not, etc.

Interrogative Negative Present.

دکل من ایم؟ déyil'mi yim?
 دکل من سین؟ déyil'mi siñ?
 دکل من در؟ déyil'mi dir?
 دکل من ایز؟ déyil'mi yiz?
 دکل من سکز؟ déyil'mi siñiz?
 دکل من درلر؟ déyil'mi dirlér?

Am I not? art thou not? is he not? etc.

Note. It is very useful for the learner to conjugate the adjective with the verb and to write the latter in both its forms, the full and the abbreviated ones; as:

‘یورغون در’، ‘یورغونسین’ or ‘یورغون سین’، ‘یورغونم’ or ‘یورغون ایم’، ‘یورغون دکلم’؛ ‘یورغونیسین’، ‘یورغونیم’؟ or ‘یورغون می ایم’؟؛ ‘یورغوندر’ etc. ‘یورغون دکلدر’

لُغَتُ لِغَتْلَر Words.

خیر ! خایر ! *khayr'* no!

خیر افندم ! *khayr' efféndim!* No,
Sir! [Sir!]

t. ! اوّت év'vét yes!

اوّت افندم ! év rét efféndim ! Yes.

قوكشۇ *qon-shou'* neighbour

يapraq' leaf

p. دشمن *dûshmén'* enemy

p. باغچه bah'-jé¹ garden

p. دوست *dost* friend

abī a-da island

¹ This is the common pronunciation, the correct pronunciation is: *khas'-ta*, *ikh'-ti-yar*, *khosh'-noud*, *bagh'-ché* (p. 8).

a. عسکر askér soldier	يورغون yorghoun' tired
قهوه qah'vē coffee	جو مرد jēōmérđ' generous
وير vér' give	طمعکار tama'kiāravaricious
آرتین Artin Pascal	تازه tazé fresh
دپه، دپه tépé, dépé hill	چالیشقان chalishqan diligent
صو sou water	اختیار ih'-ti-yar ¹ old (age)
ا. حاضر hazir' ready, present	خشند hosh'-noud ¹ content, happy
یشیل yéshil' green	خسته hasta' ¹ sick
پک pék very	ایو pék éyi very well!

Exercise 3.

۱ فقیر میسین؟ زنکین میسین؟ — بن فقیر دکلم؛ اختیار آدم
 فقیر در. ۲ کوزل دپه لو، یوکسک طاغلر، بولک آطه لرو و یشیل یا پراقلر.
 ۳ زنکین قوشولر، فقیر دوستلر و بر اختیار عسکر. ۴ بر تازه صو
 و قهوه ویر! — صو تازه در، قهوه تازه دکلدر. ۵ یا پراق یشیل می
 در، قیرمیزی میدر؟ — افندم! یا پراق یشیل در، قیرمیزی دکلدر.
 ۶ چوجوقلر تنبیل می در؟ — خیر افندم! چوجوقلر تنبیل دکلدرلو،
 چالیشقان درلو. ۷ عسکر اختیار می کنج می؟ — افندم! عسکر بک
 اختیار و خسته در. ۸ او جومرد دوست پک خسته در. ۹ بز تنبیل
 دکاز، چالیشقان ایز. ۱۰ سن پک تنبیل سین. — بن تنبیل دکلم،
 تنبیل سن سین. ۱۱ خیر افندم! تنبیل شو یورغون قوشودر. ۱۲ احمد
 افندی دوست و خصم در، دشمن دکلدر. ۱۳ آرتین (Artin) بک
 قولشو و دوست در. ۱۴ قهوه حاضر میدر، دکل میدر؟ — اوت
 افندیلر! قهوه و صو حاضر در. ۱۵ جورجی بک خسته میدر؟ —
 خیر افندم! خسته دکل یورغوند.

¹ See the Note page 32.

٤ ترجمہ Translation 4.

1. Little hills. Red flowers. The green leaves and the beautiful gardens. 2. Is not the house large? — Yes, Sir, it is large. 3. The islands are small. That island is not small. 4. The coffee is very good. It is not _{3(a)} ¹very ₂good ₄coffee. 5. The gardens and the trees are very nice. 6. Is the coffee ready? — No, Sir! 7. Are you ready? — Yes, gentlemen! I am ready. 8. Who is Mr. Charles? — He is a good neighbour. 9. Is the water fresh? — No, Sir, it is not fresh. — Give (a) fresh water. 10. Is the garden very far? — No, Sir, it is not very far, it is near. 11. Ahmed Bey is a good soldier. 12. He is a generous man. 13. That gentleman is not avaricious. 14. Master Georgie is very young.

To be corrected.

۱ دکل میدر احمد افندی پک جومرد؟ — خیر! احمد افندی در طمع کار پک. ۲ اغا آرتین پک کوزل بر آدم در دکل. ۳ او نلار کوزل لر آدم لر دلر. ۴ یشیللر یا پراقلر، یوکلر با غچه لر. ۵ سین می سن حاضر؟ ۶ دکلم بن حاضر؟ ۷ دلر می دکل چو جو قلر چالیش قان؟

مکالمہ Conversation.

Jévab Answer

اوٹ افندم، پک جومردم.
خیر افندم، خستہ دکلدر.
ایی در افندم.
خیر افندم، یوکسٹ دکلدر.
خیر! دپه کوچوک بر طاغ در.
اوٹ! طاغ بر بولیوک دپه در.
خیر افندم! ایو قهوہ حاضر دکل،
صو حاضر.
اوٹ افندم! پک خستہ در.

Sival Question

افندی! جومرد میسکز?
عسکر خستہ میدر?
چو جو ق خستہ می ایو می?
او طاغ پک یوکسٹ می?
دپه بولیوک بر طاغ میدر?
طاغ بولیوک بر دپه میدر، دکل میدر?
ایو قهوہ حاضر میدر?
جو مرد دوست خستہ می?

دەرس سىزقان درلە.

دەرس ۳

The Substantive Verb.

§ 73. The Preterite or Past Tense of Verb is as follows:

بەن ايدم <i>bén' idim</i>	I was	بۇز ايدك <i>biz' idik</i>	were
سەن ايدك <i>sén' idin</i>	thou wast	سۇز ايدىكىز <i>siz' idiniz</i>	you were
او ايدى <i>o' idi</i>	he was	اونلار ايدىلەر <i>onlar' idiler</i>	they were.

The Negative Past Tense.

بەن دەكلىم <i>bén déyil' idim</i>	بن دەكلىم <i>biz déyil' idik</i>
سەن دەكلىم <i>sén déyil' idin</i>	سۇن دەكلىم <i>siz déyil' idiniz</i>
او دەكلىم <i>o déyil' idi</i>	اونلار دەكلىم <i>onlar déyil' idiler</i> .

I was not, thou wast not, he was not, etc.

The Interrogative Forms of the Same.

Bén' mi idim? sén' mi idin? o' mou idi?
 Biz' mi idik? siz' mi idiniz? onlar' mi idiler?
 Was it I? was it thou? etc.

Bén déyil' mi idim? sén déyil' mi idin? o déyil' mi idi?
 Biz déyil' mi idik? siz déyil' mi idiniz? onlar déyil' mi
 idiler? or déyil'ler miyidi?
 Was it not I? was it not thou? etc.

§ 74. The Numerals are used just like all other adjectives. Like them, they precede the noun. The noun qualified by cardinals always remains in the singular (§ 71). Ex.: بىرادم *bir adém* a man, اىكى چوجوق *iki chojouq* two boys.

ايىكى <i>iki</i>	two	آلتى <i>alti</i>	six
اوچ <i>üch</i>	three	بىدى <i>yédi</i>	seven
درت <i>dört</i>	four	سەكىز <i>sékiz</i>	eight
بېش <i>bésh</i>	five	طقوز <i>doqouz</i>	nine

اون اوون on ten

اون بىر eleven on bir

اون اىكى twelve, etc. on iki

§ 75. The English word "half" is expressed in two ways, by يارىم *yarım* and by بچوق *bouchouq* (§ 207). *Yarım* is used before a noun like an adjective: كون يارىم *yarım* gun half a day, يارىم ساعت *yarım sa'at* half an hour, يارىم اما *yarım elma* half an apple.

Bouchouq is always used in connexion with a number. Ex.: اىكى بچوق *iki bouchouq* two and a half, اوچ بچوق ساعت *üch bouchouq sa'at* three hours and a half, آلتى بچوق كون *altı bouchouq gun* six days and a half.

§ 76. The English phrase "there is, there are" etc. is expressed in Turkish by ¹ وار *var* 'there is, exists': its negative being يوق *yoq* 'there is not' (§ 126 a).

وار، *var* در *dir* there is,

يوق، *yoq* در *dour* there is not.

وار ايدى *var idi*, varidi there was,

يوق ايدى *yoq idi* there was not.

بركتاب، *bir kitab var (dir)* there is a book,

بركتاب وار ايدى *bir kitab var idi* there was a book.

بركتاب يوق، *bir kitab yoq*, *bir kitab yoq dour* there is not a book,

بركتاب يوق ايدى *bir kitab yoq idi* there was not a book.

§ 77. The Locative case is made by the addition of ده *dé*, *da* to the end of the word (§ 84). Ex.:

اوده *évdé* in the house, كتابده *kitabda'* in the book,

¹ The word *var* is called the Verb of Existence and Non-existence, or Verb of Presence and Absence by some European Grammarians, but there are no such verbs in Turkish.

باغچه ده *bah'-jé-dé* in the garden. *Evdé bir adém var*, — *dîr*, there is a man in the house.

او کتابده تصویرلر وار در *o kitabda tasvirlér' var dir*, there are pictures in that book.

باغچه ده چیچک يوقدر *Bah'-jéde chichék yoq' dour*, there are no flowers in the garden.

باغچه ده بر کل وار ايدى *Bah'-jéde bir gül var idi*, there was a rose in the garden.

بر کوزل و بویوك اوده ايدك *Bir gürzél ve bêyûk' evdé idik*, we were in a nice [and] big house.

§ 78. In asking the hour, it is said:

ساعت قاچدر? *sa-at qach'dir?* What o'clock is it?

ساعت ايكىدر *sa-at iki'dir*, it is two o'clock.

But *qach' sa-at dir?* means: How many hours are there?

ايکى ساعتدر *iki' sa-at dir*, there are two hours.

Sa-at means also 'a watch': ب ساعت اسکى *és-gi' bir sa-at* an old watch, ب آلتون ساعت *bir altoun' sa-at* a gold watch.

لعتل Words.

p. *si-yah'* سياه black

a. *béyaz* ياض white

i-ri ايرى large, big

oufaq اوافق small

yé-ni يكى new

اسكى *és-gi* old

چوق *choq* much, many

آز *az* few, *bir az* a little

صارى *sari* yellow

? كيم? who?

قاچ? *qach?* how many?

بر قاچ *bir qach* some

سود *sûd* milk

a. *sharab* شراب wine

p. *méyvé* ميوه fruit

a. *méktéb* مكتب school

Prop. names. a. *Hasan* حسن

a. *kérim* كريم Grace.

٥ تعلم Exercise 5.

۱ باغچه ده ايرى آغازلر و آغازلرده کوزل ميوه لر و يشيل يپراقلر وار در. ۲ اوده بویوك برکدى و اوافق برکويك وار ايدى.

بره چوجوقلر باغچه ده و بويوك چوجوقلر اوده درلر. ۴ چاليشسان اوغلانلر مكتبه و تبللر طاغده درلر. ۵ دوستره دوست ايز و دشمنلره دشمن ايز. ۶ پدر، والد و خصلر اوده دكller مى؟ (دکلميدرلر؟). — خير افندم! پدر و والد اوده درلر. خصلر اوده دكلدrlر. ۷ ايودكller، ايودك دكلدrlر. ايودكلميدرلر؟ ايوايديلر. — خير! ايي دكلدrlر. ۸ قهوه سياه، سود بياض و شراب قيرميزي در. ۹ كوچوك كدى سياه ميدر؟ — خير افندم! بويوك كدى سياهدر؛ كوچوك كدى صارى در. ۱۰ باغچه لرده صارى، بياض، قيرميزي چيچكller واردrlر. ۱۱ اوده كيم وار؟ — اوده آدم يوقدر. ۱۲ ساعت قاچدر؟ — ساعت بربوچوقدر. ۱۳ ساعت درت دكلد مى ايدي؟ — خير بكم! درت بربوچوقدر ايدي. ۱۴ بو ساعت ايي ميدر، كوتوميدر؟ خير بكم! بو ساعت كوزل براتون ساعت در.

Translation 6.

- Was he sick? — No, Sir (*Bé-yim*), he was not sick; the soldier was very sick.
- Is Ahmed Bey at home? — No, Sir, he is in the garden.
- Who is there at home? — Hassan Effendi is at home.
- Seven days and nine hours. Eight and [a] half days.
- Was the coffee hot? — Yes, Sir, the coffee and the milk are hot; they are not cold.
- Who is this young gentleman? — He is Kérim Effendi.
- Three and seven are ten; five and six are eleven.
- There are twelve hours in a day.
- Aq-Shéhir, Esgi-Shéhir and Yéni-Shéhir are large [and] fine cities.
- How many islands are there in the Mediterranean Sea?
- How many islands are there in the Black Sea? — There are two [or] three bad islands.

To be corrected.

- آق دكىزده چوق يوق وار بويوكلر و كوزلر آطهار. ۲ بش ياريم ساعت در.
- ۳ ساعت قاچ وار؟ — ساعت اوں ايکى ياريم وار.

ساعت بوجوقدر. ۴ در بر ایی چوجوق اوده؟ ۵ باعچهده در یوق سوک بر آغاج. ۶ سن دکلسان برا ایی چوجوق.

الملمة Conversation.

Sélam سلام Salutation

Sabah'lar khayr' olsoun!	Good morning!
Akh'shamlar khayr' olsoun!	Good evening!
Vaqitlar khayr' olsoun!	Good day!
Ná'sil siñiz, éyi'mi siñiz?	How do you do?
Eyi'yim, téshék'kûr édérim.	I am well, thank you!
Siz na'sil siñiz, éyi'mi siñiz?	How are you? are you well?
Choq'éyyiyim éfféndim.	I am very well, Sir!
El-ham'dûl-lah' éyi'yim.	Thank God, I am very well.
Rija'édérim, otourouñouz'.	Please take a seat.
Théshék'kûr édérim.	Thank you!
Bouyou'rouñ efféndim, otou'rouñ.	Come in, Sir; take a seat.
Hassan' Effendi, nérédé siñiz?	Mr. Hassan, where are you?
Bouyou'rouñ éfféndim!	Yes, Sir.
Géjélér khayr' olsoun!	Good night!
Hosh' géldiñiz.	You are welcome.

درس ٤ Lesson 4.

احوال اسم Declension of Nouns.

§ 79. There are two numbers in Turkish: Singular and Plural; and six cases, expressing the different relations of words to each other; namely: the Nominative, Genitive, Dative, Accusative, Locative and Ablative cases.

§ 80. The Nominative case (or the Subject) answers to the questions: *who?* or *what?* كم kim? و *né?* as the subject of the verb; as: Who is learning? — The boy اوغلان *ogh'lan*.

§ 81. The Genitive (or Possessive) case answers to the questions: *whose?* or *of which?* نهك *kimiñ?* كيمك *kimiñ?*

néniñ. Ex.: Whose book? — The boy's book اوغلانڭ كتابى *oghanîn¹* *kitabî*.

§ 82. The Dative answers to the questions: *to whom?* *to which?* كىمە *kimé?* نېيە *né-yé?* Ex.: To whom shall I give it? — To the boy اوغلانە *oghana*.

§ 83. The Accusative (or Objective case) marks the object of an action, and answers to the questions: *whom?* or *what?* كىمى *kimi?* نېيى *néyi?* Ex.: Whom or what do you see? — I see the boy, the house اوغلانى *ogh-lanî¹*, اوى *évi¹*.

§ 84. The Locative answers to the questions: *where?* *wherein?* ئەنداز *nérédé?* Ex.: Where is the boy? — He is in the school مكتىبە *méktrébdé*.

§ 85. The Ablative answers to the questions: *from whom?* *from what?* كىمند *kimdén?* نەدن *nédén?* Ex.: From whom did you take this book? — From the boy اوغلاندىن *oghlandan*.

§ 86. There is only one declension in Turkish, with four variations:

First Form.

§ 87. The first form comprehends all nouns ending in consonants (except ك *k*, and ق *q*):

a) Nouns ending in soft syllables.

Singular مفرد *Mûfréd'*

N. پدر *pédér'*

G. پدرك *pédériñ'* of

D. پدره *pédéré'* to

Plural جمع *Jém'*

پدرلر *pédérler'*

پدرلرك *pédérlerin'* of

پدرلره *pédérleré'* to

the fathers

¹ The Genitive and the Accusative do not always take the terminations *-in*, *-i*. These are required only when the noun in

A.	پدری <i>pédéri'</i>	the father.	پدرلری <i>pédérléri'</i>
L.	پدردہ <i>pédérdé'</i> in		پدرلرده <i>pédérlérde'</i> in
A.	پدردن <i>pédérdén'</i> from		پدرلردن <i>pédérlerdén'</i> from

b) Nouns ending in hard syllables.

N.	طاش <i>tash'</i>	the stone.	طاشلر <i>tashlar'</i>
G.	طاشک <i>tashk̄in'</i> of		طاشلرک <i>tashlarık̄in'</i> of
D.	طاشہ <i>tasha'</i> to		طاشلرہ <i>tashlara'</i> to
A.	طاشی <i>tashī'</i>		طاشلری <i>tashlarī'</i>
L.	طاشدہ <i>tashda'</i> in		طاشلرده <i>tashlarda'</i> in
A.	طاشدن <i>tashdan'</i> from		طاشلردن <i>tashlardan'</i> from

c) Nouns ending in syllables which have the hard vowels *ou* or *o* in them.

N.	موم <i>moum'</i>	the candle.	مولر <i>moumlar'</i>
G.	مولمک <i>moumouñ'</i> of		مولمرک <i>moumlarık̄in'</i> of
D.	مولمه <i>mouma'</i> to		مولمرہ <i>moumlara'</i> to
A.	مولمی <i>moumou'</i>		مولمری <i>moumları'</i>
L.	مولمده <i>moumda'</i> in		مولمرده <i>moumlarda'</i> in
A.	مولمدن <i>moumdan'</i> from		مولمردن <i>moumlardan'</i> from

d) Nouns ending in syllables which have the soft vowels *œ* or *ü* in them.

N.	سود <i>sûd'</i>	the milk.	سودلر <i>sûdlér'</i>
G.	سودک <i>sûdân'</i> of		سودلرک <i>sûdlérık̄in'</i> of
D.	سودہ <i>sûde'</i> to		سودلرہ <i>sûdléré'</i> to
A.	سودی <i>sûdū'</i>		سودلری <i>sûdléri'</i>
L.	سوددہ <i>sûddé'</i> in		سودلرده <i>sûdlérde'</i> in
A.	سوددن <i>sûdden'</i> from		سودلردن <i>sûdlerdén'</i> from

the Genitive or Accusative is definite. When the *-iñ* or *-i* is omitted, the Genitive or Accusative is the same as the Nominative in form (§§ 109, 251). When the Indefinite form of these two cases is to be described, it is styled by some Orientalists the Nominatival form of the Genitive or Accusative. But the indefinite forms of those two cases are called by the native grammarians simply Nominative.

the fathers.

the stones.

the milks.

Second Form.

§ 88. The second form of declension comprises all consonants ending in ق *q*. The difference from the first declension is this, that ق *q* is changed into غ *gh*, whenever it is followed by a vowel (§ 52, 2). Ex.: بالق *ba-liq*: here ق *q* is not followed by a vowel, because it stands at the end of the syllable. بالله *ba-li-qa*: here the third syllable begins with ق *q* and is vowelled, therefore it changes into غ *gh*, thus we have بالله *ba-li-gha*. This change takes place in the Genitive, Dative and Accusative cases: in the Locative and Ablative cases and in the plural the ق *q* remains unchanged, because in those cases *q* is not followed by a vowel.

Note. In Arabic and Persian words and in all words borrowed from foreign languages, the ق *q* remains unaltered.

Singular مفرد <i>Mûfréd'</i>		Plural جمع <i>Jém'</i>	
N.	بالق <i>ba-liq</i>	fish.	بالقلر <i>ba-liq-lar</i>
G.	بالفك <i>ba-li-ghîn</i> of		بالقلرك <i>ba-liq-la-rîn</i> of
D.	بالله <i>ba-li-gha</i> to		بالقلره <i>ba-liq-la-ra</i> to
A.	بالغ <i>ba-li-ghî</i>		بالقلري <i>ba-liq-la-ri</i>
L.	بالقده <i>ba-liq-da</i> in		بالقلرده <i>ba-liq-lar-da</i> in
A.	بالقدن <i>ba-liq-dan</i> from		بالقلردن <i>ba-liq-lar-dan</i> from

The fire-place

اوْجَاقْ اوْجَاغِلْ اوْجَاغِي اوْجَادِه اوْجَادِنْ
o-jaq-dan *o-jaq-da* *o-ja-ghî* *o-ja-gha* *o-ja-ghîn* *o-jaq*.

The boy

چوْجُونْغِى <i>cho-jou-ghou</i>	چوْجُونْغَه <i>cho-jou-gha</i>	چوْجُونْغِكْ <i>cho-jou-ghoun</i>	چوْجُونْقْ <i>cho-jouq</i>
چوْجُونْقِدَنْ <i>cho-jouq-dan</i>	چوْجُونْقَدَه <i>cho-jouq-da</i> .		

Third Form.

It contains all the soft syllables
the letter *kéf* is changed into
that is, when the syllable

the *k* is changed into

not vowelled, it is

, ا, *eôr-dé-ké* is
with ل *k*;

| *eôr-dé-yé*
unciation,
yaf (§ 34).

ative cases
immediately

at the
wrong, for

therefore the *k* n.

(§ 52, 2). This is n.
as there are no different

In the plural and in the L.
k is unchangeable, as a vowel
follow the *k* (§ 88).

Singular مفرد *Mûfréd'*

- N. اوردك *eôr'-dék* the duck
- G. اوردك *eôr'-dék-yiñ* of the duck
- D. اوردك *eôr'-dék-yé* to the duck
- A. اوردك *eôr'-dék-yi* the duck
- L. اوردك *eôr'-dék-dé* in the duck
- A. اوردك *eôr'-dék-dén* from the duck.

Plural جمع *Jém'*

- N. اوردکلر *eôr'-dék-lér* the ducks
- G. اوردکلر *eôr'-dék-lériñ* of the ducks
- D. اوردکلاره *eôr'-dék-lé-ré* to the ducks
- A. اوردکلري *eôr'-dék-lé-ri* the ducks
- L. اوردکلرده *eôr'-dék-lér-dé* in the ducks
- A. اوردکلردن *eôr'-dék-lér-dén* from the ducks.

The bread

اكمك اكمكي اكمكه اكمكه اكمك دن اكمك دن
ék-mék-dén *ék-mék-dé* *ék-mé-yi* *ék-mé-yé* *ék-mé-yiñ* *ék-mék*.

The whistle

دودوکی	دودوک	دودوکت	دودوک
dû-dû-yû	dû-dûyé	dû-dû-yûn	dû-dûk
دودوکدن	دودوکده		
dû-dûk-dén	dû-dûk-de.		

Note. اوق *oq* arrow, طوق *toq* satiated, فرق *qîrq* forty, یوک *yûk* load, کوك *kêök* a root, are exceptions to the above rules, as they do not change *q* into *gh*, and *k* into *y*.

Fourth Form.

§ 90^a. The fourth form comprises all nouns ending in the vowel letters ا و ه ي. In the singular, the Genitive is formed by adding نك -*nîñ*; in the Dative ي -*yé* is added to the Nom., in the Acc. ي -*yi* (§ 53). No change takes place in the remaining cases or in the plural (§§ 88, 89).

§ 90^b. When a word ending in a vowel receives a grammatical ending beginning with a vowel, a hiatus results, which is practically a difficulty in pronunciation. This is very common in Turkish (§ 53). To avoid this difficulty it is usual to insert a consonant ي (and only in the Genitive ن *n*). This is really the retention of part of the original genitive termination -*nîñ*).

Singular مفرد <i>Mûfréd'</i>	
N.	آنا a-na
G.	آنانك a-na-nîñ of
D.	آنایه a-na-ya to
A.	آنایي a-na-yî
L.	آناده a-na-da in
A.	آنادن a-na-dan from

the mother.

Plural جمع <i>Jém'</i>	
	آنالر a-na-lar
	آنالرك a-na-la-rîñ of
	آنالره a-na-la-ra to
	آنالري a-na-la-rî
	آنالرده a-na-lar-da in
	آنالردن a-na-lar-dan from

the mothers.

The cat

کدیده	کدیدی	کدینک	کدی
<i>ké-di-dén</i>	<i>ké-di-dé</i>	<i>ké-di-yi</i>	<i>ké-di-yé</i>

کدیدن	کدیده	کدینک	کدی
<i>ké-di-nîñ</i>	<i>ké-di-de</i>	<i>ké-di-nîñ</i>	<i>ké-di</i>

The well

قویوی	قویویه	قویونك	قویو
qou-you-you	qou-you-ya	qou-you-nouñ	qou-you
قویودن	قویوده	qou-you-dan	qou-you-da.

The hill

دېدن	دېده	دېلي	دېي	دېنك	دې
de-pé-dén	de-pé-dé	de-pé-yi	de-pé-yé	de-pé-niñ	de-pé.

The water

صودن	صوده	صولي	صويه	صويك	صو
sou-dan	sou-da	sou-you	sou-ya	sou-youn	sou.

Note 1. Singulars ending in the vowel • -é do not join this letter to the sign of the plural or the endings of cases (§ 32 b).

Note 2. The word صو sou forms its Genitive irregularly.

٧ تعلمیم Exercise 7.

Decline the following words, writing them in Turkish characters: and also indicate their pronunciation in English characters, with their meanings.

بابا ' قارداش ' طاغ ' باش ' آغاج ' باغچه ' قيز ' آخشم ' دره ' اندی ' آغا ' بک ' بوجوق ' قهوه ' چوق ' کوچوك ' بویوك ' یاراق ' قره ' صیحاق ' صغوق ' فرانق ' franc déynék a stick ' دکنک ' کوی kœy village

Translate into English.

- ١ اوچ كون، اوچ كوندن؛ بش فرالقه؛ آلتى آغاجى. ٢ يدى اخشمده، ايوب باغچه يى؛ کوزل بر قىزه. ٣ کوچوك بى كدى يى؛ يوكسک بر دېده؛ قره طاغده. ٤ آق دكىزى؛ قىرمىزى چىچكلىرى. ٥ چوقىردن؛ چوغى. ٦ آزدن؛ آزه. ٧ کوزللرى. ٨ کوتولىردن؛ قويۇزده. ٩ قهوه يى؛ قهوه دن. ١٠ قىزىرده. ١١ چوجوقىرە. ١٢ كتابىي، كتابىردن. ١٣ (sorou-gha) صوغۇغە، صىبىجاغە؛ کوچرىكى. ١٤ اوقة، اوقدن؛ اللەن.

الى . ۱۱ کويه ، کويده کوييلدن . درهدن ، دپهدن : يابراقلدن ،
يابراقلرى .

٨ ترجمة Translation 8.

1. The mountains; of the mountains; to the mountains; from the mountain.
2. Four [or] five trees; on the three trees; of the good tree, of the good trees, from the good trees.
3. Give the book (acc.) to the big [one]. From the big [one].
4. In the valley, to the valleys. The valleys are green.
5. ⁶I saw ₂, the green hills, ₃the black mountains ₄and ₅the white flowers ₁from the village.
6. In the hot, to the hot; the hot (acc.); the hot (nom.).
7. ₂I saw ₁the gentlemen (acc.); to the gentleman; of the gentlemen; on the gentleman.
8. The green leaf (acc.); on the green leaves; on many green and nice leaves.
9. Of the coffee; in the coffee; from the coffee. To the coffee-houses (*qah'véléré*).
9. From the hot; from the cold; from the little and on the great.
10. To the great men.
11. To the white and the black (acc.).
12. To five francs.

Correct the following words.

۱ صونك : آنانه : بابايدن : بیوغدن : کوچوكى
 : *ku-chu-kû* ۲ آغايك : قدادشىك : صىجاغلر : يابراقدن . ۳ يابراقلك
 صويىدن . ۴ آغايك : قدادشىك : صىجاغلر : يابراقدن . ۵ يابراقلك
 قوشويك . اوغى طوغە . ۶ فرانغى فرانغى : بوجوقە :
 درەنى درەيك .

مکالمہ Conversation.

Hoshja qaliň éfféndim.

Good bye, Sir!

Hosh géldiňiz, séfa géldiňiz.

You are welcome.

Sélam séöylé.

Give my salutations (to the home circle).

Pédéré choq sélam séöylé.

Give my salutations to your father.

Bash ústûné éfféndim.

Very well, Sir.

درس ۵ Lesson 5.

کنایات The Pronouns.

§ 91. Turkish Pronouns are divided into seven classes:

1. Personal, 2. possessive, 3. adjectival, 4. demonstrative, 5. reflexive, 6. indefinite and 7. interrogative pronouns.

1. Personal Pronouns. ضمیر شخصی

§ 92. They are: بِنْ bén, سَنْ sén, او o, كندی kéndi.

They are declined as follows:

First Person.

Singular مفرد Mûfréd'

N.	بن bén I
G.	بِنِمْ bénim my
D.	بِكَا ba-ña to me
A.	بِنِي bé-ni me
L.	بِنْدَهْ béndé in me
A.	بِنْدَنْ béndén from me.

Plural جمع Jém'

	بِزْ biz we
	بِزْمِ bizim our
	بِزْهِ bizé to us
	بِزِي bizi us
	بِزْدَهْ bizdé in us
	بِزْدَنْ bizdén from us.

Second Person.

N. سَنْ sén thou

سز siz you

G. سَنْكِ sé-niñ thy

سزك sizin yours

D. سَكَا sa-na to thee

سزه sizé to you

A. سَنِي sé-ni thee

سزى sizi you

L. سَنْدَهْ sé-n-dé in thee

سزده sizdé in you

A. سَنْدَنْ sé-n-dén from thee.

سزدن sizdén from you.

Third Person.

Singular مفرد Mûfréd'

N. او o he she, it

G. آنک، آنک onouñ, anñ his, hers, its

- | | | | |
|----|------------------------------|---------|----------------------------------|
| D. | کا' اوکا' o-na' | a-na' | ʃ to him, him
l to her, to it |
| A. | آنی اوئنی' آنی o-nou' | a-ni' | him, her |
| L. | آندە اوئنده' آندە on-da' | an-dé' | in him |
| A. | آندەن اوئندەن' آندەن on-dan' | an-dén' | from him. |

Plural Jém'

- | | | | |
|----|---------------------------------|----------|------------|
| N. | آنلار 'اونلر' onlar, | anlér | them |
| G. | آنلارك 'اونلرک' onlariñ, | anlériñ | of them |
| D. | آنلاره 'اونلره' onlara', | anléré' | to them |
| A. | آنلاري 'اونلاري' onlari', | anléri' | them |
| L. | آنلارده 'اونلارده' onlarda', | anlérdé' | in them |
| A. | آنلارдан 'اونلارдан' onlardan', | anlérdén | from them. |

Reflexive form of the Third Person.

Singular مفرد	Mûfréd'	Plural جمع	Jém'
N.	كندى <i>kéndi</i>	كنديلر <i>kéndilér</i>	
G.	كندىنىڭ <i>kéndiniň</i> of	كنديلارك <i>kéndilérin</i> of	
D.	كندىنە <i>kéndiné</i> to	كنديلەرە <i>kéndiléré</i> to	
A.	كندىنى <i>kéndini</i>	كنديلرى <i>kéndiléri</i>	
L.	كندىنە <i>kéndindé</i> in	كنديلەردە <i>kéndilérdé</i> in	
A.	كندىنەن <i>kéndindén</i> from	كنديلەردىن <i>kéndilérdén</i> from	themselves.

§ 93. The English conversational form of address is 'you'; in Turkish, however, there are two forms: *sén* and *siz*. *Sén* is employed in addressing parents, near relatives, children, servants, pupils, and intimate friends, such as would be addressed by their Christian names in England. *Siz* is used in addressing strangers, or mere acquaintances (§ 494).

§ 94. Instead of *biz* and *siz* their double plural بِزْلَرْ، سِزْلَرْ *bizlér*, *sizlér* are sometimes used in all the six cases. This cannot be expressed in English. They are even used, out of politeness, instead of *bén* and *sén-*

2. Possessive Pronouns. ضمیر اضافی

§ 95. The Possessive Pronouns of the Turkish language do not really correspond to those of the English, but are merely possessive affixes. Possessive affixes are used instead of the English possessive pronouns. They consist of syllables added at the end of nouns. They have the value of pronouns, and cannot stand alone.

§ 96. The possessive affixes are the following:

- م - Sing. I. person my	من - مز Plur. I. person our
ـكـ » II. » thy	ـکـزـ » II. » your
ـىـ » III. » his.	ـلـىـ » III. » their.

Ex.: Sing.	الم <i>élim</i>	الله <i>élin</i>	الى <i>é-li</i>
	my hand,	thy hand,	his hand;
Plur.	المز <i>é-limiz</i>	الکـزـ <i>é-liñiz</i>	اللـىـ <i>é'l'-léri</i>

our hands, your hands, their hands.

§ 97. The pronunciation of the Possessive Affixes varies in the following way (§ 52):

1. If the word to which they are added end in a consonant, the affixes are pronounced: *im*, *iñ*, *i*; *imiz*, *iñiz*, *léri*, as in the above.

2. If the preceding predominant vowel in the word be *ou* or *o*, although written in the same way, they are pronounced: *oum*, *ouñ*, *ou*; *oumouz*, *ouñouz*, *lari*. Ex.: قوشلـىـ 'قوشـكـزـ'، قوشـمـ 'قوشـكـ'، قوشـمـ 'قوشـمـ'. *Qoushoum*, *qoushouñ*, *qoushou*; *qoushoumouz*, *qoushounouz*, *qoushlari*. My bird etc.

3. If the word end in a vowel, they have then only the value of the letters *m*, *ñ*, *si*; *miz*, *ñiz*, *léri*. Ex.: آنـالـىـ 'آنـالـكـزـ'، آنـالـمـ 'آنـامـ'؛ آنـاسـىـ 'آنـاسـكـزـ'، آنـاسـىـ 'آنـامـ'؛ آنـامـىـزـ 'آنـامـىـزـ'، آنـالـارـىـ 'آنـالـارـىـ'. My mother etc.

4. If the predominant vowel in the word be *eo*, *ü*, the vowel of the affix is pronounced *ü*, to agree with it; as: كـوزـلـىـ 'كـوزـكـزـ'، كـوزـمـ 'كـوزـمـ'؛ كـوزـكـ 'كـوزـكـ'، كـوزـمـ 'كـوزـمـ' *Geô-züm*,

gēō-zūñ, *gēō-zū*; *gēō-zū-muz*, *gēō-zū-ñūz*, *gēōz-lé-ri*.
My eye etc.

§ 98. In the third person singular, when the word ends in a vowel, a س *s* is inserted for euphony, as: باباک 'بایا'ی *ba-ba-sī* (and not بایا *ba-ba-i*). The only exception to this rule is the word صو *sou*; as: صویم 'صویك' *Sou-youm*, *sou-youñ*, *sou-you*; *sou-you-mouz*, *sou-you-ñouz*, *soulaři*. My water etc.

§ 99. If the word ends in one of the connected letters (§ 24) the suffix ی is not written when declined in Singular cases, but the sound *i* is retained; as: کتابندن 'كتابنه'، کتابنی 'كتابني'، کتابنك 'كتابنك'، کتابی 'كتابي' *Kitabī*, -*bī-nīñ*, -*bī-na*, -*bī-nī*, -*bīndan*, -*bīnda*.

§ 100. If it ends in one of the unconnected letters اونه 'اوينك'، اوی 'اوی' (درزو) the *i* is retained; as: اونه 'اوينه'، اویندنه 'اوينده'، اویندن 'اويندن'، اوینی 'اويني' *é-vi*, *é-vi-nīñ*, *é-vi-né*, *é-vi-ni* etc.

§ 101. If the final vowel of the substantive is é, it is never joined on to the possessive in writing (§ 32); as: ددهك 'ددهك'، ددهم 'ددهه' *dé-dém*, *dé-déñ*, *dé-dési* not ددهك 'ددهه' My grandfather etc.

§ 102. The genitives of the Personal pronoun are used, when required, to emphasize and corroborate the possessive affixes of the same number and person. They are never used alone, without their equivalent possessive affixes to corroborate them; thus قارداشم *qardashim* my brother (not my sister etc.), بنم قارداشم *bénim qardashim* my brother (not your brother or his brother) (§ 120)-

§ 103. A final ق *q*, in a polysyllable, as in declension, changes into غ *gh* before the possessive

affixes, singular or plural, excepting that of the third person plural; so also *uk* changes into *y* in like cases

With Singular Nouns.

بنم آتم *bénim a-tím* my horse
 سنك آتك *séniñ a-tiñ* thy horse
 اونك آتك *onouñ a-ti* his horse
 بزم آغز *bizim a-ti-mız* our horse
 سزك آتكز *sızıñ a-ti-nız* your horse
 اونلر ك آتلرى *onların at-la-rı* their horse.

With Plural Nouns.

بِنْ آتَلْرَمْ	bénim atlarım	my horses
سِنْكَ آتَلْرَكْ	séniñ atluriñ	thy horses
اوْنُكَ آتَلْرَى	onouñ atlari	his horses
بِزْ آتَلْرَمْزْ	bizim atlarımız	our horses
سِيْنُكَ آتَلْرَكْزْ	siziñ atlariñiz	your horses
اوْنَلَرَكَ آتَلْرَى	onlarıñ atlari	their horses.

§ 104. In some words the vowel of the last syllable is eliminated when the possessive affix is added, except in the third person plural.

كوكل	گوکلم	<i>gēō-nūl</i>	<i>geoñ-lūm</i> heart, my —.
آغز	آغزك	<i>a-ghîz</i>	<i>agh-zîñ</i> mouth, thy —.
بويون	بويني	<i>bo-youn</i>	<i>boy-nou</i> neck, his —.
اوغل	اوغلمز	<i>o-ghoul</i>	<i>ogh-lou-mouz</i> son, our —.
بورون	بورنکز	<i>bou-roun</i> , <i>bour-nou-nouz</i>	nose, your —.

- a. عقل 'علم ' a-qəl, *aq-lım* mind, sense, my —.
 a. وقت 'وقت' va-qıt, *vaq-tıñ* time, thy —.
 a. قسم 'قسم' qı-sım, *qıs-mı* part, his —.
 a. اسم 'اسم' i-sım, *is-mi-mız* name, our —.
 p. شهركز 'شهر' she-hir', *shéh-ri-nız* city, your —.

But in the third person *gēo-nul-ları*, *a-ghız-ları*, *bo-yı-ları*, *oghoul'ları*, *bourounları*, *aqıl'ları* etc.

§ 105. As it has been seen, the possessives affixed to the substantives they qualify, and form word with them. That compound word is then decl like a simple substantive; as:

1. Affixes of the First Person.

Singular مفرد <i>Mûfréd'</i>	Plural جمع <i>Jém'</i>
N. كتاب <i>kitabım</i>	كتابي <i>kitabımız</i>
G. كتابك <i>kitabımın</i> of	كتابتك <i>kitabımızın</i> of
D. كتابه <i>kitabıma</i> to	كتابته <i>kitabımiza</i> to
A. كتابي <i>kitabımı</i>	كتابي <i>kitabımızı</i>
L. كتابده <i>kitabımda</i> in	كتابتكده <i>kitabımızda</i> in
A. كتابدن <i>kitabımdan</i> from	كتابتكدن <i>kitabımızdan</i> fror

2. Affixes of the Second Person.

N. كتابك <i>kitabiñ</i>	كتابك <i>kitabiñız</i>
G. كتابك <i>ki-ta-bı-yıñ</i> of	كتابتك <i>kitabiñızın</i> of
D. كتابكه <i>kitabiña</i> to	كتابتكه <i>kitabiñıza</i> to
A. كتابك <i>kitabiñi</i>	كتابتك <i>kitabiñizi</i>
L. كتابكده <i>kitabiñda</i> in	كتابتكده <i>kitabiñızda</i> in
A. كتابكден <i>kitabiñdan</i> from	كتابتكден <i>kitabiñızdan</i> fror

3. Affixes of the Third Person.

N. كتابي <i>kitabı</i>	كتابي <i>kitablari</i>
G. كتابتك <i>kitabiñin</i> of	كتابتك <i>kitablariñin</i> of
D. كتابته <i>kitabiña</i> to	كتابته <i>kitablariña</i> to

A. كتابى <i>kitabini</i>	book his	كتابلىنى <i>kitablarini</i>	their book
L. كتابىدە <i>kitabinda</i> in		كتابلىرنده <i>kitablarinda</i> in	
A. كتابىدىن <i>kitabindan</i> from		كتابلىرندن <i>kitablarindan</i> from	

Vaqtim, vaqtimin, raqtima, raqtimi, -timda, -dan My time ...
 Evin, é-vi-yin, é-viné, é-vinî, é-vinéde, évinédén Thy house ...
 Qapousou, qapousounouñ, -souna, -sounou, -soundan, -da His door ...
 Ba-li-ghî-miz, -miziñ, -mîza, -mîzi, mîzda, -mîzdan Our fish ...
 Ek-mé-yi-niz, -niziñ, -nîzé, -nîzi, -nîzdé, -nîzdén Your bread ...
 Ormanları, -lariniñ, -larina, -larini, -larında, -dan Their forest ...

§ 106. The Accusative Singular of a noun agrees in form and in pronunciation with the third person singular possessive affix added. The noun with this affix, however, is always the subject in a sentence, while the other similar form is always object. Ex.:

عاليڭ *Aliniñ kitabi* *bourada dir* The book of Ali [Eli] is here.

عاليڭ *Aliniñ kitabi ghayb oldou* The book of Ali [Eli] has been lost.

كتابى عالى بولدى *Kitabi Ali bouldou* Ali has found the book.

In the first and second examples the word **كتابى** means 'his book' (Nom. third person), and is the subject of the sentence: in the third example the word is the objective case of the word **كتاب**.

لغتler Words.

چىزىم <i>chiz'mé</i> (out of door) boot	چارىق <i>chariq</i> sandal
فوطىن <i>fotin</i> boots	چوراپ <i>chorab</i> stockings
قوندورا <i>goundoura</i> shoe	جزوه <i>jézvè</i> { a little coffee-pot
پابوج <i>pabouj</i> slipper	فنجان <i>finjan</i> coffee-cup
قالوش <i>galosh</i> over-shoe, galochka	چوبان <i>choban</i> shepherd
آياق <i>a-yaq</i> foot	چاي <i>chay</i> tea (Chinese)
دكىن <i>déy-nék</i> stick	چاي <i>chay</i> brook.

Exercice 9.

- ١ بزم؛ بندە؛ بىلردىن؛ اوئلردىن؛ سۈرك؛ سۈزدە؛ سۈزە؛ اوکا؛
- ٢ اوئىنلىك؛ كىندىنلىك؛ اوئىنلىك؛ سۈزلىرى.
- ٣ اوئلرلىك.

سودی؛ اوئلرک سودینی؛ بزم قهوه مزده؛ سزك اویکىزدن. ٤ اويندن
 اوندن *ondan*؛ اوئك، اوينىك؛ اوى. ٥ چايم، چايكنز،
 چايلىرى؛ چايىزى، چايلىنى، چايى؛ چايى (acc.) ٦ بزه و سزه،
 بزدن و سزدن، اوئلردن و سزىلدەن. ٧ باغچەلرنده، باغچەمۇزدە
 و باغچەكىزدە ايىي و كوزل آغاچلار وار. ٨ بىم آياغمەدە چىزمه يوقدر.
 سزك آياڭكىزدە فوطىن وار. ٩ آياڭكىز، آياقلرى، آياقلرنە. ١٠ صويم،
 صويىدە، صويىكىز، صولىرنە. ١١ بزم صويمىز چوق اىيى در. سزك
 صويىكىز كوتۇ واز در. ١٢ ايكمىز، اوچمىز و دردىمىز *deordumuz*
 چالىشقاڭ اىز، اوئلر تېبل دىلر. ١٣ چوجوقلىكىز شواودە دىلر. چوجوقلىمىز
 اويمىزدە *evimizde* دىلر. ١٤ قوندورام و فوطىنم؛ چوبانڭ چارىغى
 و دىكىنى. ١٥ قىزىكىزك قىرمىزى پابوجى و سياه چورابى. ١٦ اوئك
 جزوەسى؛ اوئلرک جزوەسىنە. جزوەلرنە قهوه يوقدر. ١٧ بىر فنجان
 قهوه؛ ايکى فنجان سود. ١٨ اوغلكىز، اوغلكىزى، اوغللىمىزدە؛
 افندىكىزدە؛ افندىمىزدە؛ كوزكىزدە.

١٠ ترجمە Translation 10.

1. Me, he, they, you, thou, my, her, his, thy, ours, yours, their.
2. To me; to thee; to you; on thee; in you; on me; from me.
3. Him, himself; to him; in him; from him.
4. The cat (acc.), the cat (nom.); his cat (nom.), his cat (acc.); his cats (nom.), his cats (acc.); their cats, their cat (nom.).
5. His daughter (nom.); his daughter (acc.), the daughter (acc.), your daughter (acc.).
6. In their valley, in our house, to your garden, to your horse.
7. My son, to my son, to his son; his children (pl. nom.).
8. In your time; from your time; to his time.
9. His nose, of his nose; to your nose, their noses.
10. In the city, in your city, to your city, from our city.
11. On my head, on his head, my head (nom.), my head (acc.).
12. The tea (acc. and nom.),

his tea (acc. and nom.); in our brook. 13. The shepherd, their shepherd, their shepherds (nom. and acc.). 14. My over-shoes, thy shoes; his sandals; her stockings and boots; our coffee-cup, your coffee-pot.

To be corrected.

١ اوغليسى و . oghoulouñouz ‘ oghoulou . آنای ‘ قپى ‘
 كدىي () كديسيمز . ٢ آياغرى ‘ آياڭىزدە . ٣ كديسيمز ،
 موميسى ‘ دره سيلرى . ٤ بالقى ‘ بالغان ‘ كوزيسى . ٥ چوراپىنك ،
 چوراپىنك .

مکالمه Conversation.

S. Haftanîñ gûnlérini sêoylé!

J. Pazar, Pazar'-értési, Sali,
 Char'shaba, Pér'shémbé,
 Jouma-a', Jouma-a értési.

S. Sénéniñ dêort mévsimlérini
 sêoylé!

J. Bahar, Yaz, Gûz, Qish.

S. Gûnûñ taqsimlérini sêoylé!

J. Shafaq, Sabah', Qoushlouq,
 Eoylén, Ikindi, Akhsham,
 Géjé, Yat'sı, Géjé yarısı or
 Yarı géjé.

Q. Tell me the days of the week.

A. Sunday, Monday, Tuesday,
 Wednesday, Thursday, Friday,
 Saturday.

Q. Tell me the four seasons of
 the year.

A. Spring, Summer, Autumn,
 Winter.

Q. Tell me the divisions of the
 day.

A. The Dawn, Morning, Fore-
 noon (9 a. m.), Noon, After-
 noon, Evening, Night, Bed-
 time (two hours after sunset),
 Mid-night.

درس ٦ Lesson 6.

اضافت The Izafét.

§ 107. The possession or connexion of one thing or person with another is called in Turkish, *Izafét*, which means 'addition or annexation'.

One substantive is governed by another in three different ways:

§ 108. I. By juxtaposition, without change. This is used to shew the relation between a material and the thing composed of it. The name of the material

is simply put, like an adjective, before the other substantive. Ex.:

آلتون قوطو *altoun qoutou* a golden box.

ایپک مندیل *i-pék ménđil* a silk handkerchief.

کوموش ساعت *gû-mûsh sa'at* a silver watch.

Or the noun expressing the material is put in the ablative case; as:

آلتوندن کوستك *altoundan këosték* a chain of gold.

الاسدن يلهزيك *élmasdan bilézik* a bracelet of diamond.

يوندن چوراب *youndan chorab* woollen stockings.

§ 109. II. By placing the first substantive in the nominative or unaltered form, and adding to the second the pronominal affix of the third person (*ى* or *-سی* or *-سی*). This is used to indicate not only possession but also genus and species, the name of the species coming first (§ 81, Note). Ex.:

أو قپوسى *év qapousou* a house-door (indefinite).

قويۇ صوپى *qouyou sou-you* well water.

آرمود آغاچى *armoud a-gha-ji* pear tree.

آماسيه الماسى *Amasiya élmasî* Amassia apple.

§ 110. The names of countries, rivers, mountains, cities etc. are formed in this way, the first of the two nouns remaining unchanged; as:

عثمانلى دولتى *Osmâni dévléti* The Ottoman government.

انگلیز فرالیچەسى *In-gi-liz qralichası* The queen of England.

سیواس شەرى *Sivas shéh'ri* The city of Sivas.

ارمنى ملتى *Erméni mil'léti* The Armenian nation.

ارجیاس طاغى *Er-ji-yas da-ghî* Mount Argeas.

طونه نھرى *Touna néh'ri* The river Danube.

مايس آبى *Mayis a-yî* The month of May.

§ 111. III. By placing the first in the Genitive, and adding to the second the pronominal affix of the

third person (ى or سى -*i* or -*si*). This indicates the relation of possession and is essentially definite, and is generally used when the article 'the' would be put before the first noun in English.

The name of the possessor is placed first, as when the possessive case is used in English. Ex.:

أوك قپوسى é-viñ qapousou The door of the house (definite).
المانك آغاجى élmanin a-ghaji The tree of the apple.
قويونك صويىق you-younour souyou The water of the well.

§ 112. When the two nouns come together in English, with the word *of* between them, the first expressing the quantity of the second, the phrase is translated into Turkish by simply putting the name of the quantity before the other noun and omitting 'of' as in German they say Eine Flasche Wein, 'a bottle of wine'.

بر قدح چای bir qadéh chay a cup of tea.
اوج اوچ شکر ûch oq'qa shé-kér three okes of sugar.
اون آرشين بز on arshin béz ten yards of cloth.
يوز اولچك بوغداي yûz eôlchék boughday' a hundred bushels of wheat.
بر سورو قويون bir súrû qoyoun a flock of sheep.

§ 113. The following construction is frequent between a noun and a cardinal number.

كتابىدىن دردى كتابلىرىن دردى kitabiñ deôrdû or kitablardan deôrdû four of the books, or four books.

اوطرىلىدىن ايكيسى اوطرىلىك ايكيسى odalarin ikisi or odalarin ikisi two of the rooms, or two rooms.

§ 114. These constructions are declined:

Eviñ qapousou, -nouñ, -na, -nou, -sounda, -soundan.

§ 115. There are two words ده (-*dé*, -*da*) in Turkish; one is used with the nouns to form the Locative case, and is always accented (§ 84): باغده او ده év-dé', *bagħda'* in the house, in the vineyard.

§ 116. The other *-dé* is a conjunction, meaning 'also, and': it is never connected with the noun, nor it accented; that is, the accent is at the end of the preceding word; as: او ده év' dé 'ه ده باغ bagh' da pédérim' dé 'ه ده بنم bénim' dé; meaning 'The house also, the vineyard too, my father also, mine also سنه ده وار' بندہ ده وار' bénédé dé var, séndé dé var 'The is in me and in you', i.e. 'I have and you have' (§ 477).

§ 117. *Da-khi* دخی is also used with the same meaning ('also, too'); as: سنه دخی 'بندہ دخی' bénâ dakhi, séndé' dakhi 'in me also, in thee too' (§ 477).

لغتler Words.

Familyا فاميليا The Family.

a. آنا a-na	baba	آنا بابا	parents	qiz qardash	قىز قارداش	sister
a. والدين validéyn	pédér	بابا baba	father	p. hémshiré	همشىرە	
a. آنا a-na	validé	آنا a-na	mother	oghoul	أوغل son	
a. والده validé				oghlan	أوغلان boy	
آنه an'-né	mamma			chojouq	چوجوق child	
بو يوك bêoyûk	baba	بو يوك بابا	grand father	qiz	قىز girl, daughter	
dédé	dédé	دده دده		kérimé	كىرىمە daughter	
نه ننه néné	é-bé	نه ننه	grand mother	qarî	قارى wife, woman	
بو يوك آنا bêoyûk ana		بو يوك آنا	mother	ém'mi	عمى uncle (father's brother)	
طورون toroun	grand child	طورون		a-mou-ja	عموجە خالە sister	
قارداش qardash		قارداش		téy'zé	تىزە aunt (mother's sister)	
قارنداش qa-rîndash	brother	قارنداش		khala	خالە	
برادر p. biradér		برادر		é-mé	aunt (father's sister)	
				da-yî	uncle (mother's brother)	
				qa-yîn	قاين	brother
				qa-yîn birader	قاين برادر	in-law

qayin ata { father-in-law	bajanaq { brother-in-law (wife's sister's husband)
qayin ana { mother-in-law	qoja husband فوجه
gélin { the bride; the daughter-in-law كلين	آبلا ab'la elder sister
gûvêyi { the bride-groom كوه کي	چەچە chéché eldest sister
damad the son-in-law داماد	a.p. khizmétkiâr خدمتکار
énishté { sister's husband انيشتہ	a.t. khizmétji خدمتجي
baldîz wife's sister بالديز	hanîm Lady, Miss, Mrs.
élli { husband's brother's wife الى التي	صايي sa-yi number
geôrûmjé { husband's sister كورومجه	obir, olbir the other اوبلر
dûnûr { relative (by intermarriage) دوكور	a. khala-yiq خلاقه maid
yéyén, yégén { a nephew; niece يكن ي肯	a. jari-yé جاريه servant
p. amja zadé عموجه زاده.	effendi gentleman, Sir افندى
p. khala zadé خاله زاده.	mûsafir guest مسافر
p. dayî zadé دالي زاده.	qafés cage. قفس

Exercise 11. تعلم ۱۱

۱ فاميليا زك صاييسى اون آلتى در : پدرم و والدهم ايکى ، اوچ براذرلم بش ، براذرلمك اوچ كلينلىرى سكز ، بىوك قارداشىم عالي بىكك بالديزى طقوز ، درت يكتنلرم اون اوچ ، خلاقه و بر خدمتکار اون بش و بن دخى اون التى . ۲ والدهمك اوطه سنه ايکى قفسى وار ، بو قىسىلرلک بىنده بو بىوك و كوزل برقوش وارد . ۳ دون بىزدە ايکى مسافر وار ايدي : بونلاردن بى كوچوك قارداشىك باجاناغنىك براذرلى ايدي . ۴ كتابلىرك صاييسى اون ايدي : بشى اوده و بشى ده مكتىبه در . ۵ شو افندى خاله مك اوغلى واهان افندى در . ۶ او كوچوك اوغلانىك آنهسى چوق خسته در . ۷ بويوك والدهمك التىسى بابامك عموجه سنتك قاريسى در و بىزه خصم در .

٨ دوکور انشته نك آناسى و باباسى و کلينك قاين آنا و قاين آتاسى در.
 ٩ داماد قيزك قوجهسى و دوکورك اوغلىدیر . ١٠ عموجهزاده يه عموجه اوغلى ده ديرلر (dérler is called) : دايى زاده يه دايى اوغلى و تىزه زاده يه تىزه اوغلى ده ديرلر . ١١ كورو مجھ : قوجه نك قيز قارداشى و اللى : قوجه نك قارداشىنىڭ قاريسىدیر . ١٢ قيز قارداشك اوغلانه يكىن و قارداشك اوغلانه ده يكىن ديرلر . ١٣ دكز صويى ' الملا صويى ' الملا شرابى .

١٢ ترجمە Translation 12.

1. Coffee-pot, coffee-cup; an oke of coffee of Yémén (يَمَن).
2. Cow's milk; the milk of the cow; in cow's milk, in the milk of the cow.
3. Three of them; two of the oxen; the ten (of the) gold watches.
4. Two bottles of wine; a glass of water.
5. Three pounds (okes) of tea; three and a half yards of cloth.
6. The children of the village; the village children.
7. Both of them; my father and my grand father.
8. The English government; the English nation. The city of Paris.
9. The door of the garden; a garden door.
10. Two of those children; two of your children.
11. Four of my cousins.
12. The number of the books of my brother's son is great.
13. Am I not your son, and are you not my parents? — Yes, my son! thou art my son, I am your father and she is your mother.
14. Néjibé Hanîm is my sister and Miss Mary is her sister-in-law.
15. A city-door; the door of the city; the door of a city; a door of a city; a door of the city.

To be corrected.

- ١ اوكتاب در بو چالشقاڭ چوجوغك . ٢ بر صوقىدحك : بر قوهونك فنجان . ٣ چىچكلىرم يكىنم : قپوي مكتبىك . ٤ ايکىيسى اوئلرك : برى سزدىن . ٦ اوتكى او بويوك در : باججهسى أوك : اوغل اوتكى در خسته .

مکالمه Conversation.

آنا بابا يه والدین ديرلر.	والدین کیمه دیرلر؟
قوچه نك قارداشنىڭ قارىسى در.	الى كىم در؟
تازە كلىنىڭ قوجىسى در.	كوهكى كىم در؟
نجىب افندى در.	دابى زادەنك اسى نه در؟
اوده دكىدر، ابەم اوده در.	آنەك اوده مىن؟
اوت افندى ! قاين براذر كىز مى در؟	آغۇب افندى قاين براذر كىز مى در؟
ھىشىرىھەنك آوندە در.	ئەنەك نزەدە در؟
خىر افندى ! باغچەدە دكىدر.	ددەك باغچەدە مىدر؟
خىر افندى ! دايىمىدر.	احمد افندى سنك عىيىك مىدر؟
كۈچۈك چۈجۈقلۈر بويوك ھىشىرىھە ديرلر.	چەچە و آبلا كىمه دیرلر؟

درس ٧ Lesson 7.

The verb 'To HAVE'.

§ 118. The English verb 'To HAVE' is expressed in Turkish in two ways, according to the object of the verb.

If the object is indefinite the adjectives *var* 'present: existent' and *yog* 'absent: non-existent' are used to express that sense. These may be followed by the verbal particle of affirmative *dir*, which in this case, as in many other cases may be omitted in conversation (§ 76).

If the object is definite the Substantive verb is employed (§ 127).

1. The verb To HAVE with an Indefinite Object.

§ 119. In such phrases as: I have a book, he has a dog, it is expressed in two ways.

I. By putting the subject in the Genitive, followed

by the object with the possessive affix and the verb
وار var, var dîr; يوقر' yoq, yoq dour; as:

بنم بـرـكتـابـم وـارـدر bénim bir kitabım vardır I have a book.
بابـامـك بـرـكتـابـي يـوقـدر babamın bir kitabı yoqdour My father has
not a book.

Literally: of me there is a book, of my father there
is no book.

§ 120. Sometimes the subject, when a pronoun,
is omitted, especially when the subject is not accented
or emphasized: then the affix of the object indicates
the subject (§§ 70, 102); as:

برـكتـابـم وـارـدر bir kitabım var dîr I have a book.

The affix shows the person of the subject.

§ 121. When the subject is a noun it is always
considered as in the third person, therefore the object
must end with the pronominal affix of the third person,
ى i or سى si.

افندـينـك بـرـ اوـى وـارـدر Efféndiniñ bir évi vardır The gentleman has
a house.

چـوجـوغـك بـرـ المـاسـى وـار Chojoughouñ bir élması var The boy has
an apple.

The words افـنـدـى، چـوـجـوقـ being substantives, are of
course in the third person.

§ 122. II. The verb To HAVE with an indefinite
object is rendered in Turkish in another way also. In
the first way the subject was in the Genitive case; in
the second, the subject must be put in the Locative; as:
بـنـدـه بـرـكتـابـ وـارـدر bénédé bir kitab var dîr I have a book.

پـدرـمـدـه بـرـ قـلـمـ وـارـدر pédérime bir qalém var dîr My father has a pen.

§ 123. Although it is not very correct grammatically,
there is a custom among the common people not
to append to the noun the possessive affixes of the first
and second persons plural. Instead of saying correctly
Siziñ atiñiz, *bizim évimiz*, they say *Siziñ at*, *bizim év*
just as in English. *Bizim éviñ pénjérési* the window of
our house, for *Bizim évimiziñ pénjérési*. *Bizim pédér*
our father, for *Bizim pédérimez*, or merely *pédér*; as:

بـزـمـ پـدرـمـزـ اوـدهـ درـ، پـدرـمـزـ اوـدهـ درـ، پـدرـ اوـدهـ درـ بـزـمـ

§ 124. The Plural Locative forms of the Personal Pronouns sometimes give the sense of 'house, home'. *Bizdé bir i-nék var* means both 'We have a cow' and 'There is a cow in our house'. *Lit.:* 'in us'.

§ 125. But the rendering for nouns is different: 'at my father's' or 'in my father's house', 'the people of my father's house', are expressed by adding كيل *gil*; as:

بابام كيل *babam gil* The people of my father's house, my father's family.

باجاناغم كيلده *bajanaghîm gildé* at my brother-in-law's house.

همشيره م كيله *hémshirém gilé* to my sister's.

داییم كيل بزده در *dayím gil bizde dir* The family of my uncle is in our house.

§ 126. 'There is, there are' is rendered by the Locative with يوق در 'وار در' *var dir*, *yoq dour* (§ 76). But *onda var*, *béndé var*, denote possession; as: *Evdé bir at var* There is a horse in the house. But *Béndé bir at var* I have a horse. In the first sentence it expresses location and in the second possession.

§ 126a. Hal حال Present.

بنم وار در' <i>bénim var dir</i> ,	<i>béndé var dir</i> ,
سنک وار در' <i>sénin var dir</i> ,	<i>séndé var dir</i> ,
اونک وار در' <i>onouñ var dir</i> ,	<i>onda var dir</i> ,
بزم وار در' <i>bizim var dir</i> ,	<i>bizdé var dir</i> ,
سزک وار در' <i>siziñ var dir</i> ,	<i>sirdé var dir</i> ,
اونلرک وار در' <i>onlariñ var dir</i> ,	<i>onlarda var dir</i> .

I have, thou hast, he has a — etc.

The Negative Form.

بنم يوقدر *bénim yoqdour*, *béndé yoqdour*.
I have not a — etc.

§ 126b. Mazi ماضی Past (Preterite).

بنم وار ايدي' <i>bénim var idi</i> ,	<i>béndé var idi</i> ,
سنک وار ايدي' <i>sénin var idi</i> ,	<i>séndé var idi</i> ,
اونک وار ايدي' <i>onouñ var idi</i> ,	<i>onda var idi</i> ,

‘بزم وار ايدى’ بزم وار ايدى ‘bizim var idi, bizde var idi,’
 ‘سزك وار ايدى’ سزك وار ايدى ‘sizin var idi, sizde var idi,’
 ‘اونلرک وار ايدى’ اونلرک وار ايدى ‘onlarin var idi, onlarda var idi’
 I had, thou hadst, he had a — etc.

The Negative Form.

‘بنم يوغىدى’ or ‘بنم يوق ايدى’ بنم يوغىدى or بنم يوق ايدى ‘bénim yoq’ idi or -yo’ghoudou,
 ‘بنده يوغىدى’ or ‘بنده يوق ايدى’ بندە يوغىدى or بندە يوق ايدى ‘béndé yoq’ idi or -yo’ghoudou.
 I had not a — etc.

The Interrogative Forms.

‘بنم يوقىدر?’ بنم يوقىدر? ‘bénim var’ midir? bénim yoq’ moudour
 ‘وارمى ايدى?’ or ‘سنده وار مىدى?’ سندە وار مىدى? or var’ mi idi
 Have I a —? Have I not a —? hadst thou not a —? etc

2. The verb To HAVE with a Definite Object.

§ 127. When the object of the verb To HAVE is definite, it is rendered in Turkish by the substantive verb در *dır* (§ 118).

§ 128. The order of the construction is this: first comes the object, then the subject, and the verb is in the third place.

§ 129. This is a general rule in the Ottoman Turkish language. In every case when the object is indefinite, the subject comes first; and when the object is definite the object comes first; Ex.

‘بنم بىر كتابىم وار در’ bénim bir kitabım var dır I have a book.

‘كتاب بندە در’ kitab béndé dır I have the book.

In the first instance the object (a book) is indefinite therefore the subject comes first; in the second the object (the book) is definite, therefore the object comes first and the subject follows it.

§ 130. *Remarks:* The English Conjunction but is expressed either by putting the Arabic words **لكن، اما** ‘ém'-ma or am'ma, *lakin, faqat* or the Turkish **يسه ده فقط** *i-sé dé*, all meaning ‘but’ (§ 239, 476); as:

پاره م وار اما آز در؛ پاره م وار لکن آز در؛ پاره م وار فقط آز در؛
param var am'ma az dir; param var lakin az dir; param var faqat az dir; param var i-sé dé az dir I have
but a little money.

§ 131. “Any” is expressed in Turkish in two ways: one by p. *hich*, هیچ, and the other without using that word, but by simply using the object of the verb (§ 188); as:
 سنه هیچ اكمك وار ميدر؟ سنه اكمك وار مى؟ Have you any bread?
 اونك هیچ پارهسى يوقدر. اونك پارهسى يوقدر He has not any money.

§ 132. “Not any, not at all” is expressed by هیچ *hich*.
 هیچ پارهس یوقدر؛ هیچ ایو دکل چوق خسته در *hich parasi yoqdour*; *hich é-yi déyil choq hasta dir*. He has not any money; He is not at all well: he is very sick.

(§ 174). Ex.: § 133. "How many?" is expressed by **واچ** *qach?*

How many piastres have you? قایچ غروشك وار در؟

How many books has he? **کتابی وار در؟**

نقدر، 'نقدر' 'How much?' is expressed by § 134. "How much?" is expressed by
né gadar? (§ 179); as:

How much sugar have you? نہقدر شکر کے وار؟

How much bread have we? وار؟ نهقدر اکمک:

§ 135. "Some" is expressed by *jī*, *bir az* 'a little, a small piece of anything', in reference to inanimate objects (§ 182); as:

آزماشک bir az ékmék some bread.

But in reference to animate objects *ba'zi*, بعض بَعْض, *bir qach* is used (§ 181); as:

بعض آدم‌لر *ba'zî adémlér* some people.

برقاچ افندیلر *bir qach' efféndilér* some gentlemen.

بَعْضُ حِيَوانَاتٍ *ba'zi hayvanlar* some animals.

§ 136. "Both" is rendered by p. هم — *hém* (§ 469); as:

I have both bread and salt.

بندہ هم اکٹ و هم طوز وار

خاله مک هم کاغذی و هم قلمی وار در My aunt has both paper and pen.

§ 137. “Either ... or ...” is rendered by *p.يا يا ya-ya-* ;
“Neither ... nor ...” is rendered by *نـهـ نـهـ né--né* (§ 472); as:

بنده نه اکمك وار نه طوز. I have neither bread nor salt.

سنده يا قلم وار يا کاغذ. You have either pen or paper.

§ 137 a. *Hal* حال Present.

بنده در *béndé dir*,

بزده در *bizdé dir*,

سنده در *séndé dir*,

سزده در *sizdé dir*,

اونده در *onda dir*.

اونلرده در *onlarda dir*.

I have the —, thou hast the —, he has the — etc.

Negative Form.

اونده دکلدر، سنده دکلدر، بنده دکلدر *béndé déyil dir*, *séndé déyil dir*, *onda déyil dir* etc. I have not the — etc.

§ 137 b. *Mazi* ماضى Past (Preterite).

بنده ايدي *béndé idi*,

بزده ايدي *bizdé idi*,

سنده ايدي *séndé idi*,

سزده ايدي *sizdé idi*,

اونده ايدي *onda idi*.

اونلرده ايدي *onlarda idi*.

I had the —, thou hadst the —, he had the — etc.

Negative Form.

اونده دکل ايدي، سنده دکل ايدي، بنده دکل ايدي *béndé déyil idi*, *séndé déyil idi*, *onda déyil idi* etc. I had not the — etc.

Examples.

كتاب بنده در؛ كتاب سنده در؛ كتاب اونلرده در *I have the book etc.*

كتاب بنده ميدر؟ كتاب سنده ميدر؟ كتاب اونده ميدر؟ *Have I the book? etc.*

كتاب سنده دکل ميدى؟ *kitab sizde déyil miyidi?* Did you not have the book? etc.

لغتلو Words.

الـ élma apple

قايسى *qa-yi-si* apricot

آرمود armoud pear

شفتالى *shéf-ta-li* peach

اريڭ é-rik plum

اوزوم *ü-züm* grapes

کیراز	<i>kiraz</i>	cherries	vishné (commonly fishné) the morella cherry (Slavonic)
قویون	<i>qoyoun</i>	sheep	f. ویشنه.
چوبان	<i>choban</i>	shepherd	f. پورتوقال portougal oranges
یومورطه	<i>youmourta</i>	egg	f. لیمون limon lemon
سیرکه	<i>sirké</i>	vinegar	f. پاتاتس patatés potato
پنیر	<i>péy-nir</i>	cheese	f. طوماتس tomatés tomato
کستانه	<i>késtane</i>	chestnuts [Gr.]	f. تره یاغی téré yaghî butter.

کن

١٣ Exercise 13. تعلمیم

I. ۱ باغچه مزده چوق آغازلر وارد: الما، آرمود، اریک، قایصی و شفتالی. الما آغانجنه کوزل قیرمیزی المالر وار. آرمود آغانجنه پل آز آرمود وارد در، لکن قایصی آغانجنه هیچ میوه‌سی يوقدر. ۲ اوئلرده نه وار؟ — اوئلرده اوچ اوچه اوزوم، درت اوچه آرمود و برآز ویشنه وارد. ۳ کستانه آغانجنه ایزی کستانه‌لر وار. کستانه آغانجنه ایزی کستانه‌لری وارد در^۱. ۴ عالینک اوښش غروشی وارد ایدی: سزک قاج غروشكز وارد ایدی؟ ۵ باغده اوزوم وارد می ایدی؟ — خیر افندم! اوزوم يوغىدى؛ لکن شفتالی، پورتوقال و لیمون وارد ایدی. ۶ کوچوك قىزده بر چىچك وارد در. کوچوك قىزك الندە بر چىچك وارد ایدی.

II. ۷ سنك پارهك وارد مى؟ — اوت! بندە اون غروش اون پاره وارد، لکن خدمتکارىكىزك هىچ پاره‌سى يوقدر. ۸ افندىنىك بى آلتون قلى وارد؛ سزک دە وارد مى؟ — بندە يوغىسىدە، باجانا غىدە کوزال بر آلتون قلم وارد در. ۹ چوجوغىك كتابى وارد مىدر؟ — اوت! كتب چوجوقدە در. ۱۰ عموجه كده پاره وارد مىدر؟ پارهك وارد مى؟ پاره وارد مى؟ — پاره بندە دكىدر، عموجەمە دە دكىدر. ۱۱ كاغذ

¹ Student must practice using both the Locative and Genitive forms (§§ 119, 122).

قلم سنده میدر? — خیر! بنده نه کاغد وار نه قلم وار. لکن بزم برادرده هم کاغد وار هم قلم وار در. ۱۲ امک سزده میدر? ۱۳ قاره قویونلر بخیب چوبانده در. ۱۴ یومورطه لر و سیر که خلایقده در. ۱۵ پینیر سزده دکامیدی? — خیر افتم! پینیر بزده دکل ایدی؛ تره یاغی بزده ایدی.

۱۴ ترجمه^۱ Translation 14.

I. 1. I have an apple; thou hast some cherries; he has the oranges. 2. My brother has the dog; your aunt has a cat; they have three horses. 3. How much money have you? — I have seventeen piasters. 4. Have you any sugar? — No, Sir, I have not any. 5. I had no pen. I had the pen. I had not the pen. 6. Give me some bread and grapes. — Have you any bread and grapes? 7. How many children has your grandson? — He has two children; one a boy, the other a girl.

II. 8. Have I a dog? — Yes, Sir, you have a dog, and my brother has a horse. 9. Has he the pen? — No, Sir, he has no pen. 10. Where is your book? — It is at my uncle's. 11. Who has my money? — I have your money. 12. Is there any servant in the kitchen? Is the servant in the kitchen? 13. The servant is in the kitchen. There is a servant in the kitchen. 14. Who has the pen and the paper? — Your father had the pen and I have the paper. 15. Are there any eggs? Yes, Sir, there are plenty of them.

مکالمه Conversation.

Mat-bakhda né var?
Siziň birader nasıl dir?
Onoun atı kimde dir?
Gûzél qoush qardashiňda mı?
Qafésdé né var?
Ekmék séndé mi dir?

Bir az tomatés vé patatés var.
Hich é-yi déyil, choq hasta dir.
Babam gildé dir.
Khayr, chojoughouň qafésindé dir.
Bir yéshil, bir siyah vé bir býaz qoush var.
Khayr, ékmék bédé déyil dir.

^۱ See the Note page 67.

درس ۸ Lesson 8.

کنایات The Pronouns. (Continued.)

3. Adjectival Pronoun. ضمیر و صفتی

§ 138. The Adjectival Pronominal affix is the word **-ki**, signifying 'the — which, that which', according as it is a noun or an adjective. It is attached to nouns and pronouns in two ways; by putting them either in the Genitive or in the Locative case.

§ 139. In the first instance it is used always like a substantive, and signifies 'that which belongs to'. In the second case, it is sometimes used substantively and signifying 'that which exists': when it is attached to a substantive, it is an adjective, signifying 'the — which exists'. Ex.:

بابا baba' father; بابانکی babanik of the father; بابانکی babanik-ki that or the one which belongs to the father.

بادا babada in the father; باداکی babadaki that or the one which exists in (the possession of) the father.

بندہکی bénédéki that which I have, or is in my possession.

§ 140. The separate possessive pronouns corresponding to those of the English language are formed in the first way; as:

بنمکی bénimki, سینکی séniiki, اونکی onouiki mine, thine, his.

بزمکی bizimki, سزکی siziiki, اولرکی onlarinki { ours, yours, theirs.

Both of these forms, when used as substantives, have plurals and declensions as usual; but the last ی is eliminated, retaining the sound *i* (§ 99).

Note. کی -ki never varies in pronunciation for the sake of euphony (§ 54).

Declension of *-ki* with the Genitive preceding.

N.	bénimki بنمكى	mine	bénimkilér بنمكىلر
G.	bénimkiniň of		bénimkilérin of
D.	bénimkiné to		bénimkilére to
A.	bénimkini بنمكى		bénimkiléri بنمكىلرى
L.	bénimkindé in		bénimkilérdé in
A.	bénimkindén from		bénimkilérdén from

Declension of *-ki* with the Locative preceding.

N.	بندەكى bénédéki'	mine, the thing I possess.	بندەكىلەر' bénédékilér'
G.	بندەكىنە bénédékinin' of		بندەكىلەرىن' of bénédékilérin'
D.	بندەكىنە bénédékiné' to		بندەكىلەرە bénédékiléré' to bénédékiléré
A.	بندەكىنى bénédékini'		بندەكىلەرى bénédékiléri'
L.	بندەكىنە bénédékindé' in		بندەكىلەردە bénédékilérde' in bénédékilérde
A.	بندەكىنەن bénédékindén from		بندەكىلەردىن bénédékilérden from bénédékilérden

Examples.

خواجەنگى *hojanîn'* of the teacher. خواجەنگى *hojaninki* that
 of the teacher. خواجەنگىلەر *hojaninkiler* those of the teacher.
 خواجەلمىكى *hojalariminki* those of my teachers.

سنه بنم قلم می وار یوخسے خواجه لرمکى می وار ?
séndé bénim' qalémim mi var, yokħsa hojalariminki mi var? have you my pen
or that of my teachers?

بنده نه سنك قلمك وار نه ده خواجه کزکیلر bénéd né séniss' qalémín var, né dé hojanízíñkilér I have neither your pen,
nor those of your teacher.

سندھ کی پارہ séndéki para the money you have.

قارداشىم كىلدهك قوش *qardashım gildéki qoush* the bird which
is at my brother's.

Bah'jédéki aghajlar the trees which are in the garden.
E'vdékiler those at the house. *Shimdiki* the present.
Sonraki the latter. *Ev'rélkî* the former.

4. Demonstrative Pronouns. اسم اشارت

§ 141. The Demonstrative Pronouns are:

yo *bou* used for things which are near the speaker, This.

شول *shou*, *shol* used for things which are near the person spoken to, This.
 او، *ol* » » » are some distance off,
 اول *ish'bou* This present (person or thing).

§ 142. The Demonstratives when they modify a noun, are regarded as adjectives. شول 'اول 'اشبو are used only as adjectives, and they never undergo any change.

Declension of Demonstrative Pronouns.

Singular مفرد *Mûfréd'*

N.	بو <i>bou</i> this	شو <i>shou</i> this
G.	بونك <i>bounoun</i> of this	شونك <i>shounoun</i> of this
D.	بوكا <i>bouna</i> to this	شونكا <i>shouna</i> to this
A.	بوني <i>bounou</i> this	شونني <i>shounou</i> this
L.	بونده <i>bounda</i> in this	شونده <i>shounda</i> in this
A.	بوندن <i>boundan</i> from this.	شوندن <i>shoundan</i> from this.

Plural بونلردن بونلرده بونلري بونلرڭ بونلر
 شونلردن شونلرده شونلري شونلرڭ شونلر
bounlar, -*iñ*, -*a*, ... *shounlar*, -*iñ*, -*a*, ...

Note. The declension of او *o* that, is the same as that of the third person of the Personal Pronoun, page 47.

§ 143. Other Demonstratives:

بو يله، *bœy'lé*, *bœylési* such, such as this.

شو يله، *sheœy'lé*, *sheœylési* » » as this.

او يله، او يلهسی *eœy'lé*, *eœylési* » » as that.

§ 144. Adverbial Demonstratives:

بورا *boura'* here, this place (contracted from بو آرا).

شورا *shoura'* here, this or that place (» » شوا آرا).

اورا *ora'* there, that place (» » او آرا).

نېرە *nê'rê* where? what place (» » نې آرا).

Examples.

بورادن 'شورادن'، اورادن from here, from there.

بوراده 'شوراده'، اوراده here, in this spot; there.

بویله بر کونده *bəyylé bir gündé* on such a day.

بویلهس بر آدمدن *bəyylési bir adémdén* from such a man.

اویلهسی کوتو بر چوجوق *əyylési kêtû bir chojouq* such a bad boy.

شول افندیدن *shol efféndidén* from that gentleman.

اول ذاتک آونده *ol zatîn érindé* in the house of that gentleman.

ضمیر تأکیدی

§ 145. The English words myself, himself, yourself etc. are termed Reflexive Pronouns, when they represent the same person as the subject or the nominative. They are expressed in Turkish by the pronoun **کندی** *kéndi*:

I myself	بن کندم <i>bén' kéndim</i> .
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Myself	کندم <i>kéndim'</i> .
--------	-----------------------

Thou thyself	سن کندك <i>sén' kéndin</i> .
--------------	------------------------------

Thyself	کندك <i>kéndin'</i> .
---------	-----------------------

He himself	او کندیسی <i>o' kéndisi</i> .
------------	-------------------------------

Himself	کندیسی <i>kéndisi'</i> .
---------	--------------------------

We ourselves	بز کندیز <i>biz' kéndimiz</i> .
--------------	---------------------------------

Ourselves	کندیز <i>kéndimiz'</i> .
-----------	--------------------------

You yourselves	سز کندیکز <i>siz' kéndiñiz</i> .
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Yourselves	کندیکز <i>kéndiñiz'</i> .
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They themselves	اونلر کندیلری <i>onlar kéndiléri</i> .
-----------------	--

Themselves	کندیلری <i>kéndiléri'</i> .
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Also: کندی کندم، کندی کندک، کندی کندیسی I myself...
کندی کندیز، کندی کندیکز، کندی کندیلری We ourselves...

§ 146. The English word "own" is also expressed by کندی; as:

My own book بِنْ كَنْدِي كَتَابِي bénim kendi kitabım.

With his own hand كندي الى ايله kéndi éli ilé.

§ 147. ***Kendi*** is usually employed after the subject to emphasize it, or to limit or specialize the meaning; as:

بدروس كندي باشنى ييقاير *Bédros kendî bashnî yiyyqayor*
Peter is washing his own head.

Bédros onouñ' bashini yiyqayor بدروس اونڭ باشنى يېقاپور
Peter is washing his head, denotes another person's head.

Effendi kendi' odasında dır The master is in his own room.

Effendi onoun' odasında dir The master is in his room
(some one else's).

لُغَةٌ Words.

Ust bash باش اوسٹ Apparel.

a. اثواب <i>éscrab</i> clothes	f. روبا <i>rouba</i> clothes [It.]
f. پاتالون <i>pantalon</i> pants	f. فستان <i>fistan</i> gown [Gr.]
كولمك <i>géomlék</i> shirt	f. ميسو <i>miso</i> petticoat [Gr.]
ايچ دوني <i>ich' donou</i> drawsters	f. شابقه <i>shapqa</i> hat [Slav.]
ستري <i>sétri</i> frock-coat	f. باستون <i>baston</i> stick, cane [It.]
يلك <i>yélék</i> waistcoat	كيسه <i>késé</i> purse
آستار <i>astar</i> lining	دوكمه <i>dûymé</i> button
الديون <i>éldivén</i> gloves	چوقه <i>chouqa</i> broad cloth
a. منديل <i>méndil</i> handkerchief	باصمه <i>basma'</i> print, calico
بيچاق <i>bichaq</i> knife	اكمكجي <i>ékmékji</i> baker.

١٥ تعلم Exercise 15.

۱ اثوابکنر نزهده در؟ — اثوابلریز سزک آوده در؛ فقط
پدرمک کیلر عموجهم کیلهه ایدی. ۲ الیکزدہ کیلر نه درلر؟ — بر باضمہ
یلک، چوقه دن بر پانتالون، بر ستاری در. ۳ سندھکی بیچاق، شابقہ
و باستون کیمکدر؟ — بندھکی شابقہ کوچولک یکنمک، باستون بنم

وَ يِچاق آشجىنك در . ۴ چوبان احمد ققير بى آدمدر ؟ «کوملکىنك آستارى يوقدر»^۱. ۵ كيمك بىچاغنى سىنده در ؟ — نه يوسفك بىچاغنى بىنده در ؛ نىدە امكىجىنكىلىر بىنده در . ۶ بو شابقە وَ باستون كىمسىكىدرلۇ ؟ — بونلاربىم كندىيەك دىلر ؛ افندينىكىلىر بورادە دكىلدر . ۷ قىز قارداشىك فىستانى قىرمىزى يوندىن در وَ مندىلىلى اىپكىدىن در . ۸ كندى روبەسى پىك اسکى ايدى . ۹ بونك اوى شونكىنىدىن تازە در . ۱۰ شول چوجوغۇك اوستى باشى پىك تىزى در . ۱۱ اشبو كتابىدەكى تصویرلۇ پىك بويوكىدرلۇ . فقط دايىلىرىكىلىر كوچوكىدر . ۱۲ شورادە بىمىسى وَ اورادە بى شابقە وار .

١٦ ترجمە Translation 16.

1. Of that; those of that; those of those [men].
2. That which is in this; that which is there; that which is here.
3. Have you our coats or those of our neighbours? — I have not your coats; I have those of my father.
4. That of my sister; those of my mother; from those of my uncle.
5. The oxen which are here; the cows which are there.
6. These houses are large; that house is little; from that house.
7. Where are my overshoes, and where are those of my aunt?
8. Yours are here and those of your aunt are there.
9. To yourself; from himself; in ourselves.
10. My mother is in her garden; my sister is in her house; my sister is in his house.
11. My own cane; his own book; in his own room.

مەكالە Conversation.

اورادە در .	بىم قىلم نزەدە در ؟
سېنگ كندى كتابك بورادە مىدر ؟	خىر افندىم ! بورادە دكادر .
احمد بىك يوسف افندينىڭ بىرادىرى مىدر ؟	خىر افندىم ! احمد بىك بىم كندى قارداشىمدىر .
سۈك كندى آذكىز باغچەدە مىدر ؟	اوت افندىم ! اورادە در .

^۱ All sentences enclosed by quotation marks are either idiomatic sayings or proverbs.

خواجه‌نک کندی آتی در.	اوده‌کی آت کیمک در ?
اونک کندی او غلیدر.	شوراده‌ک چوجوق کیمک او غلیدر ?
کندی او طه سنه در.	ماری خانم نزهده در ?
اونک او طه سنه در.	والدہ خانم نزهده در ?

درس ۹ Lesson 9.

صفت The Adjective.

§ 148. The Turkish adjective whether used as a predicate or as an attribute, remains unchanged, as in English (§ 79):

او کوچوك در *ev kûchûk dûr* the house is little.

بو يوك بىر آدم *bêoyûk bir adém* a great man.

اللار طاتلى در *elmalar tatlı dîr* the apples are sweet.

بو يوك آدملىرى *bêoyûk adémler* the great men.

The Derivative Adjective.

§ 149. The derivative adjective which is called in Turkish اسم منسوب^۱, is made by the addition of the following particles to the nouns.

§ 150. I. لى - *-li*, - *lî*, - *lou* indicates possession of the thing designated by the noun; as:

سو *sou* water, صولى *soulou* watery, fluid.

ير *yér* place, يرلى *yérli* fixed in a place; native.

او *ev* house, اولى *evli* that has a house; married.

آت *at* horse, آتلی، آتلۇ *atlı, atlou* horseman.

عزت ^{a.} *iz'zét* honour, عزلى *iz'zét lou* honorable.

§ 151. With the proper names of men or places, the same affix indicates a native or an inhabitant of those places or connexion of those persons; as:

آمریقا *Amériqa*, آمریقالى *Amériqali* American.

^۱ *Is'mi Ménsoob* Noun (or adjective) of relationship.

عثمانى عثمانلى 'Osmanli Ottoman.

تركيا ترکيالى 'Türkiyali an inhab. of Turkey, Turkey مركفونى مركفونلى 'Mérzifounlou a native of Merzifoun

§ 152. The names of some European nations are formed differently, as they were introduced by the Venetians or Genoese; as:

انكليز *ingiliz* Englishman. جنويز *jiniviz* Genoese; Roman

فرانز *fransiz* Frenchman. اسپانيول *ispanyol* Spaniard.

نمسچه *némtsé, némchré* Austrian. تاليان *talyan* Italian.

موسقوف *mosgof'* Russian; Muscovite. فيلهمنك *filémeng'* Dutch.

§ 153. II. جه -je added to the names of nations forms the names of their languages; as:

آلمان *alman* a German: آلمانچه *almanja* the German language.

ترك *türk* Turk: تركجه *türkjé* the Turkish language.

ارمني *érméni* Armenian: ارمانيچه *érménijé* the Armenian language

§ 154. جه -je if added to nouns (except the names of nations), expresses relation; as:

ملتجه *mil'létjé* national. اوچه *érvjé* household.

كليسچه *kilisejé* ecclesiastical. لسانچه *lisanja* linguistic.

§ 155. III. جه -je added to the adjectives and nouns forms the Diminutive, expressing rather, somewhat, slightly, -ish; as:

حيوانچه *hayvanja* brutal. چوچوقچه *chojouqja* childish.

بياضچه *béyazja* whitish. قولهچه *qolayja* rather easy.

§ 156. جك -jîq, -jik; -jaq, -jék, -jûk. This is a modification of the above form, dictated by the principle of euphony (§ 52). If the word ends in ق or ك these letters are omitted; as:

قيصه جق *qisajiq* rather short. كوزلنك *gûzéljik* beautiful little thing.

آزاجق *azajiq* just a little. بريجك *birijik* only (begotten).

يومرو *youmrô* globular; tumour: يومروچق *youmroujaq* the plague.

بويوك *bəyūk*: بويوجك *bəyūjék* rather large.

كوجوك *kūchūk*: كوجوك *kūchūjék*, -jük smallish, tiny.

§ 157. IV. ل - *-ji*, -جى, -jou added to a noun indicates the individual who exercises a trade or calling connected with the first noun; as:

اكمكجي *ékmékji* baker توپنكجي *tūfénkji* gun maker.

سوجى *soujou* water seller بكمزجي *békmézji* treacle seller.

§ 158. ل - *-ji* is also used for making adjectives or nouns designating persons who practise something expressed by the noun to which it is appended; as:

داعجي *douvají* who prays. يالانجي *yalanji*, -chi liar.

لطيهجي *shaqají*, *latiféji* joker, storyteller.

§ 159. V. ل - *-līq*, -لىك added to a noun, denotes a condition, nature or quality of the thing denoted by the original noun; as:

كىچىلك *géjélik* (night) gown. كونلك *gūnlük* daily (pay).

اوئلق *onlouq* a coin of ten paras. ييلق *yıl líq* yearly (pay).

بازالونلق *patalonlouq* (stuff for) pantalons. يوزلك *yúzlük* a coin of 100 paras.

بكلك *béylík* belonging to the state, government.

ئىرمى adamlıq yémék. Food sufficient for 20 persons.

§ 160. VI. س - *-siz*, -سىز, -souz, is a privative adjectival suffix, meaning without, void of, lacking, free from, -less; as:

بارمسز *parasız* moneyless. اتسز *étsiz* fleshless, thin.

صوسز *sousouz* waterless, thirsty. يوزسز *yúzsuz* who has no face; shameless.

يولسز *yolsouz* roadless; impolite. صاغسز *saghsız* unhealthy, weakly.

Derivative Nouns.

§ 161. Derivative nouns are made by the addition of the following particles to the nouns; as:

§ 162. I. ل - *-līq*, -لىك. Joined to nouns it expresses a place peculiar to the thing named, or a place where it abounds; as:

پابوجلق *paboujlouq* the place where the slippers or boots are left.

آغاجاق *aghajlıq, aghachlıq* a place where the trees abound.

کومورلک *kêomûrlük* a place where coal is deposited.

طاشق *tashlıq* a place where stone abounds, stony; stone-pit.

§ 163. This *-lik*, *-lıq* added to an adjective, forms its abstract noun; as:

ایولك قىزيللىق *qızıl'lıq* redness; rouge. ایيلك *eyilik* kindness.
چوجرقلق *chojnuqlouq* childishness, فقيرلک *faqırlık* poverty.
childhood.

§ 164. Names of trades or professions are also formed by adding *lik*, *lıq* to the words denoting the persons who exercise them. Ex.:

اكمكجيлик *ekmekjilik* the occupation of a baker.

آشجىلىق *ashjılıq* the occupation of a cook, cooking.

§ 165. II. داش *-dash, -tash* a fellow, a companion.

آددات *ad'dash, adash* namesake. ياشداش *yashdash* of the same age — قارداش *qırındash, qardash* (womb-fellow) a brother — بكتاش *bég'tash, begdash* the fellow of a prince.

آرقهداش *arqadash* companion, comrade.

صنفداش *dérstdash, sinifdash* a class-mate.

§ 166. III. جىز *-jıq, -jık; -jıghaz*
-jiyéz. Diminutive nouns are made by the addition of these particles to the nouns.

اوچىز، اوچىز *evjik, evjiyéz, evjıghaz* a little house.

كتابچق *kitabjıq* booklet. اوظەجق *odajıq* a little room.

§ 167. Some Diminutives are terms of endearment; as:

باباجىز، باباجق *babajıq, babajıghaz* papa.

آنەجىز، آناجىز، آناجىز، آناجق *anajıq, anajıghaz, an'néjiyéz* mama.

قىزجىز *qızjıghaz* poor little girl.

لُغْتَلُور Words.

<i>Mil'létlér</i> ملتلر Nations	<i>Shéhirlér</i> شهيرلر Cities
a. عرب <i>a'rab</i> Arab.	استانبول <i>istambol</i> Constantinople.
کرد <i>kûrd</i> Kurd.	وندیك <i>vénédik</i> Venice.
چرکس <i>chérkés</i> Circassian.	اسکندریہ <i>iskendériyé</i> Alexandria.
آرناود <i>arnavoud</i> Albanian.	مونجوسون <i>mounjousoun</i> Pontusa.
a. عجم <i>ajém</i> Persian.	ازمیر <i>izmir</i> Smyrna.
روم <i>roum</i> Greek.	حلب <i>haléb</i> Aleppo.
بولغار، بلغار <i>boul'ghar</i> Bulgarian.	قدس <i>goudous</i> Jerusalem.
چین <i>chin</i> China.	كرييد <i>girid</i> Crete.
ماجار، مجار <i>majar</i> Hungarian.	ويانه <i>viyana</i> Vienna.

§ 168. Note. Surnames are formed in Turkish by adding اوغلى *oghlou* to the name of the father, family and often to the name of the trade or occupation; as: حسن اوغلى عالي *Hasan oghlou Ali*, Ali the son of Hassan, قايقجي اوغلى احمد *Qayiqji oghlou Ahméd*. But for the dignitaries p. زاده *zadé* is used; as: كمال پاشا زاده *Kémal Pasha zadé*, son of Kemal Pasha. (§ 668, Note).

چلي <i>chélébi</i> a non-Moslem gentleman.	a. اجنبي <i>ejnébi</i> a foreigner.
موسيو <i>mûsû</i> Gentleman (Monsieur) [Fr].	a. تجّار <i>tuj'jar</i> merchant.
اصناف <i>ésnaf</i> artisan, trademan.	a. عقل <i>a-qîl</i> sense, wisdom.
صنف <i>san'at</i> vulg. <i>zénahat</i> art, craft.	a. غريب <i>gharib</i> stranger, poor.
چزار <i>chézar</i> Caesar.	a. شيطان <i>shéytan</i> Satan.
صانار <i>satar</i> he sells.	يابار <i>yapar</i> he makes.
دکان <i>dûk'kian</i> shop.	a. بقال <i>baq'qal</i> grocer.

١٧ تعلیم Exercise 17.

1. پاريسلى 'نيوقلى 'بوستونلى 'لوندرەلى . 2. A Constantinopolitan, a native of Amassia, of Smyrna, of Aleppo,

of Alexandria, of Japan, of China, of Montenegro, of Pontusa, of Jerusalem; a Viennese, a Cretan, a Hungarian, a Roman. 3. The Kurdish, German, Circassian, Italian, Arabian, Albanian, Persian, Greek, Bulgarian, Armenian languages; Chinese, Turkish. 4. مملکت‌تجه ' دینجه ' روچه ' مکتبجه ' صتفجه ' آدجه ' آدجه . 5. Pertaining to the country, trade, craft, artisan, wisdom; devilish. 6. Slightly sweet; quite well; coldish; rather warm; rather high; fleshy. 7. A stationer; a mender of old things; mule-driver, donkey-driver, horse-rider. 8. One who sells oil; who keeps a vineyard, a garden; one who sells bread, coffee, sugar, tomatoes, potatoes, milk, tobacco. 9. Stuff for a cloak, shirt, girdle, shoe, handkerchief. 10. Ten paras' worth; 1000 piastres' worth; 500 piastres' worth; a piastres' worth; one para's worth; changes [small pieces of money] (smallness). 11. Without house, horse, books, donkey, coffee, tea; coffee without milk, coffee with milk. 12. Rather white, black, high, much, pretty, well. 13. Humanity; height; blackness; the profession of a teacher, cooking; boatmanship. 14. Fellow-traveller; co-religionist; sharer of the same room. 15. Beautiful little hands; a little pen; my dear grandmother.

۱۸ تعلیم Exercise 18.

۱ او آدم کیمدر؟ — آمریقالی بروچلی در. اسحی نه در؟ —
 اسحی مستر هنری ریکز در. ۲ شو اوذون بویلو اجنبی کیم در؟
 فرانسز ملت‌زدن بر موسیو در. ۳ جزار کیم ایدی؟ — اسکری جنیویزلرک
 بیوک بر ایپراطودی ایدی. ۴ روما شهری نزده در؟ — ایتالیاده
 در؛ تالیانلرک مملکت‌تنه در. ۵ شکرجی اوغلی احمد اغا غریب
 برآمدر. کندی صنعتی شکرجی‌کدر؛ باباسی و باباسنک باباسی ده
 شکرجی ایدی. شکرجی اصناف‌زدن ایدی. ۶ بو یازیچینک [clerk] آیلغی
 ایکی یوز غروش در. ۷ کتابخانه کتاب صاتار؛ بکمزجی بکمز صاتار.
 ۸ بن بو شهرک یولیسی دکلم؛ غریب برآدم ایم. ۹ سنک آدک ده عالی

بِنْمَ آدَمَ دَهْ عَالِيْ : اِيْكِيمْ آدَدَاشَ ايْزَ . ۱۰ اوْجَكْزَمْ پَكْ كُوچُوكْ
اِيسَهَ دَهْ باشَدَه قَقِيرَلَكْ وَارَ . ۱۱ سَنَكْ قَارَدَاشَكْ بَكَا صَنْفَادَاشَ
وَ يَاشَدَاشَ دَرَ . ۱۲ پَارَهَسَرْ آدَمَ قَقِيرَدَرْ : پَارَهَلِيْ آدَمَ زَنْكِينَ دَرَ .
۱۳ اوْرَاسِيْ آغَا جَلْقَ بَرِيرَايسَهَ دَهْ : صَوَسَرْ دَرْ : صَوَ يَوْقَدَرْ . ۱۴ آرَقَهَ دَاشْكَزَكْ
صَنْعَتِيْ نَهَدَرْ ? ۱۵ آرَقَهَ دَاشْمَ طَاشَجِيْ دَرْ : بَابَسِيْ اَكَكَجِيْ اِيدَيْ .

۱۹ تَرْجِمَه Translation 19.

1. Do you know French? — No, Sir, I know a little English.
2. I am a Constantinopolitan; I know Turkish well.
3. What does that shopkeeper sell? — He sells to the villagers and citizens grapes, sugar, coffee; there are many such shops and shopkeepers in the villages and cities.
4. O grocer! give me 20 paras' worth of bread, 10 paras' worth of cheese, 15 paras' worth of grapes and 2 piastres' worth of sugar.
5. Give me five piastres' worth of paper; this paper is rather yellow.
6. Where is the salt-cellar? — It is here (*bourada*).
7. There is no coal in the coal-seller's shop, the trade of coaling is not a clean one.
8. "Art thou moneyless? thou art friendless".
9. You are a very wise man; you have sense, but your servant is a fool (without sense).
10. Who is this cheesemonger and who is that ironmonger? — They are my friends.

مَكَالَه Conversation.

بَالْجِي زَادَه يَوسَفَ اَفْنَدِي دَرَ .	بُو آدَمَ كِيمَ دَرْ ?
بَنْ فَنْجَه مَلْتَنَدَنَ اِيمَ .	سَنْ نَرْهَلِي سِينَ ?
آيْلَفَمْ اوْجَ فَرَانَسَرْ لِيرَهَسِيدَرَ .	آيْلَفَكْ فَاجَ غَرَوْشَ دَرْ ?
بَرْ عَثَمَانَلُو لِيرَاسِيْ پَارَهَمَ وَارَ .	چَوْقَ پَارَهَكَ وَارَمِيْ ?
فَرَانَسَزَلَكْ بَرْ اِيمَپَراطُورِي اِيدَيْ .	نَابُولِيُونَ كِيمَ اِيدَيْ ?

درس ۱۰ Lesson 10.

کنایات The Pronouns. (Continued.)

6. Interrogative Pronouns. ضمیر استفهامی

§ 169. The Interrogative Pronouns are the following. [The Interrogative sign می -*mi* is never used with them.]

§ 170. کیم *kim?* who? whoever?

This is applied to persons, and is declined alone and with possessive affixes.

سن کیم *sén kim sin?* who art thou?

کیم در او؟ *kim dir o?* *kim o?* *o kim o?* who is in

§ 171. Sometimes when there is no question, *ki* expresses the meaning of 'some'.

کیمی کلدى *kimi gëldi* some came others were

کیم وار؟ *kimim' var?* *kimiñ' var?* *kimí' ra*
whom have I? whom hast thou? whom has he

کیمسی یوق *kimsési yoq* he has nobody.

کیمسکى؟ *kimiñki?* whose?

§ 172. نه *né?* How? (with adjectives); what (with nouns).

It is applied to inanimate object and is declined alone and with possessives.

نه او؟ *né' o?* *né' dir o?* What is it?

نه ایستر سکز؟ *né istérsiz?* What do you want?

ی = نه لری، نکز = نه کز، غز = نه مز، نسی = نه سی، نک = نه ک، نم = نه م
ném? *néñ?* *nési?* *némiz?* *néñiz?* *néléri?*

Ném' var? *néñ' var?* *nési' var?* What have I? What hast thou?
What has he?

Némiz' dir? *néñiz' dir?* What thing, part or belonging to you, is it?

? ده = نده *nédé?* at or in what?

? نەدەمەك ? *né'démék?* What does it mean?

نەلر = نەلر ! *nélér!* What things! What wonderful things!

? نەايچۇن = نېچۈن ? *né'ichin?* *ni'choun?* *ni'chin?* For what? Why?

§ 173. ئەنكىرىنى ؟ han'gî? han'ghî? Which?

It is applied to persons and to inanimate objects without distinctions. It may be used either alone or with possessives, and is declined:

? مانگىسى ؟ *han'gisi?* Which?

? مانگىمۇز ؟ *han'gimiz?* Which of us?

? مانگىكىز ؟ *han'giñiz?* Which of you?

? مانگىلارى ؟ *han'gilari?* Which of them?

? مانگىسى ؟ مانگىستك ؟ مانگىستىن ؟ مانگىستىن ؟ Which? of —? from —?

? مانگى آدم ؟ مانگى كتاب ؟ Which book? ? آدم Which man?

§ 174. قاچ ؟ qach? How many?

It is applied to pronouns and to inanimate objects, and may be used either alone or with possessives, and it is declined:

? قاچىكىز ؟ قاچى ؟ قاچىمۇز ؟ *qa'chimiz?* *qa'chiñiz?* *qa'chi?* How many
of us, of you, of them?

? قاچ كوندە ؟ *qach' gündé?* In how many days?

? آپك قاچنده ؟ *ayiñ qachinda?* On what (day) of the month?

§ 175. نىصل ؟ *na'sîl?* How? What sort of a thing? What kind?

? نىصل سكىز ؟ *na'sîl siñiz?* How are you?

? نىصل بىر آدم در ؟ *na'sîl bir adém dir?* What sort of a person is he?

? هەر نىصل ايسە ؟ *hér na'sîl isé* In whatever way it may be.

§ 176. نىيجە ؟ *nijé?* What kind? How?

? بو آدم نىيجە آدمدر ؟ *bou adém nijé adémdir?* What kind of a man
is this (man)?

? بو آغاچ نىيجە آغاچدر ؟ What sort of a tree is this (tree)?

§ 177. It is also used indefinitely: it then means how much? how many?

¹ *Qanghi* is the old form, now it is obsolete.

نیچه دفعه *nīche* or *nījé déf'alar!* How many times!

نیچه يه دك *nijéyé dék?* *nichéyé dék!* Till how many times!
نیچه آدملىرى *nījélér?* *nīchélér?* *nīché adémér?* How many peoples?

7. Indefinite Pronouns. ضمير مبهم

The Indefinite Pronouns are:

§ 178. *kimsé*, *kimésné* anybody.

These are applied to persons only, and are declined alone and with possessives.

اوراده بىر كىمسە وارمى *orada bir kimsé var'mi?* Is there anybody there?

كىمسە يوق كىمسەنە يوق *kim'sé yoq, ki'mésné yoq.* There is nobody.

كىمسەسز *kimsésiz* without anybody, without patron; friendless.

§ 179. قدر *qadar*.

Expresses quantity or number (§§ 199, 229).

نه قدر اكمك *né' qadar ekmék?* How much bread?

نه قدر نه قدر *né' qadar? né' qadar gün?* How many days?

بو قدر، شو قدر، او قدر، اولم قدر So much.

يېتىشەجڭ قدر، يېتەجڭ قدر، يېتەجەك قدر *yétéjér' qadar, yétéjék' qadar, yé-tishéjék' qadar* So much as will suffice, enough.

آلىي قدر، اشڭ قدر *éshék' qadar, ayí' qadar* As (big) as an ass as a bear.

پارمۇق قدر *parmaq' qadar* As (small as a little) finger.

§ 180. هر *hér* each, every, -soever.

Hér is always an adjective and is used with all other indefinite pronouns.

هر كىمسە، هر آدم *hér kés, hér kimsé, hér adém* everybody.

هر نه *hér né'* whatsoever.

هر هانگى *hér ha'ngi* whichever

هر بىر *hér bir* each, every.

هر بىرىمىز *hér birimiz* every one of us.

هر يىردى *hér yérde* every where.

هر كىم *hér kim* whoever, whosoever.

هر کیمیکز *hér kīmīñiz* whoever of you.

هر برى *hér' biri* every one of them.

هر ایکیسی *hér' ikisi* both, each, either.

§ 181. a. بُض 'بر آز' *bir az*, *ba'zî* some (§ 135).

Ba'zî means a certain number of persons or things.

بعض کیمسلر 'ba'zî adémlér' *ba'zî kimsélér* Some people.

بعض کوه 'ba'zî défa', *bazi kér'rê* sometimes.

بعض بھیمز 'ba'zîmiz', *ba'zîñiz*, *ba'zîlari* some of us,
of you, of them.

بعضیسی *ba'zîsi* some people, some of them.

§ 182. *Bir az* expresses a small quantity, a few (§ 135).

بر آز اكمك 'bir' az ékmék, *bir' az sou* a little bread, water.

بر آز پاره some money; بر آزی *bir' azi* some of it.

§ 183. برقاچ *bir qach* a few, several (§ 135).

بر قاچ غروش *bir qach' ghouroush* a few piastres.

بر قاچ آدم *bir qach' adém* a few persons.

بر قاچ کون اول *bir qach' gûn év'rêl* several days ago.

§ 184. آخر بشقه ' a. بشقه ' p. دیکر *bashqa'*, *a-khér'*, *digér'* other, another; as:

دیکر بر آدم 'آخر بر آدم' بشقه بر آدم another man.

بشقه بشقه *bashqa' bashqa'* separately. بشقه جه somewhat apart.

دیکرلارى 'آخرلارى' *bashqalari*, *akhérléri*, *digérléri* others.

§ 185. a. فلان *filan* a certain (definite or indefinite person or thing), so-and-so.

فلان آدم *filan' adém* so-and-so, such a one.

فلان ش *filan' shéy* such a such a thing.

فلان وقتده *filan' vaqitda* at such and such a time.

§ 186. a. کافه هپ 'جمله' *kiaf'fé*, *jumlé*, *hép* all:

کافه عالم 'جمله عالم' *kiaf'feyi além*, *jum'lé além* all the world.

هپ آدملى، جمله آدملى *h  p ad  ml  r, j  m  l   ad  ml  r* all men.
 كافه مز، جمله مز، هپيمز *kia  f f  m  z, j  m  l  m  z, h  pim  z* all of us.
 كافسى، جمله سى، هپيسى *kia  f f  s  i, j  m  l  s  i, h  pisi* all of it.

§ 187. بوتون، اولاـنـجـه *olanja, b  t  n* whole.

بوتون كون *b  t  n g  n* the whole day.

بوتون دنيا *b  t  n d  nya* the whole world.

پاره نك اولاـنـجـه سى *paran  n olan  jasi* all the money.

اولاـنـجـه بـو در *olan  jam bou dour* this is all I have.

بوتون آكمىك اولاـنـجـه پـارـدـم *b  t  n Ak  m  k olan  jam* all my money.

§ 188. هـيـچ *hich* nothing, [never] (§§ 131—132).

هـيـچ بـرـي *hich biri* none. هـيـچ بـرـى *hich bir kims  * nobody.

هـيـچ بـرـ وقت *hich bir vaqit* not at any time, never.

مـطـالـعـات *M  ta-la-at* Remarks.

§ 189. a) The English pronoun **one** [pl. ones] after an adjective is not expressed in Turkish; as:

Have you the fresh loaf? — No! I have the old one.

Taz   somoun s  nd  mi? — *Khayr!* *bayati   b  nd   d  r.*

Two old lions and two young ones. The little ones.

Iki ikhtiyar v   iki g  nj arslanlar. *K  ch  ukl  r.*

The great ones of the world. *D  nyan  n b  oy  ukl  ri.*

§ 190. b) **Somebody** is expressed by **بـرـى، بـرـىـسـى**, *biri, birisi*.

Somebody is asking for you. *Biri s  ni chaghiriyor.*

Somebody is knocking at the door. *Qapouyou vourouyolar.*

§ 191. c) **Each other, one another**, are expressed by p. **يـكـدىـكـرى**, *yekdigeri, birbiri, birbirl  ri.*

They love each other. *Birbirini s  verler.*

We will help each other. *Birbirl  rimiz   yard  m   ed  j  y  z.*

You see one another. *Yekdigeri  nizi ge  rur s  n  z.*

مـثالـات *Misal'l  r* Examples.

Chiftjin  n b  yaz qoyounlari var  mi? Has the farmer the white sheep?

Khayr, siyahlar onda d  r. No! he has the black ones.
Hojan  n b  oy  uk oglou bourada mi dir? Is the teacher's elder son here?

<i>Khayr' éfendim! ol biri' bou- rada dir.</i>	No, Sir, that one (= the other) is here.
<i>Bou qalémlériñ hér han'gisi.</i>	Either of these pens.
<i>Han'gisiñ istérsiniz?</i>	Which will you have?
<i>Han'gisi oloursa olsoun.</i>	Either, whichever it may be.
<i>Dostlarimín hich'birisi évdé déyil idi.</i>	Neither of my friends was at home.
<i>Né onou' istérim, né ol'birini.</i>	I will have neither.
<i>Né var? dérdiñ né'?</i>	What is the matter?

لغتىر Words.

<i>ishji</i> ايشجي workman.	<i>yétgin</i> ripe.
<i>dolou</i> طولى، دلو full.	<i>kham</i> خام unripe.
a. <i>jins</i> جنس kind.	<i>poukar</i> پوكار fountain.
a. <i>qiyamét</i> قيمة value.	<i>ara</i> آرا relation.
a. <i>ma'da</i> ماعدا except.	<i>chift</i> چىفت pair.
p. <i>shayird</i> شاكرد pupil.	<i>khirsiz</i> خيرسىز thief..

Exercise 20.

۱ بو چوجوقلر كيمدر؟ — شورادهكى آيشجىلاردن بعضىلارينك اوغلارى در. ۲ هېسىدە اوغلان مى؟ — خير افندم! كىيى اوغلان كىيى قىز در. ۳ بىندهكى قىلماردن بعضىلارى سىزدە كىلاردن چوق ايدىر. لەن بىادركىز كىلىر هېسى دە ايدىر. ۴ نەقدر پارەك وار؟ — كىسەم پارە ايلە طولىيدر. نەجنس پارە ايلە طولىيدر؟ — بعضىسى آلتون بعضىسى كوموش پارە ايلە طولىيدر؟ — ۵ بو مىوهلۇدىن هانكىلىرى خام و هانكىلىرى يتكىين در؟ — كىراز و طوتىردىن ماعدا، المال، آرمودلار و بوتون باشقە مىوهلۇ خام دىلر. ۶ بىبركىز ايلە آراكىز نىصلار، ايومىيدر؟ — يكدىكىرىز ايلە آرامز ھر وقت ايدىر: هيچ كوتودكىلدر. ۷ آودە نەكىز وار؟ — اىپكىدىن بىچىفت مندىلىم وار. ۸ خىستە شاكردىلر نىجه دىلر؟ — بعضىسى ايو ايسە دە، دىكىرلىرى هيچ ايو دكىلدەلر.

٢١ ترجمہ Translation 21.

1. How many lessons have the boys? They have five lessons every day. 2. There are many thieves in these mountains. 3. God is the father of all men. 4. What kind of a young man is he? — He is a man sometimes good, sometimes bad. 5. "Everything has its time". "Everything has its place". 6. Who were with Mr. Joseph? — His wife and some of his grandchildren. 7. There were two thieves: one on one side, the other on the other side. 8. Are Mary and Ann here to-day (this day)? — Neither of them is here. 9. Have you any friend in this village? — Yes, several of the rich families in this village are my friends. 10. Has Néjibé a white rose? — No, but she has a red one. 11. Are there many mosques and churches in this country? — Yes, Sir, every city and village has some churches or mosques.

مکالمہ Conversation.

خبر! بعضیلر ایو بعضیلر کوتو در.	هر آدم ایو میدر?
بالدیزیلک بر قاچ قلسی وار ایسہ ده:	قلمک وار میدر?
بنم هیچ یوقدر.	لویکنر نصلدر?
ایو دکلدر؛ بوتون او صوغوقدر.	او کیم او؟ (Qui vive?)
هیچ بر کیمسہ دکلدر.	اورادہ کیم وار?
کیمسہ یوقدر.	مانکیسی غیرتلی در ماری می، آنامی?
هیچ بری ده غیرتلی دکلدر، ایکیسی ده تنبلدر.	پوکار باشندہ کی قیز نہ کز در?
یکنم ماری خانگت قیزی در.	آبلاکٹ اسی نہ در?
ابلامک اسمی قاطارینا در.	یوک والده ک نزهده در?
چه چہمک اووندہ در.	

درس ۱۱ Lesson 11.

اسماء اعداد Numeral Adjectives.

§ 192. The numerals are of four kinds: Cardinal, Fractional, Ordinal and Distributive numbers [اعداد اصلیه، اعداد وصفیه، اعداد کسریه، اعداد توزیعیه].

1. Cardinal numbers. *Adadî asliyé.*

1	بر	<i>bir</i>	۱	30	اوتوز	<i>otouz</i>	۳۰
2	ایکی	<i>i-ki</i>	۲	40	قیرق	<i>qirq</i>	۴۰
3	اوج	<i>ûch</i>	۳	50	الی	<i>el'li</i>	۵۰
4	درت	<i>dêort</i>	۴	60	آلتمش	<i>almish</i>	۶۰
5	بشن	<i>bésh</i>	۵	70	یتمش	<i>yélmish</i>	۷۰
6	آلچی	<i>altî</i>	۶	80	سکسان	<i>séksén</i>	۸۰
7	پدی	<i>yédi</i>	۷	90	طقسان	<i>doqsan</i>	۹۰
8	سکز	<i>sékiz</i>	۸	100	یوز	<i>yûz</i>	۱۰۰
9	طفووز	<i>dogouz</i>	۹	200	ایکییوز	<i>iki yûz</i>	۲۰۰
10	اون	<i>on</i>	۱۰	300	اوجییوز	<i>ûch yûz</i>	۳۰۰
11	اون بر	<i>on bir</i>	۱۱	1000	ییک	<i>biñ</i>	۱۰۰۰
12	اون ایکی	<i>on i-ki</i>	۱۲	10000	اون ییک	<i>on biñ</i>	۱۰۰۰۰
13	اون اوج	<i>on ûch</i>	۱۳	100000	یوز ییک	<i>yûz biñ</i>	۱۰۰۰۰۰
20	یکرمی	<i>yirmi</i>	۲۰	million	میلیون	<i>milyon</i>	
21	یکرمی بر	<i>yirmi bir</i>	۲۱	milliard	میلیار	<i>milyar</i>	

بو سنه خریستوسك ییک طقوز یوز ایکی سنه سیدر

Bou séné Kristosoun biñ dogouz yûz iki sénesi dir
This is the year 1902 (of Christ). A. D.

هجرتىڭ يیک اوجییوز يکرمى سنه سىنە
In the 1320th year of the Hejira.

§ 193a. A hundred, one hundred; a thousand, one thousand are in Turkish simply 'یوز' *yûz*, 'بىن' *biñ*.

It is not common in Turkish to say twelve hundred, twenty five hundred, but simply *biñ iki yüz*, *iki biñ besh yüz*.

§ 193b. For the sum of 100,000 piastres in financial circles the word *yük* يوك load, burden is used, and in the olden times the sum of 500 piastres was called كيسه *késé* bag, purse.

اوں يوك *on yük* one million. بش کيسه پارہ *besh késé para* 2500 piastres.

§ 194. The hours of the day and night are expressed as follows (§ 78):

Sa'at qach dır? What o'clock it is? — *Sa'at yarım dir.* It is 12.30 o'clock.

Sa'at dört dûr. It is 4 o'clock. — *Sa'at yedi bouchouq dour.* It is 7.30 o'clock.

§ 195. Minutes are reckoned as follows:

Béshé on' var بش اوں وار Ten minutes to five.

Ikiyi besh' gëchmish ایکی بی بش کچمچ Five minutes past two.

§ 196. A person's age is expressed thus:

فاج یاشنده سین? *qach yashında sîn?* How old are you?

فرق یاشنده ایم *qîrq yashindayîm.* I am 40 years old.

§ 197. Numeral Adverbs are formed by joining که 'دفنه' *déf'a*, *kér're* to the cardinals; as:

Bir déf'a once; *iki déf'a* twice; *ûch kér're* thrice. *Dört déf'a besh yirmi édér* four times five makes twenty.

§ 198. The Variative numerals are formed by adding جنس 'جنس' جنسدن 'چشیدن' *jins, jinsdén; chéshid, chéshid'dén*.

Bir jinsdén of one kind; *iki chéshid'dén* of two kinds; *ûch jins, ûch jinsdén* three sorts.

§ 199. Some thirty, some forty is expressed by قدر *qadar*; as (§§ 179, 229):

Otouz qadar, qirq qadar. Some fifty persons *El'li adém qadar.*

§ 200. The word or between two numbers in English is omitted in Turkish.

Iki ûch gûn some two or three days. *Bésh on adém qadar* some five or ten men. *Dört besh ghouroush* some four or five piastres.

§ 201. The Multiplicative numbers are generally formed by the addition of قات *qat* fold to the cardinals; as:

تک <i>ték</i> simple, single.	يوزلرجه <i>yúzlérjé</i> hundreds of.
ياليڭىز <i>yalıñız</i> only, single.	بىكلىرىجە <i>bınlérjé</i> thousands of.
برىجىك <i>birijik</i> only (begotten).	مليونلارچە <i>milyonlarja</i> millions of.
ايڭى قات <i>iki qat</i> twice.	درت كوشە <i>déört kóshé</i>
اوچ قات <i>üch qat</i> triple.	چام چارشى <i>cham charshı</i>
درت قات <i>deört qat</i> quadruple.	يۇز قات <i>yúz qat</i> a hundred fold.

§ 202. The Collective numbers are:

p. چىفت <i>chift</i> a pair of (boots).	طاقم <i>taqım</i> a set, lot.
p. چىفته <i>chifté</i> paired, double.	چىفته تۇشكەن <i>chifté tóvshıñ</i> double-barrelled gun.
f. دوزىنە <i>douzina</i> a dozen [It.].	غروسە <i>grosa</i> a gross [It.].
اش، تک <i>ésh, ték</i> mate; one of the pair.	سۇرۇ <i>sûrû</i> a flock.

§ 203. When using a numeral with a noun, the Turks frequently introduce a second noun between the two, which is quite superfluous in European languages, but occasionally employed in English, as 'ten head of cattle, six sail of ships' etc. This noun varies according to the nature of the things defined by the numeral.

For men it is نفر *néfér* individual; for beasts it is رأس *rás* head; for bulbs it is باش *bash*; for ships, gardens, fields, letters, maps it is قطعه *qít'a* piece; for cannons, ships and villages, it is پاره *paré, para*; for things usually دانه *dané, tané, adéd*; as:

ايڭى نفر عسکر *iki néfér askér* two soldiers; *déört rés bargir* four pack-horses; *üch qít'a méktoub* three letters; *altı qít'a tarla* six pieces of ground; *yédi bash soghan* seven bulbs of onions; *on paré keöy* ten villages; *sékiz adéd tûféng* eight guns; *bir bab maghaza* a magazine (store); *bir qít'a arzouhal* a petition.

The common people uses the word دانه for all these different words; as: *iki dané asgér, déört dané bargir* etc.

لغتler Words.

طوغدى <i>doghdou</i> was born.	a. الحمرا <i>el-hamra</i> Alhambra.
پنجرە <i>pénjéré</i> window.	p. سرای <i>séray</i> castle, palace.
يازدىم <i>yazdîm</i> I wrote.	a. عصر <i>asr</i> century.
غزته <i>gazéta</i> newspaper.	a. درم <i>dîrhém</i> dram.
فرون <i>fouroun</i> oven.	p. خان <i>khan</i> inn.
حمام <i>hamam</i> bath.	p. دکرمان <i>déyirman</i> mill.
تارلا <i>tarla</i> field.	چاير <i>chayîr</i> pasture.
آخور <i>akhor</i> stable.	a. صفر <i>sifîr</i> zero.

تعامیم ۲۲ Exercise 22.

۱ قاج ياشنده سكز ؟ — اوتوز ياشندهيم . — براذر افندي قاج ياشنده در ؟ — اوتوز يدی ياشنده در . خريستوسك ۱۸۶۳ سنه سندھ طوغدى . ۲ آخورمزده قرق رأس صغير وار . چايرلقدھ اون رأس آت ' يوز رأس قويون ' اللى رأس ايئنك و سودولارده اوچ درت يوز باش قدر كچيلريز وار . ۳ اشبو ۱۹۰۲ سنه سندھ مرزيفون شهرنده ۱۱۷۹ قطعه دكان ' ۴ قطعه فرون ' ۵ عدد خان ' ۶ دانه دکرمان ' ۷ قطعه باع ' ۸ قطعه تارلا ' ۹ قطعه باغچه ' ۱۰ دانه چاير ' ۱۱ باب جامع ' ۱۲ باب مكتب ' ۱۳ قطعه پوكار ' ۱۴ باب او و ۱۵ باب كليسه وار ايدي . ۱۶ آناطوليا قوله جينك اشبو ۱۹۰۲ سنه سندھ ۱۷ نفر اركك و ۱۸ نفر قيز شاكردى وار ايدي . ۱۹ اوچ قطعه عرضحال و ايکى قطعه مكتوب يازدىم . ۲۰ درت قطعه خاريظەم وار در . ۲۱ بر عصرده يوز سنه ' برسنه ۳۶۵ كون ' بركوندە ۲۲ ساعت ' بر ساعتىدە ۲۳ دقيقە و بر دقيقەدە ۲۴ ثانية وار در . ۲۵ يوز ماونىك اون قاتى در . اون دفعە اون يوز ايدر . ۲۶ ۱,۰۵۰,۹۳۴ ۹

٢٣ ترجمہ Translation 23.

1. An oke is 400 drams; a batman is six okes.
2. My father is 70 years old, my mother 62, my brother 40 years old.
3. Take 200 (units) eggs, 500 walnuts, 50 pounds of apples and three batmans of pears.
4. What is the name of that book? — It is the Thousand and One Nights.
5. The palace of Alhambra has 999 windows.
6. Here are two sets of cloths.
7. There were two kinds of handkerchiefs, a blue one and a black one.
8. This cloth has three folds.
9. There are 40 loads of money in the bank.
10. I have three dozen pencils.
11. Twelve dozens make a gross.
12. The shoemaker has three pairs of shoes.
13. How many paras make a piastre?

مکالمہ Conversation.

ساعت دردی اون ایکی کچھ مشرد.	ساعت قاچدر؟
یوز الی پاره کوئی وار.	مونجسونٹ قاچ پاره کوئی وار؟
یوز لرجہ و یکلرجہ آدم ر وار ایدی.	خاندہ چوق آدم وار می ایدی؟
اوٹ! بر عدد چیفته توفنکم وار.	توفنکٹ وار میدر؟
ساعت اوچ بوجوق ایدی.	دون بو وقتہ ساعت قاچ ایدی؟
بش ییٹ غروش ایدر.	اون کیسہ پاره قاچ غروش ایدر؟
شورادہ کی قوندوراجی دکانندہ در.	قوندورامٹ تکی نزہدہ در؟
عالی افندینٹ بریجیٹ اوغلیدر.	یوسف افندی کیمڈر؟
نجیبہ خانم در.	بو اویوندہ اشیکنڑ کیم در؟
کیمسنہ یوقدر، یالیکنڑ ام.	اوٹہدہ کیم وار؟
چام چارشی در.	اوٹہ کنڑ نصلدر؟
اون ایکی دانہ در.	بر دوزینہ قاچ دانہ در؟
یوز قیرق درت دانہ وار.	بر غروسندہ قاچ دانہ وار؟
آورو پا خاریطہ سیدر.	الیکنڈہ کی خاریطہ نہ خاریطمی در؟
ایکی باش صوغان یہدی.	چوجوق قاچ باش صوغان یہدی؟
چوق! بر قاچ یوز پاره وار.	انکلترا نٹ قاچ قطعہ کمیسی وار؟
آلٹی قالب صابونم وار در.	نقدر صابونٹ وار در؟

درس ۱۲ Lesson 12.

اسماء اعداد Numeral Adjectives. (Continued.)

2. Fractional numbers. *Adadî késriyé.*

§ 204. The Fractional numbers are derived from the Cardinals; the denominator is put in the locative and the numerator in the nominative, and the latter follows the former.

اوندہ بـ *onda bir* one tenth, بـ شده ایکی *beshde iki* two fifths,

$$\frac{1}{10} = \text{on}da\text{ }bir, \frac{2}{5} = \text{be}shde\text{ }iki.$$

$$Yuzdê iki, 2^0/0 = ٢٠٪.$$

$$\text{یکده بـ} \text{ biñde yirmi } 20^0/00 = ٢٠٪.$$

$$\text{یوزده آلتی} \text{ yûzdê alti } 6^0/0 = ٦٪.$$

§ 205. Sometimes one of the words p. پای *pay*, a. جز *jûz*, a. حصہ *his'sé*, a. قسم *qîsim*, all meaning 'a portion', is introduced:

Dêort payda biri, *dêort jûzdê biri*, *dêort hissedê biri*, $\frac{1}{4} = ۱/۴$.

$$Yirmi parchada on dêordû, \frac{14}{20} = ۱۴/۲۰.$$

§ 206. Other fractional numbers are as follows:
ا. نیم 'نصف' p. ياری *yari*, *yarîm*, *bouchouq*, *nîsîf*, *nîm* half.

a. تام 'توم' *tûm* whole (number).

p. چیرک *chéyrék* a quarter.

a. ربع *roub*, *ouroub* one fourth.

مطالعات *Mîta-la-at* Remarks.

§ 207. There are three Turkish, one Arabic and one Persian word used for half (§ 75). *Yarîm* is used before a noun, like an adjective: *yarim sa'at*, *yarim élma*. *Bouchouq* is always used in conjunction with a cardinal number: *iki bouchouq gûn*. *Yari*, *nîsîf* are used like a noun: *élmânîn yarisî*, *kitâbîn nîsfî* the

half of the apple, the half of the book. The use of *nim* is very rare in Osmanli-Turkish: *nim résmi* half official (sources, papers).

§ 208. The Persian fractional number چاریك *char'yék* a quarter, commonly spelt چيرك *chéyrék* is used for a quarter of an hour or of a méjidiyé: f. قارت *qart* is used also for a quarter of a méjidiyé: a. دبع *roub*, ouroub is used to express one fourth of an arshîn (yard) and sometimes of a piastre.

Sâ'at biré chéyrék var.	It is a quarter to one.
Bir arshîn ûch ouroub.	One and three quarter yards.
Elmanîn oqqasi dêortdén roub éksiyé dir	One oke of apples is worth
اللانك اوقيسى درتدن ربع اكسىكه در	3 $\frac{3}{4}$ piastres.
Üch méjidiyé qarti.	Three quarters of a méjidiyé.
Besh méjidiyé chéyréyi.	Five quarters of a méjidiyé.

3. Ordinal numbers. *Adadî vasfiyé.*

§ 209. These are formed from the cardinals by adding the termination بنجي -inji, -înjî, -ounjou, -ûnjû. The first has, however, an irregular form also, which is ايلك *ilk*, which is corrupted from أولكى *év'vélki* 'first'

1st برجى <i>birinji.</i>	8th سکزنجى <i>sékizinji</i>
2nd ايكنجى <i>ikinji.</i>	9th طقوزنجى <i>doqouzounjou.</i>
3rd اوچنجى <i>ûchûnjû.</i>	10th اوتنجي <i>onounjou.</i>
4th دردنجى <i>dêordûnjû.</i>	20th يكرمنجي <i>yirminji.</i>
5th بشنجى <i>béshinji.</i>	100th يوزنجى <i>yûzûnjû.</i>
6th آلتنجى <i>altinji.</i>	1000th ييكنجى <i>biñinji.</i>
7th يدنجى <i>yédinji.</i>	the last صوك <i>son.</i>

Ingiliz Qîralî yédinji Edward. Edward VII, king of England.

مطالعات *Mûta-la-at* Remarks.

§ 210. In compound numbers, only the last unit assumes the ordinal form; all the others remain cardinals, as:

بيڭ دوقوز يوز اون آلتنجى *Biñ doqouz yûz on altinji* 1916th.

§ 211. The date is expressed as follows:

Bou gûn ayîn qachinjî gûnû dûr? *Bou gûn ayîn qachi dir?*
Ayîn qachi' dir? What day of the month it is to-day?

Bou gûn ayîn sékizi dir. To-day is the 8th of the month.

Mayisiñ yirmi dêor'dûnjû gûnû dûr. It is the 24th of May.

§ 212. **Distinctives.** There is no special form for the distinctive adverbs, the ordinals are used directly without any alteration:

Firstly *Birinji*; Secondly *Ikinji*; Tenthly *Onounjou*.

4. Distributive numerals. *Adadî tévziyyîyé.*

§ 213. Distributive numerals are formed by the addition of **ر** - *ér*, *-ar* to the cardinal numbers ending in consonant, and **ش** - *-shér*, *-shar* to those ending in **ي** *yé*.

birér' one each;	بر birér' birér' one by one.
ikishér' two each;	ایکیشہر ikishér' ikishér' two by two.
ûchér' three each;	اوچر اوچر ûchér' ûchér' three by three.
dêordér' four each;	دردر دردر dêordér' dêordér' four by four.
altishar' six each;	آلٹیشہر آلتیشہر altishar' altishar' six at a time.
yûzér' 100 each.	یوزر بینر' biñér' a thousand each.

§ 214. When there are hundreds or thousands in the number, the *ar* or *shar* comes after the numeral expressing the number of hundreds, or thousands, and nothing is put after *yuz* or *biñ*.

یوز الیشہر یک *yûz é'l'ishér biñ* 150000 each.

ایکیشہر یوز *ikishér yûz* 200 each.

اوچہر یک *ûchér biñ* 3000 each.

§ 215. **The Ottoman-Turkish Calendar.** There are three principal calendars or reckonings of time in Turkey. The Christians usually observe the Christian calendar, which is called either تاریخ میلاد *tarikhi meelad* the date of the Birth (of Christ) [meelad meaning birth-day, Christmas-day], or *Kristosoun tarikhi* the date of Christ. In this are used the Latin months: January, February etc. (*Hounvar*, *Pédîrvar*).

Table of the Months.

Sacred months.	Civil months.	Popular names.	English.
محرم	Mouhar'rém	Mart	March
صفر	Séfer	Nisan	April
سبعين الاول	Rébil év'vél	مايس	May
سبعين الآخر	Rébil akhîr	حزيران	June
جمادى الاول	Jémazil év'vél	تموز	July
جمادى الآخر	Jémazil akhîr	آغسٽوس	August
رجب	Réjeb	ايلول	September
شaban	Sha'bân	تشرين اول	October
رمضان	Ramazan	تشرين ثانى	November
شووال	Shérvâl	كانون اول	December
ذى القعده	Zil qadé	كانون ثانى	January
ذى الحجه	Zil hij'je.	شباط	February.
		شوبات.	

§ 216. Among the Ottoman Turks there are two calendars, the Sacred and the Civil. The lunar year is adopted for the sacred and the solar for the civil. The Sacred year is dated from the Hejira or Flight, the first year of which Era began with the new moon of the 15th of July A. D. 622. The lunar year is 10 days shorter than the solar year, it is used in religious chronology and religious Law (*sher'i*). The months are reckoned differently from ours; they run thus: Mû-har'm, Séfer etc.; and *shérif* 'sacred' is always added to their names; as: Shabâni shérif.

§ 217. The other is the Civil or the Financial calendar: the first day of which coincides with the first day of March O. S., and is now two years behind the Sacred. It is commonly used in all matters except those pertaining to religion. The months are: March, Nisan etc. —, the old Arabic and Syrian calendar, with slight changes. The year 1902 corresponds to the year 1320 of the Hejira and 1318 of the Financial or Civil year.

§ 218. The common people have a different reckoning of the months, running thus: Zamharir etc. (See the Table.)

§ 219. There is another popular division of the year into two parts: the summer and the winter divisions: قاسم *Qasîm*, St. Demetrius' Day, the 26th Oct. O. S., is popularly reckoned as the beginning of the winter season, this has 180 days. خضر الیاس *khîdir-é'l'léz*, St. George's Day, the 23rd April O. S., is celebrated as the beginning of the summer season, which lasts for 185 or 186 days.

§ 220. The New Style calendar is called in Turkish *alafranga* and the Old Style *roumi* (Greek).

§ 221. The Ottoman Turks commence their reckoning of time from sunset. This is with them the twelfth hour, an hour later it is one o'clock, and so on till the twelfth hour in the morning (6 a. m.), when they begin again. This is called *alatourqa* (Turkish), to distinguish it from European time, which is called *alafranga* (French, European).

لغتler Words.

a. تاریخ <i>tarikh</i> date.	a. وفات ایتدی <i>véfat étdi</i> died.
a. مساوی <i>mûsavi</i> equal.	آلندی <i>alîndî</i> was taken.
آاطه، آدا <i>ada</i> island.	قاره، قاره <i>qara</i> land.
a. متصادف <i>mûtésadif</i> corresponding.	p. بخشش <i>bakh'shish</i> present.

Exercise 24.

- ۱ استانبول شهری میلادك ۱۴۵۳ نجی سنه‌سی آلافانقه مايسك
 ۲۹ نجی کونی آلندی . بو تاریخ هجرتك ۸۵۷ نجی سنه‌سی
 جاذی الاول يکرمی برینه متصادف در . ۲ بو کونکی تاریخ نه در ؟
 — ۱۹۰۰ سنه‌سی کانون اولك آلافانقه يکرمی ايکی وَ رومی
 طوقوزی در . بو کون قاره قیشدرا . ۳ درت وَ قیرق : قیرق درده مساویدر .
 ۴ ساعت قادر ؟ — ساعت آلافانقه درت وَ آلاتورقه اوپنر بوچوقدر .
 ۵ کوچولك برادرم صنفده برجي در : سز قاچنجي سکز ؟ — بن ده صنفده
 اوچنجي ايم . ۶ سزه نقدر بورجلو ايم ؟ سزه اولان بورجم نه قدر در ؟
 — برعشانلو ليراسي بوليرا چيرکي وَ اوچ مجيديه قارتی بورجك وار در .
 ۷ رمضان شريف بو سنه کانون اولك برجي کونینه متصادفر .
 ۸ امکنك نصفي بکا آز در ؛ تومى ده چوقدر . ۹ چوجوقلره اوچر
 غروش بخشيش وير . ۱۰ دنيانك درته اوچ پايى صو وَ براپايى ده قره در .

Translation 25.

1. April is the fourth month of the year, October the tenth and December the twelfth.
2. He is in his sixtieth year; and my father is in his 68th year.
3. Give them each 10 piastres. Give those children a present of five piastres each.
4. A para is one fortieth of the piastre. A month is one twelfth of the year.
5. Come six by six. In the middle of the year.
6. Six per cent,

50 per thousand. 7. We are in the third year of the twentieth century. 8. Is Ali a good man? — No, Sir! he is in prison four fifths of the time. 9. At twelve o'clock, or a quarter to twelve, I shall be here (I am). 10. ⁴Leon VI., the ²last ³king of ¹Cilicia, died at Paris in 1393, Nov. 19th, in the 60th year of his age.

مکالمه Conversation.

آلتمنش یتمش غروش قدر پارهسى وار.
بابامك پارهسنڭ اوچ درت قاتى
قدر در.

يدى يوز نسخه قدر وار در.
آلدى يوزه مساوى در.
يوزبىكلرجه و ملىونلرجه آدملىر وارددر.
چام چارشو يكىرىمىشى آرىشوندر.
كونلكلرى اوچر بوجوق غروشددر.
يوز اون پاره يە آلدەم.
اوچىن دىن دىن اكسىكە مساویدر.

پدركزك نقدر پارهسى وار?
سنڭ پارهك نقدر در?

سزده بوكتابىدىن قاچ نسخه وار?
درت دفعه يوز اللى قاچە مساویدر?
آوروپادە چوق آدم وار مى?
او باغچە نقدر او زون در?
ايىشجىلرك كونلکى قاچر غروشدە?
بو باصمەنڭ آرىشۇنى قاچ پاره يە آلدەك?
يوز اون پاره قاچە مساویدر?

درس ۱۳ Lesson 13.

درجات وصف Degrees of Comparison.

§ 222. In Turkish, as in English, there are three degrees of comparison, the Positive, the Comparative and the Superlative.

§ 223. The Comparative degree is generally expressed by putting the word with which the comparison is made in the ablative case, and leaving the adjective unaltered. The word *daha* 'more' is sometimes put before the adjective, for the sake of emphasis, or to prevent ambiguity; as:

بُون بُوكم *bén séndén bêyûg'ûm* (*bêyû'yûm*) } I am older
بن سندن بُوكم *bén séndén daha' bêyûg'ûm* } than you.

بو كون هوا دونكىندن صفوقدر؛ بو كون هوا دونكىندن دها صفوقدر
Bou gûn hava dûnkîndén sovouq dour, Bou gûn hava dûnkîndén
daha' sovouq dour. To-day the weather is colder than yesterday.

§ 224. The Superlative degree is in general expressed by the word **اڭ éñ**, prefixed to the adjective; as:

اڭ يوكسەك طاغ *éñ' yûksék dagh* the highest mountain.

اڭ صوغۇق هوا *éñ' sovouq hava* the coldest weather.

§ 225. The word **éñ** is sometimes omitted:

آدمارك قباسى *adamlarîn qabasi'* the rudest of men.

حيوانلارك بو يوك فيلدر *Hayvanlarîn bêyûyû fil'dir.* The largest of [all]
the animals is the elephant.

Elmalarîn éyisini' séch Choose the best of the apples.

§ 226. The words **پك pék** very, a. **زياده ziyadé**,
آشىرى a'shîrî 'exceedingly' are used to signify an excess of any quality above what is requisite, as it is done in English by prefixing the adverbs 'too' or 'very' to adjectives; as:

پك يورغوندر *pék' yorghoundour* he is very tired.

زياده بىالىدر *ziyadé' bahalidir* it is too expensive.

آشىرى سووقدر *a'shîrî sovouqdour* it is too cold.

§ 227. Other superlatives are formed in a way peculiar to Turkish, by prefixing to certain adjectives a syllable somewhat similar in sound, commencing with the same vowel and consonant, or the same vowel, and ending with **س م ب**; as:

بم ياض *bém' bêyaz* very white, exceedingly white.

ap' achiq	very open.	qap' qara	quite black.
yam' yassi	very flat.	sip' sivri	very sharp.
sap' saghlam	very healthy, sound.	sim' siyah	very black.
tas' tamam	very complete.	dop' dolou	quite full. [right.]
bês' bêyûk	very big, great.	dos' doghrou	quite straight, quite

ملاحظات *Mülahazat* Observations.

§ 228. Spoken Turkish has the singular usage

of repeating nouns, adjectives and verbs, substituting in the repetition an **m** for the first letter of the word, if it begins with a consonant, and prefixing an **m** if it begins with a vowel, for the purpose of generalizing the idea contained in the word so repeated [compare the English shilly-shally, the French *pêle-mêle*, etc.]; as:

Kitab mitab boul'madîm. I sought for books or anything of the kind, but found nothing.

Dûk'kiân mûkiân év mév bir' shéy qal'madî. Not a shop or anything like one remained.

Eviñizîn qouyousou mouyousou yoq'mou? Has your house a well, a cistern, a fountain? etc.

Ekméyi gêtir, qourou mourou né'oloursa olsoun. Bring the bread, no matter if it be somewhat dry or crumbled.

Sachî machî yoq'dour. He has not a hair nor anything like one.

Further: *Oufaq téfèq.* Little trifling matters.

Eyri bûyrû. Zigzag, serpentine.

§ 229. Certain idiomatic English phrases used in expressing comparison are expressed in the following way (§ 179).

as ... as ... is expressed by قدر *qadar*, which is not repeated as in English.

as much as — قدر چوق — — *qadar choq*

as little as — قدر کوچوك — — *qadar kûchûk*

as few as — قدر آز — — *qadar az*

as far as — قدر اوذاق — — *qadar ouzaq*

as near as — قدر ياقين — — *qadar yaqîn*

as long as — قدر اووزون — — *qadar ouzoun*

as short as — قدر قيسه — — *qadar qîs'sa*

Shékérîm qadar qah'vem var. I have as much coffee as sugar.

Shékér bal qadar tatlı dir. Sugar is as sweet as honey.

Ol qadînîn qızları qadar [choq] oghlanları var dir. That lady has as many boys as girls.

Atîmîz bou at qadar éyi deyil dir. Our horse is not good as this.

Ingiltîrra qadar ouzaq bir mahalé gitdi. He went to a place as far as England.

Gûnlér shîmdi qishdaki qadar qîs'sa dir. The days are now as short as in the winter.

Eshék qadar iri idi. It was as big as an ass.

Ol vaz Bêoyûk Perhîz qadar ouzoun oudou. That sermon was as long as Lent.

لغتler Words.

a. صادق <i>sadiq</i> loyal, true.	a. فائدہ <i>fay'dé</i> use, advantage.
آغیر <i>aghîr</i> heavy.	سیرکه <i>sirké</i> vinegar.
a. خفیف <i>hafif</i> light (in weight).	a. اعلا <i>a'la</i> best, excellent.
a. معدن <i>ma'dén</i> metal.	کیفل <i>kéyflî</i> gay.
f. پیلاتین <i>platin</i> platinum.	a. کامل <i>kiâmil</i> sober, grave.
a. ظالم <i>zalim</i> cruel.	a.t. قوّتلو <i>qouv'vétli</i> strong. [rison with.
a. فارہ <i>faré</i> mouse.	baqaraq looking, in compa-
كورشون <i>qourshoun</i> lead.	a. البتہ <i>élbét'té</i> of course.
کسکین <i>késkin</i> sharp.	بوي <i>boy</i> stature.

Proper Names هارون *Haroon* Aaron. هانری *Hanri* Henry.
نوري *Noori* Luke, Lucas. نوريه *Nooriyé* Lucy.

Exercise 26. تعلیم ۲۶

- ۱ هارون افندي کيمدر؟ — الک صادق دوستارمدن بريدر.
- ۲ آغیر معدن هانکيسى در؟ معدنلر آغیرلقدہ هپ بر ايشهده:
- پیلاتين الک آغيريدر. فقط الک فائدہليسى دميردر. صورکه کي اولكتندن خفيف در.
- ۴ او سيرکه ايyo ميدر؟ — خير اقام! بالدن طاتلو در.
- ۵ سزده دها ايوسى وار ميدر؟ — اوت افندم! قيرميزي سيرکه مز سزككندن چوق اعلا در.
- ۶ الک اعلا دوستگز کيمدر؟ — عموجه مك الک بويلک اوغلی هانزى افندي در.
- ۷ ياشلييمز و الک زنكينيز نوري افندي در.
- ۸ کدی فاره يه باقهرق آرسلان در؛ لكن آرسلانه باقارق فاره در.
- ۹ بعداد قدر اوذاق بشهه کيتدى.
- ۱۰ بنم بويم سزككى قدر اوذوندر.
- ۱۱ پارمق قدر کوچوك برقلىمى وار.
- ۱۲ ال قدر ايبي بركاغدلرى وار.
- ۱۳ دون هفتەنڭ الک صوغوق کونى ايدى، فقط اولكىلردن صوغوق دكل ايدى.

٢٧ ترجمہ Translation 27.

1. Mr. Luke is taller than I am, but he is not the best in the class. 2. To-day is hotter than yesterday. 3. Iron is heavier than stone. Gold is more precious than silver, but iron is the most useful metal in the world. 4. Which is lighter: a pound of wool or a pound of lead? — Of course a pound of wool is as light as a pound of lead. 5. Your knife is as sharp as mine: but it is not as long as mine. 6. This young gentleman is much gayer than his friend. 7. The last week has been the worst of the year; it was very cold. 8. What kind of a man is Mr. Joseph? — He is a very good and useful man. 9. That mountain is higher than the other mountains of the country. 10. Henry is rich, Hassan is richer, and Ali is the richest of all.

مکالمہ Conversation.

اویز سر کیسے باقہ رق چوق کوچوک در.	اویکنر نسلدر بو یو کمیدر?
بنده بوندن بو یوک بر دانه وار.	اک بو یوک قلم بو میدر?
اوٹ؛ فقط صاپ صاغلامدر.	ددہ کنر پک اختیار می?
بنده پارہ مارہ بر شی یوقدر.	سنده پارہ وار می?
اوندہ کتاب میتاب بر شی یوقدر.	کتاب اوندہ میدر?
ایودر؛ او جی سیپ سیوری در.	فورشون قلمک نسلدر?
اوٹ؛ طوب طولی در.	قدحده چای وار می?
اوٹ؛ آپ آچیقدر قپالی دکلدر.	باغچہ نک قپوسی آچیق می?
اوٹ افندم! طوس طوغریدر.	ترجمہ ک طوغری میدر?
اوٹ! تاس تمام حاپ حاضر در.	درسکنر حاضر میدر?
آت مات آشت مشک بر شی یوقدر.	اوده اشکدن آتدن بر شی وار می?
بعض اوفاق تغلک شیلر آلدم.	چارشیدن نہ آلدک?

درس ۱۴ Lesson 14.

حروف جرّائيه اسم Noun with Prepositions.

§ 230. In the Turkish language there are no repositions, properly so called, but their place is supplied by words or syllables, called post-positions, placed after the words which they govern.

§ 231. Post-positions, as well as prepositions, are articles which serve to show the relation which exists between two words. These relations being of different kinds, the post-positions indicating them are used with different cases, namely the Genitive, Dative or Ablative, and also with the uninflected form of the noun.

§ 232. 1. Post-positions appended to the uninflected form or stem.

⁴ 'o -é, -a to. (Sign of Dative case.) (§ 82.)

اَلْ -ilé, -lé with, by. (Sign of Instrumental case.) (§ 82.)

ایچون *ichîn*, *ichoun* for, in order to, for the sake of.

گی، کی *gibi like, so that.*

۵ -i, -î. (Sign of Acc. case.) (§ 83.)

⁶ -*dé* in, on. (Sign of Locative case.) (§ 84.)

دن -*dén* from. (Sign of Ablative case.) (§ 85.)

ظرف نه *zarfînda* during, in the space of.

§ 233. But when the object, which the post-positions govern is a Pronoun (personal or demonstrative), it must be in the genitive case, except اونلر *onlar*.

مثال‌لر Misal'lér Examples.

بِنِي اِيجو bénim' ichin for me. اونلر اِيجون onlar'ichin for them.

بارہ ایسا *para' ilé* with money. سینک کی *sinék' gibi* like a fly.

سزکا or سزگه *siziñ'lé* with you. قوته *qouvrétdé* in the strength.

§ 234. 2. Post-positions with the Dative case.

دك dék	until, till, as	طوغري doghou towards, straight.
دكين déyin	far as.	a. داير dayir concerning.
قدر qadar	until, as much as.	ياقين yaqîn near.
قارشى qarshî	against.	كوره gôrê according to, after.

مثاللر Misal'lér Examples.

استانبوله دك ' دكين ' قدر Istambola'dék, Istambola'déyin, -'qadar up to Constantinople, as far as Const. عقلمه كوره aqlîma' gôrê according to my judgement.

Rizé qarshî against us. Shéhré' doghou towards the city. „Séndén ouzaq' Al'laха yaqîn“ far from you, near to God. Kitaba' dayir concerning the book.

§ 235. 3. Post-positions with the Ablative case.

اوzac اوزاق ouzaq	far.	طيشاري dishari out of.
ماعدا ma'da	except, besides.	اول év'vél before.
باشقه bashqa		صوکره soñra after.
اوترو eötürû	regarding,	برو، بري bérôu, béri since.
طولي dolayî	about.	إيسه i-sé instead of, rather than.
اوته eôté	on the other side of, beyond.	

مثاللر Misal'lér Examples.

Shéhirdén' ouzaq far from the city.

Îrmagdan eôté beyond the river.

Sizdén' ma'da, onlardan bashqa except you, them.

Yirmi besh' sénédén bérôu for the last 25 years (25 years ago).

Bou ishdén' dolayî, -'eötürû concerning this business.

Béndén' év'vél before me. Béndén soñra after me.

Gélmésindén' i-sé gél'mémési éyi dir his not coming is better than his coming.

§ 236. 4. Declinable Post-positions requiring the Genitive.

اوزره ûzré	on, upon.	طيشاري dishari out of.
آلت alt	under.	ايچيري ichéri inside.
آرقه arqa	behind.	ايچ ich in
اوڭ eôn	before.	يان yan by, near.

اوزرکه، اوزرمه، اوزرینه، اوزریندے	<i>üzérime, üzériñe, üzériné</i>	on me, thee, him or it.
اوزرمدے، اوزرندے	<i>üzérimdé, üzériñdé, üzérindé</i>	
ایچیزه، ایچیکزه، ایچیلرینه	<i>ichimizé, ichiniñzé, ichlérine</i>	in us, in you, in them.
ایچیزدے، ایچیکزدے، ایچیلرندے	<i>ichimizdé, ichiniñzdé, ichlérindé</i>	among us, you, them.

يانىمدا *yaniñda* at, by my side. يانىما *yaniña* to my side.

§ 237. These eight post-positions, when in the locative case, indicate a state of location or rest, and answer to the question **نەزەرەدە؟** where? They require the dative after the question whither? or where to? **نەزەيە؟** with a verb denoting direction or motion from one place to another.

Examples with the Locative [rest].

1. كتاب صفرانڭ اوزرنده در *Kitab sofranîn üzérindé dir.* The book is on the table.
2. قوشق ياروسى يووانڭ ايچنده در *Qoushouñ yavrousou youvaniñ ichindé dir.* The birdling is in the nest.
3. شەرك دىشارىسىنە اوطوردىلر *Shéh'riñ disharisinda otourdollar.* They dwelt [on] [the] outside [of] the city.
4. چوجوق آغاچك آردندە صاقلاندى *Chojouq aghajîn ardında saglandı.* The boy hid himself behind the tree.
5. پدرك اوكتنە طوردم *Pédériñ eônündé dourdoum.* I stood in front of my father.
6. باليق كولك ايچنده در *Baliq geôlûñ ichindé dir.* The fish is in the lake.

Examples with the Dative [motion].

1. كتابى صفرانڭ اوزرىنى آتدم *Kitabi sofranîn üzériné atdim.* I threw the book on the table.
2. قوش ياروسۇنى يووانڭ ايچىنى قويىدى *Qoush yavrousounou youvaniñ ichiné qodou.* The bird put its young into the nest.
3. شەرك دىشارىسنه چىدىلر *Shéh'riñ disharisina chiqdilar.* They went [to the] out[side] of the city.
4. چوجوق آغاچك آردىنە قاچدى *Chojouq aghajîn ardına qachdi.* The boy ran behind the tree.
5. پدرك اوكتنە دوغرى كىتم *Pédériñ eônûné doghrou gitdim.* I went towards the father.

6. باليق كولك ايجينه آتلدى *Baliq geôlùñ ichiné atıldı.* The fish jumped into the lake.

Motion, where to? whither? *néréyé?* فاره يه، استانبوله، شهره، شوره،
 قاپونلث يازينه، اوک ايچريسته، صويك ايچينه، باعه، باعچه يه، اوه، دشكزه،
 اير ماغه.

دَكِيزْدَهُ، كَتَابَدَهُ، بَاغْچَهَدَهُ، بَاغْدَهُ، نَرِئَدَهُ؟ Location, where? nérédé? أَوْدَهُ، صَوْدَهُ، قِبُونَكَ يَاٌنَّدَهُ، أَوْكَ اپْجَرِيَسَنَدَهُ، صَوْيَكَ اِيچِينَدَهُ، تَارِلَادَهُ، آغَاجَدَهُ، كَتَابَدَهُ.

۲۸ تعلیم Exercise 28.

۱ اوطةدن طیشاری . اوطةنك طیشاریسنده . اوطةنك ایچریسنده .
اوطةنك قپوسنده ، اوطةنك قپوسنہ . ۲ باغه یاقین . آوه یاقین . ال ایله .
آیاق ایله . الی ایله = الیله . آیاق ایله ، آیاگم ایله . آیاغی ایله =
آیاغیله . ۳ کوز ایله ، کوزم ایله . کوزیکز ایله = کوزیکزله : کوزی
ایله = کوزیله . ۴ اورمانک ایچیندہ ، اورماندہ . اورمانک ایچینہ ،
اورمانه ، اورماندن . ۵ آغاج ایچون ، آغاجی ایچون = آغاجیچون .
کتابم ایچون . کتابی ایچون = کتابیچون . ۶ کتابلریک آرقهسندہ
کوزل آلتون یازیلر وار . بوسوزلری کتابکه یاز . ۷ الکی بنم اوزریه
قوی ! الک بنم اوزریده در . ۸ قوش آغاجده در . قوش آغاجه
اوطوردى . ۹ قدحی صویه قوى . قدح صوده در . ۱۰ قدحلریچون .

٢٩ ۴۷۳ Translation 29.

1. Towards the mountains: on the mountains; by the mountains (rest), by the mountains (motion). 2. From the door: by the door; with the door; for the door. 3. For me, for him; like you, like them; with me, with him. 4. As far as Sivas; as far as London; until

^١ If ایله 'ایچون are added to nouns to which the pronominal affixes of the 3rd person Sing. and Pl. are attached, the ای is omitted, but the sound *i* is retained.

to-day. 5. There is nobody except us. 6. What have you in your purse? — There is nothing in my purse except ten paras. 7. After to-morrow come at half past eleven. 8. He went ten days earlier than my father. 9. There is a thief among you. 10. Come among us (motion).

مکالمہ Conversation.

کوڑل تصویرل وار در.	کتابکزدہ نلر وار؟
اک قیصہ آئی شبات آئی در.	اک قیصہ آئی هانکیسیدر؟
خیر افندم اَحَلْبَ قدر اوذاق دکلدر.	استانبول چوق اوذاق میدر؟
فقیر بر قاری وار.	اوطهنه اُوكنده کیم وار؟
خیر خانم افندی! هیچ یوقدر.	باغچهدهک آغا جلدہ میوه وار می؟
اوٹ بکم! پک چوقدر.	ایرماقدہ بالیق چوق میدر؟
خیر آ GAM! چوق یاقین ایز.	شهردن پک اوذاق میز؟
آلتیزدہک حیوان آت ایدی.	آلتیکزدہک حیوان نه ایدی؟

درس ۱۵ Lesson 15.

The Substantive Verb. (Continued.)

§ 238. We have already treated of the Present and Past (Preterite) tenses of the substantive verb. (§§ 65, 73.) The Perfect and Conditional tenses of the verb remain to be spoken of.

The Conditional.

ایسم isém	=	ایسک isék
ایسک isén	=	ایسکز iséñiz
ایسہ isé	=	ایسلر isélér.

If (or though or perhaps) I am, if thou art, if he is — etc.

The Negative Conditional.

دکل ایسم déyilsém	=	دکلسک déyilsék
دکل ایسک déyilzén	=	دکلسکز déyilséñiz

دکسل = دکسلر déyilsé دکسل = دکسلر déyilséler.

If I am not, if thou art not, if he is not —, etc.

Perfect (Dubitative).

يمشيم imishim	يمشيز imishiz	(They say that) I was or I have been, etc.
يمشين imish-sin	يمشكز imish-siniz	
يمش imish	يمشلر imishlér	

This tense, which is also called in Turkish Dubitative, denotes mere hearsay or report, founded on the authority of others (§ 312). The Negative is **دَكْلٌ إِعْشَمٌ** déyil imishim (They say that) I have not been.

مطالعات Remarks.

§ 239. a. When *so* -*dé* is added to the Conditional tense of the substantive verb, it expresses the meaning of "but" or "yet":

ایسکل ده، ایسکز ده، ایسک ده؛ ایسہ ده، ایسک ده، ایسم ده

isém dé, isén dé, isé dé; isék dé, iséñiz dé, isélér dé

If (or though) I am —, yet —; thou art —, yet —; he
is —, yet —.

§ 240. b. By the addition of the 3rd person sing., to the Past tense (§ 73), the Past Conditional is obtained:

ایدیلرسه ده، ایدیکزسه ده، ایدکسه ده؛ ایدیسے ده، ایدکسے ده، ایدمسه ده
idimisé dé, idiñisé dé, idiysé dé; idikisé dé, idinizisé dé, idilérisé dé

Though I was —, yet —; thou wast —, yet —; he was —, yet —.

مثال مثال Examples.

Pédérin évdé' isé, gilsin.

If your father is at home, let him come.

Pédérim évdé isédé géleméz.

My father is at home, but he cannot come.

Biradériñ né'redé imish?

Where is your brother?
(I heard that, they say that) he
is at home.

Chojouqlar hasta'mî imishlér.

Were the children ill? (Did you hear anything?)

Ev'vét, hasta' dírlar.

Yes, they are ill (I know).

*Qonshoumouz zéngin' isé dé, éyi
bir adém déyil' imish.*

Our neighbour is rich, but they
say that he is not a good man.

Bén génj' im, sén isé ikhtiyar' sîn.

I am young, but thou art old.

The Conditional and Dubitative tenses of the verb To HAVE.

§ 241. The Conditional and Dubitative tenses of the verb To HAVE are obtained by the addition of ایسه isé and ایش imish to var.

§ 242. The Conditional of To HAVE [with an indefinite object]¹.

بندہ وار ایسہ	بنم وار ایسہ	béndé var îsa	bénim var îsa	If I have a —, etc.
سنڈہ وار ایسہ	سنک وار ایسہ	séndé var îsa	sénin var îsa	
اونڈہ وار ایسہ	اونک وار ایسہ	onda var îsa	onouñ var îsa	
بزڈہ وار ایسہ	بزم وار ایسہ	bizdé var îsa	bizim var îsa	
سزڈہ وار ایسہ	سزک وار ایسہ	sizdé var îsa	siziñ var îsa	
اونلرڈہ وار ایسہ	اونلرک وار ایسہ	onlarda var îsa	onlariñ var îsa	

The Negative.

بندہ یوغیسہ	بنم یوغیسہ	béndé yoghousa	bénim yoghousa	If I have not a —, etc.
سنڈہ یوغیسہ	سنک یوغیسہ	séndé yoghousa	sénin yoghousa	
اونڈہ یوغیسہ	اونک یوغیسہ	onda yoghousa	onouñ yoghousa	
بزڈہ یوغیسہ	بزم یوغیسہ	bizdé yoghousa	bizim yoghousa	
سزڈہ یوغیسہ	سزک یوغیسہ	sizdé yoghousa	siziñ yoghousa	
اونلرڈہ یوغیسہ	اونلرک یوغیسہ	onlarda yoghousa	onlariñ yoghousa	

§ 243. Note. a. The abridged form of يوق ایسہ yoq isé is يوغیسہ yoghousa which is much used.

b. يوق ایسہ yoq isé, يوغیسہ yoghousa or يوختسا yokhsa, when used without object or subject, is considered as a conjunction: meaning or, otherwise; as:

كتاب سنده می 'يوخسہ قارداشکدہ میدر؟ Kitab séndé' mi, yokhsa qardashında' mîdir? Who has the book, you or your brother?

§ 244. The Conditional with a definite object.

اونلرڈہ ایسہ 'سزڈہ ایسہ' بزڈہ ایسہ 'اونڈہ ایسہ' سنڈہ ایسہ 'بندہ ایسہ' bénim var îsa, sénin var îsa, onouñ var îsa, onlariñ var îsa
If I have the —, if thou hast the —, etc.

¹ Vide §§ 119, 122, 127.

اونلرک ایسه ' سزک ایسه ' بزم ایسه ' سنک ایسه ' بنم ایسه
bénim isé, séniñ isé, onoun isé; bizim isé, siziñ isé, onlarin isé
 If the (book) is mine, thine, his, etc.

The Negative.

اونلرده دکاسه ' سزده دکاسه ' بزده دکاسه : اوندہ دکاسه ' بندہ دکاسه
béndé déyilsé, séndé —, onda —; bizdé déyilsé, sizdé —, onlarda —
 سنک دکاسه — **bénim déyilsé, séniñ déyilsé, etc.**

If I have not the —, etc. If the — is not mine, etc.

§ 245. *Remark.* When **و** -*dé* is added to the conditional of the verb To HAVE, it expresses the sense of but.

بندہ وار ایسے ده	<i>béndé var isé dé</i> , I have a --, but —
بندہ یوغیسے ده	<i>béndé yoghousada</i> , I have not a —, but —
سنک ایسے ده	<i>séniñ isé dé</i> , It is yours, but —
سنک دکاسه ده	<i>séniñ déyilsé dé</i> , It is not yours, but —
اوندہ ایسے ده	<i>onda isé dé</i> , He has the —, but —
اوندہ دکاسه ده	<i>onda déyilsédé</i> , He has not the —, but —.

§ 246. The Dubitative tense of To HAVE [with a definite object].

اونلرده ایش ' سزده ایش ' اوندہ ایش ' بندہ ایش
béndé imish, séndé —, onda —; bizdé imish, sizdé —, onlarda —.

اونلرک ایش ' سزک ایش ' بزم ایش ' اونک ایش ' سنک ایش ' بنم ایش
bénim imish, séniñ —, onoun —; bizim imish, siziñ —, onlarin —.

I have the —, thou hast the — ; (That) was mine, thine, his —.

§ 247. The Dubitative tense of To HAVE [with an indefinite object].

اوندہ وار ایش ' سندہ وار ایش ' بندہ وار ایش
béndé var imish etc.

اونک وار ایش ' سنک وار ایش ' بنم وار ایش
bénim var imish etc.

(They say that) I have a — ; thou hast a —, etc.

مثاللار Examples.

Séniñ parañ varisa.

If thou hast money.

Inéyiñiz varisa.

If you have a cow.

Parañ varisa, baña besh ghou-
roush vér.

If you have money, give me five
piasters.

Param var'isa da rérmém.

I have money, but I will not give.

<i>Ekmeyiniz yoghousa alın.</i>	If you have not bread, take some.
<i>Kitabları yoghousada —</i>	They have not books, but —
<i>Qalem bende isédé vérém.</i>	I have the pen, but I will not give it.
<i>Atı var'idi isé —</i>	If he had a horse —
<i>Eshéyi yogh'oudou isédé —</i>	Though he had not a donkey, yet —.

لغتler Words.

واریز یوغیمز *varımız' yoghoumouz'* all that we have.

آلام *almam'* I do not take. a. لسان *lisan* language.

کسکین *késkin* sharp (knife). آز *az* less.

آغیر *ağır* bashlı sedate (man). a. كامل *kiamil* sober, wise.

Proper Names: آرسلان *Arslan* Leon. a. صادق *Sadiq* Justin, Justus. a. نوریه *Nooriyé* Lucy.

٣٠ تعلیم Exercise 30.

۱ آرسلان مى كىفلىدر يوخسە بىادرى حَسَن مى ؟ هانكىسى كىقلى در ؟ — آرسلان كندى قارداشى حَسَن دن كىفلى ايسە ده ؛ حَسَن پك كامل و آغىر باشلى بىچوجوقدر. ۲ واریز یوغیمز هېيسى درت غروشدەر، زىادە بىپارەمىز يوقدر. ۳ آرسلان قوهدەكى حيوانلىك الڭ قوتلىسى ايسە ده، پك ئالمىدر. ۴ بىزم آتىمىز يياض آتىكىزدىن كنج ايسە ده؛ اوئىنلىنى دىكلەر. ۵ هانكى لسان دها قولايىدر، ترکجه مى يوخسە انكىيلازجە مى ؟ — ترکجه انكىيلازجە قدر قولايىدر، اوئىنلى زور دىكلەر؛ فقط روسجه چوق زور اىيش. ۶ كاغدىك يوغىسە بىندن آل ! — تىشكىر ايدرم؛ كاغدم يوغىسە ده كىيمىسى دن آلام. ۷ «پارەك وار ايسە هر كىس دوستك؛ پارەك يوغىسە هر كىس دشمنك ده». ۸ «دوستك دوستى دوست ايسە، دوستك دشمنى ده دشمن ده». ۹ كتابلىرى سزدە مىدر ؟ — كتابلىرى بىزدە دىكلەرسە ده؛ قىلىلىرى بىزدە ده.

٣١ ترجمہ Translation 31.

1. The apples are sweet; the pears are sweeter; the grapes are the sweetest. 2. Your maid servant is diligent, but [I heard that] my neighbour (woman) is more diligent than she. 3. Though Mr. Justus is a rich man, yet [they say that] he has not a good name. 4. Miss Lucy is the handsomest girl in town, but she is sick. 5. The strength of the strongest man is far less than that of an elephant. 6. I am as tall as you, but my brother Leon is not so tall as you. 7. Is your fruit as fresh as ours? — Yes, Sir, it is as good as yours, but it is too little [in quantity]. 8. Your knife is as large as mine, but it is not as sharp as mine.

مکالمہ Conversation.

یوقدر افندم؛ وار ایسہ ویریم۔	سنده آكمٹ وار ایسہ بر آز ویر!
واریز یوغیمز او بنس غروشدر۔	واریکنر یوغیکنر قاچ غروشدر؟
باغچہ ده ایش۔	پدر افندی نڑدہ ایش؟
اوں سنه اول چوق زنکین ایش۔	آرسلان بلک پلک زنکین می ایش؟
خیر او ستمدہ دکلدر۔	پیچاغلٹ او زکدہ ایسہ ویر!
اوده دکلسہ باغدہ در۔	والدہ خانم او دہ میدر؟
خیر افندم قفسدہ ایش۔	قوش آغاجدہ دکل می ایش؟
خستہ ایدم ایسہ ده کلدم۔	خستہ دکلمیدیکنر؟
بلک ای افندم!	آتلری یوغیسہ، بنمکنی آل!

درس ۱۶ Lesson 16.

مصدر The Infinitive of Verbs.

§ 248. The Infinitive (or the *Masdar*) is the basis of the Turkish verb¹. It ends either in مق -*maq* or مک

¹ The Turkish verb is the most highly organised part of the language, being most minutely subdivided, most extensively

-mék: **-maq** is peculiar to roots with hard and **-mék** to roots with soft vowels. When we remove the ending **maq** or **mék** we get the stem or the root of the verb, which is also the 2nd person Sing. of the Imperative; as:

آلاق *almaq* to take: الْ أَلَقْ *al'* take thou.

ويرمك *vér'mék* to give: وَيَرْمِكْ *vér'* give thou.

§ 249. The Negative form of the verb is obtained by adding **ـمـ** **-mé-** to the root when it has a soft vowel and **ـماـ** **-ma-** when it has a hard vowel; as:

آلامق *al'mamaq* not to take: الْ أَلَامِقْ *al'ma* do not take.

ويرمهك *vér'mémék* not to give: وَيَرْمِمِكْ *vér'mé* do not give.

Different kinds of verbs.

§ 250. There are six kinds of verbs in Turkish: Transitive, Intransitive, Causal, Passive, Reciprocal and Reflexive.

§ 251. I. Transitive (or Active) verbs indicate such an action as cannot be completed without something else becoming directly affected thereby. They always require a direct object taking the nominative form of the noun, if the object is indefinite and the full accusative form if the object is definite (§§ 83 note, 291).

صو ايجمك *sou ichmék* to drink some water (indefinite).

صو ي ايجمك *souyou ichmék* to drink the water (definite).

پازمق ايستهملک *yazmaq istémék* to wish to write (indefinite).

§ 252. II. An Intransitive (or Neuter) verb indicates such an action of the agent as is complete in itself without directly affecting anything else. When an action is implied, an Intransitive verb requires an indirect object in the dative case, if motion is implied: if rest is denoted, it requires its indirect object to be in the locative (§ 237); as:

developed, and at the same time most simple and regular in its formation and in the modification of the signification of its various branches. It is a perfectly symmetrical system, through all the ramifications of which the eye or mind can run with ease.

أوه كيتمك *e-vé gitmek* to go home (motion).

أوده او طورمك *évdé otourmaq* to sit in the house (rest).

يا ز منه با شلامق *yazmagha bashlamaq* to begin to write (motion).

§ 253. III. Causal or Causative verbs. This form of the verb is not much used in English, but it is very common in Turkish. It implies an order or command from the speaker to a second or third person. The action is performed not by the agent or speaker but by the person to whom the order is given. These verbs are translated into English by adding to cause, to make, to have, to get, to allow and to let, to the simple verb according to the sense¹; as:

قال فيه بـ أـ يـ اـ پـ دـ يـ رـ جـ فـ مـ *Qalfaya bir év yapdırırajahim.* I shall cause the architect to build a house.

مـ كـ تـ وـ بـ اـ وـ حـ اـ نـ سـ يـ اـ زـ دـ يـ رـ جـ فـ مـ *Méktoubou Ohan'nésé yazdırırajahim.* I shall get John to write the letter.

آـ رـ تـ يـ نـ بـ چـ يـ فـ قـ وـ نـ دـ وـ رـ يـ اـ پـ دـ يـ رـ دـ *Artiné bir chift qoundoura yapdırıldı.* He got Pascal to make a pair of shoes.

Ol tasvirli kitabı chojouqlara bou' gün oqudajahim. I shall allow the boys to read that book full of pictures to-day.

Bénim ichin bir sétri yapdırabilir misin? — *Yarın bir danésini gétiirdébilirim.* Can you get (or have) a coat made for me? — I shall have one brought to-morrow.

§ 254. IV. Passive verbs. The English and Turkish languages have this peculiarity, that they can form passive verbs from Intransitive, as well as from Transitive verbs; as:

بـ اـ قـ لـ مـ قـ *baqmaq* to look at (intrans.); *bagılmaq* to be looked at.

آـ لـ مـ قـ *a'lmaq* to take (trans.); آـ لـ يـ نـ مـ قـ *alınmaq* to be taken.

§ 255. V. Reciprocal verbs express an action performed together with or against each other. They are translated by adding to the infinitive the words one another, each other, together; as:

سـ وـ يـ شـ مـ كـ *sévishmek* to love each other.

¹ The meaning and use of the Causal verb are seen by comparing the verb raise with the verb rise, of which the former is the Causal, in English. So also we may call to set the causal of to sit, the former meaning to cause to sit. Similarly to lay is the causal of to lie, the former (to lay) meaning to cause to lie.

قوشوشونلار' *qoshoushsounlar'* let them run together.

وروشەچىر 'vouroushajaqlar' they will beat each other.

§ 256. VI. Reflexive verbs. When the action of a verb returns to the subject from which it proceeds, the verb is called Reflexive. These verbs are translated into English by the reflexive pronouns (§ 145); as:

اورتونىڭ *eortunmek'* to cover himself.

صوپۇندىلار' *soyoundoular'* they undressed themselves.

يېقانەجىم *yiyqanaja'ghim* I shall wash myself.

Reading Exercise.

كىدى ايلە دوه حكايىھىسى

The Story of the Cat and the Camel.

برکون دوه صىرتىدە آغىز بىر يۈك ايلە كىدرىكىن ' كىدى يە راست
كىلى . كىدى صىرتى قابۇرلاادەرق دوه يە دىدى :
كىدى — اوغۇدلار اولسۇن ؛ دوه قارداشلىق ! نزەتىه بولىلە ؟
دوه — اللەھە امانت اول ! اما بن ناصل سىنگ قارداشك اىيشىم ؟
سن نزەدە ؟ بن نزەدە !
كىدى — اوڭا شىبەھ يوقىدرا ! البتە بن سىنگ قارداشكىم . باق هەلە !
سەنگىكى قدر اىرى و بويوك قابۇرم يوقمىدرا ؟
دوه — بلکە ! لەن عجبا بىنمىكى قدر دە قوتلى مى ؟
كىدى — واى ! نە بوش سوز ! شو دىرىتكەدە يومروق قدد كۆچۈك
برشى وار ايسە ؟ عجبا سوزكە اوڭك اىچۇن مىدرا ؟
دوه — اما ايو باق ! بويوك سىنگ اىچۇن پىك بويوك دىكلى ؟
كىدى — بوش سوزلار سوپىلەمە ! شۇنى بىكا وىر، تىنبل هەريف !
دوه — پىك اعلا ! بىر آز بىرى كىل ! ھوب بالا ! دىمىش و يوكتىنى كىدىنىڭ
صىرتىنە يوكلەتمىش !

کدی — آمان ! آمان ! آمان ! نه آغیر ایش ! ایشیم بیتندی ! واى ! واى ! واى !

دوه — ایشته بلاک بولدك ! کیت بویوك سوز سویلهمه مکی اوکن !
حصه دن حصه — بویوك لقمه يه ، بویوك سوز سویلهمه !

Talimi Qira'at.

Kédi ilé dévé Hikiayési.

Bir gün Dévé sırtında¹ aghır bir yûk ilé gédérkén², Kédiyé rast géldi³. Kédi sırtını qambourladaraq⁴ dévéyé dédi⁵:

Kédi — Oughourlar olsoun⁶, dévé qardashlıq⁷ ! néréyé bêoylé?

Dévé — Al'luha émanét ol⁸ ! am'ma bén na'sîl séniñ qardashıñ imishim? sén' nérédé? bén' nérédé?

Kédi — Oña shûb'hé yodour⁹ ! Elbét té¹⁰ bén séniñ qardashıñ ìm. Baq héhé¹¹ ! séniñki qadar iri vé bêoyük qambouroum¹² yoq'mou dour?

Dévé — Bélki¹³ ! lakin ajéba¹⁴ bénimki qadar' da gouv'-vetli' mi?

Kédi — Vay! né' bosh seôz¹⁵ ! shou sırtında youmrout¹⁶ qadar kûchûk bir shéy rar îsa, ajaba seôzûn onouñ' ichoun mou dour?

Dévé — Am'ma éyi baq! bou yûk séniñ ichin pék bêoyük deyil' mi?

Kédi — Bosh seôzler seôylémé! Shounou baña vér! témbél hérif¹⁷!

Dévé — Pék a'la! bir az béri¹⁸ gél! hop'bala¹⁹! — démis²⁰, vé yûkûnu kédiñiñ sırtına yüklétmish²¹.

Kédi — Aman! aman! aman²²! né' aghır imish! ishim bitdi²³! vay! vay! vay²⁴!

Words. 1. on his back. 2. while going. 3. he met. 4. arching (making hunch-back). 5. said. 6. good speed! 7. half brother, good brother. 8. thank you! (I commit you to the charge of God). 9. there is no doubt about it. 10. of course. 11. look here! 12. hunch. 13. perhaps. 14. I wonder. 15. what a useless word. 16. as large as a fist. 17. villager, rude man (lazy fellow!). 18. nearer. 19. Heyday! (hoop po loo!) 20. he said. 21. he burdened, he placed (leaded). 22. O dear! O dear! 23. my work is finished, i. e. I am lost, it is all up with me. 24. Oh! Alas!

Dévé — Ishté béláñi bouldouñ²⁵! git', bêøyük séôz séøy-léméyi êoyrén²⁶!
Qis'sédén his'sé²⁷ — Bêøyük loqma²⁸ yé, bêøyük séôz séøy-lémé!

25. you have got (found) your punishment. 26. go and learn the [calamity of] speaking conceited (haughty) words. 27. moral from the story. 28. morsel (of food).

مکالمه Conversation.

بر کوزل حکایه در.	بو قرائت درسی نه در?
«دوه ایله کدینک حکایه‌سی» در.	بو حکایه‌نک ماده‌سی نه در?
کدی به راست کادی.	دوه کیدرکن کیمه راست کلدی?
غايت آغیر بر یوک وار ایش.	دوه‌نک صیرتینده نه وار ایش?
دوه ایری بر یوک حیوانی در.	دوه نه در?
کدی دوه‌یه باقه‌رق پك کوچوکدر.	کدی می بویوک? دوه می بویوک?
«اوغورلر اولسون قارداشق» دیدی.	کدی دوه‌یه نه دیدی?
یولجیله دیرلر افندم!	اوغورلر اولسون کیملره دیرلر?
بلکه بگداده طوغری یولجن ایدی.	دوه نزه‌یه یولجی ایش عجبا?
خیر افندم! بو پك بوش بر سوز ایدی.	کدی دوه‌نک قارداشی می ایدی?
شو کوچوچك یوککی بکا ویر دیدی.	کدی صوکره دوه‌یه نه دیدی!
پك اعلا افندی‌جگزم!	یور! بو حکایه‌بی صوکنه قدر سویله!

درس ۱۷ Lesson 17.

Primitive and Derivative Verbs.

مجرد و مزید فيه مصدرلر^۱

§ 257. Simple or Primitive Verbs are those which have no letters or syllables inserted after the root: for instance *yazmaq* to write, سومك *sévmék* to love, اوقومق *oqoumaq* to read, are simple verbs, because there

^۱ *Mujér réd ré Mézeedün feehi masdarlar.*

are no letters added to the roots $\sqrt{\text{ياز}}$ *yaz*, $\sqrt{\text{سو}}$ *sév*, $\sqrt{\text{اقو}}$ *oqou*.

§ 258. But if I say اوقونق 'سویشمك' *yazdirmek*, سويشمك 'يازديمق' *yazdirmaq*, *sévishmék*, *oqounmaq*: these are derivative verbs, the new or secondary roots are اوقون 'سویش' *yazdır*, سويش *sévish*, اقوون *oqoun*. These are formed by inserting certain letters between the simple roots and the infinitive termination, and thus changing the meaning of the verb, more or less.

سو مك *sévmék*; $\sqrt{\text{سو}}$ *sév* to love:

سو يشمك *sévishmek*; $\sqrt{\text{سو يش}}$ *sévish* to love each other.

ياز مق *yazmaq*; $\sqrt{\text{ياز}}$ *yaz* to write:

ياز دير مق *yazdirmaq*; $\sqrt{\text{ياز دير}}$ *yazdır* to cause to write.

اقو مق *oqoumaq*; $\sqrt{\text{اقو}}$ *oqou* to read:

اقو غونق *oqounmaq*; $\sqrt{\text{اقو غون}}$ *oqoun* to be read.

§ 259. The so-called servile letters are those letters, which, when added to the roots, change, more or less, the meaning of the verb. They are: ت *t*, در *dir*, ر *r*, ن *n*, ل *l*, ش *sh*.

§ 260. These letters or syllables have each their own special signification when inserted to form a new root. Each alters the meaning of the verb in a regular manner. 1, 2, 3. ت *t*, در *dir*, ر *r* have the power of making verbs Transitive, if the original root is Intransitive; and Causal, if the original verb is Transitive. 4, 5. A verb is made either Reflexive or Passive by adding ل *l* or ن *n* to the root of a primitive verb. 6. Reciprocal verbs are formed by adding ش *sh* to the root of primitive verbs.

§ 261. There are six measures [وزن] باب 'bab, vézn], as they are called in Turkish, which serve as formulas

to enable the student always to remember the addition and the changes of meaning caused by the insertion of the servile letters.

1. *Oqoutmaq* اوقۇققى [Transitive and Causal].

§ 262. This form is obtained by adding ت *t*, (*it*, *ut*, *out*) to the stem (§§ 52, 56).

The effect of the insertion of this letter is twofold:

1. If the original primitive form is intransitive, it is made transitive; as:

أو طوردق *otourmaq* to sit: او طوردقق *otourtmaq* to make to sit, seat.

باقىمك *baqmaq* to look: باقىتىمك *baqitmaq* to make to look, to show.

2. If the original simple form be transitive, it changes to causal; as:

أو فوْمَق *oquumaq* to read: او فوْغۇققى *oqoutmaq* to cause to read.

يِقاْمَق *yiy'qamaq* to wash: يِقاْغَققى *yiy'qatmaq* to cause to wash.

Note. This ت *t* is added, generally, when the root of the verb ends in a vowel, or in one of the semivowels ل *l*, ر *r*, ن *n*.

٣٢ تعلیم Exercise 32.

Change the following verbs into the first measure and give their meanings.

Transitive verbs. 1. سوْيَلَمَك *seôylémék* to speak. دُوشَمَك *dêoshémék* to floor, to carpet. 2. چاغِيرَمَك *chaghîrmaq* to call. باشلاْق *bashlamaq* to begin. 3. قازِيقَمَك *qazi-maq* to dig, to engrave. آرامَق *aramaq* to seek. 4. آقمَق *aqmaq* to flow. بِيلَمَك *bilémék* to sharpen (a knife). 5. يوكِلمَك *yûklémék* to load. دىكِلمَك *diñlémék* to listen.

Intransitive verbs. 6. سِچْرَامَق *sichramaq* to jump. ارِيْمَك *érimék* to be melted. 7. او شومَك *ûshûmék* to feel cold, shiver. صوغُومَق *sovoumaq* to become cold, cool. قوْقَمَق *qoqmaq* to smell, to have a smell. 8. او يوْمَق *aoymaq*

ouyoumaq to sleep. ياشامق *yashamaq* to live. آغلامق *agh-lamaq* to cry, to weep.

2. *Yazdîrmaq* يازديرمق [Transitive and Causal].

§ 263. This measure is formed by adding در (dir, *dîr*, *dûr*, *dour*) to the root (§§ 52, 56).

The effect of this syllable on the root is just the same as that of the first measure:

1. If the primitive verb is intransitive, it is made transitive; as:

اولمك *eôlmék* to die (intrans.); اولدرمك *eôldûrmék* to kill (trans.).

اويانغق *ouyanmaq* to awake (intrans.):

اويانديرمق *ouyundîrmaq* to awaken (trans.).

2. If the primitive verb be transitive, it is changed into a causal; as:

آچمق *achmaq* to open (trans.); آچديرمق *achdîrmaq* to cause to open.

يازمق *yazmaq* to write (»): يازديرمق *yazdîrmaq* to cause to write.

Note. This در *dîr* is added generally to those verbs whose stem ends in a consonant other than those mentioned above.

There are some exceptions:

كوردمك *geôrmék* to see: كوردرمك *geôstermek*, كوردرمك *geôrdûrmék* to make to see,

كلمك *gêlmék* to come: كتيرمك *gêtirmék* to bring. [to show.]

كتيمك *gitmék* to go: كوتورمك *geôtûrmék* to carry.

فالقمح *qalqmaq* to rise: قالديرمق *qaldîrmaq* to raise, to lift up.

٣٣ تعلم Exercise 33.

Change the following verbs to this measure and give the meanings.

Intransitive verbs. 1. كرمك *gêzmék* to walk.

كولمك *gûlmék* to laugh. 2. اوصانق *osanmaq* to become tired of. اوغانق *outanmaq* to be ashamed. 3. اينمك *én-mék* to come down. بىنمك *binmék* to ride on. 4. اولنمك *érlénnék* to marry. چاليشمق *chalishmaq* to work.

Transitive verbs. ۵. بولق *boulmaq* to find. بىلەك
bilmék to know. ۶. آلتق *almaq* to take. وېرمك *rérmék* to give. ۷. سومك *sévmék* to love كەسمك *késmék* to cut.

3. *Ichirmék* اىچىرمك [Transitive and Causal].

§ 264. This measure is formed by adding *-ir-*, *-ir-*, *-our-*, *-ür-*) to the stem (§§ 52, 56).

It changes the Intransitive into Transitive and the Transitive into Causal; as:

طوغن dogh'maq to be born (intrans.): طوغورمۇق *doghourmaq* to give birth.

پىشىركىن *pishmék* to be cooked (intrans.): پىشىرمك *pishirmék* to cook.

اىچىركىن *ichmék* to drink (trans.): اىچىرمك *ichirmék* to give to drink.

Note. This form is a modification of the second form, losing the *d*; therefore its derivatives are very limited, and almost all are here given.

٣٤ تەlimم Exercise 34.

Change the following verbs into the third measure and give the meanings.

Intransitive verbs. 1. اوچىق *ouchmaq* to fly. ياتق *yatmaq* to lie down. 2. آرتق *artmaq* to be increased. باشق *batmaq* to sink. 3. دوشىك *dúshmék* to fall. شاشق *shashmaq* to miss one's way. 4. بىتمك *bitmék* to be finished: طاشقا *tashmay* to overflow. 5. دويق *douymaq* to hear. طويق *doymaq* to become satiated. 6. قاچىق *qachmaq* to flee. كېچىك *géchmék* to pass. يېتمك *yitmék* to be lost.

4. *Taranmay* طاراغق [Reflexive, Passive].

§ 265. This measure is formed by adding *-n*, *-in*, *-ün*, *-oun*) to the root of the verb (§§ 52, 56).

It changes the Transitive into the Reflexive and Passive; as:

طارامق *taramaq* to comb: طاراغق *taranmaq* to be combed, to comb himself.

اورغىك *êortmék* to cover: اورتونىڭ *êortünmék* to be covered, to cover oneself.

اوقۇمۇق *oquumaq* to read: او قۇنۇق *oqounmaq* to be read.

بولۇق *boulmaq* to find: بولۇغۇق *boulounmaq* to be found.

§ 266. In spelling there is no difference between the reflexive and the passive, as both are formed by adding ن *n*. The difference is in the meaning. If the verb deals with the subject, it is reflexive; if the verb refers to the logical object, it is passive, because passive verbs have no grammatical object; as:

Efféndi yiyyandı The Master washed himself (reflexive).

Qadéhlér yiyyandı The cups have been washed (passive).

٣٥ تەلىم Exercise 35.

Change the following verbs into the fourth measure.

1. *chalmaq* to steal; to knock at (the door); to play (a tune). 2. دوڭىك *déökémék* to pour. *déöymék* to beat. 3. صويعق *soymaq* to undress, strip. 4. قىلماق *qılmaq* to do, to perform. 5. طېقاڭق *tıqamaq* to plug, stop. 6. كىرمىك *gézmék* to walk about. 7. يېقاڭق *yiyqamaq* to wash. 8. باقىق *baqmaq* to look. 9. سومىك *sévmék*. 10. دايامق or طېقاڭق *dayamaq* to prop up. 11. سوپىلەمك *seöylémék* to speak.

5. *Yazılımaq* يازىلماق [Passive].

§ 267. The measure is formed by the addition of ل *l*, (*il*, *ûl*, *oul*) to the root (§§ 52, 56).

It changes the primitive verbs into passives; as:

يازماق *yazmaq* to write: يازىلماق *yazılımaq* to be written.

كىسىمك *késmék* to cut: كىسىلمك *késilmék* to be cut.

Note. a. The passive of those verbs which end in a vowel, or liquid letter, is never formed according to this measure, but according to the fourth.

b. The passive form of the verbs ایله‌مک 'ایتمک' étmék, éylémék to do, perform is ایدیلمک édilmék.

٣٦ تعلیم Exercise 36.

Change the following verbs into this measure and give the meanings.

١. آچمك 'کیتیمک' 3. قیرمك 'وورمك' 2. سومك 'ویرمك'
٤. اوطرومق 'پینمك' 5. چاغیرمق 'ایچمك' chaghirmaq to call.
٥. بویورمك 'دیکمك' to plant. 6. باقى:

٦. *Geôrûshmék* کورشمک [Reciprocal].

§ 268. This measure is formed by adding ش *sh*, ش *sh*, oush, ish) to the root of the verb (§§ 52, 56).

It changes the meaning of the verb into a reciprocal one; as:

کورما *geôrmék* to see: کوروشمک *geôrûshmék* to see one another.

اورمنز *vourmaq* to beat: اوروشمک *vouroushmaq* to fight with one another.

٣٧ تعلیم Exercise 37.

Change the following verbs into the sixth form.

آغلامق *aghlamaq* to cry, weep. کولمک *gûlmék* to laugh.

دورعه *dûrtmék* to poke. اوینامق *oynamaq* to play. سومك دورعه

بوزمک. بولق *bozmaq* to ruin, to disconcert.

مطالعات *Mûta-la-at* Remarks.

§ 269. a. The meaning of the Negative form is, of course, in general perfectly clear; but the negative form of the causal verbs, besides its ordinary signification, sometimes expresses a prohibition or prevention of the action being done. Thus *oqout'mamaq* means 'not to cause to read', but also 'to prevent some one from reading'; *zdir'mamaq* 'not to cause to write', and also 'to prevent from writing'.

§ 270. b. A Transitive verb, or a verb which has been converted into one, according to the rules mentioned above, may become doubly, and even triply, transitive, causative, or passive; as:

اقومق اوqoumaq to read: اوقۇمۇق اوqoun'maq to be read.
 اوقۇنلۇق اوqout'maq to cause to read: اوqounoul'maq to be read.
 اوقۇتدىرەق اوqoutdour'maq to cause to cause to read:
 اوqoutdourt'maq to cause to cause to cause to read.

تعاییم قراءت Reading Exercise.

الىك محوسه شاهانه نك تقسیملىرى The Divisions of Turkey.

مالک محوسه شاهانه ولايتره ولايتلر لوا ياخود سانجاقلره سانجاقاڭار
 شالاره، قضالىز ناھىيەلرە، ناھىيەلر دخى قرييەلرە تقسيم اولنور. —
 لايتىن مسئۇل اولان ذات والى، سانجاقدن مسئۇل اولان متصرف، قضادن
 سۇل اولان قائمقانم، ناھىيەدن مسئۇل اولان مۇدير و قرييەلردىن مسئۇل
 لانلار اختيار مجلسلىرى و مختارلار در.

مالک محوسه شاهانه ۲۹ ولايته تقسيم اولنور. بونلاردىن
 ليپسى آوروپاده، يكىرمى بىرى آسياده، بىرى آفرىقاده و بىرى دخى
 ق دىكىزدە در.

Mémaliki Mahrouséyi Shahanénin taqsimléri

²Mémaliki ¹Mahrouséyi ³Shahané ¹Vilayétleré, Vila
 yétlér ²Liva ³yakhod ⁴ Sanjaqlara, Sanjaqlar ³Qazulara
 Qazalar ^{3a}Nahiyéléré, Nahiyélér ⁵dakki Qaryéléré ^{5a}taqsin
 olounour ⁶. — Vilayétdén mé'soul ⁷olan ⁸zat ^{8a}vali ⁹, Sanjuqda
 mé'soul olan Mûtésar'rîf ¹⁰, Qazadan mé'soul olan Qayim
 maqam ¹¹, Nuhiyédén mé'soul olan Mûdir ¹² ve Qaryélérde
 mésoul olanlar ¹³ Ikhtiyar méjisléri ¹⁴ ve moukhtarlar ¹⁵ dîn

Words. 1. The Protected Countries of His Majesty (Royal
 2. province. 3. a county, arrondissement 3a. a district, canto
 4. or. 5. a sub-district (parish or commune). 5a. village. 6. are divided
 7. responsible. 8. who is (who governs). 8a. person. 9. government
 general. 10. governor. 11. sub-governor. 12. a governor of a sub
 district, mûdir. 13. who are. 14. bailiff courts. 15. bailiffs.

Mémaliki Mahrouséyi Shahané 29 vilayété tagsim olounour. Bounlardan altısı Avropada, yirmi biri Asiyada, biri Afriqada vé digér biri dakhi Aq dénizdé dır.

مکالمہ Conversation.

یکرمی طقوز قطعه ولايتلرہ تقسیم اولنور.	میمالیک شاہانہ نہ یہ تقسیم اولنور؟
آلقی قطعہسی آوروپادہ در.	بو ولايتلک نقدری آوروپادہ در؟
یکرمی بر قطعہ در.	آسیادہ بولنان ولايتلر قاچ قطعہ در؟
بری آفریقادہ و دیکری آق دکبزدہ ولايتدن آشاغی اولان تقسیمدر.	دیکر اینکیسی نرہلردہ در؟
ولايتک ادارہسنہ مسُؤل اولان ذاتدر.	لوا و یاخود سانجاتق نہ در؟
متصرفلوں مسُؤلدرلر.	والی کیمڈر؟
بر قضائیک ادارہسنہ مسُؤل اولان مدیرلر مسُؤلدر.	لوانٹ ادارہسنہ کیم مسُؤلدر؟
[ذات در.] کوی دیکدر.	قائممقام کیمڈر؟
اختیار مجلسی و مختارلر مسُؤلدرلر.	ناحیہنک ادارہسنہ کیم مسُؤلدر؟
افندم! لوالرک عددی ۱۱۹ در.	قریہلرک ادارہسنہ کیم مسُؤلدر؟
افندم! قضالر ۵۵۰ قطعہ در.	میمالیک شاہانہ دہکی لوالرک عددی قاچدر؟
ناحیہلرک عددی ۱۳۹۰ و قریہلرک ایسے ۶۰۳۰۷ در.	قضالرک عددی قاچدر؟
متصرفلق دہ درلر.	قاچ ناحیہ و قاچ قریہ وار در؟
قضایہ قائممقاملق و ناحیہ یہ مدیرلک	لوایہ دھا نہ دیرلر؟
[دہ درلر.]	دیکرلرینہ نہ دیرلر؟

درس ۱۸ Lesson 18.

مرکب فعلar Compound Verbs.

§ 271. Compound verbs are formed by employing Arabic, Persian and Turkish words with the Turkish auxiliary verbs, or by affixing certain particles to nouns and adjectives in order to turn them into verbs.

1. Compound verbs, formed by using nouns with auxiliary verbs.

§ 272. I. Compound Transitive verbs are constructed by uniting with nouns and adjectives (generally of Arabic and Persian origin) one of the four purely Turkish synonymous auxiliary verbs ایلمک 'ایتمک' or بويورماق 'قىلماق' étémék, éylémék, qılmaq, bouyourmaq, all meaning to do, to perform; but the first is most frequently used.

a. سوال قىلماق 'سوال ایلمک' سوال ایتمک 'سوال' sival question: سوال بويورماق 'سوال' to question.

آزاد بويورماق 'آزاد قىلماق' آزاد ایلمک 'آزاد ایتمک' آزاد azad free: آزاد to free.

t. صوص ایتمک sous silent: صوص to still, to hush.

ياش ایتمک yash moisture; wet: ياش to moisten; to wet.

Note. The original meaning of بويورماق bouyourmaq is to command, to deign, to be kind enough, but as an auxiliary it is used when the agent is a person of rank or is politely treated as such.

§ 273. II. Compound Intransitive verbs are formed by uniting Arabic or Persian adjectives and active and passive participles (ismî fayil, méfuul) to the intransitive verb اولق olmaq "to be, to become"; as:

p. خسته hasta sick: خسته اولق hasta olmaq to be sick.

a. مئنون mémnoun glad: مئنون اولق mémnoun olmaq to be glad.

t. صوص اولق sous olmaq to be silent.

§ 274. III. Compound Passive verbs are constructed with the same kind of words and with the passive form of the auxiliaries بىورلۇق 'قىلنەق' ايدىلك édilmék, qilinmaq, bouyroulmaq, or more frequently with the passive forms of the verb اولق olmaq; viz. olounmaq to become, to which there is nothing to correspond in English; as:

a. سوال بىورلۇق 'سوال قىلنەق' سوال اولنىق سوال ايدىلك 'سوال' sival: سوال to be asked.

p. آزاد بیورلوق، آزاد قیلنمق، آزاد اوننمق، آزاد ایدملک: آزاد azad: to be free.

§ 275. IV. Compound Causal verbs are constructed with the same kind of words and with the causal forms of the auxiliaries بیورتق، ایتدرملک étdirmék, bouyourtmaq, to cause to do.

p. فروخت firoukhté sale: فروخت ایتدرملک firoukht' étdirmék to cause to sell.

a. قتل qatl slaughter: قتل ایتدرملک qatl étdirmék to cause to kill.

a. احسان ihsan grant: احسان بیورتق ihsan bouyourtmaq to help to be granted.

٣٨ تعلیم Exercise 38.

Form verbs from the following words:

1. a. كرم kerem kindness. a. رجا rija request.
2. a. ایجاد ijad invention. a. تشریف téshrif honour, visiting.
3. p. شاذ shaz glad. a. تبدیل tébdil change.
4. a. عزیت azimét departure. a. عودت avdét return.
5. a. تعلیم talim instruction. a. ترجمہ térfjémé translation.
6. a. ظہور zouhour appearance. a. بنا bina building.
7. a. وعظ vaz sermon. p. کور keôr blind. 8. a. حفظ hifz keeping. a. غیرت ghayrét labour. a. هدیہ hédiyé present, gift.

2. Verbs derived from Nouns and Adjectives.

§ 276. I. Transitive verbs are formed from nouns and adjectives by the addition of لامق lamaq to those containing hard vowels, and لمک lémék to those containing soft vowels. When this termination is added to a noun, it has the meaning of to provide with, and when added to an adjective signifies to render; as:

گوز <i>geôz</i> eye:	گوزلەمك <i>geôzlémék</i> to watch.
باش <i>bash</i> head:	باشلامق <i>bashlamaq</i> to begin.
قره <i>qara</i> black:	قرهلامق <i>qaralamaq</i> to blacken.
غىز <i>témiz</i> clean:	غىزلەمك <i>témizlémék</i> to clean.

§ 277. II. Intransitive and Passive verbs are formed by the addition of لانك 'لنك' *lénmék*, *lanmaq* to nouns or adjectives; as:

اولنىك *évlénmék* to marry. كوزلەنمك *gûzél'lénmék* to grow pretty.
خىرلەنماق *khîrslanmaq* to be angry. حاضرلاغق *hazirlanmaq* to be ready.

§ 278. III. By adding simply مك *-amaq*, المك *-émék*, المك *-almaq*, المك *-élmék*, to the adjectives or nouns, another kind of Intransitive or Passive verbs is obtained; as:

قان <i>qan</i> blood:	قاناڭق <i>qanamaq</i> to bleed.
قوچ <i>qoja</i> old:	قوچەمك <i>qojamaq</i> to become old.
ياش <i>yash</i> age:	ياشامق <i>yashamaq</i> to live.
چوق <i>choq</i> much:	چوغالىق <i>choghalmaq</i> to increase.
آز <i>az</i> little:	آزالىق <i>azalmaq</i> to diminish.

§ 279. IV. Some Intransitive verbs are formed from adjectives by the addition of لاشمك 'لشمك' *-léshmék*, *-lashmaq*, meaning to grow, to become, to get (gradually).

a. فنا <i>féna</i> bad:	فناالاشمك <i>fénalashmaq</i>	To become worse (gradually).
کوتۇ <i>kêtû</i> bad:	کوتولاشمك <i>kêtûlêshmék</i>	
ايوا <i>éyi</i> good:	ابولاشمك <i>éyilêshmék</i>	To grow better (grad.).

§ 280. The same termination, however, added to nouns produces reciprocal verbs; as:

a. مكتوب <i>méktoub</i> letter:	مكتوبلاشمك <i>méktoublashmaq</i> to corre- spond.
خبر <i>khabér</i> information:	خبرلاشمك <i>khabérlêshmék</i> to commu- nicate (intelligence).

§ 281. V. Causal compound verbs are obtained by inserting ت *t* in the first and 3rd forms and در *dir* in the 2nd and 4th forms.

1. باشلاعق *bashlatmaq* to let be begun.
2. اولندرمك *évléndirmék* to make marry.
3. چوغالتسق *choghaltmaq* to make abound.
4. ايلشدرمك *éyileshdirmék* to make grow gradually better.

§ 282. VI. There are some exceptions to the above-mentioned rules; as:

يان <i>yan</i> side:	ياناشمق <i>yanashmaq</i> to approach.
صاري <i>sarı</i> yellow:	صارارمق <i>sararmaq</i> to grow yellow.
اونامق <i>ouzamaq</i> to elongate.	صوصامق <i>sousamaq</i> to thirst.
پارلامق <i>parlamaq</i> to shine.	آجيقمق <i>ajiqmaq</i> to be hungry.

٣٩ تعلمیم Exercise 39.

Form verbs from the following words.

I., II., V. 1. آو *av* game. 2. p. مهر *mehür* a seal. 3. a. حاضر *hazır* ready. 4. قات *qat* fold, p. پارچه *paré*, *para*, *parcha* piece. 5. طوب *top* ball, قیش *qış* winter, ياز *yaz* summer, كۈز *güz* autumn. 6. طاش *tash* stone, ياغ *yagh* oil, باغ *bagħ* bind, tie. 7. طوز *touz* salt, پول *poul* postage stamp. III. بوش *bosh* empty, بىز *bénz* countenance, اكشى *ékshi* sour, كنج *génj* young. IV. كوج *:äl*; كاغد *pay* portion, قوجاق *goujaq* bosom, پاي *gūj* hard, ايرى *iri* big. VI. كويچوك *قىزىل*, red دېشىل *دېشىل*, 'كويچوك' red.

The Potential Verb.

§ 283. To be able to do an action is expressed by the verb بىلەك *bilmék* 'to know, to be able' put after

the root of any verb, with *h* joined to it. This is called in Turkish the Potential verb. It somewhat resembles the Potential mood of the English verb. But this is a class of verbs in the Turkish language, which has all the moods, tenses and modifications which the regular verbs have; as:

يازه ييلمك *yazmaq* ' يازه ييلمك *yazabilmek* to be able to write, i. e.
to know how to write.
سوه ييلمك *sévmek* ' سوه ييلمك *sévébilmek* to be able to love, i. e.
to know how to love.
بيله ييلمك *bilmek* ' بيله ييلمك *bilébilmek* to be able to know, i. e.
to know how to know.

§ 284. If the root of the verb end in a vowel, a *yé* is inserted between the stem and *h* (§ 53); as:

سو يله ييلمك *seoylémek* سويله ييلمك *seøylyébilmek* to be able
to speak.

§ 285. The negative which expresses inability or impossibility, is made by adding مامق *-mamaq* or مهملك *-mémék* to the stem of the verb instead of *bilmek*; as:

يازه ييلمه مامق *yaza'mamaq* not to be able to write (not مامق).
او قويه مامق *oqouya'mamaq* not to be able to read.
كيده مهمك or *gidémémék* not to be able to go.

Accelerative Verbs.

§ 286. By adding the verb ويرمك *vermek* to the root of any verb, another verb is formed which expresses doing the same action, but in a very off-hand way. فعل تجيز *Tajil* This verb is called by native grammarians *Fee-li Tajil* Accelerative verb or Verb of Facility.

§ 287. If the root of the original verb end in a consonant it takes a vowel *yé* after it; and if it end in a vowel the syllable ي *-yi* must be added to it (§ 53); as:

بازمچ $\check{yazi\ vermek}$ يازى ويرمك : يازى $yazi\ vermek$ to write quickly.

اوقومق $\check{oqouyou\ vermek}$ اوقويى ويرمك : اوقومق $oqouyou\ vermek$ to read quickly.

٤٠ تعلمیم Exercise 40.

Change the following verbs into the affirmative and negative forms of the Potential and Accelerative verbs.

١. ايچمك 'آچق' ٢. اودمق 'قىزمق' ٣. كورمك 'كلمك' ٤. كورسترمك 'deôkmék' ٥. كىسىرمك 'deôymék' ٦. دوكمك 'دوكمك' ٧. دوكىرمك 'eortûnmék' ٨. ايتىركىمك 'سويلتمك' ٩. كچىرمك 'كچىرمك' ١٠. اورتۇغىك 'وعظ ايتىمك' ١١. هدىيە اولنمق 'آلامق' ١٢. ترجمە ايتىمك 'مهرلتىرمك' ١٣. باشلاامق 'باشلاامق' ١٤. باشلاانتق 'باشلاانتق' ١٥. باشلااماق 'باشلااماق'

مکالمه Conversation.

١. اولنمق نىتىنده^١ مىسكتىز؟ — خير افندم! بن اولننك نىتىنده دكلم . آنام بابام بىنى اولندرىمك نىتىنده درلو . ٢. شو قدحلىرى ييقامق لازم مى؟ — اوت افندم! هېسىنى دە قىزىللىك لازمەر . ٣. آرسلان آولامق قولاي مىدر؟ — خير! كوجدر؛ هەم دە چوق تەللىكەلىدر^٢ .
٤. بو سنه زەرييە كىتىمك مرا مندە^١ سكتىز؟ — صامسونە عزيت وَ عودت ايتىمك نىتىنده يىم . ٥. بو درسى ترجمە ايتىمك فولايىدر؟ — پىك قولايىدر

1. *niyet*, *méram* intention. 2. *téhlike* danger.

قرائت Reading Exercise.

ولايتلر The Provinces.

مالك محروسة شاهانه نك آوروپا قطعه سندە بولنان ولايتلىرى شونلار در: ادرنه 'سلانيك'، قوصوه 'يانىه'، اشقودره 'مناستر' .

آسیا قطعه سندہ بولنان ولايتلر: هجاز، عین، بصره، بغداد، موصل، حلب، سوریه، بیروت، خداوند کار، قونیه، آنقره (انکورو)، آیدین، آطنه، قسطمونی، سیواس، دیاربکر، بیتلیس، ارضروم، معمورت العزیز، وان، طربzon.

افریقا قطعه سندہ: طربلس؛ آق دکیزده: جزائر بحیر سفید.
بونلرک مرکز لری شونلار در: هجاز کی جدہ؛ سوریه نکی شام، خداوند کار کی بروسه، آیدین نکی ازمیر، معمورت العزیز کی خپوت، و دیکر نکی هناملری اولان شهرلر در.

Vilayétlér.

Mémaliki Mahrouséyi Shahanéniň Avropa qıt'asında^۱ boulounan vilayétléri shounlar dir: Edirné^۲, Sélanik^۳, Qosova, Yan'ya, İshqodra, Monastır.

Asiya qıt'asında boulounan vilayétlér: Hijaz, Yémén, Basra, Baghdad, Mousoul, Haléb^۴, Sûriya^۵, Béirut, Khûdavéndigar, Qonya^۶, Anqaré (Engûrû)^۷, Aydin, Adana^۸, Qastamouni, Sivas, Diyarbekir, Bitlis, Erzroum, Mamourétül-Aziz, Van, Trabzoun.

Afriqa qıt'asında: Tarablous^۹; Aq-Dénizdé: ۱Jézayiri ۲bahri ۳séfid^{۱۰}.

Bounlariň mérkézléri^{۱۱} shounlar dîr: Hijaziňki Jid'dé; Sûriyanîňki Sham^{۱۲}, Khûdavéndikiariňki Brousa, Aydi-niňki Izmir^{۱۳}, Mamourétül-Aziziňki Kharput, vé digér-leriňki hémnamaları^{۱۴} olan^{۱۵} shéhirlér dîr.

Words. 1. part, segment. 2. Adrianople. 3. Thessalonica. 4. Aleppo. 5. Syria. 6. Iconium. 7. Galatia. 8. Cilicia. 9. Tripoli. 10. (the islands of the White Sea) Archipelago, Rhodes. 11. centre, central city of the province. 12. Damascus. 13. Smyrna. 14. having the same name, homonymous. 15. which are.

درس ۱۹ Lesson 19.

The Derivative forms of the Infinitive.

§ 288. There are three formations of verbal Substantives derived from the Infinitive: By appending to the Infinitive the syllables لق 'لَقْ - *lîq*, -*lik*, and by affixing to the root of the verb the terminations -*ma*, -*mé*; يش 'شِ - *ish*, -*iş*, the three derivative forms of the Infinitive are obtained; as:

سومك sévmék to love: 1. سومكلىك sévméklik Loving, the action of loving.

يازمق yazmaq to write: 1. يازمقلىق yazmaqlîq Writing, the action of writing.

2. سو sév: سومه sévmé Loving, the action of loving.

3. سو sév: سويش sévish Loving, the mood of loving.

§ 289. Turkish Infinitives and verbals are frequently used substantively, and when so used they can be declined like substantives, with or without the pronominal affixes.

Declension of the Infinitive.

N. سومك sévmék loving

G. wanting

D. سومكه sévméyé { for loving,
 to love

A. سومك sévméyi

L. سومكده sévmékde in

A. سومكден sévmékdén from

loving.

Declension of the first Derivative form.

N. سومكلىك sévméklik loving

G. سومكلىك sévmékliyiñ of loving

D. سومكلىك sévmékliyé to loving

A. سومكلىك sévmékliyi loving

L. سومكلىكده sévméklikdén in loving

A. سومكلىكدن sévméklikdén from loving.

Declension of the second and third Derivative forms.

N.	سومه sévmé'	سویش sévish	} loving, the action or the mood of loving.
G.	سومه نك sécménii' of	سویشك sévishiñ of	
D.	سومه يه sévméyé' to	سویشه sévishé to	
A.	سومه يي sévméyi'	سویشي sévishi	
L.	سومه ده sévmédé' in	سویشه sévishdé in	
A.	سومه دن sévmédén' from	سویشدن sévishdén from	

Note. The Plurals are not in common use.

§ 290. The first, second and third forms of these Verbal Derivative nouns are often used with the pronominal affixes; as:

1.	yazmaqlighim' my يازمقلغم	yazmaqlighimiz' our يازمقلغىز	writing
	yazmaqlighin' thy يازمقلغىك	yazmaqlighiniz' your يازمقلغىكز	
	yazmaqlighi' his يازمقلغى	Not used	
2.	yazmam my يازمه	yazmamiz our يازمه مىز	writing
	yazmañ thy يازمه كىك	yazmañiz your يازمه كىكز	
	yazmasi his يازمه سى	yazmalari their يازمه لارى	writing
3.	yazishim my يازيشم	yazishimiz our يازيشمىز	writing
	yazishin' thy يازيشك	yazishiniz your يازيشكز	
	yazishi his يازيشى	yazishlari their يازيشلىرى	writing

§ 291. Turkish Infinitives govern nouns and pronouns, which are always put before them; the object is to be put in the nominative form, if indefinite; and in the accusative if definite. This is the case also for Verbal nouns and Participles (§§ 83, Note, 251); as:

كتابي آچق *kitabi achmaq* to open the book.

كتاب او قوملىق *kitab oqoumaqliq* reading a book.

صو ايجمه *sou ichme* drinking some water.

§ 292. The logical subject of the Infinitive is to be put in the Genitive case: or to use another expression,

the infinitive or verbal noun, if considered as a substantive, requires a noun or pronoun before it in the genitive. In the case of Pronouns this is not always necessary, as the affixed pronoun represents the logical subject; as:

كەم بىن كەم *bénim gélémém*, *gélémém* my coming.

كەم كەللىك سېنىڭ *séniñ gelmekliyiñ* your coming.

افندىزك كىشى ئەندىمىزىڭ *eféndimiziñ gélishi* the coming of our Lord.

§ 293. If the Infinitive is to be used as the object, it may be put in three different cases: With neuter verbs following it is always in the dative; with active verbs, if the object is definite, in the accusative; if indefinite, it assumes a nominatival form (§ 83, Note); as:

او قۇمۇق باشلامق *oqoumagha bashlamaq* to begin to read.

يازما بىلمىز *yazma bilméz* he does not know how to write.

يازماقلىق بىلمىز *yazmaqlighi bilméz* he does not know the writing.

§ 294. The first Derivative formed from the Infinitives denotes the act, the action. The negative of this form is composed in two ways:

يازماقلىق *yaz'mamaqlıq* and يازمازلق *yaz'mamazlıq*

Méktoubon yazmamazlıq étmé Don't fail to write the letter.

§ 295. But the negative, dative and ablative forms when used with some verbs mean to behave as if:

Géör'mémézlikden géldi, géör'mémézliyé rourdou He pretended not to see.

Tanimamazlıq étmék To behave as if not acquainted.

§ 296. The second Derivative of the Infinitive is سۈمىھ يازما 'sévmé', *yazma'* the mode of writing, the manner of loving; loving, writing. Always accent the last syllable.

§ 297. The pronunciation and the spelling of this second form is just the same as that of the second person Imperative negative singular; but the accent is decisive. The second Derivative has the accent on the last syllable, while in the Imperative the penultimate (the syllable before the negative suffix) is accented:

يازمه yazma' writing, to write: *yaz'ma* don't write (thou).

سومه sévmé' loving, to love: *sév'mé* don't love (thou).

§ 298. The English Impersonal verbs and those verbs whose objects are not mentioned, but understood, are rendered in Turkish as follows. The subject of the Impersonal verb and *the object must be mentioned*; as:

<i>yazı̄ yazmaq</i> to write.	<i>yaghmour yaghmaq</i> to rain.
<i>geôk gûrlémék</i> to thunder.	<i>qar</i> » to snow.
<i>dikishik dikmék</i> to sew.	<i>dolou</i> » to hail.
<i>tütün ichmék</i> to smoke.	<i>shimshék chaqmaq</i> to lighten.
<i>yémék yémék</i> to eat (food).	<i>ish ishlémék</i> to work.

The Infinitive used as a Substantive.

§ 299. It has been several times mentioned that the Infinitive is regarded as a noun, and that, like a noun, it is liable to every kind of change which the noun undergoes (§ 289). The student will understand these peculiarities from the study of the following examples.

يازمق ایچون، يازمق اوزره *yazmaq ichin*, *yazmaq azré* for the purpose of writing.

يازمقسىز، يازمقسىزین *yazmaqsızın*, *yazmaqsız* without or before writing.

يازمقله، آملقله *yazmaq'la*, *almaq'la* by writing, by taking.

يازمده نېتى يوق *yazmaya niyéti yoq* he has no intention to write.

يازمقدن مقصدم *yazmaqdán* *maqsédim* my intention in writing.

يازمقدن ايسه *yazmaqdán isé* يازمهدن ايسه *yazmadan' isé* } instead of writing.

دشمنى سومكده *dûshménî sévmékdé* in loving the enemy.

کامدەن *gél'médén*, *yaz'madan* without, before coming, writing.

بزە کامدەن كىتمە *bizé gél'médén git'mé* do not go before you come to see us.

دعا ايتىمدەن *douva ét'médén* before prayer [praying].

يازمقده ايكن *yazmaqda' ikén* while I was writing.

كەمسى اوزرىنه *gelmési' üzériné* on his coming.

كەمسىلە كىتمەسى *gelmésiy'lé gitmési* his coming and going.

سويلەيشى *seöyléyishi* his manner of speech.

§ 300. The Continuative tenses are formed from the Infinitive as in the following examples:

ياز مقده درلر، ياز مقده سکز، ياز مقده يز، ياز مقده سين، ياز مقده يم
yazmaqda'yim, -'sin, -'dir, -'yiz, -'siniz, -'dirlar.

I am writing ...

ياغمور ياغقده ايدي *yaghmour yaghmaqda' idi* it was raining.

يېمېك يېمېكدىءى يېڭىدە ايش *yémék yémékdé' imish* (I heard that) he was eating.

ديكىش دىكمىدە ايسە *dikish dikmékde isé* if he is sewing.

قار ياغقدە *qar'yagmaqda* it snows.

§ 301. Some of the derivatives of the second and third forms are used as common nouns (§ 443); as:

اوچورما *ouchourma* a kite.

ياكلش *yañlish* a mistake.

ايصىتمە *isítma* malaria.

طوغش *doghoush* birth.

باصمه *basma* print, calico.

ياپە *yapma* made up.

بولە *béolm * partition.

دوندورما *dondourma* ice-cream.

دونانە *donanma* illumination.
ا سکرلەمە *shékérlem * sugar-plums.

قازما *qazma* a pickaxe.

آلىش *alish* verish business
transaction, trade.
فابورما *qavourma* fried meat.

يارمه *yarma* crushed wheat.

قىزارىمە *qızartma* roasted meat.

آصە *ásma* (hanging) a vine.

لغتىلر Words.

روزكار *rúzgiar* wind.

اسىك *ésm k* to blow.

كاتب *kiatib* clerk.

كوجلا *g jb la* hardly.

يتىشىك *y tishm k* to reach.

خىرىلى *khayrli* better.

قادر *qadir* able.

تكايف *t klif* proposition.

بكلهمك *b kl m k* to wait.

آنچق *anjaq* only.

پوستهخانە *posta-han * post office.

مراد *m rad* intention.

سبب *s b b* reason.

تحصيل *tahsil* learning.

Proper Names: شاهين *Shahin*. احسان *Ihsan* Grant.

Exercise 41. تعلیم ۴۱

۱ بنم مکتبه کیرمەم، آنچق او قومه يازمه تحصیل ایتمك ایچوندر.
 ۲ بنم بو قلسی کسەم، سنك ایو يازى يازمقلاعك ایچوندر. ۳ نیچون
 بورادرکزك مکتبدن کلمەسنى بکلهەمکده سکن؟ اونك مکتبدن
 کلمەسنه دها برساعت وار در. ۴ سزى بو كون بوراده بکلهەمەمزدن
 صرادىز آنچق سزكله کوروشىك ایچوندر. ۵ قوزوم! بن بوراده
 يوغىكىن، آنچق سنك درسلرکە چالشىھەكى آرزو ایتمكىدەيم. ۶ بو ايشى
 يىكا يايپىرمەن مقصدىكىز نه در؟ — بنم نىتم سزه پاره قازاندەمەن در.
 ۷ يىككى يەدن مکتبە كىتىمە!
 چوق يە، آزىه! — ايش ايشلەمكىسىزىن امڭىك يىك هېچ طوغرى
 دەلدر. ۸ اخشاملىرى نه يايپىدەسکىز؟ — بن بىر كتاب او قومەندا،
 والدەم دىكىش دىكىمكىدە، پىرم توتۇن ایچمكىدە، كۆچول ھەشىرەم
 دە اوپۇن اوينامەندا در. ۹ بو كون پادشاھمىزك طوغش كۇنى در.
 بو كىچە شەرمىزدە بىولك دوناغە وار در.

Translation 42.

1. Giving is better than taking. 2. Every ascent has its descent and every going has its coming. 3. I have no intention of [to] writing a letter to the father; have you? 4. To mount a donkey is a shame, to dismount another (two). 5. Nobility is [gained] by giving, bravery by killing. 6. The wind is blowing very hard. 7. Which is better, smoking tobacco or drinking coffee? — Neither of them is [not] useful for health. 8. Are those sugar-plums nice? — Yes, Sir! 9. This ice-cream is made of milk, ice and lemon. 10. This cup is made (*yapma*) in Germany. 11. Seal the letters and send them to the post-office; don't forget to seal them, seal and tie. 12. Why are these children crying? — I don't know the reason. 13. Don't go to see the teacher without

taking me. 14. To begin to read his lesson. 15. The days began to grow shorter.

مکالمه Conversation.

- س) بو ترجمه يي حاضرلامق ايچون قاچ ساعت لازمدر?
 ج) افندم! بو ترجمه او قدر قولاي دكادر. بونى حاضرلامق ايچون اوچ ساعت لازمدر.
- س) بو چوچقلرك درس وقتنه كوزل جواب ويرمهلىنىڭ سبي نەدر.
 ج) درسلرىنىه ايyo چالشىھلىدى در.
- س) آكىز مرادك بىكا ايلك ايتىك ايسە، بو ايشى بىكا تكليف ايتىمە!
 ج) بو تكليف زور بىرىشى دكادر. سىن اونى ايتىمكە قادر سىن.
- س) آلىش ويرىشلر بو سىنە نىصلدر?
 ج) چوق اىي در.
- س) پازار اخسامى هوا نىصل ايدى?
 ج) پىك فورطونەلى ايدى. ياغمورلر ياغمىقدە، كوكىر كورلەمكىدە، شىمشىكلر چاقمىقدە و روزكارلار اسمكىدە ايدى.
- س) سىز اولوقت نىرهەدە ايدىكىز?
 ج) باگدە ايدىك؛ اخسام ساعت يارىيده كوجىلا اوھ يېشىمكە قادر اولدق.

٢٠ درس Lesson 20.

The Finite Verb.

§ 302. Turkish verbs, like nouns, have two numbers: the singular and the plural. They have three persons, which do not vary for gender as they do in Arabic.

§ 303. **The Moods of the Verb.** In Turkish the verbs have six moods¹: the Infinitive², the Imperative, the Indicative, the Assertive, the Narrative and the Conditional. The Infinitive, the Imperative and the Indicative are common to almost all languages; but the Assertive, Narrative and Conditional are peculiar to the Turkish.

¹ صورت sourét. — masdar, امر يه émriyé, مصدر ikhbariyé، اخبار يه hikiayé، حكاية rirayét، رواية shartiye، شرط يه.

§ 304. **The Conjugation of Verbs.** All the Turkish verbs are conjugated in the same way, these being no irregular Verbs, except the Substantive defective verb 'to be'; but there are certain modifications required by the law of euphony which hold good in the inflections of the verbs as in those of other parts of speech. We employ as examples in each mood and tense the verbs سوْمَك and يازْمَق, verbs which are generally used as models for the conjugation of all verbs, soft or hard.

§ 305. The Indicative mood has eight tenses and the three other moods seven each: they are as follows.

- | | | | | | |
|------------|------------------|---------------|---------------------|------------------|-------|
| 1. Present | حال ^۱ | 4. Dubitative | ماضي نقلي | 7. Necessitative | وجوبى |
| 2. Aorist | مضارع | 5. Future | مستقبل ^۲ | 8. Suppositive | فرضته |
| 3. Past | ماضي شهودى | 6. Optative | الترامى | | |

§ 306. Of the six moods of the verb, the Infinitive has been fully described in the previous chapters.

§ 307. The Indicative mood is the simple conjugated form of the verb and is the basis of the other three compound moods. It has eight tenses.

§ 308. The Compound moods, the Assertive, Narrative and Conditional are formed by the aid of the three tenses of the substantive verb, which latter is called in Turkish the Auxiliary verb³.

§ 309. The Substantive verb in general corresponds to the English verb 'to be', but it is defective. It has been mentioned several times in the previous chapters⁴; but it is useful to bring it in again here (§§ 65, 72, 73, 238).

¹ *Hal; Muzari, Maziyi shouhoudi; Maziyi naqli; Müstaqbé; Iltizami, Vüjoubi; Farziyé.* — ² The Imperative, Optative and Necessitative are really moods according to the European Grammarians. But they are not considered as moods according to the Turkish idea; they are *variations of the Future tense*. The Turkish language acknowledges only four moods as has been mentioned. — ³ فعل اعانه *Fiy'li-Ia'né.* — ⁴ vide §§ 65, 73, 238.

	<i>Present</i>	<i>Past</i>	<i>Dubitative</i>	<i>Conditional</i>
Terminations	م -im	دم = ايدم	ايمش	سم = ايسه م
	سین -sin	دك = ايدك	ايمشين	سک = ايسه ک
	در -dir	دي = ايدى	ايمش	س = ايسه
	ز -iz	دك = ايدك	ايمشيز	سک = ايسه سک
	سکن -siñiz	ديکن = ايديکن	ايمشيکن	سکن = ايسه کزن
	درلر -dirlér	ديلر = ايديلر	ايمشلر	سلر = ايسه سلر

§ 310. The Assertive mood, is used when the fact mentioned is asserted by the knowledge of the speaker; or it is stated on the authority of the speaker; he knows it of his own experience or knowledge, without depending upon hearing it from others; as:

کوچوكلکمده داعما اوقر ايدم *kûchûklûyûmdé dayima oqour idim*
In my childhood I was always reading.

§ 311. This mood is obtained by adding to the third person singular of the tenses of the Indicative mood the past tense of the substantive verb. It has all the tenses of Indicative.

§ 312. The Narrative Mood is employed when a fact is stated, but not on the authority of the speaker. It is a hearsay or report founded on the statement of others (§ 238); as:

کوچوكلکمده چوق اوينار ايمش *kûchûklûyûmdé choq oynar imishim.* (It is said that) I was playing much in my childhood.

دون مكتوبى يازمالى ايمشيکن *Dûn méktoubou yazmali imishsiñiz*
You ought to have written the letter yesterday (it is said).

§ 313. This mood is obtained by adding to the third person singular of the tenses of the Indicative mood the Dubitative or Perfect tense of the Substantive verb. It has all the tenses of Indicative save the Past.

§ 314. The Conditional Mood. This states the condition on which another action takes place, has taken place, or will take place. It corresponds to what is called in European languages the Subjunctive; as:

گلسه، ممنون اولورم *gëlsé, memnoun olouroum* If he comes
I shall be glad.

پارم اولور سهایدی سکا بز لیرا ویریرايدم *param oloursayidi saña bir lira vériridim* If I had money I would give you a pound.

§ 315. This mood is formed by adding to the third person singular of the tenses of the Indicative, the Conditional tense of the substantive verb.

It has all the tenses of the Indicative, except the Imperative.

§ 316. The Imperative Mood. صورت امریہ

Per. 1. wanting

2.	سو	<i>sév'</i> love thou
3.	سوسن، سوسن	<i>sévsin'</i> let him love
1.	سوهم	<i>sévélim</i> let us love
2.	سویک، سویکز	<i>séviñiz</i> } love you
3.	سوسینلر، سوسونلر	<i>sévsinler</i> let them love!

Per. 1. wanting

2.	یاز	<i>yaz'</i> write
3.	یازسون، یازسین	<i>yazsin'</i> let him write
1.	یازهلم	<i>yazalim</i> let us write
2.	یازیک، یازیکز	<i>yaziñiz</i> } write you
3.	یازسینلر، یازسونلر	<i>yazsinlar</i> let them write!

§ 317. The Negative. نفی امر

Per. 1. wanting

2.	سومه	<i>sév'me</i> don't love
3.	سومهسین، سومهسون	<i>sév'mésin</i> let him not love
1.	سومهیلم	<i>sév'meyélim</i> let us not love
2.	سومهیک، سومهیکز	<i>sév'meyiñ</i> } don't love
3.	سومهسینلر، سومهسونلر	<i>sév'mésinlér</i> let them not love!

§ 317a. The first person Singular is wanting. The root of the verb is the second person Imperative Singular, the plural of which is formed in two ways: *séviñ*, *yaziñ* is very common in speech; *séviñiz*, *yaziñiz* is used in literature and among literary people.

لعتل Words.

- f. *gazéta* newspaper at. ! زوانلى ! *zéval'li!* poor!
 a. ! کرم ایت ! *kérém ét!* please! ! هایدە ! *haydé!* Now then!
 ! *haydén!* (used as pl.) Let us go! Come along!

٤٣ تعلمیم Exercise 43.

۱ پدرکه سویله : بو کون بزه کلسون . ۲ چوجوقلر مکتبه کیتسونلار . ۳ درسلر کزى ایوجه او کنگە چالیشیك ' بوش طورمه يك . ۴ هایدە افندىلر ! آتلره يينەلم ' کزىمكە کىدمەلم . ۵ کلمەسندن کلمەمهسى خىرلىدر . بر آدم کوندەرىيکىز کلمەسین . ۶ کىت ' سؤال ایت ' باقلام ساعت قاچدر ? کلېسە يە کېتمك وقتى مىدر ' دېلىمەدر ? اکر کلېسە وقتى ايسە : شاکىدلرک ھىسى دە کلېسە يە کیتسونلار . ۷ هایدەك براذرلر ' براز چاپق يورويم . ۸ بوجىدىيە يې دېشىدىزىكىز ' ايدىكىلدر . ۹ او زومك او قەسنى او تو ز پارە يە صاتىك . زىادە يە صاتە يك .

٤٤ ترجمە Translation 44.

- Where are you going? — I am going to the doctor. — Why are you going to the doctor? — I have malaria. I am going to show myself to the doctor.
- What is the price of this calico? — It is four piastres a yard.
- It is raining: let us go home and read the day's newspapers.
- The flesh of those cattle is not good for the health: let nobody eat it.
- What are the children doing? — They are reading their books.
- Please call the maid-servant.
- Bring me a little fried meat and a piece of roast meat.
- There is a knife on the table.

مکالمە Conversation.

- آغوب افندى ! نە يابىقدە سكز ? بوكونكى درسى حاضرلەمەم .
 درس او قومىن خوشلاغىدە مېسکز ? او ت افندم ! فقط پك يورغۇنم .

يازیبور: ياز \checkmark , يازمق اوقویور: اوقو \checkmark , اوقومق $yaz\check{e}yor$.

§ 320. Note. This tense is often called by English Grammarians the Present Progressive or Second Present Tense. It indicates that the action is going on at the present moment, while one is speaking; whereas the Aorist of the Indicative indicates that the action is going on but is not over, and is habitual. Hence the Aorist of the Indicative has often been regarded as the Present Tense of that mood; but it is not really so, as it expresses the action in an indefinite way, referring both to the present and the future (§ 328). Thus *yaziyorum* means 'I write at the present moment, I am writing', just like the Continuative Present (§ 300) *yazmaqda'yım*; whereas *yazarım* means 'I write in general as a habit', or it conveys a promise, and then corresponds to 'I will write'.

§ 321. 1. Indicative Present. حال اخباریه

سویبورم séviyorum,	I am loving,
سویبورسین séviyorsun,	thou art loving,
سویبور séviyor,	he is loving,
سویبورز séviyoruz,	we are loving,
سویبورسکن séviyorsouñouz,	you are loving,
سویبورلر séviyorlar.	They are loving.

Potential Present. حال اقتداری

سوهیلیبورم sévibili'yoroum,	سوهیلیبورز sévibili'yorouz,
سوهیلیبورسین sévibili'yorsun,	سوهیلیبورسکن sévibili'yorsouñous,
سوهیلیبور sévibili'yor,	سوهیلیبورلر sévibili'yorlar.
I am able to love etc. (lit. I know how to love).	

The Negative Present. حال منفی

سومهیبورم sév'meyorum	I am not loving, etc.
سوهمهیبورم sév'e'meyorum	I am not able to love, etc.

amlar dêort mézhébé⁷ ayrîlmîshlar dîr⁸: Hanéfi⁹, Hanbali¹⁰, Shafiyi¹¹ vé Maliki¹². Islamlarîn bêoyûk qîsmî¹³ Hanéfi mézhébindén dir: Türkler vé Kûrdlérden bazilarî Hanéfi dirlér. Ajémlér¹⁴, Qizil-bashlar¹⁵ vé Kûrdlérden bazilarî Shafiyi dirlér. Arablardan bazı qabilélér¹⁶ Hanbali vé bazilar Maliki dirlér. Hér keôydé vé shéhirlérde jamilér¹⁷ vé imamlar¹⁸ var dir.

Mémaliki Mahrousédé boulounan Khristiyanlar dakhi bashlija dêort bêoyûk mézhébléré ayrîlmîshlar dîr: Protéstan, Qatolik, Erméni vé Roum. Hér Khristiyan keôylérde vé shéhirlérde kilisélér vé papas¹⁹ vé vayizlér²⁰ var dir. Yéhoudilér pék az dir. Anjaq Istanbolda vé Mémaliki shahanéniñ bazı shéhirlérindé boulounourlar.

7. denomination, sect; religious opinion; one of the four orthodox schools of opinions in Islam. 8. are divided. 9. the Hanéfi sect or school of Sunni Moslems, founded by Imam Ebou Hanifé. 10. The Hanbali sect, founded by Imam Ahm d ibni (son of) Hanbal. 11. The Shafiyi school or sect, founded by the great lawyer Muhamm d son of Idris, called Imam Shafiyi. 12. The school founded by Imam Malik. 13. part. 14. Persians. 15. Red-heads: the non-Sunnite Turks (said in contempt as though worshipping the round red stone in K rb la, on which were beheaded Hassan and H s y in, the two sons of Caliph Ali; they are also called Al vee: i. e. followers of Ali, while the Han fees are called Sunnites). 16. tribes. 17. mosques. 18. a leader in public worship of Islam. 19. priest. 20. preacher.

٢١ درس Lesson 21.

زمان حال The Present Tense.

§ 318. In the formation of the tenses, the third person singular is first made by the addition of some suffix to the root of the verb. The other persons are made by the addition of the present tense of the Substantive verb. Every tense has its characteristic suffixes.

§ 319. The characteristic sign of the Present is the syllable يور -yor or ييور -iyor, which, added to the root of the verb, makes the third person singular of this tense (§ 54). The other persons are obtained by simply adding the present tense of the Substantive verb to the stem thus formed (§§ 309, 522).

يازىبور: ياز \checkmark , اوقويور: او \checkmark قويور *yaziyor*, اوقومق *oqouyor*.

§ 320. Note. This tense is often called by English Grammarians the Present Progressive or Second Present Tense. It indicates that the action is going on *at the present moment*, while one is speaking; whereas the Aorist of the Indicative indicates that the action is *going on* but *is not over*, and is habitual. Hence the Aorist of the Indicative has often been regarded as the Present Tense of that mood; but it is not really so, as it expresses the action in an indefinite way, referring both to the present and the future (§ 328). Thus *yaziyorum* means 'I write at the present moment, I am writing', just like the Continuative Present (§ 300) *yazmaqda'yım*; whereas *yazarım* means 'I write in general as a habit', or it conveys a promise, and then corresponds to 'I will write'.

حال اخباريٍّ 1. Indicative Present.

سوپيورم séviyorum,	I am loving,
سوپيورسین séviyorsun,	thou art loving,
سوپيور séviyor,	he is loving,
سوپيورز séviyoruz,	we are loving,
سوپيورسکن séviyorsouñouz,	you are loving,
سوپيورلر séviyorlar.	They are loving.

حال اقتداریٍّ Potential Present.

سوهيليسورم sévəbili'yoroum,	سوهيليسورز sévəbili'yorouz,
سوهيليسورسین sévəbili'yorsun,	سوهيليسورسکن sévəbili'yorsouñouz,
سوهيليسور sévəbili'yor,	سوهيليسورلر sévəbili'yorlar.

I am able to love etc. (lit. I know how to love).

حال منفیٍّ The Negative Present.

سوهمهيمورم sév'meyorum	I am not loving, etc.
سوهمهيمورم sév'e'meyorum	I am not able to love, etc.

حال استفهامی Interrogative Present.

سوییورمیسین sévi' yormouyoum? — mousoun? Am I loving?
 سومهیورمیم sév'méyormouyoum? Am I not loving?
 سوهمهیورمیم sévé'méyormouyoum? Am I not able to love?

§ 322.

حال حکایه ۲. Assertive Present (Imperfect).

The Assertive Present, which corresponds to the Imperfect tense of the English, indicates that an action had begun, but was not finished at the time spoken of; as:

سوییور ایدم sévi' yor idim, سوییور ایدک sévi' yor idik,
 سوییور ایدیکن sévi' yor idin, سوییور ایدیکنز sévi' yor idiniz,
 سوییور ایدی sévi' yor idi, سوییور ایدیلر sévi' yor idilér.
 I was loving, thou wast loving, etc.
 سومهیور ایدم sév'meyor idim, or —oudoum . . . I was not loving.

حال روایت ۳. Narrative Present.

سوییور ایشم sévi' yor imishim, سوییور ایشیز sévi' yor imishiz,
 سوییور ایشیکن sévi' yor imish'sin, سوییور ایشیکنز sévi' yor imishsiniz,
 سوییور ایش sévi' yor imish, سوییور ایشلر sévi' yor imishlér.
 It is said that I was loving (I may have been loving).

§ 324.

حال شرطی ۴. Conditional (Subjunctive) Present.

سوییور سام sévi'yorsam, سوییور ساک sévi'yorsak,
 سوییور سان sévi'yorsan, سوییور ساکن sévi'yorsaniz,
 سوییور سا sévi'yorsa, سوییور سالر sévi'yorsalar.

If I am loving, etc.

§ 325. Further:

یازییور سامدا yazi'yorsamda I am writing, but —
 یازمایور ایسمدے yaz'mayor isémdé I am not writing, but —.

لعتلر Words.

p. آفرین ! aférin ! well done!	چارشى 'charshî market
qarin abdomen, stomach	قارنیم آج qarnîm aj I am hungry
taq satisfied	طوق sousouz thirsty
at. shid'détli violent	a. عجله ajélé hasty, pressing
a. qalém a (government) office [money]	at. nizamsız irregular
bozmaq to change بوزمق	a. شمسیه shémsiyé umbrella.

٤٥ تعلیم Exercise 45.

۱ احمد افندى نزهden کلمکده سکن ؟ — مکتبىدن کلیورم افندم ' سز نزهden کلیورسکن ؟ — بن ده باغلر آراسنده کزمهدن کلیورم . ۲ ای کوچوك چوجوقلر ! اوراده نه یاپیورسکن ؟ — درس او که نیورز ، افندم ! بوش او طودما یورز . — اکر درسلر کزه چالیشیور ایسه کز ، آفرین سزه . ۳ کیمی آرایورسکن ؟ کیمہ باقیورسکن ؟ — چارشويه کوندرمك ایچون خدمتچي بی آرایورم . ۴ دون ساعت درتده نه یاپیور ایدیکز ؟ — هیچ برشی یاپیور ایدک ، آج ایدک یک یه یور ایدک . ۵ شدتلو یاغمور یاغیور ، اکر شیمدی کله مه یور ایسه کز ، بر آزدن کلیک ! ایشم پك عجله دکلدر . ۶ بني مى چاغیریور ایدیکز ؟ — اوّت ' سنی چاغیریوردم . چاپوق کل وشو مكتوبی پوسته خانه یه کوتور . ۷ کاتب افندى نزهده در ؟ — قلمده در چالیشیور . ۸ مملکتىدن خبار آلیور میسکن ؟ اورالر بوسنه ناصل ایش ؟ — اوّت ' افندم ! پدر افندىدین هر هفتە مكتوب آلیوردم . هوالر چوق نظامسز ایش . هر کون بوزیلییور ایش . هر کون یا یاغمور یاغیور ایش یا قار .

٤٦ ترجمہ Translation 46.

1. I am eating bread and drinking water; what art thou doing? — I am preparing myself to go to Iconium. 2. Thou art reading thy lesson: but thy classmates are not studying (working); they are lazy. 3. No, Sir, why do you say so? How hard they are working! But it is very difficult, they cannot do better. 4. Are they coming to our house to-morrow? — If they are coming tell them to bring my umbrella. 5. He was thirsty; you are hungry. — No, Sir, I am satisfied. 6. I wish to go to Smyrna, do you wish to see that city? 7. Can you change a mejidiyé for me? — I cannot change it; but if you can give me ten paras, I can give you four quarters. 8. The bread is very cheap now; they are giving an oke of it for 23 paras.

مکالمہ Conversation.

خبر افندم ! قارنم طوق ایسده	نه ایسته یورسکز، قارنکز آج می ?
بن او نک قوکشوسیم . [صو سزم .	قواص مصطفی اغا سن می سین ؟
اوٹ : بعض دفعہ آدم آدمہ بکزه یور .	بریریکزه چوق بکزه یورسکز ؟
اعلا صامسون تو تونی ایچیورم .	نه جنس تو تون ایچیورسکز ؟
کوندہ بش سفارہ دن زیادہ ایچہ مه یورم .	کوندہ قاچ سیغارہ ایچہ یلی یورسکز ؟
کله یلایر ایسده ، کلمک ایسته مه یور .	واگط افندی سزه کله مه یور می ؟
مطبخده بو ش او طورو یور ایم ش .	خدمت جی نرده ایدی ؟
اویقوم کوزلر مدن آقیور ، هیچ	نیچون بو قدر ارکن یاتی یورسکز ؟
طوره ما یورم .	
بو مالری چارشیدن اوہ کوتوره کوتوره مم ! ایکی حمال لازم در .	بو مالری چارشیدن اوہ کوتوره کوتوره مم ! ایکی حمال لازم در .
اویله بر نیتی وار ایدی سده ، شیمدی	مصطفی اغا با غچہ سنی صاتی یور می ؟
صانغا یور ، بابادن قالمہ بر با غچہ ایم ش .	

قرائت تعلیم Reading Exercise.

حیوانلرک بزه اولان فاندہ لری The Use of Animals.

حیوانلرک بزه چوق فانددسی وار در .

ایلک يرده حیوانلارك بـچوغى بـزم يـيه جـكلـمـزـى تـدارـك اـيدـيـسـوـدـلـرـ .
 صـيـغـارـ، طـانـهـ، قـويـونـ، كـچـىـ، قـوزـوـ وـ اوـغـلاـقـ كـبـىـ حـيـاـنـلـارـكـ؛ وـ طـاوـقـ،
 قـازـ، اوـرـدـكـ كـبـىـ قـوشـلـارـكـ اـتـلـرـىـنـىـ يـهـ يـورـزـ . آـوـ اـتـلـرـىـلـهـ بـالـيـقـلـرـ دـخـىـ بـعـضـ
 لـذـيـذـ طـعـامـلـارـ يـاـعـغـهـ قـولـلـانـيـسـيـورـ .

ايـنـكـ، كـچـىـ، قـويـونـ وـ جـامـوسـ كـبـىـ حـيـاـنـلـارـكـ سـوـدـنـدـنـ سـوـدـلـىـ
 قـهـوـهـ، سـوـدـلـىـ چـائـ، سـوـدـلـاجـ، يـوـغـورـتـ وـ بـونـلـارـ كـبـىـ بـعـضـ لـذـيـذـ طـعـامـلـارـ
 پـاـپـيلـيـسـيـورـ . بـونـلـرـدـنـ بـشـقـهـ بـونـلـارـكـ سـوـدـيـلـهـ تـرـهـ يـاغـىـ وـ پـينـيرـ يـاـپـيلـمـقـدـهـ دـرـ .
 دـيـشـىـ اـشـكـ سـوـدـيـنـىـ دـهـ حـكـيـمـلـارـ خـسـتـهـلـرـ اـيـچـونـ پـكـ چـوقـ قـولـلـانـيـسـيـورـلـرـ .

Hayvanlarıñ bizé olan ba'zî faydeleri.

Hayvanlarıñ bizé pék choq faydési¹ var dir.

Ilk yérdé hayvanlarıñ bir choghou bizim yéyéjéklerimizi² tédarik³ édiyorlar. Sighir⁴, dana⁵, qoyoun, kéchi, gouzou vé ovlaq⁶ gibi hayvanlarıñ; vé tavouq, qaz⁷, eördék⁸ gibi qoushlarıñ étlerini yéyorouz, av etlériyle balıqlar dakhi ba'zî léziz⁹ ta'amalar¹⁰ yapmagha goul'lanılıyor.

Inék, kéchi, qoyoun vé jamous¹¹ gibi hayvanlarıñ súdúndén súdlú qah've, súdlú chay, súdlaj¹², yoghourt¹³ vé bounlar gibi ba'zî léziz ta'amalar yapılıyor. Bounlardan bashqa bounlarıñ súdúylé téré yughı¹⁴ vé péynir yapılmaqda dır. Dishi¹⁵ éshék súdúnú dé hékimlér hastalar ichin pék choq goul'lanıyorlar.

Words. 1. use, benefit. 2. food. 3. to prepare, procure.
 4. cattle. 5. calf. 6. kid (§ 36). 7. geese. 8. duck. 9. delicious.
 10. foods, goul'lanmaq to use. 11. buffalo. 12. rice-milk. 13. thick
 curds of milk, madzoun. 14. butter. 15. female.

درس ۲۲ Lesson 22.

مضارع The AORIST.

§ 326. The characteristic sign of the Aorist of the Indicative is the letter رـ ré added to the root of the verb, which forms the third person singular. The other

persons are formed by simply adding the abbreviated present of the Substantive Verb (§§ 52², 309).

§ 327. The vowel sound between the *re* and the root of the verb varies, being either *-ar*, *-ér*; *-ir*, *-îr*; *-our*, *-ûr*, and can only be learnt by practice or from a good dictionary. Ex.:

يَمْكُ يَمْكُ <i>yémék</i> to eat:	ير <i>yér</i> he eats
ديِّك ديمِك <i>démék</i> to say:	دير <i>dér</i> he says
اوْغَك اوْغَك <i>eôtmék</i> to sing (the bird):	اوْتَر <i>eôtér</i> he sings
باقِق باقِق <i>baqmaq</i> to look:	باقار <i>baqar</i> he looks
كلِمَك كِلمَك <i>gelmék</i> to come:	كِلِير <i>gélir</i> he comes
آلِقَ آلِقَ <i>almaq</i> to take:	آلِير <i>alîr</i> he takes
اوْطُورْمَق اوْطُورْمَق <i>otourmaq</i> to sit:	اوْطُورْرُور <i>otourour</i> he sits
اوْلِكَ اوْلِكَ <i>eôlmék</i> to die:	اوْوَر <i>eôlûr</i> he dies.

§ 328. 1. Indicative Aorist. مضارع اخباریه

سَوَهَرْم سَوَهَرْم <i>sévérim</i> ,	I love (habitually)	I shall love
سَوَهَرْسِين سَوَهَرْسِين <i>sévérisin</i> ,	thou lovest »	thou wilt love
سَوَر سَوَر <i>sérér'</i> ,	he loves »	he will love
سَوَهَرْز سَوَهَرْز <i>sévériz</i> ,	we love »	we shall love
سَوَهَرْسِكْز سَوَهَرْسِكْز <i>sévérsiniz</i> ,	you love »	you } will love.
سَوَهَرْلَر سَوَهَرْلَر <i>sévérlér'</i> ,	they love »	they }

The Potential Aorist. مضارع اقتداری

سوهَيلِرم سوهَيلِرم <i>sévébili'rim</i> ,	سوهَيلِيرز سوهَيلِيرز <i>sévébi'liriz</i> ,
سوهَيلِيرسِين سوهَيلِيرسِين <i>sévébili'sin</i> ,	سوهَيلِيرسِكْز سوهَيلِيرسِكْز <i>sévébili'siniz</i> ,
سوهَيلِير سوهَيلِير <i>sévébilir</i> ,	سوهَيلِيرلَر سوهَيلِيرلَر <i>sévébiliirlér'</i> .

I am able to love, I can love . . . I know how to love.

The Negative Aorist. مضارع منفي

سوهَميِز سوهَميِز <i>sévméyi'z</i> ,	سوهَمزِكْز سوهَمزِكْز <i>sévméz'siniz</i> ,
سوهَمزِسِين سوهَمزِسِين <i>sévméz'sin</i> ,	
سوهَمز سوهَمز <i>sévméz'</i> ,	سوهَمزِلَر سوهَمزِلَر <i>sévmézlér'</i> .

I do not love or I shall not love . . .

سوه مم sévé'mém,	سوه مه بز sévé'méyiz,
سوه مز سين sévé'mézzin,	سوه مز سكز sévé'mézsiniz,
سوه مز sévé'méz,	سوه مز لر sévé'mézlér.

I am not able to love, I cannot love . . .

مضارع استفهامي Interrogative Aorist.

سوه مز ميم sévméz'miyim?	سوه مز ميز sévméz'miyiz?
سوه مز ميسين sévméz'misin?	سوه مز ميسكز sévméz'misiniz?
سوه مز مي sévméz mi?	سوه مز لر مي sévmézlér mi?

Do I not love? dost thou not love? etc.

سوه مز ميسين sévér'miyim? -'misin? Do I love?
 سوه مز مي sévér'miyim? سوه مز ميسين sévér'misin? سوه مز مي sévér'mem mi? سوه مز ميسين sévér'mézmisin? سوه مز مي sévér'méz mi? Am I not able to love?

مطالعات Mûta-la-at Remarks.

§ 329. I. The formation of the Negative Aorist is irregular, as is seen above.

§ 330. II. The use of the Aorist among the common people varies; as:

sévérim, sévén, sévr; sévérik, séversiniz, séverlér.

sévmém, sévmén, sévméz; sévmézik, sévmézsiniz, sévmézlér.

§ 331. The First Gerund. When جسمه jésiné is added to the third person singular it gives the meaning 'as if, intending to do'.

اویور جسمه کوزلرینی قاپادی *ouyour'jasina gëözlérini qapadı.*
He shut his eyes pretending that he was sleeping.

آلیر جسمه باغردی سے *alır'jasina baghirdı.* He shouted out as loud as he could (take his voice).

§ 332. This *jésiné* is sometimes added to nouns, and signifies 'after the manner of, as, like'.

مرد جسمه طاورانیور ایدی *mérđ'jésiné davranıyor oudou.* He was behaving himself in a manly way.

Eshék'jésiné baghirdı. He cried out like an ass.

§ 333. The Second Gerund. Such English phrases as 'before coming, before going' etc. consisting of 'be-

fore' with a gerund, are rendered in Turkish in two ways: one by the use of the second derivative from the Infinitive, as has been mentioned above (§ 299). The other by appending دن اول -dén or دن اول -dén évvél to the third person singular of the Aorist, negative form; as:

بن کامدەن كىتمە bén gélmedén gitmé		Don't go before my coming.
بن کامزدەن كىتمە bén gelmézdén gitmé		

بن سى چاغىرمىزدىن اول كىمە bén séni chaghirmazdan év'vél gelmé.

Don't come before (my calling you) = I call you.

§ 334. The Third Gerund. When the third person affirmative and negative come together a gerund results:

يازار يازماز yazar yazmaz. As soon as I (you, he) wrote.

گېلىر گېلمەز chaghirdi. He called me as soon as he came.

2. The Assertive Aorist (Conjunctive). مضارع حکایه

§ 335. The Assertive Aorist, which is called by English scholars Past Habitual (corresponding to the Imparfait and Conditionnel tenses of French) indicates that one was formerly, in the habit of doing an action or that one would do it on condition of something else happening. Thus كاير ايدم gélir idim signifies either 'I used to come or I would come (if something else happened)'.

Baňa bir lira vérirséñ choq mémnoun olour idim. If you would give me a pound, I should be very glad.

يازار ايدم yazar idim		I used to write, I should write, I should have written, etc.
يازار ايديك yazar idiñ		
مازار ايدي yazar idi		
يازار ايديك yazar idik		
يازار ايديكىز yazar idiniz		
يازار ايديلر yazar idilér		

Negative and Interrogative.

سومزايىدم سومزىدم or سومزىدم sévméz'idim, sevméz'dim; sérméz'idin . . .
I used not to love or would not love or would not have loved, etc.

? سوريديم sérer'miyidim? سومزيميدم sévméz'miyidim?
Used I not to love? etc. Did I not use to love? etc.

§ 336.

مضارع روایت ۳. The Narrative Aorist.

سور ايشيم sévér' imishim, سور ايشيز sévér' imishiz,
سور ايشسين sévér' imishsin, سور ايشكزن sévér' imishsiniz,
سور ايش sévér' imish, سور ايشلر sévér' imishlér.
(They say that) I used to love, (Perchance) I love . . .

§ 337.

مضارع شرطی ۴. The Conditional Aorist.

سور سهم sévér'sém, سور سهک sévér'sék,
سور سهن sévér'séñ, سور سه کزن sévér'séniz,
سور سه sévér'sé, سور لرسه sévér'lér'sé.

If I love, If thou lovest, etc.

سومز سهم sévméz'sém, -'séñ. If I do not love . . .

§ 338. Note. The Conditional Aorist is abbreviated sometimes by omitting the characteristic *ré*, and then resembles greatly the Suppositive tense § 378; as: sévsém, sévséñ, sévsé.

§ 339. Further:

سور سهاده séver'sémdé	Though I love, yet —
سومز سهاده کده sévméz'séndé	thou dost love, but —
هر کم کايرسه hér kim' gélirsé	whoever comes.
هر نه او لورسه hér né' oloursa	whatever it may be.
کامز ساده gélir'sédé gelméz'sédé	whether he comes or not.

§ 340. When two or more verbs follow one another in the same tense, number and person, the personal ending is generally omitted in all but the last:

يَر 'ايجر و كزه زم yér, ichér vé gézérim for yérim, ichérim vé gézérim. I eat, drink and promenade.

Pédér hér akh'sham sizé gidiyor ré yari géjéyédék otourou-yoroudou, for gidiyoroudou. My father used to go every night to your house and stay there till midnight.

لغتler Words.

p. كه <i>ki</i> that	a. سنبيل <i>sûnbûl</i> hyacinth
a. مسافر <i>mûsafir</i> guest	صاچمق <i>sachmaq</i> to spread
p. اکر <i>éyér</i> if	a. موسم <i>mévsim</i> season
a. تکرار <i>tékrar</i> again	سورمك <i>sûrmék</i> to plough
a. طرف <i>taraf</i> place, side	اكمك <i>ékmék</i> to sow
اویله <i>éoylé ya!</i> certainly!	يازين <i>yazin</i> in the summer.

Exercise 47. تعلیم ٤٧

۱ خواجه افندى ساعت قاچده مكتبه تشریف ايدر؟ — هرگون آلافرانقه ساعت طقوزده کلیسیور ايدي ايشه ده، بیلیم که : بوکون کلایر می کلمز می؟ اوnde بر مسافری وار ایمش. ۲ اکر خواجه کن اول وقت کلایرسه، کم ایت شوکتابی کندیسنه ویو. اما اکر کلمز سه، تکرار بکا کوندر. — پك اعلا ! خواجهم کلایر کلمز، کتابکنی ویویم. لکن کلمز سه سزه کونده دیم. ۳ بن تر کجه بیلیرم؛ هم یازار هم اوقدوسه مده چاپوق سویله یه هم. سن هم صو کبی اوقویه بیلیسیور هم کوزل سویله یه بیلیسیور سین. ۴ بن سنی اوچ یاشنده ایکن بیلیرم. هیچ طورماز آغلار، چاغیریز، باغیریز ايده. ۵ شو بهار موسمنی نه کوزل بر موسمرد ! هر طرف کولر، آغاچلر چیچکله نیز؛ کللر، سنبللر و بشقہ چیچکللر آچیلیرلر، هر طرفه کوزل قوقولر صاچارلر. ۶ چیفتچیلر بهارین و کوزین سورارلو و اکلر. اکر سورمزلر و اکمزرسه، یازین و قیشین الرينه بشی کچمز. ۷ «پاده بی آلامازدن کیمسه کیمسه یه مال ویمز».

٤٨ ترجمہ Translation 48.

1. I know Armenian. Thou knowest German. Does he know Greek? 2. Before you came here, you did not know us (assertive). 3. Before seeing the property (*mal*), I cannot give the money, but if I see and approve, I will give the money. — Well, Sir, if I can make you like it, then I hope you will pay. — 4. At what o'clock do you go to bed? — I eat at 12 o'clock Turkish time, and lie down at 3 o'clock, in summer, but in winter I eat at one o'clock and go to bed at five. Sometimes, if I have guests, I sit up until six o'clock. 5. I do not do so! I eat early and I retire early. I rise early in the morning. While others are sleeping, I read and write my lesson. Sometimes in the fresh morning air I take a walk in the field. 6. Well done! my boy; you do well. 7. Can you ride on horseback? — Yes, I can (ride), but you cannot ride. 8. What do they call this boy? — They call him Néjib.

مکالمہ Conversation.

بو کویه نه دیرلر؟ [ایش؟]	بو کویه بوياجی کويي ديرلر.
فوكوشوكز حجازدن نه وقت کلير ايش.	اون کونه قلاماز کلير ايش.
اوون کوندن اول کلمز من؟	کلمز دیبورلر.
شو آتی قاچه صاته یيليرلر؟	اوون ليرادن اشاغي يه ويره مزلر.
چوجوقلر مكتبه نه یاپارلر؟	اوقورلر، يازارلر، درس ويريلر.
خدمتسي کلير کلمز بکا کونده رير ميسين؟ [ايديكىز؟]	پك ايي افندم! کونده ريرم.
من بو آوه کلمزدن نرهده او طورمقدہ ايدك.	شو قارشide ک اوده او طورمقدہ ايدك.

تعلیم قرائت Reading Exercise.

حيوانلرک سسلري Voices of Animals.

بوتون حيوانلرک كنديليرينه مخصوصي سسلري وارد، وَ اول سسى
 كوسترمك ايچون ده بور تعبيirlری وارد: مثلا —

آت کىشىز، اشك آكىرىر، اينك بوكودور، آرسلان كوموردار،
آيو خوموردار، قورد اولور، كويك حاولار، تىلتكى اينجىه بىرسىلە
سيكيلر، قويون و كچى مەلر، كدى مياولر، خوس اوتر، طاوق
غيداقلر، پىلىيچلر و اوفاق قوشلر جىو يىلدەر، هند طاوغى غولوغولو ايدەر،
پاپاغان لاقيرىدى ايدەر، كوكجىن دم چىكىر، بلبل شاقىر، اوردك واق
واق ايدەر.

Hayvanlariñ sésléri.

Bütün hayvanlariñ këndilériné makħ'sous¹ sesleri var dîr, vé ol sési gëostérmék ichin dé birér ta'birléri² var dîr; Méséla.³ —

At Kishnér⁴, éshék añirir⁵, inék bêøyûrûr⁶, arslan gëomûrdér⁷, ayî khomaurdar⁸, gourd oulour⁹, këopék havlar¹⁰, tilki injé bir séslé siñilér¹¹, qoyoun vé kéchi mélér¹², këdi miyavlar¹³, khoros eôtér¹⁴, tavouq gidaqlar¹⁵, pilijlér vé oufaq qoushlar jivildér¹⁶, hind tavoughou¹⁷ goulou goulou édér¹⁸, papaghan¹⁹ laqirdi édér²⁰, gëoyérjin²¹ dém chékér²², bûlbûl²³ shaqîr²⁴, eôrdék vaq vaq édér²⁵.

Words. 1. Especial. 2. term. 3. for instance. 4. *Kishnémék* to whinny. 5. *añirmaq* to bray. 6. *bêøyûrmék* to moo. 7. *gëomûrdémék* to roar. 8. *Khomûrdamaq* to growl. 9. *ouloumaq* to howl. 10. *havlamaq* to bark. 11. *siñilémék* to squeak. 12. *mélémék* to bleat. 13. *miyavlamaq* to mew. 14. *eôtmék* to crow. 15. *gidaqlamaq* to cackle. 16. *jivildémék* to chirp. 17. turkey (Indian) hen. 18. to gobble. 19. parrot. 20. to chatter. 21. pigeon. 22. to coo. 23. nightingale. 24. *shaqîmaq* to warble. 25. to quack.

٢٣ درس Lesson 23.

ماضىل The Past Tenses.

§ 341. There are two tenses denoting the Past.

§ 342. One is the Categorical Preterite called by the natives *Maziyi shouhoudi* 'eye-witness past', which depicts the speaker as having been present or as having witnessed something with his own eyes, so as to know it for certain without any doubt. Hence it corresponds

with the compound tense formed with the Past Participle and the auxiliary verb 'To have'. For instance *yazdī*, not only means *he wrote* (in the presence of the speaker), but also *he has written*.

It may also be translated by the English Past, formed with *did*; as: *yazdī mī?* Did he write? — *yazdī*, he did write.

§ 343. The other is the Dubitative Past, *Maziyi naqli* implying or expressing doubt. The speaker is not sure about the matter, he may have heard it from others. This tense can be correctly used only when the truth of an assertion is not guaranteed, and when the speaker means to state that he believes what he says, but cannot vouch for it; as: *yazmīsh* 'he wrote (as others say) he has written (I believe), I am not sure about it'. This tense is used in telling stories of the past or anecdotes which the speaker has heard from others or read in books.

ماضی شهودی ماضی اقتداری

§ 344. The characteristic sign or suffix of the Past tense is دی -*dī*, -*di* in the third person. For the first person plural it is دك -*dik* for the soft vowels and دق -*dīq* for the hard ones.

يازدم	<i>yazdīm'</i>	سوم	<i>sérdim'</i>	I wrote, I did write, I have written . . . I loved, etc.
يازدك	<i>yazdīn'</i>	سودك	<i>sévdīn'</i>	
يازدي	<i>yazdī</i> ,	سودي	<i>sévdī</i> ,	
يازدق	<i>yazdīq'</i> ,	سودك	<i>sévdik'</i> ,	
يازديكنز	<i>yazdīñiz'</i> ,	سوديكنز	<i>sévdīñiz'</i> ,	
يازديلر	<i>yazdīlar'</i> .	سوديلر	<i>sévdilér'.</i>	

ماضی اقتداری Potential Past.

سوه يلدم	<i>sévébildim'</i> ,	سوه يلدك	<i>sévébildik'</i> ,	I was able to love . . .
سوه يلدك	<i>sévébildiñ'</i> ,	سوه يلد يكنز	<i>sévébildiñiz'</i> ,	
سوه يلدى	<i>sévébildi'</i> ,	سوه يلديلر	<i>sévébildilér'.</i>	

Negative and Interrogative.

سومەدم سەۋىمەدم *sév'médim* I did not love. سەۋەمەدم سەۋەمەدم *sévé'médim* I was not able to love.
 يازدەم مى؟ يازدەم مى؟ *yazdîm' mî?* Did I write? سودم مى سەۋدەم مى؟ *sévdîm' mî?* Did I love?
 يازمەدم مى؟ يازمەدم مى؟ *yaz'madîm mî?* Did I not write? يازماًمەدم مى؟ *yaza'madîm mî?* Was I not able to write?

§ 345. The Fourth Gerund. A very common expression is formed by adding ده -*da*, -*dé* to the first person plural of the Past, thus indicating when an action is performed.

چان چالندقە هەركىس او طورسون يازدقە *yazdiqda* when he wrote. *chan chalindiqda hér kés otoursoun* when the bell is rung every body must sit down.

§ 346. The Fifth Gerund. By adding جە -*jé*, to the same person, another kind of gerund is made, which corresponds to *in proportion as, the more — the more:*

كتابى او قو دقچە سوييورم *kitabî oqoudouq'ja séviyoroum.* The more I read the book the more I like it.

اثوابىكىد كچە خوشلانە جقسىن *esvabiñi géy dikjé hoshlanajaqsın.* The more you weare your dress the more you will like it.

§ 347. After with a Participle, is rendered in Turkish by the addition of دن صوکره -*dén soñra* to the same person as:

بن اول دىكەن صوکره *bén eoldûkdén soñra* after my death.

بن يازدقەن صوکره *bén yazdiqdan soñra* after I wrote.

Méktoubou yazdi, vé yazdiqdan soñra meôhûrlédi. He wrote the letter, and after writing he sealed it.

§ 348. Further:

Eoyrénémédik gitdi. At last we were not able to learn.
Sêoylédim gitdi. At last I have spoken.

2. Assertive Past. حكاية ماضي شهودي

§ 349. The Assertive Past, which is called in English the Pluperfect, is made in two ways, one by adding the Past tense of the Substantive Verb to the

third person of the Past tense and the second by adding the third person of the Past of the Substantive Verb to the Past tense.

سودم ایدی سودی sévdim idi,	سودی ایدم sévdi idim,
سودک ایدی سودی sévdi idin,	سودی ایدک sévdi idik,
سودی ایدی سودی sévdi idi,	سودی ایدی sévdi idi,
سودک ایدی سودی sévdi idik,	سودی ایدک sévdi idik,
سودیکز ایدی سودی sévdi idiniz,	سودی ایدیکز sévdi idiniz,
سودیلر ایدی سودی sévdi idiler.	سودی ایدیلر sévdi idiler.

I had loved (I am sure), Thou hadst loved.

Note. The Narrative Mood is wanting.

§ 350.

ماضی شهودی شرطی

It is made in two ways, as in the Assertive Mood.

یازدم ایسه yazdim isé,	یازدق ایسه yazdig isé,
یازدک ایسه yazdin isé,	یازدیکز ایسه yazdiniz isé,
یازدی ایسه yazdi isé,	یازدیلر ایسه yazdilar isé.

If I have written, If thou hast written ...

Further:

سودم ایسدہ sévdim isédé	I loved, but —.
آلمادم ایسدہ alamadim isédé	I was not able to take, but —.
کیم یازدی ایسه kim yazdi isé	whoever may have written.

ماضی نقلی

§ 351. The characteristic sign or suffix of this tense is مش -mîsh, -mîsh, -mûsh, -moush, according to the dominant vowel. The formation of the persons is regular.

نقلی اخباریہ

سومشیم sévmi'shim,	سومشیز sévmish'iz,
سومشیں sévmish'sin,	سومشیکز sévmish'siniz,

سومش در sévmish' (dir), سومشلر در sévmishlér'(dir).

I loved, I have loved (it is said) ...

نقلى اقتدارى Potential Dubitative.

یازه يلمشم yaza bilmish'im, یازه يلمشيز yaza bilmish'iz,
یازه يلمشسکز yaza bilmish'sin, یازه يلمشين yaza bilmish'siniz,
یازه يلمشدر yaza bilmish'(dir), یازه يلمشلردر yaza bilmishlér'(dir).

(They say that) I was able to write ...

Negative and Interrogative Forms.

یازمامش yaz'mamîshim, سومه مشم sévmémishim	I did not write,	as it was said or reported.
یازه مامش yaz'amamîshim	I was not able to write	
یازمش بم yazmîshmîyim? -'mîsin? ..	Did I write?	
یازه ماماشم yaza'mamîshmîyim?	Was I not able to write?	

نقلى حکایه § 353. 2. Assertive Dubitative.

سومش ايدم sévmish idim,	سومش ايدك sévmish idik,
سومش ايدن sévmish idin,	سومش ايديکز sévmish idiñiz,
سومش ايدى sévmish idi,	سومش ايديلر sévmish idilér.

I had loved (I am sure), Thou hadst loved.

نقلى روایت § 354. 3. Narrative Dubitative.

سومش ايشم sévmish' imishim,	سومش ايشيز sévmish' imishiz,
سومش ايشين sévmish' imishsin,	سومش ايشسکز sévmish' imishsiñiz,
سومش ايش sévmish' imish,	سومش ايشلر sévmish' imishlér.

(They say that) I have loved, etc.

نقلى شرطى § 355. 4. Conditional Dubitative.

سومش ايسم sévmish' isém,	سومش ايسيك sévmish' isék,
سومش ايسن sévmish' iséñ,	سومش ايسيکز sévmish' iséñiz,
سومش ايسي sévmish' isé,	سومش ايسلر sévmish' isélér.

If I loved (as they say), (as others say).

Yaz'mamîsh isém, -iséñ If I had not written (as others say).

§ 356. Further:

يازمش اوسلەم *yazmîsh olsam* If I had written.

آلمىش اوسلەر *almîsh olsalar* If they had taken.

لەغىلە Words.

sûpûrmék to sweep	a.t. سعادتلى <i>sa'adétly</i> happy
a. <i>ilaj</i> medicine	f. تلغىف <i>télégraf</i> a telegram
eôksûrmék to cough	p. درد <i>dérд</i> affliction,
<i>yola chîqmaq</i> { to start, to set out to sail.	sickness
déyirmén mill	گرى <i>géri</i> back .
دېرىمن	دېو، دېي <i>déyi</i> saying
ايصىتمە طوققى	isítma or sitma toutmaq to suffer from malaria.

٤٩ تعلم Exercise 49.

- ١ نجىپ افندى بو كون استانبوله كىتمك ايچون يوله چىقىدى.
- ٢ عجىبا شاڭر افندى نه وقت كىتىدى، بىلەرمىسىكىز؟ — دون كىتمىش در ديو ايشيتىدم . ٣ دون درسکى چوق كوزل او قومش سىن؛ ايشيتىدم دە پك شاذ اولدم . ٤ بو نه قدر ضعيفلىنىش سىن؟ دردك نه در؟ — خستەيم ايكى كوندن برو ايشيتىمه طوتىورم . ٥ نه ياپدك اعلاج آلدك مى؟ — خىر! حكىمە خېر كونىردم، چوجوقلار كىتمىشلر، آرامشىلر آرامشىلر، بولەمامشىلر، بوش كىيىلىر . ٦ بو او طەيى كىيم سوپورەمىشىدە؟ — نه واركە؟ — كىيم سوپورەمىش ايسە هېچ ايى سوپورەمىشىدە.
- اوپىلە ايسە خەمتىجى قىز كلسون و تىكرار سوپورسون . — باش اوستە افتندم . ٧ پىدم والدە مەدن تلغراف آمىش، ايكى كوندن كلىسۈر ايش . — والدە خانم نزەيە كىتمىش ايدى؟ — مايس آينىدە ازمىرە كىتمىشدى . ٨ نوازل اولىشىم . حكىم تىلە دىدى . تىلەمك ايچون چوق چالىشىدم ايسە دە تىلە يەمەدم كىتىدى . ٩ يە! يەكجە اشتاھەك كاير .

٥٠ ترجمہ Translation 50.

1. What has he planted in the garden? — He has planted there some lilies, potatoes and tomatoes.
2. Whose brother has two small knives?
3. It is reported [they say] that a man was killed yesterday in the town.
4. [They say] some one has been killed this week at the mill.
5. When did the ship sail? — She sailed on the first day of the month.
6. The mail from Samsoun arrived this morning.
7. Did you see my father? No, Sir, I waited for him in the market but I could not see him. My brother James saw him yesterday.
8. The more you learn the happier you are.
9. The more you advise him the angrier he gets.
10. When your brother comes from the town, please let me know.

مکالمہ Conversation.

س) استانبول شهری میلادک هانگ تاریخنده^۱ و کیمک واسطہ سیله^۲ فتح^۳ اولونشدر؟

ج) میلادک ۱۴۵۳ تاریخنده فاتح^۴ سلطان محمد الی اوچ کونلک بر محاصرہ دن^۵ صوکره فتح ایله مشدر . بونی جیبونک «رومانک زوالی»^۶ نام^۷ تاریخنده او قودم .

س) عثمانیلر ویانهی قاچ دفعہ و هانگ تاریخلردہ محاصرہ ایتمشلر در؟ بیلیر میسکن؟

ج) عثمانی تاریخنده کوردم که : ایکی دفعہ محاصرہ ایتمشلر : بری قانونی سلطان سلیمانک^۸ قوماندھسی^۹ آلتندہ ۱۵۲۹ ده ، و دیکری وزیر^{۱۰} قره مصطفی پاشانک قوماندھسی آلتندہ ۱۶۸۳ تاریخنده محاصرہ ایتمشلر در . موی الی^{۱۱} مرزیفوندن یاریم ساعت اوتهده بولونان مارینجه قریبے اهالیستندن^{۱۲} بر او دونجینٹ اوغلی ایدی .

Words. 1. a. *tarikh* date, history. 2. a. *vasīta* hand, means. 3. *fet-h étmék* to conquer. 4. *fatih* conqueror (§ 601). 5. *mou-haséré* siege (§ 618). 6. *zéval* fall. 7. p. *nam* name. 8. *Qanouni Sultan Sûlêyman* Sultan Suleyman, the Lawgiver (1520—66). 9. *qo-manda* commandership. 10. *vézir* vizier. 11. *moumayiléh* His Excellency [the person referred to, i.e. the latter]. 12. *éhali* inhabitants.

س) سلطان سلیمان نه قدر عسکری وار ایدی و او وقت نچه ایپراطوری کیم ایدی ؟

ج) سلطان حضرتلىينك¹³ ۲۵۰ يىك عسکرى وار ايدى . اول وقت نىچە ، (يىن آلامانيه وَ آويستريا ايپراطوري) مشهور بشنجى قارولوس ايدى . قارولوست اىمندن عثمانلول خristian حكمدارلىنه¹⁴ قرال نامنى⁷ ويردىلر . س) اينجىيل شريف¹⁵ تركىجه يه ايلك دفعه نه وقت وَ نرهده ترجمە وَ طبع¹⁶ او لوغىشدر ؟

ج) اون يدنجي عصرك صوکلزنده¹⁷ استانبولده مهندى¹⁸ على بک ترجمه
ایتمش وَ ۱۸۱۹ ده پاريسده انگلیز کتابِ مقدس شرکتىڭ¹⁹ هەتىلە²⁰
طبع اولۇنۋىدۇ.

13. hazrétléri His Majesty. 14. hukûmdar ruler. 15. *Injili* Shérif the Holy Gospel. 16. tab printing. 17. towards the end of the 17th century. 18. a pervert to Islam. 19. *Ingiliz Kitabi Mouqad'dés shirketi* B. & F. B. Society. 20. him'métiylé through the assistance, by.

Proper Names: Jibon Ed. Gibbon. *Qarolos* Charles V.

۲۴ درس Lesson 24.

مُتَقْبِلُ The Future Tense.

§ 357. The Future tense in Turkish corresponds to that of the English language; with this difference, that it simply asserts what will happen, without making a promise, which is always rendered by the Aorist.

§ 358. The Categorical Future is made by adding
 ۱. -é-, -a- to the verbal root, if it ends in a consonant; and
 ۲. -yé-, -ya- if it ends in a vowel; and afterwards
 جك -jék is added if the verbal root is soft and
 حق -jaq if it is hard (53):

او طوره جق	او طوره	او طوره	otourajaq
ایسته مک	ایسته	ایسته یه جك	isteyéjék
کیتمک	کیت	کیده جك	gidéjék.

§ 359. Note. The radical endings ت -t, ق -q, ك -k, are changed into د -d-, غ -gh-, -y-, when followed by a vowel: § 52², 88.

§ 360. 1. Indicative Future. مستقبل اخباریه

يازه جنم	yazaja'-ghîm,	ایسته بجهنم	istéyéjé-yim,
يازه جنسین	yazajaq'-sîn,	ایسته بجهنسین	istéyéjék'-sin,
يازه حق در	yazajaq' (dîr),	ایسته بحق در	istéyéjék' (dir),
يازه جفر	yazaja'-ghîz,	ایسته بجهفر	istéyéjé-yiz,
يازه جسکن	yazcjaq'-sîñîz,	ایسته بجهسکن	istéyéjék'-siñiz,
يازه جقلر در	yazajaq-lar' (dîr).	ایسته بجهقلر در	istéyéjék-lér' (dir).

I shall write, thou will —. I shall ask, thou will ask ...

Negative and Interrogative.

يازما بجهنم	yaz'mayajaghîm, -sîn ...	I shall not write ...
يازه ما بجهنم	yaza'mayajaghûm ...	I shall not be able to write ...
يازه حق بقیم؟	yazajaq'miyîm?	Shall I write?
يازما بقیم؟	yaz'mayajaqmîyîm?	Shall I not write?
يازه ما بقیم؟	yaza'mayajaqmîyîm?	Shall I not be able to write?

§ 361. 2. Assertive Future. مستقبل حکایه

Assertive Future or Imperfect Future signifies that an action was going to take place in the past, Present, or future.

يازه حق ایدم	yazajaq idim,	يازه حق ایدك	yazajaq idik,
يازه حق ایدك	» idin,	يازه حق ایدیکن	» idiniz,
يازه حق ایدی	» idi,	يازه حق ایدیلر	» idilér.

I was about to write, (yesterday, to-day or to-morrow).

Note. This tense is often written and pronounced in the following manner:

سوه جهدك ، يازه جقدم yazaja'ghidîm, séréjé'yidîn ...

مستقبل روایت Narrative Future.

سوه جك ایشتم sévéjék imishim, سوه جك ایشز sévéjék imishiz,
 سوه جك ایشین » imish'sin, سوه جك ایشکز » imishsiz,
 سوه جك ایش » imish, سوه جك ایشلر » imishlér.
 [They say that] I was about to love . . .

مستقبل شرطی Conditional Future.

سوه جك ایسم sévéjék isém, سوه جك ایسەك sévéjék isék,
 سوه جك ایسەك » isén, سوه جك ایسەکز » iséñiz,
 سوه جك ایسە » isé, سوه جك ایسەلر » isélér.
 or sévéjéyisém, sévéjéyisén; yazajaghisaq, yazajaghisañiz . . .
 If I shall love, If I am to love . . .

§ 364. Further:

يازه حق ایسەمde yazajaq isémdé I shall write, but —.
 كوره ميه جك ایسە کده géöréméyéjék isékdé We shall not be able
 to see, but —.
 يورو بەمه مەجك ایسە کزدە yéörüyéméyéjék iséñizdé You will not be able
 to walk, but —.

لعتلر Words.

کيفلنەك kényflénmék to be delighted	هانايا? haniya? where is it?
ييل باشى yıl bashı New-Year's-Day	a. ينى yani that is to say
واعظ vayiz preacher	يالدىزلى yaldızlı gilt
ييك باشى biñ bashı major	سېرك séyrék sparse
ميرآلاي miralay colonel	كوبىرى keôpriû bridge
يايلا yayla summer-residence	كوروشەك géörüşhmék to visit
صيق sig thick	فاميليا جق familyajaq with the whole family.

٥١ تعلیم Exercise 51.

- ۱ يارين باغلى آراسىنه كىدە جكز . باغلى كوروسەك چوق كيفلنە جكز .
- ۲ يارين ييل باشى ' يعني ' ۱۹۰۳ سنه سنك كاون .

ثانیسینک برى در . واعظ افندى بىلره بىر يالدىزلى انجيل شريف وايكيشر تصوير ويره جك در . ۳ بن شيمدى اوه كيدىيورم ، سز نزهيه كىدەجىسىڭ ؟ ۴ بىز بو سنه يازىن فاميليا جق برىيە چىقمىق اىستەيورز — هانكى طرفه طوغى كىتمك اىستەيورسكتز ؟ ۵ شو قارشىدەكى قارلى بوزلو طاغلره وَ صيق اورما نقلرە طوغى كىتمك نىتىنده ئىز. اورالرده آولر پك سيرك در . ظن ايدەرم بىك باشى وَ ميرآلاي افندىلر دخى فاميليا جق اورايە كىدەجىكلەر . ۶ بىز اورما نقلرە كىدەمېيە جك ايشىز. بابام بشقە يېھ كىتمكە سوز ويرمش . ۷ اكىيارين بزم اوھ كله جك ايسەكتز، آودە قالە جق وَ سزى بىكلەيە جىكم . ۸ ايشىتىدىكتز مى ؟ دون آق كۈپى يېقلىمش . بزم بىادر آز قالىش صويە دوشە جك بوغولە جق ايمش . ۹ آج مىسيان ؟ صوسز مىسيان ، اوقيوسز مىسيان ؟

٥٢ ترجمە Translation 52.

1. Who will come to visit us to morrow? — I believe that my sister Eliza will pay us a visit. 2. In the Psalms (المزمورler) David says: Thou will show me the path of life. 3. Mrs. Mary loved her children and is loved by them. 4. As soon as I hear, I shall let you know. 5. You shall not go to the gardens. I will not allow it. 6. I shall write a few lines before I go to supper. 7. Shall I give him so much? No, Sir, he is asking too much. 8. Would Anna read such a dirty paper? — She could read others more dirty than that. 9. If I could (give), I would give you five pounds, but I cannot give [it]. 10. Where will he go? — If he finds a horse, he will go to the summer-residence.

مکالمە Conversation.

س) بو كون پدر افديدىن مكتوب آله ييلەجىمىسىكتز ؟
ج) استانبول يوستەنس كاپرسە ظن ايدەرم بىر مكتوب آله جىنم .

س) صرَاف اوں لىرەي بىردى بوزەيلەجىم؟
 ج) اوت افندىم! بوزەرم دىوخىدمىتىجى ايلە خېرى كوندرىش.
 س) بورادن چىقارىسىمىز كىز ؟ نزەيە كىدە جىكىسىز ؟
 ج) هىچ بىرە كىدە جىم؛ او طەجىم كىدە جىك و درسى حاضرلا يەجىم.
 س) عموجەك شىمىدىيەدك كويە يېتىشەيىلىدى مى ؟
 ج) اوت افندىم! شىمىدىيە قدر چوقدن يېتىشىش اوولە جىقدىر.
 س) عجبا بۇ اخشام آى ساعت قاچىدە طوغە جىقدىر!
 ج) هوا بولوطلى در؛ يو خىسە چوقدن طوغەش اوولە جىقدى.

Reading Exercise.

A Sermon of Nasr-ed-din.

نصر الدين خواجه افندى^۱ امثالسىز^۲ بىر واعظ ايدى . او نك
 كېي بىر واعظ نەكلەمش نە دە كله جىكىدر . عمرىندە^۳ هىچ بىر دفعە^۴ بوش
 بىر لاقيردى^۵ سوپەمه مىشدەر . هەر سۈزىندىن بىر حصە آلينىر ؛ يَا اشتاھەلە
 كولونور^۶ . شىمىدى شو حكايىي دىكىرسە كىز^۷ ، بىكا حق^۸ ويرە جىكىسىز^۹ .
 بىر كون خواجه افندى جامعە كىتىمش ، كۆسى يە^{۱۰} چىقىمش ، يۈزىنى
 جماعته^{۱۱} چۈزىمش^{۱۲} و يۈكىك سىلە شوپە دىيش : «اي جماعت !
 اي مسلىمانلار ! بوكۇن ، بوساعتىدە ، سىزە نەلر دىيە جىم ، بىلەرمىسىز كىز ؟»
 — جماعت تەجىب ايتىمش^{۱۳} و «خىر خواجه افندى ! سن دىيزىدىن بىز ناصل
 بىلە بىلەر ز» دىيش .

خواجه افندى جوابا^{۱۴} : «يا سىز يىلمىزسىز كىز بىن سىزە نە سوپە يەيم^{۱۵} ؟
 وارىيك ! او كەننەك ! كەلىك ! » دىيش .

Words. 1. *Nasréddin Hoja Efféendi* the reverend teacher Nasreddin. 2. *émsalsiz* unique. 3. *éomrûndé* in his life. 4. *hich'bir défa* not at all. 5. *laqîrdî* a word. 6. *ishtahla gûlûnmék* to be laughed at heartily. 7. *dînlémék* to listen. 8. *haqq vérmék* to approve. 9. *kûrsû* a pulpit. 10. *jéma'at* congregation, people. 11. *chévir-mék* to turn (his face). 12. *té-aj'jûb ét*. to wonder. 13. *jévabén* in answer. 14. *séôyléyéyim* I may speak.

ایوتهسی^{۱۵} جمعه کونی خواجه افندی تکرار^{۱۶} و عظه باشلار وَ
اولکی سوالی تکرار ایدر . بو دفعه جماعت کويا عقللى^{۱۶} داورنچ^{۱۷}
مقصدیله : «اوّت خواجه افندی ' بیلیرز ! بیلیرز ! » دیو هیسی بر
آغیزدن باغریشیارلر^{۱۸}.

خواجه افندی اونلرک بو تریه سزلکلرینه^{۱۹} پك زیاده کوجه نیز^{۲۰}
وَ «مادام که^{۲۱} بیلیرز دییودسکنز ، سیزه نه سویله یه یم . هایدی کیدک !
کوزم کورمه سون ! » دیر ، کسیدن اینر و آلیر یورویی ویر^{۲۲}.

15. értési the following. 16. tékrar again, repeating. 16^a. aqıl'lı wise. 17. davranmaq to behave. 18. baghrışmaq to shout, to call out together. 19. térbiyésizlik rudeness. 20. gûjénmék to be angry. 21. madam ki since. 22. yêrûyû vérmék (to depart and) go quickly.

درس ۲۵ Lesson 25.

التزامي The Optative Tense.

§ 365. The Optative tense expresses a desire or wish that some action may be performed. Its characteristic sign is a -é, -a (or يه -yé, -ya, when the root ends in a vowel) added to the root of the verb. This forms the third person singular. The first person plural is formed by adding ل -lim, -lîm to this.

التزامي اخباريه The Indicative Optative.

سومه سون sévéyyim'	سومه سولم sérélim'
سومه سین sévé'sin'	سومه سکن sévé'siniz,
سومه سون sévé', sévzin'	سومه سول sévélér'.

That I may love, that thou mayest love, etc.

منفي التزامي Negative.

سومه سەيم sév'meyyim, sév'meyim, سومه سەيلم sév'meyélim,

سومهیسکر sérméyésiris, سومهیسین sév'méyésin, سومهیسین sév'méyé, سومهیه 'سومسون' سومهیلر sév'méyélér.
That I may not love, etc.

استفهامی التزامی Interrogative.

§ 367. The interrogative forms are generally in use only for first and third persons, they are used to ask permission for something, and are rendered by *shall* or *may*:

Person 1: يازهیم می yazayım' mi? يازلم می yazalım' mi?

» 3: يازسون می yazsın' mi? يازسونلار می yazsınlar' mi?

May I write, may he, we, they write?

Person 1: آلماهیم می al'mayayım mi? آليم می al'mayalım' mi?

» 3: آلماسون می al'masin mi? آلاسونلار می al'masinlar mi?

Shall I not take?

مطالعات Mûta-la-at Remarks.

§ 368. The third person of the Optative is used to form some important gerunds:

§ 369. The Sixth Gerund. By adding لـ-li, -li or -lidén bérou, a gerund is obtained, called the Primitive, meaning 'since'; as:

بورایه کله 'بورایه کله'، بورایه کله لیدنبرو géléléidén bérou, *bouraya géléléidén bérou*, *bouraya géléli*. Since he came here.

بوچوجوق طوغەلى خستە در bou chojouq doghali, (or doghalîdan bérou) hasta dîr. This boy is sick ever, since his birth.

§ 370. The Seventh Gerund. By repeating the third person singular another gerund is formed which denotes repeated action:

قوشە قوشە كلدى qosha qosha géldi. He came running continually.

§ 371. The Eighth Gerund. Another Gerund is produced by adding رك دق -raq, -rék to the same part of the verb; it expresses the manner of a subordinate

action which takes place at the same time as that stated by the verb it accompanies:

سوينهرك مكتبه كيدبيور sévinérék méktébé gidiyor. He is going to school joyously.

قوشەرق كلدى qosharaq géldi. He came running.

§ 372. The Ninth Gerund. This is obtained by the addition of سىجه ' -si, or -sija to the third person, and is used for cursing and blessing:

او جاغى ياناسى ojaghî yanasi or yanasiya! May his hearth be alight! (i. e. may he be prosperous!)

او جاغى باتاسىجه ojaghî batasiya! May his fireplace be sunk! (i. e. may his offspring be annihilated!)

كور اولەسىجه keör olasija! May he be blinded!

التزامى حکایە The Assertive Optative.

§ 373. The Assertive Optative either expresses a wish that some action may take place, although one scarcely expects it, or indicates regret that some action has not taken place in the past:

يازه ايدم yazay' idim, يازه ايدك yazay' idiq,

يازه ايدك yazay' idin, يازه ايدىكز yazay' idiniz,

يازه ايدى, يازه ايديلر yazay' idi, yazay' idilar.

That I might write! or That I had written!

§ 374. The Dubitative Past third person singular of any verb is compounded with the Assertive Optative of the verb *olmaq* اولق 'to become', to express just the same meaning:

يازمش او لايدم yazmish olayidim, يازمش او لايدك yazmish olayidiq, يازمش او لايدكز yazmish olayidin, يازمش او لايدىكز yazmish olayidiniz, يازمش او لايدىلر yazmish olayidi, يازمش او لايدىلر yazmish olayidilar.

That I might write! That I had written!

مطالعات Mûta-la-at Remarks.

§ 375. a. Words which express a wish require the verb which follows to be in the Optative: such words are:

نماوله ایدی) نولایدی *no'layidî!* Would that!

p. *kiâsh'ki* vulg. *késh'gé!* Would that it were so!

الله ویره ده ! الله ويرسون که !
God grant that!

الله ويريدی ده !
Al'lah véré'yidi dé! Would to God that!

مثاللر Misal'lér Examples.

Kiâsh'ki Bourad'a olayidî! Would that he had been here!

Kiash'ki, or, *no'layidî véré'yidim!* Would that I had given!

Al'lah vérsin'ki or *Al'lah véréyidi dé*, or *Al'lah vérédé éyi bir yaghmour gélényidi!* Would that God would grant a good rain!

§ 376. b. Sometimes the meaning approaches much closer to that of the Suppositive Past (§ 379):

ویرمش اوله ایدیم، ویرمش اولسیدیم *vérmish olayidîm* or *vérmish ol-sayidîm* are the same.

لغتler Words.

آلق satin almaq to buy

صاقق *satmaq* to sell

کوشل *geôñûl* heart

مرتك *mérték* post, beam

صانق *sanmaq* to suppose, take

a. اذن *izin* permission

صداقه *sadaqa* alms

p. برابر *bérabér* together.

عافیت اولسون ! - اوله ! *afiyét' olsoun*, or *ola!* May that be health to you! [§ 490].

٥٣ تعلیم Exercise 53.

- ۱ کاشکى پاره م اوليدي ده، شوقوناغى صاتون آلايدم ! ۲ هايدەك آرقەداشلر ! ديشاري كىدهم ده درسلىزى برابر اوكرەنەم، ايyo اولىز مى ؟
- ۳ پك كوزل اولور ! كىدهيم خواجه افندىدين اذن آلامىم ده كلهيم.
- ۴ وارايم شوقىرىه بش اوئن پاره صداقه ويرهيم . کاشکى پاره اولايدى ده، برقاج پاره زياده ويره ايدم . اوجاغى يانا سىجه پك بىچاره در !
- ۵ بن ده برقاج پاره اولسون (even) ويرمهيي ايستىر ايدم : لكن

کوکولده وارالدھ یوق. ۶ اکرستنک یکن اغا او قومنی یازمغی بیلش او لايدی! شیمدی یه قدر چوق پاره قازانیر ایدی. فقط ایشک کوتیسی شودرکه، الگی کوروسه مرتك صانیر، بایی کورسه چاناق. ۷ بوکون چوق چالیشدم؛ یازی یازه یازه او صاندم. ۸ صومی ایچدیکز؟ عافیت اولسون! — عمرک چوق اولسون افندم. ۹ سوینه سوینه مکتبه کیدیورم. ۱۰ او قویه او قویه کوزم یورولدی.

٥٤ ترجمه Translation 54.

1. Shall I read it? what shall I say? 2. How shall I have patience? 3. May his hand be broken! 4. Since I began my lessons I have not missed a day. 5. O that I knew a little French! 6. Oh! that he might come. 7. It is well that I did not offer it to you, for if I had given it you would not have taken it. 8. Would that he had been here! 9. Shall we go to see the lion? — It is hot now, I cannot go. 10. May God keep you in good health! 11. What shall I do now? — You cannot do anything now. Go to your room until I call you. 12. You must not go to your uncles' house, unless you are invited. 13. By asking continually you can find [the way to] Bagdad. 14. By studying continually you will learn fast.

مکالمه Conversation.

س) رباني دعائي^۱ یيلير سه کز سويله یکن؟ ممنون اوله جنم.
ج) «ای سماواتنده^۲ اولان پدریز! اسمك مقدس^۳ اولسون! پادشاه لفک
کلسین! ارادتك^۴ سماواتنده او لدیغی^۵ بی^۶ او زرنده دخی اجرا
اولونسون^۶...» بو قدریني یيليرم. کاشکي هپيسيني ده یله ايدم ده
سویله یه یله ايدم.

س) رباني دعائي او کره نهلى نه قدر اولدي?

Words. 1. *Rab'bani douva* Lord's Prayer. 2. *sémavat* heavens. 3. *mouqad'dés* holy. 4. *iradét* will. 5. *oldoughou gibi* as it (was). 6. *ijra olounmaq* to be done.

ج) اوج کون اولدی ؛ وقت چوق یوقدر . او لايدی هیسني بردن او گرهنه یلیر ایدم .

س) ايشيتم که قارداشکزه امرِ حق وقوع بولاش⁷ ؛ چوق اسف ايتدم⁸ . باشکز صاغ اولسون !

ج) تشكر ايدرم . سز صاغ اولك ! الله سيلرله اوزون عمرلر وبرسون ! الله بزم برادرك عمریني سيلرله باغيشلاسين⁹ !

س) احمد اوسته کيله کيديبورميسين ؟

ج) سن بکا اوئلرھ كىتمە دىيەلى اوئرىنە آياق باصادم .

س) سز مرذيفونه كلهلى قاچ سنه اولدی ؟

ج) افندم بن بو شهره كلهلى اوون سكىز سنه اولدی .

س) ددهك اولهلىدىنبرو قاچ آى اولدی ؟

ج) آى دكل يكرمى طقوز سنه اولىشدر . بنم عقلم يتىز¹⁰ .

7. *emri haqq rougou boulmaq* the decree of the True one happened, he died. 8. *éséf ét.* to be sorry. 9. *bagħiħlamaq* to grant. 10. *aqlim yétméz* I cannot comprehend (my reason do not reach [so far] i. e. I was a child).

درس ۲۶ Lesson 26.

The Suppositive Tense [Subjunctive].

§ 377. The Conditional Optative, which is called by many Grammarians simply the Suppositive tense, is formed by adding the Conditional terminations to the *hé* of the third person Singular of the Optative.

حال فرضيه ۱. Suppositive Present.

يازسەم *yaz'sam*,

يازسەق *yaz'saq*,

يازسەك *yaz'san*,

يازسەكز *yaz'sanız*,

يازسە *yaz'sa*,

يازسەلر *yaz'salar*.

If I write, If I were to write, etc.

منفي حال فرضيه Negitive.

يازمسە ' يازمسەك ' يازمسەم or يازمسەم *yaz'masam*, *yaz'masañ*, *yaz'masa*, etc. | If I do not write.
يازمسەلر ' يازمسەكز ' يازمسەلر *yaz'malar*, *yaz'makz*, etc. | If I were not to write.

§ 379. 2. Suppositive Past. ماضی فرضیه

The Suppositive Past states the condition on which, if something had happened, some other action would have taken place, or would still take place. It casts doubt on the performance of some condition.

يازسیدم <i>yaz'sayidim</i> ,	يازسیدك <i>yaz'sayidiq</i> ,
يازسے ايدك <i>yaz'sayidin</i> ,	يازسیدكىز <i>yaz'sayidiniz</i> ,
يازسے ايدى <i>yaz'sayidi</i> ,	يازسیديلر <i>yaz'sayidilar</i> .
If I had written, etc.	

§ 380. 3. Narrative Suppositive. روایت فرضیه

يازسے ايشم <i>yaz'sa imishim</i> ,	يازسے ايشيز <i>yaz'sa imishiz</i> ,
يازسے ايشىن <i>yaz'sa imishsin</i> ,	يازسے ايشىكىز <i>yaz'sa imishsiniz</i> ,
يازسے ايش <i>yaz'sa imish</i> ,	يازسے ايشلر <i>yaz'sa imishler</i> .
If I had written (as others say) . . .	

مطالعات Mûta-la-at: Remarks.

§ 381. a. The Conjunction *p. أک éyér* 'if', is, so to speak, included in the Suppositive Tense, as the characteristic sign of this tense سے *-sé* has the meaning if, but it can be and often is used together with it, especially for the sake of emphasis; as:

اک éyér chalishmasan, or *chalishmasan* If you do not try.

§ 382. b. If the Suppositive tenses are used with *کاشكى kiâski*, they are regarded as Optative. If they are used with *اک éyér*, they become Suppositive; as:

Kiâshki on ghouroushoum' olsa! O that I had ten piastres!
Eyér' on ghouroushoum ol'sa. If I had ten piastres.
Kiâshki érkén' gélséyidim! O that I had come earlier!
Eyér érkén gélséyidim. If I had come earlier.

§ 383. c. The Optative of the auxiliary verb *olmaq* 'to become, to have' is used with the third person Dubitative and Future of any verb, to express the Suppositive; as:

يازمش اولسەك ، يازمش اولسەم yazmish ol'sam, — ol'san, — ol'sa, etc.	If I had written.
يازمش اولسيدى ، يازمش اولسيدك ، يازمش اولسيدم yazmish olsa'yidim, — olsa'yidiñ, — olsa'yidi, etc.	
يازه جق اولسەك ، يازه جق اولسەم yazajaq ol'sam, yazajaq ol'san	If I am about to read.
يازه جق اولسيدك ، يازه جق اولسيدم yazajaq olsa'yidim, yazajaq olsa'yidiñ	

مثاللار Misal'lér Examples.

Dün bizé gélmissä olsayidiniz, amoujamı georürüdünüz.
If you had come to us yesterday, you would have seen my uncle.
Ma'ashinizi alajaq olsanız, borjouñouzou vériniz.
If you receive your salary, pay your debts.

لغتلىرى Words.

a. سلام sélam salutation	ديويت divit inkstand
a. دقيقه daqîqa minute	يله bilé even, though
طارىلمۇق darılmaq to be offended	نه دىيىك né démek! certainly!

٥٥ تعلم Exercise 55.

۱ اویىكىزە كلسەم ، بىن اچەرى آلىرىمىسىكىز ؟ نە دىرسىيڭىز
كىلەيم مى ؟ كىلمە يەيم مى ؟ ۲ يارىن صباح سىزك اوھ كىله جك اولوسەم
بىتمە برابر حكىيمە كىدە بىلەرىمىسىكىز ؟ — كىدە بىلەرم ظن ايدەرم .
لكن بو كون اخشاش اوستى دە كىله جك اولسەك كىدە بىلەرم . ۳ بو
قۇناغى كچن سەھىھ ساتون آمش اولسيدىكىز ، دەها اوچۇز آلىر ايدىكىز .
۴ المدى طۋەلوايدى ؛ دوشىمە يەجك ايدم . ۵ بىرسۇدىلى قەھوھ پېشىرتىسى
ايدىكىز ، كۆزجە اىچر ايدك . ۶ واهان افندى كىله جك اولسە ؛ بىن
يوقارىدەيم بىكا خېرىر . ۷ كاشكىي وقتم اوچۇن اولسيدى دە ؛ سىز كىله
بىراپ اوچۇرۇسىق و قۇنۇشىسى ايدك . ۸ خالەزادەم پادە آرتىيرىمىش
باولە ايدى ؛ بىن ايلە بىراپ استانبولە كىدە بىلەرم ئىدى . ۹ «اوچومە يازمه

او کرنگه بک اولورسین افندی اولورسین . او کرنگه حمال اولورسین ». ۱۰ کاشکی او اعلاجی ایچسہ ایدم ، اکو ایچسہ ایدم شمدی یہ چوقدن ایله شیر ایدم .

٥٦ ترجمہ Translation 56.

1. Where will he go? — If he finds a horse he will go to the forests. 2. Had we been walking in the street, we should have been seen. 3. May I bring my ink-stand here? 4. If you write to your mother, give her (say to her) my compliments (salutations). 5. Had we stayed there for a minute, we should have seen the Governor-general and the governor. 6. Although you bring the grapes, I may not eat them. 7. Should you want money, take them to the city and sell them. 8. Were the merchant to send the goods now, I should use them to-day. 9. I believe that, if they were here now, we could sell them here. 10. If I take your pen for a moment, will you be offended? — No, Sir, you may use it as long as you wish. 11. May he bring his younger brother with him? — Certainly; if he brings him, my children will be very glad.

مکالمہ Conversation.

پارم اولسیدی آلیردم .	شو اشک صاتون آلمق ایسترمیسکز ?
ساعت دردی بش کچھ رک اوده اولورم .	سزی یارین نه وقت کورہ بیلیرم ?
کیتسیدیکنر ایو یا پار ایدیکنر .	عجبنا چارشو یہ کیتسه می کیتسه می ?
کیتسه ایدم : کوتورور ایدم . اما	سزه بر مکتوب ویرسیدم پوستہ خانہ یہ
کیده مہیہ جنم .	کوتورور میدیکنر ?
اکر آوہ باشقہ بر کیمسہ کامسہ کلبرم .	یککیزی یسہ کنر بزہ کلیر میسکنر ?

تعلیم قرائت Reading Exercise.

عجبا خواجه افندی نه سویله یہ جک ایدی دیو جماعته بویوک A Sermon of Nasr-é-din.

عجبا خواجه افندی نه سویله یہ جک ایدی دیو جماعته بویوک

Words. 1. a. *ma'bad* continued.

بر مراق^۲ اولور. خواجه نک آغازیندن سوزی ناصل آله بیلیرز دیو دوشونه رک
قارد ویویلر^۳ که: اک بردها کرسی یه چیقار و سوال ایدرسه «کیمیمیز
بیلیرز، کیمیمیز بیلمهیز» دیو جواب ویرسونلر.

خواجه حضرتلىرى اوچنجى دفعه اولەدق كىسى يە چىقار وَ «اي
فارداشلرم ! بىليرميسكىز ؟ بو كون بن سىزە نە سوپەلە يە جىكم ؟» ديو
صوردار . جماعتىك هېپىسى بىلەزدۇن «كىيمىز بىليرز ، كىيمىز بىلەمىز»
ديو با غېشىلەر .

خواجه افندی : «نه کوزل ! مادام که بیلیور ایشسکنر : او یله ایسه
بیلنلریکنر :» پیلمه ینلریکنر اوکرتسونلر ! » دیش و طاریله رق کوسیدن
ایشمش ، برآقش ، کیتم شدر .

2. *méraq* curiosity. 3. *qarar* vérmék to decide. 4. *bilénleriaz* those who know among you (§ 407).

درس ۲۷ Lesson 27.

The Necessitative Tense.

§ 384. The Necessitative Tense indicates necessity, obligation and duty, that an action must or ought to take place.

The characteristic sign of this tense is ملی 'ملي' with the soft and مالی 'مالي' with the hard verbs. This termination is added to the root.

سومك \checkmark سومالى: *sévméli* He must love (if is necessary).
مازمو \checkmark مازمالى: *yazmali* He must write (that is his duty).

§ 385.

1. Indicative Necessitative. وجوبی اخباریہ

سومەلی سو مەلی *səvəməli'yim,*

سوما لیز sévinéli'yiz,

سے مل سو séoméli'sin,

كـلـاـمـاـنـوـسـهـ سـيـمـلـيـسـيـنـىـزـ،

سوما ملی در sévméli' dir,

سومالىدرلی sévméli'dirler.

I must love, or, ought to love, or, am to love, etc.

Negative and Interrogative.

سُوْمَهْ مَلِيْيَمْ ' سُوْمَهْ مَلِيْسِينْ ' سُوْمَهْ مَلِيْدِيرْ } I must or ought not
sév'méméliyim, sév'mémélisin, sév'mémelidir } to love.

سومەلى مىم sévméli miyim? Ought I to love? Must I love?

سُوْمَهْلِي مِيم sév'mémélimiyim? Ought I not to love? Must I not
love?

§ 386. Note. In some regions of Turkey the people make a wrong use of the third person plural as *sévmélilér*, instead of the regular *sévmeli dirlér*.

2. Assertive Necessitative. حکاہ وحولی

§ 387. The Assertive Necessitative (which is called by some grammarians Past Necessitative) expresses that it was necessary or right that an action should have taken place, or that one was forced to perform some act: as:

دون كمليدك *dün' gelmeliyidir* You ought to have come yesterday.

مکتبہ کیتملید بکر yesterday. *méktébé gitméli yidiñiz* 1. You ought to have gone to the school. 2. You were obliged to go to the school. 3. You were to go to the school. 4. You should have gone to the school.

§ 388. It is the Past tense of must, which is wanting in English, and corresponds to the German musste.

يازمالي ييدم *yazmali yidim*,

پازمالىدك *yazmali yidiq*,

يازمالىدك *yazmalî yîdîn*,

يازمالىدېكىز *yazmali yidiniz,*

يازمالىدۇ *yazmali'yidi*,

يازمالىدىلر *yazmalt' yidilar.*

I ought to have written. It was necessary that I should write.

yaz'mamaliyidim يازماليدم I ought not to have written.

389.

روات وحلي 3. Narrative Necessitative.

يازمالى اېشىز *yazmalı imishiz*, يازمالى يازمالى اېشىز *yazmalı yazmalı imishiz*,

يازمالي ايتشكز *yazmali' imishsin*, يازمالي ايتشسين *yazmali' imishsinis*,
يازمالي ايش *yazmali' imish*, يازمالي ايشرلر *yazmali' imishlér*.

(They say that) I ought to have written.

§ 390.

4. Conditional Necessitative. شرطی وجوبی

يازمالي ايسم <i>yazmali' isém</i> ,	يازمالي ايشك <i>yazmali' isék</i> ,
يازمالي ايشهڭ <i>yazmali' iséñ</i> ,	يازمالي ايشهڭز <i>yazmali' iséñiz</i> ,
يازمالي ايشه <i>yazmali' isé</i> ,	يازمالي ايسلر <i>yazmali' iséléř</i> .

If it is necessary for me to write, etc.

مطالعات *Mûta-la-at*: Remarks.

§ 391. a. Instead of using this Necessitative form, some words may be used to denote obligation and necessity together with the Substantive verb, such words are:

- | | |
|-----------------------------------|--|
| a. لازم <i>lazim'</i> necessary. | كىرك <i>gérék'</i> necessary, requisite. |
| a. مجبور <i>méjbour'</i> obliged. | اقتضا <i>iqtiza'</i> requisite. |
| a. واجب <i>vajib'</i> necessary. | مقتضى <i>mouqtazi'</i> necessary. |

Yazmali'dir, is expressed by *yazmasi lazim'*, *gérék'*, *vajib'*, *mouqtazi'dir*; or, *yazmagha méjbour'dour*; *yazmasi iqtiza'édér*.

§ 392. b. When one verb follows another on which it depends and with which it is connected by that, expressed or understood, the use of the conjunction ك *ki* between them is frequently avoided by employing the word ديو *déyi* 'saying'.

It is used also after all kinds of quotations.

كلسون ديو امر ايتدى or امر ايتدى كه كلسون *émr étidi ki gésin*, or, *gésin déyi émr étidi*. He ordered him to come.

او طورسون ديو بىر كوستردى or بىر كوستردى كه او طورسون *yér géostérdi ki otoursoun*, or, *otoursoun déyi yér géostérdi*. He showed him a place to sit.

باباك سنى "كل" ديو چاغيرىپور *babań séni gél déyi chaghírtyor*. Your father is calling you to come (i. e. saying Come!).

§ 393. c. The English verb 'To Have' when followed by an infinitive, expresses an obligation or necessity:

therefore the two verbs together are translated into Turkish by the Necessitative tense or by the obligatory words (§ 391).

I have to write a letter. 1. *Bén bir méktoub' yazmalıyım.*
 2. *Bir méktoub' yazmagha méjbouroum.* 3. *Bir méktoub' yazmaqlighım iqtiza édér.*

I have to learn my lesson. 1. *Dersimi éoyrénméli yim.*
 2. *Dérs' éoyrénmekliyim lazım dir, gérék'dir, vajib'dir, iqtiza' édér, mouqtazi dir etc.*

§ 394. d. When the object of the finite verb in such sentences comes before the infinitive, the sentence does not denote obligation, but possession. It must therefore be rendered in Turkish either by the Future Participle (§ 408) or by the Infinitive Dative or Nominal with ایچون *ichin* 'for'; as:

He has a book to read. 1. *Oqouyajaq bir kitabı var.*
 2. *Oqoumagha bir kitabı var.* 3. *Oqoumaq ichin bir kitabı var.*

لعتلر Words.

كيمك <i>géymék</i> to put on	بوش بوشينه <i>bosh boshouna</i> in vain
p. <i>désté</i> quire (of paper)	بسله مك <i>béslemék</i> to feed
قطو <i>qoutou</i> box	مطلقا. <i>mout'laqa</i> absolutely
يامه لامق <i>yamalamaq</i> to mend	يامه <i>yama</i> patch
تذكرة <i>tézkiré</i> a note	a. مانع <i>mani</i> obstacle.

57 تعلمیم Exercise 57.

- ۱ پدرم بو هفته کلیرم ديو يازمش ايدي ايسه ده کله مدي.
 ۲ مارقوس ايي بر شاکرد در ديو ايشتتش
 مطلقا بر مانع اولامي. ۳ چوجوقلر چاليشمالى؛ هم ده چوق چاليشمالى
 ايدم؛ اما ياكليش اولامي. ۴ نه يايپه چق ايسيه كز برساعت اول ياءاليسكنز.
 ۵ آدم خسته درلر. ۶ نه يايپه چق ايسيه ده چوق ايچمهلى <ايچملى>. ۷ هر نه
 اولامق ايچون نه چوق يمهلى نه ده چوق ايچمهلى <ايچملى>. ۸ هر نه
 امر ايتسەم ياءاليسين؛ يازە جقسىن ديو نه سوپە سەم چارچاپق ياءاليسين؛
 دويىك مى؟ ۹ نه ياءالى ايدىك؟ — قوندوراكي چاپق كىممەلى و كىتمەلى

. ایدك. ۸ نه صاتون آمالیديلر? — ايکي ديويت' بردسته کاغد وَ بر قوطو قورشون قلم صاتون آمالى ايديلر. ۹ دوستكزك ايده جك بر ايشي وارمى? — يازه جق بر مكتوبى وارد. ۱۰ صاته جق بر آتم وارد. اوقويه جق بر غزتهسى وارد (§§ ۳۹۴، ۴۰۸).

٥٨ ترجمه Translation 58.

1.. You must have come to us as soon as you had heard this news. 2. What shall I do? — If you have not learnt your lesson, you should learn it now. 3. What had your wife to do? — She had to write a note. 4. Have they to go this way? — No, Sir, they are to go the other way. 5. Who has to work all the day? — The poor man has to work all the day. 6. Who had to give all his money. — The baker had to give all his money. 7. What have you to do to-day? — I have to write a letter. 8. What has the shoemaker to do? — The shoemaker has to mend my shoes. 9. Am I obliged to come here? — Yes, you must come, your coming is necessary. 10. The teacher called the pupils, saying, Come.

مکالمه Conversation.

س) سویله باقام! قوشلر بھارین نه يا پاليدرل?
ج) قوشلر بھار موسمنده يو والرينى يا پالى، يومورطملىرىنى يومور ئلامالى، يازولرىنى چيقارمالى، او ندى بسلەمەلى وَ او چورمالى درل.
س) عجبا همشيرە كز خانم بى كورسە طانيه جق ميدر?
ج) طانيه ياليدر. كورشم ديو چوق دفعە لاقيزدىكىزى ايدر.
س) اۋابلىرىنى كىم دىكە جڭ? وَ چورابلىرىنى كىم يامالايە جقدر?
ج) بن يا پاجنم اما يىلم كە: چورابلىك پك اسى در؟ يامالامايمى؟

س) بى تذكرە يازه جق كاغدىكىز وارد ميدر?
ج) بويورك افندىم! بى تذكرە لىك دكىل آ! ايشتە سىزە او ن تذكرە لىك كاغد:
كاغدم يوقدر ديو يازما مازلەك ايتىمە يكىز (§ ۲۹۲).

تعلیم قرائت Reading Exercise.

خواجه نک اولنمه‌سی The Marriage of the Teacher.

نصرالدین خواجه افندینک باشی بوزولش^۱؛ ایکننجی دفعه اوله رق اولنک آرزو سینه دوشمش^۲. اسلاملر آراسیندہ عادتن^۳ درکه 'ارکلر قاریلرک یوزلرینی کورمزلو . قاریلر یابانجی^۴ بر ارکک کورولرایسه ' چارچاپوچ یوزلرینی اورتلو^۵ . خواجه نک دوستلری کندیسینه غایت چیرکین بر قاری بوله رق کوزل در دیو یوت دوره میلر^۶ . قاری اوه کلیر کلمز خواجه یوزینک اور تو سینی^۷ قالدیزمش باقش که ؛ نه دیک^۸ ! پک چیرکین بر شی ! عادتا^۹ بر کومود ! جانی چوق صیقیلمش^{۱۰} ایسه ده هیچ سس چیقارماماش .

ایزته‌سی کون بزم خواجه او دن چیقارکن ' قاری در : «آمان خواجه افندی ! سن کیدیورسین ' سویله ! کیمه کورونه یم^{۱۱} ؟ کیمه کورونه یم^{۱۲} » دیو بر ادا^{۱۳} ایله سوال ایتمش . — خواجه «بره قاری^{۱۴} ! جانی کی سودسه‌ک^{۱۵} ، بکا کورونه ده کیمه کورونورسنه کورون ! » دیش و کوجلا یاقابی قورتارمش^{۱۶} .

Words. 1. *bashi bouzoulmaq* (to be put out of order) = to be a widower. 2. to be anxious. 3. *adétdén ol.*" to be usual. 4. *yabanji* stranger. 5. to veil. 6. to cause to swallow, to deceive. 7. *eörtü* veil. 8. *né déñ!* (what do you say) = what wonder! 9. *adéta* simply; really. 10. his soul was oppressed = he was angry. 11. to unveil (her face). 12. to veil. 13. *éda* arrogance. 14. *biré qarı* now then, woman! 15. *diniñi sévérseñ* if you love your soul = please! 16. he could scarcely get rid of her.

درس ۲۸ Lesson 28.

فرع فعل The Participles.

§ 395. There is no Relative Pronoun in Turkish corresponding to the English who, which, or that.

These are always accompanied by a verb in English. In Turkish the Subjective and Objective Participles of the verb take the place of both the Relative and the verb.

§ 396. *Note.* This peculiarity is the most characteristic, and at the same time the most beautiful feature in the Turkish language, though foreigners and even natives of Turkey, whose mother-tongue is not Turkish, are often guilty of infringing it, and are frequently in utter ignorance of its value and meaning. For instance, *béni sévén adém* 'the me-loving man'; *ot yéyén at* 'the grass-eating horse': are equivalent to 'the man who loves me' and 'the horse which eats grass'. The great number of Participles derived from the Turkish verb enables a very great degree of precision to be given to this construction.

§ 397. The only Relative Pronoun in Turkish *ki*, meaning 'who, which, that, what' is not Turkish in origin, it is Persian. This word, *ki*, is never used in correct Turkish, though employed in translated Persian and Arabic sentences. It is also used by foreigners.

§ 398. The Participles may be divided into two classes or moods: Subjective and Objective.

1. Subjective Mood.

§ 399. The Subjective Participles are those which are composed of the subject, (the nominative case of *who, which, that, what*) and the verb. They are derived both from active and from neuter or passive verbs. In the first case they are called Active Participle (*Ismi Fayil*) and in the second Passive Participle (*Ismi Méfoul*). The Active Participle corresponds to the Present Participle and the Passive Participle to the Past Participle of the English Grammar.

§ 400. The Subjective Active and the Subjective Passive Participles have seven tenses each:

§ 401. Subjective Active Participle. اسم فاعل

Present: يازان *yazan* who writes, writer, writing (adjectival).

Aorist: يازار *yazar* one who writes, writing

Past: يازدق *yazdîq* one who wrote.

- Dubitative: يازمش *yazmîsh* one who has written.
 Pluperfect: يازمش اولان *yazmîsh olan* one who had written.
 Future: يازه جق *yazajaq* one who will write.
 Past Future: يازه جق اولان *yazajaq olan* one who is (about) to write.

§ 402. Subjective Passive Participle. اسم مفعول

Present:	يازيلان <i>yazîlan</i>	That which	is being
Aorist:	يازيلير <i>yazîlîr</i>		may be
Past:	يازلدق <i>yazîldîq</i>		is
Dubitative:	يازلش <i>yazîlmîsh</i>		has been
Pluperfect:	يازلش اولان <i>yazîlmîsh olan</i>		had been
Future:	يازيله جق <i>yazîlaqaq</i>		will be
Past Future:	يازيله جق اولان <i>yazîlaqaq olan</i>		is (about) to be

The Negatives are: يازمایان *yazmayan*, سومهین *sévméyen*,
 يازilmayan, سویلمهین *sévilméyen*, etc.

مطالعات *Mûta-la-at*: Remarks.

§ 403. I. The Present Active Participle is applicable either to the present or to the past; as:

يازان آدم *yazar adém*, means either 'the writing man, the man who writes, the man who is writing', and 'the man who wrote'.

§ 404. II. The Aorist Participle means 'whose nature or business is to write' or 'who is willing to write'; as:

اقور يازار بـر آدم *oqour yazar bir adém* 'a man who can read and write, a literary man'.

كورونور كورونز شيلر *gêrûnûr gêrûnméz shéylér* 'things which can be seen and cannot be seen, i. e. visible and invisible things'.

§ 405. III. The Negative of the Past Participle is more used than the Affirmative:

سز ايـو بـر اـدم سـكـز سـزـى سـومـدـك كـيمـسـه يـوقـدر *siz éyi bir adém siziz, sizi sévmédik kimsé yoq dour*. You are a good man, there is nobody who does not love you.

§ 406. IV. Only the Present, the Pluperfect and the Past Future tenses are used either as the subject or as the adjective qualifying the subject of a sentence. The remaining four tenses are always used as adjectives qualifying the subject (§§ 71, 417, 423).

بومكتوبى يازان 'يازه جق اولان 'يازمش اولان ذات كيم در? *bou méktoubou yazan, yazajaq olan, yazmish olan zat kim' dir?* Who is the person who wrote this letter? or بومكتوبى يازان 'يازه جق اولان 'يازمش اولان كىمدىر *bou méktoubou yazan, yazajaq olan, yazmish olan' kim dir?* Who is the writer of this letter?

§ 407. V. Therefore, these three tenses, when used as subjects, are declined like substantives, either alone or with pronominal affixes.

N. يازان <i>yazan</i>	A. يازانى <i>yazanı</i>
G. يازانك <i>yazanın</i> of —	L. يازاندە <i>yazanda</i> in —
D. يازاندا <i>yazana</i> to —	A. يازاندىن <i>yazandan</i> from — The person writing, the writer.

Also: يازانلىرى 'يازانلىكز 'يازانلىز *yazanlıları, yazanlıkz, yazanlıız* } The writer among us, you, them.

§ 408. VI. In English, when the object of the verb falls between the verb 'to have' and the Infinitive, it may be rendered into Turkish by the Future Participle (§ 393).

يېھجك اكمى يوقدر *yéyéjék ékméyi yoq dour.* He has no bread to eat.

§ 409. VII. The Aorist, Past, Dubitative and Future Participles are the same in spelling and pronunciation with those of the Indicative Mood. It is very easy to distinguish them, and there is one absolute rule: If it is Indicative Mood, it must always stand at the end of the sentence, because verbs are always put at the end of the sentence. If it is a Participle, as a subject or a modifier of the subject, it must precede the verb in any case:

? بو اوده كيم او طوره جق *bou evdē kim' otourajaq?* Who will dwell in this house?

بو او ده او طوره حق کیمسه کیم در؟ *bou évdé otourajaq kimsé kim dir?* Who is the man, who will dwell in this house?

طیقات Tatbiqat: Comparison.

§ 410. The order of construction in Turkish is just the opposite of English. In English the Antecedent (subject) begins the sentence, then comes the Relative Clause and thirdly the Verb (or predicate); or the Verb, Antecedent and Relative Clause. But in Turkish the order is always the same: first Relative Clause, then the Antecedent, and third the Verb.

- | | antecedent | relative clause | verb |
|---|--------------------------------|-------------------|----------------------|
| 1. The man who came now is blind. | | | |
| | relative clause | antecedent | verb |
| | <i>Shimdi gélén</i> | <i>adém</i> | <i>keôr' dûr.</i> |
| | verb | antec. | relative clause |
| 2. These are the boys who did not learn their lessons. | | | |
| | relative clause | ant. | verb |
| | <i>Dérslerini eôyrénményén</i> | <i>chojouqlar</i> | <i>bounlar' dîr.</i> |
| 3. There is nobody (who does not love you).
(<i>Sizi sévmédik</i>) <i>kimsé yoq'dour.</i> | | | |
| 4. (Those who have gone to and come) from India.
<i>Hindistana</i> (<i>gitmish vé gélmish olanlar</i>). | | | |
| 5. I saw the man (whose house is big).
(<i>Evi bêoyük olan</i>) <i>adémi geôrdûm.</i> | | | |
| 6. A woman (whose eyes are blind).
(<i>Gêozleri keôr olan</i>) <i>bir qari.</i> | | | |
| 7. A horse (that runs fast).
(<i>Chapouq séyirdir</i>) <i>bir at.</i> | | | |
| 8. A man (who is not fit for anything).
(<i>Bir ishé yaramaz</i>) <i>bir adém.</i> | | | |
| 9. A letter (the address of which is not written).
(<i>üstü yazilmamış</i> [or <i>yazilmadiq</i>]) <i>bir méktoub.</i> | | | |
| 10. There was a man there (whose hand was withered).
<i>Orada</i> (<i>éli gouroumoush olan</i>) <i>bir adém var idî.</i> | | | |
| 11. The merchant (who has to come [or will come] to-morrow).
(<i>yarın géléjék</i> [or <i>géléjék olan</i>]) <i>tûj'jar.</i> | | | |

12. [Those who know among us], will teach (those who do not know among you).
[Bilénlérímiz] (bilményénlerinize) eöyrédéjéklér.
13. Who is the man (who will call the servant?)
(Khızmétkiārî chaghîrajaq olan) adém kim dir?
14. I have (nothing to be afraid of).
(Qorqajaq bir' shéyim) yoq dour.

لغتىر Words.

بالطه <i>balta</i> an axe	a. بلا <i>béla</i> evil
كسر <i>késér</i> adze	بللى <i>bél'li</i> known, perceptible
دېه، تېپه <i>dépé</i> hill, top	كچىله جىك <i>géchiléjék</i> passable, fordable
مكافات <i>mükiafat</i> prize	الدىن كىمك <i>élindén gélmék</i> to be able to do
اولەجق <i>olajaq</i> hopeful	ولىق <i>olmaq</i> to become
يىنمك <i>yénniék</i> to be eaten	يتىمىك <i>yétmék</i> to ripen
قاينار <i>qaynar</i> boiling	ايش كوج <i>ish gûj</i> occupation.

Exercise 59.

۱ عقلى باشىنده اولان آدملىرى سوهدرم . اىشە يارامايان آدمىردن خوشلانام . ۲ اىشنى كوجىنى براقان ' هر وقت تىبل تىبل كَزَن كىمسەلردن كيم خوشلانىر ؟ ۳ باباسىنە اطاعت ايدن ' آناسنى سون بىچىرىقى هر وقت سوپىلىر . ۴ سوپىلىر طبىعىتى اولانلىرى هر كىس سود اىسە دە : سوپىلىز ' چىركىن طبىعتلى اولانىردىن دە هېچ بىر كىمسە خوشلانغاز . ۵ اولەجق چىرىقى كوچوكلىكتىن بىلى دە . اولەجق آت طاي اىكىن بىلىدىر . ۶ كچىن سنه نزەيە كىتدىكىز و كله جىك سنه يازىن نزەيە كىدەجىكسكىز ؟ — كچىن سنه مىزىفونە ياقىن بولنان يكىيجه قرييەسنه كىتىدم و بوسنه دخى كىدەجىك باشقە بىر يۇم يوقدر .

Exercise 60.

۱ بو سوزى سزە سوپىلەين كيم ايدى ؟ — دونكى كون بورا يە

کامش اولان قیصریه‌لی برتیجار ایدی . ۲ باغده میوه‌لر ایله دلو او لاز
بر آغاج کوردم ; فقط میوه‌لری نیمز حالده ایدی . ۳ یتمه‌مش میوه‌لری
یین چوق چوجوقلر پیلیرم که ' خسته یاتیورلر ' ایصیتمه طو تیودلر .
۴ المدن کله جک بر ایش ایسه یا پارم ؛ یوخسه یا په‌مام . ۵ بزی کورونو
و کورونز بلاردن صاقلايان الله تعالیٰ حضرت‌لری در . ۶ بیچاغه
کسر می ؟ — کسر بر بیچاغم ' کسمز بر بالطم و کسکین بر کسر
وار در . ۷ ای رماقدن کچیله جک یی بکا کوستره جک اولسنه کز چو
منون اولورم . ۸ ایچیکزده خسته اولانکز وار می ؟ ۹ ییه جک
بر آز قاینار صو تو . ۱۰ کچمه شلریکزک جانینه رحمت اولسون
۱۱ نوری بک نصل بر آدم در ؟ — هیچ ! بوش کزنلرک باش
قالقه سیدر .

۶۱ ترجمه Translation 61.

1. The man who died yesterday morning, was your eighbour.
2. What have you? — I have a book, on he cover of which there is a beautiful yellow picture.
3. What do you see? — 4. I see the baker who bakes read.
5. If you have seen the horse one of whose yes is blind, it is not ours.
6. The adze cuts the wood.
7. Boys! do not be afraid, there is nothing to e feared.
8. It is a statement which cannot be believed.
- No, Sir, it is a credible statement.
9. Have you anything to say to me? — I have nothing to say to you.
10. Whoever knows himself, knows a great deal (many hings).
11. Is this the lady whose sister is sick? — Jo, she is the lady whose father is sick.
12. This illager is not a man who does not know anything, e is a man who reads and writes.

مکالمه Conversation.

بو کوملکلری کیمہ کوندره جکسکز ؟ فقیر و خسته اولانلره کوندره جکم .
هیچ بر شیئ اولایانلره نه دیرلر ؟ فقیر دیرل .

اوی داغلک دپه سنده اولان تجارت شمدی کندی مغازه سنده اولمالی.
نره ده در؟

بوسنه مکتبده برنجی مكافاتی آلان
کیم ایش؟
اوکلام قدیلک هدیه سن ۱۲۰ غروشد.
شو صایلان کلام قدیلک هدیه سی قاج غروشد?

بويله کیج وقت قاپی بی چالان کیم
در عجب؟

بو پاره بی نه وقت ویره بیلیر سکز?
موس کیما! بو سنه آکینلر نصلدر?
پلک پلک اوچ کوندن ویربرم.
اه! الله شکر لرا اولسون! کولدوره جک
قدر دکلسه ده؛ آغلایه حق قدر ده
دکل.

تہلیم قرائت Reading Exercise.

ایپه اون سرمک To hang flour on a line.

ویره جکنی ویرمز، حدینی طانیماز^۱ کوتوقوشونک برى؛ بر دفعه خواجه حضرتارینه مراجعته^۲؛ «جانم خواجه افتدى! بزم چوجوقلر^۳ بو کون چاماشیر^۴ ییقا یورلو. چاماشیر سرمک^۵ ایچون شو سزک چاماشیر ایپینی^۶ ویرسه کز نه اولور^۷!» دیو یالوارمش^۸. — «پلک اعلا او غلم ااما؛ کل کلمه^۹ که بزم کیلر^{۱۰} ده بو کون ایپه اون سرمشلر؛ یو قسه قضایکی آلسون^{۱۱}، نه وار که^{۱۲}» دیو جواب ویرمش. او ته کی^{۱۳} حالا^{۱۴} مسئلله بی^{۱۵} اکلاما یه رق — «نه دیو که^{۱۵} خواجه، هیچ ایپه اون سریلیر می؟»

Words. 1. Who does not pay his debt. Who does not know his limits i. e. conceited. 2. *mûrâja-at ét.*” to appeal. 3. our children, the woman of the household (these names are applied to the women in the Harém). 4. *chamashir* household linen. 5. *sérmek* to hang up in full length and breadth on a line. 6. clothes-line. 7. *né olour?* a common term for ‘If you please’. 8. to implore. 9. let us come that = unfortunately. 10 *qadâst-alsîn* may your misfortune befall on it! = nothing at all! 11. *né olour ki!* not worth mentioning. 12. the other one. 13. yet. 14. the case. 15. *né déyon?* for *déyorsoun*. What are you saying?

دیو اصرار^{۱۶} ایتدىكىنده ؛ خواجه افندى «بە حىف ! آكلاسەك نە^{۱۷}» وىرەجك كوكلم اوڭلاسە ؛ اىپه اوڭ دكلى يا، صوبىلە سرهدم» دىه رك باش آغىسىنى دفع^{۱۸} ايتىمىشدر .

16. *israr ét.* "to insist. 17. *añlasań né?* why do you not understand? 18. *déf ét.*" to repel, expel.

٢٩ درس Lesson 29.

The Participles. (Continued.)

2. Objective Mood. صىغە سىلە *Siyghéyi Sîlé.*

§ 411. The Objective Participles are those which combine the meanings of the oblique cases of the Relative Pronouns (i. e. 'whom, which, that, what', governed by the words **of**, **to**, **on**, **in**, **out of**, **from**, **by**, **with**) and **where** with that of the verb. They are derived from every kind of verbs, whether Active, Neuter or Passive.

§ 412. The Objective Participles are formed by the addition of possessive suffixes to the Past, Pluperfect, Future and Past Future tenses of the Subjective Participle (§§ 401—402). These are used as objects or as adjectives qualifying the objects.

Subjective Participle.

Past: يازدق *yazdîq*

Pluperfect: يازمىش اولان *yazmîsh olań*

Future: يازەجق *yazajaq*

Past Future: يازەجق اولان *yazajaq olań*

The person who wrote; who had written . . .

Objective Participle.

Past: يازدىم *yazdîghîm*

Pluperfect: يازمىش اولدىم *yazmîsh oldoughoum*

Future: يازەجەم *yazajaghîm*

Past Future: يازه جق اولدینم *yazajaq oldoughoum*

The thing which I wrote, which I shall write ...

ماضى صله § 413. Objective Past Tense.

Per. 1.	يازدینم <i>yazdighim'</i> ,	يازدقلم <i>yazdiqlarim'</i> ,
2.	يازدېڭ <i>yazdighin'</i> ,	يازدقلك <i>yazdiqlarin'</i> ,
3.	يازدېنى <i>yazdighi'</i> ,	يازدقلىرى <i>yazdiqlari'</i> ,
1.	يازدېمىز <i>yazdighimiz'</i> ,	يازدقلىرىز <i>yazdiqlarimiz'</i> ,
2.	يازدېكىز <i>yazdighiniz'</i> ,	يازدقلىرىكىز <i>yazdiqlariniiz'</i> ,
3.	يازدقلىرى <i>yazdiqlari'</i> ,	يازدقلىرى <i>yazdiqlart'</i> .

That which I, he, we, you, they wrote. Those which I, you ... wrote.

حکایة ماضى صله § 414. Pluperfect.

يازمش اولدینم <i>yazmish' oldoughoum.</i>	} That which I, you, they ... have written.
يازمش اولدقلرى <i>yazmish' oldouqlari.</i>	

مستقبل صله § 415. Future.

Per. 1.	يازه جنم <i>yazajaghim'</i> ,	يازه جقلرم <i>yazajaqlarim'</i> ,
2.	يازه جنڭ <i>yazajaghin'</i> ,	يازه جقلرك <i>yazajaqlarin'</i> ,
3.	يازه جنى <i>yazajaghii'</i> ,	يازه جقلرى <i>yazajaqlari'</i> ,
1.	يازه جنمز <i>yazajaghimiz'</i> ,	يازه جقلرىز <i>yazajaqlarimis'</i> ,
2.	يازه جنڭىز <i>yazajaghiniz'</i> ,	يازه جقلرىكىز <i>yazajaqlariniiz'</i> ,
3.	يازه جقلرى <i>yazajaqlari'</i> ,	يازه جقلرى <i>yazajaqlart'</i> .

That which I shall write ... Those which I shall write ...

حکایة مستقبل صله § 416. Past Future.

يازه جق اولدینم <i>yazajaq' oldoughoum.</i>	} That which I, we shall have written ...
يازه جق اولدۇھومۇز <i>yazajaq' oldoughoumouz.</i>	

مطالعات Mûta-la-at Remarks.

§ 417. I. The plural forms (*yazdiqlarim'*, *yazajaqlarim'*) are never used as adjectives in the plural to

alify plural nouns, since adjectives when they qualify uns do not take the plural termination (§§ 71, 423).

§ 418. II. The Objective Future Participle first person and the Indicative Future first person are the same spelling, but in pronunciation and use are different. the word is a participle, it is never found at the d of the sentence, and it is accented on the last syllable, but if it be the Indicative, it must be put at the d of the sentence and is accented on the penultimate.

Bir mektoub yazaja'ghîm. I shall write a letter.

Yazajaghîm' méktoub. The letter which I shall write.

Comparison. تطبيقات

1. This is (the book which I read).
(Ogoudoughoum kitab) bou dour.
Note. The verb is first person, the Past Part. is first person.
2. The cook will bake (the food which you like).
Ashjî (sévdiyiñ yéméyi) pishiréjék.
3. Where is (the letter which I have written) yesterday.
Dûnki (yazmîsh oldoughoum méktoub) nérédé dir?
4. This is (the word which they spoke).
(Seôylédikléri seôz) bou dour.
5. (The money which he gained) is ten piastres.
(Qazandîghî para) on ghouroush dour.
6. The medicine [acc.] (which the sick person drank).
Ol hastanîñ (ichdiyi ilajî [acc.]).
7. The house (in which you are dwelling) now (loc.).
Shimdi (otourdoughouñouz) év.
8. The man (whose house [acc.] we rented), is dead
(E'vini kiraladîghîmîz) adém eôlmûsh dûr.
9. The lesson (which I shall [or have to] learn).
(êôyrénéjéyim' [or êôyrénéjék' oldoughoum] dérs.
10. Do you know (the road [acc.] which we shall go) to-morrow?
Yarîn (gidéjéyimiz [or gidéjék oldoughoumouz]) yolou bilir misiñiz?
11. (The water with which [Inst.]) the master washed himself.
Efféndiniñ (yîyqandîghî) sou.

12. The Teacher cut (the branch on which [loc.] he was sitting).

Hoja (otourdoughou dali) késdi.

The Declinable Objective Participles.

§ 419. If the Substantive which is the object in the sentence is omitted and the participle is used alone as an object, then the four tenses of the Objective Participle are declined according to the case and person of the object and the person of the verb in the Relative clause (§ 410).

§ 420. For instance بـنـم يـازـدـيـغـم مـكـتـوبـي كـونـدر *bénim yazdîghîm' méktoubou géondér*, 'send the letter which I wrote', here the object (*méktoubou*) is in the Accusative, the subject first person (*bénim*) and the tense past (*yazdîghîm*). But if I say بـنـم يـازـدـيـغـى كـونـدر *bénim yazdîghîm' géondér*, 'send what I wrote', the meaning is the same, but the Participle takes the accusative termination, because the noun is omitted.

§ 421. The case is just the same with the adjectives also; I can say اـيـ آـدـمـلـرـى سـوـهـرـم *éyi adémléri' sévrim*, I like the good people: It is possible again to say اـيـلـرـى Eـيـلـرـى سـوـهـرـم *Eyiléri' sévrim* I like the good (ones), omitting the Substantive.

§ 422. The addition of the possessive endings implies a possessor. The possessor is put in the Genitive case and forms the Subject in the English sentence. It is not always inserted, the terminations of the Objective participle being substitutes for it. بـنـم يـازـدـيـغـم *bénim yazdîghîm'* is equal to بـنـم يـازـدـيـغـم *yazdîghîm'*; the ending showing the person and the number (§ 102).

§ 423. The singular nominative is used both as an object and as an adjective qualifying the object, but the other cases, as well as the plural nominative of Past and Future Objectives, are never to be used as adjectives, but as Substantive object: it is not permitted to say

بُنم يازدقلم *bénim yazdîghîmî* المكتوب or بُنم يازديغمي مكتوبى
 بُنم يازدقلم *bénim yazdîqlarîm* المكتوبلىرى; but بُنم يازديغم مكتوبلىرى or مكتوبى
 بُنم يازديغمي and بُنم يازدقلم مكتوبلىرى or مكتوبى *bénim yazdîghîmî* or بُنم يازدقلىرى *bénim yazdîqlarîmî* (§§ 406, 417).

Past Tense. ماضى صله *Mazîyi Sîlê.*

First Person Singular. متکل *Mûtékél'lim.*

N.	يازديغم <i>yazdîghîm'</i>	That which I wrote, what I wrote, my writing.
G.	يازديغمك <i>yazdîghîmîn'</i> of —	
D.	يازديغمه <i>yazdîghîma'</i> to —	
A.	يازديغمى <i>yazdîghîmî'</i>	
L.	يازديغمده <i>yazdîghîmda'</i> in —	
A.	يازديغمدن <i>yazdîghîmdan'</i> from —	

First Person Plural.

N.	يازديغمز <i>yazdîghîmîz'</i>	That which we wrote, what we wrote, our writing . . .
G.	يازديغمزك <i>yazdîghîmîzîn'</i> of —	
D.	يازديغمزه <i>yazdîghîmîza'</i> to —	
A.	يازديغمزى <i>yazdîghîmîzî'</i>	
L.	يازديغمزده <i>yazdîghîmîzda'</i> in —	
A.	يازديغمزدن <i>yazdîghîmîzdan'</i> from —	

Second Person. مخاطب *Moukhatab.*

N.	سوديكت <i>sérdiyin</i>	سوديكتز <i>sévdiyîñiz</i>
G.	سوديكتك <i>sérdiyiyin</i> of —	سوديكتكز <i>sévdiyîñiziñ</i> of —
D.	سوديكته <i>sérdiyiné</i> to —	سوديكتزه <i>sévdiyîñizé</i> to —
That which thou lovedst, you loved; their, your loving . . .		

Third Person. غائب *Ghayib.*

N.	أوقوديغى <i>oqoudoughou'</i>	أوقودقلرى <i>oqoudouqları'</i>
----	------------------------------	--------------------------------

- G. اوقدلر ينك oqoudoughounouń' of - اوقدلار ينك oqoudouqlarinń' of -
 D. اوقدلر ينه oqoudoughouna' to - اوقدلار ينه oqoudouqlarina' to -, etc.
 That which he read. What they read, their reading ...

Future Tense. مستقبل صله Mustaqbéli Sîlê.

First Person. متكلم

- | | |
|--|-------------------------------------|
| N. يازه جنم yazajaghím' | يازه جنمز yazajaghímiz' |
| G. يازه جنمك yazajaghímíń' of - | يازه جنمكز yazajaghímízíń' of - |
| D. يازه جنمه yazajaghímá' to - | يازه جنمزه yazajaghímíza' to - |
| A. يازه جنمى yazajaghímí' | يازه جنمزى yazajaghímízí' |
| L. يازه جنمده yazajaghímda' in - | يازه جنمزده yazajaghímízda' in - |
| A. يازه جنمدن yazajaghímdan' from - | يازه جنمزدن yazajaghímízdan' from - |
| That which I shall write, what I shall write; My writing ... | |

Second Person. مخاطب

- | | |
|---|-------------------------------------|
| N. ييله جكك biléjéyiń' | ييله جككز biléjéyińiz' |
| G. ييله جكك ينك biléjéyiyiń' of - | ييله جككزك biléjéyińizíń' of - |
| D. ييله جكك كه biléjéyińé' to - | ييله جككزه biléjéyińizé' to - |
| A. ييله جكك كنى biléjéyińi' | ييله جككزى biléjéyińizi' |
| L. ييله جكك كده biléjéyińdé' in - | ييله جككز ده biléjéyińizdé' in - |
| A. ييله جكك كدن biléjéyińdén' from - | ييله جككز دن biléjéyińizdén' from - |
| What thou, you will know. Thy, your knowledge ... | |

Third Person. غائب

- | | |
|--|--------------------------------------|
| N. يازه جقى yazajaghí' | يازه جقلرى yazajaqları' |
| G. يازه جقى ينك yazajaghíníń' of - | يازه جقلرى ينك yazajaqlarinń' of - |
| D. يازه جقى ينه yazajaghína' to - | يازه جقلرى ينه yazajaqlarina' to - |
| A. يازه جقى ينى yazajaghíni' | يازه جقلرى ينى yazajaqlarini' |
| L. يازه جقى ينده yazajaghínda' in - | يازه جقلرنده yazajaqlarında' in - |
| A. يازه جقى يندن yazajaghíndan' from - | يازه جقلرندن yazajaqlarindan' from - |
| What he, they will write. His, their writing ... | |

§ 424. Four important gerunds are obtained from the Declinable Objective Participles.

§ 425. **The Tenth Gerund.** The Dative case of the Objective Future Participle is used as a gerund: it then corresponds to the phrases 'instead of, rather than'; as:

بن آته بینه جکمه اشکه بیندرم *bén ata binéjéyimé éshéyé binérim.*
I would rather ride a donkey than a horse.

§ 426. **The Fourth Gerund.** The Locative case of the Objective Past Participles, when used as a gerund, indicates the time of an action, when an action is performed.

مسافرلر کلدىكىنده يەمكىزى يەدك *mûsaflıról gëldiyindé yéméyi-mizi yédik.* When the guests arrived we dined; or, the guests having arrived we dined; or, the guests arriving we dined; or, on the arrival of the guests we dined.

§ 427. **The Twelfth Gerund.** The Ablative case of Past and Future Participles is used as a gerund, and indicates the reason why some other action is performed? The doer of the first is indicated by the possessive affixes; as:

پىدم مكتوب يازە جىندىن كامىدى *pédérím méktoub yazajaghíndan gélmedi.* My father did not come, because he was about to write a letter.

او ايشىتمەدىكىندىن جواب وېرمەدى *o ishitmédiyindén jévab vérmedí.*
Owing to his not having heard he did not answer.

§ 428. **The Third Gerund.** If *كېبى* *gibi* is added to the nominative of the Objective Participle, another gerund is obtained, which means 'as soon as'.

قارداشك كلدىكى كېبى بىن چاغىر *qardashıñ gél'diyi gibi bén chaghır.*
Call me as soon as your brother comes (§§ 334, 431).

§ 429. As we have already seen, the Dative, Ablative and Locative cases of the Objective Participles have two meanings: one as a participle, the other as a gerund. This identity must not escape the student. But it is very easy to distinguish them, as the subject of the gerund is always in the *nominative*, while that

of the participle is in the *genitive*. Therefore confusion is scarcely possible when the words are used in a sentence. (See the examples 5—8.)

Comparison. تطبيقات

1. Give me the account (of whatever you have bought).
(Sizin̄ satin aldighiniziñ) hisabini baña vérifiz.
2. The guest does not eat (what he expects), but eats (what he finds).
Mûsafir (oumdoughounou) yéméz, (bouldoughounou) yér.
3. Put in the bag (whatever you [will] find).
(Boulajaghiñizi) torbaya qoyouñ.
4. Have you anything to say ([of] what the boy wrote)?
Chojoughouñ (yazdîghîna) bir déyéjéyiñiz' var mî?
- 5a. I have no doubt (that you will do) this nicely.
Sénin̄ bounou gûzéljé (yapajaghiña) shûb'hém yoq.
- 5b. (Instead of doing) the wrong, do the best.
Sén keötûyû (yapajaghiña), éyiyi yap.
- 6a. There is no deficiency (in what I sold).
Bénim (satdîghîmda) bir' qousour yog dour.
- 6b. (Whenever I sell) your property, I will give you your money.
Bén maliñi (satdîghîmda) parañi véririm.
- 7a. I had no news (of his being ill [that he was ill]).
Onouñ hasta (oldoughoundan) habérim yoghoudou.
- 7b. My mother could not come here (because she was ill).
Validém hasta (oldoughoundan) bouraya gélémédi.
- 8a. My father did not know (that you were about to come) here.
Sizin̄ bouraya (géléjéyiñizdén) babamîñ habéri yoghoudou.
- 8b. We could not go there (because we had to come here).
Biz bouraya (géléjéyimizdén) oraya gidémédik.

لغتler Words.

اوکونگ اوکونگ *ûyûtmék* to grind a. *rouh* Spirit

علامت تعجب ایتمک *téaj'jûb ét'* to marvel a. *alamét* sign

معلومات جورباجی *malûmat* knowledge ^۱ *chorbajî* Mr.

خاطر بکزاده *khatîr* memory t.p. *béyzadé* nobleman.

^۱ A conventional title applied to Christian notables, bankers, merchants, etc.

Exercise 62.

۱ ویرمش اولدینگنگز ساعت . بنم اوکوش اولدینغم بوغدای .
 اوکرهنهجك اولدینغم درس . آغالارك ايچهجك اولدقلرى قهوه . ۲ چورباچيلرك
 صاتەھىچق اولدقلرى خانه . بکزادهلرک صاتون آڭش اولدقلرى آت .
 ۳ كتيرمش اولدينى قهوه فينجانى صفرا اوزرندە ايدى ؟ آلهكز اولدى
 مى ؟ ۴ حسين قالفەنك بكا سوپىلەيەجك اولدينى سوزك نه اولدىغۇنى
 بىلەرمىسىن ؟ — خير افندم ! نه دىيەجىكتەن معاوماتىم يوقدر . ۵ شاڭدم
 اولدىغىنگز ايچون . شاڭدم اولدىغىنگزدن . شاڭدم اولدىغىنگز
 سېبىلە . ۶ وىرەمدكلىرى ايچون . وىرەمدكلىزىن . وىرەمدكلىزىن
 طولايى . وىرەمدكلىرى سېبىن حبس اولوندىلار . ۷ شاڭدەر درسلەرنى
 سوپىلەيەمدكلىزىن . سوپىلمىكە قادر اولهمادقلىرى سېبىن تىكدىر
 اولوندىلار . ۸ «يىئىشەمەدىككى كويڭ بى ياننده ياتى وىر» (§ ۲۸۶).

Exercise 63.

۱ كىلىكىنى كوزەممەدم . كىزدكلىرى باغچە قاين آنامكىدر .

۲ ياتاچقلرى ياتاق اوتدن ايش . ۳ سن بنم دىدىيكمى خاطردىن چىقارمە .

۴ ات كىسىيكم يېچاق نزەدە در ؟ — اتك اولدىغۇنى دولابدە در .

۵ كەھجك هفتە بىزە كەھجك اولان مسافرلىرى طانىرمىسىنگز ؟ ۶ يارىن

بن کلديکمده هر ايشى بيتمش كورمك ايستهدم . ۷ بويله کوتوا
آرقه داشلر ايله کزه جككه ، ايي آرقه داشلر ايله کز قونوش .
۸ مكتبه چان چالينديغنه هر کس يرينه ياتار ايدي . ۹ يانار طاغله
ياقين يايپلان شهرلر ذلزله دن پك قورقارلر . ۱۰ کورديکنزا
و کوره جكکنزا شيلري کيمسيه سويشهمه ياسکنزا . ۱۱ داييكده
اولان آلاجفني آلدیغم کي سکا اولان ويره جكسي ويره جكم .

٦٤ ترجمه Translation 64.

1. I received the letter which you sent me, dated 7th July 1902. 2. The house to which I am now going is my father-in-law's. 3. I wrote all the words you spoke to me. 4. The greatest of the cities which Alexander the Great built [made], was Alexandria. 5. The physician of whom you speak is in Europe. 6. Mr. Jacob is the man of whom we have read in the newspapers. 7. Do you know what I want? — I don't know what you want, if you do not tell me. 8. Let no one change that which I have written. 9. Do you know that I lost my purse full of money? 10. When I was in Constantinople I saw the goods in the shops changed every day. 11. Learn this from what you see. 12. I did not know that he went to Trebizonde.

٦٥ ترجمه Translation 65.

1. He that hath an ear, let him hear what the Spirit saith unto the churches. 2. For he knew what was in man. 3. They marvelled that he talked with the woman. 4. What shall be the sign of thy coming? 5. Let not thy left hand know what thy right hand doeth. 6. Have you not read what David did, when he was hungered, and they that were with him? 7. We heard of their having become soldiers. 8. I do not object to your going there. 9. The baker is not an honest (*doghrou*) man: he writes what is due to him [his credits] and does not write his debits (what he owes).

قرائت ملیم Reading Exercise.

Translate and tell the following story in Turkish fully.

1. This is the house that Jack built.
2. This is the malt, That lay in the house that Jack built.
3. This is the rat, That ate the malt, That lay in the house that Jack built.
4. This is the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
5. This is the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
6. This is the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
7. This is the maiden all forlorn, That milked the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
8. This is the man all tatter'd and torn, That kissed the maiden all forlorn, That milked the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
9. This is the priest all shaven and shorn, That married the man all tatter'd and torn, That kissed the maiden all forlorn, That milk'd the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
10. This is the cock that crowed in the morn, That waked the priest all shaven and shorn, That married the man all tatter'd and torn, That kissed the maiden all forlorn, That milked the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.

11. This is the farmer sowing his corn, That kept
the cock that crowed in the morn, That waked
the priest all shaven and shorn, That married
the man all tatter'd and torn, That kissed the
maiden all forlorn, That milk'd the cow with
the crumpled horn, That tossed the dog, That
worried the cat, That killed the rat, That ate
the malt, That lay in the house that Jack built.

Translation.

11. *Jackiñ yapdighî évdé saqlanan, Arpayî yéyén, Faréyi
eoldûrén, Kédiyi ûrkûdén, Keôpéyi bouynouzlayan,
Fyri bouynouzlou inéyi saghan, Bicharé qîzi eôpén,
Esgi bißkû roubalî adémi nikîahlayan, Das qafalî
(shaven), tûysûz (shorn) papazî ouyandîran, Sabah-
layîn eôtén horozou saqlayan, Boughdayî ékén
chift'ji [ishté] bou dour.*

مکالمه Conversation.

س) یعقوب کیانڭ ياپدیردىغى اوده صاقلامش اولدىغى آرپەيى يەين كىمدر?
ج) آكىرى بۇينوزلى اينەكك قادىغى كوپكك قورقۇتىغى كىدىنگ يدىك
فارە در.

س) اول آكىرى بۇينوزلى اينەكى صاغان قىز ايلە نكاحلنان كىمدر?
ج) اول اوكسوز قىزى اوپن اسکى پوسکو روپالى بر چوبان ايدى.
س) اول اوكسوز يېچارە قىزى شول پريشان چوبان ايلە كىم نكاحلدى?
ج) صباحلار ئوتىن خروسك اوياندىرىمىش اولدىغى داز قافالى توپىز پاپاس
نكاحلدى.

س) داز قافالى پاپاسى اوياندىرىمىش اولان خروسى صاقلايان هريف كىمدر?
ج) شويشىللكلرنە اورتولىش اولان طاغىرى درەلرى اكن رنجىر هارو اغا در.

درس ۳۰ Lesson 30.

رابطه صيغه لر Gerunds.

§ 430a. The number of purely Turkish Conjunctions is very limited, only six in number: and these too are

derived from Verbs or Adverbs (§ 475). The place of Conjunctions is supplied by Gerunds, which are called Conjunctive Moods or Words, *Rabita Siyghélér*. They are mere combinations of Conjunctions with the verbs, appended at the end of sentences (§ 230). The Gerunds, like the Conjunctions, serve the purpose of connecting sentences and parts of sentences. They have the same power of government as their verbs, but they are never used alone as governing words.

§ 430b. There are thirteen gerunds in Turkish, some of which we have already met with in the course of the previous lessons. Here we shall give them in order. (See the Table.)

§ 431. **The Third Gerund.** This is formed by adding the termination ينجه 'نجه' -*injé*, -*inja* to the root, (and -*yinjé*, -*yinja*, -*younja* if the root ends in a vowel). It means 'as soon as' or 'on'; ex.:

يازنجه كىتدى *yazinja gitdi* as soon as he wrote, he went out.

اوقوينجه اوطور *oqouyounja otour* on your reading sit down.

The meaning is also expressed in two other ways (§§ 334, 428).

§ 432. But the Negative form has a wholly different meaning.

يازمانيتجه كىتمە *yaz'mayinja git'mé*. Don't go unless you write.

§ 433. **The Eleventh Gerund.** The third form of the Gerund when annexed to يەدكىن 'يدك' - يەقدر 'يدك' - يەدكىن 'يدك' - *yé dék*, -*yé déyin*, -*yé qadar*, means until.

بن كانجه يەدك اوطور *bén gélinjéyédék otour*. Sit until I come.

§ 434. **The Fourteenth Gerund.** By adding ايڭن or كن -*ikén*, -*kén* to the Aorist, Present, Dubitative, Future and Necessitative third persons, another gerund-like expression is obtained, which is rendered by while.

Gitmish ikén. Now that the act of going has occurred.

Yazayaq ikén. While just about to write.

No.	Gerunds	Meaning	Derived from	Section S
1	بازارچهنه	<i>yazar'jasına</i> As if —, intending to —	Aorist	331
2a	بازمدون	<i>yaz'madan</i>	Infinitive	299
b	بازمدون اول	<i>yaz'madan ev-vél</i> Anteriorly to — Before —	»	»
c	بازمازدن	<i>yaz'mazdan</i>	Aorist	333
d	بازمازدن اول	<i>yaz'mazdan ev-vél</i>	»	»
3a	بازنیجه	<i>yazin'ja</i>	Root	431
b	بازار بازمار	<i>yazar' yazmaz</i> As soon as he —	Aorist	334
c	بازدینی کجی	<i>yaz'dighı gibı</i>	Obj. Participle	428
4a	بازدقده	<i>yazdığ'da</i>	Past	345
b	بازدیننده	<i>yazdığ'hında'</i>	Obj. Participle	426
5	بازدقجه	<i>yazdığ'ja</i>	Root	846
The more — the more —				

6 a	yazali'	يازه ل	Optative	369
b	yazalid'an'berou	يازه ليدنبرو	»	»
c	yazdi' yazali'	يازدی يازه ل	Opt., Past	370
7	yaza' yaza'	يازه يازه	Optative	371
8	yaza'raq	يازه رق	»	»
9	yazasi'	يازه س	»	»
10	— 'ja	يازه سیجه	May he — I	»
11	yazin'ja	يازنجه	Instead of —, Rather than —	425
12	— ya qadar	يازنجه قدر	Until he —	423
13	yazzighin'dan	يازدیندن	Because he —	427
14	yazajaghin'dan	يازه جنون	by the act of —	»
	yazip'	يازوب	Obj. Participle	435
	yazar'ken	يازاریکن	Having —	434
			While, during	{ Present, Aorist, Dubit., Future, Necessitative. }

§ 435. The Thirteenth Gerund is a conjunctive inflexion of the verb equivalent to a verb (generally of the same tense and frequently with the same object) found at the end of the phrase, followed by the conjunction 'and'. The sense may be such as to require the words 'also' and afterwards to be supplied, according as the succession of the two actions is intended. It is characterized by the termination -oup, ip, (or -يوب -youb if the root ends in a vowel [53]). § 17; as:

يازوب *yazip* having written. او قويوب *oqouyoup* having read.

او طوروب *otouroup* *oquodilar*. They sat and (afterwards) read, or having sat down they read: equivalent to *otourdular ré oquodilar*.

كيدوب *gédip* *gêrégéyim*, equivalent to *gédéjéyim ré gêrégéyim*. I shall go and see [him also] (having gone I shall see).

لُغْتَلَر Words.

f. آبانیز <i>abanız</i> Ebony	a. محجوب <i>mahjoub</i> humble
داملامق، طاملامق <i>damlamaq</i> to drop	a. مغرور <i>maghroor</i> proud
صورمق <i>sormaq</i> to ask	a. راضى او <i>razi ol'</i> to be content
قراباغه <i>qourbagha</i> frog	كينيش <i>génish</i> wide
كچينمك <i>géchinmék</i> to subsist	a. جاهل <i>jahil</i> young people
پيره <i>piré</i> flea	تگرى، تاشگرى <i>tañri</i> God
يت <i>bit</i> louse	اورومك <i>ûrûmék</i> to bark
دوه قوشن <i>dévé qoushou</i> ostrich	پاطلامق <i>patlamaq</i> to burst.

٦٦ Exercice 66.

Douroubou émsal. ضروب امثال.

- ۱ آجاج صوده طوره اولور آبانیز؛ او شاق او ده طوره طوره اولور باباکز.
- ۲ طاملایه طاملایه کول اولور.
- ۳ صوره صوره بولنور بغداد.
- ۴ قالین اینجه لینجه يهدك اينجه نك جانی چیقار.
- ۵ کوله صو کلنجه يه قدر قورباغه نك کوزى پاطلار.
- ۶ زنکينك کوكلى او لنجه يهدك فرازانك

ایشی بیتر. ۷ قارینجه قدرنجه. ۸ اولومی کورونجه خسته‌لغه راضی اولدی. ۹ کنیش وقتکده دار کچین که دارلق کلديکنده کنیش کچینه پیله‌سین. ۱۰ پیره ایتده بولنور؛ پاره یکیتده. ۱۱ جاھلک تکریسی اولماز. ۱۲ آتالر سوزی سسنز توفنگه بکزر او ردیغی کی یاتیریز. ۱۳ تابل دوه قوشینه بکزر: یوکه کلديکنده «قوشم» دیر یه کلديکنده «دوهیم». ۱۴ ایت اورور کروان گوچر. ۱۵ اوله جغه چاره یوق؛ ایش اوله جغنه واریز. ۱۶ دیوارک قولاغی وار. ۱۷ قورقولی دوش کورمه‌دن او یانیق یانه‌سی ای در.

٦٧ ترجمہ Translation 67.

1. When the teacher began speaking, every one stopped his talk. 2. Until the teacher entered the school-room, all the pupils were talking together. 3. Since I came to Merzifoun I have three times visited Mounjousun. 4. As soon as Eli goes, I will call you. 5. I read and write. He came and went afterwards. 6. He mounted his horse and went into the country. 7. The teacher Nasré-din, taking an axe, mounted the tree and began to cut the branch on which he sat. 8. A man saw him and said that he would fall down from the tree. As soon as the man spoke the teacher fell down. 9. He ran after the man and caught him by his collar and said: As you knew that I would fall down from the tree, of course you must also know the time when I will die. 10. The man said: When your ass brays three times, you will die. 11. Do not go until I come.

مکالمہ Conversation.

- س) قونشوڭز عالى بابا ناصل بر آدم در؟
 ج) فقیر ایکن ممحجوب ایدی ایسەدە زنکىنلەندىكىچە مغۇرللانىور.
 س) بىرادىر كىز شىمىدى يە قدر قاچ مكتوب يازمىشدر؟
 ج) بىرادىر افندى استانبولە كىتدى كىدەلى اوچ مكتوب يازمىشدر.

من) خسته کنر شیمدى ناصلدر؟
ج) حکیمک ویردیک علاجن ایچه لیدنبری خسته ایولشمه بوز طوتدى.

Reading Exercise. تعلیم قرائت

انسانك حیواندن فرقى

The Distinction between Man and Beast.

انسانك حیوانلردن فرقى سوز سویله مك و او قويوب يازمق ايله در.
انسان ياراديليشىدە^۱ حیوانلردن چوق عالي^۲ در. حیوانلرده حس^۳ وار در.
مثلا^۴: كوبك افندىسىنى كوردىكى كى ' طانيه رق؛ سوينوب قويروغىنى
حاللامغە^۵ باشلار. — بن سوز سویله يېلىدىكىم ايچون حالى^۶ برآدمە
آكلادە بىليرم؛ فقط بىچارە^۷ كوبك و ساڭر^۸ حیوانلار نطقدن^۹ محروم^{۱۰}
اولدقلرى جهتلە^{۱۱}، حاللىرىنى بىنم كىي افادە^{۱۲} ايدە مزلۇ.

بن بوييم طوغى اولدىغىي حالدە^{۱۳} يورودم. باشمى هر طرفە
چىويىرە بىلدىكىم كى^{۱۴} كوكه طوغى دە قالدىرە بىليرم. لكن سائز
حیوانلار او يلە يايپە ما زلار. انساندە كورمك، ايشىتىمك، ال و سائز
اعضا^{۱۵} ايلە طوقوغىق، طاتق^{۱۶}، قوللامق حىتلرى وار در.

Words. 1. creation. 2. high, noble. 3. hiss' instinct (of animals). 4. for instance 5. to wag. 6. hal condition, case, situation. 7. poor. 8. a. sayir other. 9. a. noutq speech. 10 a. mahroum destitute. 11. oldouqları jihetlə = oldouqlarından. 12. ifade et" to explain, to state. 13. being (being in the state of). 14. since I can turn. 15. aza members. 16. tatmaq, datmaq to taste.

mab'ad مابعد Continuation.

بو حىتلر حیوانلرده دە واردە. حتى^۱ بعض حیوانلار انساندن دها
زىادە كورور و قوقۇ آلىر. بن آياقلرم ايلە يوروپە بىلدىكىمى، قولاقلم ايلە
ايشىدە بىلدىكىمى، آغزىم ايلە يېھ بىلدىكىمى؛ بورىنم ايلە قوقۇ آله بىلدىكىمى
بىليرىم؛ انجاق^۲ حیوان بىلمىز، هر شىئى بىلمە يەركى اجرا^۳ ايدىر. بن

Words. 1. hat'ta even. 2. anjaq only, but. 3. ijra et" to do, to perform.

ادراکه^۴ مالک اولدیغم ایچون^۵ هر برشی ایچون دوشونه بیلیرم . مثلاً: بر خانه یه نیچون قاپو ' پنچره ' اوچاق^۶ لازم^۷ اولدیغنى : پنچره لره جامك^۸ نیچون طاقىلدېغنى^۹ : بر قابه^{۱۰} نیچون قولپ^{۱۱} قوللايلىمایوب ده آكلاريم . بو چىزمه^{۱۲} يامق ایچون دمير ياخود پاچاوره^{۱۳} قوللايلىمایوب ده نیچون مشين^{۱۴} قوللايلىدېغنى فرق ايدەرم^{۱۵} .

كندى هوسمه^{۱۶} فكرمه اوغا يوب آنامه ' بابامه ' خواجه لريه اطاعت^{۱۷} ايتىكىلكم لازم اولدیغنى بیلیرم .

«علم ناجى^{۱۸}»

4. *idrak* intellect. 5. = *malik oldoughoumdan*: *malik ol.*" to possess. 6. *ojaq* a hearth. 7. necessary. 8. *jam* glass. 9. *daq-maq* to put, affix. 10. *qab* vessel. 11. *goulp* handle. 12. *chizm * out of door shoes. 13. *pachavra* a clout, rag. 14. *m shin* leather. 15. *farq  t.*" to distinguish. 16. *h v s* a mania, wrong desire. 17. *ita-at  t.*" to obey. 18. *Mou-al'lim Naji*. Professor Naji (a distinguished Turk author 1850—94).

درس ۳۱ Lesson 31.

Nouns and Adjectives derived from Verbs.

Verbal Adjective. صفت مشبه

§ 436. The regular form of the Verbal Adjectives (*Sif ti M sh b'bih *) ends in يجى -*iji*, -*ij *, -*oujou* and it is derived from every kind of verbs, except Passive and Reciprocal verbs; as (§ 53):

yazmaq to write: \sqrt{yazmaq} يازىجى: ياز *yaziiji* one whose business is to write, a clerk.

satmaq to sell: \sqrt{satmaq} صاتىجى: صات *satiiji* one whose business is to sell, a seller, a dealer.

oqoumaq to read; $\sqrt{oqoumaq}$ اوقوىيىجى: اوقو *oqouyoujou* one who to invite: habitually reads, a reader; inviter.

silm k to wipe, to rub out: $\sqrt{silm k}$ سىلىجى: سيل *siliiji* a professional scrubber of floors.

§ 437. This form resembles the Subjective Present Participle in meaning (§ 401). The difference is that, while

yazan, *satan*, *oqouyan*, *pishirén* mean 'one who occasionally writes, sells, reads, or cooks', the Verbal Adjectives *yaziji*, *satiji*, *oqouyoujou*, *pishiriji* respectively mean 'one who habitually does so, whose occupation is to write, to read, to cook', that is to say 'clerk', 'reader' and 'cook'.

§ 438. There are other forms of verbal nouns and adjectives which do not always occur, not being formed from all roots, but they can be divided into classes as: —

§ 439. I. If the verbal root ends in a vowel, a verbal noun or adjective is obtained by omitting the *mim* of the Infinitive termination.

چورومك *chûrûmék* to rot: چوروك *ckûrûk* rotten.

صوغومق *sovoumaq* to be cold: صوغوق *sovouq* cold (§ 36).

ishlémék to work: ایشلے مک **ishlék** ایشلک that works well, smoothly.

§ 440. II. If the verbal ends in a consonant, the *mim* of the Infinitive is changed into *vav*, or *yé*:

آچمۇق *achmaq* to open: آچىق *achiq* open.

بوزمق *bozmaq* to spoil: بوزوق *bozouq* spoilt.

§ 441. III. By removing the Infinitive ending مك 'مق' and adding -*qoun*, -*qîn*, -*ghoun* or كين 'كون' -*gûn*, -*gin* to the root, another class of verbals is formed; as:

سۇرمەك *sûrmék* to banish: سۇركۈن *sûrgûn* an exile.

pishmék پیش‌مک to become cooked: **pishgin** پیش‌گین well baked.

joshmaq جوشمق tashmaq طاشمق	to overflow:	joshqoun جوشقون tashqin طاشقين	overflowing.
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ياغق yanmaq to be burut: يانغين yanghin fire, conflagration.

§ 442. IV. Sometimes ل - *li*, ل - *lou* or ل - *i*, - *i*, - *ou*, - *û* is added to the root:

قایامق *qapamaq* to shut: قایالی *qapali'* shut.

گىزلمەك *gizlémék* to hide: گىزلى *gizli* hidden.

So also: صاقلى *saglı* hidden; أصيل *asılı* hung.
طولي *dolou* full; اولو *əlū* dead.

§ 443. V. The second and third forms of Derivative Infinitives are regarded as regular verbal nouns, as we have seen (§ 301):

دوکمه <i>dəkmə</i> cast.	باصمه <i>basma</i> printed.
الويريشلى <i>élvérishli</i> sufficient.	آصمه <i>asma</i> suspended.

§ 444. VI. Some of the verbal nouns are formed by the addition of م 'يم ' -im, -îm, -oum to the root:

يەمك ' يەمك ' <i>yémék</i> to eat:	يم <i>yém</i> food.
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اولك ' اولك <i>əlmék</i> to die:	اولوم <i>əlüm</i> death.
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ايچمك ' ايچمك <i>ichmék</i> to drink:	ايچيم <i>ichim</i> a draught.
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§ 445. VII. Others are made by the addition of كى ' و ' ي -i, -î, -ou, -gi to the stem:

يازماق <i>yazmaq</i> to write:	يازي <i>yazı</i> writing.
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كورقماق <i>qorq'maq</i> to fear:	كورقو <i>qorqou</i> fear.
----------------------------------	---------------------------

ايچمك ' ايچمك <i>ichmék</i> to drink:	ايچجي <i>ichgi</i> intoxicating liquid.
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§ 446. VIII. Another class of verbals is obtained from the passive verbs, by adding ج j to the stem (§ 265):

سوينمك <i>sévinmék</i> to be joyful:	سوينج <i>sevinj</i> joy.
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اودنگك <i>ədénmék</i> to be paid:	او دونج <i>eôdûnj</i> vulgar <i>eôn'dûj</i> a loan.
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Similarly: كولونج <i>gûlûnj</i> laughable;	او صانج <i>osanj'</i> tiresome.
--	---------------------------------

قازانج <i>qazanj</i> profit;	قيصانج <i>qîsqanj'</i> jealous.
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§ 447. IX. By adding دى ' تى ' ندى ' -indi, -ti, -di, another class of verbals is obtained:

بويrolماق <i>bouyroulmaq</i> to be ordered:	بويrolتى <i>bouyroultou</i> an order.
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آقمق <i>aqmaq</i> to flow:	آقىندى <i>aqîntî</i> a current.
----------------------------	---------------------------------

يېقىنماق <i>yîqmaq</i> to pull down:	يېقىنتى <i>yîqîntî</i> débris.
--------------------------------------	--------------------------------

سوپورماك <i>sûpûrmék</i> to sweep:	سوپرونى <i>sûprûntû</i> sweepings.
------------------------------------	------------------------------------

كورولتى، ايكىلىقى، چاتيرلىقى، جايرلىقى، پاتيرلىقى *patirti, jayirti, chatirti, iñilti, gürültü* all mean a continuous or repeated clattering, noise, roar, hissing, creaking, crackling, rending and tearing of the sea, wind, lion etc.

§ 448. X. The Noun of Excess is formed by the addition of غان -qan, قان -ghan, غەيىج -ghâj to the stem:

چالىشماق *chalishmaq* to work: چالىشقاڭ *chalishqan* assiduous.

ايشىتمەك *ishitmék* to hear: ايشىتىكىن *ishitgén* quick to hear.

Similarly اونوتغان، او نوتغان *ounoutqan'*, *ounoutghan'* forgetful.

ياپىشقاڭ *yapîshqan* sticky. سوزكىج *sûzgêj* a strainer.

يوزكىج *yûzgêj* a skilful swimmer. طالفيچ *dalghij* diver.

صولوغان *soloughan* shortness of breath, roaring.

§ 449. XI. The Noun of Location derived from the verb is obtained by adding ق -q to the root, if it ends in *élf*, and اق -aq if it does not end in that letter:

ياتاق *yatmaq*: يات \sqrt{yat} *yataq* bed.

او تلامق *otlamaq*: او تلاق \sqrt{otlaq} a pasture.

يا يلملق *yayîlmaq* to pasture: يايلاڭ *yay'laq*, *yayla* a summer-residence, or pasturage.

قىشلا *qîshla* winter quarters, military headquarters, barrack.

§ 450. XII. Instrumental Nouns obtained from the verb, are formed irregularly:

الهەمك *élémék* to sift: الەك *élék* a sieve.

طاراق، طرامق *daramaq* to comb: طاراق *daraq* a comb.

سوركى *sûrgû* sliding bar of a door. اوراق *oraq* a sickle.

So also:

بىچاق *bîchaq* a knife. بىچقى *bîchqî* gardener's knife.

يا صتىق *yastîq* a pillow. صارتىق *sarghî* bandage.

با صقى *basqî* press. چالفى *chalghî* musical instrument.

سوپۇرگە *sûpûrgé* broom. آصفى *asqî* braces.

بىلەك *biléyi* a whetstone, from يىلەمك *bilémék* to sharpen.

٦٨ تعلمیم Exercise 68.

Change the following verbs into verbal nouns or adjectives:

I. ایسلامق *islamaq* to wet; ایستەمك *istemaq* to desire, to wish; دیلمەك *dilémék* to ask, to make a request; بودامق *boudaméq* to lop; اورکمەك *ürkmék* to startle.

II. آرتق *artmaq* to remain over; اويانمق *oyanmaq* to awaken; بارىشمق *barishmaq* to tie with in a loop; barishmaq to make peace; صارمق *sarmaq* to wrap round; يانق *yanmaq* to be burnt; سیلمەك *silmék* to wipe; ایلیمك *ilimaq* to grow luke-warm; قورقمق *qorqmaq* to fear; قاچمق *qachmaq* to flee; اورتمەك *eortmék* to shut; کىسمك *késmék* to cut; قیرمق *qirmaq* to break.

III. يوردق *yormaq* to weary; دولق *dolmaq* to be filled; دالمق *dalmaq* to become plunged in thought; اولق *olmaq* to be ripe; شاشمق *shashmaq* to be stupid; کىسمك *kés-mék* to cut; يىلمق *yilmaq* to be frightened.

VI. آلمق *almaq* to take, buy; صاتمق *satmaq* to sell; يىدمق *atmaq* to throw; يودمق *youdmaq* to swallow; بىچمك *bichmék* to cut, to shape; دیلمەك *dilmék* to cut into slices; سومك *sévmék* to love; اوچوردمق *ouchourmaq* to cause to flee, to let fall from a hight; يىلدۈرمق *yildırmaq* to flash.

VII. ياپق *yapmaq* to build; اولمك *eolmék* to die; اولچمك *eolchmék* to measure; بىلمك *bilmék* to know; ويرمك *vér-mék* to give, to pay tribute; اورتمەك *eortmék* to cover; قاپامق *qapaméq*.

qapamaq to shut; چىزىك *chizmék* to scratch, to draw a line; طوغىق *doghmaq* to rise (the sun); باتىق *batmaq* to set (the sun).

XI. يالامق *yalamaq* to lick; يونتق *younmaq* to wash one'sself; اوطوردىق *batmaq* to sink down; باشق *batmaq* to wash one'sself; قونق *otourmaq*, *qonmaq* to halt, to rest.

۶۹ Exercise تعلیم

۱ کونشىك طوغىقى طرفه كون طوغى و باتىقى طرفه كون باتى دىيلر. ۲ بىچاغلىرى بىلەدىكىزى مى؟ — آكىزىدە بىلەكى طاشى اولسىدى، بىلەر ايدم. ۳ اولومدن قورقۇز واردى؟ بو عمردن اوصانج كىلىپسە دە؛ ينه اولىك اىستەمم. ۴ چارشىدە ايشلەر ناصلدر؟ — هېچ ايو دكىلدر. آليم صاتىم يوق، قازانج يوق. كىمىسە كىمىسە دن اون پارە او دونج آلامايمور. ۵ بو كون چوق سونجلى كورۇنۋىرسكىز؛ سزىدە نە وار؟ — سوکىلۇ بى دوستىمن بى مكتوب آلدەم. اونك اىچون چوق سوينجىدەيم. ۶ دوباڭىزى بىكىنەدم. هېچ بىچىمى يوق بىچىمىز بىشى، كىم بىچىمىش كىم دىكىمش. ۷ دون بىشى يەيەمەدم؛ بىدىلىم امك يەدىم وايىكى يودوم صو اىچىدم. ۸ اىچدىكىك توتونك اىچىسى ايى اىسە برايچىم توتون وير. ۹ اىچكى اىچمه يىك! بى سرخوش بىلىرىم كە براوچورومدىن كىنىسىنى دكىزە آتدى، آقىنتى كىنىسىنى آلدى كوتوردى. صو كە اولوسنى چىقادىيلر. ۱۰ بى آتىم باروتىكز واردى؟ — چوق اونتىقان سكىز؛ براز اول يوق دىدم ايدى.

۷۰ Translation ترجمە

1. My beloved son, I have read your letter with great joy. Now I shall give you some (an) advice. Don't bor-

row money from others: if your profit (income) is less, your expenses must be less. 2. Death is such a black camel, that it kneels before every door. 3. The divers plunge in the depth of the sea: they are also good swimmers. 4. That old man is not deaf, he is quick to hear. 5. Your uncle's horse is short in breath (broken-winded). 6. You are very forgetful; you forget everything. 7. He was sunk in the marsh, and was obliged to make a halt there. 8. The children are very fond of kites. 9. I ordered from the market three sieves, two combs, four suspenders, five musical instruments, ten iron bolts and one filter. 10. The soldiers were in the winter-quarters. 11. We shall go this summer to the pasturage of Telli-Oghlou.

مکالمه Conversation.

آلیش ویریشلر ناصلدر؟	ایو دکلدر. صاتیجى چوق، آلیجى یوقدر.
صامسون یولى ناصل برىولدر؟	پك ايشلەت برىولدر. كېدىجى كلىجى پك چوقدر.
بوکون يەمك يىكە ايستەكىز وارمى؟	پىشكىن براكمك و اولغۇن برا الما اولسى، يەرم.
قاپويي اورتوكىز؛ رجا ايدەرم.	قاپو آچىق دكىل، اورتوك در.
قاچاق توتون اىچىرمىسىكىز؟	خىر! دانما پاكىت اىچەرم.
محاربەدن نەخېر واردەر؟	يىتمىش بارىشىق اولىش.
وېردىكىم پارەيى قبول ايتدىكىزمى؟	اصلا! سىليك بشىكلەر وَ قىرىق كسيك اوناقلەر ايلە قارىشىقدەر.
قىزىل ايرماقىن كچەبىلەجىكىز.	خىر افندىم؛ ايرماق شىمىدى پك جوشقۇن و طاشقىن در. شىمىدى كچەمك شاشقىنىقدەر.
يانغىن چىقان اوده كىم وار ايمىش؟	آياقلارىندا زىنجىز اولەرق درت سوركۈن وار ايمىش.
كىمە بىر كىسەكىن قلم تراش واردەر؟	باشىندا صارىق اولان شو افندىدە وار در.

دالغین دورمايك ! پالتولريکزى ايليكله ديك .
ايليكله يك ! صوغوق آليرسيكىز .
صالى كىزلى بر شىئىكز وارميدر ?
خير افندم ! هر شىئىمىز آچىقىن
آچىفه در .

خستە كىز بو كون ناصل ايدي ?
عقل باشندە دكل ايدي ! اخسامە دك
بايفين ايدي .

بارى كىجىده بويكچىلار نەچاغىرىيورلار ? «يانغىن وار !» ديو باغىرىيورلار . آمان !
نم كوزم يانغىنندن پك يىلغىن در .

تىلىم قراءت Reading Exercise.

Lateefé An Anecdote.

بر كون قونشولقىن بىر آدم خواجە افندى يە كلوب : «كَرَمْ ايت
خواجە ! اشکى ويىدە يورە كىل^۱ قرييئەسنه كىدە جەكم ، كىدۇب كەلەيم»
دىيش . — خواجە افندى «بىشى دكلى^۲ ، اوغل ، اما اشڭ آودە دكلىدر ،
داغە اودون كىتىرمكە كىتىدى» دىر . حريف قاپىدىن دىشارى چىقە جق
ايكن ؛ اشڭ در آخوردەن آكىرماسون مى ؟ — «يا اشڭ آخوردە
اكىرىيور^۳ خواجە !» دىر قونشۇ . خواجە كندىسىنى ھېچ بوزمە يەرق^۴
بىر ھەدتله^۵ — «سن نە تھاف^۶ آدم اىيىشىيin ؟ آخوردەكى اشڭك
اكىرمەسنه اينانىيورسىن دە ، آق سەقالم ايلە بىم سوزىيە اينانىما يورمىيىسىن ؟»
دىيش .

Words. 1. *Uréyil qaryési* the village Urégil (at Cæsarea).
2. nothing at all, you are welcome. 3. *anırmaq* to bray. 4. *kén-disini hich' bozmayaraq* indifferently. 5. *hid-dét* anger. 6. *touhaf* queer, funny, strange.

درس ۳۲ Lesson 32.

Prepositions. (Continued.)¹

4. The Declinable Postpositions.

§ 451. Postpositions of this class are generally used as nouns in connection with other nouns and pronouns to supply the place of prepositions. Their use will be best understood from examples. These prepositions take possessive affixes and are used with the genitive case. Thus آرا *ara* means 'the midst'. آرامیزدہ *aramızda* 'in our midst' i. e. 'between us'.

§ 452. The words thus employed and the English prepositions the place of which they supply are as follows (§ 236):

آرد <i>ard</i>	}	The back, the space behind.	Behind.
آرقہ <i>arqa</i>			
آلٹ <i>alt</i>		The space under.	Under.
دیب <i>dib</i>		The bottom of anything.	Under.
آرا <i>a-ra</i>		The midst.	Between, among.
اوٹ <i>eōn</i>		The front.	Before, in front of.
اوست <i>üst</i>	}	The space over,	}
اوزرہ <i>üzré</i>		the upper part.	
دیشاری <i>dishari</i>		The outer part of anything.	Out of, outside.
ایچہری <i>ichéri</i>	}	The inside, interior,	}
ایچ <i>ich</i>		the inner part.	
ایلهڑی <i>iléri</i>		The front part.	Forward.
یوقاری <i>yogarı</i>		The top or upper part of anything.	Above.
آشاغی <i>ashaghi</i>		The lower part.	Below, under.
یان <i>yan</i>		The side.	By, near, by the side of.
یہ <i>yér</i>		Place.	Instead of . . .

¹ See Lesson 14, page 106, §§ 230—237.

کرى	<i>géri</i>	The hinderpart.	Back (backwards).
a. اطراف	<i>étraf</i>	Surroundings.	Round, around.
اوته	<i>éôte</i>	The farther side.	Beyond.
p. برابر.	<i>bérabér</i>	Even with, breast to breast with.	Together with.
ياقين	<i>yaqin</i>	The space near.	Near, by.
a. حق	<i>haqq</i>	A respect, regard, relation.	About, concerning.
اوزاق	<i>ouzaq</i>	The space far away.	Far.
قارشى	<i>qarshî</i>	The space opposite.	Against.
واسطه	<i>vasıta</i>	A means, a go-between.	By means of.

مثاللار Misal'lér Examples.

آرقى سىندىن كىت	<i>argasindan gét</i>	Go after him.
آردىمدىن كىل	<i>ardimdan gél</i>	Come after me.
قۇوه آلتى	<i>qahvë altî, qahyalti</i>	After the coffee i.e. breakfast.
آلت قات	<i>alt qat</i>	Lower story (of the house).
اوستىنە چىقىقى	<i>üstüné chiqmaq</i>	To go to the top.
صىندىغىڭ دىيىنە	<i>sandighiñ dibindé</i>	At the bottom of the book.
حىمىدە، حىكىدە، حىقىنە	<i>haq'qimda, haq'qiñda, haq'qinda</i>	About me, thee, him.
ياقىنلىزدە، ياقىنلىرنىزدە	<i>yaqinimizda, yaqinlarında</i>	Near us, them.
يانيزمىزدە در، يانىزمىز كىل	<i>yanımızda dir, yanımiza gél</i>	It is near us, come near us.
اونىڭ واسطېسىلە	<i>onoun vasitasiyila</i>	By means of him.
اوزەرمە، اوزەركە	<i>üzérime, üzérine</i>	On me, on thee.

5. Turkish equivalents for some English Prepositions.

§ 453. All the English Prepositions, which indicate a state of location or rest must be translated by the **locative**: all others which indicate a direction or motion from one place to another are to be rendered by the **dative** case (§ 237).

We entered the city before five o'clock and remained there five days. *Sa'at beshdeň év'rél shéhré girib orada besh gün dourdouq.*

§ 454. Study and compare the following sentences: The fight lasted **above** five hours. *Għavha (or qav'ga) besh sa'-atdan ziyadé surdū.*

Above the knee
 Those who were **about** him
 I have no change **about** me
 I am **about** to go
About noon
 She laughed **at** him
 I wonder **at** what you have said
 We were **at** your aunt's

Dizlérindén yoqarı.
Etrafında olanlar.
Üzérimdé oufaqliq yoq dour.
Gitmék üzré yim.
Eoyléne doghrou.
Üzériné gûldû.
Dédiyiñizé té-aj'-jûb édiyoroum.
Halañ gildé idik.

Mrs. Mania is loved by every body. *Manya Hanım hér késdén sévîlir* or *Hér kés Manya Hanımı sévér.*

Cæsarea was taken by the Persians. *Farisilér Kaysériyéyi zapt étdilér* or *Kaysériyé Farisilérdén alındı.*

Translated by a priest

Bir papas marifetiyle térijémé olounmoush.
Onouñ rasîtasıyla géondérdi.
Qaradan géldi.
Xanîmda otour.
Tûrk ousoulou ûzré, alatourqa.

He sent it **by** him
 He came **by** sea
 Sit **by** me
 After the Turkish fashion

لغتler Words.

a طاوس. <i>tavous</i> peacock	طولانق <i>dolanmaq</i> to go round about
يوزمك <i>yuzmék</i> to swim	مرديون <i>mérdivén</i> stairs
Zenobia زينب. <i>Zéynéb</i>	تعطيل. <i>ta'til</i> vacation
فوشاتق <i>qoushatmaq</i> to encircle	حصار. <i>hisar</i> wall.

Exercise 71. تعلمیم ۷۱

- ۱ بعض قوشلر قىشىن اول بىزى براقوب ايلك بهارده ينه بزه كايرلر.
- ۲ بوتون قوشلر آراسىنده طاوس قوشىنندن كوزلى يوقدر.
- ۳ عثمانلىكلرى اسڪى استانبول شەرىنىڭ اوكتىسىنىڭ ئىلى آلتى كون قالدىلر.
- ۴ كىچە ظرفىنده دشمن قاچدى.
- ۵ اىچلارىنده بىرچوق يارەلىلر وار ايدى.
- ۶ بىنى غايت يوکسلىك بىر طاغ دېسيئەنە چىقاروب بىر طاش اوزدىنە اوطرۇرتدى.
- ۷ خايىسىز اولك اطرافىنى طولاندى و بىزى كوردىيىكى كې دىوارك آرقەسىنندە كىزلىنىدى.
- ۸ سكىز كوندىن بىزى سزى آرايمدۇم.
- ۹ انكليز اوردوسى دشمنە طوغرى آغىر آغىر يورومكىدە ايدى.

۱۰. فقیرلر حقینىدە مىرىحتلى او لوڭز، اونلار ھەر وقت يانىكىزدە دىلرلە.
 ۱۱. خىلمىتىجى آرمود يېينە الماكتىرىمىش. ۱۲ سوپىلىدىكى يالاندى طولايى
 (دولايى) خواجە افندى زىنبە چوق دار يالدى. ۱۳ عىسکرلر اونى طوتوب
 اوكتىنەن، يانىنەن و آرقەسىنەن قوشاتدىيلر. ۱۴ مىحاربە يە داڭز ھىچ
 بىشى ايشىدەمە يورۇز. ۱۵ مزارك اوتهسىنە پادشاھ اىلە دىلنچى
 آراسىنەن ھىچ فرق يوقدر. ۱۶ ماينە خانگىك سوپىلەدىكىنە كۆچك
 اوlobe او لما دىيغىنە داڭز بى دىيە جىككىز وارمى?

٧٢ ترجمە Translation 72.

1. That package is for me: how much did you pay for it? 2. I have a great deal (*choq shéylér*) to tell you concerning this boy. 3. I have fallen (*youvarlandım*) down the stairs. 4. I shall read that book during the vacation. 5. The child threw the ring into the well: all the servants gathered around the well to take up the ring from the well. 6. Within a year. All the houses within the wall were burnt. Within some days. 7. Can you swim round the ship? 8. He must wait till five o'clock. 9. He spoke about his mother. 10. One sat above, the other below me. 11. The inn is without the town, but the hospital is within the walls of the town. 12. Nobody came yesterday to our house except Haji Hassan Effendi. 13. Your house is among the trees, my house is in front of the church.

٧٣ ترجمە Translation 73.

1. My father was not above twenty years old when he was married. 2. My uncle's house is very handsome, but it cost him (*mal oldou*) above 500 pounds. 3. It is above a year since my friend started for America. 4. Yozgad was built by Chapan Oghlou. 5. The poor man was driven out of his house by his creditors. 6. I shall get up to-morrow at six o'clock. 7. Were you at Dr. Tracy's last night? 8. He had no money about

him (*yaninda*). 9. At noon. In the summer: at night. 10. The dog sprung out from under the table. 11. Now we turn towards the East.

مکالمه Conversation.

نره يه کيدیبورسکز اسماعيل افندى !	قهونك اوکونده اوطورمغه کيدیبورم .
اوراده نه ياپه جقسيكز ?	هیچ ! ها بز نارکيله ايچه جكم .
بني ده برابر کوتورورميسکز ?	پك اي افندم بویورك کيده لم .
قهوه پاره سني کيم ويره جك ، يانکده	جانم نه اوله حق ! الله کريم ، برشی
پاره ک وارمى ?	ياباربز هайдى .
چالفن چالمق ييلير ميسين ?	او ! کرزل ساز چالارم .
بو آغانى بودادك من ?	يیچقىم کىسمەيور ، بودايىمادم .
يالاقدن صو ايچن کيچك ايتى در ?	بنم ايتى دز .
خېرسېزلىر نه چشىد آدملىر درلار ?	آتىجي ، اوروچى ، قاپيچى آدملىرىلار .
باغچەدەكى اونلىرى ناصل يېچە جىسىكز ?	اوراق ايله يېچە جكم .

قرائت Reading Exercise.

Kēoy Odası The Village Room.

قىش كلنجه : ممالك محروسة شاهانه نك هر طرفىدە اولدىغىنى
كې^۱ ، قىصرىيە ياقىن بولنان مونجسۇن^۲ قرييەندە دخى : هراخشام :
قرانلىق^۳ باصار باصماز^۴ ، كويولور اوچاغلۇ دوماننى^۵ كوردىكلىرى
كې^۶ ، كېيانىك^۷ اوطەسنه طوبلانىرلار ; وَ چرق دفعە يارى كىچە يەدك
او طورولو . قهوه ، توتون ، ناركيله^۸ وَ چوبوق^۹ اىچرلۇ . حكایەلر
سويلرلر ، اكلەنيرلر^{۱۰} : توتونك ، ناركيله نك وَ چوبوغك دومانى اورتەلغى^{۱۱}

Words. 1. as it is [custom] (429). 2. *Mounjousoun* a village near Caesarea, the ancient Pontusa. 3. *qaranlıq* darkness. 4. *bas-maq* to set in, to prevail (darkness) [334]. 5. *dûman* smoke. 6. as soon as they see [428]. 7. *kéh'ya* the bailiff of a village (p. 126). 8. *nargilé* a hookah. 9. *choubouq* tobacco-pipe. 10. *éylénmék* to amuse one's self. 11. *ortalıq* the space, the whole room.

قاپلار^{۱۲}، کوز کوزی کورمز^{۱۳} اولور؛ فقط کیف^{۱۴} ده ایشته اورادن
چیق-ار.

کوتوكلر^{۱۵} او جاقده ایشیل ایشیل یانار^{۱۶}؛ او جاغك صیجاقلغى
بى طرفدن، آخورك صیجاقلغى دیگر طرفدن، لا قیردینك^{۱۷} صیجاقلغى ده
او بر طرفدن گوشولرى ایصیندیریر^{۱۸}. دیشاریکى صوغوغى هېچ دویمازلو.
بعض دفعه هر ناصل ایسه^{۱۹} لا قیردینك صوکى در کلير. اول وقت هې بى
آغىزدىن «جانم! بو کون بو نه قدر صوغوق وار در» دیزلىر. قىش نه قدر
شدتلى^{۲۰} اولورسە، کويالولر ده او قدر کېفلى^{۲۱} اولورلر. صیجاچق^{۲۲}
آخور او طەسىنده بىنىڭ جاموسنى^{۲۳}، اول بىنىڭ آتنى، بى باشقەسىنڭ
او کوزىنى، اينكىنى او كىلر^{۲۴}. بعض دفعه ده هوا مساعدهلى^{۲۵}
اولورسە، ایچەرىندىن بى شەھەر^{۲۶} كىدر: کون دوغىدىن، کون بايتىن، قبلە-
دن^{۲۷} و پۇيرازدن^{۲۸} تازە تازە حوا دىلر^{۲۹} خېرلەلە يوكلە ئىر كلىر.
(ما بعدى وار)

12. *qaplamaq* to cover, to fill. 13. unable to see (404).
 14. a. *kéyf* pleasure, merriment. 15. *kütük* root of the trees.
 16. *iñil iñil* with a clashing or crashing sound [447, 502]. 17. *la-qirdi* talk, chattering. 18. *isindırmaq* to warm. 19. *nasılısa* in some way or other. 20. *shid-détli* severe. 21. *kéyfli* merry, jolly (150). 22. *sijajiq* rather warm, snug (156). 23. a. *jamous* buffalo. 24. *éoymék* to praise. 25. a. *mûsa-a-déli* favourable. 26. *shéhir* (*shéhíré*) the city i. e. Cæsarea. 27. a. *qîb-lé* south. 28. f. *por'yaz*, *poy'raz* north. 29. a. *havadis* intelligence, news (651).

درس ۳۳ Lesson 33.

ظرف ياخود حال Adverbs.

§ 455. Adverbs are words modifying verbs, adjectives or other adverbs. They therefore denote manner, place, time, quantity, affirmation, doubt, negation, interrogation and order.

§ 456. Almost all Turkish adjectives may also be used as qualifying adverbs, with all the changes which the adjectives undergo. Ex.:

Choq sədy'lémék. To talk too much or intrusively.

بن مكتوبم سنكىندن ايو يازىلمىشدر *Bénim méktouboum sénikindén éyi yazilmışdır.* My letter is better written than yours.

1. Adverbs of Manner. حال

§ 457. The Adverbs of Manner answer to the question نېچە 'نیجه' *nijé?* *na'sıl?* How? The adverb of manner is generally obtained by the addition of some particle or word to the adjective, and is expressed in English by the corresponding adjectives with the addition of the termination *-ly*.

§ 458. The adverb of manner is obtained in three ways: by repeating the adjective, by the addition of -جە *-jé*, or of صورتىدە *sourétdé*, to the adjective:

آغىر صورتىدە آغىر *aghır aghır*, آغىر جە *aghırja*, آغىر *aghır sourétdé*. Heavily. طاتلى صورتىدە، طاتلىيچە، طاتلى طاتلى Sweetly.

§ 459. This جە or جەسىنە is also added to nouns and pronouns, and thus we obtain an adverbial expression (§§ 155, 331):

كىندىسىنەجە، بىنجە *bénjé, kéndisinjé* according to me, to him.

آدمجا، آدمجا سىنە، آدمجا *adamja, adamjasına* in a manly way;

also: آدم عقللى، آدم جىلاين *adamjılıyın, adam aqillî*.

§ 460. The 4th and 8th Gerunds are also used as adverbs of manner (pp. 206, 207):

هدىيە اولەرق *hédiyé olaraq* as a gift.

ايستەمەيرك كىتدى *istémeyérék gitdi* he went unwillingly.

سوپەدىكىنە سوپەليه دىكىنە *səöylédiyindé* when he spoke.

§ 461. 1. Adverbs of Manner.

يېنىدەن *yěnidén* newly, anew. بى يول *biryol, biyol* once.

ينه yiné, yéné	again, never- theless.
کنه giné, géné	
a. تکرار tékrar	

يكين yégin', yéyin'	strongly.
بويلهجه bêoyléjé	thus, in this way.
بوشينه boshouna	in vain, idly.

§ 462. 2. Adverbs of Time.

بۈگۈن bou gûn	to-day.
يارىن yarîn	to-morrow.
دون dûn	yesterday.
ايرتەسى كون értési gûn	the following day.
اوته كون eôté gûn	the day before.
اولكى كون év'vélki gûn	yesterday.
شىمدى shim'di	now.
نە زمان né zéman	
نە وقت né vaqît	when (§§ 345, 426).
قاچان ha'chan	
دەمىن démin'	a few minutes
بایاقدن bayaqdan'	ago.
چاپوجق cha'poujaq	quickly.
او ساعت o' sa-at	

بردن birdén'biré	بره
آپ آنسز ap'ansız	suddenly.
بر آزدان bir azdan'	soon, after a while.
ار، ارکن ér, érkén	early.
كېج géj	late.
آرا صىرىه ara' sîra	now and then.
ايكيده بىرde ikidé' birdé	
كچىن سەنە géchén séné	last year.
بىلدىر bildir'	
اول év'vel	before.
صوڭره son'ra	afterwards.
داڭما da'yima	always.
نەهايت niha'yét	at last.
كچىندە géchéndé	
كچىن géchén	lately.

§ 463.

3. Adverbs of Affirmation, Doubt and Negation.

اوت ! év'vét, é-vét	yes!
! هە hé, hî-i!	
p. بلى béli	
p. هيچ hich'	never.
a. اصلاد as'la	
واقعاً vaqa'a	truly, in fact.
كىچىكىدىن gérchékédén	truly, really.

نە دىيىك ! né démék!	of course,
شېھىسىز ! shûb'hésiz	no doubt!
	certainly!
يوق yoq'	no!
خىر kha'yîr	
بىلە bilé'	even.
عجا ajé'ba	I wonder!
ولا' ola'	Is it so?

§ 464. 4. Adverbs of Interrogation.

نیچون ni'chin?	{ why? where- fore?	ناصل na'sil? how? by what
نه دیو né déyi?		نیجه ni'jé? manner?
نه یه néyé?		نه قدر né'qadar? how much?
نه سبیدن né sébébdén?		اے né? what?

§ 465.

5. Adverbs of Quantity and Comparison.

نیته کیم nitékim	as, in the manner as.	بو سبوتون bús'bütün	entirely. کاملًا kiā'milén
تک توك ték' tük	here and there.	a. جدًا jid'dén	
ہیچ olmazsa héch'	او لم از سه	قصدًا qas'dén	seriously. intentionally.
باری ba'ri	at least.	p. بادھوا ba'dihava	
او لسا ol'sa	او لسا at the most.	a. مجاناً méjjanén	gratis, freely.
oldouq'ja	او لدقجه	دو لاییدن do'layidan	
اپ ایي ép'-éyi	پریا	صایکه say'ki, san'ki	almost, nearly (§ 478).
کرک کبی géréyi'gibi	کرک کبی	صالت salt'	
دۇلۇغۇڭ an'jaq	انجاق، انجاق	only.	

Note. There are also a great many more adverbs which can easily be learnt by practice and reading (§ 212).

§ 466. 6. Adverbial Expressions of Time.

In adverbial expressions denoting time of day the word in is expressed by the addition of لایین -léyin, -layin, and for the seasons by adding ين -in, -ün (p. 55):

بھارین baha'rín	in spring.	گېچەلەین géjé'léyin	at night.
گۈزىن gú'zún	in autumn.	اخشاملاين akhsham'layin	in the evening.
قوشلۇقلاين qoushlouq'layin	at 9 o'clock A. M.	ايکىندىلەين ikindi'léyin	in the afternoon.

لغتلىرى Words.

ماذون a. المأذون	graduate.	آواره avara	useless.
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a. وعد *vad* promise.ب. يهوده *bihoudé* in vaina. شقا *shaga* jokingيatsu، ياتسى *yatsi* bed-time, curfew.

٧٤ تعلم Exercise 74.

- ۱ پيلديز آناظوليه قولجدن چيقان ماؤنلارك عددى قاچ ايدي؟ —
- ۲ پنجشنبه كونى آماسييه يېشوب ايرتهسى كون توقاده يوجى اولەجۇم.
- ۳ بىر آرالق ايشيمىز چوق ايى كىتدى ايسەدە چاپوجق بوزولدى.
- ۴ ايكىيە بىردى بىنلى چاغىريودسکىز؟ نە دېيە جىكىسىكىز؟ ھەلسەن افتدىنىڭ آدم عقللى برايشى يوقدر، هەر ايشى دە آوارە در.
- ۵ آخشامەدك بوش بوشىنە او طورويودسکىز؛ وقتلى يېھودەيە كچايريودسکىز.
- ۶ دەمىن بوزايىھە كەن افندى نزەلى ايدى.
- ۷ هەر كون شەقلاين اويانىر و ياتسولايin ياتارم.
- ۸ صباح ايلە او كەن اورتەسىنە دوشۇن وقتە قوشلىق، او كان ايلە اخشام آراسىنە دوشۇن وقتە ايكىيندى و كۆنشىك باقىسىنەن اىكى ساعت صوڭە كى وقتە ياتسو دىرلە.
- ۹ شقا سوپىلەمە يورم جىدى اولەرق سوپىلە يورم ايشىدىيودمىسىكىز؟
- ۱۰ ياغىدلۇر گە كى كېي ياغىدلۇ.
- ۱۱ «جىاناً آلدىكىز جىاناً وېرىكىز».
- ۱۲ بورجىكىزى نهایت وېرەجىكىزىكىز؟ سوپىلە يېيك! — نە دېيك!
- ۱۳ اللئە وېرەجىكم.

٧٥ ترجمہ Translation 75.

1. When will you set out, to-morrow or the day after to-morrow?
2. He has been here at least three times.
3. That is beautiful indeed!
4. How much do you charge for it? — It will cost you 20 *méjidiyés* at most (*en choghou*).
5. At present (*shimdilik*) I want nothing else.
6. If we have given a promise, let us keep it; else we shall certainly lose our good name.
7. I could find him nowhere.
8. The preacher's house is

very far off. 9. The one came hither, the other went thither. 10. I could open the door neither from within nor from without. 11. Act as if you were (*almoush-jasina*) at your home. 12. Did you know him formerly? 13. Yes, I have long known him. 14. She is better to-day than yesterday. 15. The next time I shall be here betimes.

مکالمہ Conversation.

بزم اوه کلن مسافری طانیدیکنز می؟ طانیه مادم.
او طور دیغکنز یردن بردن بره نیچون اور کون عموجه که ایتدیکم برو عدی
اجرا ایتمک ایچون عجله ایله کیتدم.

بر سنه قالدم؛ ایر تمس سنه چورو مو
کیتدم. بوز غادده نه قدر قالدیکنز؟

بردن بیره مکتوبی کسدیکنز؛ صیق پک ای! هر هفته بر مکتوب یازمه
صیق یازیک رجا ایده درم!
او حانس افندی نه یا پیبور؟ نه ایش هیچ بوش طور دین یوق؛ و بره
بازار. کورو بیور؟

قرائت Reading Exercise.

کوی او طه سی (ما بعد) The Village Room. (Continued.)

اول اخشم شهره کیده نی او جاگه باشینده او طور دیلر.
تار کیله نک اک اعلاسنی و قهونک کوپوکلیسنسنی^۱ او کا آکرام^۲ ایده لر.
او ده آرتیق^۳ او زه نه^۴ نقل ایتمکه^۵ باش لار؛ هر کس صوص
اولوب آغزیندن آصیلیلر قالیلر.

کونلر ده بر کون^۶ کویلو ازدن ایکیسی بردن کویدن چیقار لر.
بریسی قیصریه یه کیده و دیگری ده قیصریه دن بر ساعت بردہ^۷

Words. 1. *kéopúklù* foamy, creamy. 2. *ikram ét*. to serve.
3. therefore. 4. *éozénmék* to do carefully (§ 370). 5. *naql ét*. to relate.
6. one day. 7. on this side.

بولنان تلاس^۸ قریه سینه کیدر . بونلاردن اول کیسی کویدن درت ساعت و صوکره کیسی ده درت بوجوق ساعت او زاقلقده درلو . ایرته سی کون اخشم : هر کس دیبه کک^۹ سسنى آلیر آلماز ، قوش دیلر و غیجی^{۱۰} کهيانک او طه سنى طولد ردیلر . او طه خینجا خینچ^{۱۱} طولی ویردی .

8. *Talas*, the classical *Mutalassi*. 9. *dibék* a wooden mortar, in which coffee is pounded. 10. *Ghiji* a very common proper name, Sticky. 11. *khinja khinj dolou vérmek* to become brim-full quickly (§ 286).

۳۴ درس Lesson 34.

حروف عطف Conjunctions.

§ 467. Conjunctions are particles which serve to connect words and sentences, bringing them into a certain relation with one another.

§ 468. There are very few conjunctions of Turkish origin, the nature of the language being such that it scarcely requires them (§ 430). Many Persian and Arabic conjunctions, however, are used in the language.

§ 469. 1. Copulative Conjunctions.

a. p. و <i>vé</i>	and.	a. حـ <i>hatta</i>	even.
اـیـلهـ لـهـ <i>ilé, lé</i>		بـیـلـهـ <i>bilé</i>	
p. هـ - هـ <i>hém</i> — <i>hém</i> — both, also.		p. هـ <i>hém</i> and, also.	
dـهـ، <i>dakhi</i> also, and		p. t. هـمـهـ <i>hém dé</i> and moreover. (§§ 116, 117).	

§ 470. و *vé* is Arabic or Persian originally. The common people never use it in speech; its use is proper to books and educated people.

a. اـیـلهـ لـهـ *ilé, lé* takes the place of و *vé* for nouns and pronouns, as بن اـیـلهـ سـنـ *bén ilé sén*، پـدرـ اـیـلهـ اوـغـلـیـ *pédér ilé oghlou*, i. e. *bén vé sén*, *pédér vé oghlou*; also: *Anam babam* = *anam ilé babam* = *anam vé babam* (§ 232).

b) But in place of 'and' between verbs the gerunds are used, as: آلدی و ویردی *alip vérdi* = §§ 371, 435).

§ 471. *hat'ta* حتى introduces a phrase which corroborates what precedes it, it is generally accompanied by ده *dé* or سله *bilé*:

حتى برادرك يله كاهمدى *hat'ta biradériñ bilé* or *dé gélémédi*.
Even your brother could not come.

§ 472. 2. Disjunctive Conjunctions.

<p>p. <i>ya, vé ya</i> وَيَا, يَا, <i>yakhod</i> ياخود } or</p> <p>a. أَلَا <i>il'la</i> very rather</p> <p>p. <i>ya - ya</i> - either - or -</p>	<p>- كرك - <i>gérék</i> - <i>gérék</i> -</p> <p>- ايسْتَر - ايسْتَر -</p> <p>- ها - <i>ha</i> - <i>ha</i> -</p> <p>p. - <i>ai - ai</i> <i>né - né</i> - neither - nor -</p>	<p>whether -</p> <p>or -</p>
	<p>يوق ايسه 'يوغيسيه 'يوخسيه</p> <p><i>yokhsa, yoghousa, yoqisé</i> or, otherwise.</p> <p>(§ 243.)</p>	

§ 473. *Gérék*, *istér*, *ha* are put before two opposite words or phrases to state an alternative:

Istér gélsin istér gélmésin. Whether he choose to come or not; let him come or not. (I do not care!)

Gérék bêoyûk gérék kûchûk. Whether great or small.

Ha almîsh ha almamîsh. Whether he has taken it or not.

§ 474. *Il'la* contradicts some words of the previous clause; it can be used only, if the antecedent clause contains a negation: it means *but on the contrary, nay rather.*

Bén déyil, il'la pédérimí hasta dir. I am not ill but my father.

Qızını déyil, il'la yégénini' sévérim. I do not love his daughter,
but his niece.

§ 475. 3. Contracting Conjunctions.

أَمَّا a. لَكِنْ a. فَقْطُ a. إِسْدَهُ a. إِيْسَهُ i-sé; isédé; faqat; rélakin; lakin; am'ma, ém'ma	} but, yet.
هَرْ نَهْ قَدَرْ p. أَكْرَجَهُ p. كَرْجَهُ gérchi; ég-, éyérchi; hér né qadar	

§ 476. *Amma*, *lakin*, *vélakin*, *faqat* are put at the beginning of the sentences, while *isé*, *isé dé* comes at the end (§§ 130, 239—240, 241, 245, 325, 339).

§ 477. *Gérchi, éyérchi, hér né qadar* are followed by *isédé* 'yet'.

کرچه فقیر ایسده *gérchi faqir isé dé*. Although he is poor, yet ...

4. Miscellaneous Conjunctions.

§ 478. The remaining conjunctions are as under:

p. کر éyér, égér if (§§ 238, 381—382).

p. صانکه، صایکه san'ki, say'ki	}	as if, as though (as was promised).
سوزدہ sézdé		

p. کویا giya

a. يعنی yani that is to say, i. e.

p. زیرا zira

p. چونکه chûnki

a. p. مادامکه madam ki since.

a. الله اعلم zann' édérím, al'lahalém vulg. al'léhém I think.

a. فرضا faraza

p. طوتالم کے toutalîm ki

ایدی imdi

اوونٹ ایچون onouñ ichin

supposing that.

therefore.

اول سبیدن ol sébébdén therefore.

a. بعده badéhou then, afterwards.

آنچو، انجاق anjaq however, only.

p. کے ki that, for.

p. تا ta until; so that.

قالدی کے qaldi ki there remains (to us) that.

p. تا کے ta ki in order to; (before negatives) lest.

p. مکر méyér | unless, and

p. t. مکرسé méyérsé | still, but.

دیو، déyi in order that (§ 392).

p. شاید sha'yéd

p. بلکہ bél'ki

perhaps.

5. Turkish equivalents for some English Conjunctions.

§ 479. Some English idiomatic conjunctional phrases are given below, with their Turkish equivalents.

آناسی ناصل ایسه Anası nasîl isa, qızı da edylé dir.

As — so. As the stars in multitude, so shall thy seed be نسلك نسلك
ييلديزلر قدر چوغاله جقدر *Nésliň yıldızlar qadar choghalajaq dır.*

As — as. I am as tall as you بن سنك قدر او زونم *Bén sénin qadar ouzounoum* (§ 229).

Both — and. Both good and bad were left to his choice. *Eyi vé keötü ikisé dé onouň kendi keyfiné (ikhtiyarına) braqıldı.*

Either — or. Either he or I will do it يا او با بن بوني يابه جغز *Ya o' ya bén' bounou yapajaghız.*

Neither — nor. Neither you nor I can go. *Né sén', né bén' gidébiliriz* or *Sén'dé bén'dé gidémeyiz.*

Whether — or. I care not whether you go or stay. *Gitsen dé git-mésen dé oumouroumda déyil dir.*

If — then. If you will take this, then I will take that. *Sén bounou alırsaň bén dé ol birini alırıım.*

So — that. It was so late that I could not come. *Ol qadar géj idi ki gélémédim.*

Not only — but also. She was not only poor, but also very sick. *Hém faqir vé hém* or *hém dé hasta idi* (§ 474).

Though — yet. Though he live many years, yet his life is a failure. *Choq' sénélér yashadı isé dé, éomrû boshouna' gitdi.*

Therefore — because. Therefore doth my father love me, because I lay down my life. *Bén éomrûmû feda étdiyim ichin* or *étdiyimdén péderim dé bénî sévér.*

لغتler Words.

چالماق <i>chalmaq</i> to play	a. عفو <i>afv'</i> pardon
صنعت <i>san'at</i> profession	كل <i>kél</i> bald-head
دیكىلمك <i>dikilmék</i> to stand up directly	قاميش <i>qamışh</i> reed
نقد <i>naqid</i> money	اكيلىمك <i>éyilmék</i> to bend, to curve.
مركب <i>mérkéb</i> donkey; <i>mûrékkéb</i> made, composed of; ink.	

Exercise 76.

۱ کاغذ و قلم. آت ايله مركب. اشك و قاطير. ۲ نه او قويه بيلير ايتشىكىز نه يازه بيلير ايتشىكىز؟ او يله مى! — خير افندم! سكا ياكلىش آ كلاتشىلر: هم او قورم هم يازارم. ۳ قاپونك او كنده ديكىلوب

طورمه؛ یا اپچه‌ری کل یا دیشاری چیق. ۴ چوق ققیر در؛ حتی جینده برو اونلغی بیله یوقدر. ۵ یارین ساعت قاچده سزه کله‌یم؟ — ایستر آخشام کل ایستر صباح؛ آخشامه‌دک اووده‌یم. ۶ کک سن کک قارداشک دون مکتبه کلمه‌مش سکنز، نزه‌ده ایدیکنر؟ ۷ هرنه‌قدر کلمک ایچون حاضرلاندق؛ حتی یوله بیله چیقدق ایسه‌ده، آپ آنسز بابام خسته‌لاندی. ۸ اکچه سزه اون لیرا قدر بورجم وار ایسه‌ده، پاره‌م یوق که ویره‌یم. ۹ مادامکه پاره‌ک یوقدر؛ برسند ویر.

77 تعلیم Exercise 77.

۱ برادر افندی! اک ارکن کل‌سیدم، سونده بکا هدیه اوله‌رق برو کتاب ویره‌جک ایدیکنر؛ آما ویرمه‌دیکنر. ۲ پدرکن دون بزه کلدی، برآز او طوردی؛ بعده آنهم ایله کایسه‌یه کیتدی. ۳ چاغيردم چاغيردم کامه‌دی؛ مکرايسه (مکرسه) خسته ایش. ۴ بن ایسته‌دیکم قدر ایو دکلم؛ سن ده بشقه‌لرینک دیدیکی قدر کوتو دکلسین. ۵ بن جاهل ایسمده جاھل‌کمی بیلیرم. ولکن سن جاهل اولدینگکی بیله بیلمک (bilmén). ۶ بن قهوه‌می ایچونکن سن ده درسکی حاضرلا. ۷ چای انگلتره ده قوللانيلدیغی قدر آمانیه ده قوللانيلماز. ۸ سن دها دقتلی اوللغی وعد ایتديکک ایچون سکا عفو ایده جکم. ۹ نه سن بزه کل، نه بن سزه کاهیم. ۱۰ «ها کل حسن؛ ها حسن کل؛ ایکیسی ده بر در». ۱۱ کک زنکین کک فقیر، کک عالم کک جاهل؛ جمله‌سی ده بر کون اوله‌جکدر. ۱۲ بونی کیمسه بیلمز، انجق بن بیلیرم.

78 ترجمه Translation 78.

1. Your sister and my niece. 2. We have written a long exercise, but we have not learnt it. 3. You must go home directly, or you will get wet; for it

will soon rain. 4. «The reed bends, but does not break.» 5. You ought to speak to your children, for they are very naughty. 6. Do not waste your time, for life is made up of it. 7. «Time is money.» 8. The horse may be very strong, nevertheless (*yiné*) it does not please me. 9. He was very tired, nevertheless he continued working. 10. I feared lest (*déyi*) he should die. 11. As [since] he does not work, I shall give him nothing. 12. I wish you to wait till I have done my exercise. 13. After I had breakfasted, I took a walk, although it was raining a little.

٧٩ ترجمہ Translation 79.

1. Give me your letter that I may send it to the post-office. 2. He says he will not marry until he has a profession. 3. Read it twice, lest (*yokhsa*) you forget it (Aor.). 4. The lady must be careful, lest she fall (Fut.). 5. The more frequently you practice (what you learn in) your music lesson, the better you will play it. 6. Unless the Lord build the house, their labour is in vain, who build it. 7. Ask him when he will come. 8. Why did you sleep so long? — I slept so long, because I was very tired. 9. The more I study Turkish, the more I like the language. 10. I do not know whether he is rich or poor.

مکالمہ Conversation.

استانبولہ کیتھیککزدہ بنی ده پٹ ای، کیدرسہم کوتوروورم۔
کوتوروو میسکز؟

دوشہرم دیو قورقویورم۔ آته نیچون ینہمہ یورسکز؟
مادام کہ امر ایدیورسکز، باش شاید بڑی صوران اولورسہ: سلام سویلہ!

چونکہ پارہم یوغیدی۔ بو باغن نیچون صاتون آلمادیکز؟
خیر بکنندم: آنجق پارہم یوق۔ یو خسہ بکنمدیککزدن می آلمادیکز؟
باغن دکن حتی باعچہ یی ده برابر آنیردم۔ پارہ کز اولسیدی آلیرمی ایدیکز؟
طوالم کہ یارین پارہ کز اولسہ گینہ آلیرمیسکز؟
شبہہ سز آلیرم، ہیچ دیکله مم۔

تَعْلِيم قرائت Reading Exercise.

کوی اوطه‌سی (مابعد) The Village Room. (Continued.)

قیصریه یه کیدن کونس^۱ چاوش^۲ او جاغل^۳ صاغ طرفنده و تلاسه
کیدن قوبور^۴ اوسته^۵ ایسه^۶ او جاغل^۷ صول طرفنده او طورویور؛ بری چبوق
ایچیور دیکری نارکیله چکیور ایدی . هر کس قهوه‌سی سیغاره‌سی
ایچدکدن^۸ کیفلارینی^۹ چاتقدن‌صوکه^{۱۰} او طه صاحبی غیجی کهیا :
فوق العاده بر حرمته : — «ای جانم کونس چاوش ! خوش کلدک !
صفا کلدک ! سویله باقام : شهردہ نه وار نه یوق . یدیکلک ایچدیکلک
ھپ سنک اولسون : نه کوردگسہ اوئی سویله !» دیه رک چاوش
آغا یه خطاب^{۱۱} ایتدی .

— «جانم غیجی کهیا ! دون شهردہ نه کوردم ؟ هیچ^{۱۲} عقلدن
فکردن کچمه‌دلک^{۱۳} برشی کوردم» دیدی کونس چاوش .

— «خیر اوله^{۱۰} ! عجبا نه ایمش ؛ او شاق^{۱۱} ! سسکزی کسیلک^{۱۲} :
دیکله یلک^{۱۳} » دیه^{۱۴} کهیا امر ایتدی ؛ هر کس کوز قولاق اوله رق^{۱۵} ، یوزینه
باقدیلر . <مابعدی وار>

Words. 1. *Kéonés* prop. name, Star (Slavonic). 2. *chavoush* a sergeant in the army. 3. *Qoubour* prop. name, a holster. 4. *ousta* a captain (of Janissaries). 5. *isé* while. 6. *kéyf chatmaq* to be in complete merriment. 7. *khitab ét'*. to address. 8. never, absolutely. 9. See § 405. 10. *khayr ola* what is the matter! Good news, let us hope. 11. *oushaq!* children! boys! 12. *déyi* § 892. 13. *géoz qoulaq ol'*. to be all eyes and ears, to pay full attention.

درس ۳۵ Lesson 35.

حرف ندا The Interjections.

§ 480. Interjections are words which are used to express a sudden or violent emotion of the mind.

Sometimes they are used alone, and sometimes accompanied by the word to which they refer, which in Turkish is generally put in the dative:

آفرین سکا ! aférim! Bravo! Well done!
سنا ! Good for you! vay size! Woe unto you!

ای ! ey ! héy !		واخ ! vakh !	
شیش ! shish !	O! eh!	ایوه ! éyah !	Alas!
اوغلان ! oulan !	halloo!	جانم ! janim !	My dear!
یاهو ! ya'hou !		یازیق ! yaziq !	What a pity!
بره ! biré, bré; bé !	Fellow!	آفرین ! aférim !	Bravo! Capital!
به هریف ! bé hérif !		آمان ! aman !	O dear! Oh! Pity!
baqsa'na ! Look! I say!		عجائب ! ajayib !	Wonderful!
haydé ! Come! Hie thee!		ییغیل ! yiqil !	
وای ! vay ! Woe!		دفع اول ! défol !	Begone!
sous ! Hush!		ای واش ! a. éy vallah !	Thank you!
a. والسلام ! vés sélam !	All right! All correct, O. K.		
a. ماشا الله ! ma'shallah !	Beautiful! How strange!		
a. انشا الله ! in'shallah !	If God will! Please God! I hope so!		
a. معاذ الله ! ma'zallah !	God forbid! Shocking!		
a. الله كريم ! Al'lah kérim !	God is gracious! Let us hope!		
a. الحمد لله ! élhamdû-lil lahi com. élhamdû'l lah !	Thank God!		

٨٠ Exercise 80.

۱ اک ترجمه کزی حاضر لادیکزایسه ، بیک آفرین سزه !
 حاضر لاما دیکزایسه وای سزه ! ۲ شیش ! چوجوق ! یولدن اوته کیت !
 آتلرسنی دپه لولو . ۳ دستور ! یولدن گچه یم . ۴ واردا ! آتلرک اوکندن
 کیدل . ۵ اولان حسن ! بورایه کل . سویله باقامل شو قاری کیمدر ?
 — شو کویلونک عورتی در . ۶ بره هریف ! بو قدر ارکندن چارشوده
 ایشک ندر ? چین صباح کوزیکه چوب می دوشدی . ۷ باقسانا علی !

کیت امام افندی بی چاغیر. ۸ دون مکتبه کیتمشدم، ماشا الله ! سزک چوجوقلر چوق ایله ری کیدیبورلر. ۹ عجائب ! ناصل اولدی ده کیتديکنر ؟ منون اولدم. انشا الله دعا کز برکتیله دها ایله ری کیدرلر. ۱۰ انشا الله ! بعض چوجوقلر ده کوردم که ، معاذ الله ! هیچ آدم اوله جقلری يوقدر. ۱۱ آمان حکیم باشی ! چاپق کل، والدهم پک راحتسزدر. ۱۲ یازیق ! خسته لغی نه در ؟ ۱۳ بیلمه یورم ؛ آمان آمان دیمه رک یاتدی. ۱۴ الله کیمدر ! چوق تلاش ایتمه. ۱۵ جانم افندم ! شیمدی یهدک نزه لوده ایدیکنر ؟ ۱۶ به چوجوق ! بر دها سنی بورالرده کورمه یه یم ، ییقیل کیت شوندن !

Reading Exercise.

کوی اوطه سی (ما بعد) The Village Room. (Continued.)

کونس چاوش اوچ دفعه اوکسوردی^۱، درت دفعه آقصیردی^۲ و سوزه باشладی : — «دون قوشلوق وقتلرینه طوغري شهره ییشدم. بر تاوه^۳ ایله بر تنجره^۴ آملق ایچون قازانچیار چارشوسینه^۵ کیتمد. باقدم که اوراده هیچ سس شهاطه^۶ يوق . شاشدم^۷ قالدم . اوته برى دوشدم^۸ بونلر نزه یه کیتمشلر دیو صوروشدردم. دیدیلر که : 'شهرک دیشاریستنده کی تارلا لرده ایشله یورلر' .

«قوپدم^۹ کیتمد که ، نه کوره یم ! بن دیمه یم ایکیمیک ؛ سن دی اوچبیک قازانچیلر^{۱۰} ، قالانچیلر^{۱۱} المونده بر چکیچ^{۱۰} ، کورولک^{۱۱} اوله رق ؛ قوجه ! قوجه^{۱۲} ! بر قازانک ایچینه کیرمشلر^{۱۳} ، تاقور توکور تاقور توکور^{۱۳}

Words. 1. *eôksûrmék* to cough. 2. *aqsîrmaq* to sneeze. 3. *tara* pan. 4. *ténjéré* cauldron, saucepan. 5. *Qazanjilar Charshisi* (The market of) Boiler-Makers. 6. *shamata* an uproar. 7. to be astonished. 8. *gopmaq* to run. 9. *galayjî* an artisan who tins copper vessels. 10. *chékij* hammer. 11. *kêrûk* a pair of bellows. 12. *qoja! qoja!* tremendous. 13. *taqour touqour* a repeated tapping and knocking noise.

سیس شهاطه اورته لغى^{۱۴} آمـش هـر کـس قولـاقـلـینـه پـامـوق طـیـقاـمش^{۱۵}
قـازـانـک بـر طـرفـینـدـن آـغـزـینـه^{۱۶} قـدـر بـر مـرـدـیـون قـوـرـمـشـلـرـو. (ماـبـعـدـیـ وـارـ)

14. *ortalıq* the whole (field). 15. *tıqamaq* to plug. 16. *aghzına* to the brim. (They have placed a big ladder on the outside of the cauldron from the bottom to the brim.)

ماـبـعـدـیـ Continued.

«مرـدـیـونـدـن چـيـقـدـمـ، قـازـانـکـ اـيـچـيـنـهـ باـقـدـمـ کـهـ، نـهـ دـيـكـ! بـرـ کـومـهـ^۲
آـدـمـ قـازـانـکـ بـرـ کـوشـهـ سـيـنـدـهـ، قـوـجـهـ بـرـ کـومـهـ بـرـ باـشـقـهـ طـرـفـینـدـهـ، بـيـوـكـ
بـرـ غـلـبـهـ لـاـكـ^۳ دـهـ دـيـكـرـ بـرـ طـرـفـدـهـ؛ کـيـمـیـ چـكـيـجـلـرـ^۴، کـيـمـیـ کـيـتـلـرـ^۵،
کـيـمـیـ لـهـيـمـلـرـ^۶، کـيـمـیـ قـالـايـلـارـ^۷. اـورـتـهـ لـقـ آـنـاـ بـاـباـ کـوـنـیـ^۸، قـيـامـتـ قـوـپـيـورـ^۹.
بـوـ نـهـ اوـلـهـ جـقـ، دـيـوـ يـانـدـهـ کـيـلـرـدـنـ بـرـيـنـکـ قولـاغـيـنـهـ باـغـيـرـدـمـ. چـوقـ زـورـلـقـلـهـ
کـوـجـبـلاـ کـوـجـ اـيـشـيـتـدـيـرـهـ بـيـلـدـمـ. نـهـاـيـتـ هـرـيـفـ قولـاغـيـنـدـنـ پـامـوغـيـ چـيـقـارـدـيـ
وـيـنـهـ باـغـيـرـهـ رـقـ دـيـدـيـ کـهـ: سـلـطـانـ مـرـادـ^{۱۰} اـفـنـديـزـ اـيـکـيـيـوزـ اللـيـ بـيـكـ
عـسـكـرـلـهـ بـعـدـادـ سـفـرـيـنـهـ^{۱۱} کـيـدـيـيـورـ دـهـ، اوـرـدـونـکـ پـيـلاـوـيـ چـورـبـاسـيـ
بوـ قـازـانـدـهـ پـيـشـهـ جـكـدـرـ.»

«بـوـنـیـ اـيـشـيـتـدـيـکـمـدـهـ تـعـجـبـ اـيـتـدـمـ^{۱۲}؛ قـازـانـیـ، تـاوـاـيـیـ اوـنـوـتـدـمـ،
بـرـاـقـدـمـ کـلـدـمـ. عمرـمـدـهـ بـوـيـلـهـ بـرـشـیـ نـهـ اـيـشـيـتـمـشـ اـيـدـمـ نـهـ دـهـ کـوـرـمـشـ.
حالـاـ قـازـانـکـ تـاـقـيـرـتـيـسـیـ^{۱۳} قولـاغـمـکـ دـيـبـنـدـنـ کـيـتـمـهـيـورـ» — (ماـبـعـدـیـ وـارـ)

Words. 1. *né dén!* what do you say! what a wonder! 2. *kédmé* group. 3. *ghalabaliq* crowd. 4. *chékijlémék* to hammer (§ 276). 5. *kinétlémék* to clamp together. 6. *léhimlémék* to solder. 7. *galaylamaq* to tin. 8. a day when father and mother both are at home: hence, a state of noise and confusion. 9. *qiyamét qopouyor* a commotion is occurring: lit. the Day of Judgement is breaking. 10. *Soultan Mourad Amurath IV.* 11. *Baghdad séféri* the Baghdad campaign (A. D. 1638). 12. *té-aj-jûb ét*. to be astonished. 13. See § 447.

ماـبـعـدـیـ Continued.

كونـسـ چـاوـشـکـ نـقـليـقـیـ^۱ پـکـ زـيـادـهـ مـرـاقـ^۲ جـلـبـ اـيـتـدـیـ . اوـطـهـ

Words. 1. *naqliyét* story. 2. *méraqjélb ét*. to arouse the interest.

خلقندين بعضىسى ايناندى^۱، بعضىسى اينانادى^۲ . فقط غىجى كهيا ديدى كه — «اوشاڭ ! اينانىلما يەجق بىشى يوقدر . بزم مرحوم^۳ پدر شاھنامەدە^۴ بوندن غريب^۵ شىلر او قومشدەر . چوجوقلغۇزىدە بىزه نقل ايدى دورور ايدى».

حاضر اولانلاردن قواص^۶ اغا — «سوزكى بال ايله كىسىم^۷ »، كهيا ! امر ايت^۸ دە بىزه قوبور اوستە دە نقل ايتىسون ؟ باقالم او نەلر كورمىشىدە ؟» ديدى.

— «بويور باقالم قوبور اوستە ! سوپىلە^۹ سەن نەلر كوردىك ؟» ديدى او طە صاحبى .

— «جانم ! ديدى قوبور اوستە بىغىنى بورەرق^{۱۰} ؛ اولكى كون تلاس او وە سەندن^{۱۱} كچى سورايدىم ؛ تا او زاقدن قوجه جو يۈز آغا جى كې بىشى كوردىم . اما كورسە كىز^{۱۲} ! غايىت هىتلى بىشى ايدى . ياقلاشە ياقلاشە كوردىم كە عىقلان فىكردىن كچىز^{۱۳} درجه دە اىرى^{۱۴} بىر لەنە (لاحانە) ايسىش .

3. *mérhoum* deceased, blessed. 4. *Shah'namé* ‘The Book of Kings’, the celebrated work of the Persian author Firdousi. 5. *gharib* wonderful. 6. *Qavas* prop. name. 7. ‘I cut your speech with honey’ (a polite expression used when one is obliged to interrupt the talk of another). 8. *émr ét.* allow, permit (him). 9. *bîyîghînîbourmaq* to twist his mustache. 10. *ova* field. 11. *gör-séñiz* if you had seen. 12. See § 404. 13. *i-ri* large. 14. *lahana* cabbage.

مابعد و خاتم Continued.

«لەنەتك بىياپرايىنك آلتىنده خنكار^۱ او ردو قورمىش^۲ ، بىكلەر جە چادىرلۇ^۳ وار . او بىياپرايىنك آلتىنده اون بىكلەر جە آتلۇ عسکرلۇ جىيد اوينايىرلۇ^۴ . او لېر بىياپرايىنك آلتىنده ايسە، صايىلەماز^۵ عسکرلۇ تعلمى

Words. 1. p. *hûn-kîar* the Fortunate One, a title of the Ottoman sovereigns (§§ 535, 556). 2. to form a camp, to encamp. 3. tent. 4. *jirid* is a certain game played on horseback, in which a stick is used as a dart. 5. innumerable (§ 404).

ایدییورلو . 'بونلر نه در' دیو صوردم ایسه 'سلطان مراد اندیزك اوردوسی در' عجم سفرینه⁶ کیدییورلو، دیدیلر .

بوقدر مبالغه‌لی⁷ بر نقليته هر کس کولکه باشладی . لکن اک چوق کولن کونس چاوش ایدی — «جانم ! دیدی ؛ اویله بر يالان سویله که ، يالانه اویسون⁸ . او قوجه لخنه پیتمز⁹ ، قوماز¹⁰ . هم او قوس قوجامان¹¹ لخنه‌یی نه ياپه جقلر ایمش» .

— «قوزوم کونس چاوش ! بر آز اول قیصری اووه‌سینده سنک کورديکك قازانک ایچینده پیشیروب ، عسکره ویره‌جکلر» دیدی قوبور اوسته .

بو سوزک اوزرینه اوطه خلقی¹² هپ بر آغیزدن اول قدر شدتلى کولدیلر که ، بعضیاری باییلدیلر¹³ قالدیلر .
کونس چاوش ایسه بو پاتیرتینک¹⁴ آراسینده جوبوغىنى آلدینى
کې سیویشى ویردى¹⁵ . <و.أ.آ.

6. *Ajém séféri* the Persian expedition. Baghdad was then in the hands of the Persians. 7. *mûba-laghâlı* exaggerated. 8. *ouymaq* to fit, to match. 9. *bitmék* to grow (plant). 10. *qop-maq* to pluck out. 11. *qos qojaman* very big, gigantic. 12. *khalq* people. 13. *bayılmaq* to faint. 14. See § 447. 15. *sivishi vérmék* to slip away quietly (§ 286).

ختام *Khitam* End.

درس ۳۶ Lesson 36.

علاءوھ Appendix.

§ 481. The method in which to address and salute people always requires considerable attention. The Ottomans themselves are very careful about such matters, especially in writing. Every class of people has its especial title by which its members must be addressed.

I. Salutation. سلاملاق Sélamlamaq.

§ 482. The Moslems salute one another with the address *Sélamún aléyküm* 'peace be unto you', the answer is *Vé aléyküm sélam* 'unto you be peace'. And when necessary to return the salutation, the one saluted says *Mérhaba* 'you are welcome!', to which is answered *Ey'vallah'* 'Thank you'.

§ 483. Christians salute Christians and non-Christians, and Moslems Christians in the morning by saying *Sabah'lar khayr olsoun!* 'May the mornings be good' = 'Good morning!' At noon-time or in the middle of the day, *Vaqitlar khayr olsoun!* 'Good day'. In the evening they say: *Akhshamlar khayr olsoun!* 'Good evening!' When it is necessary to return the salute, the person saluted says: *Khosh géldiñiz* 'you are welcome'; or, *Sabah'lar khayr olsoun, Vaqitlar khayr olsoun, Akhshamlar khayr olsoun*, according to the time of day.

§ 484. At parting, Moslems and Christians say *Qal sagh-liqla, Khoshja'qal*; *Qa'lîn saghliqla, Khoshja'qalîn*, all meaning 'Good-bye': the reply to which is *Khosh' géldiñiz, séfa' géldiñiz* 'you are welcome'.

§ 485. But at night when taking leave they say *Géjélér khayr' olsoun* 'Good night': to which the answer is *Khayra qarshî* 'Toward the good one (morning)' which extends the idea of the salutation to the morning light.

II. Congratulations. تبریکات Tébrikiât.

§ 486. Returning after an absence, one is greeted with *Khosh' géldiniz* 'Welcome!': to which he replies *Khosh' geôrdiûk!* which may be rendered 'I am happy to see you'.

§ 487. If the new comer has entered the room in the absence of the person whom he comes to visit, the latter, on coming in, makes use of the same salutation, only substituting the Dubitative for the Past tense *Khosh'gelmishsiñiz*.

§ 488. In the East it is considered polite, in meeting a person, to ask after the health of absent parents or

friends. In answering such questions, it is necessary to consider the age of the person who asks:

a) If he is junior, the answer given is *Choq sélamlar édér* 'He offers you many salutations'. Then the younger man replies *El'lérini eôpérím, makhsous sélam séoylé* 'I kiss his hands, give (him) my compliments'. If the person regarding whom he has asked is of high rank, much superior to his own, he says, *Etéklérini eôpérím, makhsous sélam séoylé* 'I kiss his skirts, many compliments'.

b) If the person who enquires about the health of the absent person is aged and of good position, it is customary to answer *Ellériñizi eôpér* 'He kisses your hands', or with more formality *Etéklérinizi eôpérler* 'They (he) kiss your skirts'.

§ 489. The person who is to convey these greetings assumes the responsibility by saying *Bash' ústûné* 'on my head' = 'with pleasure!' and acquits himself of it when he meets the person to whom the greetings are sent by saying *Filan efféndi choq' choq' sélamlar séoylédi, ellériñizi eôpér* 'Mr. S. offers you many salutations and kisses your hands'. To which the other replies a) *Téshék-kûr' édérím* 'Thanks!'; b) *Sagh' olsoun* 'May he be well!'; c) *Gétirén géondérén' sagh olsoun* 'May he who brings and he who sends the sélam be well!'; d) *El eôpén' sagh olsoun* 'May he who kisses hands be well!' As we say, 'I am much obliged both to you and to him' (§§ 365, 375).

§ 490. When somebody drinks something, or washes his hands or comes from the bath or shaves himself or is shaved by a barber, it is usual to say *Afiyét' olsoun!* 'Health be to you!': to which the other replies *Eomrûn choq' olsoun!* 'May your life be long!'. Which may be rendered 'Thank you!' (§ 365.)

§ 491. At the beginning of the new year they say *Yéni sénéñiz mubarék' olsoun!* *Salî jédidîñiz mûbarék' olsoun!* 'A happy new year to you!': the answer to which is *Choq' sénéléré* 'For many years!' (§ 365.)

§ 492. Among the Moslems on both their festivals (Ramazan and Qourban) the form of congratulation

is *Bayramiñiz mûbarék' olsoun*, or *eediñiz sayid' olsoun* ‘May your festival be blessed’.

§ 493. Besides the above, which are for set times, there is a great variety of occasional salutations and congratulations, such as (§ 365):

1. *Géozüñüz aydin' olsoun!* or more learnedly, *Chesh-miñiz roushén' olsoun!* ‘May your eye be bright’, addressed to one whose daughter or son have just married, to parents on the birth of a child, or to those who have just welcomed a new relative or dear friend from abroad, or even received a letter from ‘a distant friend’. The reply to this is: *Aydinliq' ichindé ol!* ‘May you enjoy the light’ or *Darosou éviñizé' olsoun!* ‘The same (millet) to your house!’ or if addressed to a bachelor. *Darosou bashiñiza' olsoun!* ‘May your turn come next!'

2. To one who enters a new dwelling the salutation is *Saghlijaq' ilé otourasin!* ‘May you dwell in it in good health!'

3. To one who puts on a new garment *Saghlijaq' ilé geyinésiñ!* ‘May you wear it with health!'

4. To one who is commencing an enterprise *Allah ish' achiqlighi vérsin!* ‘May God give you success!'

5. To one who is convalescent after an illness *Géchmish' ola!* ‘May it be past and forgotten!’ (§ 365).

6. To one who has lost a friend, or to imply the death of a friend enquired after *Bashiñiz sagh' olsoun!* ‘Life to you!': the answer is *Allah sizé ouzoun éomûrlér' vérsiñ!* ‘God grant many years of life to you!'

7. When somebody receives any sum of money, he usually says, *Bérékét vérsiñ!* ‘May God give you a blessing (blessed increase)’ = ‘Thank you!': the reply to which is *Bérékétini' geôrésin!* ‘May you experience its increase!'

8. *Téshékkûr' édérím*, *Mémnoun'oum*, are expressions in imitation of the European phrase, ‘Thank you!’ and their usage is confined to educated circles. The common people express the same meaning by such terms as: *Sagh' ol!* *Eliñé saghliq'.* When addressed to a child or an inferior ‘Thank you!’ is expressed by *Choq' yasha*, *A'férím oghloum!* (‘Very good!, Well done my boy!')

9. When speaking of a disease from which the speaker has suffered in the past, he must add the expression *Shéytan' qoulaghîna qourshoun!* 'Lead into Satan's ear' = 'May Satan's ears be stopped that he shall not hear what is now spoken!'

10. One who is obliged to use an impolite expression, or to name an unclean animal (as for instance the dog, donkey or pig which are considered unclean among the Moslems), he must add *Sêôzûm oña!* *Sêôzûm yabana!* *Ha'sha houzourdan!* 'My word to him! My word to the desert! Be it warded off from your honour' = 'Pardon the expression' or 'Excuse me for saying so!'

11. *Inayét' o-la!* *Al'lah vérsin!* 'May God's favour be upon you!' 'Let God give you': to the beggars, by way of refusing them alms (§ 365).

12. When somebody is going on a journey, in bidding farewell he says *Khoshja qalîñ!*, *Allaha sîmar-ladiq!*, *Bizi douvada ounoutmayîñ!*, 'Good bye! Remember us in your prayers!': to which the answer is *Allaha émanét oloun!*, *Rab'bim bilénizjé olsoun!* 'We command you to God!', 'The Lord be with you'; or *Oughourlar olsoun!* 'God speed!', Good bye!, 'Good luck attend you!'

13. *Ziyadé olsoun!* 'May it be too much' = 'No, thank you!' Formula used in declining an invitation to partake of food.

14. 'Pardon the omission', 'Don't pay attention to my shortcomings!' and 'I beg your pardon!' are rendered in Turkish by *Qousoura qalmayîñ!*, *Afv édérsiñiz!*

III. Modes of Address.

§ 494. The word سن *sén* 'thou' is not used except with reference to a child, an intimate friend, a servant or a pupil: at other times چىز *siz* 'you' is used to one's equals, unless for politeness' sake one of the words now to be explained takes its place (§ 93).

§ 495. In addressing superiors, the words افندىم 'Efféndim', ذات عالىكىز ' ذاتكىز *zatiñiz*, or *za'tî aliñiz* are used meaning 'Sir', 'Your Honour', or 'Your Lordship'.

Other such terms are خاکپاییلری 'خاکپاییلری' *kha'kipayiñiz*, *kha'kipayiléri* 'the dust of your feet': that is, the speaker addresses the dust of the foot of the other, out of humility (§ 69).

§ 496. Note. The word *Efféndimiz* has two different meanings: If it is used alone, among the Christians, it means 'Our Lord' (the Saviour). If it is connected with the word *shévkétmé-ab* 'Imperial', as *Shévkétméab Efféndimiz*, it means 'H. I. M. our Sultan'.

Among the innumerable titles of H. I. M. the Sultan, the following: *zatî shahané*, *zatî hazréti padishahi* 'His majesty the Emperor' are very common.

§ 497. The words *hazrétléri*, *jénabléri* 'his (lit. their) majesty, excellency, highness' are titles equivalent to 'his majesty, his lordship, his excellency', but they are placed after titles and names and not before them, as in most European languages:

<i>Imperator hazrétléri</i>	H. I. Majesty.
<i>Ingiltér'ra qralichasi hazrétléri</i>	H. M. the Queen of England.
<i>Vali pasha hazrétléri</i>	H. E. the Governor.
<i>Qaymaqam býy hazrétléri</i>	H. Honour the Qaymaqam.
<i>Hoja éfféndi jénabléri</i>	The respected teacher.

§ 498. It is considered more polite to address superiors in the third person plural: *Za'ti alilériné khay'lî zahmét vérdim* 'I have given your Excellency much trouble'.

§ 499. In high and polite circles the speaker cannot speak of himself as 'I', or others as 'he, we, they'. He must say:

Béndéñiz, *qoulouñouz*, *ajizléri* I (your servant).

Béndéléri, *qoul'lari* I or we (your servant or servants).

Dayiléri I, he, we (who pray for you) used by and of clergymen.

Jariyéñiz, *jariyéléri* I, we (your maid servant) used by and of ladies.

§ 500. Generally the word *hazrét* before a single name indicates one of the prophets, saints or patriarchs of old; as: *Hazréti Ibrahim* 'the patriarch Abraham'. *Hazréti Davoud* 'the prophet David'. *Hazréti Souléy'man*

'the prophet (King) Solomon'. *Hazréti Isa* (ee-sa) *Efféndimiz* 'Our Lord Jesus'. *Hazréti Meryém*, *Meryém Ana* 'Saint Mary' (the virgin Mother). *Hazréti Méseeh* 'the Holy Anointed One' (Christ).

IV. Honorific Titles. القاب رسمية *Elqabî Résmiyé*.

§ 501. Titles of Honour also are of great importance, as every person of position must be addressed by his own proper title.

شہامتلو *shéha'métlou* 'valorous and successful', is used for the Shah of Persia.

حشمتلو *hash'métlou* 'royal, imperial' for Christian sovereigns.

اصالتلو *ésa'létlou* 'noble' for the ambassadors and consuls.

رتبتيلو *rût'bétlou* 'honorable, venerable' (His Grace) for clergymen of high rank, patriarchs, archbishops, bishops and missionaries.

فضیلتلو *fazi'létlou* 'reverend' for judges, priests, pastors and preachers.

دولتلو فخامتلو دوّلتكا *fékha'métlou dév'létlou* 'illustrious and magnificant' for the Khîdive of Egypt and Presidents of Republics.

دولتلو عطوفاتلو *dévlétlou atoufétlou* 'illustrious and munificent' for Grand Viziers.

دولتلو *dévlétlou* for *Valis* (Governors-General).

سعادتلو *sa-a'-detlou* 'prosperous' for the Mûtésar'rîfs.

عزناتلو *iz'zétlou* 'honorable' for the Qaymaqams.

رفعتلو *rif'atlou* 'eminent' for other officials.

مروتلو حرماتلو *mûrûv'vetlou*, *hûr'métlou* 'generous, respected' to merchants, teachers, etc.

عَصْمَتْلُو *is'métlou* 'virtuous' for married ladies.

عَنْتَلُو *if'fétlou* 'chaste' for unmarried ladies.

مثاللر Misal'lér Examples.

Dûn dévlétkhanéyé¹ géldim, ém'ma záti alinizi gérémédim.
I came to your house yesterday, but you were not at home.

Faqirkhanéyé² né vaqit téshrif édéjéksiniz? When you will honour (visit) my house?

Hémshiré hanım nasıl dır? — *Hémshirém jariyéléri chog hasta dır.* How is your sister? — My sister is very sick.

Béndéléri pék faqirim, zati aliniz isé pék zengin siziz. I am very poor, but you are very rich.

Amériqa jûmhouriyéti réyisi fékhamétlou dévlétlou Mc Kinley hazrétléri. His Honour Mr. Mc Kinley, the President of the Republic of America.

Dayiléri Anatolia Collegi mûdiri yim. I am the President of Anatolia College.

Jariyéléri Protéstan méktébi mou-al'limesi yim. I am the teacher of the Protestant School.

Words. 1. *Dévlétkhané* the abode of prosperity, i. e. your house, used as a term of politeness. 2. *Faqirkhané* the house of your poor servant, i. e. my house.

٨١ تعلیم Exercise 81.

ا بو كون ذات عاليڭىزى زيارته¹ كله بيليرميم؟ — اك ققيرخانه يه تنزل² ايدرسكتز، خوش كلدىڭىز صغا كلدىڭىز! بو يورك افندم. ٢ سلام عليكم احمد افندى! — وعليكم سلام مراد³ بك، بو يورك او طورك. مرحبا! اذشا الله ايوسكتز. ٣ مخدوم⁴ بىكىن مكتوب آلييودمييسكتز? — چوقدن برو مكتوبك آرقەسىنى كىمىش ايدى، لكن الحمد لله بو هفتە برمكتوب آله بىلدك — كوزىڭىز آيدىن او يله ايسە. نە وار نە يوق؟ نە يازىيور؟ ؟ آيدىنلىق ايچىنده اول! داروسى سزە. چوق ايو ايشلر. سزە چوق چوق سلاملىرى ايتىمش، اللى يىڭىزى اوپر. ٥ ال اوپن صاغ اولسون! مكتوب يازارسەڭىز بىنەڭىزدن مخصوص⁵ سلاملىرى يازىڭىز!

Words. 1. a. *ziyarét* to go on a visit. 2. a. *ténés sal* to condescend. 3. a. *Mourad* prop. name. 4. a. *makhdom* bék your son Master... 5. a. *makhous* especial.

— باش اوستنه افندم ! سز نصلسکنْز ؟ حالڭىز دىرلەكڭىز⁶ ايو ميدر ؟
 ٦ اوزدىيڭىزه شفالار اولسون⁷ ! دون براز خستەجه ايىم . فنا بىر صوغوق
 آمىش . لەن شىيطان قولاغنە قورشۇن ! الحمد لله بوكۇن اىيى ايم .
 هېچ آراما ز، عجبا شو دوستىز نىصل دىلدر ديو صورما زىكىز .
 بىزه تىزلى⁸ ايتىمىز سكىز كە ! ٧ استغرا الله افندم⁹ ! حقيقة هىچ خبرم
 يوغىدى . عفو ايدرسكىز . پدر افندى صامسوندن عودت ايتدىلر مى ?
 — اوت افندم : دون براذر بىنده لرى ايلە برابر تشرىف ايتدىلر .
 ٨ لطفا¹⁰ احترامات فانقەمى¹¹ تقدىم¹² ايدىكىز : اتكلىرىنى اوپەرىم .
 ٩ باش اوستنه افندم ! خوشجە قالڭى ! — سعادت ايلە¹² افندم : خوش
 كلدىكىز صفا كلدىكىز : تىكار بويورىكىز !

6. *halîñiz dirliyiniz* the circumstances of your life. 7. *uzeriñizé shifalar olsoun!* may it be health to you! 8. a. *estagh'firoul'lah* lit. 'I ask pardon of God' = Not in the least, I have no such pretensions. 9. *loutfén* be kind enough! 10. *iħ'tiramati fayiga* (my) highest respects. 11. *taqdim ét.*" to present. 12. a. *sé-a-dét ilé!* Go in happiness (said to a departing friend).

٨٢ تعلیم Exercise 82.

١ شوكتىماب افندىز شهرمزرق فقراسىنە¹ اون بىك غروش احسان²
 بويورىمشلر . ٢ شهامىتلۇ ايران شاهى حضرتلىرى درسعادتى³ تىشىف
 ايتىمشلر . ٣ آوروپا حكمدارلىينك ئىڭ قىدەملىسى⁴ انكلترا قرالىچەسى
 حشمتلى و يقتوريا حضرتلىرىدە . ٤ فرانسە جمهوريتى رئىسى فخامتلى
 دولتلى موسىيولوبە حضرتلىرى، سلطنت سېنېنەك⁵ پارس سفیرى دولتلى
 عطوقتلى منىز⁶ پاشا حضرتلىرىنى حضورلىينە⁷ قبۇل بويورىمشلر⁸ . ٥ سىواس

Words. 1. a. *fouqara* poor people. 2. a. *ih'san bouyourmaq* to grant, to bestow. 3. *Dér'sa-a-dét* Constantinople (§ 519). 4. *qidémlı* senior. 5. *Saltana'tî séniyé* The Ottoman Government. 6. *Mûneer* prop. name, Lucian. 7. *houzour* presence. 8. a. *qaboul bouyourmaq* to accept.

والیسى دولتلو عطوقتو حاجى حسن پاشا حضرتلىرى، تقاد متصرفى سعاداتلو بىكر پاشا حضرتلىرى وَ مرذيفون قائمقانمى عزتلىو محمود بك حضرتلىرى آماسىيە يە تشرىف ايتىمشلر. ٦ ذاتكىز بو ايشە نە دىيورسكتز؟ — بىندهكىز بىلەم، ذات عالىلرى دها اىيى بىلەرسكتز. ٧ همشيرەم جارىيەلرى غيرتىلە مكتبه دوام^٩ ايدىيور. ٨ جارىيەكىز آرتىن افندىنىك والدىسىم. ٩ ذات عالىلرى شىمىدى نزەدە اقامات^{١٠} ايدىيودسكتز؟ — بىندهكىز شىمىدى صوفىلە محلەسىنە^{١١} اقامات ايدىيورم. ١٠ بۇ كون خاڭپايكىزە يۈز سورمك اىچۇن دولتخانە يە واردق ايسەدە تېرىف^{١٢} ايدىممەدلەك.

9. a. *dévam* to continue. 10. a. *iqamét ét.*" to dwell. 11. *Sofoular mahal'lési* the street called Sofoular (in Merzifoun). 12. a. *téshér'rûf* to be honored (we could not see you).

٨٣ تۈرىجىھ Translation 33.

1. H. I. M. the German Emperor, William II.
2. His Grace the Armenian Patriarch.
3. His Excellency the Governor of Angora.
4. His Eminence, the Mûtésarrif of Samsoun, Qadri Pasha.
5. H. E. the English Ambassador Sir Nicholas O'Connor.
6. H. E. the American Ambassador at Constantinople, Dr. Angel.
7. Rev. Charles Tracy, President of Anatolia College.
8. Rev. Carabet Kapriélian; Rev. Kéropé Yakoubian.
9. I request your Excellency to give me permission to go to England.
10. Under the shadow of His Majesty (*sayé'yi padishahidé*) we are all safe.
11. H. H. Artin Pasha, the Ambassador of the Ottoman Government in London.
12. I have received your letter.
13. I was for two hours waiting for you at my house, but you did not come: afterwards I went to your house, but you were not at home.
14. Please give me to-day's newspapers.
15. How is your father's health?
16. Thank you, Doctor, he is very well, through your kind assistance (*sayé'yi alîñizdé*).
17. My sister is the wife of Kémal Béy.
18. When did you come here? — I came three days ago with your son.

V. Onomatopoeia.

§ 502. Is the term applied to words or phrases, the sound of which conveys some idea of or resemblance to the thing signified.

It is customary in common language to use some onomatopœic expressions. For instance, they say in Turkish:

Sou kharîl kharîl aqîyor. The water flows violently.

Taq taq qapouya vourdou. Tap tap he knocked at the door.

Jombadaq (or *jomb déyi*) *souya atildî.* He threw himself suddenly (with noise into) the water.

These words *kharîl kharîl*, *jomb* are intended to represent the sound of the water when flowing or splashing, just as *taq taq* does that of knocking at the door.

Sa-at tîq tîq tîq édiyordou. The watch was ticking, = 'going tick, tick'.

Kilisénîn chanî dan douñ êtûyordou. The church bell was ringing, ding-dong.

Ellérini shapour shoupour birbiriné vourdoular. They loudly clapped their hands.

Qoushlar jivil jivil êtûyorlar. The birds are singing tweet tweet.

VI. اذان *Ezan*.

§ 503. Is the notification, announcement, call to divine worship, proclaimed from a minaret or any other place, five times a day, by the *mû-éz'-zin* (chanter). The following is the formula:

1. First of all اَللّٰهُ اَكْبَر *Al'lahou ékbér.* 'God is Most Great' four times repeated, turning the face towards the four directions of the world.

2. اشهد ان لا اله الا الله *Esh'-hédû én né la ilahé illal'lah.* I bear witness that (there is) not a god, save God [twice repeated].

3. اشهد ان محمدًا رسول الله *Esh-hé-dû énné Mouhammédén résoul ullah.* I bear witness that Mouhammed is the apostle of God [twice].

4. حٰى عٰلِي الصلوٰة *Hay'yé alés'sélât.* Hasten to divine worship [twice].

5. حٰى عٰلِي الفلاح *Hay'yé alé'l félâh.* Hasten to permanent blessedness [twice].

6. الله أكابر *Aliahû ékbér.* God is great [twice again repeated].
 7. لا إله إلا الله *La ilahé illal'lah.* [Once more repeated.]

The call chanted at daybreak has this addition after the fourth clause:

الصلوة خير من النوم *Es'-sélatû khay'rûn min én' néom.* Prayer is better than sleep.

In great and imperial mosques, the *mû-éz'-zins* sometimes make optional additions to the fifth clause; as:
 الصلاة والسلام عليك يا حبيب الله! يا نور عرش الله! يا سيد الاولين والآخرين!
 ! *Es'sélatû vés'sélamû aléyk, ya Habee ballah!* or *Ya nooré arshillah!* or *Ya séy' yidûl év'veleen rél a-khîreen!* or *Ya résoul ou'l'lah!* May blessing and peace be upon thee, O Beloved one of God! or O Light of the throne of God! or O Prince of the former and later (prophets)! or O Prophet of God!

Inside the place of worship also, this call is uttered when worship begins; but then with this addition after the fifth clause:

قد قامة الصلوة *Qad qamétis'salat.* Divine worship has already been entered on (begun) [twice].

VII. The Christian Services. عبادت مسيحية

§ 504. The Benediction:

Rabbimiz Hisous Kristosouñ [or *Isa - él - Mésihîñ*] *inayéti, Pédér Allahîmîzîn mouhab'béti vé Rouhoul Qoudsouñ mûsharékéti jumléñiz ilé bérabér olsoun;* *Amin.*

The Lesson:

Oqouyajaghîm mahal Tékvee'nûl Makhloqat Kitabiniñ birinji babînîñ birinji ayétindén 16^{inji} ayétiné qadar dir.

Mat-téosouñ tahreer éylédiyi Injiliñ altînjî babînîñ iptidasîndan soñounadék oqouyajaghîm.

Pavlos Résoulouñ Romalîlara yazdîghî résaléniñ on ikinji babîndan oqouyajaghîm.

Onounjou Mézmourou oqouyajaghîm.

The Text:

Lougasîñ tahreer éylédiyi Injiliñ sékizinji babînîñ yirmi birinji ayéti haq'qînda mûta-la-a' édéjéyim.

Youhan'na Injiliniñ birinji bab yirmi doqouzounjou ayétiniñ ikinji qîsmî úzériné vaz édéjéyim.

*Esa'sî Kélamîmîz Amalî Rousoul Kitabînîñ deôrdûnjû
bab on ikinji ayétindé boulounour or mévjoud dour.*

The Hymn:

*Maqam Kitabînîñ altînji sahifésindé boulounan oni-
kinji ilahiyi téren'-nûm édélim.*

Yûz otouz yédinji ilahiyi téren'-nûm édélim.

Téshék'kûr ilahisini térennûm édélim.

The Baptismal formula:

*Laura Eupheme, séni Pédériñ, Oghoulouñ vé Rouhoul
Qoudsouñ namîna [or bismil Eb vél Ibn vél Rouhoul
Qouds] vaftiz édérim.*

The Ending of Prayers:

*Rabb vé Khelaskîarîmîz Hisous Krisdosouñ ismi shéri-
findé dilériz, ih'san éylé, Ameen!*

انتهایی قسم اول

قسم ثانی

لسان رسمی و ادبی

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Second Part.

The Elements of Arabic and Persian Grammar

as
they are used in Ottoman-Turkish.

Introductory Remarks.

§ 505. The Arabic and Persian languages and literature have for many centuries exercised a very extensive influence upon the Ottoman. Therefore there are very many Arabic and Persian words and phrases used in Ottoman. In order to be able to understand and use them correctly, it is necessary to have an elementary knowledge of Arabic and Persian Grammar.

§ 506. The following points should be noted:

a. All such Arabic and Persian words taken singly are declined according to the grammatical system of the Turkish language.

b. All such Arabic words taken singly may be used in accordance with the rules of Persian Grammar. But genuine Turkish words cannot be treated in this way.

c. Only genuine Arabic words are used according to the Arabic grammatical system, Turkish and Persian words cannot be so dealt with.

§ 507. There are, however, some very much used Turkish and Persian words which are treated according to the rules of Arabic Grammar, because they are supposed to be Arabic. Such words are called *غلطات مشهورة* *ghalata'tî mîsh'hûrâ* 'barbarisms' or 'manifest errors' (§ 583).

Note. There are some orthographic signs which are peculiar to Arabic; but as mention has been made of these in the Introduction, they do not require to be dealt with again here (§§ 35—48).

٣٧ درس Lesson 37.

جمع فارسي The Persian Plural.

§ 508. In the Persian language there are only two numbers: the Singular and the Plural.

§ 509. Persian plurals are formed in two ways:

a. If the noun be the name of an animate being, it may form its plural by taking the termination ان -an; as:

مرد <i>méréd</i>	a man	مردان <i>mérdan</i>	men.
برادر <i>biradér</i>	a brother	برادران <i>biradéran</i>	brothers.
شیر <i>sheer</i>	a lion	شیران <i>sheeran</i>	lions.

b. If the Persian noun be the name of an inanimate object, it becomes plural by the addition of ها -ha; as:

سال <i>sal</i>	a year	سالها <i>sal'ha</i>	years.
دریا <i>dérya</i>	a sea	دریاها <i>déryaha</i>	seas.

§ 510. If the animate nouns end in a vowel *hé* (-a, -é), their plural is made by changing that letter into گ *giaf* (-g-) and adding ان -an; as:

بندہ <i>béndé</i>	a servant	بندکان <i>béndégiān</i>	servants.
خواجه <i>khajé, khoja</i>	a teacher	خواجکان <i>khajégiān</i>	teachers.
طلبه <i>talébé</i>	student	طلبکان <i>talébégiān</i>	students.

§ 511. The following nouns, though denoting inanimate objects, may form their plurals in ان -an; as:

آخر <i>akh'tér</i>	a star	آخران <i>akhtéran</i>	stars.
هزار <i>hézar</i>	a thousand	هزاران <i>hézaran</i>	thousands.

So also: شبان *rouzan* days, شبان *shéban* nights, چشمان *chéshman* eyes, درختان *dirakhtan* trees.

٨٤ تعلیم Exercise 84.

Change the following nouns into the Persian plural.

‘زنده’^۷ ‘مادر’^۶ ‘مردہ’^۵ ‘فرشته’^۴ ‘پهلوان’^۳ ‘قهرمان’^۲ ‘باغ’^۱
 ‘پادشاه’^{۱۴} ‘شاه’^{۱۳} ‘خان’^{۱۲} ‘خانہ’^{۱۱} ‘دیو’^{۱۰} ‘یاور’^۹ ‘ضابط’^۸
 ‘خواهر’^{۲۰} ‘فريقي’^{۱۹} ‘معتبر’^{۱۸} ‘دختر’^{۱۷} ‘اصلزاده’^{۱۶} ‘شاکر’^{۱۵}
 ‘مسلم’^{۲۱} ‘طلبه’^{۲۰} ‘تجار’^{۲۴} ‘بیچارہ’^{۲۳} ‘کس’^{۲۲} ‘خسته’^{۲۱}.

Words. 1. vineyard. 2. *qah'riman* hero. 3. *péh'livan* wrestler. 4. *firishté* angel. 5. *mûrdé* a corpse. 6. *madér* mother. 7. *zindé* alive. 8. *zabit* officer. 9. *yavér* attendant. 10. *deev*, *dév* a demon; a giant. 11. house. 12. inn, tavern. 13. *shah'* king. 14. *padishah* a great king. 15. *shagird* pupil. 16. *asilzadé* nobleman. 17. *dükhtér* daughter. 18. *mûtébér* a notable (man). 19. *fériq* a general of Division (in the Army). 20. *khahér* a sister. 21. sick. 22. *kés* person. 23. poor. 24. *tûj'jar* merchant [*tûj'jaran*, *tûj'jarlar*].

§ 512. Note. 1. a. مسلم *muslim* ‘one who submissively obeys God = Moslem’. Persian pl. مسلمان *mâsliman* ‘moslems; an orthodox believer’, which is used as singular in Ottoman and Persian; and مسلمانان *mâslimanan*, *mâslimanlar* is considered as the double pl. of it.

2. So also a. طلبہ *talébé*, *tûj'jar* ‘students, merchants’, which are the Arabic plurals of طالب *talib*, *tajir* ‘student, merchant’, but are used in double pl. form in Ottoman and Persian: طلباء, طلبکان *talébégiân*, *talébeler*. (See the Double Plurals of Arabic, Lesson 51.)

3. There is another word in use *mûsûlman*, *mûsélman*, *mâsûrman* meaning ‘a moslem’, which is of Syriac origin, but never admitted into the correct language, it is used in the Southern regions of Turkey among the common and uneducated people.

قرائت تعلیم Reading Exercise.

کیریتچی قیز The Match Girl.

«افندیلر، کیریت کیریت! اوج قوطوسی اوں پاره!

«مرحتملی^۲ بلک افندیلر! آنهم خسته امک کسز...

Words. 1. a. *Kibrit!* *kibrit!* Matches! matches! 2. a. t. *mârhamétli* gracious.

«آلیک بونی، قوزوم! بـشـا اون پـارـهـجـق وـیرـیـک سـزـهـ.»
 یـاـرـوـجـغـلـهـ^۳ او صـارـیـجـهـ، کـورـ^۴ صـاـچـلـرـیـ طـاـغـینـیـقـ^۵!
 کـوـزـلـرـیـنـکـ آـلـتـیـ مـاوـیـ^۶: یـوـزـیـ کـیـرـلـیـ وـیـانـیـقـ^۷:
 اوـسـتـیـ^۸ اـسـکـیـ، آـیـاـغـینـدـهـ قـوـجـهـ^۹ برـچـیـفـتـ قـوـنـدـوـرـهـ.
 شـوـزوـالـلـیـ قـیـزـجـیـفـاـزـ دـهـ برـلـقـمـهـ^{۱۰} اـمـکـ اـیـچـونـ
 سـوـقـاـقـ سـوـقـاـقـ^{۱۱} «کـیـبـرـیـتـ!» دـیـوـ طـوـلاـشـیـوـرـ^{۱۲} بوـتـونـ کـونـ.
 نـیـچـهـ چـیـرـکـیـنـ^{۱۳}، یـارـهـ پـارـهـ^{۱۴} یـوـزـلـهـ:
 «بنـ کـوـزـلـ بـکـمـ!» دـیـمـوـرـ، بلـکـهـ کـوـنـدـهـ یـوـزـ کـهـ.
 — «قـیـزـمـ! سـنـلـکـ بـاـبـالـثـ کـیـمـ درـ؟ سـنـلـکـ اوـلـثـ نـزـهـدـهـ؟
 «بـاـقـ، قـیـرـقـ پـارـهـ وـیـرـهـ جـکـمـ، صـوـرـدـیـغـیـ سـوـیـلـهـ دـهـ:
 «بـاـبـالـثـ یـوقـ مـیـ؟ بـیـلـمـزـ مـیـسـینـ اوـنـیـ سـنـ؟» —
 — «بنـ بـاـبـامـ یـوـقـدـرـ! اوـتـ، بـیـلـمـهـ یـوـرـمـ اوـنـیـ بنـ!...»
 زـوـالـلـیـ قـیـزـ هـرـیـدـهـ غـرـیـبـ^{۱۵} درـ:
 هـرـ کـسـ اوـنـیـ «پـیـجـ!^{۱۶}» دـیـهـرـکـ اـیـنـجـیدـیـرـ^{۱۷}
 اوـنـکـ ضـعـیـفـ وـجـوـدـیـنـکـ^{۱۸} اوـسـتـتـهـ
 برـکـیـمـسـهـ جـکـ قـاـنـادـ^{۱۹} کـوـبـ^{۲۰} طـوـرـمـاـیـوـرـ:
 اوـنـکـ اـیـچـونـ هـیـچـ برـیـوـرـکـ اوـرـمـاـیـوـرـ.
 بوـکـوـنـهـدـکـ بـیـلـمـهـمـشـ کـهـ: بـاـبـاـ نـهـ?
 چـالـیـشـیـوـرـ، چـالـیـشـمـاسـینـ نـهـ یـاـپـسـینـ?
 چـالـیـشـمـهـ دـنـ باـشـقـهـ یـوـلـ یـوقـ کـهـ صـاـپـسـینـ^{۲۱}.

3. *yavroujouq* that little creature. 4. *gêr!* see! 5. *daghiniq* untidy. 6. *mavi* blue. 7. *yaniq* burnt. 8. *ûst* clothes. 9. *qoja* big. 10. a. *logma* slice. 11. from street to street. 12. *dolashmaq* to wander. 13. *niché!* how many! *chirkin* dirty, ugly. 14. *yara-para* wounded. 15. *gharib* stranger. 16. *pij* bastard. 17. *injitmék* to hurt. 18. a. *vûjoud* body. 19. *qanad* wing. 20. *gérnek* to spread the wings. 21. *sapmaq* to swerve.

کندیسیچون چابالایان^{۲۲} کیمی وار؟
 کیمی وار که؟ براکمکی «آل! یه!» دیر؛
 برشی وین، اوندن ده برشی ایستر،
 آه یوقسولق^{۲۳}! آه باباسز چوجوقلر! (م. امین^{۲۴})

22. *chabalamaq* to struggle. 23. *yogsoullouq* poverty. 24. *Méhémméd Emin* a living Turk poet (1860).

مکالمه Conversation.

س) فارسیده براسمن مُفرَّذ حاليinden جمع حالينه گتيرمك ايچون قاج
 قاعِده وار در؟

ج) ايک قاعِده وار در: بو ايک قاعدهدن اولکىسى مُسَمَّاسى^۱ ذيروح^۲ يعنى
 جانلى اولان اسلامك جمعيدر در كه، مفردلىنىڭ صوڭىنه (ان) علاوه
 قىلىنەرق حاصل^۳ اوپور؛ مثلا: پَدَرْ، پدران؛ زَنْ، زنان.

س) فارسى اسلامى جمع حالينه گتيرمك ايچون مَوْضَوْعَ^۴ اولان ايکىنجى
 قاعده نه در؟

ج) بو قاعدهلرڭ ايکىنجىسى مُسَمَّاسى جانسز اولان اسلامك جمعيدر: بوده
 مفرد بر اسلئىڭ صوڭىنه (ها) علاوه ايتىمكىدىن عبارات^۵ در؛ مثلا:
 باغ، باغها.

س) مُسَمَّاسى ذيروح اوپارايان كَلِماتٌ^۶ فارسیه عبارات تُرکىيە آراسىنده (ها)
 اداتى^۷ ايله جملەنیر مى؟

ج) آليَّوم^۸ ايراندە^۹ جانلى و جانسز اولان اسلامى على العموم^{۱۰} (ها) ايله
 جملەنديرىمىڭ عادات اوپش ايسە دە، عبارات تُرکىيە آراسىنده مُستَعْمَل^{۱۱}
 اولان جانسز اسلام (لر) اداتى^۷ ايله جملەنیر.

س) بونى لطفاً^{۱۲} برقاج مثاللر ايله اىضاح ايدرمىشكىز^{۱۳}؟

ج) اوتنىم! مثلا: «باغهام و خانه‌هام وار در؛ يولجىلر كوي خانه‌سىنده
 راحت ايدەمزلر» تعبيرلارى^{۱۴} يىرينه «باغلىيم و خانه‌لىيم وار در؛ يولجىلر
 كوي خانلىرىنده راحت ايدەمزلر» يازىلير.

س) ترکی و عربی اسلو فارسی قاعده‌لر ایله جمله‌نه‌یلیر می؟

ج) افندم، ترکی و عربی اسلو فارسی قاعده‌لر ایله اصلاً جمله‌نمی‌شوند. فقط مسیالری^۱ ذیروح^۲ اولان عربی کلمه‌لدن بعضیلری لسان^۳ عثمانی‌دیه (ان) ایله جمله‌نیز: «ضابطان، فریقان، معتبران، تجاران، صرافان، منشیان، راویان، شیدان، مدیران، پاپاسان، مختاران»^{۱۵} کبی.

س) خسرو^{۱۶} افندی! دون مکتبگزی زیارتہ کلن ذوات^۴ کرام.^{۱۷} کیملر ایدی؟

ج) مشیران، عظامدن^{۱۸} دولتو یوسف^۵ پاشا و فریقان، کرامدن سعادتلو عالی پاشا حضراتی^{۱۹} ایدی.

س) مردگان و زندگان نه معناده در؟

ج) مردگان اولولر و زندگان دیریلر دیمکدر: مرده‌لرک مکانی مزارستان، زندگانلث مکانی ایسه باغ عالمدر.^{۲۰}

س) اقامات ایتدیکیگز^{۲۱} رمزی افندی خانینک مستأجري^{۲۲} ملیان می خرستیان می؟

ج) اصلادگاندن و صرافان معتبراندن عزتلو الحاج عثمان افندی^{۲۳} در. مرحوم^{۲۴} پدرلری خواجکاندن ایدی.

س) طلبگانلث وظیفسی نه در؟

ج) پدر و مادرانه اطاعت، خواهرانی سیانت^{۲۵} و خواجکانه حرمت ایتمکدر.

س) شهیدان^{۲۶} نه صورتله ارتحال دار بقا^{۲۷} ایله‌دیلر؟

ج) شاه شیدان، حضرت حسین رضه^{۲۸} (رضی الله عنہ) باشی کسیله‌رک شهید اولوب کربلاه مسجد مخصوص‌صنده^{۲۹} دفن اولونغشدر. نیته‌کیم منشیاندن مشهور ضیا پاشانلث ترجیع بنندنده ده محarr^{۳۰} در:

یت: «مسنوماً ایتدی ذات حسن عَدَنَه انتقال»
«مظلوماً اولدی شاه شیدان بریده سر»

س) فرهاد کیم در؟

ج) پهلوانان قدمیاندن^{۳۱} بر فهرمان ایدی؛ دیوان کبی قوتلى اولدینی راویان اخبار و ثنا ایدرلر. شیرین ایله اولان معاشقه‌سی^{۳۲} مشهور در.

س) بو گونک جريده‌لرده شاييان دقت^{۳۳} بىشى كورولدى مى؟
 ج) اوست افندىم! ياوران حضرت پادشاهيدن سعادتلۇ سليمان پاشا حضرتلىرى يېچار
 كان و خستكانه اعانه اولق اوزرە ۴۰۰ عدد ليراي عثمانى اعطا
 بويورمىشلر^{۳۴}. كذا خيرخواهان سلطنت پىشىئە عثمانياندن^{۳۵} آلمانىھلى
 موسىو هوغانە بىزنجى رتبەدن مېجيدى نشان ذيشانى^{۳۶} احسان بويورلىشدر.
 بۇنى در سعادتىدە نىشر اولونان «آختر» نام غزىتىدە اوقدوم.

س) القاب رسمىيەدن 'سعادتلۇ' عنوانى كىملە اعطا اولونور^{۳۴}?
 ج) 'سعادتلۇ' عنوانى فريقان كرايدن^{۱۷} اولان ذاتلە ويريلير.
 س) 'سعادتلۇ' دولتلۇ، فضىلتلۇ و 'سعادتلى'؛ دولتلى، فتىلتلى، كلضمەرىنىڭ^۶
 بىرلىرنىدەن فرقىرى^{۳۶} نە در?

ج) ايک نوعىدە تركى اىسىم منسوبىدر: (لو) ايلە اولانلىر القاب رسمىيەدە
 مستعملدرلر^{۳۷} (باق صحىفە ۲۶۷). 'سعادتلى'، 'فضىلتلى'، 'دولتلى'، ايسە القاب
 مقامىندا مستعمل اولىمايوب^{۳۸} صفت مقامىندا^{۳۹} مستعملدرلر: «فضىلتلى
 زنان سعادتلى عائىلەلر تشكىيل ايدىلر؛ يعقوب افندى دولتلى بىر ذات در»
 كېرى. (۱۶۹ ۵).

س) عاكىف افندى ناصل بىر آدمىر?
 ج) اوزى^{۴۰} سوزى دوغى، مسلمان (Mussulman) بىر آدمىر.
 س) هندستانىدە كى مسلمانلارڭ مقدارى نە قدر در?
 ج) هندستانىدە بولونان مسلمانانڭ مقدارى آكتىشىر ملىونىدر.
 س) ناجىھەلر^{۴۱} ادارەسىندىن كىملە مسئۇلدەلر؟ (صحىفە ۱۲۶).
 ج) ناجىھەلرڭ ادارەسىندىن مدیران، مختاران، إمامان و پاپاسان مسئۇلدەلر.

Note. 1. For the words included in the Conversation see the Key.

2. For the sentences indicated by a, b, c, see more in the next Lesson; the letters show the order in the composition.

۳۸ درس Lesson 38.

اضافت! The Persian Izafét.

§ 513. In books and in conversation also, when elegance is studied, instead of the Turkish way of connecting noun with noun and noun with adjective, the Persian method is used, especially when the words employed are either Arabic or Persian.

I. The Construction, when two nouns are connected with one another as possessor and possession.

§ 514. The Turkish way is, as we have seen (§ 109), to put the possessor first and the thing possessed afterwards, just like the English possessive followed by the noun which governs it; as: **كتاب پدر** *kita'bî pédér* 'the father's book'.

§ 515. The Persian method consists simply in putting the thing possessed first and the name of the possessor after it, with an ésré between the two, if the first noun ends in a consonant. This corresponds to the ordinary English use of 'of' between two nouns:

كتاب پدر *kita'bî pédér*. The book of the father.

اعمال رسول *amal'i rousoul*. The Acts of the Apostles.

II. The Construction, when a noun is qualified by an adjective.

§ 516. The Turkish method is simply to put the adjective before the noun (§§ 107, 669); as:

كتاب مقدس *mouqad'dés' kitab* 'The Holy Book = The Bible'.

§ 517. The Persian method, when both words are either Arabic or Persian, is to put first the noun and afterwards the adjective, with an ésré between them:

كتاب مقدس *kita'bî mouqad'dés* 'the Book the Holy = the Bible'.

سال جديد *sal'i jédid* 'the new year'.

§ 518. *Remarks:* 1. If the first member of the construction, *i. e.* the noun, end in *élyif* or *vav* used as a vowel (*-a*, *-ou*), instead of the ordinary *ésré*, a *yé* (*-y-*) is inserted for the sake of euphony (§ 53).

Instead of بَشَّا بَغْدَاد *pasha-i-Baghdad*, we must write بَشَّا يِ بَغْدَاد *pasha'y'i Baghdad* ‘the Pasha of Baghdad’.

بَالَّا يِ خَانَة *bala'y'i khane*. The upper (part) of the house.

چَارسُوِيْ كَبِير *charsou'y'i kékir*. The Grand Bazar.

Note. The original Persian word چَارسُو *charsou* (a square) is commonly spelt in Ottoman as چَارشُو، چَارشَن *charshí*, *charshou*.

§ 519. 2. If the first member of the construction, *i. e.* the noun, end in the vowels *yé* and *hé* (*-i*, *-é*), a *hémzé* (*-y-*) is placed over the final letter for the sake of euphony (§ 53):

خَانَه، بَدر *khané-i pédér*, it must be خَانَه يِ بَدر *khané'y'i pédér* ‘the house of the father’.

قَاضِيْ آماسِيَه *qadi'y'i Amassia* the judge of Amassia.

بَاغِچَه يِ كَبِير *bagh-ché'y'i kékir* the great garden.

مثاللر Misal'lér Examples.

حرکت ارض *harékét'i arz* the movement of the earth, earthquake.

در سعادت *Dér'i Sa-a-dét* the door of Prosperity } Constan-

در علیہ *Dér'i Aleeyé, Déraliyé* the lofty door } tinople.

باب عالی *Bab'i Alee* the Sublime Porte.

کره ارض *kûré'y'i arz* the sphere of the earth, the Earth.

پادشاه عالم *padisha'hî além* the king of the world.

§ 520. In Turkish the pronominal suffixes corresponding to my, thy, his, etc., that of mine, yours, etc. are always put after the noun to which they refer. In Arabic and Persians constructions, if the noun be followed by an adjective, simple or compound, or by another noun with which it is conjoined, their suffixes

are put at the end of the last word. This is the case with declensional endings also:

كتاب مقدس *kitab'i mouqad'désin* of the Holy Book.

آرزوی شدیدیزه *arzou'yi shédidimizé* to our strong desire.

خاکپایلرنده *khakipaylérindé* at the dust of your feet, with you.

آواز بلند ایله *avaz'i bûlénd ilé* with a loud voice.

٨٥ تعلیم Exercise 85.

1. زمین *zémeen* earth + رو *rou* face. 2. a. احر *ahmér* red + a. بحر *bahr* sea. 3. بحر + سفید *séfid* white. 4. a. بحر + سیاه *siyah'*. 5. بحر + a. عیط *mouheet* [Ocean]. 6. بحر + عیط. 7. (a. عهد *ahd* testament + a. جدید *jédeed* new.) 8. (a. عهد + a. عتیق *ateeq* old.) 9. پا *pa* foot + تخت *takht* throne) [= the capital]. 10. خاک *khak* dust + پا. 11. (a. انجیل *injeel* Gospel + a. شریف *shérif* holy.) 12. آواز بلند *avaz bûlénd* voice.) 13. (a. شدید *shédeed* strong + آرزو *arzou* desire.) 14. (a. سلطنت *sultanat* government + a. سنه *sénee-yé* sublime.) 15. (a. ذات *zat* person + a. عالی *a-lee* high.) 16. ایران + شاه *ee-ran* Persia.) 17. (a. حرارت *hararét* + a. شمس *shéms* sun.) 18. (a. صرف *sarf* grammar + عثمانی *Osmancee Ottoman*.) 19. (a. لسان *lisan* language + عثمانی.) 20. (a. کثیره *késeere* many, great + a. فوائد *févayid* benefits.) 21. (ضابط خانه + a. چارسو) 22. (a. کتاب *كتاب* + a. شریف *shérif*) 23. (a. مقدس + ارض [= Palestine].) 24. (يوحنا *Youhan'na* John + a. مذکور *mézkür* mentioned.) 25. (يوحنا *Youhan'na* John

+ a. وحی *vahīe* revelation.) 26. (امثال امثال émsal proverbs + سلیمان *Souléyman*.) 27. (داود *Davoud* David + a. مزمیر mézameer Psalms.) 28. (اسماء اسماء ésma names + a. اعداد adad numbers.)

Key. زمینگ رویی (یاخود) يوزى زمینگ رویی (یاخود) *zémeenîñ rouyi* (yakhod) *yûzü*; روی زمین *rouyi* *zémeen* the face of the earth; *yûz* is Turkish and رو *rou* Persian, both meaning 'face'.

اسماي اعداد The Persian Numerals.

§ 521. The Persian numeral adjectives are also sometimes used in written Turkish, and in gambling. They are the following:

یك <i>yék</i> 1	چهار، چار <i>chîhar, char</i> 4	هفت <i>héft</i> 7
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دو <i>dû</i> 2	پنج <i>pénj</i>	هشت <i>hésht</i> 8
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سه <i>sé</i> 3	شش <i>shésh</i>	ن <i>nî</i> 6
----------------	-----------------	---------------

صد *sad* 100; هزار *hézar* 1000; نیم *neem* half; يکانه *yégiâné* single; يکان *yégiân* *yégiân* one by one.

§ 522. The terms used in backgammon, dominos and other games are as follows; (*ou* means 'and'):

dû-shésh 6×6 , *dû-bésh* 5×5 , *déort-chîhar* 4×4 , *dû-sé* 3×3 , *dû-baré* 2×2 , *hép-yék* 1×1 ; *shésh-bésh* 5×6 , *shésh-chîhar* 4×6 , *shésh ou-sé* 3×6 , *shésh ou-dû* 2×6 , *shésh ou-yék* 1×6 ; *bésh-déort* 5×4 , *pénj ou-sé* 5×3 , *pénj ou-dû* 5×2 , *pénj ou-yék* 5×1 ; *chîhar ou-sé* 4×3 , *chîhar ou-dû* 4×2 , *chîhar ou-yék* 4×1 ; *sé-ba-dû* 3×2 , *sé-yék* 3×1 , *iki-bir* 2×1 .

§ 523. مثاللار Misal'lér Examples.

يکvijoud of one body.

يکdil of one heart.

يکparé of a single piece.

يکchéshm one-eyed.

يک takhtadan at once.

charpa a quadruped.

ششخانه *shésh-khané* a (six-celled) rifle, an arquebuss.

يکدیگر *yékdigér* one another, each other.

نیم جزیره *neem jézeeré* (half island) peninsula.

نیم رسمی *neem résmee semi-official (paper, etc.)*

سه پا *sépa, sipa* a tripod, a three-legged stool.

Exercise 86. تعلیم ۸۶

۱ بحیر احمر عربستان ایله مصر^۱ آراسنده در. ۲ در سعادتده
نشر اولنان^۲ 'صباح' غزته‌سی سلطنت سینه‌نک نیم رسمی غزته‌سی در.
۳ در علیه‌ده اسیر پازارنده^۳ رمزی افندی خاننده^۴ طلبه علومدن^۵
رفعتلو واهان افندی‌یه. ۴ انگلتره دولتیک پایتختی لوندره شهری در.
۵ روی زمینده بنی آدمک^۶ مقداری ۱۶۱۰ میلیوندن زیاده در. ۶ کره
ارضده بر چوق دولتلر و ملتلر وار در. ۷ چادرشوی کیردن بر عدد ششخانه
توفنک آلم. ۸ حاکم افندی آواز بلند ایله ذاتِ حضرتِ پادشاهی
نامینه بر دعای بليغ^۷ قراحت^۸ ايتدي. ۹ معلم^۹ افندی درسي
طلبکانه يکان يکان تعریف ایله‌دی^{۱۰}. ۱۰ يکچشم اینجه کهيانک
پارمعنده يکپاره الماس طاشلی بر یوزوکی وار در. ۱۱ افندیز حضرتِ
مسیح 'یکدیگر یگزی سویگز' دیو امر بویوردیلر. بوآیت^{۱۱} اینجیل
یوحنا ده محتر^{۱۲} در. ۱۲ طالعك^{۱۳} یاور، زارل^{۱۴} هر وقت دوشش
کاییور. ۱۳ زوالی هریف شاشیردی ششی بش کورویور.

Words. 1. *Misir* Egypt. 2. *néshret* "to publish. 3. *Esir-pazari* the street called Esir Pazari (the Market of Slaves). 4. *Rémzi Efféendi khani* the inn named Rémi Effendi. 5. *talébéyi ouloum* students (the seekers after science). 6. *béni Adém* the children of Adam, mankind (575). 7. *béleegh* eloquent. 8. *qra'at ét* "to read. 9. *mou-al'lim* teacher. 10. *tareef ét* "to explain. 11. *ayét* verse. 12. *mouhar'rér* written. 13. *tali'yiñ* your star, fortune. 14. *zar* a die used in playing.

تَعْلِيم قرائت Reading Exercise.

اسامی^۱ فضائل^۲ و تنبیهات^۳

A list of Moral Maxims (= Franklin's Principles).

حکیم^۴ مشهور^۵ فرانقلین^۶ تنظیم^۷ حرکات^۸ و اصلاح^۹
نفس^{۱۰} ضمانته^{۱۱} اتخاذ ایلدیکی^{۱۲} اون ایکی قاعده^{۱۳} :
ریاضت^{۱۴} : — آغیرلانه جق^{۱۵} صورتده یمه ! سرسام (سرسم)^{۱۶}
اوله جق قدر ده ایچمه !

سکوت^{۱۷} : — کندیگه و باشقة سنه بر فائدہ یی مفید^{۱۸} اولما یه جق
سوزی سویله مه !

انتظام^{۱۹} : — خانه گده هر شینٹ یرینی و هر بر ایشک وقتی
تعین^{۲۰} ایله !

تحصیص^{۲۱} مقصد^{۲۲} : — یا پنه مجبور او لدیغ^{۲۳} شیئی قرار لاشدی^{۲۴}
و بلا^{۲۵} قصور^{۲۶} اجرا ایله !

امر تصرف^{۲۷} : — کندیگه و یا آخره^{۲۸} لزوم^{۲۹} حقیقیسی^{۳۰} اولان
شیندن ماعداد سنه^{۳۱} بر اججه صرف ایتمه^{۳۲} !

Words. 1. *é-sá'mee* names, lists. 2. *fézayil* virtues. 3. *tén-beehat* (commands), maxims. 4. *hakeem* a philosopher. 5. *mésh'hour* celebrated. 6. Benjamin Franklin. 7. *tanzeem* to put in order. 8. *harékiât* acts, conducts. 9. *islah' ét.*" reforming. 10. *néfs* life; self, personality. 11. *zimninda* for, regarding. 12. *it'tikhas ét.*" to adopt. 13. *qayidé* a rule. 14. *riyazét* ascetic discipline. 15. to be heavy. 16. *sérsém* stupefied. 17. *sûkût* silence. 18. *mûseed* profitable. 19. *intizam* order, regularity. 20. *tayeen ét.*" to fix, appoint. 21. *takhsees* to assign or specially appropriate. 22. *magséd* an aim, endeavor. 23. *méjbour ol.*" to be obliged. 24. to decide, to settle. 25. *bila* without. 26. *qousour* defect (= perfect, complete). 27. *emri tesar'rouf* frugality, economy (*émr* work). 28. *akhér* other (people). 29. *louzoum* necessity. 30. *haqiqi* real. 31. *ma-a-da* except. 32. *sarf ét.*" to spend.

سی و عمل^{۳۴} : — وقتگنی ضایع ایته^{۳۴} و داعماً فانده‌ی برشیله
مشغول اول^{۳۵} ! (علم ناج)

33. *say ou amél* labour and work. 34. *zay' ét.*" to waste.
35. *méshghoul ol.*" to be busy.

مکالمه Conversation.

درس ۳۹ درس حقنده سوال‌الر *Dérs haqqında sivallar.*

س) بنامین فرانقلین کیم در؟ — آمریقالی مشهور بر فیلوسفدر.
س) فرانقلین هانک عصرک فیلوسوفلرندن در؟ — اوں سکزنج عصرک.
س) فیلوسوف نه دیک و حکیم نه دیک؟ بونلرک آراسنده نه فرق وار?
— فرق يوقدر. ایکسیده بر معناده. فقط 'حکیم'، اکرچه *hékim* او قونورسه؛
طیب دیکدر.

درس ۳۹ Lesson 39.

ترکیب توصیفی Persian Compound Adjectives.

§ 524. The simple adjectives of the Persian language are much used in Turkish; as: سیاه *siyah'* black, آل *al* red, بد *béd* bad, سفید *séfid* white.

§ 525. The compound adjectives of the Persian language are formed in two ways: either by the addition of particles, or by joining two words together.

A. The Derivative Adjective, formed by the addition of particles to nouns.

§ 526. The most common derivative adjectives used in Turkish are made by the addition of the following particles to Arabic or Persian nouns (§§ 149, 579):

§ 527. I. The letter ی *yé* (-i), signifies relation. If the word ends in the vowels ا 'ا'، ی 'ی'، او 'او' (-a; -i; -é, -a), they are changed into و 'و' (-v-), and afterwards the *yé* is added:

انگلیز *ingliz* Englishman

انگلیزی *inglizi* English

افرنج éfrénj a European	افرنجي éfrénji European.
a. عقل aql mind	عقل aql mental.
چین chin China	چيني chinaware.
دنيا dûnya world	دنيوي dûnyavi worldly.

§ 528. II. انه -ané signifies relation and resemblance. If the word ends in the vowel *he* (-é), this is changed into ك (-g-); and if it ends in و vowel (-ou) a ي (-y-) is inserted between the word and particle; as:

شاه shah' king	شامانه shahané royal.
بند bêndé servant	بندگانه bêndégiané as a servant.
عدو a dou enemy	عدويانه adouyané as an enemy.

§ 529. III. The terminations کار 'car', وان 'wan', بان 'ban', -van, -kiâr, -giâr form nouns denoting 'doer, keeper', etc. باغبان bagh-ban keeper of vineyard. خدمتکار khidmétkiâr a servant. خداوندکار khûdavéndigiâr the sovereign, the Sultan. پروردکار pérvérđigiâr the Nourisher (God), Providence. یادکار yadgiâr, yadigiâr a remembrance, memento.

§ 530. IV. The prefixes نا na-, بـ bi- mean 'without', and denote the absence of something; **na-** is used with adjectives, **bi-** with nouns:

نامعلوم nama'lûm unknown. ناپاک napak unclean.

بـیچاره bicharé unfortunate. ناخوش nakhosh unpleasant.

بـیوفا bîréfa inconstant (friend), unreliable.

خواهناخواه khah'nakhah willingly or unwillingly.

§ 531. V. هم hém- prefixed to a noun expresses companionship.

مشهري hémshéh'ri fellow-citizen. همجنس hémjins' homogeneous.

مشيره hémsheeré who sucks the same milk, a sister.

§ 532. VI. Adjectives are also formed by the

addition of اسا 'asa' وار 'var' or ناک 'nak' مند 'mend' ين 'in' وش 'vesh' -*asa*, -*vésh*, -*een*, -*ménd*, -*nak*, -*vér* or -*var*.

نیسا nisa-asa womanlike. مهش méh'vesh like the moon = bright.

آتشین atésheen fiery. حصہمند his'séménd partaker.

غمناک ghamnak sorrowful. فرخانک férakh'nak cheerful.

امیدوار ümmidvar hopeful. جانور janvér (wild) animal.

هزمند، هزور húnérvar, húnérmónd skilful.

§ 533. VII. By doubling some words and inserting an *elif* between them, fulness or multifariousness may be expressed:

برابر bérabér breast to breast; together; equal.

لبالéب lébaléb, malamal (lip to lip) brimful.

رنگارنگ، کوناکون réngiaréng, gúnagún, névanév varied in hue, variegated.

B. Compound Adjectives composed of two words.

§ 534. The compound adjectives obtained by the union of two words are generally formed either: 1. of a noun and a participle, or the root of a verb, 2. of an adjective and a noun, or, 3. of two nouns.

They may consist of two Persian words, or of an Arabic and a Persian word, or of two Arabic words.

§ 535. a. Adjectives formed of a noun and a participle or the root of a verb.

دل dil heart, بر bér take, captivate: دلبر dilbér enchanting.

مدد médéd help, رس rés arrive: مددرس médédrés helper.

دلشکسته dilshikésté broken hearted. See also: § 556.

§ 536. b. Adjectives formed of an adjective and a noun.

بو bou odour خوشبو khosh'bou sweet scented, odorous.

تھی téhi empty تھیدست téhidést empty-handed, deprived.

§ 537. c. Adjectives formed from two nouns.

آهو ahou gazelle: آهوچشم ahouchéshm gazelle-eyed, attractive.

شیر sheer lion: شیردل sheerdil lion-hearted.
گلزار (گل + عذار) gülazar rosy-cheeked; Rose (pr. name).

§ 538. Many such compound words lose their meaning as an adjective and are considered as compound nouns:

کلدسته guldésté a bunch of flowers, a bouquet.

سراسکر séraskér head of the army, a commander-in-chief.

قانوننامه، نظامنامه nizam'namé, qanoun'namé a code of laws.

The Degrees of Comparison.

§ 539. The Comparative is obtained by the addition of ڏ -téř to the simple form of the adjective, and the Superlative by adding ڏرین -téreen:

بد béd bad: بدتر béd'tér worse: بدترین bédtéreen worst.
بالا bala high: بالاتر balatér higher: بالاترین balatéreen highest.

۸۷ تعلیم Exercise 87.

Change the following nouns into adjectives:

527. فرنك fréng European. ترك türk. a. شرق sharq the east. يهود yéhoud (Judah) Jew. ادرنه Edirné Adrianople. فرانسه Fransa. يابان yaban the wilderness. حلب Haléb Aleppo. خاک khak earth. a. صلیب salib a cross.

528. دیو deev a demon. مرد mérd man. دوست dost. a. خالص khalis sincere. a. عاجز ajiz humble. پدر pédér.

529. باغچه baghché. کناه gûnah. a. خلاص khélas deliverance. ساخته sakhté false. پاس pas watch (at night). کار kiâr profit. صندوق، صندیق sandouq, sandîq a coffer. روز rous day. در door. قلم pen, graver.

530. a. أساس *ásas* foundation. t. صوچ *souch* sin, fault.
 a. مقبول *maqboul* acceptable. a. قدرت *goudrét* power.
 مرد *mérđ* (brave) man. a. مزاج *mizaj* state of health.
 a. حضور *houzour* a becoming in repose, ease. تاڭ *tâڭ* strength.

531. a. ملت *mil'lét* nation. a. مذهب *mézhéb* religion.
 a. جوار *jivar* neighbourhood. راه *rah* way, road.

535. (ه) réh way + بُرْ نَعَّا nûma show), (سِيرْ sheer + خوار khor eat), (بَكْ bék, خان zadé born).

536. *giran* heavy + *baha* price), (ساده *sadé* simple + دل), (*chéshm* eye + سیاه), نان) bread + کور) ‘(بد) + دل)’ (بد + شاد).

538. (a. تبریک congratulation + letter), (روز day + letter), (نovo new + سال year), (اذن + letter).

539. خوش *khosh* nice, میہ *mih'* great, بیہ *bih* good.

۸۸ تعلیم Exercise 88.

۱ خلاصه کاریز حضرت مسیح افندیز، کناه کارلرک خلاصی
ایچون بودنیا یه تشریف بویوردی. ۲ لسان انگلیزی یی و فرانسوی یی
چوق سوهرم. ۳ شوکتاب لسان ترکی او زره یازلشدیر، ترکیلری
و شرقیلری حاویدر^۱. ۴ چینی طباقلری^۲ چیندن کاربانلر واسطه سیله^۳
کلیر. ۵ سزه دوستانه بر نصیحت ویرهیم: دنیوی او لمه یکز.
۶ خدمتکارکنر دیوانه میدرن نه در؟ برشی آکلادینی یوقدر. ۷ پاسبانلر
نصف لیلدہ^۴ بنی چارشوده یاقالایوب^۵ بندھلرینه عدویانه سویله دیلر.
۸ گلعتارخانم دون نامزاج اولدقلنندن یک غمناک ایشلر. یازه جقلری

Words. 1. a. *havee* containing. 2. *tabaq* plate. 3. a. *vasita* hand, means. 4. a. *nisf* half, a. *leyl* night. 5. *yagalamaq* to collar, seize.

فرانسوی مکتبی خواه ناخواه یازه ما مثلم. ۹ هم جوار یزدہ بولنوب ده
نسآسا اولونده نامید برحالده او طورانله یار دیم ایت دیم، اونلره مردانه
یاشامه لر یچون نصیحت ایله دیم. ۱۰ خانه مز اول قوناقدن بالاتر و هواسی
ایسه خوشتادر.

۸۹ ترجمه Translation 89.

1. Richard I., king of England, was called^۱ lion-hearted. 2. That ungrateful servant did not write a letter of congratulation on New Year's-Day. 3. That beautiful woman (*dilbér*) is very inconstant. 4. The gardener is not a coward, but he is a simple-hearted man. 5. To eat with unclean hands is very unpleasant. 6. Is your fellow-traveller a skilful man? 7. I was a partaker of the supper^۲. 8. I did not lose hope (hopeless), I am hopeful yet^۳. 9. He prayed to the Saviour sincerely and humbly. 10. A forger is a great sinner. 11. He is not an empty-handed person, he has a costly^۶ gold watch in his hand. 12. The leader was a helper to me on the way^۴. 13. That caravan, which comes from China and India, was loaded with china-ware and odorous spices^۵.

Words. 1. *tésmeeyé oloundou*. 2. *akhsham ta-a-mi*. 3. *hala*. 4. *ésnayi rahdé*. 5. p. *béhar, bahar*. (Ar. pl. *béharat*.) 6. *qiymét-dar* (§ 535).

۸۹ تعلیم قرائت Reading Exercise.

حکیم مشهور فرانقلینیک تنبیه اشدن ما بعد و ختم

استقامت^۱: — کذب^۲ و حیله دن^۳ حذر^۴ ایت . داعما دیدیکل^۵

کبی یاپ و دوشوندیکل^۶ کبی سویله !

حقانیت^۵: — کک وظیفه ل^۷ داخلنده^۸ و کک خارجنده^۸ اجراسنه

محبور اولدینگ^۹ حسنا تدن^{۱۰} فرار^{۱۱} و هیچ بر کیمسه بی اضرار ایله مه^{۱۲} !

Words. 1. a. *istiqamét* honesty. 2. a. *kizz* falsehood. 3. a. *heele* cheating. 4. a. *hazér ét* to beware. 5. a. *haq'ganeeyét* justice, equity. 6. a. *vazeefé* duty. 7. a. *dakhil* the inside. 8. a. *kharij* the outside. 9. a. *méjbour ol* to be obliged, compelled. 10. a. *hasanat* good works, pious deeds. 11. *firar* to run away, to desert, flee. 12. a. *izrar ét* to injure.

اعتدال^{۱۳} : — افراطدن^{۱۴} احتراز ایله^{۱۵} وَ حقسزدن عقلکجه
لايق کوردوک^{۱۶} صورتده اخذِ ثاره^{۱۷} قیام ایله‌مه^{۱۸} !

نظافت^{۱۹} : — کرک وجود وَ اثوابکجه وَ کرک خانه کجه نظافته
اهمتام ایله^{۲۰} !

حضور قلب^{۲۱} : — اوافق تفك^{۲۲} شیلردن، عادی^{۲۳} وَ یاخلاصی
ناقابل^{۲۴} اولان وقوعات^{۲۵} وَ صدماتدن^{۲۶} مضطرب^{۲۷} اوله !

عفت^{۲۸} : — کندک کبی باشقه‌ستک دخی امنیت^{۲۹} وَ صلاح^{۳۰}
حال وُشانی^{۳۱} تهلكه‌یه^{۳۲} قویه !
(علم ناجی)

13. a. *eetidal* moderation. 14. a. *ifrat* excess. 15. a. *ihtiraz ét.* to guard one's self. 16. a. *layiq géormék* to judge worthy. 17. a. *akhz* taking; *sar* vengeance = to revenge one's self. 18. a. *qiyam ét.* to set about. 19. a. *nézafét* cleanliness. 20. a. *ihtimam ét.* to be careful. 21. a. *houzour* ease, quietness; *qalb* heart. 22. trifles. 23. a. *a'dee* inferior, ordinary. 24. *naqabil* impossible. 25. a. *vougotat* events. 26. a. *sadémat* blows, misfortunes. 27. a. *müztarib ol.* to suffer. 28. a. *if'fét* chastity. 29. a. *émnéeeyét* safety. 30. a. *salah'* peace, virtue. 31. *hal ou shan* position and honour. 32. a. *téh* like danger.

مکالمه Conversation.

- س) باغچه‌کزده نه وار ?
- ج) باغچه‌مزده رنکارنک خوشبو چیچکلر وار ایسه‌ده، باغچه‌بان بر دانه‌سی
یله بکا ویرمه‌یور؛ سر عسکر پاشا خضرت‌لرینه تقدیم ایتمک او زره
بر کلدسته یا په جق ایمش .
- س) بالاده کی فضائل محرره‌یی اکتساب و اعتیاد آرزو سنده اولانلر ذهنلرینی
عمونه بردن می حصر ایتمه‌لی درلر ؟
- ج) خیر افندم؛ حکیم مومن ایله علاوه دیبورلر که «آنچاق برنده ملکه پیدا
ایتدکدن صوکره، دیگرینه تشبیث ایتمه‌لی و بو صورتله اون ایکیسینی ده
موقع اجرایه قویه‌یه: چالیشمالی در» .
- س) استقامت نه کلمه در ؟
- ج) استقامت عربی بر کلامه اولوب معناسی طوغروق در .
- س) نظافت نه دیگدر ؟ .

- ج) بو دخی بر عربی کلمه اولوب تیزلك و پاکلک دیگدر.
 س) فرانقلینک آثارندن بو بالاده و اوکی درسده کوردیکمز تنبیهاتی کیم
 ترکجه یه نقل ایتمشد؟
 ج) شاعر و منشی مشهور مرحوم معلم ناجی افندی ترجمه ایتمشل در.
-

درس ٤٠ Lesson 40.

The Persian Derivative Nouns.

§ 540. Persian derivative nouns are of four kinds: Nouns of Location, Nouns of Instrument, the Abstract noun, and the Diminutive noun.

اسم مکان The Noun of Location.

§ 541. The noun of Location is made by the addition of -istan, -kah, -zar a plot or bed, -gédé hut, خانه -khané house (§ 162):

ہندستان hindistan	India.	گلستان gûlistan	کاستان	rosary, a garden
چمنستان chiménistan	{ meadow.	گلزار gûlzar	{	of roses.
چمترار chiménzar		میکده méygédé	{	wineshop,
اردوکاه ordougiâh	a camp.	میخانه méykhané	{	drinking-saloon.

طوبخانہ top-khané, top-hané arsenal of ordnance and artillery.

کارکاه kiarkiah vulg. kérgef a work-frame. (کار work.)

بزستان bázistan vulg. bédéstén a covered market-place. (بَز cloth.)

اسم آلت The Noun of Instrument.

§ 542. The noun of Instrument is made by the addition of -dan 'a holder, receptacle, case':

a. شمع sham candle: شمعدان shamdan' a candlestick.

بخوردان boukhourdan' a censer, incense-box.

یاغدان yaghdan an oil can. توکوردان tûkûrdan a spittoon.

ریکدان reek'dan vulg. rîghdan a sand-holder; *reek*, *rîgh* sand (to dry writings).

گلاب *gûlab* rose-water (§ 538): گلبدان *gûlabdan* a flask for sprinkling scented water.

The Abstract Nouns. اسم معنا *Ismi Mana.*

§ 543. Abstract nouns are made by the addition of *-i* at the end of adjectives. If the word end in *elif*, then the *yé* is doubled (*-yi* [§ 53]); if it end in a vowel *hé* (*-é*), it is changed into *ك* (-*g-*), but the sound *é* is retained (§§ 163, 581).

آسان *asan* easy, facile: آسانی *asani* facility.

بندہ *bendé* slave: بندگی *bendegi* servitude.

روشنایا *roushéna* bright: روشنایی *roushénayi* brightness.

Note. *Yé* added to a noun, changes it into an adjective (§ 526).

The Diminutive Nouns. اسم تصغير *Ismi Tasghir.*

§ 544. Diminutives are made by the addition of *-ché*, *-jé* at the end of nouns. Some diminutives are terms of endearment, as in Turkish (§ 167).

مور *moor* ant: مورچه *moorché* a little ant.

پا *pa* foot: پاچه *pacha* trotters of sheep.

a. عم *amm*, عم و *am'mou* uncle: عموچه *amja, amouja* dear uncle.

٩٠ تعلیم Exercise 90.

Change the following nouns into Derivative Nouns:

541. فرنك *fréng* European. a. يهودي *yéhoudi* Jew. تاتار *Tartar*. a. ترك *Turk*. a. عجم *ajém* a Persian. a. عرب *árab* Arab. 2. t. طاغ *dagh*, p. کوه *kûh'* mountain. بنشه *bénéf'shé* violet. 3. a. سنبل *sûnbûl* hyacinth. a. قبر *qabr*, a. مقبر *mézar* grave. 4. t. اتش *atésh* + hut. 4. t. اوکسوز *eôksûz*, a. ایتمام *éy'tam* orphans + house. a. دباغ *dé'bagh* vulg. *tabakh* tanner + house. a. کار *kiâr* manufacturing + house. 5. a. کتاب *kitab*,

book + house. a. *éjza* (vulg. *éza*) اجزا a drug + house.

ash food + house. شکار *shikîar* game, prey + place.

542. *jamé* cloth + holder. خامه *khamé*, a. قلم *qalém* + case. تیر *teer* arrow. نمک *némék* salt.

543. *poor*. آسوده *asoodé* quiet. آشنا *ashina* intimate. آزاده *azadé* free. خسته *khasté*. سزا *séza* worthy. تک *téng* narrow.

544. *paré* piece. باغ *bagh*. bogh a square wrapper for a bundle. کوروم *geôrûm* husband's sister. t. چکمه *chékme* a drawer. کمان *kéman* a violin. t. آق

٩١ تعلیم Exercise 91.

۱ قدسِ شریف^۱ یهودستانک پایتختی ایدی. ۲ میلادک اوپرنجی و اون ایکینجی عصر لونده فرنکلر فرنگستانک هر طرفندن طاق طاق سوریه^۲ یورودیلر^۳ بونله صلیبی نامی ویریلمشد. ۳ دون بزستانه کیتدم و بر طوب چوقه^۴ ایله ایکی طوب آمریقان بزی^۵ اشترا ایدوب^۶ بونجه لایه رق^۷ ایتاخانه یه ارسال ایلدم^۸. ۴ همشیرهم سنبلاستانه او طوروب کارگاه ایشله یور. ۵ شیمدی مرذیفونده کی آمریقان اوکسوزخانه سینده. ۶ نفر ایتم موجود^۹ در. ۷ ریکدان و قلمدان ماصه نک^{۱۰} او ذرینده در. ۸ ما کینه یی یاغلایه حق ایدم اما یاغدانه یاغ یوغیدی. ۹ شو قارشوکی قبرستانه کوردیکم تربه^{۱۱} کیمک در؟ ۱۰ طاغستانی بو شیخک^{۱۲} مزاری در. ۱۱ عموجهم ایله برلکده بنشه زارلده و چمتزارلده کرذک. هر یوده آسودکی وار ایدی.

Words. 1. a. *Qoudsou Shéreef* Jerusalem. 2. *Souriya* Syria. 3. *chouqa*, *choukha* broad-cloth. 4. *ameriqan bêzi* unbleached linen. 5. a. *ishtira ét.* to buy. 6. a. *irsal* to send. 7. a. *mévjud* existent. 8. f. *masa* table. 9. a. *tûrbé* tomb. 10. a. *shéykh'* a head of a tribe.

٩٢ ترجمه Translation 92.

1. The owner of that big tannery and the keeper of the prison [-house] are the friends of the saloon-keeper.
2. «The beer-seller¹ is the witness² of saloon-keeper.»
3. The orphans are in the orphanage. 4. That Tartar has come from Tartary. 5. There were 3000 soldiers in the camp. 6. The people who dwell³ in mountainous regions are generally brave. 7. Daghistan is a great region in Russia. 8. Where is your donkey⁴? — He is always in the meadow. 9. Please stick⁵ a candle into the candlestick. 10. There was a big rosary in the garden of the manufactory of the attar of rose⁶. 11. The Parsees⁷ and the ancient Persians were worshipping⁸ the fire in the fireplaces.

Words. 1. *birajî, bozajî* (157). 2. a. *shahid*. 3. a. *iqamét ét.*”. 4. *chiménzarzadé* vulg. *chiméndérzadé* the son of the meadow = donkey. 5. *dikmék*. 6. *gûl yaghî*. 7. *parsee, giâvour, gébr* a Zoroastrian, a fire worshipper, a Guebre; (in Turkey) a non-Moslem [said in contempt]. 8. a. *ibadét ét.”*

تعلیم قرائت Reading Exercise.

اشک ایله تیلکی حکایه سی The Story of the Donkey and Fox.

چیقدی بر باغل^۱ ایچندن بر یاشهی حمار^۱،
 نقل^۲ ایچون بلده^۳ یوکانمشیدی روی نگار^۴؛
 دیرکن^۵، آج قارنه بر تیلکی کورونجه؛ کلدی،
 بویله بر تازه اوژوم حسرت^۶ با غرین^۷ دلدي.
 اوته کی چیفتہ^۸ آتدی بو یانا شدجه بر آز،
 صوگره لکن آرهدن قالقدي بوتون ناز و نیاز^۹.
 تیلکی: — «کلسهم او لماز می حضوره^{۱۰}? آ بنم آرسلانم!

Words. 1. a. *hîmar* donkey. 2. a. *naql* to carry. 3. a. *beldé* town. 4. *rouyi nigûr* a kind of light pink colored grapes. 5. *dérkén* just then (while he was saying this). 6. a. *hasrét* desire, affection. 7. *baghrîn'* for *baghrînî* his heart, bosom. 8. *chifté atmaq* to kick with the hind legs. 9. p. *naz ou niyaz* graceful disdain. 10. a. *houzour* presence.

«تا ياقيندن باقامیم؛ حسنگزه¹¹ حیرانم¹² !
 «دام¹³ اولسون بكمک سایه لطف و کرمی¹⁴ !
 «گل پیتر¹⁵ با صدیغی یارلده مبارک¹⁶ قدمی¹⁷ »
 «بکندر اول خوش قوقولی قویروغى اعلا¹⁸ میسکه¹⁹ »
 «قوقلارم؛ بورنومه وورمازسه افندى، فیسکه²⁰ :
 «ایلر عرفاتنى²¹ ایما²² او سخنکو²³ کوزلر،
 «یاقیشیر آغزىنه مَوزون²⁴ و مَقْفَى²⁵ سوزلر.» —
 آشک افراط²⁶ نشاطنندن²⁷ آشکیدى²⁸، دیر ایکن،
 صانکه قارپوز قابوغى كوردى ياخود تازه دیكىن.
 تىلىكى: — «جانىمه ايشلهدى²⁹ كىتىدى او فرحناك هوا³⁰ !
 سز سکوت³¹ ایتسەڭز اما، كىنه وار باشقە صفا³² :
 چونكە بليل³³ ايشىدوب نعمەڭزى³⁴ سرقت ايدر³⁵،
 چاغىريو³⁶ بلکە، كلىرىدىڭلەنە حزن و كدر³⁷» —
 تىلىكى بويله نىجه دىللر دوكىركى ذوق³⁸ ایتىدى.
 اشىكى بىر قويونڭ باشىينەدك سوق³⁹ ایتىدى.
 تىلىكى — «بوراده⁴⁰ بىر كوزل آخور ايله يىلك وار در،
 «نيلهيم يوكله كىرىلىمىز قاپىسى پك دار در،

11. a. *hûsn* beauty. 12. a. *hayran ìm* I am confounded. 13. *da-yim olsoun!* Let it be long, eternal. 14. *sayéyi loutf ou kérémi* the shadow or protection of his kindness and mercy. 15. *bitmék* to grow. 16. a. *mûbarék* graceful. 17. a. *qadém* foot. 18. a. *a-la* excellent. 19. p. *misk* musk. 20. a. *fiské* a fillip with the middle-finger. 21. a. *îrfan* wisdom. 22. a. *eema ét.* "to express. 23. *sûkhén-gû* eloquent (§§ 535, 556). 24. *méozoun* well proportioned. 25. a. *mou-qaffa* rhymed. 26. a. *ifrat* excess. 27. a. *néshat* mirth, joy. 28. *añîrmaq* to bray. 29. *janîma ishlédi gétdi* it pierced into my heart (§ 348). 30. a. *hava* air, song. 31. a. *sûkût* silence. 32. a. *séfa* pleasure. 33. a. *bûlbûl* nightingale. 34. a. *naghm * song. 35. a. *sir-qat* stealing. 36. sings. 37. a. *huzn ou kédér* sorrow. 38. a. *zévq* mockery; pleasure. 39. a. *sévq* driving. 40. here (in this well); *néyléyim* for *n  éyl y y im* [what can I do?] alas!

«اویویوب یاٽه کبی ذوق³⁸ وُ صفا چوق آنده»
 «سو ایچوب» یم یه مه دن غیری⁴¹ جفا⁴² یوق آنده.
 «اونده ساکن دیشیاردہ⁴³ او لطافت⁴⁴ باشقه»
 «هله⁴⁵ بر کرہ باقل^ث: دوشمه یلٹ اما عشقه⁴⁶.»
 یاقلاشنجه اشک آینه آبه⁴⁷ باقدی،
 یوزی عکسین⁴⁸ سزه رک⁴⁹ آغزی صویی پک آقدي:
 اشک: — «واقعه⁵⁰ کورمه ده یم دلبر و نازک⁵¹ بر باش». تیلکی: — «چاغیرک^ث تیز اوئی» کلسين سزه او لسون اویناش⁵².
 «بورایه کل!» دیو فریاد⁵³ ایده رک طاشدی⁵⁴ حمار،
 قویودن عکس صداسین⁵⁵ ایشیدوب شاشدی⁵⁶ حمار؛
 تیلکی: — «کوردو گز می؟ سزی شیمدی ایدی یورلر دعوت⁵⁷:
 «بو ضیافتده⁵⁸ عجب⁵⁹ یوقی بکشا بر خدمت⁶⁰»
 «بونده قالسین یوکنگز؛ تک اینیکیز سز آشاغی»
 «آرقه کزدن کلیرم اوله یه طاولا⁶¹ او شاغی».—
 اشک آتدی یوکنی یولره، کندین قویویه؛
 تیلکی میراث یدی⁶²، تا اوکا رحمت⁶³ او قویه. (شناخت)

41. a. *ghayri* other, than. 42. p. *jéfa* trouble. 43. *dishi* female.
 44. a. *létafét* loveliness. 45. *héhé!* if you please! 46. a. *ashqa dûshmék* to fall in love. 47. p. *ayinéyi ab* the mirror of the water.
 48. a. *aksin'* for *aksini* reflection (of image). 49. *sézmék* to see.
 50. a. *vaq'a* truly, really. 51. a. *nazik* delicate. 52. *oynash* playmate, sweet heart (§ 165). 53. p. *féryad ét.*" to scream, call out.
 54. *tashmaq* to exceed the bound of moderation in joy. 55. a. *aksî sédasin'* for — *sédasinî* reflection of sound, echo. 56. *shashmaq* to be surprised. 57. a. *davét ét.*" to call, invite. 58. a. *ziyafét* feast. 59. a. *ajéb* for *ajéba* I wonder. 60. a. *khîdmét* service.
 61. *tavla oushaghî* stable boy. 62. a. *meeras yémék* to inherit.
 63. a. *rahmét ogoumaq* to pray for the deceased.

مکالمه Conversation.

درس حقنده بعض سؤاللر

بو حکایه‌نک سرنامه‌سی^۱ نه در؟ اشک پله تیلکی حکایه‌سی^۲ در.
بونک محرّری^۳ کیم در؟ عثمانلى ادیبلرندن^۴ شهر شناسن^۵
افندی در.

شناسی افندی حیاتده می یو خسنه مرحوم در افندم؛ ۱۸۷۱ تاریخینده
مرحوم^۶ می؟ قیرقربر یاشینده اوله‌رق وفات
اعلا اوزوم یوکلتمشیدی. [ایتمشدر.] اشک نه یوکلی ایدی?
بونی کیم کوردی؟ قارنی آج اولان خُن^۷ بر تیلکی.
تیلکی قارداشلق نه یاپدی، وَ نه سویله‌دی ایسه، بزه نقل^۸ ایدیکز باقالم!
تیلکی باقدی که اشک کوکلی ایله اوزومدن یه‌دیرمه‌یه‌جک، اوونک ایچون
بر چوق دیللر دوکه‌رک نه یاپدی یاپدی اشکه یوکینی بر اقدیره‌رق، کندینی
قویویه آتدیردی، وَ اوزو ملری صفائ خاطر^۹ ایله عافیت ایتدی.

Words. 1. *sérname* a heading (§ 538). 2. a. *mouhâr'rîr* a writer. 3. a. *éđib* an author. 4. *Shinasee Efféndî* (1830—71). 5. a. *merhoom* deceased, dead. 6. a. *khayîn* treacherous. 7. to tell. 8. heart, mind (*séfa'yî khatîr* ease, peace of mind). 9. a. *afeeyét ét.* "to eat [he helped himself].

درس ۱۴ Lesson 41.

The Persian Verb.

§ 545. The Persian Infinitive ends in **-dén** or **-tén**: کشادن *kûshadén* to open, پرستیدن *péréstidén* to worship.

§ 546. None of the tenses of the Persian Verb are used in Ottoman. The Roots of the verbs are very frequently employed in the formation of compound adjectives (§ 535); as: پرست *pérést*, root of *péréstidén*, *pout pérést* idol-worshipper.

§ 547. Only one Derivative of the Infinitive and

three of the Verbal Roots are used in Ottoman, which are the following.

I. The Objective Participle. اسم مفعول

§ 548. The Objective or Past Participle is made by changing the last letter of the infinitive into *hé* vowel (-é) (§§ 402, 604):

دادن *dadén* to give: داده *dadé* given.

شکستن *shikéstén* to break: شکسته *shikésté* broken.

دیدن *deedén* to see: دیده *deedé* seen; eye.

II. The Subjective Participle. اسم فاعل

§ 549. The Subjective or Present Participle is made by the addition of نده -éndé to the Root. If the Root ends in an *élyif* or *vav* vowel (-a, -ou), a *yé* (-y-) is inserted (§ 53).

خوان *khan* read, sing: خواننده *khanéndé* singer.

دار *dar* hold: دارنده *daréndé* bearer.

غا *núma* show: غاینده *númayéndé* who shows.

ساز *saz* make: سازنده *sazéndé* composer.

III. The Verbal Noun. اسم مصدر

§ 550. The Verbal Nouns are made by the addition of ش -*ish* to the Root. If the Root ends in *élyif* or *vav* vowel (-a, -ou), a ی (-y-) is inserted for the sake of euphony (§§ 53, 288).

رو *rév* go: روش *révish* going.

دان *dan* know: دانش *danish* knowledge.

So also we have: آسایش *asayish* peace, غایش *númayish* a show, سپارش *síparish* ordering, order.

§ 551. There is another kind of verbal noun which is obtained by the removal of ن -én from the end of the Infinitive:

کشادن *kûshadén* to open: کشاد *kûshad* opening.

انداختن *éndakhtén* to throw: انداخت *éndakht* throwing, propelling.

فروختن *froukhtén* to sell: فروخت *froukht* selling.

§ 552. Verbal nouns are also formed by adding two shortened infinitives of different verbs or the shortened infinitive and the root of the same verb together: کشت و کذار، آمد شد *améd shûd, gésht ou gûzar* a coming and going.

کفت و کو *gûft ou gû* talk; chat; scandal.

داد و ستد *dad ou sitéed* selling and buying, trade.

IV. Verbal Adjectives. صفت مشبه

§ 553. The Verbal Adjectives are formed by the addition of اَن 'a, -an to the root of the verb; as:

دان *dan* know: دانا *dana* wise, savant (§§ 436, 606).

جوی *jouy* seek: جویان *jouyan* that seeks.

رو *rév* go: روان *ravan* that goes, fluent.

لرز *lérz* tremble: لزان *lérzan* trembling.

The Persian Roots. فارسی امر حاضر لر

§ 554. The following table contains most of the Persian Verbal Roots, which are current in Ottoman. They are used only in compound words, and never used alone. Slightly changing their meaning in composition they help to form adjectives (§§ 535, 556).

آرا <i>ara</i>	adorn	عایلا <i>a-la</i>	defile, soil
آزار <i>azar</i>	torment	آمیز <i>ameez</i>	mingle
آزمای <i>azma</i>	try, prove	انداز <i>éndaz</i>	throw
آشام <i>asham</i>	drink	اندوز <i>éndous</i>	collect
آشوب <i>ashoub</i>	excite	انکیز <i>énguez</i>	excite
افراز <i>éfraz</i>	raise	آور، آر <i>arér, ar</i>	bring
افروز <i>éfrouz</i>	light, illuminate	آویز <i>areez</i>	hang
آفرین <i>aféreen</i>	create	بار <i>bar</i>	rain
افزا <i>éfza</i>	increase	باز <i>baz</i>	play

بر bér	carry	. ریز reez	shed
بخش bakhsh'	give	ربا rúba	carry off; rob
بند bénéd	tie	زا za	bear
بین been	see	زن zén	strike
پرور pérvér	feed, nourish	ساز saz	make; com-[pose
پذیر pézeer	accept, receive	سپار sipar	order
پرداز pérdaaz	engage in	ستا sita	praise
پسند pésénd	approve	سوز sooz	burn
پیرا peera	ornament	شتاپ shitab	haste
پرهیز pérhiz	abstain	شکن shikén	break
پوش poosh	put on, wear	شمار shûmar	count
پیما peema	measure	شناس shinás	recognize
تاب tab	shine	شوی shouy	wash
تاز taz	rush	فرسا férsa	rub, corrode
تراش trash	shave	فرما férma	command
جوی jouy	seek	فروش firoush	sell
چین cheen	gather	فرب fireeb	deceive
خراس khírash	scratch	گدار gûdaz	melt
خوار khor	eat	گزار gûzar	pass
خوان khan	read, chant	گزین gûzeen	choose
خواه khah'	wish	کش kesh	draw
خیز kheez	rise	کیر geer	seize, take
دار dar	hold, keep	کشا kûsha	open
دان dan	know	کن kûn	do, perform
دوز dooz	sew, stitch	کو gû	speak
ده dih	give; grant	مال mal	rub
ران ran	urge, drive	نشین nisheen	sit
رس rés	arrive	غا nûma	show
رسان résan	cause to reach	نواز nûvaz	caress
رو rév	go	نویس nûvees	write

نگاه *nigâh* look | ایاب *yab* find. | نیا *nih* place; put

§ ۵۵۵. Persian Objective (Past) Participles.

آراسته <i>arasté</i>	adorned	زاده <i>zadé</i>	born
آزاده <i>azadé</i>	free	زده <i>zédé</i>	{struck; suffered
آزموده <i>azmoudé</i>	experienced	ساخته <i>sakhté</i>	made; false
آماده <i>amadé</i>	ready	سوخته <i>soukhté</i>	burnt
آمده <i>amédé</i>	come	شکسته <i>shikésté</i>	broken
آسوده <i>asoudé</i>	at rest, quiet	فرسوده <i>férsoudé</i>	worn
آورده <i>avérdé</i>	brought	فرستاده <i>fíristadé</i>	sent
آویخته <i>avikhté</i>	hung	فرفتہ <i>fírifté</i>	deceived
افتاده <i>ûftadé</i>	fallen	فرموده <i>férmoudé</i>	commanded
افسرده <i>éfsûrdé</i>	frozen	گذشته <i>gûzéshté</i>	{past; interest on money
ایستاده <i>istadé</i>	standing, erect.	کرده <i>kérdé</i>	made, done
بسته <i>bésté</i>	tied; tune	گرفته <i>girifté</i>	seized
پروردہ <i>pérvérédé</i>	nourished	گزیده <i>gûzeedé</i>	{chosen; best
خورده <i>khordé</i>	eaten	کشاده <i>kûshadé</i>	open
داده <i>dadé</i>	given	گفته <i>gûfté</i>	word
دیده <i>deedé</i>	seen; eye	مانده <i>mandé</i>	left
رنجیده <i>rénjidé</i>	injured	مردہ <i>mûrdé</i>	dead
رسیده <i>réseedé</i>	arrived; ripe	نهاده <i>nihadé</i>	put
رفته <i>réfté</i>	gone	یافته <i>yafté, -ta</i>	found; label.

§ ۵۵۶. مثال‌لر Examples.

جهانگیر *jihangeer* world conquering, conqueror.

نورسیده *névréseedé* newly arrived, young.

پزمردہ *pezmûrdé* vulg. *pézvarda* faded; untidy.

پرتوسوز *pértévsouz* » *pértafsîz* burning-glass.

جانباز *janbaz* » *jambaz* rope-dancer; a horse dealer.

دوربین *dourbeen* » *dûldûl* far seeing; telescope.

- t. p. امکدار *émékdar* an old and faithful servant, veteran.
 a. p. سلاحدار *silahdar* vulg. *zilifdar* armour bearer.
 a. p. اصلزاده *asílzadé* of noble descent, a noble.
 a. p. قفادر *qafadar* an intimate friend.
 a. p. آفترده *afétzédé* who has suffered misfortune.
 a. p. طرفکیر، طرفدار *tarafdar, tarafgeer* a partisan.

٩٣ تعلیم Exercise 93.

Connect the following words with each other and give the meanings:

535. 1. (a. *nam* نام) name + hold.) 2. (a. حکم *hüküm* authority + hold.) 3. (a. خزینه *khaziné* treasure + hold.)
 4. (a. مقاس *maqas* a tailor's scissors + hold.) 5. (a. ضرر *zarar* injury + seen.) 6. (جہان *jihan* world + seen.)
 7. (a. حریق *hariq* fire + struck, suffered.) 8. (ت. بک *bék* prince + born.) 9. (شاد *shâd* + born.) 10. (لنگر *léngr* anchor + throw.) 11. (نا *na* un- + know.) 12. (ا. خیر *khayr* good + wish.) 13. (ب. بد *béd* evil + wish.) 14. (چوال *chouval* sack + sew.) 15. (سخن *súkhén* word + speak.)
 16. (ا. صلح *soulh* + nourish.) 17. (ا. نعل *na'l* horseshoe + tie.) 18. (ا. مصلحت *maslahat* state affair + pass, do.) 19. (ت. ایش *ayesh* work + pass, do.) 20. (f. موسیقی *mousiqi* music + engaged in.) 21. (خنک *khûnk* happiness, prosperity + bring [*khûnkiār* p. 240].)

550. Translate the following Participles into Persian.

Increase, augmentation; giving, present; a wishing, a desire; caressing, petting; praising; an act of opening, cheerfulness.

۹۴ تعلیم Exercise 94.

۱ قواص اغا فامیلیامزک امکداری در، ۴۰۰ سنه ددهمه و ۲۰ سنه بامامه خدمت ایتمشد. ۲ پیشل ایماق جوشمش و شهرک اوچ محله‌سی سورمش. شهزاده‌لو مددرس اولوب آق‌زدکانی صولوك ایچندن خلاص ایتمشلر. برقوق اصلزادکان و بکزادکان دخی امک و الیسه یتیشدیرمشلر. ۳ یارین ساعت در تده آماده اوله جغم، کلیرسکز سزگله برابر دسم کشادی اجرا اولنه جق اولان مکتبه کیده ریز؛ ساعت آلتیده اورایه رسیده اولورز. ۴ واپور قوشلوق صیره لرنده صامسون لیمانه لنکرانداز اولدی. ۵ افندی پک خیرخواه بر ذات ایش؛ ترزینک مقاصدارینه بول کیس. ۶ دن یاریم لیرا بخشش ویرمش. ۷ دیده لردن کوز یاشلری ریزان اولدی. ۸ بو ترشم اولوان مقامی پک بکندم؛ دوغروسى کذشته سیله برابر ویر. ۹ کفته‌سی شاعر پشايان ستایش در. عجبًا کیم تأليف ایتمشد؟ ۱۰ کفته‌سی شاعر مشهور جورجی افندی و بسته‌سی دخی موسیقی پردازاندن حاجی آرشاق افندی تنظیم ایله‌شد. ۱۱ آسمان یوزنده پیشمار آخترلر وار در. ۱۲ صنفتک الک گزیده‌سی نجیب افندی در.

۹۵ ترجمه Translation 95.

1. Mehemmed II. was a great conqueror; he was also a brave ruler.
2. The horsedealer was very untidy.
3. I had a small telescope, but I sold it; now I have a burning glass.
4. The number of the sufferers from the fire was more than 300.
5. The princes were among the partisans of the king.
6. The steamer anchored towards morning.
7. The treasurer distributed £ 400 to those who have suffered from the fire.
8. That man

is a very famous rope-dancer. 9. The armour-bearer of the prince was very ungrateful. 10. Ali Effendi is my intimate friend. 11. Who is Mr. Riddle? — He is the Chargé d'affairs of the American legation at Constantinople.

تَعْلِيم قرائت Reading Exercise.

A Supplication and Praise.

سَنْ جَهَانْ آفَرِينْ ^۲ سَيْنْ يَارَبْ !	سَيْنْ يَارَبْ !
خَالِقُ الْعَالَمِينْ ^۳	تَوْشَهْ بَخْشِ ^۷ زَمَيْنْ سَيْنْ يَارَبْ !
تَوْشَهْ بَخْشِ ^۷ زَمَيْنْ سَيْنْ يَارَبْ !	سَنْ شَعلَهْ افْرُوزِ ^۵ آسَمَانْسَيْنِ ^۶ !
أَكْرَمُ الْأَكْرَمِينْ ^۹	كَرمَكْ هَبْ جَهَانْ شَامَلَدَرْ ^۸ :
كَرمَكْ هَبْ جَهَانْ شَامَلَدَرْ ^۸ :	كَيْمَهْ بِيَامِمْ وَارَوبْ فَقَانْ ^{۱۰} أَيْدَهِيمْ ؟ ارْحَمْ الرَّاحِمِينْ ^{۱۱}
كَيْمَهْ بِيَامِمْ وَارَوبْ فَقَانْ ^{۱۰} أَيْدَهِيمْ ؟ ارْحَمْ الرَّاحِمِينْ ^{۱۱}	سَيْنْ يَارَبْ !
بَنْ نَهْ حَاجَتْ ^{۱۲} كَهْ عَرْضِ حَالِ ^{۱۳} أَيْدَهِيمْ ؟ سَيْنَهَدَهْ ^{۱۴} دَلَنْشَيْنِ ^{۱۵} سَيْنْ يَارَبْ !	بَنْ نَهْ حَاجَتْ ^{۱۲} كَهْ عَرْضِ حَالِ ^{۱۳} أَيْدَهِيمْ ؟ سَيْنَهَدَهْ ^{۱۴} دَلَنْشَيْنِ ^{۱۵} سَيْنْ يَارَبْ !
ظَاهِرَمْ ^{۱۶} باطِنَمْ ^{۱۷} سَكَا مَعَـاومْ	ظَاهِرَمْ ^{۱۶} باطِنَمْ ^{۱۷} سَكَا مَعَـاومْ
ظَاهِرَمْ ^{۱۶} باطِنَمْ ^{۱۷} سَكَا مَعَـاومْ	حَضْرَتَكَ غَيْبِ بَيْنِ ^{۱۸} سَيْنْ يَارَبْ !
<ديوان فاضل>	

Words. 1. a. *Mùnajat ma ét'témjeed*. 2. *jihan* world, universe. 3. a. *khali'qûl-aléemeen* creator of the universe. 4. a. *ya Rébb'*! O Lord! 5. *shoulé éfrouz*; a. *shoulé* flame, light. 6. p. *asûman*, *asman* heavens. 7. *toushé bakhsh*; *toushé* provisions. 8. a. *shamil* containing. 9. *ékrém' ûl ékrémeen* the most gracious of the gracious ones. 10. *fighan* a moan, cry of distress. 11. a. *érhém ûr rahi-meen* most merciful. 12. a. *hajét* need (what is the need?). 13. a. *arzihal* petition. 14. *seené* heart. 15. *dilnishin* seated in one's heart. 16. a. *zahir* outside. 17. a. *batîn* inside. 18. *ghayib-been* who see the invisible. *Divanî Fazil* (from) The Divan of Fazil [† 1803].

Note. The Nos. 2, 5, 7, 15, 18 are Persian compound adjectives (§ 535) and the Nos. 3, 9, 11 are Arabic compound adjectives (§ 669).

مَكَالَمَه Conversation.

بَالَادَهِيِّ شِعرَادَنْ فَاضِلْ افَنَدَيِّ مَرْحُومْ درْ.	بَالَادَهِيِّ شِعرَادَنْ فَاضِلْ افَنَدَيِّ مَرْحُومْ درْ?
آشَعَارِ مَجْمُوعَهَسِ دِيَكَدَرْ.	آشَعَارِ مَجْمُوعَهَسِ دِيَكَدَرْ?
اِيجَهَرِيمْ دِيشَارِمْ جَنَابِ اللَّهِ آشَكارْ درِ دِيَكَ درْ.	اِيجَهَرِيمْ دِيشَارِمْ جَنَابِ اللَّهِ آشَكارْ درِ دِيَكَ درْ?
کُورُونْزِ اوَلانْ شِيلَرِی کُورِنْ دِيَكَدَرْ.	کُورُونْزِ اوَلانْ شِيلَرِی کُورِنْ دِيَكَدَرْ?
غَائبِ بَيْنِ نَهْ مَعْنَادَه در ?	

وَصْفٌ تَرْكِيْبٌ يَا خُودٌ تَرْكِيْبٌ تَوْصِيْفٌ
نُومْرُولَهُ مُرَقَّمٌ ۱۰، ۱۲، ۱۴ وَ ۱۸ نُومْرُولَهُ مُرَقَّمٌ
اوَّلَانَ كَلَاتَهُ صَرْفٌ فَارْسِيَّهُ نَهُ دِيرَلَرُ ؟ دِيرَلَرُ ؛ وَصْفٌ صَفَتُ دِيكَدَرُ.
اَضَافَتُ عَرَبِيَّهُ در (§ ۶۶۹). ۹ وَ ۱۱ نُومْرُولَهُ نَهُ در ؟

درس ٤٢ Lesson 42.

The Persian Prepositions.

§ 557. The Persian prepositions of frequent use in Ottoman are the following (§§ 236, 451):

a) از *éz* 'from': forms the Ablative case.

از جان و دل *éz jan ou dil* 'from soul and heart' = heartily, devotedly.

از هر جهت *ézhér jihét* in every respect.

از بر *ézbér* 'from breast' = by heart, committed to memory.

از جمله *éz jûmlé* 'from the number of' = as for example.

از قدیم *éz qadeem* from olden times.

b) به *bé* 'to, in': forms the Dative case.

دو برو *rou bérōu* face to face.

بنام خدا *bénâ'mî khûda* in the name of God.

بهمه حال *béhémé hal* 'in every condition' = absolutely.

بهر سنه *béhér séné* every year. ماه بمه *mah'bémah'* month by month. کون بکون *gûn bégûn* day by day.

c) با *ba* 'with, by': forms the Instrumental case.

با علم و خبر *ba ilm ou khabér* by a receipt.

با صواب *ba savab* correct. با طاپو *ba tapou* with a deed.

با سند *ba sénéd* with a note.

با خصوص *ba khousous* especially.

با فرمان عالی *ba férma'nî ali* by an (Imperial) exalted edict.

با امتیاز *ba imtiyaz* with a privilege, privileged.

d) در *dér* 'in, at': forms the Locative case.

در دست *dér dést* at hand; arrested, seized.

در آنبار *dér anbar* in the; store, stored.

در حال 'در حال' *dér hal*, *dér aqab* immediately.

در خاطر *dér khatir* in the mind, in heart.

در استانه *dér Asitané* in Constantinople.

e) بر *bér* 'on'.

بر عکس *bér aks* on the contrary. بر طرف *bér taraf* aside.

بر قرار 'بر قرار' *bér qarar*, *bér devam* continually, firmly.

بر موجب 'بر موجب' *bér véj'hi*, *bér minra'lî*, *bér mouji'bi* according as.

f) تا *ta* 'until, as far as'.

تا طاغلک دیگنه قدر *ta daghîn dépesiné qadar* as far as the top of the mountain.

تا بصبح *ta bésabah* till the morning.

g) برای *bérayi* 'for, for the sake of'.

برای مصلحت *béra'yî maslahat* for a business.

برای امتحان » *imtihan* for the examination.

برای عبادت » *ibadét* for worship.

برای حرمت » *hûrmét* for the sake of respect.

مثال‌لر Examples.

در خاطر ایتمک *dér khatir étmék* to remember.

بر موجب بالا *bér mouji'bi bala* in the above-mentioned manner.

بر وجه آتی *bér véj'hi atee* in the following manner.

dér dést ét." to arrest. *bér taraf ét.*" to set aside.

dér anbar ét." to store. *éz sér ta pa* from head to foot.

Substitution. ابدال *Ibdal*.

§ 558. Substitution of one letter for another rather rarely occurs in the Persian language. This change of one letter into another does not produce any change

of meaning: For instance, ب b is changed into , v in some words; as: بالا bala high = والا vala high, تاوه tabé frying pan = تاوه tava frying pan.

§ 559. Substitution occurs often in the following letters:

ب b	= پ p	بازار bazar market:	پازار pazar.
د d	= ذ z	خدمت khidmét service:	خدمت khizmét.
		جادو jadou wizard:	جادو jazou.
		شاد shad merry, joyful:	شاذ shaz.
ب b	= و w	باغچه‌بان baghchéban gardener:	bagh-chévan.
ر r	= ل l	پرکار pérkár compass:	پرکل pérgél.
ف f	= پ p	کفچه kékché skimmer:	کپچه képjé.
ك k	= ج j	کوهر gévhér jewel:	جوهر jévhér.
س s	= ش sh	مشك mûshk musk:	مسك misk,
خ kh	= ح h	خنکار khûnkiár king:	مسك mûsk.
			خنکار hûnkiár.

Omission. حذف Hazf.

§ 560. The Omission of letters is very frequent in the Persian language, without changing the meaning of the word:

The original word شاه shah' 'king' is written as شه shéh' 'king'. افغان éfghan 'lamentation' is written also فغان fighan. مه méh for ماه mah 'month', and گه géh for گاه gâh place.

§ 561. The following is a list of such words frequently used in Ottoman:

پای pay foot:	پا pa.
چهار chîhar four:	چار char.
بدتر béd'tér worse:	بتر bétér or bétter..
استاد oustad master:	اوسته اوستا ousta..
امیر émeer prince:	میر meer.

béyaban	desert:	يابان 'yaban.
hoshnoud	content:	خشنود hoshnoud.
khané	house:	خان khan.
sar	head:	سر sér.
آزاده azadé	free:	آزاد azad.
a. fageeké	student af Canon law:	فقیه faqî, vulg. fakhî.
kiârvan	caravan: (§ 529)	کروان kérvan.

٩٦ تعلیم Exercise 96.

۱ خنگاریز سلطان عبد الحمید خان حضرت‌لری در. ۲ کریم افندی خواجه‌نک هر سؤاله جواب باصواب ویردیکنندن، خواجه افندی ذحی از جان و دل آفرین دیدی. ۳ اختیار بر آدم کوردیکشتر زده برای حرمت ایاغه قالقیشتر! ۴ آناتولیه قوله‌جی با فرمان عالی کشاده او شادر. ۵ درسکشزی از بر ایتمک ایچون بر دوام سعی و اقدام ایتمه‌لیسکز. ۶ خدمت‌تجی در عقب عودت بره بروجه آتی خبر کتیردی. ۷ قبور اوسته النده بر کفچه اوله‌رق خان قاپوسنندن ایچه‌ری کیرمش؛ هر کس بونی کورور کورمز شاذ و مسورو را لوب آفرین دیو ندا ایتمشلر. ۸ ساعت بشده بهمه حال او ه عودت ایتمه‌لیسکز. ۹ بر موجب سند مذیون اولدیغم او تو ز سکز عدد لیرایی بوکون با کذشته تأدیه ایله‌یوب سندیعی قورتاردم. ۱۰ با علم و خبر ۷۰۰۰ غروش آلدم. ۱۱ تاوهده بولنان یاغ مسلک کبی کوزل قوقویور.

٩٧ ترجمه Translation 97.

1. From olden times he has been the friend of our family.
2. He was satisfied with me in every respect.
3. This mother loves her children devotedly.
4. He said this to me and immediately went out.
5. He sends me a present at the beginning of every

year: (for instance) this year I received a gold pen. 6. Day by day he was progressing in his lessons. 7. In the name of God come quickly and help me! 8. He is continually sick. 9. Kérim Effendi went to Salour for business. 10. He climbed up to the top of the mountain. 11. He cried incessantly until morning; because his body from head to foot was full of wounds. 12. Néjib Béy went to the mosque for worship. 13. He spoke in the following manner. 14. The thief was arrested. 15. The wheat and the barley were stored. 16. The caravan lost its way in the desert.

قرائت تعلیم Reading Exercise.

(*) آوجی The Hunter.

— ۱ —

سزه میل^۲ ایتمه سین می وجدانلر^۳؟ قوشجیغزلر! سویلی فتاںلر^۱!
بو نه جنبشگه سرور آکین^۵! بو نه جمعیت سرود آیین^۴!
چالیق صوت کزله^۸ پر آهنک^۹: بیدر اولسے مندرج دل تنک^۷،
سکن خوش، مقامگز ده لطیف^{۱۲}، حاکز ساده^{۱۰}، شکلگز ده ظریف^{۱۱}،
بو زه جقدر بو انتظامی^{۱۴} همان. کن، اندیشه^{۱۸} ایله یاث که زمان
صوصیگز! قوشجیغزلرم! صوصیگز!^{۱۵}

— ۲ —

کلیور ایشته آوجی سرعت^{۱۶} ایله؛ دها یوق چانطه سندہ سرچه بیاه.
تنک طوروری؟ ایندہ چفتھسی وار، رحمی^{۱۸} یوقدر، سزی کورورسہ قیار^{۱۹}.

Words. (۱) 1. a. *fét'tan* naughty (boy [§ 609]). 2. a. *méyl* incline. 3. a. *vijdan* heart; conscience. 4. *jémeeyéti* *sûroodakeen* an assembly full of chants (§ 536). 5. *jûnbûshgéhi* *sûrourakeen*: *junbûshgéh* a place of pleasure (§§ 541, 560), *sûrourakeen* joyful (§ 536). 6. a. *mûnshérih* cheerful; *yeri dir* it is lawful (just the place). 7. *dili téng*: *téng* poor, miserable; *chaliliq* bush. 8. a. *savt* chant. 9. p. *pûr* full; *ahéng* melody. 10. *sadé* simple. 11. a. *zareef* graceful; a. *maqam* singing. 12. a. *latif* nice, beautiful. 13. *éndishé ét!* take care! 14. a. *intizam* quietude, order. 15. *sousourous!* be silent! *goushjîghazlarîm* my dear birdies (§§ 166—87).

(۲) 16. a. *sûr'at* speed; *chanta* bag. 17. *dék dourmaq* to keep still, quiet; *chifté* double-barreled fowling piece. 18. a. *rahm* mercy. 19. *qîymaq* to kill (he will not spare you).

(۰) فرانسز شاعر مشهوری «براژه» نک بر مَنظومه مسندن مقتبسدر.

آوجیدن مرحمت او مارمیکنز؟²⁰ کوزی وار سزده، کوز یومار میسکن?²¹
 شان دکل، شین²² آدمیتدر؛ بویله ایشلر سزای لعنتدر.²³
 جان یاقان شخصی خوش کورورمی الله؟ کیمه آ کلاعالی؟ نه یا پعالی؟ آه!
 صوصیگز! قوشجیفرلم! صوصیگز!

— ۳ —

بر کون ایتمش ایدم شویرده قرار²⁴، ایکی قیر لاتفیج ایله یوردی گذار.
 او تو شورلزدی بختیارانه²⁵، ویر مهیتلر می نشوه²⁶ انسانه?
 بن ده عودتلرین ایدوب تبریک، اولدم آنلره ذوق و شوقه²⁷ شریک.
 نا کهان²⁸ آتش ایتدی بر صیاد²⁹، اولدی بی چاره یولجیلر بریاد.
 او زاق او لق ایچون بلا یادن³⁰، اتقا³¹ ایله یکث برایادن³².
 صوصیگز! قوشجیفرلم! صوصیگز!

— ۴ —

کورک اف کارینک دلائلنی³³! پیلیک انسانلر خصائیلنی³⁴،
 اقویاسی³⁵: بوتون بوتون خونریز³⁶: ضعفاسی³⁷: وسیله جوی سیز³⁸،
 بونلر انسانی؟ بر آلای³⁹ جلاد!⁴⁰ ایله مشتر جهانی ظلم آباد⁴¹.
 اوله ما زلر محبت صادق و خیر⁴²: بونلرک اک رحیم⁴³: قاتل طیر.⁴⁴
 بیلیریم کرچه؛ وصف⁴⁵ لا یقمنی؟ حقایقمنی⁴⁶?
 صوصیگز! قوشجیفرلم! صوصیگز!

20. *yoummaq* to shut, close. 21. *sheeni adémeeyét*: *sheen* shame; a. *adémeeyét* humanity (§ 581). 22. *sézayî la'nét* detestable: *séza* subject; suitable, fitting; a. *la'nét* curse.

(۳) 23. a. *qarar ét.*" to sit; *qîrlanghîj* swallow. 24. *bakh-tiyarané* in a happy way (§ 528). 25. p. *nésh've* pleasure; a. *avdét* arrival; a. *tébrik ét.*" to congratulate. 26. a. *zévgou shévq* pleasure and mirth (§ 696); a. *shérik* companion. 27. *nagéhan* suddenly. 28. a. *say'yad* hunter (§ 610). 29. *bérbad* ruined, lost (§ 557 e). 30. a. *bélaya* evils, misfortunes. 31. a. *it'tiqa ét.*" (from *viqayé*) to be cautious. 32. a. *béraya* men.

(۴) 33. a. *khasayîl* character; a. *éfkîar* opinion. 34. a. *délayil* tokens, proofs. 35. a. *zou-a-fa* the poor (ones). 36. *véseedé-jouyi* siteez: *vésiléjouy* who seeks for a pretext (to quarrel) (§ 535); siteez quarrel. 37. a. *aqveeya* the rich, the strong (ones). 38. *khoonreez* blood-shedder (§ 535). 39. *zoulm abad* a place of cruelty; hell. 40. *alay* troop. 41. a. *jél'lad* executioner (§ 609). 42. a. *mouhibbi sadiq ou khayr* (§ 696): *mouhibb'* friend; a. *sadiq* just, true; *khayr* good. 43. a. *raheem* merciful. 44. a. *qatil* murderer; a. *tayr* bird. 45. a. *vasf* praising, eulogy. 46. a. *haqayiq* right, just.

— ۰ —

قانادندن وورلدى بركليك.
آكا وابسته⁴⁹ آولوك جلبي.
سفك دمدن⁵⁰ اولورمى آدم شاد?
ظلمه بندن زياده لعنت ايدر.⁵²
هم سور شري؛ همده دشمن شر⁵³،
نه در اغرب⁵⁴ جهانده؟ طبع بشر⁵⁵!
صوصيڭز! قوشجىغىزلىم! صوصيڭز!

— ٦ —

كوردى برباشقه آو شتاب ايديبور؛
شيمدى آهنگه باشلايك يكيدن؛
ويريڭز مشريمجه⁵⁸ بر قونس⁵⁹،
اوتك! اطرافي اوتديرك تكرار!
بورالردن ياربن ايدرسه كذر؛
صوصيڭز! قوشجىغىزلىم! صوصيڭز!
(علم ناجي)

(*) 47. *yavér* helper; *tétik* trigger; *kéklik* partridge. 48. a. *kélb* dog. 49. *vabéste* appropriated; a. *jélb* bringing, fetching. 50. *séf-ki dém* shedding of blood. 51. *sitémkér* unjust, cruel (§ 529). 52. a. *lanét ét.* to curse. 53. a. *shérr* evil. 54. a. *éghréb* wonderful. 55. a. *tab* heart, nature; a. *béshér* humanity.

(†) 56. p. *mûzhdé!* good news! a. *tébayûd* to disappear. 57. a. *mahélli hazér* place (= need) of caution, fear. 58. a. *mésh-rebimjé* as I like, according to my taste. 59. f. *qonsér* concert. 60. *mîhlét vérmék* to grant a delay. 61. a. *zémané, zéman* Time; *bir miqdar* a little; a. *zalim* cruel. 62. *tama-pérvér* avaricious (§ 535).

درس ٤٣ Lesson 43.

كيفيت The Gender of Arabic Nouns.

§ 562. There is no gender in Turkish or Persian, but there is in Arabic. With respect to gender Arabic nouns are divisible into two classes: a) those which are only masculine; b) those which are only feminine. There is no neuter gender in the language.

§ 563. That a noun is of the feminine gender (*kéy-fiyét*) may be ascertained either from its signification or from its termination.

a. The feminine nouns which are such because of their signification, are all words denoting females; as:

هادیجه مانیه زینب Hadijé, Zéynéb, *Manya* (fem. prop. names).

والدة validé a mother, عروس arous a bride, بنت bint a daughter.

b. The feminine nouns and adjectives which are such by reason of their termination, are all substantives and adjectives ending in ة or ئت 'ت' | (-é, -ét, -at, -t, -a), when those terminations do not belong to the root; as:

مملكت mémlékét a country, جنة jén-nét paradise, حكم mahkémé a court, كبرى kûbra greater (§§ 29 c, 32 c, 610).

But ماء ma water, سکوت sûkût silence, تنبیه téneebéh warning, وقت vaqît time: are not feminine, because their terminations are radical; i. e. ات 'ت' | (-a, -t, -h) belong to the root (§ 587).

§ 564. Masculine nouns and adjectives are usually rendered feminine by the mere addition of the letters ات 'ت' | hé, té (é, t), which are called feminine letters:

عظيم azeem great:	عظيم azeemé great (fem.).
-------------------	---------------------------

جدé jédd a grandfather:	جدّة jéddé a grandmother.
-------------------------	---------------------------

اخ ékh, ûkh a brother:	اخت ûkht a sister.
------------------------	--------------------

بن bén, bin a son:	بنت bint a daughter.
--------------------	----------------------

§ 565. Note. When the noun is feminine, the adjective must agree with it, and be also of the feminine gender (§ 656).

٩٨ تعلیم Exercise 98.

I. Change the following masculine nouns into feminine ones:

نجيب^٨، وارت^٧، متصرف^٦، معلم^٥، خال^٤، عم^٣، حفيد^٢، والد^١، نبى^{*}
تالث^{١٥}، شاعر^{١٤}، مرحوم^{١٣}، غزال^{١٢}، فلان^{١١}، مومن^{١٠}، حامل^٩
كم^{١٦}، شهيد^{١٩}، ملک^{٢٠}، صاحب^{١٩}، باكر^{١٩}، الله^{١٨}، زوج^{١٧}، ثانى^{١٦}.

Words. 1. *valid* a father (genitor). 2. *hafeed* grandchild. 3. *amm'*, vulg. *ém'mi* father's brother, uncle. 4. *khal* mother's brother, uncle. 5. *mou-al'lim* teacher. 6. *mûtésar'rîf* owner; governor. 7. *varis* heir. 8. *néjib* noble. 9. *hamil* bearer. 10. *mûmin* believer. 11. *filan* so and so (man). 12. *ghaz'zal* gazelle. 13. *mér-houm* the deceased. 14. *shayir* poet. 15. *salis* third. 16. *sanee* second. 17. *zévj* husband. 18. *ilah'* god. 19. bachelor. 20. King.

II. Ascertain whether the following words are feminine or masculine:

مسرت^٧، فوت^٦، موت^٥، اخت^٤، بنت^٣، جبه^٢، ظلمت^١، نوري^{*}
نعمت^٨، لطف^٩، كرم^{١٣}، ابو^{١٢}، نبات^{١١}، بيت^{١٠}، حديقه^٩، مصلحت^٨.

1. *zoulmét* darkness. 2. *hab'bé* a grain. 3. *bint* daughter. 4. sister. 5. *mévt*, 6. *fért* death. 7. *mésér'rét* joy. 8. *maslahat* business. 9. *hadeeqa* garden. 10. *béyt* a house; a stanza. 11. *nébat* plant. 12. *ébou* father. 13. *kérém*, *loutf*, *nimét* kindness.

The Number of Arabic Nouns. كيٰت

§ 566. The Arabic language has three numbers (*kémiyyét*): Singular, Dual and Plural, and three cases (*hal*) in each number: Nom., Acc., and Genitive.

§ 567. Note. Of the three Arabic cases, only the Nom. and Acc. of the Singular and the Acc. of the Dual and Plural are in use in Ottoman, the Acc. of the Dual and Plural being used in place of the Nominative, and that too in a form shortened by the omission of the final short vowels. The Acc. Sing. is used only as an adverb in Ottoman (§ 682). In the following Lessons the short final vowels and everything else not used in Ottoman are omitted, but the student will find them in Arabic phrases adopted into the language as single words (§ 666—670).

Dual. تثنیه Tésniyé.

§ 568. The Dual indicates two things of the same kind and is formed by adding ان *an* and اين *éyn* to the singular. [Compare with the *-an* of Persian (§ 509)]; as:

ساحل *sahil* sea-coast:

ساحلان، ساحلين *sahiléyn'*, *sahilan* two coasts.

ثلث *sûls* one third:

ثلثان، ثلثين *sûlséyn'*, *sûlsan* two thirds.

قطب *qoutb* the Pole:

قطبان، قطبين *qoutbéyn'*, *qouthan* the two Poles.

§ 569. If the word end in *hé* (-é) feminine (*hayi téénis*), it is changed into *té* feminine (-t-) (*tayi téénis*), before the dual termination is added (§ 32 c, 564, 592):

نسخه *nûskhé* a copy: نسختين *nûskhétéyn'*.

سفينة *séfiné* a ship: سفينتين *séfinétéyn'*.

§ 570. The following duals are much in use, although they do not indicate two things exactly similar to one another:

أبو، والد *validéyn'*, *ébéréyn'* the parents. (Sing. أبو، والد). (أبو، والد).

زوجين *zévjéyn'* husband and wife. (Sing. زوج).

قمران *qaméréyn'* the sun and moon. (Sing. قمر).

حرمين *haréméyn'* the sacred cities of Mecca and Medina.

Note that they do not mean 'two fathers', 'two husbands' and 'two moons'.

٩٩ تعلم Exercise 99.

Change the following nouns into the dual:

سدس^١، بلدة^٢، سرط^٣، ضمة^٤، حجفه^٥، جهت^٦، منزل^٧،
بر^٨، بحر^٩، طرف^{١٠}، جملة^{١١}، مروقون^{١٢}، وارث^{١٣}، شريك^{١٤}، فقرة^{١٥}.

Words. 1. *ménzil* a halting place; a house. 2. *jihét* a side; a quarter. 3. *saheefé* page. 4. *zammé* the vowel *éotré*. 5. *shart* condition. 6. *beldé* country. 7. *sûds* one sixth. 8. *figra* a sentence, paragraph. 9. *shérik* companion. 10. *varis* heir. 11. *mérqoum* the above said. 12. *jûmlé* clause. 13. *taraf* a side. 14. *bahr* a sea.

The Plurals in Arabic. جمع Jém.

§ 571. There are two kinds of plurals in Arabic:

a. One of these has only two forms, and is called the regular or sound plural (pluralis sanus), because

all the vowels and consonants of the singular are retained in it (*Jémi Mûzékké'ri Salim*, *Jémi Mûénné'si Salim*); ex: مأمور *mé-mour* an officer: مُورِين *mé-mou-reen'* officers.

b. The other which has various forms is called the broken or irregular plural (pluralis fractus), because it is more or less altered from the singular by the insertion or elision of consonants, or the change of vowels; ex.: سفينة *séfeené* a ship: سفن *sûfén* or سفائن *sûfâin* 'ships'. Here the form of the noun is broken. So also شئ *shéy* a thing: اشياء *ésh'ya* things.

§ 572. The different ways of forming the irregular Arabic plurals are so numerous and complex that a separate chapter is requisite to explain them, which will be found further on (Lesson 51, § 637—652).

The Regular Masculine Plural. مذكر سالم جمع

§ 573. The pluralis sanus of masculine nouns is formed by adding the termination ون *-oon* and ين *-een*; as: مسلم *mûslîm* a Moslem: مسلمون *mûslîmûn*, مسلمين *mûslîmeen'*, *mûslimoon'* Moslems. مؤمن *mûmin* a believer: مؤمنون *mûmineen'*, *mûmînoon'* believers.

§ 574. This way of forming the plural is employed only in the case of names of rational beings, therefore اسد *éséd* 'a lion', مكتوب *méktaoub* 'a letter' cannot be مكتوبون *méktaaboon*, اسدین *ésédeen*, المكتوبون *méktaaboon*: because they cannot reason or speak (§ 578).

§ 575. But the plurals of سنه *séné* 'year', عالم *a'lém* 'universe' are exceptions: they are سنتين *sineen*, سنهين *séneen*, عالمين *alémeen*. The plural of بن *bén* 'son, child' is بنون *benn*: but it becomes بنى *benee* when in con-

struction with a noun following; as: بَنِي آدَمْ 'بني اسرائيل' *bénée Israël*, *bénée Adém* 'the children of Israel', 'the children of Adam, mankind'; the full form, however, does not occur in Ottoman.

١٠٠ Exercise 100.

Give, if possible, the regular plurals of the following nouns.

مشهور^٦، مظلوم^٥، طير^٤، قارى^٣، معلم^٢، مدرس^١، نور
رسول^{١٢}، والده^{١١}، بنت^{١٠}، سارق^٩، حوارى^٨، مجرم^٧، سامع^٦، رياضى^٧.

Words. 1. Book. 2. *mâder'ris*, *mou-al-lim* teacher. 3. *qaree* reader. 4. *tayr* a bird. 5. *mazloum* poor, oppressed. 6. *mésh-hour* remarkable (man). 7. *riyazi* astronomer. 8. *sami* hearer, audience. 9. *mûjrim* criminal, sinner. 10. *havari* apostle (of our Lord). 11. *sariq* a thief. 12. *résoul* an apostle, prophet.

جمع مونث سالم

§ 576. The regular way of forming the plural of Arabic feminine nouns and adjectives (*Jémi Mûénnési Salim*) is by dropping the final ة *hé*, ت *té* (-é, -t, -ét) of the singular (§§ 563—64) and adding ات *-at* to the word.

مسلمة *mûslimé* a female Moslem: مسلمات *mûslimat* Moslem women.

غُرہ *séméré* a fruit: غُرات *sémérat* fruits.

علامت *a-lamét* a sign: علامات *alamat* signs.

§ 577. If the word end in ات *-at*, the ت *-t* is dropped and *élyif* is changed into *vav* (-v-):

ذات *zat* person: ذوات *zévat*.

صلوة *salat* prayer: صلوات *salavat*.

برات *bérat* an edict: بروات *béravat* edicts, firmans.

§ 578. Some of the masculine nouns denoting things which have not reason or speech, form their plurals by adding ات *-at*, as they cannot take the regular masculine plural (§ 574):

تحریر *tahreer* a writing: تحریرات *tahreerat* writings.

غلط *ghalat* a mistake: غلطات *ghalatat* mistakes.

نبات *nébat* a plant: نباتات *nébatat* plants.

١٠١ تعلیم Exercise 101.

Give the feminine plural of each of the following words:

١. تَسْلِيمٌ^٧، عَادَتْ^٦، خِدْمَةٌ^٥، مُعْجِزَةٌ^٤، آلَتْ^٣، حَيْوَانٌ^٢، شَائِيْتْ^١، نَفَرْ^٠
 ٢. زَكَاتٌ^{١٣}، تَقْصِيرٌ^{١٢}، تَأْلِيفٌ^{١١}، شِكَائِيْتْ^{١٠}، عِبَارَةٌ^٩، حَاجَةٌ^٨
 ٣. سَبَزَةٌ^{١٩}، تَعْمِيرٌ^{١٨}، بَرَكَةٌ^{١٧}، تَبْرِيكٌ^{١٦}، مَعْلُومٌ^{١٥}، تَعْرِيفٌ^{١٤}.

Words. 1. *ghayét* the end. 2. animal. 3. instrument.
 4. *mûjizé* a miracle. 5. service (*khidémat*). 6. *a-dét* custom.
 7. a. payment. 8. *hajét* a need, want. 9. *ibaré* sentence. 10. *shikâyét* a complaint. 11. *té-é-leef'* composition of a book; a book.
 12. *tagseer'* deficiency. 13. *zékiât* alms. 14. *tareef* explanation.
 15. *maloûm* known; (knowledge). 16. *tébreek'* congratulation. 17. *bérékét* blessing. 18. *tameer'* repair. 19. *sébzé* vegetable.

١٠٢ تعلیم Exercise 102.

۱ انگلترا بر مملکت عظیمه در. ۲ حفیده‌سی زوجی و ابوینی
 ایله برابر حیوانات با غچه‌سنی کزمکه کیتدى. ۳ نوریه خانم نوری
 افندیئک اخت کبراسیدر. ۴ علم نباتات: نباتات عالم‌دن علم حیوانات
 ایسه، حیوانات عالم‌دن بېش ایدرلر. ۵ رب عیسا افندیز حضرتلىرى
 عالم‌نیک پادشاهى در. ۶ او مظلومین و مجرمینک يکانه اميدى در.
 ۷ مومنین ظلمت و موت دره‌سندن مسرتلە كچىرلر. ۸ بركات الهیه
 او نلره رهبر اوله جقدر. ۹ طرفینه کیسەنک ثلثانى تقسیم ايدم.
 ۱۰ سارقین سینین وافره‌دن برو محبوس درلر. ۱۱ رسولین و حواریون
 معجزات کىئىرە اجرا ايله دىلر. ۱۲ بکا تسليم ايله دكلى تحریراتى
 كندى الله پوسته‌يە براقدم. ۱۳ مرحمتلى ذوات حیواناته حقى
 نباتانه بىله مرحمت ايدرلر.

١٠٣ ترجمہ Translation 103.

1. Miss Gulistan is the heiress of the governess (teacher).
2. The owner of this house is Jémilé Hanım, the teacher.
3. Give the bearer of this letter five méjidiyés.
4. You must obey your parents.
5. Dr. Ch. Tracy has written a nice book for parents and for husbands and wives.
6. Paradise was in the land of Ararat.
7. The criminals were carried before the court.
8. The number of the hearers was 900, two thirds of whom were women.
9. Erase those two *éotrés*.
10. The mother of the sovereign of the martyrs, Hûséyin, is the Princess of the women of the universe Fatima-Zéhra.

مکالمہ Conversation.

- | | |
|--|---|
| عرییدہ کیفیت قاچ نوعدر؟ | ایکی نوعدر: بری مذکر دیکری موئٹ. |
| مذکر نہ در؟ | معناجہ ارکٹ عد اولنان کامھل در. |
| موئٹ نہ در؟ | معناستجہ دیشی عد و اعتبار اولنان کامھل. |
| عرییدہ کمیت قاچ جنس در؟ | اوچ جنسدر: مفرد، تثنیہ و جمع. |
| بونلرک یکدیکرندن فرقاری نہ در؟ | بر جنسدن بر دانہ کوستیررسه: او کلمہ یہ |
| | مفرد دیرلر: ایک دانہ کوستیررسه: تثنیہ |
| | و ایکیدن زیادہ کوستیررسه: او کا ده |
| | جمع دیرلر. |
| تثنیہ ناصل یا پیلیر؟ | مفرد اولان کامھنک آخرینہ اوستونلی بر |
| | 'ین' علاوه سیلہ اولور. |
| جمع قاچنوعدر؟ | اوچ: جمع مذکر سالم: جمع موئٹ سالم و |
| | جمع مکسر. |
| جمع مذکر ناصل بنا ایدیلیر؟ | مفرد مذکر کامھنک آخرینہ اسرہ لی بر 'ین' |
| | علاوه سیلہ یا پیلیر. |
| 'مامورین' نہ دیک و 'مامورین' تثنیہ اولوب: ایکی مأمورلر | |
| نه دیکدر؟ | معناستدہ در. 'مامورین': ایکیدن زیادہ |
| | مامورلر دیک اولوب جمع مذکر در. |
| | شرق و غرب دیکدر. |
| مشرقبن نہ دیکدر؟ | |

تعلیم قرائت Reading Exercise.

A Poem. ترکیب بند *Térkibi Bénd.*

دھرک^۱ نه صفا وار عجبا سیم وزرنده^۲؟
 انسان براغیر^۳ هپسني حین سفرندہ^۴۔
 بر دنک وفا^۵ وار می؟ نظر قیل شو سپھرک^۶
 نه لیل^۷ و نهارندہ^۸ نه شمس و قرنده.
 سیار ایتدی هوا او زره^۹ دینیر تخت سلیمان^{۱۰}،
 اول سلطنتک^{۱۱} یللر اسر شیمدی یرنده.
 ح^{۱۲} اولق اکر ایسترسک؛ اوله جھانک
 ذوقنده، صفاسنده، غمنده، کدرندہ^{۱۳}.
 خیر او مه! اکر صدر جھان^{۱۴} اولسده بالفرض^{۱۵}،
 هر کیم که خساست^{۱۶} اوله عرق و کھرنده^{۱۷}.
 ییلدیز آرایوب کوکده نیجه طرفه منجم^{۱۸}
 غفلت^{۱۹} ایله کورمز قویوی ره کذرندہ^{۲۰}.
 آنلرکه ویریر لاف^{۲۱} ایله دنیا یہ نظامات،
 بیک درلو تَسَبِّب^{۲۲} بولونور خانہ لونده.
 آینہ سی ایشدرا کشینک، لافه باقلیماز،
 شخصک کورینور رتبہ عقلی^{۲۳} اثرندہ^{۲۴}.

Words. 1. *déhr* world. 2. *seem* silver, *zér* gold. 3. *braghour* = *braqîr* leaves. 4. *séfér* journey; *heen* time. 5. *réngi véfa* permanent colour. 6. p. *sipîhr* the sky, the sphere. 7. *léyl* night. 8. *nîhar* day. 9. *héva ûzré* in the air. [They say that Solomon's throne was in the air (Moslem tradition)]. 10. the throne of Solomon. 11. *saltanat* empire; magnificence. 12. *hûrr* free. 13. *ghamm* anxiety; *kédér* grief. 14. *sadr* Grand Vizier, *jihan* world. 15. *bil-farz* for instance (§ 671). 16. *khasasét* baseness, vileness. 17. *îrq ou gihér* disposition and substance = character (§ 696). 18. *mû-nej'jim* astrologer. 19. *ghaflét* heedlessness. 20. *rahguzér* way (§ 535). 21. *laf* talk; word. 22. *téséy'yûb* lack of prudence; irregularities. 23. *rûtbé* degree; *aql* wisdom, sense. 24. *ésér* work, deed.

بن هر نقدر کوردم ایسه بعض مضرات^{۲۵} ‘
 ثابت قدم^{۲۶} ینه بو رأیک^{۲۷} او زرنده:
 «انسانه صداقت^{۲۸} یاقیشیر کورسده اکراه^{۲۹}
 یار دھیسدر طوغریلرک حضرت اه^{۳۰} » (ضیا پاشا)

25. *mazar'rat* injuries, harms (§ 576). 26. *sabit qadém* firm and steadfast in resolve (§ 636). 27. *réy* opinion; judgment. 28. *sadaqat* fidelity, honesty. 29. *ikrah* disgust; enmity (§ 619). 30. *Allah*. *Ziya Pasha* a distinguished Turkish author, poet, historian and statesman (1809—79). *Térkibi Bénd*. A poem in stanzas of similar metre but of different rhyme, the distichs of each stanza rhyme excepting the last distich.

درس ٤٤ Lesson 44.

النسبة The Nisbé.

§ 579. The Noun of Relationship (*én Nisbé*, as it is called in Arabic), is formed by adding the termination -ى -ee' to the noun, from which it is derived. It denotes that a person or thing belongs to or is connected therewith (in respect of origin, family, birth, sect, trade etc.) (Compare the Turkish and Persian *Nisbés* §§ 149, 526):

ارمن *Ermén* Armen (a fabulous Armenian hero):

ارمنی *Erménee'* belonging to Armen, Armenian.

شمس *shéms* the sun: شمسی *shémsee'* solar.

دمشق *dîmîshq* Damascus: دمشقی *dîmîshqee'* a native of Damascus.

مطالعات Mûta-la-at: Remarks.

§ 580. a. The feminine termination of nouns or ت is omitted before adding this termination; as:

مكة *mék'ké* Mecca: مکیّ *mék'kee'* a native of Mecca.

طبيعت *tabiyat* nature: طبیعی *tabiyee'* natural.

b. But if there is an élf preceding ت, it is retained:

ذات *zat* person: ذات *zatee'* personal.

حيات *hayat* life: حیاتی *hayatee'* vital.

c. If at the end of foreign (non-Arabic) proper names there is a *hé (-a)*, it is changed into *vav (-v-)*:

فرانسه *Fransa* France: فرانسوی *Fransavee* French.

آمریقوی *Amériqavee* American: ادرنوي *Édirnéeve* a native of Adrianople.

d. When any Arabic word ends in short or long *élyif*, it is changed into *vav* (§ 29 c, d):

معنا *man'a* meaning; spirit: معنوی *manévee'* spiritual.

دنيا *dânya* world: دنیوی *dunyavee'* worldly.

بيضا *Béyza* the town of Béyza: بیضاوی *béyzavee'* a native of Béyza.

عيسى *Isa* Jesus: عیسیوی *Isavee'* Christian.

e. The *tens* of the numerals are made in the way which will soon be shown (§ 689).

f. There are other nouns of Relationship, the formation of which is irregular:

بادیه *badiyé* a desert: بدوى *bédévee'* inhabiting the desert, a Beduin; a savage.

مدينہ *médiné* a city: مدنه *médénee'* dwelling in the city, civilised, [urban.]

سنہ *séné* year: سنوی *sénévee'* yearly.

اخوت *oukhouv'vét* brotherhood: اخوی *akhavvee'* brotherly.

ماء *ma* water: مائی *mayee'* watery; fluid; blue.

g. Some nouns take an addition of ان *-ee*:

روح *rouh* spirit: روحانی *rouhanee'* spiritual.

جسم *jism* body: جسمانی *jismanee'* corporal.

Other examples are:

عراني *ibranee'* a Hebrew: سریانی *sûryanee'* a Syrian.

کلداني *kildanee'* a Chaldaean: نصراني *nasranee'* { a Nazarene, a Christian.

h. A noun of Relationship is never formed from the plural, even when the sense might seem to demand it, but always from the singular: for instance words

like تحريراتي 'مأمورياتي' *ménourinee*, *tahriratée* 'relative to officers or letters' are never used, but their singular is used تحريري 'مأمورى' *mémouree*, *tahrire* 'relative to an officer or letter i. e. official, literary'.

i. Although this rule is very strictly observed in Arabic, yet in recent Ottoman literature there are some terms in current use formed from plurals, but they are regarded as barbarisms:

قوه جنوديه *gouvré'yı jounoudeeyé* the military forces.
معاهدات دوليه *mou-a-héda'tı dâvéleeyé* the Treaties of the Powers.
جمعیت رسومیه *jémeeyyé'tı rousoumeeeyé* the Taxation Committee.

The words *jounoud*, *dûvél*, *rousoum*, are the plurals of *jînd* army, *dévlét* 'empire' and *rêsm* tax.

The Abstract Noun. اسم معنا *Ismi Mana.*

§ 581. Abstract nouns are formed by adding ت 'ت' (-*yét*, -*yé*) to the end of Nouns of Relationship; or يه 'یت' (-*iyét*, -*iyé*) to the end of nouns and adjectives (§§ 163, 541):

نصراني *nasranee* a Christian: نصرانیت *nasraneeyét* Christianity.

مدنی *médénee* civilised: مدنیت *médéneeyét* civilisation.

حرر *hârr* free: حریت *hû'r'riyét* freedom.

جمع *jém* collecting: جمیت *jém'iyét* an assembly.

Also:

مجیدیه *méjidiyé* the coin struck by Sultan Méjid.

بلدیه *bélédiyé* the municipality, the city court.

دخولیه *doukhoulíyé* admission fee, entrance-money.

§ 582. If a 'o (-*e*, -*yé*, -*a*) is added to the end of Arabic Derivative Adjectives and Participles, and used alone without any noun to modify. The feminine Adjectives and Participles thus formed are regarded as feminine substantives (§ 421):

خفيّة *khéfee* secret; خفييّة *khéfeeyé* detective.

مجموع *méjmou* collected: مجموع *méjmou-a* collection.

مُوسَّس mû-és'sés established: مُوسَّسé mû-és'sésé institution.

مانع *mani hinder*: مانعه *maniya obstacle*.

§ 583. The following abstract nouns are solecisms, being formed in the Arabic manner from Turkish, Persian or European words and not from Arabic words; (§ 507):

t. *variyyét* wealth: p. كرمیت *gérniyyét* ardour, zeal.

p. سرستیت *sérbesliyyét* freedom: p. پریشانیت *périshaniyyét* poverty.

f. قرالیت *qraliyyét* kingdom: p. ماهیہ *mahiyyé* (monthly) salary.

f. پولیتیقہ *politiqiyé* politics: t. اوتلاقیہ *otlaqiyé* pasture-tax.

١٠٤ تعلم Exercise 104.

Form Nouns of Relationship and Abstract nouns from the following words:

‘تجَارَتْ’^٧، ‘مَاءٌ’^٨، ‘نَبَاتٌ’^٩، ‘مَادَهُ’^{١٠}، ‘بَيْتٌ’^{١١}، ‘بَيْضَهُ’^{١٢}، ‘عَادَتْ’^{١٣}
 ‘زَمَانٌ’^{١٤}، ‘بَرَّ’^{١٥}، ‘بَغْرٌ’^{١٦}، ‘مَوْتٌ’^{١٧}، ‘آذْقَرَهُ’^{١٨}، ‘بُوسَنَهُ’^{١٩}، ‘مِلَّتْ’^{٢٠}، ‘خَارِجٌ’^{٢١}، ‘دَاخِلٌ’^{٢٢}
 . ‘نَهَارٌ’^{٢٣}، ‘لَنْلٌ’^{٢٤}، ‘مَرْذَفُونٌ’^{٢٥}، ‘بُونَانٌ’^{٢٦}، ‘اِنْكِلَنْزٌ’^{٢٧}، ‘سَبَاءٌ’^{٢٨}، ‘سَوْدَا’^{٢٩}.

580 g. . حَقٌّ، فَوْقٌ^٦، تَحْتٌ^٥، وَخَدَتٌ^٤، ظُلْمَةٌ^٣، نُورٌ^٢، رَبٌّ^١.

581. أَهْمٌ^٤، ضَبْطٌ^٣، شَمْسٌ^٠، (ard) أَرْضٌ^٢، طَبْعٌ^١، إِسْلَامٌ.

582. مَشْغُولٌ، مَأْمُورٌ، مَخْزُونٌ، مَمْنُونٌ، مَسْرُورٌ، مَدَّتْ، ثَانِيٌّ، مَنْظُومٌ^٥، مُتَدَمٌّ^٤، مُخْطَرٌ^٣، آطِيفٌ^٢، رَابِطٌ^١.

1. *adét* custom. 2. *béyza'* egg. 3. *béyt* family, house.
 4. *mad'de* matter, subject. 5. plant. 6. water. 7. *tijarét* trade.
 8. *dakhil* interior. 9. *kharij* outside, foreign. 10. *mil'lét* nation.
 11. *Bosna* Bosnia. 12. *sévda* the spleen. 13. heaven.

580 g. 1. *rabb* the Lord. 2. *noor* light. 3. *soulmét* darkness.
4. *rahdét* uniqueness, 5. *taht* the lower part. 6. *févg* over.

581. Islam. 1. tab disposition. 2. room (in Custom-House.).
3. zalt control. 4. éhémni important.

582. 1. *rabit* binding. 2. nice, amusing (story). 3. *moukhtir* who reminds. 4. *mouqad'dém* preceding, before. 5. *mansoun* written in rhyme and metre. 6. second (second).

لُغَتُ لُغَتُ Words.

p. خدا. <i>khûda, khoda</i> God	a. ایمان ایتمک. <i>iman ét.</i> to believe
a. نبی. <i>nébi</i> prophet	a. نبویات. <i>nébéviyat</i> prophecies
a. تراید. <i>tezayûd ét.</i> to increase	a. مدرسه. <i>médrévé</i> seminary
a. قران. <i>qour'an</i> Qoran	a. مفسر. <i>mûfés'sir</i> commentator
اکمال ایتمک. <i>ikmal ét.</i> to finish	a. حرارت. <i>hararét</i> heat.

Proper Names: اشعا *Ishaya*, إشعياء *Eshaya* Isaiah.

١٠٥ تعلیم Exercise 105.

- ۱ اسلامیت دخی نصرانیت کبی وحدانیت خدایه ایمان ایدر.
- ۲ حرارت شمسیه شدتلى اولو رسه، دائماً برشمسیه آلیم. ۳ بیضاوی قرآنک مفسر لوندن مشهور بر ذات در. ۴ روحانی شیلر دائمی؛ جسمانی شیلر ایسه زمانی درلر. ۵ عیسیویلرک عبادتخانه سی شوراده، موسویلرک کی ایسه شوقارشیکی سو قاغلک ایچنده در. ۶ محمد یونک یومیه بش وقت غازلری وار در. ۷ ارضیه و اوتلاقیه مصارفی اوله رق ماھیه درت یوز غروش پاره ویریورم. ۸ کچن او نطقوز بخی عصراده بر چوق ملتلر بدؤیتک صوسز چوللرندن امرارله، مدینیتک چیچکلی صخرالوینه داخل او لدیلر. ۹ مادی، معنوی و روحانی عالمردہ پلک چوق حقیقتلر وار دی.
- ۱۰ تیاترونک دخولیه سی بر چیرک مجیدیه ایمش، ویر و بنم ایچون بر بیلت آل.
- ۱۱ بلدیه مجلسی شهرک تیز لکنه گرمیتلہ چالیشیور. ۱۲ «آروسیا پونطوسی» نام غرته ده امور دینیه، علمیه، پولیتیقیه، بیتیه و تجارتیه دائز. پلک چوق شیلر او قودم.

١٠٦ ترجمہ Translation 106.

1. The Old Testament is written in the Hebrew and Chaldaean languages and the New Testament in

Greek. 2. Do you know the Lord's Prayer by heart. 3. The exchange of offices between two office-holders is done by the consent of the parties concerned. 4. Christians, Mahomedans and Jews believe in the Unity of God. 5. The military forces of the European powers are increasing every year. 6. He lost his wealth and fell into poverty. 7. Freedom is the life of a nation. 8. The Taxation Committee has raised the rate on rent. 9. I wrote a composition about the Treaties of the Powers. 10. The shape of my inkstand is oval. 11. Let us sing hymn number 51.

مکالمه Conversation.

عبرانی، کلدانی و سریانی لسانلرینه پک آز؛ بر سنه در او قویورم.
آشنا میسکن؟
برادریکنر نه نقل ایدییور?
ظلہانی بر کیچجه ده نورانی بر بولوط
کورمش؛ او نی سویله یور. [وار]
فوقانی درت و تختانی بش او طھسی
اوست افندم؛ انیمای کبرادن نبی
اشیانکنکنی او قودم.
مختبّت آخویه دیکدر.
خفیه لر، ضبطیه لر هریری آرادیلار ایسه ده
 مجرمیندن بر اثر بولامادیلر.
خیر افندم؛ غزته لردہ شایان اهمیت
بر شی یو قدر.
اوست افندم! ۱۸۹۰ سنه سندہ مرذیفون
علم الہی مدرسه سنی اکمال ایله دم.
مذکور علم الہی مدرسه سنک مدت آوروپا و آمریقانک اکثری موسسہ لریندہ
اولدینگی او زرہ او چ سنه در، افندم!

حوادثات ملیہ، خارجیه و داخلیه دن
شایانِ دقت بر شی وار می؟
علم الہی او قومش میسکن؟

قرائت قرائت Reading Exercise.

قولومبوسک یومورطھسی Columbus' Egg.

مشہور درکہ^۱، آمریقانک کاشنی^۲ اولان قرستوف^۲ قولومبوس، آمریقانی

Words. 1. *mésh'hour* well known: *mésh'hour dour ki* every body knows = it is said. 2. *kiashif* discoverer. 2^o. *Christophorus*.

کشـف اـیـلـه^٣ عـودـتـنـدـن صـوـکـه، آـنـدـلـسـه^٤ بـنـی اـحـمـر دـوـلـتـنـی^٥ مـغـلـوبـ^٦
 اـیـدـن قـرـال فـرـدـیـنـاـنـدـک خـوـانـ ضـیـافـتـنـدـه^٧ اوـطـورـوـیـورـایـمـشـ . حـضـارـدـنـ^٨
 وـ قـرـسـتـوـفـک بـرـ جـدـیـدـی^٩ کـشـفـنـدـن طـلـالـی مـظـہـرـ^{١٠} اوـلـدـیـغـی تـلـاطـیـفـاتـهـ^{١١}
 حـسـدـ^{١٢} اـیـدـن اـسـپـانـیـا پـرـنـسـلـرـنـدـن بـرـی «مـادـامـکـهـ^{١٣}» بوـقـطـعـهـ^{١٤} شـوـکـهـ
 اـرـضـ اـوزـرـنـدـه مـوـجـوـدـ^{١٥} اـیـدـیـ، سـزـ اـولـمـاسـهـ کـزـدـهـ^{١٦} بـرـکـونـ اوـلـوـبـ^{١٧} يـنـهـ
 بـولـوـنـوـرـدـیـ» قـوـلـیـلـهـ^{١٨} قـرـسـتـوـفـکـ هـمـتـ مـعـلـوـمـهـ سـنـیـ^{١٩} اـسـتـصـغـارـ^{٢٠} اـیـتـمـکـ اـیـسـتـهـ
 مـشـ . قـرـسـتـوـفـ قـوـلـوـمـبـوـسـ دـخـیـ «خـیـرـ پـرـنسـ حـضـرـتـارـیـ ! بـرـقـطـعـهـ
 يـوـمـوـرـطـهـ یـیـ سـیـوـرـیـ طـرـفـنـدـهـ^{٢١} طـوـرـدـوـرـهـ بـیـلـنـ آـدـمـدـنـ باـشـقـهـسـیـ کـشـفـهـ مـقـتـدـرـ^{٢٢}
 دـکـلـدـرـ» جـوـابـنـیـ وـیرـمـشـ .
 <ابـوـ الضـیـاـ^{٢٣}>

3. *késhf et.* "to discover; *ilé* for *vé* (§ 470 a) = *késhf édib*.
 4. *Én'dülüs* Andalusia. 5. *Réni Ahmér dévléti* the Moors (in Spain), the dynasty of Beni [children of] Ahmer. 6. *maghloub* defeated (§ 604). 7. *khanî ziyafét* the banqueting table. 8. *houz'zar* those who were present (*houz'zardan vé ... prénslerdén biri*). 9. *bér'ri jédid* the New World = America. 10. *mazhar ol.*" to be the object of, to enjoy. 11. *taltifat* favours, honours. 12. *haséd ét.*" to envy, to be jealous. 13. *madam ki* since, as. 14. *qît'a* part, segment (of the world). 15. *mévjoud ol.*" to exist. 16. *siz olmasañizda* even if you were not; *da* for *dakhi* (§ 117). 17. *bir gün oloub* some day, one day. 18. *qarl* word. 19. *him'mét* effort, action; *malûm* known. 20. *istisghar* a making little of, belittling. 21. *sivri taraf* the smaller end (of the egg). 22. *mûqtédir* able. 23. *Ebûz'ziya* a celebrated living Turkish author.

درس حـقـنـدـه مـکـالـهـ درس حـقـنـدـه مـکـالـهـ Conversation about the Lesson.

اجـوبـهـ *Éjribé.*

اسـئـلـهـ *Esilé.*

عربـيـ جـمـعـ اوـلـوـبـ سـوـالـرـ وـحـواـبـلـ دـيـكـدرـ.
 جـنـوـبـ مـلـتـنـدـنـ قـرـسـتـوـفـ قـوـلـوـمـبـوـسـ
 کـشـفـ اـیـتـدـیـ .

اجـوبـهـ وـ اـسـئـلـهـ نـهـ مـعـنـادـهـ دـرـلـرـ ?
 آـمـرـيـقـاـيـیـ کـیـمـ کـشـفـ اـیـتـدـیـ ?

هـانـکـ قـرـالـکـ وـقـنـدـهـ کـشـفـ اوـلـوـنـدـیـ ? اـسـپـانـیـاـ قـرـالـیـ فـرـدـیـنـاـنـدـکـ وـقـنـدـهـ کـشـفـ
 اوـلـوـنـشـدـرـ .

قرـسـتـوـفـکـ بـرـ يـوـمـوـرـطـهـ حـکـایـهـسـیـ اوـتـ اـفـنـدـمـ ! مـشـهـورـ بـرـ حـکـایـهـدـرـ، اوـنـیـ
 بـیـلـمـهـدـکـ کـیـمـسـهـ يـوـقـدـرـ .

بوحکایه نرهده وقوع بولدی؟
قرال فردیناندک بر ضیاقتنه وقوع
بولدی.

بوحکایه یه سَبَيْتْ ویرن خصوص نه
مومی اليهک قرال طرفدن مَظَهَرَ اولدینی
لطف و اکرامدن طولایی حُضَارَدن
بر پِرَنسُث حَسَدَ ایتمه سیندن نشأت
ایتمشدَر.

قرستوف قولومبوسدن ماعداشی دخی
بر جدیدی کشف ایده یله جکنی
سویله دی.

اوت افندم! بر یومورطه یی سیوری
طرفنده طور دیره یلن آدم آمریقایی
کشه مقدر اولدینی جواباً یان
ایله دی.

عطوقتو ابو الضیا توفیق بک حضرتله
خیر افندم! دها مابعدی وار در.

بو پرس قرسطوفک همتنی استصغر
ایتمک ضمتنده نه سویله دی?

قرستوف حضارک حیرت و مرافقی
جلب ایده جک صورتده برشی
تكلیف ایتدی می?

بوحکایه یی کیم ترجمه ایتمشدَر?
بوحکایه ختم بولدینی?

درس ٤٥ Lesson 45.

The Arabic Infinitive (Masdar).

§ 584. There is no limit to the number of words which the Ottoman language borrows from the Arabic. The number of Arabic words to be learnt would thus involve a great deal of study, if they were not derived from certain roots which are, of course, very much less numerous. If the student can master the system by which Arabic derivatives are derived from their roots (*mad'dé*, *mad'déyi asliyé*), his labour will be vastly diminished. After learning a certain number of roots, he will at once recognize and remember a large number of words formed from them. The Arabic system of derivation is extremely regular, logical and beautiful; although at first it appears somewhat complicated. Almost every word in Arabic may be referred to

a significant root, consisting of either three or four letters, the triliterals being by far the more common.

In European languages, significant roots are irregular in form, and the grammar of those languages treats only of prefixes and affixes, by which the meaning of the word is modified. Thus in English we add the termination *-er* to express the agent of a verb, and *-ing* to express the Present Participle Active or the Gerund; as: *make*, *maker*, *making*. In Arabic, however, such modifications are obtained not only by prefixing or affixing, but by inserting letters between those of the root. The root فَعْل *faql* signifying action, is taken as the typical root for exhibiting these modifications, and the formulae thus obtained are called ‘the measures of words’. For instance, the insertion of an *éclif* between the first and second radical, and the punctuation of the latter with an *ésré*, give the sense of the Agent or Active participle: thus فَعْل *faql* becomes فَاعِلُ *fa-‘il* ‘one who does’ and this word is the measure upon which all other “agents” of this kind are formed. It is in fact, a mere formula, like the letters used in Algebra; for as (a + b + c) may represent (2 + 3 + 4), (5 + 6 + 7), or any other number; so for the trilateral root فَعْل in فَاعِل, we may substitute any other trilateral root and obtain the same modification of meaning; as:

قتل *qatl* to kill: قاتل *qatil* a murderer.

علم *ilm* wisdom: عالم *alim* wise;

where قاتل and عالم are said to be the فاعل of the trilateral roots to which they respectively belong.

The Arab grammarians use this word فَعْل as a paradigm, and every change in and addition to the root is made on this model. But as the utterance of the second radical (ع) is very difficult for Europeans, therefore we adapt the word فَقل *faql* as its equivalent, since it is easier to pronounce; using the ‘measures’ of فَعْل also when necessary:

حُرْفٌ *harf* 'letter' is of the measure قَلْ *faql*, that is to say it is measured, weighed or balanced on the word قَلْ *faql*, having the same quantity of letters and the same vowel.

§ 585a. The root قَلْ in Arabic is pointed with three *istüns*, as: فَقَلْ *faqala*, which means 'he fanned', this being the third person singular Past tense; but for shortness' sake we always render it into English by the Infinitive or Verbal Noun¹ (§§ 272, 614).

§ 585 b. **The Arabic Infinitives** (= *Masdar*) are divisible, in respect of their origin, into two classes: Primitive or Simple and Derivative or Augmented.

§ 586. **The Primitive Infinitives** are those which have no servile letters in them, or even if they have the serviles do not change the meaning of the word; as:

نَظَرٌ *nazar* to look; دَخْلٌ *dakhl* 'to enter' are simple or primitive forms, because there is no augment or servile letter in them. But نَظَرَتْ *nézarét* to look, دُخُولٌ *doukhoul* or دَخَالَتْ *dékhalét* 'to enter' also are called Primitives; because although there are servile letters (وَ تَ), yet they do not change the meaning: they are only different forms of نَظَرٌ and دَخْلٌ.

§ 587. **The Servile Letters** are (هِ وَ مِ نِ سِ), which are also called 'changers or letters of augmentation', because they change or add to the meaning of the word.

§ 588. **The Derivative Infinitives** are those infinitives which have servile letters inserted in them,

¹ The second vowel of the third person Sing. Past tense is sometimes *i* = فَقَلْ *fagila*, sometimes *ou* = فَقَلْ *faqoula*, instead of being as here *a* = فَقَلْ *faqala*: but this does not concern the student of Ottoman.

which change the meaning of the word more or less. For instance the word اِنْتِظَار *intizar* ‘to look after, to wait’; إِدْخَال *idkhal* ‘to cause to enter, to insert’, are derivatives; because their ground forms نَظَر *nazar* and دَخْل *dakl* mean ‘to look’ and ‘to enter’ respectively, and the augmentative letters لِ ‘ا’ تِ ‘ت’ have changed the meaning (§§ 259, 613).

A. The Primitive Triliterals. مُصْدَرُ ثَلَاثَةِ حُجُورٍ

§ 589. There are a great number of Verbal Nouns or Infinitives which are derived directly from the trilateral roots. Those that are most frequently used in Turkish belong to one of 23 “measures”. The root قُل *qul* is taken as the ‘measure’ or formula (= وزن *wazn*), and we shall assume that all these 23 forms can be derived from it; although they are not all in use. Every root is supposed to have the power of producing all these derivatives, though, in fact, sometimes only a few such are actually formed from a given root.

• مطالعات Mûta-la-at Remarks.

§ 590. If the third radical is و *w* or ي *y*, in the measures 15, 16 and 17 it is changed into (-) at the end, which is often omitted (§ 705 d); as: فَنَى، جَزَأَى، دُعَى *Fanâ, jazâ'a, du'a* are changed into فَنَاء، جَزَاء، دُعَاء *Fanâ'ea, jazâ'ea, du'a'ea*, the roots being جَزَى *jazâ'*، فَنَى *Fanâ'*، دُعَا *Du'a'*.

§ 591. Those letters which have the mark of reduplication, are written twice in the root, without the mark (‘); as: شِدَّدَتْ *shid-dét* severity, root شَدَّدَ *shédédé*.

§ 592. The feminine letters ت *t* and ة *â* are substituted for each other in the termination of nouns:

§ 593. The Measures of Primitive Triliteral Infinitives.

No.	Measure نونتر	Measure مثالر	Examples مثالر	Root ماده	Meaning of Examples
1	فَلْ	فَلْ	حُرْفٌ	$\sqrt{حـرـف}$	letter.
2	فَلْ	فَلْ	حِفْظٌ	$\sqrt{حـفـظ}$	protection.
3	فَلْ	فَلْ	حَكْرٌ	$\sqrt{حـكـر}$	thanks.
4	فَلْ	فَلْ	حَلْبٌ	$\sqrt{حـلـب}$	demand.
5	فَلْ	فَلْ	حَمْرَةٌ	$\sqrt{حـمـرـة}$	mercy.
6	فَلْ	فَلْ	حَلْمَةٌ	$\sqrt{حـلـمـة}$	service.
7	فَلْ	فَلْ	حَمْرَةٌ	$\sqrt{حـمـرـة}$	victory.
8	فَلْ	فَلْ	حَارَكَتٌ	$\sqrt{حـاـرـكـة}$	motion.
9	فَلْ	فَلْ	حَرْقَبَةٌ	$\sqrt{حـرـقـبـة}$	departure.
10	فَلْ	فَلْ	حَفْرَةٌ	$\sqrt{حـفـرـة}$	decree.

good tidings.

disappointment.

forgiveness.

excitement.

a going.

book.

question.

protection.

worship.

acceptation.

entrance.

poverty.

facility.

بُشْرَى

حَرْمَةٌ

غَفْرَانٌ

هِيجَانٌ

ذَهَابٌ

كِتَابٌ

سَوْالٌ

صَحْبَةٌ

bashra

hîrman

ghoufran

hégéjan

zéhab

kitab

souval

sahabét

'ibadét

qaboul

doukhoul

zamourét

sonhoult

بُشْرَى

حَرْمَانٌ

غَفْرَانٌ

هِيجَانٌ

ذَهَابٌ

كِتَابٌ

سَوْالٌ

صَحَّابَةٌ

عِبَادَةٌ

قُبُولٌ

دُخُولٌ

صَرْوَتٌ

سَهْلَةٌ

fouqla

fîqlan

fouqlan

fugélan

faqul

sigul

fugalélt [fem.]

figulélt

fugonul

fugoul

doukhoul

zamourélt

sonhoult

فُعْلَى

فَعْلَانٌ

فَعْلَانٌ

فَعَالٌ

11

12

13

14

15

16

17

18

19

20

21

22

23

such is the case in measures ۵—۹, ۱۸, ۱۹, ۲۲, ۲۳.
 مِعْدَتْ : قَفَلَتْ ثَمَرَةٌ = *sémérét* measure
 سَلَامَةٌ، رَفَعَتْ = رَفْعَةٌ، رَحْمَةٌ = رَحْمَةٌ measure
 غَلَبَتْ = غَلَبَةٌ، سَلَامَةٌ.

§ ۵۹۴. When the letter ي is pronounced as l with *üstün*, it is called *Short Elif* (§§ 29c, 610); therefore in such cases l is substituted for ي *sükna* for سُكْنَى root $\sqrt{\text{سَكَنَ}}$ 'habitation', شَكْوَى *shékva* = root $\sqrt{\text{شَكَوَ}}$ 'complaint'; كَبْرَى = كَبْرَا [measures 10—11].

§ ۵۹۵. The Quadrilateral Infinitives have only one formula or measure; which is فَقَالَهُ *faqlélé* the root being considered $\sqrt{\text{فَقَلَلَ}}$; as: زَلْزَلَهُ *zélzélé* 'earthquake', root $\sqrt{\text{زَلْزَلَ}}$ *zélzélé*: شَعَّشَ $\sqrt{\text{شَعَّشَ}}$ دَبَّدَهُ $\sqrt{\text{دَبَّدَ}}$.

١٠٧ تَعْلِيمٌ Exercise 107.

With the assistance of the Table of Verbal Measures given above find the measure and the root of each of the following words.

‘مَلَتْ ۲۔ جَوَار، كَمَال، وَجْه، حُضُور، دِيَار، حُب، نَقْل ۱
 ، بَعَان، نَفَعَة، تُرْك، زَوْج، نَصِيكَتْ ۳۔ لِسان، خَلاص، حَقِيقَتْ
 . عَلَامَة، بَيْضَه، بَات، دُنْيَا، أَخْرَت، رَسُول، فَوت، طَرَف
 ، سُلْطَان، سَهَاء، قِفْرَه ۶۔ سَفِينَه، جَسْم، قَلْب، جَنَّت، وَخَدَتْ ۵
 . إِلَه، شَكْرَان، إِنْسَان، زِيادَه، وَسَوَسَه ۷۔ بَكَاء، حَمْد، قُوت، رَب’

Key. *naql* is measured on قَلْلَ *nqal*, the root being نَقَلَ; because the first radical has an *üstün*, and the second, third radicals are quiescent. حَقِيقَت *haqiqat* is

measured on فَقِيلَتْ *faqilét*, the root being $\sqrt{\text{حَقَّ}}$; because the first and third radicals have an *üstün* and the second has an *ésré*; after the second radical there is a servile *ى* and after the third a servile *ت*. سَفِينَه séfiné = فَقِيلَتْ *faqilét*, is substituted for بُكَاءَ *bukia* = فُقالَ (§ 591) قُلَّا $\sqrt{\text{فِقَلَ}}$ ، رَبَّ *rabb* = قَالَ $\sqrt{\text{فَقَلَ}}$ ، بَكَى *fəgra* = قَرَأَ $\sqrt{\text{فَقَرَأَ}}$ ، نَبَاتٌ *nabat* = نَبَاتٌ، قَوَّا $\sqrt{\text{فَقَلَتْ}}$ = قُوَّةٌ، فَقَرَّا $\sqrt{\text{فَقَلَتْ}}$ = قُلَّةٌ، فَعَلَ $\sqrt{\text{فَعَلَ}}$ = فَعَالٌ، سِيرَتْ *sirat* = سِيرَةٌ، فَعَالَتْ *fu'alt* = زِيادَةٌ، فَنَّى *fnā* = تَقْوَى، فَعَلَ = إِلَهٌ، فَعَلَتْ = سِيرَةٌ، فَعَالَتْ = زِيادَةٌ، فَنَّى = تَقْوَى.

Reading Exercise.

٨٤ مزمور بنجی مزمور: ٦ بنجی الہی Psalm 84; Hymn 6.

آرزو لر بایعین^٨ جانم^٩
مومنار جمہورینی^٩
قیل نور بخش^{١٠} کرم^{١١} درجم!
وجه کی^{١٢}، کمال کشی^{١٣}.

نه کوزل مسکنا را^١!
نور و حب دیار نده^٢؛
نه لطیف در حضور را^٣!
درد^٤، کناه دزیاستندہ^٥.

بگزه یوب کو کر جینه^٦،
زمیندہ^{١٨} بولاز راحت.
صالات^{١٩} رجعتله^{٢٠} کی یہ^{٢١}
کسب ایدر^{٢١} نجات^{٢٢}، حیات^{٢٣}.

بولدیلر ملجا^{١٤} قوشلر
مزبحک^{١٥} حوارندہ؛
قول یورغون، راحت آدار
بیت الله^{١٦} حولی استندہ^{١٧}.

Words. (۱) 1. *méskén* house, court (§ 578). 2. *nour* light; *houbb'* love. 3. *diyar* land: it is the pl. of *dar* but used as singular (Lesson 51). 4. *latif* pleasant. 5. presence. 6. *dérd* affliction, woe. 7. p. *gānah* sin; p. *déryā'* sea. 8. *bay-ghīn* fainting. 9. *mūmin* believer (*méfoul* of *iman* [§ 619]); *jāmhour* congregation. 10. *nour-bakh-sh qîlmaq* to bestow the light. 11. *kérîm* gracious (a. q. of *kérém* [§ 606]). 12. *véjh* face. 13. *kémal* glory.

(۲) 14. *mélja* asylum (§ 598). 15. *mézbah* altar (n. l. of *zéb-h* [§ 598]). 16. *Béy'toul-lah* the house of God. 17. *havli* court, yard. 18. p. *zémin* earth. 19. t. *salt* only. 20. *rij-at* to turn back. 21. *késb ét.*" to enjoy. 22. *néjat* salvation. 23. *hayat* life.

٣ بو بُكَا ^{٢٤} دره سندہ	تقْدَمْلَه ^{٨٠} قُوتَدَه
سِيَاحَلَر ^{٢٥} نَفَمَه ^{٢٦} او قور.	نَخْكَشَه ياقلاشانلار،
صو نَبَعَان ^{٢٧} ايدر چولده،	ديز چوكوب عِبَادَتَه
مَن ^{٢٨} كوكدن نازل ^{٢٩} او لور.	اسْمَكَه حَمْد صونارلار.
٤ رَب ! حادى ^{٣١} اول قولکه	لُطْفَكَى ^{٣٣} دوك ^{٣٤} قَلْبِيه،
يول مشكل، كشیر ^{٣٢} دشمن :	شَفَس ^{٣٥} ، حَيَات، ملجا سين سن.
سَهَادَن نُورَك ايله	دُنْيَادَه وَ آخرَتَه
طريقم ايله روشن.	بُولَه يم سندہ مسكن.

(۳) 24. *būkīā* weeping. 25. *séy'yah* pilgrim. 26. *naghmē* song. 27. *nébعan ét.* flow, to rise (water). 28. *ménn* manna. 29. *nazil ol.* to descend. 30. *téqad-dûm ét.* to progress, to grow (in strength).

(٤) 31. *hadi* guide; *mûshkil* hard, difficult. 32. *késir* abundant; p. *roushén*. 33. *loutf* grace. 34. *déök* shower. 35. *shéms* sun.

Note. 1. This is a translation of the English hymn ‘Pleasant are Thy courts above’ by H. F. Lyte. 2. Find the measure and the root of each of the vowelled words contained in the above Reading Exercise.

درس ٤٦ Lesson 46.

Nouns derived from Primitive Trilateral Verbs.

§ 596. Certain nouns are derived from the Infinitives or from the roots of verbs, and may therefore be dealt with in connexion with the latter. The principal forms used in Ottoman are three; and the commoner measures for these three are seven in number. They all begin with a *mim* pointed by *üstün* or *ésré*.

1. Nouns with Mim. مَصْدَر مِيمٍ

§ 597. Besides the simple forms already described above, another verbal noun almost equivalent to them in meaning is formed by adding a *mim* to the radicals. It has four forms:

I. مَفْقَلْ méfqal. By adding a *mim* with *üstün* to the first (*mé-*), and pointing the second radical with *üstün*:

قصد qasd purpose: $\sqrt{\text{قص}}:$ مَفْصَدْ maqséd purpose.

II. The feminine of this form is مَفْقَلَةْ méfqalét.

رَحْمَةْ rahmét mercy: $\sqrt{\text{رح}}:$ مَرْحَمَةْ mérhamét mercy.

مَلْكَةْ milk country: $\sqrt{\text{مل}}:$ مَمْلَكَةْ mémlékét country.

III., IV. Some verbs, especially those commencing with و, take ésré on the second radical. Their measure is مَفْقِلْ méfqil, مَفْقِلَةْ méfqilét (§ 593):

وَعْدَةْ rā'ud promise: $\sqrt{\text{وع}}:$ مَوْعِدَةْ mévandidé.

وَهَابَةْ véhab gift: $\sqrt{\text{وه}}:$ مَوْهِبَةْ mérhibé.

رُجُوعَةْ roujouع returning: $\sqrt{\text{رج}}:$ مَرْجَعَةْ mérjié.

١٠٨ تَعْلِيمٌ Exercise 108.

Change the following Infinitives into the form beginning with *mim*:

I. فَسَادٌ^٦: قَدْرَتٌ^٥: نَفْعٌ^٤: سَعَادَتٌ^٨: حَمْدٌ^٢. II. ذَهَابٌ^١. III. وَعْظٌ^٧: عِرْفَانٌ^٩. IV. ولَادَتٌ^٨.

Words. 1. a going; road, way (religion). 2. praise. 3. happiness. 4. benefit. 5. strength. 6. sedition. 7. forgiveness. 8. birth. 9. knowledge, skill.

2. Noun of Location. مَكَانٌ اسْمٌ

§ 598. This is formed precisely in the same manner as the Noun with *Mim*; the measures being the same; (§§ 162, 449, 541):

I. طَبَخَ tabkh to cook: $\sqrt{\text{طب}}:$

مَطْبَخٌ = (مَفْقَلٌ) matbakh a place where to cook, kitchen.

دَفَنَ défn to bury: $\sqrt{\text{دَف}}:$

مَدْفَنٌ = (مَفْقَلٌ) médfén grave.

II. طَبْعَ tabع to print: ظَبْعَ $\sqrt{\text{طَبَعَ}}$: طَبَعَةً = مَفْقَلَةً matba'a printing house.

III. غَرْبَ ghouroub to set: غَرْبَ $\sqrt{\text{غَرَبَ}}$: مَغْرِبٌ = مَفْقِلٌ maghrîb sunset, west.

شَرْقَ sharq to rise: شَرْقَ $\sqrt{\text{شَرَقَ}}$: مَشْرِقٌ = مَفْقِلٌ meshriq sunrise, east.

١٠٩ تَعْلِيمٌ Exercise 109.

From the following words form Nouns of Location:

I. دَرْسٌ، نَظَارَةٌ. II. سُكُونٌ، خُرُوجٌ، دُخُولٌ، رُكُوبٌ، رَاعِيٌ.
III. طُلُوعٌ، وَضْعٌ، حُكْمٌ، ذِيلٌ، حِفْظٌ، قَبْرٌ، مَلْحٌ
جُلوسٌ، وُقُوعٌ، تُرُولٌ، سَجْدَةٌ، سُقُوطٌ.

Words. I. 1. *ray* to pasture. 2. riding. 3. entering. 4. going out. 5. to dwell. II. 6. looking (view). 7. salt. 8. tomb. 9. to keep. 10. manure. 11. judgment. III. 12. placing. 13. rising; of sun. 14. falling down. 15. worship.

3. Noun of Instrument. اسم آلت

§ 599. The most common measures of the Noun of Instrument are those which follow; (§§ 450, 542):

I. مِفْقَلٌ mifqal:

سُطْرٌ satr a line: سُطْرٌ $\sqrt{\text{سَطَرَ}}$: mistér, comm. mastar an instrument for drawing a line, a ruler.

ثَقْبٌ saqab, taqab to pierce: ثَقْبٌ $\sqrt{\text{ثَاقَبَ}}$: misqab comm. matqab anything that pierces, auger.

II. مِفْتَالٌ miftah:

فَتَحٌ fâth to open: فَتَحٌ $\sqrt{\text{فَتَحَ}}$: miftah a key.

قَرْضٌ qard to cut: قَرْضٌ $\sqrt{\text{قَرَضَ}}$: mîqrâd comm. maqrâz, maqas a cutting instrument, scissors.

III. مِفْقَلَةٌ méfcalé:

شُرْبٌ shourb to drink: شُرْبٌ $\sqrt{\text{شَرَبَ}}$: mashraba a cup.

شعله *shou* علیه *lé* flame: شَعْلَةً *V*:
مشعله *mashala* a torch.

١١٠ تعلمیم Exercise 110.

آتالر سوزی Ancestors' Sayings = Proverbs.

۱ طاتلى سوز ييلانى ايىندىن^۱ چيقارير؛ كوتو سوز انسانى دىينىندىن^۲ چيقارير. ۲ كوره "موم بەايە چىقىدى"^۳ دېشلر: "ھىچ أۇرمۇدە دكىل^۴" دېش. ۳ آلتىن آتشىدە انسان مختىدە^۵ تجربە^۶ او لونور. ۴ باشقەسنىڭ سوزىندىن زىادە سىنىڭ كۆزگە ايانان. ۵ كۈپۈدن كچەنە قدر شىطانە بابا دىعەلى. ۶ او كۆزى بويىنۇزىندىن^۷، آدمى سوزىندىن طوتارلار. ۷ گل دىكىنسىز او لماز؛ يار^۸ قصودسز. ۸ كەمز^۹ آچقە كوتو سوز صاحبىنىڭ. ۹ مَغۇرۇ^{۱۰} او لوب دىعە "يوق بن كېيى"^{۱۱}؛ بىر مخالف^{۱۲} روزكار آسر صاورو رور^{۱۳} خرمان كېيى. ۱۰ كوك يۈزىندە دوکون درنىڭ^{۱۴} وار دىرسىسى؛ قادىنلار مردىيون قورمۇغە قالقىشىرلار. ۱۱ نە سال اىلە در نە مال اىلە در؛ بىكم! او لولك كمال اىلە در. ۱۲ قصودسز يار آرايان يارسز قالىر.

Words. 1. *in den, cave.* 2. *dindén, chiqmaq* to go out of religion = to forget God, to be angry. 3. *bahaya chiqmaq* to rise in price, to become dear. 4. *hich oumouroumda déyil* I do not care a bit. 5. *mih'nét* affliction. 6. *téjribé ét.*" vulg. *téjrûbé* to test. 7. *bouynouz* horn. 8. *yar* friend; sweetheart. 9. *géchmész* spurious. 10. *maghrour* proud. 11. *moukhalif* contrary. 12. *savourmaq* to winnow; *harman* threshing floor. 13. *dûyûn dérnék* wedding, feast.

مکالمه Conversation.

اجوبه *Éjribé.*

اسئله *Ésilé.*

بوكتاب هانىكى مطبعىدە طبع او لوغىشىرى؟ موسىو غروسك مطبعىسىدە طبع او لوغىشىرى.

بر مىثقب اىلە دلدم.

بو دلىكى نە اىلە دلدىيڭز؟

بال يىز او غان^۱ شرابى نە اىلە ايچىدى؟ او قەلقى مشربە اىلە او ن دفعە ايچىدى.

^۱ *Bal Yéméz Oghlou* a celebrated drunkard.

غَزْتَهُلَدَهْ نَهْ اوْقُودِيْكَزْ ؟
 مَشْرِقَدَنْ وَ مَغْرِبَدَنْ بَرْ چَوْقَ خَبَرَلَر
 قَرَائِتْ اِيلَهْ دِمْ .

نَهْ آرَايُورْسَكَزْ ؟
 مَسْكَنْكَزْكَ مَخْرِجَيْ وَ مَدْخَلَيْ نَرَهْ دَهْ درْ ؟
 مَلْكَتْكَزْ نَرَهْ سِيدَرْ ؟
 مَرَكَبْ نَرَهْ دَهْ درْ ؟ مَرَعَادَهْ مَيْ ؟
 مَحْكَمَهْ نَكْ مَنْظَرَهْ سَيْ نَرَهْ يَهْ طَوْغَرَيْ دَهْ درْ ؟
 هَانَكَيْ مَذَهَبَدَنْ سَكَزْ ؟
 مَقْصَدَكَزْ رَسَامَ (painter) مَيْ اوْلَقَدَرْ ؟

مَشْرِقَدَنْ وَ مَغْرِبَدَنْ بَرْ چَوْقَ خَبَرَلَر
 بَرْ مِسْطَرَ وَ بَرْ مِقْرَاضَ آرَايُورْمَ .
 بَرِيسَيْ مَسْجَدَهْ چِيقَارَ دِيكَرَيْ مَقْبَرَهْ يَهْ .
 مَسْقَطَمَ وَ مَوْلَدَمَ قِيسَرَيْهْ دَرْ .
 اَفَنَدَمَ ! چِيمَنْزَارَ زَادَهْ مَزِيلَهْ دَهْ دَرْ .
 مَمْلَحَهْ يَهْ طَوْغَرَيْ دَرْ .
 اِينْجِيلِيْ اَرمَنِيْ مَذَهَبَنَدَنْ اَيمَ .
 خَيرَ اَفَنَدَمَ ! هَوْسَمَ يَوْقَ ؛ اوْ بَرْ مَوْهَبَهْ رَبَّانِيَهْ دَرْ .

تَعْلِيمَ قَرَائِتْ Reading Exercise.

A نَغْمَهْ حَيَاتٍ

۱ بَعْضَ الْحَانِ مَحْزُونَانَهَ^۱ اِيلَهْ دِيهَ كَهْ ! حَيَاتٍ بَرْ روَيَايِيْ وَاهِيدَرَ^۲ وَ خَوايِيدَه
 اوْلانَ رَوْحَ مَعْدُومَدَرْ . خَيرَ ! حَيَاتٍ جَدَّى^۳ دَرْ .

۲ خَيرَ ! حَيَاتٍ يَا شَايِيْحِيْ دَرْ . قَبَرَهِيْچَ بَرْ وقتَ اوْنَكَ مَنْهُولَ مَقصُودَي
 اوْلهَ ما يَهْ جَقَدَرْ . «سَنْ طَوْپَرَاقَ سَيْنَ وَ طَوْپَرَاقَ اوْلهَ جَقَسَيْنَ !»
 كَلامَيْ جَانَهْ خَطَابَ^۴ اوْلوْغَشَ دَكَلَدَرْ .

۳ صَفَا وَ جَفَا مَقْصَدَ حَيَاتِيْ تَشْكِيلَ اِيدَهْ مَنَزْ .

۴ عُمَرَ حَربَكَا هَنَدَهَ^۵ وَ حَيَاتِكَ مُوقَتْ اوْرَدُوكَا هَنَدَهَ چَايَ كَنَارَنَدَه
 اوْتَلَانَانَ غَيرِ نَاطِقَ حَيَوانَلَرَ كَبِيَ اوْلَهَ ! مَحَارَبَهْ دَهْ قَهْرَمانَ^۶ اوْلَ !

۵ هَرَ نَهْ قَدَرَ خَوشَ كَوْرُونَسَهْ دَهْ اَسْتَقبَالَهَ^۷ قَاپِيلَهَ^۸ ! بَرَاقَ ! مَاضِيَ^۹
 كَنَدَى اوْلَوْلِينَيْ كَوْمَسُونَ ! سَنْ زَنَدَهَ^{۱۰} اوْلانَ زَمَانِ حَالَدَهْ يَا شَا !
 سَنَكَ قَلْبَكَ كَوْكَسَكَدَهَ وَ جَنَابَ حَقَ اِيسَهْ باشَكَ اوْسَتَنَدَهْ دَرْ .

Words. 1. *éhan* numbers, songs; *mahzounané* mournful.
 2. *rouya* dream; *vahee* nonsensical. 3. *jid'di* real. 4. *khitab olounmag* to be addressed. 5. *harbgâh* battle-field (§ 541). 6. p. *qahriman*. hero. 7. *istiqlab* future. 8. *qapîlmaq* to be deceived (to rely). 9. *mazi* past (§ 601). 10. p. *zindé* living.

۷ ذواتِ کرامک حیاتی، بزم عمرلر مزکده اولوچله جَلیل وَ جَمیل اوله بیله.
جکنی تعلیم ایدر. او نلره امتیشال ایله!
۸ دامایتیره رک، دامَا باشلا یه رق، حیات دُگیزینی احاطه ایدن^{۱۱} قوملرک
اوزرنده برایز^{۱۲} برا قفعه چالیش؛ بلکه کونک برنده، قضا زاده^{۱۳} اولان
قارداشلرگدن برویسی، یولنی بولق ایچون بو ایزلردن استفاده^{۱۴} ایله یه.
محرّری — لونفلو.
(مترجمی — منیف پاشا)

11. *ihaté éden* surrounding (§ 620). 12. *t. iz* foot-print.
13. a. p. *qazazéde* shipwrecked (§ 535). 14. *istifadé ét.*" to be
benefited (§ 631). *Münif Pasha* a distinguished living Turkish
author, poet and statesman; now in oblivion.

تعلیم ساق حننه مکالمه Conversation.

بالاده کی شعرک مُحرّری کیم و مُترّجمی محرّری آمریقالی شاعر مشهور
لونفلو و مترجمی دولتو عطوفتو
کیمدر؟ منیف پاشا حضرتی در.

ما ده سی نه در؟
(نفمه حیات) در.

جاھلر حیاتی نه تَصَوُّر ایدرلر ایش؟
بر رویای واهی کبی تصور ایدرلر.
شاعر کنديسی حیاتی ناصل تعريف
دیور.

سن طوپراقسین، عباره سی کیمه
خطاب اولندي؟
بوکلام جانه دکل، آنجاق تنه خطاب
اولوغشدرو.

عمر حربکاهنده نه یه بکزه ملی؟
چای کنارنده او تلانان حیوانلر کبی
او لا یوب محاربده قهرمان او ملالي.
انسان استقبالده می یوخسه حال
حاضرده می یاشامالی؟

بحر صحیط حیاتی احاطه ایدن قوملر
اوزرنده ایزلر برا قفعه نیچون
چالشمالیز؟
کونک برنده قضا زاده اولان قارداشلر مزه
رَهْنُها اولق اوزره بویوک ذاتله

بو شعرده باشده کی رَقْمَلْر نه کوستیر؟
نو مرولرینی بیان ایدرلر.

درس ٤٧ Lesson 47.

فرع فعل Arabic Participles.

§ 600. The Arabic Participles composed from the Primitive Trilateral verbs are much used in Ottoman; they are six in number (§§ 395, 548—549).

اسم فاعل Subjective Participle.

§ 601. The Subjective Participle of the Primitive Trilateral Verbs, also called the Noun of Agency, is formed of the measure فاقل *fāqil*, i. e. by inserting an *éelif* (-*a*-) between the first and second radical, and putting an *ésré* (-*i*-) under the second radical:

خَلْقٌ <i>khalq</i> creation:	$\sqrt{\text{خَلَقَ}}$: خَالِقٌ <i>khaliq</i> creator.
سَرْقَةٌ <i>sirqat</i> theft:	$\sqrt{\text{سَرَقَ}}$: سَارِقٌ <i>sariq</i> thief.
كَاتِبٌ <i>kitab</i> writing:	$\sqrt{\text{كَتَبَ}}$: كَاتِبٌ <i>kitāb</i> clerk.
فَاعِلٌ <i>fa'ul</i> feel work:	$\sqrt{\text{فَعَلَ}}$: فَاعِلٌ <i>fa'ul</i> agent, doer.

§ 602. *Remarks.* a. If the second radical is ي or و, it changes into (-, -*y*-) (§ 591).

دَوْرٌ *dévr* to turn: $\sqrt{\text{دَوَرَ}}$:

دَائِرٌ = داور = *dayir* turning; about.

سَيْلَانٌ *séyélan* to flow: $\sqrt{\text{سَيَلَ}}$: سَيِّلٌ = سائل = *sayil* flowing.

§ 603. b. When the first radical is *éelif*, one of the *éelifs* is omitted and a *médd* is put on the second *éelif* (§§ 47, 701 d):

أَمْرٌ *émr* to command: $\sqrt{\text{أَمِرَ}}$ = أَمِيرٌ = آمِرٌ *amir* a commander.

آتِيَانٌ *ityan* to follow: $\sqrt{\text{آتَيَ}}$ = آتِيٌ = آتِيٌ *ati* following.

١١١ تعلم Exercise 111.

Change the following Infinitives into Subjective Participles:

‘جَرِيَانٌ’^٦، حِكَايَةٌ^٥، نَظَارَةٌ^٤، بُرُودَةٌ^٨، جَهَالَةٌ^٢، شَهَادَةٌ^١،
 ‘غَرَى(غَرَّاً)’^{١٨}، بَنَاءٌ^{١٩}، لَزُومٌ^{١٢}، عِلْمٌ^{١١}، سَلَامَةٌ^٩، رَغْبَةٌ^٨، وَصْولٌ^٧
 جَنَائِيْتٌ^{١٤}، وَعْظَةٌ^{١٩}، مَيْلٌ^{١٥}، قَوْلٌ^{١٧}، عَلْوٌ^{١٦}: عَلَىٰ^{١٨} √

Words. 1. testimony, witnessing. 2. coldness. 3. ignorance. 4. direction (director). 5. protection. 6. flowing, being current. 7. arrival. 8. desire (desirous). 9. safety (safe). 10. science, knowledge. 11. necessity. 12. building. 13. religious warfare, [against non-Moslems] (a champion of Mahometan religion). 14. worthiness. 15. inclination. 16. willingness. 17. elevation, grandeur (high). 18. sermon (preacher). 19. crime (criminal).

Objective Participle. مفعول اسم

§ 604. The Objective Participle of the Primitive Triliteral verb is always of the measure مُفْقُولٌ *méfqoul*. It is formed by putting a *mim* with *üstün* (*mé-*) before the first radical and a و (-*ou-*) after the second (§§ 402, 548):

قتل qatl to murder: قَتْلَ مَقْتُولٌ *maqtoul* murdered, slain.

خلق khalq to create: خَلَقَ مَخْلُوقٌ *makhlouq* creature.

كتب kétb to write: كَتَبَ مَكْتُوبٌ *méktoub* written, letter.

خدم khidmét service: خَدَمَ مَخْدُومٌ *makhdoum* one who is served; a son.

§ 605. When the second or third radical is ي, the و, and éotré of the measure مُفْقُولٌ (-*ou-*), are removed and ésré (-*i-*-*ee-*) is retained:

بني bina building: بَنَى مَبْنُويٌ = *mébni* built.

روایت rivayét to narrate: رَوَى مَرْوُويٌ = *mérvi* told.

زيادة ziyadé an increase: زَيَادَهٌ مَزِيْدٌ = *mézeed* increased.

١١٢ Exercice 112.

Change the following infinitives into Objective Participles:

“بَعْثٌ^٤، (رَدَدَ) رَدٌّ^٣، جَرْحٌ^٢، رَغْبَةٌ^١، جَهَالَةٌ، شَهَادَةٌ، عِلْمٌ، نَقْلٌ^{*}
مُهَرٌ^٥ p.١١، خَفَاءٌ^٩، رِضَا٠^٨، (مَنَّ) مِنَّتٌ^٧، مَنْعٌ، قَبْوُلٌ^٦، سُرُورٌ^٥.

Words. 1. desire (desirable, nice). 2. wound (wounded).
3. to reject (rejected). 4. sending (delegate). 5. joy (joyful).
6. accepting (acceptable). 7. forbid. 8. obligation (obliged, thank-
ful). 9. consent (pleased, satisfied). 10. to hide (secret). 11. seal.

Adjective of Quality. صفت مشبه

§ 606. This is called by the native grammarians 'verbal adjective,' and implies the existence of an inherent quality. It is formed in accordance with various measures, the most common of which is قليل *fageel*, *fégeel* (§§ 437, 553).

ضعف za'af weakness: ضعف zayeef weak.

شَجَاعَةٌ شَجَعَ شَجِيعٌ شَجِيعَةٌ شَجِيعَاتٌ shéja'at bravery: $\sqrt{شَجَع}$ shéjee
شَجِيعٌ شَجِيعَةٌ شَجِيعَاتٌ شَجِيعَاتٍ shéjee brave.

jémal beauty: جمال **jémeel** beautiful. جميل

§ 607. There is another one in the measure قُوْل *fagoul*, the derivative of which are:

صَرْ صَرْ *sabr* patience: $\sqrt{\text{صَرَّ}}$: صَبُورْ صَبُورْ *sabour* patient.

íms haséd envy: *Víms*: *سُمْ* hasoud jealous.

ra'ouf رَأْوَفُ [nignant § 40.] kindness: *ra'af* رَأْفٌ رَأْفَتُ *re-é-fét* envy: حَسْدٌ حَسَدٌ *misouf* jealous.

١١٣ تَعْلِيم Exercise 113.

Change the following Infinitives into the Adjective of Quality:

a. نَجَابَتْ^٦ ، صَغِيرْ^٥ ، لَذَّتْ^٤ ، عَظَمَتْ^٣ ، سُهُولَتْ^٢ ، مَسْحَ^١
 كَرَامَتْ ، لطافتْ ، شَرَفْ ، صِحَّتْ^{١٠} ، كِبِرْ^٩ ، جَمَالْ^٨ ، قَرَابَتْ^٧
 . غَيْرَتْ^{١٥} ، عَجْزْ^{١٤} ، جَسَارَتْ^{١٣} ، رَسَالَتْ^{١٢} ، عَجَلَهْ^{١١}. b. قِدَمْ

Words. 1. to anoint. 2. facility (easy). 3. greatness. 4. taste (delicious, tasty). 5. youth (young). 6. nobility. 7. nearness. 8. beauty. 9. greatness, pride (great). 10. truth; health (true). 11. hurry, haste (hasty). 12. mission, legation (apostle). 13. bravery. 14. weakness (weak). 15. diligence (diligent).

صفت الوان و عيوب Adjective of Colour and Defect.

§ 608. This is properly ranked with the Adjective of Quality, and is regular in its formation on the measure أَفْقَلْ *éfqał*; the Fem. Measure being فُقلَا.

حُمْرَةٌ <i>houmrét</i> redness:	$\sqrt{\text{حُمَّرَ}}$: أحمر ahmér red.
بَيَاضٌ <i>béyaz</i> whiteness:	$\sqrt{\text{بَيَاضَ}}$: أبيض ébyaz white.
عَمَى <i>amya</i> blindness:	$\sqrt{\text{عَمَى}}$: عَمَى اعْمَى agma blind.
سَوَادٌ <i>sévad</i> blackness:	$\sqrt{\text{سَوَادَ}}$: سَوَادَ أَسْوَادَ éscréd black.
حَمَاقَةٌ <i>hamaqat</i> folly:	$\sqrt{\text{حَمَاقَةَ}}$: حَمَاقَةٌ أَحْمَاقَ ahmaq foolish.
صُفْرَةٌ <i>soufrét</i> yellowness:	$\sqrt{\text{صُفْرَةَ}}$: صُفْرَةٌ أَصْفَرَ ésfér yellow.
سُمْرَةٌ <i>sûmrét</i> brownness:	$\sqrt{\text{سُمْرَةَ}}$: سُمْرَةٌ أَسْمَرَ ésmér brown.

اسم تفضيل Noun of Superiority.

§ 609. This is formed by the measure أَفْقَلْ *éfqał*.

The difference between this and the above mentioned measure of Colour and Defect is that, the latter is used especially to denote colour and defect. But this is used either for the superlative and for the comparative degrees of adjectives (§§ 222, 539):

كَبِيرٌ <i>kébeer</i> great:	$\sqrt{\text{كَبِيرٍ}}$: أَكْبَرْ ék'bér greater, greatest.
صَغِيرٌ <i>sagheer</i> little:	$\sqrt{\text{صَغِيرٍ}}$: أَصْغَرْ esghér less, lesser.

§ 610. The feminine of this form is فُقلَا or فُقلَى *fouqla*:

كَبِيرٌ <i>kébeer</i> :	فُقلَى = أَكْبَرْ = كُبْرَى $\sqrt{\text{كُبَرَى}}$ <i>kâb'ra</i> greater.
دَنِي <i>dénee</i> low:	فُقلَى = أَدْنَى = دَنِي $\sqrt{\text{دَنِي}}$ <i>édnâ</i> lower, lowest.
	دَنِيَا = فُقلَى $\sqrt{\text{دَنِيَا}}$ <i>dâni'a</i> lower, lowest; the world.

Exercice 114. تَعْلِيم١١٤

Change the following words in accordance with the above-mentioned two measures:

عَظِيمٌ ^٧ حَسْنٌ ^٦ شَهِيرٌ ^٥ رَحِيمٌ ^٤ جَاهِلٌ ^٣ لَازِمٌ ^٢ فَاضِلٌ ^١ قَصُورٌ
 سَاقٌ ^{١٤} صَحِيفٌ ^{١٣} سَلامَتٌ ^{١٢} قِدْمٌ ^{١١} سَفِيلٌ ^{١٠} وَسْطٌ ^٩ عَلَى ^٨

Words. 1. eminent; proud. 2. necessary. 3. ignorant. 4. merciful. 5. remarkable. 6. beauty. 7. great. 8. high. 9. middle. 10. poor. 11. priority. 12. safety. 13. true. 14. former.

The Noun of Excess. مبالغة فاعل

§ 611. The most common form is فَقَالَ *fēq'qal*, formed by putting an *ūstūn* on the first radical, by doubling the second, and putting an *ēlif* after it:

دور *dēv* to turn: دَوَّارٌ *dēv'var* one who turns rapidly, incessantly.

علم *ilm* knowledge: عَلَمٌ *al'lam* All-Knowing, omniscient.

رَقْصٌ *raqṣ* to oscillate: رَقَاصٌ *raq'qas* pendulum.

§ 612. If nouns of this measure are formed from words denoting materials, they form nouns which denote persons habitually engaged in certain occupations:

خف *khaff* a shoe: خَفَافٌ *khaffaf* a shoe-seller.

بَقالَةٌ *baqlā* { various kinds of grains: بَقَالٌ *baq'qal* a grocer.

قَزْ *qazz* silk: قَزَازٌ *qaz'zaz* a silk-merchant.

١١٥ تعلیم Exercise 115.

Change the following words into Nouns of Excess:

صَرْفٌ ^٧ بَزْ ^٦ عَطْرٌ ^٥ سَيَاحَةٌ ^٤ غُفرَانٌ ^٣ فَلَاحَتٌ ^٢ حَمُولَةٌ ^١
 رَسْمٌ ^٨ شَمْسٌ ^{١٤} مِنْتَ ^{١٣} صَيْدٌ ^{١٢} دَلْكٌ ^{١١} مَذْحٌ ^{١٠} جَبْرٌ ^٩ حَلْقٌ ^٧

Words. 1. burden. 2. husbandry (an [Egyptian] villager). 3. forgiveness, pardon. 4. journey (traveller). 5. rose-geranium (perfumer). 6. cloth (linen-draper). 7. changing money (money-changer). 8. to create (Creator). 9. force, tyranny. 10. joking. 11. shampooing the body in the bath (shampooer). 12. hunting (hunter). 13. favour, bounty (All-Bounteous). 14. to serve (a Christian deacon [Aramaic]). 15. picture (painter).

١١٦ تعلیم Exercise 116.

Ascertain the nature, meaning and the measure of the following words:

: مكتوبین ' مكتوبات ' مكتوب^۲ : كاتبین ' كاتبات ' كاتب^۱
 ' امير ' امر^۴ ; مسروقات ' مسروق ' سارقین ' سارقون ' سارقین ' سارق^۳
 ' معلومات ' عالم ' علام ' علیم ' اعلم ' معاوم ' علم^۵ : امرون ' اميران
 ' رسولین^۹ ' مسيح^۸ ' ممهور^۷ ' مجهولات ' اجهل ' مجهول ' جاھل^۶ : عالیین^۶
 : عطے-اريں ' اصغرين^{۱۱} ' عجوزه ' عاجز ' عجز^{۱۰} : مرسولات ' مرسول
 ' مادح ' مدحت^{۱۸} : مجموعات ' مجموعه ' مجموع ' جامع ' جمع^{۱۲}
 ' وسطی ' اقدم ' صفرا ' سودا ' خرا^{۱۴} : مداح ' مددوح

١١٧ ترجمہ Translation 117.

Give the Arabic equivalents of the following words.

1. One who cuts, cut; 2. hearer, hearers, heard, things heard; 3. wounder, wounders, two wounders, wounded, wounded ones; 4. wisdom, wise, two wise men, wise peoples, known, knowledge, informations (Turkish pl.), wiser; 5. to sit, council; 6. to judge, judge, judges, court, condemned, condemned people; 7. greatness, great, greater, greatest; 8. to create, the Creator; 9. to cook, kitchen, cook; 10. ignorance, ignorant, unknown (doubtful), very ignorant, ignorant persons, unknown things. 11. The Anointed One, Messiah (Christ).

١١٨ تعلیم Exercise 118.

- ۱ الله تعالى حضرتلى آبیر، ارحم، غنوار و علام در. ۲ بو دنیانگ و دنیاده بولنان بتون موجودات و مخلوقاتك خالق جناب حق در.
- ۳ کاتب افندى يه يازمجنى مكتوبه داير بر اميرگز وار ميدر؟ ۴ اوت! مكتوبى يازده نصوکره کوتورسون و اليله پوسته خانه مأمورينه تسليم ايله سين. ۵ ايي ماڭىچى جوياني ناصلدر؟ — پك شدید در. ۶ «جاھل

ایله ضیافتہ کیتمدн، عالم ایله طاش طاشیمہسی آخسندر». ۷ آتالر جھالتقی بیلن جاھل؛ جاھل دکل عالمدر؛ فقط جھالتقی یلمهین عالم؛ عالم دکل جاھلدر، دیشلر. ۸ «پک آدنا اویله که سنی باصینلر؛ پک افضل اویله که سنی آصینلر». ۹ المانک اعلاسی و آشهری آسیا صغراده واقع آماسیه شہرندن چیقار. ۱۰ چاپونیه آقصای شرقده در.

١١٩ ترجمہ Translation 119.

1. What are you doing? — I am writing a letter to your son. 2. It was narrated by the ancients that this bridge was built by the Romans. Is that certain? — 3. No, Sir! it is doubtful, it is not certain. 4. Whatever you have told in secret, will be known to all the world. 5. The Apostle says: 'Be glad and joyful'. 6. The delegates were not accepted by the King. 7. God is benignant and patient towards all his creatures. 8. All the creatures in the world were created by God. 9. The blind man was very foolish. 10. He is a brave man but very jealous. 11. The pendulum of the clock is broken.

مکالمہ Conversation.

اجوبہ *Écriblé.*

Hammondہ دلّاک ایله قونوش مقدہ در.
 او نلر سیّاح دکل واعظ درلر.
 بر صیاد در صیدہ کیدیور، الندہ کی دہ
 بر ششخانہ تفتکدر.
 خیر افندم؛ عطار دکانیدر.
 بر عرب فلاحت نقلیتی یا پیور دی.
 خیر افندم! بوراسی بزارلر چارشو سیدر
 بولنوری?
 او ت افندم؛ خفافلر تچارشیو سی
 یاقینندر.

اسئله *Écrite.*

حمال نرہ ذہدر?
 بو انگلیز سیاحلر نرہ دن کلیور?
 شو کیدن کیم و الندہ کی آکت نہ?
 بو دکان بقال دکانی میدر?
 مداح علی اوستہ نہ یا پیور دی?
 شو یاقینلر ده بر صراف دکانی
 بولنوری?
 آلاسپر میم?

کاغدک رنکی اسمر می؟ یا پاس می؟
آصفَرْ در افندم.
شو اعما دیلنجه عاقل میدر؟
یوق اغام یوق، بر آز احمقجه در.

Reading Exercise.

A Litany of Praise to God.

— ۲ —

جلیلدر^{۱۲}، جمیلدر^{۱۶}، لطفی^۵ فراوان^{۱۷}؛
چولی چیمنه چویردی اول رحمان^{۱۸}؛
خالق^{۱۹} عالمدر^{۲۰} درده او درمان^{۲۱}؛
ینه برسنه تحمل^{۲۲} ایله‌دی. [مَلِكٌ^{۲۴}
عزیز^{۲۲} در عظیم‌در^{۲۳} نور^{۲۴} در اول
حدسز^{۲۵} قدرته^{۲۶} یالشتر او مالک^{۲۷}]
فنا یولله بز اول شکن سالک^{۲۸}؛
ینه برسنه تائی ایله‌دی.

— ۱ —

کیمیدر^۲، راحمدر^۳، عالمدر مولا^۴،
موجب حیاتدر^۴ الله تعالی^۵؛
هر بر احسانی نه لطیف^۵! نه اعلا^۶!
ینه^۷ بر سنه ترحم ایله‌دی^۸؛
بونی بز عظیم^۹ بر نعمت^{۱۰} بیله‌لم^{۱۰}،
لطفی^۵ بزلوه کافیدر^{۱۱} دیله‌لم^{۱۱}،
جلیل^{۱۲} اسمنه تشکر ایده‌لم^{۱۲}،
اولسون عشقته^{۱۴} عمرمز ده قربان^{۱۵}!

— ۳ —

حاضر^{۲۹} در ناظر^{۳۰} در موجود^{۳۱} در هر آن^{۳۲}،
شردن قومنی صاقلا دی اول منان^{۳۳}.

Words. (۱) 1. *Tésbeehat'* fem. pl. of *tésbeeh'* (§ 615), lit. 'to say *sûbhan'allah*', i. e. Praise ye the Lord. 2. *kéreem* gracious. 3. *rahim* compassionate. 4. *moujibi hayat* who grants the life: *moujib* causing, giver; *hayat* life; *Al'lah Ta-a-la* God the most High. 5. *ihsan* kindness; *lateef* All-Gracious (a. q. of *loutf* grace). 6. *'a-la* excellent. 7. *yiné*, *giné* again. 8. *terah'hûm ét.*" to be merciful. 9. great. 10. *niymét* kindness, mercy. 11. *kiâfi* sufficient. 12. *jéleel* All-Glorious. 13. *téshék'kûr ét.*" to thank. 14. *ashaq* love, loving-kindness. 15. *qourban* sacrifice.

(۲) 16. All-Gracious. 17. abundant. 18. *rahman* All-Merciful, Compassionate. 19. creator. 20. *dérд* affliction; *dérman* remedy. 21. *téham-mûl* patience, forbearance. 22. holy. 23. light. 24. *mélik* king. 25. *haddsiz* infinite. 26. *goudrét* power. 27. *malik* possessor. 28. *salik* walking; *té-én-nî ét.*" to wait patiently (§ 623).

(۳) 29. *omniproctut*. 30. All-Seeing. 31. present. 32. *héran* always (*her* + -an time). 33. *mén'an* All-Bounteous.

حکمه^{٣٤} مستحق^{٣٥} کن^{٣٦} بالجمله^{٣٧} انسان،
ینه برسنه تختن^{٣٨} ایله دی. (آ. قونسطانطیان)

34. *hûkm* condemnation. 35. *mûstahaqq'* deserving of. 36. '*kân*' for *ikén* while. 37. *biljûmlé* all. 38. *téhan' nûn ét.*" yearning fondness; to love, to pity.

Note. The numbers 3, 19, 27—30 are Subj. Part.; No. 31 Obj. Part.; No. 2, 5, 9, 12, 16, 22 Adj. Qual.; No. 6 N. Excess.; No. 33 N. Superiority; No. 8, 13, 21, 28, 38 of the measure (*bab*) *téfaq' qoul* (§ 622). — — —

درس ٤٨ Lesson 48.

The Derivative Triliteral Infinitives of Arabic.

مصدر ثلاثي مزيد فيه

§ 613. The Derivative Triliteral Infinitives (*Masdari Sûlasiyi Mézeedûn feehi*) are those words which are formed by the insertion or addition of servile letters to the root to form new verbs with certain changes of meaning. The meaning of the Simple or Primitive Infinitives may be extended or modified in various ways by the addition of one or more letters to the root (§ 288, 588).

§ 614. There are nine measures (*Bab*) of these Derivatives much used in Ottoman, the first of which is the second voice of Infinitives; the first voice being the Root of the Primitive Infinitives (§§ 272, 585 a).

II. تَفْعِيل = تَفْعِيل *téfqeel.*

§ 615. This measure is formed by prefixing the letter ت *té* to the radical and putting a long ي -ee- after the second letter.

It intensifies the meaning of the root and makes the meaning, if intransitive, transitive:

خُوف ا تَخْوِيف : خَوْف *khavf' ét.* fear(intr.): $\sqrt{\text{خَوْف}}$ *takh-veef* to terrify.

خُجَالَت تَخْجِيل : خَجَالَت *rhejalât* shame: $\sqrt{\text{خَجَالَت}}$ *takh-jeel* to make ashamed.

شَكْل تَشْكِيل : شَكْل *shékl* form, shape: $\sqrt{\text{شَكْل}}$ *tesh-keel* to form.

§ 616. If the last letter of the radical be a , or ي it changes into ئِ ئِي ئِي -yé:

صَفْوَتْ saf'vét purity: $\sqrt{\text{صَفَّ}} \text{ tasfeeyé}$ to تَصْفِيَةً = (تصفيه) صفوٰتْ purify.
قَوْتْ qouv'vét power: $\sqrt{\text{قَوَّ}} \text{ taqveeyé}$ to تَقْوِيَةً = (تقويه) قوتْ strengthen.
رِضَا riza satisfaction: $\sqrt{\text{رَضَّ}} \text{ tarzeeyé}$ رِضَى = (ترضي) رضاً apology.

§ 617. Some other nouns also are formed in accordance with this measure:

تَجْرِيَةً téjribé temptation: تُفْرِقَةً téfriqa a feuilleton.

تَهْلِكَةً tēliké danger: تَقْدِيمَةً taqdimé offering.

تَذْكِرَةً tézkiré memorandum; a short letter; note; a passport.

١٢٠ تَعْلِيمٌ Exercise 120.

Change the following Primitive Triliterals into the second voice of Derivative Infinitives:

سُكُونَتْ ^٧ بَعْدٌ ^٦ بُرُودَتْ ^٥ خَطَا ^٤ قَلَّتْ ^٣ رِفَاقَتْ ^٢ بُلُوغٌ ^١ نُورٌ
كَدَرٌ ^٨ بَيَاضٌ ^{١٣} صَادِقٌ ^{١٢} خَفَّتْ ^{١١} وَصِيتْ ^{١٠} شَرْفٌ ^٩ حَرَكَتْ ^٨
بَشَارَتْ ^{١٤} بَرَكَتْ ^{١٩} جَدِيدٌ ^{١٨} سِاواَتْ ^{١٧} رَبِّي ^{١٦} زَيَّنَتْ ^{١٥} حَوَالَهُ ^{١٤}.

Words. 1. reach (to communicate). 2. to accompany. 3. scarcity (to diminish). 4. fault (to cause to fail). 5. coldness (to make cold). 6. distance. 7. tranquility (to calm). 8. motion (to excite). 9. honour (to honour; to visit). 10. bequeathing, advice (to advise, recommend). 11. lightness (to lighten). 12. truthful (to affirm). 13. white (to copy fairly). 14. to refer, to confide (to change; a draft, a cheque). 15. ornament (to adorn) 16. to nourish (education). 17. condolence. 18. new. 19. good news.

III. مُفَاعَلَةً = مُفَاعَلَةً mūfaqalé.

§ 618. This measure is formed by prefixing a *mim* with *eotré* (*mū-*, *mou-*) to the first radical, by inserting *ély* after the first (-a-) and a *hé* (-é, -ét) after the third of the radical letters. The noun thus formed conveys the idea of reciprocity. For some changes see §§ 705 c, 706 b.

صَرْبٌ *darb* to strike: $\sqrt{\text{صَرَبَ}}$ مُصَارَبَةً = *mūdarabé* to fight.

souhbét conversation: $\sqrt{\text{صَحْبَة}}$ مُصَاحَّة : **mousahabét** to converse.
qatl to kill: $\sqrt{\text{قَتْلَ}}$ مُقَاتَلَة : **mouqatélé** to kill each other, massacre.

١٢١ تعلیم Exercise 121.

Change the following Primitive Triliteral Infinitives into the third voice:

كَلَامٌ، زِيَادَهٌ، عِرْفَانٌ، فَرَقَتْ، خُصُومَتْ، عَهْدٌ، قِيَاسٌ، بَدَلٌ،
 شِرَكَتْ، حَزْبٌ، حَمْكَمٌ، جَهَادٌ، تَرَكٌ، بَعْثَهٌ، حِفْظٌ، تَرَاعٌ.

Words. 1. a measuring (to compare). 2. a covenant (treaty).
 3. enmity (contention). 4. separation (to depart). 5. knowledge (a being mutually acquainted). 6. more (an auction). 7. speech (conversation). 8. quarrelling (to q. with each other). 9. to keep. 10. to buy. 11. to leave (armistice). 12. decree. 13. war. 14. partnership.

IV. افعال = ifqal.

§ 619. This is formed by putting an ا with *ésré* (*i-*) before the root, and another *élf* (-*a*-) between the second and third radicals. This gives a transitive sense to intransitive verbs and a doubly transitive or causal sense to those which are already transitive (§§ 262—263):

دُخُول doukhoul to enter (intr.): $\sqrt{\text{ادْخَال}}$ *adkhāl* to cause to enter, push.
 مُرُور mûrour to pass » : $\sqrt{\text{إِمْرَار}}$ *imrar* to cause to pass.
 جُلوس jûlous to sit » : $\sqrt{\text{إِجْلَاس}}$ *ijlas* to seat.

§ 620. If the second radical be *a* or *y*, (-*v-*, -*y-*) it is omitted and a *وَ* (-*é*) is added at the end:

أَعْوَن avn help: $\sqrt{\text{إِعَانَه}}$ (= *ayânâ*) *iyâné* to help.
 طَيْرَان tayran to fly: $\sqrt{\text{إِطَّارَه}}$ (= *ittârah*) *itaré* to cause to fly.

§ 621. If the first letter of radical be *w* (-*v-*), it is changed into *y* (-*y-*):

وَصْوَل rûsoul to arrive: $\sqrt{\text{إِوصَال}}$ (= *awṣâl*) *iysal* to send.

١٢٢ تعلیم Exercise 122.

Change the following Primitive Triliteral Infinitives into the fourth form of Derivative Triliteral Infinitives:

، ظُهُورٌ^٧، عَنْرَانٌ^٦، شُغْلٌ^٥، ضَلَالٌ^٤، سُقُوطٌ^٣، صُدُورٌ^٢، بُلُوغٌ^١، نُورٌ
 ، وَجْدٌ^{١٥}، رُضُوحٌ^{١٤}، دَرْوِشٌ^{١٣}، طَولٌ^{١٢}، دَيْنٌ^{١١}، مَيْلٌ^{١٠}، زَوَالٌ^٩، فَيْضٌ^٨
 . عُودَتٌ^{٢٢}، حُرُوجٌ^{٢١}، حَرْيقٌ^{٢٠}، قَامٌ^{١٩}، فُؤَادٌ^{١٨}، عَزْمٌ^{١٧}، عَزْمٌ^{١٦}، وَرْودٌ^{١٥}

Words. 1. arrival (reaching, arriving). 2. to go forth (to issue). 3. to fall. 4. to astray (to lead astray). 5. business (to occupy, to busy). 6. improvement (to improve). 7. to appear (to show). 8. bounteous gift (to pour out, to produce). 9. disappearance (to remove). 10. inclination (incline). 11. debt (to lend money). 12. length (to lengthen). 13. to turn (to manage; to economize [money]). 14. distinction (to explain). 15. existence (to invent). 16. to arrive (to put forward, to adduce). 17. resolution (to send). 18. annihilation (to murder, kill). 19. heart, mind (to explain to). 20. complete. 21. fire. 22. return.

V. تَفْعِلْ = *téfaq'qoul*.

§ 622. A class of verbs which are often Intransitive is formed by prefixing a ت (té-) to the radical and doubling the middle letter with an *eôtré*:

صُورَت sourét image: $\sqrt{\underline{\underline{صَوْر}}}$ تصوّر tésav'vour imagination.

تَعْلَمَ taleem to teach: $\sqrt{\underline{\underline{عَلَم}}}$ تعلم téal'lâm to learn.

تَسْلِيمَ tésleem to hand over: $\sqrt{\underline{\underline{سَلَم}}}$ تسليم tésél'lâm to accept.

§ 623. If the third radical be و or ي (-v-, -i-) the *eôtré* of the measure is changed into ésré (-i):

بَنْوَ bénou son: $\sqrt{\underline{\underline{بَنَو}}}$ تبني بنوي tébén'ni to adopt a son.

دَنَائِيَةً dénayét meanness: $\sqrt{\underline{\underline{دَنَى}}}$ تدّنى dédén'ni retrogression.

رَقِيَّraqi rising high: $\sqrt{\underline{\underline{رَقَّ}}}$ ترقّي téraq'qî progress.

١٢٣ تعلیم Exercise 123.

Change the following words into the fifth form:

‘تَقْرِيرٌ’^۷، ‘تَمْلِيكٌ’^۸، ‘تَبْدِيلٌ’^۵، ‘تَشْكِيلٌ’^۴، ‘تَخْميْلٌ’^۸، ‘كِبْرٌ’^۲، ‘تَكْثِيرٌ’^۱، نور
‘كَلَامٌ’^{۱۴}، عَدْوٌ^{۱۸}، أَسْفٌ^{۱۲}، تَذْرِيسٌ^{۱۱}، تَرْويْجٌ^{۱۰}، تَأْديْبٌ^۹، نَصْرَانِي^۸
• شَكْوَى^{۲۰}، شُكْرَانٌ^{۲۰}، ذِكْرٌ^{۱۹}، جَمْعٌ^{۱۸}، أَهْلٌ^{۱۷}، سِلْوتٌ^{۱۸}، الْفَتْ^{۱۵}

Words. 1. to increase (to be increased). 2. pride (to be proud).
3. to load (to support, to be patient). 4. to shape, to form (conformation). 5. to change (to be changed). 6. a giving possession (to receive and take possession). 7. to render stationary; an official report (to be stationary, established). 8. a Christian (to become a Christian). 9. to chastise, punish (to be polite). 10. to marry (to take a wife, marriage). 11. to teach (to learn). 12. sorrow (to regret). 13. enemy (to persecute). 14. speech (to speak). 15. familiar intercourse (to unite in friendship; to compile). 16. comfort. 17. wife. 18. collection. 19. remembrance. 20. complaint.

لغتler Words.

- | | | |
|--|-------------------------------------|-----------|
| a. — ابراز <i>ibraz ét</i> ". to show. | a. — تادیه <i>té-é-diyé ét</i> " | } to pay. |
| a. — امضاء <i>imza ét</i> ". to seal. | a. — ایفاء <i>iyfa ét</i> " | |
| a. — ارسال <i>irsal ét</i> ". to send. | a. — اعطاء <i>ita ét</i> " to give. | |

مقاؤلات محرّری *mouqavélat mouhar'riri* Notary public.

Exercise 124. تعلیم ۱۲۴

۱ اوْن يېكلى آراراتك قارلى بوزلى طاغلارينى وَچىچكلى صحرالرينى
امارا ايله طربزونه واصل اوْلدقلرنده 'درىا ! درىا !' ديو ندا ايدوب
مسرت عظيمه ابراز ايپدىلر. ۲ معلم افندى دون اخشام بر نطق ايراد
ايدهرك بُخار ماكىنه سنك نوقت وَنصرولته ايجاد اوْلندىغنى بيان وُايضاح
ايلىد. ۳ خاچر اوندى وصيتى تحريز وُتمير ايدهرك مقاؤلات محرّرینه
تَصْدِيق ايتدىرىدى. ۴ دَيْنِيْكِرْزى تَأْديْب ايتدىيڭزى ؟ — برماه مرورنده
تادىه و ايفا ايتىمك اوْزره بـ قطعه تحويل اعطى ايله دىم. ۵ دليقا نيلرake
غيتى كشىر اما تجربهسى ناقصرد. ۶ درت زائىد آلتى ناقص بش: نه يە
مساوى در ؟ — درت زائىد آلتى: اوْن ايدر؛ اوْن ناقص بش: بىش
مساوىدر. ۷ يول تذكىمى حاضرلا دىكزى ؟ — اوْت افندم ! يارىن

قلمه تشریف ایدرسکنر تسلم ایدرسکنر . ۸ او سوزی سویله مه : چونکه افندینک حدّتني تسکین ایده جك یرده دها زیاده تحریک ایدییور . ۹ او قدر ضعیف ایدی که برسوز تکلمنه بیله قدرتی یوغیدی . ۱۰ تعلیم تعلیم تأکید ایدر . ۱۱ اعتراض قولایدر . لکن ابداع کوجدر .

١٢٥ ترجمه Translation 125.

1. The education of children is a very important matter. 2. I adorned my room with the pictures of my friends. 3. We are all invited to be the children of God. 4. He was not progressing but retrogressing. 5. I have no complaint against him. 6. Many of the people of China have become Christians. 7. Two more pages were added to our lesson. 8. Be patient to all complaints of the enemy. 9. I gave him possession of the house and he possessed it. 10. I punished the boy with great sorrow. 11. The pupil had no ability to solve the question. 12. Nasréddin Efféndi was teaching and the children were learning. 13. The birds are flying in the air. 14. I have no money to help you with. 15. I am very sorry to have kept you waiting so long.

مکالمه Conversation.

اجویه *Éjribé.*

استله *Esillé.*

هندی ! بندہ گزه بر توصیه نامه بکا خجالت کتیر نرسه گز ویریرم .
اعطاسنه همت ایدرمیسکر ?
ایتدیککز قصوردن طولایی ترضیه او ت افندم ! و رضاسنی تحصیل ایلدم .
ایتدیککز می ?

قویومجی آلتونی کوزلجه تصفیه خدمتکاری اغزام ایلهدم ایسهده ، پک مشغول اولدیندن یاپه ما مش .
دانشگز دینیکزی قاچه ابلاغ ایلهدی ?
مدیر افندینک تقریرینی قراتت عفو ایدرسکنر ، مُساعدهم اولدیندن مطالعه ایده مددم .
ایلهدیککز می ?

دکانک اشیالرینی تسلیم آلدیککز می ؟ او ت افندم ! کاملاً تسلیم ایلهدم .

چین و ماچینده کی محاربہ دن بر خبر اوت افندم : دهشتی خبرلر وارد ر :
محاربہ دکل ، عادتا مقاٹله در . وار می ؟

Reading Exercise. تعلیم قرائت

Friendship. دوستلق

صادق دوست دنیانک بوتون خزینه لوندن^۱ زیاده قیمتیlder^۲ ، فقط
نادر^۳ بولونور . چوق احبابی^۴ وار ظن ایده نک هیچ دوستی یوقدر ؛
زیرا هر دوست دوست دکلدر . چوغنه دوستلق کوسترن آدم کیمسه یه
دوست اوله منز . دوستلق نه قدر^۵ اسکی اولورسہ ، اوقدر قوتلی
و پایدار^۶ اولور . فاضل^۷ و صادق بر دوست بولان آدم ایی بیلمه لیدرکه ،
عظیم برخزینه بولشدر . دوست دوستک کدرلی زماننده تسلیت^۸
ایده رک : کدلرینی تقلیل^۹ و سروالی زماننده مسرتنی تریید^{۱۰} ایدر .
وولترک اقوال مشهوره سنندن^{۱۱} برى ده «بر ناموسلى آدمك حس
ایده بیله جکی الا بیولک مسرت دوستلرینی مسعود ایده بیلمکدن کلیر»
سوژی در . دوستلگ شروط^{۱۲} اساسیه سی^{۱۳} یکدیکره حسن توجه^{۱۴} ایله
کمال امنیت^{۱۵} ، خلوص قلب^{۱۶} ایله محبت ، صداقت^{۱۷} و وفا کارلق
و حین حاجته^{۱۸} یکدیکری یولنده فدا کارلق^{۱۹} ابراز ایتمکدر .

معلم ناجی <

Words. 1. *khaziné* treasure. 2. *qîymétli* precious. 3. *nadir* rare. 4. *ahbab* friends. 5. *négadar* ... *olgadar* the more ... the more ... 6. *paydar* firm, enduring. 7. *fazîl* virtuous. 8 *tésliyét* comfort (§ 616). 9. *taqlîl*, *takhfîf* to diminish, to lighten. 10. *tés-yeed* to increase. 11. *aqval* words; *mesh'hour* remarkable, famous. 12. *shourout* conditions; *ésasi* fundamental. 13. *hûsn* good; *tévéj jûh* sympathy. 14. *kémal* perfection; *énniyét* fidelity. 15. *khoulous* sincerity = a sincere heart. 16. *sadaqat* faithfulness. 17. *heen* time. *hajét* want = in case of necessity. 18. *féda-kîarlıq* self-denial.

Conversation. تعلیم سابق حقنده مکالمہ

اوٹ افندم ! بن چوق دوست وار در .

سزک احبابکن وار می ؟

يَلِمْ : بِكَا چُوق آدم دوستق وَ مَجَّبَتْ
ابراز ایدر.

اوَّتْ افندم ! حَتَّى فاضل وَ صادق
بر دوست بولان آدم عَظِيم بـر خزینه
بـولـش اـيدـيـكـنـي دـهـ يـلـيـرـمـ .
کـدرـلـيـ زـمانـنـدـهـ کـدرـيـنـيـ تـقـلـيلـ اـيدـرـ .

تـسـلـيـتـ وـيرـمـكـلـهـ تـخـيـفـ اـيدـرـ .

الـبـتـهـ ! مـسـرـورـيـتـيـ تـرـيـدـ اـيـتمـكـ اـيـچـونـ
سـعـىـ وـ اـقـدـامـ اـيدـرـ .
اـكـ بوـيـوكـ مـسـرـتـيـ اـسـتـحـصـالـ اـيدـرـ .

وـولـرـكـ اـقوـالـ مـشـهـورـهـ سـنـدـنـدـرـ .
فـرـانـسـهـ نـكـ اـكـ مـشـهـورـ فـيـلوـسـوـفـرـنـدـنـ بـرـیـ
اـيدـیـ .

حـكـيـمـ مـوـمـيـ الـيـهـ ۱ الـآنـ ۲ حـيـاتـهـ مـيـدرـ ?
(۱۷۷۸ دـهـ) وـفـاتـ اـيـتمـشـدـرـ .

Words. 1. *hakee'mi mūmayileh* the above mentioned philosopher, he. 2. *él-an* now, at present.

درس ۴۹ Lesson 49.

The Derivative Triliteral Infinitives. (Continued.)

مـصـدـرـ ثـلـاثـيـ مـزـيـدـ فـيـهـ

VI. تـفـاعـلـ = تـفـاقـلـ *téfaqoul.*

§ 624. Reciprocal verbal nouns are also formed by putting ت (té-) before the root and an *élf* (-a-) after its first radical:

صـحـابـتـ *sahabét* protection: صـحـبـ تـصـاحـبـ: *tésahoub* to protect.

قطع *qat* to cut: $\sqrt{\text{قطَع}}$ تَقَاطُعْ *téqatou'* to cut each other.
قُوْد *qou'oud* to rest: $\sqrt{\text{قَوْد}}$ تَقَاعِدْ *téqa'oud* being pensioned.

§ 625. If و or ي be found at the end of the root, it is changed into ي and the éotré also into ésré:

عطَا 'ata giving: $\sqrt{\text{عَطَى}}$ تَعَاطِي *té'ati* delivering over to one another, to interchange.
وَلِي réli to be behind: $\sqrt{\text{وَلِي}}$ تَوَالِي *tévali* succession.
دَرْك dérk to attain: $\sqrt{\text{دَرْك}}$ تَدَارِك *tédarik* to procure; prepare.

١٢٦ تَعْلِيم Exercise 126.

Change the following words into the sixth measure:

نَفْضٌ ^١، نَسْخٌ ^٢، بُعْدٌ ^٣، صَدْمَهُ ^٤، تَابِعٌ ^٥، نَسْلٌ ^٦، نَصْرَتٌ ^٧.

Words. 1. aid, help (mutual help). 2. generation (genitary). 3. a servant (a becoming consecutive). 4. collision (collision, shock). 5. distance (to be distant). 6. to change, transform (metempsychosis, transmigration of soul). 7. to destroy, violate (contradiction).

VII. إنْفِعَال = انْفِقَال = *infiqal*.

§ 626. This measure is formed by prefixing إِنْ (*in-*) to the root and inserting an ا (-a-) after the second radical. It is necessarily Intransitive or Passive in signification:

قطع *qat'* to cut: $\sqrt{\text{قطَع}}$ إِنْقِطَاع *inqitā'* to be cut, interrupted.
ضمّ *zamm* to add: $\sqrt{\text{ضَمَّ}}$ إِنْضِيَام *inzimam* to be added, addition.
قسمَتْ *qismét* portion, part: $\sqrt{\text{قَسْمَتْ}}$ إِنْقِسَام *inqisam* to be separated, separation.

١٢٧ تَعْلِيم Exercise 127.

Change the following Primitive Infinitives into the seventh measure of Derivative Trilateral Infinitives:

جَذْبٌ ^٨، كَسْرٌ ^٧، حَلٌ ^٦، صَبٌ ^٥، قَبْضٌ ^٤، دَفْعٌ ^٣، قَيْدٌ ^٢، قَلْبٌ ^١، فَصِيلٌ
جَمَادٌ، حَمْرَضٌ ^{١٤}، عَكْسٌ ^{١٣}، هَزِيْغَتٌ ^{١٢}، هَدْمٌ ^{١١}، عَقْدٌ ^{١٠}، شَرْحٌ ^٩.

Words. 1. change (changing, revolution). 2. binding (to be obedient). 3. to expel. 4. to grasp, hold (constipation). 5. a pouring (a stream's flowing). 6. solution (to be untied). 7. to break (to be broken). 8. attraction (to be attracted). 9. gladness (to be cheerful). 10. to tie (to be gathered). 11. to pull down (demolition). 12. defeat (to be crushed). 13. reflection. 14. restricting.

VIII. اِفْتِقَال = *iftiqal*.

§ 627. This measure is formed by prefixing an ا (*i-*) to the first radical, and by inserting ت (-*ti-*) after the first, and ا (-*a-*) after the second radical. It is necessarily Intransitive or Passive in signification:

جَمْ جَمَع jém' to collect: $\sqrt{\text{جَمَع}}$ اِجْتِمَاع : *ijtima'* to be gathered, collection.

فَخْر فَخَر fakhr pride: $\sqrt{\text{فَخَر}}$ اِفْتِخَار : *iftikhar* to be proud of, to boast.

§ 628. According to the laws of euphony some changes take place when the ت is inserted.

a. If the first radical be ض 'ص' ط the letter ت is changed into ط.

b. If the first radical be ز or د, the additional ت is changed into د.

c. If the first radical be أ or و, it is changed into ت:

صَبْر صَبَر sabr patience: $\sqrt{\text{صَبَر}}$ اِصْطِبَار (= اصبار) *istibar*.

ضَرْب ضَرَب zarb a blow: $\sqrt{\text{ضَرَب}}$ اِضْطَرَاب (= اضطراب) *iztirab* anxiety.

ظُلُوع ظَلَع toulou' to appear: $\sqrt{\text{ظَلَع}}$ اِطْلَاع (= اطلاع) *ittila'* ع.

زَحْمَة زَحْمَة zahmét trouble: $\sqrt{\text{زَحْمَة}}$ اِزْدِحَام (= ازتمام) *izdiham* a crowd.

دَعْوَى دَعَا dav'a a law suit: $\sqrt{\text{دَعَا}}$ اِدْعَاء *iddi'a* to maintain.

ذَخِيرَه ذَخِيرَه zakhiré provision: $\sqrt{\text{ذَخِيرَه}}$ اِذْخَار (= اذخار) *iddikhar* to store up.

أَخْذَ أَخْذَ akhz taking: $\sqrt{\text{أَخْذَ}}$ اِتَّخَاد (= اتخاذ) *ittikhaz* to take, to adopt.

وَحدَة وَحدَة vahdét unity: $\sqrt{\text{وَحدَة}}$ اِتَّحَاد (= اتحاد) *ittihad* union.

١٢٨ تعلیم Exercise 128.

Change the following Primitives into Derivatives:

زَوْجَهُ^٨، مِخْتَرٌ^٧، عَقْدٌ^٦، نَسْرٌ^٥، رَدٌّ^٤، نَظَمٌ^٣، خِيَارٌ^٢، رَبْطٌ^١، أَحَدٌ^٩، حَاجَتْ^{١٥}، حَرَمَتْ^{١٤}، خَلَّ^{١٣}، أَصْلٌ^{١٢}، وَقَقٌ^{١٠}، زِيَادَهُ^{١١}.

Words. 1. to fasten, bind (connexion). 2. choice (to choose, prefer). 3. to scatter, to publish (to be spread). 4. to refuse (apostacy). 5. order (regularity). 6. to bind, tie (creed). 7. trouble (trial, examination). 8. wife (marriage). 9. many, much (growth). 10. to suit, agree (concord, alliance). 11. a root (to be united). 12. travelling (to travel; to die). 13. disorder. 14. honour. 15. need.

IX. اِفْعَالٌ = *ifqilal*.

§ 629. This measure of Derivative Infinitives is used to express a colour or quality, as the adjective أَفْقَلْ *éfqal* (§ 608). It is made from this form of adjective by doubling the last radical and inserting an *élf* between them.

أَحْمَرْ *ahmér* red: اِحْمِرَارٌ *ihmirar* to become intensely red.
أَسْوَدْ *ésvéd* black: اِسْوَدَادٌ *isvidad* » » » black.
أَحْدَبْ *ahdéb* hump-backed: اِحْدِبَابٌ *ihdibab* to be hump-backed.

X. اِسْتِفْعَالٌ = *istifqal*.

§ 630. By putting the syllable إِسْتِ *(isti-*) before the root and an *a* (-*a*-) after the second radical, a verbal noun is constructed which expresses asking for or demanding something designated by the primitive word:

نَطَقٌ *noutq* speaking: √ نَطَقٌ *istintaq* interrogating.
رَحْمَةٌ *rahmét* mercy: √ رَحْمٌ *istirham* asking for mercy.

§ 631. If the first radical be ي (-y-), it changes into ئ (-é -ét -at) at the end of the word (§§ 620—621):

أَذْنُ *izn* permission: $\sqrt{\text{إِسْتِيَّذَان}}$ = *istiyazan*
to ask for permission.

إِيْفَاءٌ *iyya* to pay: $\sqrt{\text{إِسْتِيَّفَا}}$ = *istiyfa*
to receive.

رَاحَةٌ *rahat* rest: $\sqrt{\text{إِسْتِرَاحَة}}$ = *istirahat*
to take rest.

وُضُوحٌ *vizouh* plain: $\sqrt{\text{إِسْتِيَّضَاح}}$ = *istiyazah'*
to explain.

١٢٩ تعلیم Exercise 129.

Change the following words into the tenth form:

شُورَى^١، خُرُوجٌ^٢، جَوَابٌ^٣، دَوَامٌ^٤، عِلْمٌ^٥، رَدٌّ^٦، أُخْرَتٌ^٧، فَهْمٌ^٨.

1. understanding (to ask, interrogation).
2. hire, rent (to rent).
3. to return, refuse (to ask, to be restored).
4. knowledge (asking for knowledge).
5. continuation (perseverance).
6. answer (to question).
7. going out (to extract, to quote).
8. council.

مطالعات *Mûta-la-at* Remarks.

§ 632. It must be borne in mind that all Arabic roots of three letters cannot assume all the nine forms given above. Many have only a few of them: for instance علم 'ilm 'knowledge' can form the measures اَعْتَلَامُ 'استِعْلَام' ; اَتَعْلَمُ 'اسْتِعْلَام' ; تَعْلَمُ 'تَعْلَم' ; مَعَالَمَهُ 'اعْلَام' ; تَعَالَمُ 'اعْلَام' ; اِنْعِلَامُ .

١٣٠ تعلیم Exercise 130.

۱ قلبَكَزْكَ اضطرابي دفع اولدى مى؟ — اوْت افندم! «صبر باشى سلامت» دىشلر؛ اضطراب اعطبار ايله اندفاع ايىر. ۲ ازدحامدن چوق زجت چىكىزلىكىز مى؟ — اوْت افندم! ازدحامك اجتىاعىندن پك صيقىلدق. ۳ ذخيرەنك ادخارى ايچون نه تىپير اتحاذ اولنىدى؟ — افندم؛ اتفاق ايىدوبده بىر قرارە كله مىدىك. ۴ سارقلر استطاقلىرنىدە قتل مادەسىنى^۱ اقرار ايتىشلار مى؟ — اوْت افندم! اقرار ايتىشلار

Words. 1. *mad'dé* case. 2. *iqrar ét.*" to confess. (VI. of *qarar*.)

وَحَاكَهُ دَنْصُوكَهُ دَهِ اِعدامِهِ حَكْمُ اولوْغُشْلَرُ. ۵ جَدَّ عَالِيَّكُزْكَهُ اِرتَحَالِيَ نَهْ
وقت وقوع بولاشدر؟ — ۱۸۷۲ تاریخنده استان بولده و قوْبَلَشَدَرُ.
۶ اول خانه‌یی استیجار ایتديکز می؟ — خیر افندم! متصرّفِ ایله
معارفَهِم اوْلادِینِی سبیدن ایچار بدلی^۳ حقنده اتفاق ایده مدلک. ۷ ترجمه‌یی
اَصْلِیَه^۴ مُقاَیِسَه^۵ ایده مدلیکمدن طولاًیی معلِم افندینک مساعِدَه سُنَّی^۶
استرحام ایلدم. ۸ درایت^۷ و ذکاوت^۸ صبر و اجتہاددن^۹ عبارت در.

3. *ijar bédéli* rent. 4. original. 5. to compare. 6. permission, pardon. 7. ability. 8. shrewdness. 9. endeavour.

١٣١ ترجمه Translation 131.

1. He quoted¹ many passages² from the Old Testament.
2. Did any injury happen through the collision of the two steamers? — Yes, Sir, one of those two steamers sank in five minutes. 3. Is the war ended? — No, Sir, there is only an armistice³ of two months. 4. I have the honour to present to you my brother-in-law Tahir Béy. 5. The Alévi Mohamedans and the Yézidees believe in transmigration of soul. 6. The treaty⁴ was written, signed and interchanged⁵ between those two powers. 7. Although there were five witnesses, yet there was contradiction in their testimony.

Words. 1. *istikhraj*, *iyrad étmék*. 2. *ayétler*, *ayatî kérímé*.
3. *mûtaraké*. 4. *mou-a-hédé*. 5. *ta-a-ti*, *mûbadélé ét*.

مکالمه Conversation.

پاشانک قوناغنک اتصالنده در.	اویکز نزهده در؟
اوت، چونکه طریقِ حقدن ارتداد ایتديکز.	نم ایچونگی تأسف ایدییورسکز؟
افندم! شیمدی مکتبده بویوک انتظام و ترقی مشاهده اولوْغُنْدَه در.	مکتبک حالی شمدی نصلدر؟
مانیه خانم ایله تزوّج ایلدم.	کیم ایله عَقدِ ازدواج ایله دیکز؟
اینجیلی کلیسے‌لرک مرکزی اتحادی مرذیفونده اجتماع ایده جکدر.	بوسنه اینجیلی ارمینیلرک مرکزی اتحادی نزهده تَجَمِّع ایده جکدر؟

میکون سزده بر اِنْشِراح وار؛ عجبا چونکه خانه‌مک انساییچون اقتضا
سبی نه در؟
ایدن امر عالی صدور ایتدی.
اطاعت‌زدز، هیچ انقیاد ایتمه‌یور.
مکتبه بزم مَنْدوم نصلدر?
فصل اولدی ده بزه تشریف ایتدیکن?
افندم! سزده اِنْجذاب قوّتی وارد.

تعالیم قرائت Reading Exercise.

نجابت حقيقة True Nobility.

کک مادی^۱ و کک معنوی^۲ دوشونلسوں، «انسان آناسندن بویوک طوغماز». عجبا انگلترا ده کی لوردلره، فرانسده کی پرنسله، ما حاصل دنیانک^۳ هر جهتنه کی اصحاب نجابت^۴ صورولسه؛ نسلنی^۴ مبدأی خلقته^۵ ایصال ایده بیله جک^۶ کیمسه وار میدر؟
روایات و اساطیردن^۷ قطع نظر^۸، بُزجه^۹ تاریخنا^{۱۰} ثابت^{۱۱} اولان بعض وقایعی^{۱۲} کوزومزک اوگونه آلام؛ و حتی تطویله^{۱۳} دوشمه‌مک ایچون عَرب دولتلرینی دخی قاریشدیرما یهلم.
دولتِ صَفاریه‌یی^{۱۴} تَشکیل^{۱۵} ایدن ذات بر حیدود^{۱۶}، دولت غُزویه‌یی^{۱۷} میدانه کتیرن بر کوله، دولت سلچوقیه‌یی^{۱۸} او قدر عَظَمَت و اجلالیله^{۱۹} عالم سیاستده^{۲۰} برنجی دولتلردن معدود^{۲۱} ایدن بر عشیرت قوجه‌سی^{۲۲} دکلمیدی؟

Words. 1. *mad'dee, manévee, adee* physical; moral; ordinary, inferior (§ 579). 2. *mahasal* total, all (the world). 3. *as-ha'bî néjabét* the possessors of nobility = nobles. 4. *nésł* ancestors. 5. *mébdayî khîlqat* beginning of creation. 6. *iysal ét.* to carry, to cause, to reach. 7. *rivayat* tradition, folk-lore; *ésateer* mythology. 8. *qat'i nazar* leave it out of consideration, except. 9. *bizjé* among us i. e. Ottomans. 10. *tarikhén* historically. 11. *sabit* fixed, proved. 12. *vaqayî* events. 13. *tatvil* prolixity. 14. *dévléti Saffariyé* the Saffari dynasty of Khorasan. 15. *téshkil édén* the founder. 16. *haydoud* a brigand. 17. *dérleti Ghaznévi* the Ghaznévide dynasty of Persia. 18. *dévléti Séljouqiyé* the dynasty of the Seljuqs (in Central Asia and in Asia Minor). 19. *azamét* grandeur; *ijlal* magnificence. 20. *alémi siyasét* the world of diplomacy. 21. *madoud* enumerated. 22. *asheerét* a nomadic tribe, clan. *qoja chlef*.

نه حاجت^{٢٣} ! او دنیانک نصفه حکم ایدن ، عالم انسانیتک^{٢٤}
 الٰٰ واسع^{٢٥} حکومتني تشكیل ایلهین بر تاتار رئیسی^{٢٦} دکل می ایدی ؟
 کثرت فتوحاتجه^{٢٧} جهانه ه بیچ مثلی^{٢٨} کلمه مش اولان تیمورلنک^{٢٩} ،
 جنکیز خدمتکارلرندن^{٣٠} بر آدمک نساندن کلمه دی می ؟
 اتابکه^{٣١} و ایوبیه^{٣٢} و ممالکه^{٣٣} کبی حکومتاری ، بر بابایکیت
 عسکر^{٣٤} و یا بر غیرتلى اسیر^{٣٥} تأسیس ایتمه دیلر می ؟
 سلطنت عثمانیه ده بر معروف^{٣٦} خاندان^{٣٧} داحبی اولان ذواتدن :
 جنده دهلى قاره خلیل = ادی^{٣٨} بر صوقته^{٣٩} ، کوپولی محمد پاشا سرايده بر
 آشجی ، محمد علی پاشا بر چیقتجي زاده دن^{٤٠} باشقه بر شی می ایدیلر ؟
 <کمال بک>

23. *né hajét!* what need is there? 24. *insaniyét* humanity (§ 581). 25. *vasi* vast. 26. *réyis* chief of a clan. 27. *késrét* abundance; *fûtouhat* victories (pl. of *fûtûh*). 28. *misl* equal. 29. *Timûrléng* Tamerlane. 30. *Jéngiz*; *nésł* children, progeny. 31. *Atabégé*, 32. *Eyoubiyé*, 33. *Mémaliké* the dynasties of Atabég, Eyyoubi and Memlooks in Persia and Egypt. 34. *baba yiyit* a young man of full growth and strength. 35. *éseer* slave. 36. *ma'rrouf* remarkable. 37. *khanédan* race, line; Jéndéréli Qara Halil. 38. See the first word. 39. f. *softa* student of Canon Law (Gr. σοφιστής). 40. *chiftjizadé* the son of a farmer.

٥٠ درس Lesson 50.

The Participles of Derivative Infinitives.

§ 633. We have seen how the Subjective and Objective Participles are formed from the Primitive or Simple forms of the Infinitive (§§ 601, 604). We shall now consider the formation of both these Participles in the above mentioned nine Derivative Infinitives.

§ 634. There are four rules which govern the formation of all these Participles of the nine Derivative Infinitives.

a. The Participles of the verbs of the measure *téfqeel* تقییل are formed in the following manner: The

servile letters ت ' ي are dropped; a *mim* with *eôtré* (، *mâ-*, *mou-*) is prefixed to the remainder of the word: the second radical must be doubled by a *shéddé* (ـ), and the last syllable must have an *ésré*; this forms the Subjective Participle.

To find the Objective Participle change the *ésré* into *üstün*. (*Vide* No. II in the Table.)

b. The Participles of the derivatives of the measure مُفَاقِلَةٌ *mûfaqalé* are made as follows: Omit the last *hé* (-é) and put an *ésré* on the last syllable; this forms the Subjective Participle.

Change the *ésré* to *üstün* and you will obtain the Objective Participle. (*Vide* No. III in the Table.)

c. The Participles of the remaining two measures beginning with ت (té-), are made in the following way. Prefix a *mim* with *eôtré* at the beginning and put an *ésré* on the last syllable; this is the Subjective Participle. To find the Objective Participle change the last *ésré* into *üstün*. (*Vide* Nos. V and VI in the Table.)

d. In those Infinitives which have an *élf* in the first and last syllables, the *élf's* must be dropped, a *mim* with *eôtré* must be prefixed to the remainder of the word and the last syllable must have an *ésré*. This forms the Subjective Participle of these derivatives. To form the Objective Participle change that *ésré* into *üstün*. (*Vide* Nos. IV, VII—X in the Table.)

§ 635. The Participles of the Quadrilaterals are made simply by adding a *mim* with *eôtré* to the beginning and punctuating the last syllable with *ésré*: this forms the Subjective Participle. Change that *ésré* to *üstün*, you obtain the Objective Participle. (*Vide* No. Q in the Table.)

Note. Notice that *Mou*-initial is the sign of the measure *Mûfaqalé* (§ 618) and the Participles of Der. Inf.; while *Mé-*, *Mi-* is the sign of N. with *mim* and *Méfoul* (§§ 597, 604).

١٣٢ تَعْلِيم Exercise 132.

Form the Subjective and Objective Participles of the following words at the beginning of p. 350:

Rule	No.	Measures	Voice	Examples
	I.	The 23 measures in the pp. 314—315.		خلق <i>khalq</i> to create
a	II.	تفقيل <i>téfqeel</i>	Transitive	تجليد <i>téjleed</i> to bind
b	III.	مافقله <i>mûfaqalé</i>	Reciprocal	محاربه <i>mûharébé</i> to fight
c	V.	تفقل <i>téfaq'qoul</i>	Intransitive Passive	تبدل <i>tébéddûl</i> to be changed
c	VI.	تفاصل <i>tefaqoul</i>	Reflexive Intransitive	تجاوز <i>téjavouz</i> to exceed
d	IV.	افقال <i>ifqal</i>	Transitive	ارسال <i>irsal</i> to send
d	VII.	انفقال <i>infiqal</i>	Reciprocal Passive	انقسام <i>inqisam</i> to be divided
d	VIII.	افتقال <i>iftiqal</i>	»	اكتساب <i>iktisab</i> to earn, gain
	IX.	افقلال <i>ifqilal</i>	Excess	احمرار <i>ihmirar</i> to become intensely red
	X.	استفقال <i>istifqal</i>	Desire	استنطاق <i>istintaq</i> to interrogate
Q.		فقلله <i>faglélé</i>	...	ترجمه <i>térjémé</i> to translate

Remainder	Subjective Participle		Objective Participle	
V فَقْل	خالِقٌ <i>khaliq</i>	who creates, creator.	مُخْلوقٌ <i>makhloouq</i>	created, creature.
جلد	مُجْلِدٌ <i>mujél'lid</i>	who binds, binder.	مُجْلَدٌ <i>mujél'léd</i>	bound (volume).
محارب	مُحَارِبٌ <i>mouharib</i>	belligerent.	مُحَارَبٌ <i>mūharéb</i>	engaged in war.
	مُتَبَدِّلٌ <i>mūtēbēd'dil</i>	changer.	مُتَبَدِّلٌ <i>mūtēbēd'dél</i>	changed.
	مُتَجَاوِزٌ <i>mūtējaviz</i>	that exceeds.	مُتَجَاوِزٌ <i>mūtējavéz</i>	surpassed.
رسل	مُرِسِلٌ <i>mūrsil</i>	sender, addresser.	مُرَسَلٌ <i>mūrsél</i>	an envoy, messenger.
نَفْس	مُنْقَسِمٌ <i>mūnqasim</i>	divider.	مُنْقَسِمٌ <i>mūnqasém</i>	divided.
كتَب	مُكْتَسِبٌ <i>mūktésib</i>	who earns.	مُكْتَسَبٌ <i>mūktéséb</i>	earned.
حر	مُحْمَرٌ <i>mūhmerr'</i>	intensely red.		
سُنْطَق	مُسْتَنْطِقٌ <i>mūstantiq</i>	interrogator (judge).	مُسْتَنْطِقٌ <i>mūstantaq</i>	interrogated.
V تَرْجِم	مُتَرْجِمٌ <i>mūtérim</i>	translator.	مُتَرْجِمٌ <i>mūtérim</i>	translated.

‘مساقرت^۶’، ارتفاع^۵، تسلیح^۴، تعطیل^۳، مخالفت^۲، تقاعد^۱، نقل
، تقشیش^{۱۸}، تعدد^{۱۱}، تعرف^{۱۰}، تکلم^۹، منازعه^۸، بنا، اعتبار^۷
، تزیین^{۱۸}، استعجال^{۱۷}، تواضع^{۱۶}، ترتیب^{۱۵}، تحریر^{۱۴}، استنطاق^{۱۳}
، ضبط^{۲۴}، وسوسه^{۲۳}، هندسه^{۲۲}، تکمیل^{۲۱}، تعلیم^{۲۰}، تصحیح^{۱۹}
• توفی^{۲۵}، تقيید^{۲۷}، برهان^{۲۶}، صیقل^{۲۷}، عنوان^{۲۶}، جوهر^{۲۵}.

Words. 1. to pension off (pensioned off). 2. to oppose (opposing, contrary). 3. to stop work, a vacation. 4. to arm (armed). 5. to become high. 6. sojourn (guest). 7. honour (honorable). 8. to quarrel (quarreling; disputed). 9. to speak (speaker, first person). 10. possession (possessor; governor). 11. to multiply (numerous). 12. to search, examine (inspector). 13. to question (a prisoner). 14. to write (writer; written). 15. to arrange, to compose (compositor). 16. humility (humble). 17. to hasten (pressing, important). 18. to ornament. 19. to correct (proof-reader). 20. to teach (teacher). 21. to finish (complete, perfect). 22. geometry (engineer). 23. anxiety (naturally suspicious). 24. magnificence (pompous). 25. a jewel, a pearl (set with pearls). 26. superscription (superscribed). 27. polish (polished).

۱۳۳ تعلیم Exercise 133.

۱ مرذیونده مسافرتگرگ مدتی^۱ نقدر در؟ — او گومزده کی
ایولده اون سکرسته تکمیل اوله جقدر. ۲ بو تاجرک اعتباری نصلدر?
— معتبر بر ذات در. ۳ سلاحارگز اوزریگزده میدر؟ — اوت افندم!
جمله من ده مسأله^۲. ۴ بو سنه تعطیلاده بر یره کیده جکمیمه^۳? —
خیر! مرذیونده قالوب بعض ترجمه لرایده رک؛ طبع اولونق اوزره درسعادته
کوندره جکم. و بعده^۴ طبع اولونان قسملرینک تصحیحاتیله مشغول
اوله جغم. ۵ اوراجه بر مصحح تدارک^۵ ایتسه^۶ گز اولماز می؟ —
مدّقق^۷ بر مصحح بولق پک مشکلدر. ۶ واپور صامسونه پک کیچ
مواصلت ایتمشد. عجیاروزکار مخالف می ایش؟ — اوت افندم!

Words. 1. *mud'dét* the length (of time). 2. *badéhou* afterwards. 3. to procure, to find. 4. *niûdaq'qiq* (Sub. Part. of *tédqiq*).

دوز کارک مُخالَقَتِي اولمازسه ایکی کوندن واصل اوله بیلیر ایدی.
 ۷ انشته گز تَقاُدْ چیقدی می؟ — اوت، افندم! سایه پادشاهیده
 بشیوز غروش معاش ایله متقاَعِدْ اولدیلر. ۸ بو کتابک مُحرَرِی کیمدر؟ —
 مرذیفونده وافع آناطولیه قوله جی لسان عمانی مُعلَمِی او حانس آغو بیان
 افندی در. ۹ بو باغچه نک مُتَصَرِّفِی آماسیه متصرَّفِی سعادتلو بکر
 پاشا حضرتلىرى درلر.

١٣٤ ترجمه Translation 134.

1. Who are your guests? — Mr. Gulian the Armenian teacher of the College, and Dr. Nahad the translator of 'Hamlet'. 2. Who is the author of that remarkable dictionary^۱? — It is the Rev. M. Aucher. 3. Have the inspectors come whom the governor wished to send? 4. Though they have come, yet, having a very pressing^۲ engagement^۳, they have not been able to do anything. 5. Who bound the book you have in your hand? — Mr. Arshag, who is a very^۴ skilful binder. 6. Are you able to speak good Turkish? — Yes, I have attained^۵ the ability^۶ to do so through your kindness^۷. 7. What kind of a work^۸ is the book which the engineer has written? — It is translated from the Armenian: it is an excellent (complete) work, illustrated^۹ with numerous pictures. 8. Are the compositors, who are setting up^{۱۰} this book in Mr. Groos' printing-house, Armenians? — No, Sir, all the compositors at Mr. Groos' are Germans.

1. *loughét kitabî*. 2. *mûsta'jél*. 3. *maslahat*. 4. *mahir, oustad*.
 5. *késb ét*. 6. *iqtidar*. 7. *sayéyi alinizdé*. 8. *ésér*. 9. *mûzéy yén, mousavvér* (from *tézyin, tasveer*). 10. *tértib ét*, *dizmék*.

مکالمه Conversation.

اجوبه *Éjvibé.*

اسئله *Ésile.*

مُطالعه بويوردقلىرى كتاب جلدلى می اعلا مجلد در افندم . بزم مكتب
 مجلدخانه سنه دها چوق كوزللرى
 جلدسىز مى؟
 مجلد او لو نويور.

كتاب مُقدس لسان عثمانى يه کيم معلم موسىو هريکل همتىله مُكمل
 صورتىدە عثمانىيجه يه ترجمە او لو غىشدەر.

مطبعه‌لرده کی مُصَحَّحَتَه خِدمتی پک نه دیک افندم ! مُرَتِّبِلَه يا پدقلىرى
هزاران خطالرى او تصحيح ايدر.
مسلح او لمرق اول مُرتفع داغلث
دېسنه قدر چىدىلر.

مُقاوله سنداتى تحرير و تنظم
ایك قطعه او لمرق تنظيم اولنقد نصوکره ؟
طرفین امضالىهرق تَعااطن ايله ديلر.

”اقوالِ حکیمانه و جملِ ادیمه“ لسان حقنده نه مطالعه ايله دیکىز ؟
”دنیاده“ لساندن اعلا نه تصوئر اولونه ييلر ؟ لسان رابطه مَعِيشَتِ و مَدَنیتِ
مفتاح علوم و معرفت ، ترجمان حکمت و حقيقة در . اونڭ واسطه سيله شەھرلى
بنا و قوملى اداره اولونور . تعلم و تدریس و اقناع و اسکات اونڭلە
اجرا ايدىلر . محاكم و مجالىسىدە اونڭ واسطه سيله حکم و رأى اعطى اولونور .
و وظائف اث مقدسى اولان عبادات اونڭلە ايفا ايدىلر . ”(ازوب)

Reading Exercise.

Administrative Councils.

هر ولايت و لوا و قضا مركزلونده بى مجلس اداره وارد . اشبو
مجلس ، اعضای طبيعىه^۱ و اعضای منتخبىه^۲ مُرَكَّبدر^۳ . اعضای
طبيعىه ؛ ولايته : حاكم^۴ ، مفتى^۵ ، دفتردار^۶ ، مكتوبجى^۷ ايله ولايت
مَرْكَزَنَدَه کي ملل غير مسلمه^۸ رؤسائى^۹ روحانىه سندن^۹ عبارت در .
لواذه كذلك : حاكم^۴ و مفتى^۵ و محاسبه جى^۶ و تحريرات مدیرى^۶
ايله مرکز لواذه بولونان ملل غير مسلمه^۸ رؤسائى^۹ روحانىه سندن^۹
عبارة در . قضاده دخى : نائب^۳ و مفتى^۴ بلده و مال مدیرى^۵

Words. * *Méjalisi Idaré* (pl. of *méjlis*). 1. *aza* members (pl. of *ouzv*); *tabiyiyé* natural (§§ 580, 656); *mûntakhab* chosen, elected (fayil of *intikhab*) 2. *mûrék'kéb* composed (fayil of *térkeeb*). 3. *hakim* judge, a qadi (fayil of *hûkm*); *nayib* a judge-substitute (fayil of *niyabét*). 4. *mûfti* the officer who answers questions in the Canon Law of Islam (fayil of *ifta*). 5. *déftérdar*, *mouhasébéji*, *mal mûdiri* the controllers of revenue and expenditure in Vilayét, Liva and Qaza. 6. *méktoubjou*, *tahrirat mûdiri*, *tahrirat kâtibi* the Chief Secretaries in Vilayét, Liva and Qaza. 7. *mûslim* Moslem (fayil of *islam*); *ghayri-mûslim* non-Moslem (§ 695¹⁰). 8. *roués'sa* heads, chiefs (pl. of *régis*). 9. *rouhaneé* spiritual (§ 580 g).

وَ تَحْرِيَاتٍ كَاتِبٍ^۶ وَ مَلَلِ غَيْرِ مُسْلِمٍ^۷ دُوْسَائِی^۸ رُوحانِیه سِنْدَن^۹
عَبَارَتِدَر^{۱۰}. خَرِیْسِتِیَانَلَر وَ يَهُودِیَلَر مِلَلِ غَيْرِ مُسْلِمَه يَیِ تَشْكِيل اِیدَر.
اعضَاءِي مَنْتَخَبَه: نَصْفِی^{۱۱} مُسْلِم^۷ وَ نَصْفِ دِیْکَرِی غَيْرِ مُسْلِم اَولَق
اوْزَرَه دَرَت كَشِیدَن مَرْگَب^۲ اوْلَوب: بُونَلَرَك اِنتَخَابِی^{۱۲} اَهَالِيَه
عَائِد^{۱۳} در. بِجَالِسِ اَدَارَه قَضَانَك اَمُور اَدَارَه سِنَه نَظَارَت اِیدَر.

10. *ibarét* composed. 11. *nîsf* half. 12. *intikhab ét.* "to choose; election (VIII. of *nûkhbé*). 13. *ayid* belonging (fayil of *avdét*).

Note. Consult the Reading Exercise, page 126.

درس ۵۱ Lesson 51.

جمع مكسر Broken or Irregular Plurals.

§ 636. The Regular or Sound Plurals are made (as we have seen) by the addition of ين -een (m.) or ات -at (f.) to the Singular, without any change in the structure of the words. But in the case of Irregular or Broken Plurals (*Jém'i Mükés'sér*) the structure or the form of the Singular is broken, as has been stated in a previous lesson (§ 571).

It is impossible to give all the measures of Broken plurals here, because they are very numerous. But those which are in common use in Ottoman, may be formed into the following groups.

§ 637. Nouns of the measures قَفَال : قَفْلَه : قَفْل form their plural as follows:

§ 638. S. *fagl*: Plural = *fouqoul*: as: حَدَّد harf letter: حَدَّ hadd boundary: حُرُوف hourouf: حُدُود naqd cash: نَقْد houdoud: بَيْت bayout: بَيْوت بَيْت house: شُرُوط nouqoud. حقوق: شَرْط a right = شُرُوط a condition = نُقُود.

§ 639. S. a. فَقْلٌ *faql*: b. فَقَلٌ *faqal*: c. فِقْلٌ *fiql*:
d. فُقْلٌ *fouql*: Pl. = أَفْقَالٌ *éfqal*: as:

a. عَصْرٌ 'asr: دَوْرٌ évr: أَوْقَاتٌ *vagt* time: وَقْتٌ *devr*
century: شَكْلٌ *shékl* shape: اَشْكَالٌ *évar*: اَعْصَارٌ 'asar: آدَوارٌ *ésh-káál*:
آموالٌ (مَوْلَ) مَالٌ: آنَوَاعٌ نَوْعٌ: الْأَوَانُ لونٌ: colour: لونٌ: colour:

b. سَبَبٌ *sébék* reason: خَبَرٌ *ésbab*: أَسْبَابٌ *khabér* news:
أَخْبَارٌ *akhbar*: وَلَدٌ *véléd* son: آوْلَادٌ *évlad*: عَدَدٌ *évdad*: number:
آعْدَادٌ *akhbar*: أَخْبَارٌ *akhbar*:

c. طِفْلٌ *téf*: أَصْنَافٌ *ésnaf*: صَنْفٌ *sînf*, *sînif* class: أَطْفَالٌ *étfal*, *at'fal*: أَفْكَارٌ *étfal*: فِكْرٌ *étfal*: أَشْعَارٌ *étfal*: شِعْرٌ *étfal*: أَطْفَالٌ *étfal*: opinion:

d. مُلْكٌ *mulk* property: حُكْمٌ *émlak*: اَمْلَاكٌ *émlak*: حُكْمٌ *hukm* decision:
اَحْكَامٌ *ahkám*: عُضُوٌ *ouzv*: أَخْلَاقٌ *ékhâq*: خُلُقٌ *ékhâq*: moral: أَعْضَاءٌ *a'za*.

§ 640. S. فُقْلَهٌ *fouglé*, *fouglét*: Pl. = فُقْلَهُ *fouqal*: as:
صُورَتٌ *nâskhé* copy: نُسْخَةٌ *nâsakh*: souréت manner, way:
صُورَةٌ *souré*: قُلَّهٌ *qoul'lé* tower: صُورَزٌ *qoul'lé*: جُمَلٌ *jumel*: جُملَهٌ *jumel*: صُورَزٌ *qoul'lé*:

§ 641. S. فِقْلَتٌ *fiqlét*: Pl. = فِقْلَتْ *fiqlét*: as:
نِعْمَتٌ *niymét* favour: مِلَّتٌ *mil'lét* nation:
عِبَرَتٌ *'ibrét* example: بِلَادٌ *belad*: بِلَدَهٌ *belad*: مِلَلٌ *mil'lé*:

§ 642. S. فَقَالٌ *féqal* and فِقَالٌ *fiqal*: Pl. = فِقَلَهٌ *fiqlé*: as:

جَوَابٌ *jévab* answer: زَمَانٌ *zéman* time: آزِمَنَهٌ *ézminé* times: زَمَانٌ *zéman* time:
أَمْتِعَةٌ *éjvibé*: مَتَاعٌ *ta'am* food: طَعَامٌ *ta'am* food: آجِوَبةٌ *éjvibé*: مَتَاعٌ *ta'am* food:

§ 643. The plural of the Subjective Participles of the Primitive Triliteral Infinitives are formed on the following models; as: a. فَقَالٌ *faql*: b. فَوَاقِلٌ *faqil*: c. فَقَلَهٌ *fiqlé*: d. فُقَلَهٌ *fouqal*, *féqalé*, *fouqala*:

a. سَاحِلٌ *sahil* sea-coast: Pl. = سَواحِلٌ *sévahil* sea-shores: جَامِعٌ *jam'* mosque: جَوَانِبٌ *janib* side: جَانِبٌ *janib* side: جَوَانِبٌ *janib* side: جَوَانِبٌ *janib* side: جَوَانِبٌ *janib* side: جَوَانِبٌ *janib* side:

b. تَاجِرٌ *tajir* merchant: Pl. = تَجَارٌ *tajir*: حَاكِمٌ *hakim* judge:
حَكَامٌ *houk'kám*: حَاضِرٌ *hazir* present: حَضَارٌ *hous'zar*.

c. *kiātib* clerk: Pl. = كتبه *kétébé* clerks : تابع *tabi* ع follower, servant: تبع *té-ba* ع subjects 'وارث *varis* heir: ورثة *vérésé*.

d. *'aqil* wise: Pl. = عالم *'ouqala* wisemen: عالم *'alim* ' learned *fazil* learned فضلاً *ouléma*, *fouzala* doctors of Canon Law: شاعر *shayir* poet: جاهل *shouara* شعراً = صالح *'jhala* = صالحاً.

The Subj. Participles which end in ي -i, form their plurals as follows:

S. *vali* governor: Pl. = ولة *vûlat* قاضي: قاضي *qadî* judge: راوی *qoudat* عاصي: عاصي رواي *qayidé* historian = رواي *qayidé* a rebel = عصاة *qavayid* قواعد.

§ 644. The plurals of the nouns derived from the Subjective Participle by the addition of ئ or ة (-é, -ét) [§ 582], are formed according to the first measure *fêvaqil*: as:

a. لازم *lazîm* necessity: Pl. = لوازم *lévazim* necessities: فائدة *fayidé* benefit = فوائد *févayid* قاعدة *qayidé* a rule = فواعد *qavayid* عاطفة *'atîfet* kindness = عواطف *'avatîf*.

b. ماده *mad'dé* subject = مواد *mévaddé* حاسه: حاسه *has'se* sense = خاصه *khassé* peculiarity = خواص *khavass'*.

§ 645. The plural of the Adjective of Quality (§ 606, model فَقِيل *fqîl*) is formed on the model of a. فَقَال *'fqâla*. b. فَقَالَ *'fqâlâ*. c. فَقِيلَ *fqîlâ* *fouqala*, *fiqal*, *éfqîla*:

a. فقير *faqir* poor: Pl. = فقراء *fouqara* the poor: وزیر *vezir* a minister of state = وزراء *vûzéra* viziers, viceroys: حکیم *hakeem* sage, philosopher = حکماً *houkéma*: رفقاً = رفیق: رفقاً = رفیق.

b. کبار *kébir* great = کبار *kibar* grandes: كريم *kérîm* noble = کرام *kiram*: فیحیم *fékhîm* illustrious = فیحام *fikhâm*.

c. حبیب *qarib* relative = أقربیاً *agrîba*: فریب *habib* friend = نبی *nabî*: طبیب *tabib* physician = اطبباً *atîb'ba*: نبی *nébee* prophet = شقیاً *énbîya*: صدیق *asâbiya*: آنپیا *anpîya*: آشقیاً = شقیاً.

§ 646. The plural of the nouns formed from Adjectives of Quality by the addition of ة (-é, -ét, -at) [§ 582] is made on the model قَبَائل fégayil; as:

jéziré island = جزائر jézayir islands: وظيفة vazifé duty = وظائف rézayif: نصيحت nasihat advice = مأجح nésayih: خرائط séfiné ship = سفائن séfayin: خزينة khaziné treasure = سفينه سفائن khazayin: حقيقة khazayin: صحيحة قبائل قبائل: حقائق حقيقة.

§ 647. The most important classes of nouns that form their plurals regularly are the Derivative Trilateral Infinitives and the Participles formed from those Infinitives. All these measures and their Participles take the plural in ين -een (m.) and ات -at (f.) [§§ 573—78].

The General Measure.

§ 648. All original Quadrilaterals and most words in which the Trilateral root is increased by one or more letters¹, form their broken plurals on one and the same model, and this consisting of three syllables. The first of these syllables has an *üstün*, the second takes an *élyif* and the third has an *ésré* for its vowel sound (— ـ ـ ـ = -é -a -i-). If there is an *élyif* or *vav* in the last syllable, it is changed into *yé* (-é -a -ee); as:

Singular مفرد Mûfréd'	Plural جمع Jém'
ملکت mémlékét country:	مَالِك mémalik
عُرفت ma'rifét knowledge:	مَارِف m'éarif
مَكْتَب méktéb school:	مَكَاتِب mékiâtib
مَكْتُوب méktoob letter:	مَكَاتِب mékiâteeb
مزمور mezmoor psalm:	مَزَامِير mézameer
مفتاح mistah key:	مَفَاتِيح méfateek' N. of Loc.
تدبير tédbeer plan:	تَدَابِير tédabeer
تاريخ tareekh date; history:	تَوَارِيخ tévareekh' The measure
صغر ésghér lesser:	أَصْغَر ésaghîr N. of Superiority.

¹ i. e. the Nouns with *Mim* (§§ 597—99), the Primitive Obj.

سلطان <i>soultan</i>	Sultan:	سلاطین <i>sélateen</i>	{ The measure <i>fouqlan</i> . Quadrilateral nouns.
جمهور <i>jûmhoor</i>	republic:	جماهیر <i>jémaheer</i>	
افنوم <i>âqnûm</i>	a person (of Trinity):	آقانیم <i>éqaneem</i>	
قانون <i>qanoun</i>	law:	قوانين <i>qavaneen</i>	
عسكر <i>askér</i>	soldier:	عساکر <i>'asakir</i>	
ترجمہ <i>térjémé</i>	translation:	ترجمیم <i>térajim</i>	

مطالعات *Mîta-laعat* Remarks.

§ 649. There are some nouns which form double plurals, these have often different meanings; the principal are:

حرف <i>harf</i>	letter:	حروف <i>houroof</i> :	حروفات <i>houroofat</i> .
دين <i>déyn</i>	debt:	ديون <i>douyoon</i> :	ديونات <i>douyoonat</i> .
اسم <i>ism</i>	name:	اسماء <i>ésma</i>	اسامی <i>ésami</i> a list.
رسم <i>résm</i>	a due:	رسوم <i>rousoom</i>	manners, custom: رسومات <i>rousoomat</i> tolls, dues: مراسم <i>mérasim</i> ceremonies.
béyt	verse; house:	بيوت <i>buyoot</i>	ایيات <i>ébyat</i> verses.
شیخ <i>shéykh</i>	chief:	شيخ <i>shûyoukh</i>	old men. مشايخ <i>méshayikh</i> chiefs.
راهب <i>rahib</i>	a Christ. monk:	رهبان <i>rouh'ban</i> :	رهابین <i>réhabeen'</i> .

§ 650. Other Arabic nouns which form their plurals irregularly occur in Ottoman. The chief of these are:

ام <i>âmm</i>	mother:	امهات <i>ûm'méhat</i>	mothers.
انسان <i>insan</i>	man (homo):	ناس <i>nas</i>	human beings.
قریه <i>qaryé</i>	village:	قرا <i>qoura</i>	villages.
اسود <i>ésvéd</i>	black:	سودان <i>soudan</i>	negroes; the Soudan.
الله <i>ilah'</i>	god:	آلله <i>alihé</i>	deities.
اہل <i>éhl</i>	people:	اہالی <i>éhali</i>	inhabitants.
ارمنی <i>érméni</i>	Armenian:	آرمانه <i>araminé</i>	Armenians.
سعی <i>say</i>	labour:	مساعی <i>mésayi</i>	labours.

Participle (§ 604), the Noun of Superiority (§ 609), the measures *téfqeel*, *fouqlan*, etc.

§ 651. There are some very common Arabic plurals which are used in Ottoman as singular nouns and take a Turkish as well as an Arabic plural termination (§ 512); as:

معلومات malûmatlar knowledge. تحريراتلار tahriratlar writings.

فیئاتلر fiyatlar prices. اعضال azalar members.

وقوعاتلر vouqou'atlar events. اولادلار evladlar children.

اهاليلر éhalilér inhabitants. تجارلر tûjjarlar merchants.

عملهال amélélé'r labourers. اشیالا ésh'yalar furnitures.

ديارلر diyarlar countries. اصنافلار ésnaflar handicrafts.

§ 652. There are some Persian or Turkish nouns, which have assumed Arabic plural terminations. These are mere barbarisms or solecisms (§ 507):

t. چیفتلکات chiftlikât (Imperial) farms; (as هایيون hâyîon).

t. کلیش gélish coming: کلیشتات gélishat talent, success.

p. سبزه sébzé vegetable: سبزوات sébzévat vulg. zarzavat.

p. خردہ khûrdé small: خردوات khourdavat smallware.

p. فرمان férmân firman: فرامین férameen edicts.

t. کیدیش gidish going: کیدیشتات gédishat conduct.

١٣٥ تعلیم Exercise 135.

State the measure, the number and the meaning of the following words:

١. كتاب، كثب، كاتب، مكتوب، كتبه، مكتابته،
مكتاب، مكتبات. ٢. خروج، إخراج، إخراجات، خارج، خارجي،
مخرج، مخرج. ٣. قتل، نازل، منزل، انتزال، تنزيل، تنزيلات،
منازل. ٤. ذكر، مذكور، تذكره، مذكوره، تذكر، مذكرة،
مذكريات، تذكريات. ٥. قاتل، قاتلين، قاتله، مقاتله، مقتول،
مقاتلات، مقتولين، مقتول، مقتلة. ٦. جبر، محبور،
محبوريت. ٧. علم، عالم، معلوم، معلومات، أعلم، عالم، علام، إعلام،
تعليم، تعليمات، معلم، معلم. ٨. حسن، أحسن، أحاسين، تخسيين،

۱۰ مَحَاسِنٌ، مُحَسَّنَاتٌ. ۹ وُصُولٌ، وَاصْلٌ، مَوْصُولٌ، اِيَّاصٌ، مُواَصَلَاتٌ.
 ۱۰ دُخُولٌ، اِدْخَالٌ، اِدْخَالَاتٌ، مَدْخَلٌ، مَدَاخِلٌ، مُدَاخِلَهُ، مُدَاخَلَاتٌ،
 دُخُولِيهٌ. ۱۱ قُدْسٌ، قُدُّوسٌ، قُدْسَىٰ، قُدْسِيَّتٌ، تَقْدِيسٌ، مَقْدِسٌ،
 مُقَدَّسٌ. ۱۲ ضَرَبٌ، ضَارِبٌ، مَضْرُوبٌ، اِضْطَرَابٌ، مُضْطَرِبٌ.
 ۱۳ وَسَوَّسَهٌ، مُوَسَّوسٌ. ۱۴ طَنَطَنَهُ، مُطَنَطَنٌ، صَيْقَلٌ، مُصَيْقَلٌ،
 عُنَوانٌ، مُعَنَّونٌ. ۱۵ مُسْتَشْرِقٌ، مُسْتَشْرِقَيْنٌ (orientalists)؛ اِتِّصالٌ.

١٣٦ ترجمہ Translation 136.

Form the derivatives of the following words:

1. The act of looking (نَظَرٌ), who looks, looked at, to wait (VIII), who waits, who is waited for.
2. Ignorance (جَهَالَاتٌ), ignorant; unknown; ignorant people.
3. The act of sending (رَسَالتٌ), who is sent (apostle), two apostles, apostles; to send (IV): who sends: messenger.
4. To burn (حَرَقٌ), fire (§ 606), to be burnt (VIII), burning, burnt.
5. To save (خَلاصٌ), to desire to save (X), saviour, saved.
6. To write (كَتَبٌ), book; clerk; written, letter; a place where to write, school; schools, letters, two schools, two letters; to correspond (IV).
7. News (خَبْرٌ); to give news, to inform (IV), informer, informed; to communicate (III), correspondent.
8. Change the word مُلْكٌ into fayil, méfoul; into noun with *mim*; to possess (I, X), to give possession (II), to take possession (V), fayil of X, and Pl.

١٣٧ تعلیم Exercise 137.

- ۱ سلطان حید خانِ ثانی حضرتلىرى سلاطينِ عثمانىيەنك اوتوز اوچنجىسى در.
- ۲ عثمانلى ملتى ملل مُعظمه دن بىسىدر.
- ۳ بوقوناغك

املاک ویرکیسى^١ ٧٤٠ غروشدر. ٤ ورهه سنك جمله سى دخى تبعة دولت عليه دن ايديلر. ٥ ايران شurasىندن الڭ مشهورى حافظ شيرازى در. ٦ شهرك كبار اهالىسىندن بعضى لرى بو هفتە سواحله مُتوَجِّهاً^٢ حرکت ايله ديلر^٣. ٧ ما مۇرىن^٤ كِرامىن اكتىسى بىم احبابىن دىلر. ٨ صرف قواعدىنى^٥ آزىز ايتدىكىزى مى؟ اكرايدىكىز ايسە بونك فوائىد كىثيرەسى وار در. ٩ مکاتېك مُحسناتى پك چوقدر. او را دن مُنتهى چيقاتان فقرا اولادلى خىكما، وزرا، خىكام، علما و كتبە سلکىنه^٦ داخل اولورلر^٧.

Words. 1. *émlák vérgisi* property tax. 2. *mûtévéj'jihén* toward (fayil of *tévéj'jûh* to turn, V. of *véjh'*). 3. *haréket ét.*" to start. 4. *qavayid* rules (pl. of *qayidé*). 5. *silk* career. 6. to enter.

١٣٨ ترجمە Translation 138.

1. This book contains^١ 320 figures^٢. 2. The eastern boundaries^٣ of Turkey are Russia and Persia. 3. I have a gospel printed^٤ in very small characters. 4. The churches do not pay^٥ property taxes. 5. The English nation is one of the greatest nations of Europe^٦. 6. Are those physicians among your relatives? 7. They made a journey^٧ towards the islands on board the ships. 8. It is written in the Psalms "Lead^٨ me to the rock that is higher than I". 9. Where is the list of expenses? — Here it is, the clothes bought from the merchants are inserted^٩ in this list with their prices. 10. The success of the vegetables and flowers is perfect^{١٠} this year.

Words. 1. *havi dir.* 2. *éshkiâl* (pl. of *shékl*). 3. *houdood* (pl. of *hadd*). 4. *matbou'* (mefoul of *tab'*). 5. *té-e-diyé ét.*" (II. of *eda*). 6. *Avropa*. 7. *séyahat*. 8. *ihda éylé* (IV. of *hidayét*). 9. *dakhil* (fayil of *doukhoul*). 10. *mükemmél* (mefoul of *tékmil*).

مکالمە Conversation.

قولومبوسڭ يومورطەسى (ما بعد) Columbus' Egg. (Continued.)
بوجواب حضارە^١ نە تأثىر ايتدى؟ حضارك حىرت^٢ و مراقنى^٣ جلب (صحىفە يە مراجعت يۈرۈلە) و تحرىك ايلەدى. (٣٠٨)

Words. 1. *houz'zar* pl. of *hazîr* (§ 643b). 2. *hayrét* wonder. 3. *méraq* curiosity; *jélb ou tahreek ét.*" to instigate and arouse.

تَيْجَهِسِ شُو اولَدِي كَه : بَر سَبَّت
يُومُورطَه اخْضَار او لونوب : قَرَالْدَن
باش لا يَهِرَك هَيْسِي دَه يُومُورطَه يَه
سيورِي طَرْفِي او زَرِينِه دور دُورِمَغِه
[ايله ديلر].

نَه مُنَاسَبَت^۶ ! هَرَكَسِ اِظْهَار^۷ عَجز^۸
اوْت افندَم ! سيورِي طَرْفِي قَبْرِمَلَه
يُومُورطَه يَه دور دُورِمَغِه مُقْتَدِر^۹
اولَدِي .

ديشلر كه بو يولده هر كس دور دوره يليلر.
طوغري ! ايشه معرفت^{۱۰} اورايى
ايلك اوَّل دوشونوب يا پقدَه در .
قولومبوس دخى بر كره آمر يقانك
يولنى ارائِه^{۱۱} ايلدكَدن صر كره هر
كس ده اورايىه كىده يليلر .
آمر يقانك يولي بولون قدن صوكره ،
هر كس اورايىه كمال سهولته^{۱۲}
كىده يليلر .

بَر جَدِيدَك كَاشِفِ عَلَيْهِنَه عَدَاوَتَه
مَمْلُو او لان پُرنسِ موْمى اليه ايله
مَذْعُونَين سائرِين بو تَكْلِيفِه نصُورَتَه
مُوقَّت ايله ديلر وَ تَيْجَهِسِ نَه
اولَدِي ?

خَضَار بو شَكَا مُوفَّق^۵ او له ييلديلر مى ?
فرستوف دور دوره ييلدىي ?

[ديمش ?]
خَضَار بُونِ كُورونجه فَرَسْتَوْفَه نَه
او يله دَكَل مى ? قَبْرِدَقْدَنْصوْكَرَه هَرَكَسِ
دور دوره ماز مى ? هُنَّر و مَعْرِفَت
بر شَيْئِي قَبْلَ الْمَشَاهَدَه مى يوخسَه
بعْدَ الْمَشَاهَدَه مى وُجُودَه كَتِير .
مَكَدَه در ?

يُومُورطَه نَك حَكَاهِسِيله آمر يقانك
كَشْفِي يَنْتَه نَه مُنَاسَبَت^{۱۲} وَارَدر ?

4. *nétijé* the end, conclusion (§§ 582, 646). 5. *mouraf'faq* successful (*méfoul* of *tévéeq*). 6. *mûnasabét* connexion (III. of *nispét*); *né-*! not at all! 7. *izhar* to show, confess (IV. of *zouhour*). 8. *ajz* inability. 9. *mûqtédir* able (VIII. of *iqtidar*). 10. *marifét* skill, talent (n. with *mim* of *irfan*); *ilk évvél* first of all, in the first place. 11. *irayé* to show (IV. of *rouyét*). 12. relation, connexion. 13. *kéma'lî souhoulétlé* with the greatest ease (§ 695, 11).

درس ۵۲ Lesson 52.

The Agreement of Adjectives with Nouns.

§ 653. The union of two Arabic nouns, or of an Arabic noun with an Arabic adjective (*Izafét*) according to the Persian system has been already mentioned. The examples given (§§ 517, 565) were all masculine and singular, both adjectives and nouns.

§ 654. When an Arabic adjective is placed before a noun, in Ottoman it generally remains invariable, whether the nouns which it qualifies are masculine or feminine, singular or plural; as:

دعا خیر *khayr douva* a blessing: عالی حسیات *ali hissiyat* noble feelings.

§ 655. But when the Arabic noun is feminine or plural and the adjective follows the noun, then the adjective must agree with it in number and gender.

§ 656. Read carefully the following rules:

1. masc. sing. nouns require the adjective to be masc. singular.
2. fem. sing. » » » » » fem. singular.
3. masc. dual » » » » » masc. dual.
4. masc. plural » » » » » { regular masc. plural
or broken plural.
5. fem. plural » » » » » fem. plural or sing.
6. broken plural » » » » » { fem. sing. or broken
plural.

§ 657. All broken plurals, the names of letters and cities are regarded as feminine.

§ 658. مثاللر *Misal'lér* Examples.

1. دعای خیر *douva'yi khayr* a good prayer; blessing.

بحر احمر *bah'rî ahmér* the Red Sea.

الف مددوده 2. *éli'i fi mémdoudé* elongated Elif (§ 29 d).

قوه عظيمه *qourvé'yi azimé* great power.

3. طرفین مرقومین *taraféy'ni mérqouméyn* those two parties.

حرفین متجانسين *harfey'ni mûtéjaniséyn* two homogeneous letters.

4. مورخین مشهورين *mûvérrikhee'ni méshhoureen'* the celebrated historians.

مؤمنین فخام *mé-é-mouree'ni fikham* illustrious officers.

صفات الـ 5. *sifa'ti ilaheeyé* the Divine attributes.

معلومات مهمه *malouma'ti mûhim'mé* important knowledge.

ذوات عاليات *zéva'ti aliyat* great personages.

امور مهمه 6. *oumou'rou mouhim'mé* important affairs.

اجداد عظام *éjda'di izam* venerable ancestors.

مکانـبـ ملـيـه *mékâti'bi milliyé* national schools.

§ 659. متنوّعات *Mûténévviyat* Miscellaneous.

آیتِ کریمہ *ayéti kérime* the sacred verse, the golden text.

دینِ مقدس *din'i mouqad'dés* the Holy Religion.

دولتِ علیہ *Dévléti Aliyé* the Sublime Government (Turkey).

سامعونَ کرام *samiyou'nou kiram* honorable hearers.

ازمنة قديمه *ézminé'yi qadimé* ancient times.

تواریخِ عتیقه *tévarikh'i atiqa* ancient histories.

تبعة صادقه *téba-a'-yi sadîqa* loyal subjects.

سواحلِ بحریہ *sévahil'i bahriyé* marine coasts.

اقصای شرق *aqsa'yı sharq* the Furthest East.

§ 660. غلطات مشهورہ *Galatati Mész'houré* Barbarisms.

طوبخانہ عامرہ *topkhané'yi amiré* Imperial Arsenal of Ordnance.

مطبخِ عامرہ *matba'khı amiré* » Kitchen.

ترسانہ عامرہ *térsané'yi amiré* » Dock-yard.

قوہ الکتریقیہ *gouvvé'yi éléktriqiyé* electrical force.

آسیاً صغراً *Asiya'yı soughra* Asia Minor.

١٣٩ تعلیم Exercise 139.

۱ مرحوم^۱ اولانلری 'جناب الله جانلرینه رحمت ایله سین، دیه رک خیر دعا ایله ذکر^۲ ایتمہ لی. ۲ مرذیفون قیزلو قولہ جنک محترق اولان^۳ بناسنک بجدا^۴ اشاسی^۵ ضمتنده^۶ ارادہ سینیہ^۷ حضرت پادشاهی شرف صادر^۸ اولاشدر. ۳ دینانک قطعات^۹ بعیده سندہ^۹ انکلیزلرک مستملکات^{۱۰} متعددہ مسی وارددر. ۴ مورخین مشهورینک روایات

Words. 1. *mérhoum* deceased (mefoul of *rahmét*). 2. *zíkr ét* "to remember, to mention. 3. *mûh'térég* burnt (mefoul of VIII.). 4. *mûjéd'dédén* newly (mefoul of *téjdid*). 5. *insha* to build. 6. *zimnînda* for. 7. *iradé* decree, command (VI. of *rivid*; *séneeyé* sublime, exalted). 8. *shérefsadir* which has issued in honour. 9. *qita-at* parts of the world = countries (pl. of *qît-a*); *bayid* distant (from *boud'* § 606). 10. *mûstémliküât* colonies (pl. of *fayil* of X. of *mûlk*); *mûtéad'did* numerous (fayil of *té-ad-dûd*, 'adé V).

و نقلیاتینه^{۱۱} نظراء^{۱۲}، آزمنه قديمه ده آسياي صفراده ملل متعدده ميدانه
كلمشلر و ينه محو^{۱۳} اولمشلر. ۰ حضرت ابراهيم؛ افندى عزلك اجداد
عظامي آراسنده معدود در. ۶ دين مقدسنك مکاتب مليده اولاد
و اطفال وطن^{۱۴} صورت لايشه ده^{۱۵} تعلم و تدریسي ضمته معلمون کام
طرفدن که کي کي غيرت و همت اولنمقدمه در. ۷ تدبيرده قصور ايدن
تقدیره بهانه بولور.

11. *rivayét, naql ét.*" to narrate, to recount, to tell. 12. *nézareň* according (§ 682 b). 13. *mahv ol.*" to disappear. 14. *atfal* children (pl. of *tîfl*). 15. *sourét* manner; *layiq* suitable.

۱۴۰ ترجمه Translation 140.

1. Some of the illustrious officers of the Turkish government were present at the commencement^۱ exercises of the College. 2. You will find here all important^۲ knowledge concerning the settlement^۳ of the wretched immigrants^۴ in South Africa^۵. 3. Dr. Carrington is one of the most eminent physicians. 4. Because of some important business^۶ he was unable^۷ to come here. 5. One of the loyal subjects began^۸ to speak^۹ and said 'Honourable hearers'. 6. I have Moses of Khorene's^{۱۰} and Agathangelos'^{۱۱} ancient Armenian histories^{۱۲}.

1. *térziyi mûkiâfat résimi* or *yérmi makhsous* = day of prizes.
2. *mouhimmî*. 3. *iskiân* (IV. of *sûkûn*). 4. *mouhajireé ni maghdoureen*. 5. *Afriqa'yi jénoubi*. 6. *mésali'hi mûhimme sébâbiylé*.
7. *mûqtédîr olamamaq*. 8. *ibtidar ét.*" 9. *kélam*. 10. *Mosés Khorini*. 11. *Aqatanqélos*. 12. *mûvérrikhee' ni qadimé yi Araminédén*.

مکالمه Conversation.

خیر افندم ترسانه عامره بني کزدم.	طوهغانه عامره بني کزمه کز اولش ميدر?
آسياي صفراده بولنان متعدد بلاد	بو ياز تعطيلني نره ده امرار ايده جكشكز?
قديه ويرانه لرينى کزه جكم.	مقصد يگز بر سياحت مى ايتىم كدر?
قره اكتريقيه ايله ايشله يورلر.	تلغرافل نه ايله ايشله يورلر?
"عيسائي كورمك ايسته ريز" آيتيدر.	بو كونكى درست آيت كريمسى نه در?
اناجيل اربعه دن اينجيل يوحناڭىڭ	بو آيت نره ده محرز در?
۱۲ نجي باب ۲۲ نجي آيتىنده موجود در.	

‘أَرْ طُوغرُولْ’ نه دىكدر وَ كىمدى ؟ عثمانلىرك اجدادِ عظامندن برى اولوب جسور طوغرول، معناستىدە در.

Reading Exercise. تعلیم قرائت

دقتىن منبىعىت كشفييات

Inventions Resulting from Observation.

تارىخ^١ اختراعات^٢، هر شىئه دقت ايتىكللەك لزوم^٣ حقيقىسىنى^٤ اثبات^٥ ايدن امثال^٦ كىثيرەلي حاوي^٧ در. اختراعاتك اكتىريسى^٨؛ ياذكى^٩ بى عملەنك^{١٠}، وَ يا^{١١} مُتفقىن^{١٢} بى عالىك نظر دقتىن^{١٣} تصادف ايدن^{١٤} صورت ظاهرەدە^{١٥} معناسىز^{١٦} بى شىئىن نشأت ايدر^{١٧}. مثلا^{١٨} :

دڭىز^١ سواحىلە بى طاق اوتلارلە بىا بى آوروپاجە مېھۇل بى نوع دڭىز يوصونلىرى^{١٩} آتار. اسىي جىسى^{٢٠} اول آنه^{٢١} قدر هر كىسجه زامعلوم^{٢٢} اولان بى گىمىيجى اونلىرى طوبىلار^{٢٣}؛ وَ دقتله مُعاينە^{٢٤} وُ تدقىق^{٢٥} ايتىكىدىن نصوڭره، بونلىرك قطعات^{٢٦} بىعىدەدن كىلىيكتە حكم^{٢٦} ايدر،

Words and Notes. * *diq'qat* careful observation; *münbayis* caused (fayil of *inbiyas*); *késhfiyat* discoveries. 1. history (II. of *érékh*). 2. *ikhtiraعat* (pl.; VIII. of خر). 3. *louzoum* necessity. 4. real. 5. *isbat ét.* to prove (IV. of *sébt*). 6. *émsal* precedents, examples (pl. of *mésél*). 7. *havi* containing (fayil). 8. *éksérisi* the majority. 9. *zékee* sagacious (§ 606). 10. *amélé* labourers (used as sing. § 651). 11. *ya — ya* either — or —. 12. *mûtéfén'nin* versed in science (fayil of *téfén'nún* § 622). 13. *nazari diq'qat* consideration. 14. *tésadûf ét.* to fall under (VI. of *sadéf*). 15. *sourét* appearance; *zahir* external (fayil of *zouhour*). 16. *mana* meaning (n. with *mim* of عَنْ); *manasiz* unimportant. 17. *néshat ét.* to come into existence, to originate. 18. *méséla* for instance (§ 683). 19. *yosoun* moss. 20. *jism* existence. 21. *an* time. 22. *namalûm* unknown (§§ 530, 604). 23. *toplamaq* to gather (§ 276). 24. *mou-a-yéné* to examine (III. of 'ayn eye). 25. *tédqiq ét.* to scrutinize (II. of *dinq'qat*). 26. *hûkm ét.* to decide judicially.

و بونکله بحر نجیطک اوته‌سنده یکی بر دنیا کشونی تخیل ایدر^{۲۷}؛
بوکاده موافق اولور^{۲۸}.

مناسترک^{۲۹} برندہ، قبدهن^{۳۰} آصلیمش اولان بر قندیل^{۳۱} اورته‌ده
صاللانیر. مشهور بـ عالم، بو قندیلک عینی وقتده^{۳۲}، دائمًا^{۳۳} مُطَرِّد^{۳۴}
بر صورتده کورولن حرکتلرینه^{۴۱} دقت ایله: بـ ایکی! بر ایکی!
دیه‌رک تعقینه^{۳۵} قویولور^{۳۶}. مُتھیج^{۳۷} خانه‌سنه عودت ایدر. حکمت
طبعیه‌نک^{۳۸} الک مهم^{۳۹} قواعدندن بـ بینی، یعنی رقصک^{۴۰} حرکت^{۴۱}
یاخود اهتزازات مُطَرِّدنسی کشف ایله‌دی. (مانیه خانم)

27. *tékhay'yûl ét.*" to imagine (V. of *khayal*). 28. *mouaf'faq* successful (*méfoul* of *tévfeeq*). 29. *manastîr* monastery. 30. *goub'bé* dome. 31. *qandeel* a lamp. 32. *ayni vaqîtda* at the very moment (§ 695, 13). 33. *dayima* continually (adverb). 34. *mout'tarid* isochronous. 35. *taعa-qeeb* to follow. 36. *goyoulmaq* to go on. 37. *mûtéhéy'yij* excited (fayil of *téhéy'yûj*, V. of *héyéjan*). 38. *hîkmîti-tabiyyîé* natural philosophy. 39. *mouhimm'* important (fayil of *ihmam*, III. of *himmét*). 40. *raq'gas* pendulum (§ 611). 41. *harékét* movement; vibration.

درس ۵۳ Lesson 53.

حرف تعریف The Arabic Definite Article.

§ 661. In the Turkish and Persian languages there is no article either definite or indefinite; but in Arabic there are definite and indefinite articles (*Harfi Tarif*, *Ténveen*) which are used in Ottoman with Arabic terms. The Ind. Article or *Ténveen* is of three kinds: -*én*, -*in*, -*oun*, applied to the end of the words (§ 48); and they are used in Ottoman as adverbs. The definite article is *el* 'the': *الكتاب el-kitab* the book, *البيت el-béyt* 'the house'.

§ 662. The Arabic Letters are 28 in number, (بـ 'گـ 'ڙـ 'چـ being peculiar to Turkish and Persian): 14 of these are called lunar and the other 14 solar letters.

§ 663. The Solar Letters حروف شمسية (*Hourouf Shémseeiyé*) are: ن ل ظ ط ض ص ش س ز ر ذ د ث ت.

The Lunar Letters حروف قمرية (*Hourouf Qamé-reeyé*) are: ب ج ح خ غ ف ق ك م و ه.

§ 664. When the Arabic Article is added to a word beginning with a solar letter, to avoid harshness of sound, the *lam* is assimilated in pronunciation to the following solar consonant for euphony, and a *shéddé* (‘) is put over the latter: الصبر *és-sabr* the patience; الدين *éd-din* the religion; السلام *és-sélam* the salutation: and not *el-sabr*, *él-din*, *él-sélam*; also:

السموٰت *és-sémt* zenith: pl. السموٰت *és-sûmout* azimuth.

§ 665. But the pronunciation of the *lam* is retained when the Article is attached to a word beginning with a lunar letter:

الحق <i>él-haqq</i>	the right.	الجبر <i>él-jébr</i>	Algebra.
الكحل <i>él-kûhûl</i>	alcohol.	القل <i>él-qali</i>	alkali.
الكمياء <i>él-kimya</i>	alchemy.	الابيق <i>él-inbiq</i>	alembic.
العضاوه <i>él-idadé</i>	alidade.	الفول <i>él-ghoul</i>	the thief (Algol, the star).
الحمراء <i>él-hamra</i>	the Red (castle), Alhambra.		
المنقح <i>él-mûnaqqah</i>	almanack.		

§ 666. Almost all Arabic words properly end in a vowel: *ústûn* (-é) is the sign of the Accusative, *ésré* (-i) is the sign of the Genitive, and *éotré* (-a) the sign of the Nominative; also these are left in Ottoman, yet they are retained in Arabic sentences used in Ottoman.

When a word having the Article ال is preceded by a word, that word keeps the original final vowel (-é, -i, -ou); the *élyif* of the Article is not pronounced but slurred over, and *lam* is connected with the last vowel of the preceding word; as:

رَأْسُ الْحِكْمَةِ مَخَافَةُ اللَّهِ résù'l hikmèti mèkhafétou 'llahi the beginning of knowledge is the fear of the Lord.

كَلَامُ الْمُلُوكُ مُلُوكُ الْكَلَامِ kélamù'l mûlouki mûlouka'l kélami the words of kings are the kings of words.

خَلِيلُ اللَّهِ khalilou 'llahi the chosen friend of Good (Abraham).

Not Résù él hikmèti, mèkhafétou allahi, kélamù élmûlouki.

Note. The word الله is contracted from ال 'the', إِلَه ilah god, الله = الله Allah the God.

§ 667. When the *ély* of the Article is absorbed by the final vowel of the preceding word, the elision is marked by the sign ~, written over the *ély* and called وصلة *vaslé* 'union'; because it unites the vowel with *lam* directly; as: خَلِيلُ اللَّهِ، رَأْسُ الْحِكْمَةِ، كَلَامُ الْمُلُوكِ.

The Arabic Izafét and Compound Adjective.

§ 668. The Arabic Definite Article is used for the following purposes:

I. To form the Arabic *Izafét*: as when an Arabic noun is united with a second noun; the last letter of the first vowel, being Nominative, has generally *éotré* (-ou, -â) as its vowel (while it was *ésré* [-é] in the Persian system [§ 515]), and the second noun has the article:

اميرُ الْمُؤْمِنِينَ émirù'l mûmineen the commander of the believers.

عبدُ الْمُجِيد abdù'l Méjid the servant of the Most-Glorious.

مِيزَانُ الْحَرَارَةِ mizanù'l hararé the balance of warmth, thermometer.

دارُ الْسَّعَادَةِ darù's'sa'adéti the house of prosperity, i. e. the Imperial Harém.

II. To form the Arabic Compound Adjective, formed of a Participle (i. e. fayil, méfoul, adj. of Quality, N. of Excess, [§§ 601—606]), and a Noun. The Participle precedes the noun and ends with *éotré* (-â), while the noun has the Article.

خَالِقُ الْأَرْضِ وَ السَّمَا khaliqù'l arz vë'sséma the creator of earth and of heaven.

وَلِيُّ النِّعَمِ véleeyù'n'niam protector of benevolence, benefactor.

سُلْطَانُ السَّلَاطِينِ sultani's sélateen the Sultan of Sultans.

مَفْرُوضٌ أَلَا دَأْ méfrouzou'l éda the performance of which
is assigned, incumbent, canonical (prayer).
أَكْبَرُ أَلَا كَابِرْ ékbérâ'l éktâbir the great one of the greats.

Note. The word سُلْطَانٌ is the Adj. of Quality of سَلَاطَةٌ sélatat domination, rule.

III. To unite the nouns with the preposition. The prepositions are voweled generally at the end with *üstün* (-é, -a) and *ésré* (-i); (see more in the next section):

بِ bi- 'by': أَلَذَّاتِ بِالَّذَّاتِ bi'z-zat in person, personally.

بَيْنَ béyné between: أَلْمَلَلِ él-milél the nations: بَيْنَ الْمَلَلِ béyné'l milél between the nations, international.

§ 669.

Notes. 1. All these examples end in Arabic with *esré* (-i), being in the Genitive case and meaning of; as: *Emirâl mûmineeni*, *Abdâl méjidi*, *Darûs séa-déli*, *Véliyûn niyami* etc.

2. Surnames or patronymics in Arabic [كنية kûnyé] are composed with the words ابو ébou father; ام ümm mother; ابن 'ibn, bén, (pl. بنé); ولد véléed son; بنت bint daughter (§ 168). The Arabs have the custom of calling the parents by the name of their firstborn children; as: ابو بكر ébou-Békir the father of Békir, the surname of the first Caliph. ابو الفرج Ébûl-féraj the father of Faraj, Abulfaragius. ام كلثوم ümmû Kûlsoum the mother of Kûlsoum, Mouhammed's youngest daughter. ابن سينا Ibni Sina the son of Sina, Avicienna.

3. If the name of the person precedes the surname, then *élf* is left out and بن bén, bin is used. ولد véléed is used for non-Moslems; as: محمد بن عبد الله Mouhammed bén Abdoullah' Mouhammed the son of Abdoullah. يوسف ولد ذكري ي Yousouf vélédi Zékérya Joseph the son of Zechariah. بن احمد bén Ahmér the children of Ahmér.

مثال لـ Misal'lér Examples.

مَلِكُ الْمُلُوكِ mélikâl-mûlouk the King of Kings.

رَبُّ الْأَرْبَابِ rab'bûl-érbab the Lord of Lords.

رَئِيسُ الْأَبَابِ réyisâl-aba the chief of the fathers', patriarch.

عِيسَى الْمَسِيحِ Eesa-él-méseeh' (among Christians), Eesél-méseeh (among the Moslems) Jesus the Anointed; the Messias.

bismil-lahir' rahmanir' raheem in the
name of God the All-Compassionate, the Most-Merciful.

§ 669a. The Declension of Arabic Nouns.

Nom. *kitab* كتاب a book. أكتابُ *el-kitabū* the book.

Gen. كتاب *kitab* of a book. أكتاب *é'l-kitabi* of the book.

Acc. كتاباً kitabén a book. الكتاب el-kitabé the book.

١٤١ تعلم Exercise 141.

Form from the following words Izaféts and Compound Adjectives:

nal beauty; مُظَفِّرُ *mouzaffér* successful + دِين deen, n religion).

Note. The nouns preceding دِين end in *üstün* (-é).

II. 13. (*azeem* great, جَلِيل *jélil* illustrious + ش). 14. (*salif* above + ذِكْر بِيَان سالف). 16. سَرِيع (نادر). 17. (*nadir* rare + اسْتِعْمَال *istimal* usage). 18. سَرِيع (مرعى). 19. (*merree* quick + حَرْكَة *harékét* motion). 20. (*kérih'* served + خَاطِر *khatir* [honorable]). 21. (*shéhadét* testimony). 22. (*érhém* + رَاحِين شهادت). 23. (*himeen* [the most compassionate of the compassionate]).

§ 670. الرَّشْدُ 'رشد' : خالدون + ابن (ابن) (Jacob the son of Isaac); (Aliyé عليه the daughter of Nayima نعيمه). (David the son of Artin); (the father of Ziya).

The Arabic Prepositions.

§ 671. The Arabic Prepositions are much used in Ottoman, but only in connexion with Arabic words. Those most frequently met with are the following:

- a. إِلَى *ila-*, *iléy-* towards, as far as, until, to (§ 676 ⁶).
إِلَى الْأَبَدِ *ilé-l-ébéd* to all eternity, eternally.
إِلَى الْنِّهايَةِ، إِلَى آخرِ *ila akhîrihi*, *ila nihayé* to the end thereof; et cætera, etc.
- b. بِ *bi-* by, with, in (§ 676 ⁸).
بِالْأَذْنَاتِ *biz'zat* in person. بِالْجُمْلَةِ *biljûm'lé* all, everyone.
بِالْاِتِّفَاقِ *bil-it'tifaq* with agreement, unanimously.
- c. بَعْدَ *badé-, bad-* after (§ 676 ⁴).

بَعْدَ الطَّعَامَ *badét'ta-am* after dinner.

بَعْدَ مَا *badéma* after which. **بَعْدَهُ** *badéhou* afterwards.

d. **بِلَا** *bila* without (used with nouns).

بِلَا خَوْفٍ *bila khavf* without fear.

e. **بَيْنَ** *béyné-, béyn-* between, among.

بَيْنَ النَّاسِ *béynén-nas* among the people, among men.

f. **عَلَى** *ala-, alé-, aléy-* upon (§ 676 ۶).

عَلَى الدَّوَامِ *aléd-dévam* perpetually.

عَلَى حَالِهِ *ala halihî* in the former state.

g. **عَنْ** *an* from. **عَنْهُ** *anhou* from him.

عَنْ قَصْدٍ *an qasdin* on purpose.

h. **فَوْقَ** *févqé-, férv-* upon, over (§ 676 ۷).

فَوْقَ الْمَعَادِهِ *févqél adé* extraordinarily.

i. **فِي** *fi-* in, at; on (of dates); at, for (of price) pl. **فَيَاتٍ**.

فِي الْوَاقِعِ *fil-vaqî* in effect, really. **فِي الْحَالِ** *fil'hal* instantly.

فِي بَشْ غَرْوَشٍ *fi bish ghouroush* per, at 5 piasters.

١٣١٨ في ٢٣ آغسٰتوس on the 23 August 1318 (1902) O. S. [§ 217].

j. **كَ** *ké* like. **كَأَلَّا وَلَّ** *kél év'vél* as it was before.

k. **لِ** *li-, lé-, léy-* in favour of, to; for (§ 676 ۸).

لِمَصْلَحَةِ *limaslahat* for the sake of business.

l. **مَعَ** *ma-, ma-é* with (§ 676 ۹).

مَعَ الْمَمْنُونِيهِ *ma-él mémnouneeyé* with pleasure.

مَعَ مَافِيهِ *ma mafîhi* notwithstanding, yet.

m. **مِنْ** *miné-, min-* from.

مِنَ الْقَدِيمِ *minél qadim* from ancient times.

مِنْهُ *min-hou, minhi, minh'* from him.

مِنْ غَيْرِ حَدِيدٍ *min ghay'ri haddin* without any right = I dare not.

n. **بِانِدَهِ** *zimnînda*, **خَصْوَصَنِدَهِ** *haqqînda*, **ضَمْتَنِدَهِ** *khousousounda*, **بَانِدَهِ** *babînda* (partly Turkish) about, for.

Note. ل 'علی' 'الی' connected with pronouns is pronounced as *iléy-*, *aléy-*, *léy*; but with nouns as *ila*, *ala*, *li* (§ 676^۵, ^۶, ^۷).

۱۴۲ تعلیم Exercise 142.

۱ الْوَهِيْتَهُ^۱ اقانِيمِ تَلَهُ^۲ وَارْدَرْ: أَبُ^۳، إِبْنٌ وَ رَوْحُ الْقَدْسُ.
 ۲ جَنَابٍ وَاجِبٍ الْوُجُودُ حَضْرَتَلَرِی^۴ رَبُّ الْأَرْبَابُ، مَلِكُ الْمُلُوكُ
 وَ خَالِقُ الْأَرْضِ وَ السَّمَا دَرْ. ۳ عِيسَى الْمَسِيحُ افْنَدِيزُ حَضْرَتَلَرِی هُم
 ابْنُ اللَّهِ وَ هُمْ ابْنُ الْأَنْسَانَدَرِ^۵. ۴ رَوْحُ الْقَدْسُ قُلُوبُ انسَانِيَهِی^۶ تَطْهِيرٌ
 اِیدَرِ^۷. ۵ رَئِيسُ الْأَبَاءِ حَضْرَتِ يَعْقُوبُ عِيسَى الْمَسِيحُ افْنَدِيزُكَ اَجَدَادٍ
 عَظَامِندَنْ دَرْ. ۶ اَيْشَهُ باشْلَامَازَدَنْ، يَهْمَكَ يَهْمَزَدَنْ، اوْقُومَازَدَنْ وَ
 صُو اِيچَمَزَدَنْ اوْلَ دَائِماً بِسْمِ اللَّهِ دِيْهَلِی. ۷ وَ اَخَاصِلُ مِرْقُومَهُ^۸ اَفَاقَتُ
 بُولَهْمَدِی: اوْيَهِ مَیِ؟ — اَوتُ اَفْنَدَمُ، ذَاتُ اَجَنْبِدَنْ وَفَاتُ اِيلَهَدِی
 ۸ يَأْذِنُ اللَّهُ^۹ يَارِينْ قِيْصِرِیَهِ يَهْ مُتَوَجِّهَا حَرْكَتُ اِیدَهِ جَكْمُ. ۹ كَالْسَّابِقُ^{۱۰}
 اِيشِیکَه غَيْرَتُ اِيلَهِ دَوَامُ اِيلَهِ. ۱۰ قَبْلَ الْطَّعَامِ حَاضِرَلَانَدِی وَ بَعْدَ الْطَّعَامِ
 سَنَدُ تَحْرِيُو وَ تَهِيرُ اوْلَونَدِی. ۱۱ عَلَى الْعَادَهُ^{۱۱} بَعْدَ الْطَّعَامِ تَنْزُهُهُ^{۱۲} چِيقَارَمْ.

Words and Notes. 1. *oulouheeyét* Godhead. 2. *Eganeem'i sélesé* three persons, Trinity. 3. *vajibûl vûjoud* God (whose existence is necessary, self-existent). 4. *ibnûl insan* the Son of Man. 5. *goulou'bou insaneyé* human hearts. 6. *tat-heer ét.*" to purify. 7. *mérqoumé* she (§ 677); *zatûl jénb* vulg. *satlijan* pleurisy. 8. *ifaqat boulmaq* to recover (§ 619). 9. *biznillahi* by the permission of God = if God wills. 10. *kés'sabiq* as it was before (§ 671 j). 11. *alél adé* or عاده custom § 671 f) usually. 12. *ténéz'zûh'* to take a walk (V. of *nâzhét*).

۱۴۳ ترجمہ Translation 143.

One day Hoja Effendi, losing his donkey, enquires of a man about him. The man answering said: "I saw your donkey in the court of Iconium^۱; he was acting as

Words and Notes. 1. *Qonya méhkémésindé...* *qadılıq idiyor.*

judge there." Hoja Effendi said: "Well^۲! I already knew that he would be a Cadi^۳; because when I was teaching (giving a lesson to) Khiléz, my son, that donkey sticking up his ears^۴ was listening attentively." He immediately started^۵, and after some weeks reached Iconium. He went directly^۶ to the court. He saw the Cadi from afar. He took a bunch of grass from the bag of the donkey and showed it to him saying *gîah! gîah! gîah! gîah!*^۶ The Cadi laughed at what the Hoja was doing. The Hoja said: "Well, he recognizes me. In a few moments he will come cheerfully to eat the fresh grass. I will wait for him." And he is still waiting there.

2. *pék ala*. 3. *onoun qadî* (fayil of) *olajaghîni bén satén bilir idim*. 4. *qoulaqlarîni dikérék diq'qatla dinlér idi*. 5. *doghroudan doghrouya měhkéméyé gitdi*. 6. means 'hay or straw,' used to call the donkeys and horses 'come, come, come!' 7. *filhal Qonyaya mûtévéjjihén harekét édib* ...

مکالمہ Conversation.

لسان عثمانیه حروفاتک عددی قاچدر؟ اوتوز بر در: ۱، ب، پ، ت، ث
الى اخره. (اخ) etc.)

فِ الْوَاقِعِ كُوزْلُ بِرْ كِيفِ اِيْتَمَشْكَزْ،
اِيْشِيدَمْ . اَكْرَچَه بِرْ قَاجْ كُونْ اوْلَ
خِبَرْ اوْلِيدَى؛ مِنْ المِنْوَنِيَه بِنَدَه كَزْدَه
دِعَوَتَه إِجَابَتْ اِيدَرَدَمْ . لَكَنْ
لِصَلَحَه اِيْكَ سَاعَتْ اوْتَهَه بِولُونَانْ
بِرْ قَرِيه يَهِ كِيْتَمَكَه مَجْبُورْ اوْلَدِيْغَمَدَنْ
مَعَ الْتَّأْسُفِ عَظِيمٌ^۴ كَلَمَهَمَدَمْ .

حَاشَا^۵ اَفَنَدَمْ ! بَيْنَ النَّاسِ سُوْيَلَه نِيلَنْ
هَرْ سُوزَه اِيْنَاغَه يَيْكَزْ ! بِنَدَه كَزْ الى
الْاَبَدِ دُوْسْتَكَزْمْ . بَعْدَمَا چُوقْ
فُرْصَتَلَه^۶ بُونَى بِالْدَّاَتِ مشاهِدَه
وَ تَقْدِيرِ اِيدَه جَكَسْكَزْ .

شامباز افندي بالجُمْلَه احْبَاسَنِي
بِالْذَّاَتِ سَاحَلَه بِولُونَانْ قُونَاغَه دُعَوَتَه
مَكْمَلْ بِرْ ضِيَافَتْ كَشِيدَه اِيلَهَدَى .
بَعْدَ الْطَّعَامِ قَايَقَلَه تَفَرُّجَه
چِيقَدقْ . مَعْ مَا فِيهِ ذَاتِ عَالِيَكَزْ
اوْرَادَه بِولَنْمِدِيْغِيْكَزْدَنْ كِيْفَمَزْ حَرَامْ
اوْلَدَى^۷ .

اَكْرَمَشَلَه فِي الْحَقِيقَه دِيدِيْكَكَزْ كَيْ
اِيْسَه : اَعْلَا ! دِيَيْه جَلَكْ يَوْقَ . فَقَطْ
بِنَدَه كَزْ بِعْضِيلَرَنَدَنْ اِيْشِيدَمْ كَه :
ذَاتَكَزْ كَلَمَه مَكْ اِيْلَكَوْنَ عن قَصِدْ
اوْلَ قَرِيه يَهِ كِيْتَمَشْكَزْ .

Words and Notes. 1. *téfér'rûj* diversion. 2. *haram ol.*" to become unlawful; to be unhappy. 3. *ijabét ét.*" to reply in the affirmative, accept (IV. of *jévab* § 620). 4. *hasha!* Heaven forfend! 5. *mayét té-és-sûfû azim* with the greatest regret. 6. *foursat opportunity*.

تعلیم قرائت Reading Exercise.

لطیفه An Anecdote.

بر مجلس الفتده^۱ قاین والدہ لرک^۲ مناسبتسزلىکلرندن^۳ بحث ایدیلارکی^۴ صیره ده، دلی قانلینک بری: ”بن اوْلندیکم زمان قاین آنام بکا اذیته قالقیشیرسە^۵، ایکی بردیم^۶ درحال^۷ بوغارم^۸“ دیدیکنی خواجه حضرتلری ایشیدیکنده، یاننده بولونان بر دوستنک قولاغنه آکیله رک شویله جه در دینی یانش:

— آه! ایشته شو دلیقانلى کوزومه کیردی؛ بر قیزم اوْلسەدە، شو قهرمانی^۹ بکا دامااد^{۱۰} ایده پیلسەیدم، یاقەمی شو خاتزیر^{۱۱} قاریدن قورتاریر کیدردم و السلام^{۱۲}!

Words and Notes. 1. *méjlisi ülfét* social party. 2. mothers-in-law. 3. *mûnasibetsizlik* absurdity. 4. *bahs ét.* "to speak about. 5. *éziyété qalqışmaq* to trouble, tease. 6. without hesitation. 7. immediately. 8. *boghmaq* to strangle, to kill; *dérđini yanmaq* to confide his woes to another. 9. brave man. 10. son-in-law. 11. a. *khînzîr* pig; nasty. 12. *vessélam!*

درس ۵۴ Lesson 54.

Arabic and Persian Pronouns.

§ 672. The Arabic Pronouns are occasionally employed in Ottoman. They are used only in certain Arabic expressions adapted by the Ottomans. They are as follows.

§ 673. The Possessive Pronouns:

ى - *i* My. نا - *na* Our.

ك - *ké* Thy (masculine). ك - *ki* Thy (feminine). كم - *kâm* Yours.

ه - *hâ*, - *hi* Him, it; his, its. ها - *ha* Her.

هما - *hâma*, - *hima* Them [two] (dual).

هم - *hâm*, - *him* Them (masc.). هن - *hân'né* Them (fem.).

§ 674. The Demonstratives:

ذٰلِكَ 'za, *haza* This. ذٰلِكَ 'za, *zaliké*, *zalik* That.

§ 675. The Relative Pronoun:

مَ -*ma*, *ma-* Who, which.

§ 676. مِثَالُّر *Misal'lér* Examples.

1. رَبْ *rébb* (among the Moslems), *rabb* (among the Christians) Lord. رَبْ *réb'bi*, *rab'bi* My Lord, Lord, God. يا ربْ *ya'rébbi!* يا ربْ *ya'rabi!* O my Lord! ربنا *réb'béna!* Our Lord; Rabboni!

2. مَوْلَى *mévla* (N. w. mim of Lord; sir. حضرت مولا، مولى). *hazréti mévla* God. مولانا *mévlana!* My sir! His grace.

3. بِ *bi-* with: لطف *loutf* من 'ménn grace: بلطنه 'blyenn *biloutfihi*, *bimén'nihi* by His grace: عنده *bimén'nihi Taga-la* by the grace of God Most High. بِ *biki'*, *bih'* by him, on it.

4. بَعْدَ *badé* after: *bade'hou* after it, after that.

5. عَلَى *ala-*, *aléy-* on, against: عليه *aléyhi* against or on him! سلام عليك *aléyké* on or upon thee: عليكم *aléykum* on you: علىكم السلام *sélam aléykum!* Peace be on you! Hail! God bless you! علىه السلام *aléhis'sélam!* Upon him be peace! (said of any of the prophets). عليهم *aléyhimdé* against me (partly Turkish). مدعى *mûd'dayi* the accuser: مدعى عليه *mûddâ'a aléyh'* com. *mûd'dayi aléyh* the accused. بناء عليه *binayén aléyh* consequently.

6. إِلَى *ila-*, *iléy-* to: إلى *iléyhi* to him: إلى *iléyha* to her: إلى *iléyhim* to them: مشار *mouma*, موصى *mûshar* (the méfoul of *iyma* and *isharét*) said, mentioned: مشار إليهم 'mouma 'alihem' مشار إليه 'mûshar 'alih' مشار إليها 'mouma 'alihha' موصى إليها 'mûshar 'alihha' she. مرسى *mûrsel* one which is sent (or addressed): [the méfoul of *irsal*]: مرسى إليه 'mûrsel 'alih' one who is addressed.

7. لِ *li-*, *lé-*, *léy* for, in favour of: لـ *léhou*, *léhi* for him, in favour of anybody: له *léhimdé*, *léyhimdé* in favour of me, for me.

8. كَ كَé- like: كذا *kéza* ' كذلك *kézaliké*, -lik like that; thus. مكذا *hakéza* so for thee this = so also. مع ما *ma haza* in spite of this, with this. مع ذلك *ma zaliké* with this, notwithstanding this.

9. ما باق *ma-mabaqî* that which remains, the remainder. مافق *mafévq* that which is above: مافقده *mafévqindé* above him. ما بين *mabéyn* that which is between, between. ما شاء الله *ma'shallah* what has God willed; May God bless him! كا كان *kémakiân* as it was before. مع ما فيه *ma mafihî* with that which is in it (mas.), yet. ما بعد *mabad* that which is after, the remainder: ما بعدى وار *mabadî var* there is its remainder = to be continued. ماعدا *ma'-a-da* which is over; besides, except.

مطالعات *Müta-la-at*: Remarks.

§ 677. In writing, the use of pronouns in the third person is avoided by repeating the noun for which they stand accompanied by one of these words, which all mean The same, the said, the above mentioned:

شار إليه 'موسى' مذكور 'مسطور' *mézbour, mézkûr, mestour, mérqoum, moumayiléyh, mûshariléyh* or *nûsharûn iléyh*.

§ 678. *Mézkûr, mézbour, mérqoum* are used when speaking of persons of inferior position. *Moumayiléyh* to the people of the middle class. *Mûshariléyh* is applied to persons of high rank. When speaking of inanimate objects *mézbour* and *mestour* are used.

§ 679. In case of a person first mentioned by name, or by a common substantive, these words may be used as substantives, or, — we might say —, as a kind of Personal or Demonstrative Pronoun, in all the cases of declension. But, in case of a thing, they must be used as adjectives, repeated each time.

§ 680. The Persian Pronouns are rarely used in such expressions. They are: این *een* this : آن *an* that : چه *chi* what? : چند *chénd* some : خود *khod* self, one's self; as:

آن و آن ghafili een ou an ignorant of this and that, inexperienced.

چه فائد chi fayidé! what is the use! Alas!

چند دفعه ل chénd défalar several times.

خود به خود khod bé khod personally, by himself.

١٤٤ تعلیم Exercise 144.

۱ بُنْيَهِ تعالی دون ساعت بر بُوچوق راده لرنده یکیجه قریه سنه^۱
مواصلات ایدوب^۲، افندی مومی الیه ایله ملاقات^۳ شرفه^۴ نائل بویورلدق^۵.
دوغرسی مشارالیه^۶ حق عاجزانه مده ابراز بیوردقلری توجهدن^۷ دولایی
فوق العاده متدار قالدم^۸. ۲ افندی مشارالیه له و علیکزده واقع
اولان^۹ مفتریاتدن^{۱۰} دولایی برشی بیان ایتدیلمی^{۱۱}? — خیر افندم!
برشی سویله مدلیلر؛ مع هذا حقدمه کوستردکلری مُجَبَّدَن علیهمده
سویله نن سوزلره قطعاً^{۱۲} اهمیت ویرمه دکلری^{۱۳} آکلاشیلیلیور. ۳ دونکی
مُحاکمه ده^{۱۴} فصل اولونان^{۱۵} دعوا^{۱۶} نه حقنده ایمش؟ برشی آکلاشیله بیلدی
می؟ — اوت افندم! بر حقوق^{۱۷} دعوا سی ایمش. مدعی مدعی علیه دن
اون بیک غروش ادعا^{۱۸} ایدییور داش. ۴ دینیکزک ما باقیسی بیکون
تأدیه^{۱۹} ایده بیلر میسکن افندم؟ — آمان افندم! چند هفتہ مساعده
بویور ملرینی تئنی ایده دم. بوکونلرده تأدیه ایتمک قدرتک ما فوقدن ده در.

Words and Notes. 1. To the village Yénijé (near Mérzifoun).
2. *mûvasélét ét.*" to arrive, reach (III. of *vasl*). 3. *mûlaqat* interview (VII. of *liaq*, *liaq* an encounter). 4. *shérék* honour. 5. *nayîl ol.*" to obtain, attain. 6. *tévéj'juh* sympathy. 7. *min'nétdar qalmaq* to be under obligation, grateful (§ 535). 8. *vaqî ol.*" happening, occurring (*fayil* of *vouqou'*). 9. *mûftériyat* calumnies (pl. of *iftira* [§ 650]). 10. *béyan ét.*" to express. 11. *qat'an* absolutely, not at all. 12. *éhém'miyét vérmék* to give importance (§ 582). 13. *mou-hakémé* a tribunal's hearing a case and giving a legal decision, law-suit (III. of *hûkm*). 14. *fasl olounmaq* to be decided, judged (a case). 15. *dava* a case; *id'da-a*, *id'di-a* to claim (VIII. of *dava* [§ 628]). 16. *houqouq* rights, dues (pl. of *haqq*, used as sing.). 17. *té-é-diyé* to pay (II. of *éda*, ادا [§ 616]).

عظم مضايقه ده^{۱۸} يم . هـكـذا بـنـدهـكـرـكـشـ دـخـيـ مضـايـقـهـ نـقـديـهـسـىـ درـجـهـ . فوقـ العـادـهـ دـهـ درـ . معـ ماـفيـهـ چـندـ كـونـ دـهـ مـسـاعـدـهـ اـيـدهـيـلـيرـمـ . اولـانـ مـطـلـوبـاـعـدنـ^{۱۹} ماـعـداـ دـيـكـرـلـونـدـهـ دـخـيـ وـارـدرـ .

18. *mouzayaqa* distress (§ 618 of *zeeq*); *nagdeeyé* pecuniary (§ 579). 19. *matloubat* dues (*méfoul* of *taléb* [§ 578]).

١٤٥ ترجمہ Translation 145.

1. Jesus said unto her: Mary. She turned herself, and said unto him, Rabboni.
2. Will you say anything against or in favour of him?
3. I have nothing to say against him, but I have much to say in favour of him.
4. The accuser and the accused were before the judge.
5. The said gentleman also was sick.
6. What is written on the postal cards¹?
7. Is this article² to be continued?
8. There was nobody in the school, except your son.
9. I cannot read those Arabic sentences, it is above my ability to read them.
10. Where is the residence of Habib Efféndi? — It is that blue-coloured house.

1. *achiq moukhabéré varaqasi* = correspondence card. 2. *bend*.

مکالمہ Conversation.

Hassan Efféndi. حسن افندی **Houséyn Efféndi.**

و عليكم السلام ! مولانا حسين افندی .	سلام عليكم ! حسن افندی .
ایواشہ ! الله امانت اولک ایا	مرحباً أهلاً و سهلاً .
افندم ! دون تشرف ایده جک ایدم	ماشالله ! ناصل اولدی ده بندہ خانہ یہ
اما ، حضرت یکھیا علیہ السلامک یوم	تشریف ایده یلدیکز ؟
مخصوصی اولق مناسبیلہ آودہ قالوب	
طاعت و عبادتلہ مشغول اولدم .	
آمین ! ادعیہ خیریلری برکتیلہ	پک اعلا ایتمشکز ! جناب الله شفاعت
انشاالله . عجبنا ذات عالیلری نهایلہ	مبارکہلرندن اهل ایمانی محروم
مشغول ایدیکز ؟	ایتمہسین !
اوٹ افندم ! تاریخ مقدس مطالعمنه	افندم ! کما کان ”قسسُ الْأَنْبِيَا“ نام
فوق العادہ مرا فکر اولدینی یلیرم .	اثر مُحترمی مطالعہ ایله مشغول

بندەكز دخى پك هوسكار ايسەمەدە ،
حالا اوپىلە آثاردىن اِستِفادە ايدە -
يىلمك قدرقۇڭ ما فوقىنە در .

خىر افندىم ! معلم مومى اليه چند دفعەلر
دخى تشرىف ايتىشلىر در . من
القديم بىئىننا دە حُب و مَوَدَّت
موجود در . لەن چە فائىدە كە
كىرت مشاغلدىن ناشى پك آز
دفعەلر تشرىف ايدىيورلار .

بو يوردىغىزى تصديق ايدەرم . اكىرچە
مساعدهلىرى اولورسى ، افندىزە بر
سوال تقديم ايدەم . آچىق مخابره
ورقەلىرى اوزرىنە قىرمىزى حروفاتلە
معرَّى اولان عبارە نە در ؟

پك اعلا ! فَوْقَ الْعَادَةِ مُتَشَكِّرٌ .

ايدم . معلوم سىنەتى اولدىيىن او زە
داعىلىرى بو يىلە آثارڭ مطالعەسىنى
پك زىادە مُتلىذِذ اولورم .

أَسْتَغْفِرُ اللَّهَ أَفْنَدِمْ ! تَقْدِيرُ اتْكَزْدَنْ
دُولَابِيْ فُوقَ الْعَادَةِ مُتَدَارِيْكَزْمْ .
دون مُعلم شەھىر آغوب افندى
دولتخانە يە تشرىف ايتىشلىرى ديو
ايشىتمىد . ايلك دفعە اولەرق مى
تشرييف ايلەدىلر ؟

اوْت افندىم ! مومى اليك قىمتى بندەكز
دخى تقدیر ايدەرم . بزم كېيى عالم
مدىنتىجىھە غافل اين و آن اولان
كىسان اپەچۈن افندى مومى اليه بر
رَهْبَرْ يَهْمَتَا در .

افندىم او بو يوردىغىزى : "مرَسُلُّ اليك
نَامْ وْ شَهْرٍ وْ مَحَلٍ إِقَامَتِي بِالْيَهِ
يَا زِيلَه جَقْدَرْ" عبارەسىدر .

Reading Exercise.

**Regulations and rules of
the road, for preventing
collisions at sea.**

— 1 —

When close-hauled on opposite
tacks, the ship on the port
tack is always to give way if
necessary, either by keeping
away or going about.

**دریادە سفانىڭ منع
مُصادَمَه لىرى ضىمنىدە يايپىلان
قوانىن و نظمات .**

— 1 —

**مُخالِف قُونُظُرَه دە بولۇنان اىكى سفینە
بر بىرلىيە تصادف ايلەدكلىرى حالدە :**
قۇنُظُرەلىرى اسکله دە اولان ، سانجاقدىن
اولانە دائما يول وىرەجىدر ؛
(يا چوپىرەرك ويا آچىقىدە طورەرق) .

— 2 —

With the wind free, give way
to those on the wind.

روزکاری قولای قوللانان کمی،
روزکار اوزرنده کنه يول ویره جکدر.

— 3 —

Two ships meeting under
(having) full sail are to pass
on the port side of each other.

باش باشه تصادف ایدرک مصادمه وقو-
عی ملحوظ اولان ایکی کمی؛ بربینک
اسکله طرفندن مرور ایده جکلردر.

— 4 —

Under steam and nearly end-on
to each other, both cast to
starboard and pass on the port
side of each other.

ایستیم اوزرنده بولونان ایکی کمی بربینه
تصادف ایتدکده؛ منع مصادمه ایچون
ایکیسی ده دومنلینی سانجاغه
قیره رق، بربینک اسکله سندن کچرلر.

— 5 —

A steamer always gives way
to a sailing vessel: and it must
be remembered that every vessel
under sail, with steam ready,
though not using it, is con-
sidered a steamer, in the event
of collision.

واپور سفائني، یلکن سفائنه يول
ویرمکه مجبور اولدینی کبی؛ ایستیمی
حاضر اولدینی حالده، یلکن ایله سیر
ایدن سفائن دخی حین مصادمه ده:
واپور کبی عد اولونه جقلری خاطردن
دُور طوتیلها مالیدر.

— 6 —

Every vessel underway is to
carry a green light on the star-
board and a red light on the
port side.

ده گیزده کزن هر سفینه سانجاق
جهته بریشیل، اسکله جهته ده قیرمیزی
فنار (فَنَر) وضع ایتمکه مجبور درلر.

— 7 —

Steamers, in addition, carry a
white light at the fore-masthead
(prova). [Worda the broadside.]

فضله اوله رق واپور سفائني (بورده
فنار لرندن ماعدا) پرووه سُتونه ییاض
بر سیلیون فناری کشیده ایدرلر.

— 8 —

Vessels towing, carry two white masthead lights (*siliyon*).

پدک چکن سفائن ایک سیلیون
چکرلو.

— 9 —

During fogs, vessels under steam are to sound a steam whistle; vessels under sail, to use a fog horn; at anchor, to ring a bell.

سیس زماننده واپور سفائن دودوک ،
یلکن سفائن ده سیس بوینوزی
ولنکراندازِ اقامَت بولوندقُلَری حالده
چاڭ چالارلۇ.

— 10 —

These signals to be sounded once, at least, every five minutes.

— ۱۰ —

بونلر ده لا اقل بش دقیقەدە برکەر
چالىنىلىدە.

٥٥ درس Lesson 55.

The Arabic and Persian Adverbs.

§ 681. The simple Arabic Adverbs are rarely used in Ottoman, but the compound ones are very common. These are made by the addition of a tenveen of *ûstûn* together with an *élyif* or *té* (-én, -tén § 48); as:

شرق sharq east: شرقاً sharqén eastward.

ذات zat origin: ذاتاً zatén originally, already.

شفاه shifah lips: شفاهماً shifahén orally.

§ 682. There are two rules which govern the pointing of tenveen of *ûstûn*¹:

a. If the word ends in *hémzé* (§ 590), or short *élyif* (§ 594), or servile *hé* or *té* (§ 592), only a double *ûstûn* is put at the end, provided that *té* and *hé* (تْ هْ أ) must change into round *té* (تْ ئِ -tén) and short *élyif* (يِ -a) must change into simple *élyif* (إِ -én):

جزا jéza punishment: جزاً jéza'yén as a punishment.

هدیہ hédiyé present: هدیۃً hédiyé'tén as a gift.

¹ Which is the sign of the Accusative case (§ 670).

مرحٰت mérhamét mercy:	مرحٰة mérhaméten kindly.
معنٰی man'a meaning:	معنٰا ma'nén in truth, virtually.
ماده maddé material:	ماده maddéten materially.

b. But if the final ـ be radical, or if the word end with any other letter than those mentioned above, an *elif* with double *ustün* (ـ-ـ) is added to the end; this *elif* is never pronounced:

موقت <i>mouvaq'at</i> temporary:	موقتاً <i>mouvaqqa'tén</i> temporarily.
نظر <i>nazar</i> a glance:	نظراً <i>naza'rén</i> in respect of.
ثالث <i>salis</i> third:	ثالثاً <i>sali'sén</i> thirdly.
بعضاً <i>bazén</i> sometimes:	بعضًا <i>mou-akhkha'rén</i> subsequently.

مثال Misal'lér Examples.

مُتَمَدِّيًّا	<i>mûtémadi'</i> yén continually.	مُجَدِّدًا	<i>mûjéed' dédén</i> newly.
دَفْعَةً	<i>défa'tén</i> repeatedly.	فَجْهَةً	<i>fûj'jétén</i> suddenly.
قَضَاءً	<i>qaza'yén</i> by accident.	قَصْدًا	<i>qas'dén</i> designedly.
خَفِيًّا	<i>khéfi'yén</i> secretly.	عَلَانِيًّا	<i>alé'nén</i> openly.
عَوْمًا	<i>oumou'mén</i> generally.	تَقْرِيبًا	<i>taqri'bén</i> nearly.
بَرًّا	<i>bér'rén</i> by land.	بَحْرًا	<i>bah'rén</i> by sea.
جَمًا	<i>jéman</i> , <i>jém'én</i> as a total.	مَجَانًا	<i>méjjan'én</i> freely, gratis.
تَحْرِيرًا	<i>tahri'rén</i> written.	كُلًا	<i>kûl'liyén</i> totally.
حَرًّا	<i>jéb'rén</i> by force.	حَلْلَةً	<i>jûm'létén</i> wholly.

§ 683. Sometimes the tenween is not pronounced:

اولاً *év véla* firstly. عادتاً *a'déta* simply.

حالا *hal'a* yet, now. *دائماً* *da'yima* always.

غالباً *gha'liba* most probably. مطلقاً *mout'laqa* absolute.

وَاقْعًا *vaga'-a* in fact, surely. مثلاً *mé'séla* for example.

عجاً a'jéba, aja'bá I wonder! strange! Really!

§ 684. **The Persian Adverb.** The Persian Derivative Adjectives, which are made by the addition of *-ané* (§ 528), are used as adverbs:

dosta'né friendly. براذرانه biradera'né brotherly.
jansipara'né devotedly; bravely. جانسپارانه
mahréma'né intimately, confidentially. محروم‌مانه

١٤٦ Exercise 146. تعلیم

۱ امتحانلریڭز بو سنه تحریراً می اوله‌جقدر يوخسە شفاهاً می ؟
— اولاً تحریراً اوله‌جغى معلم افندى طرفىن اعلان^۱ او لوغشیدىسىدە،
مۇخراً هىيت معلمىن^۲ شفاهاً اجرا او لوغه‌سىنە قرار وىرمىشدە^۳. ۲ دىشىن
براً و بىجاً هجوم^۴ ايلەدى. ۳ افندىز حضرت عيسى عليه السلام "خفياً
سويلەد كارمى علناً وعظ ايدەجىكسىز" دىوبويزمىشدە. ۴ مصطفى
دايمى بىنده كزه هدية بش لىرا ارسال ايلەمش : ذاتاً ده اون لىرا
كوندرمىشىدى : جمعاً اون بش لىرا كوندرمىش اولدى. ۵ دروتىدە
اقامت ايلەدىكىز قواق بىم دكىلدر. موقتاً او طور و يورز. ۶ ايشىتىدىكىز
ظرأً اوْ صاحبىز بېتىق^۵ وفات ايلەمش : او يلەمىدر عجباً ؟ — اوت
افتىم^۶ حقىقت در. فقط بىدناً^۷ او لقدر صاغلام ايدىكە، وفاتىه حالاً
ايىنعم كىلمەيور. ۷ او يلەدر؛ لكن مُسکراته^۸ مېبتلا^۹ او لانلىر، عموماً
بو يلەجه وفات ايدىلر. بىم بىلدىكىم متوقاي مرقوم متادىاً اىچىكى^{۱۰}
ايچىرىدى. ۸ واقعاً سزك اىچىون بىر مكتوب كىمىش اما؛ صوکە دە قضا،
ضایع اولىشىدر، عفو ايدىسىز. ۹ مكتوب ضایع او لاما مشىدر؛ بىنى عادتاً
إغفال ايدىيودسىز^{۱۱}، اراداتىڭز^{۱۲} ايلە ويىكىز؛ ويىمىزسىز جىراً آليرم.

Words and Notes. 1. *ilan ét.*" to announce (IV. of *além*).
2. *hiyéti mou-al'-limeen* the Faculty. 3. *qarar vér.*" to decide.
4. *hûjoum* to attack; *fûj'jétén* for فجائتاً suddenly. 5. *bédénén* bodily.
6. *mûskirat, ichki* any intoxicating liquid (pl. of *mûskir*, which is
the méfoul of IV. *sékér*). 7. *mûbtela* addicted to (méfoul of *ibtila*).
8. *ighfal ét.*" to deceive. 9. *iradét* will (IV. of *Véod* [§ 620]).

١٤٧ ترجمة Translation 147.

1. "I will give unto him that is athirst of the fountain of the water of life freely." 2. He has not yet come. 3. The school house was newly built. 4. Nearly 500 persons were present. 5. He took the money by force. 6. They were treating¹ each other like brothers. 7. He was serving his Master devotedly. 8. I cannot reveal² to you that matter³; it was told to me in confidence. 9. He told me again and again (repeatedly). 10. It is most probable that he will never be able to come. 11. Really! That is my opinion⁴ too.

Words and Notes. 1. *mou-amélé ét.*" 2. *béyan ét.*" 3. *mad'dé.* 4. *éfkiār.* (*Béndénizin dé éfkiāri héman héman o mérkézdé dir.*)

قراءت قراءت Reading Exercise.

بر عالم مشهور ک افعال سیاسیه سی Newton.

علوم طبیعیه^۱ علم‌آسندن^۲ مشهور نیوتون^۳ یکرمی سنه از کلتره پارلامنتوسنده^۴ مبعوث^۵ صفتیله^۶ بولوندینی حالده^۷ برکون نه^۸ بر نسطق ایراد ایتمش^۹، نه ده بر تکلیف^۹ و اعتراضده^{۱۰} بولوغشدر . نهایت خارق العاده او له رق^{۱۱} برکون قیام ایدوب^{۱۲}، وقارلی بر صورتده^{۱۲} اداره کلام^{۱۳} ایده جگنی اعضای مجلس کورد کار نده : غاییت تعجب ایدر^{۱۴} . و اول آنه قدر پک چوق مسائل مهمده^{۱۵} اختیار سکوشه^{۱۶} هیچ بر سوز تکلم ایتمه ممش^{۱۷} اولان بو ذاتک حرکتنی مطلقاً مهم بر مسئلله

Words and Notes. *éf'al* actions (pl. of *fyl*); *siyasiyé* political (§ 579). 1. *ouloumou tabiyiyé* natural sciences. 2. *ouléma* scientists (pl. of *alim* [§ 643 d]). 3. *Névtón* Newton. 4. *parlaménto* parliament. 5. *méb'ous* delegate, P. M. 6. *sifatıyla* with the title. 7. *né — né* — neither — nor —. 8. *iyrad* to deliver (§ 620); *noutq* speech. 9. *tékleef* proposition (§ 615). 10. *itiraz* opposition (VIII. of *arz*). 11. *khariqûl adé olaraq* extraordinarily (Turk. adverb). 12. *vaqarlı bir sourétle* in a serious manner, seriously (§ 458). 13. *idaréyi kélam ét.*" to deliver a speech (§ 621). 14. *té-aj'jûb ét.*" to be astonished. 15. *mésayıl* questions (pl. of *mésélé* [§ 597]), *mou-hinm'* important (*fayil* of *ihmam* [§ 619]). 16. *ikhtiyar ét.*" to prefer, choose (§ 627); *sûkûtlé* for *sûkût* édérék remaining silent (= keeping silence). 17. *tékél'lüm ét.*" to speak (§ 622).

الجاسيله^{١٨} اولديغنه حكم ايدرك^{١٩} : هيئت مجلس كمال دقتله^{٢٠}
مشاراليك^{٢١} بحث ايده جكى^{٢٢} مستله لي استيماعه^{٢٣} حاضر لانيز.
اول علامه دوران^{٢٤} نه ديسه الي^{٢٥} ! — ”فنديلر! صاغ جهتمده^{٢٦}
مشاهده بو يور دينيكتز^{٢٧} شو پنجره نك جامى قضا، قيريلمش اولديغندن،
جييان هوانك^{٢٨} حدوثنى موجب اولويور^{٢٩} ” وَ بُو دَه بِنْم صختمى
اخلاله^{٣٠} باعث اولويور^{٢٩} : بناء عليه^{٣١} : بو قيريق جامك يرينه بريشىستك
طاقدىيىلمەسى تكليف ايده رم^{٣٢} ” دىوب او طورى ويمىشد^{٣٢} . <ابو الضيا>

18. *ilja* compelling (§ 619). 19. *hûkm ét.*” to judge, think.
 20. with great attention. 21. see § 678. 22. *bahs ét.*” to discuss.
 23. *istima ét.*” to hear. 24. *al'lamé* exceedingly learned (§ 582 of
al'lam, this is exceptionally masculine); *dévrان* the century.
 25. What do you think that he said? 26. *jihét* side. 27. *mûsha-hadé* to see. 28. *jéréyanî hava* current of air. 29. *houdous ét.*”
 to occur, happen; *moujib* causing (mefoul of *ijab* [§ 619]); *bayis ol.*” to cause. 30. *sîh'hat* health; *ikhlal* to spoil, break. 31. *binayén aléyh* therefore (§ 676^٥); *téklif ét.*” to propose, to move. 32. he sat
 down quickly (§ 286). *Ebûz Ziya* the father of Ziya (§ 669^٢, p. 369).

مکالمە Conversation.

To Thank. شكر ايتك Téshék'kûr étmék.

I thank you very much for your kindness.
 Pray don't mention it.
 I feel very grateful to you.
 I am very much obliged to you.
 I shall never forget your kindness to me.
 I return you a thousand thanks.
 I beg you will accept my most grateful thanks.

Thank you, Sir.
 I am sorry to give you so much trouble.
 You overwhelm me with your kindness.
 No trouble at all.
 I shall be most happy to return you the favour.
 You are really too kind.
 I hope I shall some day be able to get out of your debt

Loutfouñouza pék ziyadé téshék-kûr édérim.
Estagh'firoul-lah!
Zatî alinizé min'nétdarîm.
Min'nétdarinizim.
Qoulouñouza olan loutfou hichounoutmayajaghim.
Binlérjé arzî téshék'kûr édérim.
Min'nétdarané olan téshék'kûra-tîmî qaboul bouyourmañist istirham édérim.
Téshék'kûr édérim efféndim.
Zatî alinizé bou qadar sahmét vérdiyim ichin mûté-és'sifim.
Loutfounouz qoulonouzou mah-joub édiyor.
Hich zahmét déyil. Bir shéy déyil.
Loutfounouzou iyadé édéjéyim ichin pék més'-oud oum.
Haqiqatén pék nazik sisiz.
Inşhal-lah bir gün olour bor-ioumou éda édérim.

I am delighted to have been useful to you.

I am extremely glad to see you.

Nothing at all! Not at all!
No ceremony between friends.

*Khidmétinizdé bouloundoughoum
ichoun pék mémnounoum.*

Sizi gërdûyûmè déréjéyi nihayédé mémnoun oldoum.

Bir shéy déyil.

Téklif yoq dour efféndim!

درس ٥٦ Lesson 56.

اسماً اعداد Arabic Numerals.

§ 685. The Arabic Numeral Adjectives are frequently used in Ottoman, especially in writings, in official terminations, in speeches and sermons.

اعداد اصلية I. Cardinal Numbers.

واحد *vahid* or *ahad* one; fem. واحدہ *ihda*, *vahidé*.

اثنين *ésnéyn* two. سبعہ *séb'-é* seven.

ثلاثہ *sé-lé-sé* three. عمانیہ *sémaniyé* eight.

اربعة *érba'-a* four. تسعہ *tis'-é* nine.

خمسة *khamsé* five. عشر *ashér*, *ashér* ten.

ستہ *sit'té* six. صفر *sifir* zero.

احد عشر *ahadé ashér* 11, اثنا عشر *isna ashér* 12, سلسلہ *sélését* 13, اربعة عشر *érba-at ashér* 14, خمسة عشر *khamsét ashér* 15, ستة عشر *sittét ashér* 16, سبعة عشر *séb'et ashér* 17, عمانیہ عشر *sémaniyét ashér* 18, تسعہ عشر *tis-ét' ashér* 19.

اربعین *ishreen* 20, سلسلہ *séléseen* 30, عشرين *érba-yeen* 40, خمسين *khamseen* 50, ستين *sit'teen* 60, سبعين *séb'een* 70, عمانین *sémaneen* 80, تسعين *tis'een* 90. (etc. is not used in Ottoman.)

مائة *miyé* 100, مائتين *miyétéyn* 200, سلسلہ *sélésou* 300, ألف *élf* 1000, ألفين *élféyn* 2000, ثلاثة آلاف *sélését alaf* 3000.

اعداد وصفیہ II. Ordinal Numbers.

اول *év'vél*, *hadi* 1st; fem. اولی *oula*.

ثاني *sani* second; fem. ثانیہ *saniyé* second ($1/60^{\text{th}}$ of a minute).

ثالث <i>salis</i> third. fem.	ثاڭه	سابع <i>sabi</i> seventh.
رابع <i>rabi</i> fourth. »	رابعه	ثامن <i>samin</i> eighth.
خامس <i>khamis</i> fifth. »	خامسه	تاسع <i>tasi</i> ninth.
سادس <i>sadis</i> sixth. »	سادسه	عاشر <i>ashir</i> tenth.

§ 688. By the addition of an *élyif* with a tenveen, they are changed into adverbs (§§ 681, 683):

أولاً <i>év'vélá</i> firstly.	سادساً <i>sadisén</i> for the 6th time.
ثانياً <i>saniyén</i> secondly.	سابعاً <i>sabiyén</i> » » 7th »
ثالثاً <i>salisén</i> thirdly.	ثامناً <i>saminén</i> » » 8th »
رابعاً <i>rabyén</i> fourthly.	تاسعاً <i>tasiyén</i> » » 9th »
خامساً <i>khamisén</i> fifthly.	عاشرًا <i>ashirén</i> » » 10th »

§ 689. The Nisbé of the units is made by the measure فُقَالِي (§ 580 f.):

ثنائي *sûnayi* composed of two letters, bi-literal.

ثلاثي *sûlasi* » » three » triliteral.

رباعي *rûbayi* » » four » quadrilateral.

اعداد كسرية اعداد كسرية

نصف *nîsf*, *nîsîf* half (§ 207). سدس *sûds*, *sûdûs* $\frac{1}{6}$.

ثلث *sûlûs*, *sûls* $\frac{1}{3}$. سبع *sûb'* $\frac{1}{7}$.

ربع *roub'*, *ouroub* $\frac{1}{4}$. ثعن *sûmn*, *sûmûn* $\frac{1}{8}$.

خمس *khoums* $\frac{1}{5}$. تسع *tûs'* $\frac{1}{9}$.

عشر *ûshîr*, *ûshûr* $\frac{1}{10}$; *éoshûr* tithe (pl. اعشار *ashar*).

§ 691. In forming compound numeral adjectives in Arabic, the smaller number always precedes the larger, while *vé* is put between every number and that which follows it: that is to say, in reading they begin from the right, as they write and read from the right (§ 13).

مِثالَلٌ Misal'lér Examples.

تسعة و ثلاثون *tisét vé sélasoun* (or *sélaseen* [§ 573]) thirty-nine.

تحريراً في اليوم الخامس والعشرين، من شهر ذي القعده الشريفة؛ Tahreerén fil yévmil khamis rél ishreen, min shéhri zilqadétish shérifé, lisénétin sébét-ashér vé sélésoumiyétin vé élf. (This Firman) was written on the 25th of the sacred month Zilqadé, in the year 1317 (of the Hejira).

شهر ثلثة امتحانلى ختام بولدى شور shouhourou sélesé imtihanları khitam bouldou. The term examinations were finished.

خمسه اوقات مباركة évgatî mûbarékéyi khamsé the five blissful times (of daily prayers). ألف ليله و ليلة élfû léyle vé léylét the 1001 nights, i. e. the Arabian Nights, Turk. Biñ bir géjé.

The Diminutive Noun.

§ 692. The Diminutive noun is made by the measure فَيْل fœyl (§§ 156, 167, 544):

عبد abd a servant: عبید oubéyd a little servant.

حسن hasan beautiful: حسين houséyn darling, prettiest.

سلمان sélman prop. name: سليمان souléyman Solomon.

١٤٨ تعلمیم Exercise 148.

١ آحاد؛ عشرات؛ مآت؛ الوف، آلاف^١؛ ٢ أحادیث، ثلثان، سُدسان^٢؛
 ٣ كتاب، رابع، فصول^٣ اربعه؛ ٤ فصل، تاسع عشر؛ ٥ جزائر^٤ سبعه؛
 عمليات^٥ اربعه؛ ٦ اوچ ربع، آلتى تسع، يدى عشر؛ ٧ ماده^٦ رابعه؛
 سنہ ثامن وعشرين؛ ٨ دفعه اولى، شهور^٧ سته، عشر محصول^٨؛ ٩ رسم^٩
 ستہ، شهور ثلثه؛ ١٠ حواس^٩ خمسه؛ ١١ خمسين^{١٠}، اربعين^{١١}،
 کسر اعشاري^{١٢}؛ ١٢ عيد، آخمسين^{١٣}؛ اوامر عشره؛ احاد ناس^{١٤}.

Words. 1. *ahad, ashérat, miyat, oulouf or alaf*; the units, tens, hundreds and thousands. 2. $\frac{2}{3}$, $\frac{2}{6}$ (duals [§ 568]). 3. *fousoul* seasons, pl. of *fasl* a season; a section, subdivision of a book. 4. *jézayir* islands, pl. of *jéziré* (§ 646). 5. *améliyat* processes (Arith). 6. *mad'dé* article (§ 644 b). 7. *shouhour* months (pl. of *shéhr*). 8. product (mef. of *housoul* [§ 604]). 9. *havass'* sense, faculty. 10. *khamseen* a period of 50 days, following the Erbayeen, ending at the Vernal Equinox. 11. *érbayeen* the forty days of midwinter, beginning with the winter solstice, 21st December, and ending 30th January, when the severest cold is experienced. 12. *késri asharee* the decimal fractions. 13. *eed* festival (Pentecost). 14. individuals.

Exercise 149. تعلیم ۱۴۹

۱ مسکرات^۱، دخان^۲، طوز^۳، تغا^۴، حیر^۵، صید ماهی^۶ رسمونه
 رسمونه ستہ^۷ تعبیر اولونور^۸: بونلر دخاندن ماعدا دیون عمومیہ عثمانیہ
 ادارہستہ ترك و احالہ اولوغشلر در. ۲ کچن سنہ اربعین خفیف کچدی
 ایسہدہ^۹ بو سنہ خمسین اولقدر خفیف کچمه دی. ۳ دولت علیہ عثمانیہ نک
 ملکیہ^{۱۰} درجات رتبہ سی^{۱۱} آشاغیدن یوقاری چیقه رق شونلر در:
 رتبہ خامسہ، رتبہ رابعہ، رتبہ ثالثہ، رتبہ ثانیہ صنف^{۱۲} ثانیسی، رتبہ
 ثانیہ صنف ممتازی^{۱۳}، رتبہ اولی صنف ثانی، رتبہ اولی صنف اول،
 رتبہ بالا^{۱۴}، و رتبہ وزارت^{۱۵}. ۴ عملیات اربعہ شو آتیدہ کیلر در: جمع،
 طرح^{۱۶}، ضرب^{۱۷}، تقسیم. ۵ فصول اربعہ دخی بونار در: صیف^{۱۸}،
 خزان^{۱۹}، شتا^{۲۰}، و بھار^{۲۱}. ۶ مصادر^{۲۲} عربیہ اساساً^{۲۳} ایکی قسمدر:
 اولاً مجرّد^{۲۴}، ثانیاً مزید فیہ^{۲۵}. ۷ مصدر مجرّد دخی ایکی قسمدر:
 بری مصدر ثلاثی مجرّد و دیکری مصدر رباعی مجرّد. ۸ مصدر
 مزید فیہ دخی ایکی نوعدر: مصدر ثلاثی مزبد فیہ و مصدر رباعی مزید
 فیہ. ۹ عید الخمسین کوننده بارکاہ آحدیتہ عرض تحمیدات ایله دیلر.

Words and Notes. 1. *mûskirat* intoxicating liquids. 2. *doukhan* tobacco. 3. *damgha* stamp. 4. *hareer* silk. 5. *sayd* fishing, hunting *mahi* fish; *rousoum* taxes. 6. *tabeer ol.*" to be called; *Douyounou Oumoumiyéyi Osmanecyé Idarési* the Administration of Ottoman Public Debts; *térk* to leave; *ihalet* to refer (IV. of *havalé* [§ 620]). 7. *milkiyé* civil; *askériyé* military (§ 581). 8. *déréjat* degrees (pl. of *déréjé* [§ 576]); *rûtbé* a rank, grade in the Ottoman nobility. 9. *sînîf* class. 10. *mûtémayiz* privileged, superior (fayil of *téma-yûz* [§ 624]). 11. *rûtbéyi bala* the supreme civil grade in the Ottoman nobility. 12. *vézarét* the rank of a vezir. 13. *tark'* subtraction. 14. *zarb* multiplication (if pron. *darb* it is 'a blow'). 15. *sayf* summer. 16. *khazan* autumn. 17. *shita* winter (§ 591). 18. spring. 19. *mésadîr* infinitives (pl. of *masdar* [§ 648]). 20. *éssasén* fundamentally (§ 681). 21. *mûjér'réd* simple, primitive (*mefsoul* of *téjreed*). 22. *mézeedoun fiyhi* augmentative: *mézeed* (§§ 605, 670); *fitiyhi*: *fiy* preposition, *hi* pronoun ([§ 671 i] = augmented in itself).

مکالمہ Conversation.

Congratulations and Felicitations.

I heard with great pleasure
H. I. M. the Sultan has
ciated your services and
red on you a decoration of
ird class of the Osmaniye.

I heard with the greatest
that H. I. M. the Sultan has
nted you Minister Pleni-
tiary to London.

I in the newspapers with
ne joy of your promotion
e degree of Mûtemayiz.

[Lady.] My joy was very
on hearing that H. I. M.
ultan had been pleased to
r on you the Insignia of
third class of the Shéfaqat.

I accept my congratulations
is honorific distinction.

I accept my sincere con-
lations.

I do not express my gratitude
the interest you feel in me.

تبریکات و تهنیات

خدماتِ علیہ لرینہ مكافات اولق اوزرہ
عواطفِ علیہ حضرتِ شهر یاریدن عہدہ
عالیلرینہ او چنجی رتبہ دن بر قطعہ نشان
علیٰ عثمانی توجیہ و احسان یورلدیغی
کمالِ محظوظیتله مسموم اولشدر.

ذاتِ حضرتِ شهر یاری ذاتِ والارینی
لوندرا سفارتنه تعیین یوردقفری
کمال مسرتله مسموع عاجزانہم
اولدی.

عہدہ عالیلرینہ رتبہ متباہزینک توجیہ
یورلدیغی تعریق ناقابل بر مسرتله
اوراقِ حوادث ده مطالعہ ایله دم.

عواطفِ سنیہ حضرتِ تاجداریدن
عہدہ عالیلرینہ ایکینجی رتبہ دن شفت
نشانِ ذیشانی احسان یورلدیغی معلوم
عاجزانہم اولدقدہ فوق الحدّ مسرور
و ممنون اولدم.

اشبو توجیہ و جیہ حضرت پادشاہیدن
طولایی ذات عالیکڑی تبریک ایدرم.

بوندن طولایی تبریکات خالصانہ مک
قبول یورلمہسی مسترجادر افندم.

حق بند کانہ مده ابذاں یوردقفری حسن
توجهاتِ علیہ لرندن طولای نہ درجه

I am ever so much obliged for it.

I perceive from this high token of the Imperial favour that your excellent qualities are appreciated everywhere.

I hasten to congratulate you on the new dignity of which Your Honour is the recipient.

[To an Ambassador.] Sir, Our August Sovereign, H. I. M. the Sultan, desirous of affording you some token of his appreciation and his regard has been pleased to confer on you the grand cordon of His Imperial Order of the Méjidiyé.

Will your Excellency therefore please to accept my very sincere congratulations on this token of the Imperial favour of which you are the recipient?

I ask you, Sir, to be kind enough to present to H. I. M. my very respectful homage and to convey to him the assurance of my

مُتأثِّر اولدیغى تعریف ایدرم . بناءً عليه تشکرات نامتناهیمی قبول یورمەلینى رجا ایدرم افندم .

حقگزده وقوعولان اشبو توجّهات والتفات پادشاهیدن طولایی مُتصِّف اولدیغىكز صفاتِ جلیله لریكزك هر بردە تقدير وتحسین اولونقدە اولدیغى اکلاشىلەر .

رتبه جديده عليهملينك تبريك وتهنيته مسارعت ایدرم .

متبعِ مفخم ومنظمه ذات شو- كتسهاتِ حضرتِ پادشاهى : حق سفير- انهارنده درکار اولان حرمت و توجّه ملوکانه لرینه بر دليل جلى اولق اوزره ، بو کره ذاتِ اصيلانه لرینه بر نجى رتبه دن بر قطعه معيدى نشان ذيشانى اعطى و احسان یورمشدر :

شو نائل اولدیغىكز اثرِ جلیل لطف و عاطفتِ سنه دن طولایي تبریکات خالصه ملک قبولى رجا ایدرم .

ثنوارلر نجە بغايت قىمىدار اولان اشبو نشانه لطف و عاطفتِ سنه دن طولایي تشکرات و تظيماتِ فاقە عاجزانه مى سرىپ شوكىھ سپير حضرتِ پادشاهى يە

profound gratitude, and to represent to him how greatly I feel honoured by such a high distinction and how much I am sensible of his high munificence and bounty.

عرض و ابلاغ بویورمهلینی رجا ایدرم
افندم.

Reading Exercise.

Home (Fatherland).

عقل^۱ «مربع^۲ باشقة^۳ مثَلٌ^۴ باشقة» قضيَّه سنك^۴ حقيقة نه
قوته حكم^۵ ايله يورسه^۶ وجдан^۶ ده «وطن^۷ باشقة^۸ خارج^۸ وطن باشقة»
سوزینك^۹ صحته^۹ او قوته اعتماد ایدیور^{۱۰}.

شیرخوارلر^{۱۱} بشیکنی^{۱۲} چوجوقلر اکلنديکى يرى^{۱۳} كنجلر
معديشتکاهنى^{۱۲} اختيارلر كوشة فراغنى^{۱۳} اولاد والدهسى^{۱۴} پدر عائله سنى
نه درلو حسيات^{۱۴} ايله سورسە انسان ده وطني او درلو حسيات ايله سور.
بو حسيات ايسە سېبىز بىر مىل^{۱۵} طبىعتدن عبارت دىلمىر. انسان وطني
سور^{۱۶} چونكە موائب^{۱۶} قدرتك^{۱۷} الڭ عزيزى اولان حيات هواي وطني
تنفسله^{۱۸} باشلار.

انسان وطني سور^{۱۹} چونكە عطا ياي^{۱۹} طبىعتك الڭ رونقلىسى^{۲۰}
اولان نظر^{۲۱}: لجه افتتاحنده خالك^{۲۲} وطنه تعلق ايدر^{۲۳}.

Words and Notes. 1. sense, mind. 2. *mûrâbâ* square (m f. of *t r-b * [§ 615]). 3. *m s l s* triangle (m foul of *t s lees* [§ 615]). 4. *qaziy * decision, truth. 5. to judge. 6. *vijdan* conscience. 7. *vatan* home, fatherland. 8. outside, other, non- (*fayil* of *khourouj*). 9. *s h hat* truth. 10. *itimad* to believe (VIII. of *am d*). 11. *sheer-khor* that sucks milk, suckling (§ 535). 12. *mayish t* (n. w. mim of *aysh* + *gi h*) a place where to gain his subsistence (§ 541). 13. *k osh * a nook, retreat; *feragh* leisure. 14. *his siyat* feelings (pl. of *hiss*). 15. *m yl* affection. 16. *m vahib* gifts (pl. of *m vh b *). 17. *goudr t* power; Providence. 18. *t n f f s* to breathe (V. of *n f s*). 19. *ataya* gifts, bounties (pl. of *atiy * [§ 646]). 20. p. t. *r vnaql * splendid, brilliant. 21. looking, glance; *l mh yi iftitahda* at the first glance. 22. *khak* soil; ground. 23. *t -al'louq  t * to fasten, to attach (V. of *alaqa* § 622).

انسان وطنی سود، چونکه ماده^{۲۴} وجودی وطنی برجزیدر^{۲۵}.
 انسان وطنی سود، چونکه اطرافه باقدچه هر کوشه‌سنده عمر
 کذشته‌ست^{۲۶} بر یادِ حزینی^{۲۷} تحویر ایتمش^{۲۸} کبی کورور.
 انسان وطنی سود، چونکه حریقی^{۲۹}، راحتی^{۳۰}، حق^{۳۱} وطن
 سایه‌سنده قائد^{۳۲}. انسان وطنی سود، چونکه سبب وجودی^{۳۳}
 اولان اجدادینک^{۳۴} مقبره^{۳۵} سکونی^{۳۶} و نتیجه^{۳۷} حیاتی اوله جق اولادینک
 جاوه کاه^{۳۸} ظهوری وطندر.
 انسان وطنی سود، چونکه ابنای وطن آرمه‌سنده اشتراك^{۳۹} لسان
 و اتحاد^{۴۰} منفعت^{۴۱} و کثرت^{۴۲} مواسنه^{۴۳} جهتیله^{۴۴} بر قرابت^{۴۵} قلب و
 بر اخوت^{۴۶} افکار حاصل اولمشدر. او سایه ده بر آدمه دنیا یه نسبت^{۴۷}
 وطن، او طور دینی شهره نسبت کندي خانه‌سی حکمنده کورونور.
 انسان وطنی سود، چونکه وطنده موجود اولان حاکمیت^{۴۸}
 بر جزئه تصرف^{۴۹} حقیقی^{۵۰} ایله متصرّ فدر.

انسان وطنی سود، چونکه وطن اویله بر غالیک^{۵۱} شمشیری^{۵۲}
 و یا بر کاتبک قلیله چیزیلان موهوم^{۵۳} خط‌لردن^{۵۴} عبارت دکل؛ ملیت^{۵۵}.

24. *mad'dé* material (§ 582, 644). 25. *jûz* a part, fragment.
 26. p. *gûzéshté* past (§ 555). 27. p. *yad* recollection; *hazeen* sad (adj. qual. *hûzn* [§ 606]). 28. *téhaj'jûr* petrification, embodiment (V. of *hajér* [§ 622]). 29. *hûr'riyét* liberty (§ 581). 30. comfort, rest.
 31. *haqq* right. 32. *qayim* existent (fayil of *qiyam*). 33. existence.
 34. *éjdâd* ancestors (pl. of *jédd* [§ 639]). 35. *maqbéré* a burial place (N. of Loc. *qabr* [§ 598]). 36. *sûkûn* rest, calmness. 37. *nétijé* result, effect (§ 582). 38. *jilvégiah* a place or seat of beauty, life.
 39. *ishtirak* participation (VIII. of *shirkét*). 40. *it'tihad* union (§ 628). 41. *ménfa-at* interest (n. w. mim of *naf'* [§ 597]). 42. *késrét* abundance. 43. *mûvanésé* familiarity, friendship (III. of *ânsiyét*).
 44. *jihétiyile* by means. 45. *qarabét* near relationship. 46. *ou-khouv'vét* fraternity. 47. *nîsbét* proportion. 48. *hakimiyyét* sovereignty (§ 582). 49. *tasar'rout* disposal, possession (V. of *sarf*).
 50. *haqiqi* real (§ 581). 51. *ghalib* conqueror (fayil of *ghalébé*).
 52. *shémsheer* sword. 53. *mévhoum* imaginary (*méfoul* of *véhm*).
 54. *khatt* line. 55. *mil'liyét* nationality (§ 581).

حریت، منفعت، اخوت، تصرف، حاکیت، اجداده حرمت، عائله یه
محبت، یادِ شباب^{۵۶} کی بـ چوق حسیات علويه نک^{۵۷} اجتماعندن^{۵۸} حاصل
اولش بر فکر مقدسدر. <کمال بـک>

56. *shébab* youth. 57. *oulvi, -viyé* noble (§ 579 of *علو* 'oulouv).
58. *ijtima* union (VIII. of *jém* [§ 627]).

درس ۵۷ Lesson 57.

Arabic Compound Words.

§ 693. There are many compound words in use in Ottoman, composed of two Arabic words. They are connected together either according to the Arabic or the Persian systems of Izafét (§§ 515, 668). The majority of such words are composed according to the Persian system.

But there are some Arabic words which are in frequent use in Ottoman in composition with other words of Arabic origin. Their use will be best understood from the following examples:

اصل عربی § 694. I. Arabic System.

1. ذی *zī* (sing. genitive), ذو *zou* (nomin.); ذوی *zévi* (pl.) owner, possessor:

ذیروح *zirouh* animated.

ذیقیمت *ziqîymét* precious.

ذیشان *zishan* glorious.

ذوالد *zoulyéd* possessed of a hand, handed.

ذو آنجلال *zoul jélal* possessed of glory, Lord of Glory (God).

ذوی آ LZ حام *zévil érham* possessors of relation, relatives

2. *sahib* صاحب possessor; pl. *as-hab*:

صاحب آنمضای *sahibûl imza* who signs, the undersigned.

صاحب آنحضرات و آنحسنات *sahibûl khayrat vél hasanat*. The possessor (or the author) of this good and charitable work.

3. لا *la* not, without:

لا يحصى <i>la youh'sa</i> innumerable.	لا يموت <i>la yémout</i> immortal.
لا يختى <i>la youkh'ti</i> infallible.	لا بد <i>la bùdd'</i> inevitable.
لا شيء <i>la shéy'</i> nothing.	لاأبالى <i>la ubali</i> careless.

اصول فارسی § 695. II. Persian System.

1. *vélee, véli* owner; patron. pl. *évliya*. اولیاً ولیّ.

véliyi ahd the heir apparent, crown prince.

ولي النعم *véli niymét*, *véliyún' niyam* benefactor.

ولي نعمت *véli niyméti bimin'nét* a benefactor who upbraids not.

2. ارباب *érbab* (pl. of *rébb*) owner of, endowed with, master:

ارباب حکمت *érba'bí hikmét* men of wisdom, philosophers.

ارباب هنر *érba'bí hunér* endowed with skill, artisans.

ارباب مراقب *érba'bí méraq* men of curiosity, of hobbies.

بو ایشک اربابی در *bou ishiñ érba'bídir* he is skilful in this.

3. صاحب *sahib*, pl. اصحاب *as-hab* possessor, owner:

صاحب ثروت *sahi'bí sérvét* a man of wealth, rich.

اصحاب ثروت *as-há'bí sérvét* the rich class.

اصحاب نجابت *as-há'bí néjabét* the noble class, nobilities.

صاحب فراش *sahi'bí firash* ill in bed, sick.

4. انواع *énva*, pl. of نوع *név*; kinds, varieties:

انواع مشقت *énva'yí méshaq'qat* all kinds of troubles.

5. اهل *éhl* man, person, pl. اهالی *éhali*:

أهل اسلام *éh'li islam* a Moslein. اهل عرض *éh'li iżr* honorable.

أهل بيت *éh'li béyt* family. اهل خبره *éh'li khibré* expert.

أهل هيئت *éh'li hiyét* astronomer. اهل منطق *éh'li mantiq* logician.

أهلية *éh'liyét* capacity, capability, ability (§ 581).

اهليتلی *éh'liyétlí* able, capable. اهلیتسز *éh'liyétsz* incapable.

6. حُسْن *hûsn* goodness, good: pl. حَاسِنَاتْ *méhasin*.

حسن خدمت *hûsnû khidmét* good, valuable service.

حسن حال *hûsnû hal* good condition; character.

حسن خط *hûsnû khatt'* fine penmanship.

7. سُوءٌ *sou* evil, bad (pl. مساوى *mésavi* [§ 649]):

سوءٌ حال *sou'yi hal* bad behaviour, bad condition.

سوءٌ ظن *sou'yi zann* a bad opinion, suspicion.

سوءٌ قصد *sou'yi qasd* attempt to murder.

سوءٌ استعمال *sou'yi istimal* bad usage, abuse.

8. عدم *adém* non-existence, absence (used with nouns):

عدم اطاعت *adé'mi ita-at* disobedience.

عدم رعایت *adé'mi ri-a-yét* dishonour.

عدم وجود *adé'mi vûjoud* قدرت non-existence.

دیار عدم *diya'rî adém* abode of annihilation, death.

9. بلا *bi'la* without (used with nouns [§ 530]):

بلا قصور *bi'la qousour* blameless; spotless; perfect.

بلا غرض *bi'la gharaz* without any intention, aimless; sincere.

10. غير *ghay'rî* non-, in-, un- (with adjectives):

غير ممكن *ghay'rî mûmkin* impossible.

غير معلوم *ghay'rî malûm* unknown.

غير لائق *ghay'rî layiq* unworthy.

غير كاف *ghay'rî kîafî* unsufficient.

مسلم و غير مسلم *mûslim ve ghay'rî mûslim* Moslem and non-Moslem.

11. كمال *kémal* perfection; perfect:

كمال دقة *kéma'lî dîq'qat* perfect attention.

كمال شكر *kéma'lî téshék'kûr* perfect gratitude.

12. *néfs* نفس person, self:

t. *bin'néfs* بِنَفْسِي ' بالنفس *binéf'sihi* personally.

t. *néfsi shéhirdé* نفس شهرده in the very city.

t. *kéndi néssim úzériné* كندى نفس اوزهرينه on my person.

13. *ay'ni* عين ' عين the very same:

t. *ayniy'lé*, *biay'nihi* exactly the same.

t. *ay'ni sourét* عين صورت the exact copy; the very same way.

t. *ay'ni zémanda* عين زمانده at the same time.

تعليم قرأت Reading Exercise.

نکبت و ذات اهل ظلمت

بر عبد حبشه^۱ دهره^۲ اولور بخت ايله^۳ سلطان^۴

ضحاك^۵ ايدر ملکنی^۶ بر کاوه^۷ پریشان^۸.

اقبالنه ادبارینه^۹ بل باغلامه^{۱۰} دهرک^{۱۱}

بر دائمه^{۱۰} دور ایده مز چنبر^{۱۱} دوران^{۱۲}.

ظالم^{۱۲} ينه بر ظلمه کفتار اولور^{۱۳} آخر^{۱۴},

البه اولور او ييقانك خانهسى ويران.

Words and Notes. *Nékbét ou zil'léti éhli soulmét* the overthrow and abasement of tyrants. 1. *abd* slave; *habésh* Abyssinian; a negro. 2. *déhr* world. 3. p. *bakht* fortune, destiny. (Allusion is made to Nadir Shah, the conqueror of Tartary, Afghanistan and India 1735—45.) 4. *Dah'hak* name of a celebrated Arabian tyrant, who conquered Persia and slew king Jémshid. He is said to have had two snakes living between his shoulders, which were fed daily with the brains of two little children, Zohak (Astyages? Deioces?). 5. *milk* kingdom. 6. *Kiavé* name of the blacksmith of Ispahan, Kava (Cepheus), who killed Zohak's tax-gatherer who came to seize his children, hoisted his own leather apron as a standard of revolt and made Feridoun (Phraortes), a descendant of Jemshid, king, and delivered Persia. 7. *périshan ét.*" to scatter or ruin. 8. *iqlal*, *idbar* prosperity, misfortune. 9. *bél baghlamaq* to trust. 10. *dayiré* circle (§ 582). 11. *dévr ét.*" to turn, revolve; *chénbéri dévran* fortune's wheel. 12. *zûlm* wrong; the fayil of which is *zalim* tyrant. 13. *giriftar ol.*" to be subjected to. 14. *akhîr* at last (fayil of *akhér*).

اکثر^{۱۵} کورلور چونکه جزا جنس عملدن^{۱۶} ،
 انجامده^{۱۴} آهندن^{۱۷} اولور رخته سوهان^{۱۸} .
 تذکیر اولونور^{۱۹} لعن^{۲۰} ایله حاج^{۲۱} ایله^{۲۲} جنکیز^{۲۳} ،
 تبجیل ایدیلیر^{۲۳} نوشیروان ایله^{۲۴} سلیمان^{۲۴} .
 قابلمیدر^{۲۵} الفاظ ایله^{۲۶} تغیر^{۲۷} حقیقت ؟
 ممکنی^{۲۵} که تفریق اولونه^{۲۸} کفر^{۲۹} ایله ایمان ؟
 بروخا کدن انشا اولونور^{۳۰} دیر ایله مسجد^{۳۱}
 بر در نظرِ حقده^{۳۲} محوس^{۳۳} ایله^{۳۴} مسلمان .
 هر دردک اولور چاره‌سی ، هر ایکلهین^{۳۵} اولنز ؛
 هر مختته^{۳۶} بر آخر^{۱۴} ، اولور هر غمہ پایان^{۳۷} .
 صبر ایت ستمه ! ایستر ایسه لئے حسن مكافات^{۳۸} ؛
 فکر ایله^{۳۹} ! نه ظلم ایله دیلر یوسفه اخوان^{۴۰} .

ظالمره^{۱۲} بر کون دیدیر قدرت مولی :
 ”تاله لَقَدْ أَتَرَكَ اللَّهُ عَلَيْنَا“^{۴۱} . *(Turkib بند: ضیا پاشا)*

15. *éksér* for *éksériya* frequently (§ 683); *jéza* punishment.
16. *jins* kind, sort; *amél* crime, sin, guilt (= tooth for tooth and eye for eye). 17. *ahén* iron. 18. *rakhnē* ruin, death; *souhan* a file, rasp. 19. *tézkeer ét* "to remember, remind. 20. *lan* cursing. 21. *Hajjaj* a celebrated tyrant, governor of Iraq. 22. *Jéngiz* the great cruel and conqueror of the 13th century. 23. *tébjeel* treating with great honour. 24. *Nousheervan* name of the greatest king of the Sassani line of Persian sovereigns; *Souléymān Solomon*. 25. *qabil*, *mûmkin* (fayil of *imkiân*) possible. 26. *élfaz* words, terms. 27. *taghyeer* to change, verify (§ 615). 28. *téfreeq* to distinguish (§ 615).
29. کفر if pron. *kûfr* means blasphemy; if *kéfr* covering, atonement; belief. 30. *insha ét* "to build. 31. *deer* a monastery; *mésjid* a mosque. 32. *nazari Haqq* in God's sight (comp. Matt. VI., 45). 33. *méjous* fire-worshipper. 34. *ilé* for *ré*. 35. *iñlémék* to moan, to suffer. 36. *mih'nét* affliction; *ghamm* sorrow. 37. p. *payan*, a. *akhîr* end, limit; *sitém* injury. 38. *mûkiâfat* reward (III. of *kéyf* [§ 706 b]); *hûsnû* — (§ 695 ^۶). 39. think about; *Youſouf* Joseph. 40. *îkhvan* brothers. 41. *Tal'lahi léqad asérékél lahou aléyna* Truly (By God!), God has appointed you ruler over us (these are the words which the brothers of Joseph spoke — according to the Qoran — when he made himself known to them).

مکالمه Conversation.

بر زیارت A visit.

اپشته افندم! خانه نک افندیسی وَ خانی اخشم شریفل خیر اولسون، افندم!
بزه طوغری کلیورلر.
صفا کلدیگز! خوش کلدیگز!
اچبای کرامیدن عزیز افندی بی ذات
تشکر ایده رم افندم! وَ ذات عالیکزی
عالیکزه تقدیم ایتمکله افتخار
طائیمیق شرفه نائل اولدینمدن طولایی
ایده رم.
درجهٔ نهایه ده ممنونم.
بنده کز ده اویله افندم! بو جهته
صیره بنده کزه کلینجه اقربامدن بولونان
کندیمی غایت مفترخ عَدَ ایده رم.
رامز او حانس افندینلث مخدومی آرام
تقدیراتکزدن طولایی فوق العاده
شکرلر ایده رم. ذات عالیکزی
حضرت‌لر بینلث نام عالیلرینی چوق دفعه
کوردیکمه پک ممنون اولدم افندم.
قولکزی بو شرفه مشرف یوردیگزه
مدح وُ ستایشه ایشیتمش ایدم.
خانم افندی! ذات عصمتانه کزی
بکم! بنده خانه بی تشریف‌کزله مشرف
کوردیکمه نهایت درجه ده ممنون
بو یوردیگزه پک بویوک افندیلک
اویله ایدیگز.

درس ٥٨ Lesson 58.

کلمات متراوده Synonymous Words.

§ 696. In the Arabic and Persian languages it is customary to use two and even three words of the same meaning (*Kélimatî Mûteradîfé*) in the same sentence to express one idea. This is considered one of the beauties of the language. That was the case with the old Ottoman literature too, in which the Turks imitated this characteristic of the said languages.

But through contact with European languages and their literature, the new generation of writers has begun gradually to forsake the old wearisome system and to

adapt the use of simple and single words. Yet there remain some instances of the old system, which by the sanction of centuries have been stereotyped, and consolidated even in the common speech.

§ 697. The synonymous words are united together by a و, which is generally pronounced *ou*, *vü*, not *vé*. The shorter of the two comes first.

For instance, the Turkish word حاليشالم *chalishalim* is expressed by سعى و اقدام ايدهم *say ou iqdam édélim*, or سعى و غيرت ايدهم *say ou ghayrét édélim*: the words اقدام 'effort'; غيرت 'سعى' all meaning 'effort'; and the meaning of the sentences is 'let us try'.

جذاب الله كرم و عنابي دوكنز *jénabi Allâhin kérémou inayét dükénméz* the mercy of God does not come to an end.

لطفکزی تغی و ترجی ایده رم *loutfounouzou témén'ni vü téréj'ji édérim* I ask for your kindness.

دینسی ادا و ایفا ایله دم *déynimi éda vü iy-fa éylédim* I paid my debts (و is pronounced *vü*, after vowels).

The words ادا - : تغی - both mean 'to ask' and ایفا - mean 'to pay'.

Note. *ou* is appended to the last syllable of the previous word.

مثاللر Examples.

مدح و شنا - *méd'hou séna ét.*" to praise.

تقدير و تحسين - *taqdir ou tah'seen ét.*" to praise and appreciate

قتل و اعدام - *qatlou idam ét.*" to kill.

اخذ و كرفت - *akhzou girift ét.*" to arrest and seize.

حاضر و آماده *hazîr ou amadé* ready.

علوم و فنون *ouloum ou fûnoun* arts and sciences.

علم و عرفان *ilmou irfan* science and art.

عرض و تقديم - *arzou taqdîm ét.*" to present, to offer.

دولت و اقبال *dévlét ou iqbal* prosperity and good fortune.

II. كلمات مُسَجَّلة Symphonious Terminations.

§ 698. It was a great task in the ancient Ottoman literature, in imitation of Arabic and Persian to accumulate in a sentence words of the same termination; as:

منكام طعام رسیده انجام اولونجه hengtami ta-am résidéyi enjam oloun'ja when dinner(-time) was over.

ولدت بامر السعادت حضرت پادشاهی véladéti bahirtǖ-sa-a-déti hasréti padishahi the prosperous birth-day of H. I. M. the Sultan.

جلوس میمنت مأنوس حضرت ظل الله julousou méyménét-mé-rousou haeréti zil'loul-lahi the auspicious accession of H. I. M.

نشان ذیشان عثمانی nishani zishani Osmani the glorious Ottoman order (of knighthood).

III. كلمات مُتضاده Antonyms.

§ 699. There is another class of words which, though they are not synonymous and have contrary meanings, are yet connected together by , ou, و :

اخذ و اعطيا akhsou ita a taking and giving, buying and selling, trade, business. Turkish alish vérish.

بو يولك ابتدأ و انتهاي يوقدر bo yolouñ iptida ou intihast yoq dour this road has no beginning and no end.

اقبال و ادبار اتناسته iqbal ou idbar énasında in the time of prosperity and misfortune.

چوجوقله جزء و کلی بر شی ویر chajouqlara jüs ou kül li bir shéy vér give the children something more or less.

استانبوله عزیمت و عودت ایلهدم Istambola asemet ou andét öylədim I went to Constantinople and came back.

مثاللر Misal'lér Examples.

خير و شر khay'r ou shérr'	good and evil.
حيات و ممات hayatou mémat	life and death.
سؤال و جواب souval vé jévab	question and answer.
كار و ضرر ktar vé zarar	gain and loss.
صفا و جفا séfa vù jéfa	pleasure and pain.
مكافات و مجازات mukâfatou müjazat	reward and punishment.

ايفاء و استيفاء <i>iyfa və istiyfa</i>	payment and receipt of a debt.
ایجار و استیجار <i>ijar ou istijar</i>	leasing and hiring.
تسليم و تسلّم <i>téslim və tésél'lüm</i>	delivery and receipt.
اقراض و استقراب <i>iqrás ou istigrás</i>	lending and borrowing.
تعلم و تعلّم <i>ta-lim ou ta-tal-lüm</i>	teaching and learning.

١٥٠ Exercise 150.

I. ۱ انسان حیواناتدن معدود^۱ در : فقط ذیروح، ذوالید و صاحب
عقل و فکر در . مخلوقاتك حکمدار ذیشانی اولوب لایعوت بر روحه
مالکدر^۲ . ۲ بوچشمہ صاحبُ الخیرات و الحسنات مرحوم^۳ و مغفور
متوفا^۴ کته جیان حاجی^۵ بوغوث افندینکدر^۶ . ۳ پاپا^۷ لاینختی یم دیو
ادعا^۸ ایدرسده^۹ اربابِ حکمت و کالتدن هیچ برسی بوکا ایان
و اعتقاد^{۱۰} ایتمزلر . ۴ لسان فارسیده ذیروح اولان اسمبلر ”ان“ ایله و غیر
ذیروح اولانلر ایسه ”ها“ ایله جعله نیزلر .

• ذیقیمت مالکی صات^{۱۱} حالت^{۱۲} عرض ایتمه^{۱۳} نامرد^{۱۴} :
همان که^{۱۵} کله^{۱۶} صاغ اولسون^{۱۷} کلاه^{۱۸} اکسیک دکادر مرد^{۱۹} . (ضیا پاشا)

II. ۶ عینی زمانده نفس شرده دخی بر حقیق مهیل^{۲۰} ظهور ایله دی .
اطفاسی^{۲۱} غیر ممکن اولدین اهالیدن چوقلری اهل بیتلریله دیار عدمه
هجرت ایله دیلر^{۲۲} . پک چوقلری اقبال و سعادتک اوچ بالاسنده ایکن .
بر قاج ساعت ظرفکه ققر و ضرورتك درجه سفلانسنه^{۲۳} ایندیلر . بعضیاری

Words and Notes. 1. *ma'doud* regarded. 2. *malik dir he has*, owns. 3. *mérhoum* deceased and admitted to God's mercy (*méfoul* of *rahmét*); 3. *mûtévéf'fa* dead, asleep (*méfoul* of *tévéf'fi* [§ 623]); 3. *haji* Jerusalem pilgrim (*fayil* of *hajj'* is *hajij* = *haji*); *Kétejian Haji Boghos Effendi*. 4. *papa* the pope of Rome. 5. *id-diya*, *id-da-a* to claim. 6. *itiqad* conviction (VIII. of *aqd* [§ 627]), *eeman* belief. 7. *halin'* for *halini* your situation, distress. 8. *arz étmék* to state politely. 9. *namérd* coward (§ 530), cruel. 10. *hémán ki* since. 11. *ké'l'lé* skull, head. 12. *külah'* cap; *mérđ* a manly man. 13. *mûhecl* dreadful (*fayil* of *ihalé*, IV. of مول). 14. *itfa* to extinguish (§ 619). 15. *hijrét ét.*" to pass. 16. *süfla* lower, lowest (fem. of *ésfel* [§ 610]).

مُجروح اولوپ صاحب فرانس اولدیلر. ٧ انگلیز حکومتی ولی عهدی فخامتلو پُرس دی غال حضرتباری^{١٧} هندستانه مُتوَّجهاً سیر و سیاحته^{١٧} چیقمشلر. ٨ معلمیکز السید^{١٨} حاجی^{١٨} کریم افندینک حق شیزده حسن ظنی میوار؟ یوخمه سو ظنی می؟ ٩ افندم! معلم مومنی الیک حق عاجزانه مده حسن توجھلری باقی و دائئدر^{١٩}. ١٠ حاضر و آماده امریکزه منتظرم.

17. *séyr ou séyahat* journey; 17. *préns dî Gal* the Prince of Wales. 18. *és-séy'yd* a descendant from Mûhammâd, Lord; 18. *haji* pilgrim to Mecca. 19. *baqî* everlasting (*fayil* of *baqa*), *dayim* permanent (*fayil* of *dévam*).

١٥١ ترجمہ Translation 151.

I. 1. The speaker^١ began^٢ his speech, by saying, 'Honourable hearers.'^٣ 2. Where is the residence of the undersigned? 3. The word 'who' is used for those who have sense^٤, and 'which' for things which have no sense. 4. My uncle is wealthy: his property is immense (innumerable). 5. Kojaman oghlou is a skilful (capable) artisan, he is a thorough master of his business: but Bîchaqjî oghlou is an incapable man, his family is always in poverty^٥. 6. Scientists and artists have done great services to humanity^٦.

II. 7. The teacher of penmanship in the College is Haji Nahid Effendi. 8. The pupils who have been disobedient^٧, the teacher disgraces^٨ them. 9. There was a great multitude^٩: the Moslem and the non-Moslem inhabitants of the city, with their families, were all present there. 10. I have not the habit of lending and borrowing. 11. The leasing and the hiring of this house are finished^{١٠}. 12. The question^{١١} of education^{١٢} is a question of life and death for a nation. 13. The payment and the receipt of your debt are impossible now. 14. Ali-Mouzaffér Effendi was appointed guardian (patron) to this orphan.

Words and Notes. 1. *natiq* (*fayil* of *noutq* speech). 2. *ibtidar ét.* 3. *houz'zari zévil vaqar hazaratî*: *huz'zar* pl. of *hazîr*, *zévil vaqar* (§ 694^١); *hazarat* pl. of *hazrét*. 4. *zévil ouqoul*: *ouqoul*, pl. of *aql* sense (§ 694^١). 5. *faqr ou zarourét*. 6. *insaniyat* (§ 581). 7. *adémi ita-atda boulounan*. 8. *adémi ri-ayétdé boulounour*. 9. *izdiham* (§ 620). 10. *khitam boulmaq*. 11. *mésélé* (n. w. *mim* of *souval*). 12. *talimou térbiyé*.

Reading Exercise.

ترکیب بند

الله توکل^۱ ایده تک یاوری حقدار^۲
ناساد^۳ کوکل برکون اولور شاد^۴ اوله جقدر.
پک رنکنه آلداغه! فلک^۵ اسکی فلکدرا
زیرا فلکک مشرب ناسازی^۶ دونک^۷ در.
الله صیغاین^۸ شخص حلیمک^۹ غضبندن^{۱۰}
زیرا یومشاق^{۱۱} خویلو آتک چیفته می^{۱۲} پک^{۱۳} در.
یاقدی نیجه جانلار او ترا کتلہ تبسم^{۱۴}
شیرک^{۱۵} دخی قصد ایتمه می^{۱۶} جانه، کوله رکدر.
بداصله^{۱۷} نجابت می^{۱۸} ویریرو اونوفورمه^{۱۹}?
زردوز^{۲۰} پالان وورسه^{۲۱}، آشک ینه اشکدر.
بدما یه^{۲۲} اولان آشلاشیلیر مجلس مینده^{۲۳}،
عشرت^{۲۴} گر^{۲۵} آدمی تیزه^{۲۶} محل^{۲۷} در.

Words and Notes. Térkibi-bénd a poem in stanzas of similar metre but of different rhyme; the distiches of each stanza rhyme, excepting the last distich (pp. 302, 396). 1. térek'kül to trust (in God) [V. of vékil]; yavér helper; Haqq The True One, God. 2. shad happy; nashad unhappy (§ 530). 3. félék a revolving sphere of the heavens; fortune, destiny. 4. méshréb natural disposition; nasaz discordant, incorrect. 5. déonék inconsistent, changeable (§ 439). 6. Take refuge! Trust to God! (= May God keep you). 7. halim mild, gentle (adj. q. of hilm [§ 606]). 8. ghazab anger. 9. youmshaq khouylou mild-natured; chifte a kick with both hind feet at once. 10. pék, pérk violent, severe. 11. graceful smile: nézakét (pseudo-Arabic from p. nazik) grace; tébés'sum smile (§ 622). 12. p. sheer a lion; qasd ét " to intend to kill. 13. béd-asil whose family or origin is vile, bad; mean, nasty. 14. néjabét nobility. 15. uniforma uniform [It.]. 16. zérdouz gold-laced (§ 535). 17. to saddle: palan a pad substituted for a saddle in the East; it resembles a large cushion. 18. béd-mayé vile-natured (§ 536). 19. pleasure party, society: méy, wine. 20. ishrét drinking, wine. 21. gihér disposition. 22. tém'yeez ét." to distinguish. 23. méhékk', vulg. méhéng a touchstone, test (n. i. of hékk [§ 599]).

نصح^{۲۴} ایله یوله کلمه یه‌نی ایتمه‌لی تکدیر^{۲۵} ،
 تکدیر ایله او صلا غایا نک حق^{۲۶} کوتک^{۲۷} در .
 ایان ایله دین^{۲۸} : آقچه در ارباب غناده^{۲۹} ،
 ناموس و حمیت^{۳۰} سوزی قالدی فقراده .
 بر یوده که یوق شمه‌گی^{۳۱} تقدیر ایده جک^{۳۲} کوش^{۳۳} ،
 تضیع نفَس ایله‌مه^{۳۴} ! تبدیل مقام^{۳۵} ایت !
 عورت^{۳۶} کی مغلوب هوا^{۳۷} اوله ! ار^{۳۸} اول ار !
 نُسک^{۳۹} سُنی رام ایتمه‌سین^{۴۰} ، سُن نفَس‌گی رام ایت .
 مانند سَجَر^{۴۱} نابت اولور^{۴۲} ثابت اولانلر^{۴۳} ،
 هر هانکی ایشک اهلی^{۴۴} ایسه‌ک : اونده دوام ایت !
 نقصانکی^{۴۵} بیل ! بر ایشه یا باشلامه آولن !
 یا باشلا دیغک کاری^{۴۶} پذیرای ختم^{۴۷} ایت . **(ضیا پاشا)**

24. *nous-h'*, *nousouh'* advice; *yola gélmek* to come right.
 25. to punish (§ 615). 26. *haqq'* right, claim. 27. *kéoték* beating, cudgelling. 28. belief and religion. 29. *érbabi ghîna* the rich people (§ 695^۲). 30. *namous* a sense of honour, decorum; *hameeyét* honesty. 31. *naghm * song, a melody sung. 32. *tagdeer et.*" to appreciate. 33. p. *g sh* ear. 34. *tazyee* to waste [II. of *zay'*]; *n f s* the breath. 35. *t bdeel et.*" to change; *maqam* a tune. 36. *avr t*, *avr t* woman. 37. *maghloub ol.*" to be defeated; *h va* any unreasonable bias. 38. * r* brave man (Armenian). 39. *n fs* the carnal man, the spirit of concupiscence. 40. *ram et.*" to submit. 41. *man n di sh j r* like a tree. 42. *nabit ol.*" to grow, to vegetate. 43. *sabit ol.*" to be firm. 44. * hl* a capable man (§ 695^۵). 45. *noqsan* deficiency. 46. work. 47. *p zira'y  khitam et.*" to bring to an end.

مکالمه Conversation.

A Visit on Ship-board.

صباح شریفلریکز خیر از لسون ! بو یورک !	صبح شریفلریکز خیر از لسون !
از میردن کلیورز افندم !	نژه‌دن کلیورسکز ؟
قپو دان جون سیمور در افندم !	سواریکزک اسمی نه در ؟
سفینه مزک اسمی 'اسقوچیا' در افندم !	سفینه کزک اسمی نه در ؟

تشکر او لونور شمدیلک هیچ برشیش احتیاجیمیز یوقدر.	بر شیشه احتیاجکن وار می?
موالر پلک مساعد ایدی.	دیشاریده هوا نصل ایدی?
بر هفته قدر.	بوراده نه قدر بولونه جقسکن?
صوک اسکله فر او لان ازمیردن بو صالی کونی حرکت ایتدک.	مُدت سیاحتکن تقدیر امداد ایله دی?
او ت افندم!	اوحالده ایکی کوندنبری دگیزده بولونو یوروسکن?
اکر مُختَلِف هوا یه تصادف ایتمز ایسه ک بیروتہ قدر کیده جکن.	نره یه کیتمک تصمیم ایدیورسکن?
معاونتکن و تشرکلر او لونور، لکن ایکی ساعته قدر بزرجه تعمیری ممکندر.	پل اصابت ایدرسکن? ما کنه شکرده وقوع بولان سقطلفی بلا معاونت تسونه ایده یلیر میسکن?
بلکن ایله کلداک. بر فینجان قهوه ایچرمیسیکن.	بورایه نصل کلديکن? الله ایصار لادق! آمش او لدیغم معلوماتی قو داغه اخبار ایده جکم.
نه وقت آرزو ایدرسه گیز، تشریف ایدیکن. تشریف کزله مشرف او له جنم. احترامات فائقه من قپودانیکیزه تقدیله کسب فخر و شرف ایده رم. خوش کلديکن! صفا کلديکن!	لطفی گیزک متداری یم، لکن شمدی طور مغه وقتک عدم مساعده سندن طولانی انشاء الله معامله مهبا نوازانه شکردن وقت آخرده مستفید او لورم. شیدیلک الله ایصار لادک!

درس ۵۹ Lesson 59.

Euphonic Changes of the Letters.

A. Assimilation or *Idgham*.

§ 700. *Idgham* is (the imposition of one letter on another, or) the assimilation of one letter to another. This occurs when two letters of the same kind have come together. The imposition (or assimilation) always takes place on the second letter, provided that the first

is quiescent (§ 42). The assimilation is denoted by a *shéddé* (‘) over the second letter; the quiescent letter is marked by a *jézma* (‘) [§ 45].

§ 701. There are four cases in which *Idgham* occurs:

a. If the First of the double Homogeneous Letters is quiescent, it is removed or imposed upon the second, and the latter is doubled or marked with a *shéddé*; as:

مَلْت *mil'lét*: the first *lam* is quiescent: therefore it is omitted and imposed on the second *lam*: and this imposition is indicated by a *shéddé*, which shows that the second *lam* is doubled thus: مَلَت *mil'lét*.

حَدَّت hid'dét ‘anger’: is written as حَدَّت hid'dét.

مُفَوِّل davét, *afv*: the Obj. Part. of the measure دَعْوَةَ عَفْوٍ is مَفْوُوْلَ médouv, *mafouv*; the first letter ل is quiescent, therefore imposed on the second ل; as: مَفْوَوْلَ médouv, *mafouv*.

There is no change in the pronunciation in either instances.

b. If the First of the double Homogeneous Letters is punctuated by a vowel, the vowel is cast back upon the preceding letter and the letter itself imposed upon the second:

إِخْلَل ikhlal to spoil: the remainder is خَلَل (§ 634 a): the Subjective Participle is مُخْلَلٌ: the first of the double letters has a vowel, the vowel is cast back upon the preceding letter: hence مُخْلَلٌ moukh'-lil becomes مُخْلَلَ moukhill'; after the assimilation مُخْلَلَ mou-khill'.

شَدِيد shédid severe: شَدَّد: the Noun of Superiority according to the measure أَفْقَلْ (§ 609) is أَشَدَّ ésh'-déd: Remove the vowel to the preceding: it is أَشَدَّ éshédd, after the assimilation أَشَدَّ é-shédd ‘severest’.

c. If the Preceding Letter already has a vowel, or if it is an *élyéz*, the vowel of the first letter cannot be carried back to the preceding; therefore the vowel of the first letter is omitted: and the letter itself is placed over the second of the double homogeneous letters:

ارتداد *irtidad* apostasy (VIII of $\sqrt{\text{رَدَّ}}$ [§ 627]): the remainder is رَتَدْ (§ 634 a): the Subj. Part. is مُرْتَدْ *mûrté-did*: the first of the double letters د has a vowel: that vowel cannot be brought back to the preceding ت; because it already has a vowel: therefore the vowel of the first د is omitted: as مُرْتَدْ *mûrtédd*, and the letter itself imposed upon or assimilated with the second د: as مُرْتَدْ *mûr-tédd'* (vulg. *mourtad*, *mirtad*) apostate.

Note. In such cases the Objective Participle is the same with Subj. Part. as: مُرْتَدْ *mûrtédé* = مُرْتَدْ = مُرْتَدْ *mûrtédd*; but the Obj. Part. of the measures *Infiqal* and *Iftiqal* is not used.

مرور *mûrour* to pass: فَاقِلْ $\sqrt{\text{مَرَّ}}$: according to the measure فَاقِلْ the Subj. Part. is مَا زَرْ *ma'-rir*: the first of the double homogeneous letters (ر) has a vowel; but that vowel cannot be transported to the preceding letter, because it is *éelif*: therefore the vowel of the first *ré* is omitted as مَا زَرْ *marr*: and the letter itself assimilated with the second *ré* ر: as مَا زَرْ *marr'*.

d. If two *éilifs* have come together, the first *éelif* is assimilated with the second: but the second *éelif*, instead of taking a *shéddé*, has a *médda* placed over it (§§ 29 d, 39, 47, 603):

امر *émr* order: the Subj. Part. of the measure فَاقِلْ is أَمِرْ فَاقِلْ é-amir: the first *éelif* is omitted and the second has *médda*; thus آمِرْ a-mir commander. ایان *ityan* to follow: فَاقِلْ آتِيْ: فَاقِلْ آتِيْ é-a-ti = آتِيْ a-ti following.

Note. 1. All double homogeneous letters are not subject to assimilation, there are exceptions; as: مدد *médéé* help, خلل *khalél* injury, ضرر *zarar* loss, سبب *sébéb* reason, اكتتاب *iktílab* copying.

2. The Subj. Part. of حجّ *hajj* 'pilgrimage' is حاجْ = حاجْ *hajj* = حاجْ *hajj* or حاجي *haji* pilgrim [to Mecca (Sûnni Moslems), Jerusalem (Christians), Kérbéla (Persians) and Haji Béktash near Kîr-shéhir (Qizilbashes)].

١٥٢ تعلیم Exercise 152.

Change the following words into the prescribed forms, first without *idgham* and afterwards with *idgham*:

Into the Subjective Participle (Fayil §§ 601—3, 634 d):

‘أخذ’، ‘انضمام’^٥، ‘خصوص’، ‘أكل’^٦، ‘استنداد’^٧، ‘احتلال’^٨
استقلال، ‘عُموم’^٩، ‘احرار’^٩، ‘تَمَام’^٨، ‘اضرار’^٧، اسوداد.

Into the Noun of Location (مَفْقَل):

‘حلّك’^{١٣}، ‘مُرُور’^{١٢}، ‘حُلُول’^{١١}، ‘قرار’^{١١}.

Into the Noun of Superiority (أَفْقَل) § 609:

‘جَلَال’، ‘لَذِيد’^{١٧}، ‘غَزِيز’^{١٦}، ‘قَلِيل’^{١٥}، ‘صَحِيح’^{١٤}، ‘كَام’^{١٤}، ‘خَفَّت’.

Into the Noun with Mim (مَفْتَلَة):

‘حُلُول’، ‘ذَلَّت’، ‘سُرُور’^{٢٠}، ‘ضَرَر’^{١٩}، ‘حُب’^{١٨}، ‘وِدَاد’^{١٨}.

Words. 1. confusion (spoilt). 2. to implore help (who asks help). 3. to eat. 4. case, especially (especial). 5. addition (added). 6. to take. 7. persistence (persistent). 8. completeness. 9. a becoming red (intensely red). 10. common (general, public). 11. to abide, stay (an abode, place). 12. to pass (a passage, path). 13. to scratch (a touch stone). 14. complete; true. 15. few. 16. beloved. 17. delicious. 18. love (love). 19. loss (loss). 20. joy (joy).

B. Modification of Letters. اعلال Eelal.

§ 702. The letters ا و ي are called ‘weak’ or ‘feeble’ letters (*houroufou illét*), and all the others are called ‘sound’ letters (*houroufou sahihé*) by the Arabs. The weak letters cannot bear any burden or ‘motion’ (vowel), as the sound letters can; they cannot have any vowel, they must be quiescent (§ 42). If in the formation of words they should be in a position in which a vowel would naturally be placed on them, were they ‘sound’ letters, this vowel is removed or modified.

§ 703. The general principal of modification or permutation of the weak letters is as follows:

When a vowel (ا و ي) and a weak letter (ا و ي) which is not analogous to it come together in a word, the ordinary laws of euphony require that one should yield; and in Arabic the vowel prevails.

Note. Élif is analogous to *üstün*, yé to *esré* and vav to *êtré* (§ 27).

§ 704. The weak letters , and ى require especial consideration: the changes of l are not important.

اعلال واو و ى Modification of vav

a. If vav has a vowel and the preceding letter is quiescent, its vowel is transported to the preceding letter; as:

خَوْفَ، قَوْلَ، صَوْنَ: the
Obj. Part. by the measure مَخْوُفَ، مَقْوُلَ، مَصْوُونَ (§ 604):
mas'-voun, *maq-voul*, *makh'vouf*: modified مَصْوُونَ *ma-sou-oun* etc.
after the assimilation مَخْوُفَ، مَقْوُلَ، مَصْوُونَ *ma-soun*, *maqoul*,
makhouf 'kept, spoken, terrible'.

b. If the letter preceding vav has ésré as its vowel (ـوـ) vav is changed into ى (-i-); as:

The word.	Root.	Measure.	Natural form ¹ .	Modified form.
dou'a دُعَا	دَعَّ	فَاقِلٌ	{ دَاعِوٌ da-yiv	داعٍ da-yi
vézn وزن	وزَنَ	مِفْقَالٌ	{ مِيزَانٌ miv-zan	مِيزَانٌ miy-zan
vûjoud وجود	وَجَدَ	إِفْقَالٌ	{ اِيجَادٌ iy-jad	اِيجَادٌ iy-jad
(§ 620) إِدارَةٌ	دَوَرَ	Subj. Part.	{ مَدُورٌ mûd-vir	مَدِيرٌ mû-dîr.

c. If the letter preceding vav have ûstûn as its vowel, (ـوـ) the vav is changed into elif (-a-):

صفَوتٌ saf'vet صَفَوتٌ	صَفَوَ	مُفَاقَلَةٌ	{ مُصَافَاتٌ mûsa-fé-vét	مُصَافَاتٌ mûsafat
عدَّاوتٌ adavét عَدَّاوتٌ	عَدَوَ	»	{ مُعَادَاتٌ mou-a-dévéet	مُعَادَاتٌ mou-a-dat

¹ The forms in this column do not actually occur, but are given to show how the rule works.

The word.	Root.	Measure.	Natural form.	Modified form.
riza رِضا	رَضَوْ	مَفْلَتٌ	{ مَرْضَوتٌ mér-zé-vét	مَرْضَاةٌ mérzat
qawl قَولٌ	قَوْلٌ	مَفْلَنٌ	{ مَقْوَلٌ mag-vél	مَقاَلٌ ma-qal
dévr دَورٌ	دَوَرٌ	»	{ مَذْوَرٌ médvér	مَدَارٌ médar.

d. *Vav* after servile *élig* is changed into *hémeé* (§§ 591, 602 a):

dévr دَورٌ	دَوَرٌ	فَاقِلٌ	{ دَاوِرٌ da-vir	دَائِرٌ da-yir
laghv لَغْوٌ	لَغَوْ	إِفْتَالٌ	{ إِلْغَافٌ il-ghav	إِنْفَاءٌ il-ghā
davét دَعْوَتٌ	دَعَوْ	فُقَالٌ	{ دُعَاؤٌ dou-av	دُعَاءٌ dou-a
ridvan رِضْوانٌ	رَضَوْ	فِقَالٌ	{ رِضَاوٌ ri-záv	رِضاَهٌ rizá
ou-louv عُلُوٌّ	عَلَوْ	اسْتَفْقَالٌ	{ اسْتَعْلَوٌ is-ti-lav	اسْتَعْلَاءٌ is-ti-la.

١٥٣ تَعْلِيمٌ Exercise 153.

Change the following nouns into the forms mentioned below: first into the natural and afterwards into the modified forms:

Subjective Participle (§§ 602—603):

أَصْطِفَاءٌ، رِضاَءٌ^٧، نَوْمٌ^٦، سَمُونٌ^٥، صُومٌ^٤، خُلُوٌّ^٣، قَولٌ^٢، دَوَامٌ^١.

Noun with *Mim* (مَفْلَنٌ):

مَوْتٌ^{١١}، جَوَازٌ^{١٠}، كَوْنٌ، نَوْمٌ، ذُوقٌ^٩، حَوْفٌ^٨.

Words. 1. to continue. 2. word, agreement (*consenting*).
 3. emptiness. 4. fasting. 5. eminence. 6. sleep. 7. consent.
 8. fear. 9. taste (taste). 10. permission (figurative language).
 11. death (death).

Derivative Infinitive (إفعال) [§ 621]).

• وجوب، وقوع، وضوح¹⁵، وجود¹⁴، وصول¹³، ورود¹².

• وضوح¹⁸، وفا¹⁷، عفو¹⁶: (استفعال) [§ 631]):

12. arrival (to bring forward, to cite). 13. arrival (to send).
 14. existence (to invent). 15. clearness (to explain). 16. to excuse, pardon (to resign). 17. loyalty (to receive). 18. (to ask an explanation).

§ 706. Modification of yé اعلال ياء

a. If yé would properly and regularly have a vowel and if the preceding letter be quiescent, the vowel is transferred to the preceding letter:

The word.	Root.	Measure.	Natural form.	Modified form.
سَيَّلَان séyélan	سَيَّلَ	مَفْقِلٌ	{ مَسِيلٌ més-yil	مسِيلٌ mé-sil
سَيْرٌ séyr	سَيَّرَ	مَفْقَلَتٌ	{ مَسِيرَةٌ més-yi-ré	مسِيرَةٌ mé-si-ré.

b. If the letter preceding yé have *üstün* for its vowel, the yé is changed into élif:

نَفِي néfi	نَفِي	مُفَاقِلَةٌ	{ منَافَيْتٌ mû-na-fé-yét	منَافَاتٌ mû-na-fat
رِعَايَتٌ ri-ayét	رَعَى	مُفَاقِلَةٌ	{ مرَاعَيْتٌ mûra'-é-yét	مرَاعَاتٌ mû-ra-at
زِيَارَةٌ ziyarét	زَيَّرَ	مَفْقِلٌ	{ مَزِيرٌ méz-yér	مزَارٌ mé-zar
عِيشَ aysh	عَيَشَ	مَفْقِلٌ	{ مَعِيشٌ ma-yésh	معَاشٌ ma-ash
هَبَّتٌ héybét	هَبَّ	مَفْقَلَتٌ	{ مَهِيبَتٌ meh-yé-bét	مَهَابَتٌ mé-ha-bét.

c. If yé is quiescent and the preceding letter has éotré as its vowel, the yé is changed into vav:

أَيْجَاد ijad	(وَجَدَ) يَجِد	Subj. Part.	{ مُيَجِّدٌ mouy-jid	مُوجِدٌ mou-jid
أَيْجَاب ijab	(وَجَبَ) يَجِب	(§ 621)	{ مُيَجِّبٌ mouy-jib	مُوجِبٌ mou-jib.

d. After the servile *élyif*, *yé* is usually changed into *héméé* (§§ 591, 602 a):

The word.	Root.	Measure.	Natural form.	Modified form.
نِيَابَت niyabat	نَيَبَ	فَاقِلْ	{ نَيْبَ na-yib	{ نَائِبَ na-ib
مَدِيَة hédiye	مَدَى	إِفْقَالِ	{ اِمْدَائِي ihday	{ اِمْدَائَه ihda

١٥٤ تعلیم Exercise 154.

Change the following words into the measures mentioned below: first into their natural and afterwards into their modified forms:

Subjective Participle [§§ 602—603]:

• اِيمَاثٌ، سَيْرَانٌ، نَيْلَانٌ، زِيَادَهٌ، زِيَارَتٌ، اِيَانٌ

• اِيجَارٌ، اِزْدِيَادٌ، اِنقِيَادٌ، اِحْتِيَاجٌ

Deriv. Inf. مُشَكَّاَيَتٌ، كِفَاَيَتٌ، نَهَاَيَتٌ، كِسْوَتٌ: (افقال)

Derivative Infinitive (اقفال):

• كِسْوَتٌ¹³، جَرَيَانٌ¹⁴، سَقَى¹⁵، رَخَاوَتٌ¹⁶، بَقَا¹⁷، خَفَى¹⁸، نَهَى¹⁹

Noun with *mim* (مقفل):

• (مُفَقَّلَه) نُورٌ²⁰، رِضْوَانٌ، حِيلَهٌ²¹، زِيَادَهٌ²²، قَيْضٌ²³

Derivative Infinitive § 618 (مُفَاقَلَتٌ = مُفَاقَلَه):

• جَزاً، كَيْفٌ²⁴، نَفَى²⁵، بَهَاءٌ²⁶، دَوَاءٌ²⁷، نَجْوٌ²⁸، صَفَوتٌ²⁹، لَقاً³⁰، رِعَايَتٌ³¹

Words. 1. visit (visitor). 2. much (redundant, superfluous). 3. to obtain (worthy). 4. to leave a remnant, to look (other, remainder). 5. to cause: to leave a legacy (who leaves property to one as heir; that causes). 6. dress, costume (to wear a garment). 7. end (to come to an end). 8. to be enough (to suffice). 9. complaint (to complain). 10. softness (to loosen). 11. drinking (to drink). 12. to act, happen (to perform). 13. (to wear). 14. abundance. 15. much (auction). 16. horror. 17. light (light-house). 18. respect, esteem. 19. meeting, encounter. 20. delight (amity). 21. whispering (supplication). 22. medicine (treatment). 23. pleasure (to vaunt). 24. discord. 25. pleasure (reward).

لعلیم قرائت Reading Exercise.

10 Ceremony of the Coronation of the King of England.

on: Aug. 9., 1902. — The ceremony of the Coronation took at 12.40 in Westminster Abbey, the interior of which was handsomely decorated.

word of incalculable numbers gathered all along the route to the Royal Couple [the King and Queen] from Buckingham Palace to the Cathedral, making enthusiastic ovations. The King seemed to be in excellent health.

p. m. their Majesties (after having received the homage of the Archbishop of Canterbury, the Prince of Wales, the Duke of Norfolk, and the representatives of the Nobility) returned

انگلستان قرالی حضرت ترینک رسم توجیهی

لondon: آگوستوس ۹ (وستمنستر) کلیسا سندھ ساعت اون ایکی بی فرق کچھ، شوچ مراسمن^۱ اجرا اولنمشدرا. کلیسانک درونی، فوق العادہ^۲ و پک مشمع^۳ صورت ده ترین ایدلش ایدی.

قرال و قرایچہ حضراتی^۴ (بوقیتام) سرایندن کلیسا یا قدر کچھ جکلری یول لردہ طوپلا غش او لان بر جم^۵ غیر^۶ طرفندن آفیشلاغن شلدر. قرال حضرت ترینک احوال صحیہ لری^۷ پک ای کورونیور دی.

قرال و قرایچہ حضراتی^۸، ساعت ایکیده: امالینک آلقیشری آرہ سندھ: (قاتر بوری) باش پسقپوسی^۹ ایله^{۱۰} پرس (دوغال)^{۱۱} و دوق (دونورفولق) و زاد کان صنف^{۱۰} میٹ مبعوثه سی^{۱۱} طرفندن عرض اولونان تبریکات

Words and Notes. Ingilterra Qralı hazretlerinin resmi töreni: 1. résm pl. mérásim (§ 649) ceremony. 2. féqél-adé extrêmement (§ 671 h). 3. mûsha'sha' sourétdé splendidly (§ 458): mû- i méf. of sha-sha-a (§ 635). 4. hazarat pl. of hasrét (§§ 497, 5. jém'mi ghafeer a great multitude. 6. ahvali sîh'hiyé: pl. of hal, sîh-hi-yé sanitary: ménisouf of sîh-hat (§ 579). 7. pisqopos. 8. ilé for vé (§ 470). 9. Préns di Gal. I di İlk. 10. zadégian (pl. of zadé) nobles (§ 510); -as: yet assembly, mébous (méf. of ba's) d.

to Buckingham Palace, where they appeared on the balcony and were loudly cheered by the throng outside.

We are assured that the King experienced no fatigue from (during) the ceremony and looked well throughout it.

The illuminations in the evening were magnificent; a vast crowd thronged the streets and filled the air with their shouts of joy.

(The Constantinople Agency.)

London: the same (day) — Coronation day was favoured with splendid weather; the city was richly beset with flags and a vast crowd filled the streets.

The ceremony in the Abbey, of which the duration was an hour and a quarter, was magnificent. The King showed no signs of fatigue.

12. *té-é-min ét.*: to assure (2 of *émn* [§ 615]). 13. *bér kéal* perfect (§ 557 e). 14. *nasiyé* looking, face (§ 582). 15. *moutantan* magnificent (mef. of *tantana* [§ 458]). 16. *té'ab ou méshaggat* fatigue and suffering; *hiss ét.*: to feel. 17. *ayin* ceremony.

و احتراماتی قبول ایتد کدن صکره؛ (بوکینقام) سراینه عودتله، بالقوته چیقیشلر و اهالی طرفندن تکرار آقیشلا غشلدر.

قرال حضرت لرینک مراسم توجیه آئناسنده هیچ بر راحتسزلق و بورغونلق حس ایتمه دکله، تأمین اولو نیور¹². احوال صحیمه لرینک بَر کمال¹³ اولدینی ناصیه لرندن¹⁴ نمایان اولو بوردی.

آفشم او زه ری مشعشع⁵ شنلکلر اجرا اولو غشیدر. بر چوق اهالی آواز بُلندله مسرا عظیمه اظهار ایده رک سو قاقدره طولا شمقده در. (قسطنطینیو پل)

لوندره: کذا — رسم توجیه اجراسی کوننده هوا پک لطیف ایدی. شهر پک پارلاق بر صورتنه دونادلش ایدی. بر ازدحام فوق العاده سو قاقدره دول دور مشدر.

کلیسا ده آین پک مطنطن¹⁵ اولمشلدر. قرال حضرت لری تَعَب و مَشَقَّت¹⁶ حس ایتمه مشلدر. آین¹⁷ یتمش بش دقیقه امتداد ایتمشد.

procession (of the Coronation) was gorgeous. All the Queens and Peeresses were in attire and produced a grand effect. (and among them were) General Sir Kitchener, General Sir Seelye, and Admiral Seymour. Hotels were decorated, and ordinary prices were maintained. The terms for places and platforms were very moderate. The enthusiasm was great. Edward, although very fat, looks very well. No accident occurred. (The National Agency.)

18. *alay* procession. 19. *sîra* bench, platform. 20. *doun* moderate. 21. *hadisé* (fayil of *houdous* [§ 582]).

Coronation in Westminster Abbey and the procession lasted three hours. The weather is magnificent. After the ceremony the King and Queen returned to Buckingham Palace.

The King, who looks thinner, observes that the ceremony caused him no fatigue.

(Fournier.)

رسم توج آلایی پک مطنطن ایدی. لوردلر ایله⁸ زوجه لرینک لابس اولدقلری البسه رسمیه لر آلایه¹⁸ بر شعشمه³ ویریوردی. لورد کیچنر ایله جنرال (غزالی) و آمیرال (سیمور) هر کسک نظر دقتی جلب ایدیورلدی. او تللر تریین و اسکن فیائلر ابقا ایدلشدر. اهالی یه مخصوص انشا اولنان صره لرک¹⁹ فیئاتی پک دوندر²⁰. مسراحت عظیم در. قرال حضرتلری هرنه قدر ضعیف ایسلرده احوال صحیه لری ایدر. هیچ بر حادثه²¹ وقوع بولامشدر. (آژانس ناسیونال)

لوندره: کذا - (وستمنستر) ده توج آینی و آلایک مروری برساعت دوام ایتمشد. هوا غایت اطیفرد. قرال و قرالیچه حضرتلری تتوّجدن صوگره (بوکینقام) سراینه عودت ایتمشدر.

خسته لق مناسبتیله دوچار صعف اولمش بولونان قرال حضرتلری هیچ بروغونه نلق حس ایتمد کلرینی یان ایتمشدر. (فورنیه)

٦٠ درس Lesson 60.

Miscellaneous Idiomatic Phrases.

- | | |
|---|---|
| <p><i>Eldén géléní yap.</i></p> <p><i>Shimdi gélir.</i></p> <p><i>Iki gündé bir.</i></p> <p><i>Bén olmasam boghoulajaq idî.</i></p> <p><i>Az qaldî bêni bir geôzdén édi-yoroudou.</i></p> <p><i>O qadarî él vérir.</i></p> <p><i>Baña él vérméz.</i></p> <p><i>Baña él étâdi.</i></p> <p><i>Oña geôz étâdi.</i></p> <p><i>Aqlî bashîna géldi.</i></p> <p><i>Bashî dara géldiyi gibi.</i></p> <p><i>Bashî tasha gélir gélméz.</i></p> <p><i>Onou bir shéy yériné qomaz.</i></p> <p><i>Pék chapouq alînîyor.</i></p> <p><i>Yûzûnû asmish.</i></p> <p><i>Aqlîma géldi.</i></p> <p><i>Aqlîna braq.</i></p> <p><i>Dédiklérîmi fikriñdé tout.</i></p> <p><i>Dépétaqla gétdi.</i></p> <p><i>Eodûm patladî.</i></p> <p><i>Ustûnû bashînî déyishdir.</i></p> <p><i>Sêozûnû achmaq.</i></p> <p><i>Né qadar vaqît sûrér?</i></p> <p><i>Bou hich bir shéyé yaramaz.</i></p> <p><i>Geôzdén géchir.</i></p> <p><i>Elimé bêoylé bir kitab géch-diyi yoghoudou.</i></p> <p><i>Yémeyé gélir amma sagla-maya gélméz.</i></p> <p><i>Dérisi qirmîziya chalar.</i></p> <p><i>Sijimi iki qatla.</i></p> <p><i>Evlerî iki qat dîr.</i></p> <p><i>Bir dil bagħi vérmishlér.</i></p> | <p>Do as much as you can.</p> <p>He will be here presently.</p> <p>Once in two days.</p> <p>But for my help he would have been drowned.</p> <p>He came very near causing me the loss of an eye.</p> <p>That was sufficient.</p> <p>I cannot afford it.</p> <p>He beckoned me.</p> <p>He winked at him.</p> <p>He came to his senses.</p> <p>When he got into trouble.</p> <p>He regards that as of no account.</p> <p>He is easily touched.</p> <p>He is out of humour.</p> <p>It occurred to me.</p> <p>Remind him of it.</p> <p>Remember what I say.</p> <p>It went down head foremost.</p> <p>It alarms me excessively.</p> <p>Change your clothes.</p> <p>To commence conversation.</p> <p>How long will it take?</p> <p>This is good for nothing.</p> <p>Cast your eye over it.</p> <p>Such a book I had never seen.</p> <p>It is good to eat, but will not do to keep.</p> <p>Its skin is reddish.</p> <p>Double the string.</p> <p>Their house is two stories high.</p> <p>They had given a token.</p> |
|---|---|

<i>ba bir qab géchir.</i>	Put a cover on the book.
<i>n oraya, ordan oraya olajaq bêôylé?</i>	Why move it about from place to place?
<i>iq asma.</i>	Don't care.
<i>i yériné qodou.</i>	He has hit the nail on the head.
<i>atdi.</i>	He has become bankrupt.
<i>éméyéaghzim varmayor.</i>	I cannot bear to speak (on so painful a subject).
<i>i ûsté varmayor.</i>	He is thievish.
<i>nuzoun (éyri) dour.</i>	I have equal claims with you.
<i>ié iséñ, bêndé o youm.</i>	There are more sorts of men than one.
<i>i var adam da var.</i>	He has put us all to confusion.
<i>alt ûst étdi.</i>	I am to be pitied.
<i>yazîq dir?</i>	Am I not to be pitied?
<i>yazîq déyil mi?</i>	Be quiet!
<i>i kés!</i>	He is a liberal man.
<i>ichîq bir adém dir.</i>	Will you lead me also astray?
<i>dé'mi bashdan chîqara-sin?</i>	He has lost me all my property.
<i>i barqîmî bashîma yiqdî.</i>	He has been affected by an evil eye. He is bewitched.
<i>gélđi. Nazara gélđi.</i>	The hill is full of people.
<i>déydi. Nazar déydi.</i>	He was the cause of his death.
<i>dash adam késilmish.</i>	I was hindered in my work.
<i>inî yédi.</i>	Come to your senses.
<i>idén gûjûmdén oldoum.</i>	Were you dying, that you were in such a hurry?
<i>i bashîna topla.</i>	He talks much.
<i>i' mî chîqîyoroudou?</i>	Forget the past.
<i>ouzoun dour.</i>	I cannot tell (how badly matters are going).
<i>ldou isé oldou.</i>	
<i>sorma!</i>	

Appendices.

The Ottoman Literature.

In all literary matters the Ottoman Turks have shown themselves a singularly uninventive people: the two great schools, the old and the new, into which we may divide their literature, being closely modelled, the one upon the classics of Persia, the other on those of Modern Europe, and more especially of France. The old or Persian school flourished from the foundation of the Empire down to about 1830, and still continues to drag on a feeble existence, though it is now out of fashion and cultivated by none of the leading men of letters. These belong to the new or European school, which sprang up some fifty or sixty years ago, and which, in spite of the bitter opposition of the partisans of the old Oriental system, has succeeded, partly through its own inherent superiority and partly through the talents and courage of its supporters, in expelling its rival from the position of undisputed authority which it had occupied for upwards of five hundred years. For the present purpose it will be convenient to divide the old school into three periods, which may be termed respectively the pre-classical, the classical, and the post-classical. Of these the first extends from the early days of the empire to the accession of Suleyman I., 1301—1520 (A.H. 700—926); the second from that event to the accession of Mahmoud I., 1520—1730 (926—1143); and the third from that date to the accession of Abd-ul-Aziz, 1730—1861 (1143—1277).

The works of the old school in all its periods are entirely Persian in tone, sentiment, and form. We find in them the same beauties and the same defects that we observe in the productions of the Iranian authors. The formal elegance and conventional grace, alike of thought and of expression, so characteristic of Persian classical literature, pervade the works of the best Ottoman

writers, and they are likewise imbued, though in a less degree, with that spirit of mysticism which runs through so much of the poetry of Iran. But the Ottomans did not stop here. In their romantic poems they chose as subjects the favorite themes of their Persian masters, such as Léyla and Méjnoun, Férhad and Shirin, Youssouf and Zûléykha, and so on. They constantly alluded to Persian heroes whose stories occur in the Shah-Namé and other storehouses of Iranian legendary lore; and they wrote their poems in Persian metres and in Persian forms.^۱ The mésnévi, the qasidé, and the ghazél, — all of them, so far at least as the Ottomans are concerned, Persian, — were the favorite verse-forms of the old poets. A mésnévi is a poem written in rhyming couplets, and is usually narrative in subject. The qasidé and the ghazél are both monorhythmic; the first as a rule celebrates the praises of some great man, while the second discourses of the joys and woes of love. Why Persian rather than Arabian or any other literature became the model of Ottoman writers, is explained by the early history of the race. Some two centuries before the arrival of the Turks in Asia Minor, the Seljouks, then a mere horde of savages, had overrun Persia, where they settled and adopted the civilization of the people they had subdued. Thus Persian became the language of their court and Government, and when by and by they pushed their conquests into Asia Minor, and founded there the Seljouk empire of Roum, they carried with them their Persian culture, and diffused it among the peoples newly brought under their sway. It was the descendants of those Persianized Seljouks whom the early Ottomans found ruling in Asia Minor on their arrival there. What had happened to the Seljouks two centuries before, happened to the Ottomans then: the less civilized race adopted the culture of the more civilized. As the Seljouk empire fell to pieces and the Ottoman came gradually to occupy its place, the sons of men who had called themselves Seljouks began thenceforth to look upon themselves as Ottomans. Hence the vast majority of the people whom

^۱ See the Reading Exercises in pages 259, 306—307.

we are accustomed to think of as Ottomans are so only by adoption, being really the descendants of Seljouks or Seljoukian subjects, who had derived from Persia whatever they possessed of civilization or of literary taste. An extraordinary love of precedent, the result apparently of conscious want of original power, was sufficient to keep their writers loyal to their early guide for centuries, till at length the allegiance, though not the fashion of it, has been changed in our own days, and Paris has replaced Shiraz as the shrine towards which the Ottoman scholar turns. While conspicuously lacking in creative genius, the Ottomans have always shown themselves possessed of receptive and assimilative powers to a remarkable degree, the result being that the number of their writers both in prose and verse is enormous. It ought to be premised that the poetry of the old school is greatly superior to the prose.

When we reach the reign of Mahmoud II., the great transition period of Ottoman history, during which the civilization of the West began to struggle in earnest with that of the East, we find the change which was coming over all things Turkish affecting literature along with the rest, and preparing the way for the appearance of the new school. The chief poets of the transition are Fazîl Béy, Vasîf, notable for his not altogether unhappy attempt to write verses in the spoken language of the capital, Izzét Molla, Pértév Pasha, Akif Pasha, and the poetesses Fitnét and Léyla. In the works of all of these, although we occasionally discern a hint of the new style, the old Persian manner is still supreme.

More intimate relations with Western Europe and a pretty general study of the French language and literature, together with the steady progress of the reforming tendency fairly started under Mahmoud II., have resulted in the birth of the New or Modern school, whose objects are truth and simplicity. In the political writings of Réshid and Akif Pashas we have the first clear note of change; but the man to whom more than to any other the new departure owes its success is Shinasi Efféndi, who employed it for poetry as well as for prose. The European style, on its introduction,

encountered the most violent opposition, but now it alone is used by living authors of repute. If any of these does write a pamphlet in the old manner, it is merely as a *tour de force*, or to prove to some faithful but clamorous partisan of the Persian style that it is not, as he supposes, lack of ability which causes the modern author to adopt the simpler and more natural fashion of the West. The whole tone, sentiment and form of Ottoman literature have been revolutionized by the new school: varieties of poetry hitherto unknown have been adopted from Europe; an altogether new branch of literature, the drama, has arisen; while the sciences are now treated and seriously studied after the system of the West.

Among writers of this school who have won distinction are Ziya Pasha, Jévdét Pasha: the statesmen and historians. Ahmed Midhat Effendi, Sami Bey: the lexicographer and encyclopedist, Ebûz-Ziya Tévfiq Bey, Mouallim Naji Effendi, Hamid Bey: who holds the first place among Ottoman dramatists, Mihran Effendi: the grammarian, and Kémal Bey: the leader of the modern school and one of the most illustrious men of letters whom his country has produced. He has written with conspicuous success in almost every branch of literature, — history, romance, ethics, poetry, and the drama.

G.

Sultans of the House of Osman.

The dates are those of the Sultan's accession, according to the Moslem and Christian eras.

		A. H.	A. D.
1. Osman I.	Son of Er-Toghroul	700	1301
2. Orkhan	» » Osman I.	726	1326
3. Mourad I.	» » Orkhan	761	1359
4. Bayazid (Bajazet) I.	» » Mourad I.	791	1389
Interregnum		804	1402
5. Méhémméd I.	» » Bayazid I.	816	1413
6. Mourad II.	» » Méhémméd I.	824	1421
7. Méhémméd II.	» » Mourad II.	855	1451
8. Bayazid II.	» » Méhémméd II.	886	1481
9. Sélim I.	» » Bayazid II.	918	1512

		A. H.	A. D.
10.	Souléyman I.	Son of Sélim I.	926 1520
11.	Sélim II.	» » Souléyman I.	974 1566
12.	Mourad III.	» » Sélim II.	982 1574
13.	Méhémméd III.	» » Mourad III.	1003 1595
14.	Ahméd I.	» » Méhémméd III.	1012 1603
15.	Moustafa I.	» » »	1026 1617
16.	Osman II.	» » Ahméd I.	1027 1618
	Moustafa I.	(restored)	1031 1622
17.	Mourad IV.	» » Ahméd I.	1032 1623
18.	Ibrahim	» » »	1049 1640
19.	Méhémméd IV.	» » Ibrahim	1058 1648
20.	Souléyman II.	» » »	1099 1687
21.	Ahméd II.	» » »	1102 1691
22.	Moustafa II.	» » Méhémméd IV.	1106 1695
23.	Ahméd III.	» » »	1115 1703
24.	Mahmoud I.	» » Moustafa II.	1143 1730
25.	Osman III.	» » »	1168 1754
26.	Moustafa III.	» » Ahméd III.	1171 1757
27.	Abd-ûl-Hamid I.	» » »	1187 1773
28.	Sélim III.	» » Moustafa III.	1203 1789
29.	Moustafa IV.	» » Abd-ûl-Hamid I.	1222 1807
30.	Mahmoud II.	» » »	1223 1808
31.	Abd-ûl-Méjid	» » Mahmoud II.	1255 1839
32.	Abd-ûl-Aziz	» » »	1277 1861
33.	— —	— —	— —
34.	Abd-ûl-Hamid II.	» » Abd-ûl-Méjid	1293 1876

تاریخ هجرت Arabic Calendar (pp. 96—98).

The Arabic, *i. e.* Lunar, Year being 10 days, 21 hours and $14\frac{2}{5}$ seconds shorter than the Christian *i. e.* solar year, does not correspond exactly with it. Its reckoning begins from the Hijrét or departure of Muhammed from Mecca to reside in Medina, A. D. 622 July 15/19 (Mouharrém 1).

In order approximately to convert a year of our Era into one of the Moslem Era: subtract 622, divide the remainder by 33 and add the quotient to the dividend.

Conversely, a year of the Moslem Era is converted into one of the Christian Era by dividing it by 33, subtracting the quotient from it, and adding 622 to the remainder; as:

$1902 - 622 = 1280 \div 33 = 40$; $1280 + 40 = 1320$.

$1904 - 622 = 1282 \div 33 = 40$; $1282 + 40 = 1322$

$1328 - 622 = 706 \div 33 = 23$; $706 + 23 = 729$

Conversely

$1320 \div 33 = 40$; $1320 - 40 = 1280 + 622 = 1902$

$1322 \div 33 = 40$; $1322 - 40 = 1282 + 622 = 1904$

$729 \div 33 = 23$; $729 - 23 = 706 + 622 = 1328$.

ماليه، The Ottoman Financial Calendar.

In the 1205th year of the Héjira (1/12 March 1789), Sultan Sélim III. issued an Iradé to use this calendar in financial and commercial transactions. It corresponds exactly to the Old Style, only the new year begins in March instead of in January. The following table shows the years of the Financial Calendar corresponding to those of ours, till 1909.

F.	C.	F.	C.	F.	C.	F.	C.	F.	C.
1205	1789	1225	1809	1245	1829	1265	1849	1285	1869
6	1790	6	1810	6	1830	6	1850	6	1870
7	1	7	1	7	1	7	1	7	1
8	2	8	2	8	2	8	2	8	2
9	3	9	3	9	3	9	3	9	3
1210	4	1230	4	1250	4	1270	4	1290	4
1	5	1	5	1	5	1	5	1	5
2	6	2	6	2	6	2	6	2	6
3	7	3	7	3	7	3	7	3	7
4	8	4	8	4	8	4	8	4	8
5	9	5	9	5	9	5	9	5	9
6	1800	6	1820	6	1840	6	1860	6	1880
7	1	7	1	7	1	7	1	7	1
8	2	8	2	8	2	8	2	8	2
9	3	9	3	9	3	9	3	9	3
1220	4	1240	4	1260	4	1280	4	1300	4
1	5	1	5	1	5	1	5	1	5
2	6	2	6	2	6	2	6	2	6
3	7	3	7	3	7	3	7	3	7
4	8	4	8	4	8	4	8	4	8

F.	C.	F.	C.	F.	C.	F.	C.	F.	C.
1305	1889	1309	1893	1313	1897	1317	1902	1321	1906
6	1890	1310	4	4	8	8	3	2	7
7	1	1	5	5	1900	9	4	3	8
8	2	2	6	6	1	1320	5	4	9

Parsing. تحلیل Tahleel.

The method of parsing in Arabic includes Grammatical and Logical Analysis. But in Ottoman-Turkish all that is really necessary is to give such particulars as are given in the subjoined parsing of a piece. The genders, numbers, moods, tenses and all particulars about the words must be mentioned, and the parts of Regular and Irregular Verbs must be given. Read first with expression the following Exercise, and analyse it afterwards. Turn up all references to the Grammar.

خطبه پیغمبری The Prophet's Speech.

رسول اکرم بر جمعه کونی کندی دوہسنے ییندی وَ یوز نفر اهل اسلام ایله قبادن قالقدی، وَ نفس مدینه یه عازم اولدی . اثنای راهده صول طرفنه میل ایله بنی سالم بن عوف یوردنده رانونا دینیلن وادینک اوست طرفنه ایندی وَ اوراده غایت بلیغانه بر خطبه او قویوب جمعه غازی قیلدی .

خاتم آلانپیا حضرتلىرنک اڭ ابتدا قىلدىيەن جمعه غازی بودر . وَ ابتدا ک خطبەسى او دركە خلاصە وجە ایله ترجمەسى بوراده ایراد اولونور .

رسول اکرم قالقوب حق تعالی حضرتلىرنە لايق اولدېيەن وچە ایله حمد و ثنا ایله دىكىن سوگە بویله بويورمىش ايدى :

ای ناس ! صاغلىقىڭىزدە آخرتىڭر ايچۈن تدارك كورۇڭز . مُحَقَّق يىلىڭىز كە، يوم قيامتىدە هر فردىڭ باشىنە وورولەحق و چوبانسىز براقدىيەن قويونىندىن سورىلەحق . صوڭە جناب حق اوڭىما دىيەجىڭ . اما ناصل دىيەجىڭ ؟ ترجمانى يوق، پىرددەدارى يوق ؛ بالذات دىيەجىڭ كە : 'ای قولم سڭا بنم رسولم كاوب دە تېلېغ ايتىمەدى مى ؟ بن سڭا مال ويردم، لطف و احسان ايتىم ؛ سن كندىڭ ایچىن نە تدارك ايتىڭ ؟

داوکىمسە دخى صاغنە صولانە باقەحق بىر شى كورمەيەجىڭ . اوڭونە

باقه جق، جهندن باشقه بر شی کورمه یه جك. اویله ایسه هر کیم که کندیسنى ولۇڭ کە بر يارىم خرمى ايلە اولسۇن، آتشدن قورتارە یيلە جك ایسه، همان اول خېرى ايشلەسىن. اونى دە بولاماز ایسه، بارى كلمە طېيە ايلە کندیسنى قورتارىسىن. زىرا اونچىلە بر خېرە اون مىلندن يدىيۈز مىلىنە قدر ثواب ويرىلىر».

وَ الْسَّلَامُ عَلَى رَسُولِ اللَّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَّ كَاتِبِهِ. <جودت پاشا>

خطبه پېغمىرى *Khoutb yi P yghamb ri* ‘the prophetic sermon, or the sermon of the prophet’. Pers. Izaf t: if the first noun ends in vowel *hé*, a *h m z * is placed over it (§ 519): خطبه is an Ar. noun, measure فُقْلَت (§ 592): ‘a special homily and prayer, in which they praise God, bless Mouhammed and pray for the reigning Caliph, delivered by an official preacher (خطيب) *khatib*) before the midday service of worship in Friday (*Jouma'a namazi*).’ p. پېغىم، پېغىم is composed of پېغىم *p ygham* ‘message, revelation’ * elif* is omitted (§ 560) + بر *b r* ‘carry’ (§§ 535, 554); by the addition of ى -*i* it is changed into Noun of Rel. (§ 527).

رسول اکرم R sou'lou Ekr m. ‘The most venerable Prophet’: Pers. Izaf t composed of two Ar. words (§ 517). رسول ‘prophet, apostle’ Adj. Qual. of رسالت of the meas. فَقُول (§ 607). اکرم ن. of Superiority of كرامات، masc. meas. آفقل is a miracle wrought through the agency of a saint, but معجزه *mujiz * is a miracle wrought by Divine power.

بر جمعه كونى bir Jouma'a g n  ‘on a Friday’: Turk. Ind. Article (§ 60), جمعه كونى Turk. Izaf t (§ 181). جمعه Ar. noun, meas. فُقْلَة (§ 592), the fayil being جامع ‘collector, mosque’, other derivatives: كون = كونى؛ تَجَمِّع ‘مجموعه’ مجموع ‘مجمع’ Turk. noun with pron. affix third person (§ 105 ۳).

كندى دوهىنىد K ndi d v sin  ‘on his camel’: Turk. Izaf t with pron. كندى pers. pron. (§ 147), دوهىنىد دوهىنىد (§ 147), Turk. noun with pron. affix third person sing. dative case.

بیندی *bindi* 'he mounted': Turk. intran. verb, Ind. Past sing. third person of the masdar بینمك، بیندیرمك Der. بینلەك.

وَ يُوزْ نَفَرْ اهْلِ اسْلَامِ اِيلَهْ vé yúz néfér éhli islam'ile 'and with believers two hundred in number': وَ Arab. Pers. conjunctive (§ 470), يُوزْ Turk. Card. number (§ 192), نَفَرْ Ar. noun meas. فَقْلْ 'individual' used for men (§ 203): Reg. Fem. pl. نَفَراتْ (§ 576); اهْلِ اسْلَامِ Pers. Izafét 'Moslem'. Comp. noun (§ 695^b). a. اهْلِ اسْلَامِ meas. فَقْلْ, Irregular pl. آهَالِي (§ 650). تَأْمُلْ = تَنْتَلْ té-éh'hül to marry; اسْلَامِ submitting himself to the divine disposal, IV. of سَلَامٍ, fayil müslim 'one who submissively obeys God, Moslem' (§§ 512, 634 d); اِيلَهْ Turk. post position, sign of Instrumental case (§ 232).

Qoubadan qalqđi ‘he started from Qouba’;
 a. قبادن prop. noun, sing. abl.; nom. *Qouba* ‘a place near Medina’;
 فالقدى Ind. Past, sing. third person the primitive masdar فالقسمق,
 deriv.: فالدرسق (§§ 263, 268).

وَ نَفْسٌ مدِينَةٌ يَهُ ré néfsi Médinéyé 'to the [main] city of Medina' (as distinguished from its outlying regions): Pers. Izafét: a. نَفْسٌ 'the very substance, main' meas. فَقْلٌ; a. مدِينَةٌ prop. noun, sing. dative of the measure فَقِيلَهُ, Abstract noun by the addition of *hé* (ا = é [§ 582]).

عازم اولدى 'azim oldou 'he departed toward': comp. Intrans. verb., Ind. Past sing. third person, formed by using noun with aux. verb اولق, Masdar عازم اولق (§ 272): a. fayil of اغرام = افقاٰل; deriv. IV. عزيت.

اڻای راهه ésnayi rahdé, -rahda 'in the course of the road, or journey, i. e. on the way': Pers. Izafét (§ 518):
 a. اڻاء Irreg. plural of شني sénee (§ 639 b) 'twisting, winding', used in Turkish as a sing., in the sense of 'the course of a journey,

the time of a stay, a period of time': اثنای اقامتده 'in the course of the stay', اوں ثناده 'at that time, in that interval'; راهده sing. loc. case.

صول طرفه *sol tarafīna* 'to his left side': Turk. adj. and noun: t. طرف meas. = طرفه adj., a. صول فَقْلُ with pron. affix third person singular dative (§§ 99, 105³).

: میل ایده رک *méyl ilé* 'swerving, turning' for the Turk. conj. ایله is used to express the meaning of ایده رک (§ 430). a. میل meas. فَقْلُ.

بنی سالم بن عوف يوردنده *Bénee Salim bén Of yourdouna* 'in the settlement of the children of Salim bén Of': Pers. and Turk. Izaféts. بنو 'بن' masc. pl. of بنی (§ 575); يوردی 'يورد' = يوردنده 'بن' stands for patronym (§ 669³); يورد 'tent, home' second member of Turk. Izafét, with pron. affix third person sing. locative.

رانونا دینیلن وادینک اوست طرفه *Ranona dénilén vadiniñ úst tarafīna* 'in the upper part of the valley called Ranona': Ar. prop. noun; دینیلن méfoul of رانونا (§ 402); فاعل وادینک first member of the Turkish Izafét, Ar. noun meas. sing. genitive; اوست Turk. postposition used as an adj. (§ 452); a. طرف meas. = طرفه اطراف noun, pl. (§ 639 b); it indicates motion (§ 237).

ایندی *éndi* 'he halted': Ind. Past singular third person Primitive masdar ایندیرمک, deriv. (§ 263).

اوراده *orada* 'there': adverbial demonstrative (§ 144), sing. locative case, it indicates location (§ 237).

غایت بلیغانه بر خطبہ او قویوب *ghayét bélighané bir khoutbé oqouyoup* 'he recited a very eloquent speech': غایت بلیغانه superl. degree of Turk. adj. (§ 226). a. p. pers. adj. or adv. (§§ 528, 684): a. بلیغ adj. Qual. of بلاغت 'eloquence'; او قویوب

Turk. Gerund 'having recited' or 'he recited and afterwards . . .' (for اوقودی و . . قىلدى).

جمعه غازى قىلدى *Jouma'a namazı qıldı* 'he performed his Friday prayer': جمعه غازى Turk. Izafét (§ 109): a. جمعه = غاز فُقلَة first member. second member, third person of p. غاز 'the Divine worship of Islam, consisting of fixed recitals of praise with prostration of the body, five times a day', غاز قىلمق 'to make his prayers', comp. trans. verb (§ 272); قىلدى Ind. Past. singular third person.

خاتم الانبياء حضرتلىنىڭ اڭ ابتدا قىلدىيغى جمعه غازى بو در *Khatim'ul énbiya hazrétleriniň éň iptida qıldighı Jouma'a namazı bou dour* 'This is the first Friday prayer which the seal i. e. the last, of the prophets (Mouhammed) has performed': خاتم الانبياء Arabic Izafét (§ 668²), a. خاتم fayil of حضرتلىرى 'حضرتلىرى' حضرت = حضرتلىنىڭ نبوت nûbourvét 'prophecy'; Ar. noun meas. فَقْلَت with pron. affix third person pl. Genitive, used after the name of God, saints and great personalities (§§ 497, 500). ابتداء اڭ ابتداء Turk. Superl. adj. (§ 224): ابتداء Ar. deriv. masdar قىلمق Obj. participle of (§ 627) of بداء قىلدىيغى ؛ بدائىت 'بداء' (§ 413); بو Demonstrative (Pron.) Adj.; در copula (§ 67).

ابتدائى خطبېسى او دركە خلاصە وجە اىلە ترجمەسى بورادە اىراد اولونور *iptidaki khoutbési o dour ki khûlasa véjh' ilé térr-jémési lourada iyrad olounour* 'This is his first speech (or oration), the translation of which is given below in brief': ابتدائى Turk. pron. adj. (§ 138). كە Pers. Relative pron. (§ 317); اىراد ترجمە Ar. Quadrilateral Masdar meas. (§ 595); فَقْلَلَه ماسدار اولونور اىراد اولونق Turk. comp. passive verb (§ 274), Ind. Aorist, sing. third person.

صرف افعال Conjugation of Turkish Verbs.

Infinitive of Verbs مدار Masdar.

Masdar: the Root $\sqrt{+mék}$, $\sqrt{+maq}$; *Sıtmek*, *Yarmaq*.

Negative: *Sıtmemek*, *Yarınmaq*.

Verbal Substantives: 1. *Sıtmeklik*, 2. *Sıtmé*, 3. *Sıtış* (§ 288).

Derivative Forms (§§ 261—268):

Oltırmaq, *Basdırmaq*, *Yatırmaq*, *Taranmaq*,
Yasılmaq, *Çekışmek*.

Potential verbs: *Sıvıtmak*, neg. *Sıvıtmemek* (§ 288).

Accelerative verb: *Sıvıtmek* (§ 286).

Verbs derived from nouns and adjectives:

Hazırlamaq, *Hazırlanmaq*, *Hazırlatmaq* (§ 277).

Compound Verbs (Nouns with Auxiliaries) (§ 272):

Sıcal etmek, — *éylémek*, — *qılmaq*, — *bouyourmaq*.

فعل فعل Participles

Subjective Mood (§ 399).		Objective Mood (§ 411).	
Active <i>Fayıl</i>			
<i>yazar</i>	<i>yazcları</i>	<i>yazdıghım</i>	<i>yasarajğım</i>
<i>yazar</i>	<i>yazılır</i>	<i>yazdıghını</i>	<i>yasarajğını</i>
<i>yazdıq</i>	<i>yazıldıq</i>	<i>yazdıghı</i>	<i>yasarajğı</i>
<i>yazmış</i>	<i>yazılmış</i>	<i>yazdıghımı</i>	<i>yasarajığımı</i>
<i>yazajaq</i>	<i>yazılıjaq</i>	<i>yazdıghıllı</i>	<i>yasarajığıllı</i>
— <i>olan</i>	— <i>olan</i>	<i>yazdıqları</i>	<i>yasarajqları</i>
Passive <i>Mefon</i>			
<i>yazan</i>	<i>yazılan</i>	<i>yazdıghımda</i>	<i>yasarajğında</i>
<i>yazan</i>	<i>yazılır</i>	<i>yazdıghını</i>	<i>yasarajğını</i>
<i>yazdıq</i>	<i>yazıldıq</i>	<i>yazdıghı</i>	<i>yasarajğı</i>
<i>yazmış</i>	<i>yazılmış</i>	<i>yazdıghımı</i>	<i>yasarajığımı</i>
<i>yazajaq</i>	<i>yazılıjaq</i>	<i>yazdıghıllı</i>	<i>yasarajığıllı</i>
— <i>olan</i>	— <i>olan</i>	<i>yazdıqları</i>	<i>yasarajqları</i>

Gerunds راجلة صيغة (pp. 206—207).

- | | | | |
|------------------------|---------------------|-------------------------|---------------------------------|
| 1. <i>yazarjasına</i> | 4. <i>yazdıqda</i> | 8. <i>yazaraq</i> | 12. <i>yazdıghımda</i> |
| 2. <i>yazımadan</i> | 5. <i>yazdıqja</i> | 9. <i>yatosı</i> | 13. <i>yasajaghımdan</i> |
| 8. <i>yazınja</i> | 6. <i>yazallı</i> | 10. <i>yasarajğıllı</i> | 14. <i>yasib</i> , <i>yasip</i> |
| 9. <i>yazar yazmaz</i> | 7. <i>yasa yaza</i> | 11. <i>yazınja</i> | 15. <i>yazarken</i> . |

Verbal Adjectives صفت (§ 436).

1. *Yazılıj*, 2. *achıq*, 3. *sürgün*, 4. *ölkı*, 5. *sıvınj*.

Noun of Excess: *Chalishqan*, *sızgık*, *dalgıj*.

Noun of Location: *Yataq*, *ollaq*.

Instrumental noun: *Elék*, *daraq*.

فعل ' افعال ذاتية Finite Verb.

Indicative Mood	Assertive Mood	Relative Mood	Conditional Mood
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Imperative امر حاضر (§ 316).

yaz'
yazsın'
yazalı̄m'
ya'zı̄nız
yazsınlar'

Present حال (§ 318).

sévi' yoroum	sévi' yor idim	sévi' yor imishim	sévi' yor isém
sévi' yorsoun	" idin̄	" imishsin̄	" isen̄
sévi' yor	" idi	" imish	" isé
sévi' yorouz	" idik	" imishiz	" isék
sévi' yorsouñouz	" idin̄iz	" imishiñiz	" isen̄iz
sévi' yorlar	" idilér	" imishlér	" isélér.

Aorist مضارع (§ 326).

sérér' rim	sérér' idim	sérér imishim	sérér isém
sérér' siñ	" idin̄	" imishsiñ	" isen̄
sérér'	" idi	" imish	" isé
sérér' riz	" idik	" imishiz	" isék
sérér' siñiz	" idin̄iz	" imishiñiz	" isen̄iz
sérér'lér'	" idilér	" imishlér	" isélér.

Past ماضي شودی (§ 344).

sévdim'	sévdii' idim		sévdii' isém
sévdin̄'	" idin̄		" isen̄
sévdii'	" idi		" isé
sévdik'	" idik		" isék
sévdin̄iz'	" idin̄iz		" isen̄iz
sévdilér'	" idilér		" isélér.

Dubitative ماضي نقل (§ 351).

sévmi'shim	sévmish' idim	sérmish' imishim	sévmish' isém
sévmish' sin	" idin̄	" imishsin	" isen̄
sévmish'	" idi	" imish	" isé
sérmish' iz	" idik	" imishiz	" isék
sérmish' siñiz	" idin̄iz	" imishiñiz	" isen̄iz
sérmishlér'	" idelér	" imishlér	" isélér.

Future مستقبل (§ 357).

séréjé'yim	séréjék' idim	séréjék' imishim	séréjék' isém
séréjék' sin'	" idin̄	" imishsin	" isen̄

Indicative Mood	Assertive Mood	Relative Mood	Conditional Mood
sévéjék'	sévéjék' idı	sévéjék' imish	sévéjék' isé
sévéjé'yız	" idik	" imishiz	" isék
sévéjék'siñiz	" idiñiz	" imishsiñiz	" iséñiz
sévéjéklér'	" idilér	" imishlér	" isélér.

Optative التامی (§ 365).

sévéyim'	sévé idim		
sévésiñ'	" idiñ		
sévé'	" idi		
sévélim'	" idik		
sévé siñiz	" idiñiz		
sévélér'	" idilér		

Suppositive انشائیه یا خود فرضیه (§ 377).

sév'sém	sév'sé idim	sév'sé imishim	
sév'séñ	" idiñ	" imishsiñ	
sév'sé	" idi	" imish	
sév'sék	" idik	" imishiz	
sév'séñiz	" idiñiz	" imishsiñiz	
sév'sélér	" idilér	" imishlér	

Necessitative وجوبی (§ 384).

sévméli'yim	sévméli idim	sévméli imishim	sévméli isém
sévméli'siñ	" idiñ	" imishsiñ	" iséñ
sévméli'	" idi	" imish	" isé
sévméli'yız	" idik	" imishiz	" isék
sévméli'siñiz	" idiñiz	" imishsiñiz	" iséñiz
sévméli'dirlér	" idilér	" imishlér	" isélér.

The Verb To HAVE.

- Bénim var, séniñ var, onouñ var ... } I have a (book).
 Béndé var, séndé var, onda var ... } I have the (book).
 Béndé dir, séndé dir, onda dır ... } I had a —
 Bénim var idî, séniñ var idî, onouñ var idî } (They say that) I have,
 Béndé var idî, séndé var idî, onda var idî } If I had a —
 Bénim var imish, séniñ var imish ... I got a —
 Bénim var isa; Béndé var isa If I shall have a —
 Bénim oldou, sénin oldou ... I shall have a —
 Bénim olajaq, séniñ olajaq ... If it were mine.
 Bénim olsa; séniñ olsa idi.

قسمت رسمی

The Official Part.

مابین همایون حضرت ملوکانه

ذات حضرت پادشاهی His Imperial Majesty the Sultan

شریفات عوامیه ناظری *Téshrifatî oumoumiyé Nazîri*, The Grand Master of Ceremony.

دارالسعادت الشریفه اغاسی، قیزلاغاسن *Dar-üs-sa'adét üsh-shérifé aghâsi*, *Qızlar aghâsi*, The Chief of the Eunuchs of the Imp. Palace.

سرقرنای حضرت شهریاری ، باش ماینسنجی *Sér qourénayi Hazrâti Shéh'riyari*, *Bash Mabéynji*, The Chief (Lord High-) Chamberlain.

مابین همایون باش کتابتی *Mabéyni Hûmayoun Bash Kitâbî*, The Imperial Chancellery.

مابین همایون باش کاتبی *Mabéyni Humayoun Bash Kâtibi*, The First Secretary of the Imp. Palace.

کاتب خصوصی حضرت شهریاری *Kâtibi Khousousiyi Hazrâti Shéh'riyari*, The Private Secretary of H. I. M.

دیوان همایون باش ترجمانی *Divâni Hûmayoun Bash Térjémani*, The Premier Dragoman of the Imp. Divan.

دیوان همایون باش مترجمی *Divâni Hûmayoun Bash Mâttérjimi*, The Premier Translator of the Imp. Divan.

مابین همایون امامی *Mabéyni Hûmayoun Imâmi*, The Chief Almoner (Imam) of the Imp. Palace.

یاور اکرم حضرت پادشاهی *Yavéri Ekrémi Hazrâti Padishahi*, The Aide-de-Camp of H. I. M.

فخری یاوران ، یاور فخری *Fakhri Yavéran*, The Honorary aides-de-camp.

یاور ، یاوران *Yarér*, pl. *yavéran*, Aide-de-camp, Aides de camp.

باش مصاحب	<i>Bash Mousahib</i> , The Premier Courtier (French Courtisan).
جیب همایون	<i>Jébi Hûmayoun</i> , The Privy Purse.
خرینه خاصه شاهانه	<i>Khazinéyi Khassayi Shahané</i> , The Civil List.
معیت شاهانه ارکان حربیه مشیری	<i>Mayéti Shaháne Erkiâni Harbiyé Mûsheeri</i> , The Chief of the Military Household.
مابین همایون مدیری	<i>Mabéyni Hûmayoun Mûdiri</i> , The Director of the Imp. Palace.
اصطببل عامره مدیری	<i>Istablî Amîré Mûdiri</i> , The Grand Equerry of H. I. M.
باب السعادت العائیه اغا سی	<i>Babûs Sa'adétûl aliyé Aghasi</i> , The Director of the Porte of the Palace.
قاپو جیلر کتخدا سی	<i>Qapoujoular Két'khûdasî</i> , The Chief of the Porters.
حطب آنباری مدیری	<i>Hatab anbarî Mûdiri</i> , The Director of the Dépôt of Combustibles.
ما بین همایون سر معماری	<i>Mabéyni Hûmayoun Sér Miymari</i> , The Premier Architect of the Imp. Palace.
ما بین همایون سر اطباسی	<i>Mabéyni Hûmayoun Sér atîbbasi</i> , The Premier Physician of the Imp. Palace.
مطبخ و فرونلر مدیری	<i>Matbakî vé Fourounlar Mûdiri</i> , The Director of the Imp. Kitchens and Ovens.
ارزاق آنباری مدیری	<i>Erzaq anbarî Mûdiri</i> , The Director of the Provisions.
حبوبات آنباری مدیری	<i>Houboubat anbarî mûdiri</i> , The Director of the Granaries.
حدیقه شاهانه مدیری	<i>Hadiqayi Shahané Mûdiri</i> , The Director of the Imp. Gardens.
چیفتلکات همایون مدیری	<i>Chiftlikâti Hûmayoun Mûdiri</i> , The Director of the Imp. Farms.

The Sublime Porte

باب عالی مجلس خاص وكلا

صدر اعظم	<i>Sadri A'zam</i> , The Grand Vizier.
شيخ الاسلام	<i>Shéykh-ul Islam</i> . The Minister of the Canon Law of Islam.
داخلیه ناظری	<i>Dakhiliyé Nazîri</i> , The Minister of the Interior.
خارجیه ناظری	<i>Kharijiyé Nazîri</i> , The Minister for Foreign Affairs.
سرعسکر، حربیه ناظری	<i>Séraskér</i> , (<i>Harbiyé Nazîri</i>) The Minister for War.

شورای دولت رئیسی	<i>Shourayi Dévlet Réyisi</i> , The President of the Council of State.
عدلیه و مذاہب ناظری	<i>Adliyé vé Mézahib Naziri</i> , The Minister of Justice and Public worship.
مالیه ناظری	<i>Maliyé Naziri</i> , The Minister of Finance.
معارف عمومیه ناظری	<i>Méarifi oumoumiyé Naziri</i> , The Minister of Public Instruction.
بحريه ناظری	<i>Bahriye Naziri</i> , The Minister for Naval Affairs (Navy).
طوبخانه عامره مشیری	<i>Top-hanéyi Amíré mûsheeri</i> , The Grand Master of Ordnance.
اوqaf ناظری	<i>Evqaf Naziri</i> , The Minister of Religious Funds.
تجارت و نافعه ناظری	<i>Tijarét vé Nafiya Naziri</i> , The Minister of Commerce and Public Works.

شهر امینی	<i>Shéhir Emeeni</i> , The Prefect of the City.
ضبطیه ناظری	<i>Zaptiyé Naziri</i> , The Prefect of the Police.
لیمان رئیسی	<i>Liman Réyisi</i> , The Prefect of the Port.
رسومات امینی	<i>Rousoumat Emini</i> , Director General of Customs.
دفتر خاقانی ناظری	<i>Déftéri Khaqani Naziri</i> , Director General of the Imperial Archives.
پوسته و تلگراف ناظری	<i>Posta vé Télégraf Naziri</i> , Director-General of Post and Telegraphs.
اورمان و معادن و زراعت ناظری	<i>Orman vé Méadin vé zira'at Naziri</i> , The Minister of Mines, Forests and Agriculture.
اطفائیه آلایی قوماندانی	<i>Itfayiyé alayi Komandant</i> , The Commander of the Fire-Brigade.

The Grand Vizieriate صدارت عظیماً

آمدی دیوان همایون، آمدجو بک	<i>Amédiyi Divanî Hûmayoun</i> , Referendary of the Imp. Divan.
مكتوبی اوطمسی	<i>Méktoubi Odasi</i> , The Bureau of Correspondence.
تشریفات قلمی	<i>Téshrifat Qalémi</i> , The Bureau of the Master of Ceremonies.
ولايات ممتازه قلمی	<i>Vilayati Mûmtazé Qalémi</i> , The Bureau of the privileged Provinces.
سفرا تشریفات جیسی	<i>Sûféra Téshrifatjîs</i> , Introducer of the Ambassadors.

The Council of State شورای دولت

ملکیه دائره‌سی	<i>Milkiyé Dayirési</i> , The Civil Department.
تنظيمات دائره‌سی	<i>Tanzimat Dayirési</i> , The Legislative Department.
محاكمات دائره‌سی	<i>Mouhakémat Dayirési</i> , The Judiciary Department.
شورای دولت کتابتی	<i>Shourayi Dévlét Kitabéti</i> , The Bureau of the Council of State.
امور نافعه قومیسیونی	<i>Oumourou Nafiya Qomisionou</i> , The High Commission of public Constructions (Improvements).
شورای دولت ملازمی	<i>Shourayi Dévlét mûlazimi</i> , The Auditor of the Council of State.

The Foreign Office خارجیه نظارت جلیله‌سی

خارجیه مستشاری	<i>Kharijiyyé Mûstéshari</i> , The Under-Secretary of State for For. Affairs.
ترجمه قلمی	<i>Térjémé qalémi</i> , The Bureau of Translation.
مکتوبی، خارجیه قلمی	<i>Méktoubiyi Kharijiyyé qalémi</i> , The Bureau of Correspondence.
تحریرات اجنبیه قلمی	<i>Tuhriratî Ejnébiyé Qalémi</i> , The Bureau of Foreign Correspondence.
اوراق اوطه‌سی	<i>Evraq Odası</i> , The Bureau of Archives.
محاسبه قلمی	<i>Mouhasébe Qalémi</i> , Board of Audit.
امور حقوقیه مختلطه قلمی	<i>Oumourou Hougouqiyéyi Mûkhté-lité Qalémi</i> , The Bureau of Disputed Claims.
حقوق مشاورلری اوطه‌سی	<i>Hougouq mûshavirléri Odası</i> , The Bureau of Legists.
تابعیت قلمی	<i>Tabiyiyét Qalémi</i> , The Bureau of Nationality (naturalization).
مطبوعات اجنبیه اوطه‌سی	<i>Matbou'atî Ejnébiyé Odası</i> , The Bureau of the Foreign Press.
سجل احوال قلمی	<i>Sijli ahval Qalémi</i> , The Bureau of personnel.

The Ministry of Internal Affairs داخلیه نظارت جلیله‌سی

مطبوعات قلمی	<i>Matbou'at Qalémi</i> , The Bureau of the Press.
انتخاب مأمورین قومیسیونی	<i>Intikhâbî Mémoureen Qomisiyonou</i> , The Commission for the Selection of functionaries.

تقاعد صنديقى نظارى *Tégayûd sandîqî Nazaréti*, The Direction of the Pension Funds.

باب مشیخت پناھی The Sheikh-ül Islamate

صدر روم ایلی، روم ایلی قاضیسکری	<i>Sadri Roumeli, Roumeli Qazaskeri</i> , The Vice-Chancellor of Turkey.
صدر آناطولی، آناطولی قاضیسکری	<i>Sadri Anadolou, Anadolou Qazaskeri</i> , The Second Vice-Chancellor of Turkey (p. 458).
فتوا امین، امین فتوا (فتوى)	<i>Fétva Emini</i> , The Superintendent of Canonical Decisions.
(فتوى) مفقى (the Fayil of افتاء =	<i>Müfti</i> , a judge of the Canon Law of Islam.

مالیہ نظارت جلیلہ سی The Ministry of Finance

واردات ادارہ عمومیہ سی	<i>Varidat Idaréyi Oumoumiyési</i> , The General Directorate of revenues.
مصارفات ادارہ عمومیہ سی	<i>Mésarifat Idaréyi Oumoumiyési</i> , The General Directorate of Expenses.
دیون ادارہ عمومیہ سی	<i>Donyoun Idaréyi Oumoumiyési</i> , The General Directorate of Public Debts.
محاسبات عتیقه دائرہ سی	<i>Mouhasébatî atîqa dayirési</i> , The Bureau of regulation of ancient accounts.
اعشار و اغنام امانی	<i>Ashar ou aghnam Emanéti</i> , The administration of the tithes and taxes on sheep.
وزنه، مالیہ وزنه سی	<i>Vézné</i> , Directorate of Weights and Test.
مع ترجمہ تحریرات اجنبیہ قلمون	<i>Ma térfémé Tahrirati Ejnébiyé Qalémi</i> , The office of Translation and correspondence in foreign languages.
دیوان محاسبات	<i>Divâni Mouhasébat</i> , The Court of Accounts.
مؤسسات مالیہ	<i>Mûés-sésatî maliyé</i> , Financial Establishments.

ضریجانہ، عامرہ مدیریتی The Imperial Mint

سکہزن دائرہ سی	<i>Sikkézén Dayirési</i> , The department of Minting.
چاشنی دائرہ سی	<i>Chashni Dayirési</i> , The department of assays.
ماکینہ دائرہ سی	<i>Makina Dayirési</i> , The department of Machines.

قلم دارهسى *Qal Dayirési*, The department of Refining.

رسومات امازت علیهسى

رسوم ستہ ادارہسى	<i>Rousoumou Sitté Idarési</i> , The Administration of the six indirect taxes (p. 390).
مع مسکرات ذخیرہ کومروکی نظارتی	<i>Ma müşkirat zakhiré géomrûyû nézaréti</i> , The Directorate of the customs on cereals and liquors.
کراستہ کومروکی نظارتی	<i>Kérésté géomrûyû Nézaréti</i> , The Directorate of the Customs on wood.
میوه و سبزہ کومروکی نظارتی	<i>Méyvé vé Sébzé géomrûyû Nézaréti</i> , The Directorate of the customs on fruits and vegetables.
بالقحانہ نظارتی	<i>Balîghané Nézaréti</i> , The Directorate of the Fishery.
مشترک المنفعہ انحصار دخان دولت علیہ عثمانیہ، رٹی	<i>Mûshtrékûl Ménfa'a inhisarî doukhâni Dévléti Aliyéyi Osmaniye</i> , The Regie co-interessé of tobaccos of the Ottoman-Empire.
دیون عمومیہ ادارہسى	<i>Douyounou Oumoumiyé Idarési</i> , The Administration of Public Debts.
دیون عمومیہ باش قومیسری	<i>Douyounou Oumoumiyé bash qomisiri</i> , Imperial Commissary of the Ottoman Public Debts.

معارف عمومیہ نظارت جلیلہسى

The Ministry of Public Instruction

انجمن تفتیش و معاینه	<i>Enjûménî Téftish ou Mouayéné</i> , The Council of Inspection and Censure (Supervision).
مطبوعات اجنیہ قلمی	<i>Matbou'atî Ejnébiyé Qalémi</i> , The Bureau of the Domestic Press.
مطبوعات داخلیہ قلمی	<i>Matbou'atî Dakhiliyé Qalémi</i> , The Bureau of the Domestic Press.
مطبوعات داخلیہ مدیری	<i>Matbou'atî Dakhiliyé Mûdiri</i> , The Director of the Domestic Press Bureau.
مکتب عالیہ مدیریتی	<i>Méktâibi Aliyé Mûdiriyéti</i> , The Directorate of the Higher Schools.
مکتب ملکیہ شاہانہ	<i>Méktébi Milkiyéyi Shahané</i> , The Imperial Civil College.
مکتب سلطانی	<i>Méktébi Soultani</i> , The Imp. Lyceum of Galata-Sérây.
مکتب حقوق شاہانہ	<i>Méktébi Houqouqou Shahané</i> , The Imp. Lyceum of Law.

لسان مكتبي	<i>Lisan Mektebi</i> , The Imp. Lyceum of Languages.
مكتب صنائع	<i>Mektebi Sanayi</i> , The School of Arts and Industry.
مكتب ابتدائية (مكاتب ابتدائية)	<i>Mektebi Iptidayiyé</i> , A Primary School.
مكتب رشديه (مكاتب رشديه)	<i>Mektebi Rûshdiyé</i> , A Grammar School.
مكتب اعداديه (مكاتب اعداديه)	<i>Mektebi Idadiyé</i> , An Academy or Preparatory School (which prepares for a College).
دار المعلمين	<i>Mektebi Ali</i> , A Superior (High-) School or College.
دار المعلمات	<i>Dar-ül Mouallimeen</i> , A Normal School for teachers.
مكتب طيبة ملكيه	<i>Dar-ül Mouallimat</i> , A Normal School for lady teachers.
عشيرت مكتبي	<i>Mektébi Tibbiyéyi Milkiyé</i> , The Civil Medical School.
رصدخانه عامره	<i>Ashirét Mektébi</i> , A School for Nomadic Tribes.
موزه خانه همايون	<i>Rasadkhanéyi Amiré</i> , The Imp. Meteorological Observatory.
طبعه عامره	<i>Müzékhaneyi Hûmayoun</i> , The Imperial Museum.
	<i>Matba'ayi Amiré</i> , The Imperial Printing-House.

عدلیه و مذاہب نظارتِ جلیلہ سی

The Ministry of Justice and Public Worship

مذاہب مدیری	<i>Mézahib Mûdiri</i> , Director of Public Worship (Religions).
انجمن عدلیہ ہیئتی	<i>Enjûménî adliyé Hiyéti</i> , The Board of the Justice.
محكمة تیزیز	<i>Méhkéméyi Témyleez</i> , The Court of Cassation.
باش مدعی عمومی	<i>Bash Mûddayi ounoumi</i> , The Procuror General of the Court of Cassation.
محكمة استیناف	<i>Méhkéméyi Istinaf</i> , The Court of appeals.
استدعا دائرہ سی	<i>Istida dayirési</i> , The Section of Requests (in the C. of Cassation).
جنایت دائرہ سی	<i>Jinayét Dayirési</i> , The Criminal Section.
جنحہ دائرہ سی	<i>Jânhâ Dayirési</i> , The Correctional Section.
حقوق دائرہ سی	<i>Houqouq Dayirési</i> , The Civil Section.

جزا دائرهسى	Jéza Dayirési, The Court of Criminal jurisdiction.
هیئت اتهامىه دائرهسى	Hiyéti It-hamiyé Dayirési, The Court of accusation.
محكمة بداعىت، بداعىت محكمة	Méhkéméyi Bidayét, The Court of first instance.
محكمة تجارت	Méhkéméyi Tijarét, The tribunal of Commerce.
برنجى تجارت مجلسى (محكمة)	Birinji Tijarét Méjlisi, The First Commercial Court (where the cases between foreigners and Ottoman subjects are dealt with).
محكمة تجارت بحرى	Méhkéméyi Tijaréti Bahriyé, The Maritime Com. Court.

حکام حاکم، حکام	Hakim, pl. houk'kiām, Judge.
رئيس	Réyis, President. (The presiding Judge.)
محكمة اعضاىي، اعضاى	Méhkémé Azasî, aza, Member of council.
مدعى عمومى	Mûddayi Oumoumi, Procuror General. (Public prosecutor.)
مدعى عمومى معاونى	Mûddayi Oumoumi mou'avini, The assistant Proc. Gen.
ضبط کاتبى	Zabt Kîatibi, The Clerk.
معاون	Mouavin, Assistant.
مستنطق	Moustantîq, The trial justice.
مقابلات محررى	Mouqarélat Mouharriri, The Notary Public.
مدعى 'دعواجى'، خاصى	Mûddayi, davajî, khasim, The plaintiff.
مدعى عليه	Mûddayi aléyh', The defendant.
شاهد	Shahid, vulg. shahad Witness.
دعوا وکيلى، آروقات	Dava vékili, aroqat, Lawyer, attorney.
وكالتنامه	Vékialétname, A power of attorney.

The Prefecture of Police نظارت عاليهسى ضبطىيە

پوليس مجلسى	Polis méjlisi, The council of police.
ژاندارمه مجلسى	Jandarma méjlisi, The council of gendarmerie.
پوليس قومىسىرى	Polis Qomiséri, The commissary of police.
پسaporت اوطەسى	Pasaport odası (vulg. pashaport), The bureau of passports.

پولیس مدیرلکى	<i>Polis müdirliliyi</i> , The prefects of police.
صو نظارتى	<i>Sou nézaréti</i> , The directorate of waters.
جىشخانە عمومى	<i>Habskhanéyi oumoumi</i> , The central prison.
شهر امانت بېيەسى	<i>Shéhir émanéti béhiyési</i> , The Prefecture of the City (of Const.).
بىرنجى دائرة بلدىه	<i>Birinji dayireyi bélédiyé</i> , The first municipality circle.
بلدىه دائرةسى	<i>Bélédiyé dayirési</i> , The municipality.
بلدىه رئىسى	<i>Bélédiyé réyisi</i> , The mayor (of a city).
بلدىه مجلسى	<i>Bélédiyé méjlisi</i> , The municipal council.
تىمارخانە	<i>Timarkhané</i> , Asylum of the insane.
غربا خستەخانەسى	<i>Gouréba Kastahanési</i> , The hospital for strangers.

تجارت و نافعه نظارت جىلەھىسى

The Ministry of Commerce and Public Works

تىمور يولىر ادارە عمومىسى	<i>Démir yollar idaréyi oumoumiyési</i> , The general directorate of railroads.
مدیر عمومى	<i>Müdirioumoumi</i> , General manager.
طرق و معابر ادارەسى	<i>Tourouq ou méabir idarési</i> , The general directorate of roads and bridges.
مهندسىخانە ھمايون	<i>Mühéndishkhanéyi Hümayoun</i> , The School of Engineers.

امور صحىيە نظارت بېيەسى

The Council of International Sanitation

ادارة امور صحىيە	<i>Idaréyi ousmourou sîhhiyé</i> , The sanitary administration.
دائرة صحىيە	<i>Dayiréyi Sîhhiyé</i> , The Bureau of Sanitation.
تحفظخانە، قراتىنە، قارا ئىنە	<i>Téhaffouzkhané, Qarantina</i> , The Lazaretto, Quarantine Station.

اوقات ھمايون نظارت جىلەھىسى .

The Ministry of Religious Funds

فراغ	<i>Féragh</i> , Alienation, Quitclaim.
اتقال	<i>Intiqal</i> , Transmission by inheritance.

پوسته و تلغراف نظارت بھیہسی

The Administration of Posts and Telegraphs

دولت علیہ عثمانیہ اتحاد پوستہ لری	<i>Dívlepíti Aliyéyi Osmaniye İttihad Postaları</i> , The International Ottoman Posts.
دفترخانہ خاقانی نظارتی	<i>Déftérkhanéyi Khaqani Nézaréti</i> , The Ministry of Archives.
زراعت بانقہسی	<i>Zira'at banqası</i> , The Agricultural Bank.
عثمانی بانقہسی	<i>Osmalı banqası</i> , The Ottoman Bank.
بانق عثمانی مدیری	<i>Banqı Osmani Mûdiri</i> , The manager of the Imp. Ottoman Bank.

حربیہ نظارت جلیلہسی

باب والای سر عسکری	<i>Babi Valayi Séraskéri</i> , The Seraskeriat (The War Office).
ارکان حرب	<i>Erkîanî Harb</i> , The General Staff.
عموم ارکان حرب دائڑہسی	<i>Oumoum Erkîanî Harb Dayirési</i> , The Department of the General Staff.
پیادہ دائڑہسی	<i>Piyadé Dayirési</i> , The Infantry Department.
سواری دائڑہسی	<i>Surâri Dayirési</i> , The Cavalry Department.
طوپجی دائڑہسی	<i>Topjou Dayirési</i> , The Artillery Department.
استحکامات و انشاات دائڑہسی	<i>Istihkiâmat vê Insha'at Dayirési</i> , The Department of Military fortification and buildings.
محاکمات عسکریہ دائڑہسی	<i>Mouhakémati askériyé Dayirési</i> , The Department of Military Justice.
صحیہ عسکریہ دائڑہسی	<i>Sîhhîyéyi askériyé Dayirési</i> , The Department of Military Sanitation.
امور صحیہ انسانیہ شعبہ سی	<i>Oumourou Sîhhîyéyi Insaniyé shû-bési</i> , The Department of Military medical Inspection.
امور صحیہ حیوانیہ شعبہ سی	<i>Oumourou Sîhhîyéyi Hayvaniyé Shûbési</i> , The Department of equestrian hygiene.
تفاتیش عسکریہ قومیسیون عالیہ سی	<i>Téftishi askériyé Qomisiyonou alisi</i> , High Military Commission.
لوازمات عمومیہ دائڑہسی	<i>Lévazimatî oumoumiyé Dayirési</i> , The Commissary-General's Dep.
محاسبات عمومیہ دائڑہسی	<i>Mouhasébatî oumoumiyé Dayirési</i> , The Department of General accounts.

ڈاندارہ دائرہ سی	<i>Jandarma dayirési</i> , The Department of Gendarmerie.
اطفائیہ آلی، طومبہ جی آلی	<i>Itfayiyé alayî, Touloumbajt alayî</i> , The Brigade of Firemen.
مکتب حریہ	<i>Méktébi Harbiyé</i> , The Military School.
مکتب طبیہ عسکریہ	<i>Méktébi Tibbiyéyi Askériyé</i> , The Medical Military School.
عموم مکاتب عسکریہ مدیری	<i>Oumoum Mékiâtibi Askériyé Mûdiri</i> , Director General of the Military Schools.

مأمورین عسکریہ

سردار Sédar, General (cf. p. 458).

سردار اکرم Sédari Ékrém, Grand Marshal.

مشیر *Mûsheer*, Marshal.

فریق *Fériq*, General of division.

میرلووا *Miriliva*, General of brigade.

میرآلی *Miralay*, Colonel.

قائمقان *Qaymaqam*, Lieutenant colonel.

ییک باشی *Biñ bashî*, Major.

قول اغاسی *Qol aghasî*, Adjutant major.

یوز باشی *Yûz bashî*, Captain.

ملازم اول *Mûlazimi évrél*, Lieutenant.

ملازم ثانی *Mûlazimi sani*, Sub-lieutenant.

آلی امینی *Alay Émini*, Intendant of a regiment.

آلی کاتبی *Alay Kîatibi*, Sec. of a regiment.

آلی امامی *Alay Imamî*, Chaplain of a regiment.

طابور امامی *Tabour Imamî*, Chaplain of a battalion.

باش چاووش *Bash chavoush*, Sergeant major.

صیرہ چاووشی *Sira chavoushou*, Sergeant.

اون باشی *On bashî*, Corporal.

نفر عسکر نفری *Néfér, askér néféri*, Soldier, Private.

قرعہ عسکری عجی *Qour'a askéri, Ajémi*, Conscript.

احتیاط عسکری *Ihtiyat askéri*, The army reserve.

اسما

ضابطہ، ضابط

افراد

ارکان
Eركان
Highest officers

Uméra
Higher
officers

Zabit pl. zabitia Officer

Ejrad
Lower
officers

Reg. Army

اردو <i>Ordou</i> , Army.	فرقه <i>Firqa</i> , Division.
لواء <i>Liva</i> , Brigade.	آلی <i>Alay</i> , Regiment.
بولوک طوپچی یاخود سواری بولوکی <i>Topjou yakhod souvari bêlûyû</i> , Squadron.	Squadron.
طابور، پیاده طابوری <i>Tabour, piyadé tabourou</i> , Battalion.	Battalion.
بولوک، پیاده بولوکی <i>Bêlûk, piyadé bêlûyû</i> , Company.	Company.
پیاده عساکری، نفری <i>Piyadé asakiri; -néféri</i> , Infantry; Foot-soldier.	Infantry; Foot-soldier.
طوپچی عساکری، نفری <i>Topjou asakiri; -néféri</i> , Artillery; -man.	Artillery; -man.
سواری عساکری، نفری <i>Souvari asakiri</i> , Cavalry.	Cavalry.
بحريہ عساکری، نفری <i>Bahriyé asakiri</i> , Marines.	Marines.
عساکر نظامیہ (مُوطَّف) <i>Asakiri nizamiyé, -Mouvazzaf</i> , Regulars.	Regulars.
عساکر ردیفہ <i>Asakiri rédifé</i> , Militia.	Militia.
عساکر مستحفظہ <i>Asakiri moustahfîza</i> , The last Reserves.	The last Reserves.
خاصہ عساکری <i>Khassa asakiri</i> , The corps of the Imp. Guards.	The corps of the Imp. Guards.
دردنجی اردوی ہمایون <i>Dêordûnjû Ordouyi Hûmayoun</i> , The 4 th Army Corps.	The 4 th Army Corps.

Note. 1. The centre of the Imp. Guards is Constantinople, 2nd Edirn , 3rd Monastir, 4th Erzinjan, 5th Damascus, 6th Bagdad, 7th Sana.

Note. 2. All the Moslems in Turkey are called to enter the Army at the age of 20, which is called the age of Maturity (* snan*). The term is 9 years in the Regular Army (*Asakiri Nizamiy *): 3 years under arms and 6 years in the army reserve (*Ihtiyat*); 6 in the territorial army (*Militia R d f*) and 3 in the territorial reserve (*Moustahf z*).

اسلحہ Arms

اسلحہ ناریہ <i>�slihayi nariy�</i> , Fire arms.	
اسلحہ جارحہ <i>�slihayi jariha</i> , Pointed arms.	
توفنک <i>Tuf�ng</i> , Gun.	فیشنک <i>Fish�ng</i> , Rocket.
روولور <i>R�volver</i> , Revolver.	طابانچہ <i>Tabanja</i> , Pistol.
طوب <i>Top</i> , Canon.	سونکی <i>S�ng�</i> , Bayonet.
قاطورہ <i>Qatsatoura</i> , Strap.	قیلیج <i>Qilij</i> , Sword.
قبضہ، قین <i>Qabz�, q�n</i> , Sheath.	بالطہ <i>Balta</i> , Axe.
مزراق <i>Mizraq</i> , Lancet.	خانچر <i>Khanch�r</i> , Sabre.
قامہ <i>Qama</i> , Dagger.	یاتاغان <i>Yatagan</i> , Yatagan.

بُحريه نظارت جيلهسي The Admiralty

شوراي بحرى Shourayi bahriyé, Board of admiralty.

اركان حرب دايرهسى Erkiani harb dayirési, Staff-office.

بحريه ناظرى Bahriyé naziri, Minister of marine.

امير a. باشنى بحرى مشيرى Bahriyé müşiri, amiral, Admiral.

(الماء) دوناغه قوماندانى Donanma qomandani, Admiral of the fleet.

فريق Fériq, Vice-admiral (of the 1st class).

ميرلوا (رياله پاشا) Miriliva, riyalé pasha, Rear-admiral.

قومودور Comodor, Commodore.

ميرآلاي Miralay, Captain.

[سوارى] يىڭىش باشى كىن سوارىسى Bin bashi, gémi souvarisi, souvari, Commander.

قول اغاسى Qol aghasi, Lieutenant-commander.

قدملى يوز باشى Qidémli yüzbashi, First Lieutenant.

يوز باشى Yüz bashi, Lieutenant.

ملازم اول Mülazimi évvél, Sub-Lieutenant.

ملازم ثانى Mülazimi sani, Midshipman.

تىلىم سفينة سندى بولۇنان مەندىس — — — mühéndis, Naval cadet.

تىلىم سفينة سندى بولۇنان مۇھىملىكىيىن mouallim, Naval instructor.

تىفتىك انداز ضابطى Tüfeng éndaz zabiti, Marine officer.

حرب ضابطى Harb zabiti, Executive officer.

اركان حرب ضابطى Erkiani harb zabiti, Staff officer.

كۈركىتە ضابطى Géoyérte zabiti, Deck officer.

طورپىدو ضابطى Torpido zabiti, Torpedo officer.

طوبىجى ضابطى Topjou zabiti, Gunnery officer.

قدملى ضابطى Qidémli zabit, Senior officer.

قدمسىز ضابطى Qidémsiz zabit, Junior officer.

نوبتچى ضابطى Névbétji zabiti, { Officer of the day.
» on duty.

واردا ضابطى Varda zabiti, Officer of the watch.

سېرى سفان مامورى Séyri séfayin mémourou, Navigating officer.

چرخجی ضابطی، انشائیه ضابطی	<i>Charkhjî zabiti, inshayiyé zabiti, Civil officer.</i>
چرخجی باشی	<i>Charkhjî bashî, Chief engineer.</i>
چرخجی باشی معاونی	<i>Charkhjî bashî mouavini, Assistant engineer.</i>
قالیون کاتبی	<i>Qalyon kîatibi, Fleet paymaster.</i>
سفینه کاتبی	<i>Séfiné kîatibi, Paymaster.</i>
بریق کاتبی	<i>Briq kîatibi, Clerk.</i>
قلاغوز Qlacouz, Pilot.	دومنجی <i>Dûménji, Steersman.</i>
پورصون Porsoun, Boatswain.	طوپجی <i>Topjou, Gunner.</i>
مارانقوز Maranqoz, Carpenter.	یالکنچی <i>Yélkénji, Sailmaker.</i>
قالافات Qalafat, Caulker.	غاپار <i>Gaybar, Topman.</i>
واردا باندہرا Varda bandéra, Signalman.	
سفینه امینی Séfiné émini, Master at arms.	
مستعد کمیجی، اوپاشی Mûstayid gémiji, onbashi, Seaman.	
نفر، طائفہ Néfér, tayifé, vulg. tay'fa, Blue jacket.	
سلاح انداز نفری Silahéndaz néféri, Marine.	
عجمی نفر Ajémi néfér, Dock hand.	
موسیقه جی Mousiqajî, Bandsman.	بوروجی <i>Boroujou, Bugler.</i>
ترامپت Trampét, Drummer.	دمیرجی <i>Démirji, Blacksmith.</i>
آتشجی Atéshji, Stoker.	کومورجی <i>Kéomûrjû, Trimmer.</i>
سفینه امام، سفینه پاپاسن Séfiné papasi, séfiné imamî, Chaplain.	
قارانتینہ ادارہسی Qarantina idarési, Quarantine administration.	
قارانتینہ مجلسی Qarantina méjlisi, Board of health.	
غیر پراتیقه Témiz pratıqa, Clean bill of health.	
بولاشیق پراتیقه Boulashîq pratıqa, Foul bill of health.	

The Imperial Arsenal ترسانہ عاصمہ

(a. دارالصناعة) ترسانہ f.s. (Térsané, <i>darûs'sana'a</i>), Dockyard, arsenal.
رسمخانہ Résimkhané, Drawing office.
انشائیه دائرةسی Inshayiyé dayirési, Constructor's office.
طورپیدو دائرةسی Torpido dayirési, Torpedo department.

دَمِيرْخَانَه Démir khané, Blacksmith's shop.

دَوْكُمَهْخَانَه Deôkmé khané, Foundery, forge.

بِيچقِخَانَه Bîchqî khané, Sawmill.

قازانخَانَه، قزغَانخَانَه Qazankhané, Boilermaker's shop.

ماكِينَه اعمالاتخَانَه سی Makina imalatkhanesi, Engine shop.

تسویه فابریقَه سی Tésviyé fabriqası, Fitting shop.

تیر کوکرته Teer gêoyérté, Rigging loft.

چلیک فابریقَه سی Chélik fabriqası, Steel factory.

يلکنچى مغازەسی Yélkénji maghazası, Sail loft.

حاوض، حوض Havouz, Dock.

سابع حاوض Sabih havouz, Floating dock.

صولو حاوض Soulou harouz, Basin or wet dock.

قورو حاوض Qourou havouz, Dry or graving dock.

آنبار، دهپور Anbar, ambar, Stores.

کرسته محلی Kérésté mahelli-mahali, Timber yard.

سفینه‌نگ انواعی Ships

سفینه سفائن، کمی Séfiné, séfayin; gémi, Ship.

زرهلى سفینه سفن Zirhli séfiné, pl. sûfén, Armour-plated ship.

باربهتالى زرهلى Barbétalî zîrh'lî, Armour-plated barbette ship.

قولهلى زرهلى Qouléli zîrh'lî, Armour-plated turret ship.

قاليون Qalyon, Line-of-battle ship.

فرقتن، فرقاتین Firqatin, Frigate.

قوروت Qorvét, Corvette. برق Briq, Brig.

غولت Golét, Brigantine. غانبوط Ganbot, Gunboat.

قروآزور Qrouazor, Cruiser. ایسقونه Isqouna, Schooner.

تجار ناویسی Tûjjar navisi, tûjjar navlisi, Barque.

داولومبازلى واپور Darloumbazlı vapor, Paddle boat.

ایسقرو واپور Îsqrou vapor, Screw steamer.

تزره واپوری یوط Ténézzûh vaporou, Yot, Yacht.

قیاسور طه سقینه *Qabasourta séfiné*, Full-rigged ship.

قراغول سفنه Qaraghoul séfiné, Guard ship.

زرهی سفینه *Zirhli séfine*, An Iron-clad.

ساج کعنی *Saj gémi*, Iron ship.

ت علم سفینه‌سی *Talim séfinési*, Training ship.

نقلیہ سفینہ سی *Naqliyé séfinési*, Transport ship.

مساھے کمیس *Mésahé gémisi*, Surveying ship.

یولجی طاشیان سفینه *Yoljou tashıyan séfiné*, Passenger ship.

تورد پردو ایستیمبوٹی *Torpido istimbotou*, Torpedo boat.

تھریوں کا طور پیدا کر جانے والا Torpedo *Kéchirî*, Torpedo catcher.

ولایات شاهانه (p. 126, 441) The Provinces

والی Vilayét, vali, Province, Governor-General.

Valiyi jédid, The newly-appointed Vali.

والی وکیلی *Vali vékili*, The acting Governor-General.

والى معاونى *Vali mouavini*, The assistant governor.

لوا، سانجاق؛ متصرف *Liva, sanjaq; mûtésarrif, County; governor.*

قىقا، قايمقاوم Qaza, qaymaqam, District, sub-governor.

ناحیه ' مدیر *Nahiye, müdir, Parish, Mûdir.*

ولایت قاپو کتخداسى Vilayét qapou Kétkhoudasî, vulg. -kéh' yasi, The agent of the Governor-General.

The comptrollers of revenue and expenditure in Vilayét,
Sanjaq and Qaza (p. 352).

مكتوبجي، تحريرات مدیرى، تحريرات کاتبى *Méktoubjou, tahrirat müdiri, tahrirat kiâtibi*, The chief secretaries in Vilayét, Sanjaq and Qaza.

دفتر خاقانی مأموری، طاپو مأموری، طاپو کاتبی *Déftéri khagani mémourou, tapou mémourou, tapou kiâtibi*, Registrar of Real-Estate or Title-deeds (in Vilayét, Liva and Qaza).

نقوس ناظری، نقوس مأموری، نقوس کاتبی *Noufous naziri, noufous mé-mourou, noufous kiâtibi*, Census-taker (in Vilayét, Liva and Qaza. (Who issue the *Tézkérés* and passports also.)

فراغ قومیسیونی *Féragh qomisiyonou*, The quit claim commission.

تحصیلات قومیسیونی *Tahsilat qomisiyonou*, Commission of taxes.

تحصیلدار *Tahsildar*, Tax-collector.

مهاجرین قومیسیونی *Mouhajireen qomisiyonou*, Commission of immigrants.

صدیق امینی *Sandiq émini*, Treasurer.

مع تحریر ویرکو قلمن *Ma tahrir vérgi qalémi*, The bureau of cadasters.

زراعت بانگه‌سی شعبه‌سی *Zira'at banqasi shûbési*, A branch of the Agricultural bank.

پولیس سر قومیسری *Polis sér qomiséri*, First commissioner of Police.

قومیسر *Qomisér*, Commissioner.

پولیس *Polis*, Police, policeman.

مفتش *Mûfettish*, Inspector.

محكمة شرعیه *Méhkémeyi shériyé*, The court of Canon-Law.

(the *Fayil* of افتاء = فتوی) مفتی *Müfti*, A judge of Canon-Law.

محكمة نظامیه، محکمة عدیله *Méhkémeyi nizamiyé, méhkémeyi adliyé*, The Judicial Court (pl. *Méhakim*).

نائب؛ مرکز نائبی *Nayib, mérkéz nayibi*, Deputy judge.

(from حکم) قاضی، حاکم (قضیاء، حکم) *Qadi, hakim*, A judge, magistrate.

مبیز، باش کاتب *Mûméyyiz*, Chief secretary.

مسود، خلفاً، مبّض، مقید *Mûsévvid, khouléfa, mûbéyyiz, mou-qayyid*, Clerk.

بلدیه مجلسی *Bélédiyé méjlisi*, Municipality.

بلدیه رئیسی *Bélédiyé réyisi*, Mayor.

بلدیه طبیبی - حکیمی *Bélédiyé tabibi*, Municipality doctor.

آشیجی، آشی مأموری *Ashîjî, ashî mémourou*, Vaccinator.

پوسته مدیری *Posta müdiri*, Post-master.

Diplomatic Terms دیپلوماسی تعبیراتی

سفیر، ایلچی، اورته ایلچی *Séfir, élchi, Orta élchi*, Minister.

سفیر کبیر، بیویوك ایلچی *Séfiri kébir, bêôyûk élchi*, Ambassador.

سفارت مستشاری *Séfarét müstéshari*, The counsellor of legation.

مصلحتگذار *Maslahatgûzar*, Chargé d'affaires.

هیئت سفارت *Hiyéti séfarét*, The personnel of the Embassy.

سفارتخانه *Séfarétkhané*, Embassy, legation.

باش کاتب *Bash kîatîb*, The chief secretary.

قونسولوسلر هیئتی *Qonsoloslar hiyéti*, The consular corps.

قونسولوس، شہندر *Qonsolos, shéhbéndér*, The consul.

باش قونسولوس، باش شہندر *Bash qonsolos*, The consul-general.

قونسولوس وکیلی، شہندر وکیلی *Qonsolos vékili*, The vice-consul.

قونسولوستخانه، قونسولاٹو *Qonsoloskhané, qonsolato*, General-consulate.

قانچه لاریا، قانچه لاریا *Qanchélarya*, The chancellery.

تعاطی، تحریرات *Ta'atiyi tahrirat*, Exchange of correspondence.

تحریرات رسمیه *Tahriratî résmyé*, Official correspondence.

تحریرات غیر رسمیه *Tahriratî ghayrî résmyé*, Unofficial correspondence.

صورت رسمیه ده، رسمائی *Souréti résmyédé, résmén*, Officially.

صورت غیر رسمیه ده *Souréti ghayrî résmyédé*, Unofficially.

مبادله افکار *Mûbadéléyi éfkîar*, Exchange of opinions (views).

مباينت افکار *Mûbayénéti éfkîar*, Divergency of opinions.

ذکرہ عمومیہ *Mûzékkéréyi oumoumiyé*, Consular dispatch.

مشترک نوطہ *Mûşhtérék nota*, Collective note.

تقریر شفاهی، مذکرہ شفاهیہ *Taqrirî shifahi, Mûzék-kéréyi shifahiyé*, } Verbal note.

صوک و قطعی تکلیف، اولتیماتوم *Son véqati téklif, ultimatoum*, Ultimatum.

صلح، مصالحہ *Soulh, mûsaléha*, Peace.

قونفرانس، قونفرہ *Qonférans, qongré*, Conference, congres.

مرخص *Mourakh'khas*, Plenipotentiary.

معاهده، عہدناہ *Mouahédé, ahđ'namé*, Treaty.

صلح معاهدہ سن *Soulh mouahédési*, Treaty of peace.

تجارت معاهدہ سن *Tijarét mouahédési*, Treaty of commerce.

تضیینات *Tazminat*, Indemnity.

تضیینات حریہ *Tazminatî harbiyé*, War Indemnity.

تسییم اراضی *Téslimi arazi*, Cession of territory.

اشغال، استیلا Ishghal, istiyla, Occupation.

تخلیه Takhliyé, Evacuation.

مأذوناً Méézounén, On furlough.

حكومة مشروطه Hûkûmîti méschrouté, Constitutional government.

حكومة مطلقة Hûkûmîti moutlaqa, Absolute government.

جمهوريت Jûmhouriyyét, Republic.

قانون اساسی Qanounou ésasi, The constitution.

مجلس مبعوثان، پارلامتو Méljisi mébousan, parlamento, The Commons.

مبعوث Mélous, Deputy, delegate. M. P.

مجلس اعيان Méljisi ayan, Senate.

مجلس اعيان اعضاسى Méljisi ayan azasi, Senator.

نادر، قاندیدا Namzéd, Qandida, Candidate.

منتخب Mûntakhib, Elector.

رأى، رأيلر، آرا Rey, pl. ara, reylér, Vote, votes.

اکثریت آرا Éksériyéti ara, The majority of votes.

اقلیت آرا Aqalliyéti ara, Minority of votes.

تكلیف، تکلیف ایتمک Téklif, —ét, Motion, to move.

اکثریت Éksériyét, Quorum.

پولیتیقه فرقه‌لری Politiqa firqaları, Political parties.

محافظه کاران فرقه‌سی Mouhafazakâran firqası, Conservative party.

ترقی پوران فرقه‌سی Téraqqi pérvéran firqası, Progressive party.

حریت پوران فرقه‌سی Hourriyét pérvéran firqası, Liberal party.

حكومة طرفدارانی Hûkûmét tarafdarani, The supporters of the government.

حكومة خلافکیرانی Hûkûmét khilafgirani, The Opposition.

فرقہ عوام Firqayı aramm, The Democratic party.

فرقہ جمهوریہ Firqayı jûmhouriyyé, The republican party.

فرقہ مخالفہ رئیسی Firqayı moukhâléfé réyisi, The leader of the Opposition.

بُحران وَكَلَّا *Bouhranî vûkêla*, A ministerial crisis.

تَبْدِيل وَكَلَّا *Tébéddûlû vûkêla*, Change of ministry.

إِيْتِمَكْ اسْتَعْفَاً — *Istifa*, — étmék, Resignation, to resign.

عَزْل عَزْل اِيْتِمَكْ *Azl*, azl étmék, Removal, to remove.

نَصْب وَتَعْيِينَ *Nasbou tayin*, Nomination.

تَرْفِيع رَتْبَه *Térfiyi rûtbé*, Promotion.

تَوْجِيه نَشَانٍ *Tévjîhi nishan*, Decoration.

رَتْبَه صَنْفٌ *Rûtbé, sinif*, Class, order.

آچِيق *Achîq*, Deficit. بُودجه *Bûdgé*, Budget.

حَاصِلَاتٌ وَارِدَاتٌ *Hasîlat, varidat*, Income.

مَصَارِفٌ مَدْفُوعَاتٌ *Mésarifat, médfouat*, Expenditure.

فَضْلَه حَاصِلَاتٌ *Fazlayî hasîlat*, Surplus.

محاربَه حَربٌ *Mouharébé, harb*, The war.

محاربَه بَحْرِيَه *Mouharébeyi bahriyé*, Naval battle.

محاربَه بَرِيَه » *berriyé*, Land battle.

محاربَه دَاخِلِيَه » *dakhiliyé*, Civil war.

اعلان حَرب *Ilâni harb*, A declaration of war.

اداره عَرْفِيَه *Idaréyi éorfiyé*, A state of siege.

اتفاق مُثُلِّثٍ اِتْفَاقٌ مُثُلِّثٍ *Ittifaqî mûsâllés*, The Triple alliance.

اتفاق تَدَافِعٍ وَتَجاوزِي اِتْفَاقٌ تَدَافِعٌ وَتَجاوزِي *Ittifaqî tédafiyi vé téjavouzi*, An offensive and defensive alliance.

محارب دولتلر *Mouharib dévlétlér*, The Belligerent Powers.

دولت معاونه *Dévléti mouaviné*, Allied Power.

بِي طَرْفِ دُولَتِ *Bitaraf devlét*, Neutral Power.

آبْلوَقَه *Abloqa*, Blokade. مضاربَه *Mûdarébé*, Battle.

محاصره *Mouhaséré*, Siege. هجوم *Hûjûm*, Attack.

استحکام قَلْعَه *Istihkiâm, gala, qalé*, Fortress.

تسليم مقاوله سی *Téslim mouqavélési*, Capitulation.

غَلْبَه *Ghalébé*, Victory. فتح *Féth*, Conquest.

متارکه *Mûtaréké*, Armistice.

بَيْنَ الْمَلَلِ *Béynél milél*, International.

بایراملر وَ يورطولر Festivals

الله تعالى حضرتلىرى، جناب الله، جناب حق *Allah Ta'ala Hazrétleri, Jənabi Allah, Jénabi Haqq*, God, the Most High.

ثلاث شريف، اقانيم ثالثة *{Salousou Shérif} {Éqanimi Séléssé}* The Holy Trinity.

عيسى المسيح *Eesa-él-Mésih*, Jesus Christ.

روح القدس *Rouhoul Qoudous*, The Holy Spirit.

كنيسة مسيحية *Kilisé, Kiliséyi Mésihiyé*, Church, Christian Church.

يوم مخصوص *Yévmi makhsous*, Anniversary.

سلامق رسم عاليسى *Sélamlıq résmi alisi*, The ceremony of Sélamlıq (a public procession of the Sultan to mosque at noon on Friday).

عيد اعياد، بيرام *Eed, pl. ayad* festival. *Bayram*, Moslem or Jewish festival.

يوم ولادت *Yévmi véladét*, The birthday.

اسم كوني *İsim gûnû*, The name-day.

سنة باشى، ييل باشى *Sénébashi, yilbashi*, The New Year's Day.

ولادت همايون *Véladéti Hûmayoun*, The Birthday of Sultan.

جلوس همايون *Jûlousou Hûmayoun*, The accession of H. I. S.

ذات شاهانهنىڭ قىلىچ قوشانمىسى *Zatî Shahanéniñ qılıj qoushanmast*, The investiture of H. M. with the sword of the Prophet.

قىلىچ آللى *Qılıj alayı*, The ceremony of investiture.

شهرزادكانت سنت دوكونى *Shahzadégüniñ sünnet dûyûnû*, The circumcision feast of the Imp. princes.

ختان جمعىتى، سنت دوكونى *Khitan jémiyyéti, sünnet dûyûnû*, A circumcision feast.

ولىمه جمعىتى، دوكون *Véleemé jémiyyéti, dûyûn*, The wedding.

ليله مباركه، ليالى مباركه *Léyléyi mûbaréké, pl. léyalysi mûbaréké*, The Holy night, — nights.

مولود النبي، مولد *Mévloudoun nébi, mévloud*, The birthday of the Prophet.

ليلة المراج، مراج كىجىمسى *Léyletûl miraj, miraj géjési*, The Night of the Ascent of the Prophet (26th Réjeb).

ليلة الرغائب، ليلة رغائب *Léylétûl Ragayib, léyléyi Ragayib*, The Night of the first Friday of Réjeb, regarded as the anniversary of the conception of the Prophet.

برات کیجهسی، برات *Bérat géjési*, The Night of Absolution, the Night of the 5th of Shaban, in which the revelation was communicated to Muhammed by the angel Gabriel.

فندیل کیجهسی *Qandil géjési*, Any Night of general illumination for a Moslem festival, of which there are four: Muhammed's Birthday, Conception, Night-ascent and Absolution.

لیلة القدر، لیله قدر، قدر کیجهسی *Léylét'ül qadîr, léyléyi qadîr, qadîr' géjési, Qadr géjési*, The Night of Power, name given to the 27th night of Ramazan.

لیلة العيد *Léylét'ül eed*, The night preceding either of the two days of Bayram.

عرفه *Aréfë*, The day preceding the two following Bayrams.

عيد فطر، رمضان بیرامى، شکر بیرامى *Eedi fitîr, Ramazan bayramî, Shékér bayramî*, The festival at the end of the fast of Ramazan. (The first three days of Shaban.)

عید اضحى، قربان بیرامى، حاجيل بيرامي *Eedi adha, Qourban bayramî, Hajîlar bayramî*, The Moslem festival of sacrifice, the Great Bayram falling on 10—13 of Zilhijjé.

خرقه شريف، خرقه سعادت *Khîrqayî Shérif, Khîrqayî Sa-adét*, The mantle of Muhammed, given to the poet Kîâ'b.

صره همایون *Sourréyi Hûmayoun*, The Sultan's yearly gifts for Mecca and Medina.

موكب حج شريف *Mévkibi Hajji Shérif*, The Sacred Caravan for the Holy Lands of Islam.

اعياد عيساوية (يورطولر) Christian Festivals

میلاد عیسی، کوچوك پاسقالیه *Meeladî Eesa, Kûchûk Pasqalya*, Christmas.

میلاد عیسی عرفه‌سى، ختوم *Meeladî Eesa aréfesi, Khîtom*, The Christmas Eve.

قارناوال، ات کسیمی، بارقاندان *Qarnaval, Ét késimi, Barqandan*, The carnival.

بویوک پرهیز *Bêyûk Pérhiz*, The Lent.

پاسقالیه، بویوک پاسقالیه، زادیك *Pasqalya, Zadig*, Easter.

عروج حضرت عیسا (عیسی) *Oroujou Hazréti Eesa*, The Ascension.

عید الخمسين، خمسين بیرامى *Eedûl Khamseen, Khamseen bayramî*, The feast of Pentecost.

قداس، قداس شريف *Qouddas, Qoudda'si Shérif*, The Eucharist.

عشائى رباني *Asha'yî Rabbani*, The Lord's Supper.

اعاد یهودیه (بایراملر) Jewish Festivals

- خامورسز بیرامی 'فصح Khamoursouz bayramî, *Fisih'*, The Jewish Passover. (15 Nissan.)
- چوراب بیرامی 'کیپور Chorab bayramî, *Kipour*, 'The feast of Atonement. (10 Tishri.)
- قامش بیرامی 'سوککوت Qamîsh bayramî, *Soukkot*, 'The feast of Tabernacles. (15 Tishri.)
- قاره بیرام Qara bayram, 'The Jewish fast for the destruction of Jerusalem. (9 Ab.)
- کل بیرامی 'صاوت Gûl bayramî, The Jewish Pentecost. (6 Sivan.)
- شکر بیرامی 'پوریم Shékér bayramî, *Pourim*, The festival of Purim. (14 Adar.)

Orders of the Ottoman Empire

سلطنت سینه عثمانیه نک نشان ذیشانلری

1. خاندان آل عثمان Khanédanî Ali Osman: Star in brilliants (*Mourrassa* مرصع), established by Sultan Hamid.
2. ارطغرل نشانی Ertogroul nîshani: Gold, established by Sultan Hamid.
3. نشان افتخار Nîshani Iftikhar: Star in brilliants, established by Sultan Mahmoud.
4. نشان امتیاز Nîshani Imtiyaz: Star in brilliants, established by Sultan Hamid.
5. نشان عثمانی Nîshani Osmanee: Star in brilliants, 1, 2, 3, 4, established by Sultan Abdül Aziz.
6. نشان مجیدی Nîshani Méjidee: Star in brilliants, 1, 2, 3, 4, 5. established by Sultan Méjid.
7. نشان شفقت Nîshani Shéfaqat: The only order conferred on ladies 1, 2, 3, established by Sultan Hamid.

Medals مدالیه لر

1. لیاقت مدالیه سن 1. Gold medal of *Liyaqat*.
2. امتیاز مدالیه سن 2. Gold and silver medals of *Imtiyaz*.
3. صنایع مدالیه سن 3. » » » » *Industry*.
4. جان قورتاran مدالیه سن 4. Silver medal for saving life.
5. افتخار مدالیه سن 5. » » » *Iftikhar*.

The Different Ranks in the Ottoman Empire رتب مختلفة دولت علیه شانیه

Civil Grades رتب ملکیہ		Military Grades رتب ملکیہ		Religious Grades رتب عالیہ	
١	وزارت، وزیر	١	مشيرلک، مشير	١	صدر دوم اپلی or دوم اپلی
٢	رتبہ بالا، ۱	٢	فوجی اول، ۲	٢	قاضیکری بالیس، ۲
٣	رتبہ اولی صفت اول، ۳	٣	فریق ثالث، ۳	٣	صدر آناملوی، آناملوی
٤	رتبہ اولی or دوم اپلی بکرکی بالیس، ۴	٤	پریق ثالث، ۴	٤	قاضیکری بالیس، ۴
٥	رتبہ اولی صفت ثالث، ۵	٥	پریق اول، ۵	٥	استاذ فائضی بالیس، ۵
٦	رتبہ ثانیہ صفت اول، تھانڈی، ۶	٦	پریق اول، ۶	٦	سرین، شریفین، مولویق، ۶
٧	رتبہ ثانیہ صفت اول، اسمازی، ۷	٧	پریق اول، ۷	٧	لارڈ خمسہ مولویق، ۷
٨	رتبہ ثانیہ صفت اول، اسمازی، ۸	٨	پریق اول، ۸	٨	سخراج مولویق، ۸
٩	رتبہ ثانیہ صفت ثالث، ۹	٩	پریق اول، ۹	٩	سکار مولویق، ۹
١٠	رتبہ ثانیہ صفت ثالث، ۱۰	١٠	پریق اول، ۱۰	١٠	سپایانہ مادرتنہ مدرسین، ۱۰
١١	رتبہ ثانیہ صفت ثالث، ۱۱			١١	خواجہ، ۱۱
١٢	رتبہ ثانیہ صفت ثالث، ۱۲			١٢	ملازی، ۱۲
١٣	رتبہ ثانیہ صفت ثالث، ۱۳			١٣	دنبہ، ۱۳
١٤	رتبہ ثانیہ صفت ثالث، ۱۴			١٤	رتبہ ثانیہ، ۱۴
١٥	رتبہ ثانیہ صفت ثالث، ۱۵			١٥	رتبہ ثانیہ، ۱۵
١٦	رتبہ ثانیہ صفت ثالث، ۱۶			١٦	رتبہ ثانیہ، ۱۶

Note. 1. The title-holders are called *p* = pasha, *d* = defendi, *b* = balyq, *a* = agha.
 2. Rütbə is the plural of rütbə 'grade'. Rütbə Mülkiyyət = Mülkiyyət Rəvəltarı.

Civil Grades *Milkiyé Rûtbéléri*

1. *Vézarét, Vézir*, The Rank of Vezir (the highest civil grade).
2. *Rûtbéyi Bala*, The Rank of Bala (*béy, effendi*).
3. *Rûtbéyi Oula sînîfi évvél* (*béy, effendi*) yakhod *Rouméli Béylér béyi payési* (*béy, effendi*), The Rank of 1st grade, 1st class.
4. *Rûtbéyi Oula sînîfi sani* (*effendi*) yakhod *Mirimiran Payési* (*pasha*), 1st grade 2nd class or the rank of Mirimiran.
5. *Rûtbéyi Saniyé sînîfi évvél Mûtémayizi* (*effendi*) yakhod *Miyrûl üméra payési*, 2nd class Mûtémayiz or the Rank of Miyrûl üméra.
6. *Rûtbéyi Saniyé sînîfi sani* (*effendi*) yakhod *Stabli Amiré Mûdir-liyi payési*, 2nd class 2nd grade.
7. *Rûtbéyi Salisé* (*effendi*) yakhod *Rikiâbî Hûmayoun Qapoujou bashîlîghî payési* (*effendi*), 3rd class.
8. *Rûtbéyi Rabiya* (*effendi*), 4th class.
9. *Rûtbéyi Khamisé* (*effendi*), 5th class.

Military and Naval Grades *Askériyé Rûtbéléri*

1. *Mûshirlîk, Mûshir* (*pasha*), Marshal = Admiral (p. 444).
2. *Fériq, Fériqi évvél* (*pasha*), General of Division I. rank.
3. *Fériqi sani* (*pasha*), Gen. of Division II. rank = Vice Admiral.
4. *Miriliva, Liva pasha*, General of Brigade = Rear Admiral.
5. *Miralay* (*béy*), Colonel = Captain.
6. *Qaymaqam* (*effendi, béy*), Lieutenant Colonel = Captain of frigate.
7. *Binbashî* (*effendi, béy*), Major = Commander.
8. *Qol aghasî* (*effendi*), Adj. Major = Lieutenant Major.
9. *Yûzbashî* (*effendi, agha*), Captain = Lieutenant.
10. *Mûlazim* (*agha*), Sublieutenant = Sublieutenant.

Grades of Religious Hierarchy *Ilmiyé Rûtbéléri*

1. *Sadrî Rouméli* yakhod *Rouméli Qazaskérliyi Payési* (*effendi*), The Rank of the Chancellor of Rouméli (corresp. to Archbishop): The Vice-Chancellor of Turkey (p. 438).
2. *Sadrî Anadolou* yakhod *Anadolou Qazaskérliyi payési* (*effendi*), The rank of the chancellor of Anadolou (corresp. to Bishop).
3. *Istanbul Qadîlîghî payési* (*effendi*).
4. *Haréméyni Shériféyn payési* (*effendi*).
5. *Biladi Khamisé mévléviyéti payési* (*effendi*).
6. *Makhréj mévléviyéti payési* (*effendi*).
7. *Kibarî Mûdérriseen payési* (*effendi*).
8. *Sûléymaniyé Madounounda mûdérriseen payési* (*effendi*).
9. *Hoja, Khoja payési* (*effendi*).

القاب رسميه Official Titles

There are numerous expressions to denote 'His Imp. Majesty the Sultan', the followings are much in use:
 ذات حضرت پادشاهی ، ذات حضرت جهانداری ، ذات حضرت شہنشاہی ،
 ولی نعمتمنز ، ولی نعمتمنز پادشاهنما افندیز ، شوکتمات افندیز ، شوکتلو پادشاهنما
 افندیز ، ذات شوکتمات حضرت کیتی ستانی .

Zatî hazréti Padishahi, Zatî hazréti jihandari, Zatî hazréti shéhinshahi, Vélinimétimiz, Vélinimétimiz Padishahîmîz efféndimiz, Shévkétméab efféndimiz, Shévkétlu Padishahîmîz efféndimiz, Zatî Shévkétsimati hazréti giyti sitani.

Imperial:

'جهانبانی' ، 'جهانداری' ، 'سنیه' ، 'خسروانه' ، 'هایون' ، 'ملوکانه' ، 'پادشاهی'
 شهریاریلری ، ملوکانه‌لری ، شاهانه‌لری ، پادشاهیلری or تاجداری ، شہنشاہی etc.

Padishahi, Shahané, Mûlûkiâné, Hûmayoun, Khûsrévané, Séniyé, Jihandari, Jihanbani, Shéhinshahi, Tajdari or Padishahiléri, Shahanéléri, Mûlûkiânéléri, Shéhriyariléri etc.

Especial titles of the Mother-Sultana (*Validé sultân aliyyétûsh'shan hazrétléri*):

دولتو عصمتلو عظمتلو عنایتلو مرحمتلو افندم حضرتلى

Of Foreign Emperors and Kings:

هندستان ایپراطوری و انگلتره قرالی حشمتلو آلبرت ادوارد حضرتلى

Hindistan Impératorou vé Ingiltérra Qîralî Hashmétlu Albert Edward hazrétléri. (H. M.)

حشمتپناها ! *Hashmétpéna! Sire!*

Of the Shah of Persia:

ایران شاهی شہامتلو مظفر الدین خان حضرتلى (H. M.)

Of the Imperial Princes:

دولتو نجابتلو افندی حضرتلى (H. I. H.)

Of the Khedive of Egypt, the Presidents of Republics and the Grand vizier:

فخامتلو دولتو افندم حضرتلى *Fékhamétlu dévlétlu Efféndim hazrétléri. (H. H.)*

ذات فخامتسمات حضرت صدر اعظمی *Zatî fékhamétsimati hazréti Sadî Azami.*

Of the Ex-Grand viziers:

ابهاتلو دولتو پاشا حضرتلى *Übhétlu dévlétlu Pasha hazrétléri.*

Of Foreign Ambassadors:

اصالتلو سير (نيقولاس اوكونور) جنابلىرى

Of the Shérif (governor) of Mécca and Medina:

دولتلو سيادتلوا افندم حضرتلىرى (H. H.)

Of the Chief Eunuch of the Imperial Palace:

دولتلو عنايتلو افندم حضرتلىرى (H. H.)

Of the Minister of War and the Husbands of Imperial Princesses:

دولتلو عطوقلتو افندم حضرتلىرى (H. H.)

Of the Grand Marshal (*Sérdarı Ékrém*):

دولتلو رأفتلو افندم حضرتلىرى (Excellency)

Of Functionaries of Civil and Military Grades.

◦ Of Marshals and Viziers:

دولتلو افندم حضرتلىرى (Excellency)

◦ Of the Governors General (*Valis*):

دولتلو عطوقلتو افندم حضرتلىرى (Excellency)

◦ Of functionaries of *Bala*, of the Imperial Chamberlains, of the Premier Secretary of H. I. M. and of the President of the Council of State:

عطوقلتو افندم حضرتلىرى (Excellency)

◦ Of Generals of Division (*Fériq*), Vice-Admirals, and of the functionaries of the First grade of the *Rütbéyi Oula*, and of *Roumeli Béylér Béyiliyi*:

سعادتلوا افندم حضرتلىرى (Excellency)

◦ Of Brigadier-Generals (*Miriliva*), Rear-Admirals and the functionaries of the 2nd grade *Rütbéyi Oula* and the *Mütésarrıfs*:

سعادتلوا افندم

◦ Of Colonels, Captains of ships (*Miralay*), functionaries of *Mütémayız* and *Qaymaqams*:

عزتلوا افندم حضرتلىرى

٦ Of functionaries of *Rûtbéyi Saniyé*, of Lieutenant-Colonels, Captains of Frigates and the Director of the Imperial Stables:

عَزْتُلُو افندى or بُكْ اغا

▼ Of Majors (*Binbashi*), Commanders (Captains of Corvettes), *Mûdîrs* and Intendants of Regiments (*Alay Eminî*): رُفَّعْتُلُو بُكْ افندى or اغا

∧ Of Adjutant-Majors, functionaries of *Rabiya*, Lieutenant-Commanders and Captains:

فُتوَّتُلُو بُكْ افندى or اغا

¶ To those who are below the above functionaries:

حِمِيتُلُو بُكْ افندى or اغا

Of Moslem Clergy.

Of the Sheiykh-ûl Islam:

دُولَتُلُو سَاحَتُلُو افندم حُضُور تارى

Given by Clergy:

مَعْرُوض دَاعِي دِيرِينه لَرِي در كَه

Given by laymen:

مَعْرُوض بَنَدَه دِيرِينه لَرِي در كَه

Of each Ex-Shéykh-ûl Islam:

دُولَتُلُو فَضِيلَتُلُو افندى حُضُور تارى

، ٢ Of the Judges of Rouméli and Anatolia:

سَاحَتُلُو افندم حُضُور تارى

، Of the Istanbul Qadîsî and the Judges of Canon Law: فَضِيلَتُلُو افندى حُضُور تارى

، ٥، ٦ Of the functionaries of Haréméyn etc.:

فَضِيلَتُلُو افندى

▼ Of the functionaries of Mûdérriseen (Doctors of Theological Seminaries): مَكْرُمَتُلُو افندى

، ٩ Of the functionaries of the 8th and 9th grade:

مَوَدَّتُلُو افندى

Of Chélébi Effendi (the Shéykh occupying the post of Mévlana Jélaléddini Roumi at Iconium):

رَشادِ تلو افندی

Non-Moslem Clergy.

Of the Catholicos, Patriarchs, Bulgarian Exarch and Grand-Rabbi:

رتبه افندی حضرتلىرى Rûtbétpénaha!

Of the Chancellor of Protestants (*Millét Vékili*):

سعادتلو افندى حضرتلىرى

Of Archbishops and Bishops:

سماحتلو افندى

Of Pastors, Missionaries, Chief Priests and Priests:

حرمتلو افندى ; فضيلتلو افندى given by Moslems

اصطلاحات تجاريہ

Accept (to) <i>qaboul ét.</i>	bargain <i>pazarlıq.</i>
accepter <i>qaboul édén</i> ; - ted <i>maqboulum dour.</i>	barrel <i>varél</i> , <i>fichi.</i>
account <i>hisab</i> , <i>mouhasébé</i> ; -current <i>hisabî jari</i> ; on- <i>alé</i> <i>hisab.</i>	bearer <i>hamil.</i>
acquittal <i>ibranamé</i> , <i>ibra sénédi.</i>	bill of exchange <i>qambyyal</i> , <i>policha</i> ;
action <i>hissé sénédi.</i>	- of lading <i>irsaliyé qaymésé.</i>
address <i>adrés</i> , <i>khitab.</i>	blank indorsement <i>béyaz jiro.</i>
advance <i>péshin</i> , <i>téslimat.</i>	bonds <i>tahvil</i> , <i>séhim</i> ; <i>éshamî ou-moumiyé</i> , <i>qonsolid.</i>
advise <i>ikhbar ét.</i> ; letter of advice <i>ikhbarnamé</i> , <i>ikhtarnamé.</i>	bottomry <i>gémintiñ térhini.</i>
agent <i>agénta</i> , <i>rékil.</i>	brévété, chartered <i>bératlı.</i>
agio <i>aqjé farqî</i> , <i>bash.</i>	broker <i>déllal</i> , <i>simsar.</i>
agreement <i>ouzlashma.</i>	brokerage <i>déllaliyé</i> , <i>simsariyé.</i>
allowance <i>ikram.</i>	budget <i>irad masraf defteri</i> , <i>budjé.</i>
amount <i>meblagh</i> , <i>para.</i>	bulletin <i>jédvél</i> , <i>pousoula.</i>
assets <i>mévjoud</i> , -at; <i>matloubat.</i>	bureau <i>qalém</i> , <i>idarékhane.</i>
assurance <i>sigourta</i> , <i>téeminat.</i>	business <i>oumour</i> , <i>ish.</i>
average <i>avarya</i> , -malî.	buy <i>satîn almaq</i> , <i>ishtira.</i>
Bail, to be - <i>kéfalét</i> , -ét."	buyer <i>mûshtéri</i> , <i>alîji.</i>
balance <i>mûrazéné</i> , - <i>diftéri</i> , <i>bilancho</i> ; <i>baqiyéyi hisab</i> , <i>borj.</i>	Capital <i>sérmayé</i> , <i>résâlmal.</i>
bank <i>banqa</i> ; -shares <i>éshamî</i> ; -note <i>qayimé</i> , <i>bangnot.</i>	cargo <i>hamoulé</i> , <i>yük.</i>
banker <i>bankér</i> , <i>sarraf.</i>	cash <i>para</i> ; in - <i>péshin</i> , <i>naqdân.</i>
bankrupt, -cy <i>mûflis</i> , <i>iflas.</i>	certificate <i>ilmoukhabér</i> , <i>shéhadet-namé.</i>
	change <i>tébdil</i> , <i>bozma.</i>
	charter <i>bérat</i> , <i>imtiyaz.</i>
	chattel <i>évalî ménqoule.</i>

check <i>chék</i> ; coin <i>sikké</i> , <i>para</i> .	exports <i>ikhrajat</i> .
commerce <i>tijarét</i> , <i>akhzouita</i> .	Factor <i>qomisiyonjou</i> .
commercial <i>tûjjari</i> ; -law <i>canonou tijarét</i> .	fair <i>panayir</i> .
commission <i>qomisiyon</i> ; -er <i>qomisiyonjou</i> , <i>-tûjjar</i> .	final <i>qati</i> , <i>soñ</i> .
company <i>qoumpanya</i> , <i>shirkét</i> .	firm <i>tijarétkhané</i> .
consols <i>qonsolid</i> , <i>ésham</i> .	foreign <i>éjnébi</i> .
contract <i>mouqavélé</i> , <i>qontourato</i> .	forestaller <i>madrabaz</i> , <i>mûhtekir</i> .
copy <i>qopya</i> , <i>nûskhé</i> .	freight <i>hamoulé</i> , <i>yûk</i> ; (to) <i>gemi</i> <i>yûklétmék</i> , <i>tahmil ét</i> ."
correspondence <i>moukhabéré</i> ; -dant <i>moukhabir</i> , <i>adém</i> .	fund <i>méblagh</i> , <i>aqjé</i> ; <i>sérmayé</i> , <i>résulmal</i> .
course of exchange <i>piatsa</i> .	Gain <i>kiâr</i> , <i>qazanj</i> , <i>téméttû</i> ; net- <i>safi</i> <i>téméttû</i> , <i>safi kiâr</i> .
credit <i>qrérito</i> , <i>itibar</i> ; <i>matloub</i> ; on - <i>vérésiyé</i> .	goods <i>ésh-ya</i> , <i>mal</i> .
creditor <i>alajaqlî</i> , <i>dayin</i> .	guaranty <i>kéfalét</i> , <i>kéfil</i> .
currency <i>rayij</i> <i>aqjé</i> , <i>para</i> .	Honour (<i>politsayî</i>) <i>qaboul ét</i> ."
custom <i>géomrûk</i> , <i>rousoum</i> ; -house <i>géomrûk</i> , <i>rousoumat dayirési</i> .	Import(ation) <i>idkhalat</i> .
customer <i>mûshtéri</i> , <i>bayi</i> .	imputable <i>ténzili lazîm gelén</i> .
Damage <i>zarar</i> , <i>ziyan</i> , <i>khasar</i> .	indemnity <i>tazminat</i> .
days of grace <i>mûsaadé</i> , <i>mühlét</i> .	indorsement <i>jiro</i> , <i>havalé</i> .
dear <i>bahalî</i> , <i>fiyatlî</i> .	indorser <i>jiranta</i> , <i>jiro édén</i> .
debt <i>déyn</i> , <i>borj</i> .	insurance <i>sigourta</i> , <i>téeminat</i> .
debit <i>zimmét</i> , <i>dûyounat</i> ; (to) <i>zimmét qayd ét</i> ."	insured <i>sigourtali</i> .
debtor <i>médyoun</i> , <i>borjlou</i> .	interest <i>fayiz</i> , <i>gûzéshté</i> .
deduction <i>ténzil</i> , <i>tark'</i> .	inventory <i>mûfrédat déftéri</i> .
deficiency <i>achîq</i> .	invoice <i>fatoura</i> , <i>qayimé</i> .
delay <i>téékhîr</i> ; without - <i>bila</i> <i>téékhîr</i> , <i>sériyan</i> .	Letter <i>tahrirat</i> , <i>méktoub</i> .
demurrage <i>istalya</i> .	liability <i>zimmét</i> , <i>borj</i> .
deposit <i>émanét</i> , <i>déposito</i> .	licence <i>roukhsat</i> , <i>béhiyé</i> .
destination <i>mahallî maqsoud</i> .	loss <i>zarar</i> , <i>ziyan</i> .
discount <i>îsqonto</i> , <i>ténzil</i> .	Maker <i>médyoun</i> , <i>késhidéji</i> .
dissatisfaction <i>khoshnoudsouz-</i> <i>louq</i> .	mark <i>marqa</i> , <i>alamét</i> .
dissolution <i>féskh</i> , <i>laghv</i> .	market <i>charshi</i> , <i>piyatsa</i> .
dividend <i>hisséyi téméttû</i> , <i>kiârdan</i> <i>dûshén hissé</i> .	maturity <i>vadéniñ ikmalî</i> .
double <i>shifté</i> ; -entry <i>mûzaaf</i> .	memorandum <i>hisab pousoulasî</i> .
draft <i>qambiyal</i> , <i>politsa</i> .	merchandise <i>mal</i> , <i>émta'a</i> .
draw a bill (to) <i>politsa chékmék</i> , - back <i>géomrûk résminiñ iya-</i> <i>dési</i> .	merchant <i>tûjjar</i> , <i>tajir</i> .
drawer <i>késhidéji</i> .	money <i>aqjé</i> , <i>naqid</i> .
due <i>téédiyési lazîm gélén</i> .	monopoly <i>inhisar</i> .
duplicate <i>nûskhéyi saniyé</i> .	mortgage <i>réhin</i> , <i>véfa</i> .
Endorsement <i>jiro</i> , <i>havalé</i> .	Negotiable <i>géchér</i> , <i>rayij</i> .
error <i>séhv'</i> , <i>khata</i> , <i>yaneish</i> .	net <i>safi</i> ; <i>îsqontosouz</i> .
exchange <i>éjnébi piatsasi</i> , - <i>polit-</i> <i>sasi</i> ; <i>mûbadélé</i> , <i>trampa</i> .	Offer <i>satlıgha chîqarilan mal</i> .
	office <i>idarékhâné</i> , <i>oda</i> .
	order <i>émr</i> , <i>siparîsh</i> .
	Package <i>pakét</i> .
	partner <i>shérik</i> , <i>ortaq</i> ; -ship <i>shir-</i> <i>két</i> , <i>ortaqliq</i> .
	patent <i>bérat</i> , <i>imtiyaz</i> .
	pattern <i>mostra</i> , <i>éornék</i> .
	pawn, pledge <i>réhin</i> .
	payable <i>téédiyési méshrout olan</i> .

payee <i>alijî, hamil.</i>	satisfaction <i>mémnou niyét.</i>
payment <i>téédiyé, éda.</i> [goulé.]	security <i>kéfil, kefalét.</i>
personal property <i>emvalî mén-</i>	S. G. D. G. (sans garanti du
post <i>posta, - vaporou; - office</i>	gouvernement) <i>hükümétia té-</i>
<i>postahané; - order manda.</i>	<i>eminati olmaqsızın.</i>
power of attorney <i>vékiâlét namé.</i>	ship <i>gemi, séfiné; -ment tahmil,</i>
price <i>fiyat, qîymét, baha;</i> -current	<i>yûklémé; (to) tahmil ét." yûk-</i>
<i>fiyatı jari, rayij.</i>	<i>létmek.</i>
principal <i>sér mayé.</i>	simple <i>safi; adi.</i>
protest <i>protésto.</i>	sign <i>imzalamaq.</i>
Quality <i>nér, jins.</i>	signature <i>imza.</i>
Real estate <i>émvalî gayri ménqoulé,</i>	smuggled <i>qachaq (mal, tatân).</i>
<i>mal mûlk.</i>	solid <i>mûtébér, qavee.</i>
ratification <i>tasdiq.</i>	stamp: postage- <i>posta poulou;</i>
receipt <i>ilmouhabér, maqbouz; on-</i>	revenue- <i>damga poulou, sénéd</i>
<i>ba ilmouhabér.</i>	<i>poulou.</i>
reference <i>bir tijarétkhané haq-</i>	stock <i>hissé, hissé sénédi.</i>
<i>qînda rârilén malâmat, shéha-</i>	superior <i>ala, aghîr (mal).</i>
<i>dét.</i>	Titledeed <i>tapou sénédi.</i>
reimbursement <i>téslim, téédiyé.</i>	trade mark <i>alameti fariqa.</i>
rent <i>ijsar, kira.</i>	trustee <i>vasi, müfîvelî.</i>
responsible <i>mésoul.</i>	Ultimo <i>mahi sabiq, gêchén ay.</i>
responsibility <i>mésouliyét.</i>	usury <i>téfîjilik.</i>
retail <i>pérakéndé satish.</i>	Warehouse <i>maghaza.</i>
return <i>avdet, iyadé.</i>	warranty <i>kéfalét.</i>
Sale <i>satish, sarfiyat, sîrûm.</i>	weigh <i>tartmaq, vîzn ét."</i>
sell <i>satmaq, firoukht etmek.</i>	weight <i>aghîrlîq, siqlét.</i>
seller <i>bayi, satiji.</i>	wholesale <i>topdan satish.</i>

لغتچه

Vocabulary.

- A**bandon (to) *braqmaq*, a. *térk ét.*"
 abate (to) *ashaghî varmaq*, *chî-qarmaq*, a. *ténzil ét.*"
 ability a. *qabiliyét*, *iqtidar*; *gou-drét.*
 able a. *qadir*, *mûqtédir.*
 ablution p. *abdést.*
 abode év, p. *khané*, a. *méskén.*
 abolish (to) a. *laghv*, *mahv*, *im-ha ét.*"
 abominable p. *napak*, *mourdar.*
 about a. *dayir*; *taqribén.*
 above *yogarı*, *yogarda*; *üstün.*
 absence a. *ghayboubét*; *fiqdan*, *yoqlouq.*
 absent a. *ghayib*, *namévjoud.*
 absolute a. *moutlaq*, *mûstaqil.*
 absolutely a. *qatiyan*, *külliyyén*, *as'la.*
 abstain (to) a. *ijtinab ét.*", p. *pér-hiz ét.*", *pérhiz toutmaq.*
 abstinence a. *ijtinab*, p. *pérhiz kîarlîq*; a. *imsak*, *orouj.*
 abundant *bol*, *choq*, a. *késir.*
 abuse (to) a. *ifsad ét.*", *bozmaq.*
 abyss a. *varta*, *lûjjé*, *q'ar.*
 academy p. *énjûméni danish*, f. *aqadémiya*; a. *méktébi ali.*
 accept a. *qaboul*, *akhz ét.*", *al-maq*, a. *razee olmaq.*
 access a. *téqarroub*, a. *doukhoul.*
 accident a. *qaza*, *vouquouat*, *hadisé.*
 acclivity *yoqoush*, *bayîr.*
 accompany a. *rifaqat*, *arqadash-liq ét.*"
 accord (to) a. *ittifaq ét.*"; *révmék.*
 according (to) ... a. *gêoré*, *binaén*, *nazarén.*
 account a. *hisab*, *mou'amélé.*
 accumulate (to) *birikdirmék*, a. *jém ét.*"; *yîghmaq*, *toplamaq.*
- accurate *doghrou*, p. *dûrûst*, a. *sahih'.*
 accusation a. *shikâyét*, *ittiham.*
 ache *aghî*, a. *véj'a.*
 acid *ékshi*; a. *hamiz.*
 acknowledge a. *iqrar*, *i'tiraf*; *tanîmaq*; a. *tasdiq étmék.*
 acorn *palamout.*
 acquire (to) *tahsil ét.*"; *éôyrén-mék.*
 across *tarafîndan*; *arqîri.*
 act (to) a. *harékét ét.*"; *étmék*, *yap-maq.*
 act, action *ish*, a. *fi'il*; p. *jéng.*
 active *ishgûzar*; (verb) a. *fi'ili mûtéaddi.*
 actually a. *filhaqîqa*, *sahihén*; (now) *shimdi.*
 acute *sivri*, *késkin*; a. *fétin*, (angle) a. *zavyéyi haddé.*
 adamant *polad.*
 adapt (to) *ouydourmaq*, a. *mouva-fiq qîlmaq.*
 add (to) *qatmaq*, a. *zamm*, *ilavé ét.*"
 adder *éngérék yîlanî.*
 addition *'ilavé*; (arith.) *jém'.*
 adieu! a. *éyrallah*, *Allaha îsmar-ladiq*, f. *adiyo.*
 adjective a. *sîfét*, *vasf.*
 administer a. *idare étmék*; *vérmék.*
 admiral *amiral*, *bahriyé mûshiri.*
 admire (to) *beyénmék*, a. *tahsin ét.*"
 admit (to) a. *qaboul ét.*"
 adore (to) *tapînmaq*, p. *pérés-tish ét.*"
 adult *bêoyûk*, *aqla baligh.*
 adultery a. *zina*, *fah'shiyat.*
 advantage a. *fayidé*, *kiâr*, *isti-fadé.*
 adversary a. *khasim*, *'adou*, p. *dûshmén.*

advice a. *nasihat*; *khabér*.
 advocate, f. *uroqat*, *dava rékili*.
 - (to) a. *iltizam*, *istis-hab*, *térvij ét*."
 affair *ish*, a. *maslahat*; p. *jéng*.
 affection a. *mouhabbet*, *houbb*; *illét*.
 affiance (to) a. *aqdî nikâh* ét."
 affray *ghavgha*, a. *niz'a*.
 affront a. *tahqir*, *haqarét* ét.", t. *gujendirmék*.
 aforesaid a. *salif iz zikr*, *mézkûr*.
 afraid (to be) *qorqmaq*, a. *khafv ét*."
 after *soñra*, a. *badéhou*, *badéma*.
 afternoon *ikindi*, a. *badéz zéval*.
 again *bir daha*, a. *tékrar*, *tékrarén*.
 age *yash*, a. *sinn*; a. *asr*, *dévr*, *éyam*.
 agent a. *vékil*, *adém*, f. *agénta*.
 agitator a. *mouharrik*, *mûfsid*.
 agony a. *iztirab*; *halétûn néz'*.
 agree a. *qavl*, *ittifaq ét*.", *razi ol*."
 agriculture a. *zira'at*, *rénjbérlik*.
 ague *sitma*.
 ah! *akh!*, aman! *vakh*.
 aid *yardım*, a. *mouavénét*, *imdad*.
 aim (to take) p. *nishan almaq*.
 air a. *hava*, *havayî nésimi*.
 alarm *qorqou*, a. *iztirab*, *héyéjan*.
 alas! *éyvah!* *yaziq*!
 alderman a. *ayan*, *sahibi noufous*.
 algebra a. *ilmi jebr*, *jebr*.
 alien a. *éjnébi*, t. *yadîrghî*.
 alike a. *mûshabih*, *béñzér*.
 alive *diri*, *sagh*, a. *hayy'*.
 all *hép*, a. *jâmlé*, *jémi*, *külli*.
 alleviate (to) a. *takhfif ét*."
 alley *dar soqaq*, *chîqmaz*.
 alliance a. *ittifaq*, *ittihad*.
 allow a. *izin*, *roukhsat* *vérmék*.
 allowance a. *tayin*, *tayinat*.
 almanac a. *taqvim*, p. *salnamé*.
 almond *badém*.
 almost *héman*, az *qaldî*.
 alms a. *sadaqa*, *eeyané*, *zékiât*.
 alone p. *ténha*; *yalîñiz*.
 aloud *pék*, p. *avazî bûlénd ilé*.
 alphabet *élibé*, a. *houroufou héja*.
 already a. *zatén*; p. *hénouz*.
 also *da*, *dakhi*, a. *kézalik*.
 altar a. *mézbah*.
 alter (to) a. *taghyir*, *tébdil ét*." t. *déyishdirmék*.

although *hér néqadar*, p. *éyérchi*.
 altitude *yûksélik*, a. *irtifa*.
 altogether a. *jûmlétén*, *témamén*.
 alum *shab*, *shéb*.
 always a. *dayima*, p. *hémishé*.
 ambassador p. *élchi*, a. *séfir*.
 amber p. *kéhrûba*, *kéhribar*.
 ambergris a. *'anbér*, *ambér*.
 ambition a. *hîrsi shan*, *iqbal pérestlik*.
 amble (to) *rahvan*, *éshkin*, *yorgha gitmek*. [gîâh]
 ambuscade t. *pousou*, p. *kéminal*.
 amiable a. *latif*, p. *khosh*, t. *tatlı*.
 ammunition p. *jébhané*.
 amount a. *yékûn*; *méblagh*.
 ample *bol*, *joshgoun*, a. *késir*.
 amulet a. *nouskha*, *tîlisim*, *hamam*.
 amuse (to) *éyléndirmék*. [yil]
 ancestor a. *jédd*; (pl.) *aba ou éjjad*.
 anchor *démir*, *lengér*.
 anchovy *sardéla*, *sardalya*.
 ancient a. *qadim*, t. *éski*.
 ankle *topouq*, a. *kiâb*.
 anecdote a. *hikiayé*, *latifé*, *qissé*.
 angel a. *mélék*, *mélayiké*.
 anger a. *hiddét*, *khîrs*, t. *côfke*.
 angle a. *zaviyé*, p. *kêoshé*.
 angry *darghîn*, p. *ghazabnak*.
 animal a. *hayvan*.
 annals a. *tarikh*, (pl.) *tévarikh*.
 annoy (to) a. *tajiz ét*.", *osandır*.
 annual *yîlliq*, a. *sénévi*. [maq]
 answer a. *jévab*, p. *pasoukh*.
 ant *qarînja*, p. *mourché*.
 antagonist a. *moukhasim*, *raqib*.
 antelope *jéyran*, *jéylan*, p. *ahou*.
 antichrist a. *déjjal*.
 anvil *côrs*, *sal*.
 anxiety p. *éndishé*, a. *vésvesé*.
 ape *maymoun*, p. *kébi*.
 apology *côzûr*; a. *tarziyé*; *mûda*.
 apoplexy *damla*, a. *nûsûl*. [fa'a]
 apostate a. *mûrtédd vulg. mourtad*.
 apostle a. *résoul*, *havari* (of Christ). [méydanda]
 apparent a. *zahir*, p. *ashikîr*,
 appeal a. *khitab*; *mûnajat*.
 appear (to) *geôrûnmék*; a. *zahir*, p. *nûmayan ol*."
 appearance *geôrûnûsh*, a. *sourét*, *shékl*; *zouhour*.

appendix a. 'ilavé, zamimé.
 appetite a. *ishtiha*, vulg. *ishtah*.
 apple *élma*, (of eye) *geōz békéyi*.
 appoint (to) a. *nasb*, *tayin ét.*"
 apprentice *oushaq*, p. *shayird*.
 apricot (dry) *zérdali*, (fresh) *qa-yisi*.
 apron p. *péshtimal*, *fota*.
 Arabian, -bic *arabi*, *arabja*.
 arch *kémér*, p. *taq*.
 archbishop *mitropolit*, *arachnort*.
 archer p. *kémankésh*, *tiréndaz*.
 architect a. *mimar*, *qalfa*, p. *ousta*.
 aright *doghrou*, a. *salim*, *sahih*.
 arithmetic a. *ilmi hisab*.
 arm *qol*, p. *bazou*; a. *silah*.
 army *ordou*, p. *léshkér*.
 arrange a. *tértib ét.*, t. *dizmék*.
 arrival *gélish*, a. *vûrûd*, *vûsûl*.
 arsenal f. *térsané*.
 art a. *fénn*, pl. *fûnûn*, *sana'at*.
 artery *shah damar*, a. *shéryan*.
 artichoke *énginar*, *gangar*.
 artificer a. *ésnaf*, *éhli sana'at*.
 artificial *yapma*, a. *soun'i*; *taqlid*.
 artillery *toplar*, *topjou éslîhasî*.
 ascend a. *sou'oud ét.*", *chîqmaq*.
 ascertain a. *tahqîq ét.*"; *yoqlamaq*.
 ashamed (to be) *outanmaq*, a. *hi-jab ét.*"
 ashes *kûl*, p. *rémad*.
 ask *sormaq*, a. *istifsar*, *sival ét.*"
 ass *éshék*, p. *khar*, a. *mérkéb*.
 assassin *qanlı*, a. *qatil*, p. *khoun-riz*.
 assist *yardîm*, a. *mou'arénét*, *iané*.
 assuredly a. *filhaqîqa*, *haqiqatén*.
 astray *yoldan sapmîsh*, *gûmrâh*.
 astrologer a. *mûnéjjim*, t. *baqîjî*.
 astronomy *ilmi hiyét*.
 atom a. *zérré*, *jévhér*; *jûz*.
 atone a. *kéfaret ét.*"
 atrocity a. *zûlm*, *mézalim*.
 attack a. *hûjûm*, *hamlé*. [ét.]
 attempt (to) *chalîshmaq*, a. *téjribé*
 attend, (upon) a. *khîzmét ét.*"; (to)
 a. *hazîr ol.*"
 attention a. *diqqat*; *khass dour!*
 attract a. *jézb ét.*", *chékmék*.
 auction a. *mézad*, *mûzayédé*.
 augment *artîrmaq*, a. *téksir ét.*"
 August (month) *arosdos*, *okosdos*.

aunt (paternal) a. *émé*; (maternal)
 téyzé, a. *hala*.
 Austrian *némché*, *némtsé*.
 author *mûéllif*, *mûharrir*.
 auxiliary *yardîmji*; (verb) a. *fiyli iyané*, *fiyli 'amm* (§ 272, 309).
 avenge a. t. *intiqam almaq*.
 avenue a. *jaddé*.
 await *béklémék*, a. *mountazîr ol.*"
 awake *ouyanmaq*.
 awe *qorqou*, a. *déhshét*, *héybét*.
 axe *balta*, *girébi*.
 axis a. *mîvrér*.
 axle *dingil*.
 azure *lajivérd*, *achîq mavi*, *gêov*.
 Baby *bébék*, *chojouq*, *chagha*.
 bachelor *érgén*, a. *azab*, *békîr*.
 back *arpa*, *sîrt*, a. *véra*.
 backgammon *tarlou*.
 bacon *doñouz pasdîrmasî*.
 bad a. *féna*, p. *béd*, t. *keötû*.
 bag a. *késé*, *chouval*; *khourj*, *héybé*.
 baggage *pîri pirtî*, *pirtî*, a. *éshya*.
 bail a. *kéfil*. bait *yém*.
 bake *pishîrmék*, a. *tabkh ét.*"
 baker *ékmékji*, *fourounjou*.
 balance a. *térazi*, p. *mizan*.
 balcony f. *balcon*, p. *shahnishin*.
 bald *daz bashli*, *daz*, p. *kél*.
 ball *top*, *gûlé*; *qourshoun*; f. *balô*.
 balloon f. *balon*.
 ballot a. *qour'a*.
 band *bagh*, p. *bénd*; *taqîm*;
 bandage *sarghi*. [f. *banda*.
 bank *sou kénari*, *qîyî*; a. *sédd*;
 f. *banka*.
 banker a. *sarraf*, f. *bankér*.
 bankrupt a. *mûflis*, *mêohlûz*.
 banner *bayraq*, a. *além*.
 banquet a. *ziyafét*.
 baptism f. *raftiz*, a. *ta'mid*.
 bar *choubouq*, *sîriq*.
 barbarian a. *vah'shi*, *yabani*.
 barber *bérbér*.
 bare *chîblaq*, a. *ûryan*, t. *achîq*.
 barefooted *yalın ayaq*, p. *bérhéné*
 bargain *pazarlıq*. [pay.
 barge *mavouna*; *mayét vaporou*.
 bark *aghaj qaboughou*; (of dog)
 ûrûmék, *harlamaq*.
 barley *arpa*, a. *shayir*.
 barn a. p. *anbar*, *ambar*.

barometer a. *mizan ûl hava*, f. *barométre*.
 barracks *qîshla*.
 barrel *fichi*, f. *vareł*, *varil*.
 barrow *él arabasi*.
 barter *trampa*, *déyish toqoush*.
 base *alchaq*, a. *édna*, *déni*, p. *khôr*; (foundation) *daban*, a. *ésas*; f. *baso* (*sés*).
 bashful *outanjaq*, a. *mahjoub*.
 basin p. *léyén*; a. *kiâsé*, *chanag*.
 basket *sépéd*, a. *zénbil*.
 bastinado *dayaq*, a. *falaqa*.
 bastion a. *ta'biyé*, *tabya*.
 bat *chomaq*; *yarasé*, *géjé goushou*.
 bath a. *ham'mam*, *sijaq*.
 battalion *tabour*. [ghavgha].
 battle a. *mouharévé*, p. *jéng*,
 bay (gulf) *kêörféz*, (colour) *dorou*.
 bayonet *sûngû*, p. *nizé*.
 beacon a. *minaré*, p. *nishan*.
 beam *kirish*; (of sun) p. *pértév*.
 bean a. *baqla*; f. *fasoulya*.
 bear *ayî*; (to) *dayanmaq*, *gêotûr-mék*, a. *tehammûl ét*.
 beard *saqal*, p. *rish*.
 bearer a. *hamil*.
 beast a. *hayran*; p. *janvér*.
 beat *dêöymék*; *bozmaq*.
 beautiful *gûzél*, p. *dilbér*.
 beaver *qoundouz*.
 bed *yataq*, *dêöshég*.
 bee *arî*, a. *zénbour*.
 beef *sighîr étî*.
 beet root *panjar*, *chûkândûr*.
 beggar *dilénji*, a. *sayil*.
 begin *bashlamaq*, a. *iptidar ét*.
 behead *bashînî kësmék*, a. *qatl*.
 behold! *ishté*, *nah!*, *na!*
 believe (to) *inanmaq*, *iman ét*.
 bell (small) *chîngîrdaq*; (large) *chañ*, *qampana*; (of a time-bellow) *kêörük*. [piece] *zil*.
 belly *qarin*, a. *batn*, *batîn*.
 beloved a. *mahboub*, *mashouq*; (fem.) a. *mashouqa*, *mahboubé*.
 belt *kémér*, *qayish*.
 bend *éymék*, *éyilmék*.
 benediction *bérékét dou'asî*.
 benefactor *éfféndi*, a. *véli niymét*.
 bereave (to) a. *mahroum ét*.
 berry p. *dané*, a. *habbé*.

beseech *yalvarmaq*; a. *istiďa*, *réja ét*.
 besides, -*dan ma'da*, -*dan bashqa*.
 besiege a. *mouhaséré ét*.
 better *éyi*, *daha éyi*, p. *bih'tér*.
 bible a. *kitabî mouqaddés*.
 big *bêöyük*, *iri*, *qojaman*.
 bile *safra*, *êdd*; a. *ghazab*.
 bill a. *hisab*, f. *pousoula*; a. *sénéd*.
 billet f. *pousoula*, *bilet*.
 bind *baghlamaq*, p. *bénd ét*.
 bird *goush*, p. *mûrgh*.
 biscuit f. *béksimét*, *galéta*, *gêvrék*.
 bishop f. *épiscopos*, *mérkhasa*.
 bit a. *jûz*, p. *parcha*; a. *logma*.
 bite (to) *îsîrmaq*, *dishlémék*.
 bitter *aji*. —ness *ajiliq*.
 black *qara*, p. *siyah*, a. *ésvéd*.
 blacksmith *démirji*, p. *ahéngér*.
 bladder a. *mésané*.
 bleed (to) *qanamaq*; *qan almaq*.
 bless (to) *mûbareklémék*, a. t. *bérékét ogoumaq*.
 blessing a. *khayr dou'a*, *bérékét*.
 blind p. *kêör*, a. *a'ma*.
 blood *qan*, p. *dém*. — money
 a. *diyét*. — thirsty p. *khounriz*.
 blossom *chichék*, p. *ghonché*.
 blow (to) (wind) *ésmék*; (mouth) *ûflémék*.
 blow a. *darbé*, *vouroush*.
 blue (light) *mavi*, *gêdv*; (deep) *lajivérd*.
 blunt *kêör*, *kësméz*.
 board *tahta*; a. *méjlisi idaré*.
 boat *qayiq*, f. *filqa*, *sandal*.
 body *gêövdé*, a. *vâjûd*, *bédén*, p. *tén*.
 boil (to) *qaynamaq*, *qaynatmaq*; *pishirmék*, *hashlamaq*.
 boiled *souda pishmish*, *hashlan-mîsh*; *qaynar* (*sou*).
 bold a. *jésour*, p. *dilavér*.
 bolster *yasdiq*, *yûz yasdîghtî*.
 bolt *sûrmé*, *sûrgû*.
 bombshell f. *qoumbara*.
 bone *kémik*. book a. *kitab*.
 boot *chizmé*. border p. *kénar*.
 bore (of a gun) *chap*; (to) *délmék*.
 borrow (to) *êödünj almaq*, a. *isti-graz ét*.
 bosom *gêöküs*, p. *siné*; *goyoun*.
 bottle *shishé*; bottom *dib*.

bountiful *bol*, a. t. *bérékétli*.
bow (to) *bashéymék*, a. *inqiyad ét*."
bow *yay*; a. *téménna*, *sélam*.
bowels *baghirsaq*.
bowl a. *tas*, *kiásé*; *lûlé*; f. *qarata*.
bowstring *kirish*, p. *zih*.
box (chest) *sandiq*; (desk) *chékméjé*, (small) *qoutou*; (on the ear) *sillé*, *toqat*; (tree) *shimshir*.
boy *oghlan*, *chojouq*.
brace (pair) *chift*; (braces) *asghî*.
brain *béyin*, *béyn*.
branch *képek*. branch *dal*.
brandy *raqi*. brass *pirinj*.
brave *yigit*, a. *jésour*, f. *péhlivan*.
bread *ékmék*, f. *pidé*.
breakfast *qahvalti*. [maq.
break *qırmaq*, a. *késr ét*"; *qırılık*.
breast *gêöküs*; mémé.
breath *néfés*, *solouq*; a. *ténéffûs ét*."
bribe a. *rishrét*; (to) *rishvét* vér.
brick *toughla*, *kirémid*. [mék.
bride *gelin*, a. *arous*.
bridegroom *gûvéyi*, *damad*.
bridge *keoprû*. bridle *bashlıq*.
brigade *liva*. brigadier *miri liva*.
bright *parlaq*, p. *roushén*.
brilliant *pirlantı*; *parlaq*.
brimstone p. *kükûrt*.
bring (to) *gétirmék*.
broad *énli*; *génish*.
brook *chay*, sou. broth ét *souyou*.
brother *qardash*, p. *biradér*.
bronze *touj*. brush *fırcha*.
buck *géyik*. bucket *qova*.
buffalo a. *jamous*, *manda*.
bug *tahta biti*; *béojék*.
build (to) a. *bina ét*", *yapmaq*.
building a. *bina*; a. *tamir*.
bull *bougha*. bullock *tosoun*.
bullet *qourshoun*.
bunch *salqım*; *démét*, p. *désté*.
burden *yûk*, p. *bar*, a. *hamoulé*.
burial a. *jénazé alayı*, *défn*.
buried *défn olounmoush*, a. *médifoun*.
burn (to) *yaqmaq*, a. *ihraq ét*"; t. *yanmaq*.
burning-glass p. *pértévsouz*, *khourdébeen*.
burst (to) *patlamaq*; *patlatmaq*.
bury a. *défn ét*". *geommék*.

bush *chali*, *chaliliq*. [sab.
busy a. *méshghoul*. butcher a. *qasbutter* *tére yaghî*, *kéré yaghî*, p. *kéré*; (clarified) *saghî yaghî* vulg. *say yaghî*.
button *dûymé*, f. *qobja*.
buy (to) *satın almaq*, a. *ishtira ét*."
buyer a. *mûştéri*, a. *bayi*.
buzz *vîzlamaq*, *vîz-vîz étmék*.
Cabbage *lahana*, *kélém*.
cabin (in ship) f. *qamara*.
cage *cafés*. cake *qourabiyé*.
calamity a. *afét*, *mousibét*; *béla*, calculate a. *hisab ét*". [qaza.
calendar a. *taqvim*, p. *salnamé*.
calf *dana*. calico *chit*, *basma*.
call *chaghîrmaq*; a. *tésniyé ét*".
calm a. *asoudé*; (weather) a. *mûla*-calumny *iftira*, *bûhtan*. [yim.
camel *dévé*, a. *jémél*, p. *ûşhtûr*.
camp *ordou*. candle *moum*.
cane *qamîsh*; *déynék*.
cannon top. canvass *yélkén bézi*.
cap fés, p. *kûlah*, f. *kép*.
capital p. *paytakht*; (money) *sérmayé*.
captain (army) a. *zabit*; (navy) p. *sûvari*, f. *qaptan*.
captive a. *ésir* vulg. *yés'sir*.
caravan p. *kérvan*, a. *qafilé*.
carcass *lésh*, p. *lashé*.
card a. *mouqava*; f. *kart*.
carder (of cotton) a. *hallaj*.
caress *oqshamaq*, *taltif ét*".
cargo *yûk*, a. *hamoulé*.
carnal a. *jismani*, *néfsani*.
carpenter (house) *dûrgér*; (joiner) *doghramajî*; (ship's) *maranqoz*.
carpet *halî*, *khalî*, *kilim*; a. *séjjadé* (prayer-carpet).
carriage *araba*.
carrier *éshékji*, *qatîrjî*; a. *hammal*.
carrot *havouj*, a. *késhour*.
carry *tashîmaq*, *götürmek*.
cart *araba*, *qañlı*, *qañnî*.
cascade *chaghlayan*, a. *shélalé*.
case *sandiq*. cash a. *naqd*.
cask *fîchî*. cast (to) *atmaq*.
castle a. *qala'*. cat *kédi*.
catch (to) *toutmaq*. catgut *kirish*.
catholicos *qatoghigos*.
cattle a. *hayvanat*. davar, *sîghîr*.

cauliflower *qarnabit*. [yiri.
 causal (verb) a. *mûtéaddiyi tas-*
 cause a. *sébék, moujib, bayis, badi.*
 cavalry *atlı*, p. *sûvari*.
 cavern *maghara*, in, a. *ghar*.
 ceiling *tavan*; celery *kéréviz*.
 cell a. *hûjré*. centre a. *mérkéz, orta*.
 cement *toutqal, zamq; alchi*.
 certain a. *mouhaqqaq*, a. t. *shûbhé*.
 chaff *saman*. chain *zénjur*. [siz.
 chair *sandalya*. chalk *tébéshir*.
 challenge *méydan oqoumaq*.
 chamber *oda*; (of mine) a. *khazine*.
 change *déyishmék; déyishdirmék*.
 channel *sou yolou*, a. *méjra*.
 chapel a. p. *ibadétkhané*, a. *mabéd*.
 character a. *siyrét* (moral); (written)
 yazı, a. *khatt*; (quality)
 a. *kéyfiyét*.
 charcoal *kêomûr*. [gûzar.
 chargé d'affaires a. p. *maslahat*.
 charity a. *khayrat, sadaqa*.
 charming a. *latif*, p. *dilbér*,
 t. *gûzél*.
 cheap *oujouz*. cheek *yanaq*.
 cheat *aldatmaq, dolandırmaq*.
 cheerful p. *shén, shénshoukh, kényfli*.
 cheese *péynir*. chess p. *satranj*.
 chemise *qadîn géomléyi*, a. *qamis*.
 cherry *kiraz*; (morella) *vishné*.
 chestnut *késtane*. chew *chiymémék*.
 chicken *pılıç*. child *chojouq*.
 chief *bash, sérgérdé, shéykh*.
 chimney *ojaq, baja; lamba jamî*.
 chin *chéñé*. chip *yonga*.
 chisel *qalém*. cholera *qoléra*.
 choice a. *ikhtiyar, yédi ikhtiyar*.
 chop (cut) *késmék*; (mince) *qiyamaq*.
 Christ *Hazréti Isa, Kristos*.
 Christian *khristiyan; isavee, mésihî; mümin, dindar*.
 church f. *kilisé*.
 cigar *sigara*; (-case) *tabaqa*.
 cinnamon *tarchin*. circle a. *dayiré*.
 circular *yourarlaq*, a. *mûdévvér*.
 circulate *déonmék*, a. *déveran ét*.
 circumcise (to) *sûnnét, khatn et*.
 circumstance a. *hal, kéyfiyét*.
 city p. *shéhir, shéhr*.
 civil a. *nazik, zurif, térbiyéli*.
 civilisation a. *médéniyét, téméd-dûn*.

class a. *sînîf*. clean a. t. *témiz*.
 clear *témiz*; a. *bérraq*; t. *achiq*.
 clergyman a. *rouhani, rouhban*
 girouhou. (Moslem) *ouléma*.
 clerk a. *kiâtib*, t. *yazîjî*, p. *mirza*.
 climate p. *ab ou hava*, a. *iqlim*.
 cloak *qapoud, aba*; clock a. *sa'at*.
 close *qapalî; yaqîn*.
 cloth *béz*; *chouha*. cloud *boulout*.
 clover *yonja*. coal *kêomûr*.
 coarse *qaba, qalîn, bayaghî*.
 coast *qiyî, yalî*, p. *kénar, a. sahil*.
 coat f. *sétri, sûrtouqo*.
 cobbler *eskiji, paboujjou*.
 cobweb *êrûmjék aghî*.
 cock *khoroz*; *mouslouq*.
 coffee f. *qahvé*. coffin a. *tabout*.
 coin a. *sikké*; (pl.) *mésküktât*.
 cold *sovouq*; a. *névazil*.
 colic *sanjî*; collar *yaqa*.
 collect (to) *toplamaq, jém étmék*.
 collection a. *méjmou'a*.
 college a. *médrisé, mëktébi ali*.
 colonel a. t. *miralay*.
 colour p. *réng*. colt *tay, sîpa*.
 comb *taraq*, p. *shané*. [p. *jéng*.
 combat a. *mouharebé, ghavgha*,
 come *gelmék*, a. *vasîl olmaq*.
 comet *gouyrouqlou-yıldız*.
 commend a. *émr, émir*; f. *qomanda*.
 commence *bashlamaq*, a. *ibtîdar*.
 commentary a. *téfsir, shérh*. [ét."
 commerce a. *tijaret, akhsou ita*.
 common'oumoumi, amm; (-people)
 avamm, avam'mi nas, éhali.
 communion a. *ûnsiyét*; (Holy)
 Ashayî-rabbani.
 community a. *jéma'at; millet*.
 companion *argadash*, a. *shérîk*.
 company a. *rûfîqa, argadashlar*.
 compare a. *mouqabélé, tatbiq ét*.
 compass f. *pousoula*; (pl.) *pérgef*.
 compatriot p. *hémshéhri*.
 complain a. *shikîyét, ishtikîâ ét*.
 complete a. *tékmîl, tamîn, kiâmil*.
 compose a. *tértib, tasnîf ét*.
 composition a. *megale*.
 comrade *argadash*, a. *réfig*.
 condition a. *hal; shart, shourout*,
 shérayit.
 conduct a. *harékét*; *tavrou haré*-
 confidence a. *itimad, émniyét*. [két.

congratulate a. *tébrik ét.*
 conquer (to) *zabt, fét-h ét.*
 consent a. *razi olmaq, qaboul ét.*
 consider *dûshûnmék*, a. *mûtala'a*
 consist (to) a. *ibarét olmaq*. [ét.]
 console (to) a. *téselli ét.*
 consul f. *qonsolos*, p. *shéhbéndér*.
 consulate f. p. *consoloskhane*,
 p. *shéhbéndérkhane*.
 contain *almaq*, a. *mûhtéri ol.*
 content a. *razi*, p. *hoshnoud*.
 contraband *qachaq, yasaq*.
 contrary a. *khilaf, zidd*.
 controversy a. *mûbahasé, bahs*.
 convenient a. *mûnasib*.
 convent f. *manastir*.
 convert a. *mûhtédi*.
 cook *ashjî*; (to) *pishirmék*.
 cool *sérin*. cooper *fîchîjî*.
 copper *baqîr; qazan*.
 copy a. *sourét, ayn*.
 coral *mérjan*. cord *ip*.
 cork *mantar*. corn a. *zakhire*.
 corner p. *kêoshé*, t. *boujaq*.
 corporal *onbaşî*. [ét.]
 correct *doghroultmaq*, a. *tas-hih*
 correspondence *mektoublashma*,
 a. *moukhabéré*.
 correspondent a. *moukhabir*.
 corrupt *bozouq, chûrûk*.
 corsair *qoursan*, — *gémisi*.
 cottage f. a. *qoulibé, tounjik*.
 cotton *pamouq*.
 cough *êoksûrûk; êoksûrmék*.
 council a. *méjlis, shoura*.
 counsel a. *nasihat*; — *vérmék*.
 count *saymaq, ta'dad étmék*.
 counter p. *péshtahta*.
 counterfeit p. *sakhté*, a. *qalb*.
 country a. *mémlékét*, p. *êolké; kedy*.
 couple *chift*.
 courage *yigitlik*, a. *jésarét*.
 courier *tatar*, p. *chapar*.
 courtyard *havlı, havlou*.
 cover *êortû; êortmék*.
 coverlet *yorghan*.
 cow *inék*. coward *qorqaq*.
 cream *qaymaq, sîd yûzû*.
 creation *khîlqatî 'além*.
 credit a. *itibar; alajaq*.
 creditor *alajaqlî*, a. *dayîn*.
 crescent *yarîm ay, a. hilal*.

crime a. *jinayét*. crier a. *dêllal*.
 criminal a. *jani*. cripple *cholaq*.
 crooked *éyri, qambour*.
 cross p. *hach, khach*, a. *salib*.
 crowd *qalabalıq*.
 crown a. *taj*; (of head) *dépé*.
 cruel a. *zalim, mérhamâtsiz*.
 crumb *ékmék ichi, ékmék oufan-*
 tisi.
 crust *qabouq*.
 cry (to) *baghîrmaq, aghlamaq*.
 crystal a. *billor, billour*.
 cucumber *khîyar*. cudgel *sopa*.
 cup *finjan*; — board *dolab*.
 cure *shifa vérmék, éyilétmék*.
 curiosity a. *méraq; a. tohafiyé*.
 currants *fréng ûzûmû*.
 curse a. *lanét, vulg. nallét*.
 curtain p. *pérde*. cushion *yasdiq*.
 custom a. *adét*; (tax) *résmi géom-*
 rûk, résim (pl. *rousoum*).
 customer *mûshteri*.
 customhouse *géomrûk dayirési*.
 cut *késmék*, a. *qat étmék*.
 cypress p. *sérv, selvi*.
 Dagger a. *khanchér, qama*.
 daily *gûnlük, a. yévmi*.
 damage *saqatlıq, a. zarar, ziyan*.
 damp p. *ném, némnak*.
 dance a. *raqs ét.*, t. *hora tépmék*.
 danger a. *téhliké, moukhatarâ*.
 dark *qaranlıq, a. zoulmét*.
 darling a. *mahboubé, mahboub*.
 date a. *tarikh*; (fruit) *khourma*.
 dated a. *tarikhli, mûvérakkî*.
 daughter *qîz, p. dûkhtér, a. bint*.
 dawn *chinsabah, a. shafaq, féjr*.
 day a. *yévm, t. gûn, p. rouz*.
 deacon a. *shémmas, f. sargarak*,
 diaconos.
 dead *êolû, p. mûrdé, jansîz*.
 deaf *saghîr, ishitméz*.
 dear *bahâli, p. giranbaha*; a. *aziz*
 (loved). My-. *azizim*.
 death *êolûm, a. mévt, mémat*.
 debt *borj*. a. *déyn* (pl. *dûyoun, -at*).
 debtor *borjlou*, a. *médyoun*.
 deceitful *aldadîjî*, p. *hiylékiâr*.
 deceive (to) *aldatmaq*.
 decide (to) *qarar vermék, qarar-*
 lashdîrmaq.
 deck f. *gôrârté*. (It. cuverta.)

declare a. *i'lan ét.*, *néshîr ét.*
 decline a. *zéval*.
 decree p. *férman*; a. *fétva*.
 dedicate (to) *taqdis*, a. *takhsis ét.*
 deep *dérin*; *qoyou* (colour).
 deer *géyik*, *qaraja*. [mék.
 defeat (to) *yénmék*, a. *ghalib gél-*
 defence a. *mouhafaza*, *mâdafa'a*.
 defendant a. *mûd'dayi aléyhi*.
 deficient *éksik*, a. *noqsan*.
 deformed *bichimsiz*, *bodour*.
 degree a. *déréjé*.
 deign a. *kérém*, *loutf ét.*
 delay (to) a. *tévaqqouf*, *téekhir ét.*
 delicate a. *nazik*, t. *injé*.
 delicious a. *léziz*, *lézzétli*.
 delight *sévinj*, a. *sûrour*.
 deliver (to) *qourtarmaq*, a. *khélas*
 deluge a. *toufan*. [ét.
 demand a. *istid'a*, *dava*.
 demolish *yénmék*, *bozmaq*.
 den in, a. *maghara*.
 deny a. *inkiar ét.*
 depart (to) *ayrîlmaq*, p. *révan ol.*
 depend a. *tabi ol.*, *baqmaq*.
 deprive a. *mahroum étémék*.
 depth *derinlik*, a. *oumq*.
 deputy a. *vékil*, *nayib*.
 derision a. *istihza*, *zévqlénmé*.
 derogatory *yaqîshmaz*.
 descend *énmék*, a. *nazil ol.*
 describe a. *tarif étémék*.
 desert *chêol*, *béyaban*; (to) *qach-*
 maq, a. *firar ét.*, *terk ét.*
 design a. *niyét*, *méram*.
 despair *ümidsizlik*, a. *yés*, *fûtâr*.
 destiny a. *qadér*, *qîsmét*.
 detach *ayîrmaq*.
 devil a. *shéytan*, *iblis*.
 devote (to) *takhsis ét.*
 dew *chih*, p. *shébném*.
 diamond *élmás*.
 diarrhæa a. *is-hal*.
 diary a. t. *mûkhtiré déftéri*.
 dice *tavlou zari*, *zar*.
 dictionary *loughét kitabî*.
 die (to) *éôlmék*, *véfat ét.*
 difference a. *farq*, *ikhtilaf*.
 different *farqli*, *bashqa*.
 difficult *gûj*, a. *mûshkil*.
 dig (to) *qazmaq*, a. *hafr ét.*
 digest (to) a. *hazm ét.*, *siñdirmék*.

dignity p. *shan*, a. *mansîb*, *izzét*.
 dike *sédd*, *séd*, *khéndék*.
 diligent *chalîshqan*, a. *ghayour*.
 dine (to) *yémék* *yémék*, a. *ta'am ét.*
 dinner *yémék*, a. *ta-am*.
 dirt *kir*, *mourdarlıq*.
 disabled a. *saqat*. [khosh.
 disagreeable p. *namaqboul*, *na-*
 disappear (to) *geôrûnméz ol.*
 disappoint (to) *aldatmaq*.
 discharge (to) *boshaltmaq*.
 discipline a. *téedîb*, *inzibat*.
 disease *hastaliq*, p. *dérд*, a. *illét*.
 disgrace a. *részalét*.
 disgust (to) a. *néfrét étémék*.
 dish *tabaq*; *qab*; *yémék*.
 dishonest a. *mûrtékib*, t. *khîrgiz*.
 disorder *qarîshîqlîq*.
 disperse (to) *daghîlmaq*.
 distance *ouzaqlîq*, a. *mésafé*.
 distant *ouzaq*, *iraq*.
 distinguish a. *téfriq ét.*
 ditch p. *héndék*, *khandék*.
 divide (to) *béôlmék*, *tagsim ét.*
 divine a. *ilahi*, *réb'bani*.
 do (to) *étémék*, a. *ijra ét.* (p. 128).
 doctor a. *hékim*, *tabib*.
 dogma a. *aqidé*, p. *aqayid*.
 doll *bébék*, *gouqla*.
 door *qapou*, *qapî*, a. *bab*.
 dormitory *qovoush*, f. *nînjaran*.
 double *iki qat*; *chifté*.
 doubt a. *shûb'hé*; *shûbhé ét.*
 doubtful *shubheli*; -less *shub-*
 hésiz.
 dough a. *hamour*, *hamîr*.
 downy *tûylâ*, *havli*.
 dragon *azhdérha*; *atli*.
 drain *laghîm*, *gériz*.
 draughts (game) *dama*.
 drawers *ich donou*; *chékméjé*.
 draw (to) *chékmék*; a. *résm ét.*
 drawing-room, *mûsafîr odası*.
 dream a. *rouya*, t. *dash*.
 dress f. *rouba*, t. *üstbash*.
 drink *ichmék*.
 drop *damla*; *damlamaq*.
 dropsy a. *istisqa*, vulg. *sîsqa*.
 drown (to) *boghmaq*; *boghoulmaq*.
 drum *davoul*.
 drunk p. *sérhosh*, *sérkhosh*.
 dry *qourou*, a. *yabis*.

duck *eôrdék*. dumb *dilsiz*.
dung *gûbré*, *fishqî*.
dungeon p. *zindan*.
dust *toz*.
Dutch *filéménk*.
duty *vazifé*, *khizmét*.
dwarf *jûjé*; *bodour*.
dye *boya*; *boyamaq*.
dynasty a. *sûlalé*, p. *khanédan*.
dysentery *qanli is-hal*.
Each *hér bir*, p. *béhér*.
ear *goulaq*, a. *ûzn*.
earn *qazanmaq*, a. *késb ét*.
earth *topraq*; a. *dûnya*.
earthquake a. *zélzélé*, vulg. *zérzélé*.
ease a. *rahat*; *qolaylıq*.
east *gûndoghou*, a. *sharq*.
Easter f. *pasqalya*.
easy a. *rahat*; *qolay*, *souhoulétlî*.
eat *yémék*, a. *ékl ét*.
echo *yanqo*, a. *aksî séda*.
eclipse (*gûnêsh*, *ay*) *toutoulma*.
economic a. t. *idaréli*.
edge p. *kénar*, *ouj*; *aghîz*.
education a. *talim ou térbiyé*.
effect a. *nétijé*, *séméré*, *téésir*.
effort a. *say*, *ghayrét*, *jéhd*.
egg *youmourta*, a. *béyza*.
either *ikisindén biri*.
elbow *dirsék*.
electricity f. a. *éléktriq*, *-iyét*.
element a. *ûnsûr*, pl. *anasîr*.
elephant *fil*.
embark *gémiyé binmék*, *-bindir-*
mék. a. *tahmil étmék*.
embassy a. *séfarét*, — *khané*.
embrace *sarîlmaq*, p. *dér aghoush*
ét. *qoujaqlamaq*.
emerald a. *zûmrûd*, *zûmrût*.
eminent a. *mésh-hour*, *shêôhrétli*.
emperor f. *impérator*.
empire a. *dévlét*, *sultanat*.
employ (to) *goullanmaq*.
empty *bosh*, a. *khali*.
enamel *miné*; -ed *mineli*.
enclose *chévirmék*; a. *dakhil*, *leff*
et.
end *soñ*, *ouj*; (to) *bitmék*.
endure *dayanmaq*; a. *téhammûl*.
enemy a. *dûshmén*, p. *khasim*. [*ét*.]
energy a. *gouvvét*, *ghayrét*.
engaged a. *méshghoul*.

engagement a. *méshghouliyét*.
engine f. *makina*; (fire) *touloumba*.
engineer a. *mûhéndis*; f. *makinist*.
English *ingiliz*; *ingilizjé*.
engrave *qazmaq*, a. *hékk ét*.
engraver a. *hak'kiâk*, p. *kalémkiâr*.
enigma a. *mou-amma*, t. *bilméjé*.
enlarge a. *tévsee ét*, *génishlétmek*.
enmity a. *adavét*, p. t. *dûshménlik*.
enough *elvérir*, a. *kiâfi*.
ensign (flag) *sanjaq*; *bayraqdar*.
enter *girmék*, a. *dakhil ol*.
entire *hép*, *bütûn*, a. *jâmlé*.
envelope a. *zarf*.
envy a. *haséd*, t. *qîsqanjlıq*.
equal p. *bérabér*, a. *mûsavi*; *aqrân*.
equator a. *khattî istiva*.
equip *donatmaq*.
error *yanlısh*, a. *khata*, a. *séhv*.
escape *qachmaq*, *qourtoulmaq*.
especially a. *khousousa*.
eunuch *khadîm*; *harém aghasî*.
Europe *Avropa*.
European *Avropalî*.
evacuate a. *takhliyé ét*.
evangelist a. *mûbêsh'shir*.
even *bilé*, a. *hatta*.
even (adj.) *chift*; *dûz*; *doghrou*.
evening *akhsham*, *aqsham*.
evil *fêna*, *kêotû*; *fénaliq*.
ewer *îbriq*; (— basin) — *léyén*.
exact a. *tamm*, *témam*, *doghrou*.
examine a. *téftish*, *imtihan ét*.
examination a. *imtihan*.
excellent a. *ala*, *aliyûl ala*.
except — *dan ma'da*, *bashqa*.
exchange *trampa*,
excuse (to) a. *mazour toutmaq*,
roukhsat vérmék.
execute (to) a. *ijra ét*; *qatl ét*.
expect a. *mémoul ét*, *béklémék*.
explain a. *iyzah ét*; *âñlatmaq*.
extensive a. *vasi*, *génish*.
exterminate *bitirmék*, a. *mahv ét*.
extol a. *médh ét*, t. *êöymék*.
extraordinary a. *fêvg-él-adé*.
extravagant a. *mûsrif*.
extremely a. *ghayét*, t. *pék*.
eye *gêoz*. eyebrow *qash*.
eyelash *kiprik*, p. *mûzhgian*.
Fable a. *hikâyé*, *masal*.
face p. *chéhré*, t. *yûz*, a. *souret*.

facilitate a. *tés-hil ét.*, *qolaylatmaq*.
 fact a. *haqiqat*; (in-) a. *fil haqīqa*.
 factory f. *fabriqa*, *kīrkhané*.
 faint (to) *bayılmaq*.
 fair f. *panayir*; t. *gûzél*.
 fairy p. *péri*, a. *jinn*.
 faithful a. *sadiq*, *émin*.
 falcon *doghan*, a. *shahin*.
 fall (to) *dûshmék*, a. *souqout ét.*"
 false *yalan*; -ji, a. *kiâzib*.
 fame a. *shéohrét*, p. *shan*.
 family f. *famillya*, p. *khanédan*.
 famine *qîtlîq*, a. *qaht*.
 fan *yélpazé*.
 far *ouzaq*, p. *dour*, a. *bayid*.
 farewell a. *véda*; él *véda!*
 farm *chiftlik*.
 farmer *chiftji*, p. *rénjbér*.
 ferrier a. p. *nalband*.
 fast *chapouq*, p. *téz*; a. *orouj*.
 fat *sémiz*, *yaghîlî*; *yagh*.
 fate a. *qadér*, *qaza*, *qismét*.
 fathom *goulaj*.
 fatigue *yorghounlouq*.
 fault *qousour*, a. *qabahat*.
 fear *qorqou*, a. *khavf*, p. *délîshét*.
 feast a. *ziyafét*, p. *bézm*.
 February *shoubat*, *pédîrvár*.
 feeble a. *zayif*, t. *zaboun*.
 feed (to) *béslémék*, *yédirmek*.
 feel (to) a. *hiss ét.*", *douymaq*.
 felt *kéché*, *kébé*.
 female *dishi*, p. *madé*.
 fever a. *hûmma*; *hararét*.
 few *az*, a. *qalil*.
 fidelity *sadaqat*, *réfa*.
 field a. *sahra*; t. *tarla*.
 fierce *azghîn*, *sért*.
 fife *dûdûk*, *qaval*.
 fig *injir*, *aydin* *yémishi*.
 fight *ghargha* (*qarqa*); p. *jéng*.
 figurative a. *méjazi*.
 figure a. *raqam*, *adéd*; *shékl*, *résim*.
 filbert *findiq*.
 file *yéyé*; *sîra*, a. *saff*.
 fill (to) *doldourmaq*; *dolmaq*.
 filth *mourdarliq*, *pislik*.
 filthy *mourdar*, *pis*, p. *napak*.
 final *soñ*. -ly a. *én nihayé*.
 find *boulmaq*.
 fine *injé*, *nazik*; a. *khalis*, *khass*.
 finger *parmaq*, p. *éngûsht*.

finish (to) *bitirmék*, a. *khitam vér*."
 fire p. *atésh*. fish *balıq*.
 flag *bayraq*. flame *aléf*.
 flat *dûz*, *yassi*.
 flea *piré*. fleet *donanma*.
 flesh ét. flood a. *sél*, a. *toufan*.
 flint *chaqmaq* *tashî*.
 floor *déoshémé*. flour *oun*.
 flower *chichék*, p. *shûkûfî*.
 fluxion (cold) a. *nevazîl*, *züküam*.
 fly *sinék*; (to) *ouchmaq*. [*lamaq*.
 foal *tay*, *gouloun*; (to) *gouloun*-
 fodder *ot*, *arpa-saman*, *alaf*.
 foe p. *dûshímén*, a. *khasim*.
 fog *douman*, p. *mih*, *migh*.
 fond *méraqlî*, a. *haris*.
 food *yémék*, *yéyéjék*.
 foot *ayaq*, p. *pa*, a. *qadém*.
 forage *ot*, *arpa-saman*.
 force p. *zor*, a. *jebr*; *gouvvét*.
 ford *géchid*, *sîgh*.
 forehead *alin*, *ann*.
 foreigner a. *éjnébi*.
 forerunner p. *péshréo*, t. *qilavous*.
 foresight a. *basirét*, *firasét*.
 forest *orman*; a. *méshjéré*. [ét."
 forget *ounoutmaq*, p. *firamoush*.
 forgive a. *afvét*.", t. *baghîshlamaq*.
 fork *chatal*.
 form *bichim*, a. *sourét*; (to) *yap*-
 fortifications a. *istihkiâmat*. [*maq*.
 fortnight *iki hafsa*.
 fortress a. *gala*, *qalé*.
 forward *iléri*; *iléridé*.
 foundation f. *témel*, a. *ésas*.
 fountain *pouñar*; (jet) *fisqiyé*.
 foul *tavouq*. fox *tilki*.
 fraud a. *hiylé*. free p. *azad*, *sérbést*.
 freedom *azadliq*, a. *hûrriyét*.
 freemason *farmason*.
 freeze (to) *döñmaq*; *dondourmaq*.
 freight a. *naqliyé*, p. *natloun*.
 frequent *sîq*, *choq*, a. *késir*.
 fresh p. *tazé*. friend p. *dost*.
 Friday a. *jouma'a*, *jouma'*.
 frigate f. *fîrqateen*.
 fringe *sachaq*. froth *kéopük*.
 frog *gourbagha*.
 frontier p. *serhadd*, a. *houdoud*.
 frozen *döñmoush*.
 fruit p. *méyvé*, t. *yémish*.
 fry (to) *tavada* *pishirmék*.

frying-pan *tava*.
fugitive *gachaq*, a. *firari*.
full *dolou*, a. *mémloù*.
funeral a. *jénazé alayî*, *jénazé*.
fur *kûrk*.
furious *azghîn*. furnace *ojaq*.
furlough a. *izin*, *mézouniyét*.
furniture a. *éshya*, f. *mobilia*.
fury a. *hiddét*, *ghazab*.
fuse *tapa*; (to) *éritmék*.
future *géléjék*, a. *mûstaqbél*.
Gain p. *kiâr*, t. *qazanj*; *qazanmaq*.
gallant a. *zarif*, *nazik*, *kibar*.
gallows *dar aghajî*.
game *oyoun*; (prey) *av*, p. *shikiâr*.
garden p. *bahjé*, *baghché*.
garlic *sarmîsaq*.
garnet a. *lal*. gate *qapou*.
gather (to) *toplamaq*.
general a. *oumoumi*; f. *général*.
generous *jeômérд*, a. *ali jénab*.
genius a. *firasét*, *zékîavét*.
gentiles a. *tayifé*, p. *poutpérést*.
gentle a. *mûlayim*, *halim*, t. *tatli*.
genus a. *jins*, pl. *éjnas*.
geography *joghrafîya*.
geometry *ilmi hêndésé*.
get *almaq*; b. *hasîl ét*.
ghost a. *khayal*; *rouh*, p. *jan*.
(the Holy ghost) *Rouhoul qouds*.
gift (divine) a. *mévhîbé*, *dadi haqq*;
(superior to inferior) p. *bakhshîsh*, a. *ihsan*, *atiyé*; (inf. to
sup.) a. *hédiyé*, p. *péshkésh*;
(brought back from a journey)
armaghan.
gipsy *chingîané*, *posha*.
girl *qîz*. girth *qolan*.
give (to) *vérmek*, a. *ita ét*.
glad a. *mémnoun*, p. *shadman*.
glass p. *jam*; a. *qadéh*.
globe a. *kûré*.
gloom *qaranlıq*; a. *gham*, *kédér*.
glory *shan ou shérâf*, p. *jélal*.
glove *éldivan*. glue *toutgal*.
go *gitmék*. good *éoyéndéré*.
goat *kéchi*. gold *altoun*.
God a. *Allah*, *Allah Ta'ala*, *Jenabî*.
Godhead a. *oulouhiyét*. [*Haqq*.]
good *éyi*, a. *ala*. goose *qaz*.
gospel a. *injil*, pl. *énajil*, *bésharét*.
gourd *qabaq*, *qantar qabaghî*.

gout a. *nigris*.
grace a. *létafét*; *inayét*, *loutf*.
grape *ûzûm*. grass ot.
grateful a. *mûtéshékkir*.
gratis a. *méjjanén*; *mouft*.
grave a. *mézar*, *qabr*.
grease *yagh*, *ich yaghî*.
great *bêdyûk*, a. *azim*, *jésim*.
greedy a. *oubour*, *shish boghaz*.
green *yéshil*.
greyhound *tazî*.
gridiron *îsqara*.
grief a. *kédér*, *élém*, *gham*.
grocer a. *baqqal*.
groom *séyis*. ground *yér*; *'arsa*.
growl *khîrlamaq*.
guard *néobétji*; a. *khassa askéri*;
(to) *béklémék*.
guardhouse *goullouq*.
guess (to) a. *zann*, *qîyas ét*.
guest a. *mûsafîr*.
guilt a. *qousour*, *qabahat*.
gulf *kêôrféz*. gum *zamq*.
gums *dish étî*.
gunpowder *barout*.
gutter *hêndék*, *olouq*.
gymnastic f. *jimmastiq*.
Habit a. *adét*, p. *khouy*; a. *résm*;
hail *dolou*, *ghîrji*. [tabiyat.
hair *sach*; *qîl*, *tûy*.
half *yarîm*, *nîm*, a. *nîsîf* (§ 207).
halt *dourmaq*, *éylénnék*.
hammer *chékij*; (sledge) *varya*.
hamper *sépéd*.
hand *él*; (hour-) a. *aqréb*; (minute-)
yélgovan.
handkerchief *méndil*.
handle *sap*, a. *qabzé*.
handsome *gûzél*, *yaqîshîqlî*.
hang *asmaq*; (-down) *sarqmaq*.
happy a. t. *sa'adétli*.
harbour f. *liman*.
hard *sért*, *pérk*; *gûj*.
hare *tavshan*.
harem a. *harém*, *zénané*.
harm a. *zarar*, *ziyan*.
harness *araba tagîmî*, *qoshoum*.
harvest *bichin*; (-time) *hasad*,
hasad vagtî, *oraq vaqtî*.
hasten a. *ajélé ét*. hat f. *shapqa*.
hatchet *balta*, *girébi*.
hate (to) a. *ikrah ét*.

haughty a. *maghrour*, *kibir*.
have (to) a. *malik olmaq* (§§ 119 to
hawk *atmaja* (*goushou*). [122]).
hay *qourou* *ot*.
hazard p. *bakht*, a. *qaza*, *qadér*.
haze *sis*, *douman*.
head *bash*; p. *sér*; a. *rés* (§ 203).
headlong *bash ashaghî*, *sérnigûn*.
heal (to) *éyilétmék*, a. *shifa* *vérnek*.
health a. *kéyf*, *mizaj*, *sih'hét*.
heap *yighin*; (to) *yighmaq*.
hear (to) *dînlémék*, *ishitmék*.
heart *yûrék*, a. *qalb*, p. *dil*.
heat *sijagliq*, a. *hararét*.
heaven *geôk*, a. *séma*, (pl.) *sémavat*.
(paradise) a. *jénnét*, p. *firdévs*.
heavy *aghîr*, a. *sagil*.
Hebrew *Ibrani*, *Yéhoudi*.
hedge-hog *kipri*, p. *khar-pûsht*.
heel *edkjé*, a. *aqab*.
height *yûksékklik*, a. *irtifa'*.
hell a. *jéhenném*.
help *yardîm*, a. *imdad*, *mou'avénét*,
iyane; (to) *yardîm*, *mou'avénét*
ét."
hemorrhoids *mayasil*, a. *basour*.
hen *tavouq*. herb *ot*.
herd *sûrû*. hero a. *qahriman*.
hesitate (to) a. *téréd'dûd étmék*.
hide *déri*; (to) *saqlamaq*.
high *yûksék*, a. *mûrtéfi*.
highway a. *jaddé*, p. *shah'rah*.
hill *dépé*. hip *qalcha*.
hinge *rézé*, *méntéshé*.
hire *kira*; (to) *kiralamaq*.
history a. *tarikh*, pl. *tévarikh*.
hit (to) *vourmaq*. hoarse *boghouq*.
hold (to) *toutmaq*; (ship's) *ambar*.
hole *délik*. holiday a. *tatil*.
hollow a. *khali*, *téhi*, *ichi bosh*.
holy a. *aziz*, *mouqaddés*; (of God)
a. *quoddous*; (-Spirit) *Rouhoul*
Qouds.
home év, a. *ayilé*; *vatan*, *mémlékét*;
(to go —) a. *sila étmék*, *silaya*
gitmek.
honest a. *émin*, *sadiq*, t. *doghrou*.
honey *bal*, a. *asal*, p. *mikh*.
honour a. *izzét*, *itibar*, *shérif*,
namous; (to) *izzétlemék*, *ihtiram*.
hoof *tirnaq*. hope p. *ûm'mid*. [ét.]
hook *chéngél*; *qanja*, *ilik*.

horizon a. *oufouq*, (pl.) *afaq*.
horrible a. *makhouf*, *déhshétli*.
horse *at*, p. *ésb*; *béygir*; (-man)
attî, p. *sûvaree*.
hospital p. *khasta-khané*.
hostile p. *dûshmén*. hot *sijaq*.
hound *kéopék*, *zaghar*, *tazi*.
hour a. *sa'at*.
house év, p. *khané*, a. *béyt*; *qonaq*.
humanity a. *insaniyét*, *mûrûv'et*.
humble a. *mûtâvazi*, *halim*; *khim*.
hunger *ajliq*. hungry *aj*. [bil].
hurry (to) a. *ajélé ét*."
hurt (to) *injitmék*, *ajitmaq*.
husband *qoja*, a. *zévj*.
hymn a. *ilahi*.
hypocrisy a. *riya*, *mûrayilik*.
hypocrite a. *mûrayi*, *mûnafîq*.
Ice *bouz*. icy *bouzlou*.
idea a. *fikir*, *tasavour*.
idiom a. *istilah*, p. *shiyré*.
idle *ishsiz*, *témbél*, *bosh* *gözén*.
idol p. *pout*, a. *saném*, (pl.) *asnâm*.
ignorance a. *jéhalét*, *jéhl*.
ignorant a. *jahil*, p. *nadan*.
ill *kéyfsiz*, p. *hasta*, a. *méris*.
illness *hastaliq*, a. *maraz*.
imagine (to) a. *tasav'our ét*."
imitate (to) a. *tagleed*, *iqtiâda ét*."
impartial p. a. *bitaraf*, *insafîl*.
impatient a. t. *sabîrsiz*.
implore (to) *yalvarmaq*; a. *rija*,
niyaz ét."
important a. *mouhim*, *mâtébér*.
impression a. *téessir*; *éfkâr*.
imprison a. *habs*, *mahbous ét*."
inch *parmaq*. incline (to) a. *méyl*.
incognito a. *tébdil*, - *qiyafét*. [ét.]
income a. *irad*. increase *artmaq*.
indebted *borjlou*, a. *médyoun*.
indeed a. *haqiqatén*; *éyillé mi!*
industry a. *hîrfét*, *sana'at*.
inform (to) a. *khabér* *vérnek*, *ikh-*
bar ét."
ingratitude p. t. *nankéörlük*.
inhabit (to) *otourmaq*, a. *sakin ol*."
injury a. *zarar*; *saqatliq*.
ink a. *mûrékkéb*. (-stand) *divit*.
inn *khan*. inquire (to) *sormaq*.
insane p. *divané*, t. *chîlghin*.
insect *bêjék*. insert a. *dakhil ét*."
inspect (to) *yoglamaq*.

instruct(to) *êôyrétmék*, a. *talim ét*.
 integrity a. *témamiyét*; t. *doghroulouq*, a. *istiqamét*.
 intercede a. *rija*, *shéfa'at ét*.
 intercession a. *shefa'at*.
 interest a. *ménfa'at*, f. *éntéréso*;
 a. *fayiz*.
 interesting *mérak jélb édiji, jalib*.
 internal a. *dakhili*.
 intimate *sîqi*, a. *mahrém*.
 intolerable a. *téhammûlû nagabil*.
 invitation a. *davét*.
 iron *démir*.
 irregular a. *nizamsız*; (soldier)
 bashi bozouq.
 irrigate *yiyqamaq*.
 island *ada*, a. *jéziré*.
 itch (to) *gijishmék*.
 ivory *fil dishi*.
 ivy *sarmashîq*.
 Jackal *chaqal, ghîyab*.
 jacket f. *chakét*; *mintan*. [var.
 January *kîanounou sani, Houn-*
jar qaranos, désti, kûp.
 jaw *chéne*.
 jealous *kisqanj*, a. *hasoud*.
 jealousy a. *haséd*, t. *kisqanj*.
 Jehovah *Yéhova*.
 Jesus *Isa-él-Mésih, Isa*.
 Jew *yéhoudi, chifit*.
 jewel a. *jévahir, mûjévhér*.
 join (to) *bitishmék*, *bitishdirmék*.
 joke a. *shaga, lateefé*.
 journal p. *rouznamé*. f. *journal*.
 journey *yol*; *séyahat, yoljoulouq*.
 joy *sévinj*, a. *sourour, shazlîq*.
 judge a. *hakim, qadî*.
 jug *désti*, p. *gûzé*.
 juice *sou*; (grape-) p. *shira*.
 jump (to) *sîchramaq*.
 Jupiter *mûshtéri yîldîzi*.
 just a. *adil, mounsif*.
 justice a. *adalét, haqqaniyét*.
 justify a. t. *haqqî chîqarmaq*.
 Keep (to) *saqlamaq*, a. *mouhafaza ét*.
 kettle *gûgûm*; f. *chaydan*.
 key f. *anakhtar*, a. *miftah*.
 kick (to) *tépmék*, *chifté atmaq*.
 kid *oghlaq*. kidney *béobrék*.
 kill *êoldârmék*, a. *idam ét*.
 kind a. *jins*, t. *soy, dârlû; tatlı*.

king *gral*, p. *padishah, hûkûmdar*.
 kiss p. *bousé*, *êopush*; (to) *êopmék*.
 kitchen p. *ashkhané*, a. *matbakh*.
 kitten *kédi yavrousou, pisik*.
 knee *diz*, p. *zanou*.
 kneel (to) *diz chéokmék*.
 knife *bîchaq*; (pen-) *qalémtrash*.
 knit (to) *êormék*.
 knock (to) (qapou) *chalmaq*.
 knot *dûymé*; *dâyûm*.
 know (to) *bilmék*.
 kuran *qouran, kélamî qadim*.
 Label *yasta*.
 labour a. *amél*, t. *ish*, p. *kîar*.
 labourer a. *amélé*, t. *ishji*.
 lace (gold-) *sîrma*; (false-) *qîlab-*
 dan: (thread-) f. *dantéla*; (tape-)
 shérid.
 lad *oglan, chojouq, déliqanlı*.
 ladder *mérdivén*, p. *nérduban*.
 lady *hânim*. lake *gêol*.
 lamb *qouzou*. lamp *lamba*.
 lance a. *mîzraq*, p. *nizé*.
 land *qara*; (to) *qaraya chîqmaq*.
 language a. *lisan*, p. *zéban*, t. *dil*.
 lantern f. *fénér, fanos*.
 lap *qoyoun, qoujaq*.
 large *béoyûk, iri*.
 last *son*; (— night) *duñ géjé*, (to)
 dayanmaq, sûrmék.
 late *géj*; *sabiq*; *mérhoum*.
 lattice *qafés*. laugh *gûlmék*.
 laundry *chamashîrkhané*.
 laundress *chamashîrjî qarî*.
 law a. *qanoun*; *shériyat, shér*.
 lawyer f. *avoqat*, a. *dara rékili*.
 lay (to) *yatmaq; yatîrmaq*.
 lazy *témbél, ténbél, ayar*.
 lead *gourshoun*; (to) *gêotûrmék*.
 leaf *yapraq*, a. *varaq*.
 lean *zaboun*; (to) *dayanmaq*.
 leap (to) *sîchramag, hoplamaq*.
 learn (to) *êôyrénmék*, a. *tahsil ét*.
 leather *méshin, sakhtiyân*.
 leave (to) *braqmaq; chîqmaq*.
 led (horse) *yédek*.
 leech *sûlûk*; leek *prasa*.
 left *sol*. leg *bajaq*.
 legation a. *séfarét*, — *khané*.
 legend a. *hikîayé, masal*.
 legislator a. *vaziyi qanoun*.

leisure *bosh raqıt*, a. *foursat*.
 lemon *limon*. length *boj*.
 lend (to) *côdunj vérmék*, *vérmeğ*.
 leopard *qaplan*. lesson a. *dérs*.
 letter *yazı*, a. *harf*; *méktoub*.
 lettuce *maroul*. level *dûz*.
 lever *manavéla*.
 liberal *jêomérd*, *jivanmérđ*.
 liberate (to) *qourtarmaq*, a. *khélas*.
 ét.
 liberty a. *hourriyét*, p. t. *azadlıq*.
 library p. a. *kitabkhané*.
 lick (to) *yalamaq*. lid *qapaq*.
 lie *yalan*, a. *kizb*; — *seoylémék*.
 (— down) *yatmaq*, *ouzaumaq*.
 life p. *jan*, a. *rouh*; (-time) a. *êomûr*.
 lift (to) *qaldırmaq*, a. *réf ét*.
 light a. *nour*, t. *ishiq*; a. *khafif*.
 lightning *shimshék*, a. *barq*.
 like *bénzér*, *gibi*; (to) a. *hazz ét*.
 lime *kiréj*. limited a. *mahdoud*.
 line *chîzgi*, a. *khatt*; *satir*.
 linen *kêtén bézi*; lining *astar*.
 linseed *kêtén tohoumou*, *zéyérék*.
 lip *léb*, *doudaq*.
 listen (to) *diñlémék*, *goulaq* vér-
 mek.
 litter (for the sick) *téjgére*.
 little *oufaq*, *küchük*, a. *saghîr*.
 live (to) *yashamaq*.
 lively *janlı*; *qanî sijaq*.
 liver *jiyér*, *qara jiyér*.
 living *géchim*, a. *téay' yûsh*.
 load *yûk*; (to) *yûklémék*.
 loaf *somoun*; *kéllé shékér*.
 lock f. *kilid*; (to) *kitlémék*.
 locksmith *chilingir*.
 log *kûtük*. long *ouzoun*, *boylou*.
 longitude a. *toul*.
 look (to) *baqmaq*; *bakîsh*.
 loom *dézgîah*. loose *gévshék*.
 lose (to) *yitirmék*, a. *ghayb ét*.
 lord *éfféndi*; a. *Rabb*.
 love a. *ashq*, *mouhabbet*; *sévmék*.
 lover a. *ashîq*. low *alchaq*.
 luck p. *bakht*, a. *tali*, *taléh*.
 luggage a. *éshya*, *pîri pîrtî*.
 lump *parcha*. lunch *qahvâltî*.
 lute a. *'oud*, *'oud chalghî*.
 luxury f. *fantazi*.
 lynx *rashaq*, *côshék*.
 Macaroni f. *maqarna*, p. *crishté*.

mace *topouz*, *gûrz*, *chomaq*. [a. *alét*.
 machine f. *makina*, p. *charkh*;
 mad *déli*, *divané*; (-dog) *goudouz*.
 madam f. *madama*, *hanîm*, *gogona*.
 magazine f. *maghaza*, p. *ambar*;
 (powder-) p. *jébhane*; (periodical)
 a. *résaléyi mérqouta*.
 magician a. *sihirbaz*, a. *sahhar*.
 magic lantern a. *sihiri siraji*.
 magistrate a. *zabit*, *hakim*.
 mahomedan a. *mûsliman*, mou-
 hammedee.
 maiden a. *bakiré*, t. *qtz*.
 mail f. *posta*; p. *zirkh*, a. *silah*.
 maintain (to) *bëslémék*.
 major *bin bashî*.
 make (to) *yapmaq*, a. *imal ét*.
 mallet *toqmaq*. mamma *anné*.
 man a. *adam*, *adém*, *insan*.
 manage (to) a. *idaré*, *zabt ét*.
 mane *yélé*. manger *yémlik*.
 mankind a. *béni adém*, *néri insan*.
 mantle f. *qapot*, a. *férajé*.
 manufacture (place of-) f. *fabriqa*;
 (article) a. *mal*; (to) *yapmaq*.
 manure *gûbré*, a. *zibil*, t. *ters*.
 manuscript *él-yazisi*.
 many *choq*. map f. *kharta*.
 marble *mérmer*.
 march (musical) f. *marsh*; (sol-
 diers) *yêdrûmék*; (command)
 f. *arsh*!
 mare *qisraq*.
 marine a. *bahri*, *bahriyé*.
 mark a. *isharét*, p. *nishan*.
 market p. *pazar*; *charshî*.
 marriage a. *nikâh*, *izdivaj*.
 marry (to) *évlénmek*, *évlendirmek*.
 martyr a. *shéhid*.
 masculine *érkéh*; a. *mûzékkér*.
 master *éffendi*, *agha*; *ousta*.
 mat *hasîr*. maxim a. *qayidé*.
 matches a. *kibrit*. [ziyé].
 mathematics a. *ouloumou riya-*
meadow chayîr, p. *chimén*, -zar.
 meaning a. *ma'na*.
 measure *éolchû*, a. *mîqyas*.
 measles *qîzamouq*. meat *ét*.
 medicine a. *ilaj*, *déva*.
 meet (to) a. *tésadûfét*. *rastgelmék*.
 melon (musk) *qavoun*; (water)
garpouz.

melt (to) *érimék*.
 member *aza* (pl. *azavat*).
 memory a. *gourvéyi hafîza*, *fikir*.
 mend (to) a. *tamîr*, *términ* ét."
 merchant a. *tajir*, *tûjjar*.
 mercy a. *mérhamét*, *rahmét*.
 merely *dûzjé*, a. *adéta*.
 merit a. *istihqaq*, *liyaqat*.
 merry a. t. *kéyfli*, p. *shén*. [dén.
 message a. *khabér*. metal a. ma-
 method a. *ousoul*, *qayidé*, t. *yol*.
 microscope p. *khourdébeen*.
 middle *orta*, a. *vasat*.
 middling *orta*, a. *évsat*.
 midsummer *yaz ortasî*.
 might *goudrétt*, *iqtidar*.
 mighty a. *qadir*, *mûqtédir*.
 mild a. *mûlayim*, *hafif*.
 milk *sûd*. mill *déyirmén*.
 mind a. *aqîl*, *fikir*, *zihin*.
 mine a. *ma'dén*, (pl.) *mé-a-din*.
 minute a. *daqîqa*; *mazbata*.
 mischief a. *zarar*, *ziyan*.
 miser a. *khasis*, a. p. *tamakîr*.
 mist *sis*, *douman*.
 mistake a. *khata*, t. *yañlîsh*.
 mix (to) *qarishdîrmaq*, a. *mézj* ét."
 mob *qalabaliq*, *ayaq taqîmî*.
 mock (to) *zévqlénmék*, a. *istihza* ét."
 model p. *nûmouné*, f. *êornék*.
 modern *yéni*, a. *jédid*.
 modest a. *mahjoub*, *térbiyeli*.
 moist p. *ném*, t. *yash*.
 momentous a. *mouhimm*, *éhém*.
 monarch p. *hûkûmdar* *padishah*.
 Monday *pazar* értési.
 money *para*, *aqjé*, a. *naqd*.
 monkey *maymoun*.
 month *ay*, p. *mah*, a. *shéhr*.
 moon *ay*, p. *mah*, a. *qamér*.
 moral a. *akhlaqi*; *hissé* (p. 119).
 more *daha*, a. *ziyadé* (p. 101).
 morning a. *sabah*.
 Morrow érté, a. *sabah*.
 mosque a. *jami*, *mésjid*.
 most éñ, a. *ziyade* (p. 101).
 moth (flying) *pérvané*; *gûvéd*.
 mother *ana*, p. *madér* (p. 58).
 motion *harékét*.
 mould *topraq*; a. *qalîb*.
 mound *dépé*, *tépé*.
 mount *dagh*; (to) *chîqmaq*, *binmék*.

mountain *dagh*, a. *jébel*.
 mourn p. *fighan* ét."; *yas toutmaq*.
 mournful p. *ghamkin*, a. *mahzoun*.
 mouse *sîchan*, a. *faré*.
 mouth *aghîz*, p. *dihan*.
 move (to) *qîmildanmaq*, a. *haré-két* ét."
 mow (to) *bichmék*. mud *chamour*.
 mug a. *mashrapa*. mule *qatîr*.
 multitude *qalabalîq*. [ét."
 multiply (to) *choghaltmaq*; a. *zarb*.
 murder (to) *êoldûrmék*. a. *qatl* ét."
 murderer *qanlı*, a. *qatil*.
 museum f. *mûzékhâné*.
 music a. *naghm *, f. *mousiqa*.
 musician f. p. *mousiqi shinas*,
mousiqaji.
 mosquito *sivri*, *sivri sinék*.
 mustache *bîyîq*.
 mustard *hardal*.
 mutton *goyoun* étî.
 mystery a. *sîrr*, *ésrar*.
 Nail (finger) *tîrnaq*; (iron) *éksér*,
chivi, *mîkh*; (to) *mîkhlamaq*.
 naked *chîplaq*, a. *ûryan*.
 name ad, a. *isim*, p. *nam*.
 named a. *mûs mma*, p. t. *namînda*.
 namely a. *yani*; *naphtha néft*.
 narrow *dar*, *énsiz*.
 nasty *pis*, a. *mékrouh*, *mourdar*.
 nation a. *mill t*, *gavm*, *ûmm t*.
 native *y rl *. natural a. *tabiyi*.
 naughty *yaramaz*. navel *ge b k*.
 naval a. *bahri*, *bahriy *.
 navigation a. *s yri s f y n*, *g z m *.
 navy *donanma*. near *yaq n*.
 necessary a. *laz m*, *mouqtazi*.
 necessity a. *haj t*, *zarour t*.
 neck *boyoun*. need a. *ihtiyaj*.
 needle *iyn *. negro a. *z n ji*, *arab*.
 neighbour *qonshou*.
 nest *youra*. net *agh*.
 never p. *hich*, a. *asla*, a. *qat n*.
 new *y ni*, p. *n v*, a. *j did*.
 news a. *khab r*, *havadis*.
 next *yandaki*, a. *atid ki*; *so ra*.
 nice *g z l*, a. *ala*. night *g j *.
 no *khayr*; *hich*, *hich bir*.
 noble a. *n j b*; *jins*.
 noise *s s*, *shamata*, *g r lt *.
 nonsense *sachma*, *bosh laf*.
 noon * oyl n* *vag t *, * oyl n*.

- noose *ilmék*.
 north a. *shimal*, f. *poryas*: (due-) *yıldız*; (-west) *qara yél*.
 nose *bouroun*. not *déyil*.
 nourish (to) *béslémek*, p. *pérverdé ét*.
 now *shimdi*, a. *hala*, *élan*.
 number *sayı*, a. *adéd*, *mıqdar*.
 nurse (wet-) *sud-ana*; (dry-) *dada*; (sick-) *hastajı*.
 nut *findiq*.
 nutmeg *hindistan jévizi*.
 Oak *méshé*, *pélit*.
 oar *kárék*. oath a. *yémín*.
 obedience a. *ita-at*. [ét.]
 oblige (to) a. *kérém ét*; *méjbour*
 obscure *qaranlıq*; a. *moughlaq*.
 observe (to) a. *diqqat ét*; *baqmaq*.
 obstinate a. *inadji*, *mouannid*.
 obtain *élé gétirmék*, a. *istihsal ét*.
 occupy (to) a. *zabt ét*, t. *toutmaq*.
 ocean *bahri mouhit*, *oqianos*.
 odd *ték*; a. *touhaf*.
 ode a. *ghazél*, *qasidé*.
 offence a. *qabahat*, *gousour*, *souch*.
 offer (to) a. *tagdim ét*; *sounmaq*.
 oft, often a. *éksériya*, *choq défa*.
 oil *yagh*, p. *roughén*.
 old *ı̄sgı*; (-man) *ikhtiyar*, *qoja*.
 olive *zéytoun*, *zéytin*.
 omelet *qayghanı*.
 omen *fal*. on (p. 105).
 once *bir kerré*; (at-) *birdén*.
 onion *soghan*. only salt.
 open *achiq*; (to) *achmaq*.
 opinion a. *réy*, *éfkiär*, *zann*.
 opium p. *afyon*, *tiryaq*.
 opportunity a. *foursat*.
 opposition a. *moukhalefét*.
 oppose (to) *qarshı qomaq*, a. *mani ol*. [ét.]
 oppress (to) *zoulm ét*, p. *jéfa*.
 orange *portougal*, p. *narénj*.
 oration a. *khitab*, *noutq*.
 order a. *émr*, *iradé*; *nizam*, *intizam*.
 ordinary *bayaghı*, a. *adi*.
 organize (to) a. *téshkil ét*.
 original a. *asil*, *aslee*.
 ornament *süs*, a. *ziynét*, *haliyé*.
 orphan *éoksuz*, a. *yétim*.
 outrage a. *haqarét*.
 oven *fouroun*.
- overtake *yétishmék*, *toutmaq*.
 ox *éöküz*. oyster f. *istridya*.
 Pace *adım*, a. *qadém*; *yedrúyash*.
 pack p. *désté*, f. *basta*; *déng*; (-horse) *yük hayvanı*, *beygir*; (-saddle) *palan*.
 padlock *kılıd*, *asma kılıd*.
 page a. *sahifé*. pain *aghri*, *sisi*.
 paint *boya*; (to) *boyamaq*.
 painter a. *naqqash*, *réssam* (§ 610).
 pair *chift*. palace p. *saray*.
 palate *dimagh*, *damaq*.
 pale *réngsiz*, *dounouq*, *solghoun*.
 palm (tree) *khourma aghajı*; (—of the hand) *él ayastı*, *avouj*.
 pan *tava*, *saplı*.
 pantry *kilér*, f. *maghaza*.
 paper *kıaghıd*, vulg. *kéhad*.
 parasol a. *shémsiyé*.
 parcel (bundle) *boghcha*, *bohjé*.
 pardon a. *afv*; (to) — *ét*; *bagħiż-łamaq*.
 parsley f. *magħadanos*, *maydanos*.
 part p. *parcha*, a. *qisim*; *taraf*.
 partake p. *hissédar olmaq*.
 partial a. *khousousi*; *tarafgir*.
 partner *ortaq*, a. *shérik*.
 partridge *kéklik*, p. *kébk*.
 party *taqim*; a. *taraf*.
 pass *géchid*; (to) *géchmék*. [ré.]
 passage *yol*; *géchid*; p. *bénd*, a. *iba-*
 passion a. *ghazab*; *mouhabbét*.
 passport *yol tézkérési*, f. *pasaport*.
 past *géchmish*, *gechén*, a. *mazi*.
 pastry *hamour ishi*; f. *pasta*.
 patch *yama*; (to) *yamalamaq*.
 path *yol*, a. *jaddé*, *tariq*.
 patience a. *sabr*, *tehammūl*.
 patient *sabırlı*; p. *hasta*.
 patriarch f. *patriq*; a. *ébül aba*.
 patriot p. *vatan pérér*.
 patriotism -lik, a. *houbbou vatan*.
 pattern a. *nümüné*, *éornék*, *galib*.
 pavement *tash déshémé*, *sal*.
 pavillion *kéoshk* a. *qasr*.
 paw (fore-) *pénché*; (hind-) *ayaq*.
 pay a. *újrét*; t. *gündelik*; *aylıq*; *yilliq*; (to) *éodémék*, a. *éda ét*.
 peace *barışılıq*, a. *másaléha*.
 peach *shéftali*.
 peacock *tavous goushou*.
 pear *armoud*.

pearl *inji*. peasant *kêoylû*.
 pebble *chaqîl tashî*, *chaqîl*.
 peculiar a. *makhsoos*; *touhaf*.
 pedlar *qoltouqjou*, *chértsjî*.
 peel *qabouq*; (to) *soymaq*.
 pen a. *qalém*; (-knife) *qalémtrash*.
 pension a. t. *téqa'ud ma'ashî*.
 people a. *éhali*; *millét*, *qavm*.
 pepper *garabibér*, *bibér*.
 perceive (to) *geôrmék*, a. *féhmî ét*.
 perfect a. *kiâmil*, *tamm*; *témam*.
 perform (to) a. *ijra ét*. *étmék*.
 perfume *hosh qogou*, a. *rayîha*.
 period a. *mûddét*, *vaqît*, *zéman*.
 perish (to) *hélak ol*.
 permanant a. *dayimi*, *qadim*.
 permission a. *roukhsat*, *izin*. [ét].
 permit (to) — *vérmék*, *mûsa'adé*
 perpetual a. *dayim*, *démirbash*.
 persecute (to) *qovalamaq*.
 Persia *Ajémistan*, *Iran*.
 Persian *ajém*, *irani*; (lang.) *Farisi*.
 person a. *shakhs*, *zat*; *adém*.
 persuade (to) *qandîrmaq*, a. *iskiât*.
 perverse *térs*, a. *mou'annid*. [ét].
 pest a. *véba*, t. *baba*, *youmourjaq*.
 petition a. *arzouhal*, *istid'a*.
 petticoat f. *miso fistan*, *miso*.
 pharmacy a. p. *éjza-hané*.
 pheasant *sûylün goushou*.
 philosopher a. *féylésor*, *hakeem*
 (pl. *hûkéma*).
 philosophy a. *ilmi hikmét*, *hikmét*.
 photograph *fotograf*; -er -ji.
 physician *hékim*, *tabib* (pl. *atîbba*).
 pick *qazma*; (to) *qoparmaq*.
 picture a. *résim*, *tasvir*.
 piece *parcha*. pierce (to) *délmék*.
 pig *doñouz*. pigeon *gêoyérjin*.
 pile *yîghîn*; *hav*, *khav*.
 piles *basour*, *mayasîl*.
 pilgrim (to Mecca) *haji* (§ 409).
 pillow *yûz yasdîghî*.
 pin *toplou*, *toplou iyné*.
 pinch (to) *chimdiklémek*.
 pious a. *dindar*, *mûtédéyin*.
 pipe (smoking) *chîbouq*, *choubouq*;
 (water) *borya*.
 pistachio f. *fistiq*.
 pistol *tabanja*.
 pit *gouyou*, *chouqour*.
 pitcher p. *désti*. place *yér*.

pity a. *mérhamét*; (to) — ét."
 plague *véba*, (vulg.) *baba*.
 plain *dûz ova*; a. *sadé*, *safi*.
 planet a. *séyyaré*. plant f. *fidan*.
 plaster *souca*, *sîva*; *yaqî*. [maq].
 play *oyoun*; (to) *oynamaq*; *chal*.
 pledge a. *réhin*; (to) — *qomaq*.
 plot a. *fitné*, *fésad*. plough *saban*.
 plum *érik*. plump *dolgoun*, *sémiz*.
 plunder *yaghma*. pocket *jéb*.
 poem a. *sheer*; *ghazél*, *qasidé*.
 poet a. *shayir*. poetry *shir*.
 point *ouj*; *bouroun*; *gêostérmék*.
 poison a. *zéhir*: poke (in) *sokmaq*.
 pole (of heavens) a. *qoutb*; *sîriq*.
 policy f. *politiga*; a. *ousoul*.
 polish *perdah*, a. *jila*; (to) — vér-
 mék.
 polite a. t. *nézakétli*, *terbiyéli*.
 pomegranate *nar*.
 pond *gêol*, *havouz*.
 pony *midilli*. poor a. *faqir*.
 porcelain f. *chini*, *farfouri*.
 pork *doñouz* ét.
 porte *qapou*; *Babî Ali*.
 portion a. *hissé*, p. *pay*.
 portrait a. *résim*.
 possess (to) a. t. *malik olmaq*.
 possible *olour*, a. *mûmkîn*.
 post *dirék*; *posta*; a. *mémentiyét*,
 p. *post*. pot *qab*, *chanaq*.
 potato *patatés*. potter *chéomlékji*.
 pound *libra*; *lira £*; (to) *déôymék*.
 pour (to) *déokmék*.
 poverty a. *fouqaralîq*, *zarourét*.
 powder (dust) *toz*; (gun-) *barout*.
 power a. *gouvvét*; *dévlét*, *hûkûmét*.
 practice p. *méshq*, f. *pratica*.
 praise a. *médh*, *séna*, *hamd*.
 prayer a. *niyaz*, *rija*; *dou'a*.
 preach a. *vaz ét*.
 preacher a. *vayiz*, *vazjî*.
 precedent a. *émsal*.
 prepare a. t. *hazîrlamaq*, *hazîr ét*.
 present (time) *shimdi*, *shimdiki*;
 (gift) p. *bakhshish*; (to) a. *tagdim*
 ét."
 preserve (to) a. *hîfz ét*; *saqlamaq*.
 president a. *réyis*, t. *bash*.
 pretence p. *béhané*, *mahana*.
 pretty *gûzel*, p. *dilbér*.
 pride a. *kibr*, *ghourour*.

priest f. *papas*, *késhish*.
 prince *béy*; p. *shahzadé*; f. *préns*.
 princess a. *soultan*; f. *prénsés*.
 principle a. *ésas*, *ousoul*, *qayidé*.
 print *basmaq*, a. *tab ét*.
 printed *basma*, a. *matbou*.
 prison a. *habs*, *mahbés*.
 privilege a. *imtiyaz*.
 probably a. *ihtimalén*, p. *belki*.
 professor a. *mouallim*, *mûdérries*.
 profit p. *kîar*, a. *fayidé*.
 progress *ilérlémé*, a. *tégaddûm*.
 promise *rad*, *seôz*.
 proof a. *isbat*, *délil*, *bûrhan*.
 proper a. *mûnasib*, p. *shayésté*.
 prophet p. *péyghambér*, a. *nébi*.
 proposal a. *téklif*.
 prose a. *nésir*, *shir olmayan*.
 proselyte *déonmé*, a. *mûhtédi*.
 protect (to) a. *himayé*, *siyanét ét*.
 proud a. *maghrour*, *kibirli*.
 proverb a. *darbî mésél* (p. 208).
 province a. *vilayét* (pl. *vilayat*).
 provisions a. *zakhire*, *zahra*.
 pull (to) *chékmék*.
 pulley *maqara*. pulse *nabz*, *navz*.
 pump *touloumba*.
 punish (to) a. *tékdir*, *mûjazat ét*.
 purchase (to) *satîn almaq*.
 pure a. *saf*, *safi*, *khalis*, *témiz*.
 purple *mor*.
 purpose a. *niyit*, *méram*, *maqséd*.
 purse a. *késé*. pursue *kovalamaq*.
 push *yitmék*, *sûrmék*, *qaqmaq*.
 put (to) *qomaq*, a. *vaz' ét*.
 puzzle a. *mouam'ma*; *loughéz*,
 (to) *shashîrtmaq*.
 Quadruped *dêortayaqli*, p. *charpa*.
 quail *bîldîrjin*.
 quality a. *khassiyét*, *kéyfîyét*; *jins*.
 quantity a. *mîqdar*.
 quarantine f. *qarantina*.
 quarrel *qarga*, a. *niza*, *mûnaza'a*.
 quarry *tash-ojaghî*, *tashlıq*.
 quarter *roub*, *dêortdé bir* (§ 208).
 quarters *yér*, a. *sémit*, *nahiyé*.
 queen f. *qralicha*, a. *méliké*.
 quench (to) *seôndûrmék*.
 question *sival*; (to) — ét. " *sormaq*.
 quick *chapouq*, *téz*. (-silver) *jiva*.
 quicken (to) *chapouq ét*. " a. *istijal*
 ét."

quiet p. *asoudé*, a. *rahât*, *ouslou*.
 quince *ayva*, vulg. *hayra*.
 quinine f. *qîna qîna*; *solfato*.
 quire p. *désté*; *éôzbé*.
 quite *bûsbûtân*, a. *külliyyén*.
 quiver p. *tirkésh*, t. p. *oqdan*.
 Rabbit *ada tavshani*.
 race (running) *yarîsh*; a. *mûsaba-*
 qat.
 radish *tourp*.
 rag *pachavra*, *chapout*.
 railroad, -way *démir-yol*.
 raiment f. *rouba*, a. *élbîsé*, *ésvab*.
 rain *yaghmour*, a. *rahmét*; (to) —
 yaghmaq; (-bow) *éléyim-saghma*.
 raise (to) *qaldîrmaq*, a. *térfi ét*.
 raisins *qourou ûzûm*, f. *chamich*.
 rake *daraq*, *dîrmîq*.
 ram *goch*; (to) *sîqi doldourmaq*.
 ramble (to) *gézinmék*, *sûrtûnmék*.
 random (at-) *tésadûfén*.
 ransom a. *fidiyé*.
 rapid p. *chapouq*, a. *séri*, t. *hîzli*.
 rare a. *nadir*. rascal *chapqîn*.
 raspberry *aghaj chîléyi*, *îzma-*
 voula.
 rat *iri sîchan*, *gérél*, *pospol*.
 rather (somewhat) *bir as*; (in
 preference) *daha éyi*.
 ravage a. *khasarat*; (to) *talân ét*.
 raw *chiy*, *pishménish*.
 razor *oustoura*. reach *yétishmék*.
 read (to) *oqoumaq*, a. *mûtala'a ét*.
 ready a. *hazîr*, *mûhéy'ya*.
 real *gérchék*, a. *haqiqi*.
 reality a. *haqiqat*.
 really *gérchekdén*, a. *filhaqîqa*, *fil-*
 vaqî.
 reap (to) *bichmék*. rear *géri*.
 reason a. *aql*, *séb  b*, *hikm  t*; *rajon*.
 rebel *asi*, *zorba*; (to) *isyan ét*.
 rebellion a. *isyan*, *toughyan*.
 receipt a. *maqbous sénedi*, *îlmou*
 hab  r.
 receive (to) *almaq*, a. *akhz ét*.
 reckon (to) *saymaq*, *hisab ét*.
 recognize (to) *tanîmaq*.
 recommend (to) a. *tavsiy   ét*.
 reconcile (to) *barishdîrmaq*.
 record (to) a. *qayd ét*. red *qirmizi*.
 redeem (to) *gourtarmaq*, a. *kh  elas*
 ét.

redeemer *qourtarîjî*, *khélaskiâr*.
 reed *qamîsh*. (-pen) — *qalem*.
 refuge *sîghînajaq* *yér*, a. *mélja*.
 regard *nazar*; *itibar*; (to) — ét."
 regeneration *yéni doghoush*.
 register *défiér*. regular *mûntazam*.
 regularity *nizam*, *intizam*, *ittirad*.
 reign (to) *saltanat* ét.", *hûkûmét*
 reins *dizgin*, *térbiyé*. [sûrmék].
 rejoice (to) *sévinmék*, p. *shaz ol*."
 relative a. *khîsim*, *aqrîba*.
 reliance a. *itimad*, *énniyét*.
 religion a. *din*, *mézhéb*.
 remainder a. *baqîyyé*, *mabaqî*.
 remarkable a. *mêsh'hour*.
 remember (to) *dér khatîr* ét."
 remove (to) *qaldirmag*.
 renegade *dêonm  *, *m  rt  d*.
 renewal a. *t  jdid*, *y  nil  m  *.
 rent (to) *ijara* *v  rm  k*, — tout-
 maq, *istijar* étm  k.
 repair (to) a. *tamir* ét." [lamaq].
 repeat (to) a. *t  k  rr  r* ét." *tekrar*.
 repent (to) *t  vb  * ét." *p  sh  nan ol*."
 reply (to) a. *j  vab* *v  rm  k*.
 report *raporto*; (to) — *v  rm  k*.
 republic a. *j  mhouriy  t*.
 reputation a. *izz  t*, *itibar*, *sh  ohr  t*.
 resemblance a. *m  shab  h  t*.
 resemble (to) *b  nz  m  k*.
 residence *qonaq*, a. *m  ki  n*, év.
 resist (to) a. *mouqav  m  t* ét."
 resolve (to) a. *qarar* *v  rm  k*,
 tasm  m ét."
 respect a. *h  rm  t*, *riay  t*.
 rest *qalan*, a. *baq  *; *rah  t*.
 retire, retreat (to) *g  ri ch  kilm  k*.
 return (to) *d  onm  k*, a. *avdet* ét."
 revenge a. *intiqam*, t. *e  j*.
 review a. *t  k  rr  r*; *r  smi g  chid*.
 reward a. *m  kt  fat*, *  jr  t*.
 rheumatism *y  l*, f. *r  umatizm*.
 rhyme a. *qafîyy  *.
 ribbon f. *qord  la*, *sh  rid*.
 rich *z  ng  n*; *yagh  l  *, *s  miz*.
 ride (to) (*hayvana*) *binm  k*.
 right *doghrou*, *haqq*; *sagh taraf*.
 ring *y  z  h  k*; (to) *chalmaq*.
 ripe *olmoush*, *y  tg  n*. [chîqmaq].
 rise (to) *qalqmaq*, *y  ks  lm  k*;
 rival *  ng  l*, a. *raqib*.
 river *  rmaq*, a. *n  hr*; *sou*, *chay*.

road *yol*; a. *jaddé*.
 roast (to) *gavourmaq*, *kébab ét.*
 (-meat) *qızartma*, *rosto*.
 robber *khırsız*, *haydoud*, *harami*.
 roll (to) *youvarlamaq*.
 roof *dam*. room *oda*.
 root *keök*. rope *ip*, *halat*.
 rose p. *gül*. rotten *chûrûk*.
 rough *qaba*, *pûrûzlû*.
 round *youvarlaq*, top; a. *mûdévvér*.
 royal a. p. *mûlûkiâné*, *shahané*.
 rub (to) *ovalamaq*, *sûrmék*.
 rude a. t. *térbiyésiz*, *édebsiz*.
 rug *kéché*, *kilim*, *séjjadé*.
 ruin a. *kharabé*, *kharabiyét*.
 rule *qayidé*, *qanoun*.
 run (to) *qoshmaq*; *aqmaq*.
 rust *pas*. rye *chavdar*.
 Sabbath a. *sébt*, f. *shapat*; *giragi*.
 sabre *qılıj*. sad *kédérli*.
 sacred a. *mouqaddés*, *aziz*.
 sacrifice a. *qourban*, *fidiyé*.
 saddle *éyér*. saddler a. *sarraj*.
 safe a. *émin*; *sagh*, *saghlam*,
 a. *salim*.
 sage *aqılli*, *ouslou*; *ada chayî*.
 sail *yélkén*; *yola chiqmaq*.
 salt *touz*. salutation a. *sélam*.
 salute (to) *sélam vérmék*, - *almaq*.
 sand *qoum*. satellite p. *péyk*.
 sausage (dry) *soujouq*; (fresh)
 boumbar.
 savage p. *yahani*, a. *vahshi*.
 save (to) a. *khélas ét.*", *qourtarmaq*.
 saw p. *déstéré*. say (to) *démék*.
 scarce *nadir*. school a. *méktéb*.
 science a. *ilm*. scissors a. *maqas*.
 scold (to) *azarlamaq*, a. *tévbikh ét.*"
 scoundrel *oughoursouz*, *chapqın*.
 scourge *qamchi*, *qırbaj*.
 screw *vida*. scythe *tırpan*.
 sea *déniz*. seal p. *méohûr*. [sim.
 seam *dikish yéri*. season a. *mév-*
 second a. *saniyé*.
 secret a. *sírr*; *gizli*.
 see (to) *géormék*. seed *tohoum*.
 seek (to) *aramaq*.
 seem (to) *geörünmék*; *bénzémék*.
 seize (to) *yaqalamaq*; *qapmaq*.
 select (to) *séchmék*; *séchmé*.
 sell (to) *satmaq*; *vérmék*.
 send (to) *geönđermék*, a. *irsal ét.*""

separate *ayri*; (to) *ayirmaq*.
 series *sîra*. serious *aghîr*.
 sermon a. *v'az*. serpent *yîlan*.
 servant *oushaq*, *khîzmétji*.
 serve (to) p. t. *khîzmét ét*."
 set *taqîm*; (to) *qomaq*; *dikmék*.
 settle (to) *hisablashmaq*; *yérlésh-mék*; *iskîan étdirmék*.
 sew (to) *dikmék*. shade *gêolgé*.
 shake (to) *sallunmaq*.
 shallow *sîgh*; *sachma*, *dibsiz*.
 shame a. *hijab*. shame! *ayîb!*
 shape *bichim*. share *hissé*.
 sharp *késkin*. shave p. *trash ét*."
 sheath *qîn*. sheep *goyoun*.
 shell *qabouq*. shepherd *choban*.
 shield *qalqan*. shine *parlamaq*.
 ship *gêmi*. shirt *gêomlék*.
 shoe f. *qoundoura*; p. *pabouj*.
 shoot (to) *atmaq*, *vourmaq*.
 shop a. *dûkkîan*, f. *maghaza*.
 shore a. *kénar*, *sahil*, t. *yalî*, *qiyî*.
 short *qîsa*. shoulder *oumouz*.
 shut (to) *qapamaq*; *qapalî*.
 sick *hasta*, *kéyfsiz*, p. *namizaj*.
 side *yan*, a. *taraf*, *janib*.
 siege a. *monhasérâ*, f. *abloca*.
 sieve *qalbour*, *élék*.
 sight a. *nazar*, *baqîsh*; *témasha*.
 signal a. *isharét*. signify (to) *démék*; a. *délalét étme*.
 silence a. *sûkût*. silk *ipék*.
 silver *gâmûsh*. sincere a. *samimi*.
 sing (to) *terén'nûm ét*"; (bird) *éotmek*.
 single *yalîn qat*; *ték*, p. *yégiâné*.
 sink (to) *batmak*; *batîrmaq*.
 sit (to) *otourmaq*; a. *jûlûs ét*."
 situated a. *raqî*. size boy, a. *qîta*.
 skill p. *hûnér*, a. *marifét*.
 skin *déri*. sky *gêök yûzû*.
 slave *yésir*; *kêolé*; a. *jariyé*.
 sleep *ouyyou*; (to) *ouyoumaq*.
 sling *sapan*. slip (to) *qaymaq*.
 slow *aghîr*, *yavash*, a. *batî*.
 small *kûchûk*, *oufaq*, a. *saghîr*.
 small-pox *chichék*.
 smell *qogou*; (to) *qoymaq*; *qoqla-smile* (to) a. *tébessûm ét*" [mag].
 smith *démirji*. smooth *dûz*.
 smoke *dûman*, *tûtûn*; (to) *tût-mék*, (tobacco) *tûtûn ichmék*.

snake *yîlan*; *nargilé marpoujou*.
 sneeze (to) *aqsîrmaq*.
 snow a. *qar*; (to) *qar yaghmaq*.
 snuff *énfiyé*; (-box) — *goutousou*.
 soap *saboun*.
 society *dayiré*, *souhbét*; (company) *shirkét*; *ortaqlıq*.
 soft *youmshaq*.
 soil (to) *kirlétmék*.
 solder *léhim*; (to) *léhimlémék*.
 soldier a. *askér*, (private-) a. *néfér*.
 song *tûrkû*, a. *shargi*, *mani*.
 sorrow a. *kédér*, p. *dérâd*, a. *qasarét*.
 sort *soy*, *dûrlû*, *chéshid*.
 soul p. *jan*, a. *rouh*. soup *chorba*.
 sound *sés*; *saglam*; (to) *sés-lémék*; *yoqlamaq*.
 south *qîble*, a. *jénoub*; (-east) *késh-ishlémé*; (-west) f. *lodos*.
 sow (to) *ékmék*.
 space *yér*, *meydan*; *araliq*.
 spade *bél*. span *qarish*.
 spark *qîghîljîm*, p. *shéraré*.
 spectacles *gêozlûk*.
 speech a. *noutq*, *kélam*; *khîtab*.
 spell (to) *héjélémk*. (-ing) a. *imla*.
 spend (to) *kharjamaq*; *sarf*, *téléf*
 spice *bahar* (Ar. pl. *baharat*). [ét."
 spider *éorûmjék*.
 spinage *îspanaq*.
 spirit a. *rouh*; (liquor) f. *ispirto*;
 (courage) a. *jésarét*; (Holy —)
 a. *Rouhoul Qouds*.
 spiritual a. *rouhani*. (-ity) -yét.
 spittle *tûkûrûk*. spleen *dalaq*.
 spoil (to) *bozmaq*, *bozoulmaq*.
 sponge *sûngér*. spoon *qashiq*.
 spot *léké*; (place) a. *mévqi*, *yér*.
 spread (to) *yaymaq*, *sérmék*.
 spring *bahar*, *ilk bahar*; *yay*.
 (-wagon) *yaylı araba*.
 spur *mahmouz*. spy a. *jasous*.
 squadron f. *filo*, t. *donanma*.
 square *déort* *kêdshé*, a. *mûrébba*.
 stable *akhir*; *tavla*.
 stain *léké*. stag *géyik*.
 stair *basamaq*; (pl.) *mérdirén*.
 stale *bayat*. stalk *sap*.
 stammerer *pélték*, *kéké*.
 stamp *damgha*, *poul*; (revenue-) *sénéd poulou*; (postage-) *posta poulou*, *méktoub poulou*.

stanza a. *béyit, béyt*.
 stand (to) *dourmaq, ayaqda dourmaq*; a. t. *qayim olmaq*.
 standard (flag) *sanjaq, bayraq*.
 star *yıldız*, a. *kérkéb*, p. *sitaré*.
 starch *qola*. start (to) *yola chiq-maq*; *mûtévéjjihén harékét ét.*
 state a. *hal*; dévlét; *béylik, miri*.
 stay (to) *qalmaq, otourmaq, éylén-mék*.
 steady *mûhkém*. steal (to) *chal-maq; sîrqat étmék*.
 steam a. *boukhar, vulg. boughou, islim*.
 steamer f. *vapor*. steel *chélik*.
 step *adîm*. steward *vékilkharj*.
 stick *déynék*; (to) *saplamaq*.
 stir (to) *qîmîldanmaq*, a. *harékét ét.; qarîshdîrmaq, altûst étmék*.
 stirrup *ûzengi*. stockings *chorab*.
 stomach a. *mi'dé*, t. *qarin*.
 stone *tash*; (of fruit) *chéyirdék*.
 stool *iskémlé*; *chouqali, havroz*.
 stoop (to) *éyilmék*; *meyillénmek*.
 stop(to)[intr.] *dourmaq, éylénmek*;
 [trans.] *alîqomaq, dourdourmaq*.
 storage *maghaza kirasi*; *ardiyé*.
 store a. *dûk'kiân*, f. *maghaza*;
 (pl.) a. *zakhîré*; (-room) *kilar*,
 a. *makhzén*, a. *ambar*.
 stork *léylék, haji léylék*.
 storm f. *fourtouna*. storey *qat*.
 story a. *naqliyét, hikîayé*; *masal*.
 stove f. *soba*. strange a. *gharib*.
 stranger a. *gharib*; *éjnâbi*; *yabanjî*.
 strangle (to) *boghmaq*.
 straw *sap; saman*. (-berry) *chi-stray yoldan sapmaq*. [lék].
 stream *chay, sou, aqîndî*.
 street a. *soqaq, mahallé*.
 strength a. *gouvrét*.
 strengthen (to) *qourvétlendirmék*,
 taqviyé ét.
 stretch (to) *gérémék*; *gérilmék*.
 stretcher *téjgéré* (*déstkéré*).
 strike (to) *vourmaq; chalmaq*.
 string *ip, sijim*.
 strip (to) *soymaq; soyoulmaq*.
 strong a. *gouvvétli*, t. *sért*.
 stupid *sûrtûk, boudala*; *shashqin*.
 submission a. *ita'at, inqiyad*.
 substance a. *jism; jévhér*.

substantive a. *ism, ismi moutlaq*.
 suburb f. *varosh, kêtôy, a. jivar*.
 succeed (to) a. *mouvaffaq ol.*"; *yé-riné géchmék*, a. *khaléf olmaq*.
 suck (to) *émmék*. suet *ich yaghî*.
 suddenly *nagéhan, birdén biré*.
 suffer (to) *chékmék, zahmét chékmék*; (trans.) *qomaq, braqmaq*.
 suffocate (to) *boghmaq; boghou*.
 suffix a. *édat*. [maq].
 sugar *shékér*.
 suit (of clothes) *qat*.
 summer *yaz*. sun *gûnesh*.
 superior *fayiq, ala, éfzal; bêoyûk*.
 supper *akhsham ta'amî*.
 (Lord's -) *Ashayi Rabbani*.
 support (to) *dayanmaq; arqa olmaq*, a. *iltimas, iltizam étmék*.
 suppose (to) a. *zann, farz étmék*.
 sure (to be) *éyi bilmék, émin olmaq*. surety a. *kéfil*.
 surely a. *élbetté, moutlaqa*.
 surface a. *sath (sat-h), yûz*.
 surgeon a. *jér'rah*.
 surgery *jér'rahliq*.
 surname a. *laqab, kûnyé* (§ 669).
 surprise a. *té-ajjûb*; (to) *basqîn vérmék; shashirtmaq*.
 surrender (to) a. *téslim ét.*" - *ol.*"
 suspect (to) *shûbhelenmek*.
 suspicious *shûbheli*, a. *méjhoul*.
 swallow *qîrlangîj*; (to) *youtmaq*.
 swear (to) *yémin ét.*" sweat *tér*.
 sweep (to) *sûpûrmék*, sweet *tatlî*.
 swell (to) *shishmék, qabarmaq*.
 swelling *shish*. swift *téz*.
 swim (to) *yûzmék*.
 sword *qılıç*. syllable a. *héjé*.
 sympathy a. *rîqqat, tévéjjûh*.
 symptom a. *alamét, ésér*.
 syntax a. *nahv*. system a. *ousoul*.
 Table *sofra*, f. *masa*; a. *jédvél*.
 table cloth *sofra bézi*.
 tail *qouyrouq*. tailor p. *térzi*.
 take (to) *almaq*; (- by force)
 zabt ét."; *jébrén almaq*.
 tale a. *hikîayé, masal, fiqra*.
 talk *laqîrdî*; (to) - *ét.*", *laflashmaq*.
 tall *ouzoun boylou*.
 tallow *don yaghî*.
 tame *alîshîq, alishqan, mazloum*.
 tar *qatran*. target p. *nishangîah*.

tariff a. *narkh*. Tartar *Tatar*.
 taste a. *lézzét*, t. *tad*; (to) *tatmaq*.
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 temple a. *héykél*, *ma'béd*; (of the face) *shaqaq yéri*.
 tender a. *nazik*, t. *youmshaq*, a. *mûlayim*.
 tent *chadir*. tepid *îlijaq*.
 terrace f. *taratsa*; *dam*, *baja*.
 terrible *qorqounj*, a. t. *déhshéili*.
 terrify (to) *qorqoutmaq*.
 thank (to) a. *téshékkûr ét*. (- you) *téshékkûr édérim*, *mémnoumoum* (493, 498).
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 tomb a. *mézar*; *tûrbé*, *marqad*.
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 total a. *yékûn*. -ly a. *külliyyen*.
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 trouble *sîqintî*, a. *zahmét*.
 trousers *don*; p. *shalvar*.
 truce a. *mûtaréké*. true *doghrou*.
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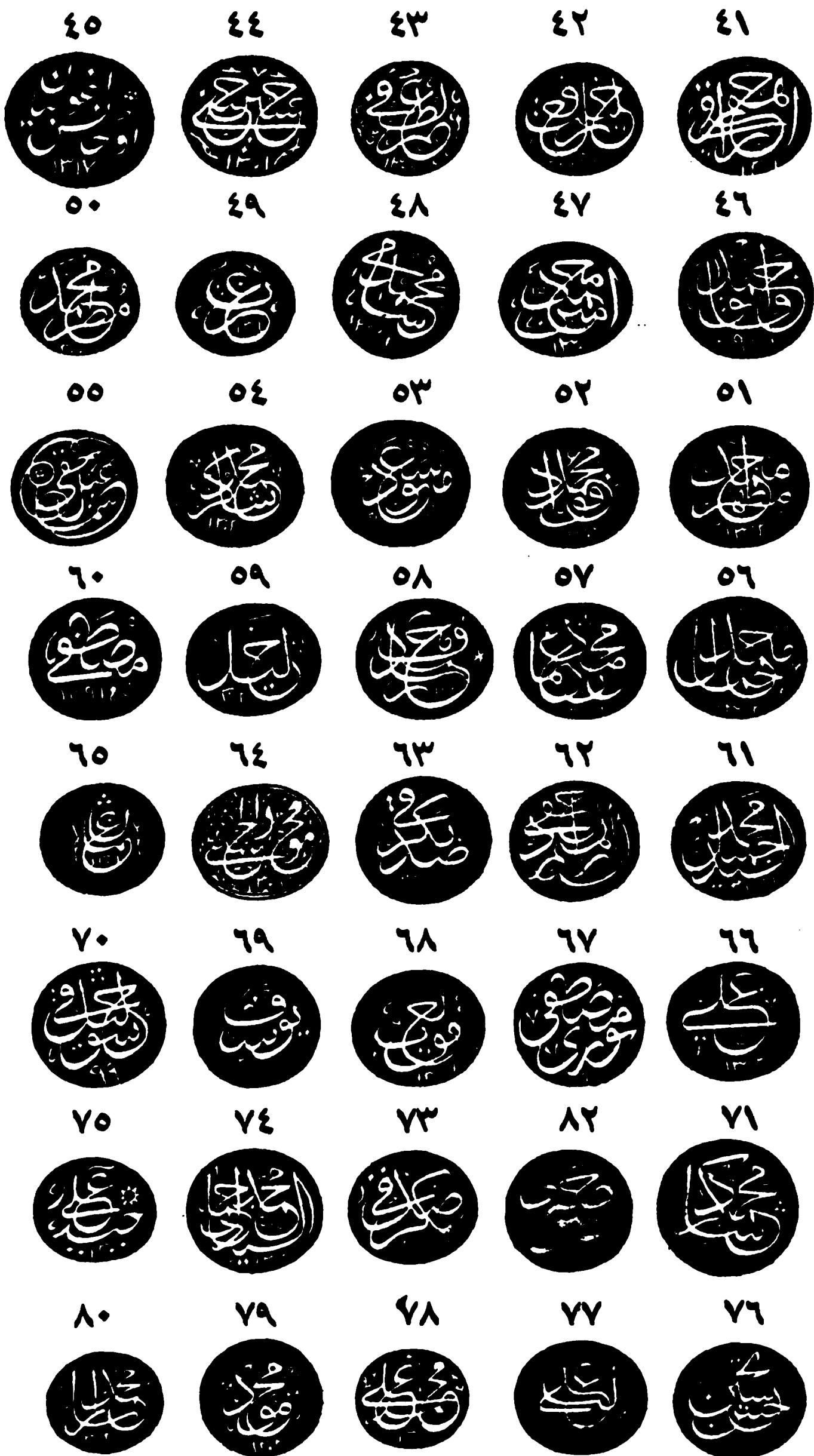
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دارمستاده ق. ف. وینظیر مطبعه سنده طبع اولو نشدر.

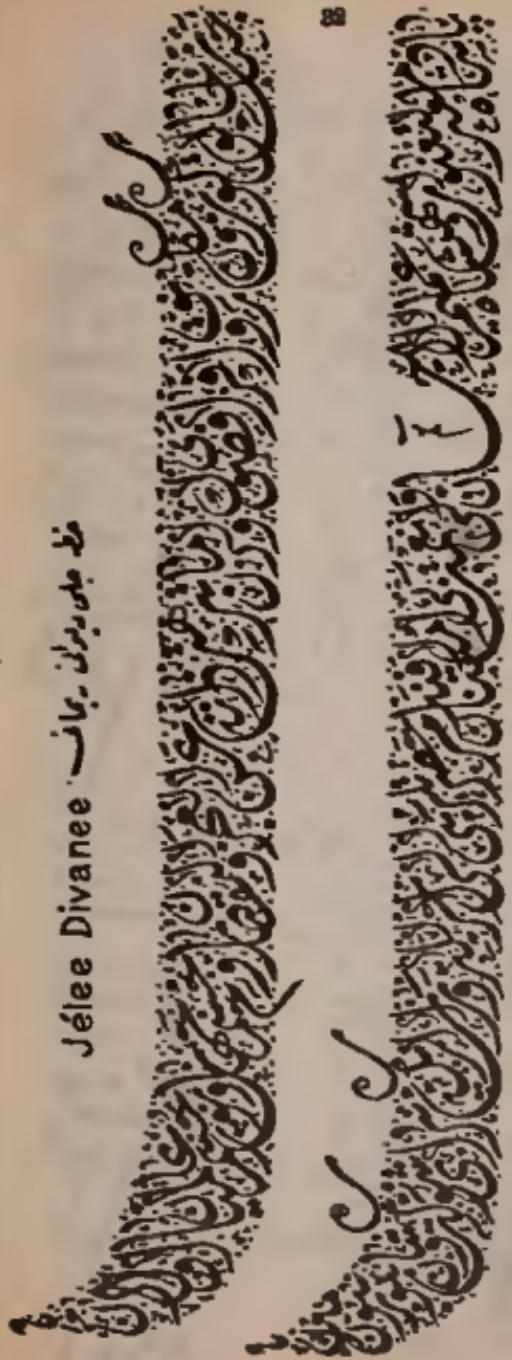
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卷之三

Riga
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li

بادشاهہ میمنانہ و شریعت اور کوئی دلکشی نہیں۔



نَسِيقٌ فَوْقَ الْمُرْكَبَةِ حَلَّيْتَ إِلَيْنَا مُهَرَّبًا

مَا أَخْرَجْنَا لَكَ زِينَةً أَنْشَادِيبْ قَارِبْنَا لَكَ زِينَةً

Nesikh

نَسِيقٌ فَوْقَ الْمُرْكَبَةِ حَلَّيْتَ إِلَيْنَا مُهَرَّبًا

Sutus
منابر

ستایش حضرت پادشاهی

تالیق
Taliq

دیرمیش بزه رازدان ادوار
بر پادشاه ستوده اطوار .
هر در لوس تایشه سداوار
بر حامی بی ہہانه مزوار

بزل ایندیکی لطفه غایث اولان
بوندن ده بیوک سعادت اولان

ای عرش سر بر سدره سایه
سننسن بزی ایلین و قایه .
کلکده در اهل التجایه
سایکده صفائی بی نهایه

فرق صعفاده خلا حقین
سلطان لغه حق بیلیه احسین

لِمَارَكَلِيَّتَانِيْ بِرِفْنَا جَاءَتْ

Ijazét

خط اجازت

وَمَنْ هُنَّا يَحْبُّ جُودَهُ، حَامِيَّةَ كِبِيرَهُ، لَئِنْ كَانَ مَعْتَبُونَ،
 مَتَعَالِيَّسْكَنَ، يَعْتَادُ دَكَدَنَ اِبْشِيرَهُ كِبِيرَهُ مَظَاهِرَهُ
 لِخَسَارِيَّنَ، يَأْيَازَ اِبْرَهُ شَيْلَكَ، ذَيْكَلَهُ زَيْكَكَ مَوْجَنَّا
 خَسِيرَهُ وَجَهَهُ بَلَهُ اِبْرَهُ شَيْلَكَ،
 خَلْقَاهِيَّهُ؛ الْقَوْلَكَاهِيَّهُ اِبْنَهُ سَيْنَيَّكَ، عَسِيرَهُ حَالِفَهُ كِبِيرَهُ
 يَسِيرَهُ كِلِفَهُ سَيْكَاهُ جَرَاجَهَتَ اِيدَهُ سَكَالَهُ اِلْفَارِيَّهُ
 اِلِهَيَّ، اَكَرَجَهُ كَنَاهِيَّهُ بَيْوَكَنَدَهُ فَقَطَ سَيْنَيَّكَ عَسِيرَهُ
 اُونَدَهُ كَهَهَابَهُوكَهُ كَلِيَّهُ.

روزگار

رتبه شانیہ

Divanee

باب سرعکری ترجیه و خیر پدره لعین قلمی خلعا
 مسند افقار اللہ ماجد و لکھ کارم
 محتری افتدی قلام مجده شاکنہ عالم
 سنبه بولند پغنا نہاد فتوح و صدور
 پور مدد امداد رہنے لئے دفاعہ
 چنانش شہنشاہی موبیخ رحمو طمع علیہ
 ملوك کا نہ مدد مومی الیہ فکر لدن افا،
 رتبہ نانیہ لونجیہ لانزی

۱۳۷ پیغمبر کرنہ نئر مانہ وہ

پروپری . چهارمین . هنرمند . اولین اولاد
اولین اولیوب . اولین پنجمین اولین یعنی . بولنا بوضایه

تَعْلِيمات

لذا طلب هر چهارمین مکالمه بمناسبت اولین امر راه کاره ران ریشه
از فائض و فیضی بایمیلید . طلب پنلا کلمه پند کلمه رانی پنلا کلمه .
علی العجمیه باز نه جمه بیگنی بله نک هر برا بر جویی بر . بر یعنی علیی نزدیک
قاله بسیاره باشی . سند صخیر . کارن ببریج و مهد صخیر صخیر
صخیر سیه و فیضه باز مانی

و فیضه باز نیز پنچ سالی تو سرمه عالمه درده بر یعنی نور دیگر که باز برا اولیوب
خط مستقیم از نزدیکه در زمینی کجی اولیوب

سند صخیر حاجی صدقی افندی محروم باشاده
عجمیه خاسته سنتکن . بیویج باز بره بجهة
سند صخیر حاجی صدقی افندی محروم باشاده عجمیه خاسته سنتکن
با باز بره بله لطفه و طریف اولیوب . نایاب در رئیس کلمه رانی بعضاً
اشفه اصولیه باشی سند ذات عالی حق اشتر عاجزی
ذات عالی حق اشتر عاجزی ائمہ باز بره بایمیل .

صریف نویه پنجه محکم سی صوره ذره کی

پیش بانج عالیه

سر در صه بنا کر لرید رک

ماہی باقی محله سی شمشک تندیه سراج ضر وس ا فا ز منده با تجویل
 غیر از نسبت او تو ز النی عدد ره برای میانی طلوبه عاجز ازم
 اول سو ب رعده منده ایکی آیی سر دینبشه ایسه ره لکن ز ایغا
 دی به دینمه اول دینجه مبلغ مرکوران مع فائضه ره صارع محکم
 نت هکمه النی ضمته ای جای ب حالک اجر اسیر لیس انتقام اوز
 اول بابه امر داده افتم مفتخر ب نیکه ۱۷۹۰ مارس ۱۹۵۷

لدر امامه سه بیونفه

دنه خاطر دست عامل بعده کامانک

اسکال مسزعه کی

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 سی سے . مال مال . بیول بیول . بیوم بیوم . افسنی افسنی
 افتم افتم افتم . افسنی . افسنی افسنی افسنی .

مکتبه مائو دانلئ سری اسکانی بور فره قنام بولوب ماہ
 مالک او زیر نجی مالک کوئی قبل از زوال ساعت بر صحیه یار نہ
 نزدیق طلاق است - سکی اجرا اپنیده جاگزنه جمعیت عاجز از خر
 بھتو - عالی ترقیت چلپیده - و نیایاب اولیں او نہ بیوم
 منکور ده لطفاً و تقدیر ترقیت پبله راعی بر بیلکه فیور دا -
 غرفت د ماء بولیور لسی - جاپیده عصہ حراما نه ساعت
 دو لئے اقسام ۲ ہے صبر پڑھئے

عصر صحن الالہ

سماں عربیہ نظاہر چلپیده

دو لئے اقسام چھتری

سوہی ابڑا سندھی جاگری اپنے معاونتہ بیم فلنادہ ،
 ان پیغمبر جہودہ اپنی سمجھی پر لفت کتابی نام ائمہ عاصیہ ملک
 بیع و نسیہ دائر پر قلمد - فہمنامہ ملک ، عثمانی یا پندہ

او و فرمادہ عرفت سہی ایک دیگر نہ ہے ، طائفہ ملک

او مہانے

تذکرہ الی ولیہ جمعیۃ رحموت تذکرہ کی

افضیل : بدقش تعالیٰ اول کن دوئی پنجیہ کوئی ساعت بہ
فراز لرزدہ بندہ خانہ دوئیں جمعیتین ، جراسی مکم اول پنچیہ
ذات عالی ابراد ایں لر بیک دھنی جمعیت مذکورہ بی تشریف ایدہ
بندہ لر بیک ایسا بجودہ لری ، شخص نیاں مخلصہ افسیم
۷۷ حسوسی

عائیہ جہ برجمعیۃ رحموت نامہ

ماء طال در بیک پنجی جمعہ اپنی امنامی ساعت بردہ
بندہ خانہ کن ده عائیہ جہ برجمعیتک انعامداری مکم اول پنچیہ
ذات عالی ابراد بیک دھنی عائیہ نشریہ فاری بالخاصہ بھا اول لرز افسیم
ہوا بے صرافت

تذکرہ علیہ لرزی کمال منور بیک اوقودم ، رحموت بہ کنہ
ابابت اپدہ جاسی عصرہ اجرہ س افسیم ۷۷

رحموت تذکرہ کی

سما پندرہ افسیم

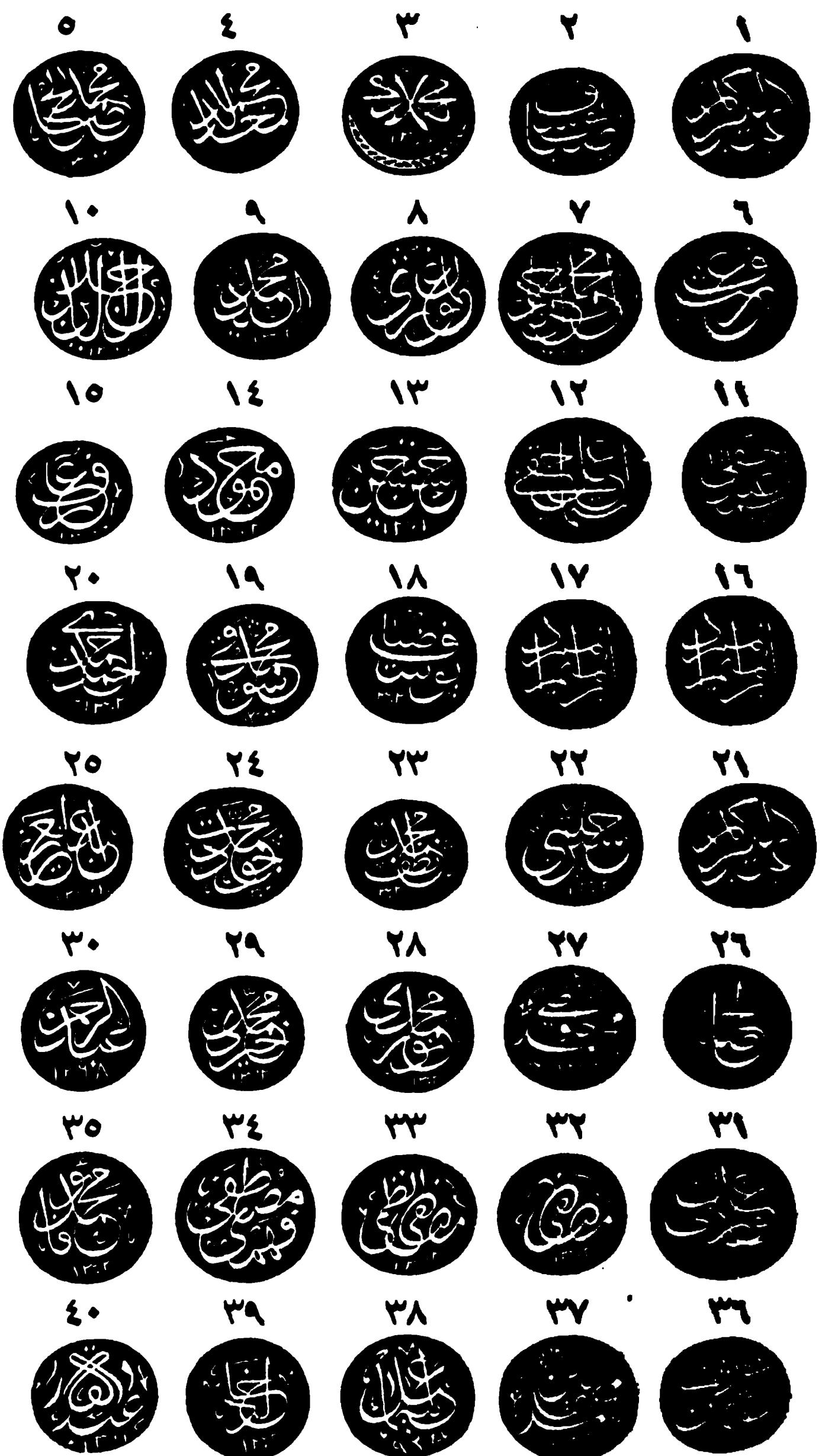
Nesikh

نَحْنُ نَسِخَ الْكِتَابَ
وَمَا أَنْتَ بِرَبِّكَ رَبِّكَ تَرْبِيَةٌ
فَإِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ
وَمَا أَنْتَ بِهِ بِلَوْنٍ

سُلَيْمَانٌ
أَنْتَ مِنْ حَمَدٍ
أَنْتَ مِنْ حَمَدٍ
أَنْتَ مِنْ حَمَدٍ

Sūlās

مُهْمَّلَتْ



Saltas



Nesikh

مَا زَرْبَتْ زَرْبَهُ الْمَشَارِبْ وَأَنْتَ فَخْلَكْ بَيْتَهُ



ستایش حضرت پادشاهی

—

تعجب
مکان
Taliq

دیرمش بزرگ رازدان ادووار
برپادشه ستوده اطوار .
هر درلو ستایشه سزاوار
برحایی بی همانه مزوار .

بزل تیدیکی لطفه عایش ولما
بوندن وہ بیوک سعادت ولما

ای عرش سر بر سردنه سایه
سنسن بزی ایلین و قایه .
کلکده در اهل التجایه
سایه کده سفای بی نهایه

فرق صعضا ده خلا حقین
سلطان غم حق بیلیه احسین

—

مروج و میان

رتبه نامه

Divanee

پاں سر علکی ترجمہ و محریر کردہ لہزہ فلمی فلم۔
 مندرا لفقار لندہ ماجدہ ولندہ کارم
 محری افندی ولام محمدہ شاگردہ عاصمہ
 سنبہ بولندی یقہ بناء مژقہ فتوح و صدور
 پورنلدا لعروہ لارڈ جنرل اس فلم
 جہناب شہنشاہی موجسخ رخواہ طبع علیہ
 ملوکانہ مدد مومی الیہ فوکر لندہ ناما،
 رتبہ نامہ فوجیہ لارنڈی

۱۳۷ پیغمبر لارنڈ کنٹہ نئر مانہ وہ

میر مسروت۔ ہمچو جوہر۔ حمزہ تری۔ مسلمانہ۔ اول نٹ اولادوں
او لووب اور لووب۔ اول سید یقینہ اول سید یقین۔ بولنا آبوضاہ
تعلیمات

لڑ کھڑکیں ملکہ بانہ بیوی اول امراء کامرہ لری دینجے
ا فرائیں دستخنی بیایمبلے۔ لملہ پللا کلنجہ پند کلمہ لری پلکسہ۔
عین العجلہ با منہ جوہ بیمیو بچلہ نکھر پر بار چونی پر۔ پر یعنی خلی نزدیک
فالہ بیڑہ بیٹھی۔ ندو سخنر، کامنی بیڑہ جوہ صد ملکی سخنر
سخنر سیہ دفعہ بانہ ملی

ا رفہ پیشیں یہ مصلی کو سرہ عالہ دردہ بیڑھی نہود کہ بانہ اول فوج
غذ متفہیم اونڈیتہ دیز بیکی کبھی دلکھی

ندو سخنر هاجی صفت افسی محسود بیٹھادہ
عجمی خاتمه ملکہ۔ بیڑہ بانہ بختہ
نڑیجہ سخنر هاجی صفت افسی محسود بیٹھادہ ملکہ
بانہ بانہ بیٹھہ ز طرف اولو۔ نتاب درستہ کلمہ لری بعضاً
و سپہ اصویلہ بانہی ندو ذات عالی حصہ استحق عاجزی
را عالم صفتہ سخنر عاجزی ایسی بانہ بیٹھہ۔

مریم پنجم مکہ می خود رہ زرہی

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مدد و مدد ها کار لر مدد رک

مَهْبِي بَالِي مَحْلَه سَمَكَنَدَرَنَه سَرَاجُ طَرَه دَسَه اَعْمَانَه دَبَّاجَوَه
غَبَرَه اَنْجَلَه اَرْتَوَه اَنَّه عَدَه لِبَرَاهِي مَسَانَه مَلْوَه عَبَرَاهِي
اَوْلَوَه رَهْدَه سَنَه اَيْلَه اَيَّه اَسَه اَنْجَسَه اَبَه دَهْلَه زَانَه
رَبَه اَنْجَسَه اَوْلَدَجَه سَلَعَه مَزَكُورَه لَه مَعَافَرَه رَصَادَه مَحَالَه
نَحَتْ حَكَمَه اَنْسَسَه صَنَتَه اَبْجَابَه هَالَكَه اَجْرَاهِي لِسَانَه هَامَه اَلْزَه
اَوْلَبَاهِي اَمَرَه اَرَادَه اَفَقَمَه حَفَرَه بَيْكَه سَلَه اَنْجَه سَلَه

فِرَقَةُ الْمُنْتَهِيَّ بِالْمُسْلِمِ كَانَتْ

اُنگال مسز عک

مکنیز نایر دانش سری ، استادی بورفو تمام بر لوب ماه
ماهی اوزن بر نجیب صالی کویی قبل از زوال ساعت بر صحیه اندیشه
نر بیع میانات - سی اجرا ایندیجه همکنند و جمیعت عاشرانه
حضور - عالی شرفتگی همکنند - در نیمیاب اولیس اوزن و بوم
مند کوچه لطفاً و تزیف تزیف پرده راعی بر نیکی و پرداز
حضرت و مساه بپردازی - جاید عصمه حضرات ساعت
او لذت اقسام ۲ هزار پیش

عرضی اعلان

ساخت عربیه نظام پلیس نه

دولت اقسام مفتری

سویی ایسا نه عالی ها ایله معاونت بهم فلکه ایه ،
انجیز جهوده اینجیز لغت کتابی نام از عاشرانه
پیع و نیزیه رانه بر قلعه - فضیانه نک ، عثمانی یا بنده
اصوفه ماهه حضرت سره لامردیه گز و طافون

او همانی

تذکرہ لیے و لیے جمعیت و محنت تذکرہ کی

افتم : بطفہ نعالیٰ او کنڑہ کی پنجیت کوں ساعت بہ
قراء لرنہ بندہ خانہ دلیل جمعیت زن ، جراسی صشم اولیے یعنی
ذات عالیٰ برادر ایزد بیان دخن جمعیت مذکورہ بی تشریف ایدہ
بندہ لرجنی اجہا پیورہ لری ، فصی بنا ن مخلصہ ایتم
لے ۷ مسٹری

عائیہ جہ برجیت و محنت امام

ماہ طال دینکے پنجی جمعہ اپریل اہنامی ساعت بہ دہ
بندہ خانہ کنڑہ عائیہ جہ برجیت انعامداری صشم اولیے یعنی
ذات عالیہ بیان دخن عائیہ جہ تشریفی بالخاصہ - جہا اولیز افتم
ہوا بے صرافت

تذکرہ علیہ کنڑی کال منوریتہ اول قردم . و محنت بہ کنڑہ
ابابت ایدہ جامی عصرہ ایدہ - ۳ افتم
و محنت تذکرہ کی

سماں پروردہ افتم .

مُدِّنَات

نامه رائمه افتشم

مَكْنُوبَرْ بَيْزَهْ جِوابْ دِيرَهْ سِيكِيرْهْ ضَرِيبَيْهْ نَهْ دِيرَهْ آنَا يَا سَمَّا
لَوْسَرَدْ بَيْسَى بَشَهْ كَزَهْ بَيلِيمْ قَطْهْ سَاغِلَهْ تَرْتَهْ بَلْكَهْ
بَنِي نَعْزِيزْ إِيجَزْ هَنِي مَالَهْ اَهِيرْ بَيْزَهْ بَهْ دِينَارَهْ بَرْسَيْهْ فَعِيمْ
أَرَهْ مَجَازَهْ دَهْ دَهْ مَجَازَهْ بَشَهْ جَهَامَكْ زَانَا دَوْجَاهْ بَولَهْ
آنَهْ تَهْدِيهْ إِيجَهْ دِيمَكْهْ مَكْنُوبَرْ بَيْزَهْ جَاهِيَهْ نَظَرَمْ

بِلْدَم افْتَشَم

شُرُقَّ نَارٍ

جیب و نائماں میں اقسام

اعترافاتی عاجزی سلم افسوسی یک توجیه ابدی کب مرف
ایده‌نم. صوصالیه حقنه لذت نم کلاره معادن د ر عایل
دینه بسی ر طایه هفتاده دنبری سلم کنرانم او لاؤ شیخ
مرد سانه ساپر زنده ایده ایده نم. بسی صوصالیه
ایده ملکه ای پیشتر ک جلد سی عاجزگریه باعث بیلدیمده
بر لطفه ایه ایه کیشی یک خدا. اینمه او له حقنه اقتضم

اچلده دوچار اول بینی صناع غیره رویی عالیه صد و
افزونه مکدر دلخونه اوله و بوسفوره احوال ظائفنا ره
مرهم تعذیل اوله شبیل - باشیک برآمده آنست فلوربیکس ایز
دو دلیل سکونت خنجه الیم اوله منابعی بیرونیه بالضرع
بنانه بازیگرها با اقسام ۲۶ شنای

هدایتیکنی : یافروزی

الایشی هدایتیکنی در درمانی برده و نهاده شکرانه

محب و فائعاً مام اقسام

هدایت کرمطا بینی کل ممنوعیتیه الیم . زنی تأثیره بهم کم
یقیح بیشی بنده کزی بوقود . سرمه ایمه مکدر . هدایت کزی
هر کس بکندی . نظر عاجزانه مکدر بیوندر پلک قیمتیه ایمه
چونکه محصول دست ماهرازه کزدر . بولصفهانه بنده کزی
شکرانه بجبو . ایمه . شوصریمه بیانه مال ایمه بی . بیانی
نوچیانگز ایمه عانه برسیله همه عدایمه هم اقسام

فرزند ایلام .

نکره بخود اینکه عبور داشت تراپید اینکه با افتد بفرزند او را
لتو مغنه محسوس . اولین پیش دو شرمند که کردیم نشود اما همکنده در
زری کمال خلوصه سوده زوجهم؛ دعای نمادئ حضرت اقبال
عالیگان ابدی مُغزول است . هر ماله نوچهات سایه را نمیزد بلطف
بنانی است هام ابدی فتنم کارم ایلام اقسام ۲

محمد و مکنون : صد فتنم

ازدواج ببرنامه‌سی

کربلا کریم تر و جهنده در دلی بترتیبی من عیمه ابدی فتحای ایلام
بفرزند ادیله سرفالی ناصوی ایلام فایلیا به دخولی هیئت مرد
کوچه بک اصلالد نیز . دو کرنشه ببرنامه میزبانیه در دلی
نائی فتنم پیتاب حمامه طرفی سود ابدی سیمه اقسام ۲
محبک : مایا .

تعزیز نامه

فائدش اقسام !

هزه نهای غسل و عفت اوریت مانه ای به عالیه بک دست بیو

قتوه داریات اجازت نامه سعادل او رده ایجوس علوم علیه
نماد نامه محب البری طرفه ده بالاضافه اندیشی مرمی به

پیغام اعطای ایندیشی

از همراه فرله جی هشت میرانی
طرفه ده دوارد ریکس

از همراه فرله جی هشت معاونی طرفه
نیس چاپنی ترانی

حاصل و پیغام زبور به همه اندیشی دست نه مکننده
حاصل علوم والنه ند بسکردویی نظمائی سی و خیل
ایجیه و پیغام زبور اندیشی سوالیا ایزان سعادت میرانی آیا
نماد بابجه او لدینی پیغام ایجوس نهاد نامه اندیشی مرمی به
پیغام اعطای ایندیشی

سکردا نامه

مال چو پیغام نبر پیمانه

سروکیه پیغم!

تجهیز سال نامبیله هیات شد اوه و صافی نگرا ایز کب

نگر با به پرسن افغانستان متصدی اولینی ۲۶ نوزدهمین بیان
 اتفاق سال ۱۳۷۵ مع با غیر بگزید دست یافته فرموده بدل اینه استاد
 ببابه اپریه جلک اولیه شریعه مقرر مکن تجاه دولت علیه
 اپریه دکنی شد اثیو عالم و حبیب اعده فلسفه صد نما.

۲۶ مهر ۱۳۷۴ فریضه سو نجفی

سند ما اینچی ارد روی صادره یاده برخی آن دنیک برخی بلوکن
 بروز پنجمی سفرنا صالح افغانستان بیواه اولیه رفه ترک ابلیسی
 خیجه و نوزده تاسیمه اینامن محمد مژده سلطنه اولیه ایوب ایوب
 بر جهات اولیه قدر بخی و مرفق مانندیه خیجه نک هنوز ایه دویشی
 بیمه اینه عده دینه بالتریه اعده فلسفه ۲۶ مهر ۱۳۷۴
 مختار معلم عدهی با

صراحت نامه

دانش و دینه و اهاده کنام افتخاری مکتبه علوم دانش
 مقر دهنی زنگ مخصوصی وجده ندیس و نجیل اینه همه ملا
 و افسوسه حمیه بله هشت ساعتونک توجهه نظر اولینی

وطنام

بادئ نسبه وطنام الله

د- سعادته نویسانه ده - مزی فرزی خاتمه مقیم و مهندس
 - فائل اغازته اولیه نسبه عده دلیری عثمانی معلم بیان
 آشنایی بده طرفه نسبه فرنگی هر زبانی پسر کندی نامه د
 طرفیه اوله - د- اجراء اینک اوزنه اینواره خاتمه
 د نویسنده و مهندسه مقیم بیانی متولد زاده عزیز
 مادر غاریوس افندی بے دکیل ملکه نسب و نسبه دلیری بیانی به
 اینه وطنام باشد این افندی سری اینه اعده فرنگی

۲۷ نوشته

د- سعادته کتبه خاتمه بغم

د نظریه اخربیا

باوره صوضع اصلانه دینه آخربایه افندیک کندی

اصناسی اولینی نسبه اولیه

د- سعادته معاشر تو من

علم و مهندس

مده من شکله نده مادر برس دله سرکبی اغا میریان یاقوت

س و مطہریم فاما ربی بایه او نزهے ۲۹ لا بو لاندے
راستکه ناز

کفائنامہ

نافع دولت د مملکت مضر او بیاره هر نوع کتب د مائل
لیع و تعلیل بمنک او نزهه ب مطبعہ کتابیہ طاب بر لذتیه
دولت علیہ ده ساعت کرو آغوش سا ب مریبیا به افسنیک غیره
ظائنامہ س اعطامہ نزفیقاً او کتابیه بکه شاعر او لیبیجیه
اپر کفائنامہ م باب مادرت سیزه نصیبم فرضیه سا همچو
اسنایاہ طار و پیکایاہ

قونصر اصو

در ز بفرنگ بانام د می سرفتنده و افع معلمہ الحدود
بھائی دو غم خرسی د درسته هر ز استریه زیع اینک د
مرجوون انجام ک بسوه لری رخی کنیه عائز او لیح او زه
نه طالب فاسی اینسانیه کله جلت نه د ز عفیه فند
بر نه مدد و پیش نادری او نسیه او زه د ویه لیل بیلاجیه
با نجومه علی اعماق ایجا ایلیم ۲۰ سرمهشیه سپریلیاہ

بوز اوج نس اپلول اند سنه بیانی نهایت دن ای ایمه
مکتب اجری و روز میز عدد پیری عثمانی مخصوصه ۲۹ (الله لذت)
در پیشنه رافع امدویه
فرله جی غریب رای
جهان خواهی

اسپر بیت او پیو: اردہ لفڑ نہیں تھے معاشرم اور تو درنے
بڑے خردا رہ معاشر دنیا نہیں تھیں اور لعنة آجستہ عطا نہیں
بیکاری بعد فله ایسی ملکیت
لے زکی معاشر دنیا نہیں

مکالمہ نہجۃ الرشاد

a Check

د. سعادت‌الله فردی لرستانی

an acquittal ارائے نامہ

تابعه ابرنامه بـ یکیه باز ایجی اور حاصل احتمال تنه اولین
مشروع کے ڈاکٹر افسوسی افتد واسطیا ایکیه اول سب آرہ کرنے کیا

ربا امریکه بر دفعه بیو پایانگر این سه عدد برای عثمانی ناچیره بود
بسیار کمی و مکنن بدلی نداشت اتفاقاً اینند و در مردم شنیده
نمیشوند

Indorsement

ضیرو

لائمه عثمانی صاحب صوری افزونه ناچیره ایند و مکنن بدل های
نمیشوند. ۲۰ صورتی کیا پایانه بکر کو.

اصحندی پیغامبر رسول

مکنن

a Note

ذخیره ناجی صرف ندار کریم افزونه بایشه، بلطفکم مال یعنی
اور لباس بر دفعه بیو پایانگر فرموده بسیار عدد برای عثمانی و یمن
او لوب نما- بجهه اولیه بر کوده صورتی کشی اصره است.

ابده جکم

۲۰ صورتی

a Receipt

صیهور صورتی

ملکیت طبقات نه تیغه بیلی خاچا مطر. ائمه بنک اشیو پایانه

سندانک انسانی.

جعائی دیست

۴۰

عز و شر — ۴۰۰

نمایند و اینا اطفاوه برگویه و ببر لبڑا پ نهری بگردیم
پاوه فارغله جوازنه سپریزنه از ببر لباده او هانس افزو
پندنه بروج باور بالکن دست بیک عز و شر افزو داشت

المدبره

ابلم ۲۹ موسی

نصیب

پولیپ سند

بیه عتمانی

a Draft

پیغمبر راه و زیر مقامته با پیغمبران ای پنه افسنه ای پنه اور ره
کرده مسکره همچو پیغمبر ملک ماسی برلن کیا باید کبر تو راه غایبه

۱۰ فرسه بیو بیو کد. طبل

P.30

بیو بی

سواں

او ت نیکیم.

سہ نیکیم بیجہ؟

او ت فیپر ده.

فان رام سه فیپر بیجہ؟

او ت او غھٹو ایچ ده.

او غھٹو ایچ بیجہ؟

چہ ایچ جم.

سہ ایچ بیجہ کس نیکیم بیجہ؟

او ت فیپر فان رام سه ایچ فیپر.

نیز فان رام سه ایچ بیجہ؟

او ت پر لک کد.

پر لع بیو کد می؟

او ت اک کنج در در.

او نظر کنج بیجہ؟

بیز نیکیم اینہ.

بیز فیپر بیگن؟

فان ریز کو صون ده.

آنه ریز بیو بیو کد می؟

او ت بیز بیون بر فرسه بیجہ.

آنه بابا بیو بیون بر فرسه بیجہ؟

—

او . او بیو بیو کند . ۲ . برآدم : آدم . آه برآدم
 آه آدم ۳ فاره دیگز . فاره طاغ . آه دیگز .
 آه طاغ . ۴ برآه کل . آه کول . پیر میزی کل .
 ۵ کونو بیهودوی . پورپر کونو بیهودوی .
 کونو بیهودوی بود . ۶ . ار باقیه دد . اد باقیه
 شهر او زانه دد . شهر او زانه . ۷ . برآت . پرسه
 و برآ کرز . ای آن و بربران او کرز . ۸ . پرسه
 آه دد . پرسه آنده . پرسه آه بید . ?
 فاره دد . ۹ . فاره داسه کعن دد = کنجه . او ای
 برآرد . آدم دد . ۱۰ . فاره فوسه بیهول
 پرسه دد . قوشدر . او فوسه کوزل برقا
 قوشدر . ۱۱ . آه دیگز . بیهول بر دیگز دد .

—

ابید کومیل ایم . ۱۲ . سه کنجیه ۳ او نظر زنجیه دلک
 ۱۳ بایا ای دد . آن کوتود . ۱۴ او شهر او زانه .
 ۱۵ شهر او زانه . هوا سیانه بید . ? ۱۶ او زن سیانه

۱ بوبون طاغ . داع . بولاغ بربون بید . بربون طاغ . ۲ ابو چوچوں چوچوں ایورد . او ابو چوچوں اوچوں ایورد . بربات . بربات . ات ، ابی آت بربابی آت . بربابی آت . ات ابی در . ۱۱ او زاد بزندگی . بزندگی سر . سر بزندگی بید . سر او زاد . ۱۲ حسناً ابی در . هر اصحابی بید . بکر صفتی . صرف خود در . ۱۳ فردانہ فار . دامہ فار . دامہ و قیز فار . دامہ دیکیمہ در لک . فار . دامہ قیز فار . دامہ . بایا . و آنما . ابی در لک ۱۴ سید بوبونک . بیہ کوچوں بیہ ۱۵ فرد . فار . فار و قیز فرد طاغ . فرد دیکیز . دیکیز . دیکیز . دیکیز آنہ دیکیز . آنہ بایا . آنہ طاغ .

ترجمہ ۲

۱ . آت . بربات . ابی بربات . ابی آت . بربات و براوکون . ۲ براو . بوبون براو . بوبون

صحیفہ ۲۴) بیوی آهنات

P23

اولی . آنی . آله جھنڑی . سونی . کور دی
کوسنہ عکھنر المد

طام . طای طام . ال الی . الله فول مول اوله
کولی . کور دی . ہولہ . فولہ . کولہ . کولسہ .
آنہ . آنای . آیا . آیسہ . فارہ . پیروں کیبیوں لہجہ نت
صحیفہ ۲۵) اور رونگڑائی اصل P25

پسونہ . پیلوں نہ . قبلیں . قلبی . قلبی . قلندی
ایسہ ملک . بہہ کلی . کلیم . بائیں . اوچلک . آسو .
اوہ . نکر . کون . ہول . فول . کوں . کل اولہ .
فراول صرف ترکی

P29

صحیفہ . تعلیم = ۱

ا بھیوچوہ . چیوچوہ . ہر قوسہ . فوسہ ۳ اکنہ
پر ارکنہ ۴ شردہ ۵ . ہر دہ ۶ . ہر باقیہ کوی
باقیہ پر کوی ۶ بیکبک پر طاع (داع) پر بیکہ
داع ۷ ار زانہ سہر . سہر او زانہ . او سہر او زانہ

P.21

صحیفہ ۱۱) نتیجہ

صالارس . جمروت . جست . ملت . سلت .

P.22

صحیفہ ۱۲) تعلیم ط

جرجع . حمال . فزان . صراف . بکثرہ . شاعر .
بنقال . بغا . ساس . دلوك . هفت . بخت
هنا . محیک . مکرم

صحیفہ ۱۳) ، سد

S47

از . آز . ات . آت . ایمه . آیمه . اد . آه
او . او . ال . آل . ای . آی . اس . آس
ان . آن . آنه . آن . آبار . آدم . آدمج

صحیفہ ۱۴) خوبی

ت . ت . ئ . ئ . ز . ز . ف . ف . نایا
نظماً . فرضًا . صاف . حفا . حبلطنا . بوسماً

Accent

صحیفہ ۱۵) الک

S49

او . کوک . آغروس . صالحی . صراف بصر
نقیم . بھل کریم . آسح . خصوص البر الله فروع

P.20

تَعْلِيمٌ . ع .

ساعت . روپس . طاری . چهو صوره . چهو صوره ،
 صاحب . فاسد . مالیه . رافت . صحیح رہیک
 چیک . و نہ کھدنی . کندی . کندی . بُقْهَةَ
 کتا - II اعْتَام . اسلام . افرار . اقبال . ابَا
 انحراف . اتابه . بیل . تَرْفِیف . تعریف نسلیم
 تقیم . مخصوص . نظلوم . شہود . بکثرت . بمحبوب

P.21

—

III

کتاب . کتابی . کتابہ . فہر . فہری . فہریہ
 بالی . بالی بے . بالی بے بالہ . بالہ بے . بالہ
 بے بالا . بے بالا بے . آنا . آنا بے . آنا بے
 قاد . قادی . قادہ

P.21

—

IV

شہری . کتابیک . کتابیجیدہ . کیا جی . مادرہ جی محلہ
 سکتبہ . سرمایہ . هنردار . دولتی . هرسی . مظلوم
 باعجھے رہو پیجھے رہو

نَعْلَمْ "ز"

P18

نَاو. ظَار. آفَس. اكْت. أَكْت. آلمَه. قُول. كُول. قَار. كَار. إِك. إِك. قِيرْقِينْك
بَنْه. بَنْهَرَز. بازَرَس. بازَرِيَّنْز. كُول. قُول. قَاتِب. اورْكُورَه. اورْكُورَز. دَكَرْسَه. بَكَنْز. دِكَنْ
بَكَه. بَكِيت. كُونْسَه. طُورْكُوز. صَفَونَز. كُوكَرَز
كُوكَرِيَّه. صَوْكَرَه.

§ 35

مَعْلُومَه. تَالِه. آغا. اوغَلاؤنْ باخ. اوغَلاؤ
قوغَه. صُغُوقَه. صَوْغَوْق. قوغَمَق. اوغَلاؤ
هوغَر. خَلَوْز بَسْنَوَه. خَار. دِباَه. غَزَه غَاز

-

§ 38

اول. اُم. اُمَر. ال. اُل. آپ. آپت. آپت.
آلمَه. آلمَه. الت. آت. نَايْر. سَاصَه.
تَائِن. رَائِر

P20

جِرم

§ 42

بَلَك. بِبَه. كَتْ. بايْه. بالْق.

فوتون لاوقو قوقو لاونور لاوموز لاوشز
لاوجوز قورو لاودوك چوروك بوجخو
چوللو سولولك اتكوقوك

P15

١٨ - ١٥ جمادى

آت ایت او ت . بال ، بایسی ، آور و بامولہ
مولی ، بجسا ، جیسی ، باتا ، آجیہ ، آباد
او . وقت . آلو . بول . لوندہ . دوت
خنوبہ . خواہ خواتہ

P16

§ 31

بِلْ بَرْ سِيْ : فَسِه . دِيلِسِه . سِه . زَالِزِ
هَنْ . فَهُوَ . أَصْهَ . بَنْهَ . كَلْهَ يَكْمَ . أَصْهَ
مَطَّ . مَطَّة . مَطَّاتَ .

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§ 34

نوهاده . ناهه . نابهه . کیده عله . کنابه بکه
کول : کور کول . کل ، طاغه . کامل . Bī ..
دَكَزْ ، دَكَزْ ، باكَزْ ، بايكَزْ . سَكْ . دَكَلْ
دَكَلْ . آگَری . بِكْ

پاپی بیو، ماده می صو، نازه نی نو، سای
سره داره دی دو، نافه نی فو، عا
خه غنی غو، لارلی لو،

ـ
قل، قال، قل، قل، قول، قل، قله
ناشه، قله، قیس، قله، قرسه، لاف
لیف، لوف، باک، بیل، بول، خام، خیم
خوم، خام، خیم، خیم.

ـ
صُول، قول، چوُرچوُب، بُول مال، بول
واز، قوچ، کیت، مُوم صات، داش
بُول، چوُق، طوُز

ـ
جاٹی یافی یاٹا یاٹا یالی یاناوار بوران
فریزه فریزه مالی صاری ھربان یاماں
صلوچ صوغانہ باڑی دوں بھری بارغور

نَّبَعْ بَعْ بَعْ بَعْ نَّبَعْ بَعْ

غَوِي

تَعْلِيمٌ . بَعْ .

دَكْ دَمْ رَسْ زَنْ زَلْ وَرْ وَعْ

دِكْ دِمْ رِسْ زِنْ زِلْ وِرْ وِعْ

دُكْ دُمْ رُسْ زُنْ زُلْ وُرْ وُعْ

رُفْ رُفْ رُفْ

P.13 تَعْلِيمٌ . هَ .

بَ سَهْ، بَسَعْ بِ، بِهْ، بِهْ بِ، نَلْ، لَهْ .
ثَمْ، ثَمْ، بَعْ مْ، بَعْ مْ، بَعْ كْ، بَعْ كْ .
سَهْ سَهْ، سَهْ . سَسْ، سَسْ كْ مْ
لَمْ . وَلْ، قِيلْ . فَسْ، فَسْ، عَجْ، عَجْ

P.14 تَعْلِيمٌ . وَ .

نَعْلَمْ . ۱

ا ب ب ت ت ب ع ع د د
 و ن و ز ر ب ع ط ط
 ك ك ل م م ب س س ع ف ف
 ص ص ب ب ه ه ت ت د د غ غ
 س س ط ط غ غ

ا ب ج د ه ز ه ه ك ك ه ه س س ه ه ف ف ه ه
 ت ت خ خ ت ت ل ل

نَعْلَمْ . ۲

ح ح ح ح ح ح ح ح ح ح ح ح ح ح
 ش ش ش ش ش ش ش ش ش ش ش ش ش ش
 ت ت ت ت ت ت ل ل ل ل ل ل ب ب ب ب ب ب

مکتبہ عجمانی

حرف نامہ عجمانی

فتح	غ	س	ز	ب	ا
قف	ف	س	ز	بیبی	ب
قفن	ف	ز	ز	بیبی	ب
قفس	ف	ز	ز	بیت	ت
کلک	ک	س	س	بیت	ت
کلکن	ک	ش	ح	بت	ت
لل	ل	ص	ص	بیج	ج
سم	م	ض	ض	بیج	ج
نہ	ن	ظ	ظ	صح	ح
دروز	ر	ظ	ذ	ددر	د
صر	ه	ع	ع	ذندہ	ذ

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بی بی

۱۹۱۰ ۷ ۶ ۵ ۴ ۳ ۲ ۱ ۲ ۱ ۰

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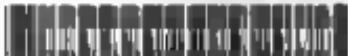
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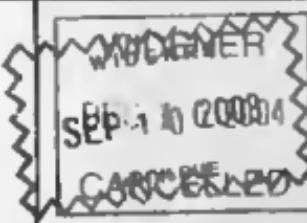


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